

CHARLOE, HENRY

SECOND INTERVIEW

7356

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LEGEND & STORY FORM
WORKS PROGRESS ADMINISTRATION
Indian-Pioneer History Project for Oklahoma
CHARLOE, HENRY SECOND INTERVIEW. 7356

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Field worker's name Nannie Lee Burns

This report made on (date) August 24 1937

1. This legend was secured from (name) Henry Charloe

Address Wyandotte, Oklahoma, Route 2.

This person is (male or female) ~~white~~, ~~negro~~, Indian,

If Indian, give tribe Mohawk-Wyandotte

2. Origin and history of legend or story _____

Told in the family.

3. Write out the legend or story as completely as possible. Use blank sheets and attach firmly to this form. Number of sheets attached 6

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Nannie Lee Burns,
Investigator.
August 24, 1937.

Interview with Henry Charloe:
Wgrandotte, Oklahoma

"THE MAN WHO NEVER WENT ANYWHERE"

We stayed in our homes here as long as we could and when it was seen that we could not stay here, and the Government advised that our parents take our families to Kansas for protection, six families left here in wagons driving ox-teams. These six families consisted of my father's family, my mother's family, my grandfather's family and three other families. When it was seen that our people must go they loaded into the wagons such things as they could and the cattle and hogs were left to range for themselves here. In those days they were just left to manage for themselves anyway as the stock belonged to the tribe anyway. Some few had ponies that they rode along at the same time that the rest went.

After we went there my father joined the Northern Army and the folks stayed there thinking that they were

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still annoyed with the soldiers and had things taken from them the same as in this country and finally growing tired of this the particular clan that my people were a part of decided that they would return to Ohio, the state that they had come from first to Kansas, so they gathered together and started back to Ohio and were two days on the road when the War closed and they were overtaken and turned back to Kansas by Government Agents.

My grandfather was "Roundhead Charloe" of Ohio and Chief of his tribe till his death in Kansas. When we finally returned to our homes in the Indian Territory many of the homes were destroyed, fences burned and the fields overgrown but fortunately our home had not been destroyed and so rude as it was we had a shelter.

Some of the cattle and hogs had survived on the range and had increased during the years. So we could have meat besides the wild game as then the deer, turkey and other game was plentiful. Then, too, it was spring when we returned and soon we had plenty of berries and the different plants for food and were able to get a little seed for garden

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patches the first year. The men went to the woods and caught and branded the hogs and cattle that they wanted for themselves and so they began over again.

We lived on wild game, raised squaw corn, a few pumpkins and gathered wild potatoes. There are two kinds of wild potatoes, one grows on the prairie and the other in the timber or bottoms. The leaf is different. The kind we gathered grew on the prairie and had potatoes like a sweet potato but a different leaf more like that of an artichoke. These we would dig and dry in the fall and store for winter. We used an ash block with a hollow rounded out for a mortar and with a pestle we pounded the grain placed in the mortar into a meal and often mixed this with pumpkin and baked our bread on a flat rock. I was a large lad before we had a fireplace and our first one was made of sticks held together with clay.

We had the wild crab apple and berries and dried the huckleberries for winter. Then, too, we dried fish for the winter. You cut them open and dry them in the sun. We either shot our fish with a bow and arrow or else made

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a net of grapevines, twined a certain way, and with one or more, according to the size at each end of this, it was pulled and used as a drag. We drank the tea made from the spicewood and sassafras. In the spring the folks would go to a place where there were sugar maple trees and tap them and boil down to sugar the sap and would make a year's supply each spring. The women did the boiling and making of the sugar.

We had no blankets and clothing as you see today here, but wrapped ourselves up in buffalo robes and lay down on the ground to sleep and did not even have a floor except of packed ground. The first fires were built in the center and the smoke escaped through a hole in the roof. Many of the men wore the hides for blankets and the woman who was fortunate enough to have enough tanned and dressed buck skin for a dress was fortunate and if it was beaded, she was extremely fortunate. Beading in those days took the place of the embroidery on ladies' dresses today.

Also we gathered the roots of the younkapin (a species of pond lily) these roots were kept and dried and used to season soups.

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We had no matches but used flint rocks to make a spark and held these over the dry pulp of a log and the spark would set the pulp on fire and this was then used to kindle our fire. †

Our first clothing, tools, and later the staple foods, were obtained from the commissary so that we did not have much need to work and could spend our time hunting and fishing and enjoying ourselves.

The first building here was on the Bearskin Allotment, five miles due south of Wyandotte and in charge of George Spicer. It was a large double log house without a partition possibly 14 x 20 feet and with a hole in the roof for the smoke. George Spicer and his family lived in one end of this log house and the supplies were in the other end. This building was destroyed during the War and later two double log buildings were built, these had fireplaces of sticks and clay. The supplies were kept in one and George Spicer lived in the other. These buildings have since been torn down.

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I have a feather head dress which I wear at the War Dance.

I am the only old man who takes part in the War Dance.