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BARBEROUSE, NORA.

INTERVIEW

13125

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

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BARBEROUSE, NORA.

INTERVIEW.

13125.

Field Worker's name Johnson H. Hampton.

This report made on (date) March 2, 1938

1. Name Nora Barberouse.

2. Post Office Address Antlers, Oklahoma.

3. Residence address (or location) _____

4. DATE OF BIRTH: Month December Day 10 Year 1893

5. Place of birth Near Wapanucka, Oklahoma.

6. Name of Father William H. Coforth Place of birth Wapanucka, Okla.

7. Name of Mother Emma Coforth Place of birth Wapanucka, Okla.

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 5

BARBEROUSE, NORA.

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Johnson H. Hampton.

Investigator,

March 2, 1938.

An Interview with Nora Barberouse.
Antlers, Oklahoma.

I was born near Wapanucka, Indian Territory, December 10, 1893. My father's name was William H. Goforth and my mother's name was Emma Greenwood; they were both Chickasaw Indians and are both dead now.

That part of the country where I was raised was a prairie country. When I grew up to where I could notice everything there were not many people living in the community where I was born. There were a few Chickasaws but not many white people. The country was not fenced nor were there any farms. The grass on the prairie and in the creek bottom was just fine, and there were lots of cattle out there on the range. The cattle rustlers gave a good deal of trouble at that time. They would come in and steal cattle and also pick out the best horses in the country.

There was not much game in that part of the country except on the hills and in the hollows. There were a good many deer and turkeys and some fish in the river. A pretty

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good sized creek ran through that country called Buffalo Creek where we used to go fishing and we would catch all the fish we wanted in a little while and my father would go out and kill a deer at any time he wanted one. There were no bears that I heard of in the country but there were lots of wolves and coyotes. The wolves lived on the hills mostly and they would catch our pigs and catch some grown hogs that were running out on the range. The Indians would make a drive for wolves and kill all they could find, but lots of them would get away from them.

My father did not go out on a hunting trip that I know of; he just had to get out away from home and kill a deer or a turkey at any time he wanted.

My father had a small farm; the Indians of that time had only very small farms and the men did not work very much at any time on the farm. The women folks did most of the farming in the fields; they would raise corn for their bread but did not raise any cotton at all, they had no use for it. They would put corn in a mortar and make corn meal and from that they would make sour bread or a

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regular corn bread.

We had a good many cattle and hogs but did not have many ponies. Other Indians had lots of ponies out on the prairie and they were all wild ponies.

I never heard of an Indian Agency at all until after the allotment. I was put on the rolls as a Chickasaw Indian and was allotted land and drew the payments after our allotments; we then learned that we had an Indian Agency at Muskogee.

Our trading point at that time was at Boggy Depot; we traded there for a long while, I don't know where Father traded before I was born but after I was big enough to know anything he traded at Boggy Depot. He then traded at Wapanucka after the town was built, several years after the Rock Island Railroad was put through that part of the country.

My father was a kind of a leader among the Chickasaws at that time and he was up until his death, and they all depended on him for everything. We used to have a house full of Indians all the time; they would just lie around for their feed and would not turn a hand to help do any-

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thing. But it was all right with my father; he seemed to like having the Indians come and lie around our place that way.

I don't remember of any of the Chickasaws having any trouble with any other Indians, and I don't know of any Indians having trouble with any white people. They always treated the whites with respect whether they were entitled to it or not. At that time there were not many white people living in our community and there was but very little farming done.

My mother had no spinning wheel, or weaver; I have heard of them but never saw one.

I was raised by a Christian mother and she would not let me go to any dances if she could keep me from it. I don't know anything about the War Dance for Mother never told us children about it.

I went to school at Bloomfield, an Indian school, for several years. This school has been since moved away from there and a school put at Ardmore, that is called Bloomfield. so I guess the school is still running as an Indian school.

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I can't speak my own language nor read it; I speak English and can read English. I don't know very much, but I got enough education to put me through any way.

I am a Chickasaw Indian and I married a Frenchman. We now live at Antlers, where we operate a small store.

I never did attend but very few Indian camp meetings and very few of their cries. What meetings I did attend were fine ones and they kept order at those meetings. They didn't let the men and boys sit with the girls, they separated them when they got inside the church house. All of those Indian churches are about gone for there are few Chickasaws to attend them any more.

at the time I was living around Wapanucka the people used to ship their cattle from Durant or Atoka; that was their shipping point at that time and there used to be lots of cattle in that country.