

In Creek history, relates ~~by~~ Wilson, he tells that a Chief McIntosh bought a ferry boat and brought a group of Indians from Alabama, arriving at Ft. Gibson in Indian Territory around 1830. From Ft. Gibson the group traveled up the Arkansas river and settled at what became Choska on the east side of the river. The Choska bottoms are now some of the finest farming lands to be found, but the Indians have long since been driven out. Most maps still show Choska village, but there is not one thing there to indicate a settlement of old. Up on the high ground a few miles to the east is an old abandoned cemetery of some three hundred graves, more or less, known as Choska Cemetery. Some of the monuments date to a period when the Creeks lived in this country. Another place a few miles to the northeast near the village of Redbird, old timers tell of the Creek Freedmen Cemetery. In the pre-Civil war days the Creeks owned slaves, and present day residents of Redbird, Tullahassee, Spring Hill, Clarksville, and the Choska Bottoms are for the most part descendants of slaves owned by the Indians. One of the Negro slaves buried in the Freedmen Cemetery is Nellie Price who died in 1904 at the age of 130 years.

At one time Coweta and all the surrounding area was thickly settled by Creek families. A couple of miles west of Coweta, Wilson tells that his grandfather, Thomas Berryhill, had a farm on Cedar Creek. His grandfather was also the preacher at the Indian Church there. In this same area there is still the Broken Arrow Indian Church. It is a new building now, but its beginning was in a log building in the 1840s.

Christian preaching and services were begun by missionaries as early as 1829 in the Coweta area, although Creek chiefs generally did not allow their people to come under this influence until about 1848. In that period some Indians were severely punished for breaking away from native traditions to follow the Christian belief. The Rev. Robert M. Loughridge was one of the early missionaries who did much to help educate and progress Indian children of that early time. Rev. Loughridge founded the first Koweta Mission in 1842 south of the present town, which in later years was relocated at the east edge of Coweta Town. The very old and abandoned Bruner Cemetery south of Coweta was perhaps near the first Mission. One of the broken monuments there reads "Mrs. J. D. Loughridge Died July 30, 1845 Age 29 years". Rev. Loughridge was also the founder of the Tullahassee Mission for Creek children which opened as a boarding school in 1850.

In the very modern Broken Arrow Public Library there is no history as to how this town got its name. However, Wilson relates that his grandfather had told him a story of how the town was named. Originally, the town went by a Creek Indian name, but as the white invasion grew worse the name 'Broken Arrow' was coined. His grandfather had related that in the beginning several Creek villages (or closely connected communities) made up a 'town'. The pressure and influence of whites were to eventually break up and destroy the Creek towns. The old Indians, observing these changes to their land and way of life was like unto throwing a handful of arrows up in the air, and the arrows being scattered (referring to the villages and the people). The arrows were not broken, but it was the broken villages and way of life of the people. In some way the name Broken Arrow is related to this story.