

could best go thru woods, around hills, and cross streams in the general direction of another town or community. If a tree fell across the road, they just made a new road around it, and if a creek crossing got washed out they found another close by.

He remembers the first land surveying done in the Cherokee Nation in the Hulbert district. He and his father helped a surveyor by name of Jim Duncan, part Cherokee, establish section corners and plot out land tracts around Hulbert, Melvin, and Lost City.

New Home is probably the oldest graveyard on Peggs Prairie for both Indian and whites. However in the earlier days the Cherokees had their own family burial grounds containing graves of relatives and kin. Many of the early family graveyards have lost their identity thru the years, while others still exist and are in use, such as at Blister Ridge, Balleu, Johnson Prairie, Swimmer, Double Springs, Keener, and Terrapin. Mrs. Warren's grandfather was Joseph Terrapin, and who established the Terrapin Indian Cemetery.

They tell that during Strip Payment time most Indians of that area were in the Saline District of the Cherokee Nation and went to the Saline Courthouse on Rowe Prairie to receive their payment. At that time two large general stores operated near Saline Courthouse. While there, it would seem that many of the families bought a big wall clock. The Warrens have the clock that her grandmother, Lizzie Terrapin, bought at Saline.

Early day Indian meeting grounds in this part of the Cherokee Nation were at a place about a mile down the creek from Moodys, another just west of Lost City, and another at Cedar Bluff on Spring Creek. Mr. Warren recalls an old Indian leader known as Chief Gee-dek, who was always present at the meetings and stomp dances. Mr. Warren says those who do not know Indian customs are misinformed about stomp dances. Stomp dances are not a way of entertainment to the Indian. A stomp dance is the Indian way of celebrating some event or occasion, the culmination of a meeting dealing with Indian matters, and most important a way of religious worship. He used to attend and participate in Cherokee Stomp Dances. He tells that usually they would start the activity on Friday morning by hunting and bringing in wild game, catching fish, and gathering in firewood. Six large iron kettles were brought and placed in a row in a certain manner. Food was cooked in five of the kettles and a hot drink, usually coffee or tea, prepared in the sixth kettle. Food was added as needed all during the three day meeting which ended late Sunday night. Anyone who wished could come and fill his bowl with meat and vegetables. The Nighthawk Clam would start playing pole ball on Friday morning. This game was played by two teams. A ball was suspended atop a tall pole in the center of a ball field. Each team member had a stick about 30 inches long with a reed-cup fastened on the end. A ball made of squirrel skin was tossed into the midst of the players to start the game. The players would toss the ball with their play stick to each other to get into position for one of them to pitch the ball with his stick into the air to hit the object suspended from the pole. The team gaining so many points first won the game. It was a fast and rough game, and not without injuries and fisticuffs. The dancing was done on Friday night and on Saturday and Sunday night. For each night a different theme was used in the ceremony during the dancing. For some of the dances the dancers wore terrapin shells enclosed with pebbles inside to add a sound to the drum rhythm.