

He tells of his father, John Secondine, who enjoyed wolf hunting, and knew much of the habits and way of the wolf. He could use a call so expertly that he could get a wolf or coyote to answer and learn where it was located. He would then lead his dogs to where they could pick up his trail and the race would then be on. Sometimes his dogs would come in with feet badly cut and bruised by flint rocks. His father would see them come in and lay down, and he would go out and treat them with turpentine and they would be healed up in a short time.

The Shawnees have maintained two different Indian cemeteries in the Whiteoak country for over a century, and are still in use to-day. Whether an Indian grave is marked holds no great importance in the Indian belief. What is important is that those who have gone on will receive their reward from the Great Spirit, and are there to welcome those who will come later.

The little Town of whiteoak has served the Shawnee Hill country long before the turn of the century. Scott recalls that he remembers when there was a little store operated by one of his uncles on the west side of where the railroad now runs. The store had a few groceries and supplies, but his uncle spent more time visiting than selling and eventually closed the store. Later a Cherokee, Oliver Haynes, opened a store there on the east side of the Frisco tracks about 1890, and the Haynes store is still operating to-day.

He tells of a white man, Jess Slagle, who was married to a full-blood Quapaw. This man was raised among the Indians and had learned their languages and customs. He was a respected leader at the stomp dances among the Shawnees, Quapaws and other tribes.

When Scott was a young fellow he tells of someone having a hay baling outfit in his country that was powered by a steam engine. It was a hard and demanding machine to feed, and he says he only knew of two men who could feed it. This was a big hay country at that time, and the Shawnees baled and sold lots of hay for shipment out on the railroad at Whiteoak.

A few Shawnees have lived in Eastern Oklahoma since the 1820s. They were hunters like their neighbor tribes, and traveled long distances to hunt, explore, and deal with other Indians. His forefathers tell of traveling to the western plains country for buffalo, elk, and antelope. Nearer home in the Dog Creek Hills they had plenty of deer and turkey. In those very early days the plains Indians resented the hill country people coming to their hunting grounds, and history records some bitter conflict between them. When the Shawnees would take off on one of their trips the only food they took was a little sack of parched corn meal and some salt. This together with whatever they could kill or trap was their food for maybe weeks at a time.

In their ceremonial dances they would honor someone to be the leader by placing the ceremonial hoop around his neck for certain rituals and dances. This hoop was made of split dogwood tied with deer sinew and festooned with the tails of different animals, each representing some part of the dance ritual. When a hunting party would return, and as they neared their village they would announce the number of deer they were bringing in by the equivalent number of rifle shots. When the hunters would ride into camp on horseback in a run, stopping before the women who were ready to take the deer for cleaning and make ready for the feast. A dance would then be held that night to celebrate the successful hunt.