

Land—that was something, you know, for everybody to look forward to during the year.

(Was the preaching done in both languages?)

Oh, no. Hunn Unh. It was all in Cherokee. But I can remember singing would be in Cherokee and it lasted all day and way into the night on Saturday night. It lasted quite a while. I know it was a big thing. I don't know whether they still have those meetings or not.

(I don't know. But it must be similar to the 5th. Sunday meetings at New Jordan. Now that's Saturday night and all day Sunday. And most of their meetings are conducted in Cherokee too.)

SINGING AND PREACHING IN CHEROKEE LANGUAGE

They could be. I don't know. I haven't—we haven't been there in quite a while. We go to singing there. But all the people that used to be there at the Little Rock church moved away or, you know, passed away. And I know a lot of 'em—we went to Standing Rock. I know a lot of those people that were at Little Rock, were at Standing Rock for longest after we moved away from there. I had a brother that goes to those things, you know, quite a bit and he has always liked to go up there at Little Rock in June.

(From observation, Mrs. Simmons, don't you think the Cherokee language is just as strong now among the Cherokees as it ever has been? Don't you think it is being preserved more?)

OLDER CHEROKEES ARE TRYING TO PRESERVE CUSTOMS AND LANGUAGES

Well, I think it's being preserved. And reason why I say that is—if you go to Indian hospitals, now you hear a lot of it there, and I think that it is—I don't know whether a lot of people—now take me—whenever my father and mother or mamma rather, would try to teach us to talk Cherokee you know, I guess I thought I knew it all, and I would laugh at her, you know. And she would get so mad. She'd get so disgusted at my younger brother and me—

(I think they're teaching it in—?)