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

Field Worker's name Johnson H. Hampton.

This report made on (date) August 13, 1937. 1937

1. Name Lizzie E. Wood.

2. Post Office Address Albion, Oklahoma.

3. Residence address (or location) _____

4. DATE OF BIRTH: Month November Day 10 Year 1885.

5. Place of birth Near Talihina, Oklahoma.

Three-fourths Choctaw.

6. Name of Father Houston Anderson Place of birth Talihina, Okla.

Other information about father _____

7. Name of Mother Lucindy Anderson. Place of birth Talihina, Okla.

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 7.

Johnson H. Hampton,
Interviewer.
August 18, 1937.

An Interview With Mrs. Lizzie
E. Wood, Albion, Oklahoma.

I was born at Talihina, Oklahoma, November 10, 1885,
it was then in Wade County, Choctaw Nation; there were
no Talihina at that time. My Father's name was Houston
D. Anderson, and my Mother's name was Lucindy Anderson;
they were born and raised near what is now Talihina. My
Father was not in the Civil War nor was he from Mississippi.

My grandfather's name was Solomon Daney, and my grand-
mother's name was Loving Anderson. I have been told that
they came from Mississippi. When they came over here they
located near Skullyville and that was in Skullyville County.
They lived there for awhile; they then moved to near what
is now Talihina, Oklahoma, in Wade County. I don't know
whether they came with the rest of the Choctaws or not,
I never did hear anyone say whether they did or not.
I have been told that he was in the Civil War, but I don't
know about it, it is just hearsay with me. If he was
in the army I don't know whether he was in any battle or
not, nor what company he was with, he never did talk about
it to me nor the family about anything that happened during
the war.

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I never have been able to find out whether he was one of the big men at that time or what he was. I have never been told whether he ever held any public office during his life time, but I never have been able to find out anything about him.

I have been told that my father was elected County Judge one time and served out his term, and then he was appointed County Clerk of Wade County several times. I understand that County Clerk was appointed by the County Judge and that father was appointed by the County Judge for several years, and he ^{was} appointed Deputy Sheriff of Wade County for several years. I don't know what kind of an office he was entrusted ^{with} but I have been told that he held some important office in the Choctaw Government, he was a leader in our community and the Indians all came to him for advice on any matters they didn't understand.

After I got big enough to understand things and can remember things we did not have to work very hard to get what we wanted to eat. We had plenty of things to eat. I have heard the older Indians say that some of them would go down in the creek bottoms and gather roots and herbs and fix them up and eat them, but I never saw any of

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them, they might have but not to my knowing. We had about ten acres of land in cultivation which they worked and raised corn, and we had a gardenⁱⁿ which we raised all kind of garden vegetables and sweet potatoes, and also pumpkins. We did not know how to can vegetables so we never canned any of the vegetables we raised.

We had hogs, cattle, and ponies out on the range. We did not have many of them but we had enough to supply us with all the meat we needed, for we did not kill many hogs during the winter just enough for our lard; and then there were lots of wild game that they could kill at any time they wanted so we did not kill very many hogs. We lived ^{the} near/Kiamichi River and in that river there used to be lots of fish. Anyone could go down there and kill all the fish they wanted in a little while. There were lots of turkeys in the bottoms.

Mother used to make corn meal all the time. That is what we ate most of the time, for we could not get flour just when we wanted it. The corn meal was made by beating the corn in a mortar; she did just as other Indians were doing when they made meal. At that time there were no Grist mills in the country.

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They tell me that our trading point was at Fort Smith, Arkansas. Father used to take his oxen, hook them to the wagon, and go to Fort Smith and bring back supplies for us. It would take him about two or three weeks to make the trip. He went about twice a year for the supplies as it was a long ways for him to go after supplies. He would bring flour, coffee, and sugar.

After the Railroad went through the country they then made their trading point at Talihina. It was not far from our home then so they traded at Talihina. Talihina was a small town then but it was a good trading point and the railroad had their turn table there, and this little town gave lots of people work. Now the Choctaw and the Chickasaw Indian hospital as well as the State Hospital is located there ~~now~~. Talihina is a good town although small but it sure does lots of business.

Mother had a spinning wheel but did not have the loom. She would spin the wool, and make threads out of the wool and then she would put them into a ball. Then she would get her knitting needle and make socks and mittens from this wool. We had a few sheep and that is what she used as we would shear the sheep and she would put the ^{wool} away until winter then she

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would make socks out of it. When she got the socks made and the mittens she would go out and get some walnut bark and sumac berries, mix them together and boil them and then she would use it to dye the socks and mittens. It would turn brown, then she would use red oak bark and some copperas mixed together for red dye. She used something else for the white but I have forgotten what she did use, for it has been a long time since then. When she got them dyed it would have a brown ring around the sock. She would use the bark and when she got through with it, it would have brown rings around the socks and then white. It would be striped ^{and} around around the socks. She used to dye pretty good, I think, at that time.

We were enrolled by the Dawes Commission and allotted land. I did not know of an agency at that time. After the Dawes Commission came down and enrolled the Choctaws and then they allotted their land then I found out that we had an agency. The way I found out was that after we had allotted our land, the papers regarding our land came out of the Indian Agency at Muskogee.

I never heard of any Ghost towns or any cow trails or ceremonial grounds in this part of the country; they might

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have had those things way back before I was born. If they had them it looks like that I could have heard of them. I don't say that they never had them for they could have had them a long time ago.

I have not seen any war dances nor the scalp dances. I have heard that they had them during the war, but after the war they quit having them, I have been told so, I never saw one. And I have never seen an Indian Ball Game. I have heard of them having the games but I have never attended one of them because my father would not let us go to any ball games or to dances.

I have attended Indian Camp Meetings where they had every three months and they would camp and feed the people that came to the meeting. They had their cries at some of those meetings, but most of their cries were at the home of the dead. The Choctaws still have those meetings but there are not as many of them as they used to be they are nearly all dead.

I attended the Pleasant Ridge neighborhood school for some time then I attended the Tuskahoma Female Academy for several years. I can speak and read English pretty well, but I don't understand how to read my own language. I can speak

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it but can't read it. All of my kinfolks were Choctaw Indians, but they were not full-bloods. They were mixed blood--white and Indian. I am three-fourths Choctaw Indian, and I have lived among my tribe all of my life. I am now living about twelve miles northeast from Albion, Oklahoma.

NOTE:- Johnson Hampton writes his manuscripts as the Indian talks in giving events in the history of his life. No change is made in his wording. -Editor.