



BIOGRAPHY FORM

WORKS PROGRESS ADMINISTRATION

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Indian-Pioneer History Project for Oklahoma

FRAZIER, HARRISON. INTERVIEW.

12519

Field Worker's name Johnson H. Hampton

This report made on (date) December 27, 1937 1937

1. Name Mr. Harrison Frazier, full blood.

2. Post Office Address Cloudy, Oklahoma

3. Residence address (or location) \_\_\_\_\_

4. DATE OF BIRTH: Month January Day 7 Year 1878

5. Place of birth \_\_\_\_\_

6. Name of Father Stephen Frazier Place of birth Rattan,

Oklahoma

Other information about father \_\_\_\_\_

7. Name of Mother Louisa Frazier Place of birth Rattan,

Oklahoma

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 \_\_\_\_\_

Field Worker, Johnson H. Hampton,  
December 27, 1937.

Interview with Mr. Harrison Frazier,  
Cloudy, Oklahoma.

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I was born January 7, 1878, at or near what is now Rattan, Oklahoma, ~~My father's name was Stephen Frazier~~ and my mother's name was Louisa Frazier. They both lived and died near Rattan. At the time I was born there was no Rattan at all; it was called Sulphur Spring. It was in what was then called Cedar County. The Choctaws held their county court at this place at that time. A large log house used as a church house was also used as the county court house and on first Monday of each month the Choctaws held their court there. It was called Probate court, but was just like the county court we have now in the state.

At this place there were several Sulphur Springs where they used to get their water to drink and there were several Indian families living around this court house; that is, they lived there and used water out of this spring.

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There was no jail there at this place so when they arrested an Indian for any violation of law, they would bring him to Sulphur Spring and put him under bond to appear at the District Court, which for this district was at Alikchi, located in Nashoba County. I don't remember

just when the district court convened but I think that it was in the Summer. The Indians who were arrested for any violation of law would go there to stand trial. If they were convicted they would take their 39 lashes on their bare back and come home. Under the Choctaw law the penalty for most crimes was 39 lashes on bare back. Some would run as high as 50 lashes on bare back, or if an Indian stole a horse he would get 100 lashes on his bare back. If he stole

a horse again, he was shot to death. So the Choctaws did not steal many horses under the Choctaw Government. I think that we had the best laws in the country and it would be better if we had the same laws now in the state.

We lived on a farm of about 25 acres and had a good many cattle, hogs and ponies. My father was one of those Choctaws who had plenty of everything that goes on a farm. He was not rich but had more than any other Choctaw in the community.

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We did not have many Indians living in our community, they mostly lived in communities at that time as they do yet.

My father was not an educated man but was the leader of the Choctaws in the neighborhood. They would come for his advice on anything they wanted to know. I don't remember whether he ever held any office under the Choctaw Government or not, but he was the leader among them until his death.

This log court house has been out of existence for a long time for after the white people began to come in there, they tore down the old land mark. This old log house was a big house, built out of long straight logs. The people who used it as a church were the Methodist people; they would camp there and feed the Indians who came to the meetings. They would kill hogs and beef for the meeting and would beat their corn and make meal which they put in a crock and have corn bread for them. The corn bread they made was different from the corn meal we get now. They beat their corn into meal then. Several women would get around the mortar and

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work together, making the meal for the big meeting.

My mother had a spinning wheel. She used to spin cotton and wool into threads on the wheel, then she would get her knitting needles and make socks and mittens for the children and would sell them to other Indians. These socks and mittens were very thick and heavy and were warm to wear. She would dye them and make them look nice. They were stripped black, red and white. I never saw my mother make any cloth.

I have seen ball games but I never did play the game with other Choctaws. They would have a hard game, and would fight like everything over the games and the women were just as bad as the men about the game; they would fight among themselves; and they would bet on the games just as the men did. The boys who played ball would have nothing on them but a breech clout, and the women would get switches and whip them on their bare back, and tell them to go in there and play ball. They would draw blood when they hit the players with the switch.

Our trading point was Paris, Texas, and old Doaks-

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ville. Doaksville was located just north of where Fort Towson is now. There was a store there where we traded. Then we would trade also at what is known as White Church; V. M. Locke put a store there. Later we began to trade at Antlers, after the railroad was put through and the town started to build.

Out there where I lived there were lots of wild game; deer, turkeys, and fish in the creeks. We did not have to go camping to kill a deer or turkey; we just had to ~~get out away from the house and kill what we wanted and~~ come home. We went down to the river and killed what fish we wanted with our bow and arrow, or we could get down on the shoals and get all the fish we wanted in a little while with our bow and arrow.

I was enrolled by the Dawes Commission with the balance of the Choctaws but I can't give the dates when that happened. I then was allotted land, and I have received the payments with the other Choctaws but I can't tell when those payments were made. In the time I was growing up, there were no white people in the country, and there were no fences anywhere except around some small patches put

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in for corn and other things that the Indians farmed. There were no big farms for they did not need big farms. All they needed was just enough to raise corn for their bread. The country was all open; the grass was fine all over the country; the stock did not have to be fed and there was plenty of wild game for the Indians to live on so they did not work very much. Most of the Choctaws in my community had plenty of stock. Nearly all of them had cattle, hogs and wild ponies which were not worth any thing at that time so they were just let out on the range.

~~We had fine yellow pine timber out there but when the lumber company began to cut our pine timber it was not long until we had no timber. The sawmill was at Fort Towson, but the sawmill people built a small tramway out from the mill to the timber, and hauled the logs to the mill. It was not long until the timber was gone and then the tram was taken up and moved as was also the sawmill.~~

I am a full blood Choctaw Indian. All of my parents were full bloods. I went to school at a neighborhood school but this school house was done away with long ago.

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I can read and write English pretty well and speak English pretty well, but I can speak my own language better than I can English.

My parents have died and are buried at the old home place. We have lived among our tribe all of our lives. I am now living at Cloudy, about 30 miles from Antlers, Oklahoma.

V