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Form A-(S-149)

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

Field Worker's name Pete W. Cole

This report made on (date) May 11 1937

1. Name Vinson A. Camp,

2. Post Office Address Farris, Oklahoma.

3. Residence address (or location) 2 miles east of Farris, Okla.

4. DATE OF BIRTH: Month \_\_\_\_\_ Day \_\_\_\_\_ Year 1875

5. Place of birth In Atoka County about 2 miles from where he is

living at present.

6. Name of Father Amos Camp Place of birth Atoka Co. Okla.

Other information about father Lived to be an old age, Died in 1914.

7. Name of Mother \_\_\_\_\_ Place of birth \_\_\_\_\_

Other information about mother \_\_\_\_\_

Do not remember the date of death of mother or her name.

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 \_\_\_\_\_

Indian-Pioneer History Project  
Grant Foreman, Director S-149  
211 Federal Building,  
Muskogee, Oklahoma.

An Interview with Mr. V. A. Camp  
Of near Farris Okla. Age 62

Peter W. Cole, Field worker.  
May 11, 1937.

BRIEF HISTORY OF LIFE OF  
FULL BLOOD INDIAN

My father was Amos Camp, who died in 1914 at the age of about sixty-five years. He was born in the year 1849 and was one of the old timers of this country. He was married the second time to Jincy John though the date of their marriage is unknown, as I was just a mere lad at that time. To the first and second marriage there were seven children, three boys and four girls. I am the only one of the family living. My first mother died when I was an infant.

Jincy Camp, my step-mother, was born in the year 1855 and was about eighty one years of age when she died April 10, 1937. She was one of the oldest citizen in this part of the country, having been born here and she was known by nearly all of the Choctaws in this section of the country.

I am the son of Amos Camp by first marriage, a native Choctaw Indian, living on my own allotment of one hundred twenty acres. I am one half okla falaya and okla hannali, special society or clan as one may wish to call it. The only difference in this so-called clan or society was that, in each settlement they adopted their own way or system, which was slightly different in the use of their language and unless one is accustomed to their idea they would not notice the difference in their changed ways or habit. Those who lived with them and practiced can soon tell their clan or tribes by listening to their talk or their changed idea.

In my young days we had no school near any settlement, and only now and then there was school at some Indian Church and, if we happened to live close, we attended but not a regular attendance as in these days. We did not care to learn much but enjoyed more of hunting and fishing. I attended Jones Military Academy School for one term. This school was under control of the United States Government and any Indian who cared to go to school had the privilege of being enrolled at this school. The school is still maintained by the government today.

My father did not do any farming on a big scale as Indian territory was still in its wild. There were not very many people in the country, I remember there were not any white people at all in this country, and of course everything was plenty for the Choctaws to kill and eat, a little spot for garden and corn which was sure to make, as we did not know what "drouth" was in those days.

When the old folks went on a hunt they usually went on horse back with what camping outfit necessary for their stay. They would be gone for two and three days at a time. At times if they had good luck they would bring back venison, and a turkey or two. It was customary that they did not waste any time in killing turkeys until the deer hunt was over, when ready to return home they would kill one or two but no more. This was left for the boys ranging from twelve to sixteen years of age to learn how to kill turkeys and other games. Boys just learning how to kill turkeys and to hunt deer were not permitted to shoot any other game like squirrels or rabbit or quail. The only time these were killed was when one of the member of the family who has been sick and wanted either

squirrel soup or fried quail. This was the only time when these small games would be killed and of course there was plenty of them because they were not molested in any way.

When the country was still in its wild, no settlement for miles around only the Choctaws, there were plenty of wild game, horses, hogs and cattle. Grass anywhere was from knee high to over the top of a man's head so that domestic animals remained fat the year through.

In my young days I did not participate in any kind of sport, or to run around wild with other boys enjoying good times but I was married. The exact date I do not remember but I married Selina Green, a woman of my choice and of my own race. I built my first log house of about 10 x 12, one room affair and moved in. My household <sup>furniture</sup> consisted of one bed, a home-made affair, and a few quilts. Did not have any cook stove in those days and of course all the cooking had to be done outside, because I did not have the chimney built then. This was the first step toward having a home but I did not mind that. For our every-day food, we had bread, coffee and deer, turkey or hog meat, as this was common and could be killed at any time in those days.

After settling down I began farming. I cleared off a spot and planted corn and garden vegetables, owned a few head of cattle, hogs and a working team or two but I never was interested in owning a large number of cattle. If I had enough meat to kill and enough cattle to keep during the winter I had all I cared to look after. I now am still living close to where I first lived when I married several years ago.

#### ALLOTMENT OF LANDS.

When the land office was opened in Atoka, Oklahoma, in 1903, according to the agreements and treaty by the Government with the Indians, the Choctaw Indians in the Choctaw Nation were required to be enrolled before the land could be allotted to them. The Choctaws from all over the country came and were enrolled.

If there were any Chickasaws living in Choctaw Nation, he had the same right with the Choctaws to be enrolled here and the Land Office in Chickasaw Nation, at Tishomingo enrolled Choctaws who happened to be living in Chickasaw Nation at that time.

I joined the church when I was about <sup>a</sup>middle age man. I first joined the Southern Presbyterian but later I joined the Northern Presbyterian and to this day I am elder of that church.



The Round Lake of the Northern Presbyterian of which I am a member, was first organized in 1909, <sup>by</sup> Rev. Silas E. Cole, of Darwin, Okla. At that time, V.A. Camp, of Farris, Okla., William P. Anderson, of Farris, and Mrs. Missie Cole, of Darwin, Okla., were directors and Charter Members and on July 28, 1910, the Secretary of State issued the charter and in this charter the directors and pastor of the church were acknowledged and the church was organized as Round Lake Presbyterian Church of the U. S. A.

This church is located on the allotment of Willis Camp, now deceased. There is <sup>a</sup> twenty acre tract that has been deeded to this church and in this tract are the graves. There have been several deaths in this vicinity and the burials here but there is no mark or headstone to show or identify as to who the dead are.