

GRAYSON, JOE

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~~SECOND~~ INTERVIEW

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Investigator Grace Kelley,  
October 10, 1937.

Interview with Joe Grayson.  
Henryetta, Oklahoma.

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Indian Burial Grounds.

Finding the locations of Indian graves is the most  
~~hopeless of undertakings. They are scattered everywhere.~~

Almost every home has a few graves which have settled in  
such a way as to make it impossible to find them. There  
were a few graveyards but the ones that can be found,  
which are still in use, are not old.

My father, Simpson Grayson, was buried in the Pidgeon  
allotment which is from a mile and a quarter to two miles  
west of Natura on Snake Creek.

John McIntosh, Baptist Preacher.

John McIntosh used to live west of Eufaula and had a  
big arbor church close to Fame. He used to go horseback  
and preach to the Wichitas. He was the father of the  
Muskogee, Seminole and Wichita Indian Baptist Churches.  
The Montezuma Indian Baptist Church is west of Okmulgee,

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eighteen or twenty miles west of Okfuskee. He was a missionary among the Western tribes and would be gone for a couple of months at a time as he had no special time to get back. He had no salary but just worked for the love of God and sometimes we at home would take up a free-will offering for him. He had a blanket on his saddle and would make his bed on the ground. He had his cold flour that he always took with him but I do not suppose any preacher could stand such a hard time as he had. He was as good a preacher as I ever heard but he did not know his A B Cs.

#### Immigration and Towns Formed.

There were many different groups during the immigration and each group had a leader. There were only five Graysons from Alabama and they came by themselves, one being the leader. They are all on the old rolls at Muskogee.

Col. D. N. McIntosh was a leader.

Some of the Indians came of their own accord while others were forced to come by the soldiers.

Whenever a bunch came over they started a square or town of their own. Neighbors belonged and if relatives lived as

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neighbors they belonged too. But relatives might belong to another town if they came with another bunch.

#### Indian Provisions.

Tobacco, beans, corn and flour, were had by the Indians as well as pumpkin, watermelon and sweet potatoes. Some had rice fields and the wealthier ones had wheat as the seed was too expensive for everyone to buy. Some Indians had chickens, hogs, cattle and horses. The woods were full of hogs and we could just go out and kill them. Pecans and hickory nuts were not gathered so the hogs ate them and mast, which consisted of the acorns that covered the ground under the trees. There was plenty for the hogs to eat so they were in good shape. Now people have to raise feed for their hogs. When I was a boy the Indians raised a little patch of cotton and about two loads of it were taken to town. The women would spin and weave the cotton into cloth for clothes.

#### Fur and Hides.

They trapped a good bit as there was beaver, coon, otter and skunk. When they went to town the hides of these animals were sold at the little stores like the produce houses sell them now. Opossum hides brought five cents

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regardless of size. They bought deer hides and all other kinds of hides from the Indians.

#### Preparing for winter.

Before my time they would roast peaches and put them in a barrel to keep all winter. A few peaches were cooked at a time and they came back plump and they tasted like preserves.

Potatoes were buried under the floor and kept all winter.

The pumpkin was dried after being peeled and cut into strips.

The Indians killed beef in July, sliced the meat thin and salted it and let it stand overnight. Next morning the meat was spread on the roof and the sun dried it. Then it was put into a box and kept as long as you wanted to or as long as it lasted. Fish was also dried.

#### Fish Killing.

Lots of people would gather at a river. The men would go and dig up a root called the Devil's Shoe String, mash it and put it into the water. When the fish floated

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the men would shoot them with arrows. The women did the cooking in hog lard or they would roast them as they barbecued meat. Sometimes meat was dried like beef and then it was like dried herring.

Beans were picked after they were dry, shelled and put away. The Indians took corn and made different kinds of dishes.

Corn and meat were their principal foods.

Tuckabatche Spring of Council Hill.

The old spring on Council Hill is still good and it was first called Tuckabatche Spring.

Political Parties.

Father was Chairman of the Pin Party. The other side, north, was the Muskogee Party.

Moti Tiger had a big pasture here on Tiger Flats. He was Second Chief or as you would say, Vice Chief, when Pleasant Porter died. So he filled out Chief Porter's time. The Chief was elected to a four year term. He was also the first Superintendent of the Creek Orphan Home.

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#### Methodist Indian Leaders.

Chief Samuel Checote was the leader of New Town Church which is northwest of Okmulgee.

William Jim Boy had one of his churches on his allotment seven or eight miles southeast of Okemah. He was a good old man, too.

Thomas Little had his church, the Seminole Hitchita Church between Cromwell and Seminole.

#### McHenry.

McHenry was a Methodist preacher. He was quite a warrior and was the Town Chief of Cheyahah Town, which is east of Tulsa. He fought under Porter in the Isparhechar War and was an old Council member before my time. If I'm not mistaken he was a leader during the immigration.

#### Allotment.

As everybody knows Chitto Harjo would not allot. Nobila Scott was a member of the House and served with or took sides with him. The ones who would not allot gave up their homes and some had good homes and let others file on because they did not want allotment. The Government then gave them what was left of the land which was no good and way back but it was rich with oil.