



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

Field Worker's name Margret McGuire  
This report made on (date) September 16, 1937

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1. Name Jim Hutton  
2. Post Office Address Fame, Oklahoma  
3. Residence address (or location) \_\_\_\_\_  
4. DATE OF BIRTH: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_  
5. Place of birth \_\_\_\_\_
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6. Name of Father \_\_\_\_\_ Place of birth \_\_\_\_\_  
Other information about father \_\_\_\_\_  
7. Name of Mother \_\_\_\_\_ Place of birth \_\_\_\_\_  
Other information about mother \_\_\_\_\_

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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.

Some things that Mr. Hutton remembered when he first came to Oklahoma; one of them, the election of Chief Checote.

Interview with Jim Hutton  
Fame, Oklahoma  
By Field Worker,  
Margret McGuire  
September 16, 1937

I moved to the Territory with my father and mother when I was a young boy, in 1860. We came from Texas. My father was a slavery negro until after the war. We first lived in the Choctaw Nation just across the South Canadian River. We lived there for many years. My father came across the river one time to an election. That was when they signed a treaty and Chief Checote was elected -- this election was at old North Fork Town. We lived on a farm and years after that I moved across the river onto the north side, west of Eufaula.

I was given an allotment there but I do not have it now. I lost it and moved here where I am living now. I worked on the farm; I plowed and worked at anything I wanted to do until the last two years.

I only went to school four months to an Indian school, at old North Fork Town. There are several stomp grounds, one about ten or twelve miles west of Eufaula. It is called the Hillabee Stomp Ground;

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there was at one time an Indian church there. The church has been gone for a long time, in fact, ever since statehood.

There is another stomp ground east of Onapa.