

LUM 228A

Subject: National Indian Day Celebration, Clinton, N.C.

Multiple on the Spot Interviews

Interviewer: Adolph Dial

9/4,5,/71

D: September the third, National Indian Day, Marine Band, Leading. This is National Indian Day in Simpson County, Clinton, North Carolina. The Marine Band is leading the parade. Followed by the Army. Chief J.D. Briarton UHH, prepared, did all the preparations for this parade. Clown coming through. Beautiful float, Eastern North Carolina Indian Association. Followed by a pickup truck full of uh, I suppose uh, a rescue squad. Chief Brantley Blue and an old antique Ford. Hi, Brantley! Brantley Blue from Washington D.C., a member of the Indian Plains Commission, in an old convertible A- model Ford. Ahilowa tribe, of Hollester, North Carolina. Led by Chief Rattleson. All are fully dressed in their Indian regalia. Costumes are beautiful. Some men riding a monocycle. An old T model, A model Ford. Another clown. Chief Blainvin and his group. All dressed in their beautiful costumes. Carolina Power and Light Company float. Beautiful float. Six beautiful Indian girls. Lots of old antique automobiles up here. Another convertible A model. Followed by another sedan. Throwing out candy for the kids. And an old T model Ford looks something like maybe a nineteen-fourteen. Pulling a trailer with a group of Indian children. And Miss Lumbee, Miss Lumbee Miss Wanda Locklear. Hi Wanda. I understand the uh parade is not as large this year as it was last year and the first year it was held. There's also a parade in uh, of celebration in Fayetteville, North Carolina, by a group who call themselves the Cuspadores. Now I understand a couple years ago they were here but they are not here today. I thought it was over but it's not, I see something else coming. I see W.J. Strictland, the

the Lumbee Regional Development Association. Uh, two beautiful Lumbee girls BEHIND CARRYING THE BANNER. And uh, W.J. Strictland is here in his head-dress, uh followed by two girls carrying the banner. After the girls carrying the banner we have some baton twirlers. The Lumbee girls. L.R.D.A. is represented here uh, I would suggest that uh, Simpson County needs a similar organization. L.R.D.A. has been able to secure already in the last six months approximately a half-million dollars, and uh, this could be uh, a similar program could be very beneficial to uh, Simson county. Only about sixteen hundred to eighteen hundred of the uh, Indians of Simpson who call themselves the Cahare Indians. Some question about uh, whether they should call themselves uh, Lumbee or Cahare. I'll discuss that later. I see uh, \_\_\_\_\_ coming through, Dalton Brooks and his girls. Uh \_\_\_\_\_ from Pembroke is the baton twirlers. Hi girls. Hahahahaha. Yes, that's to my little niece. Hello Mr. Brooks. How are you? Uh, four horses and the Confederate flag. The uh, American Legion flag, the North Carolina flag, and the United States flag. Four flag bearers on horses. A beautiful float, the Rocky Mount Huron Indians. Rockymount Huron Indians. With Chief Framin. Followed by Miss Six-Guns. Elizabeth Hall. Uh, she's riding a beautiful modern convertible. And followed by another pickup load of Indians, ther's no sign on this truck, I'm not really sure where they're from, mist be some of the uh, Rockymount Hurons uh.

Spectator war whoops.

From the crowd, and uh, there are a few dozen horses here um, all kind of horses. Some in Indian costumes and some not. Lessee, one, two, three, fourfive, sixseveeight, nine, ten, eleven, twelve, thirteen, fourteen,

fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twentyone, twentytwo, twentythree, twentyfour, twentyfive, twentysix, twentyseven, twentyeight, twentynine, thirty, thirtyone, thirtytwo, thirtytree, thirtyfive, thirtyfive horses. As well as I recall this was about the same number that we had in uh, Pembroke uh, recently. At the Fouth of July uh, parade. All of what we uh we uh used to call the Puedon Indians anow seem to have their own game.... their own festivities. Now this horse is acting up here. As I said a moment ago there's uh, this is National Indian Day and therè's a group haveing a parade over in uh, Fayetteville that call themselves the Cuspadores. At Hollester the uh, Halloway Indians have their annual event in April, and the Lumbees in Levtson county have their annual event on July the first, and the Rockymount Huron Indians they have their annual event in uh, let's see, uh, the weekend of Thanksgiving. So the uh, Indian Movement seems to be uh, seems to be getting under way somewhat. The Marine Band was uh, really wonderful, it had uh, I believe it had things going. Looks like the parade's about over here. Some automobiles following up. There are a few speeches over at East Carolina School this afternoon, and tonight I think there's a battle of the bands. Uh, somewhat I think a little bit of friction exists among Indians and some say their Chief Briarton is trying to do too much of the work and running it himself when he should call in more help and get more people involved. I uh, I can see uh, I can see uh, some result of lack of cooperation, however they have uh, right good parade today. I am now leaving Brisbane and going to East Carolina. Uh, what used to be East Carolina School for the indigent Sumpson county is today Sumson County Technical Institute. I might add that there is no original Indian school left in Sumpsoncounty. The Indians had to give up their only highscool. So they went to the others as they integrated.

They say that in integration lots of tribes seem to have lost much.

Sept. 4, 71

Today is uh, September the fourth uh, nineteen-seventy-one I'm here at uh, Sumson County Technical Institute enjoying the big festivity, uh National Indian Day, just left downtown Clinton where they had the parade. Uh, Chief W.R. Richardson, uh, is always on the same with his group and his dancing group and so forth, uh, he comes from uh, Hollester, is it? Uh, Mr. Richardson? And uh, uh, they're group up there is known as the uh, Hollowah Indians and uh, they're very active and they seem to be doing a good job in Indian affairs and so forth. Um, uh, Mr. Richardson, do you feel that uh, people of uh, Robinson county and Sampson and Hollowah Indians and all are basically of the same origin as far as the lost colony goes, and would you say something on this?

R: Uh, yes, I, I have reason to believe that, yes I really do, I believe that the people of uh, Sumpson county and Robinson county all come piled back together. As a matter of fact uh, you put the Sumson county group, and the Robinson county group, with our group and its kind of hard to pick them apart.

D: Huh, what group do you think, uh, what tribe would you think probably predominates uh, in your uh, Halliwa group as far as uh, you know, one would think of Cherokee or Tuskalosa, so forth and so on.

R: Well, uh, I have reason to believe that there is Cherokee blood among our group, and some Tuskarora, uh, due to the fact that when the, the last encounter that the Tuskaroras had there in North Carolina uh, they got in battle on the Roanoke river, uh, and the Cherokees was involved also. And uh, they got cornered in the bend of the Roanoke river which is called horseshoe bend. And uh, they couldn't escape. So they uh, cut brush and

threw it in the river and got underneath the brush and hid until a child cried, and when this child cried, uh, the Indians knew that they were underneath these brush and they fired upon these brushes and uh, killed quite a few of them. And those that were wounded could not continue their fight, and those that were wounded, uh, those that were not wounded continued, and those that were wounded had to remain. So they remained along the Roanoke river along with some scattered Cherokee, and eventually intermingled with the people, the Cherokee and the Tuskaroras. And uh, that is the ground that I feel that there is Tuskarora and Cherokee blood among these people. Uh, however, uh, we don't have facts enough to put our fingers on it concretely, soliving along the line Halifax and Wayne county uh, we designate ourselves as the Haliwa Indian tribe. And we have legislatures acting uh, to that effect. As a matter of fact, we represent in the National Congress of American Indians, and uh, our tribe is known uh, through many western parts, and uh, among many Indian organizations, so the Halliwa tribe, even though it was derived from the two counties which these Indians always lived along the line, and near the Roanoke river. So we took the name of Halliwa which would include both uh, counties. And the name Halliwa is something like Chippewa, Catawba in this way.

D: That name in what, Halifax in one, or what?

R: A portion of Halifax H-a-l-i hali, w-a wa for Wayne county.

D: Very good, very good. Uh, do you have uh, do you have any record of old land deeds and so forth uh, what about uh, how long df you people do you feel been owning land in this area?

R: Uh, I have land deeds that date back as far as 17 hundred and fifty-four.

And I have uh, marriage documents on back in those early uh, years.

D: What name are those deeds in?

R: Uh, they was filled uh, in the same names as exist here today, Richardson, Lincoln, Hedgecress, Mills, Pokins, and others.

D: Uh, these make up most of your people? Uh, what, uh, uh, do you have more Richard-  
sons than any other group?

R: Uh, yes, there are more Richardsons than there are other groups, and uh,  
beside from Richardsons, lynch comes next, L-y-n-c-h.

D: Do you all have many titles?

R: Uh, the Richardsons come first, in numbers, that is, Lynches next, next  
are Hedgecliffs, and then we have Evins, uh, Copelands, Greens, McGee,  
and Dales, Amstids and uh, some others that I just can't remember all of  
them.

D: Do you have any Lost Colony names in the group there out there?

R: Uh, we don't have no uh, Smythes or Smiths, anything like that among our  
group, they are predominately, mostly, Richardsons, Lynches, Hedgecliffs,  
Mills, and like that.

D: Uh, your people live in two counties up there?

R: Uh, yes, they live in two counties along the line, they've always congregated  
right near the line of Halifax and Wayne counties.

D: You said something a minute ago about a um, a, a, James Laurie when he lived  
up in Frampton county, relate that story to me.

R: Uh, the Robertson county uh, history on Indians of Robinson county says that  
James Laurie came from Halifax county, and there are other uh, names of  
Robinson county like the Deboise and the Boeings and uh, uh, Cummings, I  
believe, and uh, <sup>THE COOKS I BELIEVE</sup> let's see they came from uh, Warren and Franklin county.

all

D: Are many Lauries at all left up there?

R: No, no Lauries are left at all up there now.

D: One family moved away.

R: Uh, yes, James Laury moved away and we don't have any Bray boys up there now, however, some of the Bray boys have intermarried with our, our Halliwa tribe.

D: How many Indians in your two counties?

R: Uh, we turn in an Indian role of two thousand, in these two counties.

D: Could you break them down in each county for me?

R: Uh, yes. Uh, I would say approximately fifteen hundred in Halifax, and five hundred in Wayne county.

D: I see. Um, today um, of course in an integrated society uh, what happened to your old school?

R: Uh, well, to our very much regret, uh, we lost our Indian school which was made up of the two counties, and the name of the school was Halliwa Indian school. So at first we went into the predominant white school under the supreme court plan. Uh, we had rather stay at our school than go into any other school, not that we were too much opposed to integration but we were opposed to losing our Indian school and our Indian status. That was our main objective, so as of now, uh, the Indian school is snafu.

D: Do you feel the people of Halliwa Sampson and Robertsson and the adjoining counties are all the same people?

R: Uh, yes, I, I do, I feel you could trace them back to the same, uh, family tree.

D: That's one reason I suppose they've intermarried.

R: Uh, yes, uh, that's why and uh even one of our girls, that's so, had

married among the \_\_\_\_\_.

D: I know you said legislation doesn't made in the Halliwa's 1965 in the North Carolina general assembly.

R: Uh, yes. That is correct. April the sixteenth, 1965.

D: Are you involved in any national Indian movement?

R: Uh, we represent into the National Congress of American Indians, and we are affiliated with other civic Indian organizations based upon the <sup>MOVEMENT OF THE</sup> Boston ~~of~~ of Indian affairs, and the Southeastern Indian Help Center in New York, and quite a few in the Western states, and we are affiliated and acquainted with uh, many tribes as far down as Philadelphia, Mississippi, and all out west. We have pretty good close connections, and also with the Creeks down at Moore, Alabama. And the Tuskeroga up at Sandborne, New York. We have visited them and they have visited us and so we feel like they are our people and anywhere we meet Indian people we <sup>do</sup> feel they are our people regardless of tribe.

D: You feel you have some Tuskeroga blood up there?

R: Uh, yes, I feel there is some Tuskeroga blood up there.

D: You would not favor naming your group Tuskeroga and doing away with Halliwa.

R: Uh, no we haven't reached that point yet, we have made right much progress under the present name and uh, we find no fault of the name, however we do not deny that fact that <sup>there</sup> is some Tuskeroga blood and Cherokee also but we still cling to the name Halliwa, because it's pretty widely known.

D: Would you claim some Hattras blood too?

R: No we have no record of that but we wouldn't dispute it if it could be proven.

D: How far back can any of the people there in the area trace their geneology?

R: Uh, two hundred years ago, and I do some geneology work a little bit.

I am listed on the geneologists record of let's change information, or change addresses or something like that, you can get the call when the book was wrote but you'll find my name in that book now. I'm still listed as William Robert Richardson, they made a little error there they got Willie Robert Richardson. But we tie in to the theold Richardson back there in the early seventeen-hundreds.

D: Now the people at Robinson and something counties for a long while didn't have their separate schools. When were you all given you~~e~~ separate school?

R: Uh, our separate school was started a much later date uh, due to our very much regret, uh, September the seventh about nineteen-sixty-six, I would say. From that school in a very short period of time we sent more students off to college than had ~~ever~~ been done before in a number of years. We had students to go to Appalachian State Teacher's College, and also the big \_\_\_\_\_ and also to Pembroke, we had students to graduate from all those colleges. But when Washington took our school away they knocked the props of progress...

D: When did they take the school away?

R: Uh, excuse me <sup>JUST</sup> a minute, I have to pause <sup>THERE FOR</sup> a minute, we have lost it now about two years I have to count back. Uh, this is seventy-one, I would say about sixty-nine; about nineteensixty-nine they took our school away. We fought for it but we couldn't hold it.

D: Many more people do not attend college during the years, or attend school at all because they didn't have their separate school as had happened in Robertson and Simpson county?

R: It has discouraged them I would say a ninety-nine percent of going to college. When the Indian school was operated we taught grades there all the way through twelve. Since there is no Indian school or Indian high-school it has discouraged our students from furthering their education,

so they just drop out, take jobs wherever they can get them.

D: Uh, what about prior to the time they set up your separate school?

R: Prior to that time that we had to go to the public at which we were in the community of, that, uh, during, uh, many early ages that our people wasn't aware of things that we are today uh, the schools were in the community and predominately attended by these Indian-blooded people, and they were not aware of the fact that school was recorded as an Indian school, that's when they woke up and started the Indian school.

D: I see...what about your religion and your churches, what churches do you have, do you have your own churches and what denominations and so forth?

R: Uh, our denomination are Baptist, and we have our own church we have a very large church, uh, Mount Bethel Indian Baptist Church, and uh, we are affiliated with the Burnt Swamp association, uh, I believe that's in Robinson county, and uh, they took our school but they cannot take our church. Not that we are race-predjudiced, anyone is welcome at our church but it is an all Indian church as of now.

D: Can you think of any advantages that came <sup>about</sup> to your people as a result of the Bond decision of 1954 when the schools were desegregated?

R: Uh, no I don't see no result, as a matter of fact I see a, a, much worser condition among our people now than there was when we had our school. We were one happy family and everybody encouraged higher education; now no one is pushing for education because if you push them they say, "We don't wanna go." So we just, uh, hurt over the losing of our school so what's the use of worrying too much about education, long as we get enough to get by with.

Speech by Brantley Blue

B: And I dare say <sup>not to</sup> have <sup>would</sup> such a time today, 'cause they know it would not be

good for them. But when they started during the sixties, sixty years ago, they did it and got by with it, and continued to do it until things changed rapidly. And things had changed. I see many here in our midst who had a hand in changing these things. They're changing first the feeling among the Indians. The reason these things were permitted was that the feeling of the Indian was such that he would permit it. And Indian leaders and others have done those things, <sup>TO CHANGE</sup> ~~the things~~ of the feeling in the hearts of the Indian. Also, they had a big hand in changing the feelings of the commanding....

D: Brantley Blue speaking.

B: ...not to put up with such times, such times, because their attitude has changed too. And they're more conscious of the wrongs that have been inflicted upon the American Indian, they're conscious of the fact that that was one of the many wrongs that were inflicted. They're aware of the fact that the American Indian in this country, of all the races, the best Americans were the ones that were the most abandoned, the most hopeless, the most loved people, and even though we're making the advances that I've spoken about the American Indian today is still the bottom man on the totem pole. I know lots of persons and President Nixon made that clear in his Indian message to Congress last summer. He told all of America that of all the minority groups in this country, the Indian had it worst of all, the living conditions are the worst of any group in the country, that per-family income is still fifteen hundred dollars a year, that's one-half the level of poverty in this country. The average Indian family earns one -half the level of poverty. Those are the conditions that exist now. Still, today. And the President is aware of it, he told all the country about it, he asked Congress to do something about it. He's laid out a program, asking the Congress to help the American Indian help themselves. When Congress

adopts his program, he will have done more for the Indian people in this country than any other President this country has ever seen. And that's what \_\_\_\_\_ . This is a political system, and for those of you who were here last night, you heard me stress that, and I want to stress it again. It is a political system, and Indians have never been too active politically. They've always thought politics was something they shouldn't get too involved in. But it is high time they did become political. Because it's only through politics, whether it's local, state, or national, that the powers that be will listen to those in need. Political strength at the polls is the strongest strength known to this system of government. And it is the one thing that will keep...that will help keep the rest of America at all levels to continue to be interested in American Indians. I'm pleased to know that Eric Bowington, one of you, is now a deputy in the sheriff's, on the sheriff's force here in Sampson county. And that's a good start. But it ought not to be anything but a start. There ought to be Sampson county Indians occupying other positions of political power in this county - don't you rest until it happens. There's a certain closeness which I mentioned earlier between many groups of Indians in the state of North Carolina. Together, outside of Alaska, they constitute the fourth largest group of Indians of any state in this country. However, the state of North Carolina has never done any thing for the Indians within its midst. Not one thing can they point to. Until recently. It took the efforts of these men on the stage and their representatives and it took the efforts of a lot of Indian groups to show the way. And take up to \_\_\_\_\_ and say at least we want an Indian Affairs commission in the state of North Carolina. We're ashamed to tell our people that there aren't but three states in this union with more Indians than we,

and our state doesn't even know we're here. But we can find out. So one of us went down there and met with them and talked to them and told them that the, America was gonna find out about us one way or the other, and North Carolina better <sup>START</sup> find<sup>us</sup> out about us too. And we started an Indian affairs committee. And they started it. Now, we were asking for about \$250,000, they gave 12,500, but at least that's a start. And something now can be done if we fellows don't mess up by arguing too long about what Indians are going to be on committee. Now let's get back to fighting... and gather some Indians on this commission and put that commisssion to work, let it <sup>become</sup> committed to some Federal programs that are available for Indian groups, let is become committed with the state program that Indians should have been qualified for; now one reason the state backed this is to, to get that Indian Commission to come committed with what the Federal Government had to offer. Well, we want to be just as familiar with what the state government has to offer, too. And get it all out of the state and all out of the Federal government if we can. And the men who are operating the big county programs - lets get elected too. ~~And~~ not let them get by. Let's let them know that we know what's going on. And if we don't know we're going to find out, we're going to put the people there that can find out; that they're no longer the smartest people in the world; that there're some smart Indians, too. And that we're proud of it, and they're going to find out about them being smart Indians, and they're going to find out that the Indians are wanting a part of their life back. They want their fair share of the harvest at harvest time. And in order to do that we've got to understand the system in which we live. We're a legal system and a political system we've got to place people in local

politics and state politics and national politics. Now let me tell you a little something that's going on; there's a, a Republican administration in Washington now, and the government...they have certain powers in the Executive branch, and they have certain programs that they can get you into without having to go to Congress. So the Democrat Congress and Congressmen can't help you too much up there in those offices. So let's be smart, let's <sup>ALL</sup> not be Democrats, let's vote for the Republicans too in the county seat, Indian Republicans. Government Republicans local Republicans up there who need your help, and these are the ones who can help us, and \_\_\_\_\_ being done with my vote for them in Robinson county, I'll tell you that, and they be helping us, too. They know who to go to, who can open doors in Washington. And only the Republicans can open those doors in Washington, there is the executive department. The guy was hired as President for eight long years nobody know anything, never got anything out of him in Washington again, because there \_\_\_\_\_ .

Now, in the event the Democrats ever do elect another President, then have you some good Democrat Indians and send them up there too, you see. Let's have some good men on both sides so that we can win there no matter who's in. Then we'll have our friends. That's the way we work politics. And that's what counts. That does something. That's the way they do it, we've got to do it too. And we can beat them at their own game, if enough of us get together we can work both sides against the middle. And we got to do it not just on the national level, we got to do it on the local level; ~~we~~ <sup>YOU</sup> can't all Indians be democrats and all Indians be Republicans, we have just about half and half. And you can't do it on the state level by all Indians being Democrats, all Indians being Republicans; let's have about half and half. So that that way we can get a piece of that pie that we sure do need so that...

it high time for the Indians to say I don't want to be just half as rich as the man on the poverty level. I at least want to qualify for poverty. Let me plan to be a man in poverty; at least let me do that. Then when you let me do that, say now I want to be a \_\_\_\_\_, see, and go on and on and on. What ~~it~~ <sup>LIKE</sup> to tell you, you don't do it, nobody else will. And all together, let's do it.

The M.C. Again I say, what can I say? It certainly been well said, \_\_\_\_\_ . And, uh, Commissioner Blue is going to be with us, and we regret very much that we have to \_\_\_\_\_ . I think it would only be fair at this timeto let you know that Commissioner Blue is here to call for the interests of the Republican Party of Samson County. Congressman Maynard Anderson was here last night because of the inerests of some of the Democrats. I think this is just what Commissioner Blue was saying: we should have two sides. For the best. I have here a card that was lost by...Miss Ring if you would please come pick it up. It's a very important card for you and would be of no value to anyone else. Would you please...Miss Ring I wish you'd hurry.... (TAPE DISCONTINUITY) ...change your name, we can't read you anymore. We're certainly glad to have with us \_\_\_\_\_ the name, another representative of the Lumbee tribe, Chief W.A. Strictland, we'll have comments from Chief Strictland at this time. Chief Strictland.

S: Steve Willington, fellow \_\_\_\_\_ Hurons, distiguised gentlemen, Chiefs of other tribes, I bring you greetings from forty thousand Lumbee Indians. We're certainly happy to be here with you today to celebrate together as brothers and sisters on this National Indian Day of ~~July~~ <sup>SEPTEMBER</sup> fourth of 1971. Together won't somebody help us to hear our... give Commissioner Brantley Bluebaines words of wisdom for us. And I want to add to you, that we can

move forward together, and that it's been our pleasure to be <sup>HERE</sup> with you today to help celebrate National Indian Day. Thank you, and move forward.

M.C. Let me once (TAPE DISCONTINUITY) for get your \_\_\_\_\_ words.

Just looking out to my sharp right, and I couldn't help but recognize the mayor of, of Pembroke North Carolina, who also is one of our Lumbee friends.

Mayor <sup>MAYNARD</sup> ~~mayor~~, we glad to have you come up to the stand, mayor if you'd like to ,  
 and have a comment.

M. Thank you. I'd also like to recognize some of my own blood, \_\_\_\_\_  
 \_\_\_\_\_, I find my brother Harvey Brewington, glad to have you from Hollywood. I see my good wife over in another area, my foxy AUnt Meena, good to see her, \_\_\_\_\_,  
 many other of my friends out there, and I'd like to mention all of them's name, but it do get too boring for that, \_\_\_\_\_ and we hope that you can involve the best over here, even though we can't mention their names. We have with us, and I did say this earlier, Chief \_\_\_\_\_ of the Tuskeroga Indian Nation. Chief Raid Newton, of \_\_\_\_\_ North Carolina, who has promised to speak to us at this time.

N: Chief Bradington, leaders and Chiefs, brothers and sisters of the Indian nation, throughout the United States. A great pleasure \_\_\_\_\_ to be with you this National Indian Day. I bring you greetings, from people who cannot be here, from the Tuskarora Indian Nation, which many of, probably all of you know, is located near Niagara Falls, New York. \_\_\_\_\_  
 \_\_\_\_\_ and has now been an honorary Chief of the Tuskarora Indian Nation. I bring you greetings from another great rival antion, to wish you well, and I personally hope that National Indian Day will be found to be everything that it was today. Thank you very much.

M.C. Thank you Chief Raid Newton. We have members of the Yokoma Huron tribe with us, and I wonder at this time if any of them want to comment. Chief Shevitt, a big round of applause for Chief Shevitt. I might say before he takes the mike that, uh, he made a big sacrifice to come here, he canceled a surgical appointment to come here. He's supposed to be sick about now, but he's here, and glad to have him.

S: Thank you, Chief Bradington, \_\_\_\_\_, I'm very encouraged to be here today after hearing Commissioner Blue and these others gentlemen with their different views. It's very inspiring, very encouraging, and I've never met Commissioner Blue before but I'm glad that I did come here to here these words of wisdom from him today. I also smile at \_\_\_\_\_  
we on the right road keep on pushing on. And we cannot stop. We must go farther. Thank you.

M.C. I understand that the <sup>PRINCESS</sup>~~Chief~~ of the Lumbee tribe had to leave us. Miss Lumbee. But on this occasion I wish she would make her way around, and all the other countries, I'd appreciate you wait close to the stage, we just going to ask you to come up later and be recognized and be seen by this fine group of people. So just sort of get yourself available, so we can call you up real soon. We're certainly delighted to have back with us again \_\_\_\_\_, that bashful Chief, the Chief that don't talk much, the Chief of the Halliwa Indian tribe, Chief W. R. Richardson, who has the nickname, because of the backbone, Chief Talking Eagle. So we'll so very gracefully ease him up to the mike to see if he has a comment to make at this time. Chief Richardson.

R: Chief Blue, Commissioner Blue, it's a pleasure to be on this platform again. It's a pleasure for me to \_\_\_\_\_ uh, these uh, few words.

M.C. Excuse me folks, I hate very much to do this, but Chief Talking Bird, holding back for us just two or three minutes, and we'll \_\_\_\_\_

I, I hate very much to do this, but we have some skydivers in the air and they'll be coming out in just one minute. And I know when we're back these seats will be full in a minute. But if you will outside the church, we'll come back...

D: \_\_\_\_\_...they're getting ready to jump. Several hundred people here... Right now I'm expecting them out anytime. Horses around, lots of beautiful costumes. Wagon trains. I think he's going to jump on this line. I'm not sure.  
 ↙ Alright, he's on the jump run now. Ooooh, my eyes. He's getting ready to jump. No, he's not jumping yet. Here comes one falling. Second one falling. The third one. Parachute opens. Second chute opens. And the third chute opens.

Indian Dance Demonstration Intro-  
duction by W.R. Richardson

R: Can you hear me out there? Okay, uh, Chief Brandon, and uh, other distinguished guests, wherever you are, uh, \_\_\_\_\_ its certainly a pleasure once again uh, to be with you. Uh, let me pause here for a minute, I would like for our dance troop to be getting itself shaped up. Please. Thank you. Cynthia Lynch, and others, uh, round up the group. Uh, in just a very few moments uh, we will be expected to perform in our crude way of Indian dancing. So please get the group together. Uh, I would like to say that many good things have been said from our platform here, and uh, commending the Indian for their governing over the last per-year. I would also like to say that uh, Halliwa Indian tribes have been holding these celebrations since 1965. So we have started a, a little ahead of some other Indian groups. Even to the extent that uh, we didn't have the cooperation of neighboring tribes due to the fact that they felt that it was a little bit antique. And I admire the statement made by Honorable Erwin Maynor, the mayor of Pembroke, North Carolina, an Indian town, at one of our celebrations some two years

ago. He said, "Back down our way," mayor, I'll be locked up if I make wrong statements, he said, "Down on our way, we don't have these celebrations. But we should have them. We've gotten away from them. But we should get back to them." This was some two years ago. So I might advise, today, that our, our strong brothers and sisters, the Lumbee tribe, the ruling powers reach their pow-wow because they are stronger than the Halliwa tribe. Their tribe numbers are up in the thousands. Ours number only a couple of thousand. So we're glad to see each community pull themselves up and have these Indian celebrations. We have them all the way up from New York, down as far as Philadelphia, Mississippi. And so while I'm talking to you, if you'll observe very close uh, you can see how I got the name Talking Eagle because I don't talk much. Uh, that title was confirmed by a member of the Tuskaroga tribe, however, we had a honorary chief of the Tuskaroga tribe, that as for me I personally know the real chiefs up in Sandborne, New York. And Chief Buddy Ricketts who was about a hundred years old this past two months ago. Also became acquainted with Chief Elton Greene, Chief Wallace Pontoch, and other leading people up there; the Pattersons; for I am personally acquainted with the real authentic Tuskarogans. And other Indian tribes up that way. As far down south as Philadelphia Mississippi, down there among the Choctaw, the Creeks, at Moore, Alabama; and the Choctaw out Oklahoma, and many other places. And \_\_\_\_\_ you can be Masquereria Apaches. At our celebration we had a speaker from Masquereria, uh, Apache Indian Res-, Reservation, Masquereria, New Mexico. Mr. Wendel Keeno, from the president of the National Council of American Indians. And I do think that Indians should be organized. And through the National Congress of American Indians, we can get started. So, once again, uh, I would like to call attention of our dance troop to

get together. Where are you group? Raise your hands. Are you ready? Princess Lynch, where are you Cynthia? Princess Cynthia Lynch. Where are you? Come to the center of the ring please. This is our fine princess Cynthia Lynch; let's give her a hand. Also, uh, Miss Lynch won the second runner-up last night in the contest which is, was in here. Thank you very much, and I believe our group is ready, and the first dance will be a short version of the welcome round dance, and after that we will give you the names of the dances as they are done. We won't try <sup>too</sup> too many, and we won't try to work our group too hard because the weather is rather warm and they have paraded about, seems to me like about ten miles already in the center this morning. So we're pretty well worn out. All right, come in Halliwa dance group number one. Let's give them a hand. The drummer is Allen Fum, Little Eagle, and his assistant there is uh, uh, Sea Otter, the papa Lynch. Is his assistant. We'll give you a version of the welcome round dance by our entire dance group, however, uh, one of the separate groups in there is the younger group, but they're all together now, and are going to do this welcome round dance to start things to rolling. And after they do a couple of rounds, if they see fit to invite some of the audience to join in with them, they can do so.

D: The Halliwa tribe. They look good, and they, they proud of their costumes. Chief Richardson's working back there. But that... Richardson <sup>and</sup> come over here. That drum's picking up here but that's not it.

R: See, this is done, double up, but in the way that rock 'n' roll, that you see there, that's the Indian's, uh, our own version of our rockin'.

D: Very good. Courtship dance.