

mention that a whole lot. Negroes, as you recall, were brought into Eastern Oklahoma as slaves to the Cherokees. In fact, there's many, many references in literature in the Archives in historical buildings in reference to the different Negroes as they were bought and sold, as they were traded, as they assumed names and so forth. I think those of you who are local, know what particular Lost Mountain means, for example. It was a mountain where Stigler lost his slaves and established themselves. There were many accounts in literature of slaves driving the wagons and carriages. Chief Ross and others up to the Indian Council Building which is now our county court house, and these coachmen as they were called, curried the horses, shine the harness, and so forth while the Cherokees didn't. At any rate the Indians looked, I think, at the slaves a little bit different light than the Whites did in the South. Of all of the accounts that I can read, I think that the Indians took pretty good care of the Negro area, provided them with houses, shelter, provided with clothes, provided them with enough crops, food, they were pretty well nourished. I've not read too many accounts of brutality. I have read of one lynching that occurred here at Tahlequah. You may have read. The thing that depressed me is that the fact that the slaves were free. They were given row numbers and so forth right along with the other Indian people. They still have here in Tahlequah in 1869. Many of those families which are descendants of Negro families turned as slaves of the Indian people. These Negroes today, 1969, have full privileges so I understand. They have access to the Indian hospital. They have rights and privileges in the tribe in terms, I think, in some of the money coming down per capita, so forth.

In terms of education is for one thing a little bit peculiar. We established Negro schools very, very early. In fact, I quoted one there, the earliest.