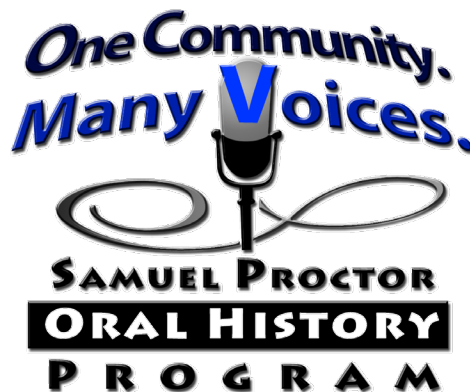


Hazel Faye George Greiner

**Southeastern Indian Oral History Project (SIOHP)
CAT-026**

Interview by:

**Jerry Lee
February 27, 1972**



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CAT 026 Hazel Faye George Greiner
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50 minutes | 30 pages

Abstract: Faye Greiner is thirty-six years old and the daughter of Evelyn Brown and Marvin George. She grew up on the reservation and attended the school there until the fifth grade. When she attended Red River Elementary School, she and her siblings were harassed by the other schoolchildren for being Catawba. She wasn't taught the Catawba language, or how to make pottery, and says she does not know much cultural information beyond how she lived on the reservation. She thinks it's important to carry on the Catawba tradition and wishes that the older generation had worked to preserve it.

Keywords: [Catawba Nation; South Carolina--Rock Hill; Discrimination; Family histories]

SAMUEL PROCTOR
ORAL HISTORY
PROGRAM
University of Florida

CAT 026

Interviewee: Hazel Faye George Greiner

Interviewer: Jerry Lee

Date of Interview: February 27, 1972

L: My name is Jerry Lee, and I'm interviewing Faye Greiner. The date is February 27. What is your full name, please?

G: Hazel Faye.

L: And how do you spell your last name?

G: G-R-E-I-N-E-R.

L: Who are your parents?

G: Evelyn Brown and Marvin George.

L: Who are your brothers and sisters?

G: Oh, I have five brothers and two sisters. Let me see, Howard George, Charlie George, Joanne George, Philip George, John George, Susan George, and **Wayne** George.

L: Lot of brothers and sisters.

G: Right.

L: How old are you?

G: Thirty-six.

L: What year were you born?

G: 1935.

L: Are you married?

G: Not now, no.

L: How many children do you have?

G: Four.

L: What are their names and ages, please?

G: Well, Ted, he's eighteen. Bruce, he's seventeen. Kim, she's thirteen, and Steve is eleven.

L: Now, Steve was interviewed earlier.

G: Right.

L: Where do you live at now?

G: I live at 185 Westerwood Drive in Rock Hill, South Carolina.

L: And that's where we're at right now, and we're sitting in your living room. Didn't you say this is your first house outside the city limits?

G: Yes.

L: On the west side of Rock Hill. What part Indian are you?

G: Well, I'm three-fourths Indian.

L: Three-fourths?

G: Catawba Indian.

L: Well, your complexion, how would you describe your complexion?

[Break in recording]

L: I was asking you about your complexion, how would you describe your complexion?

G: Well, it's not real dark, it's not real light, it's just kind of in-between, I guess.

L: Can people tell you're Indian just by looking at you?

G: Yes.

L: Where were you born?

G: Well, I was born in York County, just exactly where, I don't know, but here in Rock Hill.

L: Did you ever live on the reservation?

G: Yes.

L: When did you live on the reservation?

G: Well, I guess that's where I was born at. I would imagine it was. I lived there until I was in the fifth grade.

L: What type of home did y'all have on the reservation?

G: We just had a wood frame home.

L: Did you have indoor plumbing?

G: No, no indoor plumbing.

L: Did your other brothers and sisters all live at home?

G: Yes.

L: What type of work did your parents do at this time?

G: My dad and my mother worked in one of the textile mills and one of the cotton mills.

L: This when you were still—

G: When I was small.

L: Did y'all receive any kind of government support, such as doctors and dentists?

G: We got our doctor bills and our dentist bills paid for, and we didn't pay any taxes.

L: Well, did you get good—

G: We got good medical and dental care.

L: Who was your doctor?

G: Well, when I was small it was Doctor **Blackmun**, and I don't remember the dentist, I don't believe I ever remember going to a dentist.

L: What church did your family go to?

G: The Church of Jesus Christ of Latter-day Saints.

L: Why did Indians join this church? I know the whole Catawba Nation joined it.

G: Yes, the church is made up of just about all Indians, the one at Catawba anyway.

Well, I guess they joined 'cause they were proven to them that it was the right church, it was the true church. I know that's why I joined it.

L: The people in the church, the White people, are they prejudiced towards Indians?

The Mormon Church.

G: Well, they aren't now but they were back years ago when I was small, they were.

We didn't have very many White people in the church then. There was very, very few.

L: We were talking earlier, and you said that there was a difference between the Indian—the church at the reservation now, the Mormon church, and the Mormon church in town. We were talking about, you know, 'cause it's still considered a White church in town. Could you explain that a little bit?

G: Well, like I said the one at Catawba, there's—well, there's more White people that go down there now, but when I was growing up, I bet you we didn't have—there wasn't even three percent White people, and the one in Rock Hill is almost all White, I wouldn't—there's very few Indians go over there. I think the reason there's a little contention there is because of Catawba Indians, the Indians at Catawba are mostly the old people, and they just don't want the Whites—to have anything to do with the Whites because of the way they were treated.

L: You also said your parents worked; do you know where they worked at?

G: My dad worked at a mill that was called the **Goldtex** at the time, and my mother, I don't recall which—whether she worked there or not. I think she did but I'm not quite sure.

L: Did you ever happen to hear them say whether or not there was ever any discrimination or people prejudiced against them back in your very early childhood?

G: No, I don't remember them saying anything about it, but I know when I started school at the age of six, well we had two schoolteachers, and they had one teacher for the lower grades and one teacher for the higher grades. I was so small, and I was sent home, they told me I couldn't go to school, at six years. They would send me home and my mother would send me back, and they'd send me home and my mother would send me back, and they'd send me home and my mother would send me back. So, I finally got to go to school, and there was no White people going to school there at all, we had two rooms.

L: Where was this at then?

G: It was at Catawba.

L: On the old reservation?

G: On the old reservation. Part of the old reservation. We just had two rooms, one small one and my teacher's name was Faye **Cornwell**. She taught me until I was in the fifth grade. Like I said, there wasn't any White people going to school there at all, and the only reason that we went to school with the White people was because they, well, they gave us more land, and my dad got some of that land and he built us a house, and I even helped him build it. [Laughter] I remember

helping him put the roof on it. It was over next to Red River, was called the Old Springsteen Farm, and they divided it up, and my dad had thirty acres of ground. We moved there and it was two miles from Red River to our house, and there was another house between there and Red River. Me and my brothers and sisters could walk those two miles to and from school every day.

L: What was the name of the school?

G: Red River Elementary School. And we'd walk those two miles to and from school every day. We got in many a fight because we were Indians. I remember one day this boy took a thorn, he was a big boy, and he stuck me with it and my brother Charlie, he jumped on him and just beat the tar out of him. [Laughter]

L: Well, I'd like to go back for just a minute to the earlier school on the reservation, did the government support the school?

G: Yes.

L: You told us the teachers, what type of things were y'all taught?

G: Well, we were taught to read and write, the average things that children were taught then. You know, not the modern stuff they teach now.

L: How many was in the class that you were in? Do you **have a number?**

G: There was probably about twenty small children in the class, maybe more now, I don't really know.

L: What age group was this?

G: It was from about six up to about twelve, twelve years, and then from that age on up, well they were in a different—another classroom.

L: How many grades did they have?

- G: I don't recall whether it went to just the eighth grade or what, I really don't.
- L: Well, what happened after they got out of the eighth grade? Did they want— could they go to another school?
- G: Went to Rock Hill High School.
- L: Was the school on the reservation, was it a good school?
- G: Well, I thought it was, when I was going there, I liked it.
- L: Did you have anything to heat?
- G: Yeah, they had a big grate, big coal heater in the middle of the room, and it kept the classroom real warm.
- L: You said that there were just Indians going there, when did the Whites start going to the reservation school?
- G: Well, it was quite a few years, it was about the time that I moved away, they had some White people that moved down there that, it was close and convenient for them to go to school there, so they had to let them go to school down there.
- L: Did you ever have any Blacks go down there?
- G: You mean colored people? No.
- L: Any of the colored people lived on the reservation?
- G: No. We had colored people that lived not too far away. Now my mother had a colored lady that came in and, well she had one that came in and kept house for us for week while she worked and then her mother came and did our wash for us. My mother worked and so she had them to do her work for her.
- L: Would you like to tell us about the Red River School?
- G: Well—

L: You said you had a little trouble with the White people.

G: Oh, we were always made fun of and called “dirty, old Indians” and you know, things like that, and people pull our hair. After we went to Red River School, then we transferred, we had to go to another school after we got out of school there. It was about the same all over. Riding the bus and everything, you know, all the kids were really, really against the Indians.

L: What about the teachers?

G: Nope. Our teachers treated us alright. I had real nice teachers, at Red River as a matter of fact, I had a teacher, her name was Mrs. Hamilton, and she was a real good teacher. The teachers always seemed to be—to treat me alright, now I don’t know about the rest of them but, always got along pretty good with my teachers.

L: Could you go to teachers if you had problems or troubles or just felt like talking to someone? Did you feel close enough to the teachers to talk to them?

G: Well, I never did go to the teachers. If I had any problems, I tried to settle them myself, usually end up fighting.

L: Do you, if you can recall, do you think schools did or did not stress equality for all? What I mean by this is, do you think maybe the teachers tried to help the Indian people by educating the White people and talk to them like they should be prejudiced or should not be prejudiced. Or did that never come up really?

G: Jerry, I don’t recall that it ever came up, but I didn’t go to school with the White people that long, I went about two, three years I think and then I went to school in Cherokee, North Carolina. They have a boarding school, and I went there.

- L: Yeah, I'm saving that, and I have some questions I want to ask you about that. Ask you a couple other questions before if you don't mind doing that. When you were little, you know, you're small and went to the elementary school on the reservation, did you play Indian games?
- G: I don't remember any, at all. I really don't
- L: What did you play, and how did you—
- G: [inaudible 0:13:55] jump rope, or play hopscotch.
- L: Did your parents teach you about the Indian heritage of the Catawbas?
- G: A little, not very much.
- L: How about your grandparents?
- G: No, not too much. It's really a shame too cause the Catawba Indians have let their language and everything just disappear. It's just, I don't know, a shame really. That somebody didn't learn it.
- L: Do you speak any of the language?
- G: No.
- L: Know any words?
- G: I don't know anything and I'm really ashamed to say that.
- L: Do any of the Indians living now speak the language?
- G: I think there's one boy that's—he's Catawba Indian and his parents—his grandfather was Chief Blue, and his grandfather taught him to speak Indian but he's away somewhere, I don't know exactly where he's at, but he plays with the **Grand Delapre**.
- L: What is his name?

G: I can't even remember. He was just a small little boy when I went away. I moved to Michigan, and I can't remember.

L: Is he a Blue?

G: He's not a Blue, I can't remember what his last name is. His mother married outside, you know. He's not full bloodied Indian, but I can't remember what his name is.

L: Well, if you think of it any time, just jot it down somewhere.

G: Okay.

L: We'll stick this in later. Did you know Chief Blue?

G: Yes.

L: You kin to him?

G: Yeah, I'm related to him, I can't remember how closely related but we are related. Just about all the Indians are related down there.

L: Did you know any other Chiefs?

G: My grandfather was Chief at one time. Early Brown.

L: Is that his full name?

G: I think it is.

L: When was he Chief?

G: I can't remember, I really can't. It's been so long.

L: Just approximately. Like right after World War II or during the war or after?

G: I really can't remember. All I can remember is seeing his picture with his headdress and everything on and that's all I can remember.

L: Well, then when you were a small child.

G: It was when I was real small.

L: Do you know how the Chiefs were selected? At the reservation.

G: Well, the Indians voted them in.

L: How did they vote?

G: Well, I don't know because I never voted. [Laughter]

L: Could the women vote?

G: I don't know whether they could or not.

L: Do they have a Chief now?

G: Not to my knowledge they don't. When the government divided up all the property and gave it to the Indians and gave them their money settlement, I think that that did away with the Chief because I don't think we had any use for one and not to my knowledge we don't have one.

L: Would it be possible to have a Chief if the Indians felt they need one? Are the people close enough to get together and organize?

G: I imagine it would, but they really don't have anything to have a Chief for now, they've given up all their—before they needed a Chief to take a look after things and go to Washington and settle their Indian affairs with the government, but now they have no affairs with the government because they're just like everybody else, they pay taxes and pay all their bills, doctor bills, dental bills, and everything. So, they have no need for a Chief.

L: What kind of affairs would they go to Washington for?

G: Well, to look after such things as the land, and see that the Indians got their equal share, you know, and got what they were supposed to get.

L: Do you know any Indian songs?

G: No. I don't know any of them.

L: You don't know any of the poems? Any of the old folklore?

G: I sure don't.

L: Did you ever hear any stories, even though you may not recall them now, were you ever told any of these stories when you were a little girl?

G: No.

L: Do you know how to make pottery?

G: Well, I watched my grandmother and my grandfather make pottery, ever since I can remember. As a matter of fact, when I was three years old, my grandfather and my grandmother, not my mother's mother but her stepmother, and my mother and my dad all moved to Ohio for this reason, to make pottery and sell it up there in a park. They made their pottery, and it was put on display and sold to the public. And I lived up there for, I don't know, until I was four. Four or five years old, we'd be up there in the park selling pottery.

L: How about beads and other Indian things?

G: No, I don't know how to make beads or anything. Sure don't. But I know somebody that knows how to make pottery and I'm going to get them to teach me before I'm—before anything happens to them.

L: Who is this?

G: Martin Harris. He's my cousin and he makes pottery every summer and takes it to Cherokee and sells it.

L: Is that the only place he can sell it?

G: Yes.

L: Do you know where the Catawbas came from? The whole Indian Nation?

G: Well, I heard that they were run out of New York, and they came south and that the Catawbas and the Cherokee were part of the same Tribe and they split up. I don't know how true it is, but this is what I was told.

L: Someone told you this?

G: Yes, and I think that if you'd look in your history books, you'll probably find that it's true.

L: Did you teach your children about the Catawbas?

G: Well, they hear me talk and I imagine they know what I'm talking about, so. They've learned a lot in school though, they study about the Indians all the time.

L: Have you ever went out of your way, I mean, to sit them down and tell them stories, just chat with them.

G: No because I don't really know any stories about the Indians to tell 'em. The only thing I know is, you know, about how I grew up and things like that.

L: Do you think it's important to carry on the Catawba tradition?

G: Well, I think it should've—it was, but there's no tradition now to carry on because they just let it all be lost. So, there's nothing really to carry on now. I mean they don't make anything, a few of them make pottery, I have an aunt that makes pottery also, and she sells hers, but—

L: What is her name, please?

G: Her last name is Sanders.

L: It's not Idle Sanders's wife?

- G: Yes. Idle Sanders's name wife. What is her first name?
- L: I don't know, Isabelle couldn't think of it either. [Laughter]
- G: I can't think of it right off.
- L: Why did you think this came about? Why is there not a whole lot of history on the Catawbas to carry on this tradition?
- G: Well, I think it's laziness on the part of the some of these old Indians, myself. They should have been proud of their Indian heritage and really passed it on to their children and their grandchildren, but they just haven't. My little boy now, which you interviewed, Steve, he's really proud that he's Indian.
- L: I noticed that when we talked and the way he acts. Well, I'd like to get **back** now to high school. Did you go to high school?
- G: I started high school in Rock Hill, Rock Hill High School, and I dropped out. I told my parents that if they'd let me go to school in Cherokee, North Carolina, which is a boarding school, well, I would go back.
- L: What year did you drop out of high school?
- G: In the ninth. So, they let me go. I went ... and my brother and my sister went.
- L: Who ran this school?
- G: It was run by the government.
- L: And it was on the Cherokee reservation?
- G: Right. Mmhm, up in the mountains.
- L: Is the school still there?
- G: There's a school there but it's not a boarding school anymore. It's not like it was when I was going to school there because I went back about six—well, I was

through there about six years ago, no it wasn't six years ago either, it was three years ago and they have a new school and everything, they don't have a boarding school. As a matter of fact, the football player I used to date is a schoolteacher there now.

L: What was the name of the school when you went?

G: It was just Cherokee School, is all that I can remember.

L: What was taught at the school?

G: Well, just everything, you know. Geometry, chemistry, biology, English, math, reading, and all. Basket weaving and printing, you could make your own design and silk screen, make draperies, and make beads and stuff like that.

L: Who were the teachers? Were they White?

G: A few of them were, well the biggest majority of them were, we had a few of the Indian boys that had graduated and gone away to school and come back and were teachers there.

L: But the others were White?

G: Yes.

L: How many students went there? Approximately.

G: I would say, around five hundred altogether. They all weren't boarding school kids though, part of them were day school children that lived around the area, went home at night. They had a girl's dormitory and a boy's dormitory. That's where the boarding school children lived and we had our own laundry and our own dining room and we worked in the laundry and kitchen, you know, we took turns. And the sewing room and everything.

- L: What age were all these students? Were they various different ages?
- G: They had first grade on up. They had little children that would come in and they were little, tiny things that would be in first grade, and they would get so homesick, they would be from all over Florida and all over.
- L: What was the oldest some of the students were?
- G: Nineteen and twenty, I remember some twelfth-grade girls were that were real good friends of mine.
- L: This school ran through one to twelfth grade.
- G: Yes.
- L: Well, what different Tribes came there?
- G: Seminole, Choctaw, Catawba, and the Cherokee, Sioux, and Blackfoot, and I just can't remember all the rest of them.
- L: Would you say this was a real good school? Education-wise, academically?
- G: Yes, it was in my opinion, because they had everything that you could ask for. They had sports, they had a basketball, and in the summertime the girls had a drill team, and when the fair would come, they would get to perform in the fair, and everything, which I was in the drill team, and I belonged to the cheerleaders and we got to go to all the games.
- L: This school, did it stress the Indian heritage?
- G: Yes, it sure did.
- L: Anything stick out in your mind about the heritage, or you know, they'd be trying to teach you to be proud?

G: Well, the things that I really enjoyed up there was going to weaving school, and they taught you to weave your own cloth. And if you wanted to you could weave enough cloth to make you a dress, or make you a skirt, whatever you wanted to. And this wasn't made out of real fine cloth like they make now, it was made out of a heavier cloth, and the designs they would put on it was just beautiful, and I wish I could do that now, I really do.

L: You think this helped you be proud of yourself, as a person that was Indian.

G: Oh, I think so.

L: What could you do when you finished the school, as far as work or getting out into the business world.

G: Well, you could do anything you really set your mind to, I mean you had to have the ambition to do it though, when you were in high school, you could take typing, or chemistry, you could be a doctor if you really wanted to or lawyer, schoolteacher, anything cause you could get those things in school there, and just go on to college. As a matter of fact, we had some, a cousin of mine that was there and he went to college in North Carolina, in [inaudible 28:00]

[Break in recording]

L: How long did you go to the Cherokee school?

G: Well, I only went there a year.

L: When was this?

G: When I went to school there, I took ninth and tenth grade subjects, and so I must have been fifteen, yeah, fifteen years of age.

L: What other training have you had? Have you had any other schooling besides it?

G: I started at the beauty school, and I dropped out to move back to Rock Hill and I haven't gotten back in yet, I want to get back in and get my license.

L: You fix hair now, don't you? Can't you fix hair?

G: Yeah, I can fix hair, it's—you just have to have a license to operate though. But I can fix hair about as good as some of these hairdressers. I went to conventions all the time and picked up a lot that you know, people don't go that—they don't go to these conventions, well you don't learn anything, and I went to them for years before I even started beauty school. When I started beauty school, I knew a lot more than the average person. I managed a wig shop for about six months and that helped me too.

L: Do you plan to get your license?

G: I want to try and get them, I want to try and go back to school this year.

L: What could prevent you from getting it?

G: Right now, the only thing would be money. I have to pay my tuition.

L: The reason I asked that is I've seen some of the work you've done, and you know, I agree with you it's as good or better than anyone that is licensed. That's the only reason I asked that question. What did you do after you finished all your schooling? Were you married at this time when you were going to school, to beauty school?

G: No, I wasn't married. I had gotten a divorce in [19]64, and I remarried in [19]67, which it didn't work, so I came home. I started the beauty school through **Manpower**. I don't know if you've heard of Manpower or not.

L: What is that?

G: It's a training program they have at the employment office, and if you're the head of the household and if you qualify for their program, they'll pay your tuition and pay you while you're going to school. Well, I went to school, I started to school and I had the two small children with me, the two oldest boys live with their dad in Alabama and I was getting sixty dollars a week to go to school but it cost so much to live until I just couldn't make it so I talked to my dad, he was here in South Carolina, I was in Michigan, and he persuaded me to send Kim and Steve to Michigan so I could finish school. So, I sent them to Michigan in March of [19]69 and in April of [19]69 I'd never been away from them on holidays, so I got so lonesome Easter I jumped in my car and drove here. So, I went back up there, and went back to school for another month and I just couldn't stay away from them so I—and my dad was old too and I knew he wasn't going to live to much longer, and I wanted to come home and be with my family, so I came here hoping to get back in school, and I just haven't been able to get back in school yet.

L: Before you were married, how old were you when you left the reservation?

G: When we left the old reservation, I was about eleven or twelve years old, I don't remember which now.

L: And you were still going to school?

G: Yes, uh-huh.

L: Well, after you went to the Cherokee School, where did you go then? Did you go back to the reservation?

G: Yes, I came back to the new part of the reservation where my mother and dad was living, you know, where we had built the house. I came back there, and I was married when I was seventeen, and I moved to Michigan when I was—had just turned eighteen.

L: Did you ever work any?

G: No.

L: Had a public job after you—

G: Before I was married, no, but after I was married I did.

L: How old were you when you started dating?

G: About sixteen.

L: Did you date mostly White guys, or Indian?

G: The reason I didn't date any Indians is because they were all related to me.

[Laughter]

L: Who was your husband—first husband?

G: **Dewey Botterford.**

L: Was he White or Indian?

G: He was White.

L: Did y'all have any children?

G: Two. Two boys.

L: That's the two oldest ones?

G: Two oldest ones.

L: Was his family prejudiced against you because you were an Indian?

G: I don't really know his mother and father that well, I just met them a few times, but they were always nice to me.

L: Why did you not marry an Indian? Any special reason?

G: Well, like I said they were all so close and they were all related, we just didn't, very few of them when I was growing up married each other.

L: Was this a good marriage?

G: No, not really because I was too young.

L: And you said earlier it ended in divorce.

G: Right.

L: Where did y'all live?

G: We lived for a while in Rock Hill and then we moved to Michigan.

L: How long were you in Michigan?

G: Well, I stayed in Michigan for seventeen years.

L: Were the people there prejudiced against you because you were an Indian?

G: Not as much as they were here. Not near as much as they were. I guess it's because it was a bigger town and everything and I got along with people there a lot better than I did here, but I had a very bad inferiority complex built up by then, so I just naturally felt like people didn't like me because I was Indian, I still have that complex, it's not as bad as it was but it's still there.

L: What type of work did you do when you were married? Did you have any public jobs?

G: I worked in a bowling alley, in their snack bar for a while.

L: This is all in Michigan?

G: In Michigan.

L: You said you remarried, who was your second husband?

G: What was that again?

L: Who was your second husband?

G: [Pauses to speak to child]

L: Who was your second husband.

G: George Garland.

L: Was he White?

U: Let me in, I got to come in.

[Break in recording]

L: You got two children under your second husband?

G: Yes.

L: Where did y'all live at?

G: In Michigan.

L: You met him in Michigan?

G: Yes, and he's one quarter Cherokee.

L: Was his family prejudiced?

G: No, because see his family was raised right at the bottom of the mountains in Tennessee.

L: Well, did the fact that you were an Indian have anything at all to do with, maybe the reason these two marriages failed.

G: No, no they didn't.

L: Your children, are they dark-skinned or light-skinned?

G: Steve is. He's dark, he's got black hair, and dark brown eyes. Kim, she's fair with freckles and brown hair.

L: Your children go to school now?

G: Yes.

L: You encourage them to go to school?

G: Well, I wouldn't let them do anything else.

L: You feel education is important?

G: I feel like an education is one of the most important things that you can get, and I'm really sorry that I didn't get mine.

L: Well, do you think your children have the chance and the opportunities there for them to get the education they need?

G: Yes. I really do.

L: Do you feel like you had lots of opportunities to get an education?

G: I had the opportunity but not as much as they do, which I didn't take advantage of.

L: Do you feel most of the Catawba Indians had a chance to get an education?

G: No, not really because they just weren't treated right. They still feel like they aren't treated fair.

L: Would you like to tell us why you feel the Catawbas were not like the Cherokees in the sense that the Cherokees have built up all this booming tourist trade and the Catawba Indians, except for selling a little bit of pottery now, they don't sell anything.

G: One of the reasons I think, and this is just my opinion now, is that around Rock Hill, which is, you know, the Catawba reservation is right out of Rock Hill, there's so many cotton mills and so much work for the Indians that they can get work and earn money to make their living and they just didn't feel that they had a need to do this. The Cherokee Indians, up there there's no way of earning a living at all. If you don't do something like this you just don't earn a living because, I always said I would love to live in Cherokee if there was some way of earning a living other than making stuff like this and selling it but there isn't. There's no way at all to survive if you don't do this.

L: I talked to your brother Howard, and he was telling about going to Ohio and making pottery and living in a teepee. Did you go with the family?

G: Yes, uh-huh.

L: And did you live in a teepee?

G: We lived up there and they had them built up there for us, and this was for the tourists, you know, and we had log cabins that we stayed in at night, but we stayed in these during the day, it was more for show. It was really something. I was real small.

L: Do you think the Catawba Indian as a whole, they had good medical and dentist facilities?

G: Yeah, they were treated right by the doctors and everything. They had good medical care.

L: What type of work did most of the Indians do?

G: Most of them worked in the cotton mills and did **carpenter** work, things like that, of that nature.

L: Did very many of them farm?

G: There was some of them that farmed but I don't think any of them did it just for a living, I think they had other jobs too.

L: Did the government help the needy families, maybe those that were unable to work or those with small children?

G: Well, the government helped some, I don't know how much because my dad and my mother worked, and I never really knew how much they helped the others.

L: When they divided up the reservation, how did they go about this?

G: I don't really know how they went about it because I was in Michigan, living in Michigan at the time, and all I know is that my mother sent me a letter stating that the government had—that they were dividing up the property [inaudible 40:37] you could either get six acres of ground or six hundred dollars. So, I took the property at first, and I later on sold it because I said I would never live in South Carolina again, so—I wish I hadn't sold it though.

L: Why did you say you'd never live in South Carolina?

G: Well, I don't like the climate. [Laughter] I just lived in Michigan for so long I guess it just really go to be like home.

L: Nothing prejudicing you?

G: No, I don't really have anything against South Carolina except that there's really nothing around here to do. I mean I've gotten used to bowling and golfing and

things like that, boating, you know. Things like that that they don't have around here. So, I just—and skiing, oh I miss my skiing!

L: Well, for sure there's won't be very much around here. How do you think the government could have helped the Indians in the long run, such as being better educated and prepared to have skills and jobs and homes?

G: I don't think the government offered to send the Indians to school. As a matter of fact, a lot of them did go and take up trades like beauty college, I know my mother wrote to me and told me I could go to beauty college free of charge, which I couldn't do because my children were small and I had nobody to take care of them, but the people didn't take advantage of it, so really you can't blame the government for that. I mean, if the people were just too lazy and wouldn't take advantage of it.

L: How do you feel that the relationship between the Whites and Blacks, I mean between the Indians and the Whites are now as compared to when you were growing up?

G: Well, it's a lot different because the children that are growing up now that are, say, the age I was when I had to get out and go to public school, the biggest majority of them don't even look Indian. There's so many of them that are just half Indian or not even half Indian, until they don't even have any problems like we did. The colored people are treated so much better than we were when we were growing up. Right now, they get a lot more than we did.

L: Did any of the Catawba Indians intermarry with the Black people?

G: No.

L: They ever date?

G: Not that I know of.

L: Do you have any resentment against the White people?

G: Well, I can't say that I really have any resentment, but I just know that things could have been better for us if we had been treated different when we were growing up, but I don't hold any resentment because we're not supposed to hate people, we're supposed to love everybody.

L: Do you feel like most people that I've interviewed, the Catawba people, do you feel like they would actually tell me how they felt deep down inside, such as a question like resentment?

G: I don't know Jerry, whether they would or not, but I know, I mean I'm telling you the truth when I say I don't hold any resentment because I'm just not like that.

L: Do you think the Whites have treated you pretty badly over the years?

[Break in recording]

L: Do you feel the Whites have personally treated you badly?

G: Well, when I was growing up, they did, but right now they treat me just like I was, you know, anyone else.

L: Do you ever get any sneers or stares or?

G: Yeah, a few but I don't let them bother me anymore.

L: How about the children, are they mistreated?

G: No, no they aren't.

L: They don't have any troubles at school or?

G: No, they don't have any trouble at school.

L: Do you feel superior or inferior to a White people?

G: Well, I used to feel inferior, but this was when I was a child, but now I don't because I know that if the Indians hadn't been here that the White people wouldn't even be here. If it wasn't for the Indians, there would be no Whites at all.

L: Do you feel superior or inferior to the Black people?

G: I feel superior to the colored people, I think we all do to a certain extent, I mean they're human just like we are but right now they're just asking too much.

L: What do you think could be done to rectify this prejudice against the Indian people by the Whites?

G: I really don't know that they could really do anything now cause the damage has already been done to the people, back when I was growing up, so, I don't know of anything that could—

L: Do you feel like if they would just change, maybe their ways now, or in the way they act, that would be worth some of the troubles you've been through?

G: Yeah, well they have changed, because I think when they were—when they were children too, they only heard remarks at home which they used when they got away from home.

L: Are you registered to vote?

G: Yes.

L: You do vote in—are you actively involved in the politics besides voting?

G: No.

L: Are you active in the church work?

G: Well, I try to be, I do all I can.

L: Are you proud of being an Indian?

G: Yes.

L: Have you ever been really proud at any certain time in your life of being an Indian.

G: Well, I guess I just, all the time. Especially when the Indians came to the mall out there and danced and everything, from Cherokee, and everybody thought that we—especially Steve now with his long hair, they thought he was part of the group that was dancing.

L: Have you ever been ashamed of being an Indian?

G: When I was growing up, I was. I think it was because of the way I was treated though.

L: Who would you say, in your opinion, was the greatest Indian that ever lived?

G: Well, one that I know, that I met—

L: One that you've heard about, read about—

G: Nobody that I've—well, I couldn't really tell you, I don't know. I think Chief Blue was really great.

L: That seems to be a local favorite, even the White people liked him.

G: Well, my grandfather was too but, that's kind of being prejudiced, but Chief Blue was really great.

L: You ever find yourself pulling for the Indians in the movies?

G: Yeah, once in a while. [Laughter]

L: Who did you think was the greatest White person, or the greatest **position**?

G: I don't know. I can tell you another Indian that I think is really great too. That's Buck George, he's my cousin. He's my first cousin and he played four years of college football for Clemson. He would've played for the Washington Redskins, but he hurt his knee, and he told them—they told him, rather, the doctors did, if he ever hurt it again, he'd never walk so he had to quit, and he would've gone on and been a great football player.

L: Yeah, all the people around here have heard of Buck George, and I hope to interview him if I can ever get an appointment with him or see him and ask him about it. Well, I guess we'll close now, and I appreciate you taking time out, I know you've been real busy, and I do appreciate it a lot and I'm sure it'll be a lot of help.

G: Well, I was glad to do it, I have been busy helping the church but I'm glad to do that too.

L: Well, thank you very much.

G: You're welcome.

[End of interview]

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