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

Field Worker's name Gomer Gower

This report made on (date) May 31 1937

1. Name Emaline Terrell

2. Post Office Address Shady Point, Oklahoma, Route # 1

3. Residence address (or location) Shady Point, Oklahoma

4. DATE OF BIRTH: Month Unknown Day same Year 1848

5. Place of birth Scullyville County, Choctaw Nation, now

LeFlore County, Oklahoma.

6. Name of Father Ohyotubba Place of birth Mississippi

Other information about father Buried near Shady Point

7. Name of Mother Recalls nothing about mother Place of birth Mississippi

Other information about mother Buried near Shady Point

Notes or complete narrative by the field worker dealing with the life and story of the person interviewed. Refer to Manual for suggested subjects and questions. Continue on blank sheets if necessary and attach firmly to this form. Number of sheets attached 5.

Mr. Gomer Gower  
Field Worker  
May 31, 1937

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Interview with Emmaline Terrell  
Route #1. Shady Point, Oklahoma  
Father-Ohyotubbe

Emmaline Terrell was born in what was formerly known as Scullyville County, Choctaw Nation, now LeFlore County, sometime in 1848.

Her father was a full-blood Choctaw Indian named Ohyotubbe, who came to the Indian Territory about 1845, and after landing at Fort Coffee on the Arkansas river, settled near what is now known as Shady Point, where Emmaline was born and near which place she still resides.

She recalls that during the Civil War the men had been drafted into the army and that her mother took her brood of ten children and made several trips to Doaksville, a distance of more than one hundred miles, from her home, where the rations were issued by the Confederates to Indian families. On these occasions, they would each be given about a pint of corn, a small amount of flour and sugar and such portions of beef as were unfit for use by the soldiers; heads, tongues, necks, ribs, etc. Since they were

compelled to walk this distance, two weeks time would be consumed in making the trip, and the major portion of the rations would be consumed before the return journey was completed. They would so many times travel by night and rest during the day. These occasions were always hailed with delight by the children.

Her recollection is that most of the work attendant on raising a truck patch was done by the women folk. Farming implements were crude, and usually home-made. Hoes were the principal implements used. Truck patches would often be enclosed by a brush fence. These were constructed by setting two posts about two feet apart at intervals of eight to ten feet, then cut small brushy saplings and place them lengthwise so that the ends would be held in place by the double row of posts first referred to. When the fence was built to the required height, the tops of these posts would be tied together with elm bark or some other suitable material. The fence, when completed, provided protection for the truckpatch from chickens, rabbits, hogs, and cattle. Later, however, when nails could be bought, paling fences

were constructed which were more sightly and also more enduring and effective.

Squaw corn, so called because, as indicated, the squaws performed the work attendant on growing it, was of a short stalk variety growing from two to four feet in height; from a single stalk several shoots would grow and each shoot produced a small ear of corn at its extreme tip. It was this corn which was used in making "Tah Fuha". Mrs. Terrell still has a "Tom Fuller" block and pestle which she used many years. She also has a kettle which was used by her ancestors and brought by them from Mississippi on their removal to the Indian Territory. She shook her head emphatically in the negative when asked if she would sell it. This old kettle is of about eight gallon capacity, being sixteen inches across the top and is eighteen inches high including the legs.

Like many more of the older Indians she finds that the major part of the land which was allotted her and her family has been lost to them through foreclosures of mortgages and unwise sales. She states that no slaves were owned by any of the Indians living near her home.

On being asked if she could recall any Indian legends she replied that she knew of none as the children were always "shooed" out of the house when grown-ups were speaking; indicating that whatever of importance was discussed it was forbidden to the ears of the children. No doubt for this very reason many interesting facts relative to the history of the Indians has been forever lost. The lot of the Choctaws, in common with the lot of other Indian Tribes, has been one of facing new conditions and solving problems of life under most adverse circumstances. They were forced to give up their boundless hunting areas to the greed of the whites; forced to change their unrestricted freedom of action for the more prosaic life of an agriculturist; a life repugnant in the extreme to his very nomadic nature. Robbed of heritages which he prized more than life itself at every step of the way, finally to find his proud race being absorbed by the whites to the point where extinction of the race must be inevitable result. In view of those facts it is small wonder the full-blood Indians, such as Mrs.

Terrell is, look back with regret and resentment upon the days when their ancestors were undergoing the pangs of humiliation and intrigue which their inferior numbers repeatedly forced them to undergo in submission to the irresistible sweep of so-called civilization.

Ohyotubbe, the father of Emmaline Terrell, and her mother, whom she does not recall, are both buried near Shady Point.