

GREEN, AMOS.

INTERVIEW

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An interview of Amos Green, age 57,
Kialagee town (tulwa), Weleetka,
Oklahoma

Billie Byrd, Interviewer
Indian-pioneer History
10-20-37

The Indians in their old homes in the eastern country were contented. They had their own hunting grounds. They could go wherever they chose and could visit with their kinsmen and friends with no interference from anyone.

Just as soon as the white men began to increase in number in the eastern Indian country, there began to be evidence of the beginning of discord between these two classes, the whites and Indians. It didn't seem possible that the Indians were forced to leave the homes that they loved for an unknown country, but when they had arrived in the Indian Territory, the leaders and some of the older prophets of those times talked of their heavy "sa-bo-gas" saying that this would not be the last time they would have to take them up and carry them away.

"Sa-bo-ga" is a Creek and Muskogee word meaning

a bundle or a load of anything which is easily carried. The word used in this case would mean the hardships that the Indians had been through as they were being brought to the new country which was to be their homes. Many of those early day Indians had been through sickness, loss of all the few possessions they had and the starvations as well as the deaths that occurred without number.

When the first settlements were completed for the Indians, the weary Indians without knowing whether they would be permitted to stay always in the Indian Territory are said to have remarked, "We place our sa-bo-gas here for we will need to take them up again."

The Indians then began to make their homes and get... accustomed to their new country. The older Indians did not forget their "Trail of Tears" soon, and time went on until the Civil War period.

Again, some of the "sa-bo-gas" were taken as some of the Indians under able leaders left the Indian Territory to seek safety from a cause in which they had no wish to^{be} made a part. These flights did not take place with no loss of lives but many lives were lost, with starvations and deaths from sickness. Some

of the leaders with their faithful followers took their groups to Kansas or south to Texas. Even when the destinations were reached, the men folks had to sacrifice their lives protecting the women and children. Some enlisted in the army.

After the war, the Indians reentered the Indian Territory and made efforts to establish homes. Things seemed to be going well with the few would-be-Indian-leaders stirring up feelings and causing uprisings. In this unrest, some of the Indians were again forced to take up their sa-bo-gas and seek safety from these hostile feelings.

It was a feeling, even after the uprisings were stopped, that their "sa-bo-gas" could not be permanently placed. Then there began the talk of "eka-na te-wath-ka". This is used in reference to the talk regarding the laying off of lands into allotments for individuals. The older Indians had prophesied such a thing and it was not until these allotments were made that the Indians are believed to have placed their "sa-bo-gas" in a permanent place on their allotments which were then protected by the government.

Some old Indians are said to have prophesied that this allotment could not always exist, but that the "sa-bo-gas" would be taken up again.

The early day members of the Alabama tribal town were in the habit of teaching their young ones the dialect which they spoke in the old country, and it is still the custom for the Alabama people to teach their children this language. We know that those of this tribe are good speakers of this tongue in their own neighborhood. It has often been told that the Alabama town is the only one of the towns that continues to speak the language which they first used long ago.

There is the Hitchia tongue which is used and spoken by some few of the older members of the Seminoles.