

TIGER, TURNER

INTERVIEW  
ADOPTED TRIBES.

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## ADOPTED TRIBES

An interview of Turner Tiger, age 57,  
Thlopthlocco town (tulwa), Okemah, Okla.

Billie Byrd, Field Worker  
Indian-pioneer History  
11-18-37.

There were some Indians of another tribe adopted into the Muskogee-Creek confederacy. These adopted tribes, being of a different tribe, did not care to observe the customs of the tribe into which they were permitted to join. They spoke a different language so they could not fully understand all the ways and the customs that were being observed.

The Natches tribe was one that was adopted into the Muskogee-Creek tribe and each Natches family did not live alone but they lived in the same house with another Muskogee-Creek family. The houses were so small that overcrowded homes were often the case when all these Indians lived in this manner. The members of the southern or northern party never allowed its members to change to an opposite side--that was the same holding as to the adopted Indians. Some were bribed to change to another tribe and to become a member of another tribe but they were forbidden to

to take steps to withdraw from a tribe into which they were adopted.

During the early travels of the Seminole tribe and others, Natches were found living in Mexico and they are said to have told, "We lived in and around the locality of Anadarko, Oklahoma, before we came here and settled." No one seems to have kept any trace of the Natches and no one seemed to know just when they left but it is believed that they broke away during some of the many skirmishes and uprisings.

Some other tribes of Indians that were adopted into the Muskogee-Creek confederacy and no trace of them is known now, were, Biloxis and Se-bal-kes-- their origin and where they went is a mystery to those that do not know where they went.

It is remembered that the Tilopthlocco town (tulwa) was the first, in a group, to accept Christianity in their midst after they had established their permanent settlement.

To those of the early Indians there were no laws in the manner in which marriage was completed but no man <sup>and</sup> woman member of a same town or clan were free to marry. It was mainly, as it is told, through the

efforts of an early influential Methodist worker as a minister, Samul Checote, who served as chief of the Muskogee-Creek nation at one time, that he brought up a plan suggesting that a form of a certificate be arranged and that marriage be made right and complete through the ministers. He was the first Indian minister that desired to make it known to the use of this method. Then, at a later time during his time of chief, his signature was required on all orders for rations when such were distributed to the Indians at one time but I don't remember what exactly was the time. I do remember that if his signature was not on the orders no one could get anything, as I heard the older ones talking to one another about the time.

After all the troubles had become quiet and the Indians were taking to their life in making the settlements with the choosing of their different places for their towns, it was then that the Indians begin to become owners of ponies, cattle, sheep and many of the other livestock. Sheep was raised for they used the wool to make into bedding and the skin with the wool on it was made into some body

covering and lining for shoes.

The raccoon (wod-ko) hide was used to make a covering for the head for what they thought as an ornamental hat. Long ago, as the Indians tell one another of a story about the raccoon, the raccoon wanted to cross a stream and when he reached it the water had risen and he could not cross. He went up and down along the banks of the stream in the hope of finding a place to cross but he never did. As he tried to find a place, he kept shedding tears and rubbed around his eyes with his paws for the tears were falling so fast. That was why the raccoon has white spots or marks all around and near his eyes because he rubbed his tears over that part.

{NOTE:

Billie Byrd writes his interviews as the Indian talks and no change is made in his phrasing.-Ed.)