

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

**HOLLADAY, FRANK.**

**INTERVIEW.**

**12864.**

Field Worker's name Johnson H. Hampton

This report made on (date) February 2, 1938

1. Name Mr. Frank Holladay

2. Post Office Address Antlers, Oklahoma

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

4. DATE OF BIRTH: Month November Day 22 Year 1888

5. Place of birth Arkansas

6. Name of Father \_\_\_\_\_ Place of birth Arkansas

Other information about father A pioneer.

7. Name of Mother \_\_\_\_\_ Place of birth Arkansas

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 6

Johnson H. Hampton  
Investigator  
February 2, 1938

Interview with Frank Holladay  
Antlers, Oklahoma

I was born November 22, 1888, in Arkansas and came to Indian Territory with Father when I was about two years old; we came in a covered wagon to Indian Territory. We came to what is now Talihina, where Father got a job at a sawmill and worked there for several years; we then moved to Tuskahoma where he worked at a sawmill. He was a regular sawmill hand and when I got big enough to work I followed in his footsteps and went to work at a sawmill. I worked around the mill for a while then went out into the woods and cut logs for the mill. At that time this country was full of fine yellow pine timber and white-oaks; in fact there was also lots of other commercial timber here then and the sawmills just slaughtered them going and coming. They did not have to pay anything for the timber so they got the best timber they could find. There were several big sawmills in the country then and they cut

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from fifty thousand feet to one hundred thousand feet per day. They also had their planers and planed the lumber as fast as they could cut it. They then would load it on cars and ship it to other cities. At that time they did not pay much for the labor; the best wages at that time were about \$1.50 to \$2.00 per day but everything else was cheap so we made some money, besides making a good living.

They used oxen to log with and out in the woods I have seen as many as ten yoke of oxen hitched to one wagon hauling logs to the mills. The lumber was hauled by wagons and teams of mules and horses, besides the oxen teams. The oxen were shod just like the mules and horses as they had to stand on the rocks on the mountains. Those were good times; we did not make much money but we lived just the same and had plenty of things to eat and wear.

Father was a contractor for cutting logs; I don't know what he got but he stayed in the woods nearly all the time to see that the logs were all hauled in to the mill. He was getting paid by the logs scale as the logs came into the yards, so he just stayed in the woods most of the time. I was out there helping him and cutting

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logs as well. At that time there were no school nor churches of any kind and the children just ran wild and some of them grew up without any education at all whatever until after several years they finally got up subscription schools and at most of the mills they then began to have schools and they got some preachers to come to the mill camps and hold services on Sundays so at the mills we began to see civilization then for everyone was for himself and it seemed that the older people were getting wild just the same as their children were.

There were not many white people in the country but there were a few families around the mills; the work hands did not get out very much, only to town and back, and it was only a sawmill town at that, and they dared not venture out very far from the mill-camps because they were afraid of the Indians but on Sundays they would get out and kill deer and turkeys and some fish as they mostly lived on wild games as at that time they did not have gardens. They could put in gardens if they wanted to at the mill grounds but they did not put any gardens for their vegetables and

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many times they would buy beans and other garden vegetables from Indians; who would bring them to the mill and they sold them readily for the people wanted them to eat and a good many people would buy venison from them and turkeys they sold also very cheap; they would sell deer for 25 cents per ham for the venison and 25 cents apiece for the turkeys so it was just about as cheap to buy as to go out and kill them ourselves but we did not have time when the mill was running and it ran nearly all the time.

When I was growing up I could see deer in droves like cattle there would be about a hundred in a drove and turkeys the same about <sup>a</sup> hundred of them in a drove and there were some bears in the mountains and there were some panthers and cougar-lions, in fact, everything else that a man wanted to see that was subject to this country. There were more wolves than anything else; they would come to our house and catch our pigs and we would have to get out at night and run them away from the hogs' fence where the hogs were; we kept the hogs in pens at night all the time. My father killed a cougar-lion one night; that is right late in the evening

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this cougar-lion came very close to the house and caught a young colt and was eating him when my father saw him and got his gun and killed him; he had already eaten the ham of the colt before he was killed.

I have been to an Indian camp meeting; I could not understand a word the Indian preacher was saying as he spoke in his own language but I was there everytime to attend the meeting for we did not have meetings at our mill camp only once in a while, and I have attended their cries which are very sad things to see. Of course, I could not understand what they were saying but when the Indians got around the grave and began to cry over the grave then it would affect me just the same as it did the Indians. After a cry the Indians then would have a big dinner and after dinner they would all go home; I never saw an Indian dance nor the War dance; I have heard of their having the War dance but they quit when the war was over. They danced what was called a Virginia Reel dance and they then began to dance the square dance just like the white people but they have not danced for a long time; the Choctaws are not much for amusement like other people.

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Father died in Oklahoma and is buried in what is known as Johns Valley out in the mountains; at that time there were no cemeteries and he was buried at the mill camp, about twenty-five miles northeast of Antlers. Mother died in Arkansas and is buried at our old home place; she never did come to this country; she had died before my father left there and came to Indian Territory.

I have been raised here in this country, have lived here all of my life and have been among the Choctaws all during this time. I married and raised my children among them; they have gone to school with them, played with them and I have traded with them in every way. I sold them things - hogs and maybe a beef once and awhile. I have found them honest and sincere in their dealings; my experience with them has been just fine; I never had any trouble with any of them and they are all my friends today. They are fine people - in my opinion there are no better people on earth than the Indians. There are not many full bloods now and maybe there won't be many left to tell the tale in the next ten years if something is not done for them.

Note: Johnson Hampton's manuscripts written as a full-blood expresses himself are not edited for better English.-  
Editor.