

BURIAL GROUND FORM
 WORKS PROGRESS ADMINISTRATION
 Indian-Pioneer History Project for Oklahoma

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Field worker's name PETE W. COLE

This report made on (date) April 27 1937

1. Name (if any) of burial ground Lone Star Cemetery
 2. Founded (date) 1913 By Members of Lone Star Church.
 3. Abandoned (date) _____ Why abandoned _____
 4. Present owners of premises ✓
- Address of present owners _____

NOTE: Answer fully, if possible, questions 5 to 13 inclusive, here or on sheets firmly attached to this form.

5. Original owners of premises.
6. Give names of other persons who at one time owned the premises.
7. Approximate number of graves. 20
8. Approximate number of marked graves 5
9. General condition of headstones, including inscriptions. Fine condition.
10. Number of inscriptions copied and attached. _____ (Place each inscription on a separate sheet and attach all to this form).
11. Any other information you were able to gather about the burial ground including its history. Place set aside in the name of Church and to be used for _____
12. Condition of the premises Need attention. / this purpose.
13. Detailed location of burial ground. See plat.
14. Legal location of burial ground, County Atoka, Oklahoma.

Section 7 Township 2N Range 12E
 (north)

The plat on this form represents 640 acres, one square mile, and is subdivided into 40 acre tracts. The center of the section, and burial ground should be located accordingly. If possible, make additional subdivisions on plat to give more accurate location.

Number of sheets attached to this form 1

Grave			
Church		7	
House			

"Lone Star Cemetery"
 Headstones Including Inscriptions of Deceased

This graveyard is on a church property of twenty acres set aside for church site and the cemetery is located on this property.

There are about twenty graves with five headstones and the rest have nothing to show that it is a grave.

Needs attention very badly.

Head Rocks and Inscription

Alfred Noah
 Abide In Me
 Born Nov. 25, 1873
 Died Nov. 28, 1919
 Defer not till tomorrow to
 be wise
 Tomorrow's sun may never
 rise.

Selina
 Wife of Alfred Noah
 Born Sept. 25, 1882
 Died March 17, 1915.

Esias Noah
 Born 1897
 Died 1914

Jackson Noah
 Born April 5, 1900
 Died March 26, 1915

Rock Of Ages
 Eliza Mishuntombby
 Died Jan. 3, 1916
 Aged 92 years
 Of Such is the Kindgom of Heaven.

There are no markers or headstones on the other fifteen graves. There is no fence that surrounds the graves.

Pete W. Cole,
Research Field Worker,
April 23, 1937.

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Interview with J. C. Carn
Wardville, Oklahoma
and
Elum Anderson.

Lone Star Indian Church is on what was once the allotment of Eli Perry, a Chickasaw Indian, now deceased. It is about four miles west of Wardville, Oklahoma, which is on the Rock Island Railway. This church was first organized in the year of 1895, by Rev. Charles Benjamin, his wife Josephine Benjamin, Sim Okloha, Ishotombi, Simeon Benjamin and few others who were members. They built a church about one mile from the present church property, until trouble arose when some of the members joined other churches. The church building was nearly completed when one day one of the men who was helping, removed all of the lumber and nothing remained. This church was to be named Coffee Creek Cumberland Presbyterian Church.

After the church lumber and material were removed without the consent of the other members, for several years nothing was said or done about rebuilding until more Choctaws had moved near and land allotted to them near this location. Then Reed Bond, Allinton Hall, J. C. Carn, all ministers, and several members re-organized the church as Lone Star, and a twenty acre site was reserved for church ground.

There are several members of this church, and Sunday School is held every Sunday. The last presbytery was held at Lone Star Church in April 1937. The members pitched their camps for this occasion about one week before the meeting and were waiting for their arrival when time come.

People began to come. Some came in their own cars, while some came in truck loads; still some in busses. Usually there would be members from several counties within their church bounds represented. The chief purpose at this spring presbytery meeting is to examine the works of other churches, ministers, Sunday school, and other church work, if any, and to finance means for the work to continue.

The Indians are great believers of attending churches because they were taught by their parents when they were small to be a regular attendant of Sunday school and other church gatherings, as the case may be.

It is to be remembered that when a Choctaw Indian today learns or masters any trade or profession he will always remember it. He is a natural born singer, musician, and today one cannot attend their church but that some of the youngsters are able to play some kind of musical instrument or to lead in song out of any late song book. Usually, they

attend County singing convention and share their part of the program. They are real entertainers as well as song writers. Some have had opportunities to broadcast their native church songs over the radio. The talent he possesses, if mastered once, will always remain.

CEMETERY

The cemetery at Lone Star Church has been reserved for burial ground and there are twenty graves. There are five head rocks or tombstones with inscriptions, while there were no mark on the rest of the graves.

GAMES.

When we did not take part in a game of sport as Indian ball game, we went swimming or have a big marble games to pass away time. In swimming, we would not let any young boys under eighteen years of age or anyone who cannot swim to be permitted to go in, as this was to their own protection.

Instead of water fights we used to have a game called "The alligator" which was the chief game. The game was started by everyone starting to undress at the same time and the one who undressed last and jumped in the water was to start the game off. The game now starts. As he approaches one would go under water to get away but if caught with

any part of the body above the water, he was classed as "Scared of water" and would be eliminated from the game; if the victim is caught under water he was not permitted to struggle but to stay under water as long as possible until one or the other would go to surface for air. If the alligator man turned his victim loose while under water, he was not considered caught or, if the victim runs for surface first, he would be given chance to come up but after resting a moment, he would duck his man three times under water, providing the victim is willing. Usually a big water wrestling takes place and of course the best man wins the decision. It is a rough water game, and that was one reason small boys or those who cannot swim were not permitted to go in with them.

MARBLE GAMES

Marble games at leisure times were common to pass away time. They would put up a bet of most anything such as pocket knives, handkerchiefs, shirt or a pair of pants to as high as to put up his ponies and saddles.

The game is to have five marbles in a square. One marble at each corner and one in the center. Each player takes his turn in a shooting at about twenty to twenty-five paces from the square. The one who knocks all the marbles

out of the square, or the one who knocks out the marble in the center of the square from the dead line was considered winner of the game.

Shooting with rifles was another one of my hobbies. I had a 38 Winchester rifle which I carried in my scabbard on my saddle at all times for my own protection, and, often when riding along we would shoot at any object we saw ahead of us or practice shooting at a target at a distance from twenty-five to two hundred yards and some of the boys were excellent marksmen. I have seen them hit hickory nuts, small cans, or ten cent pieces as fast as one could pitch them up.

The women did not participate in any of the men's games but their chief hobby was to weave cloth to make their own dresses, or if she had cotton picked, the family and visitors, if one should be present, each would gather around the fire after supper, with handfuls of cotton and pick the seeds out until enough was cleaned for whatever purpose it was intended. They also made garments for women and clothes for men on old fashioned spinning wheels. Around this gathering was when they used to tell ghost stories, fables and other scary tales.