

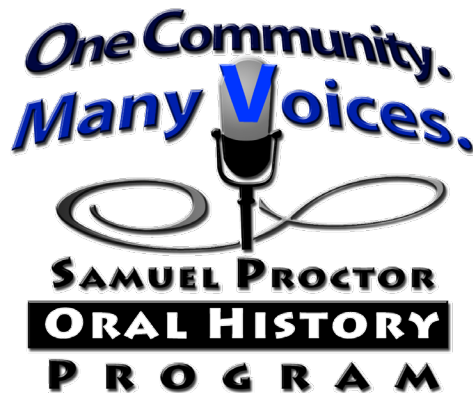
Billy Osborne

**Southeastern Indian Oral History Project (SIOHP)
CAT-030**

Interview by:

**Emma Reid Echols and
Doris Bullock Blue**

January 11, 1972



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42 minutes | 23 pages

Abstract: Billy Osborne discusses the history of indigenous people in South Carolina, including the Catawba, and describes some artifacts he has worked with in his archeological work. He discusses the Catawba language with Doris Blue. He speaks about his book, which includes information on the histories of the Catawba Nation, the Indian Land area, and the counties of York, Chester, and Lancaster. He shares that he would like to do more research using artifacts from the area to write a book on the Catawba Nation with his colleagues. He explains the specifics of doing research on the rolls of the Catawba and land grants in the area. Osborne and Blue then discuss the difficulties of tracing Catawba lineages and preserving Catawba traditions and history. Osborne describes some articles he has written and genealogical work he has done. He expresses that he wants to inform the public about the history of the area and encourage its young people to take an interest in their history with his work.

Keywords: [Catawba Nation; Chief Samuel Taylor Blue; South Carolina--Rock Hill; History; Family histories]

P R O G R A M
University of Florida

CAT 030

Interviewee: Billy Osborne

Interviewers: Emma Reid Echols and Doris Bullock Blue

Date of Interview: January 11, 1972

E: This is Emma Reid Echols, Route 6, Box 260, Rock Hill, South Carolina. I'm visiting in the home of Mr. Osborne, **in Indian land**, and the whole house is filled with interesting things. He's going to tell you in just a moment. Also visiting with us is Doris Blue, the widow of Andrew Blue, and so both of us will then maybe be asking Mr. Osborne questions. Mr. Osborne, will you give me your full name and your address?

O: Billy Osborne, and it's Route 3, Waxhaw, North Carolina. I go by Post Office Box 177, though—Fort Mill, South Carolina.

E: How did you happen to get interested in this work?

O: Well, really, I started off writing up the history of the Indian Land School, and from there it wasn't enough just to write the history of the school without getting the facts before the school came along. And so therefore, it, as they say, boomeranged into the Catawba Indians.

E: Tell us anything you'd like to. First of all, let's talk this table that's spread out with all kind of Indian objects.

O: Most of these artifacts is taken off—I would say three-fourths of 'em—was taken off of the property that they were located. Each one has their own number that we go by to identify the object, and to identify the place from which the object came. And South Carolina, from Lancaster County, and within this area of Catawba Indians is 38-LA, so and such. In other words, it would be one, two, three, four, five. But all of it starts off with 38-LA-1. We have gotten these things off the sites themselves. We've excavated different sites; we

have not excavated any graveyards yet. We know where they are, but we have not taken that on at this point.

E: Now, describe some of the things you have over here on the table.

O: All right. We have the trade beads. Trade beads are the type of beads that was traded back during the seventeenth century. One of the most unusual things about the trade beads is the fact that you get the red ones. Now, the red ones was at that time an expensive glass. And they used inferior glass, which is black, on the inside, and therefore did on the outside with the red glass. That way they was able to save their money and yet still give the Catawba Indians what they wanted at that time by tricking them with the red glass beads. We have one or two that does have the dyes on the beads that are white with blue-black designs on them. And then you've got the blue, different shapes, and so forth. One of the graveyards, though, that was dug up by the highway, we did find a group of beads. They were much smaller than the regular type of trade beads, and they had an elk's tooth on them too and they also had this red-type glass on the outside with the black inferior glass on the inside. They are one that is made with a bone-type structure and the others are more or less glass type. Also, out of the graveyards we've gotten a pottery bowl—a little tiny bowl no bigger than the palm of your hand. We also gotten a soapstone pipe, which is very rare to come by these days, and it was excavated from the side of the highway. This was off the side of Highway 521.

E: Now, the small little bowl, do you think it was used for a warpaint or was it possibly used for cooking medicines?

O: Well, I believe that really it was more or less for paint to make-up, or it could have been used for medicine. But at that time, the smaller objects, of this type bowl, was used for painting objects, so forth. And up in the western part of the United States they used this type of bowl for poison on arrowheads, but to my knowledge the Catawba Indians never used any. We also got a hammerstone, which is a round ball-type they used to grind corn with, and also a bowl which they used in grinding the corn. And we found several pieces of pottery, and soapstone pottery, and regular clay-type pottery. Plus, we've taken all of this information that we've got, with the numbers and everything, and within the Indian Land community alone we was able to do the archeology of South Carolina University.

We was able to take and complete the date of the archeology of the Catawba Indians. Set that off for a minute, I'm gonna go get it.

[Break in recording]

O: In that archeology, if you notice, we have taken the arrowheads and projectable points, and dated them from the period of 18 A.D. all the way back to 10,000 B.C., which is the hard way. This group of arrowheads has come off the land within the Indian Land territory. So, we are in hopes of being able to do the same thing for York and Chester in this very area. This is being donated to the Indian Land School.

E: That's an amazing collection you have there, all mounted on a big board and the dates all written beside them.

- O: Right, and the name of the artifact. Now, the arrowhead's name, or the artifact's name, was either gotten—this was compared with coal breakdown for the artifacts of North Carolina and these names were either given by the location where they were found or the person that may have found them. And they adopted the name to this particular type of arrowhead.
- E: Did people give you these or do you find them, buy them? How do you collect all these?
- O: No, a lot of this stuff is on loan. Some of it we found ourselves. Most of this stuff will be returned back to the people—even though we might have excavated it ourselves, most of it will go to the people whose property it was on, and if they care to, they will donate it to different libraries throughout the county. This is what we are in hopes of doing, is educate 'em to the point of what they do have, put it into a public place where the people themselves can see it, and it will be open to the public, instead of putting them in shoe boxes and hiding them in closets.
- E: Tell me about some of the other stones you have over to the side of you on the table.
- O: Well, we have the tomahawk-type stones, which is slick and comes to a point, and has been broken off at the top. You have also the other type of tomahawk, which is not as slick. It's more or less a rough type. Then you have the tomahawk which is a grooved-out type, and it weighed, oh I say, approximately about a pound or so, I guess. And then you have the type of chisel, more or less, and it was also used for a whetting stone, sharpening objects with. This here was more or less used for digging or cutting down anything that they needed to cut down,

bushes or whatever they needed at that time. This here is a hoe which is flat on the end, and it's kind of round at the top; they used this for digging for the corn and so forth. And we got some more whetstones, more or less. These other things, the large objects, rocks and so forth, are carbon rocks where they have scratched, or this rock here in particular is where they get their flint stone, is one reason why we took this rock along. This one here is where an arrowhead was actually made out of the rock, and you can see where they've broken into the rock. The Indians were really amazing in their way of making tools. They knew exactly the way the grain of the rock went and therefore they was able to go in there and take out the parts that they needed to make their arrowheads in this fashion. So, it's really amazing that they knew this art.

E: What kind of rocks do you have there? Are you able to identify the different kinds of rock they used?

O: I'm not particularly able to identify the different types of rock. The archeologist at South Carolina is able to identify them. They've got the number coincided with my number here, and they send me lists of names of the different types. One of the most amazing things we found on the very site of some of the artifacts was a knife that was made out of a file. It's kind of unbelievable to know that Indians back then could take a file and break it down to a knife type.

That they was actually able to do this. Then we go on to artifacts that date as far back as the sixteenth century, which was the type of cutting tool which it will cut you, and it's made out of a rock type. Then you've got this type of knife which is dated back even before that. It's Tallulah River. It'd be in the B.C.

category. And drilling tools, we have different types and shapes of drilling tools. They use this, nevertheless, they could either use it for drilling into leather or hide, or including dirt, more or less, for planting corn too.

E: Did you ever find anything they used for sewing? What did they use for sewing?

O: They used a rock type or a animal tooth for sewing. It's small; we have yet to come by one on our excavation. And we have seen several of them around, but we have not actually run across one. Then on up here we have these types of chisel rocks that they used for chiseling tools out. These types of rocks are what they used on these big types of rocks to chisel the types of arrowheads out. And you have them, oh, I say about a half inch thick, to a quarter inch thick, to a very thin piece. We're finding all this really amazing to go through all of this and break it down to the dates and years.

E: How much more do you have to catalog yet? I see you have so many more boxes still full.

O: Yes. We gotta arrange the boxes. I say we got pretty close to fifteen, yet we have gotten to classify and date and everything before we be finished up with this area of Lancaster County. I've got an appointment next week in Lancaster, which is two property owners that were in this area that has artifacts that came out of this area. And we'll be talking with them next week on what they have. But all these boxes contain arrowheads or artifacts of some sort. You can tell they range from the small ones of one inch and goes all the way up to the Tallulah River type, which would be three or four inches.

E: They have no idea how big this territory was years ago?

O: No. Our earliest mention of the territory was 1840, which stated it consisted of 144,000 acres. We believe this to be stated by the State of South Carolina, that it was not the actual territory the Indians covered. We believe they covered at one time from the mountains of North Carolina to as far down as the Columbia itself, and to the Pee Dee area, and next to the Savannah River. We believe that they really covered a large territory. Especially due to the conflict that the Cherokees and the Catawbas had in their earlier history proves that they covered much more territory than what they did at that time.

E: They had many—what do you think that would be? I mean, out of the population of the Indians at that time, then?

O: We estimate it anywhere at 300,000 at that time. That was during the war between the Cherokees and the Catawbas. And so, the population has decreased tremendously, until the last few years it started increasing; so, it looks like our Catawba Nation is not going to die out after all.

E: In your visits, do you find any stories of how old stories were handed down from one generation to the other even before the days of formal school?

O: Yes. Very well true. We found this to be true for the simple reason that most of your Chiefs—for instance, we believe that most of the stories and the language and so forth was passed down. Now, we believe that Chief Blue was the last one to know some of the Catawba Indian language, and we say some. Now, I get the impression he would more or less elaborate or bloat up his portion of the Catawba Indian, and he did not actually know as much as we would perhaps

thought he would have at that time. But if I'm not mistaken, Mrs. Blue, is this not—the Catawba Indian language—completely done away with now?

B: It is. No one speaks it or understands it now.

O: And was it not Chief Blue—did he not know just a few words and that was about it?

B: He could speak some. I don't think he understood or could speak as much as some of those others.

O: As the writers made up that he could?

B: Yes. But he understood it; you could talk to him in the Catawba language, and he would understand. He would also speak some words, but I really don't know just exactly how much.

E: Mr. Osborne, the other day Sallie Wade told me that Chief Blue had a book that belonged to her. The day before he died, he knew it belonged to Sallie Wade and so he said to his wife in the Catawba Indian language to give the book to Sally; it belonged to Sallie. And Sallie remembered that. Chief Blue's grandson, Gilbert, remembers some of the chants that his grandfather used to do. I have a tape recording of some of the chants. I don't think—he doesn't understand all of the words, but there's some of it left. And as I visited around among them, I found that lots of them remember certain words.

O: Certain words?

E: But they do not speak it. You're exactly right—the spoken language is really gone.

O: And we found out that, also through talking and everything, like, for instance, there is a word and I have yet to pick up the right accents in it, but it's a word from my understanding for a child to behave. There's been one or two times I've been out there, and they may say something in a language that I do not know of. It would quiet down the children in some way or another, and I have yet to pick up the actual word of it. I hope eventually to get it down pat, what that word is.

E: You don't know that word, do you Mrs. Blue?

B: No, I don't.

O: But this one here I noticed was used by Mrs. Sanders on one of her grandchildren, this particular word. And it's very interesting to us, so we'd like to pick it up and compare it with some of the earlier writings of the words of the Catawba Nation.

E: It's a wonderful thing we have tapes that we can hear the word, the actual sounds, now, isn't it?

O: Right. But at the time we were doing our research, we were not able to reveal our identity to them, on account of we were afraid they might be hostile to the fact of what we were trying to do. When anybody thinks of archeology, they think of digging up things, which is totally untrue. Archeology, they may make **pit** holes, but as far as digging up anything, they do not. In fact, they try to put preserver on whatever they dig up and then stick it back into the ground, cover it back up, and try to get a law passed to put a tombstone, if it's a graveyard, put a tombstone there recognizing it, so therefore that no one else can go in there and destroy it. The burial ground. So, this is the whole idea behind archeology and

when we first went in there, we had to keep our identity secret due to that very fact they was scared that we would dig up anything of theirs, belongs to their ancestors.

E: Now, tell us about your forthcoming book. What's the purpose of your book, and what are the main features of your book?

O: Well, the purpose of the book was actually the history of this section, panhandle of Lancaster County. But after we got to digging into the history of the Catawba Indians, it went out a little bit further, and I went out a little bit further, and so the first chapter will actually be on the Catawba Nation. It will consist of the Indian history, an outline more or less, giving my idea of how Indian Land itself come about; and it will give an outline of the history over York, Chester, and Lancaster County. Then, in the second chapter, we will go into the early settlement of the Catawba Nation. Then as we go on into it, we'll go into the history of the churches and so forth in this area. So, we actually started off as the history of Indian Land and then we had to go outside and get the outside history in order to show really how Indian Land come by its name. How Indian Land really come by its name was on the 1825 map and it's writ across it, "Catawba Indian Land."

Where in Lancaster County it's not writ that way.

E: Your book will also contain maps and charts and pictures?

O: Right. It'll contain somewhere—150 pictures altogether. Maps, charts, and pictures, so forth. And it'll be roughly five hundred to seven hundred pages.

E: Now, who's the publisher of your book?

- O: We have not directly said, yet. We've got three people in mind that we're planning on dealing with. Today I'm going to meet with one of them and it's according to who offers the best deal for the best price and the best work.
- E: There are lots of libraries and individuals who'll be greatly interested in that book coming out. You're very much interested in the land grants, too, of the Indians. Is that right?
- O: Very much so. We have a complete xerox copy of the land grant. It's really amazing how we come by this. I knew that in the land grant, from the South Carolina Archives, that there were two superintendents that I knew of, which was Hugh White and William Pettit. Well, William Pettit is on my wife's side, and therefore we knew pretty much so that it was not in William Pettit's family. So, we got to talking to Hugh White, who is the great-great grandson of Hugh White, and come to find out that he has the book. I asked permission to look at it and I looked at it and saw the condition that it was in. I asked him permission to take it to the South Carolina Archives and have it photographed, microfilmed, page by page. He's given me this permission, so through Dr. Lee and myself we was able to get this on microfilms, and release it to the other public libraries and institutions that would like to have it. So, this would be the first time the whole land grant book will be revealed to the public. If I haven't accomplished anything else in this historian, I feel like I've accomplished this much. And we're very proud of doing that part of this. But the land grant book itself contains the 144,000 square acres that was normally to be the Catawba

Indians' in 1808, and it starts at that date. That's when the first land grant was given.

E: And did you follow through on what happened to these parcels of land? If the Indians sold them or leased them?

O: Yes. In fact, the land grant book itself goes through 1826 and it pretty much shows the change of hands in it already. And then you can very easily follow it through from there through the South Carolina Archives. It pretty well has the full information in it now. This was the only link they really needed in South Carolina.

E: Will your book contain anything concerning the schools of the Indians?

O: Yes, it'll contain a little bit of the history of the school. It won't be too awful much other than the dating process and the first one who was the elder of the Mormon church who started the school. It'll contain a little bit of him. It'll be a small sketch, more or less, due to the fact that it would not concern the history of Indian Land. But we'd still like for them to know how the Mormon church came about and also how the school itself came about.

E: You have any pictures of the school or the teachers in those early days?

O: No. We have not gone that far into that. Like I say, it's going to be a small sketch, so therefore we did not go into that far scale. I hope so, someday, after all the artifacts of York County, Chester, and Lancaster is gotten together, that perhaps we'll be able to put a complete book of the Catawba Nation together. This will be a combination of Dr. Lee, Dr. Stephenson, and myself working on it. We've already talked about it within the next four or five years.

E: How do you get a roll or a list of the Indians who are living in the areas now?

O: You can get that through the South Carolina Archives in the Indian's Affairs. You can also—through Mrs. Brown's book, if you're willing to dig deep enough, you can connect between the land grants. Mrs. Brown's book in the Indian Affairs Office today, and it pretty well connects your Tribes and your peoples together. The only trouble we have is, if you remember, the Catawba Indians, if they were married to a White man, the child would be on the tribal roll. But if it was a Catawba man with a White woman, the child would not be on the Catawba roll. So therefore, this is where you have a little bit of trouble there as far as breaking down some of the names in the Indians. Also, you can break down a lot of names through the—the Catawba women usually gave the surname of the White man, and you can find a great deal of information.

E: What do you mean by the surname?

O: A surname can be like, well, Brown. That's a surname. Actually, there was a Thomas Brown, a White man. His son was of an Indian woman and was named Thomas Brown too. We feel like that besides them adopting the English name, they also picked up these surnames through their contact with the Whites.

B: That's just what we was talking about. You know, it's kind of hard to get these odd names, find out where they came in, like this Stevens. Take Chief Blue—his mother was a Brown, and his father was a White man, a Blue. Well, he took his father's name.

O: That's right.

B: And then the next children that his mother had were Browns. There were two of them and they took their father's name. He was an Indian. They took the Brown, so there was a family with—

O: With two different names.

B: Blue and Brown. And you know this—is it Clifford or Clifton Blue?

O: Clifton.

B: Here in North Carolina. Well, in some way he's related to Chief Blue.

O: Right.

B: So that's how these names came about and it's kind of hard to keep track of them because the child would take the father's name. It wouldn't be an Indian name most of the time.

O: That's right. And then also the woman could have, just like you stated, two sets of children by two different fathers, and therefore have two different names in the same family. This is where you run into a lot of conflicts, and this is why I'm checking my wife's ancestors out now. [Laughter] So, I can kind of work some of this through.

B: I have known for a family, a mother to have four children—

O: I've only known three.

B: That each one had a different name.

O: I've only known the three in a family. And that's through some of my research dating back.

E: Well, the Indians intermarried with the Whites, but they never intermarried with the Negroes that I've ever known. Do you found a case?

- O: No, they have never integrated with the Indians whatsoever that we can find in histories. There's no signs, clues whatsoever. In fact, they actually put the **Negro** in a lower class than the White people put them in. And so, the Catawba Indians thought well of themselves not to have come about this intermarriage with Negroes.
- E: The Indians you meet today, do you find they still have that pride in their Tribe and their ancestry?
- O: To a certain extent. By this, what I mean is the Catawba Indians, they're proud of their ancestry. They're proud of the fact that they have not integrated with the Negroes. They're not as proud as far as—oh, I don't know exactly how to put it; they don't seem to have the proudness to really get out and put forth a little bit of this effort that you and I are putting forth in writing this history of **us**. Where if they had done it back before Chief Blue even came along, it'd been a great help and a great assistance to historians if the Catawba Indians had just wrote down bits and pieces of information that would concern history.
- E: So many of them could not read or write, now, of course.
- O: Oh, right.
- E: Chief Blue memorized large passages of the Bible, but he himself could not read. He taught in the church. A wonderful leader in the church. Am I correct, Mrs. Blue?
- B: That's right. He could not read.
- E: And so back behind him it was oral tradition that was handed down?

O: Oh, yes. We realize that, but we found out that they really did not care to keep it up. They have lost it, have they not, through the years?

E: I find that young people in schools today do not know their history. And when you remind them of some stories of their ancient Tribe, their faces brighten. They're so happy to know something of their **past**. I wish they knew more about their history.

O: This is what I'm hoping that it'd come out in my book. It's the fact that it's going to have to be the younger generation now that follows through with my work and your work and all of Mrs. Brown's work, and so forth. They're going to have to follow through with this and start searching for information that will concern their own Tribe. If we can get the younger generation—like, for instance, I understand pottery is not even being done by the younger generation.

B: No, sir, it isn't.

O: If we can get them to follow through with this art—it's going to be lost one of these days, just as their language is lost. Unless the younger generation takes up, the Catawba Indians going to actually lose their identity.

E: Now, Mrs. Blue, you told me, I believe, that you could work all week making pottery for the sum of money that you've earned in one day working somewhere else. Isn't that right?

B: That's right.

E: So that's why the younger people don't—

- B: That's why they're not interested at all. Just as soon as they finish school, they get jobs that would pay them as much, as you say, in a week as we would make maybe in a month or two months.
- O: Well, there's no doubt there. I'll give you a good example: my mother is in the ceramic business; she runs a beauty shop too. And therefore, I can't understand—just like mine is the barber profession, but even still, I took all this on myself. I'd like to see some of these younger children to take this other, if nothing else, as a hobby. To keep it up and learn this tradition that has been left by the Catawba.
- E: It's a pity it isn't taught more in the schools too. Now, you're speaking of the younger generation. Don't you find a large number of young Catawba Indians are pushing forward in business and electronics and mechanical works of all kinds?
- O: There's no doubt. There's no doubt. They're pushing forward, but they're pushing forward, I think, to a certain extent, into the White man's world where they've always done it, since 1840. They push forward into the comfort and the way of living of the White man, which I think is good to a certain extent. But, when we lose our tradition, well, I think that's when we lose a valuable part of our lives. You and I, we even check our genealogy out and I think it's only fair that the Catawba Indians have that much interest in their own tradition. It's good and fine for them to go the White man's way, but still hold onto some of the traditions.
- B: They're losing the old traditions, that's right.

E: And Mr. Osborne, you're not only writing your book, but I notice you've made so many speeches and written newspaper articles. I believe you were on an educational program on TV last week, is that correct?

O: That's correct. [Laughter]

E: [Laughter]

O: Yeah, I was interviewed by Bill Bell of cable TV, on Channel 2, and it was on the artifacts of the Catawba Indians. This was really new to me. I've never done it before, and I found out that really that's what the public needs. The education in the fact that—like, for instance, I went to my doctor's office, and it was located in Fort Mill, and one of the receptionists did not even know there was any Catawba Indians left; did not even know where the reservation was. So that's how little informed the public are today, and I think it should be turned around a little bit.

E: Now what about the newspaper articles you've written or the interviews you've given?

O: Yes. I've had articles where the archaeology was up here staying with me three days and they were on the pottery up there with Mr. Nesbitt, where I understand you're getting some of the clay from his property. I have another article that was an interview where I'm with Dr. Stephenson there at Columbia.

And also, the state wrote out an article on what's happening in South Carolina, and it was on the book that's coming in the near future. Then, also I have Mrs. **Cleef's** article on "The Cherokee Crosses the Catawba in Peace," which I thought was right humorous and enjoyed it very much. My other bulletin

board there, it contains names, dates, places, maps, and so forth that sometime I have to keep it before my eyes in order to remind me to do something about it. So, I use that board to tack these notes up to remind me.

E: Is the manuscript of your book completely finished?

O: No, ma'am, we have not completely finished it. We've started working on it and we hope to have it ready by the last of February. It could run a couple of weeks more over that. I just got a manuscript of the wife of Mr. Charles Spratt from Mrs. McCloud, which I was reading a little bit of it before I met you. It was written by Thomas Dewey Spratt, and it was a recollection of the Spratt family when they first settled here, which I'm sure is going to be right interesting to read and glance through and compare notes with him, on account of my wife comes off the—that goes back to our genealogy. My wife comes off the Morrow side and if you remember, the Morrors are kin to Billy Graham, the singer. And so, we found out also that Jane was kin to him and this Morrow, Allen Morrow. And see it was James and **Matt** Morrow, who was one of the first settlers in this area of Lancaster County. Then Allen Morrow donated the first church land in this area. So, this is where we got tied up in it even more so.

E: You spoke of the Indian Land School and a number of these posters of artifacts are going to be given to Indian Land School. Is that right?

O: Right. And also maps and documents that we have gathered. I do not have the room for all of this and so therefore I'm going to put it to good use by turning it over, on account of naturally you can't print word for word of every documents and print every map that you have. So therefore, the best place to put them is

in a library. And so, between Fort Mill and Lancaster, around the Indian Land, we will donate these maps and documents.

E: Now, I know you've made talks to the children in school. Do you find an increasing interest in the Catawba history?

O: Yes. I find out they're interested due to this fact: when I was coming along—and I'm sure when you was coming along—when we studied history, it did not consist of history within this area. It was always history outside the area. So, where now they find out that history is here on their own homeland. This is making history more important to them now by knowing that **Cancotsumpah's** camp was out here on **Hill's** Branch. The Catawba Indians were all over the area here and the first settlers were some of their own kin. And so, I'm finding out that they are even asking for more information in this area.

E: Do you know how many children in the Indian Land School, or the Fort Mill school, are of Indian descent? Are there many?

O: No. We do not know. Just like go back to my wife—I do not know for sure yet on my wife; it's just a theory that we're working on. We're trying to foresee it. We done worked out three generation on her and we're on the fourth one now. I'm to work with one of the secretaries at the Mormon church and see if we can find any information out of it. But we do not have any idea. We know there are. We know there is just a few on account of most of them still—the full-blooded ones are still within Rock Hill area. The ones that are descendants of the Indians that, so far off in the line, goes back to what we talking about. So many children was in that generation that the father—and especially if there was a Indian man and a

White woman—why, then, it was not put on Catawba rolls. So, it's hard to check into that type of information there. Therefore, we cannot give a number of people that have got Indian blood in them.

E: Mrs. Blue, have you any question you want to ask before we go?

B: No, I don't believe so.

E: It's been so fascinating and so interesting. You said you could talk for hours, and I believe you could.

O: I believe I could. [Laughter]

B: [Laughter]

E: Because there is so much yet to discuss and find out about. And your work is almost completed on your book and yet you still have so many facets that you'll still be working on.

O: Oh, yes. I'll still be working with the South Carolina archeology on the artifacts in York County and Chester County. Like I say, even though I'm finished mostly as far as the information on my book, I'm still gathering information as far as Lancaster, South Carolina, and down into the Great Falls, and over into Rock Hill and York and so forth. So, my work has really just begun on the artifacts where I'm leaving off in the book. My main interest this year was getting the history of this Indian Land for the book, and I gathered up enough information to give the history before Indian Land was known as Indian Land.

So, really, I'm looking forward to the information we'll be able to gather from here out.

E: I'm sure it will be interesting too.

[Break in recording]

E: This is the oral history of the Catawba Indians. Emma Echols. January 11, 1972.

[End of interview]

Transcribed by: Anthony Delgado, September 13, 2021

Audit-edited by: Rayyan Merchant, March 07, 2022

Final edited by: Evangeline Giaconia, July 11, 2022