

SCOTT, LINDY

INTERVIEW

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WAR TIME CUSTOMS -- BELIEFS

An interview of Lindy Scott, age 67,
Thlopthlocco town (tulwa), Okemah,
Oklahoma.

Billie Byrd, Interviewer
Indian-Pioneer History
10-29-37

In the early times of the Indians, they lived and ruled themselves by and with the aid of anything regardless of how small it was. They were gifted to prepare defense in any way or means they knew about in their Indian way through the rites of a medicine man who was always looked up for his powers through herbs and incantations.

During times of peace, the young Indian boys and girls were forbidden to eat tongue of beef or pork. The boys would thirst for water during warfare while the girls were told that during their travail, they would thirst for water. This thirst would cause bodily weakness and loss of strength in every way thereby lessening the strength to undergo danger and fatigue.

The use of stout switches which had passed the magic of the medicine men were used. These switches were generally of pecan or hickory because of their

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sturdiness and durability to constant use. These were used on the legs of small children even the older men and women as well as the young men and women so that they could stand the strain of the long walking distances. The legs of horses were not omitted from going through this rite so they could go rapidly and no fatigue.

The use of imitating the hoot of the owl was used by the human to advantage in war time. This method of signal was used between one group of Indians, upon agreement, in case they were disbanded and scattered by the enemy. The followers of Opothle-Yanola during the flight to Kansas at the time of the Civil War used the hooting system of gathering his scattered bands.

At some of the other times, some of the chosen Indian scouts and lookouts would say to one another, "Let us all go to 'ma-na-sot-te-ta' (sun ourselves). They would go to the side of any large hill and lie along the side and watch for any signs of enemies that might be lurking around. They called it sunning themselves and they would lie in watch in the sun for hours at a time.

Tales have been related of how the Indian followers of Opoahle Yahola had to suffer much during the intense cold. The leg, arm, toes or fingers of some of the Indians were lost by being frozen and they would have to be amputated in the best manner possible. Many of the Indians walked bare-footed in the sleet and snow although some tried to give protection to their feet by scumming or wrapping them in cloths.

There happened to be one Indian by the name of Dickie among the group who was generous enough to kill the horse which he rode. He distributed the meat among his friends or to those who would take it. Many of them did not refuse. Many of the Indians jokingly talked to Dickie about the incident when they had returned to their homes in the Indian Territory after the civil war.

When trains were being run through the Indian Territory, there was much curiosity to the Indians. It is told that two women traveled twenty-five miles just to see a train--many wait many miles to see a train and they often cook and lunch with them.

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THIEVES- AND OUTLAWS

Interview with Louis Scott,
Artusse town (tulwa)
3 miles West of Okemah, Okla.

Billie Bryd, Field Worker
Indian-Pioneer History S-149
March 31, 1937.

There was a group of men who made it their business to live upon the other inhabitants of the Muskogee-Creek Nation. They were well-known from one end of the country to the other end. There were five men in the group : Saty, Genawee, Topley, Folia, and Sandy Hawkins, no other information about the men is known.

They made all their travels or moves during the dead of night when no one was likely to be out.

They had an ever watchful eye on the race tracks in the search for any lively spirited horse to take for their use to fill their own special needs for the constant and fast traveling necessary in their undertakings.

But even though it be night or day, the Indian lighthorsemen were ever on the lookout for these men.

These outlaws used all their cunning to evade the hands of the law. During the day, each man would go their separate way in a different locality. During, the night, some one else's horse would be used to aid in their work and turned loose anywhere.