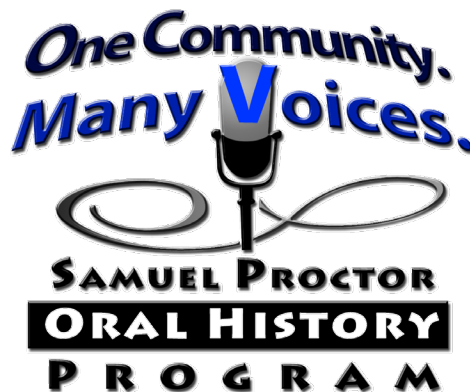


# Miles Huffman Lineberger

**Southeastern Indian Oral History Project (SIOHP)  
CAT-032**

**Interview by:**

**Emma Reid Echols  
April 4, 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>

**CAT 032 Miles Huffman Lineberger**  
**Southeastern Indian Oral History Project (SIOHP)**  
**Interviewed by Emma Reid Echols on April 4, 1972**  
**37 minutes | 23 pages**

**Abstract:** Miles Lineberger begins by speaking about his family and their move to Gastonia, South Carolina before speaking about the Catawba families who he interacted with when he was a child, with the one that left the biggest impression on him being Early Brown. He then detailed how the Catawba would run the ferry, and their hunting and farming habits. Afterwards, he speaks about the Flood of 1916, which occurred during the birth of his first child, and the Influenza Epidemic of 1918, both of which unprecedented natural disasters at that point in his lifetime. On Echols' request, he speaks about the history of the churches on the reservation, beginning with the Methodist Church and ending with the Mormons. He spoke about the early schools on the reservation, and the ways the Whites, Catawba, and Black communities interacted with each other. Finally he speaks about Chief Blue, the last of the active Catawba chiefs, and some of the other individuals he knows, including Moroni George.

**Keywords:** [Catawba Nation; John Early Brown; South Carolina--Rock Hill; Race relations; Food]

**ORAL HISTORY**  
**PROGRAM**  
**University of Florida**

CAT 032

Interviewee: Miles Huffman Lineberger

Interviewer: Emma Reid Echols

Date of Interview: April 4, 1972

E: This is Emma Reid Echols and I'm working on the oral history of the Catawba Indians. I'm visiting the home of Mr. Miles Lineberger. This is April 4, 1972. Mr. Lineberger, let's get your full name—now, what is your full name?

L: Miles Huffman Lineberger. I was named for Miles Huffman over at Dallas. He was one of the first teachers of the University of North Carolina.

E: That's interesting. Now, what is your address here?

L: Route 1, Catawba, South Carolina.

E: Have you always lived here?

L: Well, practically. We moved to Gastonia in 1900. There wasn't any schools in our county. There were six in our family, and mother said we just had to send those boys and girls to school. We moved to Gastonia so that they could go to school. If you remember, in 1900 that was the first year they had free schools in Rock Hill, and Gastonia was the same. And the reason we moved to Gastonia was because my grandfather gave my mother a house and lot there, and we stayed all right. We had plans to go to Rock Hill, and Granddaddy found it out, he went there to see there was only fellows done well but me since we had a lot of people. Two of my brothers were doctors, and my cousin, Gregg Cherry, was the governor of North Carolina. I don't think they ever regretted moving where they could go to school.

These Indians are always—take up for 'em, I mean they were a people that were friendly to any strangers come by. They just take 'em in and keep 'em just like they were part of the family, even if they didn't ever know 'em. I couldn't help

but admire 'em, to a certain extent, for that because they needed it for themselves. There wasn't any of 'em rich. In fact, I don't think they ever did get a square deal. They're the only Tribe in the United States that's not on the government payroll now. My ol' folks say that the reason they didn't get on the government payroll: they fought with the Confederacy, they fought with the Southern Party. And those Yankees hold that against them 'til yet.

E: You remember lots of the older Indians that are still living, and you lived right on the edge of a reservation over here, didn't you?

L: That's right, just a few miles up here.

E: And how far are you from the Catawba River here?

L: Well, my place **joined** the river then; you see it doesn't quite join now. There's one place just about a mile from the river here. The Indians, they always, since I've know 'em, run a ferry. The Indians liked the water, and they run—operate the ferry. They were more dependable; I mean dependable in that someone was always there. Even if he'd go, he'd leave somebody to run the ferry. And when they'd hire a White man, at the salary they paid, he'd take a notion someday, light out, and go to Rock Hill and would leave and there wouldn't be anybody there, but the Indians would always leave somebody there to put you across.

E: This ferry that's close to your land, did it have a certain name?

L: Well, this ferry here, this upper one, was called Ashe's Ferry. Mr. Bill Ashe built it to come over to his plantation. His plantation joins ours here near the river. The other ferry, on the public road, was known as the old Cureton Ferry. There

used to be a big family of Curetons that lived, most of 'em lived, on the other side of the river but they lived on this side too. They owned land on both sides of the river, and they called that Cureton's Ferry.

E: How far apart were Ashe's Ferry and Cureton's Ferry?

L: Well, it wasn't not more than a mile or two, but you'd have to go way around. You see, one comes from **van White** the other way, and this one comes 'round.

Really right up the river is not more than mile and a half difference there.

E: Now, do you remember who—some of the ones who used to operate the ferry? Tell me about how the ferry would be operated.

L: John Brown operated it longer than anyone I knew. I remember like I told you in the First World War when the flu was so bad, he lost six boys; he buried six boys. Then after he got so he couldn't run it, Early Brown run it. That's his boy, and he run it a good many years. 'Til the county took it over and hired a man, but they never could hire anybody that was dependable, because they didn't pay 'em enough. A White man, he'd just walk off and go to town, and stay all day. But the Indians would always stay there.

E: Now John Brown was a big, tall-looking Indian, was he not?

L: Yes.

E: Now what about Early, his son?

L: Early was more chunky; he was fat sort of, you know, He didn't do anything much. Early was a—they're a good people I mean, they didn't care, like I say, if anybody come along hungry, they'd take 'em in and feed 'em. They never did accumulate anything, the Catawbias didn't.

- E: Was it customary for them to have large families? You spoke of John Brown having a large family.
- L: Yeah, yeah. They always had a good many children. Later on, about a good many of them went to Cherokee, and some of them live in Cherokee now that were originally Catawba Indians. They had better facilities and everything at Cherokee, I mean, and they had more a market for their pottery there. Several of them made this pottery with their hands, you know, and could sell it there. Tourists come by Cherokee more than they did here.
- E: Would these men who operated the ferry, would they have enough education to count their money and to make change for people who come across the ferry?
- L: Oh, yes. They could count the money and make change. They didn't require 'em to keep too good of books because they just allowed 'em to charge ten cents, with their little salary, they'd just let 'em—I don't think the county supervisor ever come by to get it and just let 'em have that to buy 'em a little something with.
- E: They wouldn't make very much at that?
- L: No, they wouldn't make much.
- E: Now did they cultivate the land, the river bottoms, and the land close by that was fertile, did the Indians?
- L: No, except just a little garden, the women would work a little garden with the hoe. They didn't farm any. In fact, they didn't farm much up at the reservation, just a little. The older ones had some land they worked there on the river, but for the last crowd or two there. The White folks, got to buying their stuff. [Laughter]

E: You think they didn't have any ambition, or they had lost their ambition to not to have cattle or chickens or gardens to make their own produce? Had they lost that ambition to take care of themselves?

L: Well, they would have a little truck patch, but they didn't try to do too much. I don't know what was the cause of it. I was a boy myself then and didn't pay too much attention to it.,

E: Did you ever go hunting with the Indian boys in the forest?

L: I used to have a family of 'em lived there on the place with me, farm, and they would hunt with a slingshot. He'd just walk a terrace, you know. with a slingshot, and he killed two or three rabbits any evening he wanted to with a slingshot. He was a good worker. He and I milked some cows, and he'd be up before daybreak, helping me every morning milk those cows. He was a good worker.

E: Who was that Indian you are speaking of?

L: That was—

E: Early?

L: No, I just had his name on my—

E: We'll remember his name in a little bit.

L: I can't remember right now.

E: You never saw them shoot any of their arrows or use the blowguns?

L: No. They had guns, but he used his slingshot mostly to hunt with.

E: What about fishing? Did they really know how and where to catch the fish in the river?

L: Oh, yeah. They could catch fish. They really fished. They could go when they wouldn't be biting for the White men couldn't catch 'em, but they could go and catch them. They knew where they were or something.

E: Were there many animals to hunt on the reservation at the time? What did you hunt? Mostly rabbits, squirrels, or what?

L: Well, rabbits and squirrels. There wasn't nowheres much farming done. The old reservation that the state of South Carolina gave 'em was just an old, rocky, hill land; it wasn't worth workin' except a few patches of bottom land. They had a little bit of bottoms that would make corn, but most of it was just too rough and bad. They'd just pick out a little spot and have a garden, but it wasn't really worth working.

E: What kind of houses did they live in? They used timber I suppose to make the homes, did they?

L: At first, they had mostly just little log houses that they hewed out of little trees, you know, and built little log houses. Later, they built 'em out of planks, when sawmills had lumber made.

E: When they had those log houses then, would they have a dirt floor?

L: No, I never was in one of them dirt floor houses.

E: And then their chimneys would be made from—mostly from stone, rather than brick?

L: They could take mud and—with sticks in it— and build a chimney out of mud, and it would hold. I don't know how they did it. Just take the mud—  
I don't know whether they formed it with their hands, or had trowels, but they



could just mix up that clay and build chimneys like that, put some sticks in that mud to hold it 'til it dried good, and then they could build pretty comfortable little houses, just with mud.

E: And those houses would be probably two rooms? What size house would they be?

L: Most of 'em was just two rooms. They'd have a one room with little 'L' like for a kitchen, generally built off to one side of it, like a shed room we called it. It was mostly just a big room, just the length of the logs, you know, and they'd have a door on each end and a window on the side.

E: And then they would sleep on palettes on the floor?

L: Mostly just quilts they would put down on the floor, blankets they'd have. The old Indians always were—liked these fancy colored blankets, and if they'd get hold of any money. They'd buy 'em a red blanket.

E: Then what would they have to eat? Food was scarce for them?

L: They ate mostly game, rabbits and squirrels, and the best of them had good gardens, some corn—

E: And what about fruit trees? Did they have any fruit trees on the reservation?

L: They had some. There wasn't too much, but all those old ones had a few apple trees, and a few peach trees just like around the garden or something.

E: Did they make their own soap at that time?

L: Well now, they did make a soap that was similar to soap that the White people made about that time; we called it lye soap. You'd just take grease and the lye

out of oak ashes, you know—I mean, that'd form a lye, and they could make a soap out of that.

E: Then I suppose you remember the hard times during the flu epidemic, when so many of them died here. The White people did a great deal to help at that time. Do you remember that hard time for them?

L: Well, I'll tell you, by me being so close to them, that they looked like they didn't do enough—the didn't do what they could've done, I mean. They could've helped 'em more, I think. They did some, and they got along with the White people good, and they never did have no trouble. But the fact is the White people at that time didn't have too much in our country.

E: The poverty was everywhere.

L: Everywhere.

E: And so many were ill at the same time.

L: That's right.

E: Now, just shortly after that you had the flood of—well, let's see—the flu epidemic of 1918, and the flood of 1916 I believe it was?

L: 1916.

E: Tell what you remember about the flood on the Catawba River, and what the Indians did then.

L: Well, this one Indian was living at the river, John Brown was still there, I think. The county built him a little house, on the other side, on a hill there, and they stayed there. They took care of the 'flat', I mean pulled it out, and the river rose, they didn't let it get away. As soon as the river went back down, they could

cross. I remember it very well because my first baby was born at the time of the high water. Dr. Massey was a doctor, and he told me that he was going over to his farm; he had a farm over on the Waxhaw. He said now if you need me, need a doctor—the river was rising so fast, he knew that the bridges and everything, wouldn't be no way to cross. He said, "You just get any doctor you want and tell 'em I said for 'em to come on down there." I went to my little brother-in-law, who was sick at our house at that time. I went to the Catawba and had Will Simpson phone Elli Simpson to come down. The roads was so bad that I waited there with my buggy to take him over to the house. He didn't want to go. He found out Dr. Massey had been the doctor, you know, and Will Simpson had to persuade him to go ahead, because Dr. Massey was over the river and couldn't get back. You know, doctors are peculiar, they won't come around on another doctor's patients. But he did all he could, and of course, the little fella died, but it wasn't his fault.

E: And you remember that day, up and down the shore?

L: Yes.

E: Now, up and down the Catawba River all the bridges were washed away, and then the Indians, I believe, had to ferry people across, because they had the only boats and only ferries that could take them across, isn't that true?

L: Well, yeah mostly, they was Indians. There was a railroad trestle washed away; there was several. I had a little boat I'd used to fish in down there, and I let Mel Caldwell use it to put 'em across. Mostly, it was the Indians; they had the best boat. They could handle it better than most people.

E: Did they expect the Indians to take them across on their flats when the railroad bridges washed away?

L: Yeah.

E: Then from here all the way down to Landsford, it was just a total destruction, wasn't it? Cattle and cotton and everything else in the river.

L: That's right. Let's see, it was so much higher than it ever had been when there was fixed. Now, I had a good many stacks of hay I had hauled back to the hill and stacked it, and it floated off. The river was forty-four foot high, and we never had over about a twenty-five-foot river. And those little stacks of hay just floated off.

E: Now, how did this affect the Indian reservation, the people on the reservation? Did it affect their crops, their land or houses, too?

L: Oh, yes, it took everything. They didn't have any houses, I don't think, down in the river bottoms, but what crops they had, of course it took it all.

E: Now, tell me what you remember about the churches that were on the reservation. Some of 'em are gone today. What are the earliest churches? What ones do you remember?

L: The first church I remember there was a Methodist church on one side of the road and a Presbyterian church on the other side. Back in those days, well, the Methodist church still had a ruling; they build a church for the expansion program, or whatever they call it, and they just, after three or four years when they get started, they look for 'em to assume their obligations and pay the conference claims and different things. The Indians didn't do so, they just

abandoned 'em. There was a period then of about twenty-five years when there wasn't any churches. These Mormons come in here; that's when they got started. Two Mormon elders always went together. The two would go together, and they'd come, I'd say every weekend. They'd spend the night with the Chief, or some of the other Indians where they could, and they'd meet in someone in the houses. They got a pretty good little crowd built up. Every weekend they'd come and have preachin'. These Mormon leaders from Salt Lake City come out here. That was ol' Chief Blue's time. They built that little Mormon tabernacle they've got out there now. Nice little church. I have seen some of our Methodist preachers who thought it was terrible to have a Mormon church right there, that close to Friendship [Methodist Church]. When you think about it now, our own church abandoned them, and the Mormons come in there. I think they deserve credit, instead of condemnin' 'em.

E: Now, the Presbyterian church was also in there. I believe Reverend Jones was the minister, do you remember him?

L: No.

E: I think the church was moved across the road, and it was used as a dwelling for awhile. That early church. What about the school? Your daughter, Nell Lineberger, taught in the school for awhile. What do you know about the early school?

L: Well, they were like our early White schools. There wasn't too much school, but they did what they could. I mean they had just a little building there, wasn't much. I think the state, or the county, probably, built it for them. I don't know, but

it wasn't but just a little school building. And they hired the teachers. Wasn't any of our—even our White school, I remember when we didn't have much. In fact, when I was a boy, my father, and Ol' Man Brown Ferguson's plantations joined. In the only school we had, they hired an old Chevelle, named Norman Elder, from over in **Waxhaw**. He'd come over here and teach school. He'd stay at our house a week. We had a little tenant house out there. The Ferguson children would come over there, and we'd have school in that house. And the next week he'd go over to Mr. Ferguson's and stay, and they had a little house sort of like ours. And we'd walk over there. We'd do that for a month or two in the winter; that would be all the school we had. That's the reason we moved to Gastonia, didn't have any schools. First school in this neighborhood was a little Raleigh school up here.

E: Yes.

L: See, the Raleighs were always pretty influential in this part of the country. I mean Captain Raleigh in Rock Hill and his family, you know, and the first school we had was the Raleigh's up here.

E: Now that was just for the White children, no Indians or no Negroes?

L: No. Well, they did have some nigra schools later on, but they didn't have much at first. Now you take when the schools were first started, they weren't supported much by the state, and it was just farmers and the landowners would support it. And, of course, by the nigras not having any property, they didn't support much, and they didn't get much school. It wasn't that they didn't want them to do it, but what little they had, I reckon, they felt like they ought to educate their own

children. Then later on, they took more interest in it, after the state got to supporting it a little bit more.

E: What do you remember about the Indian school? There was first of all a one-room school building. You remember the picture I showed you? They had added another room and then finally a kitchen on it. You remember that building that was finally burned, I believe? Your daughter taught in that school, didn't she?

L: Yeah, it was burned. That was the old school. I don't remember the year, but it was—and then they built this other one, a pretty good-sized school still there.

E: That's right. I believe they use that for recreation purposes.

L: I think they—yeah. The Indians do.

E: Do you remember any of the early teachers of the school? Now your daughter taught there, but before her day I believe Mrs. Sparks—Mr. and Mrs. Sparks from Catawba both taught at the Indian school. And Mrs. Hall Spencer taught them a short time, all those from your community here.

L: Yeah, but I just knew they taught; that's about all I know about it. I know Mrs. Spencer, Mrs. Sparks, and **Joe** Sparks. They did teach up there awhile.

E: You were speaking of the Indians and the Negroes a moment ago. What was the concept of the—what did the Indians think of the Negroes, and what did the Negroes think of the Indians? You've worked with both of 'em?

L: Well, the Indians, if any White man come by there, they'd just take him in and keep him, but they didn't associate too much with the nigras. Now, you take a White man—that's the reason there's so many, I mean—They intermarried. I

mean the White man, a lot of 'em fellows, that I think did it because the Indians had a little pension comin' every year, you see. They married the little Indian girl, and then their children would get in on the pension list. [Laughter]

E: Uh-huh.

L: But they never did marry any nigras.

E: Was there ever any record that they ever married any Negroes?

L: No, they never did marry nigras.

E: You remember some of these—you mentioned some of the ones, John Brown and Early Brown. Let's see some of the other Indians you used to remember; what you remember about them?

L: Ol' Ben Harris, **and** the one they called Toad Harris. Frank Canty, and Henry Canty.

E: There's an interesting one. What about Ben Harris? What do you remember about Ben Harris?

L: Ben was sort of a leader; he was a big Indian.

E: Now, they tell me that Ben never had a chance to go to school, but that he learned to read from Miss Molly Culp. You remember where the Culps used to live?

L: Yeah, right there joinin' **the Nation**. There's a farm right there.

E: And that she loaned him the book, and she kept him to reading it, and then he started a personal school for Indians. So, you really remember him, now don't you?

L: Yeah, I knew him.



E: What did he look like? What was he like?

L: He was a little heavier than John Brown. He was sort of a chunky—my recollection is, when I know him, he was getting a little older. He was sort of a heavy set little fellow. He was a pretty good-sized man, but he wasn't tall like some of the Indians. He was just average.

E: Now, his brother was Robert Harris, is that right?

L: Yeah, he was Robert Harris.

E: Now, did he looked a little different? He was a smaller man, wasn't he, than Ben?

L: Yes, you see ... like a lot of our people, like I say, any White man would come there, and associate with them. Then sometimes there'd be three or four in the same family and all have different fathers. [Laughter]

E: Yes, actually that would be very mixed up. Now, I believe Ben Harris's widow was married. Is she still living? Did you ever know Mary Harris?

L: Mary Harris? There was a Mary Brown, but I didn't know those Harrises as good as I did the Browns.

E: She's now ninety-seven. She's an old, old lady, and I believe she has some of her children are living. Ida, remember Ida?

L: Yes.

E: And Nancy is the one they nicknamed October, and Sally?

L: That Sally used to visit Early Brown; Early lived down on our place, and Sally was down there right smart. I knew her pretty good. Seen her often.

E: Did you know Richard Harris?

L: Yes.

E: I believe he was in his thirties.

L: Yeah.

E: He went overseas; the only Indian that went abroad. Richard **Harris** in the [19]30s.

L: Yeah, I remember Richard. I think Early Brown was in the army, but I don't think he ever went overseas. I don't know whether he was drafted or volunteered. One of those Brown boys were.

E: I think you're right, but I believe—

L: He didn't go overseas.

E: He didn't go overseas. Now what about the Canty family? You say you remember them?

L: Yeah, there was two twins, Henry and Frank, and they were great big, tall Indians. They would pick a—haul a load of wood back then. Indians had 'em a mule, good many of 'em. They'd cut, a load of wood, haul it to Rock Hill and sell it for a dollar. And they'd get 'em a pint of whiskey with their dollar. [Laughter]

E: Oh really, that didn't leave much for the family, did it? Well, what about the reservation, was there plenty of timber on it at that time?

L: Originally, it was, but they cut it all, all the best of it. Some sawmill fellows got in there and took the best of it. I mean give 'em just a little bit of money you know and cut it. They cut and hauled as long as there was anything fit to cut and sell it for wood.

E: You remember when there were so many trees, and when they cut timber. You also remember when they had cattle, and when they finally sold their cattle. You raised cattle yourself. What about that cattle deal, did the Indians get a fair deal on that?

L: No, I don't think they—In fact, a whole lot of that land that they bought for 'em, give 'em more land, it was scattered around. It wasn't together, I mean. Just some friend of the politician that had a place he wanted to sell, you know, they'd buy it, and they bought a good deal way up here in Rock Hill, the old Springsteen place, you know. Well, it was a good place if it had a been joinin' them. They never did benefit much from it because it was way up there. They bought 'em some cattle—the government promised 'em some money, and they bought a bunch of it and then not tendin' to it and preparin' any feed. They never did do anything 'bout it, I mean, it didn't profit 'em anything.

E: They finally sold it for around eight dollars a head, I believe. That was a very small amount to get.

L: Yeah, they didn't get anything out of it worth anything at all.

E: You were talking about the Indians you remember. You remember Idle Sanders, Albert Sanders, Chief Blue?

L: That's right.

E: Chief Blue used to walk all around this country, getting herbs to make his medicine. Did you ever know him, ever see him, or ever know of those kinds of things he did?

- L: Well, all those old ones, they'd gather herbs and dry 'em out, you know, and make medicine out of different ones, Ol' Chief was one of the oldest ones that I knew. The old, whole lot of things, in fact, our doctors, our good doctors, most of their medicine is really made from herbs.
- E: That's right. What do you remember especially about Chief Blue?
- L: He was a good worker. I knew him all the time, and he was Chief. He cut cord wood, anything to make a dollar. He worked hard, tend to his own business, and tried to make the younger Indians behave. But he didn't do a very good job, he couldn't. But he did the best he could for 'em, ol' Chief Blue was a good man, I knew him.
- E: He had a large family to look after, too,
- L: Yeah, that's right.
- E: What other men, Chieftains, do you remember especially? Of course, Chief Blue was Chief a long time.
- L: Yeah, he was the one longer than any I knew. He was, well, about really the last; they had one of those younger fellows that was elected Chief, but they never did do anything much. Chief Blue was really about the last active that did much. He'd go to Columbia when the legislature was in session, go to see the governor, and get a little appropriation increase sometimes. He tried to represent his people the best he could.
- E: Do you know of any of his children? I guess you do know some of 'em don't you?
- L: Yeah, Nelson Blue and I see he had several—
- E: Leroy.

L: Nelson and Leroy, they were the two I knew more than—

E: Did you know Moroni George?

L: Moroni George. He's the one that lived with me. That's why I was trying to think of his name a while ago, but he lived in a little house up the road there, and he had gone to one of these Indian schools somewhere. He took this course in dairy, sort of like our Clemson College course, and he was a graduate, and he was good, and he helped me a lot, about my barns and things. He worked seven years with me.

E: Did he have a family?

L: Yeah.

E: Who were some of his children? Do you know any of his children?

L: He had girls. I can't remember their names.

E: He's still living; you knew that?

L: Yeah, but he's just about helpless I understand, he just sits around all the time.

E: He lives in a trailer up on the new part of the reservation.

L: I don't know exactly where he lives.

E: I haven't been to see him yet, but I want to go see him. I thought maybe he'd remember you as well as you remember him.

L: Yeah. One of his boys, right behind the tech school, there's one family or two that lives right in there.

E: There's several of those Georges back of there. Landrum George. Is that his son?

L: No.

E: A different family?

L: Yes.

E: I haven't learned all those yet.

L: Different—

[Break in recording]

E: Mr. Lineberger, how have times changed for the Indians, from the time you remember them as a boy, to the way you remember them today?

L: Well, of course, then, they didn't have very little of anything 'til these young ones went to workin' in these plants around Rock Hill, Charlotte, different places. They make, of course, same money that other people make, and they built them nice little homes. They've got several real modern little homes up there, and most all of them have automobiles and they live a whole lot better, just like everybody else from what they did because, they couldn't buy any stuff—they wasn't able. I think they've advanced faster maybe than some of the White people because they didn't have anything practically to start with. You go through there now, and you see some nice little homes, a few very nice homes, and a whole lot of comfortable little homes. I think they've just done well, for the chance they had.

E: And they now have a chance at an education, like all other children.

L: Yeah, they can go to the public schools just like anybody else. A lot of people resented that at first, but I think most of 'em really enjoyed being with them because they're just that type of people that like to mix with people.

E: Do you think the Indians have a pride in themselves now? Are they proud to be a Catawba Indian?

L: The old ones were, yes. These young ones, most of 'em, they seem to be proud to tell you that they're Catawbas. I never have seen one that seemed to be ashamed of it.

E: So, you think this is a better day for the Catawba Indians from now on, don't you?

L: I think so. I just wish that our people in authority coulda—woulda done a little bit more for 'em to tell you the truth.

[End of interview]

Transcribed by: Rayyan Merchant, September 7, 2021

Audit-edited by: Easton Brundage, March 4, 2022

Final edited by: Evangeline Giaconia, July 11, 2022