DL = Deborah Locke  
Minnesota Historical Society

MJ = Marina James

S = Sheila (Marina’s Daughter)

DL: This is Deborah Locke of the Minnesota Historical Society. I am in Canada at the Dakota Tipi First Nation interviewing Marina James on January 18, 2012. In the room with us is Sheila who is Marina’s daughter. First of all could you spell your name for me please?

MJ: M-A-R-I-N-A

DL: And your last name.

MJ: James J-A-M-E-S.

DL: Smoke [is] your family name?

MJ: Yes.

DL: Do you have a nickname?

MJ: No.

DL: Do you have a Dakota name?

MJ: Yeah.

DL: What’s that?

MJ: Wahca ca zi
DL: What does that mean?
MJ: Yellow Flower.
DL: Is that a name that was given to you from a grandparent who also had that name?
MJ: No, my grandfather gave me that name.
DL: When and where were you born?
MJ: Apparently I was born in Granite Falls, Minnesota.
DL: What was the date?
MJ: January 10th, 1937.
DL: Who were your parents?
MJ: My dad was Raymond Smoke (Sóta).
S: There’s a little, like, eyebrow over the o.
DL: And your grandmother?
MJ: My grandmother is Victoria.
S: Your mother.
MJ: My grandmother is . . .
S: Do you mean grandmother or mother?
DL: We’re going to do both.
S: OK. Do you want her mother first?
DL: OK.
S: Say your mother.
MJ: Victoria Smoke and my grandma, Nancy Winona Ross.
S: That’s on her mother’s side.
DL: And your grandfather on your mother’s side?
MJ: John Poci.

DL: On your father's side?

MJ: My father's side, Charlie Sóta.

DL: Charlie Sóta and his wife?

MJ: Mary Natura.

DL: How long have you lived here?

MJ: As long as I can remember. My mom went to visit in Minnesota, some sister of hers I guess. My mom was pregnant with me and had me over there. They came back and registered me in Manitoba.

DL: I see, so you were born in Minnesota. You said your mother was visiting there not that she lived there.

MJ: No.

S: She was just over here with the Ross family right?

MJ: Yeah.

DL: She was visiting the Rosses.

MJ: Yeah.

DL: There are Rosses still at Granite Falls.

MJ: Um hum.

DL: Does that give you dual citizenship?

MJ: No, I never applied for dual citizenship. I always wanted one but I never did get it.

DL: Did you get a Minnesota birth certificate?

MJ: No. I had a hard time finding my birth certificate. It was under my Grandma John Poci’s name.

DL: So under Ross’ Poci’s name.

MJ: Um hum.
DL: Do you have family members at other Reserves or Communities?
MJ: In here?
DL: Anywhere.
MJ: Yeah.
DL: Where?
MJ: Sioux Valley and Birdtail [Creek] and Dakota Plains and Pipestone.
S: Pipestone - Cannunpa ooke – but translated its pipestone.
DL: That’s in Canada?
S: Yeah, These are all in Manitoba. And then we have relatives in Fort Totten or Devils Lake, ND and we have relatives in Sisseton, SD. We have relatives, too, in Shakopee, Minnesota.
DL: Where did you go to school?
MJ: I went to Indian Residential School in Portage la Prairie.
DL: What is the name of it again?
MJ: Indian Residential School.
DL: How many grades was that school?
MJ: I never did get too far, grade nine.
DL: Up to nine?
MJ: Yeah.
DL: Did you go to any school beyond that?
MJ: No.
DL: It was a boarding school?
MJ: Yeah. They took us when I was four years old and I stayed there until I was about 14 – ten years.
DL: You said they took us, what does that mean?

MJ: At that time they collected all the kids that were supposed to…learn how to talk English and all that. We couldn’t speak our own language. We used to tend to associate with our sisters and relatives in school because we were not supposed to talk Sioux.

DL: How did your parents react to you being taken away?

MJ: Well they couldn’t say anything because there were a lot of kids that were taken away to boarding school. They thought they were going to treat us all right.

S: It was the law. It was mandatory.

DL: It was mandatory then, two children [were] taken from their families.

S: All Indian children.

MJ: All Indian…

DL: All Indian children [were] placed in some sort of residential school and…

S: It was a form of assimilation.

DL: And you could not speak your own language.

MJ: You couldn’t see your parents for so long so we never had any Christmas or anything like holidays with them. We had to stay in that school until we were older.

DL: Tell me your earliest memories as a little girl.

MJ: Well my earliest was -- I must [have been] two years old. My grandpa and dad worked on a farm out at High Bluff and he used to live along the river and he used to work for farmers around there. We lived there for quite a while. My grandparents, they lived along the… Then in the summer time they go to Flee Island to visit some people there and they used to trap muskrats and different animals for hides. And then we stayed there [on the island]. We used to come back along the river there where it’s called the High Bluff. That’s where we were for a long, long time until they bought a piece of land in lot 99. We’d still go to the old High Bluff. There we had a log house. I was born. I lived with my grandpa and grandma and they used to go back and forth to lot 99 along the Assiniboine River there. They used to cut wood and all that stuff for farmers and work for farmers around town. All the women used to go scrubbing floors and do their own thing every day.

DL: Someone told me yesterday that there were many talented farmers up here who were Dakota at one time. I look at the growing season here and I wonder how in the
world were they able to coax vegetables from the ground that’s frozen most of the year. What crops were they raising?

MJ: Mostly sugar beets.

DL: That makes sense because that’s a cold climate vegetable. What do you remember from being a little girl at home with your parents. Do you remember playing any games? Or how did you spend whatever play time that you had? Or did you help your mother as often as you could? What happened at home?

MJ: At home my grandmother and I used to go all over collecting medicine like in sap trees for syrup and we used to go hunting for rabbits on our way. Where we lived, my grandpa used to say... They lived there for quite a while because there’s cemetery, around there. He used to show us in the bush [those] cemeteries [were]. People long ago they came along there and they all had cholera and yellow fever or something and a lot of people died around that area. We used to have the river close by so we used to go skating with those little Bob Skates.

DL: Oh cute!

MJ: [Laughter] Yeah, so we learned how to skate and slide down the hill. They had made a dyke.

DL: You played outside as well?

MJ: Yeah, and hunted rabbits. Each of us had different directions to go and snare rabbits.

DL: Which relative... I think I know the answer to this one. Which relative had the most influence on you? Your grandma.

MJ: Um hum.

DL: Did she teach you much about being Dakota?

MJ: Oh yeah. Like at Christmas time we never had anything, but my grandma made baskets and my grandpa used to make axe handles and hammer handles. They used to get on the train near Christmas time and they used to take them to Hudson Bay or Robertson in Winnipeg.

DL: And they would sell them?

MJ: And they would sell them and they would bring home apples and candy. That was our Christmas. We never got any toys. My grandpa used to make us sleighs. We never had no fancy toys. Nowadays they have [toys]. [We made] our own fun. [Laughter]
S: [You grew] peanuts, remember?

MJ: Oh yeah, that’s my dad. My dad, he grew peanuts and stuff.

DL: Did your family practice the Dakota spirituality or were they Christian?

MJ: Both my grandpas, they all had Wakan Tanka or God. They [taught] us how to respect all that all that stuff. They used to have ceremonies and healing all that. We went through that when we were little at worship. We used to get Grandpa to come and heal us. My grandma used to give us stuff -- medicine from roots or something -- to clear our sickness in the winter time.

DL: Did they work?

MJ: Yeah. She knew a lot of stuff like that. She was kind of blind in one eye and she knew all the different roots of medicine. We used to go with her and save all them [roots]. Dried them and all that. They had a cellar and they cut the roots and willows and piled them up down there and they used to make mats and all that stuff in the winter time. Half of the cellar was vegetables and potatoes and stuff like that.

DL: Did you learn enough from your grandmother to be able to replicate [what she taught] when you got older? Could you go into the woods by yourself and pick the right things?

MJ: No.

DL: You didn’t learn it that closely.

MJ: No. I remember one time my uncle was cutting wood and he cut his toe off. My grandmother put something on it and wrapped it all up and [my uncle was] not supposed to take it [the toe] out for two weeks and it healed. There were no stitches or nothing. It healed up itself.

DL: [Your grandmother was a] very gifted healer.

MJ: Yeah, uh huh.

DL: Who taught you the most about being Dakota? Again that would be your grandma.

MJ: Um hum.

DL: What did you learn about Dakota history while you were growing up? Did your grandparents ever talk about where they came from and how they got there?
MJ: Yeah, at nights when we go to bed, my grandpa used to tell us stories like how they came across and how they used to come and hide in the daytime and travel at night so nobody would see them. He used to tell us all little stories like that. One day they were coming and they met some wagons coming and they had a Canadian flag on it. So they didn’t have to hide. They shared their food with them. So they kept on going.

DL: Let’s back up a little bit to the war itself [and] your family in Minnesota. Did you hear stories about that six week war from your grandpa? Did he ever talk about any of the battles or the fighting or did he only become involved with the part where they had to leave Minnesota?

MJ: Well, they were way down [south]. They talked about some hot water coming out of the ground that I can hardly…

DL: It’s called Cold Water Springs and stays warm year-round. It never freezes and is near the Twin Cities. Do you think that’s the area that he’s talking about?

MJ: Maybe. He just tells us this like bed time stories and we used to listen to them. He said they lived near those places. Through the war, they start moving and trying to hide from the Americans because they were always trying to kill…

DL: What was your grandfather’s name again? Which grandfather?

MJ: Poci.

DL: Your grandfather Poci, did he participate in the war at all?

MJ: No, he was just a small boy then. His dad and his older brother were in the war.

S: They were little boys when the war was on. Remember she told you they were like eight. They had an older brother that was 14 but he went away to fight somewhere and they never saw him after that. So they don’t know but they always just say that maybe it was the Battle of Little Big Horn because nobody knew where he went. He was going back down to the States and that was the last they ever heard of him.

DL: So let’s clarify here. You’ve been talking about your grandfather who recalled leaving Minnesota with his family because they had to. That would be your grandfather Poci.


DL: P–O–C–I. What was his first name?

MJ: John.

DL: That was John. John was a little boy at that time?
MJ: He was about 10, 12 years old. There was another one. He was 14 years old.

S: The older one.

MJ: The older one.

DL: OK.

MJ: He must have been two years old.

DL: George was real young then, about two.

MJ: Yeah.

DL: And who are these two boys, George and the other one who is the older?

S: John [is older]; they’re brothers.

MJ: They’re brothers.

DL: John’s brother would be your great, great, great uncle.

MJ: Um hum.

DL: So what happened to them again?

MJ: Well George stayed here.

S: He was always with John.

MJ: Yeah.

S: He stayed in this area. But this one, we don’t know his name, right?

MJ: Yeah.

S: That’s the one who may have gone to the Battle of Little Big Horn. They always say the Battle of Little Big Horn but we don’t know. He just… He went back somewhere and that’s where they lost whatever happened to him.

DL: Lost track of him. Now these three young children then came to Minnesota with their parents when they were all quite young. And they came because their father wanted to ensure their safety and get out of Minnesota because it was dangerous. But their father was not directly involved with the war but I think you said his father was.
MJ: Yeah.

S: Their father too also lived in the Sisseton area, right?

MJ: Yeah.

DL: So John and George and the other one’s dad were from Sisseton.

S: Well, they were nomadic.

DL: That’s right.

S: Where they got connected was where they happened to be when the Indian agent [was] or where they were getting count[ed].

DL: They could have been at other South Dakota communities or they could have been in Minnesota at one time.

MJ: Sometimes they talk about Omaha, Nebraska.

DL: John’s dad was involved with the war.

MJ: Um hum.

DL: What do you recall hearing about him? Was he a warrior? Did he fight the battles?

MJ: Yeah.

DL: Did he survive the war?

MJ: No, I don’t think so.

DL: Was he one of the 38 who were hung in Mankato?

MJ: I think one of his relatives is he because I think I’ve seen one of the names in there. You see my dad’s dad; Charlie and John were half brothers.

DL: So that would be your great, great grandfather [who] was directly involved with this war. He took his three children and his wife and they left Minnesota at that time.

MJ: At that time with a whole crowd of other people.

DL: And did you mention they were in a wagon that had a flag?

S: No, they met up with a flag later on.
MJ: They were [going] to Manitoba – the people were white people.

S: And they probably had like a Union Jack type flag at that time. That was the flag of Canada.

DL: But it was white people they were riding with?

MJ: Yeah. They were coming from I don’t know, England or someplace.

S: But when they met up with them maybe that’s when they realized they were in Canada.

MJ: Yeah.

DL: But they had to walk through Minnesota basically from southern Minnesota up past the border into…

MJ: Yeah.

DL: Of course Minnesota didn’t become a State until 1858 so I don’t know that there was a border.

S: It was just a Territory.

DL: It was just a Territory. So then this little family of these little boys and their parents fled from Minnesota safely and got to Canada and resettled. Where did they first go in Canada again?

MJ: The High Bluff area and Flee Island.

DL: Flee Island; is that what it’s still called?

MJ: Yeah.

S: Isn’t a monument there of the Dakotas? [They camped] along the Assiniboine River.

DL: Now I have a better picture of who they were and why they had to leave and their connection to the war which was their father who was directly involved and unfortunately didn’t survive it. Do you know if he was one of the prisoners sent to Davenport?

MJ: Not really, my grandpa never did talk about…

S: I guess he wouldn’t talk to 3 or 4 year old kids about… You were such a little girl. Think of would you tell your 3 year old grandchild, “Oh your grandpa [was] hung or was killed or you’d wait till they were much older and [more] understanding.
DL: That’s right he was a great, great, grandpa.

MJ: Yeah.

DL: Well your great grandfather then, did the right thing to get the family to safety when he could otherwise you would not be here today.

MJ: Yeah.

DL: Are you related to any of the chiefs or other important people from that time?

MJ: Well my grandpa talk about Tatanka Iyotanka. That’s Chief Sitting Bull.

DL: Do you think he was related to him?

MJ: Related to him somehow. He talked about Tatanka Iyotanka.

DL: Tatanka Iyotanka, that sounds like [the word for] “buffalo” to me.

S: [It means] Sitting Bull.

MJ: Sitting Bull.

DL: Oh, uh huh.

MJ: Iyotanka.

S: Like even when you take those words apart.

MJ: [Laughter]

S: I’m not very astute but I can break that [out].

DL: You can pick something out.

S: Yeah, like “tan” is “me”. Tatanka. But that’s spelled other ways too.

DL: You mentioned that you’ve been to Minnesota. Where did you go to visit in Minnesota?

MJ: My grandmother had… Is there a Beaver…? Something with Beaver I remember., near Granite Falls there.

DL: [Your grandma] must have had family in Granite Falls then, right?
MJ: Yeah, my grandma had a sister or something living. She was married to a white guy and they had cattle. They always tell me that they had a big milk snake; one of those big black milk snakes. He used to live [in the house] and go outside at night. So he killed all the rats and the mice and all that and he would come back in the morning. They put a big bowl of milk out for that snake. He’ll drink all that and disappear somewhere in the house and sleep all day and then go out again. [Laughter]

DL: That’s brilliant. That’ll keep the rodents down.

MJ: [Laughter] They used to tell us that story.

DL: So you have been into Minnesota. I’m going to ask you this question which may sound peculiar. When you leave Canada and enter the States, does it feel like you’re entering a foreign country or does it feel like you’re coming home?

MJ: It just feels like I was going home.

DL: What sensation do you have when you cross that border?

MJ: Well, I don’t know, I just feel that I should have been over here instead of over [there.]

DL: If you could go back in time, you’d stay right where you [were] from the beginning.

MJ: Yeah. Some of my uncles -- they used to go and get red rock to make pipes.

DL: Pipestone.

MJ: Yeah.

DL: Your uncles would [go to Minnesota] and get that sacred [stone].

MJ: Yeah and then bring it back and make piles of pipes.

DL: Do you still have them [the pipes] in your family?

MJ: My grandpa had his pipes. They all had pipes but they are buried with them.

DL: When you came to Minnesota for the first time to meet to meet your relatives, what was that like did they feel like strangers or did you have a feeling that you knew them?

MJ: It felt like every time I come down there South, Sisseton and all that; you feel that your family is here. My family is here. You feel right at home, just like you’ve known them for years.
S: Feeling [at sense of] kinship is already there even though you might not have seen them for a long time or you might have just recently [learned that] this is your family or whatever. Then it's like the same kind of feeling you have for your cousins that you might have grown up with all your life. You meet somebody new that's your relative, too. Somehow there's a kind of connection to a lot of those people.

DL: Would you see a family resemblance at all when you would meet your distant relatives?

ML: Yeah. We went to a Sun Dance and one of my cousins came. I didn't know him. I couldn't walk very good. I had a stroke at that time. At the Sun Dance, my son was dancing. I used to go and sit. I was going towards a tent, somehow I kind of fell down. This guy come and lifted me up and said, “I'll take you where you want.” He looked at me and told me who he was and said, “Do you know anybody from this State?” Yeah, I've got an uncle from Hildang. He's my uncle on my dad's side. “You know, I must be your cousin.” He said. “Because he's my uncle too.”

DL: Isn't that amazing. And he came to help you.

ML: He came to help me and he drove me to my camp. The next day he came and took me to the Sun Dance. He drove me down and drove me back up again. I felt right at home with him.

DL: What a wonderful discovery that was for you.

ML: Yeah, he came from Sisseton.

DL: Where you come from also.

MJ: Yeah. [Laughter]

DL: Because you were nomadic, you came from everywhere. Now I'm going to mention some places and you tell me if you've ever been to them. Have you ever been to Birch Coulee Battlefield?

MJ: No.

DL: The Lower Sioux Agency or the Upper Sioux Community?

MJ: Upper Sioux. Is there a place called Turtle Island or something too?

DL: I don't know that it's called that officially but I thought that's the Ojibwa term for the whole globe.

S: Is there something like some kind of Island or something. Something Island, I thought it was Turtle Island.
DL: There’s Madeline Island but that’s north of Wisconsin. So would that be the one?

S: I don’t know because one of our relatives lives in some kind of Island.

DL: Bird Island, I think there’s a Bird Island in the Minnesota area. I’ll find out and get back to you on that. I think I know what you mean though and know who might know the answer.

S: Is that a Dakota area or what?

DL: We can find out.

S: It must not be too far from Sisseton.

MJ: Shakopee, near Shakopee I think on that highway.

S: Yeah because it doesn’t take, what did they say, it takes six hours to drive from Sisseton.

DL: Prairie Island, Prairie Island Community.

S: Maybe that’s it.

MJ: Yeah.

S: What would that area be called besides Prairie Island?

DL: The Prairie Island Community address is Welch, Minnesota. That’s the name of the town. But Prairie Island, I’m not quite sure why it’s called that. But if you want to go online you can find the Prairie Island Indian Community and you can see that history. It’s [not too far] from Shakopee.

MJ: It’s like Granite Falls and then you take that highway to Shakopee.

DL: Have you ever been to Prairie Island?

S: Well we were supposed to go there. We have a relative who wanted us to come there and meet more family or something. That was for some celebration in September they were having but we just couldn’t make it.

DL: It’s a long drive.

S: Yeah, and that’s another thing that... We drive much slower up here... [Laughter] It’s always kind of hard like when you get into all these lanes. Minneapolis driving scares me.
DL: It’s not easy to get around down there.

S: No, that’s for a fact.

DL: Have you heard of Fort Snelling? Have you ever been there?

MJ: No.

DL: How about Mankato?

MJ: Mankato I think I… It’s near Minneapolis?

DL: It’s about an hour and a half from Minneapolis.

MJ: When I was younger, with a couple of girls we went to Minneapolis and we went to Mankato and we visited some people there. Then we went back to… We stayed in Minneapolis for about two or three months. We went to a bible college there. Then like we were supposed to go to school but then we came back. We ran out of money so we came back. But we went to that Mankato with these other girls. I forget what their name was.

DL: Mankato is the site where the hangings took place in December of 1862. Do you recall ever being there and seeing where that place was?

MJ: No, we never did.

DL: How about New Ulm, Minnesota? Were you ever in New Ulm?

MJ: No.

DL: A battle took place in New Ulm during the war as well.

S: We’d like to see those places.

MJ: Yeah.

DL: Camp Coldwater, that’s the site where the springs stay warm year round.

MJ: That must be the place where my grandpa was talking about -- where the hot water comes and they used to stay around there for a while.

DL: So your grandfather possibly camped near the Coldwater Springs when he was still in Minnesota. Which grandfather was that again?

MJ: John.
DL: What is your opinion of that war? It lasted for six weeks. It took place in Minnesota as you know. Do you have any opinion of that time?

MJ: I don't have any.

DL: Do you know anything about the treaties that were signed and do you have any opinion of the treaties? Are you familiar with the treaties? It's OK to say no.

MJ: No, no I don't [have an opinion] but I've heard of them. My grandpa [and others], they talked about them. We used to listen to a whole bunch of the medicine men, chiefs, [all who] used to gather in a tent. When we were little we used to be so nosey, trying to hear what they’re saying and what they're talking about. [Laughter]

DL: There’s a chance they could have been talking about the treaties.

MJ: Yeah, [they talked about] big men, important people. That’s all I remember.

DL: Is it a good idea to commemorate the events of the mid 1800's today?

MJ: Yeah.

DL: Why do you think that’s good?

MJ: Well, so kids can know more about things that went on a long time ago. Sometimes I sit with my little grandson and talk about things like that. They’re all interested in books. The other day I went to her house and said, “Oh I came to borrow some books.” “What kind grandma?” he says. “Do you want anything about Indians?” he says, “Northern Indians or South?” [Laughter] They brought me a whole bunch of books about the Indians and medical books. The little guy says, “Oh I know what grandpa would like.” “I’ve got a nice book here.”

S: He’s five [and] so cute.

MJ: He says, “It’s all about bones. How you get your bones, you break your bones and how you go and see inside your body. [Laughter] So he’s kind of smart. If you tell him something he really knows everything.

DL: What do you think is the best way to commemorate the events from the past?

MJ: Well like older people teaching the kids how to understand all what was going on years ago so they know where they came from and how the grandparents are brought up.

S: Look at it as a native perspective, not how…Look at all Indian people. They don’t have that native perspective in the history books at least here. It’s always been Indians
always look so negative like we weren’t human people and white people were just perfect. We were always looked upon differently. If we took it from that native perspective and showed the treaties and the breaking of the treaties and how the people felt. Losing and being encroached upon all their lives.

DL: What would you say to your little grandson if he said, “Oh grandma that was so long ago.” And “I want to go play on the computer.”? “I want to play on the computer grandma. I don’t know why I have to learn about this from so long ago.” What would you say to him?

MJ: Well, with this little grandson, he would listen.

DL: That one would listen.

MJ: Yeah, he’s smart and things that he comes up with, it’s amazing. It amazes me. One time, he must be four years old he says, “Grandma, you know a long time ago you didn’t have any toys and did you get anything for Christmas?” I said no. He says, “Nowadays we all get toys, how come?” [Laughter] You know he’s just… Well a long time ago my grandpa’s didn’t have money. They [had] to make baskets and different things to make money. At that time we never had nothing. He says, “Oh”. You know just says, “Oh”. Then he was telling his older brother there, “Grandma told me this story.” [Laughter]

DL: He’s already a little story teller.

MJ: Yeah, yeah.

DL: How old is he now?

MJ: He’s five.

DL: Is he your son?

S: Yeah.

DL: What’s his name?

S: John Adrian.

DL: Is he here now?

MJ: No but he knows a lot of things about history.

DL: And he retains it.

MJ: Yeah.
DL: Please tell me how many children you have and how many grandchildren.

MJ: I have two children Sheela and Calin.

DL: And how many grandchildren?

S: I have six and Calin has…

MJ: Four – Five.

DL: So that’s eleven grandchildren.

S: I have two step sons and another boy that I raise.

DL: I see. What is your typical day like today? How do you fill your time?

MJ: Well, I do a lot of sewing and I do a lot of baking too. I visit some people, [certain] days [of] the week. I go to her [Sheila] place quite a bit to see my grandchildren. I have a great granddaughter.

DL: Oh you do!

S: Her name is Maria.

MJ: [Laughter] So that’s how I spend my day.

DL: If you had a magic wand and you could change anything you imagined, what would you wish for Dakota people today?

MJ: I wish that everyone could speak my language. I have nobody to speak to, just my brother. And there’s nobody in this reserve that speaks my language.


S: Our grandfather’s cellar is still there too.

DL: Your grandfather’s what?

S: Like he has cellar where he kept…

MJ: All that stuff.
S: My mom lives out in the country so the river the Assiniboine River will always be there but the cellar is still there and then my mom lives a little ways from there. Then the Fleé Island is just right here.

DL: OK.

S: My mom will never leave that place because her ghosts are there and [her] family.

MJ: That’s where my heart is.

DL: That’s where your heart is. We are at the end of the interview. Is there anything you want to add?

MJ: Well I just wish that people like you would find out about our history so our kids can learn more about all these things that went on a long time ago, how we suffered and all that.

DL: And how you survived.

MJ: Yeah, how we survived. We never had nothing. My dad and my grandpa did. All worked hard all their lives, hard labor and they go one place to another to make money. Then they bought this piece of land for two dollars or something like that or five dollars that’s along the river. The place is still there but it’s... I always wish somebody still lives there.

DL: All right, thank you for your time.