by their home and stay all night. That was in the days when the U. S. Marshalls were hunting the Wickliff boys. Sometimes they could come just before daylight, AND bring a hog they had shot in the woods. They would dress and cook up a lot of meat and be on their way. They always left most of the meat for his family. He says the Wickliffs were good boys and his folks thought much of them. At that time their home was in the Kenwood country.

Important to the Cherokees is the stomp dance grounds near Chewey, where they have several meetings during the year. A special occasion is the third Sunday in October. It is a time of thanksgiving for the bountiful harvest, the gathering of herbs and roots, and the meeting of friends and renewing old acquaintenances. Sam says it is also the time when many of the Indian doctors meet to talk of their methods of doctoring and treatments. Though not generally used anymore, a few still practice in the conjure arts.

Of the early established Indian graveyards of his country, the Ned Bullfrog Cemetery is probably the oldest. It is now known as the Thompson Cemetery. In later years the Chewey and the Crittenden cemeteries were established. He mentions other small burial places, mostly for individual families, but he says these all ~~all~~ disappeared when whitemen began clearing the country to make pastures for cattle grazing.

Most Cherokees, like Sam Chewey, look forward to the Big Stomp Dance on the old Red Bird Smith place, in observance of his birthday, July 19. This is one of the few times in the year Sam leaves his home. There are many good stomp dance leaders, and from the Chewey country Joe Hogshooter is one of the best. Stokes Smith, a son of Red Bird, is now the partiarch of the Keetoowahs and Cherokees in his part of the country.

Several miles east of Chewey is the community of Chance. At one time there were many Indians living there, but now most all of them have moved out. Long ago a German came into the community and put in a store and blacksmith shop. Later there was a post office there for a while.

In south of the Chewey country there was a place known as Oil Springs. Long ago the Cherokees used to go to the Springs and camp. Sam says a black oil came from the Springs which was much valued by the Indians for its medicinal and healing powers. He says that in the late spring of the year was the best time to visit the Springs and use the oily medicine, and people from a wide area used to go there. Also he remembers when the Indians used to go to the sulphur and salt springs near Salina to avail themselves of the healthful waters.

In a day long ago Sam recalls when several wagon loads of Cherokees would go to a stomp dance and meeting in what he calls the Creek Nation. This was a place on the west side of the Arkansas River near Gore. There, the Creeks and Cherokees met on friendly and enjoyable occasions. Many of the Indians living along the boundary of the two nations spoke both languages. There was one Indian by name of Sam Bread who spoke seven Indian languages. The stomp dances at this Creek Nation location lasted three nights. The first night the dancing lasted until midnight, the second night the dance continued all night, and the third night they finished their dance and ceremonies at midnight. For the people of his area the trip took seven days, four of which were traveling by wagon.