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Field Worker: Mary D. Dorward
April 28-30, 1937

Interview with George Walkley
1141 South Elgin
Tulsa, Oklahoma.

Born in 1868
Near Claremore, Oklahoma.

Parents: Father, William Walkley
England
Mother, _____ Chambers,
Parkhill, was of
Cherokee blood

FROM A PERSONAL INTERVIEW WITH THE SUBJECT.

George Walkley was born in 1868, four miles south-east of the present site of Claremore. His father was William Walkley, an Englishman who had fought for the Confederacy in the Civil War. His mother was a Cherokee of the Wolf clan, a daughter of Joe Chambers, and Nancy Jane Starr Chambers, who had lived at Park Hill, Oklahoma. After the war they had all come to what is now Rogers County and settled along Dog Creek at a little place called Ponlas, where his grandfather had a store and the postoffice. The postoffice has long since been discontinued and the settlement has disappeared.

Because the land had to be cleared and prepared for crops, no time could be spared at first for building a house so young Walkley was born in a tent. His early schooling was in a log school called West Point, near Claremore,

later attending the Cherokee Male Seminary at Tahlequah and the public schools of Vinita.

In the early days the town of Claremore was situated four and one half miles east of its present site. When the St. Louis and San Francisco railroad was built through that part of the Territory it did not pass through the town so the settlers moved their town to the railroad. One store, Bullitt's grocery, was moved bodily, building, stock, and all, the entire distance.

The first grocery store in Claremore was that of Beard and Gage; first butcher shop, that of Granville Talbot. Dave Allen, cowboy preacher, preached the first sermon, from the depot platform.

Coo-ee-sco-wee court house was seven miles east of Claremore. The hanging tree, known as the post oak, is still standing in the court yard. The only criminal ever hanged from it was an Indian named Look Back, who had been sentenced by Judge Rogers.

INDIAN COOKING.

An Indian dish, known as Wah-we-no-kone, was made by grating green corn that was too hard for roasting ears, the grating being done on the jawbone of a deer, the teeth

of which made the grater.

PROFANITY.

There is no such thing as profanity in the language of the Indians. Any swearing was done in the white man's language. There are no words for it in the red man's tongue.