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INTERVIEW WITH
Bird Doublehead
By L. W. Wilson
Field Worker

Mr. Doublehead has answered the questions and states as follows:

I do not know how old I am other than what some of my relatives have told me, for my parents died when I was just a small babe. I had an old Aunt, and she told me that I was born in the Saline district "meaning that he was born in Mayes County, Oklahoma near the town of Salina, Oklahoma."

It was in the year that the inter tribal peace conference was held at Tahlequah, Indian Territory in the year of 1843. She told me that it was in this year that twenty-three different tribes of Indians was represented at this peace conference. I am a full blood Western Cherokee Indian, could not talk the English language until I was fifteen years old. The information I have relative to my parents is very meager. When only a mere lad, a Mr. Alexander D. Wilson (son of George and Ruthy Wilson) came after me up in the Saline district, and brought me to his farm on McClain Creek on Maynard Bayou east of Fort Gibson, Indian Territory. This was in the year 1856. Alex father and mother died in 1850 and 1851 and was buried on this farm. George was sixty-four years of age when he died and Ruthy was about two years younger. The Wilson's were Cherokees. Alex the one who came after me, died in 1858. He belonged to the Masonic order. His wife's name (Alex's wife) was Beckie, and within a year Alex's brother Arch Wilson, married Alex's widow. It was while I was with Alex these two years that I attended school. This was the Wilson school and was on the Wilson farm located about one mile east of the house. It was an old log school house and the same is there no longer. Arch Wilson and his wife Beckie and myself moved from the Wilson farm down on the Illinois river, in what is known as the Linder bend district. (The Lewis Rogers farm today was the Wilson farm)

I, L. W. Wilson, Field Worker, visited the grave of George and Ruthy Wilson

and their son Alexander D. Wilson, which visit was made in a report to the ²³⁸ office. I know that the information as far as the deaths of the Wilson's are concerned has been correctly stated by Mr. Doublehead. See my report on the visit to these graves.

FATHER- Bird Doublehead. Born in Georgia, and first settled in Arkansas. I don't know the date of his birth or death.

MOTHER- First name unknown, last name Timson, was born in Georgia and first settled in Arkansas.

MIGRATION

The information that I have as to the migration of my parents, who came west from Georgia- came on their own free will, and admoition, paid their own expenses and settled around the present town of Coal Hill south and east of the present town of Fort Smith, Arkansas. This removal from Georgia to Arkansas was about the year of 1815. They remained there about thirteen years thus and then moving to the Indian Territory in 1828, and settled in the Saline District at which place I was born. My aunt has told me that later these Western Cherokees like my parents were increased with the Eastern Cherokees which came by various methods, and ways to the Indian Territory. He told me they came here (meaning the Eastern Cherokees) in 1837 and 38.

LIFE AND CUSTOMS BEFORE THE CIVIL WAR

The houses and schools were of log construction, with thached roof, Schools were not much in evidence at the time I was a boy. The only school we had would be when some one took the notion that they wanted to build a school house in some particular locality, and went about to employ some Indian that was educ ted back east to teach the school, and all of the children that attended this school, their parents would have to pay a dohlar a month for each child attending, and this would pay the teacher.

These privately owned schools houses and homes were finally improved on and

the log houses or cabins took on puncheon floors instead of dirt floors, ²³⁹ and possibly one window with glass instead of no windows or possibly a shuttle window and stone fireplaces instead of the old stick chimney, and shake shingle roof instead of those with straw and clap boards.

Of course I was a kid up in what they called the Spavinaw hills, and later down in the creek bottom along McLain creek, and we had in this part of the country lots of wild game, wild berries and wild fruits together with lots of different kinds of nuts. Our game was wild pigeons, quail, deer, turkey, wild cats, panther, bear, mink, muskrats, fox, coyotes, squirrel and rabbits. Our wild berries were blackberries, dewberries, strawberries, raspberries, grapes, huckleberries, and plums. Our nuts were the hickory nut, walnuts, chinquapins, and etc.

In the little clearings around over the hills in the Saline District we would raise corn, maize, wheat, and some oats.

We did not raise anything for the market, and we simply had to live at home with what we had. Our bread was usually corn bread, and to take the place of lard we used Canuchi, and the salt for our bread we would get by taking the water from a slough which water contained salt, then boil the water away thus leaving just the salt. The corn was ground ~~in~~ a mortar with a pestle. This mortar was made by taking a log about four foot long stand it on end, and then dish it out on the upper end, in the fashion of a bowl, and place the corn in this bowl. The pestle at the lower end was made to fit the bowl or a little smaller than the bowl, and the upper end was larger, and much heavier. With the dropping or pounding with this pestle we would crush our corn. After the corn was crushed we would run it through a riddle. The fine part of the corn that passed through the riddle was our meal, the coarse part left in the riddle was our Canhania or as you would call it, hominy grits.

The Canuchi was made from hickory nuts. The hickory nut was placed in the mortar and crushed with the pestle, and we would then take and dump the hulls,

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kernels and all into a bucket of water and wait for the grease to come to the top, and skim it off.

We would bake our bread by smearing it out on a board and hold it up to the fire, to brown on one side and then take another board and turn it over on this board and brown it on the other side.

After I got over with Alex Wilson east of Fort Gibson he had a large fireplace, with their dutch ovens, fry pans, tea kettles, pots and etc. You see when I got over to Alex's place we could go up to Fort Gibson and get groceries that we Indians were unable to get up in the Saline District. You have heard them say and recall the age of a boy by referring to him as a shirt tail boy. This was because we boys never wore pants until we were about eleven or twelve years old, they were just long shirts.

Our clothing was made with a spinning wheel, reel and loom. We would sit around the fire place at night at Alex and Becky's house and pick the seed out of the cotton so that it could be carded, reeled and woven. I never saw any cotton until I got down to Wilson's place. Up in the hills our clothing was made more or less of hides and furs.

The clothing was colored different colors by the use of different barks of the trees. For example shumac with a little copperas boiled down to a strong liquid made a tan color. Sycamore boiled down would make a red. We could get indigo up at the store at Fort Gibson, and this would make any and all kinds of shades of blue.

The Indians usually wore moccasins up in the hills in the Saline District made from hides, and furs. Later they would make shoes. We had no shoe tacks, and we would have to whittle shoe pegs usually out of ash or maple. We would take a cow hide and tan it with bark, and if the hair did not come off easily with the bark preparation we would take ashes and grease and make a kind of a soap or lye and throw it on the hide and let it stay there over night and then the hair would scrape off easily the next morning. We used hog bristles and squirrel skins out

into threads to sew the shoes.

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Our social affairs were practically nothing. The full-bloods were always busy cutting logs for our cabin and splitting rails for our fences. We occasionally visited neighbors and friends. Sometimes the boys and girls would get together on a Sunday and have a few pony races.

We would plant our corn with a big eyed hoe. We would go along and dig a hole, drop the corn and cover it up with this hoe. We continued to cultivate the corn with the hoe. Later on we made us an old bull tongue and would break the ground with this bull tongue pulled by one pony.

We used to work oxen in two, four, and sixes. The yokes for the oxen were usually made of hickory, of course hand made. Our ox carts were made by taking a log and sawing off at the required thickness of the wheels and making these cuts as near round and of the same size as possible, and then burn a hole through the center of the round block or wheel to fit an axle. The axle would be cut from a log of the right size and at the proper length and back from each end would be cut a shoulder for the spindle and in each end of the axle would be burned a hole through which could be driven a wooden pin, so as to hold on the wheel. The rest of the cart was made from small limbs of trees or poles split half in two. We also made our four wheel wagons in the early days in the same manner.

CIVIL WAR

In 1860 I moved along with Arch and Becky Wilson to the east bank of the Illinois river which was directly east of the present Linder bend school, and about eight miles up stream from the mouth of the Illinois river to the Mackey salt works, and it was at this place that Arch and I went to work for Mackey making salt. There was a man by the name of John Ferguson who had two sisters and these sisters came to work and lived with Arch and Becky. One night two white men whom I suppose knew the two sisters came to the house and wanted to see them. It seemed to me that Arch knew these men and he met them at the door and told them they could not come in.

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An argument took place and they killed Arch in the doorway. The next day one of these fellows came to me down at the salt works and cursed me and told me that I ought to be in the Army and if I was a couple years older they would have me in there (meaning the Army) and if I continued to hang around they would make me go anyhow. They said that they were not going to the Army and they could get out by going to Texas. They insisted that I go along with them and I went.

I never did know when or where Arch was buried or what became of Becky.

During the duration of the war I remained in Texas. I remember the first job I got. I was to plant and did plant ten acres of corn for a white man and he was to pay me a dollar. When I had finished he gave me only fifty cents. I came to the white man that I fled with to Texas and told them how this fellow only paid me fifty cents. The next day they went with me to get my other fifty cents and told the man that owed me that he would have to pay me or he would never owe anybody else as long as he lived, because he wouldn't live long. The fellow handed them over the fifty cents and they gave it to me. These two white men that I was with were good to me, and they meant every word they told anybody even if it meant death. The last time I saw these two white men was around Cow Town-now they call it Fort Worth, Texas.

I went to work then on the old Ben Wagoner ranch east of cow town (meaning Fort Worth, Texas) and punched cattle for him until 1867. This old Wagoner ranch is now what is known as one of the greatest race tracks in the United States. (Arlington Downs) which is still owned by the descendants of the old Ben Wagoner.

I started back to the Indian Territory by what is now Gainesville, Texas; crossed the ferry north of Gainesville across Red river, coming into the town of what is now Ardmore, Oklahoma.

MIGRATION TO INDIAN TERRITORY FROM TEXAS
AFTER THE CIVIL WAR

I was by myself and worked my way along what I believe they called the Texas road until it intersected the old Kickapoo trail and then followed the Kickapoo trail to Shawnee town (now Shawnee, Oklahoma.) at which place I again intersected

the Texas road and came to the old California trail south of the present town of McAlester, Oklahoma, thence on the Texas road through which is now called Krebs, Oklahoma, and on north into the Rattle Snake Mountains (now called Nebo Mountains) where I settled and got my allotment and this was near the present town and was then Texanna, Oklahoma.

LIFE AND CUSTOMS AFTER THE CIVIL WAR

The houses and schools in my new country and being somewhat different from that on the range in Texas was about the same construction as they were before the Civil War. The war as I saw it only set the people back to where they were as far as circumstances were concerned fifteen or twenty years before the war.

There was still in the country as was before the war all kinds of wild berries, fruit, and nuts as well as plenty of wild game and this was a Godsend for people did have something to eat if they could just manage to raise a little corn, wheat and the like.

There was lots of wild hogs in the woods and no one tried to raise hogs to any extent. We did start raising cattle and it was not long until cattle ranches appeared throughout all Indian Territory of some fashion or the other.

Our clothing was home spun and made in the same manner as it was before the war.

Our social affairs began to grow and we had horse races, foot racing, barbecues, church and camp meeting. A camp meeting would usually last two or three weeks. These camp meetings would be held under arbors something like the arbors you see occasionally of today, but there was no seats like they have now. They would roll up logs in the shade and sit on them, but the Indians would prefer to sit on the ground, and listen to the sermon. People would come and camp at the meeting and remain there until the meeting closed. The barbecues would last for a week. We barbecued cows, wild hog, deer and birds of all kinds, and if it was during green corn time we would roast the green corn and eat that along with our meat.

BURIAL GROUNDS

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Every family had their own burial ground and these burial grounds of course are all over Oklahoma. I know where there is many a person buried that I have sit up with when they were sick and helped to dig the grave and bury them, but I cannot tell you how you could get to them today, but I believe I could go and find lots of them. I don't remember of any tombstones being put up at any of these graves by me or did I see them do it in the early days except the Wilsons east of Fort Gibson. I do remember in late years, maybe you call a long time ago, when there was a burial ground where the present hospital located in Muskogee, Oklahoma. These graves were dug up and moved to the present Green Hill Cemetery. That is about all I can tell you about burial grounds except maybe the old cemetery down in old town at Fort Gibson. (he means a little northwest of the present town of Fort Gibson)

OLD ROADS AND TRAILS

I knew of lots of cattle trails we used to follow before there were any fences but I suppose in all of these have been blotted out. I was quite familiar with the road that ran from Muskogee to Tahlequah, Indian Territory. You could come east out of Muskogee along about the south side of the present Blind School until you would hit the old Texas road at about a mile east of the present School for the Blind then travel in a northeast direction on the Texas road to Nevins Ferry which crossed the Arkansas river at about the present Muskogee pump station then travel up Grand River on the east side of the river for about a mile then turn east up by the present Frisco depot into old town (meaning Fort Gibson, Indian Territory at that time) and on east passing the old Soldiers cemetery about a quarter of a mile of the present Perkins school crossing Maynard Bayou at the ford and continuing on in a northeast direction coming out at the old Galager place and thence east to the Boys Seminary a mile and a half south of Tahlequah and thence north to Tahlequah. Some of the people who lived along this road were Ellis Rattlinggourd, the Post brothers, Sis Handrickson, Lady Duck, and others that I cannot

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remember. Lady Duck lived on the road close to what is now Park Hill and she used to serve meals to people on this road. Gulager's old place used to be quite a camp ground for the travelers as there was a nice spring of water there.

The Texas road I have traveled all the way from the Nevins Ferry as I have mentioned the location of this Ferry above to where the road intersected with the California trail before the Katy Railroad was built in this country. I would travel in a southwest direction from Nevins Ferry to a point on north Elk Creek continuing south across south Elk Creek, thence a little southeast crossing the North Canadian River four miles south of Texanna passing through what is now Broken and Enterprise and thence south across the South Canadian continuing south passing through the town that is now Krebs, Oklahoma, and thence in a southwestern direction hitting the old California trail at about four miles south of the present town of McAlester or near the foot of the north end of the mountain to the west which would be about half way between McAlester and Savannah. Where these two trails met an old Choctaw Indian used to serve meals to the emigrants, cow punchers, United States Marshals and everybody that was on the trail.

The California trail I traveled from where the Texas road intersected the California trail south of the present town of McAlester to Shawnee town. When I traveled this road in 1867 there was nothing on the road until I got to Shawnee town, and there was a little village composed principally of the Shawnee Indians. As I could only speak Cherokee I did not have much of a chance around the wild outfit and did not tarry long at that place.

The Kickapoo ran out of Shawnee town to the Arbuckle mountain, and it was the best I could figure at this time close to the town of Ardmore or at old Fort Washita near the town of Davis. The only time I traveled this trail was when I was coming back from Texas.

I used to travel a trail from Texanna through Broken and Enterprise on the Texas road leaving the Texas road at I believe it was Broken and traveled in a

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northeastern direction up the Poteau river to its mouth and crossed a ferry to Fort Smith, Arkansas. I don't know as this road had any particular name after I left Broken.

I used to travel the road between Muskogee and Webbers Falls. I would cross the Nevins Ferry to Fort Gibson using the Tahlequah road and thence in a south-eastern direction through the present town of Braggs, Oklahoma, and then in a Eastward direction over the Greenleaf mountain and came out on the north side of the Arkansas river at Webbers Falls and then ferry across the river. This was not the regular stage line road but I knew the country because I used to work as I told you down at Mackey salt works and it was only a little ways from the salt works to Webbers Falls.

The old stage line road ran from Muskogee to Juliet Taylors stage stand to a point on the prairie before you crossed the bottoms now known as the McLain bottoms near the town of McLain. The stage would change horses and get their meals at Juliet and continue on through the bottom, fording what ever creeks and streams they crossed until they reached Webbers Falls.

MARRIAGES

Yes I married. It was at Texanna in 1869. My brother-in-law, Mr. Mulkey, is sitting right here now. He and I married sisters.

If a white man wanted to marry a Cherokee girl before he could secure his license it became necessary for him to secure ten blood kin of the girl to sign a petition to the court that he had their approval. After he was married he became a member of the tribe but he was not allowed to hold any office pertaining to the tribe and he was still under the jurisdiction of the United States. Many people married without a license, I mean by that if a man found a woman they would just live together and call themselves man and wife. The white people said this was a common law marriage. There was not much common law marriage among the Cherokees like there was among the Creeks.

BRIDGES

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On the old Texas road across north Elk Creek was a toll bridge controlled, owned and operated by Mrs. Drew. Across south Elk Creek a toll bridge was operated by Jim McIntosh.

In late years after the railroad had built through the country the M.O. & G. Railroad bridge across the Verdigris river was a toll bridge. This bridge was built in 1907, and served as a toll bridge until the present highway bridge was constructed in 1919. The Frisco railroad bridge east of the city of Muskogee was built in 1903, and served as a toll bridge until as late as 1924.

The highway bridge across the south Canadian south of Eufaula served as a toll bridge until the bridge was paid for at which time it was made a free bridge. This ceased to be a toll bridge about 1930.

The M.K. & T. Railroad bridge north of Muskogee was built by the railroad in 1878, and likewise the M.K. & T. railroad bridge across the Verdigris river north of Muskogee was built the same year.

The St. Louis Iron Mountain and Southern Railroad bridges were built on the line from Fort Smith, Arkansas, to Coffeyville, Kansas in 1887-88-89.

The railroad bridges on our present Midland Valley railroad, Fort Smith and Western railroad and the Frisco railroad out of Muskogee, Oklahoma, were built in the years of 1903-04-05.

The railroad bridges on the Kansas City Southern which runs through the extreme eastern part of the state, was built in 1894-95.

FERRIES AND FORDS

The Mayes Ferry was located on Grand River about twelve miles east of Pryor, Oklahoma, on Grand River.

The McCracken Ferry was located about six miles east of Choteau, Oklahoma on the Grand River.

The old Government Ferry, and later known as the Tom French Ferry across the

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Grand River near the present location of the Iron Mountain railroad bridge northeast of Fort Gibson, Oklahoma.

The Harris Ferry crossed the Arkansas River at about the present M.K. & T. Railroad north of Muskogee, Oklahoma. Red Bird Harris ran this ferry and handled the railroad outfits across the river when the M.K. & T. Railroad was built in 1872.

The Nevins Ferry was across the Arkansas river. The east landing was at the mouth of the Grand River, and the west landing was near the present Muskogee pump stations. This ferry was owned by Mose and Julia Nevins. This ferry was used by all travel east and west of the Nation's Capitol at Tahlequah.

The Frozen Rock Ferry was located between the present highway 62 bridge east of Muskogee and the Frisco railroad bridge and was owned Connell, Andrew and Hugh Rogers.

The McMakin ferry was located at a short distance south of the Frozen Rock Ferry on the Arkansas River and was owned by John McMakin and his brother.

The Smith Ferry was down stream on the Arkansas about ten miles from the McMakin Ferry and was run by Junior Smith.

The Joe Lynch Ferry was a pole ferry at first then a cable ferry and finally a steam ferry. This ferry crossed the Arkansas river at about the present location of the highway bridge at Webbers Falls.

The Foreman's Ferry was located near the mouth of the Illinois river down stream from the Mackey salt works about six miles and was run by Bullett Foreman.

The Vann's Ferry was east of Webbers Falls and on the main road at that time to Fort Smith, Arkansas and was owned and operated by Bob Vann.

The Rip-A-Lowe Ferry was across the North Canadian, four miles south of Texanna and was run by Mr. Rip-A-Lowe. Mr. Lowe was a white man and the United States officers would chase him out but he would always come back.

The Brown's Ferry was across Red River on the main traveled road (Texas Road) between Gainesville, Texas, and Ardmore, Indian Territory.

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We used to cross the North Canadian at what we called Rock Ford.

We used to cross Dirty Creek seven miles east from Warner and it was called Mud Ford.

The Alberta Ford was on Dirty Creek about four miles northeast of Warner.

FORTS AND POSTS

Before the Civil War up at Fort Gibson, Indian Territory, was a fort in the early days occupied by the Federal troops. These troops moved out and Confederate troops moved in a few years before the Civil War, and had moved out while I was working at the salt works down on Illinois river.

When I came back to this country from Texas after the war the Union troops or Yankees had charge of the fort, and remained there until after the Iron Mountain railroad built through Fort Gibson which was about 1888-89.

In my travel from Texas I learned of Fort Washita but I cannot tell you any thing about it. I don't know that the Confederates were at this fort in 1867.

SALT WORKS

When as a boy up in the Saline District near the Mayes and McCracken Ferries was a salt works but I cannot tell much about them. I just knew they were there and that the people in the neighborhood went there to get their salt before the Civil War.

I moved into the Mackey salt works on the east bank of the Illinois river with Alex Wilson to work in about 1860. These salt works were owned by a man named Mackey. What we called blue slough ran into the Illinois river about due east of the Linder Bend school on the west bank of the river. This was about eight miles up stream from the mouth of the river. They had dug ditches from the slough to a large catch basin and at this catch basin which was about six feet in width and twelve feet long and six foot deep, they erected what I would call a prize and gin pole. A large stump was placed in the ground and in the center of

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This stump was bored a hole and in the hole was inserted a large wooden pin. This stump was used as a scotch. The prize pole itself had a slit cut back from one end about six foot from the end, and then the pole was placed on the pin in the stump and on the end of the pole was placed a large iron kettle and by raising up the long end of the prize or the pole it would let the kettle submerge into the water in the catch basin, and when the kettle was full men would push down on the long end of the pole, raise it out of the water and turn it around into position where it could be set over the fire. The water was boiled until it was evaporated leaving the salt. We would then with what we called salt buckets carry the salt to the salt house. This salt was freighted away in wagons to Webbers Falls, Fort Smith, Arkansas, and other points, as well as people who came there from throughout the hill sections. The salt was loaded in wagons in the same manner as loose wheat, it was never sacked.

RANCHES

I told you of my experiences on the Wagoner Ranch while in Texas during the war.

After I came back to the territory and settled on Rattle Snake Mountain east of Checotah, Indian Territory, I worked at different times on the following ranches: The Circle Bar Ranch, owned by Cicero Davis; the Half Circle Ranch, owned by Sam Davis; and the Sam Dunnegan Ranch. The brands used by these ranches are so designated by their names except the Dunnegan ranch and they branded 16. Then up as late as 1895 I worked for George Zufall on his ranch. Other than the time I was working on ranches I was farming, making a living the best I could. I knew of lots of ranches, stayed all night at lots of them, but I paid no attention to them, for they were every place, and were just a common thing.

POLITICS

We finally got into politics like the white men have today. You see the Cherokees were just like anybody else—they could see two sides to every thing, and

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I guess it was the Civil War that put it into its prominence among the tribes, that is south and north. Some of the Cherokees at the beginning of the Civil War refuged to Kansas and some to Texas and some just stayed back in the hills. Those who refuged to Kansas called themselves the Ross party (the Republican Party) and those who went to Texas called themselves the Downing Party (the Democrat Party) and those who stayed back in the hills split-some went to one party and some to the other. They were what were called the Bush Whackers. Each tribe of Indians (that is the five tribes) had their own individual Government-separate and distinct. I knew every Cherokee chief from John Ross to ^{Tom} Frank Buffington. The Cherokees' capitol was at Tahlequah, Indian Territory and the Creeks' capitol was at Okmulgee. I can recall now where the capitol was for the Choctaws, Seminoles and Chickasaws. I also knew some of the Creek chiefs-Perryman, Childers, Isparacher and others.

ALLOTMENTS, PAYMENTS AND AGREEMENTS

At the time allotments were made each Indian on the roll was allotted Three Hundred and Twenty dollars worth of land. The number of acres that you received was according to the appraised value. The worst land was appraised for two dollars an acre and arranged from that amount to six dollars and a half an acre. Therefore you can understand why some of the Indians were allotted all the way from fifty acres to one hundred and sixty acres. This allotment also included the Freedmen or Negroes and if they proved up their citizenship they were allotted the same as an Indian.

Being a Western Cherokee I did in 1896 receive at Muskogee three hundred and sixty dollars as an old settlers payment.

After the Cherokee strip was opened the white settlers I drew at Webbers Falls Indian, Territory, my Cherokee strip money which amounted to two hundred and sixty-five dollars and seventy cents.

The Freedmen were paid and the Freedman payment was at Fort Gibson, Indian Territory and Webbers Falls, Indian Territory in 1897.

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Enrollment started at the instance of the Dawes Commission and we all experienced a great deal of difficulty in being enrolled. Lots of the Indians were so hard headed that when the man or investigator came around to see them they would not give them any information and consequently were not enrolled. There was a certain class of white man half-breeds and Negroes that would run them down and get enrolled. Some of them deserved it and some of them didn't.

You see the Cherokees all call me Blackbird Doublehead and I told them that there was no black attached to my name and that I did not want to contact anything black-that the Creeks handled the only thing black that I knew of. I came to Muskogee to get enrolled and I could tell you the man's name if I would but I don't want to do that for he is still living and I threatened to kill him if he didn't leave the black off it. Well I didn't kill him nor I did not get enrolled. I then went to Vinita and tried to enroll there; could not and they sent me to Tahlequah and finally I made it and they left the black off of it. If you will go up to the agency you find that there is no Blackbird Doublehead but just Bird Doublehead. Now if you do find a Blackbird Doublehead and they say that's me I am going up there and see if I can't get it straightened out. I am an old man but I aint no Blackbird Doublehead.

RAILROADS

The M.K. & T. Railroad built through Indian Territory to Texas during the years of 1870-71-72.

The Iron Mountain Railroad built through the Cherokee Nation from Fort Smith Arkansas to Coffeyville Kansas, 1887-88-89.

The Frisco Railroad and the O.K. & O. built from Springfield, Missouri and connected with the M. K. & T. at Vinita in 1875.

The Kansas City Southern built through the Cherokee Nation in the extreme Eastern part near the Arkansas line in 1894.

The M. O. & G. railroad, the Midland Valley railroad and the Fort Smith and

Western Railroad were built between the years of 1903 and 1907.

The C. O. & G. now the Rock Island built from McAlester east to Arkansas, I believe in 1890.

I cant tell you the date the Santa Fe built through old Oklahoma Territory, but I know when it was built.

UPRISING

The Cherokees had a few little squirmishes at different times with the Osages on account of their intruding upon the Cherokees rights but they were only minor in importance.

We did have a little uprising at Wufaula one time by Chitto Harjo, known to everybody as Crazy Snake. Crazy Snake and some more of them crazy Indians took a notion they would overthrow the Government, that is rebel, but it didn't take long to make old Harjo know that what he had to say about it was nothing. This was about 1905-06 as I remember it. They arrested Crazy Snake, put him in jail and I never did know what became of him.

UNITED STATES MARSHALS AND OUTLAWS

I remember all the outlaws from Jesse and Frank James day down to my reading the paper when they killed Pretty Boy Floyd and brought him back home to bury him. I could tell many things that happened in Kansas, Missouri, Oklahoma and Texas that these outlaws did, how they were pursued by the United States Marshals, the banks that they robbed, the stage and trains they held up, the horses and cattle that they stole, how and where they were killed as well as the names of the Marshals whom they killed. If I would dwell and talk to you about this you had as well bring a stenographer and stay a couple of weeks.

I want to say this that they always talked about the Saline District (meaning the Spavinaw hills) the Cocksom hills, the Widning Stairs, and the Kiamichi Mountains as being the home of all the crooks, bandits and outlaws, but I want you to

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understand that the natives of this Hill country and particularly the Cherokees are as good, law abiding and home loving people as there are in any part of the world that I have read anything about.

TOWNS AND CITIES

I might say that in my boyhood days that there wasn't but two towns in the Indian Territory and that was Fort Gibson and Tahlequah. I mean the Cherokee Nation after the M. K. & T. Railroad was built towns began to spring up along the railroad and this is true about all other railroads.

I have in mind the Choteau on the railroad. The Choteau that I knew as a boy was only a little trading post close to the bank of Grand River. Locust Grove started with a single store owned by John Pierce. Salina had no store for a long time but there was near the present town of Salina the old Cherokee Orphanage. The Muskogee first started on the north bank of the Arkansas river near the present M. K. & T. Railroad camp, and the Indians called it tent city. Before tent city there was a road that they called the Arbuckle road that ran east and west by tent city and in going west you would come to the old Creek Agency on the south side of Fern Mountain about one quarter of a mile west of tent city was a Government freight wagon camp. I could tell you the names of all the early merchants and business houses at Blue Jacket, Elk Cabin, Vinita, Wagoner, Pryor, Choteau, Eufaula. I might say Eufaula was the largest town on the Katy railroad from the Kansas line to Texas.

If you want the names of the merchants and little business houses of the early days in the Cherokee Nation you will have to come and visit me again and stay a week or so.

COMMENTS

The interviewer, Mr. Wilson, spent a day with Mr. Doublehead and I am quite sure and know that many things he told me that I have not included in this writing.

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I have not mentioned as to their early days of threshing, the location of water mills and saw mills, the finding of certain clay for the making of bricks, his opening of the vast coal mines in LeFlore and Haskell Counties, as well as in Pittsburg and Okmulgee Counties, of the ores found in the northern part of the Cherokee Nation which is around Miami and Quapaw, and it makes him mad to think of this region because the white man gave them little reservation there (meaning Quapaw, Seneca and other small tribes). Mr. Doublehead is a fine old man to talk to, has a wonderful recollection, appreciates being visited and likes to tell his stories of how he made his bows and arrows and that he would not give an bow and arrow for any gun he ever saw to kill a squirrel out of the tallest tree. He can tell you of episodes that have happened to him at dances, barbecues, horse races, and other affairs, that would make a young man wonder what it was all about. He could tell you how he run the United States Marshals out of Checotah, Indian Territory, and he brought in a living witness to prove that he did it! But he says at no time in his life did he ever steal or do anything but that of a law abiding citizen but when anyone interfered with his personal affairs or tried to take from him what he had justly earned, and worked for by the sweat of his brow-no one could take it from him, United States Marshals or any one else unless they killed and that he was ninety-four years old and they haven't done that yet.