

JONES, MAGNOLIA ADAIR INTERVIEW

5946

INDEX CARDS:

Cherokee Nation
Adair
Cherokee Female Seminary
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Handicraft
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BIOGRAPHY FORM
WORKS PROGRESS ADMINISTRATION
Indian-Pioneer History Project for Oklahoma

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Field Worker's name Mary D. DorwardThis report made on (date) May 25, 1937 193 71. Name Magnolia Adair Jones2. Post Office Address Tulsa,3. Residence address (or location) 1936 East 14th Place4. DATE OF BIRTH: Month _____ Day _____ Year 18725. Place of birth Flint District, Cherokee Nation6. Name of Father Edward A. Adair Place of birth Georgia~~Other information about father~~ One eighth Cherokee7. Name of Mother Melissa Harrison Adair Place of birth GeorgiaOther information about mother White

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 4.

Mary D. Dorward, Field Worker
Indian-Pioneer History
May 25, 1937

A Biographic Sketch of
Magnolia Adair Jones
1936 E. 14th Place, Tulsa, Oklahoma.

Magnolia Adair Jones, born in 1872 on a farm in Flint District of Cherokee Nation in what is now Adair County. Daughter of Edward A. Adair, one-eighth Cherokee, and Melissa Harrison Adair, white. Mrs. Jones is one-sixteenth Cherokee, but belongs to no clan since membership in a clan comes through the mother. The Adairs had come from Georgia in 1870, before Magnolia's birth, in a covered wagon in company with a party of relatives.

At an early age Mrs. Jones removed with her parents from the Flint District to Coowee-scoowee District to a farm near Adair in what is now Mayes County. While in Flint their trading post was Vinita; after removal to Coowee-scoowee their trading post was Adair.

Mrs. Jones recalls that while in Flint District parties of Indians used to pass her home on their way to church, singing in Cherokee as they went, and she recalls their singing as being particularly beautiful.

Her early schooling was in the national schools of the

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Cherokees, none of which, to her knowledge, is now in existence. Her education was completed in the Cherokee Female Seminary at Tahlequah, after the fire. At the Seminary students were required to pay board but no tuition. Her father would buy up scrip at a discount and use it in paying for her board, receiving full face value for it. Her uncle John Adair was superintendent of the school while she was in attendance there.

SALT WORKS

Mrs. Jones' home in Mayes County was not a great distance from the salt works at Saline, where the Cherokees came to get their salt, obtained by boiling down in huge kettles the water from salt springs. The Indians would camp at the springs and stay until they had prepared a year's supply for themselves.

CHURCHES

There were church edifices in the towns of course but in the country the schoolhouse was commonly used for church services as well as for school. Frequently evangelistic meetings were conducted in the school buildings.

CLOTHING

Mrs. Jones' mother made the cloth for all clothing

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worn by her family, both wool and cotton. She prepared and spun the thread, dyed it and wove it into cloth, sometimes designing pretty plaids of different colors. In the dyeing, walnut was used for brown, white oak bark brewed like a tea made a beautiful purple. Salt or alum solution was used to set the color.

EARLY HOME

Mrs. Jones was born in what was called a double log house, so called because there was a porch between the rooms. There were great stone fireplaces in which they popped corn, roasted potatoes, and did other cooking.

~~Hominy was boiled all day long in great kettles. Con-nan-~~
han-nee was made of cracked corn mixed with co-nut-chee, or hickory nuts, and was particularly toothsome.

OUTLAW GUESTS

Mrs. Adair, mother of Mrs. Jones, once unwittingly entertained the James boys at supper. They came in heavily armed and asked for supper. There was fresh light-bread which particularly suited their fancy. After eating they left, all quite peaceably, but without offering to pay for the meal. It was only long after they had departed that their identity became known to the Adairs.

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GAME

There was an abundance of game such as deer, turkeys, and prairie chickens and it was not at all unusual for the young people to have a fawn as a pet.

INDIAN FISHING

A common practice among the Indians was to poison the waters of a stream with buckeyes. The poisoned water caused the fish to become dizzy and rise to the surface of the water, whereupon the waiting Indian would gig them. This was usually done at night.

ALLOTMENT

Mrs. Jones received an allotment of eighty acres adjoining the town of Talala on the east. She and her husband lived on it and farmed for a number of years.