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## THE EHOSA

An interview with Alex Harjo, age 65, Okemah,  
Oklahoma, Tokparfka town (tulwa)

Billie Byrd, Field Worker  
Indian-Pioneer History S-149  
4-27-37

Once a party of Indians went on a hunting trip away from their homes.

A camp site was quickly chosen when they reached their destination. After preparing the camp, the men left a little boy in charge of the camp to look after the supplies and be on guard while the men were absent.

This camp was in a grove where there were a lot of bamboo cane just the proper size to fashion into arrows. The little boy did not have anything in particular to do so he thought that he would make some arrows.

The little boy gathered some of the best of the bamboo cane and proceeded to fashion an arrow as he had seen his elders do many times.

The arrows are straightened by heating and bending the cane with the hands at the crooked or impaired place.

There was something call the "ehosa"---the form, the nature, or the character of this something that was unknown to the Muskogee-Creek Indians. Many of the Indians thought it was a human being that turned into this thing. There was only one thing that the "ehosa" was afraid of--that was the

report of a gun.

While the little boy was busy with the fashioning of his arrows, he heard the voice of the "ehosa" near him saying, "The older people are always roaring, but I've got you alone at last."

The little boy turned to see what had spoken to him and as he turned he kept the bamboo cane toward the fire. As he turned, he lowered the bamboo cane to the flames of the fire without intending to do so. The bamboo cane became too hot and burst into flames with a sound like the report of a gun.

This sound was the only thing that could possibly make the "ehosa" flee.

When the little boy saw what effect the sound had on the "ehosa", he picked up a handful and threw them quickly into the fire. As the bamboo canes burst into flames, there was a lot of popping sounds which made the "ehosa" run from side to side as he exclaimed, "Even a little one can roar."

## ENROLLMENT FOR ALLOTMENTS

An interview with Alex Harjo, age 63, Okemah,  
Oklahoma, Tokparfka town (tulwa)

Billie Byrd, Field Worker  
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Congress gave the Dawes Commission the right to make up and perfect the tribal rolls containing the names of all citizens of the Five Civilized Tribes in order that lands might be divided among them. The compiling of names in order required patience, time and work which was no easy task.

Many times the Indians refused to appear before the officials to be enrolled. This necessitated long and slow trips to their homes to obtain all the necessary information from the backward and sometimes stubborn Indians.

Muskogee was the established headquarters for the land office for the Muskogee-Creek tribe as well as for the other tribes. From Okmulgee many field offices were hastily established and were authorized to aid in the enrolling of the Indians.

White men and their assistants with their interpreters would complete the enrollment of an individual Indian.

The sex, the age, the race stating whether full-blood, mixed blood or freedman, and the tribal town of the enrollee

had to be notated in their proper order; and then the name of the father and mother of the enrollee with the names of their respective towns had to be correctly given.

After the original enrollment for allotments there was another enrollment classed as New Born, about 1904; and still later, there was another enrollment known as Minors, about 1906.

All Muskogee-Creek Indians did not wish to be enrolled for allotments. Such Indians were arbitrarily enrolled and allotments forced upon them.