

GOODALL, W. M. (MRS.)

INTERVIEW

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

Field Worker's name John F. Daugherty

This report made on (date) January 19 1938

1. Name Mrs. W. M. Goodall

2. Post Office Address Hickory, Oklahoma

3. Residence address (or location) Murray County

4. DATE OF BIRTH: Month August Day 27 Year 1858

5. Place of birth Tennessee

6. Name of Father Ed Evans Place of birth Tennessee

Other information about father _____

7. Name of Mother Elizabeth Guillen Place of birth Tennessee

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 _____.

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John F. Daugherty
Investigator
January 19, 1938

Interview with Mrs. W. M. Goodall,
Hickory, Oklahoma.

My parents were Ed Evans and Mary Elizabeth Quillen Evans, both born in Tennessee. (Dates unknown). Father was a farmer. There were four children in our family. I was born in Tennessee August 27, 1858, and married William Goodall in 1874.

My husband and I moved to Texas and in 1880 we came to the Indian Territory in a covered wagon, settling on Caddo Creek near Ardmore in the Chickasaw Nation. My husband enjoyed hunting and that is why we came here. For the first two years he hunted and sold hides for our living. He would haul about four hundred hides each time he went to market at Gainesville, Texas. He would usually be gone for three or four days. These trips were made each fall and spring and the supplies for six months were purchased at those times.

There were very few houses and those that we saw belonged to Indians. They settled along streams so that they could have access to water. I was so afraid of the Indians, although they seemed harmless. They wanted to be

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friendly, but we didn't understand them. They often came to our house and stood around looking at us and jabbering to each other. If we tried to talk to them they only grunted or said nothing. Everytime we went near them they walked around us looking us over from head to foot. They were a very law-abiding people, and though they were near Texas and could easily obtain whiskey, there was very little brought to their capital at Tishomingo during the time their legislature was in session. As a people, however, they did not receive religious training as readily as other tribes, preferring to continue their superstitious practices and retain their witch doctors and pashofa dances for many years after the white man came to their territory.

There were but few hunters among the Chickasaws and Choctaws, although the Choctaws had the finest hunting ground to be found. But they forbade white men who were non-residents to hunt within their domain, and when one encroached upon their premises, they were liable to have their hunting equipment seized. The way most of the hunters avoided this law was to make the acquaintance of some influential Choctaw and have him furnish a guide on the hunting expedition. There

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was a law that no game should be killed for the markets, nor for shipment from the Choctaw Nation and only such amount as required for personal use, was to be killed. This law was not effective altogether, for many hunted fur-bearing animals and sold the hides without the Choctaws being aware of their actions.

During our first five years here we were constantly on the move, going where hunting seemed best. However, we didn't hunt in the Choctaw Nation. Our wagon was our home. What we couldn't put inside we hung on the outside. Sometimes we stopped long enough to build a log cabin. We drank creek water and cooked with the skillet and lid. We moved to Hickory in the Chickasaw Nation, now in Murray County, in 1900 and have lived here since.

I am the mother of eight children.