

Exhibit 466

in the case of:

**People of the Republic of Texas
and the
Sovereign Nation of the Republic of Texas**

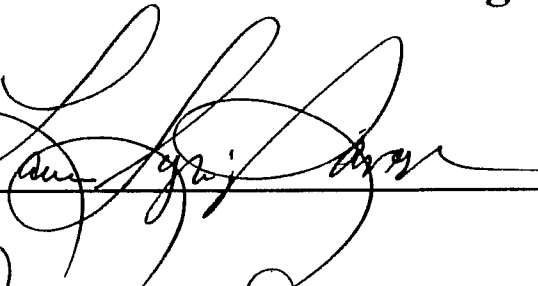
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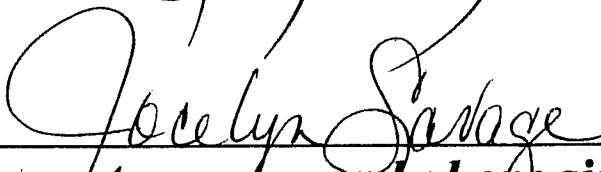
**UNITED NATIONS
(and all it's Political Subdivisions)
and
UNITED STATES
(and all it's Political Subdivisions)**

Under Pains and Penalties of perjury and the laws of the Almighty, and being sworn under a vow and oath, I attest that the attached pages are true and correct reprints of the:


Slavery in the Cherokee Nation, from the Duke University website.

This attestation is made on August 23, 1998.

Attest:  _____



Witness to source and above signature



Witness to above signatures

A Nation Apart

The Cherokee Nation in Indian Territory 1839-1907

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History 119B: Native American History 1840 to the present

Dr. Peter Wood

Slavery in the Cherokee Nation

The history of slavery in the Cherokee Nation, prior to the United States Civil War, is similar in many ways to the history of slavery in the Southern United States. Slavery was an institution in the Cherokee Nation, just as it was in the South, the same motivators, the same treatments, and even the same conflicts were present in both.

The concept of slavery was not new to the Cherokee with the arrival of the Europeans. Like many cultures, the Cherokee forced into servitude those they had captured in battle. However, the custom of the Cherokee had been a system of enforced adoption where the prisoners from battle not killed were adopted into families and usually later made full members of the tribe. With the arrival of the Europeans, however, there was already some precedent for enslavement. (R. Halliburton, Jr. *Red Over Black* p.4)

In the early colonial period, two unique situations emerged. Many Cherokee were taken into slavery themselves by the white colonists. This is indicative of the inferior status under which the Cherokee were viewed by the white settlers. Fortunately the Cherokee Nation was large enough, powerful enough, and in enough of a position of diplomatic importance that the practice of Cherokee enslavement was never widely practiced or legal. (Halliburton p.5) Another development was through the placement of the Cherokee Nation as the buffer between French, Spanish, and English, the Cherokee could benefit from interaction between both cultures and making treaties allying themselves with either party for their economic development though they also had the inglorious position of being in the middle meaning the Cherokee were stuck with the consequences of the European power game (Halliburton p.8). The Cherokee's as a consequence began to hold considerable wealth within in the nation, as well as continuing to possess an important crossroads between the colonial powers. Throughout this period slavery continued within the Cherokee Nation, though prior to the nineteenth century the Cherokee still farmed collectively (though each individual could control his own farm). (Halliburton p.20) At the turn of the Nineteenth Century, Cherokees also adopted the plantation agricultural system prevalent throughout the South, a method which was learned partly by the enslavement of some of the Cherokee. (Halliburton p.7)

As the Cherokee moved from their traditional lands to the new territory in what became Oklahoma & Kansas (Indian Territory) they took with them their slaves. By this point most slave ownership was consolidated into the hands of the wealthiest of the Cherokee. Slaves were treated essentially the same as they were treated in the South, except there was the occasional added position of translator for some of the Cherokee who needed assistance. (Halliburton p. 70) The Cherokee Nation had laws similar to the rest of the South which separated slaves, and even free Negroes, from Cherokee citizens. Different punishments were allowed, such as whipping, for Negroes after they had been outlawed for citizens of the Nation. (Halliburton p. 80)

Just as Kansas to the North was one of the first places to see the tensions that would later cause the Civil War. One of the peculiar tensions created in Indian Territory was created by missionaries sent to the Cherokees. Those missionaries from the North were often abolitionists, who suddenly found themselves among slave-holders. Every missionary treated the situation in his own way, those that had any success were those who were willing to allow slavery or at least not preach against it, some

missionaries even took slaves themselves, justifying them on the argument that they were only enslaving people who were already slaves, and their treatment of them would be better.(Halliburton p.141).

With the outbreak of the Civil War, the Cherokees found them in a unique situation. They had treaties which called for an everlasting alliance with the United States and against all enemies of the United States, but they now found themselves surrounded by the Confederates. (Halliburton p.122) The Cherokees were also met with a conflict of interests, as John Ross, Principal Chief put it "Our locality and institutions ally us to the South, while to the North we are indebted for a defense of our rights in the past, and that enlarged benevolence to which we owe chiefly our progress in civilization." (The Papers of John Ross Vol. II p. 469)

The Nation declared itself neutral, however, the Nation became split over the issue, much in the same way as the U.S. itself. A pro-slavery group emerged under the leadership of Stand Watie, which was also anti-Ross. (Halliburton p.122) As the war developed, and the Nation found itself abandoned by the army of the United States, while simultaneously under pressure from their Southern neighbors.(Halliburton p. 125) On October 7, 1861 the Cherokees officially became allied to the Confederate States because of shared interests including the interest in slavery. (Halliburton p.126) As the war progressed, the Nation became split in two, and by its end the North continued under the rule of John Ross, who was more neutral in his leanings but who himself owned slaves, and in the South Stand Watie who was anti-Ross and all for the Confederate cause was elected Principal Chief when Ross was detained by Federal troops.(Halliburton p. 129) In 1863, with the defeat of the Cherokees by the Union army, the Northern faction of the Cherokees offered an Emancipation Proclamation modeled on that of Lincoln, which similar to that of Lincoln was ineffectual in that the Northern faction was not in complete control of the Nation and could not enforce the proclamation. (Halliburton p.131)

At the end of the war, even though they had only joined the Confederacy with the withdrawal of the Union troops, the Cherokees were in many ways treated more vindictively than the Southern states. The U.S. government declared that all prior treaties between the U.S. and the Cherokee nation were void with the alliance of the Cherokees to the Confederacy and new treaties would have to be drawn.(Halliburton p. 133) Similar again to the Southern States, the agreements came to a stalemate over the issue of citizenship for the freedmen in the Nation (Halliburton p. 134). Citizenship for the freedmen, did however become part of the treaty, and the citizenship of black freedmen was also added to the constitution of the Cherokee Nation making them full members of the Nation as long as they returned within six months of the signing of the treaty. (Halliburton p. 135) Daniel F. Littlefield, in his work *The Cherokee Freedmen*, however, documents that both the freedmen who became citizens, and those whom returned after the six-month deadline struggled for the rest of the existence of the Cherokee Nation (1907) to become full members of the Cherokee Nation and have all the rights of Cherokee citizens. This struggle, Littlefield postulates, helped bring an end to the Cherokee Nation as a separate nation within the United States.(Littlefield p.249)

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