

LOMAN, PETER.

INTERVIEW

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117

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

Field Worker's name Johnson H. Hampton

This report made on (date) August 24th, 1937 1937

1. Name Peter Loman

2. Post Office Address Antlers, Oklahoma.

3. Residence address (or location) _____

4. DATE OF BIRTH: Month July Day 16 Year 1892

5. Place of birth Near Antlers

6. Name of Father Elias Loman Place of Birth Near Antlers

Other information about father _____

7. Name of Mother Narcissia Loman Place of birth In San Lois County; don't know what town.

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.

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Johnson H. Hampton
Field Worker
August 24th, 1937

Interview with Peter Loman,
Antlers, Oklahoma.

I was born July 16th, 1892, about eight miles southwest of Antlers. My father's name was Elias Loman and Mother's name was Narcissia Loman. Father was raised in Kiamichi County, Choctaw Nation, in what is now a part of Pushmataha County, and Mother was born and raised in San Bois County, Choctaw Nation, in what is now a part of Leflore County. Father was in that part of the country where he found this woman and married her and brought her to this country where they lived until they both died.

My grandfather's name was Jim Loman and my grandmother's name was Elizabeth Loman; they lived around near Hamden, a little station on the 'Frisco Railroad, where they both died and were buried at their home.

My father was Deputy Sheriff of Kiamichi County for several years and he was a Lighthorseman for several years, I don't know whether he was elected to any office or not, the office he held was an appointive office.

I don't know whether my grandfather ever held any Government office or not, I don't think he did for I never did hear of it if he did; he was a leader among the Choctaws in our community and people would come seeking his advice on most anything. Grandfather was a well-read man on most subjects about which the Choctaws wanted to know; he could not read English but he could read in Choctaw; he was a great man among the Choctaws. The trading point of my father was at Paris, Texas, I have been told he used to make the trip with a yoke of oxen ; it took him several days to make the trip; he got all the groceries from there such as flour, sugar and coffee; we had corn so we had corn meal to eat. Mother made the meal by putting the corn in a mortar and beating it until it was made into meal. All the Choctaw women made their meal in that way, not only meal but hominy as well; they could make several kinds of meal and hominy out of corn.

After the Frisco Railroad came through we did our trading at Antlers; we did not have to go away from home to do our trading. When my father was trading at Paris, Texas, there was no Antlers, but when I got big enough to remember, Antlers had been already established so we did our trading there.

I don't know how big a farm Father had before I was born but when I got big enough to help him on the farm he had about ten acres, which was a big farm at that time, and we raised corn, peas and sweet potatoes, and other things, and we also had a small garden where we raised our garden vegetables, such as beans, cabbage and other garden vegetables for our summer use; we did not have any vegetables for winter use. The Choctaw women did not know how to can up anything for winter use, so we did not have any vegetables for winter eating.

We had cattle, hogs and ponies; we did not have lots of them but we had plenty of them for our use, but Father killed a man and was arrested and tried for the killing, and it took all the stock we had to get him a lawyer. Father came clear but we had lost everything we had and after that we could not get a start of any stock so when Father died we did not have any stock at all.

Mother had a spinning wheel that she used; she would spin cotton and wool from sheep into threads; she did not have a loom but she would spin these threads, then she would get her knitting needles and knit the threads into socks and mittens for us during the winter. She would dye these socks and mittens with roots and

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4

herbs and some of the socks and mittens were striped when she got through with them.

I don't remember what year the Dawes Commissioners came down to negotiate with the Choctaws in sectionizing their land, but they made the agreement with them, then the Choctaws, by their vote, adopted the agreement; then we had to enroll; the enrollment was held here in Antlers. After that we waited some years, then we went to Atoka, that is where the land office was located so we had to go there to select our land, I did not know that we had an Agency until that time; we might have had one but I never had heard of it before.

I never saw an Indian war dance nor the scalp dance, I have heard of them but it seems that they had them among the Full Bloods around in the county and where I lived we did not have but few full blood Indians; they might have had those dances but I think that after the War they had all quit dancing. I saw an Indian ball game; the first game was between Kiamichi County and Towson County and the second game was between Kiamichi County and the Red River County; they had a good game as they called it; they fought from the time the game started until they got through;

they fought with their ball sticks. The handles of these sticks were heavy, so made good clubs for them to use; no one was killed during the fight but they surely were a bloody bunch of Choctaws.

have attended Choctaw Camp meetings; my parents were Christians; they were all Methodist people so we camped at the meeting every three months, they would have a great meeting and there were lots of Indians then who attended these meetings, and they would have their cries at the church sometimes and then they would have them at their homes and at their graves.

I went to a neighborhood school for about three terms, this school I went to has been out of existence for a long time, then I went to old Goodland School for about three terms, I can speak a little English and can read and write a little English, I did not go to school long enough to learn as much as I should, but I guess I will get by with what little I have got, I can speak better Choctaw than I can English and can read better and write better in my own language.

My father was a half breed and a Choctaw; Mother was a part Cherokee and she lived with my father until they both died; she never did go back to her people but lived with the Choctaw people

all of her life. I am on the rolls as a three-quarter Choctaw.

I have lived among the Choctaws all of my life.