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Interview with Tuxie Miller
By
L. W. Wilson, Field Worker.
Historical Indian Research Work

Interview was secured March 15, 16, and 17th - 1937

Mr. Miller answers the questions asked, based on his own personal knowledge and as told to him by his parents and older sister, Mrs. Kate Taylor. Mrs. Taylor was interviewed jointly with Mr. Miller. Mrs. Taylor lives four miles southwest of Tahlequah, Oklahoma. Mr. Miller lives at 915 South "D" street, Muskogee, Oklahoma.

Mr. Miller states as follows:

I am 74 years old, or will be in a few days. I was born April 6th, 1863, in the Cherokee Nation and in the district of said nation known as the Canadian district. I am a five-eighths Cherokee Indian. I married America Johnson, February 2nd, 1886. She was born in North Carolina and came to the Indian Territory May 3rd, 1872.

FATHER ----- Louis L. Miller was born, in 1804, in Georgia. He died, February 25th, 1901 at the age of 97. He is buried in the Miller cemetery, four miles west and one mile south of Tahlequah, Oklahoma. The cause of his death was due to small-pox .

MOTHER ----- Lucinda Wood-Miller, was born, August 25th, 1830, in the Cherokee, Nation and died April 2nd, 1906. She was buried along side of father in the Miller cemetery.

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GRANDFATHER ---- Father's side - was born in Georgia. His name was George Miller. I know little of grandfather Miller.

Grandfather - Mother's side - was born and married in Georgia. His name was Michael C. Wood and ~~grandfather's~~ name was Mary Hubbard. This marriage was performed in 1828.

My mother's people were old settlers. They first came to Arkansas in 1822 and then on to the Indian Territory a few years later. The reason they left Georgia was due to a treaty being signed during President Monroe's days, at the White House in Washington, D. C.

My father was an emigrant and came on the Trail of Tears, in 1837 and settled in what later was the Flint district of the Cherokee Nation near the present town of Stillwell, Oklahoma.

MIGRATION

The old settlers that came in 1822, paid their own expense and traveled by steam-boat, as this was the only means of transportation at that time. The boat landed at Fort Smith, Arkansas and my people settled north of there, at what is now, Dutch Mills, Evansville, and Cincinnati, Arkansas, which is near the territory line and it was only a short move into the Flint district across the line in 1830. Many plantations were established around Evansville and Cincinnati during these days but some of my people were slave owners. Boats had traveled the Arkansas river to Fort Smith, Arkansas, only a few years before my people came. The reason they came to the Territory from Arkansas was because the government had made a treaty with them and reservation was assigned them in the Territory. This was only two or three years before my mother was born. It must have been along about the year of 1828.

My father came from Georgia, account of a treaty made back there with the Cherokees. This treaty covered the removal of all the Cherokee tribes from Georgia, North Carolina, Florida, and in fact, all of the Cherokees back east. Some came of their own free accord and will and the government bore the expense of their moving but most of them objected saying the treaty was not the will of the tribes and that the ones that made the treaty had no authority and that they would not move away and leave their homes and all their land, for homes in this west country. The United States insisted they leave and finally they made them leave, they just drove them out with United States troops. It was in 1838 and 1839. They traveled in wagon-trains and caravans, being urged and pushed along by the soldiers. I have read stories of this, which I had already been told by my people as to how they suffered on this long western trip. Epidemics broke out among them while they were camped at the Mississippi river for several weeks waiting for the river to recede so that they could cross. This epidemic seemed to be of a dysentery nature. Many died all along the route traveled and was buried into unmarked graves where no one today could locate a one of them.

It grieves me to know how my people suffered on this trip, and how little a human race could care for a people who had souls as dear to them as were their own. Yes they call it "The Trail of Tears" and I would rather not talk more about it. I guess everyone knows how they suffered on that trip, and even after they got here, thinking of their homes, comfortable homes, and farms they had left behind. They were to get paid for it. Yes, they were to get it, but they were all dead before the little, paltry sum was paid even to some of their children. I don't

I don't believe any one can tell you of a single emigrant that ever lived to get a dime, account of this removal.

Some of these that signed that treaty got what was coming to them and more of them should have got it after they got here, and I mean old John Ridge, and Elias Boudinot. They named some of the streams after Boudinot and many didn't even approve of naming anything after such a low-life fellow that would sell their people, but the people they sold as you possibly know, never let them live to enjoy what they got of it. (Things were getting at a fever heat and the interviewer changed the subject and began talking of present day events and arraigned for a continuance of the interview for the next day. The granted it, and said they loved to talk to me for I seemed to know the life of the Cherokee people). The next day, March 16, 1837, they unsolicited, took up the beginning of the parties, The treaty party and the anti-treaty (of course, they were Anti's). The Anti's were bitter opponents of the Ross parties and John Ross became the first chief of the tribe.

LIFE AND CUSTOMS OF THE INDIANS BEFORE THE CIVIL WAR

They constructed log cabins, with dirt floors and no windows. Roofs were made of poles and grass and later they built better cabins with puncheon floors and clapboard roofs with shuttle windows. (Shuttle windows were either built of small poles tied together with bark and later with native lumber and would slide horizontally open and shut). The first doors were of small poles and strips of hides used for hinges and later doors of native lumber. They first did their cooking in open, out-door fires, and later fireplaces of native stone were built.

Their first clothing was of hides and furs, and later were made of cotton and wool, with spinning wheels, reels and looms.

They had no weapons and they made themselves bows and arrows to kill game. The bow was usually made of Bois De Arc, the string from a squirrel skin or sinew of a deer. The arrow from swamp dog wood and feathered by deer sinews strings being tied to hold the feathers on the arrow. Later they acquired Carribean rifles and so on.

Their food consisted of Canahanie (hominy grits). Canuchi (nut butter). Lye hominy (Corn kornet). Broadsword and dogheads (Kind of a hot-tamale made of meal and meats and baked in ashes). Dried meats bean-bread, pumpkin bread, johnnie cakes, and cracklin bread.

The corn was crushed in a mortar with a pestle. The mortar was a log diashed out at one end in bowl fashion and the pestle was a ram that would contact the corn in the mortar and crush it. It was then run through a riddle or sieve. The finer was the meal, the coarsest was the hominy. The riddles were made by taking a hickory stick and bending it into the shape of a hook and with bark from cane would weave it into sieve fashion.

Wild game was dressed as at present and their dried meats were dried by a place being built into the fireplace where the dressed meat could be laid and gradually dried.

Canahanie or bread was baked on boards, in skillets and dutch ovens.

Canuchi was made by crushing hickory nuts in the mortar, put them in a vessel of water and skim off the grease. The grease was used for lard, butter, and milk.

Lye hominy was made as at present, only ashes were used for lye instead of concentrated lye.

Bean-bread was made by boiling beans and adding them to the Canahanie

Pumpkin bread was made by first cooking the pumpkin into a butter and then adding it to the canahanie.

Cochanie was a salad of wild greens boiled with meat as you would the present day ^{poke} pork salad.

The food was eaten out of plates, bowls, and pots, which was made from clay and in some instances there was a few dishes among them that was brought through from the old country. (meaning Georgia, North Carolina, and other states from which they came).

Their skins, clothing, matting, and arrows were dyed by a preparation of barks and roots. Oak bark made a brown or black also walnut hulls when green, were used in making these two colors. Indigo, or devil shoe-string made all shades of blue. Seneca roots made red. Copperas or salt was always added to make fast, fadeless, colors. Sumac and copperas was used to make a tan.

Indian paints was made by the same method as the dye, as I have told you, to paint their weapons and insignas on their tents and ponies. Their face paint was made from pecanaroots, polk berries, and soft rocks of different colors were used to pencil their faces.

Indian medicines were made from roots and herbs. Button Snake-root and bone-set was used as a purgative, goldenrods and butter-fly roots were used as we would quinine to subdue fever, sassafras bark was made into a tea and drank to purify their blood, sassaaparilla, ginger, and dick root was used.

Indians did farm and raise stock. All they had to eat and wear was raised at home. In their very early days they used carts and later came the lynch pin wagons. They made plates, bowls, and pots as well as their beads out of clay. Baskets were made from barks of trees, and cane. Clothing was made from cotton and wool. Seed from cotton was picked out by hand as there was no gin, but later, horse power and water power gin began operation. The wool was sheared from the sheep, washed and dried, and then carded, bolted and woven.

There was all kinds of wild game, wild fruits and berries, nuts and honey from wild bees.

They started to raising wheat and oats and this grain was mowed with scythes, cradle attached, and threshed by flailing it out with poles. On a windy day the grain would be poured on the ground or wagon-sheet and the wind would blow out the chaff and dirt. The wheat would be ground in the mortar like the corn.

The Cherokees began to inter-marry with the white race and their customs gradually changed as inventions were being made, roads laid out and travel being made to the states. Trading posts were established and steam boats began running regularly as it was possible for them to do.

They had their sports such as; foot races, horse races, and ball games, and enjoyed barbecues, camp meetings, and stomp dances.

Schools and missions were started at advantageous points and they were conducted by the missionaries who had followed them to this western country. English was taught in all the schools and the Protestant religion was preached in both English and the Cherokee language.

The Indians and all the people in general were getting along nicely, when the War broke out. They had cattle, horses, oxen, hogs, and sheep, all on open range. Had their fields of cotton and corn and they were again living on the up and up.

CIVIL WAR

None of the Indians cared to take part in the War, for they were settled down, living peacefully, and comfortably and if it was to be a war, they were willing to let it be a white man's war. They knew what war would mean to their people. They were talked too with much persuasion by Albert Pike, Confederate Commissioner, and all of them being from the south, the southern army drew the major portion of them. There was a few, however, who joined the northern army, and some never took part with either side. These were bush-whackers and stayed hid out in the hills.

My father joined the Confederate army and served under Generals Stan Radie, Cooper, and McIntosh throughout the war. He was first stationed at Fort Davis. The Union forces burned Fort Davis in 1862. Mother and children refugees first to the Georgia Fork bottoms in the Canadian district and it was here that I was born. After the burning of Fort Davis they moved on to Red River, in the vicinity of Fort Washita, and remained there until peace was declared in 1865. My father fought in the battle at Honey Springs on Elk Creek near the present town of Okjaha, Oklahoma. The Confederates were whipped there and they retreated south across the Canadian river. This was the only major battle in which he was engaged, and I guess, was the only major battle fought in the Territory.

I have been told and as sister Kate tells you we returned from Fort Washita to the Cherokee Nation on the old Texas road and landed first at Fort Gibson, Indian Territory, and soon settled five miles south-west of the present town of Tahlequah, Oklahoma.

LIFE AND CUSTOMS AFTER THE CIVIL WAR

After the war, the country was about in the same condition as it was when the Cherokees first came to this country, except for the clearings where they had previously been farming. Horses were scarce, likewise, cattle and hogs, except for the wild ones. The reason these animals were wild was because the people went to war and left them behind and they had to strive for a living for themselves. Even the dogs left behind went wild and joined packs of wolves and coyotes.

They had to build cabins as they did before the war, as they had been burned or demolished.

Farming started anew, with a deer tongue for a plow made of wood and later the shovel part was made of iron and then a small turning plow. Harrows were made of forks of trees and the teeth were of wood and finally, we got harrow teeth made of iron. These were called "A harrows". The corn was dropped by hand, then the hand planters, Etc., wheat was sown broadcast by hand and was mowed with scythe and cradle attached at first, until mowers, binders, and thresh machines came in use. The grain was frailed out at first with poles as it was before the war. Cotton was raised for home consumption. Being no gin, the cotton would be placed around the fire and when warm the seeds could readily be picked out by hand, then later came the horse power gin, etc.,

From the cotton was made thread and clothing. Again the old spinning wheel, reels and looms came into use. The cloth and thread was dyed with a preparation of liquids made from barks and roots as it was before the war.

The people were all friendly and took pride in being hospitable. They enjoyed visiting relatives and friends. They would have picnics, barbecues, camp-meetings, square dances, stomp-dances, indian ball games, horse races, deer hunts, and visit turkey roost securing enough turkeys at one timetto supply the community for a number of days. Many social affairs were held in the school houses and missions.

There was all kinds of wild game. Deer, turkey, wild pigeons, quail, prairie chickens, O'possum, coon, squirrel, rabbits, wild-cats, mink, muskrats, coyotes, and fox. With all the wild game plenty of meat was always available as well as hides and furs that could be sold or traded for cash or groceries, at the trading post. I used to kill most of my game, as a boy, with a bow and arrow, and could use one well. Let me show you one of my old bows and arrows. (He presented the bow and arrows and complained he did not have a new deer sinew with which to make a new string and to tie the feathers on the arrow. The bow was of Bois De Arc and the arrow of white oak and dog-wood). After the bow and arrow I came into possession of a muzzle loading shot-gun, and finally the more modern rifles, guns, and pistols.

Before the war, there was buffalo on the plains, as sister has told you from what is now Muskogee, Oklahoma, to the Red River. The buffalo and black bear were all gone during my days.

The streams were full of fish, and I used to shoot them with my bow and arrow, gig them with a sharp pole and sometimes we would poison

the water with green walnuts and buck-eyes. Fish was no object in the early days.

Wild fruits and berries were every place. Blackberries, dewberries, strawberries, grapes, plums, cherries, huckleberries, and mulberries. Fruit trees and orchards were started along in the year of 1895, and 1896. You know, I pointed out many of these old orchards to you as we were passing.

In the fall, we gathered nuts of all kinds. Hickory nuts, walnuts, pecans, chinquapins, and hazel nuts. I know where a lot of hazel nuts grow yet, and if you care to go next fall, I would be glad to go with you, and gather some of them.

The Cherokees had their own government . It was just a little, miniature republic, and each of the five tribes were likewise. I will tell you more of that here in the Cherokee Nation if you don't let me forget it.

Trade and travel to the states were mostly by steam boats and freight wagon trains, and of course finally the railroads came through. I used to haul freight from the end of the M. K. & T. railroad at Gibson station to Tahlequah. This was the closest point on the railroad to Tahlequah for a number of years. Steam boats used to bring freight (Dry goods, shoes, millinery, cloth, boots, saddles, and groceries to Tebbers Falls, and Fort Gibson, Indian Territory, and we would haul it to Tahlequah from these points. Many times freight was also hauled from Fort Smith, Arkansas, to points in the Territory by freight wagons,

Missions and schools increased and many of the children secured good educations. English was taught in the schools and the Baptists, Methodists, and Presbyterian faith was preached. I attended many of these

schools and likewise my wife and sister,

OVERLAND CATTLE TRADE

I was never engaged to any extent in the cattle business and have no knowledge of the inside of this industry, other than, that great herds were driven through the Territory shortly after the War to the markets in Kansas, Missouri, and other states. This did not prove profitable to them and when they conceived the idea of starting their herds in the early spring from Texas and raising-grazing them slowly through taking some six or eight months. This seemed to be more profitable because there was plenty of grass, and water, and they arrived fat for the market in the fall. The Territory was being settled up more and this ceased possibly because railroads came through the Territory and ranches were started in the Territory.

RANCHES IN THE TERRITORY

All over the Territory ranches sprang up. Blue stem and sage grass was plentiful. Cattle were shipped by rail from Texas to different points and placed on these ranches which were all open range and they thrived and were easily fattened and when they were fit according to the owner and the markets in the Northern States were good they would be reloaded into freight cars and taken to market. This was a very thriving business for a number of years and even today there are a number of small ranches compared with the ones then and these ranches of today of course, are all under fence.

THE OKLAHOMA COUNTRY AND
THE CHEROKEE STRIP

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The Oklahoma country which is now allocated as being in the vicinity of Oklahoma County was opened to white settlers in 1889.

The Cherokee strip or what was known as the Cherokee outlet, embracing about three million acres south of the Central Park of Kansas, in the present Oklahoma, was opened to white settlers in 1893.

I never participated in any of these openings, nor did any of my people, while we were all citizens of the Territory.

MARRIAGES

Before a marriage ceremony could be performed in which a white man or a woman was interested it was necessary that they secure twelve citizens of the tribe in which he or she belonged before a certificate would be given them. After receipt of this certificate any preacher could complete the ceremony. Wait and I will show you mine. (He produced his certificate all written in long-hand and given to him by the tribal court at Tahlequah).

There were, however, a number who took unto themselves a husband or a wife and lived with them without any ceremony and this was known as a common law union and the courts today recognize this means of matrimony here in Oklahoma.

CHURCHES - SCHOOLS - AND MISSIONS

I attended the Eureka School. It was at about its present location being about four miles southwest of Tahlequah. My teacher's names were Mr. Gulgular, father of the late State Senator, Olin Gulgular, Mr. Norwood and Doctor Heese. I also attended the Old Boy's Seminary located about 1 mile south and a little east of the present town of Tahlequah. It

burned in 1910, and was never rebuilt. (He showed me the exact location.

The Moravian ~~Mission~~ Mission was located about a mile south of the present town of Tahlequah, Oklahoma.

The Park Hill Mission was located near the ~~present~~ town of Park Hill, Oklahoma.

The Elm Springs Mission was located about $\frac{1}{2}$ of a mile from the present Frisco depot at Wellington, Oklahoma, on the Baron Fork Creek.

The old female Seminary was located $\frac{1}{3}$ mile northeast of the present Frisco depot at Park Hill, Oklahoma, on the old Wilkerson Place, at Murrel Spring. This was burned in 1883 and was rebuilt at the present of the Northeastern Teachers College, at Tahlequah, Oklahoma.

The Cherokee Asylum was located at the present Sequoyah Training School, south and west of Tahlequah, on high-way 62. I worked at this place while it was being used as an asylum.

My wife attended the Christi School, the Rabbit Trap School, and the old Female Seminary. These schools are still operating at about the same location as when she attended, except the Female Seminary, which I have mentioned above.

BURIAL GROUNDS

As we traveled along, Mr. Miller pointed out to me many old family cemeterys. We did not visit any of these due to lack of time on this trip and I can not locate them by section, township, and etc., until another trip is made through this section of the country. We did, however, visit his family graveyard and visited the graves of his father, mother, and other kin. The Miller graveyard is four miles west and two miles southwest of the present town of Tahlequah, Oklahoma.

FERRIES AND FERRIES

No Wife Ford, was located four miles below the mouth of Baron Fork Creek and crossed the Illinois River. At times when the Illinois River was up, a ferry operated at this location and was known as the Willis Ferry.

The Ballew Ferry was controlled, owned and operated, by Bill Ballew and crossed the Illinois River, at the present town of Cookson, Oklahoma.

The Woods Ferry was controlled, owned, and operated by Sam Wood, and it was located one mile above the mouth of the Baron Fork, Creek and crossed the Illinois River.

The Boudinot Ferry was across the Illinois River and about four miles up-stream from where the Baron Fork Creek emptied into the Illinois.

The Nevins Ferry was controlled, owned, and operated by Hose and Julia Nevins. This ferry crossed the Arkansas River at about the present location of the Muskogee pump station.

The Rogers Ferry was controlled, owned, and operated by Colonel Rogers and his brothers. This ferry crossed the Arkansas River, at about the present location of the Frisco Railroad bridge, east of the city of Muskogee, Oklahoma.

The Rabbit Ford was across the Arkansas River just east of the present village of Riverside. Riverside, is four miles east of Muskogee, Oklahoma.

The Foreman's Ferry was controlled, owned, and operated, by Bullist Foreman. This ferry crossed the Illinois River about six or seven miles up-stream from the river's mouth. This ferry was used extensively when the old stage-line was operating from Muskogee, Indian Territory, to

Fort Smith, Arkansas.

The Vann Ferry was across the North Canadian River about six miles up stream from it's mouth. It was controlled, owned, and operated, by Robert Vann.

The Smith Ferry was controlled, owned, and operated, by Junior Smith. It was located, about two miles south and nine miles east of the present town of Muskogee, Oklahoma, in what is known today as the Goose Neck Bend country, and it crossed the Arkansas River.

ROADS AND TRAILS

I have told above of the location of the Kevins Ferry, and it was from this ferry that the Texas Road started as far as I know and ran in a south-west direction for about two miles, thence south crossing north and south Elk Creek, continuing south across the North and South Canadian to about the present town of Krebs, Oklahoma, and thence, in a south-western direction to Fort Washita. This was the road we traveled on our return from Fort Washita after the close of the Civil War.

The old stage line we traveled today from Muskogee to Tahlequah, Oklahoma, as far as it was humanly possible to do, ran east out of Fort Gibson, Oklahoma, about one-quarter of a mile north of the National Cemetery at Fort Gibson, until we were one mile east of the Muskogee and Cherokee line, and thence, north four miles, thence, six miles in a northeastern direction until we came to the old Gulager Place (one of Mr. Gulager's sons still lives at this old place) and thence, through the mountains bearing south-east until we came within about a mile south of the present town of Tahlequah, (from the Gulager Place we would pass the Boys Seminary and the Moravian Mission before we would have turned

north to Tahlequah, Oklahoma.)

There was an old Military Road that ran north out of Fort Gibson, Indian Territory, but I am unable to tell you just the way it went.

The old stage line on which I use to haul freight, ran in a south-eastern direction over the present Braggs Mountain and through Braggs, Oklahoma, and thence east, over the Greenleaf Mountains, and thence, in a southeastern direction, coming to within a mile or so of the present town of Gore, Oklahoma, and thence east, crossing the Bullet Foreman Ferry which crossed the Illinois River, and thence, along about the same route as was the flow of the Arkansas River to Fort Smith, Arkansas. Of course, at Fort Smith, we were on the west side of the Arkansas River and we would have to ferry the river at this point.

RANCHES

Being located back in the hill country I knew very little of ranch life, and only can tell you of them from observation. I know that on each ranch was a foreman's house, cook shack, bunk house, and a few sheds and corral.

The F-S Ranch was located near the present town of Haskell, Oklahoma, and was owned by Sam Severs.

The H-B ranch was located down on Georgia Fork Creek, south east of Keefeton, Oklahoma, and was owned by Nip Blackstone.

The Three-Bar Ranch was on Pecan Creek, west of Muskogee, Indian Territory, and was owned by G. A. Turner.

The O-X Ranch was located near the present town of Summit, Oklahoma, and was owned by Louis Jobs.

The Laxy-S Ranch was on Cloud Creek and was owned by H. B. Spaulding.

Being an Indian Police, Deputy United States Marshall, and Deputy Sheriff, after Statehood, I knew where every ranch was located but I paid no particular attention to them other than to know that these ranches were all open range and grazed thousand of head of cattle, and some horses. The only business I ever had around these places was to be looking for some law violator .

LOCATIONS OF OLD MILLS AND GINS

The first grist mill in the vicinity of the present town of Braggs, Oklahoma, was on Greenleaf Creek and was owned by a man by the name of John Patrick. It was a water Mill.

The Hilderbrand Mill was located on Flint Creek near the present town of Kansas, Oklahoma. It was a water mill.

The Nancy Adair water mill was located on the old Doctor Billings Place, North of July Springs on the main highway, Tablequah to Stillwell Oklahoma, of the present day. Ned Christie lived near this mill. Doctor Billings was a doctor that had settled here having come from Georgia.

The first grist mill in the present town of Muskogee, was owned by a man by the name of Foreman. This mill was located about two blocks north of the corner of North Cherokee and Callahan Streets. He later put in a gin.

INDIAN LAWS AND POLICE

Each nation of the five civilized tribes was a little domain within itself. They had their own tribal laws, and their domains were divided into districts, and each district had its separate and distinct trial judge, prosecuting attorney, ~~sheriff~~ ^{sheriff} and deputies.

I will tell you particularly of the Cherokee Nation as that is the one in which most of my activities centered. The Cherokee Nation was divided into nine districts, viz: Flint, Going Snake, Delaware, Saline, Tahlequah, Illinois, ~~Canadian~~, Sequoyah, Koo-wee-skoo-wee, or Claremore District.

At what could be located at the present ^{time} ~~time~~ would be six miles northeast of the present city of Claremore, Oklahoma, at Keoptal Springs, on Dog Creek, in the Koo-wee-skoo-wee District was held court of that district. The judge of this court was George Clark. The Prosecuting Attorney was Jesse Cochran. The Sheriff was Bill McCracken and one of his deputies was Matt Starr. The Court House was of log construction.

At what could be located at the present time would be eight miles southwest of the present town of Stillwell, Oklahoma, near the Tom Starr Springs, in the Flint District was Hall Court. I do not recall the officials of this court.

In the Going Snake District the Court House was of log construction at first and was rebuilt later with native lumber. The Judge of this Court was Whitmore, and John Spade was the Attorney.

In each district of the Nation was a Court House, and a whipping-post. If some one committed an offense, the sheriff would arrest them and bring them into court. The Sheriff was entirely responsible for the prisoner after the arrest was made and there was no jails, the prisoner would be chained and locked to prevent his escape. Often times the prisoner would be chained to the Sheriff's bed while he and the sheriff slept.

The prisoners would be tried by a jury and if found guilty would be sentenced by the Judge to be whipped at the whipping post. For the first

offense, and I will use for example; say stealing a pony, he would 286
get twenty-five lashes with a hickory stick. The second offense;
would mean fifty lashes, the third offense; a hundred lashes, and the
fourth offense; he would be hung. They would not hang him to a tree but
had an improvised scaffold. They would carry the prisoner to the top of
the scaffold and stood him on a trap-door and at the signal of the
Sheriff, the Deputy Sheriff would pull the trigger on the trap-door,
and let him fall, breaking his neck. To make sure that his neck was
broken, as he dangled from the rope, the Sheriff would grab him by
his feet and give him a good yank to make sure that his neck was
broken, and that he was dead. As a boy I used to be around the
whipping post and the Court a great deal. The whipping post was a
forked tree, the fork being about five and one-half or six feet from
the ground. The prisoners hands were tied together and pulled over
through the fork and tied to the other side around the tree. His feet
were tied to the tree so that he could do nothing but flinch and hallow.
Each prisoner was stripped to his waist. There second and third offen-
ders required so many lashes he would be released from the tree,
take him down to the spring and bathe his back together with his sto-
mach, where he had rubbed the hide off of some against tree. They
continued to do this with the prisoner until he had meted out his sen-
tence.

Yes, I can remember any number of whippings that took place at
Going Snake Court and post. I particularly remember, as if it were
yesterday, when they whipped the Maynard boys, the Post boys, and the
Wolf boy, was hung.

The hanging of the Wolf boy in the Going Snake District, created much public sentiment and one by the name of Zeke Proctor, about a three-quarter full-blood, organized forces against his opponents and quite a little battle ensued around the Court House. The town of Proctor, Oklahoma was named after old Zeke. Zeke was really a bad character, and I have guarded him many times, waiting for the law to take its course.

At the time Joe. B. Hayes was elected Cherokee Chief by the Downing Party, who had run against Rabbit Bunch, of the Ross Party, great excitement prevailed at Tahlequah, the nations capital, because the Ross Party was not willing that Hayes should be seated as Chief and for nine days and nights I guarded Hayes to keep him from being killed by his angry opponents. Days and nights the Indians milled around cussing and discussing the results of this election. But fate would have it that not a shot was fired, but if one had been fired I believe it would have been the result of a greater war than was the Green Peach War over in the Creek Nation when Sam Checoteh defeated Ischarapposhe .

GHOST TOWNS

About five miles east and some four or five mile northeast ^{of} on Maynard Bayou was a trading post by the name of Maynard. This village consisted of a store post office and blacksmith shop. I remember Bill Hendricks as being the store keeper and postmaster. Those living ~~at~~ the post were named Jack Ott, John Hundells, Joe Glad, Eroline Duck, and Charlie Eagle.

