

MONDAY, MARCH

INTERVIEW.

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

Field Worker's name Jerome M. EmmonsThis report made on (date) July 9, 1937Name March MondayPost Office Address Route 1, Box 271, Morris, Okla.Residence address (or location) $\frac{1}{2}$ Mi. South of Narcissus SchoolDATE OF BIRTH: Month _____ Day _____ Year 1876Place of birth $1\frac{1}{2}$ Miles east of his present home.Name of Father Monday Place of birth Creek NationOther information about father died when March was a small boyName of Mother Mary Annie Monday Place of birth Creek Nation

Other information about mother _____

es or complete narrative by the field worker dealing with the life and story
the person interviewed. Refer to Manual for suggested subjects and questions.
tinue on blank sheets if necessary and attach firmly to this form. Number of
ets attached _____.

INTERVIEW WITH MARCH MONDAY 7-9-37
By Jerome M. Emmons, Field worker

Mr. Monday, a full blood Creek, lives near the Cussetah Church and one-quarter mile south of the Narcissus School in Okmulgee Co.

I am a member of the Big Cussetah town.
My parents are both of the same town, also.

SCHOOLING

I attended the Wealaka Mission, which was East of Bixby, for two years. I believe, 1889 was the year I started to school.

Afterwards, I attended the Muyaka Mission, located west of Okmulgee, for two years.

Neither of these are in existence now.

FARMING

My parents had around eight acres in cultivation. Mostly, corn, pumpkins and sweet potatoes made up the crop of the Indian farmer. There was hardly any Irish potatoes or cotton until years later.

GAME

My parents would go on hunting trips in the fall. Sometimes these were extended for

six or seven months. They went at times over into the Choctaw Nation and maybe even over into Oklahoma Territory.

They would sometimes go alone and other times with a party of hunters. The eight to sixteen deer, which ~~were~~ brought back on horses, would last us for a year or two. This was dried and hung from the rafters of the porch.

HORSES

My father had, usually, eight to ten horses. I, of course, was just a lad and didn't have any.

INDIAN AGENCY

The Creek Indian Agency was located in Muskogee. Later, a Field Agent was stationed in Okmulgee.

TRADING POST

Capt. F. B. Severs had the only store in Okmulgee, until I was 15 years of age. Jim Parkinson came in and built a store at that time. I had heard mention of a Major Cramer having a store there before I was born.

Capt. C. C. Belcher was the Postmaster at this time. I don't know of any other trading post.

FRIENDLY INDIANS

The Seminoles, Osages, Kiowas, Choctaws, Chickasaws and Cherokees were friendly with the Creeks and sometimes sent representatives to the Council Meetings.

CRICK COUNCILS

I was a member of the House of Warriors for four years. This was about 1900.

I have been told that the tribe held Council meetings at Council Hill before I was born.

One of the things the Council did, before I became a member, was to petition the government for payment in return for property damaged or stolen by soldiers during the Civil War. One half of this payment was made in 1904 and the Creeks are still looking for the rest of this settlement.

ORIGINAL TRIBES

I have been told by older members of the

tribe that the four original Creek tribes were; Cussetah, Coweta, Tokabache and Arbeka.

MISSIONS

Missions that I knew of are: Wetumka Boarding School; Tufaula High School; Eucha School, near Sapulpa; Toska, near Coweta; Tallahassee, near Red Bird; Colored Boarding School, near Pecan Creek.

BURIAL GROUNDS

The Dawes Commission gave 1 acre for a graveyard at Cussetah Church. Little Cussetah, over near Schalter, has a church and graveyard, also. There is another Cussetah four miles east of Sapulpa.

One and half miles east of my place here, the colored folks have a burial ground. There are a number of freedmen buried there.

Four miles due North of my place is one fenced in Indian grave, by the side of the road. I believe, Ardy Alexander is buried there.

LICHTHORSTEN

One Captain and five men made up a squad

of Lighthorsemen. Their duty was to preserve peace and arrest violators of the Creek Laws.

25, 50, and 100 lashes were the first three penalties and execution the fourth for violation of the more grave offenses. The Lighthorsemen carried out these sentences.

They also disarmed and took whiskey from Indians.

TOMALORE

The turtles that have three stripes running down their backs are the ones that can bring rain. They are tied to the edge of the water and left there to scratch. This will bring rain. However, if it rains too hard you may have to go and release the turtle, no matter what time of the day or night.

When you need one of these turtles, you can hardly ever find one. At other times you can see them fairly often.

STOMP DANCES

In 1889, the Big Cussetah town had about 200 members who attended the stomp dances.

The town quit having the stomp dances, in 1898.

In 1920, they reorganized and rebuilt the stomp grounds. They tried to go by the same rules that their forefathers had used.

July was usually the month for the Green Corn Dance. A Ribbon dance was held in the afternoon. They danced around in a 20 foot circle, to the accompaniment of four male singers. After the Ribbon dance, an Indian ball game was held between the men and women. The men used sticks and the women their hands. 20 points is the score limit. After supper, from 9:00 to 12:00 a midnight dance is held. The dancers then retire for the night. The women and children who are to take part in the Green Corn dance take medicine prepared by an Indian Doctor.

The next morning, the men take their medicine. In the afternoon, the men have a feather dance. The feathers are obtained from cranes, called by the Indians 'white birds'.

They dance four sets with rests between. Then they dance four sets of real Indian Stomp dance. This last dance is open to the public. At 5:00 P.M., they have the Buffalo dance. When this is over, all get ready for supper.

At 9-10 P.M., they start in and dance until daylight. This dance is also open to the public. Before the meeting breaks up, arrangements are made for the next dances to be held.

The close of the season of Stomp dances is marked by a squirrel hunt. A certain two days are designated for this event and usually begins on Sunday. They have a rite known as 'feeding the fireplace'. Some of the squirrel soup is buried in a hole dug with a shovel or other instrument and which can't be touched with the hands. The men eat under an arbor and the women about 15 feet away on the ground. This squirrel hunt and feast is generally held in October. In May, they have a spring squirrel hunt to open the season for the Green Corn dance.

During the Stomp dance, they have a Chief (Cussetah-Mecco) and have an Assistant Chief (Henneha). These are the directors of the dance.

The medicine for the Green Corn dance is made from the Red Root. The Chief appoints four men to obtain four large bundles of this root. They are not allowed to wash, to drink or eat anything, until these roots are brought back and buried at the edge of the stomp grounds.

Formerly, they went on horseback, but in recent years they take cars. It is not unusual for the men appointed to go 30 or 40 miles to get this root for the medicine.

They are allowed, however, the use of tobacco while on this mission.

The women usually aid the tom-tom by wearing tortoise shells, filled with pebbles, tied to their legs with leather thongs. The children's shells will consist of four for each leg while the women's will be maybe eight or ten.

The tortoises are starved to death in a

pen or killed and put on an ant bed where the meat is eaten from the shell. Foles are then cut in the back of the shell with a knife and a few pebbles inserted before they are laced to a piece of leather or other material.

The Green Corn Dance, which has been held annually here at Cussetah, won't be held this year. It seems the members are beginning to lose interest in the dances.