

LUCINDA DAVIS

Age (about) 89 yrs.

Tulsa, Okla.

AUG 16 1937

"What yo' gwine do when de meat give out?
 What yo' gwine do when de meat give out?
 Set in de corner wid my lips pooched out!
 Lawsy!

What yo' gwine do when de meat come in?
 What yo' gwine do when de meat come in?
 Set in de corner wid a greasy chin!
 Lawsy!"

Dat's about de only little nigger song I know, less'n it be de one about:

"Great big nigger, laying 'hind de log -
 Finger on de trigger and eye on the hawg!
 Click go de trigger and bang go de gun!
 Here come de owner and de buck nigger run!"

And I think I learn both of dem long after I been grown, 'cause I belong to a full-blood Creek Indian and I didn't know nothing but Creek talk long after de Civil War. My mistress was part white and knowed English talk, but she never did talk it because none of de people talked it. I heard it sometime, but it sound like whole lot of wild shoat in de cedar brake scared at something when I do hear it. Dat was when I was little girl in time of de War.

I don't know where I been born. Nobody never did tell me. But my mammy and pappy git me after de War and I know den whose child I is. De men at de Creek Agency help 'em git me, I reckon, maybe.

First thing I remember is when I was a little girl, and I belong to old Tuskaya-hiniha. He was big man in de Upper Creek, and we have a purty good size farm, jest a little bit to de north of de wagon depot houses on de old road at Honey Springs. Dat place was about twenty-five mile south of Fort Gibson, but I don't know nothing about whar de fort is when I was a little girl

at dat time. I know de Elk River 'bout two mile north of whar we live, 'cause I been there many de time.

I don't know if old Master have a white name. Lots de Upper Creek didn't have no white name. Maybe he have another Indian name, too, because Tuskayahiniha mean "head man warrior" in Creek, but dat what everybody call him and dat what de family call him too.

My Mistress' name was Nancy, and she was a Lott before she marry old man Tuskaya-hiniha. Her pappy name was Lott and he was purty near white. Maybe so all white. Dey have two chillun, I think, but only one stayed on de place. She was name Luwina, and her husband was dead. His name was Walker, and Luwina bring Mr. Walker's little sister, Nancy, to live at de place too.

Luwina had a little baby boy and dat de reason old Master buy me, to look after de little baby boy. He didn't have no name cause he wasn't big enough when I was with dem, but he git a name later on, I reckon. We all call him "Istidji." Dat mean "little man."

When I first remember, before de War, old Master had 'bout as many slave as I got fingers, I reckon. I can think dem off on my fingers like dis, but I can't recollect de names.

Dey call all de slaves "Istilusti." Dat mean "Black man."

Old man Tuskaya-hiniha was near 'bout blind before de War, and 'bout time of de War he go plumb blind and have to set on de long seat under de bresh shelter of de house all de time. Sometime I lead him around de yard a little, but not very much. Dat about de time all de slave begin to slip out and run off.

My own pappy was name Stephany. I think he take dat name 'cause when he little his mammy call him "Istifani." Dat mean a skeleton, and he was a skinny man. He belong to de Grayson family and I think his master name

George, but I don't know. Dey big people in de Creek, and with de white folks too. My mammy name was Serena and she belong to some of de Gouge family. Dey was big people in de Upper Creek, and one de biggest men of the Gouge was name Hopoethleyoholo for his Creek name. He was a big man and went to de North in de War and died up in Kansas, I think. Dey say when he was a little boy he was called Hopoethli, which mean "good little boy", and when he git grown he make big speeches and dey stick on de "yoholo." Dat mean "loud whooper."

Dat de way de Creek made de name for young boys when I was a little girl. When de boy git old enough de big men in de town give him a name, and sometime later on when he git to going round wid de grown men dey stick on some more name. If he a good talker dey sometime stick on "yoholo", and iffen he make lots of jokes dey call him "Hadjo." If he is a good leader dey call him "Imala" and if he kind of mean dey sometime call him "fixigo."

My mammy and pappy belong to two masters, but dey live together on a place. Dat de way de Creek slaves do lots of times. Dey work patches and give de masters most all dey make, but dey have some for demselves. Dey didn't have to stay on de master's place and work like I hear de slaves of de white people and de Cherokee and Choctaw people say dey had to do.

Maybe my pappy and mammy run off and git free, or maybeso dey buy demselves out, but anyway dey move away some time and my mammy's master sell me to old man Tuskaya-hiniha when I was jest a little gal. All I have to do is stay at de house and mind de baby.

Master had a good log house and a bresh shelter out in front like all de houses had. Like a gallery, only it had de dirt for de flo' and bresh for de roof. Dey cook everything out in de yard in big pots, and dey eat out in de yard too.

Dat was sho' good stuff to eat, and it make you fat too! Roast de