

from Florida to Oklahoma?)

Well, I think the, they was--I guess they was freed there, I reckon. I think they come here in groups.

(Yes sir, but they were still--Now, you know, this is an odd thing, Mr. McIntosh, the colored people were called slaves of the Sminoles and yet they weren't really slaves. They had as much freedom and they moved around. They had their own bands, their own camps, ah, in Florida and Seminoels helped them and gave them refuge when they fled from their owners in, to Florida.

Yeah.

(So when they came out here, the Seminoles still protected them and looked after them, because the white people were trying to recover their slaves, people in Alabama and Georgia, and other Indians were trying to steal them to sell them, back--)

Sell them back.

(--to slavery--)

yeah.

(And the Seminoles protected them, I understand.)

Yes suh, I think they--well, I--just like you say, dat's de way it was done.

They take care of 'em, you know. Dey hid 'em around, I guess, I don't know why in what way dey did. But, anyhow, and dere--even I can't remember how they was freed or nothing of that kind. I can't remember.

(Well, it was after they--you know, they came out here in the late 1 30's)

Uh huh.

(And it was in the 1 60's they were freed. Do you remember hearing your folks talk about before the Civil War and after the Civil War?)

I--da, da--

(They came back and took up their life justlike it was before--)

Before--

(The Civil War ?)

Yes suh.

(The thing I'm interested in, Mr. McIntosh, is whether there was any difference