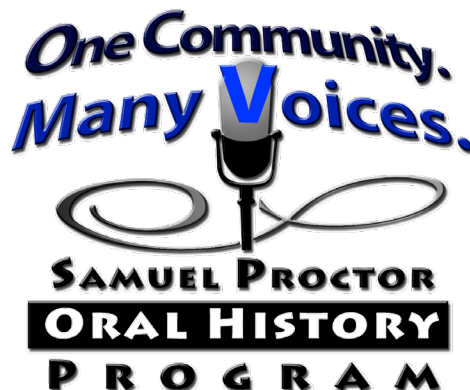


# **Thomas Woodrow Trimnal**

**Southeastern Indian Oral History Project (SIOHP)  
CAT-047**

**Interview by:**

**Jerry Lee  
August 14, 1972**



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](http://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>

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**1 hour, 28 minutes | 50 pages**

**Abstract:** Thomas Woodrow Trimnal recounts important memories about his life. He talks about moving to Rock Hill in 1935 and marrying his wife, the granddaughter of Chief Samuel Taylor Blue. He talks about his children and eventually moving to the new reservation, with a discussion of different perspectives regarding the division of Catawba land. He also talks about his wife, her family background, and his knowledge of her life as a Catawba Indian. He goes into detail about his views on the Catawba Indians and the settlement and briefly recounts the history of the Catawba Indians coming from Canada. In addition to tribal history, he includes some information about the history of the area, such as the Turks of Sumter County, the Catawba figure and Revolutionary War scout Peter Harris, and the monument of King Hagler in Camden, South Carolina.

**Keywords:** [Catawba Nation; Chief Samuel Taylor Blue; Peter Harris; South Carolina--Rock Hill; History; Land tenure]

**SAMUEL PROCTOR**  
**ORAL HISTORY**  
**PROGRAM**  
**University of Florida**

CAT 047

Interviewee: Thomas Woodrow Trimnal

Interviewer: Jerry Lee

Date of Interview: August 14, 1972

L: My name is Jerry Lee and I'm interviewing Woodrow Trimnal who is married to a Catawba Indian. This is being done for the Oral History Program for the University of Florida. We're at Mr. Trimnal's home, and the date is August 14, 1972.

[Break in recording]

L: What is your full name?

T: Thomas Woodrow Trimnal.

L: And where were you born, Mr. Trimnal?

T: Lee County, South Carolina.

L: How did you happen to get here to Rock Hill?

T: Well, I was in the CC camp, and we moved up here.

L: When was this?

T: It was in the summer of 1935. I don't remember the date.

L: What did you do in the CC camp?

T: Well, we did forestry work down there, and then we come up here and we was doing a salt erosion, I believe they called it. Here where we'd go out and build breaks across gullies and things, you know, to keep the water—you know, so the land wouldn't fill up and all that.

L: Did your whole family move up here?

T: Oh, no. Just I went, me.

L: Who were your parents?

T: G.M. Trimnal and Mary Eliza Croft Trimnal.

L: When did you come to Rock Hill to stay?

T: Well, I guess then when we moved up here because I've been up here about ever since. Back in 1935.

L: When did you get married?

T: March 27, 1937.

L: And who did you marry?

T: Virginia Louise Blue.

L: How much Indian was in your wife?

T: About a third I'd say.

L: Who was her father?

T: Herbert Blue, which he's about—I guess about three-fourths and then her mother was White [inaudible 02:25]

L: Who was her grandfather?

T: On her daddy's side was Samuel Taylor Blue, who was a Chief down there, Catawba. That is, he was off and on for a number of years.

L: How did you happen to meet your wife?

T: Well, at church.

L: What church was it?

T: The L.D.S. Church. The Church of Jesus Christ of Latter-day Saints.

L: Where was this church located?

T: In Rock Hill.

L: Whereabouts in Rock Hill?

T: Well, they didn't have a church building then. They had an old, abandoned school.

L: Did they have the church out in Catawba then?

T: Yeah, they did.

L: How many people attended the church in town?

T: Oh, I don't know. There wasn't very many. They had forty, seventy-five, something like that.

L: And about what time was this? What year?

T: Oh, it was back in 1935. They went ten, twelve—a number of years up here—and then they had us to go down there.

L: Back to Catawba?

T: For a number of years, yeah. I guess this one on up town here but how long, I don't know much about that.

L: Well, they don't know on the tape, they thought about twelve years?

T: It's been that long, I guess. That long.

L: Did many of the Indians go to the church in Rock Hill?

T: Not too many. Some of 'em do. And a lot of 'em go down here, and a lot of them don't.

L: Did you start dating your wife shortly after then?

T: Well, it wasn't too long after then. I don't remember just exactly.

L: And what did your folks say about you dating an Indian girl?

T: Well, they were thrilled about it.

L: And what about her people? Did they—

T: Well, they seemed to be thrilled.

L: No one objected to y'all's courtship? And how long did you go together before you were married?

T: I guess it must have been about a year. About that long.

L: Where was Virginia living at that time?

T: On Green Street.

L: And who did she live with?

T: Her father and mother. And they always lived—

L: Had your wife lived on the reservation?

T: No, I don't think she ever had. I believe her dad come to town and went to work before we was ever married. I don't think she ever lived down there. Not on the old reservation.

L: Does your wife speak the Catawba language?

T: No.

L: Does any of her people?

T: The only two who speaks—both of them is dead. That's her granddaddy and Gladys's grandmother—Aunt Sally, they called her, Gordon.

L: Sally Gordon?

T: I've heard them speak it to one another, but they're both dead.

L: Sam Blue, Sally Gordon.

T: That's the only two that spoke it.

L: How many children do y'all have?

T: Three.

L: What are their names?

T: Laura June—of course she's married to a Bales now, they have two children. And Roger Snow, he's married. He has four children, expecting another one. And then Carol is—Lay Carol—she's married and she has three children. I didn't know whether even one of them lives up here.

L: Well, we have that on other tapes as well. Where did you and your wife live when you were first married?

T: We'd stayed out here, oh, six, eight months, something like that.

L: Where did you live when you came out to Rock Hill?

T: We stayed down on Green Street for a good while for—let's see, I stayed down there for—something back in [19]37—I must have stayed down about seven, eight years in all. Then we built a house on the corner of Stonewall and Walnut, 431 Stonewall. Stayed there for about six years, and then about two when we went here.

L: What year did you move out to what this is now, the new reservation?

T: Oh, God, I can't remember. It's only a ghost. Let's see. Well, now let me think ... oh about, I believe, in 1952. I believe that's when it was.

L: Did your wife ever talk about her early childhood, such as the type of home she lived in, her parents, her living on the reservation, of living in Rock Hill?

T: No more than she said that she never did live down there. They went back and forth down there to see their people a lot, and the church and visit the people and all like that, but she never did live down there.

L: Where did your wife go to school?

- T: Central, I think all of it, and then Rock Hill High School, the one south of White Street.
- L: Well, did many of the Indians go to school at the time she went?
- T: Well, they might have been before she ever dropped out. She dropped out in the ninth grade back in about 1936, I believe it was. About a year before we was married. Her health was bad and still is, and she finally kept having so much health problems she dropped out. But there might have been—oh, I don't doubt but what there was more going besides her. But, at the same time, when she started school there, which was—she was in the ninth grade, I guess it would have been nine years before that—she was the first one to start school.
- L: First Indian to start?
- T: Yeah, yeah.
- L: Did she have any trouble?
- T: No, she never did. But more, you know, maybe somebody say something about it sometimes, a time or two, you know, people are mean. Regardless of how others feel, you know, sometimes somebody'd pop their mouth off, you know.
- L: Did she ever tell you of any incident or any time that—
- T: Yeah, she said something about a time or two, but I don't remember who it was.
- L: But she did tell you that people would either make fun of her or say something about her?
- T: Well, we had some tried to say something about Indians going to school, or something like that. I don't remember just what. But people'll do that kind of stuff, regardless of what others **are feeling**. But the main thing there is that—I guess



two or three years after we was married, we was married in 1957—they got trying to get some of them into school down there at Lesslie. I don't know whether the school district required it [inaudible 10:42] See, back then they didn't have this old schoolhouse right there at the church, and I guess people down there kicked on it. The man who drove the bus, he wouldn't let them ride it, even the Indian agent would meet the bus with some of 'em down there, and they wouldn't let them get on.

L: Do you know this agent's name?

T: No, not unless it was Mr. **Suder**, I'm not certain, it—I don't—I believe it was the agent that was here before him, but I'm not certain. It could have been Mr. Suder. Of course, he couldn't talk his way out of a wet paper bag no how. He was a very poor spokesman.

L: Did they ever start taking children to school on the bus?

T: Well, they do now, and just when it started, I don't know. But, you know, they pushed this integration situation to where they take 'em all regardless of color now. I don't know if they did before they got that to going, I don't think they did, much ever that they ever went. Of course, I think more of 'em went to the town school than all, you know, without any problems.

L: Why did you and your wife move back here to the new part of the reservation?

T: Well, I was born and raised in the country. This is—well, it still is nearer to town than I care to be. You know, now most of the people living in the town would rather have them a little place in the country. It's a place that you should have

fun. I couldn't afford holding—keeping—the one in town and build here too, so I sold the one in town, built here. Here we are.

L: Were all your children born here?

T: Born here in York County.

L: Where was—they wasn't born here at this house?

T: No, the two oldest was born down on Green Street. You know, it used to be that most everybody—White people and all—their child would be born at home.

They'd have the doctor there and maybe a nurse or a granny woman, what they call a midwife. A woman to assist 'em. The two oldest ones was born down there, and the youngest one wasn't. In fact, I'm not certain York County was even built, when the two oldest ones—because I remember long before it was built.

L: And you had granny women?

T: Well, old women that—

L: Midwife?

T: Not necessarily was, you know, maybe a life's midwife but, at the same kind of women that knew a lot about it, you know, and I'd help myself.

L: Did the Indians have any trouble going to the hospital or going to the doctors?

T: No, I never did hear of no trouble. No. You know, before they built the other hospital, the Catholic Hospital is all we had. They'd be the last to kick on something like that.

L: When did your children start school?

T: Well, let's see, the oldest one's thirty-four. She must have started school at six. She was born in [19]38.

L: Around [19]44 or—

T: [19]44, [19]45.

L: Where did she go to school at?

T: Central.

L: That's when y'all was still living on Green Street?

T: Yeah, well, you see, they were—all in that area now, they went to Central. In fact, they all went to Central. In fact, the two oldest ones went to Central long ago back then. In fact, we moved out here, Carol went to this one. What was this one, other one here?

L: Northside?

T: No, this other one. Back of Ross's? Belleview, is it?

L: Belleview.

T: That's where she went the last year or two that she was in grammar school. She went there.

L: Did they ever have any trouble with school?

T: Not that I know of.

L: Did a lot of other Indian kids go to the same school?

T: Well, I think maybe by that time there was quite a few of them, and I don't know just how many. Probably not as many as there is now, but quite a few of them. See, one thing now is they've done away with the school down there, just the last year or two, and they all gone to Nelson.

L: Which school is this one now, I don't—

T: The one at the reservation. They don't go to school there any longer.

L: Right.

T: See, and that's just like any other two-teacher school, one or two-teacher school. And they held it on there for I guess, six or eight years longer than—Mr. Sullivan, he was over the school for that time, and he really wanted them to. Because I understand he said if it wasn't at their request, he'd truck them, every one, out of there because he could do that cheaper than he could operate that little individual school. And he felt like it would do 'em more good, too. But a lot of them, just because it was right at home, you know, for the little fellas they—you know how people are. They love having it handy that way.

L: Did you get any government assistance for your children while they were going to school, grammar school or high school?

T: No, nothing more than this government appropriation—state appropriation— they give 'em once a year, and it was so many thousand dollars. And then they had this expense come out and that expense. When they wound up, why they 'bout wind up with twenty-five, forty dollars apiece, something like that. It was a little more then than it is now because, you know, forty dollars wouldn't buy much now. It bought a whole lot more back, twenty-five, thirty years ago, probably twice as much as it would now. And that's all it is, that I know of.

L: Did you ever get any free supplies or anything for school?

T: It seemed to me like my wife did when she was going to school, but I don't think we ever got any.

L: Do you know where she got her supplies from?

T: I think Mr. Flowers here—he used to be fire Chief, I never did know him. And there's been two or three of 'em that was kind of local, 'cause the Indian agent looked after that kind of stuff. I think some of them did get that kind of stuff. But if my children ever did, I never did know.

L: The reason I asked is Buck George was saying that the Indian children could go to White Printing Company and get like pencils and paper and **cards** for a whole month.

T: Well, now, they might have had that. Really, things like that I mostly let my wife and children look after 'cause I never did take much to do with it. I never did nothing.

L: What kind of hobbies and sports did the children have?

T: Well, like any others, I guess. You know, Roger, he always liked to hunt a little, fish, and maybe trap, stuff like that.

L: He liked to hunt with bow and arrow, didn't he?

T: Oh, yeah. He'd never—well, he was pretty good with a bow and arrow. He could hit most anything he'd shoot at. Of course, he got that away with a lasso too. Most anything he'd want to throw it on, he could throw it on, and anybody, or game, anything, only anything. Why, it just took a lot of practice. Then he got to where he was real good on shooting a rifle.

L: What about your girls? Did they learn to make pottery or—

T: No.

L: Beads or any of the Indian—

T: Now, Roger, I don't know that he—well, it wasn't pottery, but he did fool with some of this beadwork 'cause I bought a belt out in, I guess it was the Hopi Indian section out in New Mexico. I've got some of the beads tore off on it and he'd rearranged them, you know. See, the thing of it is they're awful small. He does each bead in place to where the designs will come up right. He's takes 'em up, work with patience. And I think he fixed one or two for somebody else, I don't remember.

L: Did he ever sell any of it?

T: No.

L: Did they study about Indians in school?

T: Not that I know of, maybe more than I did. Of course, I had that old **highwalk** primer when I was going to school. You know, that highwalk safety, things like that, highwalk hunting. You come over to the back of the book that where it was so hard, the Indian words—the teacher couldn't even pronounce them, so put us in some **pickles**. Now they might have had that. I don't think they ever had any more than—just other than anybody else had, that I know of.

L: What about Roger' s scrapbook? He used to save all the information and anything he could about the Indians, kept 'em in a big scrap book.

T: Well, it seems like I've heard him say something about that, but I just don't know. I never did keep up.

L: Did your kids seem to be proud of being Indians?

T: Well, I don't think they was ashamed of it. I don't think it's anything for anybody to be ashamed of. You take the Indians is just like any other, you might say, dark-

skinned race of people. I don't see where it's any disgrace. They're all human beings. I think they all ought to be treated like humans. I don't see where it's anything to be ashamed of.

L: Does your family hold any special occasions, like holidays or Easter or Christmas, where they do any kind of special traditions which would come from the Indians?

T: Not that I know of.

L: Do you have Indian decorations here in your home?

T: Oh, I really don't—I can't think of any.

L: Pottery or—

T: Well now, my wife might have two or three pieces of pottery. In fact, when I was going with her, she'd give me a little old look, I believe. I have a little old pot with the handles on each side stick up, you know, and a little old kazoo that she made. She was just around someone making—she figured it out and made a little one. I think Sister Sally's, which she is related because she was, I guess, my wife's family's first cousin, something like that. I think she give her an ashtray with a dog—like a dog laying on the side of it. But that's been a number of years ago, and I guess the children broke it when they was small. I don't remember what happened to it. You know how things will disappear when children's around.

L: Do the Catawba Indians have anything in common with the other Indians all over the country? Is there a friendship or a warmth there?

T: Well, I've heard it said that the friendship is better, and they're easier for a strangers to talk to and communicate with than most any of the Indians. And I

think maybe their experience in the church got them that. You take my wife's granddaddy, why, he couldn't read or write, but the old man had done a lot of talking in church and before people. And they would be invited to go around different schools, go around and talk to different classes and maybe the whole school. On occasion they'd have him to do a little war dance, tell a little Indian traditions, stories for 'em. I think that's about all such of that I knew anything about. Of course, he did a good bit of that up until to where he got to where he couldn't go and he'd go all around, you know, anywhere people wanted him to go. He might go somewhere every week or two, I think, put on the Indian dress. And I think his—him being uneducated and then a lot of people'd go down there and he'd talk to 'em, and him being used to talking to people and talking before people, a lot of people thought he was educated whenever he was. In fact, there's a one time, I don't know whether you ever heard this or not. You see, back whenever—before they bought this other land here—they used to go down once a year, when the general assembly was meeting. The Chief and the committee, you know, which is five or six of them, would go down and meet with the legislature and they'd try to get their appropriations raised to where they'd get a little more, you know.

L: Where would they go?

T: Columbia. And he got to be pretty good friends with Olin D. Johnson when he was governor. And, the old man, he would always meet everybody with a smile and a handshake, regardless of who. And regardless of whether them high or low station, it make no difference to the Indians. And he got to be real good friends



with the governor, and they showed his picture one time in the paper, like him and the governor smoking a peace pipe, you know. There at one particular time when Elder Johnson was governor— at the beginning of the general assembly they always ask some famous person, usually a lawyer, a lawmaker or something, to address the general assembly. So, when then that time come or approached the time, the governor suggested they ask the Chief to do it, and he did, which was quite an honor and it's quite odd that a man with no education, couldn't even read his own name, but addressed a bunch of lawmakers, but that's what he did.

L: Do you know what he spoke on?

T: No, I don't. But I think he more or less told, maybe, about some of the problems they had here and their ups and downs, maybe the treaties and how they hadn't stuck with them and that kind of stuff. I'm pretty certain something like that. In fact, you'd be surprised at the people that—in the church and out of the church that didn't have anything to do with the Indians, that just knew the historical part—would like to go down and talk to him and hear him tell these things. Sometimes someone might give him a piece of money, whether they gave or not he—they always liked to go. You'd be surprised.

L: What kind of medical attention did the early Indians get, from like your wife on?

T: Well, my wife and them got pretty good. They had Dr. Blackman for their doctor—which the state, I guess, paid it then and next the federal government took 'em over and they paid it. And like it was with childbirth, well, around the time mine was born, I think it wasn't but about twenty-five dollars. And you'd pay

half and they'd pay half, but the rest of the medical attention was put on the books. The state paid it, and then the federal paid after they took over. And they got, I guess, good as medical attention as anybody else. Of course, now, maybe back in the earlier time before that they might have had some Indian remedies and roots and so forth. You take my wife's grandfather on there, they finally ruled it out, but he always liked to get this yellow root and make tea out of it for yellow jaundice. And I've heard him say that he had a cure for that tea that the doctors give up. Well, I guess something of it wouldn't hurt you, but it didn't do you no good. Well, you take like my grandfather, I guess I could tell this, he died with a cancer. And, well, he was afflicted with it for about ten or twelve years before he died, and my daddy took him around for what treatment he could get back at that time, which was nothing like it is now. And he took him around, so much that after some time he dreamed about it, and he dreamed one time what to do for it. And what he dreamed to do was—ordinarily you don't eat it, but it wouldn't hurt you to eat it. No more than it would to eat an apple peeling or pear peeling. It wouldn't hurt you to eat it, no more than that. But now, if it would cure the cancer, you'd probably have to put it on there when it just started, just like a little bump or something. And he did try it on something that looked like it might have been the beginning of a mushroom cancer—if you know what it is, it looks like a wart to start with. And it did go away. Now, as far as people being scared to use the remedy, it wouldn't hurt them, because you could eat it. You do eat what it's with, but you don't eat that part. But it wouldn't hurt you to eat a bit and it works.

L: **No way.** Is that all?

T: Yeah. Well, it's the skin out of a certain egg. And you don't eat the skin out of it, that little skin inside the hull? But at the same time, it wouldn't hurt you. There's nothing in the world would hurt you about it. It's just a custom that you don't eat it.

L: Right.

T: But it wouldn't hurt you to eat it.

L: And you eat it as a cure for the cancer?

T: Just take it raw and put it on there and see. But now, he just dreamed that. And he did try it on something that looked like it was cancer to him, like on a blemish and it was—

L: Did it seem to do any good?

T: Yeah, it seemed to do good. It went away. But now, you couldn't take one that covered about as big as your fist and expect to go away, I wouldn't.

L: [Laughter] What about dental care? Did your wife go to a dentist regularly, or—

T: Well, now I don't know. I don't think they had them any dental care, not like that, only just maybe just went on their own. I don't—

L: What about your children? Do they go to a dentist?

T: Yeah, quite often. In fact, I'm the lucky one in this family. I've never had a toothache, and the only dental work I ever had done was had them cleaned a couple of times and maybe one of them might've been in the army. And I've never had the toothache, but I'm sad to say that all three of children had it before they was ten years old. I was hoping that they'd be like me, because their mother had a lot of trouble with her teeth and still does. But they didn't take it after me because I've never had it even to begin.

L: What dentist do they go to?

T: Well, my wife used to take them to old Dr. Stokes and Dr.—I can't think of the other's name, but I never did see neither one of 'em. I just let her take 'em. Give her the money to pay, you know, and I never did see 'em. But now, there's did something unusual happen with that oldest there. She had trouble with her teeth, and it looked like you could just take her and take her to the dentist—my wife would—and he'd always say them's permanent teeth we want to save. Well, he'd patch it up and it would last 'til about Saturday night, and then she'd squall Saturday night and Sunday from the toothaches. She was just a little thing, six or seven years old, and got to going to school and—I'm trying to think, Dr. Stokes and Dr. Welch, I believe, was the two doctors. I don't remember which one of 'em was treating her then. I told her, "Hell, tell them doctors to pull them teeth out." He'd say he didn't want to pull them out because they was permanent teeth, but at the same time—meantime, it kept on getting worse and worse. Meantime, she'd have to usually cry the whole weekend with a toothache, and it got to where it would give her the earache. And she'd, meantime, she kept going to school and, well, we'd noticed it looked like she was hard of hearing, but we didn't think nothing about it. And I told her something that one day. I don't remember what it was, maybe about what Santa Claus or something, but she didn't make no response. And I called her. I said, "Honey, you didn't hear me?" She said, "No." And I called my wife, I said, "There's something wrong with this child's ears." You see she'd had a toothache, and it turned into the earache, and it just got that bad, and it had affected her hearing and we didn't know it. So, I

told my wife to sit down and write the teacher a letter and tell her to try to put her in front of the room at the school, that her hearing was bad, and we would try to get something done about it. Meantime, I was working at the ice plant, and it was in the Colored section. I was around more Colored people than I was White, and it was right down here where these Colored doctors was, dentists. Dr. Blake and Dr.—what was his name that died? Anyhow, one got killed in a car wreck. Anyhow, I told my wife, I said, "Well, now, one of 'em's gonna do something about it. If they don't, I'll go to one of these Colored doctors." Back then, you know, people wouldn't think of that. So, Dr. Laney's the one it was. Dr. Laney had to come in first, and I told him what was wrong. He said, "**You brought her here,** I'll fix her up." "Well, I couldn't find 'em, **a lot of the** White people going to 'em." And he was just as nice as he could be, just as spick-and-span. And he opened her mouth and he said, "Why, I got off from work." And he opened her mouth, and he showed me. He pulled a couple, and he patched up about two or three and he—then if they give trouble after that, why, he'd pull 'em out. I told him, I'd go ahead, and I think I made that trip and another one to him. And he done her more good about her teeth, that Colored doctor, than them other dental all put together. I'll bet you it was ten years 'fore she ever had a toothache again. Now, he was a real good doctor, and I have to give him credit for it.

L: I'll go ahead and ask you. You said you wife dropped out of school in the ninth grade?

T: Yeah.

L: And how much education do you have?

- T: Well, I think I quit in about the sixth, and then I went two or three years in this GI school, three or four years. I think they was figuring about I had the equivalent of about ninth or tenth grade. Well maybe, on some subjects better than that. Maybe like history, geography, reading. I might have even scored a little higher than that, but I read a lot. I used to read two newspapers a day, but I don't now. I used to. But I still read a lot and you know, like that you pronounce a lot of words, come in contact with a lot and find out what it means. And I watch news, events happening over the world, you know, about where they have news. Name the capital cities, it used to be where I could name the capital cities of the old countries of the world. Of course, I can't hardly do that now as well, but kind of reminds me of when I was going to GI school, why, we had a—well, he gave us a little test there that some of the college **girls** had had. He wanted to see how it would come out. They all practically flunked on it. It was geography. These tests now have you pick the right answer among two or three. And I put the Nile River in Egypt and the Amazon in South America, and he marked it wrong. And I asked him what was wrong with it, and he started laughing. He was wrong himself. [Laughter] He had 'em confused. He was thinking the Amazon was in Egypt, which was just the opposite direction. Well, I knew that kind of stuff pretty good.
- L: Well, did you and your wife feel it was real important for your children to go to school?
- T: Oh, yeah, yeah.
- L: Why did you feel it was so important for them to go to school?

T: Well, it was important then and it gets more and more important as people go along because it used to—jobs that people getting around with a high school education now, they about near have to have a college education. And it gets to where the demand runs higher and higher, it looks like.

L: What did you do besides work at the ice plant?

T: Well, that's all I did right then, 'cause I was on long hours and all, but that's all I did right at that time.

L: What do you do, actually deliver ice?

T: No, well, I'd wait on the front and answer the telephone, put orders on the books, check 'em off when they's actually delivered, and stuff like that.

L: Did your wife work?

T: Yeah, she worked. Well, she didn't to begin with, the first—let's see, she went to work about 1945. That was about the first six, seven years we was married. She didn't work—I think Carol was about two years old before she started working.

L: Where did she work?

T: She worked for at the bleaching factory about two or three years and then she was out for about a year that we run a little old store, and then she went to the Salvation, stayed there for about twenty-one years. Health had got so bad she had to quit.

L: When did you go to work at the Rock Hill Printing and Finishing Company?

T: September 13, 1948.

L: And you're still working there now? Did y'all feel like it was important for your children to get education so they could get a better job than, say, what you had or your wife had?

T: Well, yeah. People always like to see their children do better than they've done. You might, say, give 'em a lift. If they don't, they don't hardly keep up with, you might say, expanding society, because that's the way they've been, you know, too. That's about the way things—that everything—runs now. If you don't get a little better than mamma and papa, you're just left in the hole.

L: Well, did your children mingle at school? Did they have a lot of White friends and—

T: Well, I think so—

L: —Black friends?

T: Really I don't know. I think so, though. About like anybody else. In fact, I know they used to love them to come home with them and visit around. I miss them a lot now, because with the children gone and then the friends don't come around either, it makes it seem like a funeral parlor almost.

L: What did your children do as they graduated from high school?

T: Well, they almost went immediately out into Utah and went to work, and then went for a while that fall. Well, let's see, Dolores graduated on a Monday or Tuesday, and she left that Saturday.

L: And where did she go?

T: She went to Utah, and she got a job and worked some that summer and then went to school that fall, started.



L: What school did she go to?

T: BY—Brigham Young University. Roger stayed here about all summer, and he got a job with the bleachery and worked, I think, nine weeks. That particular summer they had laid off a lot of men. He couldn't get on with them and they sent the National Guards off. I talked to the man about it, and they got him on for two weeks, while he was up. When the two weeks was up, they kept him, you know, until school started and he had to quit, went back.

L: Why did they choose to go out to Brigham Young University?

T: Well, it's a church school and they felt like the environment would be better and all like that. It's, I guess, higher learning too, that the church school is in for. Sort of the very highest skill of education. College, university, grammar schools, high schools, they have a lot of 'em out there. In fact, there's been, as I understand it, some of it's not even regular schools there. 'Cause the wealthy families and their parents, they wanted to get the best education.

L: How could you afford to send your children way out west to a—

T: Well, I didn't. They give them—that's the other thing they did to help them out and I don't think that it was just—I thought it was just the Indians, but I think it may be any of the members back in this area. Maybe I'm wrong on that. I don't know. But anyhow, what they wanted—were hoping they'd do, they'd get educated and then come back here and could kind of build the—pull their people up, help them out.

L: Help the Indian people?

T: Well, help their people and help others, you know.

L: Help Mormons in general?

T: Yeah, help the church in general anyway. In other words, they'd come back, and they'd be better qualified. I think that's the reason why that they do to Indians in the west like they do, on these large reservations. It's so that they'd go back home, and they'd be better qualified to carry on procedures and to do things that'd help their people.

L: Well, then all three of your children got a scholarship from—

T: No, Roger and—the two oldest ones, Laura and Roger, did. They finished and then they went on a while for their master's degree, but neither one of them never did get it. I don't think. I don't know if Laura went—Laura and Roger. He married and he tried to work and go to school too, a full-time job, and when he wound up that last year he went, why, he just lacked two or three hours having enough of time and he knew that he had to have so much time ... And Carol, she went about three years to college, and she dropped out to go in the missionaries. She went to Salt Lake, got a job with the telephone company. In fact, they called us before they'd hire her and asked us if we knew about it and would it be all right. And we told them yeah, she was planning on going on a mission and she wanted to work a while and save a little money, but meantime a returned missionary come along. Said to 'em, when are we gettin' married? So, they got married. She never did go.

L: Did all three of them marry members of the church?

T: Yeah. Gloria married a fellow from—Wayne Bales, from Danville, Illinois, and he's a returned missionary. He flew a mission in the northwestern states. I guess

it was in Oregon, Idaho mainly. Carol, she married Gary Williams from Bakersfield, California. Of course, he was working in Salt Lake at that time, **he got framed up** and ... he's a returned missionary from—he flew a mission in in Tennessee, West Virginia. What's that east central state?

L: It's not Brigham?

T: One of the east central states. Anyhow, then Roger, my son, he went to school two years. I think he finished a two-year course and then they called him on a mission. And Peru was the mission headquarters, Lima.

[Break in recording]

T: No. No, I didn't have any trouble.

L: No one ever questioned the right to the land? Some of the people I've talked to said that just a few years ago, in about 1960, they thought of dividing up the Tribe, because a lot of the people claim that the Indians were living in **adultery**.

T: Well, a lot of them was. I know—I think I know who it was, a certain woman that brought that up. She was bitter against dividing the land up, you know, choosing—

L: Who?

T: Well, I don't think that she was ever—

L: Well, was she an Indian?

T: Well, she went as the Indian, but she was about ninety percent White.

L: What did she stand to gain by getting the Indians stirred up?

T: Well, she wanted it to stay like it was and not divide the land up. She stirred that up.

L: Did she claim that they were living in **adultery**?

T: Well, I don't know that she claimed all that. It might have been somebody else. I think she's the one that stirred it up. And she might have had somebody else going up there, 'cause I know the details. Well, see, someone would try to break through there. They even had these—oh, what is it, what kind of religion when they all live like—I don't know. I never can think of—Quakers. They had some of them down there. [Inaudible 47:28] They're the ones who backed what she said.

L: When were the Quakers down there, just approximately?

T: Along the time they divided this land up, just before then, whenever that was.

L: [19]59?

T: Somewhere along [19]58 or [195]9, somewhere along there.

L: And the Quakers talked to the Indians and tried to tell them—

T: Well, I never did—I spoke to one of them down there and I never did really talk to him, but I understand that was his purpose there.

L: He tried to talk the Indians into keeping the reservation?

T: Keeping it like it was. I think that about all that other trouble was just kind of convenient. In other words, it wasn't as much to stir things up as it was to try to smear the ones that was married to Indians, you know, **Whites married to Indians**. I think it was to smear these [inaudible 48:30]

L: She was wanting to keep the Tribe pure, I was going to say, and—

T: Well, she wanted to keep it like that and like keep the land all like it was. Well, she wasn't pure herself, because she was about ninety percent White. In fact, she could pass for a White woman easy.

- L: Did she live on the reservation then?
- T: Yeah.
- L: And she was very bitter for the Tribe being terminated at that time?
- T: Oh yeah, she was very bitter about only wanting her children to marry Indians, and every one of them married Whites. [Laughter] Every one of them married them.
- L: That's strange, I wish you'd tell me her name, 'cause I'd like to talk to her and get her viewpoint on this.
- T: Helen Beck.
- L: Is Helen that woman?
- T: Yeah.
- L: Well, her husband's an Indian.
- T: Yeah, well now, he shows it. You can tell he's an Indian. He even looks very Indian.
- L: Do you know any other cases that the Indian was discriminated against, besides not being allowed to go to school and—
- T: Well, I know Lance's opened up a place here, during the war and—
- L: World War II?
- T: Yeah, down Main Street and they—I don't know, they worked to keep people out, but how many **I don't understand**, some of 'em tried to get a job there and they wouldn't work them.
- L: Is this the same Lance company that—
- T: Yeah, it's just a division of it.

L: And this was before the war—during the war?

T: I guess it must have been during the war. It was along that time, anyhow.

L: [19]42, [19]43?

T: Yeah, that's about it.

L: How could the government have helped the Indians so that you'd be more qualified to run good jobs and have a better education through that? Do you see where the government has misused or misappropriated funds or ideas that could have helped the Indians?

T: Well, I don't hardly know. I think funds have been appropriated. Small funds and the middleman usually swallowed 'em up before they ever got to them, or if they got to them there was very little left. That's kind of like it was whenever, before they had the [inaudible 51:00] She was in Washington, though, poor thing, with her back—

L: Gladys **Thompson**?

T: Yeah—**Thomaston**. Have you talked to her?

L: No.

T: You should.

L: She's real bad sick, right now.

T: Well, Lance can talk to her.

L: Did she talk before a Congressional committee in Washington?

T: Yeah, she talked before a Congressional committee—let's see, there was her and somebody, I forget who, but she done the talking. And he made the headlines in the [inaudible 51:27] They asked her, had the government had any

special fund to help them out or anything? And she told them, "No." So, they turned right there and showed her where that they'd put six thousand dollars in the fund, the year before. And she told them, "Well, they didn't pay it to us." In the meantime, they had done away with the Indian agent she had, and they had one come from Cherokee.

L: Do you know his name?

T: Coming—no—coming back and forth. There might be two or three of them, you know, come down here once or twice a year. And whenever they asked them about it, they'd spent it on coming back and forth down here. Well, now you could go to Cherokee and back on a plane for probably twenty-five dollars. Well, it was fifty round-trip, and they did it twice a year. And if there was three of them, it wouldn't be but three hundred dollars, and you know they didn't need to spend no six thousand dollars. But see how the money fell through?

L: What did the committee say about this?

T: Oh, nothing they could do. Well, that's usually the way that stuff is, you know. The middleman **gobbles** it up, you know.

L: Did Gladys take any other stands for the Indian or speak out?

T: Well, more than she was in favor of a—the division, you know, wanting to divide it up and all, and some of them wasn't.

L: Well, how did your family stand on it?

T: Well, they wanted it done.

L: They did want it? Why?

T: Well, I don't know. I've wondered sometimes if we didn't make a mistake in doing it. It helped some, and it hurt others. Of course, I find, they's not the only people who don't know the value of real estate.

L: Who did it hurt, and who did it help?

T: Well, the one who jumped up and sold just as quick as they could sell for a little bit of nothing. And some of them sold for three or four hundred dollars when they probably should have gotten three or four thousand dollars. Of course, you couldn't tell them nothing at that time. They see it now, but they didn't see it then. There's quite a few of them done it.

L: How much land did your family get?

T: Ten and a half acres. We got two and a half acres apiece all joined together.

L: Is this this land right here that we're on?

T: Yeah, and we still got it. The children's all gone. It's in their names. My wife's got two and a half with the house on it, and the others are joined one right after the other right out behind. But the taxes don't run but two or three dollars a year on each one of 'em. We pay 'em, but they own it. We don't have power to negotiate.  
[Laughter]

L: Well, how would it benefit someone to have this land, why would someone—

T: You mean people other than us?

L: No sir, the Indians. Why would they vote to terminate the new reservation?

T: Well, I've heard a lot of mixed opinions on it. Some of 'em that was against it got it going, because they going to have a big housing project coming back out this way. They have back out in the woods right out in this direction, coming further



and further this way and they keep buying land. And some of the same people have that, buying land, you know, on through here. I guess eventually they could squeeze most of 'em out, but they'd try anything.

L: Was your family aware that when the reservation was sold that benefits such as medical and education and all wouldn't be—

T: Well, the main thing was the medical. The others, we never did get much of anything like that. You had to pay your own doctor bills and all like that.

L: Y'all felt it would benefit y'all just to get the land and—

T: Yeah, and they claimed, of course they—I think they go by who'd use it just like anybody else. They claim that you get two years free taxes for the Indians and all like that. I'm against that taxes thing.

L: What about the old reservation? Is it still available?

T: Well, it still belongs to the state, of course. They've leveled it and haven't used it for a number of years. And how long, I don't know. More than I know about.

There's about 625 acres or something like that in it. They got it lopped up in plots, and so-and-so called this section his and his house and maybe it's two or three acres of land, or fifteen and twenty acres of land whatnot, the other's the same way. But really, they have no legal title to it.

L: Well, can your son and daughters go back down and build a new home on the old reservation?

T: Well, I guess they could. But if every one of 'em went down there, there wouldn't be room probably. A few of them do like to stay down there at the old [inaudible]

57:02] **could get taken away.** Because it's in the state name and they could take it [inaudible 57:12]

L: Did the Indian people ever intermarry with Blacks?

T: No. Never would be, no.

L: Would they ever date?

T: Nah. **They** never did like that.

L: Did the Indians ever have trouble and fight people in town?

T: No, nothing more than—I wouldn't think—nothing more than maybe a fight sometime between some Indians. That's just about like anybody else, really.

L: Did these fights start because they were Indians?

T: No, I don't think they—having too much beer, wine, or liquor to drink, something like that.

L: Did the Indians have any sympathy for the Black people? Did they feel like they're a minority too, and they've been discriminated upon in a lot of cases?

T: Really, I don't know, 'cause ...

L: Then, is it your opinion that a lot of the Indians or yourself feel that the Black people are getting a lot more government help and support through these programs and funding? This is going on in Congress.

T: Than they did or could?

L: Right.

T: Yeah. There's no doubt of that. Now I know whatever they've faced—that's the School Bill back, the Immigration Bill, back in 1954—was it [19]54?

L: [19]53, 19[54]?

T: Well, [19]54. There's some people down here in Sumter County have never been with the Indians where they live. They look like the Indians. But they don't call themselves Indians, they call themselves Turks. And they claim their people are shipwrecked or something the near coast, and they've been stranded there, some of them. [Inaudible 59:00] And the most amazing thing about it, in less than twelve months, after they passed that Immigration Bill about the Colored, these same people down there—they don't claim to be White, Colored, nor Indians, they claim to be Turks. And about all they do, they have this little community. They farm—I've seen quite a few of them now—they farm, and they bring the vegetables down to sell—watermelon, fruit, and stuff like that. Well, you know, it's a bad disadvantage that anybody can't live nowhere except in the one little area, because his opportunities might be better somewhere else, you know. And they can't send the children to school on just that one school in their community. Well, all's they got to lay around in that one community. Well, naturally opportunities might be pretty bad. But the thing of it is, these people got a case, now I know this happened! They got a case in Spring, even run it on into the Supreme Court, their lawyer did. And the same nine men that wanted to do so much for the minority race, the Coloreds—course there's a lot more of them. The same nine men that wanted to do so much for them and passed that ruling in [19]54 ruled against them people now. And if you call that justice, I want to know what justice is! There can't be no justice. Now the thing of it is, they did come along later, years later, and rules were passed that affected not only the colored, but all

minority races. Then it included them, too. But at the same time, why they wanted to rule against them, I can't understand.

L: When were the Catawba Indians first considered citizens of the country?

T: I guess after they passed this rule here a few years ago about the marriage being legal and them doing away with the reservation.

L: About 1961?

T: Somewhere along there, and become full-fledged citizens. Of course, whenever the White man come here and found the Indians. Not only these, all over, you know—at one time, there was twenty-six or -seven Tribes in South Carolina. There hasn't been near that many Tribes, you know.

L: I wasn't aware of that.

T: Yeah. Well, there used to be a map on a—a state map—at the **ancient** museum—not where it's at, now, at that other place up here. It had a kind of little place there showing where each Tribe of Indians used to be in South Carolina. I think it was about twenty-seven Tribes.

L: Do you remember some of the names of these Indians?

T: Well, the Wateree Indians was one of 'em. At Wateree River they said they called the river **Hickataw**, down in the campments the Wateree. They was the Wateree Indians. Well, I don't know, there was a lot of different names.

L: Do you feel like the Indian tradition is important and should be kept up?

T: Well, maybe for the historical part. Because you take the historical part in anything, once it's ever lost, it's the desire and the longing of people that they just know about it, know how it work, why it worked, what make it quit, and so forth

and so on...I'll tell you, I have read that you could read World Encyclopedia and what it had to say about the Indians, and I looked it up, just to see. And you'd be surprised what it does say about it. It gives the Indians a whole lot more credit than you'd expect. And it went on to say, when White man first came to this country, they claimed that all the Indians wanted to do was fish and hunt and said nothing could be further from the truth. Said the White man was just—I mean the Indian—was just like a lot of White people. Other White people like to spend a lot of time fishing and hunting, while others like to spend time doing something else. You know, **it's very human**. And it went on to tell, too, some people thought the Indian didn't want to do nothing but fight. And it said, "Nothing could be further from the truth." Said the Indian would often divide what he had with them, including his land. And said only whenever the White man tried to close in and take the last half away from them, they fought. And fought hard, because in other words if the White man killed the Indians, they'd turn around and kill the Whites, and they'd try to destroy them. And said it was only because they'd tried to take the land---you might say the last half of the land. It said nothing could be further from the truth. It even told about—not in these Tribes, but some in the northwest—of finding what they call a "White Indian." You know we would look like, they call it a "White Indian" [inaudible 1:04:15] Found these "White Indians" everywhere. And it even got down to the place that it told about—that the things they did, such as their little farming, and their craftwork and stuff like that—that they thought they were very brilliant because no more than they had to do with, the things they could do, and some things they still can't understand how in the

world they did it. And even the homes they built, they built 'em out of whatever they had to build out of, you know. 'Cause like it is in the northwest—well, there's no trees and all, but they had to build 'em out mud, you know, dirt. It went on terribly, it got to the place where even several of the Indians left 'em, which was federal law. Had been for a number of years. And they said it wasn't the federal government that wanted to do it. Said Chiefs of large Tribes, like Cherokee—some of these were Appalachians. They ruled by like a absolute monarchy of a country. And they got together, and they went to Washington and asked them to pass a federal law against selling their braves, which was their young men, liquor. Said because they couldn't hardly control them when they was sober, let alone when they was drunk. And said it wasn't their idea to begin with, it was the Indians' idea, see?

L: Where did you find out about the Indians?

T: From that there. The World Encyclopedia. It's in there.

L: You were telling me earlier a little story about some Spratt land in Fort Mills. Could you tell us about that?

T: Yeah, I don't know what year it was, but it was when White people first come settling in this country. Mr. Spratt, I don't know where he came from, whether he came down from Canada or not, but I know that the Catawba did, but they have—they've been here for quite a while. He crossed the river down there about the reservation and got in with them. Course there was no Rock Hill or Fort Mill then, and he was on his way out to Missouri. I don't know, he got to where he stayed around with them some, and got to liking them, and even whenever they'd

go on fights, when they'd have fights with the other Tribes, he'd go with them.

Now I don't know whether he painted himself up or not, he might have, I don't know that. And got to where they liked him so well, and he did them, and he got to be good friends with the Chief—which was a large Tribe then, probably thirty-five or forty thousand people. I—

L: Do you know who the Chief was then?

T: No, I don't. So, the Chief went to him one day and told him, "Mr. Spratt, I had a dream about you the other night." And said, "You did? Chief, what did you dream?" He said, "I dreamed you gave my braves ponies. **Pretty** ponies. **Calico** ponies." And said, "**Buncha** ponies." And Mr. Spratt said, "You did?" Said, "Well, if you dreamed that, I'll have to make it come true." So, he sent out to Missouri and got a load of ponies, and I guess a truckload, or maybe a freight-car load, or something, and just gave 'em out among the braves. 'Course he was building him up for another deal. So, after some time, maybe a short time at that, he summoned the Chief, the old Chief. Said, "Chief, I had a dream about you the other night." He said, "You did? Well, what did you dream, Mr. Spratt?" Said, "I dreamed you give me land. Much land." He said, "Well if you dreamed that, I'll have to make it come true." Of course, all this lower half of York County then, from Newport down—the family was fortunate—belonged to them. And he told me **he later got tired** of brushing the horses' hair, and he could ride the horse and drag that brush from sun to sun. And all the land, he drove around it—course I guess it was all them trees there too, that would be his. So, he drove from there about the river bridge over to the other side of Fort Mill, over the edge of this

edge of Fort Mill, the other side. I don't know, maybe they went over to the other highway over there. But anyhow, that crossed there somehow and managed the land, back then it was 999 acres. And they still got that land 'til today. And some of 'em asked some of the people down here did they ever think these Tribes would take it away from them. I told him no, just a deal with the government.

L: Do you know the Spratts personally?

T: No, I don't, know that you—some of these Spratts here, there at Fort Mill, and the lawyer Spratt in York, they know about it.

L: Well, who told you this story?

T: I think Chief did.

L: Do you—

T: Samuel, Chief Blue, my wife's granddaddy did.

L: Tell us about what he was telling at Winthrop college.

T: Well, he was telling that Winthrop College up there, he'd about go about and make—they'd invite him around to make talks at schools, go to a lot of churches, you know. Kind of tell about the Indian tradition and maybe do a little war dancing, and going on, he got quite a thrill out of it. He had a lot of experience. Was uneducated, but he had a lot of experience talking to people. He was telling out at the college up the one time, and said he noticed that the girls kept looking back and forth, you know, and was paying special attention to her, and so after it was over with, they on brought her up there to him, and said, "Chief, we wanted you to shake hands, I want you to meet Miss Spratt from Fort Mills." One of the Spratt's daughters—granddaughters. He shook hands told her with her, said he



was glad to meet her, and asked her had she ever heard that story before. She said, "A million times." It was really true.

L: Tell us the story about what you were telling about the Spratt cemetery? The old—

T: Well now, they have a cemetery there [inaudible 1:09:44] There's a cemetery right there almost at the edge of the yard, in the back, and way up in the side as you go around to the parish. There's a big rock wall, I'd say about four feet high.

L: Where is this house located?

T: Well, it's right there almost at the edge of Fort Mill, you get right to the edge of Fort Mill from here, from Rock Hill, and instead of turning to the left as you're going on into town, you turn to the right. It's on that little road there, it's not over a mile from the turn. And it's an old, two-story, real antique-looking house. **The cemetery there has a statue** of Peter Harris, which has done a lot of scouting from when during the Civil War—the war with England, I guess.

L: American Revolution?

T: American Revolution. He's buried there, and **soon we've got an Indian girl and a woman buried there.**

L: Does he have a monument there—Mr. Harris?

T: Yeah, there's a monument. I heard Taylor Green tell right along that line that, and been must have during—oh, Taylor Green knows about that! He did? Well, did he tell you about hearing footprints?

L: No.

T: Well, anyhow. **During the War of Independence**, I guess Peter Harris must have been the scout, but anyhow. They were out scouting in this camp or whatever, out in the hillside. He would put his ear down to the ground like an Indian and listen. And he got to listening around and he told 'em he heard footprints and he heard people walking through the ground. And they got to investigating, and the British had dug in under and were fixing to blow 'em up! And he found 'em! So, you see, he—I don't know probably other things too—he done quite a lot now, and I guess that's the reason why they have a monument of him there at Fort Mill. You ever see it?

L: [inaudible 1:11:50]

T: I imagine that must be Peter Harris. I don't know. But it's about helping in the Revolution [inaudible 1:11:56]

L: What about that Indian fort you were me telling about?

T: Well, the Indian fort's over there on the Spratt farm, and it tells what date it was put there, about—it was when South Carolina was just a colony. It tells when South Carolina was just—it wasn't a state, it was just a colony. Anyhow, it must have been about 1640 or something along there, or 1740. I believe it was around 1640. Anyhow, it was there in that land set aside for the Catawba Indians. I believe it was in the Revolution, and for them and their people to fish and hunt on and live on federal—

L: When—

T: **Back to them.**

L: It must have been after 1776.

T: And I guess—well now, it could have been—well, maybe it was, I don't know. I guess that that's what Fort Mill is named after, for that Indian fort. I think that's where they got the "fort" from. Now the "mill"—

L: All Catawba?

T: Huh?

L: All Catawba Indians?

T: Yes. Well, I imagine they got the fort from that Indian fort. I imagine that's where the fort in Fort Mill comes from. I think so.

L: What's left of this fort ruins?

T: Nothing but just a big old monument there like not very tall, maybe about three or four feet tall, a big old stone with slant writing on the top of it, kind of slanting—

L: There's no evidence on the fort or the wall?

T: No, no. Nothing there, just—

L: Did you ever hear, remember hearing any stories of some of the old Chiefs from your wife, or from Herbert Blue, or Sam Blue?

T: No, I don't think so.

L: What about the time Chief Blue saw the old lady walking—

T: Oh, yeah. He was always a very spiritual man, What I mean, you know, religious type. He was raised hard, though, and he always said that he'd married young. In fact, he'd been married all his life because he was always married. He had his mother to look after and some of his other folks. He always had to work, even from a small boy. And I don't know, he must have been up about sixteen, seventeen years old, something like that. He was plowing up on the river, on the

old reservation up in one of the gardens, must have been on a Saturday. And he had these two cousins, a man and his wife down in Langston, he called them aunt and uncle, but they were his cousins, I think. But they were pretty old, and he looked up as he was plowing, and this old lady was going across the field, walking on a stick and had a bonnet on, which old people—I remember back fifty years ago, most of the old people wore a lot younger for a while. So, whenever he took a wheel out in the plow stock, and he went home and he told his mother that there was something wrong with them old people that are living in Langston, and he'd have to go down and see about them. So, he hitched his wagon, and he went down there that Sunday morning. And of course, at that distance, I guess he'd probably go one day and come back the next. And he got there, and he said they was sick, and he brought them home with him, and kept 'em, he and his mother. And the old man, he died. Wasn't meant to live long, he died. But this old lady, which he called aunt, whatever her name is, she lived for years and years, and she drawled over and walked with a stick. Just like he saw her that morning in the field—go across the field. Years and years she lived and walked with that stick, crooked and drawled over like that, just like he saw her.

L: He had a vision that time of what—

T: Yeah, of what was going to be.

L: Did he have many of these type of—

T: Well, I don't know. He was a very influential man. He was uneducated, but he had, he usually had very good ideas about things. I don't know about the rest of the general opinion.

L: Why?

T: I don't know. Well, you take, I guess it's been twenty-five, thirty years ago—it must be a good twenty-five years. Anyhow, on account of his dealings with the church and all and his activities with it, he accommodated so many of the missionaries coming in and out. Years ago, back then they couldn't give accommodations. I forget who it was—well it was for [inaudible 11:16:44] But anyhow, when he went back, he suggested, run an article in the paper, probably news about the Chief, and he'd like for all the missionaries that had spent a night in his home to send him a dollar because he wanted to fix it where him and his wife could go to Salt Lake. He got a lot to respond, and a lot of them sent more than a dollar. And he went—

L: He actually went to Salt Lake?

T: He went, and he went to Salt Lake, and he went to conference there. Met the general's daughters and they invited him to sit on the stand with them, which was something very usual. They asked him, too, they invited him to talk at the old congregation over a national hook-up, you know, and he did that. That was something that very few people even in the church get to do. It's a very **hot** subject, and he did that.

L: How did he go out west?

T: I don't remember whether he went on the bus or train or what. I think he went in some—I know he didn't fly, I don't think that. I don't think they had too much flying at that time. On a bus or train, I don't know which.

L: Can you tell us about the monument of King Hagler, where that's located?

T: Well, I don't know the reasons for having it, but at Camden down there in one of the old tall buildings there, and I guess, maybe they might have had—well, they did used to have—kind of city hall there. Kind of a tower, like, which is three or four stories up. And on top of the tower is kind of a, like a steeple, church steeple. It's got this Indian on it, with his bow and arrow drawn at—what's it called, that forces the wind?

L: Weathervane?

T: Yeah, it shows which way the wind is coming from and just like—it looks like it's made out of copper. It looks like it, I don't know what—just, as the wind turns, it moves around. And supposedly it's a monument of King Hagler. Now why they have it there, I never did know.

L: Did the Catawbas ever [inaudible 1:18:55]

T: Well, some of them probably go back and forth down there, I don't know that, but I don't know whether that was the reason for having it or what. Might have been.

L: Where did the Catawbas come from? Have you ever heard anything?

T: I've heard the Chief say that they come from Canada. I don't know why—how he knew that, or whether some people down there studying about them decided that's where they come from, or what. I heard it was that they come from Canada.

L: Do most of the people that live on the new part of the reservation, so close to town, do they go into town to go to church, or do they go back out to the reservation?

T: Well, they bypass that—that's supposed to be a dividing line, of course some of them's a little inside of it. They keep within that limit pretty good, some of 'em goes down there, that live in town. Some of 'em goes up there. I guess most of 'em go down there.

L: The Indians can go to either church in Rock Hill?

T: Well, no, really they're not supposed to. They kind of have a boundary line. They like them to go and support one in that area. Sometimes some of them—

L: How about your dealings at the church where Catawbias are? Did they respect you and treat you pretty good—

T: I thought—

L: As a White man?

T: I thought they did. I thought they did.

L: There was never any times when you felt like that they might have wished that you weren't around—

T: Well, I guess there's times when most everybody feels that, for some reason.

L: Do you have any comments or anything you'd like to make on Indians?

T: No, nothing more than—it's been said more or less as a retold story—but I think that most of them out there have the idea, or have had the idea, that Indians don't work or won't work. I found the Indians work harder than the White man. Because out of all of them down there, only one that I know that's pretty bad not to work, trying to live off somebody else. The rest of 'em always worked pretty good. Most of them worked regular, try to have a good car or a pretty good home, things like that. As far as the working or being worked [inaudible 1:21:20]

L: Any other conclusions, or anything—

T: I remember one time I heard—I had an old car I intended to sell for junk, you know. A man and his wife were going. She said something about ‘em not working. I said, “I’ve been around a long time, and I know that’s not so true.” I said, “Out of three or four hundred people, there’s one that wouldn’t work.” And I said, “You can go out there and just sit in areas where three or four hundred White people. There’s one or maybe at least half a dozen that won’t work.” I said, “I think all the Indians is working. And just like my father-in-law, he worked at the bleachery about thirty-four years. Then he worked at the wool company for about twelve years. If he worked at the bleachery, he probably wouldn’t have **had commission about two days a year.** Most of ‘em haven’t worked that sum. He worked a lot of overtime. And he works just like anybody else. I don’t see no difference.”

L: Who takes care of these older Indians?

T: Well, I guess about like anybody else, they stay with their kinfolks. Even if they have to let them live by theirselves, they try to help them financially. I guess they’ve got just about as good a way of doing it as anyone.

T: Well, do the Indians put their people in a rest home like the Whites do?

T: **Well, not that I never knowed of. I don’t believe I ever knowed of one that went—none of these go there.**

L: Would you say that this is something unique among the Indian people?

T: Well, I guess it would be. Well, you take it used to be years ago, most people lived on a farm and made their living on a farm. Usually, the farm was right



around the house, you know. And even if Mom worked, she'd stop and go home and fix dinner, maybe run back and forth, see about the kids, and maybe if there's a small child, then they'd leave a larger one with it or a grown person there with it, and they could fix dinner or something. Then if there happened to be an old person there, or disabled, they could kind of look after them, too. But like it is now, the modern way of doing it, most people don't live on farms. Most of them have to work, work and pay taxes, or do without, either one, either one you want to be. And you're just about got it geared up to where everyone in your family's got to work. Then there's nobody to stay with the old folks, and if it wasn't for homes, I don't know what in the world they'd do. Then, if you'd stayed with them, you probably couldn't leave them by themselves. So, in these days you have to leave them. If you hire somebody, chances is you have to hire them twenty-four hours a day. It'd cost so much, you—in a way you come out cheaper just to send them to an old folk's home where they have several of these people to fix them up, and people to wait on you, and even have to lift them. I guess it's just something we'll have to live with all our lives. You know the Chinese philosophy is that old folks come first. Sometimes I think they got better ideas than we have, about some things.

L: Do you remember any more stories or folklore about the old Indians, or missionaries—

T: No, I've heard a little church history where the first missionaries come. I don't know who they was, but they come down from North Carolina. Down to the Catawbas. Except back then, it used to be the White people they'd try to teach,

educate, and teach them about. The missionaries, what we believe about the Indians is that they converted them, converted most of them. 'Course they don't all of them live it, and not all of them that can, but most of them still stick with it one way or the other. Even 'til today—course there's others come in and tried to teach too, whenever they did, but they wasn't successful. **Of course, you might try to find one Indian that's moved out, but most of them stick with it.**

**Those of them that are in the Tribe, they stuck with it.**

L: Has it ever been hard for you to live your religion, as far as the townspeople and people out here?

T: Far as what?

L: Living your religion, I mean have you ever looked down upon the Mormons, as well as on an Indian?

T: Well, yes, but I think that—I mean, that never did bother me too much, but I think that that's something that's just wearing off, particularly in the west. But people, they're educated. That's just one among a lot of other things. You hear a lot of things about how critical it is. You come to find out the truth about it, and it's a whole lot better than you thought, and somebody's misleading you all this time. Usually the way it works.

L: Well, if that's all you had to say, we'll conclude this tape at this time, and we'd like to thank you very much for the time.

T: Well, I believe that's about all I can think of, I might think of something later. I'm sure to.

L: If you do, just holler!

T: I guess that's about the main thing, anyhow.

L: Well, I'll go ahead and conclude it at this time. This is the end of this tape.

[Break in recording]

L: Just go ahead and tell me.

T: I understand too, that the Catawbas used to be—whenever there was quite a number of them, probably forty, fifty thousand of 'em—they used to be very defiant. That's years ago, whenever they was all riders on horseback, you know. Cherokees come against the Tribe. Cherokee's a larger Tribe, and I guess outnumbered them a good bit. Like some one small country against another, with a whole lot larger population and all. They walked down there about down **three stories down the** hill, where you turn to go to Catawba. That's where the **iron mill** is, along there and so forth. They were so savage that the Cherokees, they would beat them. They just, I guess, wanted to beat 'em so savage then, when they could beat them, that this Catawba killed a Cherokee, killed his horse and set his entrails out. And cut the back end of the horse out and stuck his head out through the back end of the horse there, and just let the buzzards eat him like that, eat his eyes out and all. They was just that savage, that they wanted to—in other words, make it just as serious as possible, you know. I guess they're kind of like [inaudible 1:28:10] any punishment they want to make it real serious, so they won't be anxious to come again, you know.

L: Where did you hear this story?

T: I heard my wife's granddaddy tell it, but I—actually just how it happened, I don't know, 'cause I—

L: I've heard—

T: I've heard my wife's dad tell it. 'Course it's told again.

L: I heard it when I was a kid. I don't remember who told me it, I think it was Sam Blue, too.

T: That—

L: But I'm not positive.

T: Oh, well now, this is not about the Indians here—

L: Well, we was trying to keep it about these Indians.

T: Oh, you just want to keep it about it about them? Well, you can cut it off now, I think anyhow.

L: Okay, well, we'll conclude the tape again. Thank you.

[End of interview]

Transcribed by: Sabina Boddupalli, April 24, 2022

Audit-edited by: Indica Mattson, May 20, 2022

Final edited by: Evangeline Giaconia, July 12, 2022