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Interview with Liam and Cassidy James

Liam James

Cassidy James

Jessica Carney

Seth Swihart

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Interview with Liam and Cassidy Overly at their home on Grange Road in Fredericktown, OH, on Monday, November 9, 1998. The tape was on for a few seconds before the formal conversation was begun.

Note: If any of this information is presented in a public form, the names of the interviewees may not be used with it. **Names have been changed**

Liam James: Hi, there.

Liam: This is my wife, Cassidy.

Cassidy: Yeah, how do you do? Oh, you're recording this?

Liam: And this is Seth. And I think you've talked to her, Jessica. You were the one that called?

JC: I was.

SS: Like we were telling him...he mentioned that no names wanted to be used, and we said that that wouldn't be a problem. So..just wanted to make that clear.

Cassidy: Oh, okay. Your mother, I was just talking to her, she doesn't care, she's told me, but..

Liam: Yeah, but how about the rest of them? We're talking about the Bells. And the Bells..uh..homesteaded a very large area in Martinsburg, and there's many of them in the family. In fact, they have a reunion every year at the Bell Church, which is, uh, what's it, south of Utica, up on a hill. Very beautiful place. Buried with Bell descendants, that's my mother's side of the family.

JC: You have that under control?

SS: Yep, it's ready to go. Go ahead. Ready to go.

JC: Well, we're speaking with Mr. and Mrs. Liam and Cassidy Overly at their house on November 9, 1998. And this is Jessica Carney speaking. Seth, would you also say your name?

SS: This is Seth Swihart.

JC: Alright, how long have each of you lived in Knox County?

Liam: Uh, I've lived here basically all of my life, because I was born and raised here, but left for a period of time to, uh, go to college or go to work, but we eventually came back. My..well, you can tell them about yours.

Cassidy: We moved up from Columbus, my family did, in 1960. And I graduated from

Fredericktown High School. And we moved here for, at that time, approximately four years, moved away, and then came back into the area, and have been here how long would you say, Liam?

Liam: Hmm. Twenty years.

Cassidy: Twenty years at least, yes. So...

JC: Did your parents live in Knox County, originally?

Liam: Yes.

JC: And how far back does your family go living in Knox County?

Liam: Living in Knox County? Since, umm. Knox County, probably since around 1840 or 1830.

JC: Wow. Getting on to the Native American part of your heritage, what tribe or tribes do the members of your family identify with?

Liam: They basically don't identify with any of the tribes. Um..because, at the time, um, the tribe portion of it wasn't considered. They were Ohio Indians, but there were many Ohio Indians at that time. Um. And mostly they had camps or they moved about, and that's how they became acquainted to my family, my ancestors.

JC: And you had mentioned that you had..

Cassidy: Wyandot Indian.

JC: How long have you been aware of your Native American background? Was it something that you knew as a child, or was it something that came up later in life?

Liam: No, I knew it as a child because of talking to my grandfather, on my mother's side.

Cassidy: It's the same for me. I've heard it a number of times throughout the years. It wasn't a major topic of conversation, but it would just every once in a while be brought up, you know.

JC: How much has being Native American played a role in your life? In your early life, at all?

Liam: Probably none.

JC: Have you ever attended any religious services or Native American kind of services?

Liam: No. No, we haven't.

JC: Do you know of other people living in the area who identify themselves as Native American?

Liam: No, I don't. Don't know of anyone.

Cassidy: I wouldn't know one person.

JC: You've never come together as any sort of a group?

Liam: No. No, we haven't.

JC: Do you know if there's any sort of a Native American community in the area?

Liam: No. We do, we're aware of, um, the Pow-wow type thing that takes place in Loudonville once a year, but we don't place in that because we feel that they're mostly Indian and we're mostly European. And just one Indian in the woodpile somewhere.

JC: Would you ever, would you like to see a Native American community organized? People talking about their heritage more. Would that be something you'd be interested in seeing?

Liam: Uh, gee. That's a question I haven't heard before. Have you? (Cassidy shakes her head). I probably wouldn't, personally, uh, because maybe because of the surname. My surname is German, and we've traced our, the Overly portion back to Germany, and I probably have more interest in that than in the Indian portion.

Cassidy: I don't know how to answer that. It's interesting to a degree, because Wyandot Indians were originally in Upper Sandusky, Ohio, which Liam and I lived there for a while on my great-grandmother's farm over there. And that's where I'm telling you that the Wyandot Indian blood in me comes from. And there's a lot of history over there with the Indians because they interacted a good bit with the, uh, the English that moved into the community.

Liam: They were the last of the Indians to be moved out of Ohio, moved to Oklahoma about 1830.

Cassidy: Out of Ohio, yes. So there's um, even though Liam knows more about his Native American than I. All I know is that it was probably back before the Civil War that one of my relatives married, or consorted with, Indians. And that's basically all I know.

Liam: See, the Ohio Indians were pretty much interbred anyway. I mean, it may be from one tribe to another, but I believe they all belonged to the Iroquois tribe. The Iroquois Nation. Like, for example, the Wyandots. The women held all the property, basically, and the women's names continued on, but they may have intermarried with other mingling tribes at the time.

Cassidy: So, really, there's a lot of what you're seeking, there's a lot of this up in Wyandot county, where we lived, where I just mentioned that we had lived for some time and there are probably a lot of people up there that do have Native American blood in them, just because they've lived there all their...

Liam: Because of the area.

Cassidy: Because of the area, exactly. The Wyandots were, uh. I guess a treaty was signed, for all that was worth, back in 1830s or 40s, and they were moved to Kansas. It's been that long.

Liam: They've been pushed out of Kansas and ended up in Oklahoma.

Cassidy: Yes. And, ah, the last I heard, and this has been many years ago, they're not even sure that there are any Indians alive.

Liam: Pure bred Wyandots.

Cassidy: Purebred Indians, uh, Wyandots, still living. I doubt that there are, to be honest. It was a tribe based on agronomy, basically. And like Liam said, the women did hold all of the, I guess the landholdings...

Liam: Property rights.

Cassidy: Property, yeah. It was kind of interesting that way. And, um, they were a very peaceful type of people. But, I wish I knew more about it. Who my ancestor was, you know, which area of the family it came from, but, uh, I'm no help.

JC: You had said [question directed to Liam], mentioned that you knew more about your heritage.

Cassidy: Yeah, he does.

JC: Would you mind describing that?

Liam: No, wouldn't at all. My Indian heritage comes from my mother's side of the family, which her maiden name, was, are the Bells. And the Bells homesteaded the Martinsburg-Utica area. In fact, they were, uh, in Ohio probably in the late 1700s. And basically, they homesteaded all of the land down to, down a road called, uh, Morgan Center Road, which is off of Route 13. It's the original route that went to Utica to New York, or to Newark. From Newark to Mount Vernon there was a direct line. And their homestead was in a valley. Which, it still stands. It's a fruit farm or kind of a vegetable farm right now, it's broken up. A highway even went through it. What's the highway? Uh, 61, I believe.

Cassidy: 61.

Liam: Crosses it, and Morgan Road. And at one time there was a spring there, and so therefore it was even a stagecoach stop. Stop between Newark and Mount Vernon. And, uh, the Bells had homesteaded that whole area. And the Indians, um, back were fraternizing with the settlers with that time, lived in an area around Martinsburg which is called now Camp Ohio. It's a Four-H camp. And that's were their tribe or their town was. Their center in the Martinsburg area. How

the Bells became, um, affiliated with them is that they, every summer...The Indians every summer would move to this homestead because of the spring. And it was also an Indian trail originally that went south. Um. They would stay there for a period of time and break my, uh, mother's ancestors horses because they raised saddle horses and buggy horses at the time. And so the Indians broke them, for a minimal fee, or I don't know exactly what the arrangement was. And that's how my ancestor met, um, a girl. And, like Cassidy said, we're sure they weren't married, because, uh...

Cassidy: Well, your mother doesn't know.

Liam: You can even find lots of stones that they'll, uh... After they live with them, they give them an American name like Mary or whatever it may be. But we've seen a lot of times when they're buried. There's one back over here in an old cemetery. It's always the man's name and then the woman's name as "consort" of that fella. And almost always it's an Indian. Because at the time I really believe a lot of the churches didn't recognize those types of marriages. Because you have to remember, you were either all Irish or you were all German or, er, all English, and you stayed together that way. And, uh, just, uh, mixing nationalities, um, was a big thing back then. For example, Germans didn't marry English, or vice versa. And when one has moved in or, with an Indian, that wasn't a very proud thing to do at the time, because they were considered... It was an interracial mixing and they were not looked favorable upon. They were more rogues than anything. And in fact, the relative that had married, uh, or consorted with this Indian woman, actually went out West for a time, and then came back, again, with her. And actually, it's my grandfather's grandmother was, uh, full-blooded American, and his mother was, uh, half-American Indian. And he looked very much, uh, had the high cheekbones and looked very much Indian.

JC: Have you ever identified yourself within the community as being someone of Native American heritage.

Liam: No. No, I haven't.

JC: How do you think the people of Knox County view Native Americans, in general?

Liam: I don't know, right now, because well, we've never been affiliated with them.

Cassidy: That's a discussion we've never had with anyone.

Liam: Right.

Cassidy: I don't know how to answer that.

JC: Do you think there are any stereotypes, or any sort of views about what a Native American is within Knox County?

Cassidy: Oh, I'm sure. I'm sure.

Liam: I'm certain there are.

JC: Could you describe those?

Liam: I have a feeling that there may be no one's really proud of being part American Indian, or having any ancestor with it. They seem to be more proud of those things that gained fame and fortune than, uh, interracial connections. But, for example, we see the pow-wows, for example, which to me is a connotation to this whole Indian thing is a joke, anyway, over at Loudonville. And they're always looked upon as crackpots in the first place. You know, they're rattling their beads and their feathers and don't really accomplish anything. It's just, uh, I don't think it's very serious.

JC: What would you think would be more serious? If there was more of a Native American showing of their heritage? What would you think would more...

Liam: I think, from, personally, I would believe it would be better if you were allowed to maybe trace your ancestry a little bit better and...maybe, uh, remove the stigma of being a consort instead of, uh, the way that it has been in the past. This area's pretty much redneck, as you probably have noticed. {laughs} Maybe Kenyon isn't. Knox County is redneck as hell. Um, you get into areas, there's nothing but Catholics and the Catholic schools have problems with Protestant schools and the Protestants don't like the Catholic areas. I mean, back in the 50s it was a lot worse than it is now, and pretty much the families are all intermarried in some way or another, and they just stick together. They don't look at outsiders very favorably and just, hey, it's great.

Cassidy: You gotta remember, a lot of these areas, and where are you from?

JC: I'm from Chicago.

Cassidy: Chicago?

JC: Yes.

Cassidy: And where are you from?

SS: Fort Wayne, Indiana.

Cassidy: Oh, cool. Uh, a lot of the areas around here, like our area was settled by people from Middlebury, Vermont. In fact, Liam and I just went up there this summer. We'd never been there and we wanted to see it.

Liam: And that's the name of our township.

Cassidy: Yeah, this is Middlebury Township. These people came here together, they stayed together.

Liam: Intermarried.

Cassidy: They intermarried, and it's still that way.

Liam: And they're still here. Right.

Cassidy: So you don't change, uh, thinking very quickly in this area. And very opinionated, uh, people around here, I have to say. I say that because I guess I'm not originally from here, so maybe I might take a little bit different look at it, but, uh, good people nonetheless. Don't get me wrong, but very opinionated. But yeah, like Liam said, they pretty much stayed together. They intermarried, uh, they didn't go out of their own little area. You know, they had their own church. Everything was just right here in Middlebury Township. I can't think, your people have just always been here.

Liam: Always been here.

Cassidy: Some came in from Chesterville, which is, if you know where Chesterville is, right over here.

Liam: Cause they didn't come out during the Revolution and they were given free land in northern Ohio, firelands, and made money by clearing it and selling it, and moved down to more fertile ground. They moved down to Chesterville. But almost always people stayed in the area. Very few leave until just recently, you know, kids graduate and then move on, go somewhere else. So I don't know how that would be handled in a redneck society. So I can't answer that. I would think that it wouldn't be too greatly accepted. It may be looked at as the same thing as the Pow-wow in Loudonville, bunch of crackpots getting together and setting in teepees and shaking rattles.

JC: There was a Pow-Wow at Kenyon last year. Did you here anything about that?

Liam: No, didn't know about it.

JC: I was just wondering if that was publicized at all within Knox County.

Liam: No.

JC: Some of the people from the area were coming in. There was Native storytelling and selling of crafts and that sort of thing. It was a two-day festival last spring. How do you think that a Native American and white marriage would go over today?

Liam: I think it would, my personal opinion is it would be more accepted than it was then. But I know just a few years ago it wouldn't have been any more accepted as a black African and a European white. But I'm not sure because, um, in some areas, in this area, it would probably be more accepted than is some. I've spent some time in Alberta, Canada, for example, and there's

still a large Indian contingency there. And that's very much frowned upon. In fact, they are the scuz of the neighborhood in Canada. So, I believe if we had a lot of Indian pure-bred, more pure Indians in the area, it'd probably be looked at in the same way. They would be like the people that are at the Pow-Wow, with the hair down the middle of their back and shaking their rattles and selling tom-toms. That's what you associate with them.

SS: So do you think that maybe it's easier, kind of, to get by, kind of within society as being Native American if it's just kind of here and there and there's not really a group of people you can look at and kind of say, "Oh, those are the Native Americans", and whatever, do you think it's kind of easier?

Liam: Yes, I think it would be, because to be honest with you, I really believe that's what most of the Indian heritage is now in this area. There's very few, if any, uh, pure-bred American. They're all, um, Indian-European genetics. And so I really believe that most of the Indian heritage that you would find would probably be like my wife and I. They're maybe have some resemblances of Indian, but more than likely they're accepting the European: Germans or Irish, as basically, that's what our background is. And you just happen to have a rogue grandfather somewhere, or, uh, great-grandfather that consorted with something he shouldn't have.

SS: And do you think if they, if there's a choice between saying I'm Native American or saying I'm white, you'd think they'd more often than not choose the....

Liam: I think definitely they'd choose the white. Mmmhmm.

JC: Have you heard opinions from other people on the community about the Pow-Wows at all?

Liam: No. No.

JC: You had mentioned on the phone as well that there might be some sort of other stories that you'd be willing to tell. Is there anything that you could?

Liam: Probably not.

Cassidy: No, not really. That's about it, I guess.

Liam: Can't say, I don't know about Cassidy's family, but our family hasn't been real proud of that. Basically because if you were very religious, and just a few years ago, religion was a big portion of everyone's life. And if you weren't married in a church, you weren't married. If you had children, they were bastards, and they, who wants to be part of that. So, I don't think it had a positive appeal to it. And I really believe that's the reason when they died and were buried they were always "consorts of." It was easier to explain, or easier to set aside.

SS: Do you think it's easier for you guys to kind of talk about the Native American heritage that you have because it is so far removed? Do you think that maybe if your parents were Native American, like if it was more of a direct line, you would maybe want to hold back a little more

from talking about it?

Liam: That would be hard for us to say, because we are far removed, and I can only assume. But if it were closer, we would probably have more Indian resemblances and then probably accept that more. My wife's family has quite a few, especially the women, are very Indian. The dark hair, the very high cheekbone, and the color. That you cannot deny, you just can't.

JC: How do you think someone with those characteristics, facial and physical characteristics, would be treated? Would be treated any differently within Knox County? Within the township, within the towns? Would there be any differences in the way people interact?

Cassidy: Not now, I don't think.

Liam: I don't think it would now.

Cassidy: Maybe some years back, but I don't think now. I think they'd be pretty much accepted. I would hope so.

JC: Is there anything else that you think we should know?

Cassidy: I wish we had something really interesting for you, Jessica, but I... You know, I told you on the phone, I was afraid that we weren't good candidates for this, simply because we didn't have more hard information for you. You know, and I really wish I had more of mine, and... Are you familiar with the Wyandots at all, have you studied anything?

JC: A little bit.

Cassidy: If you go to Upper Sandusky, uh, ...

Liam: They're very proud of the Indians there.

Cassidy: They're very proud of that heritage over there. There's places that you can visit and the historical society produces things for you to look at and read and it's quite interesting. So,...

SS: Do you think if Knox County offered maybe more of an opportunity to get to know about Native American heritage, like a museum or a center or something like that, do you think people would look into that more often, be interested in something like that? Kind of as a community as a whole, or..?

Cassidy: I don't know. I probably would. I would, but I can't answer for...

Liam: If you notice, Knox County has very few Indian things, period. We have mounds all over Knox County. We have two mounds that we look out our window and see every day. And basically that's it. And the mounds were just a form of discovery of something, which was a lot older. Definitely pre-dating early 1800s, late 1700s. But other than that, Knox County doesn't have anything that relates to Indians that I'm aware of, basically.

Cassidy: Have you found many people?

JC: We've found a few people, a couple of people who are willing to talk to us about it. We haven't found anyone who it's very close to.

SS: Yeah, usually it's a few generations removed.

Cassidy: Yes.

Liam: But yet, I think that basically it's more than anything because they were moved out of Knox County quite quickly. Where, in some other parts of the state, like Upper Sandusky, for example, they were there until the 1830s, 1837 or somewhere before the whole tribe was moved out. And, even the farm that we owned up there was originally owned, even the property was owned by a Wyandot. So there were a lot of Wyandots left behind that owned the property. Legally owned the property, and didn't move out with the tribe. And so maybe they stuck around for maybe years later, too. But here in Knox County, they were pretty well dispersed as the settlers moved in. And as they moved in, I mean there's stories of trading and things like that. Trading meats for salts and all kinds of things like that. But I believe that probably by the 1830s, for example, they were pretty well dispersed out of this, from this area.

Cassidy: Well, this is the Greenville Treaty line.

Liam: Yeah, that's right.

Cassidy: You know that, don't you?

SS: Mmmhmm.

Cassidy: Okay.

Liam: Which was a treaty that didn't last either. I mean...

Cassidy: Either of you have American heritage? Indian?

SS: Um, I think, if I have any, I heard once that it's just really long ago, probably like a great-great-great-grandmother or something. Something I'm not even sure about.

Cassidy: Right.

SS: I don't know if you do or not.

JC: The majority of my heritage is Eastern European, but on my grandmother's side, there was, again, a woman consorting.

Cassidy: There you go.

JC: It wasn't actually that far back, it was my grandmother's mother.

Cassidy: Do you have pictures of her?

JC: No. We don't have picture sof that side of the family, it was looked down upon.

Liam: Is that how your family looks at it, too? I mean, not really as a special thing?

JC: it's never really something that's been indentified with, because it was a smaller branch of the family, and I come from a very large German, Catholic, Irish family.

Liam: That's exactly what we are, so you can see how it works.

JC: That's the predominating part. You had mentioned that there was a cemetary around here where there was a gravestone?

Liam: Yeah. There was a gravestone. I don't know if it's still there or not, because the farmer destroyed it and stacked the stones up and a long time ago, I went over and copied down the stones. But it resembles the stones that are in Wyandot County or anywhere else. If someone married an Indian, they're always a "consort." And it's always what's really interesting is they never have the Indian name, they always have "Mary" or "Jane, Consort of" buried with the individual.

JC: Indian names are never mentioned?

Liam: Never mentioned.

JC: When talking about heritage?

Liam: Nope.

Cassidy: Nope.

Liam: Nope, never mentioned. Now, I, because I can remember when my grandfather. My grandfather remembered her as very friendly. She liked to bake gingersnaps cookies of some kind. She wasn't very social. Maybe because of the degrading portion of it, from the religion. Because they were also Catholic. But he remembered her with very fond memories. And he was, really athletic, probably from that breeding, or that close genetics. And he resembled, very much. Some of our family, for example, doesn't sunburn. Like I don't sunburn.

Cassidy: {gesturing at Liam} Maybe you've noticed the nose.

Liam: And you have my nose, yeah.

Cassidy: That's...his mother has that.

Liam: But we probably look at it the same way your family has. It was just something there, and it wasn't close up, that close that everyone would be aware of it, necessarily, just overlooked, I guess.

JC: Does your family ever mentioned the woman who was a part of it, or talk about her at all?

Liam: Yes, my mother does, once in a while. But evidently my mother didn't get along with her very well and so, um....

Cassidy: Well, that would have been her grandmother.

Liam: Ummhmm.

Cassidy: Which would've been a half, she would've been the half-blood. And she was a very difficult lady. But the Indian, the full-blood, the great-grandmother was a very nice woman.

Liam: Yeah, her grandmother was half-blood and came to be a very nasty person. But then again, maybe it was because of...

Cassidy: Maybe she had to be.

Liam: Yeah, she had to be for survival because you can imagine if you were as we, you know, German, Irish, and your daughter married a black. It would be very frowned upon. So maybe then your daughter would take the attitude for survival, of being very nasty, and whatever.

Cassidy: Who knows.

Liam: Who knows, yeah.

JC: Do you know, did the Indians in the area ever socialize? Did they socialize beyond cosorting and that sort of....

Liam: Yes, they did. When everyone came to this area, in fact, this area was settled of Middlebury Township was settled in about 1803, there were people here earlier than that. Um, there were maybe rogues or people that came in a lot earlier, like, for example, we had a cabin that was back up here in the woods before it was even surveyed of any kind. But approximately 1803, this area was settled. And they, right away, they traded with Indians. There's several stories, even written and handed down and they've even been published. We have a copy of some of them, where they traded meat for cloth or salt. And that would be about the only time. Or they worked.....{here the tape cuts off}

JC: Would you at all mind? We're looking for some sort of photographs to go along with the

articles within the series. And I wouldn't ask for photographs of you at all, but would it be possible for you to point out mounds in the area.

Liam: Oh, certainly. You have to remember, those things are prehistoric.

Cassidy: It was a much earlier culture.

Liam: Yeah, those things are 1,200 to 2,000 years ago. Well, mounds are. When settlers moved in here, the Indians were pretty much degenerate. They were pretty much, the women did all the work, the men just hunted. Uh, the tribes were pretty much all broken up. The Iroquois Nation, which was a very very strong nation, was all fighting each other and killing each other for whatever they had, and I really believe if the European settlers hadn't reached this area, the Indians would have self-destructed anyway in some way or another. So they really weren't Indians to the point that you think of Indians as bow and arrows and fighting cowboys and that type of thing. But the mounds basically, are prehistoric. Like Fredericktown Square is just, if you go up, there's an old church off the square, it's built on top of a mound. And the mound was destroyed. Due east of that, is, uh, Braddock's Mound, a huge mound, you can still see, uh, if you go down Montgomery Road, across a bridge on Montgomery Road, and look up to the left. It's still there. Um, these two mounds {gestures out the window}, one was plowed over by a farmer but the other has apple trees planted on it, and they're still there. There's mounds everywhere around here. Indian relics everywhere. Because of that, that era. And we're talking about something that's prehistoric, not what we are tied into, necessarily, by genetics. And I don't think there's a fellow around here, or a boy, or if you grew up in the area, that doesn't have an arrowhead collection of some kind. Because they're quite extensive.

JC: So there is interest in culture of long ago?

Liam: Yes, I think more. There's more interest in the prehistoric because there's more evidence of it. The mounds left behind are evidence that it was here. Or the stones and the flints and the, yeah.

JC: How do you think that a Native American couple or a Native American person who would move in from out of town into this area would be received around here?

Liam: I don't think they would. Very well. As I said, this is a redneck area, and I don't think they'd be very well received. Unless they were very educated, maybe connected with a school in some way. Then they'd probably be more received than they would then. I don't think it's be any different than if a black family moved in. Because a black family has a tough time finding a job in Knox County or anything else. So I don't think it's well-received at all. It evidently isn't. We don't have a large contingency of other races. So I think it would be looked at the same way, personally.

JC: Do you think the combination of the treaties, which moved the Indians out of the area and then just the sort of closeness of the community would explain why there's not too many identifiable Native American families in the area?

Liam: That's a hard one to answer. I don't think, basically, in my personal opinion, that the treaties have anything to do with it. I think the treaties were just a way to get what they had. And it was a good way to get to stop killing you or stop stealing your livestock until you gained enough firepower or money or whatever it took to get rid of them. Then you shipped them to the world's worst areas.

Cassidy: And you gotta remember, I keep going back to Wyandot, but I know that culture best. And they had a thriving culture, I mean, based on agronomy. They were doing quite well, thank you very much.

Liam: It was just the Europeans wanted their land.

Cassidy: They wanted those valleys, that rich, fertile ground, you know. And that's how it all started.

Liam: And if you go out West and see where they moved them, they can't live, you can't survive.

Cassidy: Have you seen where they're at? Liam and I were out in was it New Mexico or Arizona...

Liam: New Mexico.

Cassidy: New Mexico, where they moved the Apaches.

Liam: It's a solid rock and desert.

Cassidy: Oh, that's scary. Sad.

Liam: But no one cared because you just wanted what they had and get rid of them because they were savages anyway.

Cassidy: They were in your way.

Liam: Yeah, they were in the way. And their society conflicted a whole lot with European societies.

JC: Did you hear anything at all about the American Indian Movement? Of the 1970s? I know there were a couple big battles between the American Indian groups and the US government at the time.

Liam: Mmmhmm. We've heard some over regaining lands. For example, Massachusetts is one of them, a very large one, and the Indian Movement is gradually regaining some of their property, but the problem is basically is finding some that's still around, someone's that's still enough Indian that they can say that they're purebred or they are Indian indeed to become part of it. And

you've probably heard the Indian gambling thing. Now Indians are allowed to gamble everywhere on reservations or what have you. That probably has more advertisement to Indians than anything is the gambling, recently, because that's how they're making money.

JC: Do you think that helps the reservations?

Liam: I think it definitely helps the reservations. It has to {laughs} but I don't know what they do with the money.

Cassidy: Yeah, that's what I was going to say, depends on what they do with the revenue, you know? They use it to a positive or to a negative.

Liam: If you go up into Canada, for example, there are some areas...We're in the mining industry, basically. We farm, but our job's really in the mining industry. Um, some Indians have sold mineral rights and basically they get a lot of money for it and, uh, the company that buys the mineral rights will build a home for them and they have all kinds of pickup trucks and old cars and their standard of living hasn't improved a whole lot because alcoholism is very bad. They still can't get a job, they still don't have self-appreciation, you know. They're still looked down upon. When the cars die or don't run, they turn 'em over to make 'em look like they're dead, so if you see a house with about 7 cars setting on its roof, or pickup trucks. So, I would have to say even yet, they don't fit in exactly. Uh, the way that Europeans would like to see them fit in. That's my opinion.

JC: Can you think of anything else that we should have asked?

Liam: No.

JC: If we think of anything else, would you be available for us to give you a call?

Cassidy: Oh, yeah, sure.

Liam: Sure.

{Tape ends}