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LILLIE, ALBERT. INTERVIEW.

6804

Interviewer, Goldie Turner,  
July 19, 1937.

Interview with Albert Lillie,  
605 Granite St.,  
Pawnee, Oklahoma.

Born Bloomington, Illinois, 1868.

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My parents first came to Oklahoma in 1879. My sister and I came in 1880. My parents first located in Sumner County and a year later came to Pawnee. My father worked at the Agency as well as my brother, Gordon, my sister, Lena, and Cousin, Lucy Conant. My brother, Gordon, worked at the Agency office as an interpreter, my sister was matron at the Indian boarding school and my cousin was seamstress at the school. I freighted in supplies for the Agency from Wellington, Kansas, by way of Ponca City and Red Rock. I would bring in supplies for each of the three agencies; the Ponca Agency at White Eagle just south of Ponca City, the Stoe Agency at Red Rock and on to the Pawnee Agency. There was a good trail, and as all these Indians were friendly, there wasn't much

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excitement on the trips. e could make the trip from Wellington to Ponca City in one day, and on to Pawnee the next day. There were never more than two or three wagons together at a time.

I freighted some down into the Cheyenne and Apache country. This was somewhat more exciting for these Indians were not so friendly and we always had to be on the watch for them.

The Otoes were moved to Oklahoma in 1882 or 1883 and their Agency was established at Red Rock.

The Pawnees, Otoes and Poncas were always friendly and visited back and forth a great deal, but the Osages and Pawnees were not so friendly towards one another.

The Osages had a custom of getting a scalp from a member of some other tribe whenever one of their head men died, to be buried with him. It seems that they thought the owner of the scalp would be a sort of servant to the head man when they reached the Happy Hunting Ground. The Osages ~~would get scalps from the Pawnees and for this reason were not~~ liked by the Pawnees. Later, after the Osages quit getting

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scalps, they would slip up on an Indian of another tribe and chop off his hair to be buried with their Chief.

One time an old white man with a long white beard was in camp. The Indians wanted some hair for their burial so offered this old man two or three ponies for his beard. He consented until he saw the big long knife they brought to cut it off with, then he tried to run away. They took him down, however, and chopped off his beard anyway.

There was plenty of wild game here even after the Opening. There were many deer and antelope as well as turkey but no buffalo. The Indians would go out west in the Fall to hunt buffalo as there were none here.

One summer day, right after the Opening, some of my cousins came here to visit, and we decided to go turkey hunting. It had been a very dry summer so we went to a spring about six miles north of Lawrence. We went in the evening and camped there all night. I believe that during the night there were several thousand turkeys that came to the spring to drink. Early in the morning we killed about fifteen half-grown turkeys and came back to town.

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The Indians lived mostly on wild game. They would jerk it, hang it on a line or in a tree and smoke it. In this way they kept it quite a long time.

The Indians all lived in mud lodges in early days, usually each band living together. Of course, they visited a lot and most of the time were either visiting other bands or tribes, or had visitors. The visiting bands usually brought the food for the feasts then on the last evening of the dance or pow wow the Indians visited would give presents to the guests.

One time my brother and I attended a feather dance held in the mud lodge south of Pawnee. We were the only white persons that attended at that time. In this dance there were twelve to sixteen men and two women taking part. On the evening before the dance, they smoked the pipe once around the circle, then had a feast. After eating, the feast was out in the open, all gathered in the lodge for the dance. The tom tom was used to keep time. Each participant had a stick with feathers stuck up and down on it. These were used as banners. They formed in four straight lines at the back

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of the lodge with the two women at the back. They then advanced in perfect order to the time of the tom tom to the other end of the lodge, then backed back to the starting place. They kept in perfect step and time, repeating the forward and backward marching continuously. We stayed four or five hours and they were still dancing. We didn't know how long they kept it up but probably until morning.

My brother, Gordon, once told me of attending a scalp dance but I don't remember much about it. The only thing I remember was that he said Spotted Horse, a Pawnee Indian, in the course of the dance came out with the scalp of a red headed woman and enacted the scene of how he went into the camp, captured the woman and scalped her, giving realistic screams that the woman gave. This dance was never repeated over the same scalp.