

PICKARD, CAP

DEPOSITION.

#8706

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DEPOSITION OF UT-SE-AH-SON OR CAP PICKARD, A WICHITA INDIAN,
TAKEN AT ANADARKO, OKLAHOMA, ON THE 24th DAY OF SEPTEMBER,
A. D. 1927.

THE FOLLOWING DEPOSITION WAS TAKEN FROM A TRANSCRIPTION OF
THE STENOGRAPHIC NOTES OF A TRIAL HELD AT ANADARKO, OKLAHOMA.

Said case is tyled as follows: THE WICHITA AND AFFILIATED
BANDS OF INDIANS IN OKLAHOMA, THE TOWACONIES, WACOS, KEECHIS,
IONIES, AND THE DELAWARE BAND OF THE WICHITA TRIBE AND THE
INDIVIDUAL MEMBERS OF SAID WICHITA AND AFFILIATED BANDS OF
INDIANS, PETITIONERS VS THE UNITED STATES OF AMERICA,
DEPENDANT.

The petition alleges that the Wichita country from time imme-
morial lay in the present State of Oklahoma, west of the
Cross Timbers, extending west as far as about 6 miles west
of the Antelope Hills on the Canadian River, and lay between
the Canadian River on the north and the Red River on the
south.

Said deposition was not taken for any historical value of
the trial, but for the historical value of the depositions
of these older Indians who have passed away in the last 10
years, and who have left the history of the lives of them-
selves and their people in the depositions given at said
trial.

Claimant's counsel, Charles H. Merillat
Intervenors counsel, C. Ross Hume
Defendants counsel, Dan M. Jackson.

Chester A. Lamb,
Interviewer.

Deposition of Ut-Se-Ah-Son, or Cap Pickard, for claimant, taken at Anadarko, Oklahoma, on the 24th day of September, A. D. 1927.

John Tatum, having been sworn as interpreter, Ut-Se-Ah-Son, known in English as Cap Pickard, is called as witness for the petitioners and, being duly sworn, testifies as follows:

Direct examination by Mr. Merillat:

Q. What is your name?

A. Ut-Se-Ah-Son.

Q. Are you a blood member of one of the Indians Tribes?

A. Yes, sir.

Q. What tribe?

A. Wichita.

Q. Where were you born?

A. I was born along those mountains.

Q. You mean the Wichita Mountains?

A. Yes, sir.

Q. Are you a full-blood?

A. Yes, sir; I am a full-blood.

Q. When you were born was there a village where you were born?

A. It wasn't no village at all where I was born. We were out from the village.

Q. What were they doing when you were born?

A. They were going on a buffalo hunt.

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Q. Where were they intending to go when you were born?

A. They were going over south of those Wichita Mountains, in that direction, south.

Q. How old are you?

A. Probably 70 or 80 years old.

Q. Are you as old as Kiowa? (Referring to Kiowa who was chief of Wichitas)

A. Kiowa is the oldest.

Q. Where was your mother born?

A. The Wichitas had a village along the north fork of the river. That's where my mother was born.

Q. Is that in Oklahoma or Texas?

A. Yes, sir; it's in Oklahoma.

Q. What part of Oklahoma?

A. She was born southwestern part of Oklahoma.

Q. Do you know what county that afterwards was?

A. I think it was Greer County.

Q. Is it in the very far southwestern part of Oklahoma?

A. Yes, sir; it is very far away.

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Q. Were the Wichitas living there at the time your mother was born?

A. Yes, sir; the village was there when my mother was born.

Q. What year was that?

A. I don't know what year it was, but it was at that time, because I never went to school and don't know the year.

Q. Did you ever hear of the falling of the stars?

A. That was the night when the star was falling; that was the night my mother was born.

Q. Was your father ever a chief?

A. Yes, sir.

Q. Who was chief before your father?

A. Es-sad-duah.

Q. What was your father's name?

A. Chodie-au-cap.

Q. Who became chief of the Wichitas after your father?

A. Dennis Warden's father was chief after my father died.

Q. Who is Dennis Warden?

A. Dennis was the father of the chief, Chief Warden.

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Q. Did you ever go on any trips in the Wichita country?

A. Yes, sir.

Q. Did you ever see any Wichita villages?

A. Yes, sir.

Q. Where?

A. I seen the village where my mother was born. I was with my mother and she told me "This is the place where I was born, and this is the place where we had the village.

Q. And your mother pointed out this place in Greer County to You?

A. Me and my mother went on horseback when she showed me the place where this village had been.

Q. Could you see signs where there had been a Wichita village there?

A. Yes, sir.

Q. What signs did you see?

A. I saw the signs where that village had been built, grass houses, the places where they were standing and she told me that was the place where the village had been. In the bottom on the south side, they had corn planted along the river.

Q. Did you ever see any other Wichita villages?

A. I seen the village over here at Fort Sill. I was with my mother at the time. I was big enough to realize things at that time.

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Q. Did you see any other villages?

A. I seen a place right east of where Mount Scott is, where there was a village.

Q. Did you see any other places?

A. Right where the village east of Mount Scott there was another village right east, going right along that creek.

Q. Did your mother or Es-sad-duah ever tell you about any other villages that you didn't see?

A. She told me there was a village right west of those mountains there that she heard about. I never saw the village, never saw the place.

Q. Did they ever have any villages in Texas?

A. Yes, sir; there was some villages right close to Waco Texas; from my mother, what she told me about that, there was a village.

Q. Who was living there?

A. Towaconies.

Q. And what else?

A. The Wacos.

Q. And what else?

A. There was some Keechis, but they were further up the river.

Q. How about Delawares?

A. She never said anything about the Delawares, but they were living over there.

Q. And Caddos?

A. My mother told me that she seen the Caddos right there in that village, The first time they ever come over there, the Caddos had their hair cut off like these women do now, and they had the rings in their nose, the first time they ever seen them.

Q. Did any of your kinfolk bring those who were in Texas over to this side of the Red River.

A. Yes, sir.

Q. Who was it?

A. We are all the same tribe, the Wacos the same as the Michitas.

Q. Were any of your kin among those who went down there and brought them up here?

A. It happened at the time when the Wichitas were living here by Verden. The Wichita had a village, and that was the time they sent five persons to bring some Wacos over here, and my father was one of them when they went.

Q. They brought them to where, near Verden?

A. They went on after the Tomaconies and Wacos, and right there the other side of the Keechi Hills there was a bunch of Comanches there captured those five persons, and they had a hard time, and had a fight, and they let them go on and they went.

Q. Where was the Comanches home at that time?

A. Somewheres in the western part of Oklahoma.

Q. Did you ever learn from Es-sad-duah or your own people what land was the Wichitas and what country was the Wichitas?

A. That's what Es-sad-duah used to say: "This country belongs to us. Already the landmarks is made, Gross Timbers on the east, and on the north, south Canadian, and on the south runs away down to Waco, Texas, and on the west it runs as far as 6 miles west of Antelope Hills."

Q. Who told you that?

A. That's what Es-sad-duah said, and that's what his father said, Ut-tuts-kid-uts₅ said, that's already laid out, the land belongs to the Wichitas.

Q. Who was Ut-tuts-kid-uts? Did he have any other name?

A. He was ^aWichita.

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Q. Was he a leading man or Chief?

A. He was a chief of the tribe.

Q. Are all those persons now dead?

A. Yes sir; they are all dead.

Q. How long have they been dead?

A. Where we are all living now along the Sugar Creek, he died not long ago.

Q. Did they say why this country that you are giving the boundaries of belongs to the Wichitas?

A. Yes sir; the land was surveyed off for that purpose for these Wichitas. They said "This is your country," and that's why the land runs straight.

Q. When you were young did any other Indian Tribes claim this land?

A. There was nobody claiming it, but right to-day everybody is claiming this land right to-day.

Q. Are the Keechis part of the Wichita Tribe?

A. Yes sir; it has been years back since we have been with the Keechis but of course, they speak different tongues.

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Q. Can you understand Keechi?

A. I don't understand.

Q. Did the Comanches ever come here?

A. Well, as far as I know, when we have a village at Rush Springs, the year that Van Dorne took the village of the Comanches, and the Wichitas that was the time that the Comanches never came around anymore.

Q. Did the Comanches trade with the Wichitas?

A. Yes, sir; they have been trading with the Wichitas. I remember when they first came and traded with the Wichitas.

I remember when they first came and traded with the Wichitas; it was at Wichita Kansas, during the Civil War.

Q. Where was the home of the Comanches?

A. They had no home; they wandered around from place to place.

Q. Where was the home of the Kiowas?

A. Did the same; wandered around from place to place.

Q. Did they live in the Wichita country much or not?

A. There wasn't nobody around here then. The Comanches and Kiowas wasn't living on the Wichita lands.

Q. Did you hear where they did live, or what section of the country they inhabited?

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A. It is the western part of Oklahoma is what I heard. They are roaming around over there, the Kiowas and Comanches.

Q. Where did the Cheyennes and Arapahoes come from?

A. We heard they had been living in the northwestern part of the United States, somewhere.

Q. How did the Wichitas get food to eat and clothing to wear? How did they make their living when you were young?

A. The way they supported themselves, they cultivated their corn and put in their crops, the corn, and beans, and pumpkins, and anything in the line of something to eat. That's what they were living on, and besides that, for clothes, the young men would go out and hunt deer and kill a deer and take the hair out of it, and make buckskin out of it, and make shirts and leggings, and they were not in hunger, because they had planted to eat, and they had been cultivating their corn and other products.

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Q. How about the buffalo?

A. We would go out on buffalo hunts and kill the buffalo and take the hide off and make robes of it, something to cover with.

Q. Where did you go to get these animals?

A. In those days there were lots of buffaloes and we could go in any direction and find buffaloes. We went south down near the Red River there was lots of buffaloes around there. Anywhere in those days, but not now.

Q. When the buffalo got scarce where did they go to hunt them?

A. We would go out west. We couldn't hardly find any buffaloes.

Q. How far west?

A. We find piles of buffalo that had been killed by the white men and they got scarce and it was hard to find the buffalo.

Q. How far did the Wichitas go after Buffalo?

A. We went a long ways. We had to go west on the other side of these mountains, and there's a little creek at a

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place over there, and past this creek there's a fort, right on this side; that's where we went on the buffalo hunt.

Q. Is that Fort Elliott?

A. I don't know.

Q. Do you know where Antelope Hills is?

A. You know I said I never went to Antelope Hills to see it.

Q. Did you hear from any of the hunters that had gone out that far?

A. Yes, sir; they been right close to that Antelope Hills; that's where they have been hunting buffalo along in there, but I was never near there.

Q. What do you know about going to the Canadian River, or the Cross Timbers?

A. One time we went out east, and was going after some pecans, right at Cross Timbers, and there was lots of persimmons there, too; and that's why we went over there, and we went right into Cross Timbers.

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Q. Did you keep in the Wichita country?

A. I went over the Cross Timbers, and that Seminole country, maybe.

Q. Did there come a time when other tribes, other Indian tribes, were located in the country the Wichitas claimed?

A. The time had come; there was some other tribes had come here, and the Government put them here, and some other tribes here, which are here now, and this country belongs to the Wichitas.

Q. What were these other tribes?

A. Three tribes--Kiowas, Comanches, and Apaches.

Q. And how about Cheyennes and Arapahoes?

A. Part of, whether it is Arapahoes or Cheyennes, it is right up here on the Canadian. Whether it is Arapahoes or Cheyennes.

Q. Are the Wichitas satisfied with this?

A. I don't think that the Wichitas are satisfied.

Q. Did the Wichitas give their consent?

A. No, sir, they never got no consent from the Wichita Tribe.

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Q. Were the Wichitas at this time friendly with the Kiowas and Comanches?

A. The way it is, it don't seem to me that they are friendly at all.

Q. Did they have any fights?

A. Well, it seems to me that it looks like we are fighting one another because they are taking away what the Wichitas got.

Q. Do you remember the Wichitas having a village near Sugar Creek?

A. Yes, sir.

Q. Was there any difficulty on Sugar Creek between the Wichitas and the Kiowas?

A. No, sir.

Q. You don't remember about that fight?

A. Right at the mouth of Sugar Creek, on the east side, that's where the Wichitas had a village, and down in that bottom we had corn planted and the buffalo would come and break down and destroy the fields, and finally that was the year the Kiowas came over there and stole the Wichita horses. At my own home they had two good horses,

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they were race horses, and then they took a big bunch, and the next day they find out. There was a big tribe of the Wichitas and they went and found them, and they found them in that canyon on the Sugar Creek, on the west side, and they kill them pretty near every one of them.

Q. Were you already grown?

Examination by Mr. Hume:

Q. How old were you when you first saw the Caddos in this country?

A. I might be about 15 or 16 years old. I seen them along Sugar Creek.

Q. Was that before the Wichitas went down and brought these Indians to Verden or afterwards?

A. They were already here.

Q. Now, when they brought these Indians back from Texas did they bring any Caddos?

A. Yes, sir.

Q. Now, were there any Delawares here before they went down to Texas?

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A. Yes, sir; there was some Delawares here and some Caddos here, and some were in Texas, and same way with the Delawares.

Q. When those Indians from Texas came up were the Wacos, Keechis, Towaconies, Caddos, and Delawares that came from Texas, joined with these Wichitas, and Delawares and Caddos that were here, and all formed one tribe, didn't they?

A. They were friendly at the time, but the Caddos always branched off.

Q. They all participated, all the Indians that were here, all took part in the 1891 treaty?

A. Yes, sir.

Q. Now, did the Caddos have villages and the Wichitas have villages and the Delawares have villages over this country?

A. No, sir the Caddos had no village at all.

Q. Did the Caddos farm like the Wichitas?

A. Yes, sir.

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Q. Has the Government considered the Caddos, Wichitas, Wacos, Towaconies, and Delawares as affiliated bands?

A. Yes, sir.

Q. Were they all here under one agent?

A. Yes, sir they had an agency.

Q. Did they have one school over here that the children of all of them attended?

A. Yes, sir.

Q. Did they all get allotments after the treaty was made by the tribes?

A. Yes, sir.

Q. Now, where was the agency established before the war; do you remember?

A. The agency was over here by Fort Cobb.

Q. And after the war was the agency established here near Anadarko?

A. After the war, after they returned from Kansas, when they made a village along the mouth of Sugar Creek, right this side, there was the agency right there, and after while they moved it over here right where the railroad is.

Q. Did the Wichitas and Caddos and Delawares all get

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rations issued to them by the Government during the war?

A. Yes, sir.

Q. When they would send delegations to Washington would members of all the tribes go?

A. Yes, sir; some of them.

Q. Did the members of all the tribes sign the treaty of 1891?

A. They might sign that treaty.

Q. Are all three of these tribes now under the control of the agent here?

A. Yes, sir.

By Mr. Merillat:

Q. Did the Wichitas consent in those early days that the Caddos might live here among them?

A. Yes, sir; the Caddos came over and took them some land; that's what I know.

Q. Did the Wichitas consent or did they object?

A. Maybe he told them to live somewheres, to live right here in the country.

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How old were you when the Civil War Started?

A. About 17 or 18 years old.

Q. Have you any children?

A. Two Children.

Q. Did you have a child when the war started?

A. No, sir; not yet.

Q. Where was your first child born?

A. Along Sugar Creek.

Q. Is that child grown?

A. Yes, sir; he is grown. He has a child, but his son died.

Q. How old was your mother when she died?

A. She was pretty old when she died. I couldn't tell.

Q. Was she as old as you are now?

A. No, sir; she was a way yonder older.

Q. How many children did your mother have?

A. Ten children, and only two live, me and my brother.

Q. Which is the older, you or your brother?

A. I am the oldest.

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Q. Where did your mother die?

A. Out here, at her home on Camp Creek.

Q. Where did your father die?

A. On Sugar Creek.

Q. Do you know how long that has been since your father died?

A. He died before the allotment.

Q. Did he die before the strip was opened--was your father living in 1891 when they made the treaty?

A. No, sir; he wasn't living at all.

Q. Was your mother living then?

A. Yes, sir.

Q. Where was it you first saw the Caddos with the rings in their nose?

A. I didn't see the Caddos myself, but my mother saw them.

Q. Where did your mother see them?

A. When the Wichitas has a village right along the Red River, the Wichitas had a village there, and that was the time my mother seen the Caddos there.

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Q. With the bobbed hair ?

A. Yes, sir. Some kind of flat lead that they have for earrings.

Q. Did the Caddos speak Spanish?

A. I don't know whether they did or not.

Q. Did the Keechis speak French?

A. No, sir; I don't think so.

By Mr. Merrillat:

Q. Do the Keechis have rings in their nose?

A. No, sir.

Q. Do they cut their hair short?

A. No, sir.

Q. Do the Keechis wear these flat earrings like the Caddos?

A. No, sir.

Q. Do the Keechis speak pretty nearly the same tongue as the Wichitas?

A. They talk entirely different then, but now we talk the same. There's no Keechi language now.

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Q. Did the Keechis have the same customs as the Wichitas?

A. Yes, sir.

Q. Make their houses the same?

A. Yes, sir.

Q. Did you ever see any Quapaws?

A. I never seen any Quapaws?

(excused)