

HOSKINS, NED

INTERVIEW

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Hummingbird and Bigby, Investigators.
October 14, 1937.

Interview with Ned Hoskins
Born April 18, 1867, Cherokee Nation
Stilwell, Oklahoma.
Father-John Hoskins
Mother-Jane Hair

Ned Hoskins was born in the old Goingsnake District of the Cherokee Nation April 18th, 1867. He was the son of John Hoskins, a part Cherokee citizen, and Jane Hair, a full blood Cherokee lady. John Hoskins and Jane Hair both came from North Carolina as emigrants about 1837. They did not marry until they came to the Cherokee Nation. The Hoskins settled around the present town of Vinita when they came to the Cherokee country. The Hairs settled in what is now Mulberry Hollow in the center of Adair County.

John Hoskins was sixteen years old when the emigrants came and Jane Hair was nine years old. Later in years Hoskins came to the Goingsnake District. It was at this time that he married Jane Hair. They lived in

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what is Mulberry community until the Civil War started in 1860. Mr. Hoskins joined the Federal Army.

John and Jane Hoskins had only two children, Ned and a boy older than Ned named Jesse who died during the war. After the war the Hoskins lived together for several years and then separated, Mr. Hoskins going back to his people around Vinita.

Jane remained with her people in what was the Goingsnake District. Later, Mr. Hoskins went to live with his folks at Dallas, Texas.

While on this visit he died suddenly. Mr. Hoskins was a mixture of Cherokee and Irish. His father was a full blood Cherokee named horseskin and his mother was part white.

Early Life.

Most of the early life of Mr. Hoskins was spent with his mother and her people in the Goingsnake

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District. He was reared mostly in the Mulberry community. He attended school at this place. He had a fair chance to receive an education. His folks were considered well-to-do. He helped farm the small patch that the family used to raise corn and other products to live on during the summer. He did not have as much time to play with the other Cherokee children as most of the other children did for he had to help work the small farm. At that time it was hard work to raise a crop in this country for there were no plows as we have now. The people used to dig holes in the ground to plant corn. They did this on new land. After the corn was planted, then the ground was worked with hoes so as to loosen the soil between the rows. Three or four acres of corn would be planted in this way. They usually hoed this patch about three or four times during the summer. Pumpkins and beans were also planted with this

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crop. So they raised these three crops with the same work as they would have done for one crop. This was about all the Cherokees raised at that time. In the fall of the year they would gather corn in sacks. They usually had about one hundred bushels. This lasted until another crop was made. Food was plentiful at that time and it did not take so much corn to bread the families.

Education

Hoskins received his early education at Double Springs, an old Cherokee school which was located about five miles west of Stilwell on Caney Creek. He went to this school until he finished the third grade; then he was sent to the Cherokee Male Seminary at Tahlequah. At Double Springs, Bill Gott was his teacher. Gott was part Cherokee. Double Springs was a famous place during the early days.

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Church

Double Springs was the church which was established earliest in this part of the Cherokee Nation.

Mr. Hoskins does not know the exact date when this church was established. But some old timers say that this was already a church before the Civil War.

The Double Springs Church was named after an old Cherokee church back in the east.

Among the old timers who started this church were Alex wolf, Black Batt, Jack Batt, Johnson Simmons and John Gritts. Alex Wolf was an old preacher who came with the emigrants when they came in 1838. Some of these old timers are buried at the old cemetery at this place.

Camp Meetings.

Camp meetings lasting for several days have been held at this place. Cherokees from all over the Country would come to attend the services. Camps were

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pitched on the grounds. Food was furnished by the people themselves. Many persons were baptized from these meetings. Another famous camp meeting place was on Sugar Mountain called the Old Catron place. Later these meetings were called the Cherokee Association which now meets every year at the different churches in the old Cherokee Nation.

Among the earliest churches that were established among the Cherokees was the Antioch Church on Peavine Creek about five miles north of Stilwell; sometimes this is called the Big Shed. This was a Baptist Church. Double Springs Church was about five miles west of Stilwell on Caney Creek. Years later this church was moved to a new location about four miles west of the old site and given a new name, the Echota Church. Fairfield was the next church to be established. This was a mile north of Stilwell.

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Civil War.

When the Civil War broke out in the Cherokee Nation Mr. Hoskins enlisted in the Union Army and was stationed for a long time at Fort Gibson. He served throughout the war until the last battle that was fought somewhere near Fayetteville, Arkansas. He was shot in the leg and from this wound he was discharged, that is, he was in the hospital the rest of the time. Among the other Cherokees who served with John Hoskins were Jeff Ketcher, John Loonet and Jack Bean. Mr. Hoskins died in Dallas, Texas, but was buried in the Vinita city cemetery.

Trading and Milling Points.

The main trading point was Dutch Town as it was called then. There was also a mill located at this place but just for corn milling there was at that

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time a mill located on Caney Creek near the old Hummingbird place called the Stephens Mill. The mill would be now at the upper dam that the W. P. A. built on Caney Creek. This was operated by a white man named Stephens who was permitted into the Cherokee Nation on account of this mill.

Another mill was located on Barron/^{Fork}Creek near the forks of Caney Creek; this was operated by Eli Wright. This was also a milling point for the Cherokees in this part of the country.

Wauhillaу was also a small store in the district that was operated by Levi Keys. This was not much of a trading place for the Cherokees. Mr. Hoskins worked for this man in his store for a long time. He also worked for Kimbrough Brothers at Dutch Town. The Kimbrough Brothers were also the postmasters at Wauhillaу.

Mr. Hoskins worked for a long time at this place. He was working here when the payment was made in 1893.

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Old Timers.

Among the old timers who lived in the community where he was reared were the following: Chicken and Peacheater. These two were old timers. They came from North Carolina.

Mr. Hoskins knows some good stories told by these two old men about the secret societies and the Kee-Too-Wah organization.

John Wolfe was another old timer. He was the first man to own a thresher in this part of the country. Arch Christie and Lacie Wolf were also old timers.

Mr. Hoskins ^{is} related to Peacheater, who was the leader among the Cherokees when they came from the east.

The Peacheaters, Goingsnakes and Foremans were all related according to Mr. Hoskins. They were prominent in the Cherokee government. I have in my

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possession an old paper showing where the western
Cherokees and the emigrants held a peace conference
on the Illinois River. This was near where the town
of Gore is now. Goingsnake was the principal speaker
for the emigrants. Some of the Foremans were on some
of their committees.