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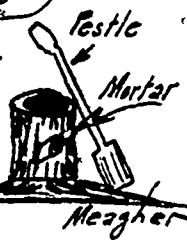
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Rufus George, Field Worker
Indian-Pioneer History S-149
Feb 11, 1937

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FARMING-HARVESTING METHODS
among
THE PIONEER UCHEE-CREEKS.
As told by Fannie Fulsom- 88 year of age.
Uchee Woman

Fannie Fulsom (Uchee Woman) says that the Indians back times how they farmed. ~~The Indians~~ The Indians in those days did not have any farming tools, in that time the only thing they had for tools was plough made out of wood that had a big fork in it and for their teams were oxen. They would use the oxen and farm their land and raise their crops. In those days they had what was known as squaw corn and that was their flour. They took the corn and beat it up and made flour for their meals and they would use the corn in many different ways. Such as Hominy, and they would take the corn, cook it with the wild game they kill. They also had what was known among *(Jesse Allen (Uchee) 89 Yrs. has these potatoes)* Indians, the Indian sweet potato. But the potatoes are all out. Now days *(This species of S. Potato appears to belong to the Uchee-Creeks)* the Indians when they raised the corn, they had a wooden block which had a *(Wooden Mortar)* hole in it, the block was made of the best of wood and it was hickory wood and also there was a pestle to ground the corn. The woman would do the pounding of the corn in those days. The Indians did not have any pans. They made their Bowls out of wood and also they did not have any spoon. *(Box elder wood)* They had what was known as dutch oven in that time. They used the dutch *(The cast-iron oven used by white pioneers and cowboys)* as a Bread pan. They would put the corn meal in the oven and put lid on it and Bake it in the fire and they would put hot coals of fire on it and bake the bread.



And the potatoes the Indian's would cut them in half and dry them out in the sun and put them up for the winter, and they would cook Green roast ears corn on cobs and after the corn was cooked, they take them and dry them out on cobs and after they are dry they would shell and put them away for winter use. That was what Fannie Fulson said that was the way the old time Indian put up their stuff to eat.

She said she was about 12 years old at the time of the Civil War. Her father was killed in that war at the time. This is all she would tell me.

Note

Fannie Fulson is the subject for further interrogation, and the field worker is directed to question about the Civil War, Sepahecha or Green Peach war, the flight of the Uteps to Kans. with Opuntli Yahela, the Indian refugee camp at LeRoy, Kans. deaths of the Indians from exposure and starvation, the Battle of Round Mountain, the Bird Creek Battle, the Battle on Quapaw Creek west of Skiatook, and from thence to LeRoy and the trail blood in the snow marked by the frozen bodies of the dead.

Thomas F. Magher, Supr
Indian Pioneer History 5-149

Fanny Fulsom, Informant
Kellyville, Oklahoma
March 27, 1937

Rufus George
Field Worker

Fanny Fulsom west of Kellyville, Oklahoma is 83 years old. She was born near Polecat Creek and she belongs to the Long Tiger Band of Indians.

She is saying she does not remember her parents for she was very small when they died. She is telling me about superstitions about the old Indians. There are lots of these old Indian superstitions.

1

The first one is about baby clothes. Don't let baby clothes hang outside during the night time for something may bewitch the baby some way.

2

Don't throw dish water out at night time for your grandmother will get you.

3

Don't throw your hair outside on the ground for the birds will pick up your hairs and make a nest out of them, and a person will have a headache. And also, don't burn the hair off of any person for they say that when you are dying God will punish a person who has burnt their hair. They have said God will make a person hunt all the hair

2

they have burned before they can get forgiving from God.

4

When anyone out of the tribe dies they say ~~don't~~ travel at night, for they say there are spirits here upon the earth and they will hurt you some way--that you never will get well of the sickness, whatever the spirits have done to a person.

So that is the teaching of the living person, yet it is still going on at the present time.