

WILKINS, SALINA.

INTERVIEW

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

**WILKINS, SALINA.**

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Field Worker's name Johnson Hampton.

This report made on (date) August 23, 1937. 1937

1. Name Salina Wilkins.

2. Post Office Address Tuskahoma, Oklahoma.

3. Residence address (or location) \_\_\_\_\_

4. DATE OF BIRTH: Month \_\_\_\_\_ Day \_\_\_\_\_ Year 1895.

5. Place of birth Fisher's Stand, now Daisy, Oklahoma.

6. Name of Father Hagin Benjamin. Place of birth Daisy, Oklahoma.

Other information about father \_\_\_\_\_

7. Name of Mother Don't remember. Place of birth Daisy, Oklahoma.

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 \_\_\_\_\_.

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Johnson Hampton,  
Interviewer.  
August 23, 1937.

An Interview With Salina Wilkins,  
Tuskahoma, Oklahoma.

I was born some time in 1885, near Fisher's Stand; this store was put up by a white man of the name of Fisher, and it was called Fisher's Stand. This place is about forty miles east of Atoka, and it is about thirty miles north of Antlers, this place is away from nowhere, this store was established before I was born. The Choctaws had their county court ground near this place called the "Many Springs Court Ground" because the court ground was there and there were several springs there so they called this place "Many Springs Court Ground". The county court was abolished after statehood and the house is not there any more, and the store building is not there now any more and they have changed the name from "Many Springs Court Ground" to Daisy now. South of this place about two miles, is a church house named Sandy Creek church. It was a Presbyterian church and also they had a neighborhood school there at that time, the school and

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the church have been out of existence for a long time.

My father's name was Hagin Benjiman; I don't remember my mother's name as back in those days the Indian people never called their mothers by their names and no one told you what your mother's name was, so the most of the Indians did not know their mother's name so I don't remember my mother's name, and I don't know anything about my grandparents at all; I never did see them during my life. They died before I was born and no one told me about them, so I don't know anything about them.

After my mother's death I was raised by an Uncle, Wallace Benjiman, My father never did hold any public office under the Choctaw Government and neither did my uncle.

I don't know where my father traded for when I was big enough to remember anything he was trading at the Fisher's Store; then when my mother died and I went to my uncle, they traded at a place called Kogoma; this was a sawmill town located along the Frisco Railroad and we traded there until we began to trade at Antlers. We

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had about five acres of land in cultivation where we farmed and we raised corn, beans, and potatoes, and other things which we could raise on the farm, and we had a small garden where we raised garden vegetables such as cabbage, peas, pumpkins and other garden vegetables; we did not raise much but we made enough to live on through the winters and we did not can anything for the winter for my aunt did not know how to can anything. We had a few head of cattle and a few head of hogs and some ponies but we did not have much and we had a hard time getting by for several years; my uncle was a man who would not work but very little and, of course, my aunt and I had to make the crops or whatever was made we had to make it. Most of the Choctaws out in the country were about the same as they would not work but very little and, of course, the women had to do the most of the work in the fields.

My uncle lived in a place called by the Choctaws Oskichito Big Caney; the white people call it now John's Valley; this place was about twenty-five miles north of Antlers, and surrounded by mountains any way you go; it

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is a small valley in there and there are two creeks which run through the valley, Caney and Little Caney. It used to be a fine country; this valley is a church house and this church house is built of logs and once did have split logs for seats. This log house is still there; they used to have school in this house which was built by the Indians long time ago; it was a Presbyterian church and they used to have big meetings there, but now there are no Indians there; all died out and those who have not died have moved out of there. It is one big ranch now owned by the Baskett Brothers, and the box house that was built there has been moved or something done with it, it is not there now but the log house is there. In this valley there used to be lots of game; in this valley there are some bears in the mountains; we had a bear hunter of the name of Wilson Bobb, who killed several bears back in the mountains, there were no roads up this valley so we had to ride on our ponies to get to the store, it was pretty hard to get out of there but it was a fine place and there used to be a good many Indians there at that time but none there now.

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My uncle and my aunt were Christian people so they would not let me go to dances nor to ball games so I did not get to see dances nor ball games. I often heard of them but never saw either one of them. My aunt and uncle were Presbyterians and they used to be awful strict with me. We used to camp at this church at Caney and it was called the Caney Presbyterian Church; we would get everything ready and go camp, and feed the people who came there to attend the meeting, and we had some "cries" every once and a while but not often; it is very heart breaking to hear the Indians cry, they have abandoned them now so there are no more "cries". I was enrolled by the Dawes Commission and allotted land but did not know or even hear of any agency in the country until after the Dawes Commissioners came down and we had allotted our land, then I learned that we had an agency; I got my \$103.00 payment some time in 1893, and got several payments since then. I think that the last payment we got was about \$10.00 and we have not gotten many more since then. I never went to school a single day and I don't know any English and I can't write nor

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read in English at all nor I can't read nor write in my own language, I am one of those full blood ignorant Indians. I am a full blood Choctaw Indian, my folks were all full bloods and they lived among the full bloods until they all died out. I have been told that I was a member of the Six Town clan but I don't know.



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FIELD WORKER: Warren D. Morse

BIOGRAPHY OF Elder U. S. Wilkinson  
Comanche, Oklahoma

BORN July 30, 1863 in Springfield, Missouri

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Up until Ulysses Grant Wilkinson moved to Texas, little is to be said. (1874) At Covington in Hill county, he received the first rudiments of an education at the school known as Gathings College. His teacher being J. M. Huffington, one of the best instructors of the day. From there he was moved to Palo Pinto county, Texas, where another three years were spent. Here he attended country schools. Teacher was F. L. Young.

In 1880 the family moved on Red River, in Montague county in sight of Indian Territory, here they remained living successively at Red River Station and Eagle Point (both of these places are now only a memory) until 1887, when in his twenty-fourth year and in the early springtime, the family again removed this time to the Chickasaw Nation, Indian Territory., locating at a point in which is now Stephens county, about four miles north of the present town of Comanche.

U. S. Wilkinson's is exactly six feet tall and weighs about 200 pounds, blue eyes, fair complexion, and hair blue-brown. In character he is honest, highly moral and religious, steadfast and immovable in his sense of right yet readily yielding when convinced on an error or mistake. He received a common school education in the public schools of Texas, holding a first grade certificate, but is self made. He received most of his knowledge of literature and books generally by hard study and reading at home. As a child his tastes, inclinations and abilities marked him for