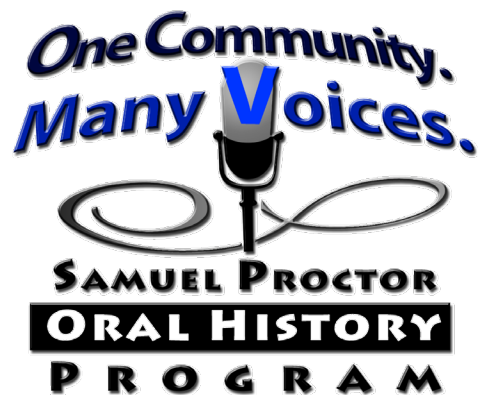


Elaine George

**Southeastern Indian Oral History Project (SIOHP)
CAT-041**

Interview by:

**Jerry Lee
August 8, 1972**



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CAT 041 Elaine George
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44 minutes | 30 pages

Abstract: Elaine George begins her interview by discussing her parents and childhood home in Rock Hill. She talks at length about her Aunt Beulah who was a nurse and her father who worked in textiles. George talks about her time in school, since she graduated from high school unlike several other Catawba students in her age group. Her brother Buck George was a well-known football player who nearly went professional before an injury. She discusses the complicated land politics on the reservation and how she felt about the tribe being disbanded. George then talks about her complicated opinions about Black people, government support projects, and protests. Then, she discusses the Cherokee Nation at length as well as the complicated relationship Indigenous people as a whole have with White people and the federal government. She ends by talking about her father who was the only Methodist person on the old reservation, which is predominantly Mormon.

Keywords: [Catawba Nation; Evans McClure "Buck" George Jr.; South Carolina--Rock Hill; Education; Indian reservations]

P R O G R A M
University of Florida

CAT 041

Interviewee: Elaine George

Interviewer: Jerry Lee

Date of Interview: August 8, 1972

L: Jerry Lee and I'm doing an interview with Elaine George who is a Catawba Indian. The date is August 8, 1972, and this is part of the oral history interview for the University of Florida history department. Ms. George, where are we at right now?

G: Rock Hill. 1 Barrel Street.

L: It's inside the city limits?

G: Yes.

L: What part Indian are you?

G: I don't really know.

L: You very much Indian?

G: My daddy was an Indian, but I don't know how much I am.

L: Do you know what part Indian your father was?

G: No.

L: But you do admit to being a Catawba Indian? [Laughter]

G: Yes.

L: Who were your parents?

G: Phoebe and Evans George.

L: Do you remember your grandparents?

G: Yes, sir. I remember my grandfather, I don't my grandmother. His name was Johnny George and hers was Hattie.

L: What year were you born in?

G: 1936.

L: And how old are you?

G: I'm thirty-six.

L: Do you have any children?

G: Yeah, two.

L: What are their names?

G: Jerry Lee and Mary Frances.

L: Are you married now?

G: No.

L: Have you always lived 'round here?

G: Yes.

L: Have you ever lived on the reservation?

G: Well, we lived on what they called the new part for nine years and then we sold our—daddy moved back to Barrel Street.

L: Whereabouts did you live on the new reservation?

G: On the Freedom Track.

L: Did y'all own y'all's home there?

G: Yes.

L: What kind of home did you have there?

G: We had a shell home built and then we had it fixed different stuff on the inside just on the outside fixed.

L: This is when you was living at home?

G: Mhm.

L: About what year was this?

G: From 1963 until two months ago.

L: What about before then?

G: I lived right here at number one Barrel, before then.

L: You lived here all your life?

G: Mmhm.

L: Who do you live with here?

G: My mother and a daughter and her two children.

L: Did your father live on the reservation?

G: When he was a small boy, he lived down on the old reservation some.

L: Did you ever hear him tell about how the conditions were or what kind of home he was raised up in?

G: I heard him say things, yeah. He lived down there until he was about five or six years old and then he went to Cherokee, North Carolina. And he went to school up there in Cherokee and when he finished high school, he went to what they call Haskell University I think it was.

L: Haskell?

G: Mmhm, it was a school for Indian boys. He and his sister left Rock Hill and went up there.

L: What was his sister's name?

G: Beulah.

L: What did they study at this Haskell University?

G: She studied nursing and daddy had textiles.

L: Did she go on to be a nurse?

G: Yeah. She nursed for a while.

L: And did your father get a pretty good job after he—?

G: Yes, he had a real good job.

L: What kind of job did he have?

G: Well, he worked at the industrial mill for a long time as a supervisor. He worked in the card room, and then he went back, he was a general overhauler. That's the type of work he liked to do.

L: Did your father ever—your father was Indian?

G: Uh-huh.

L: Did he ever get any criticism or discriminated against because he was an Indian? In any of these jobs, did he ever have trouble with the people he worked with?

G: Not that I know of.

L: Where did you go to school?

G: I went to Northside Elementary School and then I went to Rock Hill High School.

L: You're not very dark complexioned. Could people tell you're an Indian just by looking at you?

G: They always say it. [Laughter]

L: [Laughter] Did you ever have any trouble in school?

G: I didn't.

L: Did anyone else? Any of the other Indian kids?

G: Not that I know of.

L: About how many Indian children went to Northside when you went?

G: The Blues, and me, and **Flowers**. That three families, I think it was.

L: Was this Bobby Blue and Priscilla?

G: Bobby ... Uh-huh.

L: Did they ever have any trouble at school? Get in fights and things?

G: Well, we all did that. [Laughter]

L: But not because of—

G: No, we're just mean. [Laughter]

L: And where'd you go to school after Northside?

G: Rock Hill High.

L: Did you graduate from Rock Hill?

G: Yes, 1955.

L: Were there a lot of Indian children there in [19]55?

G: I believe there was two of us that graduated. Me and Hubert **Plower**, I think it was.

L: Where is Hubert **Plower** now?

G: He's in service I believe. I think he is anyway.

L: Making a career of it?

G: I'm not sure about him but I think he's in service.

L: You know, I graduated in [19]60 and there were—well, I don't know how many graduated with me—but there were some the year before and the year after.

Jerry Beck and Roddie Brown and Lottie Williams were there at that time. What kind of hobbies or sports are you interested in?

G: I really don't have time for any since I work.

L: Where do you work?

G: The **Hosiery** Mill.

L: What do you do at the **Hosiery** Mill?

G: I work in the shipping department.

L: Do you have a pretty good job?

G: It's all right. It doesn't pay much but it's all right. [Laughter]

L: Do you remember your father or your grandfather or any of 'em telling you about any of the Indian heritage such as little stories or poems or songs like where the Indian came from or ...?

G: No, I don't remember any of that.

L: Where did the Catawbias come from? Do you know?

G: [Laughter] I don't know that either.

L: You know some of 'em say they thought they were branches of Cherokee and some of 'em say—

G: Well, I've heard people say, but I really don't know.

L: Did you have a chance to go on to college after you graduated from high school?

G: I could have but I just went on to work. My daddy **almost** sent me, but I just went on to work.

L: Do you have any kind of Indian decorations or Indian things in your home?

G: I think they got some—two little pottery things 'round here.

L: And that's the extent of it? How do you feel about births and deaths as far as you being Indian? Do you have any kind of special ceremonies you go through or any special sayings or superstitions?

G: No, I don't.

L: Or just go to the hospital and the baby is born and everyone's happy and nothing related to the Indians? How about your burials? Do the Indians have any special way of being buried now?

G: No, not that I know of.

L: Do you feel like you have anything in common with the other Indians, other than the Catawbas?

G: Do you mean the schooling? Is that what you mean, the schooling?

L: No, just like the Cherokee. Would you feel closer to a Cherokee than you would to, say, a White person?

G: Not necessarily because I've been raised around White **ones**.

L: Do you ever read or study about the Catawba Indians?

G: I did when I was in school.

L: What did you study?

G: We studied the history of 'em. Then my daddy's granddaddy Billy George was supposed to been workin' for the Confederate when they had the Confederate War. They have a statue in Fort Mill for the runners who would carry messages down. Well, I learned about that. That's mostly just the point that the Catawbas were here and all, and they almost died out one time because—I think it was the flu they had or something. They almost died out.

L: And your grandpa then was a runner?

G: Billy George. That was my grandfather.

L: Well do you feel like the Indians today have a good chance at getting a good education and getting a good job?

G: If they want it.

L: It's there if they feel like—

G: If they want it.

L: How 'bout in earlier times when you was a kid or even your parents. Did they have an equal chance at getting an education?

G: Well, I don't think they did back then because a lot of people didn't want the Indians to be next to the Whites back then.

L: And they were restricted to the reservation?

G: Uh-huh.

L: Have you ever heard your father say anything about not being able to go to a restroom or a certain school or anything because he was an Indian?

G: Not my father. I've heard him tell—the Whites not wanting the Indian children to go to school around, mixed in with them. They didn't want any of the Indians to go, because he went to an Indian school. But the one reason my mother wanted Buck to go to school in South Carolina was because they never had wanted Indians to mix in with the Whites. He was planning on going to Tennessee, and momma wanted him to go to school in South Carolina.

L: Who was your brother?

G: Buck.

L: Buck George?

G: Uh-huh.

L: And what school did he go to?

G: Clemson.

L: And how did he afford to go to Clemson?

G: He won a football scholarship.

L: Did he win any other honors as far as playing football?

G: Well, he was in track in high school, and he was good at that. He set a record with a—I think it was the javelin.

L: He still holds that record?

G: I'm not sure.

L: Well, you left out him being All-American. I figured you would tell us that.

G: Yeah, he was an All-American. He signed up with the Washington Redskins and he was gonna play with them, but he got a hurt knee in school and there was a chance he could play, and his knee could be hurt worse so he wouldn't do it.

L: Was he proud to be an Indian?

G: Yes, he is.

L: You being his sister, I know you were proud, but how about the other Indians?

The children and all, could they look to him and say, "There's one of our own kind and look how good he's doing"?

G: I think they did a lot of that.

L: I know that a lot of them still talk about him today and all remember Buck George. Will you teach your children what you know about the Catawba Indians?

G: Yes, I teach all my children they're Indians.

L: Have you ever wished that you knew more about the Catawba Indians?

G: Yes.

L: Do you feel like it's too late now to find out more and learn things?

G: Yes, because nobody knows really what all happened. All the customs they had and how they danced and talked and everything, **ain't nobody** write down that.

L: Did you ever attempt to make pottery or beads?

G: No.

L: Did any of your brother or sisters try?

G: No.

L: How 'bout your early life? Did you receive good medical and dental care?

G: They had an Indian doctor here, it was Dr. Blackman, and he was the one that handled the Indians. And after he retired, Dr. Patton took over the Indians and that went on until July of 1960. And as far as dental work was done, my mother and daddy paid for ours. I don't know about the rest of 'em, but my mother and daddy always paid for ours.

L: Did they have a regular dentist that the Indians could go to?

G: Not that I know of.

L: Well, how did you go about seeing Dr. Patton? Did you just call him or go see him in his office?

G: Well, back then you just went up there and he just took you straight on [inaudible 13:36] I think that the government handled all that. When we were small, we got some kind of checks or something. I don't know exactly how that was, she could tell you all that [inaudible 13:51] But they paid for our schoolbooks and things when were small.

L: They usually paid for things when you went to White schools even when you lived in Rock Hill?

G: I believe that's right.

L: What year did the Tribe break up?

G: It finished up July of 1960, matter of fact.

L: What happened to the Tribe?

G: They voted to take—from the federal government—to take land or money. Some took land and some took money.

L: To just disband the Tribe?

G: Mmhm.

L: Well, how much land or money were they offering?

G: Well, if you took land, it had to be divided out in equal shares, and the ones that took money, supposed to be the money was equal to the value of the land. So, I got two and four-tenth acres and one lot and I had one child that was born before July [19]60 and that made me get two shares of land and the other one was three and nine-tenths.

L: Do you still have this land?

G: I gave my brother the one that's three and nine-tenths because he didn't get a share of the land. Daddy's was living with him when they were together. And I gave him my other land and the other one, I sold it about three months ago.

L: And this land's located on the new reservation?

G: Mmhm, one's on the Springsteen Track and the other one's on the Freedom Track.

L: Do you think this was a good idea for the Tribe to break up like this? Or to accept money or land?

G: Well, it helped some of them get a start where they didn't have a start. You know, helped them get home. Some of them done away with it, just threw it away.

Down on the old reservation, all you can do is just go down there and live. You can't buy a home on installment because it belongs to the state. If you had money to pay cash for it, you can go down there and put it, but you couldn't resell it or anything because that's the state.

L: You'd just have to sell it to another Indian?

G: That's right.

L: Can anybody that's an Indian go on to the old reservation and live?

G: Yes.

L: What about the medical attention and schooling that was lost when the Tribe was disbanded?

G: Well, a lot of 'em went to the doctor and got more medical care than they do now, I believe. I don't know for sure, but it seems like they went in for a lot more than they would go now.

L: Is there a Chief now?

G: The last one that I know of was the Sanders.

L: Albert Sanders, Senior. Is he still considered Chief?

G: By some of 'em I think they do.

L: What religion are you?

G: I'm a Methodist.

L: Where do you go to church?

G: Bethel Methodist.

L: Do you feel like the Indians have been discriminated upon by the White people?

G: Yes, some of 'em do.

L: How is this done?

G: Well, some of 'em, they just don't want their children to mix in with the Indians. I feel like the Indians were discriminated just as like the colored people were. I feel like that. And they're not now because it's all equal but a while back they were.

Some of 'em don't try to better themselves but some of 'em do.

L: Have you ever been discriminated upon?

G: No, not me.

L: No one's ever objected to their kids playing with you?

G: Not that I know of.

L: How about any of the other Indian children about your age? Do you ever remember of any incidence for them?

G: No, I don't.

L: Do the Indians mix with the Black people?

G: I've never seen one, you know, mixed in, I've never seen ...

L: You've never heard of one marrying a—

G: No.

L: Do you feel sympathy for the Black people because they're a minority group too? I mean a lot of the privileges that they didn't have, and some of the Indians didn't have for a while.

G: Mhm. I sure do.

L: Do you feel, well, how much sympathy do you feel for Blacks?

G: Not a whole lot, because I think they take advantage of what they're getting now, a whole lot of 'em do.

L: Well, on the other hand some of the gains they are making, you're glad to see 'em because maybe you think they are due it like the Indians?

G: Yes.

L: Do you feel like the government is perhaps now going a little overboard to help the Blacks so much when a lot of the Indians have been neglected?

G: I sure do, they oughta go back and help the Indians.

L: How could they help the Indians?

G: I don't know how they could do it. They could give 'em a better school. I mean, of course now they have schools they could go to, but I think they could've helped 'em a lot more than they did.

L: Did you remember any of the Chiefs?

G: Yeah. Chief Blue, I remember him, and my cousin was a Chief, Ethan George. Idle Sanders was at one time I believe it was, and Albert Sanders.

L: Did these men have a lot of power?

G: [Laughter] I don't think they did.

L: Or were they just more of less respected?

G: It was just the name they got to be elected Chief, I think.

L: You said electing, how did they go about electing the Chief?

G: Now I'm not sure I remember it right [inaudible 20:35] I think it was.

L: Were the women allowed to vote?

G: When they had the meetings, they voted together. I believe that's right, now.

L: One question I neglected to ask you earlier: when the women were having their babies and all, did they have regular doctors like Dr. Patton and **some of them** you mentioned, or did they use like granny women or midwives? Did they have midwives?

G: I don't know about the older ones. My mother's children were born at home. All but one. She had five and the last one was born at the hospital, the rest of us were born at home.

L: Did y'all have a doctor?

G: Yes, sir, she had Dr. Bundy and Dr. Blackman, I think. Now me and my sister, we had ours at the hospital. We had doctors.

L: Do you feel like the Indian tradition is important?

G: Yes, I think everybody should know about 'em. It should be carried on, you know.

L: In your opinion, what's gonna happen to the Catawba Indians?

G: It's gonna fade away.

L: Why is this?

G: Because they don't know anything of what happened long years ago and all the customs, what they had down there, and they continuously marry and they all mix—marrying Whites and so eventually there won't be any Indians left. I mean, there might be some trace of the blood in 'em but there won't be hardly any left.

L: Is there any way to avoid this?

G: [Laughter] Unless they keep marrying back to the Indians, but they still—they're just gonna have White blood there because there're not any down there that have White blood in 'em.

L: Well do you see any possibility of the Tribe reuniting? By this I mean, go together and elect a Chief and have a council and try to use all the people for political power such as voting or getting some kind of help for the elderly or something like this.

G: No, I don't. Last time I was at a meeting was when they dissolved the reservation and all they do was argue. [Laughter]

L: Who was arguing?

G: [Laughter] Everybody.

L: It's hard to make sense of what was going on?

G: That's right.

L: Are you registered to vote?

G: Yes, I am.

L: Do you vote?

G: I did at the last election.

L: Do you feel like it does any good to vote?

G: I really don't know. It seems like the one they want's going in anyway.

L: Do you think protests are valid like the Black people rioting and trying to get some rights or the Indians protesting?

G: It doesn't do any good. I think when they protest like that, they cause a lot of harm sometimes. When they get in a big crowd, there's things that go wrong that shouldn't.

L: Do they ever accomplish anything by this?

G: It seems like the Blacks have. [Laughter]

L: Why don't the Indians protest?

G: I don't really know.

L: Are there any Indian doctors or teachers or nurses or policemen here in Rock Hill?

G: There's not any doctors. Rachel Beck—she's not nursing in Rock Hill, she married **a Yates and then she started**, but she was a nurse. And I don't know of any teachers.

L: Who could the Indians go to if they needed some help? Is there anyone they can turn to as far as trying to get help, for, say, the elderly of the Indians?

G: I don't know of the write to that Indian—something out of Washington Daddy used to pay for by an Indian Bureau. **We had to pay for that**, Daddy used to get, unless they wrote to them, trying to get them to help us.

L: Is there an Indian agent now?

G: Not here in Rock Hill that I know of.

L: Was Rock Hill, Catawba Indians, are they recognized as a Tribe now by the Indian Bureau?

G: As far as I know they were until—I don't know though, since they dissolved it up [inaudible 25:26] I don't know, I reckon it's still called **an Indian**.

L: Were your parents very strict when you were growing up?

G: Not too strict, I don't think.

L: Are you strict on your children?

G: Not as strict as I should be.

L: Were your parents stricter on you than you are on your children?

G: Yes.

L: When you were growing up, do you remember playing any Indian games?

G: No. I don't remember playing any.

L: Did your parents encourage you to get all the education you could?

G: Yes, they did.

L: How did they do this?

G: They stressed **the most** the importance of education and they wanted us all to go on to college or take some kind of course after we got out of high school.

L: Did all your brothers and sister finish high school?

G: Yes.

L: How many brothers and sisters do you have?

G: I have two brothers and I have one sister, the other one died.

L: What are your brother's and sister's names?

G: Laverne and Buck is my brothers and Frances Davis is my sister.

L: They all still live here in Rock Hill?

G: Yes, sir.

L: Will you encourage your child or children to get an education?

G: Yes, I will.

L: Has it ever occurred to you, or have you ever thought about the reason, why the Cherokees have a big nation today and they sell this pottery and beads and have the teepees and all the tourist attraction and the Catawbias don't have this? You ever wondered why not?

G: Yes, I wonder a lot of the time why they have—they have that big school at Cherokee. They have a real nice school up there and they have the plays up there every year at **this** field, and you can go up there and buy pottery and some of it, it used to be from down here at the reservation. Ms. Sanders, I think it was. They don't seem to care down here in my opinion. I mean they could have done more if they wanted to.

L: Do you feel maybe in some instances they've been kind of lazy or—

G: They have. All of 'em.

L: You said they had a nice school in Cherokee, have you ever been to the school?

G: Yes, sir. I didn't go to school up there, but I visited the school and we went back up there a lot sometimes when my father died. He knew a lot of people up there.

L: Did any of the Catawba children go there for school?

G: Yes, Faye George went up there and I believe it was one of the Harris girls. They went up there about three or four years I think it was.

L: Did you have a desire to go?

G: No, I didn't.

L: You mentioned that perhaps some of the Indians are lazy. What would cause this? Do they just not care or is it maybe because of their education and they can't do?

G: I don't think some of 'em care too much and then they just didn't seem to care whether they got anything or not.

L: They just seem to be perfectly happy living the way that they are and with what they have?

G: I think they were.

L: You say that any of the Indians that want to better themselves, can?

G: Yes.

L: Do you think that your family, your immediate family, has kinda risen above most of the Indians? You know, in far as education and nice homes and getting along in the community.

G: I think our does. I don't think we're better than them, but I think we've come up a lot better than some of 'em have.

L: But the opportunity was there for them as well as you and your family. Do you know of any dope problems among the Indian children today?

G: No, not that I know of.

L: You've not heard it mentioned?

G: I haven't heard of any of them getting in trouble on account of that.

L: How 'bout as far as drinking goes?

G: Oh, they do that. A lot of 'em does.

L: Excessive drinking?

G: Well, I know a lot of 'em that drink. They shouldn't drink but I know a lot of 'em that do. They didn't drink their families [inaudible 30:14]

L: Well, I'm about ran out of questions. Got a lot of information here. Oh! When you go to the movies and you see a cowboy and Indian movie, do you ever pull for the Indians? Even though you know they're gonna get beat.

G: Well, I think there were Indians in a lot of the movies that were shown, they were mistreated real bad.

L: How was this?

G: Well, they were put off their own land and put on the reservation and they didn't have good food to eat, and it showed how Indian agency—the men would do, always treat them mean, it seemed like, in the movies. Do for the Whites—they'd think that the Indians were getting something that they weren't getting.

L: Well, do you feel like the White man has taken advantage of the Indians?

G: Yes.

L: How?

G: Well, they took the land to start off from. [Laughter]

L: Right.

G: And they pushed them back on a little piece of land like they got down here, what they call the old reservation. And all this land and stuff around here were theirs to start off with and they have anything to show for what was theirs.

L: That's a very valid point. Who in your opinion is the most famous Indian of the Catawbass?

G: I really don't know. I mean a lot of 'em look up to Chief Blue, but I don't think he'd done more than the rest of 'em in my opinion.

L: Does any of 'em do a lot for the Indians besides just being a figurehead, someone called "Chief"?

G: No, I don't think none of 'em did.

L: Were the Chiefs used to do what the White man told 'em to do? I mean, did the Chiefs have a lot of power or did the White man just more or less tell the Chiefs how things were gonna be?

- G: I don't think they had a lot of power. I really don't. Because all of 'em had to agree on what was done. I don't think the Chiefs had a whole lot of power or anything. I think it was more or less just a name of being Chief. That's the way I felt about it.
- L: Do any of the younger Indians today, your age and younger, do they feel like they've been mistreated by the White people?
- G: I don't know how the rest of 'em feel about anything. I don't think I've ever been mistreated myself or either my sisters or brothers. I don't know how they feel. I don't think Buck thinks he's been mistreated. I think he thinks the whole Catawba reservation has been tricked. But as far as personally ourself, I think we've been **equally right**.
- L: Is it too late now for the government to do anything to make up to the Indians for all the things that they maybe have or have not done to 'em?
- G: No, I don't think it's ever too late to do anything. I mean, they can help them a lot if they wanted to.
- L: How could they help them out?
- G: Well, the federal government's supposed to be settled up with 'em—there's nothing else they would do for 'em because they settled that up when they divided the reservation up. But the Indians could've **saved** their own selves, they could have had it done their own selves, got a good school down on there like the Cherokee did. They could've went into some sort of trade to build it up, maybe got something down there for the reservation back then if they wanted to. I don't think they would ever do it again **though. Not now.**

L: Well, what happens to most of the educated Catawba Indians? Do they come back to the Tribe over the years or do most of 'em move away or leave this part of the country? What does happen to the few that goes on to college?

G: Well, my brother's, he's back in Rock Hill. He works for Celanese. And my other brother, he has a real good job with American Telephone Telegraph. He's out of Charlotte now. He lives here in Rock Hill, but he goes to Atlanta and Marion, Georgia, and all of those places. Right now, he's going to school in Atlanta. He'll be finishing up this Friday. And he has an offer to go to Orlando, but I don't know if he'll take it or not. He has a real good job.

L: What does he do? Do you know?

G: He's a technician and they're wanting him to teach the course that he does up there at American Telephone Telegraph, but I don't know whether he's gonna stay up there or go on to Florida. I think he's gonna stay in Rock Hill though.

L: Would you like to see anything done such as a big landmark or a museum or something on the old reservation and what has remained of the Indian artifacts and heritage be assembled together?

G: Yes, I would.

L: What purpose would this have?

G: Well, it could show people about the Catawbas and maybe it would help them bring up their standards more too if they see something like that put down there.

L: Well, that's all the questions I have. Would you have anything you'd like to add? Or any statement about the Indians or your life or anything you can remember?

G: I can't remember as far as me myself being done anything to or discriminated against or anything, but I can remember my father telling that when they were little, they didn't have a chance, you know, to go to school like the rest of 'em because they were on the reservation. They could've went to reservation school and he left Rock Hill with his sister and went up to Cherokee because his father didn't look after him. He didn't provide for 'em, and his mother was dead. And so, he went to Cherokee to get his education. And after that, he left and went to what they called Haskell. It's in Kansas. And he finished up—

L: How do you spell that?

G: I don't know.

L: It's just "Haskell"?

G: I swear. Yeah.

L: Well, they're gonna have a problem unless they heard of it when they're doing the tape. They can look it up then I guess.

G: Well, that's when he went to school at and then after he left, he came back to Rock Hill, and he went to work down here at J. P. Stevens Industrial Plant. And he worked hisself up and he took night course too on textiles at home, and he was a supervisor for a good many years, and then he left and went to Clover and worked over there fifteen months, but he wasn't satisfied and he came back here and went back to work down here. And he didn't want to see the reservation divided up when it was divided up. But after they voted to divide it up, you know, settled up with 'em, he took land. And the only reason we sold the land and moved back, we owned this house already and it was paid for and so there was

nobody be at home but me and mother, and we don't like to live out in the country just me and her.

L: Right.

G: We would've never sold it otherwise. And I had offer one right after other to buy the land that I had, but I wouldn't. In order to keep the land, I gave it to my brother, who is Laverne. He plans on building down there, and if he was to be transferred somewhere else, he would give it back to my other brother to keep it, you know, from being sold. Buck has a good bit of land. He still has all of his and he—I don't know whether **the building or not he had planned on it, before going to college**. But now they gotta wait until she gets out of college before they do anything.

L: Why did your father happen to go all the way up to Haskell University?

G: I don't know why he went unless I think that was as far as you can go in Cherokee, he went as far as you can go up there back then. I believe that's what he told me went as long as he could go up there and then he went over there to finish up his education.

L: Well, who paid for him to go to Cherokee?

G: You mean who paid for his education? The only thing I know is that my Aunt Beulah took him there. They went up there and he lived with a White lady right out from Cherokee and helped her there and went to school in Cherokee. 'Cause they didn't have any parents to look after him. My grandfather, he drank, that's all I ever heard him do was drank. And they just left home and went up there to stay.

L: And he worked for his room and board there?

G: He worked to stay with a White lady. I can't exactly remember her name, but we went back and visited the lady after I was born. I remember going up there to see her a lot in the summertime. We would always go to Cherokee in the summertime after we all got **sunshine**, we would go up there.

L: Did he pay his own way when he went off to Haskell University?

G: No, it was an Indian school too.

L: And because he was Indian school he was allowed to go?

G: Mmhm. Now my Aunt Beulah, when she left, she went to a different school and took nursing and when she left there, she went on to Iowa to live. She nursed up there and then she ... right before she died, she had been working in a Catholic mission in Winnipeg, Nebraska. And she had done that type of work most of her life.

L: Have any other comments or things you would like to say? Well, I appreciate you very much and I told you what this was going for and then serious people will have a chance to look at it and get your opinion and it is your opinion and it will always be there. Historians can use it in any way.

G: Mmhm.

L: We'll close now. I appreciate you very much for taking your time out of for this tape.

[Break in recording]

L: You were telling me about your father?

G: Yes. I don't know of any of the rest of 'em that belonged to another religion except my father, now he was Methodist. And he went to—we visited the

Mormon church a lot when we were little and he would go there once in a while, but he didn't go often like he should and he got sick one time, real sick. My daughter, Jerry Lee, she had been going to the Methodist church over here and she told our pastor that my daddy was in the hospital and so he went up and visited with him. And 'til that time, Daddy hadn't been goin' back to the Mormon church. And Daddy told our preacher that he would visit the church over when he got out of the hospital. And the first Sunday he was out of the hospital, my little girl told him, said, "Grandpa, you told me you was going to go to church with me." So, Daddy got up and put his clothes on and he never missed a Sunday 'til he died. And I think he's about the only one down there that didn't belong to the Mormon church, and he wasn't buried down there, he was buried up here in the cemetery.

L: Who buried him?

G: Greens.

L: You know I have an interview with Tol Green tonight.

G: Mmhm.

L: Why did the Indians join the Mormon church?

G: Well, the Mormons came here, and they stayed with the Indians, and I think they helped the Indians a lot. My sister, she is a Mormon. My brother, Laverne, he belongs to the Methodist church, and my other brother's a Baptist. He started going to Baptist church over here at Northside Baptist when he was small and playing football and he joined the scouts over there. And then after he and Kay were married, he joined the church that she belonged to, First Baptist. But

Laverne started going over here to Bethel with me when he was real small, and he's just always went to Bethel. I've listened to the Mormon teachers a lot myself and I have nothing against the religion, it's just I prefer Methodist over the Mormon.

L: Wow. Well, thank you for that little story. Do you have another one?

G: No, I don't know of anything else. [Laughter]

L: Once again, we'll close. Thank you very much.

[End of interview].

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