

Warm Valley Historical Project
Interview with ARNOLD AND MARGARET HEADLEY
Interviewed by Sharon Kahin. April 14, 1991

SK: OK, this is April 14, 1991, a conversation with Arnold and Margaret Headley with Bernadette Oberly about early education on the reservation. Alright, we're all set—So should we start with—with you Arnold? What school did you go to?

AH: St. Michael's.

SK: You went to the mission?

AH: Uh-huh.

SK: And what year was that?

AH: Uh—the last two weeks in 1928, I started school.

SK: You started school in the middle of the year?

AH: Uh-huh, in December.

SK: December?

AH: And—and actually, in 1929, in January. Yeah, the children I went to school with, there were only three boys that spoke English and one of them was my wife's cousin, Bernard Hoory[?] and the other was—his name was Billy Amos. His mother was a white woman. He spoke good English. And then me, there were three of us, as I recall. The rest of the children were having a hard time. We were not allowed to speak English [sic, does he mean Indian?] and— yeah—may folks had started me off and isolated me from my grandfolks and where they taught me how to speak English, knowing that my brothers would have a harder time because they spoke only Arapaho. So, I had really, like a head start—Well, I treasured the idea that I was learning to speak Arapaho, so I spoke Arapaho in school and in the summer of 1929 was the first time that I was able to visit my grand mother and she taught me how to speak Arapaho—They are—There's two speaking Arapahos here—well, there were three, but there are two—that I learned—I'd say fluently—I speak both languages. They're the same, because we grew up with them. But two say words and some of them say it different. That's from another clan or another Arapaho, you know—I come from a clan that came from the Great Lakes and they speak their language pretty—pretty good all though it—it kind of loses itself with the Arapaho proper. They call them Wood Lodge People, Long Lodge, Wood Lodge, but actually the misinterpretation is the Big Waters People. And the Gros Ventre, that speak our language, they call themselves the Many Lakes People [gives name in Arapaho] That's Many Lakes People. OK, now, Arapaho is—Arapaho proper, the Arapaho here they call them

the Sage People or the Nomadic People. We have the same name for the wild horses as they call the Great Plains or the Nomadic or the country people. [You know who we meant by] the nomadic people, they were in the Plains, now that's what I learned really to speak at school. I'd go home, just down the road here a few miles and we spoke something different too. So I was able to grow up with the language here, my grandmother here, I never knew her. They were the Large Foreheads, they called them. That's Ethete. Down here they call them the Bear Clan, which was the great—I mean the Big Waters People and they spoke slightly different so I was able to speak both of them. Now Arapaho—Now again, they spoke slightly different, like, at night, if you hear children talking Indian, Arapaho, you could tell whether they were from Ethete or Arapaho or from down the road here. So, that's slightly different too—And even today, the expressions that they teach at school, mine are always different. Slightly different, or I correct them or I say "Here's another way of saying it—" So, the dictionary that they have doesn't cover all that. They cover whoever is working, the instructor or the teacher or whoever they consulted they go to that—But I went to school here and I thought, yeah, you [old members?] they were mean to me. The school was mean, yeah. See the missionaries were sent out to tame the Indian and to educate him. I don't think so—the government sent the missionaries out this way so that was to change their lifestyle and to teach them the good life and religion, I guess, but they didn't. I didn't fit in that category. I was always number one that got whipped. But that's only because I was trying to learn to speak Arapaho. That was more important to me because my folks didn't teach me this. And I enjoyed that—I didn't enjoy the whippings, but I enjoyed that learning of the language. And I got along well. I [was] more or less the head of my—leader of my class. I jumped a few grades that I wish I hadn't, you know, later. I jumped the third grade and went to fourth and I jumped fifth, sixth and, well, I jumped to the sixth, I believe—seventh grade, went on into eighth and I kind of skipped around. Listen, we all had a single classroom and I could listen to the other classes that were being taught too, you know, so I—if I hadn't, well, I would have done better in High School [or Haskell?]-OK, then—anything else? OK—we went to church, everyday, except Saturday. We went to chapel in the morning, every morning, twice on Wednesday and three times on Sunday and boy! I was so happy to get out of that routine, you know. And I hardly go now, you know. It's just [garbled] I hardly go now. It really—it really took it out of my heart, you know. I really believe and I know it irritates my grandchildren— they really should—but we went to worship something—You know, we were grouped. I don't mind we stayed there—And they taught us how to milk cows and carpenter work, and a little machine shop—but as far as that goes—Later on basketball came along and we enjoyed that—as a school it was good—yeah—and we all learned how to march. We used to go out early in the morning, get our exercise or march for about 15 minutes and—yeah— Sundays we—I was one of the last few that used to wear those little army trousers, you know, we used to have to twist them leggings around the legs, you know.¹ And—anyway, they were khaki and they make you itch and gosh they were uncomfortable and that sort of thing—and we had to put that on—Maybe that might have been one of the reasons we had to go to church when we wore them. but—I worked for the mission for close to thirty years, the

same mission, yeah—off and on when I was on the business council and just anything and there were times when I wasn't paid for maybe a year—It's just that I felt—that I owed them, you know. 'Cause I later got on well with things after I was allowed to come back in—But I did work for them as a maintenance man for quite a number of years—And I even—yeah—when was it that I got my last check, January, wasn't it—this year? What ever they can pay me—when ever I have time and I'm on call now. I am on the business council, but I'm still on call, you know, if they need me there, I'll go down. Yeah, the bishop—I mean, not the bishop up there, yeah, the bishop and the minister there. Did you ever meet [too faint]? Yeah there are two of them there and any time that the mission needed me, I would go—any time. So that's the way it is. But, like I say, they were mean to me and—

SK: Could you say a little bit more about that? A little more detail—. How do you mean?

AH: Well, they were trying to convert us—or drop our language and speak straight English and everything we did, you know, from table manners to cleaning floors and everything that we didn't do at home, see, we learned that here, see. They—we learned all that here and I believed that they did a good job—yeah—everything that we didn't do at home, we did it here. And we went—they—we had a—the school went to the eighth grade and then we went to High School. We were the smallest high school in the state. I think there were seven boys and two girls and my wife was one of the girls.

SK: This was still at the mission?

AH: Here at the mission. There were seven—oh, nine I think, nine kids and, believe it or not, we beat every school around here for basketball [laughs]. We were number one in the state of Wyoming in basketball.

SK: Really ? Wow!

AH: It was Cheyenne there, later, eventually, but we were district champions at one time. I left in '38. I started school in '28 or '29—

SK: How old were you when you started?

AH: I was seven.

SK: Seven?

AH: Yeah. We didn't start school right at six, you know. Seven, eight and those that started school earlier, they were really small—about like that high. Like there was another—girls—when they were six, when they started school, you know, but they were, we thought they were too small—

SK: How about you? Were you very homesick, starting— Was that difficult to go from

your—What was that like?

AH: Ah—we stayed home—I mean, we stayed in school [all day?] except for the Christmas vacation—I had two brothers there—so I didn't—It didn't really bother me—We would go to school and then go home after church on Sunday. Well, Saturday, we could go home at nine and come back at five. Sunday, we went home after church and come back at five. And that was like—. But in 1938, when I left the following year, '38 or '39, that's when they started the day school. But a lot of them went to Ft. Washakie. Boys—children went to Ft. Washakie.

SK: The paddle line? What was the paddle line? Can you describe what a paddle line was?

AH: That's where they stood, straddle like this, and you climb through, you crawl through.

SK: Uh-huh.

AH: And each one had a paddle or a small stick and they whipped you, one whack at a time, see?

SK: So it was the older boys?

AH: Uh-huh.

SK: And they were told to do that?

AH: Uh-huh. They had to. If they didn't they'd have to go through that too, you know—.

SK: About how many boys did you go through?

AH: It all depends—maybe five, ten fellows. Whoever was immediately in the area, see?

SK: So they made your own classmates punish you?

AH: Uh-huh. Ah—Not necessarily, the older boys they were not in our class, basically—and the teacher often used the ruler or the stick that they used to point on the black board, you know, to whip us with. Sometimes we would try to retaliate, but we couldn't do much, you know—

SK: What was the hardest part about that school that you remember?

AH: Church! Church—to me—

SK: To you?

AH: But she's different from I am.

SK: When you went home was it hard going back to speaking Arapaho? Did you forget much during the year?

AH: Nh-huh. I've never forgot in my life—Arapaho, once I learned it, I never forgot it, like a lot of kids, they go to school one year and they come back and they speak straight English and they forgot their language. That's—they're lying. They are lying. When Dad left—four years at Carlisle, he came back and spoke just as good Arapaho as [he] ever did—well he did. But I was gone for ten years and I came back and I spoke just as good as I did the day I left. You never forget that Indian—but I taught it here. If I forgot, I wouldn't have taught it—No, I was thankful for what I was, you know, if it was any good or not—. Like [Old Glass?] said to himself, "I like being an Indian—" He said—yeah—How did he say that? "I know it's bad enough that I am one," he said—But [laughs].

SK: What about some other parts of your culture? Did they—Did they let you go to any of the ceremonies or the dances or anything like that when you were at the school?

AH: Uh-huh.

SK: So you were allowed to leave the school and attend things like that?

AH: Yeah, we were—The school did take us to what they call a Tomahawk Lodge when we was—. Was it in the fall or in the spring?

MH: Yeah, it was in the spring.

AH: Yeah. They loaded us in trucks to go over and witness the last one they had, but the regular ceremonies were stopped back in 1885 or 1895 or somewhere around in there. They stopped all the religious ceremonies on the reservation—all reservations and the didn't have so many during that time. Then around in 1920s—is when they opened them up again, yeah—Well, when they made the American Indian a citizen of the United States, the freedom of religion—the first one I went to, I think was in 1927.

SK: First ceremony?

AH: Uh-huh. Sun dance.

SK: Sun dance?

AH: Uh-huh.

SK: But—was that during the summer?

AH: Yeah. They had Sun dances every four or five years, maybe. But it seemed like during—after World War II they have it every year and there's more—more people that Sun dance now. But—they're only about five, six or seven that participated. Now there's generally about one hundred—Well, more or less, about a hundred.

SK: So, before World War II there would just be one every four or five years?

AH: Yeah. Something like that, yeah, uh-huh.

SK: What was the Tomahawk Lodge that the school let you go to?

AH: Uh—they were lodges like the—What you call the Boy Scouts. There's—the Blackbird Lodge.² That was the first one, for the little tiny tots. And they were taught this and that and the other. Then there was the Blackbirds [sic] and that was for the boys. And the Girls, I think they called the Buffalo Calves, and they had their own school. See, in other words, our school started as children and we were old men. Women's lodges started then and they called them Sundown, their last school. In other words the highest authority, generally one or two women held that, they called it the Sundown school—What we called it—Indian interpretation—They didn't call it that—but after the Blackbirds was the Kit Foxes and that was for the little older boys from twelve, fourteen, sixteen, maybe, and then there was the Tomahawk Lodge, older boys and the Spear Lodge, the Earth Lodge, Dog Lodge, you know, as they grow, so many years, they graduate into the next—If they didn't they stayed there until they complete the—just like the school, you know, sometimes you fall behind. but that's the way it was. And those that completed all the lodges, the word soldier, in Arapaho, that's the what they used to call them. They didn't call them 'soldier' but that word that had all the lodges, completed all the lodges, that's what they called a soldier, an Army man or a Marine or a Sailor or whatever—but we don't have them anymore. The only one we've got is the Sun dance Lodge—But it was different from these older lodges, see. The Sun dance is separate from these other lodges that the one had to finish. After they got through, the man they used to call it, the—how would you say [menatse?], tattooing—In other words, he had all the tatoos on his body where he completed lodges and he stood high among the people. Each time they went through a lodge they were tattooed. I don't know if it was on the arms or legs or on the face, but when that was complete, well, he was supposedly a great man, you call them 'sprinkler old men'.

SK: Sprinkler?

AH: Sprinkle old men. They were in charge of the sauna bath, sort of sweat lodges—

SK: You said that the school let you go to the last tomahawk lodge?

AH: Uh-huh.

SK: That was the last one that they had?

AH: Uh-huh.

SK: Do you remember what year that was?

AH: '27.

SK: '27? and uh—

AH: 128—129, 130?

MH: I thought—maybe about '28.

AH: '28?

MH: If you had just started school, you said—it was in the spring where that—mission at the school, they took us over on trucks.

AH: My folks lived over in Johnstown, over here, over the hill, and my Dad was a ditch rider over there and he was supposed to have joined that. And they started on a weekday and he didn't make it—so he didn't make it at all.

BO?: May I say something?

SK: Yeah.

BO?: I did see when I went to Lander, I sis see they took the seniors to that museum in Sioux Falls, Sioux city—I mean Sioux Falls and the first pictures of the chiefs and that one—one of the Arapahos that he was talking about was all tattooed, but I came home and told my mother and she knew his name and that must have been, well, like that word that, you know, what—he was tattooed all over and he had a cloak, you know, but he showed us his tatoos, you know, and that was a little—Arapaho chief—

SK: Do you remember his name?

BO?: No, I don't—That was before our time, but I seen that picture.

SK: I wonder if it's still there.

BO: I wonder—Sioux Falls—the museum in Sioux Falls—.

SK: Uh-huh—Did.—Why did the lodges die out?

AH: Ah—The Arapahos don't start their own lodges, it has to be passed on to them.

There's certain medicines that a person has—has to be passed on—If the medicine wasn't passed on, that part of the ceremony's gone forever. That that person died and didn't pass on. And that's the way the Sun dance is. that—they still have them. Ben Friday's mother, she had the—she—In other words, she owned the lodge. They had to a

SK: her before they had the Sun dance. When she died, she passed it on to her—one of her [nieces?]—.

AH: The man doesn't keep it, see, so his wife had it and so they passed it on to another person who has it.

MH: Who has it now?

AH: Yeah, it's a fellow down here—no [it's Harrison?]-The fellow who lives over in Adam's house—

MH: A Dresser?

AH: Dresser, yeah, he's got that.

MH: But it's a man, huh?

AH: Well, yeah. He married a Shoshone so he has—they authorized it here lately, but a woman always had that—that medicine and—well—the men in there, the old men, you hear four old men, that's not so—uh—there used to be just two. One and then two, if the next one was needed, well, sure we could use another. But here lately, you know, the last ten or twelve years, I don't know where it come up—like the four winds, you know, stereotype—people who had on the reservation, they had four old men, now, all of a sudden, it just grew up. And they're the ones that run the Sun dance. A young man runs the Sun dance. He's kind of a leader, you know, the one that has been running it—He's gone and there's a little controversy on who is going to run it, see? But we have other men that have finished the Sun dances, seven years, that have gone through that—they know about it too, but they don't say much—Yeah, well, somebody wants to pass it on through the family. That's not it. The Sun dance is passed on to the person that they thing, who will be the same—Just like a preacher, you know, this bishop—I mean, that bishop doesn't pass it on to his son to become a bishop, you know, like that—. So I don't know whether they are going to have Sun dances this summer or not.

SK: But these lodges for the children, men and women—They all died out about that same year?

AH: Uh-huh. These were children ont eh—Oh—Let's see, year—About that same time too. but I do recall when they used to go to the dances earlier in my earlier years, they call upon chillen [children?], you know, like Kit Foxes to do something like little janitorial work load, whatever—

SK: Well, in the school, you know, you said they were setting out to convert the pupils—Did they ever comment about your own culture, I mean, aside from the fact that you couldn't speak your own language, I mean did they ever—?

AH: Ah, no—

SK: Did they ever talk about that?

AH: No, nh-huh. It was just the language that they were strict on. Just the language. but I have heard no one say anything about—Well, I know St. Stephen's down here, Catholic, they used to give little white crosses³ to people to—yeah, what do you call it—Well, anyway, if you had got a little white cross, you couldn't move [go?] to any social or to any ceremonial doings for the tribe—They gave up their rights as an Indian to their Indian ceremonies. But them people have come back or their next generation has come back.

SK: But, do you feel that the school or that the school policy was responsible for a lot of the loss of Arapaho culture or—did it still go on, pretty much?

AH: No, the government—The United States government, they banned all that⁴

SK: But some times you read that it was the fault of the mission schools or the fault of the church and I was just wondering how people from your generation saw it.

AH: Uh—the feeling that they have is the loss of the language and this next generation will not speak Arapaho at all—the next one. O have children here that don't speak it. They understand it, and once in a while, they come up with surprisingly words. Maybe they speak one—when I heard—but it will be lose—and if you read and understand—I mean if you learn how to read the dictionary—you won't know what you're saying. That's the way many of the kids are. They're good at reading it, saying it and correctly, you know, and OK "What did you say?" and "I don't know, I just said whatever was written on there." And they can't carry on a conversation, so what's the sense of teaching them to read? 'Cause if you're going to teach them a language, you're going to have to have a conversation with that—

BO: Just thinking of this new dictionary that they have, that they're using—

AH: Uh-huh, yeah.

SK: So, all these classes and things, language camps, do you think that they're doing any good?

AH: Nh—. None of the teachers there speak their language. It's just a job! See, it's just a supper job, you know, where you're gonna take some kids for a few days, you know, put your time in there—

MH: And it's good money.

AH: And that's all. They took language camp down here and I was there two years. No one spoke the language, not one! No—I'll take that back, yeah, that Paul Moss, he came over and he talked to the children in the language. Nobody understands—it's just a waste of time, really—yeah.

SK: Well, when the language is lost, what are the other things that you feel go with it?

AH: Go with it?

SK: I mean, what's lost along with the language?

AH: Yeah—Well, your ceremonies, you know, and then the songs, the medicine songs that they use will be lost. They may, I'm not predicting how close—but there's just a few of us that know these songs, see? I know the songs, but not in order, they way they use [them]. I just know them, that they belong there. And I have cousins down there that know them, the order that they're used—But there's only three of them, two or three.

SK: Well, if the missions were seen as, you know, as helping to destroy the language, what were the positive results of the mission schools, as you look back. What were the—did they help you? Did your education help you further along the way or—What, looking back, is the better part?

AH: Yes, they helped me on that. I went to the government school from the time I left here at the mission and—I went to a grade school that helped me in the service. I went to the University of Houston, Texas for a diesel engineer and that's what I was—over five years in the Navy and that helped me there. But, again I, yeah, I come here and never got a diesel job.

SK: You came here, excuse me, and never got a—?

AH: Diesel job.

SK: Diesel job here, uh-huh.

AH: I went back to—what I started out to be in the government school was a carpenter—. Maintenance— I was the maintenance man here for many years. Arapaho agent here at the mission, you know. I can build a house, I can do the plumbing work and also the water for the house—because I had wanted to be a cabinet maker, but then I never became one. I went from—OK, anything else? Well—I've been in politics.

SK: Pardon?

AH: I've been in politics—tribal politics.

SK: How long have you been on the council for?

AH: Twenty-seven years.

SK: Twenty-seven years?

AH: I'm almost started on my twenty-eighth. I don't know, I was kicked off here a couple of months ago [laughter].

SK: And now you're back on again?

AH: Uh-huh—I don't know—life I guess.

SK: Well, I have just one more question and that was how did the mission school here compare to these other schools you went to off the reservation?

AH: Number one, I didn't have to go to church at all.

SK: You didn't?

AH: I didn't. And—they were strict enough that I uh—I was quite a runner-and I wanted to join athletic—. football, I was too light. I only weighed about 130 or 35 pounds and some of my teammates—I mean some of the football players weighed well over 200 and I couldn't compete with them at all, I mean as far as running, well, they—I could go off and leave them—but that's something else, too. But had to make a certain, when you were in class, you just couldn't be a—unlike our top basket ball and football players today, as we understand, you know, they go to colleges for—they don't have to go to school to play ball, you know. Well, this wasn't that way. We had to make a certain grade in order to—continue in our athletics and if you didn't make the grade, well you didn't go on the trip. And that's what I mean here from the sticks, you know, I wanted to be able to go see other towns, like Kansas city, I went through Lawrence and St. Joe—other—we were about to go to different towns and at least there was an outing there. We didn't have money to go on our own, yeah, we had to earn our trip. So I had to do extra studying in order to keep it up, you know—and we had people who would help us anytime we asked for it—

SK: Teachers, you mean?

AH: Uh-huh. If we asked for it, you know, they were willing to—

SK: This was at the mission?

AH: No, this was at the government school.

SK: Oh, at the government school.

AH: And they didn't have that here. It was just tough luck if I didn't pay attention, you know.

SK: Then you were lost?

AH: Uh-huh or I'd find out from somebody else, maybe but—

SK: But this wasn't the government school here?

AH: No.

SK: So athletics was a way of getting more experience and getting to travel?

AH: Yeah, for myself, yeah.

MH: At Haskell.

AH: Yeah—Yeah, I had to study—like if there was a track meet somewhere else in the state and I wanted to go there, I had to study in order to go there. Bring my grade up to at least a "B", yeah, and then—I could go.—You know what "A" stood for?

SK: What?

AH: "A"

SK: Yeah?

AH: Awful. "B" was bad, "C" was see if you could do better—

SK: Uh-huh.

AH: And I forgot how it—"F" was.—Oh "D" was dandy or something like that.

SK: Did you have any questions that you want to ask?

BO: No.

AH: Did you going to ask?

BO: No.

SK: Did you have to march at Haskell?

AH: No, no, thank God! We didn't [laughter].

BO: I had brothers and sisters there, but I didn't go.

SK: How—You know there were so many of them, you could have gone to Haskell or one of the others—How did you pick where you went or did someone—

AH: My mother picked that out for us.

SK: Did she have reasons—?

AH: She had talked to a student from down there who was working at the office. My mother was working at the hospital and she happened to talk to her. I mean they happened to talk. Her name was Hellen Burnette, you remember her? Well, she's the one that helped my mother out when they got an application form and then they brought some applications here at school and the kids all got them right away. But mine was already on its way. And they were wondering how in the heck I got to go. Well, there's my mother,⁵ I didn't have a father as I grew up. He was—my father died when I was twelve, so my mother had to head out and When the CCs came my brothers were working in the mountains and I stayed home alone. My mother lived over here at, what do you call that, that Fort Washakie school, so—I— I stayed down there. Between my place and my grandmother's both had [buddies?] you know. She never came and cooked for me, here, you know. [loud noise} Let's see, no, when I was fourteen or fifteen, that's when I lived alone and then when I was sixteen, I was able to go out with the CCs.

SK: So you worked with the CC camps when you were sixteen?

AH: Yeah—and—yeah—I wa a camp manager at the CC camp. I wouldn't normally labor like I wanted to be—and they were in groups, you know, and they really enjoyed themselves and I had to stay at the camp, so—That's about it I guess.

SK: Well, thank you. I guess we can—can we ask you some questions, now, Margaret, about what it was like from—Because you went to the mission school too.

MH: Yeah, uh-huh.

SK: Let's put this a little closer to you there.

MH: Uh—they helped me a lot—they had the girls, we had to make butter and, you know, in that routine and we took turns to make butter and to fix cheese, there was a farmer there and his wife and they taught us all that. It rally helped me a lot, like, that, Coach Wilson, he taught us how to drill and everything, like that, you know, drilling?

SK: You mean marching?

MH: Yes. And that really came in handy. I never knew I'd use it, but see, I spent two years in the army as a WAC and that really helped, what Coach Wilson taught us there. So we weren't drummers there [laughs]. A friend of mine, Wanda, she died here some years ago, we were in the—we went to school here and we were well

versed on commands. That really helped. And I spent two years in the Army.

SK: Was that unusual for some—I mean, were there a lot of other women your age that went into the army?

MH: Uh-huh—Uh-huh. There was, but it was just the commander, she—she—well, we had men at first, when they first started, they had—we had men that drilled us for two

weeks and then for the rest, they got some women to, you know—'Cause they trained you. This was—well, when the war broke out, well they had to train some and there were enough—If they didn't have enough to start with, they just had the men drill us and I was sure glad, because then men used to say "You asked for it, we didn't ask for you to come in [laughs]. I mean, you know, being in the service, you know, we were volunteers and the women were better when they drilled us, you know, than the men—I enjoyed my two years there and what they taught me. I used it, my—I came out of the service, I was able to use what they taught me, like finance—That's what I'd been doing when I got a job here at the Wind River Youth Program here at the mission and it was run by Social Services of different states like Idaho, Wyoming, Montana, South Dakota and we had one or two from each state and [if] they got any money, that helped this youth resident to go on—Besides the children that were there from our reservation, their per capita came—that's what I took care of, the finance part of it. That's what I learned in the service, the finance part, and I used it.

AH: Yeah. She worked with, what was the, the Provost Marshall, like FBI.

MH: Oh, yes. I was a G-2.

AH: They, they didn't want to hire [her?] they figured that she'd be on top of everything all the time, all over. In other words, you had to be pretty honest here if she was around.

SK: I see—so that's why they didn't want to hire her here?

MH: Well, that was one of the things that they didn't hire me—But—yes, I was really G-2 after I got out of Basic Training. That's where I went, to Fort Lewis, a week with this G-2, this would be something like the FBI and that's where I had been all the time that I was in the service.

SK: Wow! Well, when you think back on what it was like, do you have the same reaction to all the church going as Arnold?

AH: [laughs].

SK: Did that bother you as much? May be your uniforms were more comfortable?

MH: You know, my dad used to say, obey everything. Don't ask "why?" everything like

that and I think that helped me. I was used to commands. I was used to obeying orders and everything. And that really—that really helped me in the army and I seen some that just couldn't take that—and other members that I served with—But I have a lot of patience with that and—it was hard, especially the Basic Training and then they had me do eight more weeks of clerical training and that's where I learned about finance too—I had to stay another eight weeks from my friend here, Wanda, who was from this area. She went to Texas. She was—she served four years—four weeks with me and I had to go an additional eight weeks. There at Fort Dumar, you know.

SK: Well, how old were you when you went to the mission school?

MH: Well, I started in 1926 and— I didn't— they didn't teach us—We didn't go into first grade right away. There was A, B and C, wasn't it? There was A, B and then after maybe a third year before they put you in the first, so—that's why I was kind of behind at the time, because at seven, why, we had to go through that three or two before you went into the first grade.

SK: Was that so that you could learn the language or why was that?

AH: I think that's why we went—Now, you went to B class, first, didn't you? And then A class and then you went in to the first grade. Well, that's where I—I didn't need some of those, those three—That's the reason that I was skipping—catching up—

SK: So that was kind of a pre-school?

MH: Yes, uh-huh.

SK: Well, did you speak English when you went there or—

MH: No.

SK: What was that like then, trying to—?

MH: Well, I wanted to learn English but a lot of us—used to—they said that they took the weekend away from us. See, they used to—We'd go home Saturday morning and go back Saturday night—the same thing with Sunday—go to church of course, on Sunday and then go back at night and—that was the hardest part, going back at night—that was—some of us would get lonesome, you know—what was that question—Where was I?

SK: I was asking if you had the same kind of problem, if you had trouble learning the English language. I think you were saying that you'd get punished by not being allowed to go home. They would take your weekend away?

MH: Yes, if they caught us talking Arapaho, well we couldn't go home Saturdays or Sundays and well—I'd try not to get caught, because I wanted to come home.

SK: What about homesickness, wasn't that really difficult going to the mission or did they try and make you feel at home or what was it like at age seven?

MH: Well, the girls—the boys lived in a dorm together, but the girls were separated, you know, where the museum is—they were in cottages. The girls had four cottages, divided into unit one, unit two—

SK: OK, so you were saying you got used to the group in your own cottage.

MH: Yes, and the house mothers that were in there were really nice. Some of them were really nice and helped you. I really don't—I wasn't never really lonesome and the same way when I went to Flandreau, I didn't get lonesome or the army. My dad just said, "You have to go." He got our minds set to go, you know, to be somewhere else, that's what he taught my brothers and myself. We weren't always going to be around you know, here. We were going to go out and learn. Well, it was even embedded in our minds that way. that's why I was never really too lonesome.

SK: So they really, the house mothers tried to make it like a home for you?

MH: Yes, they taught us how to cook or they gave us little details, you know, like peeling potatoes, you know, they kept us busy—We didn't have time to get lonesome, really, because they really—we had to iron clothes and—of course, we had our own little laundries there that we did, besides trying to go to the poultry house and make butter and, that—we had a lot of details.

SK: So you learned to do the butter and cheese and did the boys do the milking or—?

MH: They delivered the milk, early in the morning, about four O'clock, wasn't it?

SK: Wow! [laughter].

MH: Yes.

SK: Did you switch jobs, did you rotate jobs or—

MH: The girls?

SK: Yeah.

MH: We did—they did, we did, sometimes, like two or three from each unit went to make butter from each unit you know, and then the next—four weeks, detail—detailed to do all that. And then to work at the units and there was cleaning to do all the time.

SK: I bet—well, what about your classes, then? Did you go to school with the boys or were the girls taught separately or—

MH: No, we went to school with the—

SK: With the boys?

MH: Yes.

SK: And meal times, you went back to your unit?

MH: Yes, right—they had separate, boys and separate from the—and the girls' at their units. Different, where ever they were assigned to.

SK: Did they keep the boys and girls separate?

MH: No, they just—

SK: They were allowed to play together?

MH: Yes.

AH: You know, there were times when we couldn't speak to a girl. Well, you'd say that that was your sister—but that was later, wasn't it? Little Thunder's time. Old man Little Thunder.

MH: and then we had a— we had a grocery store there where the parish hall is, there was a post office and we used to have to go clean that too. And sometimes, if we did go there to clean up, well, it was good because we got paid for it [laughs] that was really—that store there, well, if you had money, you'd go over there and pays [place?] to go get some candy.

SK: Uh—I just wanted to ask you, later, later on they didn't allow the boys and the girls to—

AH: Speak with one another.

SK: At the mission?

AH: Uh-huh.

SK: But that was after you both left there?

AH: No, no, different time. It only lasted a couple of years or so.

SK: Why did they do that?

AH: I don't know that!

MH: Well, sometimes we had men there or different personnel, you know, that would come and they had their own rules.

AH: And we had an Indian come over there. He announced there one day we weren't allowed to talk to girls and that was for a couple of years there. Then after that, it was wide open again. When Wilson came—Coach Wilson, we called him, he just opened everything, everything that—well, but he didn't come here until '40—'37, yeah.

MH: That's when my brother [coached?] you know.

AH: And he became a preacher while he was there and he couldn't coach for the rest of his life—he became a preacher.

SK: Uh—what about—I remember talking to someone who had gone there and, another woman, and she said that they encouraged the girls to do beading and that kind of thing. Do you remember that or was that before?

MH: That may have been—

AH: Later maybe, I don't know.

MH: Not from what—the unit I was in, all we did was clean up and—she was really, she really programmed us good, that last house mother we had—and I don't think beading came—I don't remember, not from the unit I was—

SK: What about when you were learning to cook? Did they let you cook fry bread or anything that was familiar to you?

MH: No, sitting bread, yeast bread.

SK: Yeast bread?

MH: Yeah, and every Tuesday we went to—they took us to the hot springs in a truck, you know, buses weren't—we didn't see them much—but we used to—they used to take us in a truck, come back with frozen hair [laughs] yeah. That's what I remember about Tuesdays [laughter].

AH: We used to go on Mondays.

SK: The boys went on Monday?

AH: Uh-huh. That was the hot springs. Have you seen it?

SK: Uh-huh.

AH: On the—south side, over to—you know, where the head gate, there, there as an old hot springs. I mean, bathrooms, that's the one's we used. And then in 1931 or

'32 they built another one here and took this apart and then years later we put the other part on so we were able to sit there into the paths. Everything was wooden and it would soak and it was slippery, wasn't it?

MH: Or you could see boards floating around [laughter] it was really scary—

AH: Spooky too—

SK: What sort of other things did they do for entertainment or playtime. What kinds of things do you remember?

MH: We played baseball and we had basketball.

SK: The girls had basketball too?

AH: Uh-huh. She was on a team that never lost.

SK: Huh!

MH: Let's see—I think there's only two that I—They had for us basketball they spotted—

SK: What about punishment? You didn't have a paddling line for the girls, did you?

MH: No. AS I said, they took our Saturdays away from us or our Sundays—and none of us wanted to do that, so we—we really tried not to get caught talking Arapaho [laughs].

SK: Did you ever get hit with a ruler or—?

MH: No.

SK: That was just the boys?

MH: Uh-huh.

AH: They used to take some of the boys down to the—or one or two, down to the old, that gym, it was new at the time. 1929, it was completed and they would lock them up there in the [winter?].

SK: They would lock them in the gym?

AH: Yeah, in a room.

SK: For punishment?

AH: Uh-huh.

SK: How long did they leave them there?

AH: Over night.

SK: That sounds like the guard house at the government school. Well, did the boys get their weekend taken away too, did that happen to the boys too?

AH: No.

SK: That was just for the girls?

AH: I believe it was just for the girls. I don't know about the older boys, you know, I don't know that But I went through many a paddling.

SK: How—how old were you when you left the school, Margaret?

MH: Oh, gee, it was so long ago—I think about 18, wouldn't you say? Yeah. I left to go to Flandreau. I stayed there three years.

SK: In Flandreau, three years? And did you learn a trade there?

MH: Yes.

SK: What did you—?

MH: It was—I took up nursery school training.

SK: Nursery school training?

MH: Yes. Uh-huh. And they taught us all how to care for little kids, like they do here at Head Start and you know, I couldn't even get a job there at the Creek School with that diploma. They said I had to be a teacher. But I wasn't asking to be a teacher. I wanted to help the kindergartners. So I never tried it again. But I did have—I graduated from that—vocation—

SK: But you couldn't use it then?

MH: No, I never had a chance to use it. And then when I got in service, why, I went to another trade. Well, I didn't choose it, they—we had to take tests, you know, and they put you where your test made high score. Mine happened to be in math, I guess, because, that's where I worked all the time. And some had to do with figures, you know, that's—

SK: Uh-huh—What about uniforms at the school? Did you wear uniforms too?

MH: Yes, uh-huh.

SK: What did they look like?

MH: What did they look like?

SK: Yeah.

MH: They had black skirts with white middies, you know, on week days. Sundays, sometimes, we had red ones, red pleated skirts, you know, how these—like Easter, that's what we had. No, I didn't mind that.

SK: Did you have to sew your own uniforms?

MH: No, no, I don't know where they come from. I think they sent for them, had them made, the pleated skirt especially and the middies, uh-huh. 'Cause they were already made.

SK: So you didn't get government issue?

MH: No, 'cause it—well the church was the ones that ran this mission school.

SK: But sounds like, Arnold, that you got real army surplus, did you? Your uniforms were army surplus at the mission?

AH: Uh—When I first started school, yeah.

SK: Uh-huh—it sounds like yours were more comfortable.

MH: Yes.

AH: Yes. This was just shortly after World War I, you know, and they probably had a lot of those.

MH: The church probably got those.

SK: Yeah—And did you speak Arapaho after you left?

MH: All the time.

SK: You did?

MH: And then, you know, my parents, I was trying to tell them to speak the language to my children, but they wouldn't. They would say it in English, because they spoke English, too. My mom and dad would tell the children to get them water or something in English and I'd tell them to try to teach them how to say it in Arapaho, but they'd forget and talk English to them. But gee, I used to stress to them that a lot, but they just didn't—Oh, once in a while, they did—when I asked them to.

SK: What about most of your class mates, do they still speak their own language?

MH: Uh-huh.

SK: Yeah? So it was really just [in?] this next generation that it's being lost?

MH: Yes, uh-huh. No matter what we do, we just can't get through to them. I think that my older boy can understand. He taught at—he was at St. Stephen's and he was able to pick it up. but he don't speak it in a conversation like he knows, you know, what they are talking about.

SK: Did you speak it at home when your children were growing up?

AH: We always did. They're just different now.

MH: Yes.

AH: Like those kids, those Browns, down here. That whole—everybody spoke Arapaho. But then we took our kids down there and those kids at first, you know, they talked to the kids in Arapaho, you know. Next time we took them down there, you know, they spoke English. It seemed like all of them were speaking English. But they're the ones, you know, that made it a point to speak Arapaho at home all the time.

SK: Yeah? Is your son still at St. Stephen's?

MH: No, he's working at Arapaho now—They have the GED classes and other duties. They have classes for—well, more than GED class, it's to help, I think they keep their children if there are some that have children, then they have someone to teach or take care of the children and it's branching out like that. It's the first of it's kind in the state of Wyoming and I forget the name of the title—I always forget the name of that. That's where he's at now. They didn't— He just seems to like it.

SK: Well, I'm almost finished. Do you have any questions, Bernie?

BO: No. Nh-huh.

SK: I don't want to wear you out, but I really appreciate all your time here.

[tape off and on]

SK: A lot of heart bloods?

AH: Part bloods.

SK: Oh, part bloods, I'm sorry.

AH: Some were products of the soldiers there in the stockades.

SK: In South Dakota?

AH: Yeah. When we come up here, we had quite a number of Cheyenne, Sioux, yeah, here among the Arapaho, that came with the Arapaho. Same with the Sioux where they had Arapaho there and the Cheyenne had Arapaho with Siouxs. Her father's—her grand folks are buried in a mass grave at Wounded Knee. Her father's and mother's [family?] they're there, see? They went with the mother [other?], the Chief they call Big Foot.

SK: They were Arapaho?

AH: No, they were Sioux.

SK: So they were Sioux, OK.

AH: When he come here and the people that he had seen in the stockade, he just stuck with them, see, they happened to be Willows.⁶

SK: Willows?

AH: Willows and the Willows here, the Willows up here and the Willows down here, these are Arapahos. There's no relation. But the next generation, gosh, they take her as first cousin, you know, stuff like that—Just like the Shakespeares. I'm a Shakespeare—I mean, my mother is a Shakespeare and Shakespeares are Arapaho—No, relation whatsoever. And now, they take me as a first cousin and, they really treat me good. I treat them good. but actually there was no—Well, see, my grandmother came back from Oklahoma, they were to be enrolled down there. They were Southern Arapaho and they went down there and the enrollments were closed and they said you'd better go up to Wyoming to enroll. And the fellow that was the leader of that group, his name was Shakespeare. They gave him the name, Bill Shakespeare. And he came back with a troop and on the way back, he took my great grandmother as one of his wives. See, he had a number of wives. So he took her in as one of his wives. My grandfather's name was Prentice and later they became Pratt. Well, when they got here, they enrolled him as George Shakespeare. But her was not related to the other Shakespeares. So we never went back to the name Pratt or Prentice. And something here went to Crow—that older sister—that older sister was, yeah, they raised like Crows and she was taken to the prior [Friar?] area. And they have children down there. And to other sister is here and these Browns here, the Browns, a lot of these Browns and Black Cole Chief Black Cole, Brown and Delance, they have the same mother. And then my grandfather, he was a first cousin to them. This [these?] mothers was all sisters—the—anyway, they never went back to the name Pratt, but the rest of them were, they were going back to it—they had other sisters down there, you know, so that's the reason we are related to the people down there. Different race of people, actually, they spoke a different language. My great grandmother, when they spoke—their language, nobody could understand it. Mary, this woman you see here⁷ they would get together and they had their own language, but then,

they'd get together, laugh and start talking. But then they adopted our language.

SK: When did most of these people come over? I mean, the Sioux that you were talking about that came—when was that, if you were from the Fort, the soldiers—

AH: See, we didn't.

MH: I remember when my father came here the last time and got enrolled here by—they were issuing rations here.

SK: That was your father?

MH: Yeah.

AH: In 1890

SK: In 1890?

AH: In 1890, my father in law was eighteen years at that time and they come from Fort Robbins when he was nine. See they first come into Red Buttes, yeah, Casper.

SK: Why were they coming here?

AH: Huh?

SK: Why were they coming here?

AH: The government, the soldiers brought then here. See, we were supposed to have our own reservation.

SK: So that was part of that original, yeah, I see.

AH: See, the Yellowstones was supposed to be part of our reservation, too, but they never come through. That man that took them over there to set the settlements up, he come back here and told a story and they put him in a nut house because he told about these geysers you know, going way up, sky high and all that, and they thought that he had been up in this part of the country too long. So we lost a reservation there. And then the other one at Casper, the Midwest—a days ride west of Midwest and then south to Sweetwater, Sweetwater back to North Platte and then back towards Red Buttes, and then we didn't have a reservation. The Arapahos owned jointly the Red Cloud Reservation in the Nebraska and the Black Hills the—South Dakota—Pine Ridge, now they call it. And we—relinquished that or gave that up in 1963.

SK: 1963?

- AH: They moved, they switched reservations. See, we paid for this reservation twice. This part, unless they get it straightened out with the offsets from the claims in Denver and that was taken out by the Shoshones in 1940—They sued the government for admitting the Arapahos on to their reservation. So—yeah, that was part of the offsets that we got, see from our claims.
- SK: Well, your father in law's generation about how many—do you have any idea about how many Sioux came with the Arapahos?
- AH: I don't know—Running [Roaring?] Bull, my great grandfather was Sioux.
- SK: Roaring Bull?
- AH: Running [Roaring?] Bull. He had a different name. He had—his name was Yellow Flag and he was one of the four Arapaho, Arapaho, I am saying that fought Custer from here and eventually his name was—became [Roaring?] Bull. And his oldest son took his name. I mean, they way their took their names was, yeah, what their Indian names were, you know, Yellow Calf, Quiver and all that. They were all brothers. And then they had another brother, that's where [garbled] that's Big Heart. See [Roaring?] Bull there was two Sioux brothers that came here among the Arapahos and one married three sisters here and the younger one married one sister and that's where, yeah Sherman Cody comes from—all from the same one. But this brother, Yellow Calf, Quiver and [Roaring?] Bull were—yeah, they were trying to tell me here that Yellow Calf was a half brother to me. Sherman Cody said not, they're first cousins. It's like Dave Headley is a first cousin on the other side. Dave Headley's mother—Dave Headley's mother's sister was Sherman Cody's mom.
- SK: I don't know how you keep it all straight [laughter].
- MH: It's pretty hard—and years like 18—I don't know that, but he does.
- SK: well [tape off and on]
- MH: After that Custer Battle, you know, they were just like, you know, there were some children that were lost, you know,
- SK: So your dad came looking for his sister after the battle?
- MH: Yes, yes, because he was looking for his sister so he knew it would kill him that she married an Arapaho so he came with that group that was coming to this country here. And he learned that she did marry a southern Arapaho, not a northern. So that's why he was stuck here and that's why he went to the school up here. And then when he got out—when he became eighteen, he couldn't find her. Lived there all the time and they told him that he had to go. So he came among the Arapahos and they told him that they didn't know anyone that he could go to. So he said that the Arapaho Indians are supposed to keep, the [Chiefs?] are

supposed to keep the people that don't have no parents, you know, so he went to Yellow Calf. He went to Yellow Calf and he kept him for a while then he heard about a caravan of Arapahos going to Oklahoma, so he went with them— He found his sister there.

SK: Oh, good!

MH: Yes. And he found his sister there and her husband had died and he stayed with her and she died and she gave my father her lands so he sold them and he came back here. He came back here and that's when he married my mother and that's how come we had this house built. So the Arapahos say that this is an Oklahoma house. But that's really how I inherited that.

SK: What was your father's name?

MH: Well, he took that name [Wall?] because he was following those people who was getting rations in line so he knew of them. Some of those people, I don't know, that was a name he took up. They said it was alright for him to take that name.

SK: And originally he was?

MH: I don't know. He was only nine when he—

END SIDE ONE
SIDE TWO, BLANK

¹ Puttees?

² Are these age-graded “clubs or societies?”

³ Any idea as to the occasion for the presentation of these crosses? Confirmation perhaps? What period was this?

⁴ Religious Crimes Act?

⁵ Is he showing a photo of her?

⁶ Is this a clan or a band name that is common to both Sioux and Arapahos?

⁷ Referring to a photo?