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Interivew with Dave Geboe-1/2 Ottawa, 1/4 Miami.  
Miami, Oklahoma.

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EARLY DAYS.

My father, Frank Geboe, was Fel River Miami Indian, disbanded at Peru, Ind. He was Indian and French and spoke both languages. He died in 1871 and was 35 years old then and he is buried at Ottawa Cemetery, in this county.

My mother, Pastes-noquah Geboe, was a full-blood Ottawa. They lived near Ottawa, Franklin Co., Kansas, where they were married and my sister and myself were born. I was born November 24, 1861 and my sister Emma was born in 1865.

Removal to Ind. T<sub>y</sub>.

My parents came in the fall of 1866 and located 2 miles north, one mile east and three-fourths mile back south of Ottawa. The place is now Clay Stevens' place. They came in two wagons and brought with them, cattle and all the furniture, stoves and things that they could load in the two wagons. My mother's nephew, Joe Holmes, came with them and drove one of the wagons.

They were thirty days on the road. Whenever they wanted to, they would stop and let the stock graze and rest, they camped at night, wagons all drawn up close together. Built fires and sat round them after supper, the men talking.

When they reached the land bought for the Ottawas, they went around over it and each selected the place where he wanted to settle. We had<sup>a</sup> big spring and were not far from Spring River, though not in the woods. Our home was a double log house with clap-boards for a roof. The men helped each other and went to the timber and cut and prepared the logs and when they had enough, then they were hauled to the place where the building was to be, and the men all came and had a log-rolling. Our house and stable were both built this way so by the cold days we had a home for the winter. We had a fireplace in one room for heat but cooked on<sup>a</sup> stove. We had coal-oil lights and sometimes used tallow candles. The Indians of our tribe in this county have had plenty of money and so have not had to live like some. They are all from the northeast, and lived like white folks even before they came to Kansas and there we had nice farms, nice homes,

good furniture and lots of good stock.

Mother and father died close together. I was only ten when father died and so we had a guardian, John M. Cooper of Badter Springs, who was always good to us and kept me in school for many years but he looked after everything for us and I do not know much about what happened to our home and things.

#### School Days.

I was sent to the Ottawa Mission School in 1875; I think it was the first school outside of the Seneca Mission at Wyandotte. There were 30 or 40 Indians boarded there, both boys and girls. The Superintendent was Asa Tuttle and his wife assisted him. This school was established by the Quakers and the first building, used both for a church and school-room, was 40 x 60 feet and was half log. There were eight people in the Mission. Many of the children were like myself and could not speak English. At home we talked Indian although my father spoke French well, English was too much for me; in fact, the first whipping I received was for talking Indian at school. It took me five years to learn to speak good English.

The old school building stood at the far edge of the present Friends Church yards. There were several buildings built mostly of logs. They had church in the large building and here the preacher spoke in English and when they sang, the Indians sang in Indian and the white people in English all at the same time. Even then, the Ottawa Tribe had its own Bible and old Gospel Hymns written in their native tongue. In 1879 this Mission was abolished and a Mission School, the Quapaw Mission School, was built five miles west and just a little north of the present town of Quapaw. This was much better, better buildings, more teachers, larger number of children. I was sent here next to school and here too my sister Emma started to school. When she was ten or twelve years old she had one day a pencil and she fell on the pencil so that it went through her mouth and out under the ear, which caused a running sore. She was taken different places, to Hot Springs and elsewhere, and finally this place healed but it broke out in her breast and she died when twenty-two years old.

Here at Quapaw, we had children from the different tribes including the Quapaws, Peorias,

Miamis, Modocs, Ottawas and Shawnees. We gave the four teachers lots of trouble for one tribe does not like another and often had fights, etc. It was not successful to put children of the different tribes to sleep in the same bed.

The Modocs learned very fast. In 1882, I went to Carisle for two years and came home and spent July and August when I was sent to Haskell at Lawrence, Kansas, which ended my school days.

#### Employment.

In 1887, the Ottawas were allotted and my allotment ~~and my allotment~~ was one mile south of Ottawa. We only got 80 acres as we had adopted more people into our tribe than any of the others. I worked for the different farmers for a while, among them J. P. McNaughton and Lew Staton. Then I secured a position as Government Police at the old Seneca Agency three miles west of Seneca, Mo., where I stayed for four years. There was a captain and six privates employed, one for each day of the week. My day was Monday and excepting during Indian Payment, we did not have to be there <sup>on days we did not work</sup> /so we could do any other work during the

rest of the week. For this we were paid \$33 1/3 a month and our clothing. During this time, I had married Lillie Dresser, a white woman.

I went to Oklahoma City and took the Civil Service Examination and was sent as Disciplinarian to the Indian School at Darlington, for which I received quarters and \$900 per year. Next I was promoted to Industrial Work as the Farmer and received \$1200 annually. I was there sixteen years. Here my wife took sick so I took her to our home at Oklahoma City where she died. Here, too, we lost our only child, a little girl. We had about 300 boys and girls here. I went with the boys when they played football and baseball at El Reno and elsewhere.

When I left Darlington, I went to Fort Sill as School Farmer for four years. Did you ever have any trouble with the boys? At Darlington, I referred them to the superintendent but here at Fort Sill, I strapped two boys one day. I had told them not to bother the stock. One of the teachers told me one day that two of the boys were riding the calves and sheep. As I went through the barn, I took a strap from some harness and I warmed them some. I never had to correct any other boy. After this I returned to Ottawa and

began to farm some and have not been successful--  
bad crops, etc., so I am still here.

Reminiscences.

I went to Oklahoma City and tried to enlist in  
the Spanish-American War under Teddy, but they wouldn't  
take me. Why? (Here he pointed to a scar to the left  
of his forehead--a three-cornered scar rather deep).

"Why should that keep you out?" When I was going to  
school at the Ottawa Mission I was kicked by a colt  
and Dr. "Long Jim" Wade put a silver plate in that side  
of my head. His daughter Florence has a part of my  
skull now.

Ponca Indians.

I remember when the Poncas were brought here.  
They were brought to Baxter and brought south into  
the Territory in 78 or 79 I think. They were given  
rations from the fort and looked after by the soldiers.  
They camped around in tepees on the prairie. They  
bought horses and were allowed to do some hunting.  
They were wild Indians and were not kept here long till  
they were moved farther west. They wore blankets.



### The Fort.

There was a Fort here then. Where was it?

You know where Sunnyside School is? Yes. It was on the first hill north of there on right hand side of the road. It is about six miles south of Baxter Springs. What was it called? I don't know the name but the name of the hill was Hunt Hill. Now it is called the Abrams Hill, as they took the land. The old earth breast works may still be there. There were stationed at the fort then one company of Cavalry and a company of Infantry. Col. Poe, I think was in command. Several buildings, two commissaries, soldiers quarters, etc.

Why was this fort established? It was to keep the white settlers out of Indian Lands. There was a strip 2½ miles wide from the Missouri Line on the east, west along the Kansas Line to the Neosho River-- Sometimes referred to as the Neutral Strip--along the north end of the Quapaws. White settlers kept coming over the line and trying to settle here. Then these soldiers looked after the Nez Perces while they were camped near the fort. They gave them rations and kept them together. They were northern Indians,

I think, anyway they did not stay long. They were soon moved.

THE MODOCS.

In 1873, I think the Modocs were brought to Baxter from Oregon on troop trains in charge of soldiers. I remember seeing them. They were hideous. They wore rings in their noses and ears, had flat heads. They bound boards to the children's heads over forehead, and shaved the hair high over the ears leaving the hair through the center of the head. This was plaited and hung down the back. They wore feather headdress. They wore blankets, the men wore moccasins, leggins and breech clout. They were not friendly and gave the soldiers lots of trouble. They were settled on a tract 2½ mile square in the northeast corner of the Shawnee Reservation just west of Seneca, Mo.

They came from a different climate and they died like sheep. It did not agree with them here and then they were not satisfied. I remember Steamboat Frank. He was a fine looking young man about a half breed I should think. He wore citizen's clothes and nice ones, acted as interpreter and talked English well. He died here and is buried in the Modoc Cemetery. So is Scar-Face Charlie.

Clyde Fullerton of Miami bought Scar-face Charlie's land and when they tore down his house, under it they found his sword and it had three notches in the handle for three men that he had killed with it.

#### Missions.

The old Quapaw Mission consisted of a large building containing quarters for the girls, mess rooms, and cook-rooms. Two boys dorms; one for the little boys and one for the larger, a laundry building, workshops, and five residences. Some of these buildings were moved to the railroad at Quapaw, two of the residences to the Lincolnville Mission, just south of Lincolnville. Some of the old shade trees are still standing.

#### Stage Routes.

I can remember the old fashioned stage as it drove south from Baxter along the old Military road. It had a tall body and the driver's seat was high up. Two soldiers armed always were along, one to drive the four horses and one to watch. This road lay straight south from Baxter to Rock Creek ford which is less than a mile southeast of Lincolnville.

There is a big spring there and you can still see the old road where it crossed the creek.

In those days you would see great wagon trains, sometimes forty or fifty, all headed south as all were bound for Texas, going along the road. At night they would make a circle of the wagons putting the stock inside. They were afraid of us Indians. We had homes and lived like them. Then too along this road the cattle were driven from the south and the prairies. This country used to be covered with grass higher than the horse's back. You were not allowed to drive cattle over the state line. So the old Railroad, now the Frisco, was built south 2½ miles south of Baxter to the line and here all the cattle were loaded. Nothing there but pens.

The mail to Jintown was brought directly there from Baxter by Mr. or Mrs. Palmer. There was also in those days mail carried on horseback by a young man, Mac Johnson, who rode a bay horse. His father had the route and lived in Wyandotte but Mac carried the mail to Wyandotte, Max, Guapaw Mission and Baxter Springs.

### Early Churches.

The first church, I remember besides Seneca, Wyandotte and Baxter, was a log one on Eddy's Hill, one-half mile this side of Spring River and on a line one mile north of Miami. The next was the Mission at Ottawa.

### Ranches.

Back in the early eighties there were two large cattle ranches. They leased hundreds of acres and were white men. The Goodners and Maedor Ranch lay north of Rockdale (A suburb of NE Miami). A larger one, the J. C. Nailor Ranch was between Elm and Tar Creek 10 miles north and a little west of Miami.

### Boyhood landmarks.

When we were at school at the Ottawa Mission, Henry Thorndike, one of the teachers, found a small round mound near and east of the school and thinking that it contained mineral, he had us boys digging around it. We dug a deep circle around it that still can be seen but he never found any mineral.

Down in the river bottom east of the mission, one of the boys, Philip Lavon, in 1877 cut his

initials in the tree, a big one. Two years ago I was there and peeled back the bark and found his initials and the date 1877.

#### Haskell Incident.

At Haskell the Superintendent did not like the Quapaws and at one time our agent had to take the matter up for he did not intend to let a buddy of mine graduate. His name was Bob Whitecrow.

Later Bob and I worked together in Joplin, mo., stacking lumber at the Joplin Lumber Co., One day we were in the office and Bob sat down at the typewriter and began to write a letter. The boss came in and asked him where he learned to type and he said at school. He was then told to write a letter. Bob picked up a piece of paper and said, "You dictate it to me and I will write it." After he had written the letter and gave it to the boss, he said, "Here's where you belong. I can use you." So I lost my buddy.

Mr. Geboe, fourteen years ago, married again, this time a white woman, Mrs. Nora White, and they live today in a small house at 209 NW in this city, Miami. Mr. Geboe is now 76 years of age and still very active, and is busy each day at various small tasks and looks like a well preserved man of sixty, his hair being only streaked with gray. His surname he says is French and was originally spelled, D-u-p-h-o. His father changed the spelling to G-e-b-e-a-u and I am the first to write it G-e-b-o-e.