

*Okaloosa
Tommy
to meet*

"THE SEMINOLES"

In the beginning men were a race of hunters and then after many faltering steps they emerged into the agricultural stage. Today the same race is fast building into the industrial or machine age. But the people we have come to talk about never successfully emerged from the hunting stage of man.

A vast hoard of people, tall, athletic, keen of eye and copper colored, lived amidst the pleasant streams and creeks of Alabama. This was the great Muskogee nation of American Indians. Here they lived comparatively at peace and supremely happy. They hunted in the fields, fished along the streams and were contented.

And then came the white colonists of Georgia and the southern seaboard ever pushing forward and demanding more land and more acreage. Large settlements of the whites in Georgia came to be slave owners and this fact also made demand for more lands greater. Contact was made by the white settlers and the Muskogees. And because of the fact that the Muskogees lived among the many streams of Alabama, they became known as Creeks and today are more universally known as Creeks than Muskogees. In 1750 the same political and social question arose among the Creeks as almost disrupted this Nation of ours in 1861; slavery. The slaves of the Georgia colonists ran away and sought refuge among the Muskogee people. The white settlers followed and demanded back their property. At first these were readily delivered up but discussions arose in the tribe and a party came forward that demanded that the black people be given refuge from their pursuers. The question was discussed at length among the Muskogees and finally became so bitter that it was taken to the councils of the tribe. There the majority held that to give refuge to the run-away slaves would embroil them in war and continual strife with the white people and, as

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a matter of policy, it was best to refuse refuge to the run-away slaves. However, the minority party was militant in their idea and demanded that the slaves be given protection at any cost. After the majority of the Nation had decided against them, the minority party persisted in its demands and finally withdrew taking their families and property. They journeyed toward the south and finally settled in Florida then under the Spanish rule.

By the Muskogees these people were designated Seminoles, which is a Creek or Muskogee word meaning 'run-aways' or 'wanderers'. By the Indians this word is pronounced Seminole with the accent on the first and third syllables. The Seminoles were received in a friendly manner by the Spanish authorities and took up their permanent residence in what is now the State of Florida and there they lived until they were transported to the Indian Territory by the United States Government in 1832 to 1843.

By some authorities it is held that the Muskogee people were of Aztec origin but this is not a fact as to the entire nation. Among those people who withdrew from the Creek Tribe in 1750, later to be called and known as the Seminole Nation of Indians, was a band known as the Mekusukeys or Red Sticks. These people were of Aztec origin. When Cortez landed on the coast of Mexico at what is now Vera Cruz with a handful of men, a few horses and a dozen cannon, burned his ships behind him and set out to capture and combat an unknown world and unknown people, the greatest nation that he came in contact with was called the Aztec. Their principal city of Tenochtitlan (now Mexico City) was located in the midst of Lake Texcoco. By political manipulation among the adjoining tribes dominated by the Aztec, Cortez was finally enabled to capture the capital city of this powerful tribe but this took something like three or four years time. In the meantime, some influential chieftains of the Aztec, feeling that resistance was futile and subjection

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inevitable, gathered together a considerable band of the Aztec people and, stealing away from the warlike Spaniards and their allies, journeyed eastward. There is but one historical reference to this fact and that was written by a priest of those days so long ago who said that the Aztecs travelled until they crossed a river, "that ran down to the sea between two ranges of mountains", no doubt, the Rio Grande. There is certain evidence that these people who escaped from the Spanish Conquest in Mexico were located at one time at the western portion of Seminole County and the eastern part of Pottawatomie County in this State. No doubt, they resided in peace until 1640 when Coronado made his campaign through Oklahoma just west of El Reno in search of Eldorado. No doubt, the various tribes living in this section of the United States knew of that celebrated journey of Coronado and the Aztecs, feeling that they might be again pursued by their Spanish enemies, again pressed forward towards the east, finally making contact with the Muskogee Tribe of Indians. The fact remains that the Muskogees in Seminole County speak an entirely different language from their Seminole tribesmen and I am informed on good authority that many of the words that they use today are identical with the Aztec language of Old Mexico.

The Seminoles in Florida were beset by the same dangers that divided the Creek Nation in 1750. The slaves of the South sought refuge continually with the Seminoles and the white colonists pursued them there and much strife and blood shed was the result. The Seminoles withdrew further into the everglades of Florida for protection and security but they did not give up the run-away slaves. It was not entirely for humanity's sake that the Seminoles gave refuge to the slaves but perhaps a more material reason prompted their action. They accepted the slaves into their midst but retained them as slaves and tribal property. This slavery, however, was not of the same intense nature as the negroes found among the whites.

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Among the Seminoles they were allowed much latitude and marriage between the races was not unusual. They were not, however, at that time recognized as a part of the Seminole Tribe.

At the time the Seminole people withdrew from the parent tribe, King Payne was the principal chief of these people.

When Florida was purchased from the Spaniards in 1819, the slave holders of the South petitioned the Congress of the United States to return to them the run-away slaves who had become refugees among the Seminoles. Even at that late date a treaty was made between the United States and the Creek Nation seeking to obtain through that nation redress against the Seminoles for the white people of Georgia. But the Creeks neither tried to enforce their part of this obligation against the Seminoles nor did the Seminoles on their part recognize the Creek Nation or its authority. Neither did the Seminoles deliver up the run-away slaves and this fact brought on the great Seminole wars and brought into history the greatest Indian warrior of all time, Osceola. Osceola was a child of an Englishman by the name of Powell and a Mekusukey or Red Stick woman. His is the most colorful and romantic figure in American Indian history. He, together with Wildcat or (Kowokochee), held the armies of the United States at bay for more than seven years and defeated them under their best generals on more than one field of battle, using tactics that would have done credit to the best military minds of Europe of that day.

Continual confusion because of the run-away slaves existed between the Federal Government and the Seminole Tribe. Aside from this, the white slave owners and slave catchers made excursions into the Seminole country in quest of the run-away slaves or any other negroes that they might find there. This kept the Seminoles in a continual state of siege as it were, without protection of any kind from the United States Government.

Osceola had married a mulatto woman, the daughter of a Seminole chief and a slave woman and, upon one occasion when

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he visited a white settlement for supplies near which General Thompson and his troops were located, the mulatto wife of Osceola was seized, placed in chains and carried away. Osceola was never to forget this outrage and, while he dissembled in his cunning and led the white officers to believe that he accepted such treatment unresistingly, his heart was filled with revenge. He immediately aroused his people and he himself lay hidden near the fort where General Thompson was until the opportunity presented itself when Thompson and Lt. Smith had wandered somewhat from the stockade walls where Osceola fell upon them and killed them both. Skirmishes had been going forward between the whites and the Seminoles and Blunt's Fort, in which the Seminoles had sought refuge, was blown up by the white people killing more than three hundred men, women and children. At this time General Clinch, located at Fort King, realizing that the war was really on between the Seminoles and the Federal Government, ordered Major Dade who was located at Fort Brooke (Now Tampa Florida) to march to his assistance. In some way Osceola and the Seminole warriors became apprized of this fact and Osceola began his plans for the extermination of this detachment. Neither Major Dade nor any of his soldiers knew the country they were to travel or the Seminole language and they employed as a guide one, Louis Pacheco, a slave belonging to a Spanish family near Tampa, Florida. This man both knew the Seminole language and the Seminole country and, while he was represented to Major Dade as faithful and trustworthy, subsequent events threw considerable doubt upon this question. Major Dade and one hundred ten troopers marched away from Fort Brooke with colors flying and bugles sounding, guided by the slave, Louis Pacheco. Of this detachment of men leaving Fort Brooke under the command of Major Dade, only two men ever lived to tell the tale of the most complete massacre ever committed by the Indians upon the soldiers of the United States. Private Clarke, though wounded, crawled more than fifty miles to safety

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and Louis Pacheo, the guide, was uninjured. He joined the Seminoles and fought side by side with Osceola and Wildcat through those terrible wars and afterwards journeyed with Wildcat to the Indian Territory and later into Old Mexico many years afterwards returning to Florida and died in 1895. Osceola and Wildcat were captured because they put their trust in a flag of truce sent out by the soldiers who were fighting against them. They were confined in the old fort at St. Augustine. From this prison Wildcat managed to escape but Osceola refused to do so and later died in captivity at Fort Moultrie in the year 1838.

After Wildcat had escaped he continued to make war for a number of years but finally, through the good judgment and diplomacy of General Jessup, peace was had and later a treaty between the United States Government and the Seminoles at Payne's Landing brought the war to a close and provided for the removal of the Seminoles to the Indian Territory west of the Mississippi. This treaty at Payne's Landing was the first that gave the Seminoles the right to bring their allies, the run-away slaves, to the western country with them. The first contingent was shipped from Tampa, Florida in 1832 and the last as late as August, 1843. Wildcat and his band sailed for the Indian Territory from Tampa on July 31, 1841. The safe transportation of the Seminoles was guaranteed by the United States Government at the expense of that government. They were brought by boats up the Mississippi to the Arkansas and thence up that stream to old Fort Gibson, near Muskogee.

By the treaty of 1823, signed by William P. Duval and James Gadsden for the Government of the United States and then by Nea Marthla, Miconope and others for the Seminoles, including John Blunt, the United States Government, after designating a certain tract of land in Florida to be occupied by the Seminoles of Florida, agreed to take the Florida Indians under

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their care and patronage and afford them protection against all persons whatsoever***** the United States to distribute among the tribe as soon as concentrated, under the directions of their agents, implements of husbandry and stock of cattle and hogs to the amount of \$8000.00." And by section four of the same treaty the United States Government promised, " To guarantee to the said tribes the peaceable possession of the district of country herein assigned to them, reserving the right of opening through it such roads as may, from time to time, be deemed necessary; and to restrain and prevent all white persons from hunting, settling or otherwise intruding upon it".

Had the Government of the United States performed their promise under this treaty of 1823, it may have been that the Seminole wars which cost 1774 white lives and more than ten million dollars in funds would have been averted. But the Seminoles were left upon their own resources so far as their contest with the slave holders and the slave ~~causes~~ was concerned. By the Treaty of 1832 made on the Ocklawaha at Payne's Landing on the 9th day of May of that year, a certain portion of the Seminoles ceded, "All claims to the land they at present occupy in the territory of Florida and agree to emigrate to the country assigned to the Creeks west of the Mississippi River; it being understood that an additional extent of territory, proportioned to their numbers, will be added to the Creek country and that the Seminoles will be listed as a constituent part of the Creek Nation and be readmitted to all the privileges as members of the same."

In consideration of the ceding of the lands, aforesaid, and as full compensation for all the improvements they may have made thereon, the United States stipulated to pay the Seminoles \$15,400.00 to be divided among their chiefs and warriors of the several towns, the respective

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portions of each to be paid on their arrival in the country that they consent to move to; it being understood that their faithful interpreters, Abraham and Cudjo, shall receive \$200.00 each of the above sum. There were something like 3000 Seminoles, not including those who remained in Florida, in the tribe at that time. The government also agreed in the Treaty at Payne's Landing to most magnanimously contribute to the Seminoles on their arrival at their new home a blanket and a homespun frock to each of the warriors, women and child/^{ren} of the Seminole Tribe of Indians." By this Treaty of 1832 the government also agreed to pay for the cattle and stock of the tribe to be valued by some disinterested person chosen by the United States Government. And, in this Treaty Article 6 provides as follows:

"The Seminoles being anxious to be relieved from repeated vexatious demands for slaves and other property, alleged to have been stolen and destroyed by them, so that they may remove unembarrassed to their new homes; the United States stipulate to have the same property investigated, and to liquidate such as may be satisfactorily established, provided the amount does not exceed \$7000.00."

And by the same treaty the Seminoles agreed to remove within three years after the ratification of this agreement, the expenses of removal being defrayed by the United States, the United States to furnish subsistence necessary for a term of one year after their arrival in the new country. This treaty was signed by James Gadsden for the government and by Holati Emartla and Jumper, Fuch-ta-lus-ta-Hadjo and a number of others of the Seminoles. It will be noticed that Wildcat or Cowakochee did not sign this Treaty of 1832. He was at that time battling for the rights of his people in the everglades of Florida. He later, however, subscribed to the terms of the treaty upon an explanation and interpretation of Article 6 above quoted to the effect that it meant that the allies of the Seminoles, the negro run-away slaves, might be transported to the new country in the emigration.

It will also be noted that the provision in Article 2 of the Treaty of 1832 has reference to the faithful interpreter,

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Abraham. In connection with this I have learned from old Indians of the tribe a story that has never crept into the histories of the United States. When Wildcat gave up and agreed to the terms of this treaty he was accompanied to the government officers by this interpreter whom he claimed as his own property, having captured him in battle. This interpreter was no less a person than Louis Pacheco who guided the ill fated detachment under Major Dade into the ambushade on the Withla Huchie River. Abraham, after the Civil War, took the name of Lincoln and a son of his is living in Seminole County at this time, old Peter Lincoln who, at the termination of the Civil War, according to his own language, was 'just a little shirt-tail boy'. Peter Lincoln once told me this fact and told me further that his father was also an interpreter for Osceola but that Osceola's name was Osun Yarhola. Yarhola means 'private soldier' or 'warrior' and Osun means the Spanish or grey-green moss that hangs from the trees on the southern sea-board. I have confirmed this statement by other old Indians and, while the histories of the United States recite that Osceola means 'Black Water' or by some 'The Sunlight of Day', according to the present day Seminoles those old members of the tribe with whom I have talked who came from Florida to this country, there was no such name as Osceola and such a word has no meaning of any kind in their language.

Wildcat and his band of something like 400 souls sailed from Tampa, Florida, on the 31st day of July, 1841. They were brought up the Mississippi River to the mouth of the Arkansas, thence up that stream to old Fort Gibson where they were disembarked. Wildcat and his band moved from there to near the present town of Wetumka on the 'Frisco Railroad in Hughes County, Oklahoma, and settled on the Little Wewoka Creek adjacent thereto. The conditions he found were not satisfactory. He was thrown in contact with the Creeks, the people he neither liked nor respected because of the traditions of his tribe. And the Seminoles who had come before him did not show him the proper respect nor grant

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him what he deemed was his authority. So, he determined to move off and, in the stillness of night he, with all of his band, marched westward on the long trek to Old Mexico. An old Indian who was a member of that party told me about that expedition. He said that they marched through what is now Seminole County, crossing Pottawatomie County and, making passage over the South Canadian River just west of the present City of Norman, moving from there southwestward, finally completing their journey across the Rio Grande into Old Mexico. More than 370 people were in this band of Indians and the old Indian told me that the order and regulation was such, by reason of Wildcat's orders, that although fights and skirmishes were had with the various tribes along the course of travel, but five people out of the entire command were lost. Wildcat settled with his band in northern Mexico and, because of his gallant defense of the Mexican settlers of that section of Mexico in the wars with the Yaqui Indians, the Mexican Government ceded him and his people a vast tract of land. On this tract, some of the Indians who settled there as early perhaps as 1843 or 1844, are still residing and as late as 1915 Clarence C. Patten, now of Shawnee, with a delegation of Seminole Indians, journeyed to Old Mexico for the purpose of reclaiming this body of land. But, owing to the lapse of time, the Mexican Government held that it had been abandoned by the Seminoles as a people and the title had reverted to the Mexican Government. But I am informed that the original document ceding this land to Wildcat and his people ^{was} in the possession of Waxie Tanyan, a Seminole Indian now living on the North Canadian River in Seminole County.

The reservation designated by the United States Government for the Seminoles and granted to them under the provisions of the treaties made in Florida looking to their

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emigration to the Indian Territory, comprised what is now Pottawatomie County under the survey made by the United States Government's engineers. The survey was erroneous and did not include any lands that were at that time open to the use of the government for such purposes. And by the Treaty of 1856 made by the government with the Seminoles and Creeks, this land was repurchased by the government from the Seminoles for 15¢ an acre. The present Seminole Nation as we know it was then purchased by the government from the Creek Nation for which they paid the sum of 50¢ an acre, charging the difference, no doubt, to the Seminole Tribe. Something might be said just here for the early day Seminole "grafter": those early day traders at least had a precedent to go by.

The survey that was made in the first instance of the tract of land purchased from the Creeks for the Seminoles was also erroneous. This first survey ran the line something like one quarter of a mile east of the present Creek and Seminole National line which runs through the City of Wewoka just east of the Rock Island Depot and, in the early days was marked all the way along by tall markers. Because of this first erroneous survey, one of the principal schools of the Seminole Nation, Emahaka, was erected in part on a Creek Indian's allotment. This later gave rise to much litigation and a case involving the title to the great brick building in which the school was held was taken to the United States Supreme Court and there it was held that the improvements found on the Creek Indian's allotment belonged to the owner of that land. The Treaty of 1856, above referred to, was signed on the part of the Seminoles by John Jumper who was the principal Chief of the Seminoles and Tustenuchehee, Parscofer and James Factor. John Jumper continued as the principal Chief of the tribe until the advent of the Civil War.

When the Civil War between the States arose, the Seminole Indians divided. A number going south where they served under General Gaines. The other faction of the Seminoles under the leadership of John Chupco, who later became principal chief of the

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tribe, went north and the warriors of the tribe fought with the northern army. John Jumper was the Principal Chief at the opening of the Civil War and, through the diplomacy of General Gaines of Texas, he and his influence and many of the other influential members of the tribe were enlisted on the side of the Confederacy. The officers of the Nation, therefore, took up arms against the government of the United States. They were made officers with high sounding names in the Southern army and each was presented with a military saber to seal the bargain of their allegiance.

But there was another party among the younger warriors of the tribe who met in secret and discussed this movement on the part of the officials of the Nation. At the head of this movement was young John F. Brown, later to become principal chief of the nation, in which position he served for more than thirty years. Brown and his followers contended that to take up arms against the government with whom they had made treaties and under which treaties they held their reservation and lands, broke the terms of that treaty and would warrant the United States Government in doing the same thing. This meant the withdrawal of the lands that had been ceded to the Seminoles in the Indian Territory. Jumper and his party became apprised of this dissention on the part of the younger Indians and John F. Brown was seized on the night that they were expecting to congregate and make the final arrangements to move North to join the Union forces. Brown was tried in the war council of the tribe and, while many of the chiefs recommended death on the spot because of the friendship Jumper had for the Brown family, it was determined by the war council to impress young John Brown in the southern army. This was done. Brown was taken to Texas and later became, by persuasion and force, an officer in the southern army.

However, the party that deemed it best to remain loyal to the United States found a leader in the person of John Chupco, and under his guidance a great many of the Seminoles were led into Kansas where they sojourned at the town of LeRoy as refugees until

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the close of the Civil War. I have no knowledge from the Indians or otherwise of any battle or skirmish fought in which the Seminoles were enlisted on different sides. The old Indians with whom I have talked knew of no such engagement.

At the close of the Civil War the Seminoles returned to their reservations. Those who had found refuge in LeRoy, Kansas, were conducted back to the Seminole Nation by one, Elijah J. Brown. The Government of the United States had designated him for such purpose. Under just what authority he acted, I have never been able to know. However, he was the first white man ever adopted into the tribe in the Indian Territory. He was also the founder of the present city of Wewoka, having established his home on the present townsite of Wewoka on what is now known as Lots One and Two in Block Eighty nine of the original townsite. And the old black walnut trees that he planted or transplanted more than fifty years ago are to be seen today around the old homestead. He established a small trading post on the banks of Wewoka Creek within the present townsite of Wewoka and this store or trading post later became the nucleus for the Wewoka Trading Company owned by John F. Brown, A. J. Brown and Coriland L. Long. Under the capable management of Mr. Long, a white man, this Wewoka Trading Company developed into one of the largest commercial concerns in the southwest, being rated at one time in those early days by Bradstreet & Dunn at One Million Dollars. E. J. Brown or Elijah J. Brown was the first postmaster of Wewoka, later to be established as the capitol City of the Seminole Nation. There hangs in my office at this time an old commission granted by Alexander W. Randall, Post-Master General, which recites: "Whereas, on the 13th day of May, 1867, Elijah T. Brown, was appointed postmaster at We-Wo-Ka, Seminole Nation, State of Arkansas." The Seminole Nation at that time was attached to the State of Arkansas for political purposes. The first mission or school built in the Seminole Nation was established just two miles north of the present City of Wewoka by Captain John Ramsey and was known as the Seminole Mission. It was

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built in 1866 and a portion of the old building still stands and is the property today of Jim Williams. At this old school many of the older Indians now received their early education. Rev. John Lille was also connected with the mission school and is buried just north of Wewoka on the D. O. Jennings farm and the old tombstone that stands today at the head of his grave has the following inscription: "John Lille, born in Chambersburg, Pa., February 16, 1811, died at Seminole Mission, April 12, 1870. He was the pioneer missionary among the Seminole Indians, entering the field of his labor in 1848."

With the Treaty of 1866, the first idea of a government organization was born. Prior to that time, so far as I know, the Seminoles, after their withdrawal from the parent tribe, had no organization looking to a general government of the nation. Their principal chief and his counsel^{all} was the law and the courts, the legislature and the executive of the nation. But in the Treaty of 1866, by Article 7, it was provided among other things, that there should be a general council consisting of all the nations and this treaty also provided that thereafter slavery should not exist in the nation nor in voluntary servitude except for and in punishment of crime whereof the offending party shall first have been duly convicted in accordance with law. "And, inasmuch as there are among the Seminoles many persons of African descent and blood, who have no interest or property in the soil, and no recognized civil rights, it is stipulated that hereafter these persons and their descendants, and such others of the same race as shall be permitted by said nation to settle there, shall have and enjoy all the rights of native citizens, and the laws of said nation shall be equally binding upon all persons of whatever race or color, who may be adopted as citizens or members of said tribe." This treaty was signed in Washington D. C., March 21, 1866, and on the part of the government by Dennis N. Cooley, Commissioner of Indian Affairs, Elijah Sells, Supt. of Indian Affairs, and Col. Ely S. Parker, Special Commissioner, and on the part of the Semi-

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noles by John Chupco, king or head chief, Cho-cote-harjo, Counselor, Fas-harjo, Chief, and John F. Brown, Special Delegate for Southern Seminoles.

Because of these provisions in this treaty, it became manifest that a form of government should be organized. On the return of these delegates, above mentioned, to their tribes, I am informed by some of the older Indians that they immediately set about to organize a government.

There were fourteen bands, including the negroes, who had been freed, in the Seminole Nation. Their form of government provided that a delegate from each of these bands should be elected by the warriors of that particular band to the General Council of the tribe. It also provided that there should be elected a principal chief and a second chief by the warriors of the entire nation or tribe. The principal chief was the chief executive of the nation, the second chief usually presided over the General Council and there was elected a secretary to the council who was not necessarily a member of the council. This General Council enacted the laws for the tribe and before the council also those persons charged with crime were tried. When convicted of a lesser crime or misdemeanor, the sentence was usually a number of lashes on the bare back in punishment and the old "whipping tree" that they used in the days of their tribal authority stands today at the southwest corner of the Seminole County Court House in Wewoka. What was a small pecan tree in those days has grown to gigantic proportions now. The party convicted was stripped to his waist, his hands tied together and stretched above his head to a lower limb of the old tree while his feet were shackled at the ankles and a long pole placed between the legs for the purpose of holding him while the whipping took place. Then the "Light-Horseman", usually Chilli Fish in the later days, with hickory switches carried out the punishment of the council. The execution tree where those who were convicted of major crimes and sentenced to death were executed, stood in the midst of the business section of the present City of Wewoka but in

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1903 it was taken up and sent to the Exposition at St. Louis and now stands in the Historical Room of the Capitol Building at Oklahoma City. The bullet marks that meant the death of the victims in those old days may still be seen in the rugged old trunk and even the stains upon the bark almost impels one to believe that they are blood stains.

Wewoka was designated as the capitol city of the nation soon after the creation of a form of government and was recognized as such seat of government by both the tribe and the Federal Government. The old capitol building itself so long used by the Seminoles for government purposes and later used as the County Court House is still preserved in Wewoka. During those early days subsequent to the Civil War, Wewoka was a remount station for the troopers of the government between old Fort Gibson on the east and Fort Sill on the west. Here many of the celebrities of those early days were stationed for a time. The ill fated George Custer, who later lost his life at the massacre on the Little Big Horn was stationed at Wewoka and the old Indians called him "Mellow Hair". General Phil Sheridan was also stationed here for a time as were others of like celebrity of that day.

The descendants of those negro slaves who ran away from their owners in Georgia and brought so much woe and war to the Seminole people were mostly congregated and lived in a section of the Seminole Nation on Little River. They became known and designated in later years as "Little River Niggers". During all the years that these negroes and their ancestors had lived among the Seminoles they had learned to and did speak the Seminole language and yet during all those years since 1750 they had maintained for themselves and their personal use a sort of "pidgeon English". While they spoke this strange jargon with a rapidity that was startling and always with the accent in a strange and unusual place, it was barely intelligible, if at all, to the ordinary English speaking person.

The Seminole warriors had taken dreadful toll of the best

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blood there was in the Seminoles and with but rare exceptions those who were transported finally to this country were the less warlike and more submissive of the tribe.

There were some six or seven hundred hearty souls who refused to migrate from their homes in the everglades of Florida but who withdrew further into the marshes and swamps of that country and continued to live their free and undominated existence. They had no respect whatever for the white representatives of our government. They asked no assistance. They were not citizens of the United States, neither were they a dominated nation. They were not recognized as a nation by the United States, neither did they accept rations or money from the government and they today are still free. They refused to learn to read or write or accept the accomplishments of the white man. They told their legends to the young men and they studied the mysteries of nature and today they stand alone as the finest example and specimen extant of the North American Indian.

However, among the old men of the nation whom I have known, many were of the finest, highest character. They were truthful and honorable. They discharged their duties and obligations on every occasion and many of them I have known are excellent business men. Simon Brown, who lives near Maud, Oklahoma, today, ^{is} one of the finest examples of the Seminole old men. Of more than fourteen guardianships, he returned to his wards at the end of their period of minority the property that had come into his hands, together with a bank account. The same thing was true of K. N. Kinkabee, Fasharjo, Ganey, T. L. Joseph, Thomas Little and many others that I might name.

Little did these old men and their tribesmen know that their lands were to one day give to the world the greatest oil field that has ever been known. Hundreds of millions of dollars have been taken from the ground where the Seminole hunted the deer and the wild turkey. The forests of the old Seminoles that was the home of the owl and the wild creatures today resounds with the throb and pulsing industry of the oil fields: There these old fellows were wont to hunt and fish and live their lives, the driller and the 'rough-neck' live today and the chug of the great oil trucks