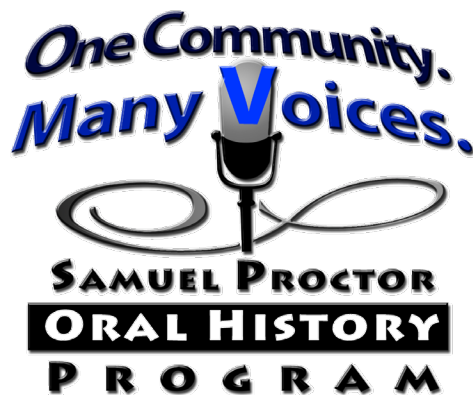


Elsie Blue George

**Southeastern Indian Oral History Project (SIOHP)
CAT-007**

Interview by:

**Leaborne Lee Whitesell
December 1971**



University of Florida • Samuel Proctor Oral History Program • Paul Ortiz, Director
P.O. Box 115215, 241 Pugh Hall, University of Florida, Gainesville, FL 32611-5215
(352) 392-7168 www.clas.ufl.edu/history/oral

Samuel Proctor Oral History Program
College of Liberal Arts and Sciences
Program Director: Dr. Paul Ortiz

241 Pugh Hall
PO Box 115215
Gainesville, FL 32611
(352) 392-7168
<https://oral.history.ufl.edu>

CAT 007 Elsie Blue George
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1 hour, 13 minutes | 49 pages

Abstract: Elsie Blue George first talks about her childhood, particularly her experience during school, as well as a missed opportunity to finish her studies as a teacher. George then talks about life on the reservation, and how her husband was drafted for World War II. She describes her travels outside the reservation, talks about her relationship with religion as a member of the Mormon Church and her familiarity with the Catawba language. She goes on to discuss the impact of the division of reservation lands on the Tribe. The interview ends with her describing her father and mother, and discussing the Catawba's contributions to the area and the future of the tribe.

Keywords: [Catawba Nation; South Carolina--Rock Hill; Mormon Church; Indigenous languages]

SAMUEL PROCTOR
ORAL HISTORY
P R O G R A M
University of Florida

CAT 007

Interviewee: Elsie Blue George

Interviewer: Leaborne Lee Whitesell

Date of Interview: December 1971

W: Do you at times think there's anything else you didn't get to say?

[Break in recording]

G: —a good mother.

W: I better have, I'm gonna—

[Break in recording]

W: Gonna leave it on here.

[Break in recording]

G: —daughter and I was born on the reservation. I was raised there. I went to school there. Back in my childhood, we went—we started school a little bit later than we do now. I think I must have been 'bout seven, eight years old when I started school, and my teacher—my first teacher that I can remember—was a Latter-day Saint teacher. He was from Idaho. But, my childhood, we played games, just like—I guess a lot of children play games today like we did then. We'd play tag and hide-and-seek. By me, being a girl, I loved to play house with doll-babies. I'd play house a lot. And then, after ... I don't remember. I guess my other teacher must have been a Latter-day Saint teacher, because we had two Latter-day Saint teachers right together there. I don't know how many years they taught, but I remember Elder Johnson was the next. I don't know how many years he taught, but then after he finished, well, there were some sectarian people come in. I know that there were two ladies from Lancaster, Sarah Henderson—I believe that was her last name—and Inez. I went to them a few years. Then Mrs. Patton, Ernest Patton, Doctor. Mr. Ernest Patton was our mail

carrier, and his wife taught, and I went to her for a while. Then Mrs. Spencer, Mrs. **Hall** Spencer, was one of my teachers. Then, Brother Davis, I believe, was the next. Because I must have been about thirteen to fourteen years old then, I guess, because I remember him real well. He was another Latter-day Saint teacher, and he taught us to play basketball. The first time I ever learned how to play basketball. And he learned us to play by the girls' rule, and I just loved it. After he taught us to play the boys'—I mean he learned us to play the boys' rule, and then he taught us the girls' rule. And I didn't like the girls' rule, I never did, and I don't now. I enjoy basketball, but I love the boys' rule the best. We'd play ball, and he would bring in married men and married women to play with us, and we had a really good time. He'd always put me up against a big old fat man, Irvin Gordon. I was goal thrower, and Irvin would be my guard. I'd just bounce up against him and fall back, and he was so fat and chubby. [Laughter] I remember he'd bring in the married women and the young girls—the single girls—would play the married women. We'd just beat the socks off of 'em [Laughter] and we'd play baseball, just like with the boys. We had a real good time then.

W: Do you remember any of the subjects that you took in school?

G: Well, arithmetic, and reading and writing, and English—or language, they called it then—and geography and history. I don't know which was my favorite. I never did like English too well. [Laughter] I guess that's why I can't speak English so good. [Laughter]

W: Do you recall any of your other experiences going to school? Where did you have classes?

G: We had—our school was there on the reservation, and we had a schoolhouse, just two little rooms in it. They had—this was when Mr. Davis was teaching, now—they had from first grade through the ninth grade. I was the oldest, the highest grader. Because his wife taught—helped him to teach—the second year, I think, after they got there. She taught the first and second grades, but then they started raising a family and she was sick quite a bit. He'd come in and get me and take me into her room and have me to teach there—her classes the day she would be sick. So, the next year, she finally—after the baby arrived, he just had me helped me to teach them the next year. I helped to **teach**, I believe, for two or three years. But I'd teach the first and second graders, and I'd go back in the afternoon and take my subjects up, finish my education, what little bit I got.

[Laughter]

W: Do you remember what—how you taught the first graders? And the seconds?

G: Yes, I remember. In this little room where I would have my classes, we'd all assemble in one big room. But, whenever I'd get ready to have my class, you know, I'd open the door and call them in, and then we'd have our lessons in there. Then I'd dismiss, and they'd go back. Then I'd call in the next group. That's the way we taught all the first and second graders during those years.

W: Did you have reading groups for 'em?

G: We'd had reading, and writing, and spelling and arithmetic, was the most subjects they had.

W: Do you recall of the books that you used, the names?

G: I don't remember that. That spelling book is a blue-backed book, but I do not remember the name of it—our old speller, I guess.

W: Do you remember any of your students?

G: Well, there's a lot of the students that I taught are living now, and they're grown and got grandchildren. I remember Francis Wade was one, and Helen Beck, Gary Wade, Samuel Beck.

W: Can you recall any incident, or any day in your teaching life that was interesting, or?

G: Well, we'd have a lotta visitors come down to visit us once in a while. I remember once there were—my daddy was always trying to get a settlement for the Indians and trying to get a better living for 'em. So, we had—he'd go to Columbia, to legislature, and this particular day, I remember. There was—some of the House of Representatives were there. I don't remember their names, but we had a senator from Washington, and his name was Elmor Thomas. They'd come up to our school and visit. This Senator Thomas come into my room, and he asked me if I had a chance to go to school, would I go and finish, you know, being a teacher. And I told him, I gave him my answer right off, I said yes. I didn't even consider my parents. So, when he went back, he arranged it that I could go to this college in Oklahoma, and it wouldn't cost me anything. All I had to do was just go and complete my education. Well, when I got the letter, I told my father about it, and he wouldn't agree for me—he wouldn't—he didn't want me to go. He said he couldn't stand for me to go off, because I was his only girl at home.

He wanted me to stay at home. That was a big chance that I had in my life, passed up. And I didn't get to take a part in it.

W: Do you think that, perhaps, your father hated to be away from you? Just couldn't stand the thought, maybe, of—?

G: Well, I think so, because we were such, you know, close—we were so close together. My parents and us and the children. Just like I said, I was the only girl at home then. My other two sisters already married, and he couldn't stand the thoughts of me leaving home, he said.

W: Did you ever consider, or did anyone think to see if they could get that changed, that you might could go to school closer? Why Oklahoma?

G: Well, the Indians couldn't go anywhere else. They couldn't even go to the public schools here in Rock Hill. And this was a special school in Oklahoma, I think, where the Indians went.

W: You don't recall the name of the—

G: I don't recall the name of the college.

W: —place, then?

G: But I think if my father had had an education himself, well, that would have been a lot of difference. But you see, my mother and father—either one—didn't have any education at all, and they didn't see the importance, you know, of children getting their education. I know that was one of the most things that he held back on. If he knew more about education, he would have probably let me went.

W: He did not have an opportunity—now, we're talking about Chief Blue?

G: Yeah.

W: He did not have an opportunity as a child to attend school?

G: He had—no. I've heard him say how old he was, and he got to go to school half a day, just one-half a day one time. There was some lady that went down there years after I was married and taught him how to write his name. And he could count some. He could count money—you couldn't cheat him out of one penny. He could do all that, but far as reading and writing, he couldn't do it.

W: Do you recall any other experience that you had about attending the school on the reservation? What were some of the other things that you did as a teacher?

G: Well, talk about some plays that we put on at school. This—we had some really—every year at the end of school, we'd put on a play for closing of school, and we had some real good ones. I remember, one—this was before I started teaching though—I was just a pupil, and this one particular story—play that we put on—was called *Nobody's Darling*. I remember that well, because I played the princess in that one. And it was really good. Everybody that came to see it, they said it was the best that they'd ever saw. And then, another one, I remember, I was the Statue of Liberty once. They had me draped in a United States flag, and I stood up on the stage for 'bout a hour, and that was really good, I thought, now.

W: What happened while you were on the stage? Did you just stand there while the other—

G: I was holding this torch. We had it made, and it had a candle. And this torch—this candle burned a hole through the paperboard that we had our thing made out of. It liked to have set me afire. [Laughter]

W: A nice ending. Do you recall any other—what about in the play *Nobody's Darling*? What was that about, and were you a character in that play?

G: I just can't remember now just how it all was, but I was the princess in there. And I know it was about some orphan children. We had one girl in there that, she was really an orphan. She played that part, and they said it was real good. But I just cannot recall too much of it [Laughter] right now.

W: Were there any other programs and plays that you put on?

G: We put on quite a few. There's another one we put on, was called *Aaron Slick from Punkin Crick*. I remember I was Aaron in that story. I was the man, played the man's part. My sister, Lula Beck. She was the lady. She was a married woman, but she played that part. I think they called it a hog-caller, or something. She sure could do some loud hog-calling. [Laughter]

W: How were you dressed as a man?

G: I was dressed in a man's suit. I had one of the missionary's suits. He was there working in our branch then, and I wore his suit. They even drew a moustache on me, said I looked real good, I looked just like a man. [Laughter]

W: Were there any other programs or things that you did at school?

G: We'd sing, we learned to sing. This Mr. Davis was a real—he knew music. Him and his wife, they taught us to sing real good. I remember my sister-in-law, then we sang good together. We'd go to church meetings, went to Greenville, we'd sing at conference.

W: And who was this? What was her name?

G: Eva Blue. My brother's wife.

W: Did you sing for church meetings too, as well as—?

G: We would sing for funerals in our branch. We'd have funerals there, and we'd have to sing for that. I remember one particular funeral we had for Brother Ben Harris, we had to sing at his funeral, and she was—Eva was—scared to death. We had to sing "O My Father", and she could sing that real good, but she was so scared, she didn't know what to do. [Laughter]

W: Was she—were you related to Ben Harris?

G: A little. I don't know just how much, because just about all the Indians were related. I guess I was cousins, something like that.

W: What about this business of getting an education? Was the ninth grade as far as you could go then, because you were on the reservation?

G: Well, you could go to the twelfth. This teacher could teach through the twelfth. But there wasn't, any of them, I think, didn't go that high. I was in the tenth when I quit, was married. I got married when I was eighteen.

W: They did go through the twelve grades, though, on the reservation?

G: Mmhm.

W: You could go?

G: Yeah, you could go through the twelfth.

W: And it was possible to get a diploma?

G: You could get your high school diploma whenever you finished in that—with that teacher, through the twelfth grade. They said you'd have your high school diploma.

W: Now who provided the teachers for that reservation school?

G: The government. State of South Carolina paid the teachers. Also paid our doctor bills.

W: Let's go back a little bit to your childhood. Do you have any other recollections as a child? Any of your relatives you visited with?

G: I remember, I spent a good bit with my grandmother, my father's mother. I was quite small, and she made pottery for a living. That was the only thing she knowed how to do, and I'd go and spend the night with her. She was a widow-woman, and she let me cook, because she'd be busy making pottery. We'd cook on open fire, on the fireplace. I'd fry meat, fat-back meat and make cornbread, fried eggs. That's about the only thing I learned how to cook.

W: Do you recall how you made the com bread? Is that the ashcake that I've heard—ash-bread, that I've heard—?

G: Well, that's made something kind of like it. The cornbread that I cooked was—I'd cook it in a skillet. They had an old skillet, you know, with legs on it. You'd put your bread in it, but you'd make up your cornbread just like you do now. The ingredients in it. Of course, it'd be just a plain meal, you'd have to mix self-rising flour with your meal. I had never heard tell of self-rising meal then. We'd mix our flour and our meal together then, and our corn, and our salt and soda and baking powder.

W: Did you make your own meal?

G: Mostly there, yes. You know, my father was a farmer, and we raised our corn, and we'd make our own meal.

W: How did you do grinding? In a grind—?

G: We'd shell—in other words, we'd shell the corn. And he'd take the meal—I mean the corn—to the mill and have it ground.

W: Oh.

G: We didn't actually grind it ourselves.

W: Oh, do you recall how they fixed the food? Was it all fixed on an open fire?

G: Well, some of them had stoves, now, like my grandmother. She cooked on open fire. But, as for our family, my father and mother had a cook stove, you know, which you put wood in it.

W: Mmhm.

G: We never did have to cook on an open fire there, but we always had a stove. But I think that there was quite a few that had to cook like that. Some even cooked out in the yards. Cooked the—

W: Have you ever seen people fixing their meals in the yard?

G: Yeah, make a big fire out in the yard and cook there.

W: How did they do that? What did they put over the fire?

G: They burned logs, and limbs, and things. Naturally, you know, you couldn't have too big a fire. They'd get down to where there would be coals, and you could set your beans, put your skillet out, then bake your bread in the fire coals, and cook your beans on the fire.

W: Other families at the time you were growing up were not as fortunate as you. Is that correct?

G: That's right. There was—like I said, my father was a farmer. Naturally, he farmed in the summertime. In the wintertime, you know, there wouldn't be much to do. But there was lot of 'em, just made pottery for the living, and they didn't—there wasn't very many farmers.

W: How do you remember growing up as a child on the reservation, other than just the things we've just talked about? Do you remember any other incident that happened to you? Do you remember World War II?

G: World War II?

W: Mmhm.

G: Hmm I don't know. [Laughter] See, which, my husband was in one, but—

W: That's Landrum George?

G: Would that be—? Pearl Harbor—?

W: Yes, that was—

G: That was World War II. Well, I remember that.

W: Did any of the Indians serve then?

G: My husband, Landrum George, served in World War II, and quite a few more. I don't—just cannot recall now, who they were. I think maybe he was 'bout one of the first ones, probably, that went. Because we were—he was in the National Guards and back—we didn't have any children, so he was drafted right off.

W: Did he serve in the draft, then, in World War II?

G: Mmhm, yeah.

W: I was just wondering when the Indians became eligible for the draft.

G: There was some more that went, but I don't—they went after he did. And I don't remember whether there were any. I believe—seemed to me that he was the first. Now I'm not sure about that, but—

W: You don't recall, you have not heard any of them say whether they served in World War I or not? Whether or not they were drafted, or going into the service or?

G: Well, we had some in World War I, but I don't remember those. Some of my relatives was in that, but I don't—I don't know whether it was drafted or just volunteered.

W: As a child, did you get to go to town very much, or see other people outside your own family?

G: When I was very small, I can't recall going out of town any at all. But after I got up to be a teenager, I remember going to town some, but not very often. And then our church would have conference in different cities, like in Greenville and Darlington, and places like that. I remember going to those for conference. First time I ever rode a train was when I went to Greenville one time, we come home on the train. And I was a big girl then, a teenager.

W: That was quite an experience for you, I suppose.

G: It sure was.

W: Do you recall how it felt about it, seeing the train or anything?

G: [Laughter] I just really didn't know how I was going to feel 'til I got on there, but it was real nice.

W: Did you go any other places?

G: We went—like I said, we went to Darlington—but I think we travelled in car that time. Went to conference there. But that was 'bout the only place that I ever got to went, you know, before I was married.

W: Did people on the reservation have cars when you were growing up?

G: Well, just a few. There was these old models, A Models—Model Ts, I guess you'd call them. I remember my brother Nelson, he had one, A Model, and my uncle John Brown, he had one, I remember. But for our family, my daddy never wasn't able to ever own one. My brother Leroy, I think, was the first in our family who ever had one.

W: Mhm. Did you ever have any other experiences when you went to town that set you apart from the other people in Rock Hill? Did you tell—could you tell you were different, or have any feelings of being different?

G: Yes, I always knew that people looked down on me, as a Indian. But I just didn't know how they'd feel about, you know, toward the Indians. I remember one time I went to town and—well, my daddy told me after this, I didn't know it then. He said, some man there in town that run the store, said he'd go and talk to him when he'd go up town. He said this man was talking to him about he saw a pretty girl go up and down the street sometimes, and she was a Indian. Said she was the prettiest girl he had ever saw, and said he'd like to know who she was. Said he didn't see her very often. So, while they were talking, he said, this girl went down the street, and said—he said, "There goes that girl I was speaking about." My daddy looked and said he—he thanked him. He told him, "Well, that's my daughter."

W: You don't remember what the man said then? [Laughter]

G: I don't remember what the man said. [Laughter]

W: Did you feel excited about going to town?

G: Yes. I always was a little bit backwards, I guess. I was bashful, so a little bit excited or bashful, something about it.

W: Did you have any experiences going into town that you look back on as enjoyable?

G: Well, every time I'd go, I'd always get something new. I'd usually get a new dress, or something like that, and I was always excited, and that made me feel real good, because I always got something when I went to town.

W: Was it a real treat to look forward to?

G: Yes, it was. I remember a store there. It was called a hub, and it was run by the Jews, but they would take Indian—they'd call Indian orders. You know, we'd get money then, the state was appropriating money, and that's how we would get our clothes. We'd go in, maybe once the year, and I remember my daddy getting me the prettiest coat one time. It was red, and had a fur, black collar on it. I thought that was so pretty. Everybody saw it said it looked good on me. I was so happy with that coat [Laughter] and things like that, you know, I'd get, and I'd be real proud of 'em.

W: How often did you get to town as a child?

G: Just about once the year.

W: That is not very, not very often when you think about it now. Did you have any bad experiences? Did anybody, when you were growing up, ever say anything to you, or treat you in a way that made you feel bad?

G: No, I was always treated real good. I never did have no trouble with nobody.

W: Do you think maybe you had some extra special treatment because you were the Chief's daughter?

G: It probably was, I don't know. [Laughter]

W: Can you recall any other experiences you had growing up? You mentioned something to me earlier about going to Greenville one time.

G: To the conference—?

W: To the conference.

G: When we slept in a church?

W: Uh-huh.

G: Well, this was in Spartanburg, I believe it was. Then, President Callas was our mission president, and my daddy loved him. He said he was his savior, because he saved his life one time. He said he thought that maybe if it wasn't for President Callas, he might have been a murderer, because I had a brother killed when I was—this was before I was born. He was accidently shot by a bunch of men—Indian men—that were hunting. When my daddy come home that night, my brother was dead. Well, he said those men that were hunting in that hunting group were there that night, out in the yard. He said he wanted to get his gun and go out and shoot them too, but said he'd go down the woods and he'd pray about it, and he'd come back. And he did this several times, but, in the meantime, he'd

send a telegram to President Callas in Atlanta. And he came and he talked to him. And he said he always called him his savior, because he saved his life, saved him from being a murderer. And this time we went to Spartanburg, to conference. Well, President Callas—I liked him, and I know he liked me too, because he gave my daddy ten dollars one night to take me to the hospital—I mean, to the hotel. He didn't want me to spend the night in the church. Well, there was a bunch of Indians went over there, and we were going to camp out and sleep in the church. He didn't like the idea of this because there was some young boys and young men there. But there's one man I know, and his wife and daughter was there. We all made beds on the floor, and then this girl and her father and mother, and we all stayed together. We wouldn't separate, we always stayed together. We wouldn't leave one another, but I know President Callas wanted us to go to the hotel that night.

W: You felt closer together by just staying together as a group—?

G: Yeah.

G: Rather than separating and—?

G: We were all so close, we liked to stay together.

W: Did you enjoy that particular occasion?

G: Yeah, I really enjoyed that.

W: How did the people on the reservation make a living when you were a child?

G: They would farm. There wasn't but very few that'd farm, but most of them, they made pottery then. The women made pottery, and they could sell pottery back then pretty good, and they—a lot of 'em would fish. I remember, my daddy would

fish and—what they'd call—put it in a trotline. I don't know how it would be work, but you'd put out some kind of wire line in the river and line it up with hooks. And you'd bait it, and you'd go back, you'd just catch a lot of fish. Well, the fish was good to eat then, Catawba River. It's not like it is now. And you could sell those fish, and you make, you know, pretty good off that. In the wintertime, they'd cut wood. I remember that's what my daddy would do. He'd cut wood, and haul it into Rock Hill because, back then, people used wood instead of coal. You know, I guess maybe you could get maybe coal—I mean, wood—better. 'Cause he'd sell four and five loads of wood a week, which would wouldn't get more than about a dollar out of it, but that was a lot of money then, and—

W: Do you remember the kind of wood that they cut and sold?

G It was just mostly—well, most any kind like pine and oak. But I think pine wood was usually mostly for cooking wood—what they'd call, you know, cooking wood, because you could cook it—I mean, cut it when the moon—in certain times of the moon, it wouldn't dry out. And it would make real good wood, you know, dry and burn good. And they'd use that mostly for cooking with.

W: Did they cut the pine wood at certain times of the year?

G: Certain times of the year. It was in the light of the moon, I believe, it was. They said that the wood would dry out light. If you cut it in the dark of the moon, it would stay soggy and heavy, and it wouldn't burn good. But, cut it in the light of the moon, it'd dry, it'd be real light.

W: So, did they cut other wood in the full moon too?

G: No, I think that was the only one, probably just the pine that they'd cut in the certain time of the moon.

W: Did they get regular customers for this?

G: Yes, my daddy had regular customers, because I've heard him tell a lot about different ones that he'd have—wood. One time—this is another experience that I've had that's always stayed with me, by being a member of the church. I've always been a Mormon, a Latter-day Saint. I was baptized when I was eight years old. I always believed in that church, that it was true, but I really didn't know until I got older, you know, study more about it and see what these other churches believe in. Then I really knew what we had. But this particular time—what I was gonna tell about—where my daddy went. It was in the wintertime, and it was getting close to Christmastime. He said that—I don't remember, but I mean he told me about it. He said these people that he had took wood to, they all had plenty of wood, and he just took this extra wood that day and he couldn't sell it. Said he went all over town trying to sell it, and he couldn't. So, the only thing he could think of was to go to one of his customers that he had—and he was a wealthy man—and ask him could he could just leave it there with him until the next day he would come back in town and go sell it. And it was getting late, and he knew it would take him a long time to get back home, and he wanted to get back home, back to his family, before it got too bad. He said he went to this man's house, and he asked him. Told him that he had been trying to sell it, but he couldn't. So, this man—said he walked out, said he walked around his wagon and looked at him and looked at his wood. Said he said, "Sam, I'll tell you what I'll

do. I'll give you a thousand dollars if you just leave that Mormon Church." But he put a curse word in it, and he said, "damn church." [Laughter] My daddy said he thought about it right then, 'bout what he could do with a thousand dollars, because a thousand dollars would go a long ways then. It's not like it is now. You can't buy nothing now, hardly, for a thousand dollars. But he said he thought about this. Well, he said it was just 'bout the Christmastime, and he thought about his little children at home, 'bout what he could buy for them, give 'em a good Christmas. And then, he said he thought again, said no, said he couldn't do that. Said be like Esau in the Bible, he'd be selling his birthright, and he couldn't stand that, so he told him no. Said he was poor, but he said he couldn't do that, 'cause he'd never do nothing like that. So, he didn't. He come on home. He went back and sold his wood, I guess, the next day to somebody, but that has always stayed with me. To think that he thought that much of the church, it really must have been true. Then, after I growed up and learned more about it myself, I know it. I know for a fact that it is true.

W: Do you recall the man's name that offered him a thousand dollars?

G: Yeah, it was Mr. Cowan. He's probably got relatives living now, but it was Mr. Cowan. He was a wealthy man.

W: Here in Rock Hill. Why do you think it made a difference to people, the religion of the Indians?

G: Well—

W: Do you think the church was just unpopular, too, in this section of the country?

G: Yes, it was unpopular, and the people didn't even know about the Mormons. They'd just take what they'd hear people say. You know, they didn't study it for the self, to really, to understand this—

W: Do you think it was hard on the Indians, being Mormons?

G: Well, I don't know was hard on them, because they really stuck to the faith. There was other churches that come in down there and tried to help the people, they wanted to help the Indians, but they wanted them to join the church and so they wouldn't any of them do it. So, they stayed with the Mormon Church, even though the Mormon Church didn't help them very much. It just give them a religion. But they stayed with the Mormon Church.

W: Do you have any idea why? Why did the Mormon Church appeal to the Indians?

G: I guess they just believed in it from the beginning. They believed the teachings of it.

W: Did you have any other experiences by way of growing up, that you might have remembered, that you might like to share?

G: Uh-huh. I remember when I was going to school, I had a chance to go up to Winthrop College. You know, then we didn't have—the Indians couldn't go to a school, at schools. This lady that come down, Mrs. Margaret Field, was a home demonstrator. She wanted me to go up and put on a little act up there for the Winthrop. I forget now, there's something going on up there. But anyway, my daddy told me a little story about a Indian woman and a baby. I can't recall now just how it was, but I remember the Indian language that he taught me. I've heard my daddy speak Indian language a lot, but I never did try to learn it myself. But I

learned these few words that he told me this story, and it was [Catawba spoken 33:12] But I don't recall the English words to it, but it was something concerning about this woman and her little baby. I know a couple more Indian words: [Catawba word 33:28] and [Choctaw word 33:30]. One means good morning, the other one means I love you. I don't know which is which. [Laughter] But I should. I mean, if I'd been more interested in language, I could speak it really well, because I heard my daddy speak—you know, Mr. Specks used to—was a professor come down there, at the reservation. They had school, and he would pay my father and my aunt to speak this Indian language. They'd sit in school about two, three hours in the mornings and in the afternoon. I'd go in there, I'd slip in and listen to them talk, and I should have learned more about it, but I just didn't take it in.

W: Did this Professor Speck write this down? Is it—?

G: Yes.

W: On paper?

G: He made a little book of it. And he said that—he must have worked around with the other Indians. But I know he said the Catawba Indian Language was the hardest language to ever write, so I know he must have had experience with other Tribes, because he said the Catawbas didn't even have an alphabet to the—to their—language, and he had to make that. So, I know it must have been hard for him. And he published a little book, a little pamphlet. I saw it, but I just don't know how big it was, and I've read a little bit in it. It had the Indian

language, then it had the translation of it. I think they have it now, up here at the library.

W: Your dad, then, did try to teach you children some of the language, in stories and in words?

G: Yes, he would tell us things in the Indian language, but we just wasn't interested in it, I guess. He just really didn't try to teach it hard, or we should have took it in, but those few words, I can remember those.

W: Did you recall anyone that spoke the language, other than your dad?

G: My daddy and my aunt—my aunt Sally Gordon. And Brother Robert Harris could speak it, but I never did hear him speak any. My aunt and my daddy, they'd speak a lot. They'd speak to one another, when they didn't want us to hear what they was saying, they'd talk in Indian language.

W: Did you have any other songs or stories that were handed down to you in your home by your parents?

G: My daddy had a little Indian song that he'd sing and dance, put on a dance for people that would come down, but I can't recall the words in that little Indian song. But, my daddy, the way he learned—

[Break in recording]

W: —have your sound on that, and then we'll rest a minute, and I'll jog your memory when we turn it over. We want to be sure we get what we want on there. I think we got kind of careless there at the last one, did we get—is that all on there?

[Break in recording]

W: [inaudible 36:24]

[Break in recording]

G: Margaret Brown.

W: This is the grandmother that you went to visit and learned to cook with—?

G: Yeah.

W: This the same—?

G: Yeah, she married a Brown, and then my father was a Blue. She married the Blue.

W: Do you recall how this grandmother looked, Margret Brown? Anything about her?

G: Yes, I can remember. She was tall, and kind of heavy-built. She was dark complected. She wasn't full Indian. I don't know just how much, but she had a good bit of Indian in her. Just like my mother. My mother was almost full, but she wasn't full Indian. The Indian blood that I have, I get from my mother's side, mostly. My daddy didn't have too much Indian blood in him.

W: You mean your mother was Mary King?

G: My mother's name was Louisa Hester Canty.

W: Oh, Louisa Hester Canty.

G: Mmhm.

W: And this is the wife of Chief Blue?

G: Yeah.

W: And she was not full-blooded—?

G: No, she wasn't—

W: Catawba?

G: No, she wasn't full-blooded. But she was almost, but not quite full.

W: Which one of her parents was full? Did she have a full parent?

G: Let me see. Her mother and father both was—well they wasn't full, so that's why she wasn't full, but they both had a good bit Indian.

W: Uh-huh. Do you recall how she wore her hair? Did she wear Indian braids, long?

G: My mother, you mean?

W: Uh-huh. Or your grandmother. I was talking about your grandmother right now.

G: My grandmother had long hair, but she would just—mostly balled it up. I don't believe she ever braided it. I can't remember because I was very small when she died, but as far as I can remember, in all the pictures that we have of her, she just balled her hair.

W: Did she ever wear any Indian-type costume, clothes that looked like Indian clothes?

G: She just wore old—I mean, long dresses, long skirts, and shirts, you know.

W: Typical, more or less, of the times—

G: Yeah.

W: Rather than Indian. Do you recall any clothing that the Indians had handed down, that they did wear, that was definitely Indian clothing?

G: My daddy had some Indian suits that he wore, but I don't think—they wasn't just handed down. I guess he, you know, had 'em made, something that we didn't have any.

W: You really don't know, or do you know anyone who does know what the Catawba Indians really wore as a Tribe, their clothing or anything?

G: No, just back far as I can remember, they dressed mostly like they do now, just like other modern people.

W: How about the songs? Do you remember any of the songs? Do you remember a story that your daddy told you, or that your grandmother might have told you?

G: He told us so many I forgot. [Laughter]

W: He used to tell you a lot of stories?

G: I can't recall. Yeah, he would tell us a lot of stories about the Indians, but I just can't recall any right now.

W: Did he ever tell you that y'all were a descendant of King Hagler? Did he ever mention King Hagler to you?

G: I've heard about King Hagler all my life, but I just really don't know who—he was just a King Hagler. He's not—I can't remember too much about him.

W: Do you recall how it felt to be the daughter of an Indian Chief?

G: Yeah, it felt really good. It makes me feel good today to think [Laughter] about I was daughter of a Chief.

W: Did the other kids on the reservation have a respect for you, or treat you any differently, maybe, because you were?

G: No, we just all—just like one family, it seemed to me. They did not look on us like that.

W: How about in town? When you went to town or other places, did you get special treatment because you were the daughter of a Chief?

G: No, I don't think so. I remember one time when we went to Charlotte, this Mr. Davis and his wife. When they was teaching school down there, and they took

me to Charlotte with them one weekend. They'd go up there shopping, we went into a cafe to eat, and we was eating. Brother Davis told his wife Clara, said "Clara, look over there." Said, "I see somebody looking at Sister Elsie. They know she's an Indian."

[Laughter]

W: Well, a lot of people didn't really have a chance in this area to see Indians, unless they came down to the reservation.

G: No, and they didn't. And then when they'd come down to see us, they was really disappointed, because they said we didn't really look like Indians, like they thought we would look.

W: Yeah.

G: And we didn't live in teepees, we lived in houses like anybody else. And they thought we would be living in teepees and all that, but—

W: Do you think the Catawbas are farther advanced than other Indians?

G: I think they are.

W Do you have any ideas why?

G: I believe that—I think the church had the biggest part in making 'em different from the rest of the Indians, because just about everybody that I heard that had been to other reservations and saw Indians at other places said they could tell the difference, in the Catawbas and them. They just didn't act alike or something. So, I just believe the church had a lot to do with it, because, like I say, there wasn't—very many of 'em had any education, you know.

W: You think, maybe, that the Church has more influence on you than your old culture?

G: I think so.

W: Your reading, and your writing, and song?

G: I really think so.

W: Can you recall, growing up, any other way that they earned a living outside of the farming, and making pottery, and the wood?

G: No, that's about all I can remember.

W: Why didn't the men make pottery? I'm gonna have to ask some of them that—

G: [Laughter]

W: —but I'll ask you, maybe you can tell me, since you made it. Why didn't the men make pottery?

G: I don't know why they never did. Seemed like it was always a woman's job, the way it looked to me, I don't know why it was.

W: You think it must have been handed down from earlier years and—

G: It must have been.

W: The men just didn't—

G: Yeah.

W: —want to make pottery. Do you make pottery today?

G: I don't make it. I know how it's made. I never did make too much of it, because it just—it just seemed like to me it was so dirty to fool with. Mud—I never did like to play in the mud, get my hands muddy, but I know how it's made. And I can make

those small pieces, but I can't make as good pieces. Some of 'em can make real nice pieces.

W: Mmhm.

G: But I know how you, you know, have to work with it, and after you make it, you've got to mold it out with your hands. And then after it dries out, you've got to scrape it and smooth it off with a rock, before you burn it. There's a lot of work to it.

W: Mmhm. Looking back, do you think it was the pottery that supplied the money for the Indian? Could he have survived without making the pottery, say, since you were a child?

G: Well, no, I don't think so. Just like I said, the State of South Carolina was, you know, had published money for 'em. They were getting that—they called it drawing money. They'd get it once the year. A lot of them depended on that, and with the pottery making too helped them out. They'd get so much money a year. I really do not know just how much they'd get, because every family, each head, they'd say, would get so much. Say, maybe, a hundred dollars a head, something like that. But, naturally, those with the large families like we had, they would get a good bit. But then, if you was a farmer like my daddy was, well he'd have to get something from—somebody would furnish him with food and stuff during the summer, you know, while he was working. Then whenever he finished his crops, like the sale of cotton, he'd pay back and all this. In other words, he had to have somebody to run him during the summer, to buy his stuff.

W: Was it easier for the Indians to get people—to let them have credit until the end of the year?

G: They couldn't get anything unless it went through the Chief. I remember my daddy had to see to all that because they called it orders then. Get 'em an order to get groceries or get clothing or something like that.

W: And the people in town held him responsible for the whole Tribe?

G: Yeah, and there'd be just certain stores that'd let you have this too. Big grocery stores. But my daddy was responsible for it all.

W: Well, what did he do when some Indian didn't pay back—?

G: He'd have to pay—

W: —his obligation?

G: He'd have to pay it himself, the best he could.

W: Did he ever have to do that?

G: Yes, he did. We would have to go lacking a lot for him helping somebody else. Helping other families.

W: What made him—was this the duty of the Chief, one of his duties, do you think, or did he do it as—?

[Break in recording]

W: Go ahead now.

G: When I was young, the parties we had there on the reservation mostly was Indian dance, I mean square dancing, and my daddy never would let me go because I was too young, I guess. But he let my older sisters go, and he'd have to go with them, or either my mother would go with them. I'd get to go once in a while, but I didn't get to go to many of those dances. But I heard them talk about the good dances they'd have, back in those days, and they really had really good

times. They didn't have any trouble, no fighting and drinking, nothing would be going on. They'd just would really meet together and have good times then. My, mostly, activities that I had and social life was in my sporting days, I guess. I was going with my husband. He was a ball player, and he'd come and get me to take me to the ball game. My daddy'd have to go with me, he couldn't trust me off with nobody. I remember just 'fore we got married, we had a party in Rock Hill one night at my brother's house, Nelson Blue. And Landrum had my brother's car, borrowed his brother-in-law's car to take me. And my daddy and Brother Davis had to follow along behind in their car. [Laughter] Followed us all the way up there and back, you know, just a party. He just never could let us get out of his sight, he always wanted to keep a close watch on us. We was just so close together.

W: Did some of the other families do this too, keep a close watch on their children?

G: Well, most—some of them did, most of them did. And then there were some of 'em, just let—like they do now in these days in times, they'd just let them go. But the majority of them, I think, stayed close together.

W: Did you have anything like a class among the Catawba Indians? A higher class, or a middle class, or a lower class, based on position in the Tribe or money?

G: No, they all were just the same. We didn't have no class. We didn't class one another like that. Everyone would just seem like we was equal.

W: More like a family?

G: Just a big family.

W: How about your courting days? How long did you go with Landrum?

G: Oh my, I don't remember. He tried to date me several times before I even ever started dating him. But I guess we went—well, I knew him all my life, because we was raised up there on the reservation together, by him being an Indian too. But I just really don't know, maybe 'bout a year, something like that. And I was going to school, teaching school, when I married. I married when I was eighteen. I got married September, school started the same month. And I—

W: Did that bring an end to your teaching career, or—

G: Yes.

W: —were you able to teach a little bit?

G: No, that brought an end to my teaching career.

W: Oh. Was it your own choice, or was there a rule that you couldn't teach after you were married?

G: Mostly my own choice, because they had some old married people that come in, taught after that. But I moved off the reservation, I moved into Rock Hill then and stayed there for I don't know how many years.

W: Did you work in Rock Hill?

G: My husband did. I never did do any public work until after he went into service. After he went into service in World War II, well, he never did want me to work. After he knew he was going to go into service, he said, well, I could get me a job and work if I wanted to, but I didn't work any. I went and followed him all over the states, until he left to go overseas. And I worked while I was in Kansas, the farthest I ever got to go. [Laughter] Back in those times, I stayed in Kansas with him, and I worked there. Then I went to Mississippi, and I worked while I was

there. Then after I come back home, I worked at the Rock Hill Printing and Finishing company a while. I never did do too much public work.

W: When did you move back to the reservation?

G: After he went into service, we broke up housekeeping. I stayed with my mother and father a while, and I stayed with his mother awhile. Then I roomed in town. I was working at the bleachery. Then, after he came back out of the service, can't recall what year it was now. [Laughter] But anyway we started back housekeeping then. We moved back over on industrial mill before we moved back over here where we're at now. This is some of the land that the federal government bought for the Indians, but after we made up the settlement, we picked our—took our home here on this place where we're living now.

W: This place is part of the new reservation?

G: This is what they call the new reservation.

W: And this is the part that the Indians can now own?

G: Mmhm.

W: And do own, your own land?

G: We can say this is ours. We have a title for it. A deed for it.

W: Were you involved with the dividing up and the termination of the reservation?

G: You mean was I for it or against it or—?

W: Yes.

G: Yes.

W: Did you take sides on that?

G: Yes, I was. I was for it, because I always did say if I had anything, I wanted it to be mine, so I could show that it was mine. Like we was, we was living on this other—federal land. Well, we could say it was ours, but we really could—it wasn't, because we couldn't do as we wanted to. We couldn't even get a loan to build a house if we wanted to borrow some money or something like that. I have a well board, we couldn't do that. I said, "Well, I wish they'd just settle up with us, and give me some land. I could say it was mine. Then I could do what I wanted to with it."

W: Do you think it has made the Indian more independent?

G: I think so, it has—it's helped a lot, and a lot it hasn't.

W: In what ways do you think it might have hurt?

G: Well, there's some that sold the land, and they didn't even—some of 'em, well, they build houses on it. But some of them lose their homes even before they even got 'em finished. Then there were others, sold their land, sold their children's land, and now they don't have a home of their own, and their children either. So, I think it was a bad deal there, for those families.

W: Did they get any instruction or guidance about this from the government? Did the government spend any time with the Indians while this was going on, representatives?

G: Well, they had—they made it po—ways for—they could get jobs, you know, and do work. To help 'em, would give them some kind of trade to do, like—I think some took up like, you know, barbers, doing barber work. I don't know just how many different courses. I took up a cake decorating course myself, learned how

to decorate, make birthday cakes, and things like that. I wasn't too interested in it, but as much as they was paying for it and it wasn't cost me anything, I took it up. I can still do that kind of work if I want to.

W: Now this was offered by the federal government—

G: This was paid—

W: —at the time the Tribe was terminated—?

G: Uh-huh. Yeah. The federal gover—

W: To help you be independent?

G: They paid for it. You see, it did not cost me anything, this course I took. Some of 'em took different courses, like beauty operators, you know, all that.

W: Where did the Indians have to go to get this training?

G: Well, some of them went to Charlotte. Now, we had to go to Charlotte, and take ours up there at a bakery. I think some went to Columbia to do some work down there. In different places, where they could, you know, get it arranged.

W: And this, is this still going on, or was that just for a short period?

G: That was just for a short time. No, it's over now. It was just for that short time because they—we're not even—not—I don't want to tell you this [Laughter] but you're not counted as a Tribe now, now you're citizens.

W: Yes.

G: They're all supposed to be citizens now. They don't have—

W: No special privileges—

G: No.

W: Or any other obligations—

G: No, they get public work anywhere, you know, just like anybody else.

W: How about the older people on the reservation? How do they look on all this change, this termination of the Tribe?

G: Well, I think most of 'em, the majority of 'em, I think, liked it. There's some that probably didn't like it, but I think the majority of 'em liked it.

W: It was not a question then of all the old people being against it, and the young for it.

G: No.

W: There was not a division in that way. Are the old people here on the reservation and the younger ones close together?

G: I think so. They seem like they are. They are about as close, I guess, as they ever was. We have quite a few elderly people now, on the reservation.

W: Do you have any problems here that you have out in Rock Hill, or in other cities, this generation gap?

G: Well, I really don't know 'bout, I mean, not having any children, but it seems like they—some of 'em is having trouble. It seems that they—children going out, you know, to public schools. I guess they get with other people, and they— I think there might be a few that have a few problems.

W: Going back just a little bit, we've talked a lot about Chief Blue, but not as much about his wife. And this is Eliza Canty Blue?

G: Louisa.

W: Louisa, your grandmother.

G: Louisa was my mother.

W: Your mother, excuse me. What about her? How many children did she have?

G: Well, my mother was the mother of twenty children. Of course, all those twenty didn't live. My father was married twice, and he had three children by his first wife, and his second wife was my mother. He had twenty children by her, but there were a lot of, you know, still-born babies and out of those twenty, he just raised nine children to adults.

W: What kind of a person was she?

G: She was a quiet person. She didn't—she couldn't speak Indian language, but she was quiet. She was—a lot of difference between her and my father, he did most of the talking. [Laughter]

W: He was sort of head of the household—?

G: Yeah.

W: And she just did what he said?

G: She just stayed home and took charge of the children while he worked.
[Laughter]

W: Did she have any outstanding traits that you can remember dealing with you children? How did she deal with you? If you did something wrong, for example?

G: I don't know. Like I've told a lot of people, I guess I must have been a good child when I was little, because I don't ever remember getting any whippings from my parents but one. That was from my father, and I was a pretty good size then. I could remember that, and it was over another child, but I never did get any whippings. And I think my older brothers and sisters kind of jealous up to this day about it, because every once in a while, they'll mention something about it. Said

my daddy was better to me and my little brother than he was to them, because he'd whip them. But my daddy said—before he died, you know, they'd say that. And he'd say that that he just learned—he had more sense when he got down to us [Laughter] 'bout how to raise children without whipping them.

W: You were the baby. Your mother never did whip any of the children, or punish them?

G: No, not that I know of. I never did get any whippings in going to school when I was a child. They would just punish you and put you in a corner, they'd say, and they'd make you wear a dunce cap. I think I wore that once. But one time, when I stood in the corner when I was going to school, and it was my niece that caused that. She pulled my hair, and we got tickled, and got to laughing about it and he put us both in the corner. [Laughter]

W: Did your mother talk very much with y'all, when you were growing up? Spend much time with you, or did she always seem to be busy, and you were right there in the home with her, did—?

G: She'd talk to us. I mean, she wouldn't talk to you like, you know, a lot of mothers. Always thought mothers should talk to daughters, you know, now, these days and times. I think a mother should teach a child, to prepare them for marriage, you know like that. But my mother didn't talk nothing like that, because she was old-fashioned, I guess, but I always thought that a mother should talk to her child and teach her these things, and father teach the boys. She would talk to us, but not in that line.

W: Did she spend any time with neighbors or others gossiping or—?

G: No.

W: Things like that?

G: She didn't. She'd stay at home all the time. She didn't visit like, a lot of, I know, the women would visit places, but she never did. I guess because she always had so many children and so much work to do around the house, I guess, because she always stayed at home. She never would go anywhere, and always kept us there with her. If she'd go, we'd have to go with her.

W: Did she prefer to stay at home and just be with her family?

G: And do the work herself. She wouldn't even want the children to help her. She would rather get—let them—said they'd get in her way. [Laughter] She wanted to do the work her own self, let the children get out and play.

W: What did she like to do most, do you know what she liked to do most of all?

G: I don't know whether she liked to do it more, but she cooked most of the time. [Laughter] We'd always have a lot of missionaries there, and she'd always have to cook a lot, so I do not know whether she loved to do that, or just had to do it.

W: Staying in the kitchen most of the time—

G: Yeah, sewed. She sewed some, but she wasn't too good a seamster, but she sewed a good bit, too.

W: Would you like to describe her? What kind of a person she was in looks, and how she walked or talked, anything you might could remember about your mother?

G: Well, naturally because she's my mother, I thought she was about the prettiest woman there ever was. She was a little woman. I don't believe she was quite as tall as I am, and I'm just five foot something. She was very small, and she was a

type—I mean, she was quiet. She wouldn't have too much to say. She'd put up a conversation, but you'd have to mostly do the talking. [Laughter].

W: Did she keep a clean house back in those days?

G: Yes.

W: With all those children?

G: She kept a clean house, and my father would work and clean house just like she would. He could keep it—when she'd be sick but he'd do the work, he'd keep the house clean, but she'd keep a clean house when she was able.

W: Did she enjoy dressing you children and fixing you up?

G: Yes, she enjoyed keeping us clean.

W: Did you have the Saturday night baths that was typical?

G: Yeah. [Laughter].

W: Some areas—

G: We'd to have our Saturday night baths because Sunday was church day. We'd have to go to church on Sunday.

W: Did you live close to the church?

G: Yes, I was fortunate. I lived right at the church. I didn't have to walk but just a little piece, just across the road, go to the church.

W: Can you think of any other activity that you did that might be a little different from others?

G: No, I just can't. Only thing I can remember, you know, just playing with other children. They'd be, maybe two, three families that come to visit us, and the older people would be out sitting around in the yard—in the house. We children would

get out in the yard and play. I remember Brother Garfield Harris when we were about the same age. Him and his brothers and mother and daddy would come over to our house. We'd play at nights when the moon was—I guess, the full moon, because the moon would be shining pretty and bright. We'd get out in the yard, and we'd play 'til twelve o'clock at night. We enjoyed, you know, just getting out and playing in the yards like that.

W: What about during the Depression years? Do you recall how it was with you?
This is back in the thirties.

G: Well, I can recall they didn't have too much work, seemed like there wasn't too many jobs. Had the WPA, and they'd give out commodities. It seemed like everybody got along good. I had to work long hours, but it seemed like everything went along pretty good.

W: When was the hardest time, during your life, for the Tribe?

G: I guess that would be about the hardest time, during that Depression, as far as I can remember.

W: Do you remember any times when there was an illness that seemed to sweep the whole area? You don't—?

G: I can't recall.

W: Do you recall a flu epidemic in 18—?

G: No, I can't recall that, but I've heard my daddy talk about it, and my mother, talk about that, about so much sickness was on the reservation then. My brother—I mean, my uncle—had, you know, about five to die in his family, just in the, you know—

W: Who was that?

G: That's Brother—Uncle John Brown. He had 'bout five of his children died during that time. It was just—I've heard him say they'd go bury one, go to cemetery and have the funeral. The next day they would have to go and have another one. He said it was real bad.

W: This was the flu epidemic?

G: Yeah, that was the flu epidemic. I do not recall what year it was but—

W: Were there other diseases that seemed to bother the Catawbas?

G: No, the only thing that we'd have would be just flu, and measles and mumps, and things like that.

W: Nothing unusual—

G: No.

W: —other than what—

G: We didn't have no deaths, you know, from any sickness like that.

W: Did they have any cattle down on the reservation when you were growing up?

G: Yeah, I know my daddy always had mules and calves. We always had two and three calves, and I don't know how many mules he'd have. Horses, I know he had some real nice horses. One, they said, was once a racehorse, and I'd ride that horse.

W: Did you enjoy riding it?

G: Enjoy riding it, cause she's so fat, you could just sit like you was in a cradle, sitting up there rocking.

W: You didn't use a saddle then?

G: I didn't use a saddle then. That same horse run away with me and my sister and her husband, one night. My daddy had gone out of town that night to—I believe he went to Columbia for conference—and I didn't go. This was Vera, my sister was married to Albert Sanders. This was before they had any children. She was expecting her first child, and she was wanting something—peanuts, we went to the store to get some. And Albert hitched the horse up to the buggy, and he didn't fasten the strap that run under the horse's belly tight enough, or something, I don't know what. But it was loose, and she was scared of dogs, you know, the **barking**. We went to this store down where **Ron Nealy's** store was, going down towards the reservation. That was the only store that was that close to us, so we went up there that night in the old buggy. We got whatever she wanted, we went back home, we started back down the hill. About along where the church is now, you know, there's a hill going down there and there's some people that had they had dogs. The dogs went to barking at that horse, and she started running. By that thing that he didn't have tight on her harness, he couldn't slack up on her. He'd got ahold of the wheel of the buggy and tried to hold it back. He couldn't put any brakes on, and that horse run on down the hill, down to where Lulu's living now—where I was living—several hills to go down. Got down to where Sally Beck lives, and she had a dog, and it runned out. The horse didn't stop until he went out and turned that curve, went down to the barn. Our barn was out from where Louisie's house is now, and you'd have to turn a curve. It turned over when we turned that curve and throwed me out, and my sister out. And the buggy runned over my brother-in-law. We really got scratched up. I didn't know

anything, it knocked me out. Anyway, they got my daddy back from Columbia right quick. [Laughter]. I just ended up having a scratched arm. We was real sore and bumped up there for a while. The horse run away with us.

W: What kind of crops did they grow down here?

G: We raised corn and cotton.

W: Did they do it any differently than—?

G: Well, they had to work with mules back then. They did not have tractors, you know, like they have now. I think they have machines now, to pick cotton and all, but we had to do it with our hands. We'd have to chop cotton with a hoe and go back and pick it when the cotton was ready. I didn't do too much. By me being one of the youngest children, I didn't have to do too much work in the farm. My older brothers and sisters done most of that. I'd done enough to remember how hard it was.

W: Do you remember any government people coming down to the reservation, any dealings with them from the government?

G: [inaudible 1:08:39] seemed like always somebody coming in there, but I don't remember too much about, you know, what they'd be doing there.

W: Do they live on the reservation, or just come and visit?

G: They would just come and visit and go out. But like this professor I was telling you about that come down and take the Indian language, he'd come down to stay for weeks and weeks at a time. Because he boarded there with my daddy, and I remember him well. But these other people, like these senators and the House of

Representatives, they'd just come down, ride through the reservation, maybe. Spend an hour or two talking, looking it over, is about all they'd do.

W: Do you recall anything else that might be interesting to others about the Tribe itself?

G: No, I don't believe I can think of any more.

W: Well, what do you think is going to happen to the Tribe in the future now? What do you see in the future for your relatives?

G: Well, they seem like it's just like with them. It is just like everybody else now, everybody's for themselves. They're out on their own, and they have to make it for themselves. They're not counted as a Tribe anymore, although there's some of them would like to be back, they've said, like they used to be. I don't know, I've heard several of them say they wished it was like it used to be.

W: What do you think they miss most about the way it used to be? What do you miss most?

G: Well, I really don't know. I don't see as I miss anything. I think that I'm better off like I am, than I was then.

W: You think maybe then it's just a longing for the good old days that people had as they grow older?

G: I guess so. I imagine that that's what it is.

W: Looking back though, one more time, what do you think was the great contribution that your daddy made to the Catawba Indians?

G: Well, I guess it would be his life, because he worked, I mean, his whole life like that—

[Break in recording]

G: —the Tribe, and that was his desire to see that something would be done for them, that they would be in better shapes in the future years. Because I know, just a few days before he died, that's what he told me. He said he just hated to go, because our people was so drifted so far apart, that they just wasn't united, like they was once. He always liked to see 'em, you know, united and working together. And he said, that's what worried him so bad, to see 'em all split up, like they was.

W: He would be very pleased, you think, with the results if he could see it today?

G: I think so. I believe he would.

W: What do you think has been the Catawba Indians' contribution to this area? What have they done in this area as a Tribe?

G: I just really don't know. There's so many of them working, like I said, out in the public work now.

W: Do you think these younger ones that have gotten college degrees are working with other Indians? Do you think this is a tendency for them, to work with other Indian Tribes, or just a few have done this?

G: It's just a few that's got college education, and they're back here working now. They got good jobs, like in these public mills, and it's helping them. I don't know whether it's helping the other people they work with or not.

W: Well, it's been nice talking with you. Is there any comments you'd like to make, anything that you'd like to add to what you've said? Some little thought or something?

G: All I can say, I've enjoyed doing this, and I would like to give a little more, but I cannot think of anything else now.

W: Okay, thank you.

[End of interview]

Transcribed by: Sabina Boddupalli, September 7, 2021

Audit-edited by: Rayyan Merchant, February 15, 2022

Final edited by: Evangeline Giaconia, July 5, 2022