

MAYTUBBY, PETER JR.

SECOND INTERVIEW

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MAYTUBBY, PETER, JR. SECOND INTERVIEW Form A-(S-149)
BIOGRAPHY FORM
WORKS PROGRESS ADMINISTRATION
Indian-Pioneer History Project for Oklahoma

9036

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Field Worker's name Robert W. Small

This report made on (date) October 18th 1937

1. Name Peter Maytubby Jr.

2. Post Office Address Caddo, Oklahoma

3. Residence address (or location) Caddo, Oklahoma.

4. DATE OF BIRTH: Month March Day 31 Year 1872

5. Place of birth Boggy Depot, Indian Territory

6. Name of Father Peter Maytubby Place of birth Mississippi

Other information about father Member of Dawes Commission

7. Name of Mother Rufina Folsom Maytubby Place of birth Indian Territory.

Other information about mother One-quarter Choctaw by blood.

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.

Robert W. Small
Field Worker
October 18th, 1937

Interview with Peter Maytubby Jr.
Caddo, Oklahoma.

Peter Maytubby Jr. of Indian extraction, was born at Boggy Depot, Indian Territory, March 31st, 1872. His father, Peter Maytubby, was a three quarter Chickasaw Indian and was a member of the Dawes Commission representing the tribal interests of the Chickasaws; his mother, Pufina Folsom, was one-fourth blood Choctaw Indian.

Peter Maytubby Jr. was originally entered on the rolls of the Five Civilized Tribes as a Choctaw Indian because his mother was a Choctaw and the lineage of Indians, for the purposes of enrollment, was usually traced from the maternal side if the mother was of Indian blood, but since his father was three-fourths Chickasaw and his mother only one-fourth Choctaw he obtained permission to change his enrollment from Choctaw to Chickasaw which he preferred to do.

In his early youth Peter Maytubby Jr. attended one term of school at Caddo; afterward he attended two terms at Marley Institute, Tishomingo, and then went to Rock Academy, at Apanucka.

When he was not attending school he assisted in looking after the stock belonging to his father on their ranch until he was near maturity when he began working for the C. A. Skeen cattle ranch, and worked there until the Spanish-American war broke out, when he enlisted in Troop M. First Years Voluntary Cavalry- Roosevelt's Rough Riders, and served until he was honorably discharged.

In 1901, he received an appointment, through the Secretary of the Interior, as an Indian Scout or Police; he was also appointed a Deputy Marshal and held that position until statehood, in 1907; he continued to work as an Indian Policeman until the year 1910, when he resigned.

On the estate of Mr. Maytubby's father was located the Maytubby Springs, famed for their medicinal value and for the various mineral properties contained in their waters. About 1882 a large hotel was erected at these springs to accommodate the people coming to drink their waters for the cure of certain ailments. There were four separate springs on the Maytubby estate, each having mineral properties altogether different from the others and all flowing from the earth near each other. One of the springs was called Magnesia, another Iron and one Alum and the fourth was called Oil spring; this one called

Oil spring emitted a black oily substance resembling crude petroleum in color. This substance floated on the surface of the water and was skimmed off and used in its natural state for healing cuts, bruises and all flesh wounds and the use of this mineral healing from this spring has been used through the years since its discovery by many people and is today a commercial product placed on the market through an establishment in the city of Durant. Some of the other mineral waters are also valued for treatment of certain ailments and have become products of commercial importance that are also distributed through an establishment in the city of Durant.

When Mr. Maytubby was a boy on his father's ranch, often he and other children would go to the Oil Spring and obtain a substance resembling chewing gum, which substance would form near the water's edge or where the water had once flowed and later dried up and they would gouge out small chunks of this gum and use it as a chewing gum, but in order to make it more elastic or "stretchy" as the children would call it, they knew a certain kind of berry that grew nearby that was called "stretch berry" and they would get these "stretch berries" and combine with the gum from the spring and thus

make ideal chewing gum. Another of the springs emitted water that was rather sour or puckery to the taste and was called alum water. Another spring emitted a milky white colored water that was called Magnesia Spring, and the fourth was the one known as Iron water. It is possible the commercial importance of these springs may develop into proportions undreamed of.

The Indians took a lively interest in political matters; electing officers every two years consisting of Chief or Governor on down to County Judge, Sheriff and County Ranger - the last named a person who looked after stray stock in each county. Caddo was the county seat of Blue County and county court was held there. District Court was held at the Pushmataha Court Grounds, near Antlers and was the Third District in the Choctaw Nation.

The Indians of Mr. Maytubby's earliest recollection took quite an interest in religion. Reverend J. J. Reed was an early missionary among his people and the Indians gave him forty acres of land for a home site near Apanucka. They seemed to adore the Reverend Mr. Reed and he became an influence for much good among them. Boggy Lepot was the early trading point for the Indians of that section of the country. Mr. Maytubby used to take a sack of corn to the old "grist"

mill at Wapanucka to have it ground into meal for the family's use and upon one occasion he let his sack of corn fall from his pony's back and he was not stout enough to lift the corn back on the pony and he sat down beside his sack with feelings of remorse until he thought to go to an Indian's house and get help to put his sack of corn back on his pony, after which he proceeded on his way. The Choctaws and the Chickasaws never attended a mixed school where children of both tribes would be allowed to go but each nation conducted schools for children of their respective tribes. As a rule Indians are not much inclined to move about from place to place like white people do, but seem best contented to live and die in the vicinity of their birthplaces. Their friendship, when once established, is lasting and imperishable.