

T-307

ROSE CARVER, MIAMI

INTERVIEWED BY: J. W. TYNER

INTERVIEW DATE: SEPTEMBER 9, 1968

TRANSCRIBED BY: MONETTE COOMBES

GENERAL SUBJECT: BAD TREATMENT OF INDIANS BY GOVERNMENT AGENTS;
CUSTOMS AND TRADITIONS; SMALL TRIBES IN OKLAHOMA;
INDIAN FOODS

TOPICS DISCUSSED:

THE MIAMI TRIBE CAME FROM INDIANA
SEVERAL SMALL TRIBES LIVE IN ONE COMMUNITY IN OKLAHOMA
VERY FEW FULL-BLOOD INDIANS AMONG THE SMALL TRIBES
FARMING WAS THE CHIEF LIVELIHOOD
INCIDENT OF GOVERNMENT AGENTS TAKING TWO GIRLS OFF TO
SCHOOL
CHURCHES AND EDUCATION
INDIAN MEDICINE AND DOCTORING
OLDER SISTER ADMITS HER INDIAN LINEAGE
FUNERAL CUSTOMS
EARLY DAY CUSTOMS, HOUSING, AND FOODS
LIFE AMONG MIAMI INDIANS AFTER LEAVING INDIANA
COMPARES EARLY DAY INDIAN LIFE WITH THAT OF TODAY
CHILDREN WOULD LISTEN TO ELDERS IN EARLY DAYS
GOVERNMENT MOVED THESE INDIANS BY CATTLE CARS AND BY
BOATS
GOVERNMENT MISTREATED THEM BADLY
RETURNS TO INDIANA FIRST TIME IN 65 YEARS

BACKGROUND OF INFORMANT:

Mrs. Rose Carver was born in 1885 and lives in the Peoria Community, Ottawa County, Oklahoma. She came to Indian Territory in 1893 from Indiana, original reservation of the Miami Indians. She is well informed on the history of her tribe and their present day activities. She attended Quapaw Indian Mission School which was destroyed by cyclone in 1916. Principal Chief of the Miami Indians and some of the council members still live in Indiana and some tribal affairs are still conducted there.

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Rose Carver, Miami

Interviewed by: J. W. Tyner 9-9-68

Transcribed by: Monette Coombes

(Today I am visiting with Rose Carver, an 83 year old Miami Indian of Peoria, Oklahoma. Mrs. Carver came to Indian territory in 1893 from her native home in Indiana. She tells many things regarding her tribe, their removal to Oklahoma, and her observations and recollections of Indian life.)

(Julie, the Miami's were from Indiana. Is that right?)

THE MIAMI TRIBE CAME FROM INDIANA

They was from Indiana, along the Ohio River. You see, this money that they are talking about paying us, was the money the government bought from them, I can't tell you just what year, but I know the years the treaty--I have been taught by my mother the treaty that was written by my grandmother and her father the Chief, in 1854. She helped to write it. All right it's land that the government bought off of them at ten cents (10¢) an acre, so that is what they are paying us for.

(Do you have any idea about when the Miami's moved from Indiana to Indian Territory?)

Well, I got no paper records, but I don't forget anything. The government said--you know they landed up here by Kansas City?

(Yes mam.)

Well, the white people crowded them so close, coming in so close, part of them decided they didn't want to stay there. So that was 1840. Well--the government brought them on down here to Miami Territory and put them on ground there on Neosho river and I don't know how far east it comes east of Miami and how far south it goes, how far north it goes, but anyway, that's where they put 'em. Well the government never deeded them that till 1844. I don't know just exactly, see there's two parts of them. There was a part stayed in Indiana, uh, around Peru, Indiana and as far as Wabash, Huntington, Fort Wayne and clean on in to Ohio.

I don't know how far along the Ohio river, but the band--I'll say like this--the band that I'm with or the band that my mother grew up with they was just two miles from Peru, Indiana on the Wabash River bottom. It was a very small place. Well, it didn't take very long till it was getting pretty much for that little place. Of course they divided them and brought them down here to Kansas City. But I don't know how many of 'em come nor nothing at all about it, but that's where Miami gets her name of the Miami Indians. So they divided 'em called the Western Miami's and the Eastern.

(Even though they are right close together here?)

Why sure.

(What form of government did the Miami's have when they first came down here? Did they--?)

Well, I can't tell you very much about this western bunch because mama had one nephew Anthony Walker, he worked with the Indians back in Indiana, but I don't think Anthony did after he come here. And how his family is down around Chilocco. His kids went to school there, the boys did. But I don't know how many of them's there for I haven't seen them for quite a while. Anthony has been dead for quite a while, but he was a delegate for the Indians.

SEVERAL SMALL TRIBES LIVE IN ONE COMMUNITY IN OKLAHOMA

(Well, now there are Senecas, and Peorias and Wyandotte's also in this area. Is that right?)

Yeow. Um-huh. Well, the Seneca Indians go south--go that way south. The Peoria's is next to the Quapaw here that's on north of us here.

(And each of them have their own community and--)

Oh yeow. Well there's not very many of the Peorias left. I think I seen in the paper along early last fall if I remember right where the Peorias, about nine hundred of them left. There are just like the

Miami's there are not many full-bloods left. I don't suppose there's very many of 'em. And I don't think there's very many Western Miami's.

Oh yes, if they take 'em down to the sixth generation and all like that, they would be quite a few, but then the government don't take 'em that far down.

(But the various little tribes up in here all retained their identity?)

Oh yeow.

(They all have their own meeting places?)

Oh yeow. Now over here if you go to Quapaw, you go down here and cross the bridge at the Baptist Church and turn and go out that way on the new road that's up toward that building. They's a nice little Baptist Church there which the Quapaw's the government fixed for them. It's very nice.

(Now that's a Quapaw settlement there isn't it?)

Yeow. That's a Quapaw settlement. I think a man by the name of Teal-- he's a Cherokee Indian too. I seen where he's going to Miami to take up some kind of work, I don't know. He's been their Pastor there.

(What was this country like when you first came here if you remember.)

Well, it was pretty rough. And this was a new mining town. I guess it was here about seven years when we first come here. It has boomed quite a bit. It was pretty rough.

(That would be dating from 1893 you say?)

Yeow.

(What was the mining activity here?)

Well, you know across the river it's Jacks and lead and silicate. Mostly silicate. There wasn't much lead. Now my husband said he thought they was lead in here because it was on the same ground across the river, only this is in the hilly part of Oklahoma and there would be just as much here, but it would cost so much to go after it. So my husband felt like he couldn't afford it.

(As a while did Indian men go in for mining also?)

No they didn't.

(I've often wondered if they thought much about going underground that way.)

I think now these here go on down across and away from this Peoria district. The Peoria district all white people now, there is no Indians lives here. Me and my family is the only pure Indians. You can go on that way. You go down in the Shawnee's--they's quite a few Shawnee's. They tend their own farms and some don't. Then you go on in to Wyandotte reservation. There's quite a few Wyandotte's in there. They got good homes and making it very well. And I don't know about the Seneca's. I don't know much about them.

VERY FEW FULL-BLOOD INDIANS AMONG THE SMALL TRIBES

And Ottawa's, they's not many full-blooded Ottawa's anymore, I don't think. I think they was an estimation in the paper about 900 of them when they was coming up for money from the government about a year ago. But I know I went to school with quite a few Ottawa's here they was like Miami's and Peoria's, they's not many full-bloods living. They just ain't any. That's what our people said back in Indians when we went back to Indiana in '63. My cousin is a secretary there. She said, "Rosie"--said, "If the government don't pay us pretty soon--" said, "They ain't gonna be many even half-breeds to pay." "Because", she said, "They married the Germans, the Russians and all them people that comes here and they ain't gonna be many full-bloods." Well, that's--that's been done with a long time ago with the full-bloods part, just not many.

(Well, were the Indians allotted land when they were moved down here as individuals or was all tribal holdings? Did they have a reservation?) They had a reservation.

(And within the reservation they--each Indian didn't own so many acres then?)

Well yes. Yes they did. Because I heard them talking on the history of the Miami Indians at one time. They had one man, he was pretty much of a warrior in that day and time, especially from 1812 on to '54. He had quite a family. He had ten sections of land under his control. For a full-blood then to look at his pictures that I saw, I don't know. He would scare you to death a coming down the road, if you was coming down now. Everbody would be scared to speak. They wouldn't be on there.

(What was his name?)

Well, let me tell you now--I've got to tell you in Indian because-- his name was Wa pan go.

(Wa pan go.)

He was quite a warrior.

(And he owned ten sections of land.)

His family and him owned ten sections of land.

(Well, no, that's unusual. The Miami's and the other near-by sides that first came here, were they farmers or were they hunters?)

Well, I think a little bit of both.

FARMING WAS THE CHIEF LIVELIHOOD

They could farm. I don't suppose now in Miami county. I am talking about here because this is where I was raised until I was thirteen years old and that's what I know about. Quite a few--I reckon they was just like white people. Say for instance take you and me, our families, we've all got homes. Well it was a cinch what daddy does at that day and time, the boys is gonna do. They're gonna stretch out and they are gonna take up government land and stay on it for five years and then get a deed to it. I suppose that is the way they did--the white people did, that stayed here and I have an idea that is the way that the Indians if they wanted to, could work and do such as that. But it was just like it is today, you know we've got lots of Indians of today that don't care for nothing only a car and the money to go to these (words not clear)--

And the house is still standing here.

INCIDENT OF GOVERNMENT AGENTS TAKING TWO GIRLS OFF TO SCHOOL

So somebody knocked on the door, my uncle was a Peoria, and he said, "Will, answer that." So my daddy got up and went to the door and lo and behold it was the superintendent of the Quapaw Nation--two soldiers and a hack driver. Said, "We've been informed by the government"--this government man said, the superintendent of schools said--"We've been informed that you've got two girls here that needs to be in school." Course it kinda dumb-founded my dad and he said, "Well, now I have two little girls and they need to be in school, but I didn't think it was any concern of the government." He said it never was where I come from and they went to school ever day." Well, we never got to finish our dinner. They picked us up and took us off. Now that's the way it was a long time ago. Even if you was any Indian at tall you didn't even have to be a full-blood. Well my sister was a blond and I was a dark brown haired girl, had dark eyes, my sister had blue eyes, blond hair. Well it was pretty hard to make them Indian kids where we was going to school think we was Indians. Well, they would sai I don't know about Rose and Myrtle, you look like Indian, but she don't, she's white. Well there you was; Well, that goes with lots of 'em you know. There lots of people--well I've saw German and Irish mixed with a whole lot darker complexion that I am. (not clear)--I never had no opportunity to go back, never thought anything like that would come up. Well I hadn't ever--my mother had been dead ever since '33 and there wasn't much talk of anything and you know I've forgot more than I remember. Because it's ever day talk is something else. Indian kids grow up with that on their minds.

(Your mother spoke her native language?)

Yes, she did. She was a half breed Miami and a half breed French. Her father was a full-blooded Canadian French. He was a merchant.

CHURCHES AND EDUCATION

(What were your early churches here like? Did the Indians build their own churches or--)

No, they didn't have mind enough. I'll tell you. Comparing the schools that they have to go with here, the government schools, the Wyandotts's, the Quapaw Mission over here, was the way then, they took the kids as quick as they was big enough to feed theirself, because I think their parents wasn't reliable enough to take care of them. Maybe their mother was a very dirty squaw Indian and maybe their man wasn't worth killin'. Well, of course they are run by the agent. The agent, at the time we come here was Goldberg.

(Now the original Quapaw Mission, that was the one that was east--)
Blowed away.

(Yes. Destroyed. That was east-of Quapaw?)

Yeow.

(And it kept and boarded the Indian children there for education.)

Yeow. We stayed there and come home ever six weeks. If you didn't have any way to come home you just stayed there and they clothed and fed you.

(Then the Indian school at Wyandotte, they take care of all of the area in there.)

Well, some tells me now, that they don't take care of all of them. I don't think it's run by the government. It's run more so by the state the way I understand it. If you are able to pay \$250.00 tuition a year, all right, they will educate you and I guess they are doing a good job, what I hear about it. But I don't think they take--well I don't know that is what I have been told, no one under half-breed. A quarter like that down to a sixteenth, well they don't go much. You just had to be a sixteenth Indian blood to go when I went to school. But I don't see why that the Indians hated to put their children in school for the

government give them a good opportunity to be somebody and learn to be somebody if they would do it, just like they are today going to white schools.

(Well, could it have been that the older folks resented the white man coming in and taking over?)

I think so. If I understand what I been told, you see my mother was a half-breed, French and Indian and she never had no opportunity to go to school--they just didn't have any schools in Indians. Of course it was a territory then and I don't know what year (Indiana become a state. If I formerly of knowed why I've forgotten more than I can remember. But it is just like any that's a territory--ever state's a territory until it becomes a state as far as that's concerned. But I don't know myself, I've not go no idea or nothing. We saw a Church House (not clear) and I don't know, I guess the people pay the teacher--

(Well, now let's see of the older schools around--I imagine some of them were probably subscription schools too?)

Well I have an idea. Yes.

(Let's see, what were some of those that were around here?)

Well, now between (static on tape)--and the building may be standing, maybe a dwelling house between Miami and Quapaw. There's a school called-- let's see now what they called that? Oh I don't know what year it stopped, but anyway it quit. But it was run by white people like I guess people in the district hired the teachers. But it was a pretty good school. But I don't think they was very many Indians kids--oh the Perry's might have sent their kids there because they had land all around.

(I've read in the paper where they still have their Indian meetings and Thanksgiving observances.)

Yes, I think they said the Ottawa's had some kind of a gathering there last week-end--Saturday and Sunday. I didn't go in to the--one of my neighbors did though.

(All right that is wonderful, they keep up those--)

Well I think they have a place in Miami that they teach art and stuff, all these Quapaw's, and I guess the Shawnees if they want to come in and be with them in something, I don't know. Because I don't see too good and don't get around much very good on account of arthritis. I never have took any part in it.

INDIAN MEDICINE AND DOCTORING

(Do the Indians up in this area, practice using home-made medicine as we know it?)

Well, now I think down here at Wyandotte there's an Indian Doctor at that school in Western Oklahoma (static), because there is no cure for arthritis. Oh I realize (static)--. When we come out west her mother died, I don't know what you remember about it anyway they doctored her.. I know a lady (not clear)--grandma (not clear)--come over and we always called her Aunt Polly. Well when she found out we was coming west--it was on Saturday, she walked about two miles. She had an old flour sack. You know flour used to come in a sack and she had about that much and she had little different colors of yarn around each one of them what they were for and she said, "I brought these things, I want you to take 'em." I don't suppose my mother ever took 'em but (not clear)--when we come east because Aunt Polly was her doctor and she digs these herbs and things. Well that's done away with, that is around here because you take these here quarter breeds and sixteenths, why they ain't got no use for any of these, why they don't even want to be introduced as an Indian. You say, how here's an Indian boy and they will tell you no, I'm not. No. (Well, the study of Indian medicine and medicinal material is really facinating. I have been reading some books on Indian medicine before there were even any white doctors.)

Well here we was talking to some of the children and they was laughing

about this dope that they sell, they said, "Mama, I bet you if granny was here she could tell you what some of that dope is." And I said, "Now she wouldn't." She wouldn't know nothing about it, people wasn't like they are now, they didn't know enough to find out about such things as that. That don't even represent what they used." Now I used to know what medicine she used was and all such as that, but it's been quite a while. I don't know what whether I could pull up a weed and use it safely or not. Used to, ever time you would have a fever or something they just went and got some weeds and made some tea. Well, they did pretty good accordin' to what you do with Doctors medicine. Well, sometimes you got up and got around and was all right. Sometimes you didn't. Our generation generated back a hundred years and maybe more than that thought about such things. They didn't have no other association or no other thing to draw their attention to their mind. They had people that you couldn't learn nothing just like we got people that's educated and they don't even appreciate it. Like education they got and try to make good out of it. We had Indians at that day and time that was just like they are. And some picked it up and wanted to be somebody. I don't know as they wanted to be the white man, but they wanted to be somebody, and they did.

OLDER SISTER ADMITS HER INDIAN LINEAGE

(No, basically the Indian wants to keep his identity.)

Oh yes.

(Or if he is part Indian he wants to keep his indentity that he is Indian.)

My sister she didn't have any part as Indian.

(Well.)

Now she has (not clear). Now after (not clear). She is the oldest one of the two. There is two boys, lives here, and she lives in Quapaw. Then she come a holdin' and she never did have no use for it, she said, "Oh Aunt Rosie we are gonna get our money." She got a notice too, and she

said, "Your name's on the list!" And I said, well now do you believe you're an Indian? And she said, "Well I will just have to say I knew it all time. I believe we will get our money." Well, that money was what was making her hurry, and she said, "We are gonna leave here Tuesday." And they got ready to leave. I told my children, I said, "Never before did she decide she could just now afford to move." Well, I just answered her. She really believed it now. And I just said to 'em, I said, "Well, I am an Indian and I'm proud of it, whether we ever got any money or not." But that's all some of 'em are lookin' for. They don't take it, that some of 'em will never realize that they ever got it a tall. And as you say, I don't think it lasted some of 'em very long. Because I know we had a lady over here, Art Walker's wife. Her man, he wasn't no Indian, he just an Indian from over here in Arkansas. I think they had nine children. Her husband and ever one of 'em, ever one of them kids got \$900.00. Well, he was on his death bed and so he asked an attorney to come out there and he just signed his \$900.00 over to his wife. At his death, then, she got it. I said, "Well, that was one good thing." Because them kids was theirs and I don't suppose it lasted 'em a week. They all come out and some of 'em had already bought a car on the strength of it.

FUNERAL CUSTOMS

(Mrs. Carver do you remember any of the customs and traditions that your mother observed and practiced?)

Yes.

(Those would be interesting 'cause there was so many of them and each one is so different.)

Yes. Around here, when we first come here, it was very often that they called up an Indian dance. And very often when some of their folks died—'course that was something that I never will forget. We had just moved in that neighborhood and they found out my mother was a good Christian lady, a good person to quilt, and things like that. So they got us to

cook the meal for them. That was a very funny thing to me. Now that's the Quapaws. But I don't think there was another tribe around here, that is the Wyandottes, and I don't think the Senecas and the other people do. And I know that the Peorias and the Ottawas do. But, you know some people got killed in a wreck, way down south of Miami, I don't know just exactly where. But, anyway, they got killed in a--well, it was a hack, a team of horses. They was going to a big dance somewhere down in that part of the country. I think five--there was a train--well I believe there's about six of 'em. The first wagon, well, I just don't understand how they could just drive right in to it--the train--after it wrecked the first two wagons in front of the hack, why that--them others would drive on in, but they did. So, we took one--well way in the night I heard my mother up. I said, "Mama are you up?" And she said, "Yes." I couldn't stay in bed in such a racket. And I said, "What is it?" She said, "Didn't you hear that noise?" Well, I raised my head up off that bed and she said, "Them folks over there at Hominy have been killed." Well they was dead. She said, "Well, that's the way they do." That was news to us. That was just about four years after we come out here. Well, I'll tell you the awfulest thing was the next day. It was in February and snow was about that deep, and ice on top of it, oh, it was a bad time to get out. They ser that table right near the foot of them graves--lord, they was just chopped, broken legs and all. They didn't take them to a hospital like they do now, nothing like that, which they were Indians. It was not our way. We all have ways of doin' things like that. So, we fixed dinner. It was raining and pouring. How them people could sit there and not say anything, 'course I don't know what they did when it was very hot weather. But it was in the dead of winter and ice on everything, but that was the awfulest thing. Well, I just couldn't hardly carry that. They didn't have bowls to put stuff in, you carried them in the kettles.

that they were cooked in. I couldn't hardly carry them kettles out there and put it down on the ground too. It was just spread down on the ground. (not clear) I thought that was the awfulest thing. I told mama, I said, "Why that's silly." And she said, "Well, that's their way-- let's don't say nothin' about it." Well that was one little incident that we saw. Well, then about two years after that we moved on old Uncle Jim Batt's place. And there was an orchard there and it has been a Cherokee Mission at one time and they had them pens built around their graves. Well, we took a boat down the river and tied it out till spring. Then, we took the boat and tied it up and comes these old women and a man or two. And I don't know, 'cause I don't know anything about it, 'cause I don't accomodate some of those Indians--so, they are carrying off their feed--then I said, "Well, they are taking that food back to the graveyard there in that orchard place." And she said, "Well, they gonna feed that person that died." Well, that was a funny thing to me. Now I just wonder, in my mind, if they really have knowledge--

(End of Side A)

Interview continues on side B.

(They had adopted another person when they were dead--I mean after some person died then the family would adopt another person to take his place?)

Yeah.

(No. I had never heard that before and I think that is most interesting. Well, did the Indians go by signs, doing things, building houses, planting or harvesting?)

EARLY DAY CUSTOMS, HOUSING AND FOODS

Oh yeah! (words not clear) Wouldn't do you no good and in my mother's life they didn't know nothing about housing. Of course they made clap board with shingles. But majority of 'em--I think she said when they first come from Indiana there was a tall grass that they covered their dry sheds with, and things like that with in order to have a dry place to dry their corn or somethin' like that. They tied it down with poles. Now that's amazing to me how that would turn water, but I guess it did. There was a tree that they called linn trees, they would peel the bark off them and cover their houses and tie 'em down with a pole. Buckskin type.

(What was the name of that tree?)

Linn. (Linden tree is meant.)

(Linn, well.)

I have seen 'em when you would have thought they would have died, but they didn't happen to take the bark off when the sign was in the heart or it would have killed it. Because when you are skinning the bark off a tree, you are going pretty close to the body of it, but I guess they didn't, well, I don't suppose--I don't think that would be as big around but what I could reach around it. (not clear).

(Well they grew so fast they (not clear)--)

Now their gardens, they didn't have no irish potatoes like we have now.

They had what they call poke potatoes. That was a potato, but the name was poke root potato.

(Poke root potato; what was it like?)

Oh, something similar to a sweet potato when you first take it out of the ground before the skin has got dark, kind of a cream color. They are about that long and about that big around. They are nice. All they have to cook on is a fireplace. Mama said she cooked on a fireplace when she was about six years old.

(Well.)

Well, they didn't grow anything but punkins, and the root potatoes and beans and they had pork, that was about all they had to live on.

(Was that poke root potato--was that a native to that part of the country?)

Well, I suppose it was, but I think they said it came from Canada.

(Yeah. But you've never seen it down this far south?)

I ain't seen it since we left Indiana, long years ago. But I saw it growing there. (much static on tape) 'Course there's so many things that we never thought of using.

(Oh yes. There's so many things.)

Oh. Yes.

(The Miamis never did use a wigwam or Indian tents?)

Oh yes. Yes they did.

(I had often wondered if they did.)

Right along the rivers.

(Yes. Along the rivers.)

I said to them--I said, "Why shoot--they ain't full-blooded Indians anymore. Because they are all different." I said, "If there are, they've got the ways of the white people till the Indians ways are just crowded out, and they don't have Indian ways anymore." They never had stoves and everything to look after the fire like we have today and could go and buy like we have now. Mama said her first stove she could remember, was

from Michigan. It was a cap stove. She was about fourteen years old and she had cooked on a fireplace ever since she was big enough to know anything. And she never had a pair of shoes until Christmas before they got the new stove. All she knew was moccasins.

(And they made their own clothes too didn't they?)

Oh yes. Yes we made our own clothes. They never had no beds like we've got now. All the houses was log houses. No houses like they do today have floors in them.

(Well they had to make all their own furniture too?)

Yeah. And for years, they didn't have nothing. Spread a wagon sheet, I guess, or a buffalo robe or something down on the ground and put something--I don't know what they used to put over that to put their food on except right on the ground right by the fire. And that's where they slept. They didn't have beds like they got now. Then I think she said that there was more white people come and crowdin' up against 'em and they built log houses, fireplace on each end and they built 'em--well, I expect they just hewed it out of logs and things--a bed in the corner and they used that for a long time.

(I've often wondered and thought about it--they did not look at their way of life as being hard times did they?)

Oh, no. They thought nothing about it.

(It was just their ever day life?)

LIFE AMONG MIAMI INDIANS AFTER LEAVING INDIANA

No. Mama said they come from Fort Wayne, they stopped there. They come right along the river. And then come on down the Monongahela River and got in the place where the Wabash Monongahela river forks. And their leader, they didn't call him a name, he was a man, their leader, I don't remember just what his name was, but he was a big man. He thought this would be a good place for them to rest awhile, make camp and maybe

stay there awhile. So the white people crowded 'em out and the government said they would have to move. So, she said, they did. She said they begin to pull up their poles and stuff and cut poles for their tepees and things and they didn't have no wagon sheets to put on 'em like they have now. They had hides and things that they had killed, buffaloes and things like that. She said now when they tell you that the early life, the Indian's life was easy, she said it wasn't easy. (Well it would have been much easier if they hadn't been crowded so much too?)

Oh yes.

(The Indians of your people, they were influenced by the French, were they not?)

Yes they were. Specially when you around 'em lots. After my mother and father was married--they was married two years after the war, Civil war, they wasn't around 'em so much. And when they come here I would talk with the Peorias. Now my mother's kind of people, they talk long and slow. And the Peorias talk fast. (Static on tape here) but you could understand 'em just the same.

(But having lived nearby them, it would just be natural that she would marry there?)

Oh yes. Now she wasn't very happy. But she sure had Indian ways. (static on tape) She died in '33. (not clear) I don't understand you, but you can be a friend (not clear). Now my sister is right now. (static). Oh yes. Mama used to say the white man has ruined the Indians to be afraid of 'em, 'cause I guess, they done them really dirty. They say they did. I don't know.

(Well, the more I read about 'em, the--it seems like there was a lot of injustices done.)

And mama said the first steel plow she ever seen--that always amazes me--

But I never did see no oxen to 'em or horses hooked to 'em. The plow, I saw, had a wooden share. But I never did see one work. But I know they did because they had 'em on exhibition. That was what they broke ground with. But, you never seen full-blood Indians, years ago, that had four or five hundred acres of 'land like they do now. No. Just a few acres. Just enough to raise their food.

(That's all they wanted to fool with.)

COMPARES EARLY DAY INDIAN LIFE WITH TODAY

I said, "Well you can take a fullblood Indian--I know one ain't any different from the majority, fullbloods--they want to be close to a river. They like huntin' and fishin' and swimmin'. Now my grandson come from Washington, the State of Washington, I can't say the name. And he said, "Grandma, I am 20 miles from the ocean." And he said there was an Indian tribe there in Washington that was called the (not clear) Indians. And he said ever year they have a roundup. And he said you would be surprised where all them people come from. And he said the town I live is about 6500. That's not the main big city, that's around Walla Walla. Well, now what does the main city look like? Sixty five thousand people is lots of people. (much static on tape) I don't believe I'd like it. My grandson was ready to leave and my daughter says, "Mama how would you like to live there?" I said, I don't want to move to town. What would I do with my chickens?" Oh, I like to throw rocks once in a while. I like to holler if I want to holler. If I lived in town I couldn't. She said, "I'm not gonna drive this ten miles twice a day in the winter time. It's too rough. You know our roads are not very good." I said, "Well, I never asked you to. I'm not about to leave here." (not clear) that might be true. And I said, "Well, Jerry what did you want to sell your place for?" He couldn't get a place for so long. He said, "Well sure grandma, but this place needs

to be fixed up. And he said, "We never set down but what the table is surrounded by outsiders little kids." And he said, "I just grow tired about that." (static on tape).

(Well, you have an atmosphere of peace and tranquility here that you don't have over there.)

No, we haven't had much trouble over here like those people do I don't guess. Seems like we have no need to go over there unless need for a doctor. I said to my daughter, we was talkin' one evenin'--my daughter from Washington. I said, "Everything is so uncertain now. This trouble that they're having, they can't blame it on to the Indians."

(No, they can't.)

It must be the whites.

(It certainly is.)

I heard over the television what they said about Chicago, they said it would have to be the outside people come in 'stead the citizens of Chicago. But I can't see what they get out of that.

(I don't either. Not when we look back to--well, when I was a small child and when you were a child, something like that was unheard of, undreamed of.)

I can remember having rallies, Presidential rallies. My daddy was a Democrat and he was a great worker in the elections. Sometimes he went all over the country.

(No they never had any trouble in the older days of, like they have now days, everybody tried to get along with each other.)

I don't know you see if--but I can't remember such as this, riotin' and ever thing on a President election or anything like that when John Kennedy was killed. Seem like that just started everything.

(That started it then.)

When the kids was here and we was talking about it and they say, "Mama what you reckon what is the matter with those people?" And I said, "Well,

I just don't know unless they just happen to be smarter than anybody else in America, that's all I can tell you." Because they are educated. (Yes they are highly educated people.)

They could put their education to good use. For all, I think that lots of that promises that they made, I don't believe I would want to make you a promise like that because I couldn't fulfill 'em. And at the time they was a promisin' it to the people they know they couldn't make it pass. (They know they couldn't do it, no.)

That's all I know.

(Uh--back in the older days, were the Indian leaders, the chiefs, were they elected, or were they appointed?)

Appointed by the tribe.

(Appointed by the tribe. I guess they had to measure up to certain qualifications of leadership.)

I think they had five councilmen, they called them councilmen. And I think the tribe would pick the best of 'em, I don't know whether they did or not. That's my opinion. I never did hear Mama say, 'cause I listened. She said from Peru, Indiana, to Fort Wayne, Indiana, was about 55 miles. And her and Grandma Nettle--I think I told you that the only way they had to go was horseback. They would get up way before daylight and make that 55 miles and get in in time for the council.

(Well. My, that was a hard trip, going 55 miles.)

Well, I said that is something you couldn't put on kids this day and time. And all I said to her was "Did you make it?" And she said, "Oh, yes, and sit close to Father's side."

(Well, that was an important function in their lives too.)

Well, you see her father was a chief and her being his daughter, well, she had to be there. I don't suppose that was all the reason, just my opinion. They didn't tell what the reason. Now he didn't have no schooling.

CHILDREN WOULD LISTEN TO ELDERS IN EARLY DAYS

(No, they didn't have any schooling as they do now, but they had common sense.)

Oh, yes and they could sit down and listen. And you can't go in--I'll say I can't go in any of my six children's home and that they will sit down and listen to me. I've got one granddaughter--this one I told you about, she's eleven--well she will say once in a while, "Grandma, what is your idea on so and so?" I said, "Oh, I don't know. What you want to ask me for? I couldn't tell you nothin' about this day and time." No. But she said, "You just know a lot of things about Indians." She said, "When you made a trip to Indians, if I saw any wild Indians?" I told her, "No," I said, "No wild Indians." I told her what Eula Godfrey had said, that in a few years there was gonna be only half-breeds. And she said, "Oh, what a shame. What'll the Indians do then?" And I said, "Well, the majority of 'em will be tickled to death. Because they're forgettin' all their Indian ways and don't know anything." I talked with some people--I remember their name was Grogan that Mama had spoke of. I know one of 'em was about--the tall one and she'd weigh about 150 pounds. I told Nancy that she must be full of booze. She said, "No, Grandma, I don't think she is. I think she just acts like she is drunk." (sentence not clear). Well I thought that was terrible, being caught like that. It was amazin' to me that she would act like she was drunk. But they didn't think she was, so I guess she wasn't. But they are goin'-farther and farther away--oh, there's a few that's gonna stay with the way they was taught and raised, but very few. And I told my sister, I said, "They didn't want school to start and I asked her why. You got ever advantage in the world of acquiring a good education and makin' sumpin' out of yourself, you are so far ahead of what I was when I come here. We didn't have no schools to go to and I come out of

a city where they had good schools." Well, you just don't know what you will walk out of and walk into. But my father was a person--I don't know whether he wanted to be rich or not and a poor man too, he was a railroader. He worked for the Wabash Railroad Company. I don't know what he meant--but my uncle, some of Mama's Indian brothers and sisters--they'd generally borrow money just like common everyday--well, I never did hear him say that part was a lie--I don't like them people, you can't believe nothin' they say. He believed in finding out about you after he heard you. Well, that's the way they did, because that's the only way. We had a good home and Mama sold her home when we come out here. Well after two years we didn't have a dime. However, on the farm, why you can save money. And then, you could buy a good cow for \$25.00 and you could get a good horse for \$35.00, a good work horse. Well, it didn't take long to spend what little dab we had after we got here. (sentence not clear) We never seen a blackjack tree till we come here, and rocks like they are all over this country, you don't see that in Indiana.

(Well.)

You never see a rock there until you go someplace else. And the ground there is all black dirt and (not clear). I don't know what else.

(Well, it's certainly different from this country, isn't it?)

Oh, yes, very different. (not clear). They don't have opportunity to pick up this other language.

(That's right.)

Now the way Mama was--(not clear).

(Well where a person is born and raised in that environment, whether they be Indian or white, well then, whatever is dominant there is what he is going to follow.)

It is just like I used to tell our kids. If you are raised in a home

where your father was a drunkard you would have that carried on. If ever child you had was a boy they might be one out of that herd that didn't pick it up, but the majority would pick it up, and that's the way with our own language.

(Well I find that true. I know lots of Indian preachers. And it seems like invariably their children will follow along their way of living.)

Oh yeah.

(The boys will become preachers and the girls will be your church workers.)

Oh yes. Well they are good ones, because that's the way mama was. She worked in French Church in Indians.

(French. I don't know much about them at all.)

(sentence not clear. Too much static on tape.)

(They spoke French also?)

Oh yes. Yes. (not clear). They would come after information from mama for as that's concerned (not clear)--and you didn't hear much Indian spoke. They continued to use French.

GOVERNMENT MOVED THESE INDIANS BY CATTLE CARS AND BOATS

(Well did the Indians up there own their individual lands, or was it a tribal--?)

It was tribal.

(Tribal reservation. That was before the government moved them from Indiana to Indian Territory.)

Yes.

(Well you had to move down here by wagon didn't you?)

No. They come in cars and shipped 'em like cattle. From Kansas up here just like cattle in cattle cars. It was terrible. Then they sold the Indian land. Some bought it for 10¢ an acre, some got it for a package of tobacco or a quart of whiskey.

(Well.)

GOVERNMENT MISTREATED THEM BADLY

Course that was a dirty way for the government to do them that way.

(Yes it was, the government--)

They didn't want to leave their land.

(No.)

Mama said they just picked up a little handful of dirt and put it in a tobacco sack and take that with 'em. And my grandfather was a carpenter and the government took him with 'em to build their homes for them.

(Well it's wrong to look back on those injustices, but it's just human nature to think about that.)

Well, I'll tell you, the way the schools that's fixed for the Indian kids.

They don't compare the early life of the Indian with what the Indian was going through and what the Indian had to put up with.

(That's right.)

And back there they could buy them a nice home and they can sell it and get the money for it, the government wouldn't take it away from 'em.

(Right.)

The land that the government sold, they didn't get the money out of it, the government got it.

(But that is all part of the growth and progress of the Nation we have to say and we have to accept it, it can't be changed.)

During the 1812 war if you remember history, the Miami Indians was the greatest warriors that they had.

(I remember.)

Some of them old people, one or two was out here when we first come here, that is the Miami. Oh boy, Mama said that old man, he would just set and talk about how they took a place and how they done this and that.

I don't know whether the library over at Miami has a copy of the Miami Indians or not, I think though they do.

(Surely they would have a copy I'm going to--I'll look and see the next time I'm over there.)

I'd like to get a copy of that.

(Um-huh, I'd like to read that.)

RETURNS TO INDIANA FIRST TIME IN 65 YEARS

I've often thought I'd go, but when I was over in Indiana, but the man that used to work for us and he was dead and I couldn't find, well we don't have time, we go up Friday evening and all night Friday night till seven o'clock Saturday morning. Well, by the time we find where our secretary lived and everything and got a place to stay, why it was two o'clock Saturday afternoon. Well, we had to have a little rest before Sunday at noon or one o'clock, and we had to leave right at four o'clock. I'll tell you we didn't have much time to go anywhere and find out anything. Last time I was there I did go out to the graveyard where my brother and sisters' grave and that's the first time I'd saw that graveyard in 65 years. The house was still standing there where my uncle lived, the Chief at that time. (not clear) but folks, I think he had a son. His last wife was a (sentence not clear). I didn't go back in '65. I would like to see it but I begin to have arthritis in 1963 and it is about 1400 miles from Quapaw to Indiana. And we'd drive hard to make that 1400 miles.

(About how many registered Miami Indians are there in Oklahoma? Do you have any idea?)

Well, now there's a man over here at Miami that's Chief of the Western Miami's and I guess--well, I think he estimated in the paper that there is about 1200.

(By the way, what is your Chief's name?)

Well, I go with the Chief in Indiana. There's a Godfrey.

(Godfrey.)

The main Chief was Jay Godfrey and it stayed the Godfrey name.

(Do they have a chief also in Oklahomá too?)

Well, there's one.

(Who is he? Do you know?)

Let's see what is his name? Oh, I don't know whether--well I guess I don't know. The only chief I remember when we first come here, oh, he's been dead quite awhile back. Most of them live along the Neosho river.

(Yes south of Miami on the Neosho river. They would be Peoria's.)

Yes.

(And all the Quapaws I guess are around the town of Quapaw. Most of them.)

Oh yes. There's quite a few northeast up here, but not any to speak of.

The Quapaws they come from Arkansas.

(Is that right?)

Yes. They come from Arkansas. They come from North Arkansas. I don't know, there are Indians in the south, but they look more like the original Indian years ago, than the Indian of today. I guess it's because they are so mixed up. I've seen full-bloods in Indiana years ago (not clear).

(Where would the settlement of Seneca's be? Would they be along the-- or do they have a meeting place?)

Yes. What was that place you was talking about down there?

(On south of the Wyandotte's?)

Yes.

(Around Turkey Ford?)

Yeah and on up to--I don't know what's the name of that creek that it's on, but anyway it's Turkey Creek. They got a Church for the people. And they got a place to have their dances. Now I don't think it's been very long back since they had their corn dance there. I guess then on south of them (not clear).

(Well, there's a line through there that divides them. I've been trying to find out where the Delaware's area is. Have you found that yet?)

Well, I don't know myself. It could be southwest of here.

(sentence not clear)--my husband was a farmer and I never did get time
to do all the things.

(End of Tape)