

GREGOR, F. W.

INTERVIEW

10377

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

GREGOR, F. W. - INTERVIEW.

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Field Worker's name Ophelia D. VestalThis report made on (date) March 31, 19381. Name F. W. Gregor2. Post Office Address Lawton, Oklahoma3. Residence address (or location) 804 Gore4. DATE OF BIRTH: Month February Day 28 Year 19025. Place of birth Fort Riley, Kansas.

6. Name of Father _____ Place of birth _____

Other information about father _____

7. Name of Mother _____ Place of birth _____

Other information about mother _____

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 3.

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Vestal, Ophelia D.-Investigator
Indian Pioneer History-S-149.
March 31, 1938.

Interview with F. W. Gregor,
804 Gore, Lawton, Oklahoma.

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My mother, with her family, came from Texas many years ago to Fort Sill, when that town was very young. She and her sisters went to school in the old chapel there when soldiers were the teachers. A negro soldier taught for a while.

My father came to Fort Sill in the early '90s as he was in the army but he was here only a short time, then went back to a fort in Kansas. In 1900 he came back to Fort Sill and was stationed here until 1905.

My father said the people called the old rock guard house at Fort Sill "Geronimo Guard House", but it was misnamed because Geronimo was not held captive there. However, sometimes, he came to Lawton and would drink heavily, then when he returned to the fort he was placed in the guard house until he sobered up.

My mother will be remembered by early day people in Lawton as Eliza Earheart. She bought a lot and her sisters bought lots or were lucky enough that they drew land in the

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Opening. My mother operated the Earheart Rooms for several years; the building still stands.

In the young days here, from Fort Sill, there was only one white man near and that was Reverend E. C. Deyo. On farther southwest of Deyo Mission was a little store and a crossing known as Doan's Crossing.

Colonel Isador of Apache married my father and mother, then they started out on their honeymoon. They took a wagon and team, put in a good supply of food and drove around the chain of Vicinita Mountains. It took them one month to make the trip and on this trip they found an abundance of wild game and killed several wild turkeys for their own use.

My father was very young when he enlisted in Government service at St. Louis, Missouri. He served in the Spanish American War and saw service in European countries. He brought back many collections from the different places he got to visit and these collections were given to me. I have swords, beaded work from the Indians, ^{and} walking canes, (one, given by a medicine man, made of "diamond willow" with but little carving on it). It has wonderful carved-looking diamonds, as it grows that way. I also have an elephant tusk toothpick, Bombay vases made of joints of cane, ^{and} cane

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cups with rivers named on them.

My mother was a good friend of the Indians. She used to buy big fat turkeys from them for 25¢ and serve turkey to her boarders, often.

In Mother's early days at Fort Sill buffalos in large herds came up near the fort. Among the Indians, their greatest ambitions seemed to be to take up the white peoples' ways. We lived by some Indians once who had four boys and a girl. All of these children wanted to be musicians and took a great interest in their music. They each won and became great musicians.

I enjoyed hunting very much and many times hunting with the Indian men while the women stayed together.

One place an old Indian woman lived and there were also younger women at the home. When a white woman came the old lady wouldn't be sociable and wouldn't talk, she'd grunt and make signs. One time she forgot and said to a small boy, "Bring me one wood", meaning a stick of wood. We used to exchange food for Indian hominy.

Once when we lived near some Indians, we heard a great mourning in the night and thinking some of the family had died, we waited until day and inquired around as to what the

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trouble was. The mourning continued all day then we heard that these people had lost a little boy and the Indian custom was when they lost a member of their family they must gather each year to mourn over the death.

The Indians in early days held two or three days feasting when one got married.
