

T-589

June 1, 1970

Index side A, second part. Recording time 23 min.; interview time two hours.

Informant: Solomon Wilson, 60-year-old full blood Creek Indian,
Concharty Community, Okmulgee County, Okla.

Subject: Concharty country.

The Concharty Mountains of northeastern Okmulgee County has been Creek Indian country since the earliest days of Indian Territory. In this mixture of woodlands and prairie hills many Indians still live today. No nearby highways, railroads, or development has disturbed the life of the original settlers to any great measure. But it is not all Indian country anymore, for Mr. Wilson says that white men from Tulsa are coming in and buying large tracts of the land, mostly for the sake of just owning the land. This is the country that Solomon Wilson was born in and has spent nearly all of his life here.

Solomon attended the little country schools in this area when he was growing up. Most of his schooling was at Concharty school, but he also went to Mountain View and Twin Hill.

His father and mother were also original settlers to Concharty country. His father was Yee-tsi-ska, and used the English name of Thomas Wilson. Solomon is not sure about the meaning of the name of his community, but believes the name, translated, would refer to the 'red land, or soil'. His parents passed away when he was very young, and he has tried to learn something about them. He says he went to the Indian Agency, but they would not take the time to look up information about his people. Later the man from the Agency came to see him wanting some information Solomon had, and he told him he would not give any body anything.

The Creeks in this community maintain their own church and community meeting place, known as Concharty Indian Church. The church was established long ago, first as just a brush arbor meeting ground, then later they built a log building. The present building is a nice frame structure. Their church is the hub of their community and they meet regularly. For meetings other than religious the Indians also meet at a place called Peyton. Also there is a stomp dance meeting place on John Brown Hill. These Indians have a well organized church and, Rev. George Miller from Coweta conducts services in both the Creek and English language.

This part of the Creek Nation at one time was a good farming country and many Indians raised cattle on the grasslands. But with the discovery of oil, most farming ceased. Solomon worked for many years in the oilfields of his area. A great change from the old days he says, is the invasion of the whiteman, coming in and fencing up great tracts of land. Where he used to hunt and fish thru the country, he can no longer go as the present owners do not permit the Indians to come on their land. He says it is a sad thing the way the Indian has lost the land. He blames the government.

Of the old Creek families that helped settle the Concharty community some would be the Wauleechee, Covington, Colvert, Wee-skee, Tecumseh, Brown, Wilson, and Tiger. Old man Jim Colver used to run a ferry in Wildcat Bottoms on the Arkansas River. This location was below another Creek settlement