

Chapter 6

New Land, New Beginnings

Chapter Preview

TERMS

negotiations, academy, peacekeeping mission, survey, destitute, human rights, literacy, mission, annuity, emigrant, desperado, minority

PEOPLE

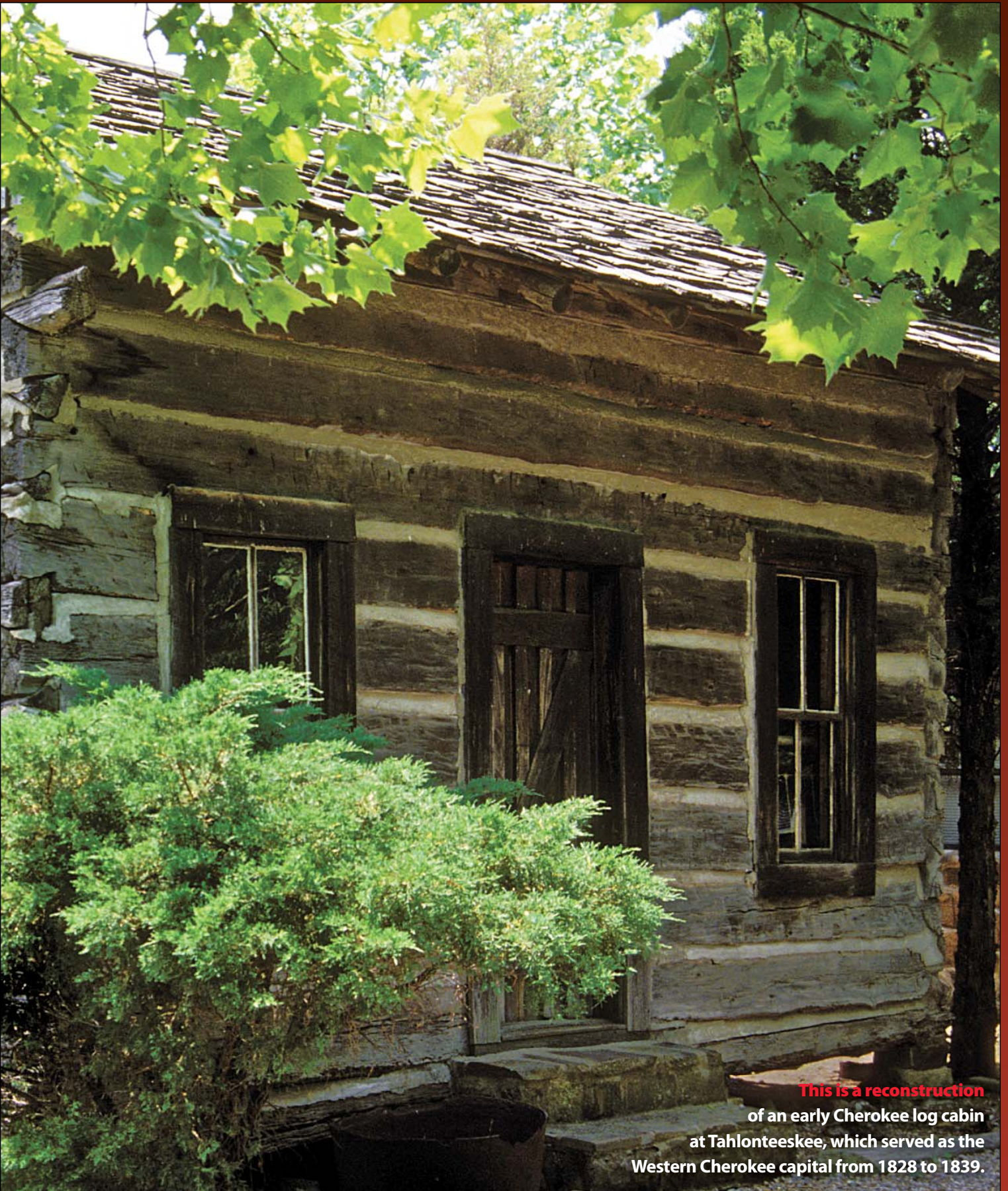
Mushulatubbe, Nitakechi, Thomas Leflore, Roley McIntosh, Opothleyahola, Motey Kennard, Echo Harjo, Ishtehotopa, George Colbert, Tishomingo, John Brown, John Ross, Joseph Vann, Holahti Emathla, Mikanopy, John Jumper, Billy Bowlegs

PLACES

Fort Coffee, Nanih Waiya, Doaksville, Fort Towson, Tahlequah, Wewoka

The early 1800s was a time of tremendous confusion and anger in the Indian Territory. Eastern tribes were uprooted and relocated under horrifying conditions. Plains Indians were suddenly faced with tribes from the East they didn't know settling on lands claimed by the western Indians. Mixed in were the white Americans who represented the inexperienced government that was causing most of the chaos, plus other Indians, traders, and settlers, who could be friend or foe.

While certainly not the ideal way to settle a new land, it was under these conditions that the territory evolved in the next few years. The government and whites made more treaties and built more forts and camps. The Native Americans who had been moved to the territory built new lives.



This is a reconstruction
of an early Cherokee log cabin
at Tahlonteeskee, which served as the
Western Cherokee capital from 1828 to 1839.

Signs of the Times

NEWS

The United States acquired California in 1846, the same year the planet Neptune was discovered. More than a million Irish people starved to death between 1845 and 1850 during the famine, and a million and a half left their country; Choctaw Indians sent \$710 to Ireland for food.

ARCHITECTURE

Architecture changed drastically in 1848 when a builder constructed a five-story building using cast iron girders.

MUSIC

Stephen Collins Foster wrote "Oh! Susanna" in 1849. In 1852, Dr. M. A. Richter wrote "California Pioneers," and James Pierpont penned words to "The Returned Californian." The words to "Pop Goes De Weasel" were first anonymously published in 1853.

INVENTIONS

The lawn mower was invented in England in 1831. Photography was invented in 1838. The first telegraph message was sent from Washington, D.C., to Baltimore by Samuel F. B. Morse in 1844.

LITERATURE

The Hunchback of Notre Dame, by Victor Hugo, was published in 1831. Washington Irving wrote *The Adventures of Captain Bonneville* in 1837. Charles Dickens wrote *Oliver Twist* in 1838.

EDUCATION

The city of Boston began giving written examinations for elementary children. Massachusetts passed the first school attendance law, requiring children ages 8-14 to attend school at least 12 weeks a year.

Figure 6 Timeline: 1830–1860



1831
Surveys of Indian Territory began

1833
Wheelock Academy founded

1834
Choctaw constitution adopted

1839
Cherokee constitution adopted

1844
The Cherokee Advocate, first newspaper in Indian Territory, published

1860
Creek constitution written

1848
Chickasaw constitution adopted

1830

1835

1840

1845

1850

1855

1860

1831
William Lloyd Garrison founded the abolitionist newspaper *The Liberator*

1836
Texas declared its independence; Battle of the Alamo

1839
Abner Doubleday laid out first baseball diamond

1845
U.S. Naval Academy opened in Annapolis

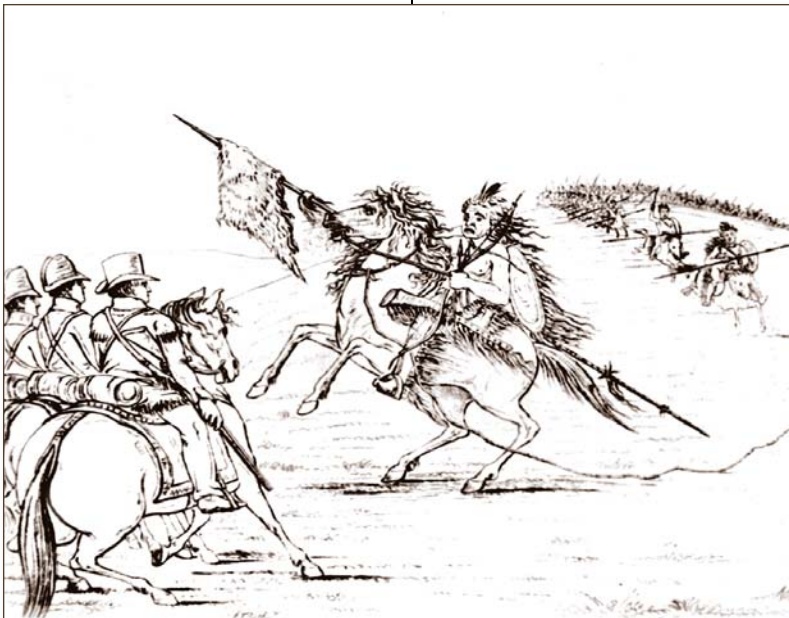
1848
Gold discovered in California

Section 1

Forts

As you read, look for

- the forts established in the Territory to keep the peace, and
- vocabulary terms **negotiations**, **academy**, **peacekeeping mission**, and **survey**.



George Catlin made this drawing of a Comanche chief and warriors greeting Colonel Dodge and his party.

A flurry of military posts, some temporary and some more permanent, were set up in the first half of the 1800s. The posts helped maintain peace among the variety of people in the territory, as some cultures adapted to the changes and others didn't. The military also worked to ease tensions as both Mexico and the Republic of Texas tried to draw the Plains Indians into their fight for control of Texas.

Negotiating Peace

The Osage's Cutthroat Gap Massacre of the Kiowa Indians was one of many attacks by Plains Indian

tribes on other Indians, white traders, and hunters. Those attacks brought a new urgency to **negotiations** (discussions between people who try to come to an agreement on something) with the Plains Indian tribes. In the summer of 1834, General Henry Leavenworth led an expedition from Fort Gibson that was designed to impress the Wichita, Kiowa, and Comanche with the U.S. military power, in the hopes of securing a peace treaty.

The eight companies of five hundred dragoons (armed cavalymen) were quite a sight. They wore striking uniforms with gilt (gold-like) adornments, plumed caps, shiny black boots with yellow spurs, white gloves, steel sabers, and orange silk sashes. The expedition included Colonel Henry Dodge, Lieutenant Stephen Kearny, Captain Nathan



Boone, and First Lieutenant Jefferson Davis; Seneca, Osage, Cherokee, and Delaware Indian representatives; painter George Catlin and botanist Count Beyrick; and two Indians who had been captured by the Osage.

Disease and injuries took their toll on the group. General Leavenworth was injured. When they reached the mouth of the Washita River on July 4, he placed Colonel Dodge in command. Leaving the sick behind in a camp, Dodge led 250 dragoons to an Indian camp near the Wichita Mountains. The Indian captives were returned to their appreciative tribe, and a white captive was given to the dragoons. The Kiowa and Waco agreed to return with the expedition to Fort Gibson for a conference, but the Comanche refused to go beyond the Cross Timbers area.

The next year, Major Richard Mason established Camp Mason (or Holmes) in Cleveland County as a site for further negotiations. A wagon road was cut from Fort Gibson to the new camp, and provisions were hauled in. For a month, Indians arrived at Camp Mason until some 7,000, primarily Comanche and Wichita, were camped in the area. Representatives of the southeastern tribes were on hand, as were about 250 U.S. troops, interpreters, and traders. The treaty signed in 1835 provided that travelers and traders would not be harmed, and that all tribes would be at peace with each other. Kiowa, Kataka, and Tawakoni signed a similar treaty in 1837.

George Catlin created this painting, which he called *Comanche Village, Women Dressing Robes and Drying Meat*, in 1834-1835.

Something Extra!

Camp Mason was later used as a trading post by the Chouteaus.



Fort Washita was one of the most important military posts in the area before the Civil War.

New Forts

Fort Coffee was built in 1834 near Swallow Rock on the Arkansas River in what is now Le Flore County as an entry post for relocated Choctaw. Troops stationed at this post in the Choctaw Nation also attempted to stop illegal whiskey from coming into the territory. In 1838, it was converted into the Fort Coffee Academy for Choctaw boys. (An **academy** was a school similar to a high school of today.)

Fort Wayne, in Delaware County, was built in 1838 in the Cherokee Nation. Fort Washita was founded in 1842 near Durant to protect the Chickasaw and Choctaw tribes. Fort Arbuckle was set up near present-day Davis in 1851 to prevent harm to the southeastern tribes.

To help control raiding Kiowa and Comanche, Camp Radzimirski was erected in 1858. It moved several times before finally being located near Mountain Park in Kiowa County. Fort Cobb in Caddo County was originally built in 1859 for the same **peacekeeping mission** (the activity of keeping the peace by military forces).

Surveying the Land

Even though the land in Indian Territory was being divided and doled out in treaties, a formal survey had not been conducted. (To **survey** land is to make a detailed map of an area, including its boundaries and elevation.) This caused confusion and overlapping boundaries.

In 1831, Reverend Isaac McCoy was commissioned to survey the boundaries of the 7-million-acre Cherokee Nation as set out in the treaty of 1828. McCoy, assisted by John Donelson and twenty men, spent the summer and fall surveying through the tangled brush and trees, over hills, and across streams. The next year, McCoy surveyed the boundaries of the Seneca, Ottawa, and Shawnee reservations. John McCoy, Isaac's son, surveyed the Cherokee Outlet in 1837.

Nathan Boone, son of frontiersman Daniel Boone, surveyed the boundary between the Creek and Cherokee Nations in 1833. It was not until 1866 that all of the land in the Indian Territory, excluding the Panhandle, was surveyed.

Surrounding Changes

Changes in the surrounding areas also affected Indian Territory. Mexico claimed the Panhandle until 1836, when Texas claimed it.

After refusing to abide by Mexican laws to ban slavery, convert to



Catholicism, and stop settlement by Americans, the Texans revolted. The Texans were defeated at the Alamo in San Antonio, but they defeated General Santa Anna at San Jacinto and won their independence. Texas wanted to join the United States, but the issue of slavery delayed statehood for several years.

When Arkansas became a state in 1836 and Texas in 1845, more Native Americans were relocated. More than 10,000 American Indians, including bands of Kickapoo, Iowa, Delaware, Sac and Fox, and Miami, were relocated to the northern part of the Indian Territory, which is now Kansas.

"Remember the Alamo!" served as a battle cry for Texans following Mexican General Santa Anna's victory at the Battle of the Alamo in 1836.

It's Your Turn

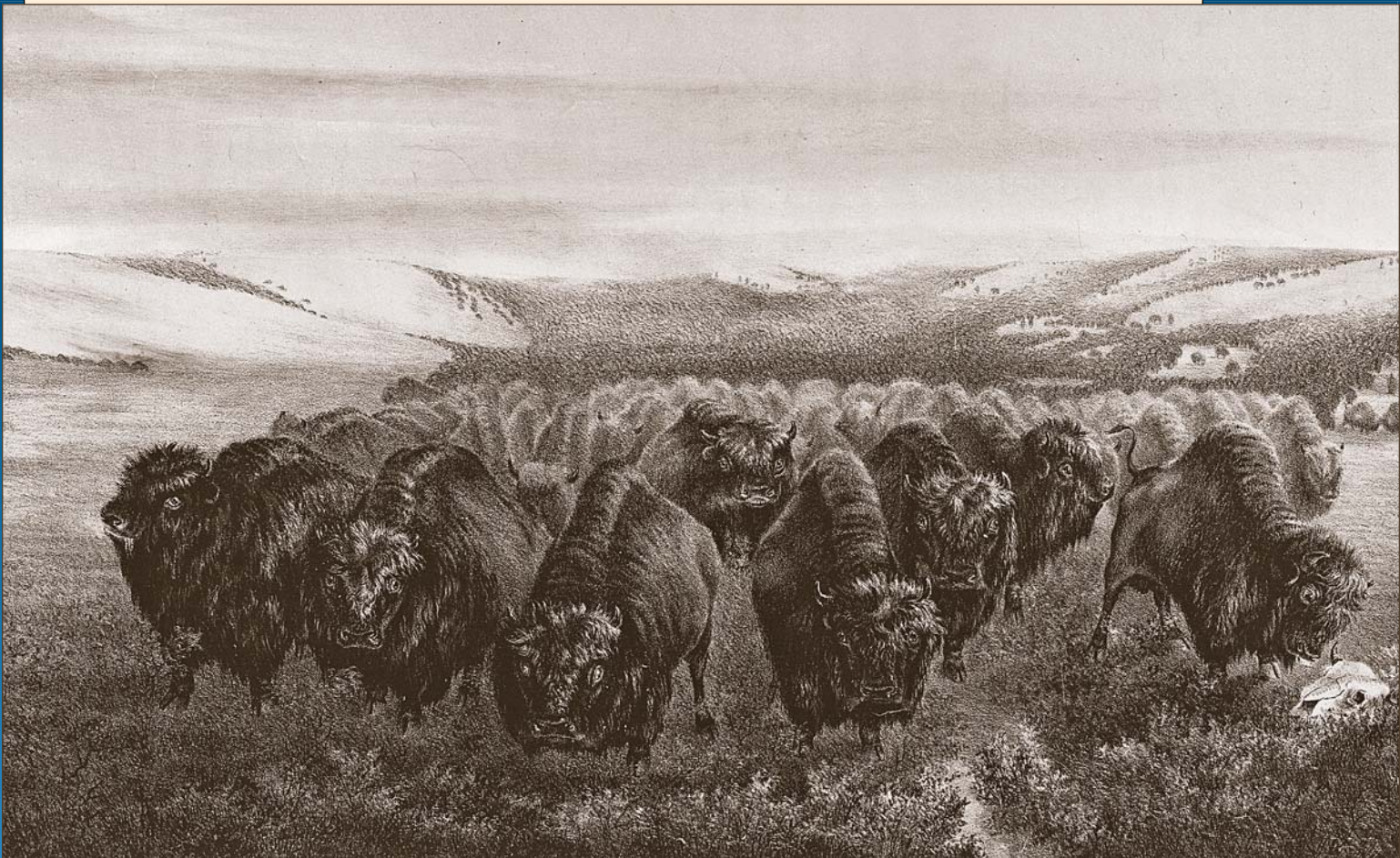
1. What was the purpose of the Leavenworth expedition?
2. Why was a survey of the Indian Territory important?
3. Who claimed the Oklahoma Panhandle in the early 1800s?

Spotlight

Buffalo

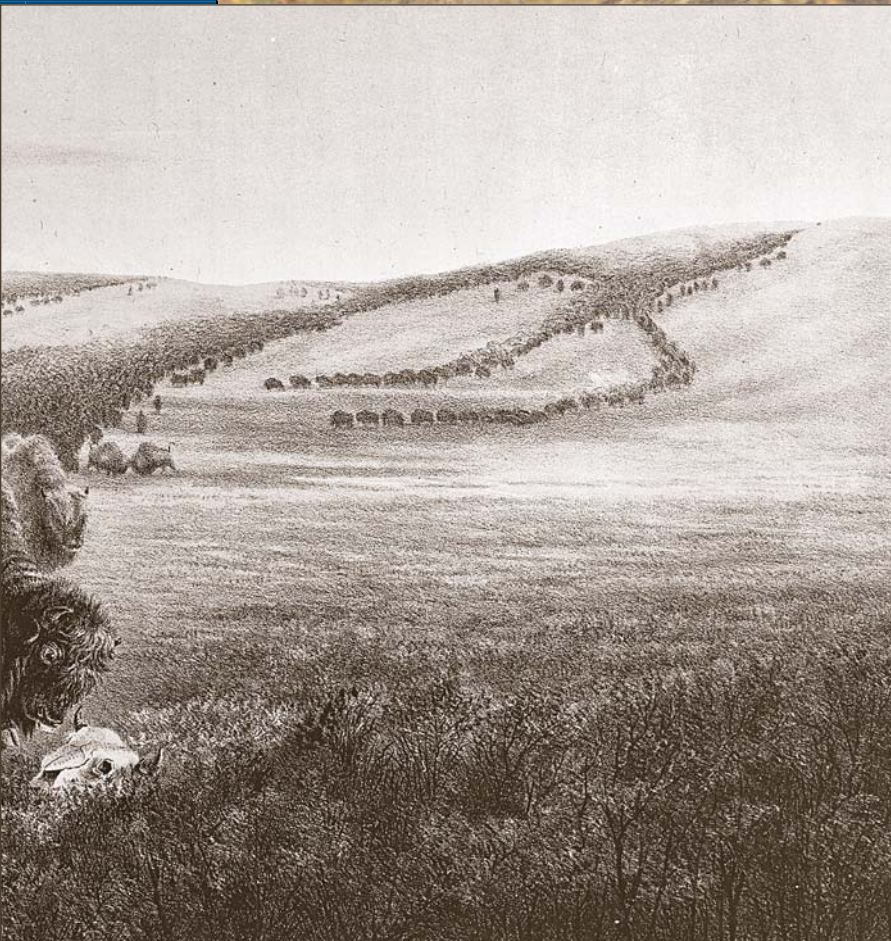
Buffalo is the term we often use for the American bison, the largest land mammal in North America. Many Native Americans relied on the buffalo for food, clothing, shelter, and tools. It's estimated that 30-60 million buffalo roamed the United States when European exploration began; by 1888, only 541 were left. The huge beasts were slaughtered in tremendous numbers in the 1800s by white hunters.

William Temple Hornday was determined to protect the buffalo. In 1907, the first national preserve for buffalo was founded in the Wichita Mountains in Comanche County. Some 250,000 buffalo can be found across the country today. The Tallgrass Prairie Preserve in northeastern Oklahoma is home to over 2,000 buffalo. A number of smaller herds are owned privately.





Left: This nineteenth-century engraving depicts the vast herds of buffalo that once roamed the Plains. **Above:** The Tallgrass Prairie Preserve is home to a herd of buffalo.



Buffalo wallows, or depressions, created hundreds of years ago can still be found in Oklahoma. A buffalo wallow is typically about 1 foot deep and 15 feet wide. The act of rolling in the wallow helped to protect the buffalo from biting insects and to shed its winter coat in the spring. Compacted over time, the shallow soil basin collected rainwater. If the water wasn't stagnant, it was sometimes life saving for people and animals. The compacted wallows made plowing difficult for farmers, but they were an oasis for insects, crawfish, and small animals. A circular indentation of grasses different from surrounding flora can indicate where thousands of buffalo wallowed at one time. There is even one theory that suggests the thousands of buffalo wallows and prairie dog holes may have contributed to the once abundant water in underground aquifers.

Section 2

Adapting to Indian Territory

As you read, look for

- how the various tribes adjusted to life in Indian Territory,
- the governments established by the tribes in Indian Territory, and
- vocabulary terms **destitute, human rights, literacy, mission, annuity, emigrant, desperado, and minority.**



A Choctaw camp on the banks of the Mississippi is the subject of this watercolor by Karl Bodmer, painted in the early 1830s.

There were no established towns in the Indian Territory when the southeastern tribes moved west. There was not much shelter, and the people had little with which to start a new life. Many had lost everything. Their household goods and livestock had, for the most part, been stolen or destroyed before they left their homelands. Many family members and tribal leaders were sick or dead. Most of the Indians had to pick up the pieces of their lives and start completely over.

Broken promises by the U.S. government were, unfortunately, the norm. As part of the removal

treaties, most tribes had been promised tools, household goods, livestock, food items, and money. All too often, the food was unusable when—or if—it arrived. In some cases, Congress failed to set aside the money that was needed to purchase items. Dishonest traders sometimes took the goods intended for the tribes and sold them to others. Some supplies were never delivered, while others were left to ruin.

The first weeks and months in the new land were the hardest. Sometimes tomahawks were the only tools they had to make crude shelters. With few weapons, finding their own food was often difficult. Tribes

that had money were sometimes charged outrageous prices by dishonest traders. Some traders took advantage of the Indians' government payments, and, with offers of whiskey, left them drunk and penniless.

Certainly not all traders were dishonest. In fact, some were highly trusted by the Indians. Not all treaty promises were knowingly broken. But the situation did present serious challenges.

Many tribes had been torn apart in the early treaty negotiations, sometimes resulting in the deaths of tribal leaders. Physical and emotional wounds were often deep. The Creek banned missionaries from their lands for twenty years because they believed the missionaries had contributed to the split in the tribe.

The Five Nations

Food, clothing, and shelter were the first order of business for the new arrivals. Once their basic needs were met, they turned their attention to reestablishing the life that had been torn away from them. They soon began the tasks of establishing their tribal nation governments and building farms, businesses, towns, and schools for the children. Early arrivals to the Indian Territory were already settled as the later waves of people crossed the border. Sometimes this helped the new arrivals; sometimes it didn't. Some tribal members arrived with money, while others were **destitute** (suffering in extreme poverty).

Choctaw

The first Choctaw constitution had been written in 1825 in Mississippi, the state that abolished Choctaw law in 1829. The 1825 constitution and the three districts established in Mississippi were retained in the new territory. Two district chiefs—Mushulatubbe and Nitakechi (nephew of Pushmataha)—had moved west, but Greenwood Leflore had remained in Mississippi. Thomas Leflore, Greenwood's cousin, was elected chief of the third district. The 1830 Treaty of Dancing Rabbit Creek had provided for houses for the national council, the three district chiefs, and three churches.

In 1834, the Choctaw camped at a site they called Nanih Waiya (near Tuskahoma). They selected the site for their national council. The capital later moved several times, and, in 1860, it was finally located in Doakville. In 1834, the Choctaw adopted a new constitution that gave the lawmaking authority to twenty-seven elected council members. An extensive bill of rights provided safeguards for **human rights** (rights believed to belong to all people). In 1843, a house of representatives was added. By 1860, Choctaw government included three branches: legislative, executive, and judicial.

Missionaries had worked with the Choctaw in Mississippi and had established good relationships. The missionaries encouraged the Choctaw to formally educate their children if they were to co-exist with the

Something Extra!

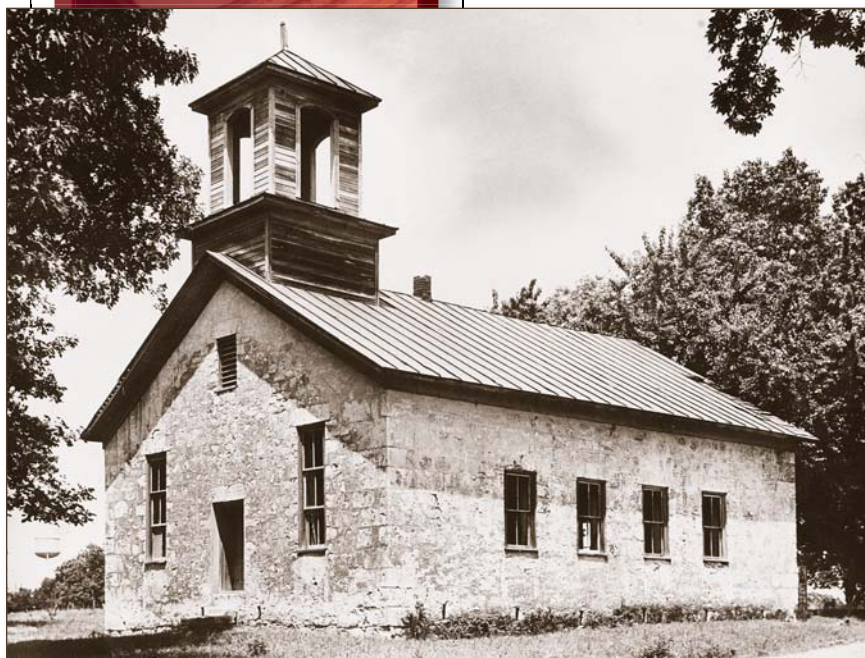
Some early Choctaw settlers sold corn to government agents to supply the new arrivals.



The Great Seal of the Choctaw Nation was adopted in 1860.

Something Extra!

In 1845, the Presbyterians erected Rock Church, the oldest church building in Oklahoma still in use, on the grounds of Wheelock Academy.



white people. Not all Choctaw, however, were sold on the idea of the white man's education. Some parents wanted their children to help hunt and farm. The lack of warm clothing and food also kept some children from going to school.

The first Choctaw school was started in 1821, before their relocation. One of the first schools in the new territory was Wheelock Academy, founded in 1833 by Alfred and Harriet Wright, Presbyterian missionaries who had made their way west with the Choctaw. Accompanying the Wrights and the Choctaw was teacher Anna Burnham. Wheelock was started under a large oak tree near Millerton (McCurtain County) to provide an advanced education rather than simple vocational skills and **literacy** (the ability to read and write). The Choctaw Nation took over control of Wheelock in 1842, changing it to a girls' school. An academy for boys was built nearby. Other early Choctaw schools were Armstrong, Fort Coffee, New Hope, and Spencer academies.

Other missionaries with the Choctaw represented Baptist and Methodist churches and the American Board of Commissioners for Foreign Missions (ABCFM). Cyrus Byington worked with the Choctaw at Stockbridge Mission near Eagletown (McCurtain County). (A **mission** is a building or compound belonging to a group sent out to do religious or charitable work.) Byington and Wright also devised a written form of the Choctaw language.

Many Choctaw continued to hunt and farm, while others began to build businesses. The Indians often lived close together in settlements, which led to the easy spread of diseases. Some of the Choctaw moved to try to escape illness and death.

By 1837, the Choctaw were improving and prospering in their new homes. They were raising corn, potatoes, peas, beans, pumpkins, melons, and cotton. Some of the extra corn was sold to the troops at Fort Towson. Two cotton gins were built near the Red River to process the abundance of cotton, and more were planned. Two gristmills and sawmills operated with water power were built. David Folsom produced 20 bushels of salt a day at his salt works on Boggy Creek. Women used spinning wheels and looms to turn the cotton into cloth for much-needed clothes. Sheep, cattle, hogs, and horses were raised. Choctaw Indians owned three of five stores in Doaksville.

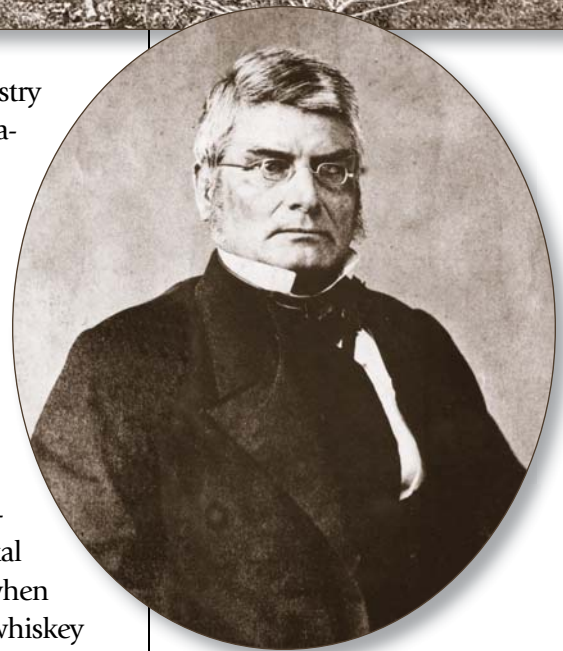


African American slaves helped make the cotton industry successful in the territory and helped build the large plantation homes of their owners. Robert Jones, a very successful Choctaw cotton grower, had five large plantations, owned some five hundred slaves, and had his own steamboats.

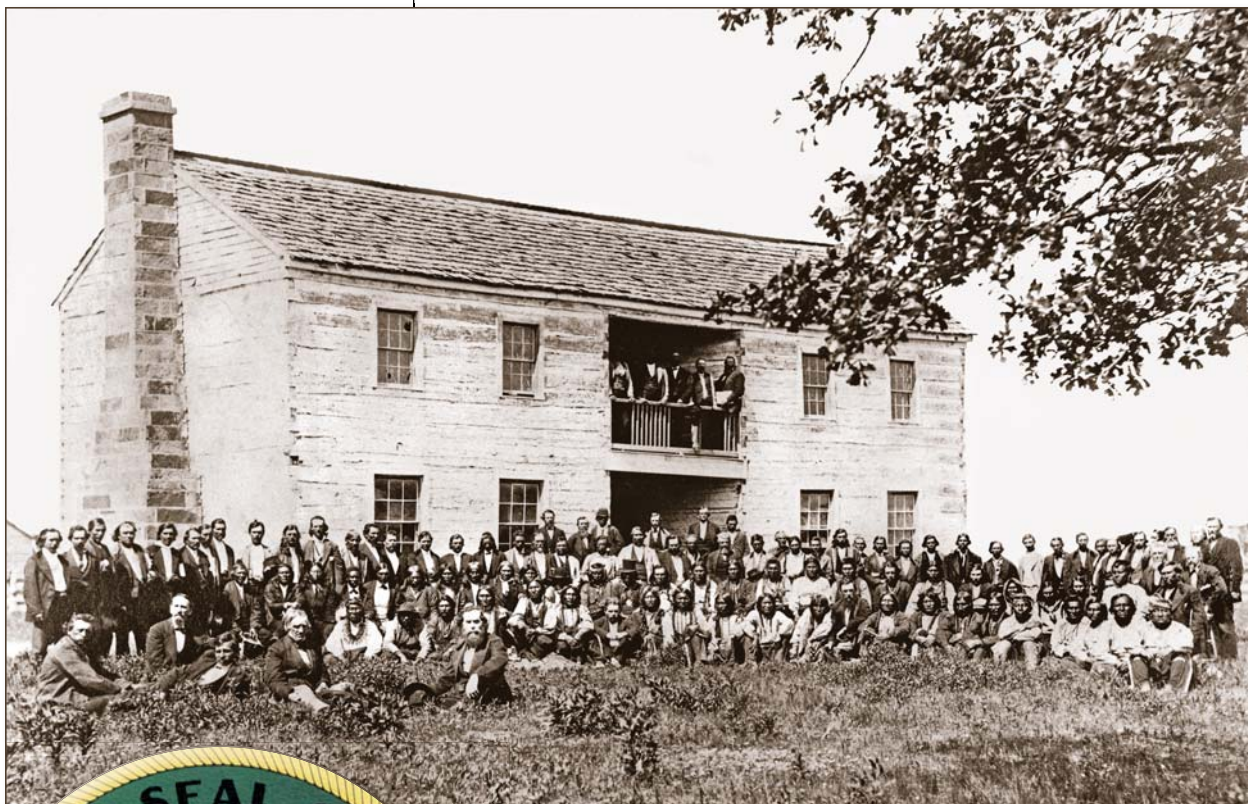
A newspaper, *The Choctaw Telegraph*, edited by Daniel Folsom, was first published at Doaksville in 1848. The *Choctaw Ingelligencer* newspaper began publication in 1850 and was printed in both Choctaw and English.

Small groups of Choctaw continued to move to the territory. By the early 1850s, almost two-thirds lived along the Red River. When the army abandoned Fort Towson (Choctaw County) in 1854, it became the Choctaw Nation's capital since most of the population had shifted south. However, when the military left Fort Towson, peddlers brought in illegal whiskey to sell to the Indians.

The Light Horsemen policed the Choctaw Nation. They rode and fought hard and didn't carry excess equipment like militiamen did. By only carrying a saddle, rifle, revolver, a small amount of parched corn, and some jerked beef, they could move swiftly. Much later, in the 1880s, the Light Horsemen teamed with the U.S. deputy marshals to rid the country of outlaws.



Top: The New Hope School was built in 1845. **Above:** Robert Jones was a prominent Choctaw planter. **Opposite page, below:** Cyrus Byington helped develop a written Choctaw language.



Top: The first Creek capitol building was located in Okmulgee. **Above:** The Great Seal of the Muscogee Nation.

Creek

The Muscogee (Creek) Confederacy had relocated to Indian Territory generally in two groups. Many of the Lower Creek moved in 1827, while the Upper Creek made the long trek in 1836-1837.

As the Lower Creek arrived, they settled on farms and plantations along the Arkansas and Verdigris rivers in the northeastern part of the Indian Territory. The Upper Creek moved with their community groups and reestablished towns along the Canadian River and its branches.

The Creek used logs to build their houses, which ranged in size from one room to a double log cabin with a 10-foot passageway through the middle. Log furniture was sparse, and a few standard utensils were all that they needed. Cooking was done both inside in the fireplace and outside over an open fire.

Creek tribes within the confederacy lived in groups or towns (*talwa*), each having a leader (*micco*) and its own individual government. Because many of the village groups stayed together when they moved to the new territory, the division continued between Upper and Lower Creek. However, in 1839, the Lower Creek (led by Roley McIntosh) and the Upper Creek (headed by Opothleyahola) joined as a single government at the National Council at High Springs (near Hitchita in McIntosh County).

Each town had a principal chief, a subchief, and lawyers (people who enforced the laws). Debts were collected by two people called

the Light Horse. Later, the Light Horse police had the authority to destroy all liquor and fine anyone found with it. In 1848, the tribe established its capital, O-hi-a-hul-way, near a spring on a hill halfway between Creek towns on the Arkansas and Canadian rivers (present-day Council Hill, Muskogee County).

Town members were expected to do their share of fieldwork including fencing, plowing, planting, tending, and harvesting. The Indians watched for signs from wild plants and the moon to determine when to plant crops. Bundles of sticks were delivered to homes to remind people of meetings or other important events. One stick was thrown away each day, with the last stick indicating the meeting day. Ball games, dances, races, feasts, and camp meetings provided entertainment. The most important event was the annual Green Corn Ceremonial celebration for the new harvest.

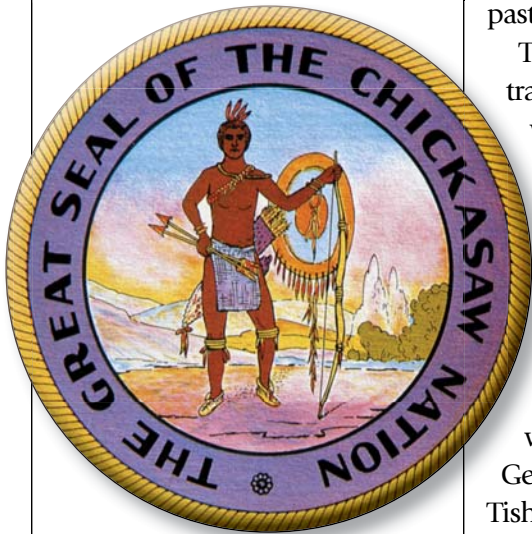
A few Creek, such as Roley McIntosh, were considered to be rich, but the majority of Creek people had no money. Undelivered supplies and promises, raiding Plains Indians, whiskey, and drought caused many difficulties for the Creek in the new territory. In spite of a difficult transition, over time the Creek adjusted to their new land.

Some Creek owned a large number of slaves who helped them produce excellent crops of corn, as well as sweet potatoes, beans, peas, melons, peaches, cotton, and rice. They harvested pecan, black walnut, and hickory nuts. They produced a rich oil from the acorn of the black jack oak tree. In 1848, Creek agent James Logan observed, "the many fine orchards, . . . neatness of farms, . . . spinning wheel and the loom are in common use; but that which struck me most was the introduction of Yankee clocks, an article not in general use among the Indians." The main trading post was located in a Creek settlement on the Arkansas River and was owned by Napoleon Hawkins, a Creek Indian.

The Creek were suspicious of white people, and many resented missionaries for trying to make them give up their tribal customs. Others saw the benefits of mission schools. As game gradually became less abundant, the Creek began to see the value of skills and labor. In the early 1830s, Baptists transferred a mission boarding school, Ebenezer, from Georgia to the territory, and in 1843 the American Board set up a school in a small cabin at Coweta. Another school was built by Presbyterians in 1848 at Tullahassee, and, in 1850, Methodists established the Asbury Manual Training School near Eufaula. Ann Eliza Worcester Robertson, a Presbyterian missionary, translated some of the Bible into Creek, as well as *The Story of Corn* folktale as told by Taylor Post oak,



The family of Reverend William S. Robertson and the missionary teachers at Tullahassee. Ann Eliza Worcester Robertson is seated to the right of her husband.



Something Extra!

Boggy Depot takes its name from the three rivers that flow nearby—the Clear Boggy, the Muddy Boggy, and the North Boggy. A French trader called the rivers *vazzures*, meaning miry or boggy.

Top: The Great Seal of the Chickasaw Nation. **Right:** These two Chickasaw women are “winnowing” wheat. That is, they are allowing the wind to blow away the chaff (the seed covering) from the wheat.

second chief of the Muscogee. James Perryman, a Creek, was the first pastor of the new Big Spring Baptist Church in 1848.

The united Creek wrote a constitution in 1860 that called for a centralized government for the new Muscogee Nation. Motey Kennard was elected principal chief by the Lower Creek, and Echo Harjo was elected principal chief by the Upper Creek. The Muscogee Nation’s unity would soon be tested by the Civil War.

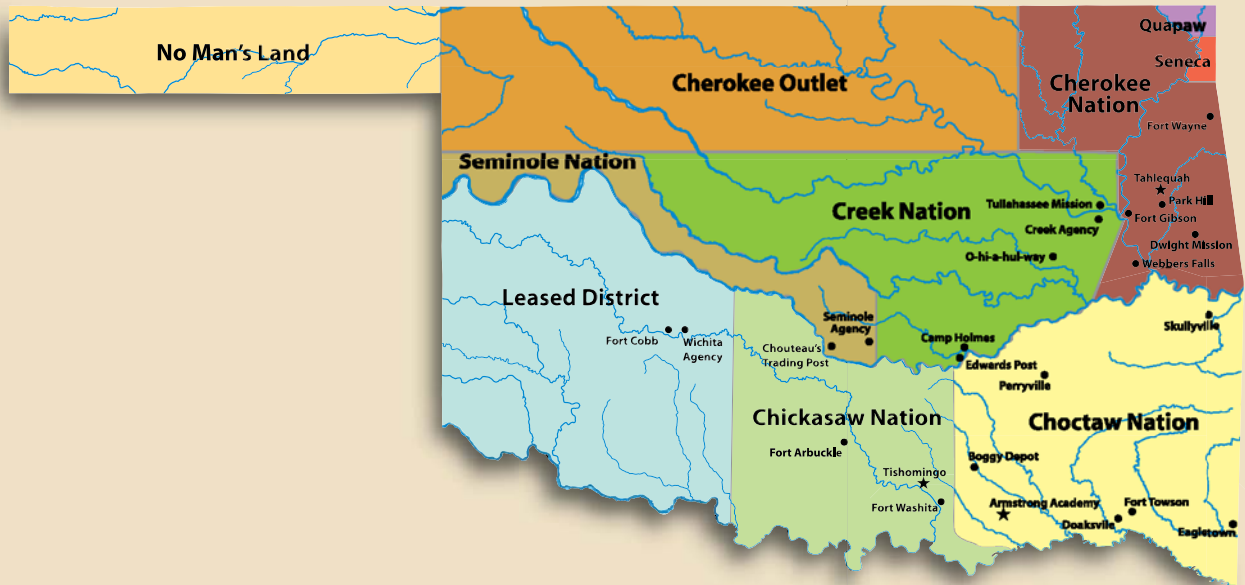
Chickasaw

From 1838 to 1856, the Chickasaw were a district within the Choctaw Nation. The minko (or hereditary chief) from 1838 to 1846 was Ishtehotopa. The first chief of the Chickasaw District was George Colbert. Colonel Colbert, an honored soldier under George Washington, died in 1839. The tribe lost another valued chief, Tishomingo, in 1841.

Cyrus Harris, the future governor (1856-1858 and 1866-1870) of the Chickasaw Nation, built a log cabin between the Clear Boggy River and Sandy Creek in 1837. As Chickasaw settled in the area, it came to be called Old Boggy. The word *Depot* was added when the 1837 treaty required the Chickasaw to pay annuities on the Choctaw lands. (An **annuity** is a sum of money paid annually or at some other regular interval.)

The industrious Chickasaw raised cotton, wheat, oats, rye, and corn. The Red River was not always dependable for shipping crops to markets, especially during the harvest seasons. Luckily, white **emigrants** (those who leave one country to settle in another) on their way to Texas in the 1840s provided a ready market for much of the tribe’s surplus items. The Chickasaw, as well as the Choctaw, made the most of the Texas travelers and later travelers on their way to the California gold rush.





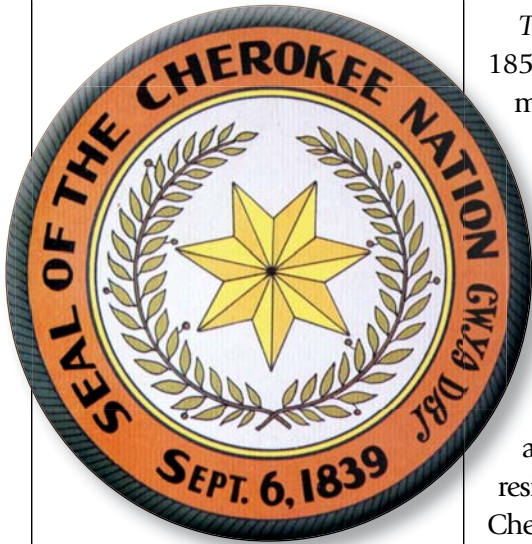
The Chickasaw were slow to settle further on their land beyond where they first established homes. Hostile Indians frequently raided the Chickasaw, and **desperados** (bold outlaws, especially in the western United States) fleeing Texas law took refuge in the unpoliced area. The Chickasaw Light Horsemen tried to stop the flow of illegal whiskey into the area, a job that was often dangerous. Light Horseman Chin chi kee, patrolling Indian land, caught up to a band of Seminoles who were carrying whiskey. He killed three of the whiskey runners with a knife before he was shot in the head.

Missionaries were at work in the Chickasaw lands in the 1820s. Work began on the Chickasaw Academy in 1848 at a site ten miles northwest of Fort Washita (present-day Tishomingo National Wildlife Refuge, formerly Chapman Farms/Washita Farms). The Methodist missionary school was designed to teach boys to read, write, and grow crops. Girls learned "housewifery, needle work and domestic industry." Funds for a tribal academy, the Chickasaw Manual Labor School, had been set aside in 1844. Other tribal schools included Wapanucka Institute, Collins Institute, and Burney Institute. Reverend John Carr and the Chickasaw petitioned the Seventh Indian Mission Conference at the Choctaw Agency for a school in 1850. Carr helped finish building the Bloomfield Academy in 1852 south of Durant. At first a neighborhood school for boys and girls, the Bloomfield Academy soon became a boarding school for girls.

In 1844, the first written Chickasaw law was printed, and in 1848 the tribe adopted its first written constitution. The almost 5,000 Chickasaw in Indian Territory grew tired of being a **minority** (a group of people who are a small part of a much larger group) in the Choctaw Nation.

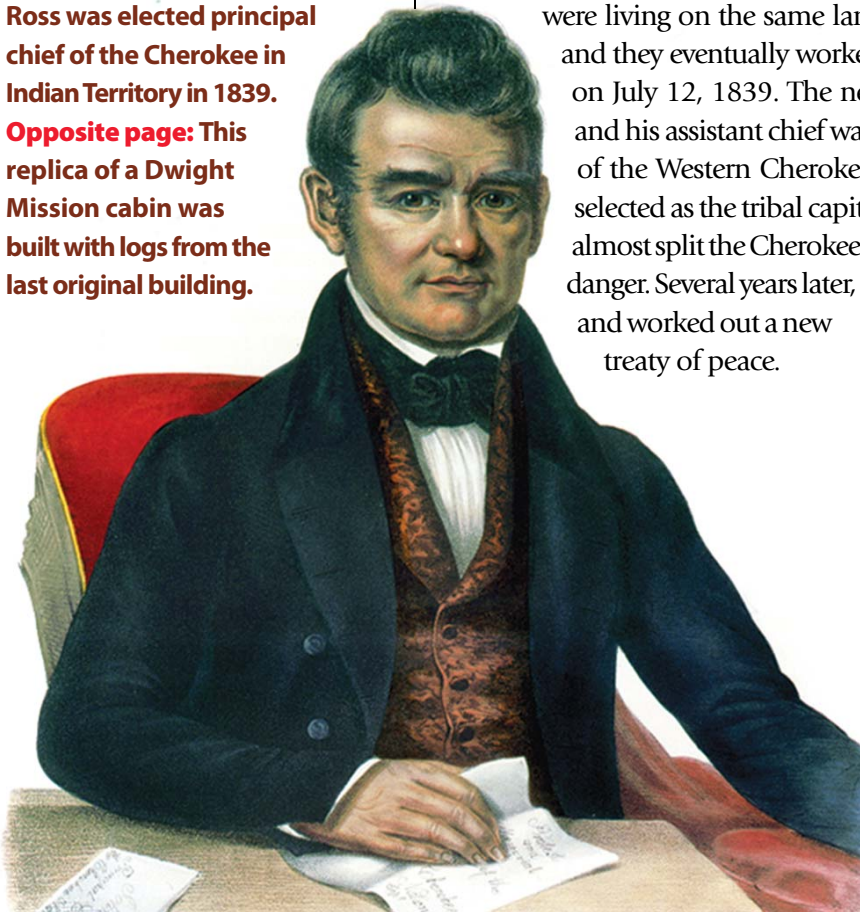
Map 24 Indian Territory, 1850

Map Skill: What defines the territory of the Seminole Nation?



Above: The Great Seal of the Cherokee Nation. **Below:** John Ross was elected principal chief of the Cherokee in Indian Territory in 1839.

Opposite page: This replica of a Dwight Mission cabin was built with logs from the last original building.



In the Treaty of 1855, the Chickasaw established their own government in the western portion of the Choctaw Nation. The next year, the Chickasaw held a convention at Tishomingo (Johnston County), where they drew up a constitution with legislative, executive, and judicial branches. The new nation was divided into four counties.

The Chickasaw and Choctaw Herald newspaper began publication in 1858 at Tishomingo City. The paper was published in English, since most of its targeted readers, the Chickasaw, read and spoke English.

Cherokee

The Arkansas or Western Cherokee had reestablished their government with John Jolly as principal chief when they relocated to the Indian Territory in the late 1820s. John Looney became principal chief when Jolly died in 1838; he served again in 1839. John Rogers served as chief for a few months in 1839.

The Eastern Cherokee arrived in Indian Territory in 1839. Also arriving was a group of Cherokee driven out of East Texas when they resisted relocation. John Ross had been elected president of the Eastern Cherokee National Committee in 1819. Elected chief in 1827, Ross led those Cherokee in devising a constitution and three-branch government.

When the two bands first came together in Indian Territory in 1839, neither group planned to abandon its laws and chiefs. Since they

were living on the same lands, the Cherokee did soon meet, and they eventually worked out a compromise constitution on July 12, 1839. The new principal chief was John Ross, and his assistant chief was Joseph Vann, who had been one of the Western Cherokee chiefs. In 1840, Tahlequah was selected as the tribal capital. Soon, however, tribal bickering almost split the Cherokee Nation and put the leaders' lives in danger. Several years later, representatives met in Washington and worked out a new treaty of peace.

Something Extra!

The first book published in Oklahoma was *Poor Sarah, or The Indian Woman*, by Elias Boudinot. It was printed at the Park Hill Mission.



Several missionaries traveled with the Cherokee to Indian Territory. The American Board had established the Dwight Mission in 1821 in Arkansas Territory, and it was reestablished in 1829 in Indian Territory. Fairfield Mission, begun in 1828, was also relocated in 1829. The board founded a mission along the Illinois River in 1830, and moved it to Park Hill, south of Tahlequah, in 1836. Elizar Butler moved from Georgia to serve at Dwight Mission, and his co-worker, Samuel Worcester (of the 1832 Supreme Court case), was named superintendent of Park Hill Mission. Park Hill included a printing press, gristmills, shops, stables, farms, book binderies, and dormitories.

Worcester and his wife came to the territory in 1835 overland through Kentucky, Illinois, and Missouri to avoid the impassable swamps. Most of their household goods, bedding, clothing, feather bed, and books were lost in the Arkansas River when their steamboat sank. They did manage to rescue the printing press and first used it at Union Mission.

The Cherokee wanted very much to have schools for all their children. Even as early as 1763, the Cherokee chief had asked for "better instruction" for his people. Public schools were promoted in the treaty of 1835. In 1841, the Cherokee planned eleven public schools, with a superintendent of education and teachers who were paid \$30 a month. Funds of \$5,800 were appropriated in 1843 for the schools, which would have two 5-month sessions with month-long winter and summer vacations. Orphans were included in the education plan. By

Something Extra!

The Cherokee were organized into clans, or family groups, related through a common ancestor.

The clans were matrilineal (they traced the line of descent through the females), and marriage within the clan was prohibited. Each of seven major Cherokee clans was identified by an animal totem.



1845, more than 400 boys and 250 girls were in the Cherokee schools.

In 1846, two 4-year schools for advanced learning, one for males and one for females, were funded; they were completed in 1851 near Tahlequah. Subjects included the works of Xenophon, Thucydides, Livy, Homer, Virgil, Ovid, Cicero, Caesar, and others; Greek, Latin, French, and German languages; mental science; natural and moral philosophy; political economy; logic and criticism; analytical geometry; surveying; calculus; and astronomy. Joel Bryan Mayes, later elected as principal chief, was one of the first graduates.

With a new printing press, the Cherokee published the first newspaper in Indian Territory, *The Cherokee Advocate*, in 1844 in Tahlequah. The newspaper's first editor was William P. Ross, a graduate of Princeton University and a nephew of John Ross. The weekly paper was printed in both Cherokee and English, and James Wofford was the translator.

Above: This is a reconstruction of the original Cherokee Council House at Tahlonteeskee, the original capital of the Western Cherokee. **Right:** This reconstruction is of the original Cherokee Courthouse at Tahlonteeskee.



As with the other tribes, the Cherokee ranged from the destitute to the very well off. Crops and livestock were raised on well-tended farms with log houses. Cherokee John Rogers produced 80 bushels of salt a day at the Grand Saline on the Grand River. Cherokee operated gristmills and sawmills. Some were blacksmiths, and others were wheelwrights. Chief John Ross was a merchant, as was Major George Murrell.

Seminole

Battle weary, the exhausted Seminole arrived cold and hungry in a land that was vastly different from their Florida home. The first Seminole, led by Chief Hohahti Emathla, arrived in 1836 and located north of the Canadian River (Hughes County) in a settlement called Black Dirt (the name of a tribal leader).

The Seminole tribe was expected to live on the Muscogee Creek lands and become part of the Creek Nation, but they refused to live under the Creek government. Many settled near Fort Gibson, often on Cherokee land. In an 1845 treaty, the Creek agreed to let the Seminole settle as a group or as they pleased in the Creek Nation, and to let them make their own town regulations, subject to approval by the Creek council. Principal chief Mikanopy, his counselor Wild Cat, and the Seminole also thought the treaty would protect their legal rights to their property—primarily African American slaves and freedmen.

Oklahoma Profiles



Alice Brown Davis, Seminole

Alice Brown Davis was born September 10, 1852, at the Cherokee settlement of Park Hill. Her father was Dr. John F. Brown, a government physician who had emigrated

from Scotland. Her mother was Lucy Greybeard, a Seminole of the royal Tiger clan. Alice attended both Cherokee and Seminole mission schools, and she later became a teacher. In 1867, a cholera epidemic struck the Seminole settlement, and Alice assisted her father in caring for the sick.

In 1874, Alice married George Rollins Davis, a white man. They established a trading post called Arbeka in the Seminole Nation and the Bar X Bar Ranch and operated a post office. George died, leaving Alice to care for their eleven children and to continue running the trading post, ranch, and post office. Alice later became the superintendent of the Seminole girls' school Emahaka.

When Indian Territory became part of the state of Oklahoma in 1907, all tribal functions were turned over to the Department of the Interior. Alice fought to retain the school, but she eventually had to give up. She was very involved in the legal affairs of the Seminole and often served as an interpreter in courts. In 1922, Alice was appointed principal chief of the Seminole tribe by President Warren Harding. She was the first woman to head the Seminole Nation, which she did until her death in 1935.

The Brown family was also represented in the Seminole tribe by Alice's oldest brother, John F. Brown, who served in the Confederate Indian forces during the Civil War. John also accompanied Chief John Jumper to Washington, D.C., to sign the Treaty of 1866 at the end of the war. He followed Jumper as principal chief. Another brother, Andrew Jackson Brown, served as tribal treasurer for many years.



John Jumper became principal chief of the Seminole about 1849. He served as chief until 1885.

That autumn most of the Seminole and their slaves moved to the valley between the Deep Fork and Canadian rivers (Okfuskee and Hughes counties). Some Seminole were starting to feel better in the new land and began building cabins and planting crops.

Efforts continued in Florida to remove the remaining Seminole and slaves. One group of black Seminole was enticed to move to the Indian Territory with the Seminole. Upon their arrival, one of the blacks, Gopher John (John Horse), led the group to establish a separate town they called Wewoka. Friction continued between the Seminole and the Creek over the possession of the slaves. Eventually, the Creek passed a law prohibiting free blacks from living among them.

The shrewd Wild Cat decided to move to Mexico to set up an Indian colony of his own, and he encouraged the black Seminole to follow him. Wild Cat returned to the Seminole Nation in 1850 to try to get others to join him and a thousand Kickapoo Indians in Mexico. A few Seminole and slaves took his offer, although some were killed by the Creek and Comanche who pursued them.

Seminole in the Indian Territory did not adapt to the move as quickly as the other tribes had. This was partly due to being expected to become part of the Creek Nation and partly due to the tremendous culture shock of the move. A new Indian administration in Washington, D.C., finally realized that the Seminole needed their own land on which they could make their own government. The treaty of 1856 separated the Seminole and Creek and provided additional funds if other Seminole could be encouraged to relocate from Florida. The new Seminole Nation was located between the North and South Canadian rivers, bounded on the east by present-day Tecumseh and on the west by the 100th meridian. The Seminole, under the leadership of the great Chief John Jumper, established a community known as the Green Head Prairie. Billy Bowlegs, the principal chief of the Florida Seminole, and 164 others relocated to the territory in 1858.

Reverend Orson Douglas of the Mariner's Church in Philadelphia befriended John Douglas Bemo, a Seminole. Douglas planned to teach Bemo, who would in turn teach and preach to the Seminole. Most Seminole, though, were not religious.

There had been no schools in the Seminole Nation, but the Presbyterian Board, with Reverend John Lilley, opened Oak Ridge Mission School in 1849. Several other schools were established after the Civil War.

Some historians refer to the period between removal of the Five Tribes and the Civil War as "the golden years," but for the Seminole the "golden" time was short. Many more changes still lay ahead as the Civil War was threatening to erupt.

Later Removals

Planning to relocate more tribes to the Indian Territory, the United States leased the westernmost part of the Choctaw-Chickasaw land. Because of the hostile Plains Indians, it was recommended that a military post be located in the Wichita Mountains. In June 1859, Captain D. B. Sackett departed from Fort Smith with ninety wagons and established Fort Cobb (Caddo County).

A band of 25 Catawba who left South Carolina in December 1851 asked to be admitted to the Chickasaw Nation, but they were refused. The 19 who survived relocation then asked to be allowed into the Choctaw Nation, and they were in 1853.

By 1852, 314 Quapaw had relocated and joined earlier bands on their land in Indian Territory between the Grand River and Missouri border, north of Seneca and Shawnee lands (Ottawa County).

A band of 200 Wyandot left Kansas to live with the Seneca in 1857. In 1859, Chief Little Tom Spicer repaid an earlier act of kindness by the Wyandot and assigned their chief, Matthew Mudeater, 33,000 acres of land for the tribe.

A Kichai band fled the violence in the Brazos Indian Reservation in Texas in 1858 and joined other Kichai and the Wichita in the Indian Territory.

With the Texans threatening a massacre in 1859, the military quickly gathered 1,500 Indians of various tribes including Anadarko, Tonkawa, Caddo, Tawakoni, and Hainai. They were made to walk the 170 miles to the Washita River in the leased land in Indian Territory.

In 1859, the military removed the Penateka band of Comanche from their Texas reservation. They settled with the Caddo along the Washita River near Fort Cobb (Caddo County). The Comanche lost most of their livestock and possessions in the move. They became even more bitter toward the white men.



John Bemo, born Talamasmico, was the nephew of the Seminole leader Osceola. He was both a teacher and a preacher.

It's Your Turn

1. Why were the goods promised to the Indians upon their arrival in Indian Territory in such short supply?
2. Where did the Chickasaw live when they first came to Indian Territory?
3. Name three common crops grown on Indian plantations.

Chapter Review

Chapter Summary

- Conditions in Indian Territory were difficult for those tribes that had been resettled there.
- Several new military posts, camps, and forts were established to control and protect the Indians.
- The tribes began the task of reorganizing and setting up governments, complete with constitutions and laws. They also built farms, businesses, and towns.
- Conflicts arose within the tribes as factions vied for control.
- Academies and mission schools were established to educate the Indian children.
- Control of the hostile Indians and the illegal whiskey trade was the responsibility of the U.S. military and the Indian police.
- The government continued to transport additional Indian tribes from the North and East into Indian Territory, which caused more border disputes and difficulties.

Vocabulary

Write a one-sentence definition for each of the following words.

1. academy
2. annuity
3. culture shock
4. desperado
5. destitute
6. dragoons
7. emigrant
8. human rights
9. interpreter
10. literacy
11. minority
12. mission
13. negotiations
14. peacekeeping mission
15. survey

Understanding the Facts

1. List five forts or camps established in Indian Territory after the removals were completed.
2. Who was the famous painter of Indians who accompanied the Leavenworth expedition in the summer of 1834?
3. Give three examples of broken promises by the United States government in complying with the removal treaties.
4. What name was given to the Indian police of the Choctaw Nation?
5. What was the name of the first newspaper to be published in Indian Territory?
6. Which black is given credit for establishing the town of Wewoka? What tribe brought him to Indian Territory?

Developing Critical Thinking

1. Compare the subjects required at the Indian schools with what you are required to take today. Why do you think the requirements have changed so much?
2. Missionaries played a major role in each of the tribes following removal. Explain several ways the missionaries influenced the day-to-day life of the tribes in the years following removal.
3. Why do you think the term "golden years" was applied to the period of time between the arrival of the Five Tribes in Indian Territory and the beginning of the Civil War?

Applying Your Skills

1. Using your research skills, find the name of the historic capitals of each of the Five Tribes in the period following the "golden years." Locate these capitals on an Oklahoma map and create a legend (key) showing that you understand each name, location, and the tribe represented.
2. In 1825, a count of the Cherokee tribe showed that there were 13,563 native citizens, 147 white men who had married into the nation, 73 white women who had married into the

nation, and 1,277 African slaves. What percentage of the total population were black slaves? white women? white men?

3. Interview an Indian chief or official. Find out how he or she was appointed or elected and what is expected of a chief as far as tribal leadership today.

Exploring Technology

1. Prepare a PowerPoint presentation on the kinds of jobs that women held during the mid-nineteenth century.
2. Assume that you are one of the following. Using a word processing program on your computer, write a description of your activities for a week. Include the kinds of chores you would have to do, what things would be easy, what things would be more difficult, and why.
 - a. a missionary to the Cherokee
 - b. a Creek Indian living near the Texas Road
 - c. a Cherokee merchant getting ready for a trip to New Orleans to sell goods
 - d. an Osage Indian child enrolled in a mission school

Building Skills

Finding Similarities, Differences, and Connections

One way to better understand historical events and issues is by making comparisons. *To compare* is to look for ways in which two or more things may be alike and for ways they may be different from one another.

As you study Oklahoma history, there will be many opportunities for you to make comparisons. For example, the differences among the various landform regions of the state have influenced how those regions have developed. Sometimes you might compare events within a particular time period. At

other times, you might want to focus on just one issue and compare it over several time periods. It is often useful to create a chart to see the similarities and differences more clearly.

Using the information in the chapter and in other reference sources, prepare a chart comparing the minimum ages for political offices set out in the constitutions of the Five Tribes and in the U.S. Constitution or the state constitution. Why do you think the ages may be different?