

METHVIN, J. J.

INTERVIEW
JOSHUA GIVINS.

4567-

411

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

METHVIN, J. J.

INTERVIEW

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Field Worker's name Lillian Gassaway

This report made on (date) June 22, 1937

1. Name J. J. Methvin

2. Post office Address Anadarko, Oklahoma

3. Residence address (or location) 709 West Alabama

4. DATE OF BIRTH: nth December Day 17 Year 1846

5. Place of birth Jeffersonville, Georgia.

6. Name of Father John Methvin Place of birth Georgia

Other information about father _____

7. Name of Mother Mourning Gloyer Place of birth Georgia.

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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Lillian Cassaway,
Field Worker,
June 22, 1937.

An Interview with Reverend J.J. Methvin,
Anadarko, Oklahoma.

In regard to Joshua Givins

Joshua Givins was a converted, well educated Kiowa Indian. He was instrumental in aiding the Indians to get their allotments.

Joshua Givins was the son of Satank, a War Chief. Every band had a chief, then there were three War Chiefs over the whole tribe. Satank, with two other War Chiefs, was captured by the Government and sent to Texas. On the way Satank was killed. These three chiefs were started to Texas in wagons under guards. The other two were in one wagon under guard. Satank was alone in another wagon, also under guard. On the way Satank said to a man who was riding along by the side of the wagon. "Tell my people that I am dead and they can come and get my bones and take them home". Satank had been searched but in some way they had overlooked a knife he had about his person. He got this knife and started for the guards. Both men got off the wagon as fast as

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possible and one turned around and shot Satank. He is buried at Fort Sill Military Cemetery. The Indians never touched his bones.

After the old Kiowa school was established, one day in 1870, Joshua came to the Agent and wanted to go to school. The school was full and there seemed to be no room for him. He wanted to go to school so bad and begged so hard that the Agent told him to come back in a few days and he would see what he could do about it. In a few days he came back and the school authorities had made a place for him. Now he wanted a white man's name. He said: "I have thrown away my Indian name, and the Kiowa ways, I want to be like a white man, I want you to give me a white man's name." "Well," the Agent said, "I'll name you Joshua." "Joshua," he said, "that's good, but the white man has two names and I want two names, too." "All right, I'll give you the name Givins", said the Agent. "Givins," he said, "That's good, I'll be Joshua Givins." From then on he was known as Joshua Givins.

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Later he went to Carlisle, Pennsylvania, to school. The Presbyterian Church people took an interest in him and made him an ordained minister of that church. They sent him to work among his own people. While he was east he married a white girl of a fine family, and brought her home with him.

Not long after he returned from the east, he was summoned to Paris, Texas, to Court. While in Paris he attended church. The minister, seeing him there and knowing who he was, asked him to speak to the people, which he did. He began his talk something like this: "The Texas people killed my father. Why did the Texas people kill my father. Because my father tried to kill the Texas people. Why did my father try to kill the Texas people? Because the Texas people had the Gospel of Peace and sent the message to my father's people." He went on to give them a talk on the real missionary spirit.

When the Jarome Commissioners came to make a treaty with the Indians concerning the land, Joshua was the interpreter. The Indians all signed the treaty. In a little

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while it was found that there had been a misunderstanding either through the interpretation, or had been misrepresented to them. The Indians demanded that their names be cancelled off the list. This matter was taken up and the Indians got a much better deal than with the original treaty. The Indians have always blamed Joshua for the matter. This Council was called to meet at Fort Sill instead of Anadarko, which was the center of the field. At the time I wondered why it was so; in a few days I received a letter from Joshua Givins, saying that the Indians had adopted me into the tribe insofar as the allotment was concerned. That was as far as my adoption went.

The Indians were so infuriated with Joshua for the misunderstanding that they said they would make medicine and he and these commissioners would die. They made an image of Joshua and threw mud at it; now wherever this mud hits, there is where the trouble will be that will cause his death. The mud hit this image on the chest. On the way home from this Council Joshua took sick and had a hemorrhage. He not long afterwards became so despondent and blue that he finally pined away and died. The commissioners died not long afterwards.