

Notice of Copyright

Published and unpublished materials may be protected by Copyright Law (Title 17, U.S. Code). Any copies of published and unpublished materials provided by the Western History Collections are for research, scholarship, and study purposes only.

Use of certain published materials and manuscripts is restricted by law, by reason of their origin, or by donor agreement. For the protection of its holdings, the Western History Collections also reserves the right to restrict the use of unprocessed materials, or books and documents of exceptional value and fragility. Use of any material is subject to the approval of the Curator.

Citing Resources from the Western History Collections

For citations in published or unpublished papers, this repository should be listed as the Western History Collections, University of Oklahoma, Norman, Oklahoma.

An example of a proper citation:

Oklahoma Federation of Labor Collection, M452, Box 5, Folder 2. Western History Collections, University of Oklahoma, Norman, Oklahoma.

INDEX C RDS

Leasing--Osage Reservation

Farming--Osage Reservation

Osages

Osage--Osage Reservation

Land Tenure--Osage

Merits--Kansas River

Mr. Frank

Law Enforcement--Indian Police

Schools--Osage Reservation

Marriage--Osage

Field Worker: Leone Bryan
April 26, 1937

Interview with C. C. Bair
913 Matthews Avenue,
Pawhuska, Okla.

Born October 16, 1871
Eudora, Johnson Co., Kan.

Parents Daniel Bair, Ohio, Father
Ellen Walters, Ohio, Mother.

I moved to Oklahoma in the year of 1890, when I was nineteen years of age, coming here with my mother and step-father, who was a farmer. They rented a place from Antwine Albert, an Osage Indian, which place was about two and one half miles from the present town of Pawhuska. We came here from Kansas and drove a wagon to our new home.

The house in which we lived was a log structure with two rooms, one upstairs and one down. It was floored and shingled. We brought our own furniture and farm implements. There was a log barn on the place. Our water supply was from a dug well, and, of course, we used wood for fuel because there was so much timber in the neighborhood. Kerosene was used for lights.

There were only about ten acres in cultivation on the place. The only crop raised was corn. The only farm implements we had were the plow, lister and cultivator, which we had brought with us from Kansas.

Food.

The principal foods used in that day were meat, bread, vegetables and fruit. People raised their own vegetables and there were peaches and apples here. We raised our own cattle, hogs and chickens, and there was also plenty of wild game and fish. We did some of our trading at Caney, Kansas, and the rest at Pawhuska. About the only food it was necessary for us to buy was sugar, flour and coffee.

The Indians were all very friendly and among my best friends was Antwine Albert. I used to go coon, deer and turkey hunting with them. There were lots of deer, turkey, quail, prairie chickens, coons, opossum, skunk and coyotes. The streams were filled with fish.

My mother is buried at Pawhuska, but my father was buried at Eudora, Kansas. I came here with my mother and step-father.

There was a church here when we came here but I do not know the denomination.

There were no fairs here at this time.

Farming.

The land here on the reservation was held in common by the Osage tribe. All farm lands were leased and all white settlers had to pay \$1.00 per month permit to live on the reservation. The farms were fenced with rail fences. In order to cut hay from a patch of ground all that was necessary was to take a mowing machine and mow around the plot you wished to cut. When the proper time came, the hay was cut by the person who had mowed around the plot of ground. From ten to twelve acres were the largest plots of ground in cultivation, and the principal crop raised was corn.

There was a ferry at Ralston, the only way we had of crossing the river. There were no bridges and the only way we had of crossing the creeks was to ford them.

There were fellows here that bought hides and furs. The principal fur bearing animals were coon, opossum, skunk, muskrats and mink.

There was not much horse-racing among the whites at this time, however, there were some Indian horse races.

There were white Federal Officers in here at the time I moved here, and also, an Indian Police system. Franklin Revard was a member of the Indian police and still lives here.

There was not a great deal of marketing done. About the only thing we raised for sale were hogs. They were hauled to Cedar Vale, Kansas. The cattle we had were all milch cows and the farm produce was all utilized at home for feed for the stock and food for us.

What medicines that were needed were bought here in town, but we did not use much in that line.

There is not much to say about out-laws because we didn't have much robbery in this country. The Dalton boys used to be around here some but do not remember any incidents concerning them.

For recreation we played cards, baseball and had dances.

When I came here there were no roads except old wagon roads and these were very rocky. There was no stage here at that time; however, a stage route to Elgin, Kansas, was later established.

The only schools here for the white children were subscription schools. I have a board at home that is the top part of a bench that I sat on when I was in school. It is made of native lumber and was sawed right up the creek from here; on Bird Creek. There was an Indian school here for the Indians. I used to haul cord wood to that school. There was also a Catholic School.

There was a great deal more timber in that day than now because lots of the timber has been cleared away and lots cut up for cord wood.

The only means of transportation was by mules or horses.

The weapons common at this time were the old cap and ball rifle. However, there were very few of those.

I have seen Indian weddings out at the Indian camp. The man was brought in and seated at the table, then the woman brought in and seated. This was all the ceremony they had. The Indians gave ponies for the woman.

There was no temperance movement because it was against the law to have any liquor on the reservation.