

Warm Valley Historical Project - Part II  
Interview with  
Chris Goggles (b. October 28, 1924) and Caroline Goggles  
Interviewed by Sharon Kahin  
March 4, 1991

SK: This is a test—this is March 4, 1991, an interview with Chris and Caroline Goggles for the Warm Valley Historical Project. Ok, I'll put that right here if that's not in the way... Start out by—Let's see—You went to the government school?

Chris: Yes.

SK: Can you tell me what year that was or approximately how old you were when you went there?

Chris: Well, it was 'round about sixteen, somewhere around there.

SK: You were sixteen when you went to the school?

Chris: Well, I was that age some where around there, seventeen, sixteen—

SK: Sixteen or seventeen? Where did you go before then?

Chris: I started out at the parochial school at St. Stephen's then the Episcopal school here at Ethete. My grammar schools were two of those.

SK: You really—

Chris: —one Catholic and one Episcopalian school and then to the government school.

SK: Well, maybe we should start at the beginning, then. You went to St. Stephen's first?

Chris: Yes.

SK: How old were you there?

Chris: Well, they start you off at about six, you know, and I stayed there until about—I think it was about fifth or sixth grade when I moved. And I wound up in the eighth grade here at the mission, Ethete Episcopal Church, then I graduated and went up to Ft. Washakie

SK: When you were going to St. Stephen's, was it still a boarding school?

Chris: Yes, it was a boarding school.

SK: It was a boarding school?

Chris: All two, the mission schools, were boarding schools then.

SK: They were still boarding schools?

Chris: Uh-huh.

SK: Oh—when were you born?

Chris: October 28, 1924.

SK: '24. And you went to school when you were about 6 years old?

Chris: Yeah.

SK: Was that fairly young or were there other children?

Chris: Oh, that's about the right age I know of that went to school—that limit for that time.

SK: That was quite a while ago, but do you remember your first impressions of the school?

Chris: Well, like all kids, you know, the wandered around. They had their doubts—not doubts— but they knew that they were going to school and there were left there all year 'round, you know, and they understand that they couldn't go home until May vacation, when they let you go until September, when you had to go back to school.

SK: What about weekends or holidays, did you ever go back home then?

Chris: No, not that I know of, except for Saturdays and Sundays, you know, they stayed there right at the school.

SK: So, you didn't go home on Saturdays and Sundays?

Chris: No.

SK: What about other children, did they go home?

Chris: No, no—

SK: When the government school was a boarding school, apparently the kids did go home for the weekend.

Chris: Yes, well, it changed in time I can't pinpoint the year that they— they started to let the kids go home on the weekend. They let the kids go home on Friday—

Friday evenings and come back Sunday nights— that went on for a certain number of years, but I don't recall the dates for when this turnover was that time for the pupil's school. By the time I got out of the eighth grade here at the mission, there. Well, it's a— they started that there here then when we went up at the government school well, we hopped the bus and went on up there and then that transition was made at that time.

SK: When you were at the government school, was it a day school or a little bit of each?

Chris: No, it was already a—we already went there, but they brought us home during the—go to school that day, Monday through Friday and the bus brought us home. They had a bus route then.

SK: Brought you home on the weekends?

Chris: Yeah weekend no, we were home every night, as I say, I don't recall when that took place. It was a gradual turnover. The school system, at that time, they started to letting the kids go and they started to pick them up there. I never noticed until—I think it was after I got out of the eighth grade, there when they made that switch.

SK: Yeah?

Chris: Yeah, I was pretty sure it was.

SK: So, how many years were you at St. Stephen's?

Chris: Well, approximately—maybe five years there and the one over up over here, three years and another one up at the Fort—at the government school.

SK: Uh—and where did you live when you went to St. Stephen's?

Chris: Right there below St. Stephen's. I lived with my grandparents—I was the only survivor—my mother died in—childbirth, you know, I was—

SK: So, even though your grandparents lived close by, did you—did you ever get to see them?

Chris: Well, during—most of the time, during the summer, during the summer, you know, they kept us right at the school, the parochial school, St. Stephen's—.

SK: Did they let your grandparents come visit you?

Chris: Oh yeah, they—they used to come.

SK: They could come visit you but you couldn't go home?

Chris: Couldn't go home but they did have vacations, like—Christmas vacations and so on—Sometimes when the weather was so bad, they wouldn't even let the kids go, but the parents or the grandparents could visit on Sundays.

SK: On Sundays?

Chris: Yeah.

SK: Were they still traveling by buckboard and wagon?

Chris: Yeah, they were still at it them days.

SK: Um—what about speaking the Arapaho language?

Chris: Well, during that time, when I was there, they didn't allow that, both the parochial school at St. Stephen's and the Ethete—you didn't talk—

SK: Did you speak English before you went to the school or what did you speak at home?

Chris: Well, just hardly, you know, in a way, when I went to school, that's when I learned to talk English. Course, my Arapaho language was already established then to a certain extent, see. I didn't know any—more or less, just by way of getting by [with] the language when I was [in? garbled] then I was no really deep talking in my own native language, see, but as years went by, I don't know, I sort of caught up in a way, but still, I'm still [garbled] in a way—I understand it pretty good, I'd say, not as good as some of the people there that are older than I am.

SK: When you were at St. Stephen's, were you punished if you did speak your native language or what was that like?

Chris: Well, it was not severe, but if they caught you they'd make you stand in the corner or something like that, about ten minutes or so—they wasn't all that really tight on that or strict, but they watched you and you did little chores and that, but it wasn't really very bad at all. But when—we always would have a lookout when we talked, you know, seems like it was just one of the policies that they had at all schools...

SK: Could you just briefly describe what a day at St. Stephen's was like? A typical day at the boarding school?

Chris: Well, it had its ups and downs in the way that well getting, not getting—you know, they had playgrounds and things like that but, you know, from day to day, like that—just like anything else, you always want to do something new—like, playing around got a little old, too, you know—you always wanted venture [adventure?] something...One thing we had that was good was when we were

allowed to go fishing on that creek in the evenings after school, you know—

SK: That's nice—

Carol: Sometimes you have to talk loud to him because sometimes doesn't understand.

SK: Oh, I see.

Chris: . soit was a great doing going in the evenings in the fall—in the summers—same way—with the—you know, just like now, with the ice breaking pretty good now, around May, is when you could go fishing again, see—so there'd be times when we [feel good?].

SK: Well, what about—

Chris: Wintertime, you know, they let the kids go skating, you know, skating, sledding around the river, up there.

SK: So, you were fairly—you had a lot of free time, you remember, as a child?

Chris: Well, yes and no—more looked like a all kids, then my age had a lot of free time, there's always something going on. They try to—your athletic programs, skills and, you know, playing baseball, marble tournaments—they try to keep the kids real busy. That was the main goal there. Of course, you had to put up with obligations, you had to go to church and you—

SK: Every Sunday?

Chris: Every day.

SK: Every day? When was that?

Chris: Well, during the time, in the mornings, just in the mornings for about an hour or so, every day. Of course, Sunday, we had to go.

SK: Did you have Bible study?

Chris: Oh, yeah—that was the main—teachings of the—Bible schools. It would take an hour or so every day.

SK: And who taught that? Do you remember?

Chris: The Sisters, the Brothers and the Fathers there and the minister—uh—the teachers there.

SK: So, you had an hour of church and an hour of Bible study every day?

Chris: Right, uh-huh. Everyday.

SK: That was quite a bit.

Chris: Right—that was the same here at—Same at the Episcopal Church.

SK: At St. Michael's?

Chris: Uh-huh.

SK: An hour of church every day?

Chris: Well, they went to church everyday. Taught bible school there int eh class rooms, see.

SK: What about your academic subjects there at St. Stephen's? What kind of things did you have there?

Chris: Well, it was American History, like and uh—more of English and arithmetic and mainly you know, your penmanship [giggles in background].

SK: Penmanship?

Chris: Yeah, you have to do them push-pulls...

SK: Push-pulls? [laughter breaks out in room]

Chris: —and ovals—they used to come after, I don't know how long, but that's the beginners in the school, you know, they had to do that.

SK: Uh—what about chores? Did you have jobs that you had to do?

Chris: Yes, but not [garbled] -ish, I think it was mostly as you gone into different grades, you had different chores. Like the beginners, maybe the fifth grade on up—would help the elders, I mean the olders, help them mop, kids help mop and the rest rooms, you know, and sweep the hallways and make your beds and—all that had to be done too, before going to breakfast in the mornings, see.

SK: What about working in the bakery or—

Chris: There was a lot of them but that was more or less on the girls' side. The girls had that chore. Of course, the boys had the laundry—they had the laundry—they had a laundromat there...they used to...and the elders...you know, the junior high or whatever, you know, they used to go there everyday and help with the laundry.

SK: Did you do the girls' laundry?

Chris: No, but they—no, the boys did all the laundry, but the girls had their part of it too.

We done our own laundry there, I remember, I was about five years old.

SK: So, you were pretty little for—

Chris: Well, like I said, they used to have like a big brother program, they used to take us and show us how, like that camp—they trained these little kids growing up that way, when you got to a certain age, alright, well, you had another little kid to help train. Then we finally got in the bakery. The boys started. They used to help their sisters there, picked up and washed the ovens—things like that.

SK: What about—agriculture, was St. Stephen's self sustaining?

Chris: Yes, it was a self supporting school, both of them were, uh-huh.

SK: Well, did you work, like with the dairy?

Chris: Often, you know, we had a well, they programmed that out to different, various classes, grades, you might put it that way. Had special—chores to do—they—like agriculture, they had eggs and dairy and gardens and so forth, you know, we brought in—that was pretty good, I thought, they had their own cellars—big cellars there where they's put their potatoes and watermelons—they used to grow big, you can't get 'em anymore like that—but they used to grow them tomatoes—they had some big gardens there—used to bring them in green and they used to wash them and put them in—they used to have a farmer who knew how to ripen those things. but he'd always take us down there to help wrap then up in newspapers and things like that. I don't know what—I think it was pretty good there, I thought, for kids to learn how to do things like that.

SK: Well, that's what it was, part of school policy to help train the kids to go into ranching.

Chris: I would say so, you know, yes, but we had to help out some there to help up keep the schools in that category of agriculture.

SK: —when you were there was there much problem with children running away and being unhappy? Do you remember anything like that?

Chris: Yes, they run away—but they were brought back—the parents brought them back.

SK: Did you have an Indian police at St. Stephen's like they did at the government school that was sent after kids that run away?

Chris: Well, yes, off and on, but mostly, it was the disciplinarians that were at the school that would go right direct to the parents and tell them that so-and-so had run away and have them back over there. That was the parent's responsibility, that I was. There was some there that ran away, but they—but some went somewhere else for school. Maybe they came up this way, I don't know—some I did see there

that ran away.

SK: Talking to some of the people that went to the government school there about the same time, it seems that the government school was run—almost like a military establishment. Was St. Stephen's different from that? Or was—or—

Chris: No, well, no, it wasn't—Well they had, formations and things like that, had to line up and things like that, but never no drilling or anything—

SK: No drilling?

Chris: Not down there, but when I got up here, they had that, a little bit, you know, the mission had us march, how to do calisthenics, both schools had it, but this had more input in the way of—military way and like that, in away. they had some disciplinarians here who were from—like, well, World War I and like that, you know, that helped out and punished and drilled the kids and things like that.

SK: Oh, at the government school?

Chris: No, at Ethete—at the Episcopal church—Episcopal school...

SK: They had drills at the Episcopal mission?

Chris: Uh-huh, yeah, drills there they had these cooks there—they had these kooks [sic] there who were in World War I and they were cooks there. Do you remember our cook's name? Shorty Howard, wasn't it?

Carol: I don't remember any cook's names—it's too late.

Chris: Anyway, he was a cook in the Army in World War I and he came out here as a cook here.

SK: At Ethete?

Chris: At Ethete.

SK: And he would drill the students?

Chris: Well, it was in the mornings, you know, in the mornings before breakfast, you know, go out and drill a little bit, just learn the fundamentals of drilling, right face, left face and this and that, you know how—we'd do a lot of things, we'd get out and marched...

Carol: Especially, when you'd get up in the morning. You'd all have to go out and salute the flag, raise the flag, we always had to do that—

SK: That was at Ethete school, is that—that was where you went, was it?

Carol: Uh-huh.

Chris: That was at both schools, carried that out, that wasn't much marching in the morning, over there, though, you know, it was just lines and then after the flag ceremony, we went to church. And after—right after breakfast, you had to come back and do your chores. You had to make your bed and you were assigned in different areas in the building—what to do—they would try to rotate different things and—

SK: And which school are we at now?

Chris: Ethe—well—

SK: Both of them?

Chris: Yeah.

Carol: That was it.

SK: Uh—what were some of the differences between the school at St. Stephen's and the mission school at Ethete?

Chris: Well, basically, I I didn't find anything too different—they were both about the—about the same thing to me anyway it was—they were both identical in their environment of an agricultural program and like that, it was the same thing. Here at Ethete, I was a—when I first started, when I first come here, I was a milkmaid for a month.

SK: A milkmaid?

Chris: Yeah, and another boy, Alex Smith, Jr. No, Alex Smith, Sr. He and I were assigned over to the dairy and we used to take a cart from the kitchen, go over there, about, well, they'd start milking about four o'clock in the morning—

SK: Early!

Chris: Yeah—so, we'd hang around there and help out with those, you know, milk cans and help feed dairy cows.

SK: What about planting? Did you ever help with the planting in the spring?

Chris: Well—

SK: Or was that after you went home for the summer?

Chris: No, we never hardly ever had to we had boss farmers and we had the elder kids in

high school at the time, took care of the farming at that time. My case, well, I left there, I left there and finished the eighth grade here and I went on to the government school.

SK: But you had gone on past the eighth grade at the Ethete school or at St. Stephen's school—did they go past the eighth grade? St. Stephen's and—

Chris: Yes, they did, they did—

SK: So, if you had gone on then, you would have left school knowing pretty much all there was to know about agriculture and farming to get along?

Chris: Well, you know like you know back down we berked [worked?] here—try to help out farming but—they weren't that much—the kids I knew, they weren't that much interested in farming or anything, but there were some schools, you know, away from the reservation that—that were, you know—were in full swing with their programs, you know, the BIA schools—that's one in Lawrence, Kansas, Haskell Institute and there were several of them too in Oklahoma—

SK: Haskell—so you could go there if you really wanted to learn agriculture?

Chris: Right, those places there.

SK: Yeah—well—uh—Chris, what about learning any of your own culture, did they ever encourage that, for example, they used to do beading at St. Michael's at one point—maybe that was before you went there?

Carol: Yeah.

SK: Was that before you went there or were they still doing that then?

Carol: Well, probably the older girls probably did, see we didn't have any of that, you know.

SK: I was just wondering, at St. Stephen's were there any times that you were encouraged to do anything that really, in the way of traditional crafts or singing or anything that really belonged to the, you know, Arapaho people?

Chris: No, there wasn't anything, hardly anything like that, there were some pretty good artists, kids there that drew a lot of their—of late—of you know, of war bonnets and chiefs things like that, but they never had any...

Carol: No art teacher.

Chris: Yeah.

SK: Uh-huh.

Chris: That was about the size of it that I know of, never had any room—no traditional things...

SK: What about the food? Was that different from what you grew up with with your grandmother? Can you remember back that far? Was there any difference?

Chris: Yeah. It was a big change there. The Mission there was, in a way, a new thing that we encountered up there. I can remember a time that we stayed with my grandparents, you know, we had some hard times, you know. I don't mind bringing up my grand parents and telling you all we had to do trying to survive during the summer months and so on. You know, the game was plentiful those years, game. They weren't hardly any regulations. There must have been some, but not as great—as it is now with the population increasing quite a bit and you have to establish something and make some programs, something to manage [garbled] or you know. Conservation is governed by the two tribes and we have regulations, you know, one time when I was a child, why, the Indians could go out and kill their meat at any time—

SK: What kinds of things did you hunt back then?

Chris: Oh what they have here today, elk, deer and antelope, 'course your sage hens...

Carol: Pheasants, rabbits—they used to hunt rabbits.

Chris: Pheasants, rabbits, yes kind of [garbled] they found their own place in those days, 'course, with those things there—not in a big way, but enough to survive with—that's the problem that they had there, but one thing that they did—they were real [saving?] agriculture people then—they had to live off the land, and this is what they did. I remember that my aunt and uncle used to put in a lot of gardening—just to make us go through—we used to dry some of it, the vegetables and so forth—potatoes, you could keep for so long, but we had plenty of them.

SK: Uh-huh.

Chris: and that was really what—and then they had a lot of cellars and people worked on their land then, in them days. But, today, everything is mechanized, modern, and it's hard to get any farming.

SK: When did that change, would you say? When did people stop raising their gardens and having that be a substantial part of their subsistence?

Chris: Well, I can't really remember any dates of anything but I noticed it during the—you know, the summer months. Seems like it kind of faded away for some reason or another, whether something happened or whether it was—

Carol: More Income.

SK: Pardon?

Carol: When they got more income?

Chris: Something like that.

SK: When the per caps came in?

Chris: No, that wasn't it. I think it was the C.C. days that came in and they had a lot of programs then—government programs.

SK: Uh-huh.

Chris: They had soil conservation building these dams here and all on the reservation here and that was done by teams, horsework and things like that and it seems like the money came in from these government programs and it seems like there was a move towards that kind of thinking...

END SIDE ONE

BEGINNING SIDE TWO

SK: Uh—did any of your family work in the cannery or mattress factory? Do you remember any of that?

Chris: They had a cannery there at Arapahoe, but that's all I used to hear about it.

SK: Uh-huh

Chris: But I remember that they used to have a government program where they used to give seeds to the people that would plant gardens, see the government used to furnish all that—that was one of the biggest Indian things that they really took to, was gardening and they had some pretty good gardens, it was the same way with agriculture, raising hay, grains...

SK: Was that during the depression that they gave seeds for them?

Chris: Yeah, I think it was, it would have to be.

Carol: I think it was later—it was late.

Chris: Maybe, yeah, it was a little later than that, later, but, they used to plant gardens—remember that they used to have that farm station down there where they used to get their seeds and the boss's name was McKay, and he used to go around in a 1929 Ford pickup, Model A, I think it was, and he used to put the seeds on it and go around. And they used to have another farmer, I don't know

who he was, and they had another one out at the Ft. Washakie area, too.

SK: Well, by the time you got to the government school, were they still doing farming at the government school?

Chris: Yes, they were hard at it yet it was one of the things that they really, you know, really pushed the subject of agriculture. During my first year there I [used what?] I learned at the grade school, I went into dairy. I learned how to take care of the dairy cows, which I knew then, and on top of that we used to take care of the chickens—we were assigned to chickens and had to take care of them and they programmed that out to a certain—kids would go and they started to go—of course, we had a lot of details assigned to us—how to take care of the chicken coop and the brooder houses and whenever the chicks would come in and bale and take care of [garbled] and followed that through with your fryers and they'd start laying, you know, and you get a certain amount of eggs and you'd give a certain amount to the school—the same way with the milk.

SK: So they still had that program—what about—the—when you were there, did they still have the military aspect with the drilling and had disciplinarians—?

Chris: No, I didn't get in on that, no, not—not at that the grammar school.

SK: So that was gone—

Chris: That was gone.

SK: —pretty much by the time you got there?

Chris: Yeah, it was all gone, but that was when they started to—I went to school there—I think from ninth to tenth there. when there was a turnover there—somehow—they didn't let the Indian students go to these public schools.. 'Course, there wasn't them—there was probably some kind of regulation at that time, though the government, here at that time [garbled] that we have these schools here—at the government schools.

SK: So you mean at that time, you couldn't, Indian students couldn't go to Lander?

Chris: Yeah, they couldn't go there 'til such time I think I was in my sophomore year at the government school and something turned over, there was a turnover that you were permitted then to go to these schools then if you wanted. There was one down there who was older than I am down there who was Alfred Smith and—remember him?

Carol: Uh-huh.

Chris: He went to Riverton and that was before my time I just don't know when that switch was made—I don't know—

SK: Alfred Smith went to the Riverton School?

Chris: Yeah, Alfred Alfred Smith and he was older than I am—I don't remember how much older but I remember he used to go to Riverton. Here at the Fort, here, I—they started to go—I remember a friend of mine, Joe Martel—he was one of the first who went to—Lander.

Carol: Lander.

SK: Are they still alive, Joe Martel and Alfred Smith?

Chris: Yeah, uh-huh.

SK: Do you happen to know, did you ever talk to them about what it was like going to Lander and Riverton?

Chris: No, I never—like any other school, I guess, that's all—that's from the change was made, I don't know when it was, they started permitting them to go then, see.

SK: Uh—just going back a bit to when you were very young—was it—difficult when you went home when you were at St. Stephen's, was it hard having been in a situation where you spoke English all the time and were following different ways and then to go back to your grandparents?

Chris: No, 'cause I really was established, you know, to a certain extent in my native tongue and I went back and I spoke [Arapaho?] to my grandparents and sometimes, it was—well, they knew—they didn't know real good, but they had an idea what I was saying, you know, but we got along, in a way and of course I had a time, too, you know. I wanted to learn my native tongue, so I'd ask—and sometimes it was the other way around and they'd ask me what I learned, you know and I'd tell them.

SK: What was the hardest thing about going away to a boarding school at that young age?

Chris: Well, that that was the most well, like any kid, you get lonesome without your parents, you get—loneliness, I guess, but once you get to playing around like kids you have today, it doesn't take very long to get acquainted then, playing around...

SK: What about the teachers and the staff—did you get along well with them or...

Chris: Yes, yes, we made out with them. It was a little stricter in them days, you know, then—we got into a lot of mischief—then the Sisters there would have a ruler and—a couple of hits on the palm...

SK: What kinds of things did you get smacked for?

Chris: Oh, spit wads [laughter breaks out] and that was it

Carol: He finally admitted that [laughter]

Chris: ...pulling hair, girl's hair, you know, yeah that was—well, when I went there, the girls and the boys—the small kids, they went to school together.

SK: Uh-huh.

Chris: Just up to a certain grade then in high school I'm not too sure—I can't remember that—I think that boys were separate there for a while. Same way with the girls at St. Stephen's—then later on I think they mixed them like the little ones again. 'Course that—the Sisters there they have both, girls and boys, but it was—later on in years, when I went on to fifth grade, they were still mixed in there together there.

SK: What about uniforms? Did you wear uniforms at St. Stephen's?

Chris: No, we didn't have any of that—we had those old overalls...

Carol: Bib overalls.

Chris: —bib overalls, suspender overalls.

SK: Did everyone wear them?

Chris: Yeah, everyone and their shirts...

SK: And everybody wore them?

Chris: Yep, everybody had that.

SK: Did the school give you the clothing?

Chris: Yes, the school.

SK: And what about on Sunday—did you have a Sunday...

Chris: No, no Sunday uniforms, from day-to-day, I think, clean, you know.

SK: What about the girls? Do you remember?

Chris: They had them, more or less had a not quite a uniform, but I'll say it's a uniform—they dress the same in their days, the shoes and—it was pretty well organized, I'd say—all the schools—the two parochial schools had that—

SK: What did you wear at St. Michael's?

Chris: About the same thing.

SK: Denim overalls and stuff...

Chris: But, you know, the parochial school, down at St. Stephen's, when I took my First Communion, well, I showed you a picture of my dad and them and me—that was a bib—big moment for the parents and the students that received their First Holy Communion. I remember I was dressed in one of them, you know, the short pants and—came out in the black stockings—laughter]

SK: You must have been cute. [laughter]

Chris: —bow tie, you know, and black shoes, oxfords, ties. That was a big day. You went down with your parents and ate with your parents and that was a big moment in them days—

SK: Was it hard changing from Catholic to Episcopal?

Chris: Ah—it was the same thing. I call 'em "Back door Catholics." [laughter]. See, that's what it is—same thing, right?

SK: Right, uh-huh [laughter] What about hair, Chris, did any of the kids come with long hair and have it cut off or was that before?

Chris: I don't remember, but I always had mine short, you know—so I could comb it—all the schools, I remember at that time had, you know, when you first go into parochial schools they kind of shave your head in a way and they put kerosene or what ever it is that they—

Carol: Probably kerosene

Chris: Yeah after you got your hair cut off make sure you didn't come there with any nits or anything like that—bugs [laughter]

SK: Was that still a problem when you were going to school?

Chris: No, well it might have been, you know, because, some of us—they wouldn't do that, you know, I think that was one of their ways, you know of [funnin'?] us—you know—they did—everybody went through that—

SK: So, the first thing after you got back from vacation they put kerosene on your head?

Chris: Well, they washed your head with it, you know, then they'd kill everything in your scalp—

SK: I'll bet.

Chris: That was one of the things that they did do, you know, after that—they did that one treatment—but they, at the beginning of the school, while they were still youngsters—after that, as you went from one grade to another, you knew how to wash your hair and keep yourself clean.

SK: What about—were you fed cod liver oil? Do you remember being fed cod liver oil or anything like that.

Chris: Yeah, I remember those days.

SK: At school?

Chris: At school, uh-huh.

SK: Several people said that they'd just line them up every single morning.

Chris: Uh-huh.

SK: Did that happen to you too, Caroline?

Carol: Yes, uh-huh.

Chris: That was good, you know, really...

Carol: I remember him standing behind me every morning after I woke up.

SK: Every morning?

Chris: Uh-huh, every morning.

SK: Before breakfast or after breakfast?

Carol: Before breakfast.

Chris: Uh-huh—before.

SK: Guaranteed to ruin your appetite [laugh].

Chris: That's the reason why they had all these formations. See, you'd stand out there in formation and they'd come by there and they'd give you a teaspoon and then you'd go right in there to breakfast—counter.

SK: Well, what about table manners? Did you have to sit up straight and all that kind of thing?

Chris: Oh, yeah, no you didn't have to go through that but every one there was quiet and, you know, the priests or whoever, was there, they'd have grace—after that.

Carol: You could get up and run around, if you needed something then you'd raise your hand and then you could get up and get it, maybe a glass of milk or something, you know, kids are really ornery, undisciplined.

Chris: Discipline Discipline, real strong discipline

SK: Well, when you went to the government school, did they still have strong discipline there?

Chris: Um—no, not that.

SK: Did they still have the disciplinarians there at the government school?

Chris: No, not when I was there.

SK: They were gone by the time you got there?

Chris: No nh-huh, it was different from all these schools I went to, it was more or less [garbled] there more, not time, but let's say that the program there.. the subjects included a way the—that the first time you went over there well, you were scheduled to [complete?] different classes in the agriculture program, then, you were scheduled to be there at a certain time and—same way with the dairy—they really had it down pat...

SK: Well—did you have more than one teacher when you went to the government school?

Chris: Oh, yeah, we went to different...

SK: Different classes?

Chris: Different classes, yeah—different...

SK: But what about at Ethete and St. Stephen's?

Chris: Well, the Sisters there, some of them held two of those teacher stuff—like math and things like that—we had the same teacher that taught, let's say, English, too, see, like that.

SK: I see, yeah—A—just a couple more questions and then we'll get the female point of view [laughs].

Chris: There you go.

Carol: no, not me.

SK: So—how long did you stay at the government school?

Chris: Three years.

SK: Three years?

Chris: That's when—I was on my senior year and war broke out, World War II. So, I was caught—well, I was going to say that I got caught in the draft, but I went in a week before then—

SK: Did you volunteer?

Chris: I volunteered, but I was already in the draft pick in away—so the recruiter said it didn't make no difference, we could go ahead and take the [date?]. All your draftees was—started with a three—Your enlistees, your volunteers, started with a one, so, they said, just wait your time and be counted as a draftee. I went in.

SK: —I found some photographs of events that looked like rodeos or parades or things at the government school. Do you remember any of those?

Chris: Uh—yeah, I remember.

SK: What kind of things were they?

Chris: You mean the rodeos?

SK: Yeah. Was that part of the school? Or was that—did they just use part of the school grounds? And when did they have them?

Chris: No—they had their own rodeo grounds up at the fort then—C.C. and W.P.A. programs built those.

SK: Built the rodeo grounds?

Chris: Yeah.

SK: Oh, I didn't realize that.

Chris: Land and—is community owned—

SK: What about on the school grounds itself. Because these are pictures that look like they were taken right in front of the BIA—I mean the government school.

Chris: No, I don't recall that.

SK: You don't recall that—that may have been before you were there.

Chris: Could have, I don't remember. I do remember, you know, that I helped plant those big trees you see over there—the wind breaks there.

SK: At the school?

Chris: Yeah.

SK: Was that part of the school program?

Chris: Uh-huh. We used to get those trees from the University of Wyoming Soil Conservation Program here. We used to get them through, probably there. We had a chance to help plant those wind breaks you see over there—same way over here at Ethete when you come in that way. So—I got to help out in many ways that you see here today.

SK: Well, thank you, Chris, is there anything you would like to add for ages to come?

Chris: No, no, I can't think of anything else—those were the good old days, I'd say.

SK: Those were the good old days—What was the most useful thing, you know, when you went on to the service and went on to other jobs, what was the most useful thing that you got out of your education?

Chris: Well, when I was drafted, see, I went into the Air Force—I took my training in the state of Florida, there where we went through basic training, there, and after we became—we went to different schools in the ordinance corps there, it was sort of a real—kind of a rush situation in World War II. When they attacked Pearl Harbor and we didn't do a damn thing we—we didn't fight back hardly except with what we had at the time. They didn't have a full scale—airplanes were limited throughout the whole Pacific theater and that's when all hell broke loose and we started with Germany and we started at the same time and I got a chance to be with the Tenth Air Force and the Fourteenth.

SK: Well, then you knew how to drill by the time you got there.

Chris: Huh?

SK: Did you? You knew how to drill?

Chris: Yeah—I knew how to do that [laughs]. I became, what they call, an armored gunner.

SK: I see.

Chris: We were all geared [garbled].

SK: Did many of your classmates get drafted?

Chris: Yeah, there were quite a few.

SK: Oh, well—thank you Chris.

Chris: Yes, I flew in China, Burma and India.

SK: Well, that was...

Chris: '43 through '46 I was over there—one of the hell holes of the world, right there.

SK: I bet it was—

Chris: That was something there awful. I enjoyed it all right, but I had a price tag on my neck too—I've seen a lot of country—I went around the world. I went out through North Africa. That's where I got into the tail-end of that and went on through to Bombay, India and then by train on to Calcutta—Calcutta and on to the foothills...

SK: Had you—had you ever been off the reservation before you were drafted?

Chris: Uh—I don't recall—I went to Riverton and Lander.

Carol: You went with the drum and bugle corps.

Chris: Oh, yeah, I was with the drum and bugle corps with the reservation—first of its kind.

SK: Oh, you were! We have photographs of that.

Chris: Yeah—I was a—

SK: We probably got you in it.

Chris: —I was a drummer in it.

SK: You said it was the first of its kind?

Chris: Yeah, the first on the reservation—well in fact, in the state of Wyoming. We took second in New Jer—no, St. Louis, Missouri

SK: So, you did travel with them?

Chris: Second in the nation.

SK: Um—

Chris: Well, we could have placed in first, but one of our drum majors—what do you call them—those big drums?

Carol: Base drums.

Chris: Base drums, yeah, Isaac Condu. It was so hot that day—it was night—we went out on the football field where they had this contest. They'd drill us all—I mean the judges—we came out and we were the second coming out to drill, that was the only military part when we started [garbled]...

SK: When—when was that? How old were you when you started that?

Chris: I was about fourteen, thirteen or something like that.

SK: Whose Idea was that? Do you remember how it started?

Chris: Well, I really don't know how it started, but it must have started from the school up there—when music started coming in, you know—we had band teachers at the Fort who were teaching music, this all came about then...

SK: Did they teach music at either of the parochial schools?

Chris: Well, to a certain extent, you know, you had a choir...

SK: I mean other than singing hymns, did you... [laughter].

Chris: This was the high school here.

SK: So, that gave you a chance to tour. Where else did you go with the drum and bugle corps?

Chris: Well, I went all over—well, I didn't get in on the Texas deal—The Elks from the state of Wyoming—throughout locally, from Riverton or from Casper, sponsored us as we went, these places, each club, had responsibility to pass us through to our destination in St. Louis to compete in the drum and bugle corps contests where we took second—Oh, I'll get back to where we goofed...

SK: Oh, I'm sorry, I probably interrupted you.

Chris: We were coming out, we were just about finished boy we were going to town. Man that drum—we made out last turn, that left turn and the base drum swung out that way—somehow his horns got loose—somehow, something gave...

SK: His horns got loose?

Chris: His harness.

SK: Oh, harness, sorry...

Chris: ...something happened and that thing rolled out from—and broke—Something gave. I don't know if it's the snaps or that the turn or if it's the harness—I never did find out—He said the drum come loose—something went wrong. Ike is still living—I haven't asked him yet [laughter] I should ask him.

SK: You should, yeah.

Chris: I was pretty young, you know, it was a mistake—[garbled] but now when this old—I'm wondering what he done with himself—The weather, it was hot, you know, and you know—God—must think of a lot of things—we were actually just sweating there...

SK: Yeah...Well, a lot of kids must have wanted to join if you got to travel all over and do that kind of stuff. Was it popular?

Chris: Yeah, there was a lot of them. We promoted that real good, you know, and then, 'course—like any program—it kind of faded out—and that's what happened. Well—we went all over the state of Wyoming—

SK: What did you play?

Chris: The drum—the snare drum...

SK: Oh, the snare drum.

Chris: Well, I had a picture of that—Chris and Caroline start talking almost at the same time]

Carol: Our—well, somehow we rolled it and when we unrolled it, well, you know, it cracked and we lost portions of it...

SK: Oh.

Chris: I've got it.

Carol: We don't have it

Chris: —downstairs.

Carol: We only have portions or it—You know how those old um—portraits...

Chris: —This was taken at Cheyenne, the state capitol it was a great big huge picture—

SK: —and it cracked—do you have any of it?

Carol: —I lost it somehow—

woman: Maybe they have it in Cheyenne.

Carol: Maybe they have it in Cheyenne.

SK: We have some—we have some group portraits, or we will have when we finish copying them [laughs] maybe we can identify some of them.

Chris: Bill is on there, Bill Summers from [garbled], June Stagner

SK: Yeah, she was the drum...

Chris: Majorette

SK: Majorette, yeah—there's a picture of her too...

END OF TAPE ONE

Warm Valley Historical Project - Part II

Shoshone Episcopal Mission  
Box 175  
Fort Washakie, WY 82514  
(307)455-4896

Spring 1992

Interview with Caroline Goggles (b. April 3, 1930). and B. Oberly  
Interviewed by Sharon Kahin

March 4, 1991  
BEGINNING TAPE TWO

SK: This is a conversation with Caroline Goggles, March 4, 1991 for the Warm Valley Historical Project. Oh—so, when you went to the Ethete School—it just went up through the eighth grade?

Carol: Yes.

SK: They didn't have the high school?

Carol: No.

SK: Do you remember when that had changed? Was it about when you got there or was it before you went there?

Carol: [garbled]

SK: Can you sit here, Caroline, so we can pick up your voice a little bit better? Thank you.

Carol: When I first started there, I think we had a little bit of the high school.

SK: Still had a bit of high school?

Carol: Yes.

SK: And how old were you when you went there?

Carol: About six.

SK: Six—and when were you born?

Carol: April 3, 1930.

SK: 1930, Ok. So, it was just beginning to change over then?

Carol: We still had—they still had—boarding school.

SK: It still was a boarding school?

Carol: Uh-huh.

SK: Uh—Did you still have a system where everyone lived in a cottage?

Carol: Uh-huh.

SK: And did you have a house mother or how did that work?

Carol: Yes, we had a—the cottages—so we all lived like a little family, in cottages—there were some little girls and [mediocres?] and some big girls to watch the little kids.

SK: And then one matron—per cottage?

Carol: Uh-huh, yes.

SK: Did she have a separate room or—?

Carol: Yes.

SK: Yeah—but what about—did you all—you went to a separate building for classes?

Carol: Yes, we had a big—we had a big building that [where?] we all used to go to school.

SK: Uh-huh.

Carol: With a sep—place for the classes.

SK: And did you go with the boys or were you, boys and girls, separated?

Carol: No, they were together at school on school days.

SK: And what about as far as speaking English went? Was that a problem for you or did you speak it at home?

Carol: [apparently not understanding the question] I spoke it at home, but not at school.

SK: Not at school?

Carol: Nh-huh, not at school.

SK: Uh-huh.

Carol: They didn't allow us to speak it.

SK: I see, yeah—do you remember if there was a punishment for that?

Carol: Uh-huh.

SK: Do you remember what it was?

Carol: Oh, we had to give up—recess, you know, when the kids went to play, you had to stay in—do something extra...

SK: Like write on the blackboard or something?

Carol: Or write so many paragraphs or something—

SK: Had you spoken English at home at all?

Carol: I think I did.

SK: I was just wondering if you remembered it being hard to go to school and learn a new language as well as your subjects.

Carol: No, it wasn't.

SK: It wasn't any problem?

Carol: Nh-huh.

SK: And what about things like beading and things like that? You said that you don't remember them doing that?

Carol: No, we didn't have that.

SK: You didn't have anything like that—and did you have the same kind of daily prayers in the mornings?

Carol: Uh-huh.

SK: How long did that last for?

Carol: Oh—about half-an-hour. We had to go to church.

SK: Every morning?

Carol: Uh-huh—every morning.

SK: What time, do you remember?

Carol: Uh—we used to get up then we had to wash up—see that's why the circle was built around—so everybody would come out and we'd stand around—see, the boys had their own, you know, dormitory, and we'd salute the flag and then we'd go to breakfast. Then some of them would get assigned silverware, and some would get glass ware, some would wash tables and then we'd get through and have a little break and then we'd go back to our cottages and make out beds and get everything all cleaned up. Then, just about—just before school started, then we'd have church—about a half hour.

SK: And you ate together with the boys at that point?

Carol: Uh-huh.

SK: hum—and about then, school in the morning?

Carol: Uh-huh.

SK: And what about chores? Did the girls have—?

Carol: I don't know. When I was little, I really didn't get into chores?

SK: Yeah.

Carol: But, you know, the older girls would look out for the younger girls, like [if] the smaller ones needed haircuts, then the older kids would cut the younger kid's hair—

SK: Oh.

Carol: —you know, made sure they combed their hair, washed their hair. So they were kind of—they watched over you.

SK: Uh-huh—did they ever abuse that privilege and bully the little girls?

Carol: Yes, sometimes. well, I don't know about the older ones abusing them, but you know, the girls used to fight—have fights—maybe the same age, you know—they lived so close together and they'd be fighting—get punished [laughs].

SK: How did they get punished for that kind of thing?

Carol: Probably do extra chores, scrub the walls or mop the floors or something.

SK: Uh—and when you were there, were they still putting kerosene in peoples' hair?

Carol: Yeah.

SK: They were still doing that?

Carol: Yeah, but they didn't do that to everybody, but just the ones that have problems.

SK: And was it—just when they came from Christ—I mean, summer vacations and things like that?

Carol: Yeah.

SK And did they make you cut your hair when you went there?

Carol: Yeah, we all had bobs—short bobs.

SK: Uh—uniforms?

Carol: Uh-huh.

SK: Do you remember what they looked like?

Carol: Oh—a blouse and kind of like a jumper.

SK: Stockings?

Carol: Uh-huh, stockings.

SK: And did you have to wear bloomers?

Carol: Uh—we had little brown ones, kind of tan.

SK: Tan bloomers?

Carol: No, we didn't have bloomers—my older sisters sis [laughs].

SK: Yeah, 'cause I remember Eva saying that they had the bloomers and the stockings and it sounded—pretty cumbersome.

Carol: Uh-huh.

SK: Uh—did you have a Sunday—best uniform or anything like that?

Carol: Nh-huh.

SK: Just the everyday one?

Carol: Uh-huh.

SK: And when you were—at that time—could you go home on the weekends?

Carol: Just the weekends.

SK: Just the weekends—but you could go home?

Carol: Uh-huh.

SK: Uh—and then—what—was the food very different or were there many...

Carol: I think—I think it was—

SK: Do you remember back that far, if there was anything that you found hard to adjust to—or really different from what it was like at home?

Carol: Uh—kids didn't want to eat spinach [laughter] and they didn't want—you know, stuff like that—and they would stand over us and make sure that we ate up everything, you know, on our plates. If they gave you something to eat, you had to eat it up—or ah—sauerkraut—and everybody had to eat up what they had so they really didn't waste any food.

SK: Uh--- did they ever try to make you feel at home by giving you fry-bread or boiled meat or anything like that?

Carol: Nh-huh.

SK: And what about encouraging anything like traditional Arapaho songs or dances?

Carol: Nh-huh.

SK: Nothing like that? And for you, what was the—what was the hardest thing about going to school?

Carol: Uh—leaving home Sunday afternoons and going back [laughs] going back over there. My folks used to take us over there in a wagon and they'd take us over there—see—we wouldn't have any supper—all they would put out was—hard bread and milk. So, you just went over there and helped yourself to bread and butter and milk—that's what we had for Sunday supper—a lot of kids didn't get to eat at home, or didn't have any food at home—so you just kind of relied on that, that's all we ate—and you know, we went to church on Sunday evenings after everybody got there, we all had to go to church Sunday evenings. 'Cause I used to always look at that little [sign of wood?] I'd see my folks going out and I'd just get real lonesome [laughs].

SK: Well, six seems to be very young to go away to boarding school—Did the matrons try to make you a kind of home life at all or was it fairly strict?

Carol: It was—pretty strict. You know, they all got to sleep—all the little girls got to sleep in one of those—what do you call those big old rooms?

SK: Oh, dormitories.

Carol: Dormitories, yeah.

SK: What about, how many would there be in one dormitory?

Carol: Oh, there would be about twenty or thirty.

SK: That's a lot!

Carol: Yeah.

SK: All in one room was it?

Carol: Yeah, it was—one big room. They was pretty big rooms and maybe in the next room, they had the older girls.

SK: Oh, I see.

Carol: And then the matron had her own separate room.

SK: So, each cottage had , what, about thirty girls or more than that?

Carol: I would say—just about, I would say, about twenty-five.

SK: About twenty-five girls—of all ages, then?

Carol: Uh-huh.

SK: So, if you didn't like some of your fellow cottage members...

Carol: You could move.

SK: —you were stuck.

Carol: You were stuck.<sup>i</sup>

SK: Yeah?

Carol: They just put you there.

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<sup>i</sup>Is Mrs. Goggles changing her response? Why?

SK: And runaways—was that a problem at that point? Did any one just take off?

Carol: I suppose they did, I can't quite remember. But also, yeah, some kids used to run off down towards the river, but all the kids would go to the windows and watch them [laughing] and see them being brought back. They could never go very far, you know, course, there was no—there was hardly any houses around here.

SK: Yeah, it's pretty flat there—I guess, you could really—it would be awfully hard there because you could watch them go for miles.

Carol: There was nothing around them—

SK: What about—chores in the garden? Did you do any of the garden work—or was that all left to the boys?

Carol: We was too little, I don't remember.

SK: Uh—how old were you when you left there?

Carol: Uh—fourteen. But, see, they had already turned that—I don't know—I can't remember—but here they—uh—which year they turned it into a day school. I must have been—God, I can't remember—It must have been about fifth or sixth grade when they turned it into a—

SK: So, you must have been about twelve, eleven?

Carol: Ten or eleven.

SK: Ten or eleven?

Carol: Yeah.

SK: And then you got to go home in the evening?

Carol: Yeah.

SK: Was that a lot better?

Carol: Yeah.

SK: [laughs] Did they have a bus come by at that point?

Carol: Uh-huh.

SK: And you said "we," did you go with your sisters—sisters or brothers that went there?

Carol: Uh-huh, my sisters.

SK: Your sisters—did they try and put you in the same dormitory with your sisters?

Carol: No, it was just wherever they put you. that's where you were.

SK: So, they didn't make any effort to keep family members together?

Carol: No.

SK: Was that hard?

Carol: yeah.

SK: 'Cause, I think it would have been much easier if you could have been with your sisters instead of with strangers. Every year did they change the groups or did you have the same dorm-mates year after year after year?

Carol: I think they changed that. I remember the very first—I can just remember one cottage I was in [Olard?]  
—it was that one, they didn't get us—that one right where they have the children's chapter that's where we used to stay. After that I moved to another—I remember two, so I think—wasn't there that long when they closed them down.

SK: And—what about your relationship with teachers and matrons and—how would you describe that?

Carol: [Well, they had their privacy?]

SK: Well, did they try and—did you have much contact with them outside of the teaching or anything like that? Or was it fairly formal?

Carol: It was pretty formal

SK: Uh-huh. Uh—and what about for recreation, what did you—?

Carol: Oh, it was just—when we had recess, the boys had to go on one side, you know, play on one end and the girls played on the other.

SK: Oh, they really kept you separate, didn't they?

Carol: Yeah. During the recess hours and even—in the evenings, the girls had one area and the boys had another.

SK: But you did have your classes together?

Carol: Yeah.

SK: Classes and meals together?

Carol: Uh-huh.

SK: Where did you go then after you were at Ethete? Did you go to the government school?

Carol: No, I went to Lander.

SK: You went to Lander, to the high school?

Carol: Uh-huh.

SK: Uh—what was that like, for you—did you run into trouble with—prejudice against the people from the reservation?

Carol: I—don't—really—I really don't think so. I mean, I never—we really didn't have any problems—well, first we went to—the war was soon broke out—and, we caught the bus—

SK: Was there a large number of you going at that time?

Carol: No, there was just a few of us.

SK: Just a few of us—

Carol: Uh-huh—maybe like six.

SK: Six—from—from which area?

Carol: From this area—from the Ethete area.

SK: From the Ethete area. And then, where did the bus—pick up kids from the Shoshone area too? Did you go that way?

Carol: Yeah. We used to start out here and go out here and out towards the [garbled. Methodist school?] and go down, head down and go seventeen miles and we used to turn around and go back and we used to go down along the river there and come back and hit that road, the one that goes by the four corners and then we'd go and we'd stop and we'd pick up kids all the way up to the Fort, hit Woods Corner and then we just go to Lander.

SK: So, there was a good bus load of you by the time you got there?

Carol: Yeah. It was loaded then—but I don't know about the Fort. But it was just—I don't

know—we never had that many problems. Course we had, I think when we first went to school, I think they used to allow us like twenty-one cents to eat, that's what my grandmother used to pay for us.

SK: Twenty-one cents? And did that buy you a school lunch?

Carol: Yeah...We'd get—we'd get a bowl of soup and a sandwich—and maybe a milk...That's what we used to have, every day...So, we had to eat at the lunch counter—and if there was like—ice cream or something—we couldn't get it 'cause it was over—it was five cents over so...

SK: But the other kids from Lander would be eating ice cream?

Carol: Yeah.. if they—if they bought it, but we just didn't have the—funds to buy it. But maybe sometimes one of the girls would have a quarter so she would buy five of us cones [laughs]. Another thing we had to do was, see the library was clear down the—so if we had to do any library work we had to take off on—a—study hour—we could get excused for a study hour and we had to walk clear down town to the library, get our stuff done and walk clear back up within that hour.

SK: So, studying was much more difficult for you than it would be for the kids in Lander?

Carol: Yeah.

SK: Was there any library resource anywhere on the reservation at that time?

Carol: No.

SK: Well, that's—

Carol: And there was no cars—you know, very few cars.

SK: Yeah.

Carol: And there was no electricity. They had just—kerosene lamps.

SK: Uh-huh.

Carol: And sometimes you know, the roads weren't paved—they were all dirt roads.

SK: What about textbooks? What did you do for textbooks? Did the government give you an allowance for that?

Carol: No, no. We had to pay for them ourselves.

SK: You did?

Carol: With ourselves—sometimes there was—there was a nun that used to live down here so she would pay for our textbooks.

SK: Uh-huh. Uh—what did people do if they couldn't afford the textbooks, then?

Carol: Oh, she would pay for them for us, like the first time we went and we would pay like six dollars, we couldn't even afford six dollars, she pay—if there were four of us, it would cost her twenty—four, twenty-four dollars, I think. And you know, she was good enough to do it.

SK: What about the children that didn't have a guardian angel for a—a nun for a guardian angel [laughs].

Carol: I don't know what they did after that

Woman in background:[too faint to understand] —six of you in school.

Carol: Yeah—to start.

SK: Yeah.

B.Oberly: She came and picked us up when it was time to register, she'd run around in her car and pick us up and take us to go register.

SK: Had she been one of your teachers when you were at St. Michael's?

B. Oberly: Um—No.

SK: No, she was just there? Um—Did—did the St. Michael's close down at the time that you were going to Lander, as a school, or was it still going?

B.Oberly: No, it was still going.

SK: Uh-huh.

B.Oberly: It was still going.

SK: Just younger grades, yeah, it was still going.

B.Oberly: The only reason why it closed down was they had a fire. 'Cause they had a fire, it destroyed the building and they had to close it.

SK: Oh, I see, they had to close it down. Uh-huh. Was it caused by arson or did anybody know...?

B.Oberly: I don't know, what happened, they just—it just, it just, the whole thing,

because the building was so old. It just caught fire one evening after the all kids had gotten out and left and gone home. It was like '51 or '52—, that it burned.

SK: Uh-huh. Looking back did you enjoy your time at Ethete or—?

B.Oberly: Uh-huh.

SK: —on the whole was it a really good experience? What about the other kids, do you have any idea about how they felt about it?

B.Oberly: I think they all enjoyed it—There were a few that was problem kids [laughs], you know looking back, now, that all the kids that—went to the mission schools still practice their faith really good. And a lot of the kids now that never went to any of those that they're really, I don't know, to me it's—they're really gotten lost—it's—it's going to church is real hard, its not something that comes natural to them, but when you're raised that way, you know, you think well here's Easter, or something and get rid of it and somebody else—or like Christmas—get rid of it to go to church—Somebody else, they're so busy being—doing something else they for get what—what it's—what the earth—that the earthly life isn't forever. So they just end to—I think they're loosing something by the churches' the parochial schools [garbled, are thrown out?]. Because after—when my boys grew up and went—to public schools and then when they got to high schools, St. Stephen's, it was still a high school, but it was just run by the Brothers, the scholastics and—we had to pay a tuition for—but we sent them there—so that way they could get their religious training...See we did everything we could to keep that school running. There was so many parents couldn't pay into it, but—they just couldn't make it and it finally closed down...But—see this was part of the training that—we were getting when we took the religious education, and you don't get that in the public schools.

Carol: Sometimes they won't even let you pray in the public schools. And even saluting the flag, they don't even train the kids to salute the flag. You know, you're loosing all those things, I think a lot of those things that are essential—to your—you know—to your life...

SK: Uh—what were some of the other benefits, do you think, looking back about going to St. Michael's—or your brothers going to St. Stephen's?

B.Oberly: I know we um—I know when we went to school there we used to have like calisthenics—we had a lot of calisthenics—they used to—teach us about health, you know, your body—and they used to teach about venereal diseases and stuff like that...

SK: Really? Back then?

B.Oberly: Yeah, uh-huh. 'Cause when we was eighth graders, when the kids became eighth graders, you know, they used to have a little graduation for them. The guy that used to head it used to take them out to the State School. He used to take them out to the State School and explain why some of the kids were deformed or you know. So, you see a lot of that stuff was new before they even started teaching it in the—Of course, it wasn't together, the boys would have their own health class and the girls would have their own. And they would teach you those things.

SK: And at Lander, did they teach those things?

B.Oberly: No, unless you took—some kind of course, but they really weren't into that.

SK: That's interesting—

B.Oberly: And then the girls played basketball, even back then, even before—even before all the high school started[?] school—I mean started playing ball. The girls always had teams, 'cause we always played basketball. And then they used to teach formations, when we went to school, they used to teach formations, you know drills and like end of the school, they'd teach us to perform, they'd build pyramids and all this stuff—eight or nine high—teach them to build pyramids. And I think a lot of that—when a lot of the Indian boys went into the service, a lot of them didn't no have problems because they, they knew all of those formations—a lot of them didn't even stay privates very long.

SK: So, it was really helpful to them?

B.Oberly: Yeah, it was helpful to them.

SK: Uh...when you went to Lander, did you have basketball teams and things?

B.Oberly: No, we didn't, but see, we had our own little team out here so we'd play around at St. Stephen's. St. Stephen's always had that. I think we must have started basketball [laughs], see we have been playing it for years.

SK: And what about your teachers at St. Michael's as compared to Lander, do you think that they were better teachers?

B.Oberly: Yeah, they were better teachers than Lander..

SK: Than in Lander.

B.Oberly: Yeah, I mean they were better teachers than in Lander.

SK: Uh-huh, how...

B.Oberly: Well, you had, you could go, 'cause you had separate, you could go take what you wanted to take. Like English or algebra or—

SK: Where, at Lander?

Oberly: Yeah.

Carol: Where here you had only maybe one teacher for the whole thing.

SK: So—I'm sorry, where did you think the teachers were better?

Oberly: I think, well, yeah, they were better.

SK: Where, at Ethete?

Oberly: No, in Lander.

SK: In Lander, uh-huh. Because they were more specialized?

Oberly: Yeah, they were specialized.

SK: Uh...what about things like sewing or knitting, were you taught any, Oh, I guess what we would call home economics or any thing like that?

Carol?Oh, not here, but in Lander, well we took, well we took, that's what we took, so we did learn some of that.

SK: You took home economics there, but they didn't teach you to mend clothes at St. Michael's or anything like that.

Carol: No, because we weren't there when they had the—the—we weren't there when they had the—but we only had when we were small they had the—where they had the board—then when we got older, then we weren't taught those things. But the older girls, my sisters and them, well they had to do all those things.

SK: They did have sewing and things like that?

Carol: They had to mend and, you know, things like that—I don't know, I mean, I don't know, you would have to a

SK: them.

SK: Yeah.

Carol: I think with them they were stricter because they were older and they had a lot more things to do.

SK: Uh-huh, so they had more chores and more work and that kind of thing.

Carol: Uh-huh and we got out easy, 'cause we got into the day school real fast, so...

SK: Just a few more questions here—were a lot of the students your age—speaking Arapaho at home, still when you went to school?

Carol: Uh-huh.

SK: Most of them, would you say most of them were?

Carol: Uh-huh

SK: Was it hard for many of them to speak English or had most of them been introduced to it at least a little bit?

Carol: I think they were introduced.

SK: It wasn't such a rough transition as it was for the older girls?

Carol: No..

SK: Well, almost finished here, is there any thing else you'd like to add or think might be important?

Carol: I don't think so.

[tape off and on]

SK: —health problems, was there still a lot of trachoma?

Carol?Yeah, there was still a lot trachoma.

SK: Still when you went there, too?

Carol?Yeah.

SK: Any other really recurrent health problems that you remember?

Carol?Well, there were quite a few TB cases

SK: Still TB.

Carol?[garbled] It was contagious tuberc—I mean trachoma, it was contagious and the kids were so lumped together that it spread real fast.

SK: Yeah—I was wondering when they finally got that under control, but it must have been after—

Carol: I don't know.

SK: After you time, then, I was just asking about trachoma, because it seemed like that was still a problem—Well, what about whooping cough? Do you remember that being a problem?

Carol: No

SK: That must have been before your time.

Carol: Uh-huh Measles, we still had a lot of measles.

SK: Uh-huh...and what about tick fever? When you were growing up did people still die a lot from that?

Carol: No, no, that was, I think before. 'Cause—my older sisters, their father died of tick fever.

SK: Uh-huh?

Carol: But I think after that, they had a serum for it.

SK: Yeah...there's one of the pictures in the BIA Collection of the tick fever clinic and a trachoma clinic, it seems to have...

END TAPE TWO SIDE ONE

BEGINNING SIDE TWO

Carol: [laughter] I think because some of the kids used to really hate being there.

SK: For the tick shots?

Carol: Yeah.

SK: What about for the trachoma? Did the Doctors come down before that then? And if you were really sick, did they take you to the hospital or was there a sick room at the...

B.Oberly: I think they used to have a sickroom. If you got real sick, then they took you to the hospital.

SK: Were you ever treated for trachoma?

B: Oberly Yeah.

SK: What was it like? What was the treatment like?

B.Oberly: Well, they clean—Your eye steam and they get red—I don't know how—they used to test it somehow, but you'd have to lay there and they's give you drops, but I think a lot of times they did it for precaution.

SK: Uh-huh.

B.Oberly: 'Cause you couldn't use, like towels—even towels, they said it could spread it.

SK: I gather it's very painful once you get it.

B.Oberly: I must have got just a little of it. 'Cause I don't remember it being...

SK: If people did get tuberculosis here, where did they send them?

Carol: A lot of them they sent to Rapid City.

SK: To that—that was the school that your mother went to which—wasn't it turned into—didn't they convert it into a TB sanatorium?

Carol and B. Oberly talk quietly at the same time—too faint to sort out voices:  
...Or they went to Arizona, I think—or to one of the drier states.

SK: Um...what about now? Is there much TB?

Carol: I don't think so—seems like you, hardly hear about it any more...

SK: Yeah.

Carol: But if you even hear of it, of somebody having it, you know, in one of the families, well, they really get on it and take care of everybody and check up and they keep after them.

SK: Uh-huh.

Carol: They'd keep after them and they'd have to have x-rays all the time.

B.Oberly: It's pretty well wiped out.

[tape off and on]

SK: What about—how was teen age pregnancy viewed back then? Was that something that—something that was seen as a disgrace or—?

[?]: Uh-huh.

SK: It was back then?

Talking very quietly, again, barely audible: —Who was it that—There was hardly any...

SK: Uh-huh...what would happen if a girl—if a young teenager got pregnant back then? What was the response of the—of the family?

[?] [almost a whisper]: —god, I don't know—it's hard—I think they were kind of outcasts...

SK: So, it was kind of considered a disgrace and something shameful.

[?]: Yes, yes.

SK: And when did it start becoming a problem on the reservation? Was it about the same time it was a problem everywhere else or was it a bit earlier or later or—

B.Oberly: Oh—just seems like, to me—seems like it was later, the way I think—because its—I know when I went to school I was going to school with girls in Lander that were pregnant but none of the—reservation girls was like that.

SK: So, it was kind of shocking to see that?

B.Oberly: Yeah, to see that, uh-huh. You know because they were like, freshmen in high school and pregnant and I was, you know, I was, me and my friends, I was shocked. because we weren't—we weren't like that—

SK: and then—I was remembering, we were talking to Nellie saying that it was pretty much unheard of for Indian women to be seen drinking or drunk.

Both: Uh-huh.

SK: That's how you remember it too?

B.Oberly: That's what my mother used to tell me.

SK: What did she say to you about that?

B.Oberly: She said that women used to never drink, it's a fact. She said that men hardly ever drank, just once in a while, she said, they'd maybe drink if there was a celebration or something, and she said that it was unheard of for a woman to drink.

SK: And again, if a woman was drunk or drinking was that—How was that treated, as

a disgrace or...

B.Oberly: Uh-huh.

SK: —an embarrassment?

B.Oberly: Uh-huh.

SK: Uh—I was wondering—how did people see the alcohol affect their lives back in your mother's generation—Did she ever talk about that or her feelings about, you know, allowing liquor on the reservation?

Carol?No, they didn't even want anybody to drink, you know, they were happy without it.

SK: Was it seen as a case of, you know, white entrepreneurs coming in and making money?

Carol?Uh-huh.

SK: Do you remember where the places were or who the people involved with it were when they first allowed alcohol on the reservation? Where could people go?

Both, very softly, again: —was it [garbled] creek?—Was it Joe Morse?

SK: Joe Moore's? Was that J. K. Moore's

Carol?No.

SK: No relation?

Carol?No, someone else.

B.Oberly? —and there was Dick [garbled].

SK: Who?

B.Oberly: Dick Epshaw.

SK: Were any of the Shoshone or Arapaho involved in the early liquor trade or was it almost exclusively non-Indians coming in?

Both, at once: —I think it was, yeah, It was just—non-Indians—there was no Indians associated with that—nu-huh.

SK: Well, was there a lot of resentment against these people coming in here with their trade?

Carol? I think there was but—the laws were there, you know, they—that they could—they brought land here and they did what they were supposed to do, so they brought in their establishments.

SK: Uh-huh?

Carol: Even though there was a lot of the Elders against, but—

B.Oberly: The Indian people are like that, though—they won't say—they just—you know.

Carol: They kind of put up with it.

B.Oberly: Yeah, they just—like, it that was their business, well, then, they just respected it.

Carol: Uh-huh.

B.Oberly: They could have raised a ruckus but they—

Carol: Yeah.

SK: So there was no organized kind of protest or anything like that?

Both: No.

SK: What about other, you know, differences, as far as you know, women on the reservation went—like in your mother's generation? Did women work—was there kind of a feeling that women should not work outside the home?

Carol: Uh...I think they knew that their place was at home with their kids.

SK: Uh-huh.

B.Oberly: They just didn't work, our women didn't.

Carol: I don't think hardly any of them ever worked. The elders stayed home and raised the kids.

SK: And when did that change?

Carol: Start changing?

SK: Yeah.

B.Oberly: What? In the '50s?

Carol: Yeah—about in the '50s.

SK: After people came back from the war—was there anything that set it off?

Carol: Well, I think [long pause] they started bringing in different things for women to do, you know, training women for different types of—

B.Oberly: Didn't—didn't that home economics and that come in and they had women instructors and stuff, you know?

Carol: Yeah.

SK: Was that part of the extension program?

Both: Yeah.

B.Oberly: That extension program kind of seen that there because they hired some of those women to go to the kids and be their leaders and stuff—like the 4-H, because I know Susan used to be our leader.

Carol: We used to be 4-H leaders, but we never got paid for it—we was just volunteers—but we had a whole bunch of kids around here, you know, there used to be about six of us, you know, we used to just be with the kids.

B.Oberly: I remember that, when we started like that.

Carol: That's when it started, yeah—Well, maybe before when they used to—have that mattress factory and they had some elder woman teaching those others. They would go in and—I remember my mother went down—They allowed you so many per family, according to your family size and they would tell you what day to come in. So I and my sister went down there and they had us sew up their—you know, how they started their—all their stuff and they'd blow in that cotton and you'd have to edge those things, you know, mark all that stuff off.

Carol: So, I think that's when women started going out to work—you know, I mean, it started then.

SK: So, that would have been about the depression?

Carol: No, this was about the 1940s.

SK: So in the '40's, that's when the mattress factory was—was that—so you would just go and make enough mattresses for your family?

Carol: Uh-huh.

SK: Did they sell any of the surplus?

Carol: No—they just had enough to—you know—for the family to use.

SK: Uh...and what about the canning factory?

Carol: That was at Arapahoe and I don't even know nothing about that.

SK: So, you don't know if that was for family or for sale?

Carol: I think that they used to—they had women working like—daughter—and they'd come in and they could get canning—they got one or something like that.

SK: So, it was some kind of a cooperative arrangement?

Carol: Yeah. It was a cooperative.

SK: So, really, it was during the war—during the war years that this happened?

Both: Yeah.

SK: Were there any women that, during the war, left the reservation and took jobs, like in Lander or Riverton, do you know?

Carol: I don't really...Just the younger women.

SK: Just the younger ones? Were there some jobs that were seen as, you know, now suitable for women to take—was that ever an issue?

Carol: I don't think so.

SK: 'Course, you weren't near any big industrial centers, so you didn't have any, I guess, people going and working in munitions factories or anything like that.

Carol: That's what I'm saying, we had—they started bringing these electronics things and they wanted some of the ladies to train, you know...

SK: Oh, they did?

Carol: Uh-huh.

SK: What kinds of electronics things?

Carol: Where they had this—the Daytel [Datel?]building.

SK: What was the Daytel building?

Carol: That was just below—CWC—was the first building there, because they came out

and trained a bunch of us—so we all went. There was about twelve of us that decided to go to work down there so we went to work there. But we put together electronic boards. I think they first started the computer—age was just beginning so we used to do electronic boards.

SK: When was this, Caroline?

Carol: About in the '50s.

SK: In the '50s. Well, what happened to that? It just didn't work out or...

Carol: Well, it was still going and then they—another company bought it. But I think they're still going on it. they were making typewriters at that time—with the circuit boards.

SK: In your mother's generation, what kinds of things were available for women to do if they wanted or needed to contribute to the family income? What kinds of options would someone like your mother have had?

Carol: I don't think there was any.

SK: Wasn't much of anything? —What about beading—some people do that—did your mother do that as well?

Carol: Well—she beaded some, but not—she didn't bead that much.

SK: Not to supplement the income?

Carol: No, there was always so much other work to do.

SK: Did she keep a garden?

Carol: Yeah.

SK: She did?

Carol: Uh-huh.

SK: And you, you think gardens started going out in the '50s or—?

Carol: I don't know—how they [dropped?] that.

B.Oberly: I don't know either 'cause after we moved here, we always had a garden.

SK: Uh-huh.

B.Oberly: Until about—like I say, until I started going to work [laughs]. I didn't have

time for it—

SK: So, they kind of went out when other opportunities...

Carol: Income.

SK: —when the men and the women both work?

Carol: Yeah, when they both work.

B.Oberly: And there's not time for the gardening.

SK: Is there any evidence that that's coming back now?

Carol: Yeah, I think there's lot—There's some people that still garden—But the seasons are getting so short.

SK: Isn't that the truth—You know, I hear about these people growing watermelons and I think, my gosh...

Carol: They used to—we used to—we used to grow some. If they didn't get ripe enough, well they used to stick them under the hay stacks and they's ripen under there.

SK: Oh, really?

Carol: Even cantaloupes, uh-huh—But now, you can't even get a squash to get big enough to...

SK: I know I can't and I know I hear people talk about growing cantaloupes, watermelons and these huge pumpkins and I know DuBois is colder but—And I think someone told me that they experimented with peanuts down there at one time.

Carol: Gee—you can't even get a—a good crop of corn anymore. They're just getting started to get ripe, you know, to get big enough and then, frost! I think that's a lot of—you know—a lot of people get discouraged...

SK: Well, did your mother or your grandmother still dry berries or do any of the traditional Indian foods that you remember?

Carol: Uh-huh—my grandmother used to.

SK: She did?

Carol: Yeah. My mother, she used to dry corn and she used to dry squash, you know, they'd peel it and just hang it up. Then during the winter they'd put it in pots and then make a gravy out of it—

SK: Of the—squash?

Carol: Squash, yeah.

SK: What squash was that?

Carol: Hubbard.

SK: Hubbard?

B.Oberly: My mother used to dry Hubbard squash.

SK: And when she dried it, would she peel it first and then—?

B.Oberly: No, they'd just do the whole thing.

SK: Just go around the—

B.Oberly: Just go clear around it, just peel the whole thing—

Carol: I remember my mother would peel it and then dry, just the yellow.

SK: And then, when she'd boil it, she'd leave the skin on or take that off?

Carol: She'd probably take it off. —..

SK: Take it off, uh-huh.

Carol: 'cause it was just a yellow—It's almost like a—like a—almost like a pumpkin.

SK: Uh-huh.

Carol: 'Cause they had a lot of pumpkins. I remember my aunt—when we used to have—Thanksgiving—they used to cook the pumpkin before they's make the pies, they'd have to cook the pumpkins first.

SK: And they'd do it from the dried pumpkin?

Carol: Yeah.

SK: And they'd do it the same way, just spiral it off and hang it in a corner to dry?

Carol: Uh-huh. See, now you just have to get a can [laughter] a lot of things that you used to...

SK: And what about using herbs and things like that, did your mother or

grandmother still use those?

Carol: Well, my mother's gone, my grandmother's gone—but—I remember we used to cook tea—tea.

SK: What kinds of things would you use for tea?

Carol: Kind of like mint tea.

SK: Mint tea?

Carol: Uh-huh. [garbled. Did she give an Arapaho name for the plant?] we used to go along, uh-huh, peppermint tea—we would [shell?] all the leaves off and kind of dry it and we'd have to...

SK: Uh—was it—did it grow around here—by the irrigation ditches?

Carol: Yeah, it was still growing.

SK: Yeah, we had it up around DuBois, too, it would grow there, uh—and you know, you mentioned the lack of discipline in kids today—when did that start to come in?

Carol: I think after they started going to public schools.

SK: When they quit having the parochial schools?

Carol: Uh-huh.. 'cause you can't do anything with them. You can't even [scold?] them out—you can't even punish a child or you're going to lose your job—or you can't hit his hand if its done something.

B.Oberly: Yeah, the teachers would take your hand and [SLAP, SLAP, SLAP] real quick and you'd think twice because it stung and now you can't even do that.

SK: What about discipline in the home? Did that really change a lot too?

Both: Uh-huh.

SK: When you were growing up, were your parents much stricter?

Both: Uh-huh, uh-huh, real strict.

SK: And was...

Carol: And if you were going someplace, you had to have an adult with you, you were little. I'm always screaming at my grand kids, because they'd run off in the dark

and I'll say "What are you doing back there?" I say keep them by you, because my mother used to always say "Keep them around you, you know where they're at."

SK: And what about young girls? Were you chaperoned when you were growing up?

Carol: Yeah. We had our dances—our Sun dances and stuff—we used to have to beg our aunts to take us [laughter] "Would you go with us?" and then we could go out at night—We couldn't just go off—out in—

SK: And what about changes in dating? When you were—were you chaperoned when you were—.?

Carol: Well, we couldn't even date [laughter].

SK: You couldn't date?

Carol: No.

B.Oberly: My folks wouldn't let us.

SK: Was that fairly normal here?

B.Oberly: That was normal here, I think.

Carol: Yeah, I think it was.

B.Oberly: 'Cause we never did go out like that.

Carol: I remember my mother and dad wouldn't let us—my dad would be really strict if anybody came to the house to see us, he would just be, right there...

B.Oberly: Yeah, [gruff voice]"What do you want?"

Carol: That was really, it was real strict.

B.Oberly: Yeah.

SK: Well, how did—

Carol: Of course there were eight of us so [laughter].

SK: Um...how did you go about courting back then?

Carol: [laughs] Just look around [laughter].

SK: Uh...did—uh—did people get married at an older age back then or younger?

Carol: I think they did, like now, some people get married at fourteen or fifteen.

B.Oberly: Yeah, I mean, you see a million marriages—I think in them days they were older, more mature—

SK: Uh-huh...and your parents kept a closer eye on you.

Carol: Uh-huh...I think that's a lot of discipline's that's really gone down the drain.

SK: Uh-huh—Well, that's interesting—

END OF TAPE