

dance. They danced the corn dance, then the snake dance. This was kept up till everybody was exhausted and fell in their tracks. If the sick person got well the witch doctor got the praise. If he did not get well he was possessed of too many evil spirits.

When an Indian died in the early days he or she was rolled in a blanket and buried in the house in which he died, and the rest of the family built themselves another log hut and moved into it. Later, burial took place in the yard near the house.

All the Indians believed in witches, and an Indian man who lives in the same community in which I lived, got the idea that his wife was a witch, and, while she was asleep, he took an ax and killed her. His tribe tried him for the crime but he furnished proof that she was a witch and nothing was done about it.

Killing among the Indians and whites nearly always went unpunished. No one dared tell anything to another person. If one told what he knew on some one else, the informer expected to be found dead by some one before very long.

The Indians had their Tomfuller patches, but the women did most of the work. This was in the early days of the Territory.

In time the Tomfuller patches became farms; the blazed trails became roads; the Indian built homes, and learned civilization, and the Indian deserves much credit for the development of the Indian Territory.

Columbus Rose has a violin 200 years old. He bought it 51 years ago from a full blood Choctaw Indian. The violin had belonged to this Indian's grandfather and had been handed down from one generation to another. The Indian's name was Bose Kemp, son of George and Gemina Kemp. The Kemp's lived in what is Marshall County now. The violin has the words "Made in Tippon" on the inside.