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INDEX CARDS

Choctaw Nation  
Tribe-Cherokee, Choctaw  
School-High Hill Mission  
Choctaw Customs

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

Field Worker's name Lawrence A. Williams

This report made on (date) August 16, 1937

1. Name Lizzie Billy Bohanan
2. Post Office Address. Talihina, Oklahoma.
3. Residence address (or location) Route 1, Nine miles east of Talihina
4. DATE OF BIRTH: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_
5. Place of birth High Hill, (now Muse, Oklahoma).

6. Name of Father James H. Billy Place of birth Mississippi

Other information about father Full-blood Cherokee

7. Name of Mother Maggie Vaughan Place of birth Mississippi

Other information about mother Full-blood Choctaw

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 three.

An Interview with Mrs. Lizzie Billy Bohanan, Talihina, Okla.  
By - Lawrence A. Williams, Field Worker.

August 16, 1937.

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Lizzie Billy Bohanan was born at High Hill, now called Muse. Her father was James H. Billy, born in Mississippi, a fullblood Cherokee; and her mother was Maggie Vaughan who was born in Mississippi, a fullblood Choctaw. They migrated here during the "Trail of Tears".

Mrs. Bohanan, as a child, attended a Methodist Mission School at High Hill Mission, near Muse. She remembers the Sam Bohanan Trading Post.

They made Tom Fuller by beating corn and sifting it, then adding meat and sometimes sweet potatoes. They had wild meat such as deer, turkey and bear. During the cotton seed picking they would have a great rarity to eat, pumpkin and sweet potatoes.

Women were never allowed to attend the council meetings. She remembers seeing oxen pulling wagons to carry freight. The first car she saw was at a camp meeting at Wadesville. It created a great excitement. It looked like a turtle carrying his house. She was scared of the first white man she saw. She was only twelve years old

and when she and her sister saw him walking down the road whistling they ran to the bushes. They thought the whistling was a bird. The second time she saw a white man, two were together. This time one with a long beard scared her. At that time the older people told the younger that some time there would be no Indians, that eventually they would merge into the white race.

On Sunday the children had to stay in church and be very quiet. If they were not, they would receive a thrashing on Monday. No work at all was done on Sunday. Everything including the wood-chopping and cooking was done on Saturday.

They had stomp dances, but her family being a very religious family would not let her attend. She did go to the Indian Cries. Everyone would be notified to gather on Saturday night. They would cry all night then have preaching until noon on Sunday and go home.

Her family never had a big farm, but they had plenty of grain and vegetables to last from one year to the next. Cotton was raised for the purpose of making clothing, stockings and gloves. They had no gins, so every night

it was the job of the children to take a double handful of cotton and separate the seed from the lint before they went to bed. While they did this the women would make thread on the spinning wheel.

Their homes consisted of log huts. They did not have tables, but spread something on the ground to eat from. She has lived in the home that she is now in for thirty-six years.

There were five children in her family — one sister and three brothers.

She has been a member of the Presbyterian Church for forty-three years.

She remembers four governors: Jones, Greene, McCurtain, and Dukes.

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