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Field Worker: Lenna M. Rushing
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BIOGRAPHY OF Mr. William Pattequa
(Full Blood Sac and Fox Indian)
Indian name Tus-se-ha
4 miles north of Shawnee, Oklahoma
BORN Oklahoma
1873

I was Oklahoma born, and grew up in this country. I spent my days hunting and fishing and riding as any of the Indian boys. When I was old enough to ride anywhere I wanted to, I fell in with a pretty tough bunch of boys. As for myself, I was as tough and ruthless as any of them. Two of my closest comrades were Milford Growing Horn and Dave Badfish, better know as Dave Avery. It was our business and livelihood to steal horses. We would swipe the Indian ponies, take them across the Creek County line, and turn them over to some horse thieves in that county who paid us for the ponies. Several people suspected us, but they could never get any thing on us. We could pick out the horses we wanted out of the herd, then come during the night, single them out, and be hours away before day break. This was possible, because we knew the country well. One we were arrested and taken to Fort Smith. There we stayed for quite a while, and finally we were released by the permission of the Sac and Fox agent since they could find no evidence against us. As a blind, I used to buy horses from Mr. Conklin here at the store at the agency. He was not the one who ran the store but had contracted a permit from the government to sell things to the Indians. I did not stay around the agency much, though, because I was always on the lookout for United States marshals.

I finally cut out horse stealing after the opening. There were too many white people here, it was too thickly populated, and there were U. S. deputies ever where. About that time I got married (Indian Fashion) and I moved on a homestead one mile east of Chandler.

I became a member of the Drum Dance Lodge along about this time. This Lodge and its ceremonies originated from the French during the French and Indian War.

There was a government man (French) who became a friend to the Indians. He told them that the French government was going to present them with something very valuable, and that as long as they kept the present they would be blessed. The Indians swallowed it all, and at a big ceremony the drums were given to the Indians with instructions how to use them. It was supposed to invoke the Great White Spirit's blessings when used. Later, after the Lodge had been established, the Frenchman came to the meetings and asked, "How many are members of this lodge?" All replied that they were. He then said, "You are my friends, and you must fight for your friends". In other words, this was used as a blind to force the Indians into an alliance with the French.

The drums and instruments were passed down from one tribe to another until it came into the possession of the Sac and Foxes. It was first in possession of the Monomoni and Chippewas, and I believe that nearly every tribe had had them in its possession, starting with the northern tribes and gradually working down into the south. The Indians came to believe that they were originating a dance of thier own, but it really started with the French.

There are four of these drums, and two others used in the

ceremony as it is today. The drums are used only four times a year, once every season for four days. At the Dance singing, dancing, and feasting take place. During the first and second days, the things are hauled in.

The first day is called the "Mourner's Day". All those who have lost beloved ones since the last dance, are dressed up in fine clothes. Their hair is combed, and every one waits on them.

The second day is spent in a sort of reception. Everyone is in the drum house. This drum house is located at the dance grounds four miles east of Aydelotte on Ge-no-we's place. It is forty feet square, and in each of the four corners is a drum. Between the drums and along the wall are seats for the spectators and dancers. No white person is allowed inside the house unless he is intermarried with the Indians.

For every drum there is a set of singers, and these singers can sing at no other drum but their own. At certain intervals clay pipes with various kinds of tobacco are lit, passed around, and every one smokes. An American flag is used only to signify what it does in any other gathering.

The drums, play one at a time until every one had played, and then they are put away until the next day. That is the end of the day's ceremony when the last drum has played.

At noon there is a feast. Each family cooks something to eat and brings it to the roundhouse and leaves it. Four or five men are appointed to serve the food. Each person brings his own dishes and spoon, and takes it away when he is through. After the feast is over, the women come back and get their own pots, take them to their camp, and wash them. Next day they do the same thing.

The third and fourth day are spent as the second.

The fifth day they break camp and go home. At any time during the four days, presents may be given away, and feasts may be given by any one who chooses to do so.

I have in my possession one of these drums, It is approximately twenty-five inches in diameter, and twelve to fifteen inches in height. Across the top is stretched cowhide painted half red, half blue with a strip of white down the center. On the edges is a strip of cowhide about four inches wide, and artistically finished. The sides are beautifully decorated with bead work. Connecting the beading are silver dollars, halfdollars, quarters, and dimes.

With the drum I have four cane-shaped poles about a yard high which are used to hold the drum while it is being played. The drum has four leather thongs placed at equal intervals which slip over the curved edges of the poles. These poles are painted red. There are also two dozen drum sticks, artistically made and curved in shape.

The drum, poles, and drumsticks are valued at five to seven hundred dollars, if I wished to sell them. I would not part with them at all, because they are invaluable to me. The rest of the drums are in possession of other members of the Sac and Fox tribe.