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

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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 .

PHILIP A. LEWIS, (Creek Freedman) Infoemant.

Route 1, Box 58,

Muskogee, Oklahoma.

May 4, 1937.

-Jas. S. Buchanan

The Seventh Treaty with the Creeks was concluded at Indian Springs in 1821. By this treaty the Creeks surrendered control of a part of their reservation adjoining the Flint and Chattahoochee rivers, reserving to the Indians 1,000 acres surrounding Indian Springs and also reserving a square mile of land for Chief McIntosh on the bank of the Ocmulgee river, and a square mile each for Michey Barnard, James Barnard, Buckey Barnard, Casena Barnard and Efaumathlaw on the Flint river. For this cession of land the United States agreed to pay \$10,000 in cash, \$49,000 upon the ratification of the treaty, \$5,000 annually for two years, \$16,000 annually for five years thereafter and \$10,000 thereafter for six years. This treaty also provided that the United States would assume a claim of the state of Georgia against the Creek Nation in the amount of \$250,000.

The Eighth Creek Treaty negotiated at Indian Springs on February 12, 1825, provided for the relinquishment of practically all of the Creek holdings in Georgia in exchange for lands west of the Mississippi river and a

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money consideration of \$5,000,000. This treaty was signed by William McIntosh, head chief and fifty-one town chiefs and head men of the Creek Nation, but the Takaubatchee delegates refused to sign it. It created such a factional division in the tribe that almost caused a civil war. Charges of bribery were made against the signers of the treaty and the opposition became so strong that President John Q. Adams declined to carry it into effect. Two months later Chief William McIntosh was assassinated by Creeks of the opposing faction, and the delegates who signed the treaty with him were driven from the reservation.

After the assassination of Chief McIntosh, Roley McIntosh, a brother of Chief McIntosh with a contingent of Creek emigrants left Georgia and came to the Indian territory and settled between the Arkansas and the Verdigris rivers east of the Tullahassee mission. This was the first emigration of the Creeks to the new country and with it first came the name of McIntosh, one of the most prominent names connected with the tribe.

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With Roley McIntosh, in the Creek emigration in 1832 were Ben and Lafayette Marshal, Creeks, who were slave owners and considered wealthy Creeks..

The Marshals, Ben and Lafayette, (Cousins) established a plantation north and west of where the town of Wybark is now situated. Their claims extended about one mile west and a part of it east of where the Katy railroad was afterwards built. The low land east and south from their claim, including where the town of Wybark is now situated was a jungle swamp.

With this emigration also was John and Kendle Lewis, (white) intermarried Creeks, their wives owning several slaves. They settled just west of the Marshals', adjoining the Marshal claim.

Roley McIntosh established a plantation adjoining the Lewis claim on the west. He also established another place which he called his home place north-east of where the Tullahassee Mission was later established. That was his private residence and the slaves lived on the other place, the plantation near the river.

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Roley McIntosh later established a cattle ranch consisting of many acres situated between the Arkansas river and where the town of Broken Arrow now stands. Roley McIntosh was inclined to be more of stock man than he was a farmer and was prosperous in that line.

Jane Hawkins, the daughter of Chief William McIntosh (assassinated prior to the emigration) and her brother D. N. McIntosh were members of this same emigration and brought with them the slaves they inherited from their father at his death, and settled on a claim southwest of Tullahassee.

Lafayette Marshal later improved a claim on the high land east of what is now called the Choska Bottom.

Mose Perryman was another slave owner of that district, his claim was just south of Lafayette Marshal's place near Choska Bottom.

My grandfather on my father's side, Charles Lewis was a slave owned by Kendle Lewis and came to this country with the first emigration of the Creeks in 1832.

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My grandmother, Rachel Lewis was also a slave and owned by Louisa Lewis. My grandparents were married after they came to this country.

My father, Abram Lewis, was born in the Lewis settlement about 1844 and died in 1871 when I was only one year of age.

My grandfather on my mother's side was Sam Hawkins, a slave owned by Jane Hawkins, and my grandmother on my mother's side was Miley McIntosh, a slave, owned by Roley McIntosh. They also came with the first Creek emigration and were married after coming to the territory, and my mother was born about 1852. Her name was Mary Ann Hawkins and was married to my father, Abram Lewis in 1868.

I (Philip A. Lewis) was born November 4, 1870 on the old Lewis place and was the only child born to that union. After the death of my father which occurred when I was only one

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year of age, I was taken and cared for by my grandmother, Rachel Lewis until I was about twelve years of age. She was one of the largest planters in that part of the country and was the community humanitarian. She always made a home for every orphan or destitute child in the country and reared many besides myself. During my years with her, I am sure there was never less than twenty such cases living with, and depending on her for support, including widows and orphans of both, Indians and Negros. When I became school age, I, with the other children she was caring for attended school at the old Fountain church and school which was a log structure and located east of the Gabriel Jamison place and south of the McIntosh, or Jamison cemetery. The last teacher I had at that old school was Mattie Birdoff, later the wife of Pleasant Porter, Chief of the Creek Nation.

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After the death of my grandmother I made my home with my mother and step-father, Denis Marshal at the old Lafayette Marshal place about four miles west and one mile north of where the town of Porter now stands. I lived with them two years and was then placed in the Tullahassee mission when it was opened to the Creek freedmen in 1884 by the American Baptist Home Mission Society. I remained in this school about four years.

The last year I was at the Tullahassee mission I was made an assistant teacher, but during that time I continued my advanced studies.

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King Kernel, the grandfather of Abrem Lewis and father of my grandmother, Rachel Lewis was born about 1785. He came to the Indian territory with the Creek emigration of 1832 as a slave, owned by Sookey Kernel, a Creek slave owner.

I recall a story my great grandmother, Rachel Kernel told to us children many times of how she happened to meet and marry my great grandfather, King Kernel. She was a very light ^{mulatto} ~~malata~~ and stately, a very beautiful woman when she was young, I am sure. King Kernel was a very large man, tall and erect, more than six feet in height, a veritable giant. The story as she would relate it was as follows:

"When I was only a girl I was taken to a slave market with some other slaves to be sold by a slave trader. Just before the sale my attention was attracted by a very large young fellow in the crowd who seemed to never be looking at anyone except me. Finally, after working his way closer

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and closer to me and the opportunity presented its self, he leaned over and whispered to me, "If I persuade my master to buy you, will you marry me?" as I looked up into his face, somehow, something made me say "yes". Without another word he turned and disappeared in the crowd. He was gone, I was bewildered, lost in a haze of jumbled thoughts. Who was he? to come to me from among the people, the greatest number of people I had ever seen in my life. Why had he said such words, received my answer and then disappeared as suddenly and mysteriously as he had came? What did it all mean? I could not understand. Then I saw him, head and shoulders taller than anyone else, making his way through the crowd in my direction, and as he came closer I saw there was another man with him. They came near us and stopped, stood there together looking in my direction and after a short whispered conversation, they approached my master, and shortly I was the

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property of a new master, who was the owner of the man to whom I had given the answer "yes", King Kernel. Our master ^{took} ~~taken~~ King and ^{me} ~~I~~ to his place and we were married immediately thereafter, though in slavery, we were happy. Our master was kind to not separate us during slavery time and after we were made free people, only God could separate us.

King Kernel assumed the name "Kernel" from his master, and the name "King" was given him account of his stately stature, but to me, he was in reality a King." --

It afforded my great grandmother great pleasure to the foregoing story and I am sure they were a happy couple. They had spent more than eighty years together when the death of King Kernel separated them in 1873 at the age of 108 years. Twelve years later his faithful mate passed away at the approximate age of 103 years.

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Rachel Kernel spent the last few years of her life, after the death of King Kernel, with her daughter, Dellila Bruner in the Mose Perryman settlement southwest of the present site of Porter. Her daughter Dellila was born in 1804 and died September 23, 1899 at the age of 95. These aged people, King Kernel, his faithful companion, Rachel and her daughter, Dellila are at rest in the old family plot in the old Fountain cemetery, which is known as the Jamison cemetery today.

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I was personally acquainted with John Bemo during my boyhood days. He claimed to be a Seminole Indian. He was an aged man, his four children grown and his wife died before I can remember. My opportunity to become so well acquainted with him was due to the fact that he always made his home at my grandmother's place when he would be in this part of the country.

His wife was a daughter of Kendle Lewis, a Creek slave owner that came to this country with the Koley McIntosh expedition in 1832 and my grandfather, Charles Lewis was one of his slaves.

There were four children born to the Bemo family, three boys and one girl, Douglas, Alex, John and Onie.

Onie, the daughter, died when she was about eighteen years of age and never was married.

The old Bemo home place was located just west of the Marshall place, or one mile north and about one and one half mile west of the town of Wybark, or to be more accurate it was the southwest of the southwest of section 25, R19E T16N, Wagoner county.

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I can remember when John Bemo taught school and preached at the Fountain Baptist church, and during the time he made his home with my grandmother, Rachel Lewis.

The last time I remember of hearing the old gentleman preach, was at the old Fern mountain Creek agency church.

He was a smart and highly educated man and a great lecturer.