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BROWN, EDDIE (MRS.)

INTERVIEW

#7680

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FIELD WORKER JOHNSON H. HAMPTON  
Indian-Pioneer History S-149  
September 28, 1937.

INTERVIEW WITH MRS. EDDIE BROWN  
Antlers, Oklahoma  
born June 11, 1872, Missouri.

I was born June 11, 1872, in Missouri and moved into the Indian Territory several years before Statehood, but I don't remember what year we came to this country; when we first located here in this country we located at Stonewall; it was in Indian Territory at that time.

When we located at this place we leased some land from an Indian by the name of Ikitubbee. We lived on this land for five years; the children and I farmed the land and my husband was a blacksmith so he worked in the shop at Stonewall.

My mother died in Missouri and my father died in Arkansas; they never came to this country with us, when we came we came by train from where we lived to Stonewall. Our coming here was for the reason that my husband thought that he could make us

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a living here better than where we were and that he had heard that this country afforded better opportunity for men who wanted to make a living for their families; that the country was opened for stock and that it was a good stock country, so we got ready and came over to this country.

we did not make a run for land in the western part of the state but we came over to this part instead of going to the western part of the Nation or the territory.

When we first got over here we lived in a log house; it had a plank floor. We had no furniture when we got here so we had to buy what furniture we needed and we had to haul our water for several months before we dug a well; after we dug our well then we had plenty of water for our use at the house and we built a barn and other out-houses on the place.

— We raised plenty of corn and cotton on the place; it was about twenty-five miles to the nearest gin which was located at Ada at that time so it took

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time and trouble to raise cotton for profit but we raised it any way for early money and we traded corn for hogs and other things with the Indians who lived in our community.

we raised cattle, hogs and a few ponies; the country where we lived was open; there were no wire fences anywhere so we just let our cattle, hogs and ponies run out on the range, and it did not take much to feed them through the winter season.

we bought our supplies from Ada, which was in the Chickasaw Nation at that time. When Ada was a small town not half as big as it is now; we had a small town between us and Ada but we would go to Ada for our supplies and what we needed on the farm.

When we first moved to that country there were lots of wild game such as turkeys, deer and plenty of fish in the creeks, and there were lots of prairie chickens there and all a man would have to do was to put his gun on his shoulder and go get what he wanted, and it would not take him long to get what he wanted then.

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we then moved from Stonewall and located near an Indian church by the name of Coal Creek. It was a Presbyterian church and was built out of lumber, but the first church that was built was built out of logs; the log house was torn down and the lumber house built in its place. We used to attend this church every Sunday; they had no Sunday School so one day I suggested that we have a Sunday school for the younger people, so they told me to call a meeting of the neighborhood and see what could be done. So, I called a meeting of the Christians and the other people who lived in the neighborhood, both Indians and the whites that were there near this church, so when the day came around they were all there, and we organized the Sunday School.

I was appointed their teacher. The Indian children could not speak English at all so I had an awful time with them, but when I got through with them they could read the Testament pretty well in English, and the white children attended the Sunday school as well as the Indian children.

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There were not many white people who lived there then; very few, but those who were there attended the Sunday school every Sunday.

I had about forty Indian children who attended the Sunday School every Sunday morning. I taught them how to sing in the English hymn book and they got to where they could sing pretty well.

I took the Indian children to a singing convention several times where they would win a white ribbon in the contest and I want to say now, that they sure were proud of themselves and the older people were just as proud as they were.

This church is now out of existence; it is only history for the Indians who lived then are all just about dead and those who are living have moved away from there so the church is no more now.

When the Indians would have their quarterly Meetings my husband would kill a hog or a beef and divide it with the campers at the church; there were about four or five campers there ready to feed all who came to the meeting, Indians as well as white

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people, and I want you to know that there used to be lots of Indians there then who attended the meeting at that time, but no Indians come now. I never attended one of their cries; I heard of them but I would not go, for it did not concern me in the least.

I saw one Indian ball game; I don't remember what county played but they sure had some ball game. They did not care who was in the way, they would run over them if they did not get out of the way; they did not have any fights at this ball game that I saw then, but I have heard that they did fight but they did not then; they sure have a rough game I can say that for them. I don't see how they could play that way and not get hurt, but they sure did not get hurt in the game, which I saw.

Another thing I saw was that when an Indian got sick they would send for the Indian medicine man who would come over and look at the sick person and then he would go out and dig up some roots and herbs,

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boil them down and give the mixture to the sick person.

If the sick person was pretty bad off they would send a call out to the other Indians and they would all gather at this place and the medicine man would get some roots and boil them down and set the stuff out where they could get it, and they would all get a drink of the stuff. I don't know what it was, but they would act like they were about half drunk and they would dance all night long and about twelve o'clock they would have their feast, which they called Pashofa. This was made by beating the corn and then they would put it into a big pot and then cook it with some hog bone and when the Pashofa was done they then would put it where each would get to it and they would have some spoons made out of horns that they used in dishing it out to each one there; sometimes the sick person would die and some times the other Indians would die, but that was their custom at

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that time.

The Chickasaw Indians did this; I have been with the Choctaws but I never did see them doing anything like it among themselves.

My children have been raised among the Indians; they have gone to school with them and to Sunday School with them, and not only that but they all played together, and of course we have been among the Indians ever since we moved to this country, but we never had any trouble with any one of them.

We have lived among the Chickasaw and the Choctaws and they are all our friends. They are a proud set of people, and they are honest as they can be.

My husband was a blacksmith among them and did lots of credit business among them but he never lost a cent on them, but we have lost lots of money on white people like ourselves.

(Note: Johnson H. Hampton, Indian, expresses his interviews typically Indian. No change is made in his diction.)