

CHARLES, SUCKEY.

INTERVIEW

7328

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BIOGRAPHY FORM
WORKS PROGRESS ADMINISTRATION
Indian-Pioneer History Project for Oklahoma

CHARLES, SUCKEY.

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Field Worker's name Margaret McGuire.This report made on (date) August 24, 1937. 1931. Name Suckey Charles.2. Post Office Address Bufaula, Oklahoma3. Residence address (or location) Southwest.

4. DATE OF BIRTH: Month _____ Day _____ Year _____

5. Place of birth Oklahoma Territory.6. Name of Father _____ Place of birth Oklahoma.Other information about father Lighthorseman.7. Name of Mother _____ Place of birth Oklahoma.

Other information about mother _____

Notes or complete narrative by the field worker dealing with the life and story of the person interviewed. Refer to Manual for suggested subjects and questions. Continue on blank sheets if necessary and attach firmly to this form. Number of sheets attached 3.

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Margaret McGuire,
Field Worker,
August 24, 1937.

An Interview With Suckey Charles,
Eufaula, Oklahoma.

I was born in the Indian Territory near the place where the west Eufaula Baptist Church is now. I was baptised into that church on May 2, 1869, and have been a member of that church ever since. I am the oldest member of that church. I belong to the Wind Clan and I have always lived with my clan. My father and mother were Creeks. I have lived with the Creek tribe all my life but I did not ever go to school.

We lived on the farm and went hunting with just our own folks. We went east across the South Canadian River and it would take about two days. We would get much deer and turkey meat and we would get wild honey. We made bags of deer skins to keep our honey in. We would take deer hides and scrape the inside good until we got all the fat and meat off, then we would take three poles and stand them up, tie the tops together and build a fire under them with the skins of deer stretched around it and keep the fire under it until the skins were good and dry. Then

CHARLES, SUCKEY.

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7328.

-2-

we would put honey in the bags and hang them up and keep them all winter. We killed game but we did not know what it was, "we called it hogs". We dried deer and buffalo meat by putting it out in the hot sun until it got real dry. We did not put any salt on it and it kept well and we had meat all winter.

We traded at a little store owned by a Creek Indian, where Raiford is now; there was no town there then.

I was about thirty or thirty-five years old when the Civil War broke out. My husband fought for the South. I rode a horse and went south until the war was over. My father was a Lighthorseman but he got sick and died before the war was over. Many years after the Civil War, the Choctaws, Cherokees, and Seminoles did not get along together very well and the Isparhechar War is the only war I remember besides the Civil War.

Only the bad Indians would paint their faces. They used a certain kind of red clay that did not have any sand in it and always when they painted their faces, they carried tomahawks. When they met white people they would cut their scalps and kill them, then they would take medicine all night; trailing king was an Indian herb mostly used.

CHARLES, SUCKEY.

INTERVIEW.

7328. 249

-3-

When an Indian died everything he had was buried with him. All relics and jewelry put into the grave with him.

My allotment of land was one hundred and sixty acres and that is where I live now. There was an old hunting ground about seven miles west of Eufaula which was called Canadian. The Indians used to hunt in the Fiamichi Mountains. The old Asbury Mission is the first mission we had. I still go to church. We farmed all the time and raised our own corn, cotton and wheat, we made our own flour out of wheat by pounding it just like we did the corn to make blue dumplings.

When Indians hired white people to work for them, they paid them, then the Indians would have to pay the same amount to the tribal funds.

Plesant Porter was chief of the Creek Nation when Indian Territory was first settled; he was a good chief.

Mr. Patterson and C. E. Foley were our first licensed traders.

When white folks would come to the Territory, we would drive them out, but they would come right back again. The Snake uprising was in 1903. Crazy Snake did not want allotment; he wanted the Territory to stay as it was.