

LUM 133A

Date: November 22, 1973

Subject: Mrs. Evelyn Lowry

Interviewer: Lew Barton

Typist: Josephine Suslowicz

SIDE I

B: This is November 22, Thanksgiving Day, 1973. I'm Lew Barton recording for the University of Florida's History Department and for the Doris Duke Foundation for American Indian Oral History Program. This afternoon I'm privileged to be in the home of Mr. and Mrs. David Jackson, and with me is one of the daughters, who is married, who has kindly consented to give me an interview. Would you tell us what your name is, please, ma'am?

L: Evelyn Lowry.

B: Who was it you married?

L: Eugene Lowry.

B: Uh, how many brothers and sisters do you have?

L: Five sisters and three brothers.

B: And would you mind giving us their names?

L: _____, Eileen, Norma Jean, Rosemary, Carl, Donna, [#]Lilian, and Wendell.

B: Uh, I won't ask you their ages because, uh, I--I will ask you about your children, though. How many children do you have?

L: Four.

B: What are their names and ages? Can you remember? Mothers usually can remember the ages of their children right off, but if you ask a father you're in trouble. The mothers usually know. You see, the ages are always changing anyway, and I have to make an excuse for the fathers. I never can quite keep up with those ages.

L: Uh, Ann Margaret, she is 6 and going to school. She was born October the third, 1967; Eugene Edwin, he is, uh, four, he was born, uh, October the 23rd, 1969; and Robert Lee, he is--he is two--three. He was born, um, December the 15th, 1971, and, uh, Bentley, he is one month, and he was born

October the 15th.

B: All right.

L: 1973.

B: That's good, uh, I never had much trouble with the mothers. Uh, who was it you married?

L: Eugene Lowry.

B: Uh, is this a local boy, or somebody?"

L: Yes

B: Where did you go to school?

L: I went different places, but I graduated at Hawkeye High School.

B: Uh-huh. Well, I should mention the fact that we are ^{''}~~in~~ the community is near Hawkeye, isn't it. It's not too very far from Hawkeye. As a matter of fact, it's closer to ^eRaiford, North Carolina, and we're in ^kHope County, aren't we?

L: Yes, sir.

B: ^kHope County used to be upper Robeson. You know, it was cut off from Robeson in 1911, as I remember, uh, as I remember the dates. I don't remember 1911 now. Uh, what do you do every day?

L: My housekeeping.

B: Uh, what does your husband do?

L: He works at _____ He's in maintenance.

B: He's in maintenance.

L: Um-hum.

B: Uh-huh. Uh, who are his folks?

L: Uh, Willie Lowry, and Helen McMillan

B: And your mother and father were, uh, Mr. and Mrs. David Jackson, right?

L: That's right.

B: I heard about your father passing away recently and I was very grieved about

this because he was the sort of person I loved, and just about everybody who knew him loved him, and I'm very sorry to, uh, that this came about. Uh, how long ago was it that he passed away?

L: About five months now.

B: I know it was a crushing blow to all of you because, uh, your family has always been so closely knit together, you know, so closely organized and everything, ~~and~~ I always enjoyed coming into this home because, uh, this was a home where real love prevailed, ~~uh, and~~ ^{the} mother, and the father, and the children are always very close together. Is your home like this?

L: Yes, sir.

B: That's good, and you stay home and keep house while your husband works.

L: Yes, sir.

B: Uh, what do you think about women out? Uh, do you think it would be better for the children that they're raising if they did stay home and take care of the homefront while the husband works away, or do you think it's all right for them to farm the children out to a day-care center? ^{or} somewhere ~~else~~ and work?

L: No, I ^{definitely} think it's a mother's place at home with her small kids.

B: I'm glad to hear you say that. Have you ever heard of an organization known as Women's Liberation Movement--Women's Lib?

L: (Laughs)

B: What do you think of Women's Lib?

L: Well, I don't really ~~know~~ know. It's according to how you look at what they ^{been} ~~to be~~ talking about.

B: Um-hum. Well, I agree with them on one thing, and they think that women ought to have equal pay for equal work, the same as men. Uh, I'm with them there, but I don't always agree on everything that they ^{advocate.} ~~have to say~~. Uh,

but, of course, I don't agree with anybody a hundred percent on everything--
not even the President of the United States. Um, do you have any hobby^{ies}?

L: No, not really, unless it's cooking.

B: You love to cook?

L: Yes, I like to cook pies and cakes mostly.

B: What do you think of the Lumbee Indian Community and, uh, our cooking?

Do you think, uh, I may be a little bit prejudiced in favor of, uh, our women. You know, just a few minutes ago I said I thought that Indian women were the most beautiful women in the world. I'm also a little bit prejudiced when it comes to their cooking because I always thought Indian women cooked great. Uh, how do you feel about this?

L: I think they really do. (Laughs)

B: Your mother, uh, Rose is a great cook, wouldn't you agree?

L: Yes, sir.

B: ~~Are~~^{Can} you cook as well as she does?

L: Not by my taste. (Laughs)

B: You still think she can beat your cooking?

L: Yes, sir.

B: Well, that's great. Uh, you went to Hawkeye School? ⁹ did you? ² how far did you get along before you. . .

L: I finished.

B: You graduated from Hawkeye. What year did you get married?

L: '66.

B: How old were you at that time?

L: Twenty-one.

B: ~~Oh,~~^{Hey,} that's great. Most, you know, there seems to be a tendency in, uh, ~~the~~^{an} Indian community for girls to get married at a very early age. Do you think this is true?

- L: No, not really, ^{'cause} ~~in fact~~, some of them wait until they're pretty old. (Laughs)
- B: They do? Oh, my, well I guess I must be wrong then in my observations. I--I heard of some people getting married along about fourteen. Wonder how old your mother was when she got married?
- L: I don't know, uh, eighteen.
- B: Eighteen, oh, that's not bad. Uh, somebody whispered and said seventeen, ~~SO~~ ~~here~~ I don't know which figure to accept.
- L: Eighteen.
- B: Eighteen, ^{is correct,} ~~yeah~~, uh-huh. As I recall it, uh, your father, the late David Jackson, uh, was a minister. Is this correct?
- L: No, sir.
- B: Uh-huh, but he was a Christian man, wasn't he?
- L: Yes, sir.
- B: Uh, what do you think of, uh, parents ^{when they're} ~~from their~~ raising their children, or rearing them--we shouldn't say raising them because you raise plants and things, and you rear children--uh, do you think they're too strict, or in general now, I'm not asking you about your parents in particular, but, uh, parents in the Indian ~~community~~ community in general, do you think they're too strict on their children, or not strict enough, or what, or do you have any idea?
- L: ^{To my opinion} ~~From what I'm seeing~~ they're not strict enough.
- B: They're not strict enough. I recall that in the old days, uh, uh, when a boy was dating a--an Indian girl, uh, they used to call bedtime at nine o'clock. Do you think this is too early?
- L: (Laughs) I don't know.
- B: Uh. . .
- L: I wouldn't. . .
- B: I'm asking you for your opinion, but if you don't want to comment on it,

that's okay.

L: Mostly it's eleven o'clock, now.

B: Well, we're improving, ^{or} at least we're changing. Uh, parents usually in the community, uh, let the daughter be up 'till eleven o'clock.

L: Yes, sir.

B: Uh, Robeson adjoins Hoke County; and that county is spelled H-O-K-E. I'll say that for the benefit of the girl ^s who ~~has~~ ^{have} to type this out. Uh, and, uh, so we--we consider the Indian Community as a whole, don't we? In other words, the Indian Community from Robeson County, ^g and the Indian Community in Hoke County is part of the same community overlapping two county lines, right?

L: Right.

B: Uh, ^{huh.} are you a church ~~girl?~~ ^{-goes?}

L: Yes, sir.

B: Where are you a member? Are you a member of any particular church?

L: No, sir.

B: Uh-huh, you just go to Sunday School and things like this.

L: Yes.

B: Uh-huh. Uh, I've heard somebody say that, uh, Lumbee Indians have more churches than anybody. Do we have too many churches do you think?

L: No, I don't think we do.

B: You can't have too much of a good thing, can you?

L: (Laughs)

B: I want to ask you for your personal opinion about a matter related to childrearing, I guess. How old do you think a girl ought to be before she's allowed to date?

L: Seventeen.

B: Seventeen? Well, how do you feel about inter-racial dating?

L: Um, I don't.

B: You don't feel about it?

L: No. ~~about it.~~

B: You don't approve?

L: Um-um. (Negative)

B: Uh-huh. We know that in the Indian community usually the father is absolute head of the home, uh, as a rule. All rules have exceptions, of course, but do you think this is the natural order of things. Uh, do you think this is the--is the way it should be? Whose the boss in your home? Who wears the pants?

L: My husband. (Laughs)

B: Are you glad of this, uh, do you think this is--do you approve?

L: Yeah, I agree with it.

B: Um, I guess somebody has to have the final say in just about anything. Uh, you have a sister named Norma. What do you think of her?

L: (Laughs) She's unbelievable.

B: She's unbelievable. (Laughs) Uh, we like to tease her a little bit, you and I, sometimes, don't we?

L: Yes, sir.

B: She's so good natured. She takes it all in stride. Are your grandparents living?

L: Yes, sir, on my mother's side.

B: What are their names?

L: Mr. and Mrs. Bricy Collins, and Anna Collins.

B: How do you spell, uh, you would spell it B-R-I-C-E-Y?

L: C-Y

B: B-R-I-C-Y, C-O-L-L-I-N-S?

L: Um-hum. (Affirmative)

B: Uh, have you lived in Hoke County--have they lived in Hoke County very long?

L: They're living in Scotland.

B: Oh, they live in Scotland, which is another county adjoining Robeson, right?

L: Robeson and Hoke.

B: Yes, ~~but~~ they adjoin both counties, doesn't it? I said they--I should have said it. Uh, uh, how do you feel, of course, when you finished school, that was before integration, wasn't it?

L: Yes, sir.

B: Uh, what do you think about integration now, as you observe it--not as a person going to school, but as a person who is close to the Indian community?

L: Well, I don't really think it has any ^o affect on the kids as of yet.

B: And do you think children are as prejudiced as older people, usually?

L: No.

B: And do you think that integration in the long run, may have beneficial ^o affects?

L: Yes, sir. I think it will.

B: You have a very talkative sister named, uh, Rosemary, I think. How--what do you think of her? Is she un--is she unbelievable too?

L: She's _____

B: (Laughs) Uh, uh, Rosemary says she's going to give me an interview and she'll get you back. How about that? Uh, your parents to me have always--seriously--they've been unusual parents. Uh, and I know they've influenced your life for good, and, and the lives of all you children, uh, because you're all so very well-behaved, and, uh, what do you think of this? Well, I guess everybody thinks they have great parents, but don't you know that you've got absolutely great parents?

L: Yes, sir.

B: Had. Were you brought up on a farm?

L: Yes, sir.

B: What do you think of farming?

L: I like farming.

B: Um-hum. Do you think farming has changed a great deal within recent years?

L: Yes, sir.

B: About what kind of changes have you noticed happening?

L: Uh, they have the tobacco strainer, and now they have the tobacco ~~farmer~~.

B: How about the cotton picker?

L: Yeah, they have it, but I haven't seen it changing the cotton, unless you plow it under.

B: Uh-huh. Do you think farms have a tendency to get larger instead of smaller, and if, uh, do you think that ~~that~~ ^{the} small farmers are just about doomed ^{and} won't be able to continue because of machines?

L: Well, I think that unless you have one of your own, I don't think you'd be able to farm in the years to come.

B: Um-hum, so you think farms are going to continue to get bigger? Did you ever pick any cotton?

L: A little.

B: Were you good at it?

L: No, sir.

B: I've heard some Indian people say they could pick as much as 500 pounds in a day. Have you ever picked--have you ever picked even 300 in a day?

L: No, sir.

B: (Laughs) What's the most you ever picked in it, do you remember?

L: I don't really know the--my sister and myself we'd put on the same sheet, see. We'd get about a hundred and eighty pounds a day.

B: Uh, together?

L: Yes, sir.

B: ^{You'd get} ~~Is that~~ a hundred and eighty pounds? Well that's pretty good, I guess. Uh, I don't--do you remember how much cotton your father could pick?

L: Yes, sir.

B: How much could he pick?

L: Five, uh, five hundred pounds a day and ^{boss} ~~harvest~~ three labor hands.

B: Hey that's great, and I just don't know how people do it, do you?

L: No, sir.

B: I never in my--I've picked cotton just a--a little--no more than I could help, but I've never picked two hundred pounds in my life. Uh, but the cotton picker came along, and so that put a lot of people out of work, didn't it?

L: Yes, sir.

B: Uh, of course, industry, uh, are there very many industries in Hoke County, or would you know?

L: I wouldn't know.

B: We--we call it--in this area we say public work, as opposed to farm work, don't we?

L: Yes, sir.

B: But does most people do public work, or are most people in the county on farms in the Indian Community, would you think?

L: ^{They're} ~~aren't~~ public working.

B: Um-hum, uh, Mr. Rogers--what's his first name? Is--isn't he--isn't he a chief--isn't he chief of the Tuscarora. He lives in Robeson--in Hoke County, too, doesn't he?

L: ~~Yes-~~

B: Mr. Elias Rogers, and he is chief of one group of--of the Tuscarora Indians?

L: Yes, sir.

B: Um-hum. Are you a Lumbee or a Tuscarora?

L: A Lumbee.

B: Uh-huh. I heard somebody in the background who is a Cherokee, so I guess we're well--we're well represented. ^{That old} ~~Uh, the whole~~ things got me stuttering just a little bit. What was it like in the school when you went to ^{school,} you know, at Hawkeye and it was completely Indian? Uh, of course, you don't have any way of comparing it with schools today because, uh, they are integrated now, and I understand that Hawkeye is very well, uh, integrated today and I believe they even changed the Indian name from Hawkeye to South Hoke. Is that right?

L: South Hoke.

B: South Hoke. I wanted to say Hope, but it's H-O-K-E, South Hoke High School. I taught over at South Hoke for two years, by the way. Uh, do you know how many students ^{they} ~~you~~ have out there now?

L: It ^{is between one hundred and four hundred,} ~~depends on how many~~ ~~I didn't understand you.~~

B: Well, it's much smaller than than it was when I was working over there, isn't it?

L: Yes, sir.

B: Uh, do you know who founded the school? Who, uh, do you know Mr. Elisha Dial?

L: Yes, sir.

B: Is he still living?

L: Yes.

B: He's--he's old and ailing a little? Well, uh, you finished high school at what is now South Hoke, did you go to any other school besides South Hoke?

L: Yes, sir.

B: Uh, which school^s were they--or schools^s?

L: Prospect High School.

- B: That's a traditionally Indian school. Go on.
- L: Elementary--Union Elementary, and Union Chapel.
- B: Um-hum.
- L: And Hopewell.
- B: Um-hum, all those are traditionally Indian schools, aren't they?
- L: Yes, sir, and Gibson.
- B: How about Gibson? Is that a traditionally ~~White~~ school?
- L: Yes, sir. It's all ~~White~~.
- B: How about today, is it still all ~~White~~?
- L: I don't know.
- B: Probably integrated, today, but it wasn't integrated when you were going, was it?
- L: No, sir.
- B: Were you the only Indian student there?
- L: There was about 75 of us.
- B: And how many--about--out of about how many students?
- L: About nine hundred.
- B: That was at Gibson.
- L: Yes, sir.
- B: Were there any ~~Black~~ students?
- L: No, sir.
- B: Just Indian and--and ~~White~~.
- L: Yes, sir.
- B: Were you treated well?
- L: Yes, sir.
- B: Uh-huh, uh, do you recall any--any incidents you could call racial incidents that occurred while you were going?
- L: ~~But~~ just that I had one teacher I couldn't get along with.

B: And do you think this had something to do with race?

L: Yes sir.

B: Do you think ^{this} ~~the~~ teacher was prejudiced?

L: Yes, sir. ~~it was~~ ^{towards} _____ all of us that were Indians.

B: Uh-huh, but there was just one--one teacher you felt this way about?

L: Yes, sir.

B: If you had the opportunity to make one wish, and you knew that wish would be granted, and that wish could be anything in Hoke County, or Robeson County, that you would like to see changed, and you knew you could have this wish, what would you wish for? You want to think about it for a minute?

L: Uh, that the Indians would get their schools back--be put back in their place.

B: You would like to see the Indians have their traditionally Indian schools back?

L: Yes, sir.

B: Are there any particular reasons that you would wish for this?

L: Well, I was brought up that way, and I guess it--it goes along with me.

B: It depends on what you're used to, do you--is that what you mean?

L: Yes.

B: Um-hum, I understand. Uh, is there anything else you'd like to change?

L: No, not really.

B: Um-hum, I certainly appreciate this opportunity to talk with you, and, uh, I wish we could talk longer, but your husband just came to the door and said that he was ready to go home, so, uh, I appreciate the time you have had to give me, and I want to wish you and your family, uh, a very happy Thanksgiving Day, and thank you so much for talking to us on the American Indian Oral History Program.

L: Thank you.

END OF TAPE