



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

183

HORNE, A. W. - INTERVIEW.

9873

Field Worker's name Robert W. Small

This report made on (date) January 24, 1938

1. Name A. W. Horne

2. Post Office Address Nardin, Oklahoma.

3. Residence address (or location) R.F.D. 1/2 mile south Nardin.

4. DATE OF BIRTH: Month March Day 29 Year 1865

5. Place of birth Maine

6. Name of Father G. W. Horne Place of birth New Hampshire

7. Name of Mother Elizabeth Thair Horne Place of birth Massachusetts

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: 4

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Small, Robert W. - Investigator.  
Indian Pioneer History-S-149.  
January 24, 1938.

Interview with A. W. Horne  
Nardin, R.F.D., Oklahoma

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I was born in the state of Maine, March 29, 1865, and came with my father to Kansas in 1870, locating first in Crawford County, and later, in 1873 we moved to Sumner County.

On April 23, 1889, I made the Run into Old Oklahoma from Buffalo Springs. Fourteen wagons loaded with men made the race together; four of these men being my three brothers and I. We made the Run as fast as we could on good horses but found all land to be taken as fast as we reached it; most all the good land had been taken by Sooners. We returned empty handed.

In going to the Run we followed the Hunnewell Trail from Hunnewell, Kansas, to Buffalo Springs. We camped one night at the Miller Ranch on the Salt Fork River west of the present site of Tonkawa, and while in camp there a man came by in a wagon leading a cow behind his wagon. When we made the Run we ran across the same man who had his cow staked out on a claim and he was leisurely plowing land

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with his team

I helped drive a herd of cattle to the Wiley and Dean Ranch when the Nez Perce tribe of Indians lived on their reservation; we crossed the Salt Fork River at the Yellow Bull Crossing on the Nez Perce reservation.

My older brother was employed by the Government to assist the Nez Perce Indians in farming and other work on the reservation. He was also a deputy United States marshal at the same time.

I was a member of the first troop that Pawnee Bill organized, and I broke a pony, having a color somewhat lighter than a mouse, with white feet and white forehead, for Pawnee Bill's wife to ride when she shot glass balls with a rifle in Pawnee Bill's show.

At one time after the Osage Indians came to Oklahoma they became dissatisfied and left their reservation without making any announcement of their intentions; the Government sent troops after them and two of my brothers were members of the troop that apprehended the Osages several miles southwest of their reservation and returned them to their reservation.

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using two horses which were hitched to the two rear wheels of my wagon. I had my bedding, food, cooking utensils, horse feed, extra clothing, etc., fastened on the two wheel contraption and started from one half mile east of Hunnewell. When the signal gun was fired and the stampede of humanity started in a mad rush my horses became so excited that they ran away with me but I kept them headed south till I came to the crossing of the Chikaskia River at Rock Falls. There I got them slowed down a little and in one hour and twenty minutes after leaving the firing line, I drove a stake upon the Northwest quarter of Sec. 29, Twp. 27 N., Rge. 2 West, which was a distance of sixteen miles from the starting point.

Sooner certificates were issued under the direction of Hoke Smith, then Secretary of the Interior, and several obtained and used these certificates; being allowed to enter upon the land prior to the day of opening.

After securing my claim, I built a small half-dugout digging the walls down about four feet in the earth and using frame walls for about three feet above the earth, over which I placed a shingle roof. This wooden portion was later removed and made the upper portion of a chicken

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house and is in such use to this day and the shingles are in fairly good state of preservation yet, as are other parts of the old half-dugout. I intend to keep it in repair as a relic of the long ago.

I moved some sheds from Kansas to my claim which I used as shelter for my stock; I had ten head of yearling heifers and ten horses when I came to the claim to live. I have made money handling stock, in addition to my farming activities; I have never had one cent of indebtedness against my farm, which is an unusual record at this time.

I was a member of the first school board in my district; Our first term of school being held in a private home in 1894. My wife and I have kept up our living expenses principally by selling butter, milk and eggs.

High priced machinery, bought mostly on credit or the installment plan, has been the cause of many farmers losing their farms, because good crops and good prices must be obtained to meet the enormous expense of all the modern machinery that is peddled to the farmers of the country; and when a crop failure is made or poor prices realized for good crops the farmer is unable to live and meet the obligations for payment of a lot of high priced

machinery.

The people of pioneer days were more honest, industrious, and energetic than people of this age and they were better morally, socially and in every way in the early days than at present.

In the early days of this country when my family went away from home, we never thought of locking the door to our home or barn or other buildings and when we returned we found things just as we had left them.

All the people of the country were in the same class; no particular family or set of families felt themselves better than their neighbors. We associated together on frequent occasions and felt a kinship and a deep and sincere interest in each other's welfare. We all lived as one big happy family and in spite of our many ups and downs financially, we enjoyed every minute of life and most all of us would gladly exchange our life savings for a return of the friendships we once enjoyed with our pioneer neighbors in our little dugouts and humble shacks and the community gathering under the shade of trees where the men, women and children, dressed in their blue denim and calico, lived in peace with their fellow men and worshipped not a God of Gold.