

friend went into Old Mexico to learn what he could about Sequoyah. He relates that he learned that Sequoyah and some one hundred Cherokees had lived there. Also he was told that this band of Cherokees had been given 500 acres of land. A cornerstone monument had been found marking a corner of the tract of land which was inscribed in both Spanish and in Cherokee. Phillip tells that he had been sent a paper on which had been copied the inscription from the cornerstone. (Mr. Osage did not elaborate further). Also he says that his informant had written that there had been a marker at Sequoyah's grave but had been removed and at one time was used as a stepstone at a native hut, but what became of it no one knows. A diligent search by his friend failed to shed any light on where Sequoyah's grave was located.

Phillip stops talking and eyes the sky for a long moment, then points to a flock of wild geese high in the air headed south. He remarks that the Indians can predict the kind of winter to come according to the time that geese fly south. Also, many other signs are observed and heeded by Indians as pertain to weather, planting, harvesting, and personal guides. Some of these include the many functions of tree leaves, secrets revealed by corn shucks, activity of wild life, the cry of the owl, the chirp of crickets, etc. He points to the top of a tree in his yard where 'possum grapes hang thickly, and tells that his 'old lady' (wife) will use them to make juice for a beverage and to flavor dumplings come winter.

It was not his idea but he did attend the country schools at Iron Post, Cave Springs, Lucky, and for a short while at the town school in Peggs. He has always liked to go to church and has attended the Maner Indian Church near his home for a long time, and when he can he goes to the Balleu Indian Church. At one time back west near the highway there was a 'Hollie Roller' Church the white folks had, but it did not last long. His family has used the McLain Cemetery for a long time. The north portion seems to be for the Indians, and white people have taken over the southern part. This cemetery was started by the Indian family of Conseen, possibly around 1870. Frank Conseen (1838 - 1890) was a prominent Cherokee who lived on this place for many years. As happens to many families all of the Conseens died out and there is no record of any living to-day. What prompted the changing of the name from Conseen Cemetery to McLain Cemetery is not revealed. Want, circumstance, and progress make strange bed-fellows.