"BAD ROADS AND BLUE COHOSH"

An Oral History of the Obed River Region, Tennessee

The 1992 Obed Oral History Project

Summary Report Prepared for the
Obed Wild & Scenic River

Research funded by the
Eastern National Park and Monument Association

Compiled by

Ken Wahlers

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INTRODUCTION

As one reads about the history and development of the Cumberland Plateau, he or she will find very little information pertaining to the area surrounding the Obed-Emory river and its tributaries. The intent of this project was to help fill that void in historical information.

Similar to Anne Malanka's research in the Big South Fork area in McCreary, Scott, and Fentress Counties, the current research is based on oral histories of elderly people who have lived most or all of their lives in Morgan County. All of the following historical fieldwork was carried out in Morgan County, particularly in the communities of Chestnut Ridge, Deer Lodge, Lancing and Wartburg. Funding for the project was provided by the Eastern National Parks and Monuments Associations, a cooperating association with the National Park Service.

A list of potential informants was provided by the staff at Obed National Wild and Scenic River in Wartburg to get the project started. More names were added as we spoke with people who knew of others. Audiotapes were used to collect interviews while a few informants allowed us to videotape them. Researchers participating in this project were Ken and Angela Wahlers and daughter Salissa, with additional assistance provided by National Park Service interpreter,

Amy Williams.

Reoccurring themes in the present research involved, of course, the Obed-Emory River, the surrounding forest, the railroad, agriculture, herbs and medicines and daily life. The river was often seen as instrumental to recreation; people primarily used it for fishing and boating. It was also involved in the area's economy, although to a lesser extent, as people logged its banks and fished in it for profit. The river was instrumental in changing the area as a result of the Great Flood of 1929.

Another theme apparent in the interviews was the economic importance of the forest, as it gave rise to many jobs such as wood cutting, logging and sawing lumber. Likewise, the railroad not only put people to work, but opened the county's doors to the outside world. Typical of the rest of the region, agriculture was mostly subsistence farming, and not part of a larger commercial enterprise, with the exception of livestock and wool sales. The interviews often touched upon the daily lives of people, their spirit and self-sufficiency, the latter quality so important in an area with so few services or stores.

As we look at the importance of the Obed-Emory River in more detail, we find a history rich in Native American. The Emory was named after William Emory, a soldier who drowned attempting to cross the river just after a raid on renegade Indian villages in Chattanooga. The Obed was named by Indians living in Cumberland County. Indeed,

according to our interviews, many of the creeks were named by Indians. How Daddy's Creek got its name is not known, but a nearby creek is named Mama's Creek. Twin Bridges Road in Deer Lodge was named for the two bridges between Deer Lodge and Chestnut Ridge. Chestnut Ridge got it's name from the large stand of chestnut trees found on a hill nearby, a matter obvious at the time when the majestic trees ruled the forest. Jett Bridge, which crosses Clear Creek, was named for a Norwegian family. Lilly Bridge, which crosses Clear Creek, too, but to the south, was named for a local Justice of the Peace.

At least three of the informants were descendants of Indians. They remembered a number of incidents involving Indians which were related to them either by their parents or grandparents. Thelma Beasley reported that an Indian frequently crossed at the Obed Junction (where Daddy's Creek empties into the Obed), using a canoe. She remembers hearing that he often traded silver for a variety of needs. Mrs. Beasley's grandfather reportedly found a silver pot made by Indians and hid it. Upon his subsequent return, it was missing. Martin Potter reports that Daniel Boone blazed the trail going down to the Obed Junction that many white-water paddlers now use.

Shelf caves near White's Creek near Deer Lodge and one near Lancing on Little Clear Creek provide evidence of Indians living in the area. According to informants, instead of cleaning their occupation floors in the rockshelters, the Indians would lay new dirt on the floor of the cave, thus

helping to explain the different levels of artifacts found in the caves. A burial mound near the Emory River, above Wartburg on the Fox Jones place, also suggests the presence of Indians living or hunting in the valley above Wartburg.

As mentioned earlier, the river has typically had a relatively minor economic impact in the area. Some logs were skidded down river as late as the early 1900's, but after the narrow gauge railroad was built logs were typically transported by rail. Another obvious example of the river's role in the local economy was the presence of the grist mill at Lilly Bridge on Clear Creek. It was located on a small side stream above the bridge. Many of the local farmers had their crops milled into flour or meal at the mill site. Unlike many facilities located one or near local watercourses, the mill survived the Flood of 1929. Two of the project informants owned the mill for about six years in the early 1940's.

People have fished or boated the Plateau streams for years. Fish such as walleye, pike, jack or muskie, small and large mouth bass, rock bass or red eye, catfish and brim have been present in the river in abundance. Several informants, however, noted that the quality of the river has deteriorated. Among the changes they noted were in the clarity of the water, the increase in weeds, the increase in fish containing parasitic worms and the decrease in fish populations in general. Wells are located near the headwaters of many of the tributaries of the Obed-Emory. Some informants feel that the oil, gas, and coal mining industries are responsible for the deterioration in water quality in the local streams and

rivers.

Trapping yields along the river were also more bountiful in years past. Mink, otter, and beavers were frequently trapped and their hides sold, some as far away as St. Louis. Eagles and turkey were other forms of wildlife observed, though not trapped, on the river.

The Obed-Emory river has also been a source of change in peoples lives. In 1929, a four-day rain caused a tremendous flood that washed out bridges and homes all along the Obed-Emory River system, including those on Clear Creek and Daddy's Creek. The community of Oakdale was almost completely destroyed. The lumber mill at Catoosa was likewise washed away. The flood made transportation difficult around the Plateau. Since the bridge at Nemo washed out, people living in the Catoosa had difficulty getting to Wartburg. Donald Todd remembers reports of residents using a canoe to cross the river at Nemo until a new bridge could be erected. Even today, modern homes in Oakdale continue to be threatened by the rising water in wet weather seasons.

An important theme throughout out interviews was the impact of the forest on the early residents of rural Morgan County. One of the first major economic activities in the county was the lumber industry. The Emory River Lumber Company was perhaps the most predominant. It set up railway lines from Lancing to the Emory River. From there, one branch went up the Emory River into Gobey and Greasy

Creek; another ran through Wartburg and up Flat Creek. The Morgan and Fentress line ran from Nemo along Indian Creek and Turkey Creek to Obed Junction. The narrow-gauge Morgan and Fentress line was 21 miles long. Small work camps, one of which was at Obed Junction, sprung up all along the railroad lines. The camps were primarily for men who worked for the lumber company. The men typically went home on weekends.

A much larger settlement, the Catoosa Settlement at Nemo, was also the result of the lumber industry. It was once larger than the town of Wartburg. It had stores, a school, churches, and the "Obed" Post Office. One estimate according to Susie Guffey put the number of houses there at 350. The lumber company brought many of the people in from other towns and parts of the country to work.

Forests blanket over 80 percent of Morgan County. The mountains in the eastern part are covered with hardwood while the plateau grows a mixture of pine and hardwood. The lack of power saws made this business hard work. Two man crosscut saws, which are about six to seven feet in length, were used. The logs were pulled to the saw mills by teams of horses. Almost all of our informants reported that trees used to be bigger in the forests. It was suggested that today most people do not wait long enough to harvest the timber. Roy Jones' father claimed to have cut the largest tree in Tennessee at "11 foot across".

Informants also reported that the forest was cleaner and less

dense. This was attributed to farm animals roaming freely through the woods and eating the underbrush. Farm animals were usually fenced out of a small area, not in. Their ears were clipped and marked for easy identification. In addition the underbrush and weeds were burned periodically so new grass would grow to help feed the livestock. Informant Kenneth Adkins reported that he could ride his horse through woods back then which would be impossibly thick now. This practice of burning took its toll, however, as Morgan County in the 1930's had one of the highest fire rates in the state, at about 15 percent of all the state forest fires. Thousands of acres were destroyed by fires which had gotten out of hand.

The forest has also provided the opportunity for many people to hunt wildlife, either for sport or out of necessity. Animals such as wild pigs, rabbits, squirrels, raccoons, deer, quail, wildcats and "sivvy cats" roamed freely.

As mentioned earlier, hand-in-hand with the forest and lumber production (and later coal production) was the advancement of the railroad. It provided employment for many people inside and outside of the county. Men would cut ties in the log woods for the tracks. A tie was typically hewed by hand for about 75 cents, with a daily wage of $3.00 for the four ties a man could produce in a day. The Cincinnati Southern Railroad came through Sunbright, Annadale and Lancing (formerly called Kismet), before going to Oakdale and then down to Chattanooga. Oakdale in the early 1900's was chosen as a major switching point for the

railroad. At that time the town was the most populous in the county.

African-American people were often brought in to help with the labor of building the railroad tracks. They also cleared the land for many resident farmers. Blacks had their own stores in the Catoosa Settlement and their own graveyards. Informants identified two black grave sites; one on a hill off the road going down to Nemo from Wartburg, the other near Frankfort on the road to Crossville. According to informants, the black communities left when the railroads were completed.

An interesting phenomenon of the railroad was their employment of a tunnel walker at Nemo tunnel. Prior to a scheduled train coming through the narrow, dark tunnel, a man would walk the tunnel carrying a lantern to make sure there were no hazards or debris on the tracks that might interfere with the train.

Aside from railroads, transportation was typically by horse or by foot. Even the mail carrier used a horse and buggy up until the 1950's around Deer Lodge. One of the earliest roads passing through Morgan County was the Nashville-Knoxville Turnpike. It passed through the gap at Oliver Springs and ran northwest into what is now Fentress County. Ms. Eva Robinson reports that the current Rome Road in front of her home generally follows the old turnpike. She reports that her father found an old bullet in a large tree that he was cutting down which is believed to be fired during

fighting on the turnpike back in the 1800's.

Until the 1950's, roads were usually dirt and mud. Many of our informants worked on the roads at least three days per year to avoid paying the poll tax which was required of landowners in the county back then. Men typically put rock into holes in the road and made culverts from hollow logs. Rolling stores, which were horse-drawn wagons and later, trucks, came to houses periodically selling basic supplies such as sugar, salt and cloth.

Another familiar theme in the interviews concerned agriculture. While Morgan County does have a history of raising cash crops for export, most informants remember farming for personal use. As one person reported, "During the Depression, if you didn't raise it, you didn't have it." Crops such as corn, potatoes, hay, cane for molasses, buckwheat, vegetables, nuts and fruits were popular. Blackberries and blueberries were usually found in the woods. Tractors and commercial fertilizers were introduced in the late 1940's. Our informants did not remember their parents using pesticides. Insects were usually picked off by hand and put into a can of kerosene. Many agreed that there seem to be more insects today.

Another popular subject discussed by most of the project informants concerned the relationship of herbs and medicines in the daily life of people who lived in this area. Since there were few doctors, most medicinal remedies were made at home. Popular remedies consisted of sassafras tea to thin the

blood, pennyroyal, ratsvein and boneset for colds, mullein leaves for colds or asthma, leeches for wounds, turpentine for worms, golden seal for ulcers, fever weed for colds, fever and headache, and ginseng for arthritis. Thurman Lavendar, who at 95 years old still hunts the odd-shaped roots for his own personal use, and to sell. Catnip, horsemint, castor oil, elderberry blooms and black and blue cohosh were also widely used for their healing properties.

A person was usually very ill if they had to see a doctor. Informants spoke of Dr. Jones, who treated patients in Sunbright. Patients near the Catoosa went to a doctor in Crossville or one in Rockwood. Many doctors made house calls in their horse and buggy. Susie Guffey remembered a Dr. Thoad who practiced in the Catoosa Settlement for a short time. Medical attention was often not timely, and in many cases, doctors could do little for patients contracting spinal meningitis and other diseases with no known treatment at the time.

For the milder health problems, to help the home-concocted medicine go down, moonshine was often mixed with herbs to form a cough syrup or tonic. Moonshining seemed to be popular in the area, even up to a few years ago. Those that still "run off a jug or two", do it for their own personal use and not as an economic activity. According to informants, marijuana growing has replaced moonshining for illegal profits in Morgan County.

Related to the subject of home remedies is faith healing and

healing by incantation. Several informants talked about procedures they had either actually seen, experienced, or heard about for healing specific problems. Pressing a knife against a wound was said to stop bleeding. Breathing into another persons mouth was thought to cure problems of the throat. Martin Potter reported that warts will disappear if rubbed in a certain way and if performed by special people, such as the seventh son in a family. Faith healers were less expensive than doctors and were typically found closer to home. According to other informants, reciting specific bible verses stopped bleeding. Other verses were for healing burns or for thrash in an infant.

Since education is a universal theme, most informants remembered experiences from their school days. Most schools were one room for grades one through eight. Children were not required to attend, and it was considered less important for girls to be educated than for boys. Informant Eva Robinson, a former school teacher, was the source of most information on education. She reported that the teacher was "Boss". She was the administrator, teacher, cook and custodian all in one. When she spoke, not only the children listened, but their parents did too. She remembers cooking the beans and helping cut the firewood for the wood stove besides teaching her lessons. During the school year she would sometimes spend an entire week with a family as their guest and rotate to another child's family the next week. She found this to be invaluable in learning how to teach the "total child".

Several schools were identified in the area. Ms. Robinson taught her first year in the Island Ford community, a small school of primarily Polish students near Deer Lodge. Even after 100 years, the schoolhouse is still standing, currently being used as a church. This school was named after the Potter family, Josie Potter having been one of the early teachers. The school in the Catoosa Settlement was substantially larger than most. Susie Guffey reported that there were several rooms with about 150 students in attendance at one time. Burke and Alene Adkins remembered the early school at Deer Lodge. Their bus consisted of an old truck with a canvas top over the back.

Perhaps nothing was more interesting than hearing about what life was like back "in the good old days." Many of our informants said that people were happier then. There were not worries about crime or drugs. People visited and helped each other more often. The class or status differences in people were not as noticeable either, since everyone was poor.

People had to become self-sufficient because of the general lack of income and the geographical isolation. Our informants discussed some details of food preparation and food preservation, soap making, gardening, quilting and weaving. Susie Guffey, Eva Robinson and Gracie Smith have a quilt made from all natural dyes from the early 1800's. Green beans were dried to make "leather britches" which could be kept all winter. Apples, cabbage, potatoes and turnips were "holed-up" in the ground to survive the

winter. These vegetables were put on a bed of straw in a hole followed by another layer of straw and dirt. During the winter one simply made a small hole in the side of the mound to retrieve the needed vegetables.

Entertainment was also simpler in the early and mid-1900's. Children often went swimming, hunting or fishing. The church served as a major source of social activity and recreation. As a result, attendance at church was typically greater because social needs could not be met in other ways as they are today. Since electricity didn't come to Lancing until 1951, in the 30's and 40's radios were battery operated. Arnold and Mildred Armes remember listening to the Midday Merry-Go-Round Music Show with Roy Acuff, Bonnie Lou and Buster, Tennessee Ernie Ford and Archie Campbell.

According to Susie Guffey, there was an open air dance hall in the Catoosa Settlement. She described it as a large platform where people could make music and dance. Town meetings were held there too. One informant remembered that there was a movie theater in Gobey in the 1920's when the lumber industry was active.

In the course of interviewing, we found the history of Morgan County to be affected by the isolation of the mountains and the lack of economic opportunity, and colored by the heritage of Native Americans and European ancestors, notably Norwegians, English and Poles. The roads that existed were poor and delayed motor transportation. The

influence of the railroad has been substantial. Gas and coal in the southern part of the study area, and the lumber industry throughout, have played major roles in the economic well being of the county.

While the Obed-Emory river has never been a primary source of economic activity, it has played a great part in recreation in the lives of people living near it. This appears to be the course for the future too, as people all over the Southeastern United States come to boat the river and climb the bluffs of its gorge. The Obed-Emory appears to be taking its place among the other scenic resources in East Tennessee such as the Big South Fork and the Smokey Mountains. It is an area where the people have a heritage rich in hard work, simplicity and self-sufficiency.

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INTERVIEW SUMMARIES

Interview # 2 **(Interview time: 118 minutes)**

Sam Williams (b. 1912)
Edith Williams (b. 1918)
HCR 76 Box 46
Lancing, TN
(615) 965-3871

Interviewed by Ken Wahlers, June 25, 1992 at the Williams house in Lancing.

Sam & Edith Williams were both born in the early 1900's. They remember the early railroads, the black community at Nemo, working on the roads and fishing and trapping on the river. Mention of stone-cutting and use of prisoners by Catoosa coal mining operations. Sam raised crops for his family, made money by selling cows and sheep. Sam had very little education. Edith canned vegetables and dried fruit. She made quilts for marriages and babies. They both remember that people seemed happier when they were young.

SIDE A

0:00	Introduction
0:07	Railroads- location Clifty Creek to Catoosa, shacks for workers, boarding house, purpose for timber, barn for horses, owned by Catoosa log company, Whites camp.
3:00	Sam's dad killed, sawmill boiler broke his neck; Edith's dad worked for railroad.
3:55	Turned cattle out in mountains, marked ears for ID; on record in courthouse in Wartburg.
4:55	Community at Nemo - Black workers - knew they were there but not sure if they worked. Colored man robbed cousin, ran them out of town.
6:10	Hobo, colored man accused of hoboing for standing at railroad, killed him.
6:35	From Nemo walked to Harriman by railroad; railroad stations at Oakdale, Lancing, Sunbright; rode bus to Harriman from Lancing.
8:16	Roads muddy paths for walking; worked on roads to patch holes; $3.00 poll tax or work on roads; gravel around 1940's; $2.50 per day for graveling roads paid by county for maintenance of roads.
11:23	River not used for transportation or logging, not enough water; 1929 flood took out bridge; Sam staying with Elmer Jones when storm hit in '29; flooded bridge in Oakdale - tried to dam the bridge to save houses; Jett, Barnett and

Lilly bridge safe.

15:40 How did Obed get its name? Didn't know.

16:00 Ramsey branch; didn't know how it got its name.

16:15 Grist Mill; do not remember it being used. Woodson Hawn at Lilly Bridge.

17:32 Moonshining - Sam remembers 4 at Chestnut Ridge; authorities turned head to moonshining; still site still in existence.

20:00 Raising crops for self; made money from cows and sheep; took road to Crab Orchard to sell wool; spent the night to hunt for furs - possum, skunk, coon, fox and pick berries; fox hunting with dogs at night and day; shipped fur to a company.

23:15 Lancing, 5 stores, Becks, Buxtons (Goodson's), Weidemans and Briggs; pickles and crackers in a barrel; weighed foods at store, not packaged bought chickens live, no fresh meat in stores; Dawsons, Weidemans and Bishops stores near Potters Chapel; Lodge Hall in Frankfort (not sure which one).

28:18 Doctors came from Catoosa. Doc Love, first doctor, made house calls.

29:50 Herb teas to doctor selves mixed with whiskey (Black Drought, mullein); people were healthier, shorter lives (60-70 years); sure death with cancer - no medicines
33:25 No pesticides - bugs, not many; no preservatives used; (blames illnesses on today's use of pesticides and preservatives); did not need to spray for bugs.

35:15 Snake bit by copperhead 1/4 mile from house - did not go to the doctor, leg swollen the next day.

39:00 Doctors - go in get a shot and pills and go to work the next day. (small talk about illness & hospital visits, etc.)

40:50 People were happier "back then", visiting neighbors, spend the night, everything at home.

42:15 Entertainment - Sunday school, church, ball games, square dancing.

END SIDE A TAPE SQUEAKING AT 42:50 MINUTES

SIDE B

0:00 Squeaking and background noise

1:46 Introduction

2:11 Quilt made by Edith shown - made for people who get married or have a baby; 9 children, 14 grandchildren, 29 great-grandchildren and 3 great-grandchildren on the way; raised children on $1.00 a day; married 58 years.

5:39 Canned green beans, not as many varieties now; hybrid not as good to Sam; dried apples.

6:54 Dried peaches, blueberries, apples, huckleberries; canning not done much anymore. (small talk)

12:30 More pines now, used to be more oak; used oak to make railroad ties; no more big timber; trees are cut earlier; no underbrush because cattle were in the woods; underbrush was burned out so trees could reproduce seedlings; used leaves to feed sheep.

20:38 Meat killed in the fall; salted and put in a sack; cold weather kept it good.

21:29 Not as much crime;

21:51 Rock quarries across Clear Creek; Sam cut stones for building (sandstone) houses; cut a table for community building in Crossville; used hammer and chisel; rubel used.

24:36 Old log house down the road being fixed up to original; put in doors and windows.

27:05 Mining not in area; Catoosa coal mining used prisoners for workers; no salt peter mines.

27:46 Salt Peters cave close to Crossville, used to be smooth inside; now full of rocks; spring for water.

29:30 Arrowhead hunting done more now.

30:26 Grassy Cove used to be full you could hear them under your feet. (small talk about cows, farm and family, etc.).

35:50 Timber - hemlock not around much anymore; less chestnuts now; one family used to pay taxes with chestnuts; how Chestnut Ridge got its name.

38:26 Schools - Potters Chapel where they live; kids go to Lancing or Wartburg now from the area.

40:06 Walked to school, used a bus for high school because it was so far, community schools ended so kids traveled further.

41:41 No education - Sam went to 3rd grade; lived so many places; mother died when he was 3 years old; 7 years he was separated from the family; all the kids stayed with different people.

END SIDE B
END TAPE 1 (VISITORS CAME)

TAPE 2 SIDE C

0:10 Introduction

0:48 School - Flat Rock and Pleasant Green; raised with Burke Adkins; walked 2 miles to school.

3:00 Fishing on river; any kind of fish you wanted; bass, red eye, carp, etc. - no commercial fishing, not enough fish.

8:00 Frog gigging for walleye; walleye disappeared when dam was built. (small talk)

12:31 Used mules to haul timber; (small talk about new road & superintendents race).

24:40 First doctors office in Oakdale; Doc Carr, Doc Jones in Lancing; Doc's wife put out her German flag in Lancing,

that was not a good idea!

29:03 Tobacco farming people grew their own for use; Sam "raised what they eat and eat what they raised."

30:10 Plant b the signs worked well - still does.

END TAPE 2 SIDE C AT 31:48 MINUTES

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Interview # 3 **(Interview time: 70 minutes)**

THELMA BEASLEY, (b. 1924)
Star Rt. Box 44
Lancing, TN
(615) 965-3758

Interviewed by Ken Wahlers, June 25, 1992 at Mrs. Beasley's house in Lancing.

Mrs. Beasley's grandmother was an Indian. Thelma knows of herbs and sayings for illness. She knew of community at Obed Junction, farming, entertainment, life, roads and doctors.

Side A

0:00 Introduction

0:32 There was a grist mill run by a Hamby. One near Clear Creek where Lilly Bridge was; the Hamby's were kin to her father; his mother was a Hamby; Her grandpa's mill was where that big rock is on Ramsey Branch.

2:22 Was raised right here at her house for 68 years. Johnson Potter's place was her daddy's brother. That big field over there was where her grandpa lived and where her father was raised.

3:23 They came in and cleared the timber and replanted with pine. Trees were beautiful; all kinds of trees, oaks, maples, hickory; the woods ground was clean- not bushy; they let cows out into the woods; they didn't burn the woods to get rid of brush- just to clear the woods for like a garden.

5:04 They gardened; she still gets out in the garden. Her sons come and plow.

6:42 One son is Roger. 7 boys and 4 girls; Bessie is her youngest daughter; her son is Dennis.

7:53 Father told her an Indian named the rivers, creeks and bridges. Indians used to live here; her great-grandmother was an Indian. For Lilly Bridge there were some people here by the name of Lilly. Where Dee lives - that is the oldest house around where she lives.

10:11 Used to be a store down there.

10:27 There was a railroad by the river and a little town at Obed Junction. Mother told her there was a little town down there and they had wells and everything; the town housed the people working on the railroad; the railroad was there specifically for the timber transportation; father worked by cutting timber and then working on the railroad at Camp Austin; father would walk from her house

down there to the railroad every night and morning

13:08 Mother used to say that the Indians would go down there and one would get silver every year; He would come every year to get silver; but after an incident he never came back; grandpa found a silver pot made by the Indians - but they took it back; her brothers used to know about an Indian burial ground at what they called the point across the river - not at the junction; her brothers used to talk about an Indian graveyard.

17:19 The roads were just rutted out roads; wagon roads; there were no cars; they had no car - just a wagon with mules.

17:54 They went to town in Lancing; there was a store across from Barnett Bridge (George Barnett's) they would either walk or ride a horse to town; the roads are in the same place now as they were then; some different bridges have been built; they would go to town once a month; they raised everything they needed.

19:06 She still cans; her mother taught her how to can; she eats fried cucumbers.

21:41 Had walnuts on their farm and apples and things like that; but they raised no fruit; gathered wild berries (black-berries, blueberries); when they cut all the timber down, they cut down all the blueberry bushes; they made molasses and hominy; got wild honey out of hives in trees; he would bring bees home and put them in a hive which was a box.

24:24 Sugar and flour were the favorite things to buy at the store.

24:40 They raised buckwheat to take to the mill so they could have pancakes; the flour was darker then; didn't trade or barter; always paid cash; sold eggs or extra butter for extra money; mother said they would take things down to the railroad settlement and sell them there at the stores; no black people, just white people.

26:30 They never went to the doctor; her father was the only one who once had to go to the doctor; he went to Rockwood; they doctored themselves; Rockwood wasn't the nearest doctor, but he liked him better; there was a doctor in Oakdale.

27:10 For home remedies they drank a lot of different kinds of teas; boneset tea was good for a cold; feverweed for headaches or a fever; and horsemint; ginseng was dug and sold by her brothers; never used it; didn't get chicken pox until after she was married.

29:09 Whenever one of her children would get cut, she would say a verse out of the Bible that would stop the bleeding; it works; kept repeating it over and over; only works if you have got the faith; there is one for burns and one for thrash of a baby; she took her babies to a faith healer when they had thrash; there was a woman one time, then a man another time; always worked; they were in Deer Lodge;

Miss Mayberry was one of the faith healers; cheaper than going to a doctor; they say if they charge, they cant do it any more; the 7th son can be a faith healer.

32:00 The schools were at Potters Chapel; now a church; her father went to that school as a boy and she went to it and her children went to it; then they built one on top of the hill; first teacher was Josie Potter -one of her cousins; she just went till the sixth grade; they walked to school.

33:15 Married when she was 22; Roscoe's wife was just 13 - Roscoe is her brother - Josie Potter married Virgil when she was 13 and was her first cousin; Alfred, her oldest, was 21 when he was married; Oral when he was 19; Charlie when he was 17; Owen isn't married - doesn't want him married until he is 40, is 27 now.

34:97 One of her sisters had a radio; people would bunch up on Saturday night to listen to the Grand Ole Opry; Walter Williams was there (Dee's grandfather); on Sunday went down to the river to walk and picnic and swim; she learned to quilt in later years.

36:29 The bugs are more now; the sweat bees were bad at the river for her; the winters were colder; big snows; the summers were hotter.

37:34 People were happier then; didn't have marijuana or beer.

38:13 There was moonshining; didn't see it much; not as much crime; used to walk from there to Deer Lodge.

39:28 The doctor delivered 3 of her children; the others were at home;

40:34 Brothers and father trapped; trapped minks, wildcats; a lot of wildcats; they say there are panthers; there are coyotes; the foxes have become thick; when foxes went mad when she was young, they bit cows and deer.

END TAPE 1 SIDE A AT 43:35

SIDE B

0:00 Introduction

1:03 No vets really; no snakes hunted; kill them if you saw them.

2:42 Doesn't like the park taking the land; land has been in the family for generations.

6:29 She used pesticides on her garden; there are more bugs now than there were; she sprays her potatoes.

7:25 She used fertilizers - manure.

8:11 They plowed by mule; a turning plow.

8:43 Knew no lumber companies.

9:08 She canned, pickled - sauerkraut - with salt; she dried apples and beans; they dried food on a big rock; her aunt's son built her aunt a kiln out of rock and such.

11:57 There wasn't as much crime; you didn't see the law much;

one of her brothers was the sheriff; there were some game wardens; they were pretty strict.

13:50 No feuds; they were all of the same family there.

14:14 There was gas but no oil.

15:26 She knew someone who could use a witching stick to hunt for water; you use a particular kind of stick; Dewayne Williams uses a witching stick.

17:23 Had a wood stove; Puts walnuts in garden to make garden rich; never learned to drive; were no jobs for women; her husband worked at the rock quarry and at the sawmill and then cut paper wood to sell; they say he could out-cut anybody; people think that the people who owned the Hiwassee that bought a lot of the land, were from overseas.

END TAPE 1 SIDE B AT 26:38

1992 Obed Wild & Scenic River Oral History Project

Interview # 4 **(Interview time: 75 minutes)**

MARTIN POTTER, (b. 1950)
Star Rt. Box 73A
Lancing, TN 37770
(615) 965-3774

Interviewed by Ken Wahlers, June 29, 1992 at Mr. Potter's home in Lancing.

Mr. Potter fishes on the river; has several oil wells; collects herbs and makes teas and remedies; knows a couple of sayings for healing.

Side A

0:00	Introduction
:45	Been living there all his life; born where his mother's house is; lived in Deer Lodge for a year.
2:00	Only fishes for sport and to eat (pleasure); folks never fished commercially that he knows; every kind of fish but trout, bass, bream, sunfish, red eye, jacks (muskie), catfish (bullheads, mudcats, bluecats, channelcats); trout never worked.
3:20	There are otter, mink, and beavers in the river; the beaver are becoming very plentiful now, for a while there weren't any beavers at all.
4:10	Has never trapped; talk about his oldest son; Clovis Potter is his first cousin; John Nelson married his first cousin.
7:00	He has eight oil wells that he takes care of; they drilled them in 1981 or 1982; had a little oil spill last spring; first one in Clear Creek; a line going across White's Creek - hasn't got anything in it - is on top of the bluff - Arme's have a gas line going under Lily Bridge.
9:45	He works with C-Stats Oil Company; John Jewel is who he works for; there were a few oil explorations prior to the 1980's.
12:00	2 or 3 tanker loads a month are collected from him; each tanker holds 210 barrels; no wells on the Catoosa; nothing on overflowing well up at the Billy Potter Ford - was an old gas well - below water bridge across Obed - isn't producing now - was old then too - water ran out of well; they hit an artesian well; can tell a difference in water since drilling; all the water around here is bad.
15:10	Uses gas for most of his appliances - is soon going to use gas for everything.
16:00	Most people used to live off of the river and hunting.

17:15 Talk about the long deep hole - info about it

19:00 Used a bank pole to catch fish or gigged is what they did; his dad was good with a gig; uses dough balls to catch carp (flour, meal, Jello and vanilla flavoring); his father died after fishing all day one day; lots of people used to use guns a lot to fish also; there used to be pike and walleye in the Obed during the 40's and 50's; new species of muskies in river.

19:50 People used to eat anything they could catch - ate skunks, too.

27:45 Snakes probably never hunted and eaten; knows people who do; David Rainey eats them.

31:45 Birds were hunted (turkey, grouse, quail, ducks); more birds then than now; the turkey number varies from year to year.

35:30 There were bear around - 20 years ago - lots of wildcats; some wild boar.

40:10 He picks herbs - ginseng, goldenseal, bloodroot, crainsbill, black cohosh, blue cohosh; his father used ginseng for arthritis and other things.

END TAPE 1 SIDE A AT 45:20 MINUTES

SIDE B

0:00 Introduction

1:00 Collects herbs and sells them; collects indigo; they buy a lot of mayapple; goldenseal is good for ulcers; witch hazel, nut bark is good for kidney trouble (infections); learned from mother and father; mullien used for colds or asthma feverweed, catnip and yellow pinetop mixed for colds; catnip helps babies sleep; a hive vine gets rid of baby hives; a verse in the Bible for a real bad nosebleed and press a knife to the backbone to stop it; Thelma Beasley is his daddy's sister; some people can just rub their hand across someone's warts and get rid of them - Alvin Williams at Potter's Chapel; his youngest had something - people can blow in their mouth to cure it.

15:05 When his dad was growing up, they would run hogs where the Catoosa is; they marked the hogs; had to carry thread and needle to sew up gored dogs.

15:15 That trail at Obed Junction was blazed by Daniel Boone.

7:15 Sim's Branch is right above Barnett Bridge - the Sim's lived up there somewhere; Barnett Bridge Road is named for his mother's half brother, George Washington Barnett.

END TAPE 1 SIDE B AT 25:50 MINUTES

Interview # 5 (Interview time: 76 minutes)

Grace Smith (b. 1908)
R# 2 Box 39
Deer Lodge, TN.
(615) 965-3268

Interviewed by Ken Wahlers, June 30 and July 8, 1992 at Mrs. Smith's home in Deer Lodge.

Mrs. Smith was born in Deer Lodge in 1908. She lives in a house that was built in 1916. Mrs. Smith reported that life used to be better. She canned and dried food grown at home. Mrs. Smith has made many quilts. She remembers women working at home and men working in the lumber mills or mines. Mrs. Smith remembers herbal remedies.

SIDE A

0:00	Introduction
0:32	Raised in Chestnut Ridge, 3 sisters, oldest of the 3, 1 brother deceased, 1 sister deceased.
1:12	Life was better, made own living at home, horses instead of automobiles.
2:18	Went to Deer Lodge, Lancing or Sunbright, took all day.
2:48	Has 7 children, one deceased, large family.
4:00	House built in 1916.
4:38	People were happier! less worries, helped each other.
6:16	Canned apples, peaches, pears, beans, etc.
7:07	Entertainment
7:30	Schooling, started when 8 or 9 years old, went to 8th grade.
10:29	No school buses, first bus.
11:52	Chestnut Ridge community school.
12:40	Men farmed or worked in sawmill, walked to work, made $1.10 a day.
13:39	Poll tax- worked on roads.
14:55	Road conditions
15:48	Doctors, Polish lady delivered babies.
18:22	Herbal remedies, not sick as much.
24:42	Crossing Big Clear Creek.
27:45	Trapped the creek for furs, fished at Little Clear Creek.
28:34	Woods were different, covered more area.
29:58	(Rain began, too noisy)

END TAPE 1 SIDE A at 30:53 minutes

July 8, 1992 Second Interview

SIDE B

0:00	Introduction
1:12	Preserving food- canning, can house, dry house
5:05	Quilting- raising cotton, design names
9:07	Churning butter by hand, cows for milk
10:50	Women outside the home (noise from trucks and squeaking swing).
13:30	Work for boys
15:00	Fishing on Whites Creek and Big Clear Creek
16:29	Water from the well since 1916, had to carry from springs before 1916.
21:05	Water Witching
24:10	Hunting and trapping, sold hides at Barnett's store
26:25	Herbs and Herbal medicines, couldn't remember much
30:00	Sweeteners, cane mill, grinding molasses, raising bees
34:30	Indians- Rock House, flints found
36:24	Ed Green branch, did not know why it was called that
37:25	How Chestnut Ridge got its name, trees
38:40	Branstetter Community now High Point, schools in the community, school system.

END TAPE 1 SIDE B at 45:00 minutes

1992 Obed Wild & Scenic Oral History Project

Interview # 6 **(Interview time: 65 minutes)**

Donald Todd (b. 1918)
P.O. Box 331
Wartburg TN
(615) 346-3113

Interviewed by Ken Wahlers, July 8, 1992, at Wartburg Public Library.

Donald Toad was born in Scott County but he has lived in Morgan Co. for many years. Mr. Toad is the Official Morgan Co. historian designated by County Court. He is well informed about the settlements along the railroad and the rivers. He has a lot of information concerning Indians. Mr. Toad has made extensive studies and written material about the history of Morgan County.

SIDE A

0:00	Introduction
0:28	Settlements at Catoosa and Nemo 1880, mill, post office, railroad at Daddys Creek.
5:08	Community at Nemo, Railroad Depot, no real settlement, tunnel walker.
9:00	People at Nemo, Melhorns first family, work camp.
9:45	Railroad company, tickets, Morgan-Fentress railroad.
10:50	Lumber mill, 1913-14 Railroad built, coal operation came later.
14:00	Catoosa Settlement, largest in county.
14:58	Cemetery at Catoosa, 1830's or 40's, town and community sections.
16:00	Indians, Island Creek Bluff, Artifacts, Mule Bluff.
20:22	Indian burial mounds.
22:35	Woodland Indian Village 1000 A.D., Artifacts.
24:25	Shelters for camping, mussel shells.
27:35	1929 flood, Oakdale hardest hit, Nemo and Catoosa damage, Great Depression, economy.
34:30	How Emory and Obed got names.
38:30	Land grants of Governor Blount.
39:55	Daddy's Creek named, several stories.

END TAPE 1 SIDE A at 40:54 minutes

SIDE B

0:00	Silence
4:20	Introduction
4:40	Towns in Catoosa, work camps.
9:15	Annadale, Pilot Mountain, Camp Austin, German Town called Melhorn Settlement, Huffman Settlement.
14:55	Passenger trains.
15:27	Roads, poor conditions, road tax, mail carrier.
22:40	People joined together, friendships, entertainment.

END TAPE 1 SIDE B at 24:15 minutes

Interview # 7 **(Interview time: 81 minutes)**

Thurman Lavendar (b. 1897)
Route #1 Box 12A
Deer Lodge, TN
(615) 965-3550

Interviewed by Ken Wahlers at Mr. Lavendars home in Deer Lodge.

Thurman Lavendar remembers when towns in Morgan County were bigger. There were more people, lumber mills, and an active railroad system. Mr. Lavendar worked in public works and as a farmer. Farming was harder then. The people had to keep up the roads or pay a tax. He remembers when there were more fish in the area before they were killed out by the salt from the wells. Mr. Lavendar still hunts and sells herbs. He told us a lot about moonshining. He told about the school system and its changes through the years.

SIDE A

0:00
0:12 Introduction; 95 yrs. old; Grew up near Twin Bridge Road, 4 children (small talk).
3:30 Doesn't know how many grandchildren he has, counted 11; said he has too many great grandkids, about 19.
4:46 Did all kinds of public works, worked sawmill & farmed.
6:05 Trees bigger, virgin timber, oak & poplar, woods more open, burned underbrush.
7:15 Went to Deer Lodge to shop, was bigger then: stores, hotels, theater, gristmill (gas engine mill), blacksmith shop, etc.
8:58 Plowed with mules and horses, planted differently, worked crops more, no pesticides, picked bugs off by hand.
11:09 Cash crop - potatoes, tater houses for storage or buried in the ground, raised a lot of corn, cane and hay etc., made molasses, bought groceries with eggs.
14:15 Roads were poor, worked for taxes, cleaned ditches etc.
15:35 Paid 25 cents to ride first automobile he ever saw at the fair in Deer Lodge.
17:12 Fishing on Whites Creek.
18:55 Twin bridges road named for two bridges; one washed out in the 1940's.
19:53 1929 flood washed Oakdale away, not much damage in his area.
20:45 Pulling logs to sawmill with a team of horses and a log wagon.
22:10 All kinds of fish in the rivers, more fish then; salt water from the mills killed the fish.
24:30 Trapping in the winter, sold hides, shipped to St. Louis.
26:10 Story about hunting dogs.

27:35 Herbs, still digs herb and roots, sells ginseng; best time is September.
32:50 Doctor Jones in Sunbright made house calls.
33:35 Did not remember year of first telephone, helped set the poles.
35:30 Medicines at home - caster oil, turpentine, epsoms salt, made some teas, boneset, for colds.
37:50 Settlement at Obed Junction, helped build railroad; boarded at Catoosa with Potter family, earned 15 or 25 cents per hour.
42:00 Fished mostly with worms, no commercial fishing, fish trap; 34" fish caught.

END TAPE 1 SIDE A at 44:40 minutes

SIDE B

0:10 Introduction
0:44 Fishing continued.
1:40 New bridge at Chestnut Ridge.
2:25 Indians - rock house for camping off Little Clear Creek.
4:25 Swinging bridge or foot bridge on Little Clear Creek, 75 yards long.
8:15 Canned vegetables and beef; had sheep and pork but didn't can it.
9:00 Used wool from the sheep, mother weaved and knitted; got color from different things; used a loom, mother quilted (small talk about Grace Smith).
13:14 Used all kinds of lumber for houses (small talk).
15:40 Moonshining in area until a few years ago, he didn't make any; some friends did, used corn mostly or rye, sold at store in Oakdale or ordered from Chattanooga.
22:30 Justice in the county, sheriff in town; feuds between families in Cumberland County.
25:00 Lost finger in sawmill accident.
26:35 Still moonshining in Morgan County.
27:50 Schools at Deer Lodge and all over the county, Lavendar school burned in the 40's, High School at Sunbright, teachers- John Galloway his first teacher, one room school; two rooms when moved to Deer Lodge, heated by wood stove.

END TAPE 1 SIDE B at 35:40 minutes

Interview # 8 **(Interview time: 34 minutes)**

Roy Jones (b. 1936)
Route #2 Box 262
Wartburg, Tn
(615) 346-3882

Interviewed by Ken Wahlers, July 14, 1992 at Mr. Jones home in Wartburg.

Roy Jones shared things he learned from his father. He remembers the lumber mills and the railroads when he was a boy. Mr. Jones went to school when he could. He remembers everybody being poor and living off the land.

Side A

0:00	
0:12	Introduction
0:45	Prior to the Great Flood of 1929; Catoosa lumber mills, railroad.
1:30	1929 Flood; switch track at Nemo for loading.
3:10	In 1960's coal mining diminished, railroad took over, tunnel at Nemo, passenger trains.
5:10	Grave yard for colored people, murder at Nemo.
7:30	New tunnel built in 1962, old tunnel made from stacked block.
8:30	Whiskey making at Oakdale, moonshining after the Depression, corn whiskey, made in rock shelf at Bridge 90.
11:15	Dad and uncle hewed cross ties, were paid 75 cents each; made 4 a day.
12:30	Horses and mules used for work and travel, knew man who had the first truck, Stanford Guffey.
14:15	House burned in 1956, rebuilt at same place.
14:50	Went to school by hook-n-crook.
15:00	Fishing at Nemo better before the new tunnel; no commercial fishing, illegal to use nets.
19:10	Flumes for logs at Catoosa.
19:50	Catoosa used to be bigger than Wartburg; more populated, flood wiped out the town.
21:10	Trees- good virgin timber, father cut largest tree in Tennessee, 11 foot deep.
22:15	Woods - Chestnuts, ran hogs in the woods, marking ears, some hogs still loose in the woods.
26:25	Trapping for fur, $2.00 each
28:00	Living off the land, no money, had everything at home
29:10	One room school at Catoosa
30:00	Small talk about Guffey family
30:35	No shoes in the summer, just for school
31:50	Differences in people not noticeable, everybody was poor

32:50 Constable at Catoosa, JP for trial

END TAPE 1 SIDE A at 34:00 minutes

Interview # 9 **(Interview time: 62 minutes)**

Arnold Armes (b. 1924) Mildred Armes (b. 1921)
HCR 76 Box 41
Lancing, TN 965-3657

Interviewed by Ken Wahlers, July 15, 1992 at the Armes' home in Lancing.

Arnold and Mildred Armes were both born in the early 1920's. Mrs. Armes remembers life in the Catoosa area. She reported that women stayed at home. They gardened, quilted, canned foods and made things for the home. She remembers doctors making house calls and herbal remedies being used. Mr. Armes worked in the lumber mill. He remembers using horses and wagons for work and transportation. He worked on the road to avoid the poll tax. Mr. Armes reported that he did some fishing and trapping for the family. They both talked about a daily radio show everyone listened to on a battery operated radio.

Side A

0:00	Introduction
0:35	Early personal history - Mrs. Armes.
1:30	Life in the Catoosa area, logging, small community.
2:40	Women in the home, gardening and preserving food, quilting, farm animals.
4:20	Went to Crab Orchard, Crossville or Rockwood to go to the store, sold eggs and potatoes in Rockwood.
6:15	Molasses made by neighbors, bought sugar at the store.
7:10	Doctoring- house calls, hospitals just for major illnesses, doctor came from Crossville or Rockwood.
8:45	Home Remedies for minor illnesses, teas: elder blooms, pennyroyal, bonelet etc.
11:25	Bible verse to stop bleeding, faith healing.
12:40	Early personal history - Mr. Armes.
13:35	Father worked in the mines, quit to farm.
14:40	Worked some in lumber mill, flood washed out the narrow gauge track.
15:50	Railroad community at Obed Junction, general store, not many roads, roads were in bad condition.
18:45	Used horses and wagons, few trucks and cars, mail carrier used horse or buggy.
20:19	Worked on the roads, poll tax, 2 days required by county or pay tax.
22:25	Fishing and trapping better then, caught red eye, catfish, sungranite, no commercial fishing known.
24:55	Lilly bridge built in 1973 to replace old steel bridge; named

for Old Man Lilly, County Justice of the Peace.

28:12 Grist Mill owned by Woodson Hawn, spent Saturdays at the mill, Barnett Mill on Clear Creek.

32:10 Rock house for Indians, relayered dirt floors instead of cleaning.

34:39 Didn't trap, did some coon hunting.

35:30 Renovating schools, Potters Chapel School closest, consolidated community schools, one or two room schools.

37:15 Frankfort was a Norwegian community.

40:00 No phones or electricity, battery operated ratios Mid Day Merry Go Round music show- Roy Acuff, Bonnie Love and Buster, Tennessee Ernie Ford, Archie Campbell, electricity came in 1951 to Lancing.

End Tape 1 Side A at 44:15 minutes

Side B

0:00

0:40 Farming (taping not good here).

1:10 Logging finished when Armes' came to Lancing.

1:40 Rolling Stores came to homes, brought supplies and some traded for other things.

3:30 Pine Knots for fire and light, fireplaces in most homes, burn stumps for rosin, burned brush in woods, cattle and pigs roamed free.

6:40 Firefighting for 10 cents an hour, Mrs. Armes worked with Forestry Dept. $30 a month fire fighting and tower guard during the war, towers connected by switch board.

10:38 Big forest fires, used fire rakes and/or a water tank on your back.

11:50 Creeks and branches.

13:10 Jett bridge named after Norwegian family.

16:00 Mr. Armes an only child, they have 8 children, 16 grand and 3 great grandchildren. Parents died when they were young.

End Tape 1 Side B at 17:25 minutes

1992 Obed Wild & Scenic River Oral History Project

Interview #10 (Interview time: 87 minutes)

Susie Guffey (b. 1905)
Route #2 Box 332
Wartburg TN
(615) 346-6987

Interviewed by Ken Wahlers at Ms. Guffey's home in Wartburg.

Susie Guffey remembers the Catoosa and the Nemo Settlements. She remembers the lumber company and the railroad. She remembers the doctors as well as herbal remedies made at home. She reported a platform at Catoosa used for entertainment - dancing and playing music.

SIDE A

0:00	Introduction
0:31	87 years old, attributes long life to hard work, worked as mother's helper 6 years; married at 24 years old.
3:00	Log house built by grandfather; grandfather died in Civil War.
4:35	Talk about Ms. Guffey's daughter, 2 children, 4 grandchildren.
7:55	Catoosa Settlement, 6 years old when company bought land, 2 families came by train to build and get ready for band mill, company built school/church house and about 350 houses.
15:21	Lumber company brought people in for jobs.
16:10	(Showed picture of school) Singing School, Regular school had about 150 students (showed picture of family).
18:45	Taylor town on Island Creek, Railroad bridge was on Nemo for lumber company and bringing in grocery items to store, bought timber as far away as Cumberland County.
21:30	Store at Nemo for things you couldn't grow at home: flour, meal, salt, sugar etc.; Obed Post Office at Nemo; mail hauled train; brother was post master, Post Office moved to Catoosa.
25:45	Did not know how Obed or Nemo got their names.
26:15	Settlement at Nemo, Black community, Southern railroad workers, colored grave yard, dance hall for recreation, several men killed during grading of railroad, black community left when road grading was complete.
34:40	Doctor at Catoosa, Dr. Thoad was first, each stayed a short time, brother died when he was 28 years old after a week's illness with spinal meningitis.
39:40	Herbal home remedies - fever weed for colds, turpentine for worms, horsemint tea, elderberry blooms, pennyroyal tea, etc., burnt whiskey for diarrhea.

END TAPE 1 SIDE A at 43:10

SIDE B

0:00
1:58 Doesn't remember moonshining, the boys got it.
6:05 Mother's father from Switzerland bought 280 acres in Morgan County, Mother divided land to 8 children, Wartburg began as mostly German and Swiss, named for Wartburg, Germany (talk about family illnesses and deaths).
14:25 Food Preservation - dried beans to make "leather britches" had to sun dry foods everyday, kept potatoes in the ground covered by hay or leaves, killed hogs and cattle for meat.
18:25 Cash crop, sold beef to colored people at Nemo and to other people, sheep wool spun and used for knitting, Aunt did the knitting for family, still has an antique spinning wheel.
25:45 First husband made a guitar and doll beds for children, couldn't buy them.
28:45 Fishing on the creek, didn't catch much, brother caught fish on trot line, no commercial fishing.
30:40 Trapped fox, opossum, "polecats" etc. for hides.
31:40 Entertainment - platform built at Catoosa for dancing and playing music, called it The Platform.
36:00 Children worked at home on the farm.
37:07 No pesticides used; doesn't remember any bugs.
40:33 Picked berries for canning, got walnuts on the farm and a few chestnuts, walnut hulls for dying wool and feed sacks.

END TAPE 1 SIDE B at 43:35

Interview #11 (Interview time: 57 minutes)

Myrle Aytes, (b.1918)
HC 76
Lancing, TN
(615) 965-3141

Interviewed by Ken Wahlers, August 5, 1992 at Mr. Aytes home in the Frankfort community.

Myrle Aytes has fished on the river all his life. He named fords, boat holes and falls that are not on the map. He says fishing used to be better. Mr. Aytes remembers slaves in Morgan County.

Side A

0:00	
0:12	Introduction
1:00	Personal history, 75 years old, lived here most of his life, same home since 1926.
1:36	Time on the river, pointed out fords not on the map (see attached map). 1929 flood crumbled slate in long deep hole; saltpeter cave.
10:20	Tom Staples had slaves, graves; son had plantation at Daddy's Creek.
10:35	Continued pointing out different fords, boat holes and falls, fished the whole area to Adams bridge and some above .
15:36	Coal mines killed fish and polluted the water, fishing not as good since mining started.
16:20	High water marks made by Mr. Aytes some have been cut out, Clear Creek 18 inches fuller in 1928 than in 1929 after the flood.
18:28	Hewed out canoes used by brother to measure depth of the river, 47 ft. deep hole on Daddy's Creek.
20:46	How the river has changed - clarity, pollution, weeds, fish full of worms; types of fish- Jack or Muskie, small mouth, large mouth more recently, red eye or rock bass, brim, stripes spawn in Oakdale.
26:15	Mink, otter, beavers on the river, 3 ft. beaver dam, see beavers more often now, used to be more otter and mink.
30:54	Other wild life on the river; turkey, eagles, other birds, saw last eagle 4 years ago, squirrels.
33:05	Long line, sweep poles for catching fish, meat skin for bait, shooting fish, no commercial fishing remembered, tremble net for fishing.
39:15	Wild cats, good dog killed wild hogs, cats heard at night.

END TAPE 1 SIDE A at 41:30 minutes

SIDE B

0:07 Introduction
0:50 Did not tape in this place.
1:45 Vegetation changed in Daddy's Creek, Obed and Otters Creek more polluted than Daddy's, camping and fishing, rock slide cleared timber for a long stretch.
6:45 Settlement at Obed Junction, old man Spenser ran the settlement, lived in box cars; RR trestle at Devils Breakfast Table taken out in 1929 flood.
8:50 Rock houses dug up by outsiders, peace pipe found in one, Albert Branstetter Camp Rock where first whiskey was made in this area.
13:08 Slave burial grounds at Obed bluff, $2000 for 4 slaves in 1853 or '43, slave cemetery dated 1855, slaves used for farming, clearing land.

END TAPE 1 SIDE B at 15:30

1992 Obed Wild & Scenic River Oral History Project

Interview #12 **(Interview time: 63 minutes)**

Eva Robinson, (b. 1916)
Route #1
Lancing, TN
(615) 965-3188

Interviewed by Ken Wahlers, August 5, 1992 at Ms. Robinson's home in Lancing.

Eva Robinson came to Morgan Co. during the Depression. She taught school in the area for over 30 years. Ms. Eva remembers when teachers were respected by students and parents. She knows a lot about food preservation, herbal remedies, and general history of the area. She felt there were more opportunities for women than most people do.

SIDE A

0:08 Introduction
0:50 Personal history - born 1916, came from Kentucky during Depression in 1934.
3:15 Taught school, went to college on Methodist Church Scholarship, taught at Island Ford Polish School; the teacher was the boss; kids worked after school; teachers were appreciated; mothers stayed home; fathers worked.
9:38 Tricks kids played on Ms. Eva, snipe hunting; stealing watermelons; possum hunting.
11:15 Teachers cut own wood for school, pie supper to paint school, built kitchen, WPA commodities, teacher made beans for lunch; students fetched water, hour recess for lunch and play, grades 1-8 in one room; daily schedule; 10 minutes for each subject.
17:23 Polish students went back to Michigan when WWII came, all did well.
19:32 Taught at Sunbright, then Deer Lodge; back to Sunbright, taught all grades.
21:38 Kids walked to school before 1946, buses owned by individuals.
23:12 Kids not required to attend school, some stayed out to work, education not as important for girls.
24:48 Depression good for people.
25:15 Food preparation and preserving (refer to notes) apples; salt to keep flies away, berries; persimmon candy, variety of meats, how to make sausage, salt was precious.
31:15 Used corn shucks as cloth for dipping meat.
32:06 Continue meat preservation techniques (Museum of Appalachia).
34:10 How to make sulphured apples, making corn meal at home, homemade hominy, lye soap, preserving cabbage, potatoes, turnips and apples - "holing them up"; getting cabbage seeds.

END TAPE 1 SIDE A at 41:50 minutes

Side B

0:10 Introduction
0:50 Sources of cloth, wool carding, dye from plants.
5:20 Home remedies, herb doctor Eliza Green, sassafras tea to thin blood, pennyroyal for colds, poke berries for poison, mullein for swelling, leeches for wounds.
9:46 Employment opportunities for women - nurses, child care, stores, dressmaking, fields, cut trees and strip the tan bark.
12:35 Road part of Nashville/Knoxville Highway, Inn, fort, found old bullet lodged in a tree, Civil War dated, D.E. Cooper told about old fort, cedar trees to mark graves.
17:00 People from Oak Ridge used metal detector on her land.
17:30 Dug up a grave when digging foundation for her house, quick lime in grave to keep down germs, found buttons and bones, D.E. Cooper told that her place was the site of an Inn, originally a land grant.
20:30 Does not remember tales of Indians, boy down the road is a relic hunter, has a lot of arrowheads, bones, teeth (Sabertooth) etc.

END TAPE 1 SIDE B at 22:16 minutes

Interview #13 **(Interview time: 27 minutes)**

Elvie Howard (b. 1912)
129 Frye Street
Wartburg, TN
(615) 346-7158

Interviewed by Ken Wahlers August 12, 1992, at Mrs. Howard's apartment in Wartburg.

Elvie Howard is 80 years old. She grew up in the Potters Chapel area and spent her adult life in the area near Lilly Bridge. Elvie and her husband ran the grist Mill above the bridge for 5 or 6 years. She remembers time at the mill and working for other people. She remembers a little about herbal remedies and Indian sites.

SIDE A

0:10	Introduction
0:55	Personal history - 80 years old, lived near Lilly Bridge, grew up at Potters Chapel, neighbors names, married 1935.
2:40	Ran grist mill 5 or 6 years in early 1940's, located above Lilly Bridge, explained how meal was made, used corn and wheat, Noah Howard has a picture (small talk about Noah Howard).
5:20	Charged 1/4 of the meal for grinding services, adjusted to fine or coarse meal.
6:00	Bought mill from Woodson Hawn, sold to Elmer Human when they moved.
7:00	Mill survived the flood in 1929.
7:25	No children, boat on the creek, 1 room cabin, other people's children came to their cabin to play.
8:25	Lots of copperheads, grandmother had one under her pillow, husband killed 2 big ones one day and displayed the skins.
9:54	Talk about Adie Hawn.
10:45	Mill was a wooden structure.
11:40	Day to day activities, worked for other people laundry, farming, no garden of their own.
12:35	Did not remember other mills.
13:05	Fishing on Clear Creek.
14:10	Kept a boat on the creek for recreation and fishing.
15:00	Indian Rock shelf cave near their home off Little Clear Creek; people recovered various relics; kept their cattle down there in the summer to keep cool.
18:00	Does quilting for a hobby.
19:25	Herbal remedies; used boneset, mullein and catnip. Also fever weed, horse mint, turpentine, and penny royal.

23:25 Did not eat snakes, but ate other wild animals.
24:30 Used to see and hear wild cats down where they lived.
25:40 Killed a "sivvy cat" similar to a pole cat.

END TAPE 1 SIDE A at 27:00 minutes

Interview #14 **(Interview time: 49 minutes)**

Kenneth Adkins (b. 1917)
Route #1 Box 56
Deer Lodge, TN
(615)965-3152

Interviewed by Ken Wahlers, August 12, 1992 at Mr. Adkins home in Deer Lodge.

Kenneth Adkins has lived in Morgan Co. all his life. Mr. Adkins farmed and worked in the sawmill. He mostly remembers hunting & farming. Mr. Adkins knew of moonshining on his family property.

SIDE A

0:09 Introduction
1:00 Personal history - lived here all his life, born 1917, built house in 1931, married after the service.
2:10 Employment, farmed and saw-milled, moved the mill from place to place, worked in the woods cutting trees, cut at Gobey.
4:50 Cut all kinds of timber, large trees, used crosscut saw, trees are smaller now.
5:50 How the woods are different, types of trees .
7:16 Squirrel hunted a lot, more game now than used to be; deer, quail.
8:28 Neighbor caught and tamed a young deer.
9:30 Hardly ever saw bobcats, saw lots of foxes, turkeys and wild hogs.
10:20 Raised vegetables for own use, potatoes and stock for cash crop, father raised sheep.
11:00 Stock ran out, no fences, cow hunted for father on horseback, could hear cows bells.
12:00 Woods have changed, brother treed by hogs, dog killed.
12:58 Used horses and mules on farm.
13:18 Bought things they couldn't raise at home; flour, sugar, etc.
13:50 Grist mills, for corn meal and wheat for bread.
14:50 Had chickens, hogs, cows.
16:00 Removing stumps by cutting with blade, left the big ones to rot, didn't have power saws.
18:05 Went through grammar school at Flat Rock, wife went to High Point (called Englewood then), one room school, children minded the teacher, brother was mean (small talk about brother) heated schools with wood, teacher Maltie Cooper.
21:40 Entertainment - ball games, radio.
23:30 Moonshining on property, along the creek or spring, law enforcement for moonshining, moonshine to make camphor, used for cough medicine.

28:10 Marijuana in the area now, found a field of plants on his property, dug up overnight.
33:00 Natural gas on property (small talk about leasing property).
36:00 Farming, more types of insects now, dusted for insects, used. commercial fertilizers, father used stock litter, more weeds now.
39:10 No family feuds remembered.
39:42 Sheriffing not good in his area, too far out of town (small talk about neighbors).

END TAPE 1 SIDE A at 41:10

SIDE B
0:09 Introduction
0:55 Chestnut Ridge got its name from the large trees.
1:50 Different schools names, Adams Cemetery, Twin Bridge Road, swinging bridge.
5:30 Home remedies - sheep grease for chest rub, people ate possums & polecats, story about possum treed by a dog babies alive in mothers pouch, 21 babies to 2 mothers.
8:28 Didn't remember much about home remedies, catnip tea for babies.

END TAPE 1 SIDE B at 9:10

Interview #15 **(Interview time: 50 minutes)**

Roscoe Potter (b. 1915)
Star Route Box 57
Lancing, TN
(615) 965-3155

Interviewed by Ken Wahlers August 22, 1992, at Mr. Potter's home near Potters Chapel

Roscoe Potter was born in 1915 in Morgan Co. Mr. Potter saw milled here for a few years. He farmed, fished and hunted along the river. Mr. Potter remembers settlements established for the lumber and railroad business. He hunted herbs for medicines. He also remembers moonshining and the Salt Peter Cave.

SIDE A

0:05 Introduction
0:20 Personal history - born May 1915, raised on Obed Bluff, Thelma Beasley's brother.
1:05 Growing up on the bluff; farm work, dad worked on Catoosa railroad, Mr. Potter saw milled, cut timber, skidded logs on a truck, they skidded on the river during dad's time.
3:10 The woods have changed, used to cut only big timber, nothing left, trees were much bigger, they burnt underbrush.
4:50 Farming, raised food for selves; 10 children in family.
5:20 Fun as a child, swung on vines, swimming, fishing Sandbar Hole, Fork hole.
7:10 Indian at Fork Hole, came yearly and brought lead, disappeared after he was spotted.
8:30 Black grave yard near Cumberland line.
9:30 Road blazed by Daniel Boone according to Martin Potter.
10:15 Fish in the river, different kinds, still goes fishing.
11:30 Hunted for wild hogs, rabbits, squirrels, coons, mink; there used to be a lot of mink, beaver and otter, trapped for fur, "sivvy" cats, gray and red fox, wild cats, some 7 ft. long.
16:00 Coffee Pot Rock story.
18:40 Story about uncle breaking finger on a rock.
20:10 Places on the river, Ike Canoe Hole, bridges.
21:45 Flood of 1929, washed out bridges; they cut the bridge out, sold the steel to Japan he thinks.
23:10 Obed Junction town; old man Spencer; loaded logs and ties on the train, workers lived in the town, Catoosa was bigger than Wartburg, town broke up when the lumber was gone.
25:45 Potters Chapel School still standing, used as a church, over 100 years old, teachers: Broyles, Honeycutt, McCartt, only went to

school a few years, quit to work.
29:25 Depression, you didn't raise it you didn't have it, dad worked away from home.
30:15 Norwegian community, business there, staked railroad but never built it.
31:35 Ginseng hunting not good anymore, people take the seeds
35:00 Herbs, goldenseal, remedies - boneset, fever weed, ratsvein for colds, pennyroyal, never goes to the doctor.
38:40 Moonshining, mix with herbs for medicine; Sheriff tried to catch them; 50 cents a pint, half a days work for a pint.
43:35 Saltpeter Cave big during the Civil War, shelf cave, very little left now.

END TAPE 1 SIDE A at 48:10 minutes

SIDE B

0:10 Introduction
0:30 Round hole in Obed, cave above Devils Breakfast Table

END TAPE 1 SIDE B at 2:00 minutes

1992 Obed Wild & Scenic River Oral History Project

SELECTED INTERVIEW NARRATIVES

Interview # 1 **(Interview time: 90 minutes)**

Alene (b. 1923) and Burke (b. 1919) Adkins
Rt. 2 Box 13, Deer Lodge, TN 37726 (615) 965 3413

Interviewed by Ken and Salissa Wahlers, June 24, 1992 at the Adkins' home in Deer Lodge.

Mr. and Mrs. Adkins' families have been here for several generations. Burke was born in 1919 and grew up in the Chestnut Ridge community. Alene was born in 1923 and grew up in the Chestnut Ridge community, too.

Burke described his employment as a sawer in the logging industry in the late 30's. He reported that the woods are different now as there is more underbrush and more pine thickets. The reason there is more underbrush today is because people used to burn the woods and let their cattle and hogs roam through the woods and that helped keep it clean. There were no fence or range laws back then. He also reported there were more oak, hickory and walnut trees. The trees were bigger in diameter too. Instead of a chain saw, they used a two man crosscut saw. Some nights his father would stay in a sawmill shack instead of walking all the way home. The logs were sent by truck to the mill. He did not think they were
ever sent down the river.

Both Mr. and Mrs. Adkins described the condition of the roads as terrible, especially in the winter. They went to town, usually Deer Lodge, once a week. They usually had to walk or go by horse, however, a few people had cars. If you got stuck in the mud, you waited for someone to help.

Burke had to work on the roads three times a year instead of paying a "poll" tax. Since there wasn't any gravel, they crushed rock off the sides of the road or from the woods.

Farming was usually done by horses or mules. Two or three tractors were in the community by the early 50's. They typically used a "turning" plow. It was hard work. The family worked together. Everyone had their own "hoe". A "hillside turning" plow was used on hills to prevent erosion and to make this type of plowing easier. A "new ground" plow with a sharp cutting point was used to cut roots around the stumps so one could pull some of the stumps out. Many of the stumps were planted around until they rotted out. Animal manure fertilizers were used much more than rock fertilizer. One type of rock fertilizer was Old Black Joe. No irrigation of farms was used around the area.

Farm products were canned or stored since one didn't go to the store a lot. Meats were typically fresh because most people had chickens or cows. Tobacco was planted for private use and not planted commercially. Bean and potato bugs were the primary pests. They were typically picked by hand and put in a bucket with a little kerosene in it to kill them. There seems to be more bugs today, in spite of the increased use of pesticides. Many people planted by the "signs" and still do. The Adkins still believe in planting by the astrological signs. Incomes were supplemented by selling wool, molasses, eggs, and animal furs. No commercial fishing was known of. A few mink, possum, and skunk were trapped.

Women quilted, cooked, canned, did laundry and helped in the garden. Alene would pack Burke's lunch before he went logging. They drank from the creek or a spring. Creeks were cleaner back then. They often made molasses and hominy. These processes were discussed. Apples, pears and peaches were raised and often dried or canned.

Several schools were in the area. Burke attended Flat Rock school near the present day Flat Rock church. High Point school was near the present day High Point church. There was also a Pleasant Green school. These were all elementary schools. Students usually attended an eight month school year. The school bus was a truck with a tarp over the back of it.

Not much was known by the Adkins about place names, creeks or bridges. The Ed Green branch, which flows into Whites Creek, was named after Ed Green, who lived in that community.

People got together at church on Sundays. Preachers were not paid a salary. They always had their full time jobs either as teachers, farmers or loggers.

Doctors were located in Sunbright and Oakdale, and they usually came to your house. People seemed healthier back then. One didn't hear about cancer except for some skin cancer. There was typhoid fever and pneumonia. Cuts were treated with tobacco and a bandage. Teas were used for colds. Mullein, quinine, lard for chest colds were all used as examples.

Interview # 3 (Interview time: 72 minutes)

Thelma Beasley (b. 1924)
Star Rt. Box 44
Lancing, TN 37770
(615)965-3758

Interviewed by Ken Wahlers, June 25, 1992
at Mrs. Beasley's house in Lancing.

Indian lore; herbs and remedies; community buildings; raising crops; railroad

INTERVIEW:

TB- Thelma Beasley, the Informant
KW- Ken Wahlers, Interviewer
AW- Amy Williams, Obed River Park Assistant

Side 1 at 7:53

KW: How did Daddy's Creek get its name?

TB: Well, I was telling her, my Daddy told me that a Indian named it. Now I don't know... but that's what he told me. You see the Indians used to live here.

KW: Right

TB: Cause my grandma was a, my great-grandma was an Indian and they used to own all the land around here.

KW: Now, why did they, did he say why the Indians named it Daddy's Creek?

TB: No, he didn't say why. But you know I should have asked him. Kids they never think.

KW: So the Indians named the Obed?

TB: Yes, that's what he told me, that the Indians was the ones that named it. And Little Turkey Creek. There's a creek over there at the old Potter place, and its Turkey Creek.

KW: How did the bridges, like Lilly Bridge and Jett Bridge, get its name?

TB: Now I guess they named it Lilly bridge, you see there were some people back here by the name of Lillys. So I guess that's how they got the names like that.

KW: Where did they live?

TB: Oh, down there, the other side back in the woods from Armes'

KW: Yes

TB: There's an old place, a home place. That was a long time ago.

KW: What about Jett bridge?

TB: I don't know who named that. Now you know where Dee lives?

AW: Yes

TB: Now that's the oldest house that's around here.

AW: Is it?

TB: Un-huh.

AW: Grandpa was saying it was awfully old.

TB: Yes, it was Becky Dials, used to belong to the Becky Dials.

AW: And he was telling us about that store. I didn't realize there was a store there.

TB: George and Evelyn had a little store. Down here at the river, there was a railroad, that was a little town right down there.

KW: Where the trestle was?

TB: Yes, at OB Junction.

KW: How many houses were there down there?

TB: Well I don't know. I wasn't born then. But my mother told me there was a little town down there. They had wells and everything, to get their water.

KW: What was the town for?

TB: For the railroad. You see that was when the railroad went through there. Before the bridge washed out.

KW: The railroad was there specifically for the timber, to haul the timber out?

TB: Yes

KW: Was there any mining?

TB: No, I don't think they mined. I forget what they called it. My daddy he worked up (inaudible) and he cut timber and stuff and then he worked on the railroad at camp Austin that used to be Deermont but they changed it to Camp Austin.

KW: Camp Austin? Yeh!

TB: And he'd walk and go from here to down there and worked on the railroad. I mean he walked every night and morning.

KW: From here down there?

TB: Yeh from here down there across the mountain.

KW: I guess as the crow flies it wouldn't be all that far?

TB: No

KW: I mean if you were to drive it'd take an hour to get there.

Begin again at 13:08

KW: Concerning that area down there, and you said you were part Indian, do you remember any Indian places were Indians worked around the river here?

TB: Well now I heard momma say they used to come down there. They was one come and he'd go and get silver every year and... but they didn't know whether some boys followed him with their dogs and he turned his boat over in the river down there. He had drowned. Momma said she knowed he didn't drown he just did that so them kids wouldn't see him.

KW: Oh right! Throw them off the trail?

TB: Yeh he'd come every year and get silver, to make bullets I guess. Mom said (inaudible) he never did come back anymore since these boys followed him with their dogs.

KW: I know there's some caves up on the Obed. There's some rock shelf caves. I've been to a few of them, of course they're all dug in.

TB: My grandpa one time he said he come along and he found a silver pot. Now that was my grandpa, and he said he got it and he hid it. He was going to keep it. He didn't see nobody. He didn't see none of the Indians. He broke some brush. That was right

down here close to this road. He went back. He went and got his daddy and went back to get it and it was gone.

KW: Somebody must have found it.

TB: Yeh the Indians was watchin'. He said they was hid a watchin' him and they seen him get it you see and so as quick as he got out and got gone. They got it back.

KW: Do you know of any Indian burial places?

TB: No now my brothers used to did, across the point over here, what they call the point. But I don't know. They died before I ever got to askin.

KW: Is the point part of the junction down there?

TB: No its over across the river.

KW: Across the river?

TB: Back over in that mountain over there.

(Dog Barking)

TB: There's a grave yard over there some where, cause my brothers was a talkin' about it. Course when you're young you don't think about the history of things.

KW: What were the roads like out here? Were they just...

TB: They was just roads. Mostly wagon roads there wasn't no cars back along time ago.

KW: Did you all have a car when you were a kid

TB: No we didn't have.

KW: Just had a wagon

TB: Yes, we just had a wagon.

KW: Where did you all go to town?

TB: Lancing. And then there was a store across from Barnett Bridge, George Barnetts. We'd go over there when I was a girl. You could walk from home and sometimes ride a horse.

AW: Did the roads go the same way? I mean are they in the same place now?

TB: Yeh about the same place.

KW: I know there's been some different bridges built. Either up above or down below where the bridges are now.

TB: Yeh.

KW: How often would you all go to town? Once a week? Once a month?

TB: About once a month I guess. You see people back then raised about everything they eat. They had their meats, milk and butter and things like that and their garden stuff about everything.

KW: Do you can still?

TB: Yeh I still can.

KW: I guess your momma and daddy taught you how to can?

TB: Yeh. My momma. (Small talk not transcribed)

KW: What other things would you raise besides garden vegetables? Would you raise any fruits or nuts or anything?

TB: No. Walnuts and we had apples and things like that.

KW: Berries, any kind of berries?

TB: Yeh we had berries. Wild Blackberries blueberries. They cut them. When they cut the timber down they cut them all down.

AW: Were there a lot of wild strawberries?

TB: No. (inaudible) (Small talk not transcribed)

KW: Did you all make molasses?

TB: Yeh. We made molasses

KW: Hominy?

TB: Yeh. The boys would find bee trees out in the woods. We'd go get honey. We'd take the wagon and go get 2 or 3 big lard cans full.

KW: How did you get the bees out?

TB: One of my brothers he had one of those hats he'd put over his face and bees couldn't get to him and that's how. A screen he wore. That's how they done it.

KW: They just robbed the bees?

TB: Yeh. They'd bring the bees home.

KW: They'd bring the bees home too?

TB: Yeh they'd bring the bees home.

KW: Did he put them in a hive?

TB: Yeh he had a box fixed to put them in.

KW: What were a... you said you went to the store to buy a few things? What were your favorite foods you bought?

TB: Well we got sugar and flour and stuff like that.

KW: Things that you couldn't...

TB: Yeh that we couldn't raise. We raised buckwheat and (inaudible) pancake out of that. We took it to the mill to get it ground, but it was dark, it wasn't like the flour you know.

KW: Did you trade? I know money was scarce so would you barter? Would you trade with the stores?

TB: No not in my time. I don't know.

KW: You always paid in cash then?

TB: Yeh

KW: Were there things that you sold off the farm like eggs or extra butter or something?

TB: Yeh. Momma said that, now that was before my time, they'd take stuff down there and sell it at the river. You know in that camp I was tellin' you about that camp.

KW: Oh that little settlement?

TB: Yeh, they had stores and things down there and they'd take eggs and all kinds of stuff and sell them.

KW: Now this settlement... were there black people? Were there any colored people?

TB: No they was white.

KW: They were white people? And they worked on the railroad? Cause we've heard there was another settlement there at Nemo. Nemo

Settlement and some black people were there, to help. I guess with the coal or the timber. They worked with the railroad. Did you have doctors come out here when you were sick?

TB: No we just always... well my daddy now

KW: Doctor yourself?

TB: Yeh doctor ourself. My daddy he got sick and they took him to doctor (inaudible)

KW: Was that the nearest doctor?

TB: No they had one at Oakdale, but I don't know, I guess they liked that one at Rockwood better than they did the one at Oakdale.

KW: When you say you doctored yourself, what were some of the remedies.

TB: Tea and stuff like that all kinds of tea for bad colds. When you had a bad cold you'd get (inaudible) or boneset. That's good for a bad cold I know all kinds of stuff like that to get.

KW: What were some of the other teas besides boneset?

TB: Lets see. Feverweed was one.

KW: Feverweed?

TB: Well now that took the headache. When you had a fever you got that and horsemint. There was just different kinds.

AW: Did you use ginseng?

TB: No we never used it but my brother used to dig it and sell it. You can't hardly find it now.

KW: (unclear... Something about getting over the measles?) were there any remedies for that?

TB: We never did I don't guess had 'em cause I didn't have 'em 'til after I was married. I didn't have the measles

AW: Probably caught 'em from your kids.

TB: Yeh!

KW: Yeh! Was there any sayings that you used with the teas or anything or poultices? What am I trying to say? Like incantations?

AW: Like a how the old faith healers do, like when you burn yourself you use something and there's something you say, like out of the Bible or something. You know anybody who did that?

TB: Well now when my kids would get cut why I'd get the Bible and read that verse... and it'd....

AW: Stop the blood?

TB: It'd stop the bleeding yeh.(inaudible) cut it clear across and it liked to scared me to death.

AW: Does it work?

TB: Yeh it works! And I just kept repeating it you know until I got him to the hospital.

AW: They say some people can do it and some people can't.

TB: Well I guess if you've got the faith.

AW: Yeh and there's one for burns I think I heard? Something you can say that's in the Bible for a burn? Draw the heat out of it?

TB: Well I'm not familiar.

AW: And then there's supposed to be something... thrash... when a baby's got thrash.

TB: I took my kids to a faith doctor.

AW: What did he do?

TB: I don't know... one was a woman and she took the baby in a room and she said something. I don't know what she said and the other one after she was gone was a man and that's the way he done.

KW: Did it always work?

TB: Yeh it always worked, yeh we didn't have to take them to the doctor.

AW: Where did they live at?

TB: Deer Lodge.

KW: Now were they cheaper than going to a doctor?

TB: Oh yeh the didn't charge anything.

KW: Didn't charge anything?

AW: Yeh they say if they charged they couldn't do it anymore or something.

TB: The seventh son can do that, I heard that, and my youngest boy is the seventh son but he hadn't never tried it.

Side 2 at 15:26

AW: Do you know anybody that can use a witching stick? Did you know anybody when you were growing up?

TB: Yeh. Yes, I had a son, but he's dead now. He could witch some. He could witch festers and holes too.

AW: Dwayne can do it?

TB: Yeh.

KW: Did he use a particular kind of branch?

TB: Yeh, I think so.

AW: Now what ever he's hunting he breaks the end of a stick and puts a little of it on it. If its oil a drop of oil or water if its a water well. He found Jenny's wedding band. She was peeling tomatoes and threw out a big pan of tomato peelings and her ring came off in it. And he found it by splitting the end of a stick and putting a piece of gold, and found it. So I don't know about such then. But that's how he done it. What ever he's hunting. I never seen him do it, but Keith says it works.

TB: Yeh, he come out of here (inaudible)

KW: Can you think of anything else that, when you were growing up, changes you've seen or things that changed since you were a little girl?

AW: Did ya'll have a wood stove?

TB: Yeh, we had a wood stove.

AW: Did you have a coal stove growing up?

TB: No, we just stuck to wood.

(Small talk about her dogs; son's mobile home.)

KW: You got plenty of walnut trees.

TB: Yeh. We got more walnuts than anything. But, you know they aren't no walnuts this year. But had plenty of 'em, left from

last year. I always get 'em and hull 'em and take the hulls and put on the garden out there.

KW: Yeh, what does that do?

TB: Why it makes it rich.

KW: Makes it richer?

TB: Hu-huh. I put 'em in the road and then run over 'em with the cars. Then I go out and pick them up. Then I get the hulls and put in on the ground.

KW: I've tried busting a few. They're awful hard. Take a hammer...tried hammering a few, boy, the pieces would go everywhere.

AW: Did you ever learn to drive?

TB: No.

AW: Women just didn't drive back then?

TB: No, not back then.

AW: Neither one of my grandmothers ever learned to drive.

KW: My grandmother didn't drive either.

TB: No, men didn't believe in women driving. They said women wouldn't stay at home, no way.

KW: No they wouldn't; shopping, shopping, shopping.

(inaudible)

AW: So, women were always expected to stay home. There wasn't any jobs around here?

TB: No

KW: Now, we got shirt factories here now.

AW: Oh, whoopee, I'd rather stay home!

(laughter)

KW: Well, what did the men do? They logged, farmed. That was about it. What did your husband do?

TB: He worked at the rock quarry and at the sawmill, and then he came

to cut paper wood for himself.

AW: And they say he could out cut anybody.

TB: Yeh.

KW: It kills me to see them putting in that new bridge over there, over Little Clear Creek, and pile up all that. There's some nice oak and maple in there. They just pile it up and burn it.

TB: Well you know that's the way Hiwassee done it.

KW: It just makes me ill!

TB: That's the way they done it on the ridge. They just piled it up. I mean big trees. They just ripped it up.

AW: And let nobody cut it into firewood?

TB: No. I think that's awful.

KW: I think that's a crime.

TB: Yeh, it is. It is. If I got something and can't use it I'd give it to them. I think it's a sin if you don't.

KW: What happened, did Hiwassee just come in here and start buying up land?

TB: Yeh.

AW: Who owned most of that land that they bought?

TB: Well, I think it was a man (inaudible). Buxton's use to own this up here. Buxton lumber company or something. They say they're from across the water. I heard it. Across the ocean.

KW: Buxton's?

TB: No, the people that own the Hiwassee

KW: The Hiwassee - OK.

TB: That's what my oldest son said. He said he heard it on the news.

AW: It may be. I don't know.

(Small talk about the land being purchased by foreign countries; the superintendent's race, etc.)

Interview # 4 (Interview time: 75 minutes)

Martin Potter (b. 1950)
Star Rt. Box 73A Lancing, TN 37770 965-3774

Interviewed by Ken Wahlers, June 29, 1992 at Mr. Potter's home in Lancing.

Herbs and herbal remedies; faith healing; running hogs; trail at Obed Junction.

INTERVIEW:

MP: Martin Potter, the informant
KW: Ken Wahlers, Interviewer
SW: Salissa Wahlers, Interviewer's Assistant

Side 1 at 40:10 minutes

KW: Have you ever heard of people digging for medicines or picking herbs in the woods?

MP: I do that.

KW: Do you do that? What do you hunt for?

MP: Ginseng when you know the season... ginseng season starts August the 15th. I dig ginseng, goldenseal, bloodroot, crainsbill, black cohosh, blue cohosh.

KW: Now what's black and blue cohosh? I haven't heard those.

MP: I'll show you a picture of them. (pages turning) See High Point?

KW: Yeah, 1824.

MP: 750 thousand pounds left the United States.

KW: Wow that's a lot of ginseng. I mean you figure that as far as people collecting it, too. There's probably more people now....not more people now, but there weren't that many people in the United States collecting it in '24.

MP: It says Boston took 55 tons of ginseng to China and sold it for $30,000.

KW: Do you use ginseng?

MP: Yeah, I have. Now Dad used it for arthritis. He'd grind it up and put it in whiskey and take about 2 teaspoons of it a day. That's all you wanted of it. Its bitterer than wine. About 2 teaspoonfuls is all you could stand to take of it. He said it helped his arthritis. A lot of people chews it for ulcers and stuff like that for their stomach. They say it helps their stomach.

KW: That's what I need.

Side 2 at 1:00

MP: It tells in that book right there what they make of all this stuff.

KW: Do you just collect it and then you sell it?

MP: Yeah.

KW: And who buys it? The Co-op?

MP: No I sell it to Herb Chapman out of Baxter, Tennessee.

KW: What was it, blue and black cohosh? You don't know what they do with that?

MP: Uh-uh. Now they buy indigo. It's what they dye blue jeans with.

KW: Do you collect that? Indigo?

MP: Yeah.

KW: Does it grow around here?

MP: Yeh most I know of is on the State up yonder which I got in trouble once.

KW: Oh we won't talk about that then.

MP: You're not suppose to take nothin' off the state.

KW: Black and blue cohosh, and you mentioned a couple more.

MP: Crainsbill.

KW: What do you use that for?

MP: I don't know what they use that for either.

KW. Is that a flowering plant?

MP: Yeh it grows everywheres on Clear Creek and Obee. Lets see if I can find it in this book here. It looks a lot like bloodroot. The root on it does. The top don't look to much like bloodroot. (page turning) They buy a lot of Mayapple or used to did.

KW: The bloodroot looks a little like the Mayapple, very similar bloom.

MP: Theres the cohosh now, the blue cohosh.

KW: I've probably seen it.

MP: I'd say you probably have in the woods if you've been out in the hollers and stuff. It grows thick, that blue and black cohosh.

(Small talk, looking at pictures)

MP: Now, we've used goldenseal. That's good for ulcers stuff like that. I peel that witch hazel nut bark. Do you know what witch hazel is? Witch hazel nut is good for kidney trouble anything wrong with your kidneys. It'll straighten it out, kidney infections. It's real good for that. My mom she has a lot of kidney infections, you know. She used to have to go to the doctor and get medicine for it, but after she started peeling witch hazel nut she uses that.

KW: What do you do, peel the bark and boil it into a tea?

MP: Yeah, we just peel it and let it dry. You can use it green or dry it, either one. She keeps it up there dry all the time. She just makes tea off of it and drinks the tea, and it don't taste all that bad.

KW: Where did you learn all this? Did you learn it from your mom and dad?

MP: From Dad, yeah. That boy of mine, he knows more about it than I do. Now, if he ever got lost in the woods, now he could make it, cause he knows what he can eat in the woods and everything. What berries he can and can not eat, so he could make it if he ever got lost in the woods.

KW: Just gather him up some good poke salad? What about, what was that one we saw the other day? It was kind of velvety. I knew the name. They use it a lot for colds. It's got a bright yellow stalk... it flowers and has got those big leaves.

MP: Mullein?

KW: Yeah Mullein. Did you ever use that?

MP: Yeah.

KW: OK, people of the old days said they used that some for colds.

MP: For colds or asthma.

KW: They were talking about another remedy too, for... to put on your chest for a cold...

SW: Congestion?

KW: Congestion? What was that?

SW: Lard and something...

KW: Something else...

MP: Now for colds, we use to make tea out of feverweed, catnip, and yellow pine top... yellow pine needles. I've drunk many, many a cup of that stuff.

KW: And that seems to work, huh?

MP: Yep.

KW: Now, the catnip would probably be a... helps babies sleep.

MP: Yep.

KW: It's kinda like aspirin or something, it relieves the pain.

MP: Yep

KW: Good idea

MP: And there's a little vine out in the woods you can get when your baby's got hives... a hive vine... they can drink a tea off that.

KW: Hive vine?

MP: Uh-huh. Its a... I don't know, I've never seen it in books. I know where there's two or three rocks that's got it on it. It's a real long leaf, it comes out on a stem about that long (demonstrates with hands) and just comes out wide down here and it comes to a real... sharp point and then the point will go back in the rock. And its got little red spots on the bottom of the leaf... like a baby with hives, ya know how they break out with hives?

KW: Yeah, yeah.

MP: Well, the leaves is got hives on them, they got the little red spots just like a babies has.

KW: Now, what's the name of that?

MP: Hive vine

KW: Hive vine?

MP: Mm-huh

KW: OK

MP: I've gathered a lot of that for people...

KW: And that's good for what?

MP: Babies... when babies have hives, ya know about babies have hives. You can give 'em that tea off that and in just two or three days it will dry 'em up.

KW: Hive vine... that's a new one. Did you ever hear of people taking these herbal medicines and reading stuff out of the Bible?

MP: Yep.

KW: And, I guess the sayings, or whatever, would add to whatever the herbs...

MP: There's a verse in the Bible, if you get a real bad nose bleed or something, there's a verse in the Bible you can read and press a knife to your backbone and your nose will stop bleeding like that (snapped fingers). Now I know that for a fact, cause my mom has done that to me many a many a time. Used to my nose bled all the time. And she say that verse in the Bible and take an old case knife and press it again my backbone.

KW: You don't remember the verse in the Bible?

MP: No. Mom can tell you what it is. Now it'll stop the blood right then. It'll do it.

KW: Now we heard from.. ya know Thelma Beasley over here...

MP: Mm-uh, that's my Daddy's sister

KW: That's your Daddy's sister?

MP: That's his baby sister.

KW: OK... Now she was telling us something about a verse in the Bible

that they would read, but it was for something else.

SW: Cuts?

KW: Cuts I believe.

MP: Yep. It'll stop bleeding on cuts too, same as nose bleeds. Yep.

KW: Huh.

MP: She didn't tell ya which verse it was?

KW: I don't think she remembered it.

SW: She also said about going to faith healers...

KW: Heh, Heh she knew a seventh son, or something.

SW: That the seventh son was a faith healer.

MP: Ya know there's some people that can rub... like ya got warts on ya... they can rub their hands across them and they disappear.

KW: Yeah?

MP: Now that works. Alvin Williams right down here in Potter's Chapel... now he can do it. My son, he had warts. I mean his hands was covered with them. All Alvin done was rub his hands across Brandon's hands... in about three days he didn't have a wart.

KW: Amazing!

MP: And they... you've heard... what was it you had (looking at his daughter)... when we took you to Wartburg to see that woman over there. (His daughter said she didn't know.)

(Laughter)

MP: I can't remember what you had either, but anyway, there's people that can blow in their mouth... and it cures it.

KW: A sore throat or something, is that what you're saying?

MP: Colic or something like that... I think it is.

KW: Oh.

MP: But, it has to be somebody that has never seen their father.

KW: No kidding.

MP: It has to be somebody that has never seen their father. And there was a girl over here at Wartburg... she had never seen her father. I mean he was living and everything, you know. She knowed it, but she never seen him. But, about 2 or 3 weeks after she cured Vanessa, she went to... I believe it was England or somewhere and seen her father. But it has to be somebody that's never seen their father that can do that.

KW: There's so much of that. I don't know... ya know, you don't see published... I've never read any of that stuff.

MP: No... now Alvin Williams can cure warts I do know that. Cause that Brandon... he had warts all over his hands... I mean... he had one finger that had seven or eight warts on it. (daughter saying 34 warts) yep.. on one hand. His hand just solid warts nearly. We took him down to Alvin's and he just rubbed his hands across Brandon's. In about three days he didn't have a sign of them. Went to bed one night and he had 'em, got up the next morning and he didn't have 'em.

KW: Say you dig ginseng?

MP: Yeah.

KW: Now, you gotta go after...?

MP: August 15.

KW: Is that when they're flowering?

MP: That's when the berries are on them.

KW: When the berries...

MP: The berries are on it and ripe.

KW: OK. That's what I've heard... that's one of the best ways to identify it... when you can see the berries.

MP: Yah. I've got some out in the backyard.

KW: Drying?

MP: No, it's alive.

KW: OK.

MP: I planted it out there.

KW: Now, is that as good as the wild... stuff?

MP: Yeah... it's, it's the wild stuff, is what it is. I just transplanted it.

KW: How do you dig it up? Do you leave a little bit?

MP: Well yeah, leave the little ones ya know. You're just allowed to dig the three and four prongs you can't dig nuthin' under a three prong.

KW: That's good. Yeah. I hear a lot of it's disappearing and little of it's left.

MP: Well, what's making it disappear is people start digging it just as soon as it comes through the ground. And they dig everything down to the little one prongs. And it don't get a chance to come back.

KW: Yeah.

MP: Ya see a lot of times when ginseng... when the seeds fall off... or you can plant the seed and it'll take 'em a lot of times seven years before those seeds ever come up. You can dig down in there and the roots will be there, but it'll take 'em seven years to ever put a top on... for it to ever come through the ground.

KW: So, what you're saying is those roots will be in the ground for seven years.

MP: Uh-huh. Now sometimes it'll come up the next year. And sometimes it'll take it three to seven years for it to ever come up.

KW: How many pounds do you usually get in a typical season?

MP: Eh, anywhere from one to three pounds.

KW: And it sells for how much a pound?

MP: $150 to $240.

KW: That's not bad if you get three pounds.

MP: Nope.

(Small talk about selling at the co-op in Wartburg)

MP: Roscoe Potter is Thelma Beasley's brother. Now he's been in the woods all his life. He can tell ya about the hog hunting in the woods and all this. See, when Dad was growing up, they run hogs in where the Catoosa is now. Genesis and over in there. They ran hogs in there all the time.

SW: Why?

MP: You see people used to didn't keep their hogs up, they let 'em run wild in the woods. They just marked 'em... like... you seen shows... have you ever seen Old Yeller on TV?

KW: Old Yeller on T.V.... yeah.

MP: Where they marked the hogs? That's the way Dad and them used to do. They just turned their hogs out and marked them. Cut notches in their ears and stuff. That's how people... everybody's hogs ran together.

KW: When you wanted to get your hogs out...

MP: When you wanted meat you just went in the mountain and killed it. Take the boat down to the river, go over in there, take the dogs... corner 'em up... kill what you wanted and leave the rest of 'em. Dad had killed his brother's big boar hog one time. They was out hunting and were going to mark the pigs. And Dad thought the dogs had one of the pigs bayed, so he crawled in the briar patch to see. He set his .22 down, he crawled in there. When he got in there, there was a big boar and he had to catch him. It was either catch him or him eat 'em up. They're just like wild hogs now. They had tusks, ya know and everything. So Dad had to catch the hog. And then crawl back to his gun to he could shoot him. He had to catch him and hold 'em till he got back to his gun and shoot him off of him.

KW: And those things got big too!

MP: Yeah, they did!

KW: Do you remember anything about the community that was down there at the Obed Junction? Did you hear any stories about that from your Dad?

MP: No, but now Dad lived right on Obed Junction. That was right where Dad was born and raised... on top of Obed Junction... where Thelma Beasley lives?

KW: Yeah. OK.

KW: Do you know how any of the names of these rivers got their names?

MP: No I don't.

KW: She didn't either.

SW: She said her father said the Indians gave them their names.

MP: I'd say they did. That Obed Junction trail down there that goes into the Obed Junction... that was blazed by Daniel Boone.

KW: That trail... the Gilreath's live right there.

MP: You can drive a truck down there.

KW: Yeah, you can.

MP: Now that was blazed by Daniel Boone. There used to be a tree on the first side of the river that had his initials in it. Dad said he had seen it. It stayed there for years and years and years, 'fore it ever fell. A big beech.

Interview # 6 (Interview time: 65 minutes)

Donald Todd (b. 1918)
P.O. Box 331 Wartburg, TN 37887
(615)346-3113

Interviewed by Ken Wahlers, July 8, 1992 at the Wartburg Public Library.

Railroad community at Nemo; lumber company; Catoosa settlement and early families; Indian settlements and artifacts in the area; 1929 flood; how the rivers got their names.

INTERVIEW:

DT- Donald Todd, the informant
KW- Ken Wahlers, Interviewer

Side A at 5:08

KW: At Nemo, how big was that community?

DT: There was only a few houses because... its deceptive now... when you go out to the mouth of Nemo tunnel now, it's very deceptive because there's a large flood area in there that would hold a pretty fair size little community, but that has all been built up from waste that came out of the tunnel when it was reconstructed in the late 1950's. When they reconstructed the tunnel there was a tremendous amount of waste that came out of there and it was all dumped and used as fill material there. Prior to reconstruction of that tunnel the land was steep. It came right down from the mouth of the tunnel right off to the river there, so there was really no space for buildings around Nemo. There was... they had a small railroad station that stayed until, I guess pretty close to the time that they reconstructed that. I don't know when that depot was taken out, but I do know that it was in there after second World War was over. There was what we call a section hand house that stood almost to... well it was right off to the side of the old tunnel on a little mound of dirt there, that a railroad worker lived in... he was employed by the railroad in some capacity; and I think one other building. Anyway, there was not a settlement as such, there was only two or three houses at the most.

KW: So it was primarily worker houses

DT: Yeah, employed by the railroad there at the tunnel. See the

railroad kept what they called a tunnel walker on duty there almost the entire life of that old tunnel. The man's job was to go back and forth through this tunnel and see that the track was in good condition, that nothing had dropped off the train that would cause a wreck in the tunnel and so on. That was his full time job.

KW: A tunnel walker

DT: Yah. To walk back and forth through that tunnel and see that the track was clear and in good condition because... I guess the worst thing that could happen in a railroad wreck is to have one in a long tunnel.

KW: Yeah. Yeah.

DT: You can understand that it would be hard to do anything with.

KW: That's right. Now were these workers down at Nemo, were some of them... I understand some of them were black, all of them?

DT: No, not at the time that I am familiar with. Now, when the railroad was first built through here I understand that they did use a lot of blacks in the construction and so forth, but in fact the family that lived at Nemo after the second World War that I can remember was a Melhorn family that lives at the top of the hill there above Nemo now. They lived down in a house right beside that tunnel down there at that time and then later they moved on up on top there.

KW: The same thing occurred at Obed Junction.... its just a few worker houses there?

DT: Yeah, a few workers. It really wasn't much of a town as a work camp.

KW: Did they have a post office there at Nemo?

DT: You mean at Obee Junction? No, as far as I know they didn't because they had rail services from down at Catoosa. You know daily service up there, and believe it or not, they sold tickets, passenger tickets, on that railroad. So you could buy a passenger ticket and ride on that thing. I've got some pictures of some of the passenger tickets that they sold on that. I'm trying to remember the official name of the railroad. Morgan and Fentress, I believe, Morgan and Fentress Railways. You see most of the companies that came in that required a railroad along with their operation incorporated their railroad separately from their other operations. The same thing happened over here on Emory River when the operation was going on at Gobee. See the Emory River Railroad Company was incorporated separately, so most of

these companies incorporated their railroad separately. I suspect that there might have been several advantages I guess. One of them would be that there were separate railroad laws that applied to them that might have made it fairly difficult to operate a railroad of any size just under a general charter for a mine or a mill or something.

KW: Now this was all lumber or was it coal too?

DT: n the early days it was lumber. The mill operated at Catoosa... I forget the exact dates. Anyway they built the railroad up there about 1913/1914 and then the focus was on getting the lumber out, and then when the timber began to get a little scarce they started opening up the coal, so that the coal operation was the latter operation. The big mill that operated at Catoosa was sold to the people that operated at Gobee. That mill came from Catoosa to Gobee. They brought it out of there and got it up to Gobee and set the mill up up there. Then it was used by Emory River Lumber Company.

KW: Now where in the Catoosa are we talking about? What part?

DT: You know where the little checking station is now? When you go in from Nemo there's a little log building.

KW: Right you can turn either right or left.

DT: Yeh the road is a T-intersection, a little log checking station. That log checking station stands on the side of the old company store and post office. That was where the company store and post office was located is right there where that checking station is. All of that whole valley... Now the mill would have been... if you stand at the checking station and look directly across the road off into the valley, the mill was right down in there. The foundations are still down there. That whole valley was filled up. There was supposed to have been at one time I've heard it said that Catoosa was the largest town in the county when it was in its heyday of operation over there. Several hundred houses scattered around and about. It wasn't all in that one location.

There was a great big settlement across the creek. It doesn't look like there's much room for anything across the creek but when you cross Island Creek from that T-intersection that we're talking about, and then go to the right back in there there's some big flats. That was filled up with houses. There were houses all around the sides of the hill going up Island Creek. There was, according to documents that I have, and unfortunately I didn't bring them up here. I didn't know you wanted to focus that much on Catoosa or I could have brought some additional material. There were several hundred houses in there, a pretty

big settlement. There's a kind of interesting story in connection with the cemetery at Catoosa. This cemetery up close to Ms. Susie Guffey's is called Nelson's cemetery. It was a community cemetery and it had been established there way back in the early 1830's or 40's or something like that. I know my wife's people, a lot of them are buried in there... her grandfather and so on has been in there a long time. But when Catoosa came in it was like a lot of early industrial towns like that. There was a lot of rough stuff that went on a lot of people killed and so forth. Some of them under pretty mysterious circumstances, and sometimes people would be killed and nobody would claim the body. They couldn't find any relatives or anything. They wanted to use the Nelson cemetery and what they did up there was they made them bury their own people on the backside of the fence. They gave them an area to bury them in back there but they call that the town graves, see, to distinguish them from the community burials of the old established families in the community.

KW: Kind of like the cheaper seats.

DT: Yeah, on the backside or in the balcony. There's a lot of graves over there now in the town section of the cemetery, you see.

KW: On up the river there... are you familiar with any Indian sites or have you heard of any burial grounds or anything in that regard to the Indians?

DT: I'm not familiar with very much. Close to the Emory Gorge, now, when you get on up in Catoosa up toward the head of Island Creek, there is one bluff up there that's so large, its a huge thing that the railroad actually swung around underneath that bluff and went under a part of the bluff. That thing has been dug. There is no tellin' how many Indian artifacts have been carried out of there because I guess if you talk about a place for a village or Indian habitation or anything, that bluff was as near ideal as you'd ever find, because that thing extended way out, way.... big overhang. Its a long area. That's not very far down below the concrete bridge. You know the road system in Catoosa is a circular road system. There at the checking station we've just been discussing, if you go right handed you go up Island Creek awhile then you come out in the flats and go out to Buckswitch which is on top of the ridge before you drop down on the Obee Junction. The road swings right on back around and crosses Island Creek on a low water concrete bridge. I'm not sure whether you've been around that way or not.

KW: I think so.

DT: And it comes on back into that big loop to the checking station at Catoosa again. This big Indian bluff that I'm talking about

is about a half mile below that concrete bridge. So you can park there at the concrete bridge and walk down the old railroad bed, it'll take you right on to that bluff. I've been out there and there'd be tons and tons of dirt dug up and piled up and evidence of people sifting through the dirt. There's all kinds of fragments of pottery and things like that. There are other bluffs over there that have similar fragments but that apparently was the one that they used most there. There is another bluff the was used probably about as much but the signs have been destroyed in it. Its another big bluff that sets up kind of above the road from the concrete bridge right where the road comes out and makes a horseshoe bend coming back this way. Up on top of the point there is another big bluff that they call the Mule Bluff. And when they were logging in there, they turned that into a barn, kept their livestock under that bluff you know just build a fence around the front of it and just used it as a livestock shelter, so any Indian artifacts would probably been destroyed in using that for probably a couple of years as a livestock holding barn there. You can come on down Island Creek there's some other nice big bluffs down there that have some artifacts in them, but I don't think any of them compares to the one that the railroad swung around under that I described earlier. It has had a tremendous amount of artifacts taken out of there.

KW: Any other places you know about up the Obed or up Clear Creek?

DT: I know of some Indian burial mounds up on Emory River here above Wartburg, there's four burial mounds up on the what we call the Fox-Jones place. They're up in a big flat that's a (indiscernible) in the mountain. You go to the bridge that crosses Emory on the way up toward the head, not very far from Elizabeth, the bridge that crosses just above Elizabeth, and you turn right and there's a road that goes up to some houses that's up in the side of the mountain there and there's some big flats in there, huge flats, acres and acres and acres of them. Of the fields there's three Indian mounds just in a row. And then there's one more in the woods, maybe more, but this is the only one that I've found.

One more on top of the ridge across the valley there in the woods. There's been no work done around it so you can see pretty much how they did that mound because where they took the dirt up to put it up on the mound, the ground was a little uneven and the higher places in the ground you can see where they've kind a dug it out and used the dirt from that area, kind of like a bear pit you see. The mounds that are in the field have had livestock in around them a lot. There's some trees growing on them but the cows would kind a get in there and they'd waller around and root their heads into the dirt and so on, so they've worked those mounds down quite a bit but there still pretty fair size burial

mounds.
I don't think there's any question at all but that there was a pretty fair size Woodland Indian village in there at some time probably earlier than 1000 A.D. That's almost across the low gap and Bird Mountain from the prison farm up here where there's so many artifacts been found on the prison farm. Lewis Jones farm up there I think had, without a doubt, an Indian village on it. He has found so many artifacts up there that are associated with village life rather than hunters, you know. He's got a greenstone adze that he dug up out of one of his fields there. The blade is about that long and its made out of greenstone.

KW: Which is what, about a foot?

DT: No I'd say its about 8 to 10 inches long. Now I'm guessing from memory and sometimes my memory is not all that accurate. I haven't seen it in 4 or 5 years. But he's got a tremendous number of artifacts that he's plowed up out of his fields and I think its a sure indication that there was a village there and that's just right across through that low gap from these mounds on the other side of the mountain. We possibly had a population of Woodland Indians here in these upper valleys at one time. The mounds are a sure indication of village life. Hunting parties would not bury their dead like that.

KW: Any other shelters that you can think of up the Obed, Clear Creek where they might have camped for a few days or for a short period of time?

DT: Well, I think possibly about any shelter of any size that you would find had been used as a camping shelter. I have not been in a lot of them shelters because they're pretty high up in the side of the bluff, and they're hard to get to. They may not have been used by the Indians much because the Indians aren't no more anxious to climb these bluff walls than we are, or to climb down if there's any possibility of doing otherwise, so these shelters that are in the center of a high gorge wall may not have been used. See, the thing about the ones in the Catoosa Wildlife Management Area that I just described is that they're high up on the gorges in these small gorges so that from those shelters down to Island Creek there is only a few feet, 40 or 50 feet down to the creek and there's all kinds of mussel shells in there, so there must have been a good mussel population in those streams at one time and then going the other way toward the plateau you climb out of them shelters and climb up 50 or 60 feet you're out on the plateau, so there you know they're right here between their stream and the upland hunting grounds. I'd suspect they'd like those as well as I would if I was trying to find a place to live like that, rather than going into these deep gorges where you had to climb way up from the river or way down from the top to get down to your shelter.

I don't really anticipate the park service finding a great lot. I understand that they do continue to work on archeological studies in there. I don't expect them to find a great deal in these deep gorges and unfortunately most of their property is where the gorges are fairly deep. They don't have jurisdiction over these upper, smaller gorges where you find the rock shelters and Catoosa hasn't done anything at all to try to control the digging on their area. People just go out there and dig, take what they want and so on. Of course its a violation of state law but a state law amounts to exactly the amount of enforcement it gets. If they caught you digging, they might bring you in and fine you, but I've never heard of it. It happens.

KW: Tell us a little about the flood of 1929.

DT: OK. I can remember that flood, in fact, I was a pretty good size boy at that time. My personal experience with it was up in Scott County rather than down here. I went with my uncle over to New River, the village of New River, and the water was over the highway bridge, the old highway bridge at New River.

KW: The one they replaced about five or six years ago?

DT: Right. The water was running through that way up... I guess... two to three feet. The lumber yard that was stacked in the valley... the big mill used to sit right there beside the river and the highway. And they had a whole valley full of stacked lumber behind that mill. Those things had all washed out, and the lumber had lodged behind that bridge until it looked like some type of wooden dam almost. My uncle cut him a stick so he could feel his way and he walked out on the edge of that bridge and you could stand and watch and that bridge was just shaking and quivering from the force of that water flattening that lumber lodged in there. But fortunately that bridge held, but that was a scary looking sight.

As far as the effect in Morgan County, I think everybody in Morgan Co. probably has seen pictures or heard of the damage that it did at Oakdale because it virtually washed the railroad yards away, washed a lot of houses away, washed the bridge away at Oakdale. So Oakdale was the hardest hit community in the county. Probably only because it was the largest community in the county. It did a lot of damage at Nemo and up in the Catoosa because it put that place out of business. When it washed the railroad out, they never reconstructed it. So the operations at Catoosa ceased and that put all those out of business. It happened right at the beginning of the depression so nobody rebuilt a lot of these things that got washed away.

I don't know how accurate this is but an engineer at Oak Ridge told me that he got interested one time in how much water was

coming down these steep gorges off the Cumberland Plateau at the height of the water run-off. And he came up with some figures, how many cubic feet per second the streams sere discharging. He computed between the Emory River system and the Big South Fork River system that they were discharging ten percent of the normal world supply of fresh water.

KW: Ten percent?

DT: Ten percent of the world's supply of fresh water was coming down off those two systems. He had done a lot of research on that coming up with the amount of water picking up TVA and the Corps of Engineers to help him determine the cubic feet per minute the streams were probably discharging 'cause they kept up with so many floods on these streams that they can almost tell by how high the water is, how much they're discharging. Anyway that flood washed out the Nemo Road bridge so that everything over around Catoosa was isolated. They had to ford the creek... kept a canoe I understand... cause my wife was raised over there and her family was on the other side of the river. They had to keep a canoe down at Nemo to where they could go back and forth across the river if they needed to... washed out the railroad bridge that went up to Catoosa. It virtually washed every bridge out of all these gorges. I don't think I know of a single bridge that survived...

KW: Montgomery bridge?

DT: No, the Montgomery bridge did survive it. But I'm talking on the Clear Creek.

KW: The Obed... Jett bridge, Lilly bridge...

DT: I think they were all taken out. Apparently the bridge we were talking about earlier, the railroad bridge at the Obed Junction... so it was a devastating flood. (Small talk about his uncle running a saw mill on Rock Creek)

KW: That really changed things... and affected the economy.

DT: Yes it did 'cause we were going into a depression anyway, and it just wiped out what little industry most of these Plateau regions had. Isolated communities across the counties which were getting strapped for money anyway, a lot of money to replace their bridges... it was a disastrous flood.

KW: How did the Obed and Emory Rivers get their names?

DT: The Emory... there's quite a story to that. But the Obed is different, I cannot find, so far, how the Obed got it's name.

KW: What about the Emory?

DT: Yeah, I'll give you the story on that. Let me tell ya this first though. Apparently the Obed river was named out around Crossville. Because the old Cumberland... Nashville-Knoxville turnpike crossed the Obed out near Crossville. Apparently it was named out there, and the Emory was named in Roane County. Now normally the river continues the name right on up the major tributary. But when you come up to the forks of the river down here it changes names. The big tributary is named Obed and the little tributary that runs back in the mountains is called the Emory. So apparently the people who named the Obed did not know it was a tributary of the Emory. See, they gave it a name out there. I don't think there's any question how the Emory was named first. It was named in 1779. That was long before the Nashville-Knoxville route was ever established through there.

The way the Emory got named was that the Indians around Chattanooga... the Chickamauga tribes... renegade Cherokees is what they were, and they built their villages down around Chattanooga. They raided and they raided and came up into East Tennessee and caused all kinds of problems. Then they run back to Chattanooga and hid out down there in their villages. They had been raiding up in East Tennessee in 1779. I forget the commander's name... he was responsible for keeping Indian raids down... he organized a militia and went to Chattanooga to destroy the villages. They built boats and floated down the river to Chattanooga and got right in close to the villages before they were ever discovered. They burnt a bunch of their villages out. Of course they couldn't paddle all the way upstream so they just sunk their boats and they were marching back coming up the valley. When they got to the Emory River there was a big Indian trail on the west side of the Tennessee River... coming up... in fact it came right up through here. This is one of the major branches of it. They got to where the Emory flows into the Clinch and they were trying to find a place to cross because it was in flood. They finally just had to swim it. One man drowned, he was trying to swim it with his pack, and he drowned. His name was William Emory. So they just stopped and designated the river as William Emory's River.

Interview #10 **(Interview time: 87 minutes)**

Susie Guffey (b. 1905)
Route #2, Box 332
Wartburg, TN
(615)346-6987

Interviewed by Ken Wahlers at Ms. Guffey's home in Wartburg.

Catoosa settlement; settlement at Nemo, doctors and herbal remedies, the German and Swiss, food preservation, working at home.

Interview:

SG- Susie Guffey, the Informant
KW- Hen Wahlers, Interviewer
AW- Angela Wahlers, Assistant

Side A at 7:55

KW: What can you tell us about the settlement that was here? Catoosa Settlement.

SG: Well, when I was a little girl before Catoosa come in here, now the best I can remember, since I got big enough to remember. I must have been about 6 years old when this company come in here and bought the timber and moved the band mill in here. Because, you see, my daddy started this house and he died when I was just past 8. I was 8 in January and he died in July. Well about the time he died is about all I can remember. I remember us living in the old house all the time you know. The only thing I can remember when the band mill come in here is two families come, of course they had to come down on the train you know. Trains was runnin' then, we didn't have any cars you know. And they come and brought their families. One man had a wife and two children and one had a wife and three children. Well they stayed at our house, because I can remember playing with the children you know, with the little girls. There was two little girls older than I was but then the three little boys was smaller you know, and two of the boys was just babies, I can remember. And so the band mill come in here. These men come in to help build houses and get ready for to run the band mill and cut timber. Well my father and mother sold them what timber they had you know after the band mill come in they cut timber and people just after the got building it...

My mother kept boarders and it was in the summertime. I remember

her telling me, you know, after I was big enough to know. She said she kept the boarders, but the men slept in our barn on the hay because we didn't have bedroom in the house you know. But the women and the children stayed in the house until them two families had come. Well you see then I can't remember much, only when they built the houses people moved in here and they built... the company build a big school house. Oh I guess it was longer than this porch I guess. Anyhow it was long enough that when everyday children got to go in the school they had more than one room. They put a partition between it you know, curtains that you drawed. Made two rooms out of it. Well they used it for a schoolhouse, a church house or any kind of... any how.

KW: Public meetings?

SG: Yeh! And but before the mill come in here, before the school house was built. They was a Charlie Zumstein lived over yonder about a mile and he had a bunch of children and so he had money enough to get the lumber. He built a school house on his farm for all the farmers, you know, that had children to go to school. Course children had to walk 4 and 5 miles to school you know. So I went to school 2 years in this school house before the school house was built down here. I went in the primer and first grade over at that school house.

KW: Now what was the name of that one?

SG: Eurika School.

KW: Euneka?

SG: Tell called it Eurika. E-U-R-I-K-A Eurika

KW: Eurika? OK. And what was this school house here called?

SG: It was just called Catoosa.

KW: Catoosa School. OK.

SG: So then I went to going to school down here. And the band mill come in and they built houses and they was, well, I think they estimated they was about 350 houses down here. They was, you know, its hilly down here and the creek comes down here and goes around. One place down here on a hill I judged there was 30 or more houses. They called it "On the hill". Then across the creek over yonder on that hill they called it "Taylor Town" and then up the creek they'd be houses up there at... by a branch called Pinta Branch. You know it come down. The name of the branch was. Then they called that Pinta Holler. Well they was a... built another bunch of houses on that side of the creek and they was several families by the name of Cook lived there and

they named that Cook Town. Now that was Catoosi. (Actual word Catoosa)

KW: You know, after looking at the few houses that are here now a person would just be amazed that all that was here.

SG: Before Catoosi come here Levi Summers lived up here about a mile from here and he had, his wife his first wife was dead, and he had three children and his mother was still living. That's when I was a little girl. I used to go up there to visit 'em. And they lived up there and his brother lived a little ways up there and he had a family. Well you see Charlie Zumstein lived over here about a mile and he had a family. Up on the hill there from the river bridge back this way you know. Across the Norris Bottom there, we called it, you know that bottom above the bridge? We called that the Norris bottom. It was a house there and a man by the name of Norris lived there, when I was a little girl now. Well, Alleys lived on a big farm 100 acres or more, on up on that hill. That was Cal Alley's family. Well, back this a way they was a Tom Brown lived up on a farm a ways, I guess 3 miles. Gilliam Jones lived there and then on back down this way was a man by the name John Everett and his family lived there. So and then a way up about 6 or 8 miles away back up in yonder a family by the name of Noah Hamby lived and he had 4 or 5... 4 children, I believe. Three boys and a girl I think it was. And then about 3 miles on further Deadrick Kreis lived up there. Now that was the country people, before Catoosa come here.

KW: So the lumber company really brought a lot more people in. Because of the work?

SG: Oh yes! I went to school with... I judge there was 150 children.

KW: That's amazing. That's a big school.

SG: I have a picture I'll show ya. (showed pictures of school, identifying various class members. Small talk surrounding these pictures which are also on video tape).

Continue Side A at 18:45

KW: Now you were talking about this little creek up here... where the Taylor community lived across from it?

SG: Taylor Town... Island Creek.

KW: Island Creek.

SG: You see Island Creek goes down to the Obed River down...

KW: Down there at Nemo... right.

SG: I walked across that bridge lots of times. You see the mill road went down across.

KW: Did the mill road use Nemo bridge there? Did it come across there?

SG: Way down below the Nemo bridge that we cross now was a mill road bridge that brought everything into the Catoosa. It was built right around the side of Island Creek, plum on up to here.

KW: Was that specifically for the lumber company?

SG: Yah! They brought, they hauled their groceries up in. See back then they had to have meat, flour, lard, and sugar, and coffee... you know.

KW: Things you couldn't raise.

SG: Yeah... you see for the town people... they had plenty of fat back and lard and canned goods of all description, sugar and dry beans and all that. Well, you see, they had to have somebody to get it from Nemo by freight. There's a depot there at Nemo ya know. So they loaded it on the Catoosa train and brought it on up to the store. They had a store down there too. Then after the band mill, see, they bought timber from everybody around here... they bought all the timber out to cut on the band mill. After they cut out through here, then they went... they bought the timber clear to Cumberland County, plum to Obee Junction. You know where Obee Junction is?

KW: Yes, we've heard that...

SG: I've been on the... I've been on the one time they took a train the 4th of July to Obee Junction for people just to see the railroad, and I rode it. And I went right on and I looked and seen where Daddy's Creek run into Obee.

KW: That's where Obed Junction is. That's right. Now there used to be a little community there. A few houses where some of the men used to live.

SG: So now that company was a big company that got lots of lumber.

KW: Now when did the a... you say there was a bridge just below Nemo that carried the train across. When was that destroyed?

SG: The '29 flood. It washed both of them bridges away. You know the flood come in March of '29.

KW: '29.

SG: Yeh. I was married in November of '28 and that flood come in '29 and washed both bridges away.

KW: You can still see one of the pilings there.

SG: And they had a post office. Charlie Zumstein put up a store at Nemo. I don't know when he put it up but he put it up before I can remember. But I remember going to the store when I was a little girl. Well he sold flour and meal, soda and salt and sugar and stuff, you know. Well, I went with my father down there to Nemo. I guess 2 or 3 times to the store with him when he'd go and it was Charlie Zumstein. He was my mother's first cousin, Charlie Zumstein. So, he sold just most anything what we got used in here you know. Well, then they had a post office there in the store and they called it Obed, O-B-E-D, Obed, Tennessee. Well, we'd go down there to get our mail, you see. Well before Catoosa come here, my brother, I remember my brother, it was after my father died, that he was post master down there. He'd go down there of a morning and fix the mail up. Course people would go down there and mail their letters or bring these up here would bring mail for him to take down there. Well, he'd fix the mail up and put it on the train you know then he'd stay 'til it run and he'd have to be there to put it on and get it off, you know. Well then about 2:00 in the evening he'd go back to Nemo and he'd fix up a bunch of mail that had been brought in and he'd hang it up on a... they called it a... you know they'd catch it off the train, put it on a post.....they'd reach out with some kind of catcher, hook if off, you know, a sack of mail.

KW: Yeah, that way it wouldn't have to stop.

SG: Yeah, of the evening. Of the morning, you see, he'd go down there and fix it up and put it on the train. Now, I don't remember how long he was post master, but he was post master a while and I know when one end of the wagon load bridge washed off till it was, the fur end of it, they had to fix a ladder to go down to the ground you know. Before they got that fixed he had to go down by that big curve you know. That big steep curve you come up this side of the river up. He'd go down to there, he'd go right over that a way to the end of the street here, to the end of the railroad bridge, then he'd walk the railroad bridge and fix the mail. And he'd bring in mail from all these people up here such as the country people.

Well, one time he was goin' across down there. He had his watch, you know a watch pocket on his pants and he didn't know it had a hole in it... and he was goin' across the railroad bridge and he felt something hit his toe and he looked and his watch had went down and went on down through. Well, he looked and seen he

was on this side of the water, it was in the rock, and he'd seen exactly where it went to. So when he got his mail all fixed up that evening, it was in the evening now, he went back down under there and he found his watch and brought it back. So... but then after Catoosa moved up here and they built a store and built houses and built the school, well, then they moved the post office up here and they called it Catoosi (Catoosa), then they mailed everybody's mail as Catoosi you know.

KW: OK! How did the Obed get its name?

SG: Cause it was close there to Obed River I reckon.

KW: Well how did the Obed River get it's name?

SG: I don't know that but now I just figured because Nemo... Well I don't know how Nemo got its name but I just figured by it being there by the Obed River is the reason they called it Obed, Tennessee, the post office. But Donald Todd asked me how Nemo got its name and I told him I didn't know.

KW: Do you remember in the settlement there at Nemo? I've heard there was a black community there. That there was a number of black people that worked for the railroad or maybe for the lumber company.

SG: When my mother was a little girl they built this railroad, the Southern Railroad, when she was a little girl. And they was colored people that built that railroad you know. And I've heard her tell about a... They built a dance hall. Well you know the field on this side before you get to the top of field on over here. You know there's a field on this side that ain't hardly visible up from the road. The road goes out to that field. Out there's the colored grave yard.

KW: On the other side? This is on the other side?

SG: This is way up on top of the hill.

KW: OK

SG: Well they built a dance hall there, so my mother told me for the, I don't know who built it, but anyhow the colored people would go up there, have their recreation and dance and all. Well, you see, these colored people got killed. I don't know how many colored graves was up there before these fields went in and tore em all up, you know. But these colored men was killed there when they was grading the Southern Railroad, when my mother was a little girl.

KW: Roy Jones' wife. You know Roy Jones? I think his wife is

somehow kin to you.

SG: Yeah she's my great niece. She's my nephew's daughter.

KW: Yeah, that's it. She thought that there might be about 7 graves there.

SG: Well I don't know just how many now. But anyhow one man, one colored man, they brought now, Catoosi brought, after they started building houses, they brought colored people in here to grade this railroad from Nemo to Catoosi. Well they built shacks down here on _____ creek. Oh, I judge they was 25 or 30 rooms long, just up and down the side of the creek. Just one room wide and of course they'd build 3 or 4 and leave a pathway to go through to the creek you know. Well, them colored people lived in them shacks while they was grading the railroad. Well, they was a sawing dynamite one day down there at Nemo, or Catoosi, to use in shooting the railroad beds, you know, and one old colored man, he was sawing the dynamite and one stick went off in his hand and killed him, you know. Blowed his arm plumb off. They couldn't find his arm nowhere so they come up here, course they fixed him and put him in a box and everything and they went and buried him, too. My daddy had a wagon and team you know and so he had to go down and get the body and haul it and went on up there. They dug a grave and buried him up there in the colored grave yard.

KW: Now this graveyard here behind your house over here.... Is that the Catoosa graveyard for most of the people here?

SG: Uh, there's some of the people buried there but most of everybody, I guess three fourths of them, took their people back where they come from, but they's a few Catoosa people buried up there. So about 2 weeks later, I believe it was a week or two anyway, why an old colored woman was out in the creek a gettin' her a bucket of water behind the house and here come that arm a floatin' down the creek. And she got her a stick and got it out of the water, 'course she let the boss man know it. So they fixed it up and wrapped it up and fixed it and they hired my daddy then to take it over there and dig a hole and poke it down in the grave. Dig a hole deep enough to bury it you know.

KW: Well, that was nice. Kind of keep it with him.

SG: I don't know how many colored women there was down there, but there was a little girl about my age and a little boy about my age and one tiny little baby. Now that's all the children of the colored people that was down there. Of course them colored people come up here and they'd buy stuff, eggs and maybe milk and butter. I don't remember about it, but I know they got garden stuff such as onions and tomatoes and rhubarb. The mulberries

was right there, a big mulberry tree stood right there (pointing). Two colored come and one had the little baby, and another woman come, and I remember... ya know back then the mulberries would fall and just cover the ground. When they'd get ripe ya know. I remember going out in the road, we had a gate right there then (pointing). And that one woman, she laid that little baby down on the ground, picked up mulberries and eating them. And when they got the grading all done well of course the colored people all left... they had no more work. They had a big old store that was built just for the purpose of the colored people. Of course they could go to the other store and buy it if they wanted to... but these men was Gibson and Carr. That was their names, their surnames, I don't know their given names. And they called the big 'ole store down there, the Gibson and Carr store. Well, we'd go down there and buy stuff, ya know. They'd sell to anybody, but mostly the colored people bought there. I remember one time when me, mama and my brother, Hawn, went down there to the store and that little black boy was in there, ya know. So he was talking to Hawn and of course (unclear)... he leaned over like he was going to get me and I jumped and run behind mama... I remember that just as well. He went back and said to Hawn, he said, "She's afraid of boys ain't she!" (laughter). I was afraid of all of 'em. Of course I was just a child.

KW: Indians! Do you remember any places maybe where the Indians were?

SG: No, I don't.

KW: Any caves?

SG: I might have seen where they was at but I can't remember.

KW: Any rock houses or anything where they were living?

SG: I wrote a piece and put in the Wartburg paper where there was an Indian rock house but I got my information out of a book... about the Indians.

KW: Yah. Cause Island Creek... Donald Todd said there was a pretty large rock house somewhere on Island Creek.

SG: Well, now there could be. I don't know.

KW: Of course, people have been digging arrowheads and stuff like that.

SG: All I can remember is back... from when I was eight years old on.

KW: Doctoring... do you remember if the Catoosa had a doctor?

SG: Oh yes. The first doctor that was in here was Dr. Thoad. But he didn't stay long. I don't remember just how long but I don't think he stayed over a year. And then they had... I don't remember all the doctors but Dr. McGill... and Dr. Greene, and Dr. Lindsay. Dr. Lindsay was a doctor in here when I was 13 years old. And Dr. McGill was in here when I was ten years old, cause my brother, my oldest brother got sick, and Dr. McGill was the doctor. Mama sent my brother Hawn down there to come up here to see what was wrong with Joe. Joe took sick one Monday just feeling bad, ya know, and mama was going to sew down oats... it was in April or the last of March. He died the first day of April and he was sick a week before he died. They were going to sew oats down and then plow 'em in... called it double shouldering... the men plowing 'em in so they could come up, to make hay. So he said... Mama, I believe I can sew the oats down but he said I'm just to sick to plow 'em in. So he got my younger brother, I guess he was 13 or 14, 15 years old, big enough to plow a little. He plowed the oats in. He come to the house and laid down on the bed. He didn't eat no dinner. In the evening he said to my sister "I might eat an egg if you'd fry me an egg." So she built a fire in the cook stove and cooked him an egg and he eat it. He went back to bed and laid down. At 5:00 he was having fits. My mother sent Hawn down to get the doctor. Mr. McGill come up here and Joe was just having bad fits. That week it took two men to hold hem in bed day and night. Dr. McGill said he's got spinal meningitis. Well he said they ain't a thing can be done for him. So he done what he knowed to do you know. So mamma wasn't satisfied and she sent to Rockwood. They had to go through with a buggy and horse ya know. Across through the mountains here to Rockwood. She sent to Rockwood for a Doctor Nelson.

KW: That's where the hospital was?

SG: To Dr. Nelson. There wasn't no hospital then no it was just a doctor. And Dr. Nelson he come in with his horse and buggy up here and he examined Joe. He said Dr. McGill was right he's got spinal meningitis and they ain't a thing they can do for him. He took sick on Monday and he died the next Sunday morning at 5 o'clock. And he never eat one bite. They'd put a little water on his mouth you know trying to give him water the best they could. But not one bite of food could get down him. He was 28 years old when he died, and I was 10 years old when he died.

KW: You mentioned several doctors, would they stay here for a few years and then move on?

SG: Yeh. Doc McGill stayed I don't know he might have stayed 6 or 8 years and then I don't remember just how long Mindy stayed but now the first doctor that come in here didn't stay long. They was 2 doctors at Wartburg. When we didn't have no doctors here

they'd come over here. They'd ride a horse or come in a buggy you know, Doctor Byrd and Doctor Love.

KW: Now we've heard of Doctor Love before.

SG: And they was... someone would go after one of the doctors when they needed one, or go down here to Nemo and call. You could call Wartburg from Nemo ya know.

KW: Did they have a phone installed down there?

SG: There was a phone in the depot. Of course they had a phone in Wartburg.

KW: Besides doctors prescribing medicine, did you ever use herbal teas or medicines yourself?

SG: Oh yes!

KW: What were some of those... do you remember?

SG: Well, when we were sick we'd use fever weed... we'd called it. It was good for bad colds. And according to my mother, she used a lot of turpentine. When we'd be sick, she give us a dose of turpentine. She said we'd be wormy and the turpentine would make the worms stop bothering us. Then she'd gather up horsemint tea... an we'd dry it. I knowed of her... ya know the elderberry blooms?

KW: Elderberry blooms?

SG: Ya know elderberry will bloom a whole big bunch of blooms, I've known her to gather the elderberry blossoms... break 'em off at the stem and tie that stem together and hang it up till it dried good. Then she'd put it in a paper bag or some kind of bag to keep insects from getting on it. In the wintertime she'd make tea for us with that.

KW: Now what was that good for?

SG: Well, I don't know... unless it a bad cold or something like that.

KW: The stems?

SG: Well I don't know if it was the stems or what. But I know about horsemint and feverweed... but since the deers been in here, there's no fever weed. The deers have eat it up or killed it out..., or something happened. I'd say the last 30 or 40 years I've not seen a bit of feverweed.

KW: Maybe people collected it up because they knew it was a good medicine.

SG: And pennyroyal. She'd make us pennyroyal tea and I've not seen no pennyroyal since the deers been in here.

KW: Now I've heard people still try to collect that; they look for it.

SG: I don't know whether I seen it in the paper... or heard it on Trade-times. But one woman said she'd just love to get some more pennyroyal. And they'd make tea of it and drink it.

KW: Mullein. Did you ever collect any mullein?

SG: No. I don't think she used mullein much.

W: OK. That's been quoted to us before too. Mullein. Well that's real interesting. I know a lot of people used home remedies. Did your mother...

SG: And another thing, when we'd have the diarrhea she would pour some whiskey in a saucer, then she'd take a match and burn it just a little then she'd blow it out, now she'd give that to us for a diarrhea.

Side B at 6:05

SG: My mothers father and two of his brothers come from Berne, Switzerland over here and settled. My mothers father settled on this farm here you see. He bought from some old man that owned it and when my mother died she owned 280 acres of it. And she lay on her death bed and divided her farm. She had a stroke and she seen she wasn't goin' get no better so she hadn't divided the land and she had us 8 children, 9 children. And she give one or two of her children their land but the rest of em she had em divide it. So she told my brother to get Phil Melton to come over here, he was the surveyor and she layed right there and she told them how to divide it. Well they went and got him and they went to surveying it out and they had it just about surveyed out when she died. And they just estimated each piece of land so many acres more or less you know. (Pointed out each separate farm)

KW: 270 acres?

SG: 280 acres?

KW: That's a lot of land but you know I heard that when Wartburg was first settled it was mainly German and Swiss.

SG: Uh huh yeh! and Wartburg is named after Wartburg, Germany.

KW: Wartburg, Germany, right.

SG: And the Zumsteins come from Berne, Switzerland and of the Freytags, they called them Freetags you know, come from France I think and some come from Sweden and I just don't know where they all come from.

KW: Now we heard this morning some came from... Norway?

SG: Norway and...

KW: Norway over there near Frankfort near Frankfort.

SG: Frankfort yeh all in there. I just don't know where they all come from but I know the Zumsteins come from Berne, Switzerland. They was 4 brothers come over here. Three of em come at one time. My grandfather and Uncle John and Christine. They come over here. Well Christine I don't think was married and my grandpa wasn't married but Uncle John was married. But he didn't have no children he'd just gotten married and come over here. Well Christine didn't like it so he went back to Germany you know. I don't know when but he did to back to Switzerland I mean, to Germany. And so I don't know how long my grandpa was over here but he married an Alley girl that lived up on the hill from the Nemo, the river bridge you know way up on the big hill. He married an Alley girl. And so about 20 years later then Uncle Carl come over here but he was married and had one child when they come over here. So them three stayed you know then my grandfather went off to the Civil War. He went off in '61. My mother was born December 15, 1961; 1861. He went off the Civil War in 1861 and he died I believe the next July or it wasn't the next July it was a year from that July. And the death certificate said he died from typhoid fever. I believe the 24th or 27th of July I forget just which. So Uncle John is buried over here in the graveyard and Uncle Carl, he lived over here, he's buried over here in this graveyard. And my grandfather is buried in Barboursville, Kentucky.

KW: I've heard of that.

SG: Across from Cumberland Gap. He died somewhere there up from Cumberland Gap and they buried him there in Barboursville, KY. I've been a wantin' to go to his grave since I found out where he was buried, but I guess I'm too old to make the trip. I could go up there alright but I couldn't get around in the graveyard to hunt his grave. I don't know what graveyard it is just one there in Barboursville.

KW: Someone would have to hunt it for you. (Continued talking about

grandfather's grave, family illnesses and deaths)

KW: Preserving foods... You said you ate a lot of what came off the farm and everything and you bought what you couldn't make. How would you preserve some of your foods?

SG: Well back when my mother was a child, they didn't have no jars to can in you know. Well they dried their beans you know dried shell beans and they called em "leather britches". Have you ever heard of leather britches?

KW: No

SG: Well you pick your bean about half grown. The bean would be about half big enough and you... the way she always done, she'd get herself a big stout string like a brand sack raveling you know. Some kind of string that would hold it you know. And string em on it and put the middle of the bean you know. The bean'd be will say about long. You stick the ben through here and string em on. Hang 'em up and let 'em dry. Or else you could just break 'em up and lay 'em out in the sun and let 'em dry til they get good and dry. Then you would, in the winter time, you'd have to sun 'em pretty much all day until... when the sun would shine until the worms wouldn't get in 'em you know. If you had a refrigerator back then you could've put them in the refrigerator after you got 'em dry. But you see back then when you dried apples, you had to sun 'em everyday until, after you dried 'em, until winter time come or the worms would get in 'em you know. So they'd dry their beans, they dried apples and they'd have dried soup beans and dried "leather britches" they called 'em. Some called 'em fodder beans then "leather britches". And that's the way I reckon they preserved things back then. You see they'd dry their apples, dry their beans (Then they had a place to put their potatoes in the Fall.) Mostly Momma just dug a big hole in the ground and poured 'em in there. Then hilled up around 'em you know.

KW: Now we've heard that put a little hay or something in there and put them on the hay.

SG: If you had plenty of hay, you'd put that in there. If you didn't, you could go to the woods and rake a bunch of leaves and put in there... to cover 'em up and then put dirt back over 'em.

KW: To keep the water from getting in there.

SG: In the winter time you go out there and dig a hole and get your potatoes out, maybe a bushel, and put hay back in there and cover it back up so it wouldn't freeze. Now, Uncle John when he built his house over there, when he come from Switzerland over here, he dug 'em a cellar. He had a big cellar under his house. Of

course that's where he kept his potatoes and things. But now back then, my mother said you didn't have no way of canning nothing at all. You just had to dry your beans, and dry your fruit and hole your potatoes up... keep 'em from freezing.

KW: What kind of meat did you eat?

SG: Oh, they had plenty of hogs and cattle too.

KW: Did you just let your cattle and hogs roam around?

SG: They'd kill enough hogs in the winter time, in the fall, for meat all next summer. They'd render the lard out and have cans of lard. I can remember my mother... She'd have the woods full of hogs here... when Catoosa come here. And she'd kill four or five hogs and they'd have plenty of lard and meat all winter and of course they had their chickens and their eggs. They had chickens for meat and eggs too. When they wanted a beef, they would kill a calf. But we didn't eat much beef. We just eat mostly hog meat. Back in the grading of the Southern Railroad, old man Summers up her, so my mother told me, and Uncle John, they killed beefs and took down and sold to the colored people. They'd buy a quarter of a beef at a time. I just don't know. But they said they sold beef ... and paid 'em money for 'em. Back then they'd raise cattle to sell. I can remember Sam Littleford coming in here. My mother would keep her cattle through the winter... up in the barn. Of course they'd run outside; she didn't keep 'em in the field. In the summer the steers and what heifers she wanted to sell she'd let run in the woods and they got fat and she would sell them in the fall. Sam Littleford would come here and buy the stock and drive 'em over there. He lived in Pine Orchard over here. Put them in his field... sold 'em somewhere. I think he drove 'em to Rockwood and loaded 'em on cars, railroad cars. I guess that's the way they sold 'em. To get 'em out of the country where people would buy 'em. My mother sold four or five big steers every fall, or some cattle.

KW: Was that a cash crop for her?

SG: Uh huh, a cash crop.

KW: Did you have other cash crops? Did you sell your potatoes?

SG: No, not until the Catoosa come here. Just the cattle and sheep... they had sheep too. Cattle and sheep and wool.

KW: Did you all use the wool? Do you remember spinning it?

SG: I don't remember my mother doing that but now my father's sister and sister-in-law. They'd take the wool and they would card it... wash it and then would card it. My mother had a spinning

wheel though. My Aunt Cindy did too. They'd spin it into thread and then my Aunt Cindy would knit. My mother had so many children she didn't do anything like that, cause she had to work on the farm. Then she took a disease in her hands... that she couldn't sleep that night... her hands were hurting so bad.

KW: So did your Aunt make a lot of your clothes for your family?

SG: Didn't make no clothes but she knitted her stockings. I can remember wearing the wool stockings. Oh, they were good and warm in the winter time but when it come a hot day, they was hot! My Aunt... my mother wore wool stockings I can remember after my father died and I wore wool stockings; my brother did. Mama had the cards here. After my mother died my Aunt Cindy wanted the cards. I didn't think they'd ever be worth anything ya know so I just let her have them. But I wish now I had that set of cards back. But I still got one of her spinning wheels. I had one of her flax wheels. But never seen her spin on it.

KW: Did you all raise flax?

SG: I never knowed it. Maybe her grandfather might have raised flax. I don't know. He lived over there. My son took one... mama had two spinning... one of 'em was grandma's spinning wheel and one was my mothers. My son took one over to his house and my daughter wants the other one. My daughter took the flax wheel down to her house. She lives in Kingston.

KW: I'd say they don't make those anymore.

SG: No, they call them antiques now.

KW: That's right.

SG: I have my mother's corner cabinet. Do you know what a corner cabinet is?

KW: I know what a corner cabinet is.

SG: My oldest sister said when they was growing up, they broke the glass out of the door... had glass doors in the top. My father would get a little piece of board and cut it and make a window glass and put back in there. So when I was big enough to remember, it didn't have no glass at all... just all them little wood panels. Well, my son wanted the corner cabinet. (Small talk about her son restoring the cabinet. Once a man offered to buy it from her but bought a broken bed headboard instead).

KW: Did you all make any of your furniture? Did your husband make any of your furniture?

SG: No he didn't make any

KW: Your father?

SG: Oh yes. My first husband, the father of my 2 children, we didn't have no money just barely could get by. My son he was up I guess 8 or 10 years old and he was wanting a banjer (banjo) awful bad, and my husband was workin' at a sawmill for a feller so he got us some planks. And he took a plank, two planks, I guess they was about that wide. And he cut em. He left the neck you know in the plank and he cut it in there. Then he fixed his plank on each side you know the box part and made my son a guitar. And my son's a treasurin' that thing now course you can tell its homemade. It's settin' on I believe his fireplace over there.

KW: That's quite an heirloom.

SG: And he even fixed it and put strings on it and it'd make a racket.

KW: Yeh I'll bet it would.

SG: And my daughter was 4 years older than my son. And she was... I guess she was 3 or 4 years old, we got her a doll. So he made her a doll bed and he made it just, well the dolls small, I guess its maybe 14 inches long. Its about that wide. And he fixed the headboard up to stay up on each side you know, and put a piece in there. And he put little posts in there and made the footboard a little bit lower than the headboard. I guess it was from the floor up about so high. He fixed it in there and nailed boards across the bottom. I saved chicken feathers and made a tick to go on that bed for her to put her doll on it. One of these times it'll go through the floor. Then she was about 6 years old or more and he bought her, she's a wantin' a big doll, and he bought her a doll almost as big as she was. And then he took planks and made her a doll bed. I guess it was that wide and it was I guess that long. And the plank goin' across the top, he took a saw and sawed notches in it you know, and fixed her a doll bed for that big doll. Well since she's been married and living in Kingston, she come and got her doll bed.

Interview #12 **(Interview time: 63 minutes)**

Eva Robinson (b. 1916)
Rt #1
Lancing, TN 37770
(615)965-3188

Interviewed by Ken Wahlers, August 5, 1992 at Ms. Robinson's home in Lancing.

Teaching school at Island Ford; duties in a one room school; changes in education; food preservation;; home remedies; Civil War relic; grave sites.

Interview:

ER- Eva Robinson, the Informant
KW- Ken Wahlers, Interviewer
AW- Angela Wahler, Interviewer's assistant

Side A at 3:15

KW: When did you start teaching school?

ER: Well, see I hadn't gone to school. I just got out of high school. We had moved out here. I decided I would like to go on... cause I had helped clear these fields of nigger pines... it was hard work and you sure couldn't make a living. My dad still hadn't been called back to work. Eventually, he was called back to work in Knoxville. We stayed here and I decided to go to school, and the Methodist Church had scholarships available at Sunbright. So I got one of those. Then I borrowed some money and went to Tennessee Wesleyan. That was about... I can't remember.

KW: That's OK.

ER: And then... you get two years and then you can teach. The first school... Dr. Sam Jones was board member from Sunbright. Do you want me to say exactly what he said to me when I asked him for a job?

KW: Sure, Absolutely.

ER: Hell, no. And so I kept going so much that he said "hell no" so much he got tired of me and he hired me. (laughter) You have to know Dr. Jones to know what... he was that way. He probably didn't mean it, but there were teachers begging for jobs. So,

Island Ford was in a Polish settlement. A tiny, one room school. It was called Island Ford because there's a branch all the way around it. Way out in the woods...

KW: Island Ford... is that where you're talking about? Is that down... is that in the Catoosa over near Nemo?

ER: No.

KW: That's not where that is.

ER: That's Deermont.

KW: OK

ER: Over that way.

KW: OK. Where is this you're talking about?

ER: You don't know where the Polish settlement was? Oh dear.

KW: I thought Deer Lodge was pretty much a Polish settlement.

ER: It's a mixture. (Pause) I've got this bad habit where I go blank.

KW: That's OK. So Island Ford is kind of down... is it toward Barnett Bridge?

ER: Yah! And most of the people down there were Polish. And they were related. They had come there as a group, and of course land was cheap. So they settled there. And they had children. And if people today would raise children like they raised 'em, there would be no problems in the world.

KW: How did they raise their children? Can you tell me some of things they did?

ER: From what I observed, the teacher was the boss. They were here in America to learn to be good citizens; to learn what they could so they could get a job... and... out in the world. Susacks' had a sawmill. When school was out, the kids went to the sawmill. They either shovelled sawdust or caught lumber off the mill or stacked lumber. They worked, there was no complaining. The mother stayed at the house and she had a big meal, and they had great big families. They never sassed you. They tried as hard as they could to learn what they could learn. They were religious people, and they belonged to the Catholic church. But they had their fun, with folk games and all that sort of thing, that they brought with them. But you never heard any sassing, and, if they went home and said something about the teacher, they

got the whipping.

KW: So the teacher was the boss!

ER: That's right.

KW: You know... as a teacher, both of us being in the schools, we certainly know a lot of parents will come up there and cuss the teachers out. Take the kids point of view.

ER: They appreciated somebody helping them to become better Americans. And when the older people could barely speak good English. Mr. Susack said he went to Lancing store one time to got some... "brads" to fix his harness with. And they gave him some bread. He said he sat down on the porch and cried because he couldn't say "brads" clear enough for them. He told that little joke on himself. Now, the mother, she canned; they had cattle, hay barns, fields. They cleared it up not with bulldozers but with teams and mules and things of that sort. I would say overall, they appreciated somebody that was helping them to become an American so I told 'em... I could teach them... American hillbilly language all right. I don't know about the English part of it.

KW: So how long did you stay at Island Ford?

ER: One year.

KW: One year, OK.

ER: I stayed around with the children. I didn't have no car. We didn't have any car. So I would stay a week with this family, a week with that one. Then, finally there was an old lady and an old man was afraid, so they asked me would I stay with them the rest of the school year; and I did, the Watsons. They were glad to have somebody. They were real feeble and I'd help 'em wash dishes and all that stuff. You want me to tell you about some of the tricks kids played on us.

KW: Sure! Absolutely.

ER: Well, whatever family I was staying with, they liked to go snipe hunting. Do you know what snipes are?

KW: Yes, I know what snipes are. I've been handed a bag at 10:00 at night. That was the best time to go snipe hunting.

ER: Oh yes! And there were no critters like that!

KW: That's right! (laughter)

ER: So one day we were having a little evening recess and one of the older boys came by and he had a big sack of watermelons and muskmelon and all that stuff and he said, "I brought ya'll a feast." So we had a feast... out on the playground. Then after we eat, he said, "Is that good?" And we all said "Yes, real good!" "Well I just stole them up there in the melon patch." (laughter) See, he meant no harm what so ever.

KW: Right

ER: But it was a joke to pull on them somebody. And then... they liked to go possum hunting at night. And I would go with them, possum hunting. If we went near a watermelon patch, one of the boys... I didn't know who owned what, right at the first. They'd say, "Let's get us a watermelon out of Daddy's watermelons. So we'd eat a watermelon out of Daddy's watermelons but they weren't Daddy's watermelons we'd learn afterwards. Now that's the tricks the kids played on ya. They weren't bad.

KW: They weren't bad. They weren't breaking anything or being destructive?

ER: Not really. And the watermelons were plentiful. And... we had to cut our own wood.

KW: For the school house?

ER: Yes, the county would not buy it. We couldn't cut it but we'd break up limbs, and we had to take school days to go out and break up limbs for a fire the next day. Sometimes on Saturdays they'd go down there, they'd meet and help me. We'd get brush and break up the stick and all that stuff. We had an old stove in the middle of the building a big long wood stove. The stove pipe went way up high and it was fastened by baling wire to the chimney. If you walked too much that stove pipe would do that (side to side motion with hand). It was real nasty inside, horrible. We had a pie supper and got the money to buy paint with. Then we had, like on Saturday night, paint-ins. The kids would bring cakes and cookies and the older people. We painted the thing inside. The outside was horrible. It had big holes in it. And windows you couldn't raise them. They were old and shabby and so on. Then the WPA, I believe that's what it was called, said if we'd build a kitchen in the school building they'd give us some kind of commodities like fresh cabbage, beans, black eyed peas. They were supposed to hire somebody to do that. After we got our kitchen, the community went together and built the little kitchen. Somebody gave us a little cook stove and we ran the stove pipe out the window. They wouldn't furnish nobody to cook it. They said they would, but they didn't. So I put on a pot of beans, you know pinto, black eyed peas and all that stuff on the old stove where we heated the

building at. So you'd teach somebody to do something then you'd go stir the beans. Some of the bigger girls they'd help out like that. Then we had a hot meal of maybe one article and the kids brought their lunches in lard buckets. You know what I'm talking about? Tin lard buckets. And they'd bring 'em some milk and set it outside to keep it cool in the winter and fall. The water, that was a job all the kids liked to do, because they had to go to a spring with a bucket. It took two of them, tried to take turns about. Well, they'd be gone, and gone and gone. They were playing around. Especially the bigger boys, they liked to go get water. Then they had dippers that each one drank from those dippers; from that one dipper. So I built a shelf on the wall by the water bucket. I said "Everyone bring a glass." They said, "We never did do that." I said, "Yes, but it's not good to drink after one another cause you'll catch colds."

KW: That's right.

ER: So, then, they learned to take the dipper and pour it into a glass...

KW: So, you were teaching them something about health and hygiene.

ER: Yah, and we had a wash pan, and they would wash. We didn't have no towels or whatever. If they wanted to bring one they could. Well, I'd take newspapers from home and they dry 'em on those newspapers. They'd get ink on their hands, but at least... their were no paper towels. We had an hour recess at lunch time. That was the custom. You'd have maybe 20 or 30 kids in that little stuffed-in room.

KW: This was a K-through... or a one through eight?

ER: Hmm-uh

KW: So 20 kids of all different age levels.

ER: Yah. I'll tell ya about the schedule. There were holes in that floor when I went down there that you could not... we.., you had to watch where you walk. So, I couldn't take up a board a put a new one in, so I took some old boards, we gathered boards up, and just nailed 'em over there. Course you stumbled across them. Well, each year we had to turn in a schedule we were to follow. You'd list your classes, how many you had in you class... and so... we had to give each subject at least ten minutes. Now you can imagine what you did in ten minutes time. This little group came up there. We had a little table in the corner with little benches and that's where the smaller ones went. And then I grouped larger ones in another area so you could walk to them. But in ten minutes you couldn't get around to the pupils sometimes. It was a disaster, if you want to know. I think

everyone of those kids... I mean I see 'em now, they come to see me, they enjoyed it. There was more of a friendship built than maybe what they learned. But, after I left there, those children could go... Second World War was coming into being... most of those, most all of 'em left the farm and went to Michigan. At least they must have mastered a job, well enough to hold it to make the materials to fight the war with. So they weren't dumb children. I had one little boy is particular. He was a genius if he had the right training. He'd bring flash light batteries to school and he had a big old double-wide desk... have you ever seen them? Where two sat in them at one time?

KW: OK, yah.

ER: So he wired his desk and fired it with batteries to hold lights down here where he kept his books; a little Smarsh boy. I don't know whatever happened to him. But they all migrated to Detroit, and did well for themselves. Most of them came back here to live. Sophie Susack, she married a Pell. She lives across from Darnell's store now. I believe in a gray stone house. She was a delightful person; I see her now. They say we don't offer kids too much in school that they could make a living by, but today those kids have enough initiative, they did something. Of course there was job opportunity in the North then.

KW: Factories were there.

ER: Yah. But they didn't sit at home either. They learned to work and appreciate what they had. Their clothes when they went home... they took their clothes and then put their work clothes on. There weren't bicycles and all that.

KW: From Island Ford, where did you go then?

ER: To Sunbright, first grade.

KW: OK

ER: I stayed over there one year and there was an opening at Deer Lodge. I came back to Deer Lodge, then I taught the whole run of the grades and I was principal for a while. Then I went back to grade school, third and fourth, and from there I transferred to Sunbright High School and stayed there 12 years. Came back to Deer Lodge for two more years, then, retired. But if it were to do over, I'd like school. I hadn't had any bad, bad problems in school (talk about a recent behavior problem)

KW: Kids walked to school primarily?

ER: At Island Ford and around Deer Lodge they walked to school.

KW: What about Sunbright?

ER: Some of them walked to school there.

KW: But it was a high school, so it served a bigger area. How did they get there?

ER: From a way out here they rode buses.

KW: OK. When did they put buses in?

ER: I guess when I came about in 1946 or something like that. They may have had buses earlier. You see I was down there in the woods. I didn't know what they had. The kids walked there.

KW: Were the buses like they are now?

ER: Oh no! Old rickety things and they were owned by the owners. You got a job with your bus to drive the bus to and from school. They were real old shaky things. That much I know. Cause Mr. Oscar Shay from Deer Lodge drove it all the time. He was a good bus driver. Nobody cut up on his bus. Children now, I've heard, take buses over.

KW: Yeh it's a good time.

ER: To be a bus driver is a very dangerous job. I wouldn't want to. (pause in the taping) out to work. They kept them out to work.

KW: So kids weren't required to attend?

ER: No. They just came because they or the parents wanted them to.

KW: I think we have compulsory attendance now. But that...

ER: Well would half the children come to school if they didn't have compulsory attendance today?

KW: A lot of them wouldn't.

ER: Because the parents, they say they're interested, but I don't think they are. A lot of them aren't. But basically all this noise that we are supposed to learn, if we don't have the background or foundation of good thoughts and good behavior, it isn't going to do anybody any good.

AW: What about for girls? Was education as important for girls as it was for boys?

ER: Not back when I started.

AW: Right, I didn't think so. A lot of girls stayed home and helped around the house?

ER: Just as soon as they could get their parents to let them quit. Or they married young, too. That Polish settlement, they wanted all their kids to.

KW: They were hard workers. Polish people, Germans.

ER: We Americans have had it to easy in a way. But I think a depression is good for any person, kinda makes you jump up and think. If you're not going to do anything you won't anyway.

KW: That separated the real hard workers from those that just wanted to get by maybe. (Talk about TV's effect on children)

KW: We were talking earlier, before we got started, about some food preparation... about what you could remember about putting foods up and canning them, preserving them. Why don't we get into some of that.

ER: About what I've written down here?

KW: Yah, about drying some foods. Apples, how do you do it?

ER: I've got it written down there...

(The next several minutes she refers to some notes she had made concerning food preserving. These notes are attached.)

KW: So you'd dry 'em by slicing them, in thin slices?

ER: And lay 'em on the cloth. In rows. But the old people didn't put 'em in rows. They just put 'em on there and spread 'em out with their hands. And each night they picked up the cloth and that would bruise the apples and they'd get black looking. I dry my apples by putting them in a box, a cardboard box, putting a white cloth under here and lay 'em in rows. Then each night I just pick the box and all up and bring it in and they're not bruised. I've got a lot in the freezer.

KW: And you would take 'em in before the dew falls, so when like the sun starts to set, you'd bring 'em in.

ER: That's right.

KW: How many days would you have to put 'em out in the sunshine?

ER: It depends on how hot the weather is; a couple of days or three would do the job.

KW: How would you keep the flies off of them? Bugs.

ER: I forgot to tell you, wash 'em in salt. Saltwater, and the flies won't come around.

KW: OK. I didn't know that. Berries. What kind of berries would you pick?

ER: Well, you could pick wild blackberries and wild huckleberries and you could dry those. My dad said that his mother would take the berries and mix them with honey and molasses and that molasses would preserve that berry it wouldn't rot. And she'd put em in crocks and put rags over 'em. When they wanted something good and sweet they could go get 'em some.

KW: Ooh Yeh, that sounds good. You got elderberries written down here and wild plums, persimmons.

ER: You could make persimmon butter. Take the seeds out of persimmons and pat 'em out. Then they make chewy candy out of 'em. That's what my dad said. His mother must have been a... she thought of the kids wantin' something sweet.

KW: Yeh that's good. Kids are always wantin' something sweet.

ER: Well it didn't hurt 'em. That was about the only sugar they had unless they went to town. And they did go to town.

KW: As far as preserving the meats. You've got down here wild hogs and bear, deer, squirrel, ground hogs, coon, possums, turkey, quail, passenger pigeons, turtle, fish, doves, pheasants and sheep. Boy that's a lot of meats.

ER: They had a lot of foods. If they were industrious and would go out and hunt.

KW: Did they have... did you ever eat bear growin' up? No? Because I don't hear many people talking about bear in this part of the country.

ER: My dad went up on the mountain when he was real little and he slipped that, I've got that old hog rifle over there, he slipped that out and went up on a big mountain above the house late one evening and he had a little dog named Fido. So Fido treed a bear and that bear started comin' down the tree. Pa said he throwed that rifle and he and the dog both ran back down to the house. So they had bear in his time.

KW: You've got down here passenger pigeons. I never realized.

ER: They're extinct

KW: They're extinct now, that's right. That people used to eat them.

ER: Oh yeh. You ate anything I guess back in those days. We eat anything today and I bet theirs was a lot cleaner than what we eat (laughter)

KW: To preserve meat for winter. You've got hog sausage ground by hand-turned grinder and flavor it with salt and pepper. The pepper was...

ER: That hot pepper. Now salt... in the olden days they had salt licks. They could know where the deer went or the animals go to lick the ground and they'd get that for their salt or there used to be peddlers come through the country carrying salt and it was a very precious thing and we take it for granted.

KW: This meat was then stuffed into a long cloth container and dipped into a kettle of hot grease. Why was it dipped in the hot grease?

ER: To preserve it. It cooked the outside, we've done that. It's good, real good. You know, just a long sock-like thing. It'd cook the outside of it. Then you'd hang it up on the rafters and let it cool. Let it hang there all winter and it wouldn't spoil.

KW: That coating of grease would preserve it?

ER: It seal it in and cooked the outside. Now we've done all those things my mother and daddy and I. Of course they carried it back from where they had learned it.

KW: You say there was little cloth to stuff with these meats, so they used corn shucks?

ER: Yes. They would shuck the corn down. You know that little knob on the end of the corn? They'd leave the whole shuck on it and then they would stuff it.

KW: Stuff the corn shuck.

ER: And tie it up here at the top, dip it in the grease and hang it to the ceiling.

KW: OK. Now that's true recycling. We talk about recycling? Now that's recycling.

ER: Daddy said you know his mother would go take one of them down, slice it off and cook it over the fireplace and they were delicious. Now we've done the cloth ones but they didn't have cloths like we had.

KW: You've got here huge poplar logs were cut the lengths that were needed and hewed out to form a trough, meat was placed in these troughs and a large amount of salt was added to the meat' then all of that was covered with water and this pickled the meat of whatever you were doing hogs, deer.

ER: Have you been to the pioneer village thing over by Clinton? Over in there.

KW,ER,AW (Small talk about Museum of Appalachia)

ER: They have one of these big hollow logs. My mother said her Uncle Noah used to do this. He preserved his meat in these big hollowed out logs, like a canoe-like thing. Then I suppose when it had been in there a good while he'd take it out. You've heard of jerky meat? And dry it and the flies wouldn't bother it on account of the salt. He'd have a smoke house.

KW: Yeh that's what you've got here, strips of lean meat, ribs or hams hung and dried in a smoke house.

ER: Do you know what a smoke house is?

KW: Yeh yeh. And certain woods were burnt. Sassafras and hickory. These are the main ones?

ER: Yes you wouldn't use pine because it would taste like pine wood. Oak would be too strong. That was the two main...

KW: Sassafras and hickory. The meat was covered with molasses or honey and salt before smoking. You've got here sulphured apples. Place in a churn... place in the center of a the first small churn or container like a tea cup full of hold or cold..?

ER: You know I don't know how to spell that. Embers would be a better word.

KW: OK, embers.

ER: You know, when the wood burns down to coals we call it coals but it should be embers.

KW: OK, these little embers, put 2 tablespoons full of sulphur. Then repeat the process. So what you were doing is you were actually burning the sulphur on those coals with the apples. Repeat the process in the next layer the following day until the churn was full. So each day you'd repeat the process until the churn was full. Seal the top with heavy cloth, set aside for winter use.

ER: And they are delicious.

KW: I've never had any. To grit corn for corn pone or bread, now this is what we were talking about earlier, the mills, but you could do this at home.

ER: Hmm uh.

KW: When grains on the ear of corn have barely hardened, take a small piece of tin, punch holes in the tin with a nail. Nail this on a board, this piece of metal. Nail it to a board with the rough side up. Then take the ear of corn and rub up and down the rough metal until you got your cornmeal. Very good. Now you could do this at home without having to go to the mill.

ER: Hmm uh. If you wanted a small quantity and fresh... but I don't know where they got the tin back in those days.

KW: That's an expensive thing. Tin was pretty high.

ER: (Inaudible)

KW: Homemade Hominy. This was interesting. First you have to save wood ashes from the fireplace.

ER: And keep 'em nice and clean.

KW: OK. And dry... you store 'em. First you make a hopper to make the lye water from the ashes. Make a box from wood boards with a hole in the bottom. Then you put clean wood ashes in the box.

ER: Now a real small hole. I believe my mother put 2 or 3 layers of cloth over the top of this hole...

KW: So it wouldn't all go through

ER: It would just drip in there.

KW: OK. Slowly pour the water into the ashes, and as the water seeps through the hole, catch it into a crock or glass container. Because that's what you're going to use.

ER: You couldn't use metal because the lye would eat the metal.

KW: Let the water stand until all sediments are in the bottom. Pour off the water above the sediments and then use that water.

ER: Hmm uh.

KW: OK. To make hominy, shell the corn. Set grains in a crock or glass container for two days. Then wash 'em in clear water until the husks come from the grains. Cook in the water... and you have the hominy. Now this water you cook 'em in...

ER: It's clear water.

KW: Clear water.

ER: Cook in water, did I say...?

KW: Cook in the water. That's OK.

ER: You know, I don't mean the lye water.

KW: Not the lye water.

ER: The clear water.

KW: Now we haven't used the lye water. Are we going to use the lye water for soap?

ER: Yah.

AW: You use the lye water for the hominy the first time don't you? To soak the husk off.

ER: You could use it. You wouldn't use it again cause probably... its done its work and weakened. So you'd want it stronger for soap.

KW: Right. OK, to make soap... you use the lye water, stir into a gallon of grease and a gallon of water. Is this the lye water?

ER: Yes

KW: A gallon of lye water. Cook this mixture in an old iron kettle until mixture thickens. Pour this mixture in a flat container. Mark the top of mixture into squares and let them harden for a week. And you have lye soap!

ER: You have your soap.

KW: So all lye soap is really, its just grease and those ashes?

ER: Hmm uh

KW: So what gets... is it the ashes that provide the...

ER: Did I say what kind of ashes?

KW: Wood ashes.

ER: Just out from the fireplace. You know, they could get 'em from the fire place.

KW: But it contains just enough grit in those ashes to...

ER: Oh no. All wood contains some lye... chemicals in the wood. Oak probably would be the best.

KW: (continuing to read from instructions) You've got here, to preserve cabbage over into the winter as well as white potatoes and turnips and apples could probably be kept this way too. Build a mound of earth into a circle about five foot across in a dry place. Hollow out the dirt in the center and line with straw or hay. You place your vegetables on this "nest." Cover it with more hay and dry pieces of bark.

ER: You know, big pieces of bark you could get off the tree.

KW: You mound this over with about three feet of dry dirt. Cover with more leaves, hay, and roof over with large pieces of tree bark. OK.

ER: Now we've done that for Irish potatoes since we've been here. It works.

KW: Yah. Now I've heard a lot of people have done that with potatoes. I've never really heard of the turnips or the apples.

ER: They call that "holing" them up.

KW: Holing them up.

ER: I don't know how you spell holing.

KW: And when you want some you just dig a little hole.

ER: Dig you a little hole here

KW: And reach in there...

ER: Umm uh.

KW: Grab ya some out.

ER: We did use our ingenuity back in those days. Now, our ancestors weren't dumb people!

KW: No

ER: They found a way.

KW: They sure did.

ER: Now we depend on factories. It's easier.

KW: Tell me again about saving the seeds from the cabbage.

ER: Well you hole it up over winter. Take ya a cabbage, head and all. Then when spring comes, take the cabbage out. Now, some are going to rot they're not all going to be perfect. Bury it in the ground, you know its got a big long stalk down here and roots out this way and head up here. Bury it in the ground. It'll bloom. The thing will sprout up and it'll have yellow blooms on it like mustard. Little seed pods will come out and you have cabbage.

KW: Do you remember any medicines that we made around the home. Any herbal teas.

ER: Yah, I remember some. My mother's grandmother, Liza Greene, was an herb doctor. My mother used to go and stay with her grandmother. If anybody got sick they would send for her to get the medicine. Most of the time she had all kinds of plants hanging around. Of course mom and dad learned some of it. Sassafras tea. Have you ever drunk any of it?

KW: Sassafras tea? Yah, it's good.

ER: That was to thin your blood in the spring. Pennyroyal. Do you know what pennyroyal is?

KW: Yes.

ER: You can make a tea of that for colds. And if you wanted to murder anybody, you could take the roots of poke or poke berries and make a tea out of it.

KW: That was poisonous.

ER: That was poisonous. The Indians may have put that on darts or arrows to weaken an animal or something to catch them. That's all I can think of right now. My daddy was an awful herb person. But I can't remember all of it.

KW: I know some people have talked about mullein.

ER: Oh yes. To rip the leaf and put it on a swelling or something. If there was a sore or a wound they'd get leeches out of the creek put it on the rotten part and they would eat that out. I saw on TV that they're going back to using leeches for anybody that has a clot in their blood, a blood clot, to let the leeches suck the blood from people and they put some kind of enzyme in the person when the leech sticks his whatever it is to suck the blood out. They're going to use those for medical things.

KW: They've come full circle on that then, going back to leeches.

ER: Maybe in olden times... how do we know. Of course they make a lot of synthetic things now. They probably will find out the synthetic quality in that leech. Something about... if you had a fresh cut that was real dangerous, to kill some kind of live animal and put that meat on it. It would... I don't know what they did it for.

KW: Stop the bleeding or something?

ER: Something like that.

KW: Have you ever heard of or used any type of sayings, incantations, verses out of the Bible on someone who was hurt to help heal them?

ER: I've heard that, yes. I have a neighbor up the road, she's in her late 60's. She goes to the Church of God. She tells me they have certain reading for certain kinds of sicknesses but she never did go into detail.

KW: Which ones were which?

ER: No.

Stop Side B at 9:45

Begin Again Side B at 12:35

KW: You were talking about this being part of, this road right here, the Nashville-Knoxville highway.

ER: The Nashville-Knoxville highway. Where do you want me to start?

KW: You were talking about the Inn. That there was an Inn at the bottom of this land.

ER: Yes. The store chimney is still there. They called 'em way stations. They could stay all night there and change their horses and refresh and go on. Armies have marched up and down this old... Nashville-Knoxville road. It was just an old road cut out through the woods in early times. There was a fort up on top of this hill. This is a bullet, I took it over to Oak Ridge and they predated it with...

KW: Carbon 14 or whatever it is?

ER: They had that ID day. Have you ever been?

KW: No.

ER: Oh my.

KW: That's a big bullet.

ER: See, there's two big walnut trees out there. A storm came and blew one of 'em over. So my daddy and I took a crosscut saw and we sawed it up. We was sawing away and hit this thing, in it. So we got it out. For years it just stayed around here. When I got more knowledgeable, where to go and to ask, well I did. Mr. D.E. Cooper, he's long gone. When I first came here, he was old then. He told us there was a fort and there is an old chimney hole up there on top of the hill. Where the chimney has been, everything's gone from it, but the hole is still there. On the end of that hill is a cemetery. I don't know how many people are buried there but you can tell by the sunk places, and in older times they would always plant cedar trees where people were buried to mark their graves. If you notice we don't have any cedar graves around here. But you do see lonely cedar trees. Well, I took that to Oak Ridge. They dated it and evidently that story of the fort on top of the hill to guard this road or to shoot from was there. But that walnut tree, gosh it was that big. One of the logs is still out there.

KW: What date did they put on that?

ER: It was... Civil War date. Civil War Era.

KW: OK

ER: I thought it was alive, ya know. I got the picture but I couldn't find it this morning.

KW: That's just the front part of the bullet. The shell must've been another 6,8,19 inches long.

ER: Well, why didn't it explode?

KW: I guess, well most bullets when they hit they spread out. It must of hit that soft tree and gone right in. But, that's how they used to make them. The bullets they make now are softer or have a hollow point and they'll explode on impact. It'll just shatter. The old ones didn't shatter. They kept... they stayed in that form.

ER: If you've never been to one of those ID days it's really something. (Small talk about ID day).

ER: Those men that were working there. They said, "Do you mind if I come up there?" A whole gang of 'em came with those geiger, is it geiger?

KW: Geiger counter?

ER: They went all around. They found some old money.

KW: Metal detector. They came up with a metal detector.

ER: Yah! They found some money. And a lot of old bullet shells. So evidently what we heard... when we built this house, my mother and daddy and I laid the blocks. We had never laid blocks but we did, cause we were desperate for a house. The other one was leaning over and about to fall. In the back we dug up a grave. You know, the night before that I had a dream. I dreamed we dug up some bones. Bless that I would dig the foundation about 17 inches deep so we could put concrete in there. I dug up this grave and it was great big lumps of white stuff like chalk. I didn't know what it was so I hollered and told my daddy. He was plowing the garden, to come, that I found that grave I dreamed about. I really... this is an honest true tale. He came and he said it was quick lime. In olden times they would burn limestone. It would have to be brought in cause we got no limestone deposits here. It was used to keep down germs and whatnot. Well, I found some buttons, brass buttons, it was eaten off. I've got 'em some where here in a little glass jar. We found several bones. And we heard a tale from Mr. D.E. Cooper that there used to be a place here you could spend the night and change your carriages as well as that one there. The innkeepers would rob wealthy people and take their money. Well, I got my old deed out. It's in a safe deposit box. It goes way back, way back over a hundred years. The land had been sold twice. Like this man bought it, and it had been sold again some way or another. That innkeeper could have falsified the records and got the property. I don't know. It was a real interesting thing.

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