

MAYTUM, WALTER AND MINNIE.

INTERVIEW

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Mary Jane Stockton,
Interviewer,
May 25, 1937.

An Interview with Walter and Minnie Maytum,
Northeast of Claremore, Oklahoma,
Blue Creek Precinct.

At or near Chelsea the man who was afterward to become my father met Miss Manerva Nelms, a Cherokee Indian of about one-half blood, and they were married in October 1901. The license was secured from Wade S. Stanfield, a United States official at Vinita, the fee being two dollars, and they were married by the Reverend Mr. Calhoun Marks, a Presbyterian preacher at Chelsea. When a girl, I lived with my parents on the Judge J.K. Clingan farm, three miles south of Chelsea. My mother was first cousin of Arch Nelms, well known Cherokee Indian citizen who lived in the Washington school district; he is about seventy years old and has lived that community since he was a mere lad; he was born a few miles south of Claremore several years before the town was established; his parents are buried in Washington Cemetery near his home. A Cherokee school was maintained there before statehood and upon the advent of statehood Ben Hester, our first

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County Superintendent, established a regular district school there, which is still maintained. It is a two room frame structure; the original Washington school was a log house about one mile from the present location and near the present home of Ed. Main, whose wife was Miss Victory Helms, a cousin to Arch and to myself. She attended school there when a mere girl, W.R. Harper, now a practicing lawyer at Claremore, being one of her teachers. The land was allotted to her by virtue of her Cherokee blood. There she lived after her marriage to Ed. Main; there her three children were born, and in the family cemetery nearby she was buried.

Heirlooms

Mr. Maytum has a Bible, inherited from his maternal grandmother that is more than one hundred years old, was printed in England and is in good condition. It was brought by his grandparents from their old home in England.

Mrs. Maytum's mother used to have in her possession

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an old clay kettle called by the Indians, a "Big pot" that was found at an old Indian camp ground. She has been assured that the old-time Cherokee Indians, her ancestors, made their own pots and kettles, as well as other utensils, from clay but she does not know the process. She has seen Cherokee Indians making Con-naw-ha-nee, a peculiar kind of hominy or "skinned corn". They boiled the corn in common old-fashioned lye, drained through ashes by means of an "ash hopper". Then, by means of a "mortar", a kind of bowl dug out of a rock, the corn was pounded with a mallet or a pestle. The Indians like it very much. For a change and as an addition to their menu they prepared another dish which they called "Con-nuch-ee." This was also made from corn prepared as above and later cooked with kernels from native nuts. The nuts gave it a rich flavor and it was not only palatable but really nourishing.