

CECIL HUNT: —and responsible for the first meeting along with Herbert Locklear about the injustice of the Sheriff's Department. I was in the first meeting of that. But anyway, I'll let you. You just ask.

MALINDA MAYNOR: I'll just try to ask some questions, and if it's free flowing that's all right.

CH: Okay.

MM: Because the point of this is for you all to direct the conversation and tell the story that you feel like you want to tell. Now what probably we're most interested in I guess is the things that both of you feel like you directly observed or participated in because that's what oral history gives us that documents can't give us. Documents can give you hearsay. Documents can give you perceptions or opinions, but not that direct experience. Oral history is all about that direct experience. So maybe since we've talked some about Tuscarora history, local history in North Carolina here in Robeson County, maybe we could talk about the two of you, your Tuscarora ancestry, and how that goes back and how that's influenced your actions, the stances that you took during the Civil Rights Movement.

ELISHA LOCKLEAR: Before I talk directly about my ancestors I think I want to go back and talk about one of our brave white ladies, Miss Mary Norment. She mentioned in a slurring way, in a derogatory way I think in her sense, she mentioned Henry Berry Lowry's father, Allen's, mother—William Lowry's wife. I believe her name was Betsy, as being the daughter of Bennett Locklear. Bennett was called Tuscarora Indian by Mary Norment. To those folks I guess being called a Tuscarora was kind of

like a put down, and yet she didn't know that she was really giving vital information that would help in genealogy and the backtracking.

Bennett was a Revolutionary War soldier along with John Brooks. They were both in the same battalion in the revolution. Bennett had already moved to this area and set up residence, fairly well entrenched in the community. Those people were semi-literate. When they wrote their names down Bennett gave his name as "Lockalar" [Locklear], typical Prospect, Long Swamp, so I knew immediately just reading his name on the Revolutionary War roles where he did actually live because of the way he sounded his name for the man to spell it out. So he was Tuscarora, had already moved in here with the earlier migrations, had settled down, and had established himself before he went in to the war of revolution. So Bennett is a direct link to Tuscarora in Bertie County for the people here because he was actually called by the whites a Tuscarora Indian.

MM: In Bertie County?

EL: Yeah, he had come from there over to here and had established himself when the nation was scattered. When he sounded out his name, there's nobody else in Robeson County anywhere that had the mannerisms and the speech of the people at Prospect. Even today if you talk to a lot of folks and ask them what their name is they'll immediately say, "Lockalar" [Locklear], and that was Bennett all over again. I can see his name on the papers now, the way he sounded it out and the way the semi-literate people spelled it on the war rolls. So that to me, I think, is one of the best links to community, to a specific area, Long Swamp. You know where that Long Swamp grave yard is, Willie?

WL: I think I do.

EL: Go past Preston Chapel. Go straight across, and it's up on the left on the edge of that big swamp up there.

WL: Right.

EL: Before you get to Allen McGirt's. And then when you look at all the other Locklears all of them from the same family is related coming from John and Elizabeth, Samuel Locklear. That's where the Preston bunch comes from. Samuel had three sons that served on the side of the British. They were Loyalists with Fanning's Brigade. They show up in *Loyalists in the Southern Campaign*, and it was these three boys—you know the story that Sam, they called him Big Sam, had three sons that were hanged? It was Jacob, Joseph, and Robert because they served on the side of the British and there was a lot of animosity after that, so many of them were killed, their houses burned and everything. So those are direct links to Tuscarora. When you talk to Wes White about it he goes in circles. He's like a beagle hunting deer when the deer is already gone. He'll halfway agree with you, but he says, "I don't know about that."

MM: So coming on down from Bennett and Samuel those are the connections that Mary Norment talks about, so after that time period where she was writing where does the evidence for the Tuscarora ancestry come in?

EL: Well, in my particular family my father talked about his great grandmother, Peggy Locklear, who was Tuscarora. She owned a piece of land up there that the Moores have now. Harbert can carry you around there and show you where her house was. She chewed red pepper for tobacco. That was from her old tribal heritage.

Then there was a woman, one of Isam Locklear's daughters, Phenie, that was married to a man named Jackson Bullard. Now to show you the strength of these women,

this old clan mother thing coming forward in history, she made him change his name from Jackson Bullard to Jackson Locklear. He was a Bullard, but she made him change his name to Locklear. He'll show up in the census records as Jackson Locklear after 1850.

MM: How do you spell Phenie, her name?

EL: P-H-E-N-I-E.

MM: P-H-E-N-I-E, okay. That's on your father's side?

EL: My daddy's great grandmother. Let's see. The people in Harper's Ferry that were half or more Indian, you've got pictures of them, Dalsedia and her sister-in-law Lovedy, and their children. They come from Prospect. Martha Locklear was Dalsedia's mother in Prospect. Dalsedia's grandmother was, let's see. Gosh, I can't think of the woman's name right now but I will in a minute. For Dalsedia to be half or more Indian her mother would have had to have been a whole blood and her father for that blood to have stayed whole all the way to 1936 and not be half or less, and her children were half or more, too. They would have had to have come from a whole blood stock.

Then this other lady over there, her picture's not in there. She died in 1909, my mother's grandmother, great, great grandmother, Betsy Locklear. Her name was Elizabeth Locklear. She was a daughter of John Brooks and Peggy Locklear, so Peggy Locklear would have had to have been a whole blood because Betsy looks whole blood in that picture that I've got. I should have brought one. I wasn't thinking. John was allegedly a half blood Indian that served in the revolution, and he sired this child, Elizabeth, Betsy, who was whole blood. She looked whole blood. If he'd have been anything like near whole white he wouldn't have had a child that looked like that.

MM: Mr. Cecil, what about your family?

CLCH: Well, my family, to go back to my grandmother [father], we called him Hector, O'Quinn was a son of Hector, that's where my family of my grandmother ties in at.

EL: John Brooks, now John Hector, his name was John Hector, his daddy was Roland Brooks. And Roland Brooks' daddy was John, this same Revolutionary War. John was the father of Roland and Lovedy that my great, great grandfather Jack Brooks came off of, this woman Harriet Graham and this woman Betsy Locklear, they were all half brothers and sisters from this John.

CH: That's one of the earlier ties of my blood line that I know of, and I'm sure there's more, but I think that's what, in '36? My grandfather, on my grandfather's side who is in this quorum, too, who is S. V. Emanuel. He was a young man. I think he was what, twenty some years old to thirty?

EL: Mr. Sylvester, he was older than that.

CH: Yeah, older than that.

EL: He was born in the 1870s, I believe.

CH: Now my grandmother didn't talk about her history as Tuscarora, but my grandfather when he was approximately eighty years old told me, "Your people are Tuscarora." Well, I kind of doubted him until--. Really I didn't know who my people were until he and I sat down and talked, and then when he told me what he told me, then I started doing, the curiosity built in me and I started doing the family genealogy and research and discovered that my family on my grandmother's side tied all the way there to Mr. Elisha which he spoke of earlier. So I started doing a little more digging and digging, research. We called it digging, but research, and began to actually verify that

our people are Tuscarora. I have a feeling that I'd say now that the majority of the people in the county and surrounding county are Tuscarora, they just don't know it yet.

EL: That are Indian.

CH: Huh?

EL: The majority of them that are Indian. LRDA has had a habit, and Ruth Woods made a statement one time that being Indian was a state of mind. You're discounting any kind of blood ties. What she's saying by that, if you lived in the Indian community and thought you were Indian or lived as Indian, then you were Indian, which is really a farce because you're not.

You take some of the black folks around Fairmont and Rowland, and St. Pauls and Red Springs that have claimed to be Indian all these years, if you went up to them now and claimed, told them that that wasn't Indian, Willie, they'd cut your throat, wouldn't they?

WL: Most likely.

EL: Because, you see, they've claimed it so long and they've thought they've been accepted. When I was a small kid if you had nappy hair and any kind of features that looked like black, you were black. People wouldn't accept you as Indian. Even over here in the schools, not just at the college but at the elementary school and the high school, they had a committee. If you wanted to go to these schools you had to get that committee to approve you. When the Smilings came up here around 1900, 1890, 1900 from Marion County, South Carolina, Preacher Tommy Swett's daddy, Frank and Mag, came with them. The only reason Frank was accepted was his boy Tommy was a preacher. Tommy came into the community and he was accepted as a minister and,

therefore, his people sort of were absorbed into the Indian community without the Smilings because of the fact that he was a minister in the Indian churches. So Purnell Swett and all of them came with the Smilings from Marion County.

MM: Well, talk a little bit more about that in terms of like when you said people in the old days wouldn't accept you as Indian if you didn't look Indian. Where did the Lumbees, so called, go wrong?

EL: When the Smilings came up here they had four school systems. You had the black. You had the Indian. You had the white, and you had the Smilings. Remember Shoe Heel School up here on [highway] 501? That was the Smilings' school. That was the Smilings' high school.

WL: What was the population of them. Were there a lot of them?

EL: Well, when you go over to Evans Crossing you go up to the fire station, and go up to that road—what's the name of that church down that road?

CH: Mt. Hebron.

EL: Mt. Hebron. Past Mt. Hebron all the way to Seven Bridges, [highway] 87 over in there. That whole corner was what they called the Smilings and Epps Community. And there's a lot of people, Gibbs, Epps, and Smilings that have come in since then. These people were really dark. They were dark with coarse, bad hair. They were black and white.

In fact there was a slave owner in Marion County around 1790, a white man whose last name was Smiling. I don't know if he had upwards of a hundred slaves or something, and you know when slaves were freed they took the name of their owners a lot of them. So my theory on that is that these folks came from that area because if you

back up past 1865 or 70, 1870 going backwards in genealogy, you don't find a lot of these names on your census records. They are usually listed in slave schedules.

On census records they had what they called slave schedule, and a lot of them were listed on slave schedules. When they came into this area they were held on the rim of the community. Every once and a while here and there you would have a Locklear and an Oxendine have an illegitimate child out of wedlock for a black or somebody. The Wilkins had it, the Hunts, the different ones, and then in those lists of pictures there there's only one person in that whole list in the Brooks Settlement that was black.

If you look through there you'll find David Locklear, John David and Lovedy's son David, married a woman named Kate. Kate was kin to the Brayboys and Locklears, but what happened with her blood, some of them went on the turpentine thing down into Georgia, and had black children, and came back. See that's where Miss Kate come from.

And old man Hardy Oxendine, you know the Oxendines when you go up the 1166, Cabinet Shop Road, turn left, and those people that live on the right down that road, Britt Oxendine, Hardy and all of them, they had an uncle named Floyd, Floyd Oxendine that went down to Georgia, and he married a black woman. Some of his kids come up in here I guess in the 1950s, 60s, and Uncle Floyd came up to the house to show daddy his wife, no, his daughter. He asked my daddy, he said, "You see my daughter?" pointing at his daughter, "How do you like her?" Daddy said, "Oh, she's all right Uncle Floyd," but she was black. She was a black woman.

My great grandfather, Aaron Brooks had a sister named Henrietta. In 1869 she married a black man named Calvin Best, and they ran her away. So those kids came back about 1900 looking for their family at my great grandfather house over there, and they



told them they didn't want nothing to do with them so they ran them off. For a hundred years this community was closed. You ever heard of a closed community?

MM: Brooks Settlement was closed.

EL: It was closed like a casket, and they intermarried, first cousins, double first cousins intermarried. They had a lot of speech impediments. They had a lot of mental defects, that kind of thing, but their blood stayed strong. They kept their Indian features and that kind of thing, but there was such a high mortality rate, such a high death rate, killing one another. On the weekends they would go out and get drunk, go to drinking. The first thing they'd do is cut somebody's throat. It could be their brother. It could be their cousin.

CH: Their own kind.

EL: Killing your own people. Kind of like the people on the reservation you know, but if a stranger came walking through the community up at Brewer's Station and came through that place, they'd watch them until they left it at the other end.

In the 1920s they stopped the Trailways buses from running through there. They made them go up through Red Banks. They'd stop them on the road, and take the people out of the bus, and beat them. They left some of them dead in Uncle John Brooks' pasture there at Brooks Landing. All kinds of wild things. But things like that, some of it as far as preserving blood, it was a plus.

But as far as reputation, we were a trash pile. I've had many people go, "My God! How did you come out of that place?" or "How did you come out and do this?" or, "How did you come out and do that?" because it was not the character of our community.

Our community were laborers. They were farmers, hard working laborers, that kind of thing, wasn't much into education.

But my mother's mother, she was assistant to her sister, Emma Deese, who taught over at Shiloh Indian School in Scotland County, over near what they call Oak Grove Church. There as an Indian school over there they called Shiloh Indian School. She taught over there, and so my grandmother, which was her sister, sort of saw the importance. My mother had about a sixth, seventh grade education, but she had a photostatic memory. She could tell you what the weather was like forty years ago when her oldest sister's children were born. That something strange. I've never run into that before. Very sharp. Beat all I ever saw and I learned a lot. I think I learned more about my people as far as genealogy, as far as kinship ties, things like that, from her than anybody else.

And, too, laying around the fire listening to them old people talk, my grandmother's sisters and brothers. They'd sit up sometimes until twelve o'clock at night, just sit and talk. They had no TV's, so they would sit in front of the fireplace, and boil coffee in the old iron kettle and talk.

CH: Eat peanuts.

EL: Talk about family. And they'd talk about our people going to the mountains. You remember the Trail of Tears? Have you heard about the Trail of Tears, the roundup? Somebody came through here I reckon—well, we had a Creek Indian that married into our family. Didn't marry into our family. Sired an illegitimate child. That was my great, great grandfather Jack Brooks who was the grandson of John. People came through there talking about the government giving away money, and land, and mules for Indians that

would go west. So a bunch of them went up to the mountains, and Stanley told Connee Brayboy that he didn't believe I could prove this, but I proved it to my satisfaction, that our people went to the Mountains. I was thinking about Tuscarora migrations to the north. I really at the time wasn't thinking about Cherokee removal.

So what they had done, they had gone up to the area around Cherokee, Burke County up in there where the Indians were being held in camps, and corrals, and things, and they went up to see was it true that they were giving away money and that kind of stuff. When they got up there they put them in one of these corrals on the ground, these big pens, holding pens, and there was a child born up there. They called him Big Joe Locklear. He was born in 1835, so in the 1850 census when the people gave in their information they showed this child. They called him Josiah who was born in Burke County, North Carolina, in 1835.

So they had gone up there and found out that they were treating them like dogs. They were freezing to death and suffering out there on the ground, and before the Cherokee moved out in 1838 my family Rhoda, Rhoda and James Locklear, they called him Cricket, and their family, they sneaked off and come back home to the swamps. In 1850 they were living back here, and they hadn't gone west.

Now, there was a Nathaniel Dial and two or three other families on the Dawes rolls out in Oklahoma that really had gone out there, had made the trip even with all the death and everything, they still were able to make it. This Nathaniel Dial, same name as Nathaniel over here in this bunch here, is it Cozy Corner, out on 710?

WL: Um-hum. That little restaurant is called Cozy Corner.

EL: There's a bunch of Dials over there that this Nathaniel Dial was kin to. He shows up on the Dawes roll out in Oklahoma, and he's got eight or ten youngens. There's a Nathaniel Dial over here. I don't know if it was his son or what. There's some of the same names.

MM: So some of them came back, or their descendants maybe?

EL: I think what happened, there was some that come and some that went. You've got some Joneses on some of those applications that said their parents were born in Oklahoma, on those 1936 applications, so there had to have been some that either went out there from here in the early 1800s, and saw how bad it was, and they came back.

CH: And it happened not only then. It happened when the turpentine movement was. My grandfather was in that, and they said they thought they was going to really prosper out there, and some of them did. But they moved back here. In fact, one of the Emanuels lived, what was his name? Edward, or something like that, become to be well prospered there and came back here.

EL: But you see turpentine—.

MM: Are you referring to Mr. E. J. Emanuel?

CH: Yeah.

EL: Turpentine to this community then was what sheet rock is today, your building trades. Turpentine was about the only cash job you could actually find. It was still very popular. We were running out of long leaf pine forest in this area. You know, they call North Carolina the Rip Van Winkle state? It was sleeping. There was nothing going on. No industry or nothing but farming, share cropping, that kind of thing, so if people got a chance to go off and make some cash, they took off.

Those Locklears scattered from here through Georgia, Alabama. You can look on your Internet and pull them up in Texas. You can pull them up in Arizona. This woman, Heather Locklear, she's from that bunch in Georgia that Bill Locklear's kin to. They left here in the late 1700s, either here or Marlboro County, South Carolina, which was actually the same community.

CH: And the next migration of Tuscarora people, if you could help me out a little bit, was in what, about 1711, 12, 1722 was the next one?

EL: Well, you see when the war happened, 1711, 12, and 13, you had a lot of your people scatter, and family groups, small groups, that kind of thing, and they had fought the Catawba. They had gone back and forth through here for hundreds of years fighting Catawba. The Seneca would run down the crest of the Alleghenies, Appalachian Mountains a thousand miles, just to kill one Catawba. At one time the Catawba had been up north around the Great Lakes, and had been one of the greatest enemies of all of them. They all respected the Catawba as being a great enemy. They said they would come down the Appalachians, the Seneca, go by Catawba and kill one or two, whatever, and go on around by Tuscarora across the swamps here. They knew this area like the back of their hand, and stop off there, and then go back up north. That went on for hundreds of years.

The Tuscarora by knowing this place so well, that it wasn't claimed by any one nation that was strong enough to keep the whole area, it was a safe place that the whites couldn't get to them. They could be isolated in the swamps. They started sort of magnetizing, different families from Tuscarora, started magnetizing in this area, and a

few of them Coharie and Sampson County, the Emanuels and different ones. They wound up here in Robeson County with the bigger group.

The biggest of that group turned out to be the Locklears up on Long Swamp. They had the stature. They had the size of the Tuscarora which were not really tall people. They were sort of slender people. They were 5'5", 5'6" something like that. Most of your Indians were not really big people. Wherever an Indian family was another Indian family would come, and if they felt safe more would come until you had something blooming out that really looked like a big Indian community.

Then when the whites came through telling the stories about the money, land, and the mules that the Cherokee were being offered the Indians here went up to check it out. It just grew from there. It just kept blossoming out.

MM: Now, in the twentieth century after the 1930s when the bid for recognition essentially failed, what do you think changed or shifted about that way of knowing ourselves, whether you call it Tuscarora, or Indian and having the blood identification, what changed to result in Ruth Woods' comment of Indian being a state of mind?

EL: A lot of your white Indians, a lot of your storefront, your educated people, they wanted to be in charge and run the show. They couldn't control the longhouse in the Brooks Settlement. That was a given. They couldn't get hold of it. Rather than let them control it they shut it down in 1951, and it was gone.

CH: In fact, I'd say this. Keever [Locklear] asked me about that, and it was Fuller Lowry, Fuller Lowry was known, well supposed to have been and he was at that time according to the eyesight of Indian people, he was an educated man. There's a quote that's in the courthouse which I've seen. He asked me, "You want to see this quote

about what Fuller said about Indian people in Robeson County?” The whole idea of the whites was for their land was to get their mindset away from being Indian. Once you could ever do that you could get them away from really where they belong and what was good for them. That was the fathering of the Lumbee bill. What was quoted by Fuller Lowry is, “If Indian ever come back to Robeson County my people will take up and leave Robeson County.” In fact in these documents you’ll find one of his brother’s, right?

EL: His boy.

CH: His boy showing up marrying a Tuscarora woman. Have you seen that?

EL: And he, himself, claiming to be of Tuscarora descent. Well, he was right because it came through the James Lowry and William Lowry crowd.

CH: So if they could ever get these people looking toward something else other than who they are such as a new name, and remember now it wasn’t popular to be Indian anywhere in the whole country, so he gets these people looking at this bill which began really in what, 52, 53? Somewhere along there, that’s when it really started taking hold. They figured if they could ever get Ertle Carlyle to side with him to get this bill passing, to get their sights away from who they really are. You asked a question earlier. That was the beginning of the Lumbee thing.

EL: Let’s play the devil’s advocate a minute.

CH: Okay.

EL: Let’s say that you’ve got all these people that don’t know who they are. Let’s say that you’ve got all these people that are not sure who they are. Some of them want to be Indian if they can get recognized and get the money they’ll go along with it, but they can’t prove that they’re Tuscarora, and they can’t prove that they’re Catawba.

They can't prove that they're nothing else. Since they live here beside the Lumbee River, and since all these all these other people along these rivers were called the Wateree, the Catawba, the Sugaree, different names like that, it would be so easy to say Lumbee, and this would give us an umbrella that all of us could get under, and we'll make all these foolish people over here get under it too because they're claiming to be traditional Indian, and we don't want that going on because that will be too radical. So Lumbee was good for politics. It was a good political name, and it was neutral. It wouldn't upset nobody. It wouldn't upset the Cherokee.

CH: And the whites didn't want things to be upset anyway because they could keep this thing about their true identity and keep civil authority that they would tend their farms. Sharecropping was big business for the whites so, therefore, if they could keep them appeased and not cause a disturbance they would make money while they kept them down, so give them something that they could be satisfied with, and we wouldn't have this disturbance, and it wouldn't cost the economy. The economy was already bad, but it wouldn't cause the economy to be worse than what it was.

EL: Then during the 70s, the 70s came along, and the Tuscarora movement really took off. It started at the ECIO, and then it broke off into the splinter groups, the little groups of Tuscarora.

MM: Go back and tell us what ECIO is and how that was founded.

EL: Eastern Carolina Indian Organization. It was a group of people who were of Tuscarora descent. When it started out, as I said, for two, three years, every meeting we had there was four and five hundred people. The place would be swamped.

MM: And this was in the late 1960s?



EL: Seventy-one.

CH: Seventy and seventy one. The early 70s.

EL: And then the bands started breaking up. You had the different groups, and then when the AIM people came in to help with recognition, to help to push the awareness, the houses started being burned, and the double voting broke, and all the demonstrations and sit-ins, and then it became too radical for the leadership. The Indians, white Indians, wouldn't have nothing to do with it because they didn't want to be associated with Tuscarora because they considered Tuscarora radicals and trash, even though the Tuscarora had the history. They had the best history, but Tuscarora was mainly led by a lot of people who were unlearned, academically unaware, and things like that, so college educated people are not going to be led by folks who are not up to their par. That was a big thing.

Then, like I said a while ago, about the old longhouse in there, they couldn't control that because they people wouldn't let them have it, wouldn't let them have the control, and they started low-rating Pikey Brooks and Well, and running them down. It stopped in 1951, then the Lumbee thing started, and it was sort of a neutral thing that they could all fit under. And even in the 70s, 70s and 80s, you still had this rich Tuscarora history, but because it was associated with radical people the white collar Indian didn't want noting to do with it.

CH: They made reference to them old Indians, foolish Indians.

EL: It would have gotten them recognized earlier with the traditional history, and yet they went all the way to Cheraw looking for history and the migrations never

were from the west to the east. The migrations were always from the east to the west. Every migration you find among Indian people it's been from the east to the west.

CH: In fact we find Tuscarora showing up in South Carolina, Goins and whatever. They're showing up all over down there.

EL: A lot of that was slaves, Indian slaves that had been sold around Charleston and places like that. There were a hundred, I believe, sold in Charleston at one time, and a lot of them went up to Boston. They were sold in Boston, places like Bahama, Cuba to work in tobacco, and sugar cane, and stuff like that.

CH: Let me go back just a little bit, which a lot of people talk about, the migration from North Carolina to New York.

MM: Tell us about that.

CH: What, eight years ago, nine years ago the Tuscaroras here had a delegation of about fifteen people that went to Niagara Falls, to New York.

EL: Lewiston.

CH: To Lewiston, New York. Three or four people came from New York to visit over on the river up at Drowning Creek they called it, over with Leon, and we were there. We were still associating with each other. They had always been told that Tuscaroras had sold out their rights from North Carolina. North Carolina was paying for them to stay out of here, so they wanted to know. Some of those folks were called Anderson. In fact, we got very well acquainted with them. They didn't know where they came from so they wanted to know for sure, so they came and visited here. They visited people. The first Tuscarora I knew that came from New York that came to visit us here, we call him Mad Bear Anderson. I listened to him tell how his family migrated up rivers

and all the way to New York to survive because of the hardships here. Now, that's the only group that I know of that migrated north instead of going from east to west. But it's a good story. If you go there to visit, and you have a little powwow like we did, you'd think you was in Robeson County because you see all these people, the drums are beating, and what have you.

Local people need to know, and they needed to know, where their blood line is, and their blood line is North Carolina, and they don't know that. Unless this history is told and passed down the generations people don't know where they come from. In fact, Mr. Lawrence Maynor used to always say, some ( ) people who don't know who they are. That was his saying. All the time we met in the early 70s trying to find out where we were coming from, curiosity. That's how I got involved because I could not see anything to where my people were Lumbee people. Could not. In fact, I may be one of the few people who were told by my grandparents that you're not Lumbee, you're Tuscarora, but being taught Lumbee, could not believe what I am. But then after validating it like Mr. Elisha. Mr. Elisha's family did. My dad would take me up to the longhouse, to little powwows as early as nine years old. So my people weren't totally bought out by the so-called name under the umbrella of Lumbee.

MM: A lot of people weren't. My dad went up there. When he was, let's see. He would have been probably about that same age, but he is a little older than you are. His dad was interested in it. They were from Red Banks. They never fully bought into it either. I think that was sort of a somewhat common experience for a lot of people whose voices haven't been heard from in the history. Actually, since you mention the longhouse

I was wondering if you all could explain what the longhouse is prior to Keever coming along. Was it in the 20s or the 30s when—.

EL: Twenty-eight.

MM: Nineteen twenty-eight. Talk about what it was, and how it was founded, where it was.

EL: There was a group of Mohawk that came down here during the late 20s, and they helped lay out the long house and set up the ceremonies, one man, they called him Chief Snow, along with my grand ( )'s brother, Pikey Brooks, and Well Brooks. They started having ceremonies every Saturday. It was an all day thing on Saturday. I don't know which band of Mohawk. I've never been able to find out.

See, back then they weren't good a record keeping so they didn't do a lot of paper work. They were not learned when it came to the pen, so there wasn't a whole lot said about it on paper, but it was Mohawk that came down and set it up. Nineteen twenty-eight is when it was built. In fact, I've got a picture of it. Nineteen-twenty-eight, it run to 1951, 51 or 52.

MM: Where was it?

EL: You know where Harper's Ferry Road forks into 74? Just before you get to the fork there's a big cinder block house on the left, right there in the forks. If you turned on this side of that house to that little drive, when it crosses 74 directly over to where the man's got the little small engine shop, Lester Locklear, his shop.

CH: ( ) call him?

EL: Yeah. His stop sits in the front door of where the longhouse stood.

CH: That's the first time I ever remember going to the long house. I can remember so well my dad taking me there, and the powwow, dancing all the way around the house. It stuck within my mind. I must have been probably eight years old, or seven. That just stuck with me ever since. The Mohawks wanted to keep the tradition since the trading was with the northern people, we called them, the Tuscaroras up to places like Highway 74 and all the way up to that far away. It's kind of hard to envision that people traded with one another so much then. It really excited me to go to that powwow. I can just about envision it, see it now. Mr. Elisha can remember it too, and I'm not that old, but to keep some of those traditions alive.

EL: It was a couple of hundred feet long, about a hundred feet wide. It had a tin roof, built out of logs. That's what all the long houses up north are built out of, cedar logs.

CH: Cedar logs.

WL: What is the connection, these big farmers like the McNairs and Pates Supply as far as the land was concerned?

EL: What happened, the Indians were squatters on the land without title. These folks came in and were given grants of land, two hundred acres here, two hundred acres there for a few shillings. In the colonial days they operated on British currency. They operated on British pounds.

WL: Hold just a second and let me flip it over.

MM: Yeah, we'd better flip it over. It's almost—.

END OF TAPE 1, SIDE A

BEGINNING OF TAPE 1, SIDE B

WL: Okay.

EL: In the colonial days the whites would come in. McNair is a Scottish name, came down with the Scotch from the Cape Fear area. They would be given grants of land for a few dollars, British currency, whatever that amounted to. As I said, the Indians, 1750s, they didn't have any title to land. Probably one of the earliest Indians that I know of that had title to land would have probably been John Locklear or John Oxendine, somebody like that. They're about the first ones that show up on land grant records.

CH: That would be about 1777?

EL: Seventeen fifties.

CH: Seventeen fifty.

EL: Fifties. Sixties. Then Dudley Locklear, and Major, and John and all of them coming in here from the Edgecombe County area. See, Indians were pretty much on the same level with the whites until the revolution. They fought with them in the revolution. They sort of abided them, and allowed them pretty much citizen rights. John was given bounty land, and he sold it to somebody. They would pick up a few hundred acres here and there. Eighteen thirty-five when the slave revolts started, Nat Turner rebellion in eastern Virginia, Indians, any kind of non-white was disenfranchised. They lost the right to vote. They lost the right to keep and bear arms and all that.

If an Indian left Harper's Ferry community and wanted to go over to Prospect or to Pembroke, or what was now Pembroke, someplace like that another community, they had to get some white to sign them a paper saying it was all right to travel because they would be illegally out of their area. It was kind of like a permission pass. This went on until Lowry came along, the Lowry wars. They lost their right to have guns, and the

whites were able to mommuck over them and do them any way. They had their guns confiscated, and the white—if they had land at that time—whites could move in on them and take it, and swear they stole something from them.

WL: Like Pates and all of them.

EL: Condemn their land. Well, the Livermores, now the Livermores that ran this Pates thing over here, they were carpetbaggers that came in here in 1865 from Ohio. The Livermores and this O. S. Hayes that managed the Red Banks farm. He was in the state legislature as a state senator in 1873, O. S. Hayes was, and he was a carpetbagger. The Republicans, after the war between the states.

This was the situation until Henry Berry Lowry brought a lot of attention to it. The Indians, some of them started standing up for themselves and trying to survive. An Indian couldn't witness against a white if they done wrong. A Black couldn't witness against a white, and after the reconstruction troops left it went back to the old status quo. You were free, but you didn't have any power to enforce your freedom. You could vote, but you couldn't afford to pay the poll tax that allowed you to vote. If you got into any kind of trouble with the government, the local authorities, anybody like that, and you didn't have some kind of white person to speak for you, you were lost. The McNairs could come in and pick up somebody next to them if they wanted their land they could offer them what they thought was a fair price, and if they didn't want to take it they found some way of forcing them out.

WL: Johnson Cotton Company, were they connected?

EL: Who?

CH: Johnson Cotton Company down to Lumberton.

EL: The Biggs, the Pates, the Livermores, the McNairs, all those, they had these company stores, and they would bring in these poor people who had land, and they would sell them fertilizer or a mule to make life easier for them. I understand that their interest rates were so exorbitant that they were able within a year's time to confiscate anything the poor man owned, many times his wagon, his mules, and just leave him sitting with nothing. Maybe a laborer on their farm might have ten or fifteen younguns. They were born into that old sharecropper mentality, and they died there. It wasn't until the 1950s when a little bit of industry like Converse and Hasty, this furniture place over there, and ( ), and a couple of other places.

Actually I think World War II was the savior to most Indians because a lot of them went in the Army and found out that they could operate as a first class citizen, and they came out of the Army with the G. I. Bill of Rights to go to college, and that kind of thing. It broke a lot of the share crop things. It broke a lot of them away. In fact, the Army helped me get off the farm as a laborer.

CH: So did me.

EL: Then when I come back I was able to go to college and get away from that mess on the farm, picking cotton, cropping tobacco and stuff like that.

CH: I said there's got to be something better than this, so I went to New York, hitchhiked to New York. Eighteen years old. Can you imagine me going from North Carolina hitchhiking to Delaware, and then catching a bus to New York City at eighteen years old in 1961?

EL: But, see, you could get a way from here where you were working here for three dollars a day on the farm. You could go places like that and get minimum wage or



get a better job, and actually make some good money, and come back home and people thought you had bought the world.

CH: Then left there when the Cuban crisis, I actually volunteered and enlisted into the Army because I certainly didn't want to go back to the tobacco field. That's all I ever knew was cotton field, tobacco field, corn field.

WL: Those lands that hadn't been touched in years like the desert, where your church is at, that whole area in there was called a desert.

CH: Let me tell you about that. Before I tell you about that, though—. Pardon me?

WL: Johnson Cotton Company, one of those guys.

CH: McNairs.

WL: McNairs, went in there and cleared the land, but they say they didn't buy it. They leased the land because the land actually belongs to the Indian people.

EL: The Federal government had a thing over there.

CH: Yeah, you go up there now, I can go up there and show you the federal land survey marker of that land today. So the McNairs got a 99 year lease. That was in the documents that came out of the BIA. What also came out of the BIA was right here, Red Bank, Strike at the Wind

WL: Right, I know they're connected

CH: Keever had to have ( ), and I can quote and tell you exactly how many acres was in there on the land grant, nine thousand three hundred and ninety-nine acres.

EL: That was all the way back to colonial now.

CH: Yeah.

WL: Is there ( ) document, ( ) document?

CH: Yes, there is a document. I read the document to that. Kever, when we met on Friday night, I read the document to Kever and the group, nine thousand three hundred and ninety-nine acres. That's a land grant. When I sit in in 1983 and was arrested in Red Banks that's what we protested about. The land belonged to the Indian people, but yet it was whisked away by conniving associations such as your Red Banks Mutual Association.

EL: Willie Harris and them sold that land about two, three times.

CH: Yeah.

WL: Well, the McNairs and all of them they sort of controlled the whole land profit and everything else because they had a means of selling. You could sell our tobacco to them. You could sell your cotton to them, so they were in control. Didn't they also try to intervene and get some of the money if you go any, denying you, that little document we read about that?

EL: The twenty-two?

WL: Twenty-two. They own the church, white people that settled in this area.

MM: Yeah, there was Mt. Moriah Church down, oh gosh. I don't remember exactly. Mt. Moriah swamp.

EL: Mt. Moriah Church is when you go to 1166, go past Evans Crossing, go all the way down to Locklear's Cabinet Shop. Go down to the cabinet shop and turn right. Mt. Moriah is right over in there somewhere. What happened, you had the Sinclair farm, the McNair farm, the Evans farm, all of these farms were owned by big white slave holding families. So when those families died out the McNairs bought their rights to this

land. When the government came in here, the rural, the thing from the FHA, resettlement.

MM: Resettlement.

EL: Resettlement. They bought up the old Baker farm, the Baker plantation, which is down Baker Road. It used to be an old, just like a dirt trail. They bought that. They bought the Red Banks farms. They bought about five or six pieces of land. I've got a map of it somewhere. What they did, this Beaufort Lumber Company come in here then. I think the Beaufort Lumber Company bought the timber rights from the government, and they built little spur railroads into these places and cut every stick of timber they could find. They just killed it, clear cut it. Then when the government started selling it to Indians after this FHA thing in 1936, BIA and FHA were in here like this. BIA was working over here looking for Indians under the Wheeler-Howard Act, and FHA was over here buying up surplus land to resell to Indians.

A lot of Indians had the impression that the government was buying that land to give, to recognize Indians, but what they done, and there's a petition that a lot of our people over here signed about this Baker place and two or three other things, federal court petition. They petitioned the government for this land to resell to them. Then the government's selling it to them for what, two, three dollars an acre. I forgot what it was. Anyway, that petition deals with that. The FHA would not buy the land to sell for reservation. Our folks thought they were buying it to set up a reservation.

CH: Right, they sure did. ( ).

EL: So you has two different animals here working at one time. You had the BIA over here looking for Indians, and they would go to different places and set up to

have blood tests. The blood tests were legitimate in what it was doing. The blood test was done by the Army Medical Corps. People said, you can't tell whether a person's Indian by testing their blood. What they were doing, they were looking at the chromosomes, genetics, looking for parenthood, like they do now to prove if a child's somebody's—if I'm your child, whatever. What they did with the blood test was to try to prove illegitimacy or legitimacy. If you got ten younguns in your family, and they blood tested all of them and checked the chromosomes, two of them could be called illegitimate because they didn't have the father and the mother's correct blood that the other four kids had. That would disqualify them from being half or more Indian even though they looked as much Indian as my great granny Dalsedia, but if they were illegitimate they couldn't prove their ancestry because they were illegitimate, this woman had this child for some other man either before or even after she was married to the man she's living with. Now, her three children over here that had the correct chromosomes, they could be enrolled as half or more Indian, but that one over there that was illegitimate couldn't. That's where the blood tests come in.

Then you looked at the facial features. You looked at the hair. You looked at the stature, and if all of that worked, if the blood was right, that was right, and then you had your genealogy complete you were enrolled as half or more Indian, but if one of those things was out of place it disqualified you. There was a whole lot more Indians than twenty-two, but the reason ours was in such good shape was like I said, we had the closed community. Prospect was a closed community. They'd kill you if you went in there trying to take up residence and they didn't want you.

CH: And there's Harper's Ferry would do the same thing. Communities are still closed, and I'm going to give you an example of that. Have you ever thought about why Indian people have such a problem with being diabetic? It's caused by genetics, closed genetics. That's why—.

MM: Not marrying out.

CH: Right, and that's why sugar, diabetics among Indian people is the worst.

EL: Can I use your phone just a minute?

MM: Yeah. Willie, why don't you just put that on pause.

[TAPE IS TURNED OFF AND THEN BACK ON.]

CH: Going back, brother Elisha alluded to these very facts. During World War II Native American people served in the military and participated in those campaigns. They were just like I was. By moving to New York in the early 60s, and getting away from the farm at eighteen years of age, I seen something that I'd never seen before, which all people alike, that is they had jobs. They were having to work and pay for what they get, and that was more than a privilege.

EL: And people respected a man's same class people.

CH: Yeah, and so I saw that as a way out from the sharecropping farm. After that I went into the military and I saw that I could rank in rank as high as anyone else, but I didn't see the prejudice that the World War I people saw. So when I got out of the military I certainly didn't want to come back to the farm. I wanted to go back to New York, but by that time in 1965 I saw that the people were getting jobs and the economy was a little better than them three dollars a day for the farm. So it gave me a whole new perspective of future, being able to work for what I get and pay for it and to have a

family. I began to discover then, hey, this is better than being on a reservation and actually is better than federal recognition because I had discovered so many of these people living on these reservations and the problems they had.

EL: I heard white people refer to Indians working on their farms as turdhead and stuff like that, but when I went in the military I drew pro-pay, Willie, as a weapons specialist. That was a little above. A lot of those folks in there couldn't have handled that. They didn't know how to deal with this Indian coming in here being that good with their weapons. You know, that done something to my ego. It really did.

CH: Mine, too.

WL: Got rid of your inferiority complex.

CH: Yeah. Sergeant E-5 at twenty-two years of age. It was an economic boost for me, and being able to get into the airborne. I joined the airborne because I knew I could get \$55 more per jump every month. It was economic for me, and I took advantage of that. In fact, when I got out I was able to buy land and pay for it. A lot of military men were able to do that—.

[SOMEONE IS TALKING OVER WHAT CH IS SAYING.]

EL: Is Josh there? ( ) Patrick's wife.

CH: —not be on reservations and see the things that Indian people—

EL: It must have been about ten minutes ago.

CH: —suffered from not having the education, and alcoholic, and those type of things was a plus for me to see that.

EL: Okay.

CH: I still say that economically we've got the most highly educated lawyers and doctors of any tribal people across the country, and it's simply because we have not been forced into isolation on a reservation.

EL: People, when you've been suppressed, and you actually get a chance to succeed you try harder. Folks that have the silver spoon they really don't have much get up and go about them because they've already arrived. They don't really have any place much to go.

MM: Let's talk then about the late 1960s and 1970s for a while when you all came back from the military and had had that experience. You've got this background of starting to discover who you are, what the real history is of the people here, and talk about the development. It sounds to me from the little bit that I know that what Kever did was revitalize the longhouse that had been shut down in '51. Is that sort of accurate to say? He was the leader in that? Talk about those early, maybe early is the wrong word, but that time period when Kever began to get more active.

EL: You have to equate Kever with the other groups that were in existence along with him.

MM: Okay.

EL: You actually had four or five splinter groups. You had the Vermon and Leola [Locklear].

CH: Hatteras Tuscarora.

EL: Hatteras Tuscarora. You had Hugh L. up at Maxton.

CH: Called the Drowning Creek Tuscarora.

EL: Hugh L. actually tried to do it, but Hugh L. didn't have much of a go at it, but Leon sort of came in and absorbed what Hugh L. was doing. Then you had Keever. Since then you've had the Tuscarora tribe. You had the folks over here at Burnt Swamp. Even had a little bunch coming up out of Shannon. I don't know who they were.

MM: Okay, well what made those groups begin to get together in the first place?

EL: I think Indian awareness. Any time you got a bunch of Indians that are proud to be Indian, and they see something that looks like it's going somewhere, and it's for the people—Lumbee LRDA has turned a lot of people off because they have a select group of people that run the place. They have a select group of leadership. They sort of shut it up with those. Since the Lumbee tribe took over from LRDA people still see LRDA in the Lumbee council in the tribe. They see the same people. They see the same attitude and that kind of thing. Tuscarora is shut out. It's still, if you're Tuscarora you're trash, but if you go and denounce your rights as Tuscarora and sign up as Lumbee you move up on their pecking order.

CH: That seems to sound more prestigious is what it does. What Keever offered, with the motherwit that he had and know-how that he had, he offered the same thing to the remaining people like myself who were Tuscarora but hadn't really, never just moved out and advocated that fact. He offered the same thing. He actually offered a hope here to your heritage whereas the same thing happened in the early 50s that offered the Lumbees some hope there. Because you've got to remember all through these years it wasn't popular to be Indian anywhere. It wasn't popular. That's why we had our own schools, and had our own churches, and places like that. It wasn't popular. Nobody wanted us. We were outcasts.



WL: Did you all ever have an event of any kind that you stood up for certain things like the take over of the culture center?

CH: Yes, I'm glad you mentioned that. That's where I got my start at. When I was arrested on Red Banks I knew what was in those documents pertaining to the nine thousand three hundred and ninety-nine acres of land. We took the only action that we knew. We didn't have the money to pay big lawyers. We took the only action we knew how to do which was to lock ourselves inside and force the authorities to come to arrest us, forced the local authorities to recognize us. It was a type of recognition we couldn't get through any other way. At the same time there was, what was his name that came down from Maine?

EL: Tom Tureen.

CH: Tom Tureen who was trying to help the Maynor vs. Morton case, tried to get somewhere with that. That law suit was in process. The case was filed in 1973, right?

EL: Yeah, I believe it was.

CH: Maynor vs. Morton. The law suit was filed. Maynor sued for his rights as an Indian, not a Lumbee, but the bad mistake was that it wasn't filed as a class action law suit. That spilled over into our desires to see something change among Tuscarora people. The school system had failed. The Tuscaroras were accused to being the radicals who were burning up everything, but it wasn't so. We didn't. Then the case about the school system when Braxton Chavis refused to allow his children to be forced out of their own school, district-wise. So we're saying this land here in Red Banks is a way of initiating our concern, so we protested. We sat in there. We cut their old locks off, and got inside,

and put our own locks on it to force the county and the state to come to our rescue. We were no different than those people in 1913 who wanted better for our children.

EL: Do you all mind if I run around there and check and see where my grandson is?

MM: No, go ahead.

CH: So it was my way of saying we want better than what we have.

MM: Now about year was that, Mr. Cecil?

CH: That was in 1983.

MM: Nineteen eighty-three.

CH: Yeah.

MM: For the purposes of the tape recorder tell us what the issue was about. You just sort of said it, but just back up and say it one more time why you all went in there to do the sit ins.

CH: Land rights were a major issue. We knew that this land should have been set aside for Indian people, and here it was, it had been purchased three times and then stole away again by people with education such as the Red Banks Mutual Association had whisked it away again. Economics had not take place on it. In fact, a school, hospitals, from what we understood, was to be built on that nine thousand acres of land. It was for farming. It was for economic purposes and education purposes. So we saw that not materialize, and by meeting every Friday night at the ECIO building, these issues became to be a concern to many of us. I don't mind telling you. I didn't have but a high school education and one year of electronics, and I was the highest educated person there among all these people, and they looked up to me because I could read the documents

that they had and I could understand them. Little did I know when I was arrested that there was a law justice group in Maine who was monitoring our arrest.

MM: So tell us why you were arrested.

CH: We were arrested for protesting on, North Carolina said, state land. We were trespassing, which we knew we weren't because the land that we were arrested on was the last sixty acres that were not carved out and sold off to land owners, and still, today, under the Interior Department hands. We knew that from documents that we had in our files. So we saw that as a way to draw attention to ourselves for injustice in the court system, injustice for land being taken away, and for schools that should have been built for Indian people. We saw this as the system of North Carolina and society around us denying us of those same privileges that all men would like to have no matter what color they are. We saw that as a way of protesting it to get some things going. In fact, that was the initiation of the Tuscarora tribe of North Carolina because we sat in on that. We got attention to that, and then I went on to be a court monitor for three years, a volunteer court monitor. I was recruited to do that in the courts.

Let me tell you what came out of that today. By my sitting there and being recruited as a court monitor to monitor the judges, and the lawyers, and the court system, twenty-two percent, and I do have these documents. I was going through them today to try to help get some of this so I could share that with you. All of those documents for eight or ten years I have in my file. We went along with Harbert Moore and those people to develop what we call the Rural Justice Program. You remember?

MM: Yes.

CH: I was on the board of directors for that along with Harbert Moore. Let me tell you some of the things that come out of that which a lot of people don't know, and I'm not patting myself on the back. The first Native American judge came out of that, Dexter Brooks. Bust double voting. Merger of the school system. Even though in the 70s we wanted our own schools, but you look at another almost thirteen years or so or fifteen years later, this thing came along to break double voting and that we merge the school system. I supported school merger because, as you know, we were not getting equal rights in the education system because we were getting old books and we were getting second-hand education, which was good. So we saw these things for Indian people as the future for our people. So I protested on that. The judicial system today now has how many lawyers now, and look at the judges that we have. But we never had any Native American lawyers who were willing to go to bat for us as far as nine thousand acres of land set aside under the land grant for Indian people. We never had no local lawyers to go to bat when Chapel Hill had at that time had produced eight attorneys.

MM: Indian attorneys.

CH: Indian attorneys. And I'll quote from Barry Nakell who was a law professor at Chapel Hill. He said, "Cecil, when we graduated eight Native American attorneys from here we would have thought and hoped that they would go back to Robeson County to take up the rights of Indian people, but apparently that's not the case."

EL: Robeson County is such a strong legal community in the white settlement. Remember Willie Swan, Horace Locklear, and different ones? They stepped sideways defending the wrong case. They had evidence planted in their offices. They had their

phones tapped. They had things happen to cause them to be disbarred because they defended the wrong cases. If you have a certain type case now in the Indian community, and you actually need neutral legal help, you have to go outside to get it because local Indian lawyers are afraid to pick up certain things. Arnold Locklear right now wouldn't touch a case dealing with Indian recognition to save your life.

CH: Willie Swan was one of those willing to do that. In fact, he was the one who represented us when I sued the federal government and signed off on the law suit for \$20 million and held the state of North Carolina for discrimination against the Indian people in 1983. The legal system disbarred him. He said, "I've always wanted one of these Indian cases." I'll never forget the day he said it. He came out of the courtroom, and he said, "I've always wanted one of these Indian cases." I'd never seen the man before in my life, but he knew we were in court for trespass on the land. So we hired him, and that's when we sued Joe Freeman Britt. Sued the United States government for what was it, \$26 million, and holding the State of North Carolina liable for discrimination against the Indian people. That was such as the Red Banks situation.

EL: See, at that time you didn't have any Indians in positions like you do now with sheriffs, and county commissioners, and registrar of deeds, offices like that.

Registrar of deeds used to be the most powerful office in Robeson County.

CH: And it was out of that Red Banks situation that people began to organize and come out of this apathy. "Hey, we can make a difference." And the court system, when we had twenty-two percent of Indian people going through the court system, fourteen to fifteen percent whites going through the court system and getting convicted, and nineteen percent of the blacks getting convicted, but yet on that note, twenty-two

percent of the Native American people were being convicted when they had a district attorney who had a sixty percent dismissal rate nationwide, and we ended up in the *Guinness Book of World Records* for convicting the most people.

EL: Putting the most on death row.

CH: Putting them on death row such as Velma Barfield. And here was this man holding the *Guinness Book of World Records*. We called for injustice. So we broke that. We dealt with the court system. People had to have a reason to be active, to be involved. Do you remember in 88 the Jimmy Earl Cummings case came along? That even fueled that.

MM: Describe that, what happened to him.

CH: Jimmy Earl Cummings was—.

EL: Penny-anny drug dealer.

CH: Penny-anny drug dealer, stopped by the sheriff's son, Kevin Stone. He searched his vehicle. Kevin Stone suspected that he had a few grams, and he swings a bucket at Kevin, and Kevin sees that opportunity to defend himself, and kills Jimmy Earl Cummings over the swing of a five dollar bucket. Some of the people said this is injustice, so Herbert Locklear came all the way from Baltimore, Maryland, and I was in the first meeting to be part of that. We already had the court monitoring going on. We were making changes, making suggestions to the higher courts of North Carolina that we need a Native American judge. School merger was taking place at that time, and we had a few blacks who rallied with us to support our cause. It didn't just become to be an Indian cause out of that Red Banks arrest over there, it became to be an injustice cause

across the county. A few blacks and a few whites and we were able to convince people in the judicial system that there's something wrong here with this system.

As you look around today a lot of people don't know why we've got people, especially Indian people, in places now where we used to see whites, such as Jo Ann Locklear. I highly supported these types, Jo Ann Locklear, and Dexter Brooks, and Gary Locklear, and Jeffrey ( ), all of these Indian attorneys now. Now if you want something done with a traffic violation and things like that which we were getting convicted over, people going to jail.

Let me show you another thing what was happening to the Indian people. By our high incarceration, twenty-two percent, this is what drove the white society to saying this is the way of getting Indian people out of the way. They get active prison time. That causes family break up and our families to end up on welfare. A man sitting in jail when he should be out of jail, and his wife and his children at home struggling trying to make it, but yet here's the head of the household in jail. These are the types of things that bring, not only did it bring depression and oppression, it brings gainfully employed people off the gainfully employed list by that.

EL: Then, too, you're coming off the share cropping farms, and your self esteem is low. When you go to jail charged with something, and you look at a man like Joe Freeman Britt with his cigar in his mouth in the courtroom, and he's standing in your face blowing his breath in your face, and you're scared to death of him because everything there is white. You know you're going to jail. Even though you're innocent you're going to jail because they're going to work out a plea bargain with you, saying, now listen, you can accept the lesser of the two. You can go ahead and plead guilty to a lesser

charge. We'll give you ten years. It might be circumstantial evidence. I've known people that spent their life in prison on circumstantial evidence that wasn't even there, but because they were so threatened when they went into that court system, they were cowered by Britt and whoever else was in charge, they decided to go ahead. If they're going to send me to prison for thirty years, and I can get off with ten, my God, I might as well accept the lesser one because I'm not getting another court. I ain't getting another trial.

CH: After that arrest in Red Banks, *Strike at the Wind*, whatever you want to call it, I was calendared, processed. Over a period of twelve months I was calendared nine times to be tried. And guess what Joe Freeman Britt would do? They way he got into the *World's Guinness Book of Records*, he would calendar us, he would say, "Your case is going to be heard today." We had a lawyer hired, Michael Sheely out of Charlotte, a long way, he'd come down to represent our case and Joe Freeman Britt would say, "We're not going to hear this case." When he would say that, guess what he would do? Calendar you, and he made me go to court nine times, and guess what? At five minutes to five, "We're not going to have this case today." Well, I took off my job. I'm self-employed. Had I not been self-employed I would have never been able to survive. I'd have had ten years in prison because I was charged with two felonies. They dropped one of them. I ended up plea bargaining with the State of North Carolina for trespass. Had I known what I know now I'd have never have done that. I was willing to take my chances on ten years for the rights and justice of people. That's the type of thing that I had to go through with. I was arrested.



The Indian people at that time, well, they're going to send me to jail anyway, so they wouldn't end up in court. When their calendar time would come they'd never show up for court. That gave the system the opportunity to go back and arrest them, bring them back to jail, put them in jail, make them pay another fine. This was the type of thing that was going on and causing all of this high incarceration of Indian people at the time.

MM: It was a manipulation of the system.

CH: And the other thing is there were so many people that had such an apathy. "You'll never break this system. There's nothing can be done." This was the whole idea of outsiders coming in and helping us. I did this for three years and nobody knew what I was doing, sitting in the court, monitoring the comments of judges, like Judge Richardson making comments about, you're so ugly, or things like that. You don't hear these things in the court.

EL: Derogatory.

CH: Derogatory remarks in open court.

MM: That's a violation of civil rights.

CH: Absolutely. And settling cases when the defendant wasn't even there. I've seen that happen in the courts of Robeson County.

EL: And you know the legal system operates on a revolving door basis anyway. That's what keeps the lawyers money coming in.

CH: And the state paying lawyers, forty, fifty, sixty thousand dollars a year just to represent cases.

MM: Self-perpetuating.

EL: The word I was looking for a while ago, it's a very lucrative business.

WL: There was a lot of money made.

CH: We monitored all lawyers who had cases, like I said, for three years. We documented the facts. We were able to go to Judge Exum at that time who was over the court system. Had we just been Indian people doing this we'd have never gotten anywhere. But what happened was you had some sympathetic whites who had moved here from places like Virginia and Maine and retired lawyers and judges who I worked with. When Julian Pierce was killed they were here at that time.

EL: National Council of Churches.

CH: National Council of Churches.

EL: AIM. Justice Department.

CH: Rural Justice Program out of Tarboro, North Carolina. These were people who were set up to do these types of things.

EL: What was the man's name from New York?

CH: William Kunstler. In fact, I was the man who called William Kunstler to represent Eddie Hatcher. I said, "Mr. Kunstler, what would it take for you to represent Eddie Hatcher?" He said, "Only that he allow me to stay on the case. Not a dime. If you'll just sign a document allowing me to stay on the case."

WL: He was known for that.

CH: I picked up the phone right down the street down there, and called him, and asked him would he take Eddie Hatcher's case. Had Eddie Hatcher taken my advice he would never have gotten a day of time.

EL: When they threw the case out of the Federal Court in Fayetteville we had bought him a ticket. We had gotten the money together to buy him a ticket, and he wouldn't leave.

CH: And I begged him, don't plea bargain with the State of North Carolina.

WL: He changed his stand, too.

EL: See, Eddie came back here and made fun of Robeson County, and thought he was going to hid out in Pembroke, and throw barbs at them down there, and they got mad. When they found out he was here they started this thing. If he'd have left like we told him to, when he walked out of that court room in Fayetteville, the judge dismissed the case, declared him what, innocent? Not guilty?

CH: Both of them.

EL: We had raised money to buy him a ticket to get him out of Robeson County.

WL: His head swelled up.

EL: Yeah.

CH: Yeah.

WL: They said he started talking about contacting the communists.

EL: Eddie didn't have a bit more Indian in him hardly than Stanley Knick over here, yet he had gotten off not guilty, and he come back to puff himself up.

WL: The churches were supporting him.

CH: But what Eddie did, and the *Robesonian*, and whether we liked it or not, I don't like to attack anybody, but whether we liked it or not it finished off--

EL: It had a good place. It wasn't right.

CH: --injustice of the court system in Robeson county.

WL: And he hit it at the right time.

CH: But some of the things that came about as a result of it were good.

EL: Absolutely.

CH: It wasn't right. In itself it wasn't right, but the attention that it got, world wide attention, national attention, that helped our folks a bunch.

WL: And it first started about identifying drugs, right?

CH: Right.

END OF TAPE 1, SIDE B

BEGINNING OF TAPE 2, SIDE A

EL: I carried him to Dillon to catch the train. He went down to Florida. I don't know if you remember when Hubert Stone went down there and bailed Jonathan and them out or not.

WL: Yeah, I heard talk of it.

EL: Eddie went down there and got the records on it, and I carried him to Dillon and put him on the train there, and he went down there and got the records on the thing where Hubert and got Johnathan out. They were doing major, major loads then. See Hubert was in cahoots, he was still very close as far as I know now with James Maynor over here, James Town, Bunk and all of them. Somebody said Hubert said he'd only been in the sheriff's office a year when he was well set for life. Used to, your mail boxes were the pick up point for bootleggers to drop their offering to the sheriff.

CH: Our people have lived good. I know we've got problems, but when you've got people pretty well pacified they don't have a reason to arouse themselves to issues. The whole idea of the society here is to keep people pacified. In fact, the whole idea of

the United States government is to keep people pacified. This may sound foolish to you. This country couldn't stand a civil war, and there's no weapon that will control civil war. I don't care how powerful it is. We've seen that. This country has seen that before, civil war, so you've got to keep people pacified. I know we gripe about our tax dollars going here and there, and paying people to do that, but Indian people have for years been pacified and satisfied. It doesn't take much for us to be satisfied and pacified.

EL: If you're talking about anarchy, now anarchy is different from what we know of as the War Between the States. Even that was in a controlled environment. Somebody was in control. Up and down the ranks there were chains of command and that kind of thing. In all your communities. They had causes. They had common leaders. You had this group of states and that group of states. Now imagine 100,000 different little gangs killing one another in the dope business and all this other stuff. As long as it can sort of police itself they leave it alone. It's the same with the drug business as anything else. Robeson County's got the biggest drug trade probably between Florida and New York. It's almost legitimate.

CH: One of the things about share cropping days was when we grew up on farming, if the landowner found out that Indian people were organizing for a cause, guess what they would do?

EL: Put you off their land.

CH: Put you off that farm. Can you imagine looking for a house in the winter time and if there's no farm, to farm that farm? This is the way they had control.

EL: And if you got black listed.

WL: That's what I always thought, that to control the Indian people due to the heavyweight idea of having the land or being able to take the land.

CH: Exactly.

WL: If you don't make one payment they'd take you to court and take everything you had.

CH: Well, it also worked during share cropping time. My dad share cropped. It was a no-no for a lot of people to talk about the injustice in Lumberton and what we're going to do about it. There wasn't nothing nobody was going to do about it. Hey, we're feeding our family, and that's as good as we need. We'll survive it, so we ain't going to rock the boat.

EL: If you couldn't got to that company store, Pates Supply, or Maxton Supply, or McNair's, Biggs, they had a company store and that man working on the farm with his twelve youngens got a five dollar coupon book a week. He got a five dollar coupon book a week, and if he was black listed and couldn't work on nobody's farm, he didn't have no land of his own, he was banished. The man just suffered. His whole family suffered. He couldn't do nothing. You'd have had to just leave the whole community, and if you went where somebody knew these people back there, they could find out about you in a heartbeat. Our people were blessed over here, I think, because they would kill for their land, what little bit they had. Some people here held on to it by hook and crook. There's been many a person killed trying to take their land, but the few that had land were doing pretty well. The ones that didn't have none of it were bound to the land but as share croppers, to company store, and the coupon books and them sort of things, come January you ain't growing nothing. You can't grow nothing. There's nothing that will grow

except a few collards. If you couldn't get that five dollar coupon book to get that bag of flour, and that syrup, or whatever you were feeding your family you were in trouble.

WL: What Indian people did in history, anytime a crisis happens they come together. I'm talking even out there where you were at there were Lumbees out there too, Tucaroras, Lumbees. They always came together at a gruesome time like that, and it still exists in us today.

EL: During the share cropping thing they would do it as long as it didn't arouse the community and cause the whites to be suspicious. They would come together and support one another. But when you talk about tribalism and tribal ways and recognition, that kind of thing, all of that was killed. Anywhere the whites saw any symbolism of tribalism, anything that looked like tribalism or clannishness, they moved in on it and killed it.

CH: And the only reason you're seeing people now, other than Indians, come out and support federal recognition is because there's something in it for them. I'll give you a scenario of that, Will Lowery. There was a census taker going to the Indian family to take the census. He would say to this Indian chief, "Chief, we've come to get your census." He never said a word. "Um." He'd go on by. On several occasions he did this, so finally one day he came to him, and he says, "Chief, we've come to get your census." "Um." "There may be something in this for you." He had never spoke a word, and he says, "How much?" Federal recognition now is being talked about because it can bring millions of dollars, to who? Not only just the Indian people.

MM: Not just Indians.

CH: It's going to bring millions of dollars to others that's going to benefit from that.

EL: The people who are in business, the people who have any kind of control in the community or around the community, they'll vacuum up the majority of that recognition money whatever it is. It'll be the gambling. It'll be the dope. It'll be the companies. It'll be the car dealerships and all of them's got an interest in it.

CH: We were invited several years ago, more than several years ago, to go up to Washington, DC, and listen to Nighthorse Campbell, Ben Nighthorse Campbell, speak on federal recognition, and here's one of the statements he made. He said, "We have seen an insurgence of increase in Indian enrollment across the country simply because of economics." That means the gambling casino business like the Pequots. People call now from all over the country and want to get on the enrollment saying, "Can I get my Indian card." I've gotten calls from Maine to the house of senate, not calls, I've gotten letters from people all over the country wanting to be Tuscarora.

EL: Stack of papers this big of white people wanting to be Tuscarora, and they'll come see you if you'll tell them you'll be there.

CH: Yeah, they'll come to see you.

EL: And they're just as blue eyed and blond haired as anything you ever saw.

WL: Do they have Indian blood in them?

EL: No. Had nothing in them.

CH: But they'll tell you, they'll even tell you in a letter, my so-and-so, great, great was from Robeson County.



WL: You see, that's it. We got out of here. Like you said, we were migrating way back so it's probably true. Them being Indian is another thing, I'm saying.

EL: I've checked their genealogy, and there's nothing to it. There'd be nothing at all that related back to this area.

WL: Oh, really?

CH: Um-hum. But they want that Indian card because of gambling and casinos have made people rich, so it all boils down to monetary. If that federal recognition comes it's all going to be because of monetary in this county.

WL: Did we learn anything out of the Tuscaroras, all of us coming together when Robert [Locklear] was living and all of us were trying to pull together as one effort of moving out on [Interstate] 95, you remember all of that. Did we learn anything out of that?

CH: Well, Robert, they meant well, but here's what I said to Robert, and Timothy [Jacobs], and quite a few other people. They were wanting to go back and be under the Great Law of Peace which goes back to 1400. I said, "Robert, I'm not going to ride another vehicle for the Indian people until I see what it is."

EL: You'd have had to go through every community and retrain every community in the clan system.

CH: Absolutely.

EL: And the Great Law. When you start talking about Great Laws, there's a lot of mysticism in the Great Law. There's a lot of symbolism.

WL: And the fact is the way we live today will not work with that. ( ).

CH: Generations and generations.

EL: Being fundamental Christians a lot of our people, Tuscarora, any of our people when they look at something like that and they don't understand it, they're going to equate it with religion, and they're going to immediately turn their back on it because they sense the occult. It's not that it is the occult. It's not.

WL: I felt like I was in one the whole time I was there. I did. And I feel the fault in the Tuscarora people for not sharing their literature and making things where people can read about it.

CH: Clear. Clear.

WL: Everybody goes like this. Like a bunch of hens sitting on eggs. To me, that makes me sick because—

CH: I'm glad you said it because that's the way Keever [Locklear] felt, but tribal whole idea is if somebody comes to our office and they want a document of Tuscarora history—listen. The only way you're going to educate people is to give them the facts. If you harbor it, and Keever sat on it, he died over them documents.

EL: A man named Vermon Locklear used to be with the Hatteras Tuscarora, Vermon and Leola.

CH: Yokes, they called him. Nicknamed Yokes.

EL: We were sitting in the Labor Department back in '73 in Washington, and he walked in there. I think Keever was with us, and Yokes, and Leola, and Carnell. There were probably ten or twelve, Laymon Locklear. Yokes come in, got to the end of the table, laid his briefcase up there, and leaned over on it, just like you said, and he told that man, the representative of the Labor Department—we had been to the BIA and a couple of other places—he said, "I've got everything right now here in this briefcase to get us

federal recognition, get us anything we want.” And the man looked at him and said, “Mr. Locklear, take it out and let’s see it.”

And Yokes couldn’t read. Keverer couldn’t read. None of them would trust anybody with anything that they had. When you come up, you know, I was college trained. I was sitting here watching all this stuff. Surely, we’re going to—the man said, “Well, you go back home and do this. Go ahead and do this, and get yourself together. Come on back up here and we’ll go ahead and start working with you.” Boy, I felt so excited I didn’t know what to do. Man, we got out of there, and I knew we were coming come to get our mess together and go on back and get some things to going. And, bless God, we come back, and we scattered our separate ways, and never thought about the trip to the Labor Department no more. Never even talked about it no more.

WL: It’s a lot of big work.

EL: Just a big bunch, that trip was pretty much wasted. We’d go places, and people would tell us to do this, to do that. Things go bad, and poor old Carnell he was about to starve. He wasn’t working nowhere, but he was the secretary for the tribal council. I was on there as a secretary in the ECIO. Carnell, he assisted the leaders with the media paperwork, letter writing, and that kind of thing. We all worked at it some. But Carnell wasn’t making no money, didn’t have no income but what people took up, a few dollars here and there, and a lot of our people I’d seen them at White Hill years ago when the offering plate was passed they put in pennies. They were farmers. I’m sure they had a little bit more than that somewhere. That’s about what Carnell got, if we got anything. The poor fellow had to go get him a job and he talked to Holshouser, Jim Holshouser.

CH: Yeah, I remember.

EL: And Holshouser gave him a job, him and Tryon Lowry were working down at Lumberton with some kind of job Holshouser made for him.

CH: He created a job.

EL: They said, uh-oh, Carnell sold us out. That was about when AIM started coming in there, and bless God—.

WL: Is that when his house got shot?

EL: Yeah, started shooting the poor man's house, and trying to kill him.

WL: So that's what that was over.

MM: What did AIM come in here for?

EL: To help with demonstrating. We were having the demonstrations, the sit-ins, the marches.

MM: Describe that a little bit. What was that?

EL: The double voting down at the school board, the Lumberton residents were voting on our county board, and they were voting on their city board. There were a lot of thing going on in the county that Lumberton had a double authority over. It was kind of like the town of Pembroke. The town of Pembroke was established in 1895, and there was a law in the state legislature that no Indian, nobody but a white could be the mayor of Pembroke, and that was so until 1950. Sonny Oxendine, I believe, or a preacher, what was the name? Clarence Locklear?

MM: Clarence Locklear.

CH: Clarence Locklear.

EL: One of them was the first mayor of Pembroke that wasn't white. Prior to that there was a law in the North Carolina statutes governing who the mayor of Pembroke would be.

WL: Even controlling that.

EL: It would have to be a white, even though the whites were very few in Pembroke during the 40s and 50s, there was always a white mayor of Pembroke. So the whites had control. These things, it was not just at Pembroke, it was also at the county level. It was all over where the whites were in control. So when the AIM people started coming in here and the double voting started to—we were demonstrating against that. We were demonstrating against integration of schools, and one thing and another. Stan Strickland went to jail over yonder, Stan Strickland at Seven Bridges. He went to jail for not sending his kids to school with blacks.

CH: Braxton did too, didn't he?

EL: Might have.

CH: Braxton Chavis, do you remember him?

EL: Yeah, yeah, and the Barton boy up here to Red Hill. Did I talk to you about him?

MM: No.

EL: Somebody called me about that, and I was telling them about this Barton fellow up there. But anyway, AIM came in here with the hope of that, and in 73 it was getting pretty hot. There was a demonstration every other day, and every weekend.

CH: That's when I got involved in it.

EL: It was wide open. That's when we started splintering out. The Prospect thing, all them troopers coming in and surrounding Prospect School. We were having a demonstration over there.

MM: Tell us about that day, because that's something that these people who are researching the school system will be real interested in.

EL: Well, the meeting had been called. I don't even remember what day it was, but, anyway, it was late in the evening. Our folks being the radicals that we were, we always had guns or something close by. People talking ugly and unruly, we're not going to school with blacks. We're not going to do this. We're not going to do that. When you see five or six hundred Indians converge on a place like that they started getting nervous, so they probably called the sheriff. And the sheriff came out that and saw that it was more than they could handle so they called the Highway Patrol. I don't know, there might have been forty or fifty cars, police cars all around there at that particular time. That was one of the high points.

Another one was when they were having a school board meeting down at the board. This was the double voting thing. They knew that the Indians were out there protesting double voting. Almost went in there and took out the board members. Almost broke into the board meeting.

WL: Do you remember who attended the meeting?

EL: Oh, gosh.

CH: Oh, man.

EL: What we'd do is go and set up a drum and start to drumming. People came from all over the county, car loads, convoys, huge amounts of people.

MM: That's some of the AIM folks, Russell Means?

EL: Russell Means, Dennis Banks.

MM: They were down here at that time?

CH: Vernon Bellecourt, who I got associated with.

MM: I'd like to interview some of them, too.

EL: Means was here, when was he here? He was here in 88.

CH: Who?

EL: Was Russell Means here in 88? Or was it Banks? I believe it was Means, Russell Means.

CH: Means was here.

EL: We met in the old Post Office, right beside the old Post office down here, one of them buildings there. Was it our tribal office we met in?

CH: Yeah.

MM: In 88?

EL: Eight-eight. We had probably three hundred people there, wall to wall.

CH: Wall to wall.

MM: Let's go back quickly to 1973 and some of the protests that were happening. These were people that identified as Tuscaroras that are getting together.

EL: They were going to tear Old Main down. It was for the beautification of the university so it would grow. Old Main was an eyesore. The Indians, white Indians here in Pembroke wanted, the swamp Indians and the radical rabble rousers to come in to start such a big fuss that they wouldn't tear Old Main down, that they would keep it. They weren't really willing to get out and be embarrassed by being seen in public doing

something like that. They wanted us to come and do it. So when we all gathered up, I don't know, a month or two. It was during this time that the administration had Boots Jacobs or some of them, I don't know who but that was my wife's uncle. He was working over there at the time. I don't know whether he set it afire, but they had somebody set it afire and charged it to us.

CH: Charged it to the Tuscarora people.

EL: And said that we set it afire. Adolph Dial asked me about it. I said, "No sir. It was an inside job. It wasn't the Tuscarora that set the building afire." We were there protesting them tearing it down. We wouldn't have set it afire. There was such a fuss made over it that instead of tearing it all down after it was burned, the inside was burned, they went ahead, and put girders on the outside of it and shored it up, and started reinforcing it, and left it there so that it wouldn't be torn down. They didn't have classes in it for a long time. That was one. And, like I said, the board [of education] over here, Prospect. There were a lot of things back then. It brought about a lot of change.

MM: Now tell us about, going back to what Willie asked about, Janie, where Tuscaroras stood in relation to people like Janie.

EL: Janie Maynor Locklear?

MM: Yeah.

EL: Janie was working with LRDA. What would happen, when the cameras showed up you'd have some very silky smooth Indian folks come out wanting to be heard and wanting to make their protest. She was one. Once she got started and got vocal she pretty well stayed with it until she died, but most people associated her with LRDA and that kind of thing.



MM: And Barry Nakell was ( ) at that time.

EL: Dexter Brooks. Dexter was considered a town Indian, but Dexter was in the right place at the right time like he said a while ago.

CH: Young, energetic, just out of law school, willing to take on a case.

EL: And Adolph Dial even got partially involved. Cousin Adolph, he's sort of sluggish about things like that.

WL: Janie probably got him involved.

EL: May have, but there were a few that didn't mind being in the public view. They wouldn't come out and say they sided with Tuscarora by no stretch of the imagination, but they did want to see the Old Main preserved. They had us come in, and make all the smoke for them, and get the people all roused up, and turn them against tearing the thing down. They had already planned it. They already had the blueprints for the building on the stand that they were going to replace it with.

MM: I'm sure that they did. There was some thing else. Okay, the longest walk. That's the other thing I wanted to ask you about.

EL: It started, where at? Wounded Knee? Isn't that where the man was killed? The U. S. Marshals.

MM: Actually, Wounded Knee was a little bit before that I reckon.

CH: It actually started in California, the longest walk.

EL: But this thing in Wounded Knee had had a lot to do with it because the U. S. Marshals went out there. This man had been accused. When they surrounded their reservation one of them was killed.

CH: Yeah, Leonard Peltier.

EL: Peltier's still in prison. My daughter's sorority helps support, the Peltier Fund. They accused Leonard of killing the man. I guess they sent him to prison for life, didn't they brother?

CH: Yeah, he got life.

EL: And this longest walk—

CH: One of the things that came out of that—let me tell you. The initiation of that, the Buddhist monks even met at my house. The Buddhist monks met over at my place.

MM: You said Buddhist monks?

CH: Buddhist monks from Japan.

MM: Okay. Where do they come in?

CH: The Buddhist monks came. I'll never forget. They came to my place, and they were recruiting me to support the longest walk. Well, little did I know at the time what the deal was about longest walk, but I can tell you some things that came out of it. I participated. I got my family to support it financially.

EL: You picked up at what point.

CH: I picked up over at the actual walk itself in Green Belt Park in Maryland where we organized, stationed there. We were picked up by the ECIO, Eastern Carolina Indian Organization, Keever Locklear. We were the contact people for California when they came.

EL: The convoys came from the west, and every so often along the road another group, another nation, another tribe would join them. The convoys and all of them gathered at a gathering point. Then they actually got on foot. All them people walked

into Washington to the BIA and surrounded it. My brother Robert was there. He's in prison now up, what's the name of that place on 211, McCain?

CH: McCain.

EL: He was there at the time, and when they broke into the BIA, they had gone in there and they had tried to force them out. When they tried to force them out the whole gang, the whole crowd, what, two, three thousand people, went in and ran all the people out, and barred the doors, and started rifleing the file cabinets, taking all the paperwork, just cleaned the place out. There were U-Haul trucks that left there. One of them came down to Cuba's place. What happened, the government didn't want to be known for killing that many Indians, especially in the capital city, from all over the nation, and so they said, "Well, we'll give you all money to buy you food and get you gas to get you out of here, and we won't press charges, if you'll just get out of there and leave everything just like it is."

WL: They didn't want the embarrassment.

EL: Yeah.

WL: They took over that building.

EL: Ran everything out of it. Took the whole thing. Unloaded the filing cabinets and everything.

CH: I sat in on the case of that in Wilmington, North Carolina. I'll tell you, the end of that was Richard Milhouse Nixon said, "Give them Indian people what they want," and he signed the order. He requested that the federal government pay for the U-Hauls to bring those documents to North Carolina. But at the same time, guess what else they brought? When he signed a note to give them Indians what they want, when they

had the trial with Kever Locklear, and who else was it that had a trial down in Wilmington?

EL: Was the Barton boy there?

CH: Guess what surfaced? They stopped the court. I'll never forget. They stopped the court. What are they stopping the court for? The trial was in process. What surfaced was that note that Milhouse Nixon signed, and that's why Kever was never ever accountable or was tried for that case. The State of North Carolina offered \$10,000, Kever told me, for the note. I didn't know he had it, and he wouldn't give it up.

EL: Every time that I went to Kever's he be standing at the window watching me when I drove up in the yard. "Come in Elisha. Who's with you?" Ain't nobody. We'd talk, visit, and all. Kever, the last ten years of the man's life, he would be so on edge every time you saw him. I guess his nerves just ran him into the ground, and he got cancer and died.

WL: You know what I think? I think Kever was a brilliant man regardless of what you say he's uneducated, or whatever.

EL: Yeah.

WL: He was a brilliant man. That's the way I'm going to look at him.

EL: Not being able to read.

CH: Well, we considered him motherwit. He had some of the most motherwit of any human I've ever met.

EL: Not being able to read.

WL: That doesn't keep you from thinking.

EL: No.

WL: And that's what he was.

EL: I guess your training that you learn being world wise, wise to the ways of the world, I think you actually work harder at that to make up. It's just like a blind person learning other things. They become very strong.

CH: Several things that came out of the results of the longest walk, which a lot of local people are not aware of, and that was in the Carter administration he signed what they called the 1978 Indian Child Welfare Act. That's one of the greatest things that came out of that. What this did was to stop, if you remember bible, when King Nebuchadnezzar captured the Israelite people he transported them as much as a thousand miles away from their homeland. He broke up their family. So what the United States government was doing was breaking up family, Indian families, by adopting their children away from reservations out to non-Indians.

EL: A lot of time through the Catholic Church in different places.

CH: He was using it through the church. So what came out of that was the Indian Child Welfare Act. At the same year the United States Congress came out with a Child Welfare Act and an Indian Child Welfare Act, that very powerful law. What we were having here in Robeson County was Indian people's children from out of this county were being adopted out to non-Indians.

In fact, I'll go as far as to tell you I've got a son who's Oglala Sioux. A lot of people don't know that. We had put in through the social service department for adoption. We had no children for ten years. When we put in I specifically asked the lady, "We don't want a biracial child." Later on my wife had enrolled in college when they called and told us, "We've found you a child." He was ten months old, and he was

from South Dakota, but little did we know at the time that he was one of the last of a hundred children who came to North Carolina before the law was enacted. That was in 75 we started the process. In 76 we adopted, but in 1978 just when the law became to be full fledged law, and what it did, it stopped the Indian break up of families, and it now allows Indian families to keep those children in their families before they go out to a national level or even on a state level. They have to start with the county level first.

In fact during the time of the Jimmy Earl Cummings incident, I was able to use an attorney to bring three of the children who had been taken from North Carolina and abandoned in Alabama, to get those children back here under the law. In fact they went right here to the university, Pembroke, PSU which is a federal depository, and asked for the law. When the guy brought it to me he said, "I would have never dreamed that this law would have been in here," and got a copy of the law. But that was one of the results nationwide that came out of the longest walk. Of course, there were some other issues, too, but I do remember specifically that's what came out of that law, and there was a delegation from right here. The Tuscaroras were heavily involved with that delegation from here to DC.

WL: Wouldn't you agree that Nixon was a flexible person for Indian people?

CH: Absolutely.

WL: He was one of the best I thought that we've ever had.

CH: And would never have, except under the Clinton administration, there were a few things that he did, but I don't think we've ever had any great success of anything before ( ) and since Nixon.

EL: Nixon had been in politics so long though that when he got in the White House and had been there four or five years, Nixon felt—I think his ego got a little bit away from him when it came to the Watergate thing. He told them fellows, he saw the democrats picking up a little steam, getting a little party together to unseat him. He thought he could just sort of nip it in the bud. He was looking for their strategies, looking to see what they were doing, and that's where their headquarters were, so he let them boys go over there and break into that place with his blessings. Actually, he had his self on tape which he couldn't erase because once that mess was handed to those archive people in the White House it was like it was sealed in the grave. Everything he said.

WL: It would have been totally embarrassing for him to do it any other way.

EL: Well, yeah, but still—

WL: Because they had yardage of the whole building before they knew anything was going on there. Can you imagine that? The White House. Indians take over the building. Take everything in it. Put it in vans and leave.

CH: That was an insult.

WL: So they made it hush-hush.

CH: Oh, yeah, that was an insult.

EL: Well, I'll tell you, that big a government building, they controlled everything to do with the whole Department of the Interior. The Department of the Interior and the Bureau of Indian Affairs were in the same building.

WL: In my travels I've met Indians that were there, and they said, "Do you know Carnell?" They said, "That's a crazy man there." He must have done some crazy stuff up there.

EL: Your federal land records, your federal forestry records, Bureau of Indian Affairs, all your Indian reservation budgets, anything to do with land, water rights, anything like that was in the Department of the Interior including all your tribal records, your tribal money, your documents, your documentation. Everything was in that one building. When you start emptying out a thousand filing cabinets, and toting it out, and mixing it up in trucks, and hauling it away, somebody's getting scared. Because that budget's what, for the Interior Department, it's probably several billions of dollars a year.

MM: The whole wealth of the nation.

EL: Back then it wasn't all on computer, so they had to go back and patchwork that mess together, and that's why when you hear them talk about the Department of the Interior, that they've spent a hundred million dollars and they don't know where it went, well, they're hoping that they threw it out there where those records were lost. That's what they're hoping. They don't know.

MM: You're talking about the trust money.

EL: Yeah.

CH: And no president wants to touch it.

MM: No, it's not politically—

EL: When you go back and you can't find anything to substantiate what you're doing, hey, it just—

WL: Maybe that's the reason it's taken until now to build the house Indians, like in arts building. What is it called?

CH: Smithsonian. Somebody was talking to me Saturday about trying to get up there in September with my bows. I'd like to go up there and set up for a week.



WL: As far as I know I'm going to go. Do you know Helen's sick now?

MM: Is there anything else that we haven't talked about that we need to talk about for this span of time?

CH: I think we've pretty well covered—.

EL: A general scenario.

CH: Scenario of the movements that we know in our lifetime and I've been part of.

EL: If you got down to specifics and made notes on specifics you might be able to—.

MM: We could go for another three or four hours.

WL: If you had to name somebody right now that could further what you know and be more knowledgeable in what you know, who would it be?

EL: Elisha Locklear.

CH: I would agree.

WL: You sound like Eddie Hatcher.

CH: If you're looking for the crisis of 1988 and up, we've seen the judicial system with a drastic change, then one of my persons would be Jimmy Hunt, Reverend Jimmy Hunt. He was involved from day one right on when I was involved. In fact, Robeson County right now is seeing some of the most drastic change of judicial system that it's ever seen from 1988. We see now these Indian people in places like Jo Ann Locklear, the judges that we've got, and a lot of people don't know who's paved the way for these.

I think it's important that Indian people know—I'm not boasting of myself—but Indian people, whites, and blacks, like Joy Johnson, and Dale Meyer Lewis, and people like that who have paved the way, who was a black, wonderful man. There's just so many more.

Another friend of mine who's pastor now, he's looking for a (. I don't remember his name. I can't think of it, but I could point you to some other people that could tell you about the results of these drastic changes from 88 up until now which I've witnessed.

You go down to the judicial system, it's amazing. The young people don't know where we've come from when you couldn't go into the courthouse, couldn't go in the drug stores because of the color of you skin, and you were made to feel like you were just a dog, less than human. They can't perceive those things and visualize how bad it was.

EL: Well, and too, we left the old intensive farm labor system temporarily for about forty years, and we got into the money making thing for a while, but now you see we're heading wide open back toward a service economy because this industry coming in that saved us is leaving. It's leaving us with rest homes. It's leaving us with that same farm land, and it's leaving us with jobs as caretakers, caretakers of old people, caretakers of the land again, and in order to get all these people something done, you're going to see this welfare system fall apart, this social system fall apart, and people are going to have to go back to some kind of basics of survival.

WL: Yeah, underneath all that trouble there's no economics.

EL: Yeah, everything is leaving, and you've got nothing to support this big tax base that these politicians have gotten used to spending. With all your money leaving, you see, somebody's got to pick up the slack.

CH: What you're going to see now, you're going to see another civil unrest right here because of this. You see, injustice, like I said, it's just a tax burden on us now. We've got our elderly, two percent of the social service department, two percent of mine and our taxes is to social service. We're seeing the strain now on the social service department, a heavy strain. When you get this unrest, again it goes back to the apathy of 83, of the judicial system. Now we're going to come into an apathy of economics, no jobs. With the drug problem like it is you're going to see more unrest not only just Robeson County but the whole country.

EL: And we're feeling like we can't do anything about it.

CH: Can't do anything about it. Change doesn't come until people see the need of a crisis. If it's a crisis they'll see the need of a change. Along in 88 it was a crisis, and when you can rally people to the point to see, "Hey we need to do something." This was the elders crying out at that time, ( ) elders, somebody do something. That's been the whole thing of our Indian people. It is the elders who have been buried in the heart of the arrow, saying to us, and I'll be sixty-one years old here in a few more days, saying to the younger generation, "Somebody do something."

I never thought why I ever came back here. I left here from the farm. Went to New York to get a better job. I went into the military and vowed never to move back to Robeson County. I said this in a lady's house one time. I said, "You know, I don't know why I ever moved back here." And guess what she said? "I can tell you why you came

back here.” I’d like to fall over. I said who is this lady? I looked around, it was an elderly lady. She said, “Because your ancestors are buried in the soil. It’s like a magnet. You can’t get away from it.”

EL: None of us hear their voices at night.

CH: Now, if we don’t pave the way for the unborn children now, and we hope that there will never be an unrest here, but until people come together—and if our people didn’t care take for one another there would be among Indian people an unrest. We’ve got more people now that’s caring for their grandchildren, and uncles and aunts, and things like that, and sharing, and if we didn’t have this—and Indian people are known to keep to themselves their own kind.

For instance this thing about adoption of children, we keep our children instead of letting somebody else adopt them, but there’s some that do slip out of here. You see in the paper every so often where children from here, Indian children, have been adopted out to white homes. That’s a cultural breakup. If we don’t support one another during the economic times we also will have another cultural breakup like they did way back in the early 60s and early 70s.

Young people need to know these things, where we’ve been and where we’re going. Writing about it and letting others know, and no longer should we sit on history for ourselves because we’ll be dead and gone here in a short while, and they’ll be nobody to take our place to teach children of their culture. Now you asked a valid question. You asked a question about the long house. That was the whole purpose of the long house, to keep people intact with their culture and what their ancestors had paved the way for.

EL: Those Mohawk knew we were their people.

CH: Yeah.

END OF TAPE TWO, SIDE A

BEGINNING OF TAPE TWO, SIDE B

EL: —when you're old, and they looked after them, and still looking after them. They have to speak for them in the grand council. The Tuscarora still aren't able to speak for themselves in the grand council up north. So the Mohawk came on down here. They were called the big brothers. They came on down here and built the long houses, and said, "Listen, you all get your mess together. Remember who you are, and do what you're supposed to be doing, and remind these youngens of who they are. Don't let them go off wearing this nigger looking mess down to their knees, this baggy mess, and doing all this jive. Get them away from that African stuff." And our kids are diving into it head first because nobody is trying to get them.

CH: This is why I go to powwows, I go dressed out in regalia, eastern woodland regalia, or Iroquois regalia because our people need to know that we're not western people. We're not Siouan people. We're Iroquois people. That's why they ask me when I have on my ( ) which is my headpiece, "Why do you wear that?" Young people don't know. Remember there's times in our culture here that everybody thought we should have feathers from here down to our toes, or heels rather.

WL: Some of them still do.

EL: That's why at all your powwows here you sing plains music. Instead of singing social songs, they learned plains songs, everything they powwow. Ninety percent of what's sung at a powwow are plains powwow songs. Social songs, Iroquois, and about all your music with the Iroquois people are social songs. It was something done

with a turtle shell rattle. It's supposed to be in the long house, part of the long house religion. That's the respect that we're supposed to have for that long house. When any songs are played, sung in the long house, the turtle shell rattle acts as the drum. In the Oneida long house it acts as the drum and the rattle. The boy that's setting there with his rattle, during the singing, there are two facing one another across the bench, like where you're sitting, on a wooden bench, and one over here. They're singing. They're not only shaking the rattle, but they're hitting that board with that turtle shell, and it sounds like a drum. So it's the drum. In the long house religion the turtle shell is the only musical instrument used, and for that thing we as Iroquois are supposed to respect the turtle shell rattle and not use it outside that long house. But you see, I don't know how many of our folks know that.

WL: There's not nobody practicing.

EL: And you see them. I talk about the turtle shell when I do demonstrations, but still I haven't made a turtle shell rattle. I plan to make one, but still we're supposed to show that much respect because that's what the culture is. It demands it.

CH: The youngsters that come along need to know that we're not Siouan people, we're Iroquois people.

MM: Tell me, Mr. Cecil, how did that, the people that were claiming Siouan in the 1930s, how did they come to the conclusion that that's what—?

EL: That was Seltzer and, oh, what was the other man's name? McPherson.

CH: O. M. McPherson.

CH: In fact that report of 1913 is called the McPherson Report, isn't it, brother Elisha?

EL: The anthropologists, they said, “We can’t clearly link you to a Siouan tribe, but we know that you are in the territory that is claimed by Siouan people historically. Since we can’t link you specifically to a Siouan tribe, we’re going to say that you are the Siouan Indians of Robeson County. That was their doing.

CH: That was their doing.

EL: They looked at those applications, and they saw that my uncle, David Junior Brooks, said, “We’re from the Creek Indians. Our ancestor Nathan Waldon was a Creek Indian, and he sired Jack Brooks. Kermit Lowry, my people on the Locklears, talked about the Tuscarora. Even though that was taught they wouldn’t accept that. They said, we’re just going to have to say since there are all you people living here, and you are in Siouan territory historically, though people had come here to a safe haven, a safe zone during the colonial times, the early 1700s and set up a lot of people, we’re going to say that you’re Siouan Indians for that reason. We’re not going to label you Tuscarora. We’re not going to label you Wateree. We’re not going to label you Waccamaw. We’re not going to label you Cherokee.”

The people here in 1912 had been called Cherokee Indians of Robeson County, and the people up in the mountains had a hissey. They said, “No. They aren’t our people. They’ve cut into our mess now. Let’s get that Cherokee name off of them.” Now down in Georgia there’s a hundred different little groups calling themselves Cherokees of one brand or another, all over Tennessee, down in Georgia, Alabama, down in South Carolina, Florida, there’s a Cherokee on every corner nearly. But they’re all white people.

CH: When Strom Thurmond wrote the letter that he wrote he said, “Your people have one of the most unique histories there is. ( ).” He knew that. We have a wonderful history whether we label ourselves Lumbees or what.

EL: Wouldn’t you like to hit him with a nine pound hammer?

WL: Well, the thing is—.

CH We have a wonderful, and I don’t know why we look at ourselves as less Indian. I don’t know why younger people—my children used to say when we went to a powwow and saw somebody with long hair they’d say, “Daddy, there’s a real Indian.”

EL: But you see what happened, this is our late coming of age that we think of ourselves as not a real Indian. We are johnny-come-latelies on the Indian scene as a majority of Indians, and we’re hoping that everybody will accept us as Indians and recognize us as Indians, so that’s why our kids think about us as being artificial even though many of us in our histories can look back and see more Indian blood than there is on any reservation there in Oklahoma. Right there in those papers among my people over across Harper’s Ferry, there’s more blood than probably seventy percent of the reservations in Oklahoma because they’re watered down. They’ve been out there less time than we’ve been exposed to whites, and yet some of us, some of our blood is better than theirs as far as Indian genetics.

WL: It was rough to be an Indian. I call it the dark stages. We went through a stage where we didn’t say we were Indian and taught a generation of children that, and then we had to grow out of that, those children did, and saying, “I am Indian.” Because it was dangerous, you said, “You’d get killed with being an Indian.” Just to say, “I am Indian,” you wiped out. I look at people like D. F. Lowry. Probably some of you all



don't like him, for his history, and what he did, and everything, but he was under a lot of pressure to be a leader then along with W.L. Moore—.

EL: He was a postmaster serving at the pleasure of the white folks. Now, what do you think? If he got out of hand—.

WL: Well, when you went out to find, and you came up with this name, this group of people, they came up with the name, maybe in Washington when they were visiting in Washington, "Let's go back and say we're Cherokees of Robeson County." The came back and said, "We're Cherokees of Robeson County," to the few select people, "No, I won't be no Cherokee." I can hear him saying it, like, "Man, I ain't going to be that shit."

CH: Do you remember in the early 70s when people were saying they were Tuscarora, and they would say, "Him's half nigger." Do you remember that? You don't remember?

WL: They said what now?

CH: "Him's half nigger."

WL: Oh yeah, yeah. They do that now.

CH: And they do that now. I don't get mad with them. It's a matter of ignorance.

WL: You know what blows me out of the water? It's to meet a guy that says, "Man, we ain't no Indian. We ain't got a bit of Indian in us. I don't want to hear that stuff. You ain't Indian either." They just keep on. After a while you just think there ain't no hope in the world.

EL: When you hear that a lot it sort of beats you back to them 40s and 50s times when the Indians—I heard a white man down in Columbus County one time called me turdhead, and he felt comfortable calling me that. I was working on his farm. Daddy would farm us out down there five days a week. We'd come home on Friday night, and get up Saturday morning at four o'clock and take out our barn of tobacco, put in all day Saturday. Sunday afternoon we'd go back to Columbus County, and we were in that same atmosphere for four or five years. They thought of you as worse than Mexicans. We lived in the tater houses down there, you know them storage houses. That's what we stayed in.

WL: But you know what? We as people are the greatest people in the world to me.

EL: To have survived

WL: We survived it, and the economics weren't that great but we made it happen. Our fathers fed us, raised us, and moved on. There's people here rich. Some people around here have got a lot of money, and then there's some that ain't got a lot that think they got a lot, but still, nevertheless, they're not just hanging sheet rock. There's people that went ahead and got educated. That was because of people just being independent of everything, just saying, "I'm a working person, and you're going to work." We were raised to work. My daddy said, "You're going to get up when I get up." I don't care if it was four o'clock in the morning, three o'clock. Kids don't get that now.

CH: One of the things that does bother me our religion. I go to church. I've got a Sunday school class. I'm a trustee and a deacon at my church, but to see our religious people think less of us because we go to powwows and dress in our regalia.

WL: Well, wasn't it religion that killed us to begin with? Religion killed millions of Indians.

EL: The Spanish came over here, and when they celebrated the Lord's Supper—let's see what the name of the book is—but, anyway, in this particular book, I've got a copy of it at the house, documented, they would get ready to celebrate the Lord's Supper, and they would hang thirteen Indians, one in the name of the Lord and one of each of the twelve apostles, hang them on that bar and snap their necks. Say, "You are dying in the name of the apostle Paul. You are dying in the name of our Lord." They killed thirteen Indians to celebrate the Eucharist. What in the name of God is the book?

WL: Nobody could have said it clearer than Floyd Westerman, "Custer died for your sins."

CH: They said Custer died for the white man's sins, and the Indians are still paying for it.

EL: *Conquest of the New World*.

WL: That's the name of the book?

CH: *Conquest of the New World*. I've seen that title.

WL: Have you ever read that book?

MM: I don't know I have. I've read a number of them that are about that.

EL: It deals with the Pequots when they locked up six, seven hundred of them in those houses, piled lighter'd knots and stumps up against the buildings, locked their doors, blocked their doors, and set them afire. Burned them alive. They done the same thing over here at Nararoka. They done the same thing down in Mexico. Was it the Inca

or Aztecs? It might have been the Aztecs. The Aztecs were very advanced in civilization.

WL: Religion killed them too. They thought somebody was going to come.

EL: The Spanish called a council so that they could come and visit them, the Conquistadors and all of them, their leaders. They had the Aztecs to meet, and they wanted to come under the guise of doing politics with them because this is a powerful nation. So they had all the Aztec leaders, Montezuma, they call it what, Montezuma's revenge? They had all the leaders in the big council house, and I guess their houses were about like ours, wood, something that was flammable. They shut them people up and done them the same way, set the place afire and them burning alive. Can you imagine roasting living people? Hundreds of them in one place, smothered them and burned them up. They done the same thing with the Pequots. These were the Puritans, fundamentalist, Christian people. Puritans.

CH: During the 88 crisis I worked with Joy Johnson. Charles McDowell, Reverend Charles McDowell. He's another good source.

MM: I've wanted to interview him, but he's had a heart attack and he's not able to do it.

CH: He's had a heart attack, and I think they were trying to raise funds for—.

EL: He ought to be seventy plus now.

CH: I don't know.

WL: Do you think we'll get anything out of Carnell?

CH: Well, who knows. But anyway, I wanted to say I'd always tell him, we'd tease each other, whites, blacks, and Indians. Ann McCrain and her husband—.

EL: Tell him we spoke very highly of him.

CH: And Harbert Moore, probably, is another good source.

MM: Yeah, I've talked to him.

CH: Have you?

MM: Um-hum.

CH: And I said to them, especially to the blacks, I'd say, "You all ought to be awful thankful." And they'd look at me. I'd say, "The white man, he multiplied you. He just tried to kill us off."

WL: What about Mr. Lowry, would he know anything about it? Old man Lowry.

MM: Welton?

WL: Was Welton a part of anything?

MM: Before you all get up we've got to take care of one piece of business.

EL: He's never been much into Indian—.

END OF TAPE 2, SIDE B

END OF INTERVIEW

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