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BIOGRAPHY FORM
WORKS PROGRESS ADMINISTRATION
Indian-pioneer History Project for Oklahoma

Field worker's name Grace Kelley

This report made on 3-15-37

1. Name Martha (Scott) Tiger

2. Post Office address Weleetka, Oklahoma Route 2 1.

3. Residence Three miles east of Weleetka

4. DATE OF BIRTH 1890

5. Place of birth Three miles East of Weleetka

Has lived in that neighborhood all her life, 47 years.

6. Name of father Lambert Scott Born in Miss.

When coming on the "Trial of Tears", they were crossing the

Mississippi River on a raft. It came apart and his mother

had to swim the river with him, he was 7 years old. She is

buried in the Scott Cemetery 1 1/2 miles from here (Tiger home)

7. Name of mother Luey Robertson Scott Close to Weleetka

Born 1878 - still living After she got through school at

Tallequah she taught 5 miles from here and stayed with Wash.

Riley. Must have been the Riley School. Lives 1 1/2 miles from here.

Numbers of sheets attached. 5

Indian-Pioneer History Project 8-149

Interview with Martha Tiger
By Grace Kelley, Field Worker
March 15, 1937

Thomas F. Meagher, Super.,
109 South Main,
Tulsa, Okla.

Life of Martha Scott

I was born in this neighborhood and have lived
have lived here ever since. I went to the Wetumka Board-
ing School. My first teacher was my grandfather, Col.
William Robertson, my second was Uncle Joe Robertson.
The Superintendents changed lots. Mr. Atkins, Elie Posey
were two I remember. Mr. Swindle was the last one. I
have never been to a Stomp Dance or Indian Ball Game for
my parents were Baptists and thought they were sinful,
but I never missed church. Thlepholocco is my town,
Thlewarthle, my church. Mother's Clan kin is Deer, mine
is a Tiger. I always went to mother's though, I could
do that as we were both four footed. If I had been a
bird I couldn't have gone with her. All four-footed can
go to the same meeting, all two-footed can go to the
same but they can't go to each other's. Birds and Beasts
can't go the same meeting. Tiger can't marry Tiger, Bird
can't marry Bird, they are relation. But Tiger can mar-
ry Bird, Deer or any other, just so they are not the same.

Martha Tiger
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Indian Wedding

Thirty years ago if an Indian couple decided to get married and they belonged to the Church, they'd tell all the church members. Then all the church members would decide if they thought it would be a good match, man and wife, and marry them. They had no papers then as they have now but the preacher would just give them a good talking to. If the church members didn't think it would be a good match, they would marry them but they would watch them and if the man would mistreat her, her relation would go and get her and take her back home. When they start to go together, they would find out what Clan they belong to and if it was the same, they would say, "We can't go together for we are relation." But if they were blood relation they could go together.

Indian Funeral

When an Indian would die their people would buy lumber and make the coffin. They would keep the corpse at the house, and put it in the coffin. The preaching would be at the house but they would pray and sing at the grave-yard. The old-time Indians would split logs, that were about a foot in diameter, and notch them and face them to fit, and build a little house over the grave.



Grave House

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Then they wouldn't go to the grave to decorate it like they do now. When several members of the church would have died, they would have a camp meeting, and preach another funeral for each of them. One or two on Saturday, one or two Sunday, and one or two Sunday night, till they had preached them all. They would have wine to drink. This meeting could be a year after the death, it didn't matter. At next camp meeting after the death regardless of the time that had passed. The Scott Cemetery is at Mama's house. It was started in 1889, you can't tell anything about the oldest. The houses have disappeared and nothing remains but the rocks. You can tell about the ones from 1900 on down. The Indians like to have the dead put close to their homes. This one keeps getting closer to the house for two families bury there. There is a division, like a road in the center. The friend's family bury away from the house and the Scott relation bury each one toward the house. When mother's child died they buried it in the yard, and this woman was like a sister to her, so when her child died they buried it there with a division between and the cemetery has grown each year. Mama still lives there.

Martha Tiger

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Wetumka was our closest trading post. There was Neger Jim Barnett's Store but we never went there except when we ran out of something and couldn't get to Wetumka. We didn't like negroes.

Watsonville was between where Dustin and the 38 school is now. We got our mail there. There was a blacksmith shop and a doctor, but the store was little, just soda, tobacco and such. The best doctor was Dr. Ira Robertson of Henryetta, now. He lived in a tent then. He married Lena Benson, a school teacher, an Indian girl. Her sisters, Nettie and Lillie were school teachers, too.

When anyone wanted to build a house all of the neighbors would go with their wagons, pulled by oxen, to Eufaula for the lumber. There would be six or seven wagons, with two or four oxen to the wagon. If one wagon was heavier than the others, they would change the oxen around, so one team wouldn't have to do all of the hard work.

Walnut leaves and hulls and poke berries were used for dye when we wanted to dye our quilt linings.

There is a creek about a mile and a half west from here, it empties into the River, the water isn't salty but the banks are. When it gets hot weather it boils up and the cows like to lick it.

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Indian Recipes

Sofkey

Take Flint corn, shell it off of the cob and when you get ready to use it, you put it in cold water. Beat it to take the husks off, that will bring it to grits. When making, put a pot of water on the stove, when it is just about to boil, put the sofkey grits in. When half done drip some ashes into the sofkey. (We always have a bucket with some holes in the bottom, put ashes in it and pour some water over them. The water that drips through the holes is lye.) Keep stirring it until its done. Put it in a jar and set it aside until next day and drink the liquid. Most people don't like it when it gets sour. I think it's better when it's two or three days old. The men set around and smoke and drink sofkey. The perportions are: three buckets of water, in washpot, one gallon of grits and one cup of lye.

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Sour
~~Soak~~ Cornbread

Soak Sofkey Grits overnight in water, take out and drain the water out. Use a filter or seive so the water will come out and leave the corn in. Drain for two or three hours. We beat it then, you could grind it in a food chopper if you wanted to, into meal. Take the grits of it and cook like mush, then mix with the meal part. Set overnight after cooking and it is ready to eat. You put soda in it and salt, like other cornbread.

Blue Dumplings

Take one half gallon of strong ashes, sift them and put in one and a half gallons of water. Put in a gallon of Indian Flour corn and keep stirring until the husks come off. Then take out and wash till the water comes clear. Beat (or grind) to make a meal. Clean some corn shucks or field pea hulls, burn them, and mix with the cornmeal. One teaspoon to every half gallon. That is to make the dark so it shows that it is Blue Dumplings. Take some water, about a half gallon and let it come to the boil. Mix the blue dumplings in the boiling water. Then roll it into balls and drop in to boiling water and cook till they are done.

Sofkey corn is a Flint corn. Hard and smooth.

Indian Flour corn is a large kernel, rough looking, and it is easy to powder. Both have blue kernel in