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CANARD, ROLLA,

CHIEF OF CREEK NATION.

INTERVIEW #7512

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Grace Kelley, Interviewer.  
September 14, 1937.

Wetumka Trading Post.

The old trading post was on Section 27, Township 9, Range 10. That is northeast of this church which is the Wetumka Baptist Church.

Wetumka Mission.

One of the old houses is still standing; it is two miles northeast of the Wetumka Baptist Church which is one mile south and a half mile east of Wetumka. Colonel Robertson was the Superintendent of the Wetumka Mission, then Luke McIntosh, and Joe Robertson was the superintendent when I left school. The Mission was started by the Presbyterians and later the Creek Nation bought it. Mrs. Wright was a teacher at this Mission.

Cemetery.

There was a burial ground just south of the school but it has been plowed up.

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There is a cemetery on the main road, one mile due east from Main Street. Colonel Robertson started it before the Civil War but it has not been in use since the allotment. The ground where this cemetery is located is rough and hilly and difficult of access.

Canard Cemetery.

Father and Mother lived and died and were buried on the southeast quarter of the northeast half of section sixteen, ten, twelve. That place was allotted to Jackson Albert and I bought it from him. There are eight graves. Some of them have tombstones. This cemetery is in a field north of Wetumka on the North Canadian river.

Medicine Man.

That is a story which is entirely secret and of

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which nobody will ever get the complete details.

These medicine men have songs for the different medicines which are made for the different diseases.

There is a medicine that a man can use to cause his wife to hate him if he wants her to leave him. There is another that will make her love him if she has hated him before and if he loves her and wants her to love him, too.

They can make themselves invisible, or turn themselves into animals. The knowledge of these things are handed down from one medicine man to another and nobody else knows how they are made nor what they contain.

#### Creek Songs

As I said before, the Medicine Men have songs which they hand down to younger Medicine Men. These songs are not written but are handed down by word of mouth.

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Each dance has its particular song; the Green Corn dance has its song and so have the other dances. These songs are not written but are handed down from one generation to another. These songs are the songs of their belief.

The Creeks have hymnals which they use in their religious meetings. These hymnals are written in Creek and are similar to the hymn books in churches.

#### Indian Names and Towns.

All Indians have their tribal citizen names. I belong to the Thlop Thlocco Town, six miles north of Wetumka, but everybody who belongs to that town is not my relation. The name of everybody who belongs to that town is kept on their Tribal rolls though. The husband has his own town but the children follow their mother.

Formerly, Indians did not use their names so much as they do now. When John Smith's grandmother

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died she had some money coming to her but he could not get it because he did not know her right name. Everybody knew her simply as John's Grandmother.

My grandfather was named Motey Kennard and he was Chief before the Civil War and during 1861. There were years that I did not know his name and I do not know now why he spelled his name differently from my name. The Indians would say, "Mary's aunt," in an introduction instead of saying the woman's whole name as they do now.

Indian Police.

They came after the Light Horseman but I do not know much to tell about them. I worked under the Field Clerk but did not make arrests; I just worked in Muskogee.

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### Allotment.

My father and mother died when I was ten or twelve years old so my brother allotted <sup>me</sup> as I was living with him.

### Wetumka Indian Baptist Church.

This church was established before the Civil War but I do not know by whom. The members belong to different towns but active members do not go to dances. Now a woman's husband can come to church with her but not belong to the church and go to the dances but when he joins the church, he quits the dances. I am the pastor of the church at the present time.

### The Way the Indians Pick Their Pastors.

When for some reason a church loses its pastor



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they pick an active member, one who is doing good work in the church and who thinks he would like to be their minister. They try him for six months or a year to see if he will make a good minister, and if the church progresses and gets along right they then ordain him a minister and he is their pastor from then on. But if the attendance begins to fall off, if there are not enough conversions, and the church is losing ground then they try another. That is, they make their ministers in the pulpit instead of in a university and choose them from men who hear the call of God instead of the call of the pay they will get.

Clan Kin.

My mother was a Beaver which is the same as Bird, my father was a Turkey, which is also a Bird, so I am a fullblood Bird as I get Bird from both sides. That was for identification. A young man might go to a

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different part of the country and meet a pretty girl. He would not know he had any relations in that part of the country but when they found they both had the same clan they would know they were related and being relatives they could not marry. But if they had different clans they could get married as they were not related.

#### Ranchers.

Robert Carr, the father of Mrs. Ada Smith, and S. A. Alexander south of Wetumka were the biggest ranchers in this vicinity. They had mostly horses and hogs, not very many cattle.

#### Ball Games

I was in the Odessa and Arbeka Towns ball game in 1926 or 1927. This ball game was played on grounds east of Spring Hill. It was not an old grudge fight but was to be a regular ball game when it started.