TRANSCRIPT #10 MANGOLD

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CARLISLE INDIAN SCHOOL ORAL HISTORY PROJECT

Narrator's Name: Mrs. Luana Mangold

Tape Number: #1

Date of Interview: January 19, 1981

Place of Interview: Norristown, PA.

Interviewer's Name: Helen Norton

For: Cumberland County Historical Society

Q: Y

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Q: What kinds of things does he like to talk about, or why did the time remain so good for him?

A: Well, let me first tell you that before he came to Carlisle there were many before him, and the reason there were so many Pueblo Indians -- because the railroad was coming through New Mexico, you know, for mining and all, and finally going to the west coast. But along the route, the railroad came through the Laguna Reservation, the Laguna villages, and a lot of the people, a lot of the Indians, helped build the railroad and ~~put~~ set up depots and buildings along side the railroad. So there was good contacts, and the Pueblo Indians have always been very, uh, industrious. They're very outgoing, which most people of the southwest are, because that's the way the life is.

Before that, before he came, some other relatives of his came, and one uncle especially, Frank Hudson , he adopted that name at Carlisle. But he was always kind of looked-up to by the rest of the family because he had left and was doing so well when he came back to school, back here, and he graduated, and he went to work in a bank.

But after him another uncle came -- Walter Saraceno -- he didn't graduate. But he came back here awhile and learned enough about business and all, and then he was elected governor, like chief, of the village -- they call him governor -- of his village, ~~and~~ when he came back. And he was very, very, uh, a very efficient person. He wanted to go into law, and he was very up-to-date. You had to be very smart because they were always trying to make treaties with Indians and take whatever else they could away. And he was very alert and did very well for his people because of his education back here.

Q: At that time would it have been the federal government, or was it --

A: Yes, everything is done. See, because the southwest is first -- first of all, Pueblo Indians had been there for thousands -- their history goes back hundreds of years, and thousands of years, even. For instance, the time of Christ would have been the height of their civilization, the Pueblo civilization out ~~west~~ there.

But we've gone through Spaniard control, when they came and invaded, been under Mexican control, and then, under the United States. And through all this, Pueblo Indians have managed to keep their unity and their own government, style of government, and their own way of life, and that's really a challenge -- to be through all that, because a lot of violence is involved and a lot of, like when they come in with, uh, religious fervor, they can really roll over a lot of your civilization, your culture and everything. They just -- like a steam roller -- try to stamp out everything you believe in. So to have survived all that is really something.

Q: What would your dad say was the reason for the authority to maintain that - intactness.

A: Well, if anybody studies, you know, cultural societies and goes into the Pueblo way of life, it's a very tight-knit society. It's broken up into clans, and each family and everything knows where they belong and they know what their duties are, and their responsibility to their duties is very strong. Even today --it's broken down quite a bit but still today when you walk into a Pueblo village the structures are still there. Families know what there duties are, what their clan's duty is, where they belong.

Q: Their responsibility to the children and to the older people and to each other?

A: Right. And so it's still there, and as long as they manage to keep it together like that it will live.

Q: What kind of economy as a group did their people have beforehand?

A: Farmers, way back. You know, when you go back into the origin of like even the potato, the potato came from South America --you'll have squash and corn and tomatoes and things have been grown here for hundreds and hundreds of years, and they were introduced to Europe. So their farming and their way of farming is very, very old.

Their irrigation systems are very, very old. This is all woven-in -- the duty, you know, of like keeping up irrigation systems

is clan work, this is their duty.

Q: Did you ever read The Milagro Bean Field War -

A: Hm-mm.

Q: I can get -- I'll send that to you because it's about irrigation ditches and about -- I don't know whether it's Pueblo, I'm not sure. But it's in the southwest and it's a wonderful book about a rejuvenated -- not necessarily militancy, but togetherness of a completely devastated group of Indians in the southwest because of a land developer . . .
But it's a wonderful book, and one of its central things is to fight this land management plan that's been foisted on this area by Juan -- I can't remember his last name, but at any rate, he decides to open his irrigation ditch that he's not supposed to open to keep this tiny piece of land that he still owns, somehow . . . . And completely just that one small act and his stubbornness about it wakes everybody up, naturally. It's a good book.

A: Anyway, as far as Indians that have a very well -- I would say a high degree of civilization, good culture --it was very easy for Pueblo Indians to adapt, to realize, you know, that they had to learn new ways because, you know, they'd known that all through their history, and managed to keep, still, their own strengths and identities.

But, anyway, there were a lot of other Pueblo Indians that had come to Carlisle to get -- you had to come on a voluntary basis.

Q: I was just going to ask you that.

A: Right. And so he volunteered to come. He was a bright young man, and he admired his uncle who had come before him, and he followed in his footsteps, really.

Q: To whom did you volunteer?

A: Well, the government, the federal government, was constantly sending out agents to get students, ~~to recruit~~. Now, I've read how they got most of the Sioux nation and their students. But it was very easy to get Pueblo students because they were very willing to come.

It was an understanding, more or less, that you were going to go five years.

Q: But only to this school or were there other schools that you could go to beforehand?

A: This was the first one. There were other schools started that

were associated with missionaries. They were the first to come out and start doing any type of education. But they weren't really well established, you know, because they're always short of money and all that.

This is the first time the federal government wanted to do something about educating the native Americans instead of always, you know, going out and subduing and locking them up.

This is -- this is why we admire, or my dad always ~~said~~ stressed to us to admire General Pratt, because that was his idea. He said he was the first man of substance himself. He was very respected by people -- you know, he worked for the federal government -- that could look at an Indian person and say, "Hey, these people are pretty intelligent; give them a chance." That was his philosophy. And Dad says, you know, that's what you needed, somebody that was respected on the other side to say, "Look, these aren't dumb people after all, and they can learn with an opportunity like everybody else."

So they really stressed this when we were brought up. I guess he used a lot of quotations that they had used at Carlisle to let the Indians know that they ~~would~~ were be just as good as anybody else. A lot of them were hanging their heads low because they were like a defeated people and everything that their tribe was noted for was completely taken away. They were really cut down to the core as far as their own self respect and all was concerned. So that they'd be able to hold their head up again and respect yourself was quite a feat. But there again, Pueblo Indian history is a little bit different and most never quite lost that like some other nations, Indian nations, did.

But they were very, very handy. Most of them came out and took up -- because they were basically farmers they were very interested in farming, at least in dairying and all that. And they brought that stuff ~~east~~ -- home.

Q: I wonder if they took stuff, too, to the farmers in Pennsylvania, I mean ways that suited them.

A: Probably. I don't know. I've got a lot of Carlisle books to see if they did share. I'm sure they did because the old methods just strictly used at home -- I know people are always amazed, you know. "You mean they did that hundreds of years ago?" and he said, "Yes." So I'm sure they could have shared a lot of things.

Q: Could you just tell me, just to get it out of the way -- I keep thinking I'll forget to ask it -- outline your dad, when he was born, he was one of how many kids, you know, up through his life, just briefly?

A: He was born -- the records aren't really that clear -- but he was born, I believe, either 1899 or 1900, in February, the end of February. But he always celebrated his birthday leapyear. He was born in a little village high -- where they have one of the biggest uranium mines right now. It was called Paquate. It was part of the Laguna Pueblo reservation. One of the little villages. Pojoaque

Q: Would that be P-o-a--?

A: P-a-q-u-a-t-e. And it's of the Laguna tribe. He had -- you know, they had many children but not many survived. I can only remember him talking about another brother he had. He may have had more but they died when they were very young. But the ones that survived and grew up were he and another brother. The other brother, I think, died around twenty years old. It was a very, very grave tragedy to his family, and that was another reason it spurred him on. He wanted to do something, you know, to make his mother proud of him and do something really outstanding and daring. And at that time, you know, going away like that and coming back successfully trained in something was, you know, considered by that particular Pueblo as very, very challenging, very successful. You know, you could really prove yourself that way because, well, a lot of them were doing that.

(to Carlisle)

And then, to this day, Laguna Pueblo are very progressive. It's one of the most progressive Pueblos. And I attribute it because they had the most that went, and came back directly to their people and helped build up the village. The trading post and all that is run by the Marmon family, and they graduated at least two from Carlisle. And they have a very successful trading post there, and run the post office, and things like that.

Dad's uncle ran a hotel stop where the Santa Fe Railroad came through. He ran a hotel which was like a center where that was the only place you could communicate with anybody else across country. through mail, telephone, telegraph.

He was very successful and very influential. As I say, that uncle did not graduate but he did go to Carlisle quite awhile.

And it was, you know, when you were sent to Carlisle it's not a matter of like we go through here, straight through gradeschool and into highschool. Dad had completed gradeschool in the Indian School in Albuquerque. There was an Indian School there. And

then he went to Carlisle.

Q: Was that a boarding kind of school, too?

A: These things happened after Carlisle was established. Then they started to put these different government schools in the congested, you know, high population. And Dad started to go to that, Albuquerque Indian School, and then he went, when he was finished with that, which would be like grade school, then he could go on to Carlisle.

When he went to Carlisle his interest was in carpentry. He was studying carpentry, and Dad became a very good carpenter. When he went home, he was very respected for the quality of work that he did. To himself, his greatest achievement was that he became a contractor following that. Also, his greatest achievement was he was the first Indian to be accepted into the carpenter's union. And that was rough, I can remember they didn't want -- well, wherever there's a high population of Indians they're treated like -- the only way to understand it is like the black communities are treated in the cities here.

Q: Well, I heard my mother talking about the Irish and

A: Right. He was really held back a long time, and when he finally got in it was a very big thing. I can remember he was very, very proud about it. And the highest compliment to the fact was that he was -- when they built Los Alamos, it was a very top-secret project at the time, and they chose fourteen carpenters from the state to go and work there. They had to stay there and work and then come out, maybe a few months later or something like that, but they had to pass high security and everything. But anyway, Dad was one of, was the only Indian in the group that was chosen, and he felt very honored at the time.

Q: What time, what year about was it that he got into the union?

A: It would be in the forties, late forties. Yeah, close to 1950, I think just a little before that that he got in. Well, I could tell you maybe closer because he retired -- well, no I can't pin it down closer than that, but around there.

Q: What did he do before he got accepted into the union?

A: He always was a carpenter. He did, you know, different -- he did work. He did work all the time, but not necessarily in the union. Of course, as the union became stronger and they took more work away, he had to get in, so he had to fight to get in.

And all along he was a rancher, too. He had a small ranch, and

he had, from his father, who knew horses and horse breeding very well, he had a tremendous knowledge of quarter horses and ranch horses. So he -- on the side he also bred horses and raced horses. And he was very, very good at it. He could have, more or less, been sitting on top of the world with all of this because he was a very smart man, but he had a drinking problem. Every time he would reach a little plateau where it looked like he was going to be successful he would tumble down because of his drinking.

But, he was very well educated. He talked. Another thing he really -- his uncles wanted to go into law. He always admired law. He always encouraged us kids to study law, but unfortunately, I had a bunch of daughters. At the time you didn't go into that field, or you didn't feel like you were going to be successful going into it. Although I have a couple of sisters that have kind of gone into it on the sidelines. But, at that time, you know, we just couldn't see it.

Q: You know my husband has charge of Legal Services in Carlisle and most of his staff is women attorneys. And I think he has like three or four paralegals who are working in the business office. Really, even when I was in school I had the same kind of problem when you were going to school.

A: Right. But all along we have to admit that he was absolutely right. That's what our people needed most -- were lawyers. Because even to protect what little they had you have to know the law, you have to know how to protect you according to the paper system.

Q: Which is certainly geared against people.

A: So he was absolutely right, and we have to give him credit for that. And he's never stopped preaching that. Every time he sees his grandkids he's always saying the same thing to them: "I want you to go into law." And he gives the different reasons why, and it's still very sound advice.

Q: Was your mother also -- did she come east to the school to visit?

A: No, no.

Q: In the Pueblo, was it a man's world, sort of, more than a --

A: Not really. Women did choose to stay in the home. They were definitely --rule -- not rule -- but, they were definitely homebodies. But a lot of Pueblo girls did come to Carlisle and they were very successful because they come home and really shared what they learned about housekeeping and all

that, and nursing. They went into nursing. And, as I say, a lot of Lagunas are very outstanding in that. They went home and they would set up,like little teachings, and teach all the other women how to do what they had learned. They really shared it, shared their knowledge.

As I say, just going through the village, if you pick up family lines you can tell who had people that had gone and been educated.

Q: How? How was that?

A: They're just -- they just run their house and everything about the farming that more efficient than somebody that didn't go or didn't really respect that education. You can just see it; they just stand out.

Q: Most people who went, went back?

A: Most? I would say most did.

Q: Because that's not true with others.

A: A lot didn't. Well, like his uncle did not go back. Frank Hudson didn't go back. And, when my dad came here to visit Carlisle, this was his ambition, was to find out where his uncle went and where he's buried. They lived here and they buried him in Pennsylvania. So he wanted to see his grave.

Q: Did you find it?

A: We found it in Wycombe, you know, out near Indian Walk near Doylestown, out that way. So we looked it up, and he had -- when he had retired from working in the bank in Pittsburgh -- worked for the Mellon Bank in Pittsburgh -- he retired with this Quaker family, two elderly Quaker ladies, and helped them farm on their farm. And one of them died ahead, and then he died, and then after he died the second one died. But they loved him dearly.

Q: And he never married because you have no other family that was discovered?

A: No. And he was very, very respected. The people I talked to, you know, that knew him said that he didn't smoke, or drink, or curse, or, you know, chase women. (Laughter). Laughing, because of course Dad always had his drinking problem, you know, so it was like right to the end, he had picked the right person to really admire. Because he had always in his mind made a big hero of his uncle, who was -- he was very successful at Carlisle, and he went into professional football. He was an extremely outstanding football player, and then his record of working at the bank, and all, must have been very highly respected. So, it was really

nice that, you know, that all these years from childhood that he admired this person, that he really was an outstanding person.

Q: Was this the most recent visit that he accomplished this?

A: Yeah, well he came in '76. This was his one and only visit he's made to us while we've lived here. And we did all that while he was here -- visited Carlisle and looked up his uncle. I took him up to Jim Thorpe, Pennsylvania, you know; I had told him he had named the town and that his body is supposed to be in that mausoleum. So, we did all that while he was here.

Q: Did he know Jim when he was here?

A: Jim Thorpe had left before Dad got there. He knew him because Jim Thorpe always came back a lot.

Q: I think he was in -- he got an opportunity to have his franchise-- I guess it was baseball or football, I can't remember. He was playing someplace else and then an opening happened in Harrisburg and he jumped to go back into that area.

Now, I wonder if your Dad knew a Monteville Yuda? He's a person -- I think it's Y-U-D-A -- he settled in Carlisle.

A: Dad talked about a lot of people and I tried to look up some for him.

Q: Mr. Yuda is dead but his children are still in Carlisle. What is Taxin?

A: Metaxin. He settled here in the Philadelphia area and I talked to somebody, you know, that knew him.

Q: Is he still living?

A: Yes, he's in Sun City, Arizona.

Q: All right. It's you I spoke with about him.

A: Mr. George Daily is dead, but I went out -- he died, he lived to be about ninety-nine, just died last year -- I went out and I took movies of him. But he's one that I can tell you that really is outstanding. He built his home, such a beautiful, efficient home, and he has sheep farming and cattle, all on the side, and he did it so efficiently. Like the bookkeeping and everything -- he was just an outstanding man. And he'd walk so straight, and I told him him I wanted to take his picture and he insisted on wearing his hat. I mean he's ninety-five and he insisted on straightening himself out (laughter) and everything. I said that was the cutest thing. I said that he was just a real gentleman.

And then I had talked with him. For instance --

Q: How did the names get chosen? Was there a group of names available, because many of them may not have known too much about --

A: Dad said they write them on the board, they wrote them on the board. Now his name is one he had brought with him, my Dad's name. But a lot of them that had names they couldn't pronounce and all that, they said they would write a lot of names on the board, and they would say them. If somebody would like the sound of a certain name he could adopt that name. Or if he knew -- sometimes some of the, I guess, families, either missionary families or other things, would allow , say, "You know, you can use my name too." But most of the time,Dad said,they wrote them on the board and find them that way. You know, "This will be your name," or "Do you like the sound of this name?" "This will be your name," and checked it off.

For instance, well, Hudson really should have been a Saracemo or Alonzo, but he ended up with Frank Hudson as his name. So, you'd get all kinds of names like that, unusual names, Irish names, German names , and everything that you could find in the village. (Laughter). And that's how it happened.

For instance when George Daily who's -- they were all like cousins in the Pueblo. He said when he first went back he had to go from a horse and wagon to Santa Fe, the railroad was not yet completed to their village, and he went by horseback and by wagon to catch to Santa Fe. the train

Q: Did he go by himself do you suppose?

A: Yes. Dad said he just had a little bundle -- personal possession, something to wear on whatever, little thing,you could stuff it under your arm, and you'd get on the train, and brave, you'd go.

Q: Isn't that amazing, really?

A: Right. And you have to go -- it went to Chicago. And then from Chicago you had to come back, you know, all the way back to Harrisburg.

Q: It would be braver still to go beyond Chicago.

A: Right.

Q: Mr. Daily wouldn't have had too many people ahead of him telling him what it was like?

A: Uncle graduated in 1896 and Mr. Daily came in 1907. Then Dad went out in about 1912.

Q: He was twelve when he came, twelve or thirteen?

A: Yes. Toward the end of the Carlisle era, really. See, Dad was closing out. These others like Daily and Uncle, our uncle, would have been very early or in the middle part of the Carlisle era.

Q: I wonder when they got together, your uncle and -- oh, well they wouldn't have -- see that way whether they would compared notes and found changes as they came.

A: Yes, they used to talk like people talk here that everybody's softening up a little -- that it was easier here.

(Mr. Mangold enters house).

Q: They were comparing and saying things were easier in the new days?

A: Right. But I'll tell you one thing they all really enjoyed was the Outing System because they went out and they lived with their people on their farms, they were fed very well -- they liked that -- and were accepted into the family. And they could see firsthand how to run things. They always spoke affectionately of the farmers they lived with, and being made to go to church and things like that. You know, they'd ride around with the family. And it was really a good thing.

Q: Probably a much more meaningful routine than the routine of the school?

A: Well, they had a great affection for the school, too, when they were there, in that they -- I guess they crossed lines and really became a family. A lot of times, I believe, it would be like Pueblos and Navajos from our area, great rivalry. But yet when you'd get far enough away from home you can get to know each other well enough. You'd make friends, and that makes a big difference. Where, if you were home, you would probably never bother, you know, they want to keep the distances away. But they had a good time -- the stories they tell and the mischief they used to get in. You know, they were just as healthy as any other kids, you know, thinking up mischievous things to do, and Dad amused them a lot at Carlisle. He'd walk around, he'd remember when they did this and this.

They had a good time that way.

It was hard and lonely a lot of times because they were so far away from home. The discipline was really strict, that's for sure.

Anything And, if they ran away -- it was such a great distance to try to get home that they'd have to turn around and come back, or allow them, you know, to know that they needed to come back. That was a hard thing, you know. You had to, if you really faced up to the fact, you had no choice; you had to do it, you had to stay and be successful in order to get back home.

Q: I guess-it's interesting to read about it. What you said about the Navajo and the Pueblo -- I don't know much about the Navajo, whether they fared as well through time and experience with another culture as did the Pueblo.

A: I could imagine that for a Navajo boy to come would be even harder than for a Pueblo boy to come, or girl to come, because their life is like a nomadic life. They move constantly. Their nature is different. They're not quite as trustworthy -- well, trusting -- not trustworthy but trusting -- as the Pueblos might be because they -- I don't know --

Q: Haven't had the long-term experience in one place.

A: Right. And they are used to being -- or at that time -- agressive themselves. And then to have to be confined and all that, I could imagine having --

Q: Because in a school setting, boys or children from a different group would --

A: They had a hard discipline about running away because a lot of them tried to run away. And as I said, you know, they didn't, couldn't, get too far. Or if they did I can imagine some of the terrible things they must have gotten into. I know Dad said that forever different ones were trying to run away, trying to get back to their people. And I guess after a while if they could see that a student really just wasn't going to stay, I guess they somehow got him back to their people.

Q: I wonder whether all the students would have been to -- like a school in Albuquerque or something similar before coming to this area.

A: Most of them, yes. You had to have some kind of basic education first because you had to go through an evaluation. If they didn't, if you didn't look like a willing student and a bright student you weren't there. It wasn't like this bucking somebody. I guess the first students, you know, they would go in and take them like that. But like from --oh, like Frank Hudson, from that time on, they already had other schools where you could know ahead of time who was going to be a good student or not.

Q: So it was sort of voluntary but sometimes when they got the taste of what it was really going to entail, they would choose to try to go back home?

A: You would be picked, you would be picked from a group at home. And from that group, are you willing to to go back and study and be educated back east, and then you would there in turn say yes or no again.

So that that is there. Now what other kind of pressure your own family and teachers and everybody else would put on you, you know, is another story. But, you have to emphasize that it was in the later years definitely a voluntary thing. As I say, there was enough successful students that had gone home, so it was a very good thing for Pueblo Indians to keep sending students.

Q: They must -- to arrive in Carlisle and to be just put in with perhaps an incoming class -- I'm not sure how they arranged that, whether a whole new bunch of people would come and there'd be a bunch of people already there who'd been there in other years -- how long it would take to settle down and find new friends.

A: They did that like adopting brothers and sisters from like a lot of classes and school students. They did that. Like a student that was there before would adopt another student to help along.

Q: Would they room with that student?

A: No, not room, but they'd see that they managed to get started. But the thing is, they wouldn't pair them up usually with anybody that spoke the same language. You would have to be paired with somebody else. They weren't -- this is what hurt them as far as really, when you got homesick you weren't allowed to be with your other tribal members, they kept them pretty much separated.

Q: That must have taken quite a bit of organization to maintain that oversight.

A: You had to speak English all the time. If you were caught speaking your other, you know, something else, you were punished. Because I can remember Dad saying that they used to -- he'd have to sneak over to so-and-so's place to talk with him or cook up something, you know. But they kind of made it a point to not let any little cliques of different groups start. They'd really keep it down.

I know that some of the effect was to ridicule people that insisted on talking their own language at the school. I guess the teachers must have had that problem, but the kids adopted it too. Because I know Dad used to make some remarks, you know, about, ah, Navajos insisted on staying, well, more like backward or something.

And, but then when I went out and saw the display at Carlisle, it wasn't quite all that bad that they didn't let them keep their art and everything else up there. Somebody recognized that they should keep that going.

But I think they really did a lot of work with stopping the language. Although, as a whole I can see in some of the cheers they had they would use different phrases from different tribes, in some of the cheers and all that, and some of the songs they would adopt, ~~it~~, bring in a little bit, probably just enough to, you know --

Q: That's a good way

A: But I know, especially in the beginning, you weren't allowed to be with anybody that you could just talk your own language to. They separated them out like that.

Q: Would that have been like the function of the disciplinarian? I'm unclear about what they did.

A: The disciplinarian -- well, it was whatever military style they had. You know, if you didn't dress according to the dress code or if you weren't punctual and all that, it was always treated like a military school, definitely a military style. And -- which sounds severe, I know, when people look at it now, but when everybody is treated the same way, when everybody knows what the rule is, that it's easy to see what you're supposed to do. I know, I have nieces and everybody that's studying a lot of sociology and things like that, and they like to use these examples as the really bad times, and it's not all bad.

Q: No, like in America they're -- I never really thought about it that way.

A: Because these students were only going to be there, say three to five years, and you can imagine to accomplish a change that they wanted to accomplish, that really took a lot of work, you know, on the part of the teachers and the students to absorb all this. And the only way you can do it is ... pushing, pushing through, you know. You're not going to take each one and coddle them.

Q: When your dad came and knew he was going to be interested in carpentry, did that mean that he would not take some of the other things too?

A: Oh, yes. See, they had regular classes in the morning where you had to have your math, English, and science, whatever, and then in the afternoon you went to your shop and learned your skill.

Q: So you could choose and you didn't have to go through blacksmithing or whatever if you didn't want to?

A: If you didn't know what you want to do they would put you into something, but if you already had an aptitude for something you could go into it. Like Mr. Daily -- really his whole life was farming, which he probably studied, but he learned to be a cobbler. He made shoes. And he was telling the story of -- he was so proud of -- and then another thing, he made harnesses and all that. But he said when he came home -- he was such a humble person -- he went over and asked if he could take something home with him that he made so he could show his family. So, his instructor said, "Well, what did you make first?" And he said, "Well, I made a pair of shoes." He says, "Well, find them; take them home." So he did. He found the first pair of shoes he made and took them home, and said he was so happy that he could come home and show people what he'd made.

To me, I would think you would let them have whatever they made first, but he said he found them, wherever they were, and took them home.

So he did that on the side. But his main thing that he studied and wanted to learn when he was here was farming and dairying, and he learned it very well.

Q: Did your Dad go on the outing?

A: Yes, he had worked on farms. He had worked -- that's how come -- he had worked on Penn Manor out here in the Philadelphia area. And I guess probably from there, maybe that's how he got the job, knowing about the job, in the Naval Shipyard. I'm not quite clear how come he ended up there.

He did something in Scranton, too, with carpentry and I guess mining.

Q: (Inaudible) ... the time working at the shipyards. That really is something, imagine the changes, incredible.

A: Oh, he said the bad side of working at the shipyard was that those fellows used to really drink. And they'd take these guys into taverns. And I think they had big brawls and whatever, they'd really get into awful things. They made him tough.

Q: The passages in life that they have to go through.

A: I know that they had a really -- he'd say "tough" -- schedules, tough rituals, everything they were made to do at Carlisle. They weren't given time to waste being homesick. I think if they saw you drawing back within yourself, they got you busier than ever. They pushed you out and made you do things.

Q: Was your Dad on the debating -- there were several debating societies, I think --

A: He says he liked that. But I -- he may have done it but I don't think he had.

Q: I wish I had thought to bring it. I have one -- I think it's from 1914 -- an enormous group of men in it, and it's the Standard Society which I learned from ~~relatives~~ someone was, one of the debating groups.

A: A lot of them went in and did come out very good lawyers. I know Dad liked that sort of thing. He did. Because he always wanted to study law, he did. And then when he went home I think he had to take over whatever was left in the family because he ended up raising cattle and horses on the side. And I know he was all kind of frustrated; he did want to go into law but didn't have the opportunity to come back because the responsibility fell on his shoulders there and he had to stay there and do it.

Q: It's too bad the school had to end at that time.

A: That was the saddest thing in his life because he wanted to graduate from there, he really did. And he did graduate from Haskell but he never says he went back. He always would come back to Carlisle. He was always more proud to say that he went there.

Q: It's too bad that they let that go and that they couldn't have used some other facility for a hospital.

A: It's a matter of funding and . . . .
It had to come to an end. And the different reasons -- to talk to the students and find out the different reasons -- of course, at home the Indian people say, well, the Indians were just getting too good, getting -- you know -- and then they wanted to stop them again. A lot of them felt that way.

Then when you get back here and talk to the people around Carlisle, they say, well, sports ruined it for them. Sports became uppermost thing.

Q: Did your Dad feel that way?

A: No. He knew, well, you know, he just believed in the whole system, the way they did, because they did stress their academic part very hard, and then their skills. And sports for them was a tremendous outlet because they were used to a vigorous life and everything. So the fact that they had all those sports for participating was a tremendous saviour to them, to keep them there. But a lot of the people don't look at it that way, you know, looking back.

And it may be a lot, you know, maybe. It did happen that after a while the colleges and all began hounding them for their students, to try to get them -- especially in football -- you know, to play for them. As a matter of fact they used to, like, rent them out to different colleges for awhile. I know Frank Hudson was rented out to Penn State one time, for a game. And then they in turn would try to talk these students into leaving, breaking up whatever they had planned there.

And some students, I guess, really did go on to other colleges and graduated and did fine. I think their success rate, when I looked through their books, was very high. They had like a five percent failure out of their different classes, and I think that's,you know, pretty good.

Q: Oh, yes, when you think of all the different people coming in.

A: Yeah, I think when you take averages like that of any classes of any other type of school it would probably be a lot higher.

Q: It is higher

A: I always felt very proud of them. Dad says they were very -- he never remembers any really lazy students. You weren't allowed to be --

Q: Did he maintain friendships that he made with groups other than, or people other than, Pueblo or Laguna Pueblo?

A: Yes, I remember there were a lot of ones from Oklahoma, a lot of different Indians that had graduated and lived in Oklahoma. And they'd come through and they'd look each other up all the time, , talking over old Carlisle days and all that.

Q: One thing in talking a lot, with, I only to talked to him, Sarvie but other people -- Mr. Flickinger and he told pies + cakes and Mr. Martin, who was the coach's secretary, and Mrs. Ruggles, who was in the office, a clerk, I guess -- one thing comes up frequently -- it seemed to me frequently -- they would just talk about a student that they knew. And I'd say, "Did he go back home?" or "Did she go back home?" They would say, "No, he was an orphan." And I wondered whether that was true in our terms, like, you've lost your mother and father and you're an orphan, or whether because of going through a system of education that pulled people out of their homes and sent them to cities far away, whether the contacts for administrative purposes were sort of broken, or whether they were in fact orphans.

A: Well, especially in the early days it would have been probably very true because most of the tribes, especially the Plains tribes, the Sioux and all, their families were wiped out, massacred, you know, a massacre that took place when people moved through. There were a lot like that. But most Indian families aren't really orphaned because somebody always takes, you know, takes over. But it could be that.

It could be, too, there weren't enough of his tribe left. There would be no one. They would be starving themselves and would probably push this child out knowing that he would have a better chance. That could very well be true.

This could happen too,

The history is very sad, especially for the Sioux nation, well a lot of tribes that aren't in existence any more -- the Sac, the Fox, and a lot of tribes that got tremendous -- their population

wiped out, either by disease or by fighting.

Q: This is something that ... but, you know, would be the dominant culture, being the White one at the time of the school, sort of a blissful ignorance about, well, "These are Indians and so they're all alike." You know, these are all one group of people, and I think that in many ways a lot of the thinking was like that -- "These are all one group of people." As a matter of fact, they were not one group at all, but lots of groups of people that were just given a collective name.

But did the students feel themselves to be one group of people, you think, or --

A: You know, the philosophy,the way I understand it, of Pratt was he made them each feel individual. He said to them -- Dad always quoted -- he says he always said, "You're as white as the white and as black as a black," you know, get in there and --

Q: Did they feel a kinship with each other as being what we call Indians but what they would have called Fox and Sac, or whatever?

A: Like even going into Carlisle to church or something, they were kept apart. The boys were kept with boys and the girls with girls, and they were wearing their uniforms and they knew they were different. They knew all along they were different. And they knew that if they stepped out of line in their misbehavior they would be reported immediately. So they knew that was different.

Q: But did they feel different from each other, I mean because they are different nations of people?

A: I'm sure that they are different. They do know, like they kid with each other a lot. For instance the Pueblos with Navajos would kid each other about -- Navajos eat mostly mutton meat and they would kid each other about the ways of the Indians, what they like to eat. They knew, you know, like if they would have a certain type of meat, they'd kid each other, "Oh, go give it to " -- so-and-so --"those people eat this all the time." Like they always kid the Sioux because they'll eat dogs and they'll say, "This looks like dog meat, we'll give it to" so-and-so. You know, they still have an identity of each other's tribes.

Q: I wonder whether in response to this -- to use the term "Great White Father" -- they would feel more one with themselves in opposition almost during the --

A: Yes, they would --

Q: Maintain themselves. Did they do most of their getting together and having fun at mealtimes or were there free times in the evenings?

A: Yes, let me see, Dad had a lot of girl friends. And we often wondered how in the world, you know, he had time to have all his girl friends when he was doing all those other things he said he was doing. But they would have socials, and they would have dances. As a matter of fact, Mr. Garvey, who used to always play in the band, he says, "It was really hard, we didn't have as many socials as the others did because I always had to play in the band." Every once in a while they would have one for the band to socialize. And they did, they got to, you know, socialize a little bit that way.

Let's see -- there were other events. I can remember them saying that they ice skated and things like that.

Q: There was a boat, too, I think, or some kind of a little launch that went up somewhere -- there's no body of water there now. I mean, that's covered with the road, I guess, but there used to be some kind of a launch that must have gone further out into the country and then back.

A: I know he did talk about that, because when he came home -- of course he'll always have an Indian name -- and he would write all the names of these old girlfriends he had on a slip of paper and they'd mix them up in a hat, and then, you know, usually Grandma would pull the names out of the hat. For instance, my sister Evelyn, who was named after Evelyn Metaxa, that was one. My sister Gwendolyn was named after an old girlfriend from Carlisle. And Mary Elizabeth -- it goes on like that -- and he can sit there and he gets a big smile on his face and starts talking about this girlfriend or that girlfriend that he had from Carlisle.

Q: Sounds like he has a sense of humor, too.

A: Oh, yes, he really did. They all -- they did. They did a lot of joking. And I guess -- these little papers they were allowed to write -- you can sense they had a great sense of

humor, you know, talking about themselves.

I'd always felt like they had a really healthy attitude. Of course there were a lot of hard incidents, but I can understand how that would happen, too, because, you know, our way of life is much more open, much freer, and I can understand if you come back here to where you have these more or less Puritanical ideas where they get all shocked at different things that they do, that are just normal at home.

Q: What kinds of things would that show?

A: Mainly just plain how you dress and how you treat your own body. They had the girls, you know, like with dresses and all up -- yeah -- that you had to wear all these clothes. I don't know. We're not really free or out swinging but we don't make such a big thing about hiding your body and all that.

And the boys -- I mean, they run around in like little breechcloths in the summer. And I think you couldn't even run around like without a shirt in the summer in Carlisle. You had to wear, you know, a uniform. You had to wear your uniform, and you couldn't expose skin. That would upset everybody. And that was a real change for a lot of the Pueblo people -- or anybody from the southwest or out west.

Q: There is an account, too, I think, of the early days when Mr. Pratt cut everybody's hair, I mean, it's such a change; it would be like putting armor on.

A: And then some don't bathe. They consider it unhealthy to bathe so much, to remove the oil from the body. And that was a big problem in a lot of ways. Especially the boys thought they were going to lose their strength from bathing so much. And of course the hair, they cut the hair. They cut it really short, military style. Well, I guess you can just imagine all the other type clothes you had to wear.

I know the Indian schools at home were the same way too. They really tried to keep the boys and girls apart because they married so young at home. Already like thirteen or fourteen you were marriageable age. And in those days if you would see somebody that you thought you would like to, you know, marry, they were old enough to speak up and say so. But when they put them in school like that, this is supposed to be all, you know, wait until later and all.

Q: Right. I think, too, the way he raised his children was so much different. They kept children so long. You were not trained to be responsible for your own decision.

A: I never asked Dad if they were -- I guess they couldn't go back there if they were married, because a lot of tribes married real young. They're promised to each other before they grow up.

I just wonder if anybody went back there knowing they were already married, you know. Maybe never lived together but they knew they were married. Never asked Dad that -- to see if that already happened. Because I know that happened in a lot of Pueblos.

Q: Talking to Mr. Garvey who said in the dining hall a lot of funny - - I mean, people felt like playing tricks. One incident he mentioned was standing in line with his hands behind his back, which I guess is something that one did while standing in line. And -- I think it was Jim Thorpe put a hot potato in his hand. (Laughter). And that was his first meeting with Jim Thorpe. He came up afterwards and

A: Oh, yes. They all had a crush on a music teacher, too, at one time, and Dad used to say they used to play a lot of jokes on each other.

Q: Who was she? I think I've heard her name but I don't remember.

A: Anyway, I know he had a terrible crush on her, and he wanted to impress her. They would make fun of each other and if anybody looked like they were going to be her "pet" or something --

Q: I wonder what about her was so appealing.

A: I don't know.

Q: Probably under sixty. (Laughter).

A: Dad had an old German instructor, Mr. Hess. Oh, how he respected Mr. Hess, who was an instructor in carpentry. And one of the cute things he told our son was about that. He

said not only do you have to know what you're doing and how to use each tool, but he said one of the most important things when you go to work in the morning -- oh, he asked the students, "What is one of the most important things you have to have with you before you go to work in the morning as a carpenter?" And they would name off all the stuff you were supposed to have in your tool box and what you're supposed to be wearing and everything else. And he said, "Right, and there's one more thing," asking the whole class to name what it was. And they couldn't come up with it. And he says,"A good attitude." So Dad always would be quoting, "Additude." I can remember him using the term all the time.

Q: Wonderful, ~~too~~ true, isn't it?

A: Right. He says, really, "Your attitude toward things is very important." And he quoted that to our son, Robert.

And of course all their -- which are really like an Indian trait -- the traditional, the stories of the school itself, like of all the heroes, like Thorpe and Hudson and their lacrosse heroes and everything, all of their successes were told in little stories and handed down to each other,because every once in a while you will meet another person, more or less in the same class, and he'll go over the same sort of thing, the history of, you know, such-and-such. And they handed it to each other that way. Student to student.

Q: Sort of like a handshake, along handshake

A: Like a legend that gets carried on and on. Because each one will tell it the same way. As a matter of fact, Mr. Wardecker says that when people come back and talk to him in his store, you know, they all tell the stories in the same way, that they're being passed around all over the country, between Carlisle students, the same way, the same mistakes...

Q: ~~Are there~~ The same mistakes?

A: The same mistakes in numbers and all that -- you know, you can tell that somebody's giving this information to everybody and everybody's coming back with the same mistakes. The one was having to do with Gus Welch and Tewanima.

Anyway, they were famous track stars at the time. And that they were visiting the Ivy League colleges taking part in some kind of competition. And the story goes that they were -- you know

how you would take your whole track team, you know, a couple dozen guys or more. And supposedly the track team from Carlisle consisted of two guys. And the story -- Mr. Wardecker says, "It's really six." But they always tell it was Gus Welch and, I guess, Tewanima -- no, it was Thorpe and Tewanima -- as being the total team. And that's cute.

Q: Is the story of Lewis Tewanima's short speech one of those legends- Mr Martin told me this -

They were at the stadium and people made speeches, and Jim Thorpe made a fairly long speech, and Lewis Tewanima got up and said, "Me too." And everybody applauded quite a bit. (Laughter). They were tired of hearing it.

Did he ever speak about the ~~school~~ food or things he did that weren't in the curriculum?

A: Yes, I think Dad liked the food pretty much. I think he was quite a big eater over there. I know he liked the dairy, he liked to work in the dairy . I guess they might have had farm workers in there.
I remember we had a cow which was kind of -- out at the ranch we had a cow named Clarabelle. And he used to treat her so nice. Dad was kind of rough, but this particular cow he treated really nice. She supplied milk for us. He had learned, you know, he had to keep their disposition very calm and all that so you could get a good supply of milk from them. And for him to take time out and be nice to a cow was something. (Laughter). He had learned that there.

Q: It's interesting about the Pueblo having such well established habits and methods of farming. I wonder,is that anywhere written down and preserved?

A: Oh, yes. You can read different histories of the Pueblos and now that they've discovered even more and more, you know, from the diggings and all that they uncovered irrigation systems and all that that had gone on...
But the Hopi Indians have their systems -- I think that's been researched in and out so many times, you can leave a lot there. But they lived in an extremely arid area in Arizona. Ours is arid, too, but we have a little more water than the Hopis have. And they still farm on nothing.

That's all, you know, been documented and researched so much in the southwest. If you want information like that, the University of Arizona and University of New Mexico have volumes. As a matter of fact, a lot of students have gone in and written down the languages. They'll take projects

like that.

Q: How does your dad feel about the area, mining and so on.

A: Well, he is progressive. He knows, you know, that this should be used and it employs a lot of the people. He would not fight it. In other words, he wouldn't be supporting the old traditional line. That's the difference of education away from home. You can tell those that were educated away from home. Because he would be like -- he was always for that, he was always for using the minerals, the resources from the ground, because he understood that he had been taught. When you're taught at home you don't disturb these things. You keep things as they were.

Q: But your bumper sticker -- I was noticing your bumper sticker -- has something about the controversy about the way it's mined, and the tailing left, blowing in the wind, I was wondering whether that was a...

A: It's split at home. It's split in every reservation. And when they have that accident -- like they had a very bad accident -- with uranium waste at home, and it really comes to the fore. and each reservation has it...

Q: It's a hard one because they do employ people and at the same time they keep making the land unusable.

A. Right, and the young people are going into those fields, so they're trying to, the young people are trying to sway the older generation and the older generation sees a lot of truthbecause they've lived through a lot of things and they know that you'd never/got/ better not go at everything so fast - you're going to lose everything, like that mine where my dad is from. The agreement was they were only going to mine a certain area, they were going to fix it back, well it just kept going and going and going. and now they even want to take the villages and mineunder the village - there's a big vein that goes under the village itselfand tear down everything in the village, and we said "no, we draw the line", you stick to the agreement we made" and now they're arguing back and forth, "you know, we're leaving the best part there' And we say, "well, it's going to have to stay there". And then the so-called fixing-back , it'll take a long time to see if that works. It sounded good on paper.

Q We lived in Kentucky, the eastern part of Kentucky for a long time, and there they strip mined whole mountains... sheer mountains, and you can't put it back, no way, and the water is all acid...

A Right, it has a tremendous effect.

Q And the operators they have wonderful press with wonderful green fields, and

they've spent a huge amount of money on an acre or two and photographed that acre...

A Right! Make it look like its all soft...

Q And the lakes won't support fish....

A: In the Southwest they have a lot of debate going on - I can show you a paper- a publication from the Pueblos that are still intact - well this organization is over three hundred years old, where they've had a council where each Pueblo sends a representative and then they in turn have a unit that speaks for them. Now they have built with Spaniards, Mexicans, and the U.S. government, their history goes a long way back and they're still doing it, and they have this commission here - they just had a shake-up again - but they have to deal and fight for whatever is left of the Pueblo's land and minerals now and everything else, but you see they're right in there. The leaders of this commission now, are Indians, are educated Indians. They are experts in law now, are experts in geology. I mean they're not only speaking as Indians but as educated Indians, they know what they are talking about, and they still have enough of the old people. whom they respect, that keeps everything steady. I'm really proud of that just as far as the Pueblo people.

Q: I didn't realize that the Zuni Indians were a Pueblo.

A: Yes, now the only ones not included here are the Hopi, but they're from Arizona, but believe me, the Hopis have input in everything Pueblo, because there is a unity even tho-gh they're not included here ~~(in the Pueblo publication)~~ in this particular paper, because this is supposed to be in the state of New Mexico. But Pueblo Indians as a whole keep in contact all the time. And they send representatives, so they're there even though their name isn't here. They are with us and included too. And when they in turn need support in Arizona, many of these people go there to lend support. This all filters down, as I say, the families that kind of took the leadership in all of the villages - you could almost go back and find somebody that went to Carlisle. And I know, I cite Laguna because there were so many from Laguna, but all over, you could go through the yearbook and pick out the different Pueblos, usually they just say Pueblo, but if they'll say which Pueblo you can pick the family and that family is still outstanding, you know working very hard, and they are outstanding leaders in their own Pueblos.

Q In the yearbooks, does it talk about - I've seen just one from Mrs. Ruggles - she was there to close the school, she was hired in 1916 or so, but do they, as they do in our yearbooks from high school, show what people were interested in and what their silly sayings were that they might have, and ...

A: Yes, I've seen that... Here, I'm picking out different Pueblo Indians... here, Dad knew him, Benjamin Thomas from Bebo (Vivo?) New Mexico. This .. Benjamin Thomas came from Paquate/too, you know from his village.

Q: the "Q" has sort of a "w" sound.

A: Yes, (sounds the "qua" sound), and this,"The Red Man" (publication) was written by the students too, some of the tings they remember from their upbringing (looking at issues of the "Red Man")... now these are dad's

treasures that he gave me, these books, but it let's you know their tremendous in everything. They would let them go out all over the state, all over the east really and experiment.

Q: Did your dad maintain contact with the outing families that he worked with... remember them in any way?

A: Yes, he was telling a story to someone who was doing research, and giving some names of the families from Penns Manor where he'd stayed. He, not so much, Dad wasn't really good like that, but other students have. I know, I met a family one time here who had come back. They'd keep contactwith a Quaker family here, they'd come back every so many years and visit,and ...

Q: Was that one of the names that you had written to me about?

A: Well, it was the Saraceno that kept contact with this other name, I don't think I gave it to you because I can't remember it myself. I think when a student did show an outstanding talent in art or writing they were really encouraged to develop it, because dad would talk about different students with these talents and, you know, I thought that was really good.

Q: How would they go about encouraging... just getting them to write more, or...

A: Well, like this book, I notice different student s would write quite a bit, different stories, or the design, they'd use ... when I visited the exhibit they had up there, (Cumberland County Historical Society exhibit, October, 1980) the desins they used for different things, dad would say, "So and so was so talented", the artist would do this or that.

Q: Would... say back at home... if a person showed talent in art or writing or telling storries or whatever, he would probably receive some kind of encouragement at home to develop those talents as well?

A: Yeah, but you know there wouldn't be the resources. Look, like it says here, " What Carlisle Graduates are Doing" (column heading in the "Red Man") "Of the 514 living graduates of the Carlisle Indian School,... some 300 successfully engaged in vocational activities..." see this kind of thing they really stressed to them, to be independent.

Q: I wonder if some went on to teach at school?

A: Oh, yes, there's a lot of teachers from back home who were at Carlisle...

Q: And would go on to other Indian schools elsewhere too?

A: Oh yes, they really encouraged esch other to... Oh, another thing dad did, he was an interpreter for his tribe, and was sent to Washington, D.C. a couple of times, he came back as an interpreter because he could speak fluent English and his own tribal language, and he would come back with elders and interpret for them in a pretty technical language and all

END OF TAPE ONE, SIDE TWO

Mrs. Luana Mangold (T2S1)

A: I have some recordinds of his, you know, telling football stories from Carlisle. But he would go very affectionately over all of his teachers from there, telling stories about them and they were very - and they were always very strict, always stressed the rules, always very strict, but you could tell that they respedted them a lot, and ...

Q: That was more the style in any any education at-that time I think, a lot more strict. Did he ever go to any of the dances, the socials... I understand that ...

A: Oh, yes, Dad, was very social. (laughter)

Q: That's where he met all his girl friends...

A: Right! He's so funny, every time he would describe his girl friends he'd always use the term " oh, yes, and she was very well contoured" (laughter) I always used to kid him about that.

Q: Your mother must have had a very good sense of humor too, I think.

A: Yes, poor mom, she was kind of quiet. Yes, he'd go on for hours. And he played lacrosse, he was little and fast, oh, he loved that game. And anything to do with the lacrosse team and all that, that was his thing. I have here, Ivan Cloud was an Oklahoma Indian who played lacrosse whose nickname was Cabbage, Oh yes, and Coach O'Neill coached lacrosse and he came I guess from another college, and ~~he came~~ thereto teach them that sport...

Q: I understand that lacrosse is an Indian sport...

A: Yes, but they didn't play it where we're from, it was more from northern tribes played that, but he really loved it. And, this Chief Metoxin from Carlisle, that's the one I put you in contact with, he thought an awful lot of him and Gus Welch. Gus Welch went on to become quite high in the military. He was an outstanding soldier and did very well. Dad has a lot to say about him all of the time.

Q: So. he would have joined up in ...

A: Yes, Dad was in for a year or something. Welch was too. He made it a career, I beleive and then became a famous football coach too afterward. He's got a very illustrious career...

Q: He didn't die too long ago...

A: Right, not so long ago. (Looking still at issues of"The Red Man")

Q: Mr. Garvie talked about - he's very funny, as you know - he got into stories about- well there are a number of stories, one of them involves two boys from Oklahoma who were very rich, they had oil money, and they would never speak anything but what they wanted to speak, and somehow that got us launched off into another story about a girl from town. I've forgottedn her name, who really loved him (Mr. Garvie) and who kept trying to throw herself

at him - he's very funny because he fancies himself - and he also jokes about what a ladies' man he was and how attractive, and meanwhile he's giving me winks ...

A: They all have something like that, I've met other... when I was younger, they had an extreme self confidence, they got from their ... they felt themselves...

Q. Well, he is an attractive man still.

A: (Still looking at magazines and papers) If Gus Welch's sister married Sadie ~~they say he married a wealthy~~ Harris Paige, a rich Osage from ~~Oklahoma~~------- Oklahoma. Some lawyer told dad Sadie lived in Albequerque. Well anyway, they'd run into each other like that, but most of the... like if you go touring through the different parts of the country and run into different reservations,and if you would mention the name "Carlisle", everybody knows that, that word gets around. And every tribe was very proud of their people that went to Carlisle. They came back, they were outstanding, they were well-educated, ambitious, and very self-confident. I think that this was the most important thing at that time in history when Indians wwere being so put down, they felt so defeated in so many areas. And then you have one walking in who has that self confidence and could speak out. And like dad, speaking out for himself and getting into the union and all that. I mean that was unheard of at the time. I mean, you just kept your place if you wanted to survive. nd yet, well, he got beat up many times. you know, I remember him coming home very beat up. Because he took astand on something and they just let him have it, you know, for daring to want to get in the union and for thinking he was good enough to work on such and such a job in the city. And he had to suffer the blow, but he stuck to it and got in. And all of them taught their children the value of education "don't be afraid to go". I know in Laguna, when they started the uranium mines, the money was funneled out for scholarships for young people to go. At first they were afraid, but it was people like dad that got in there and told them "Don't be afraid, you can do it, if anybody else can go to these universities and study these things, you can too. You know there's nothing holding your brain back. Go out there and do it." As I say, he had mostly girls and all of us went to college,and weren't afraid. We didn't have that, you know, thinking that "I can't do it". We can remember him saying "Guts and determination", that's and old saying from Carlisle, and we use it all the time in our family," you've got to have the guts and determination to do something". And that's all Carlisle talk from Dad. That's the way he is, that old fighting spirit, and that's a carryover from the sports. Carlisle had a tremendous fighting spirit.

Q: Did everybody attend the games, the football and lacrosse games? Were they open to the school?

A: Yeah, they had a lot of support from each other, and the town. Carlisle must be an exceptional town, too. The people there, everything dad says about it, ever going into the town and meeting the people, they were always very - I'm not going to say tolerant - they accepted them very readily. Tolerant is something else. But they seemed to be a very open people. Then of course all the families that took part in that Outing System, the majority must have had good experiences with the students because they kept coming and offering againand again.

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Q: I wonder if there were many in the town itself?

A: They did, because a lot of girls were housekeepers and babysitters and things like that. I've talked to enough people to know. A lot of them did that. It even filtered as far as - clear to Philadelphia, because for summer jobs the girls would take - going working in homes and nursing...

Q: It must be good to know that you can function....

A: So, it was, as I said, every student got a tremendous self-confidence from that school.

Q: How long was it that Pratt was there?

A: I have that somewhere in a little book...

Q: I mean, he was there when your dad was there?

A: Yes, no,... he was there in the beginning, then he retired, then he came back. He would come back and visit. I have a special booklet that gives the years... but he always came back to see the students.

Q: You mentioned one thing that's interesting, that on the reservation,- I don't know, is it a reservation?

A: Paquate? Yes. Each one is called... there are boundaries that are called reservations.

Q: But they still are coincident with the place that always has been your place, except it's probably a lot smaller- that when the uranium mining started that scholarships and stuff began to be more available? Are those because of taxation on the minerals that go out, or is it something that the companies....

A: The companies worked it out with the tribes, you see the tribal life- everything would be divided equally within the tribe anyway. I mean the apportionment is equal. There is nobody saying, "they're mining on my land" or my section of the reservation", there are plots for families, but with something like that would be divided equally amongst the whole tribe, and that's still the way it is. There's a certain amount that's portioned out to be given to the people and...but the majority of it is for scholarships and for setting up things that the tribe needs as a whole. For instance, Laguna has it's own Police system, it has a Civic center where they have a big meeting hall. Because the Laguna tribe is made up of several villages. spread out over a certain area. They have their own hospital. It serves other reservatiolns too, other than just the Pueblo. And they made a beautiful retirement home. Dad's going to move into that this month - that's new - like a Senior Citizen's home.

A: So it's your own government that oversees this, and they decide from the income they're getting from the uranium mine, how they're going to use it. It's done in a council. As far as that goes, they can be looked on a s a community that really serves the community as a whole. It's not as if somebody is going to claim some part of it and be in strict control and not give bene-

fit to the whole community.

Q: And does the Council have particular wishes for scholarship recipients? I'm thinking of, in Kentucky, I'm not sure whteher it was the (state) government or whatever, or the county would give scholarships to.medical schools for kids to go to medial school, and then to pay the scholarship back, they insisted on the students coming back for a number of years.

A: No, they don't have that. There are a lot of government programs like that. The ones that the Pueblo itself are giving out don't have those ties, and they don't really cater to any one, any willing student willing to maintain the average, willing to stay in there and all that, they're welcome. They do say, well we really need teachers, or nurses or doctors everywhere. The sciences as a whole they are very weak on, but they're coming through, but see before, the students were afraid they couldn'thold their own in society. Now they're finding out that they can. We're getting more and more, but it was really rare in the beginning. Most of them were going into teaching.

Q: Do you think that the uranium companies are partly responsible for that, being there as a future employer, that they might need people who knoew the sciences, or ...

A: No. The uranium companies are very selfish. They want to keep their whole - the ones who control everything - in their hands. I'm not going to say they're not benevolent, but they're really out for themselves. And the contracts that they sign up are very very highly negotiated. As I say we are being a little smarter, we can deal a little more for ourselves, but in the beginning they were really one-sided.

Q: Oh yeah, the broad form deed stuff - that was prevalent in the late 1800's down thee (in Kentucky) they'd just take everything, the top and the bottom of the land, forever.

A: And you didn't recognize, some things sound goodand really have a great hold on you in another way, I can't - I souldn't say that they're really bad, but you know that they're out for their own interest...

Q: I just wanted to ask - silly question - about whether, but like your dad, would he regard the years he spent at the Indian School as his favorite ...

A: Oh, yes. he - his great regret was that he wasn't able to say that he graduated from there, but that he really wanted to. He would have loved to go on to law school cause if they were good they were accepted at Harvard and at every place else, once they proved themselves at Carlisle they were readily accepted anywhere else. And he had in mind that's what he wanted to do. As far as what's pulled him through his life, everything was always Carlisle mottoes that he would always say. That was the strongest influence on his life. When he came back to visit, to go back, he told me that this was the highlight of his life, to go back...

Q: Did yuour mother comeon the trip - no.

A: We took a lot of pictures and made up a nice scrap book and he treasures it so much. He gave it to one of my sisters to save. He won't even keep it in his own possession, he's afraid something is going to happen to it.

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On his, he's living in a lodge, well, an old age home, right now in Albe-querque , on his wall he has a picture of Frank Hudson, and he has the lacrosse team, and the famous football team from 1912 and 1915, team from Carlisle, he has on there. And he wrote a letter and had his uncle's name put in the Indian Hall of Fame (Frank Hudson), he's one of the first that was accepted to be in the Hall of Fame, his uncle Frank Hudson. And those are his greatest treasures, those things he has on the wall, he looks at them every day. If somebody would move one he would know immediate;y. As I say, we heasrd that all the time when we grew up, and whenever the going got rough for us we quoted the same things he quoted to himself. about the guts and determination to get ahead, to be independent, to make something out of yourself. And, I would say that our family as a whole has been very suddessful and that's what we attribute it to.

Q: I would hope that it wouldbe the same for all of the ....it's probably different for so many.

A: As I say, as you go through the village and you find these are very successful families.

Q: You know, the early, early ones, the early students, I wonder what became of them. I know that some of them stayed longer than five years.

A: Well, like Mr. Garvie will tell you, a lot intermarried back east here, and stayed, more than a lot of people realize too.

Q: I know that Montreville Yuda did, but he was later.

A: I wish they would have statistics of those that were accepted in other colleges. Dad can rattle off a feew that went on from Carlisle, played at Yale or Harvard, and graduated with their degreess from law and medicine.

Q: They do have some infromation but its not organiized in a way that you can pull it out ...

A: I got the biggest kick ... I was reading a book by Mooney, had to do with the Ghost Dances, I was interested in the Ghost Dances, and when they were having negotiations - this was negotiations with other Indian people out West, and then people from Washington who wanted to investigate how serious the Ghost Dance movement was, they sent representatives from Washington, and I'll be darned the interpretor for the Sioux and the tribes from Nevada was a Carlisle Indian, and it said in there, giving the character - trying to let you know whether to believe that this was a true translation or not- and they said - the foot note was "yes, so and so was a former Carlisle student, very respected by his tribe and by the government workers he had worked with", and his testimony was to be believed. And there, again, it underlined that he was aCArlisle student.

Q: What are the Ghost Dances?

A: Well, it was one of the last movement, it was a religious basis for - they thought that if they would all put their minds together and dance offering up their unity that the white man would recede, would go back, go back to where he came from and leave them at peace again. And the y (the whites) just saw it as a threat, especially when they began to unify so many tribes. But it was really a very religious movement. A religious foundation.

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It was not meant to be a violent rebellion. It was not at all, but looking at it- those looking in at it were afraid that that's what it was, so the massacres occured around that, ...

Q: That's really interesting, you know I don't think in Public School, my kids are all fifth grade down, there's any kind of approach to early American History that has anything more than a linear approach, you know this happened and then this happened, instead of having some kind of a focus .... or a different way of looking at the same event.

A: So this Mooney was from Phi;adelphia, he was a member of the Indian Rights Association which is a real old organization that has always had a good reputation for backing Indian rights and Indian progress, and I just happened to have gotten interested in that group and then I was reading this book from him, Mooney's, and then interested in the Ghost Dances, and you know, through history, you go back and you keep running into the Carlisle student, the CArlisle student, and I always feel proud and happy because I know the influence it'a had. It's all over, it's all over the country in the Indian world.

Q: You mentioned something, earlier, that some tribes, and I guess I'm thinking of people who might have sent students to Carlisle never - like the Sac and the Fox - no longer exist, even though - do ypu think that some of the students who were at the school did not go back or had nothing to go back to.

A: Some didn't have something to go back to, some - took everything at the school literally - they were young enough to be indoctrinated - literally that they shouldn't go back, you know, especially if they didn't see any hope to go back. I think a lot of them where the tribe was so badly disbanded and all that there was nothing really to go back to. But like with Pueblos, they've always been pretty solid...

Q: There was a lot of indoctrination at the school?

A: Yes, not to go back, you know to go on and be independent, make your own way, don't relate back to everything traditionally. I know Dad had conflicts with the old traditional ways and education. I know he did, I know he suffered a lot as I say when he came back home and all this responsibility was on his shoulders which he would have taken very easily, he would have stepped right into it, that wwas expected of him and it would have been his honor to do so, but it was a conflict for him to have to step back with all those responsibilities, and knowing that he wished could go back, come back here and go back to school. And I know that when he would drink a lot of this regret would come out of him, that he felt like he should have been allowed somehow to come back and finish his education

Q: Sounds like the worst of two thing - t o be disturbed at all by the white progress across the country and then not to be able to, after you've been disturbed, make choices that you've wanted to make.

A: And I know a few times that he would - he wouldn't openly attack traditional ways, but he would sit back and kind of criticize them, and , which, in other words, he wasn't real strict with us in observing traditional ways, he more or less - he wouldn't talk down on it, but you could see that he didn't quite approve of it. He wanted you to do something more progressive- you know, the way he'd been trained. But yet in all, he wouldn't completely turn his back on them.

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Q: How would sthe school indoctrinate them that way? I mean would there be lectures or sermons or .. how would they let you know I wonder?

A: Well, you can kind of pick it up in some of the things you read. They uh, well just take for instance talking about like farming,"work real hard and get a truck" and you can farm a lot more alot faster" Well the traditional way at home, say, we did it this way for years we have a ritual for every step of harvesting and planting and everything, and we don't break that pattern up. Well, Dad would say, "you're wasting your time, you could get a lot more out of this by doing, by using modern mathods, and why not use a tractor, or why not go downtown and buy the latest white man's plow, you know, it's going to serve you better". And so he'd practically, you know, run out. Well, "If you want to use white man's ways you go and use them, but we're going to do it the traditional way, the way we were brought up".

Q: Maybe that approach, the traditional apporoach, was part of what kept the group together, you know so that it wasn't beating the Jones'es, keeping up with the Jones'es, but I suppose a way around that might have been to communally buying a tractor?and sharing it.

A Yes, they eventually do more of that thing. But you know at the beginning, you know when he was a young man, he was the first, and they told those young ones "well, if you don't want to do it our old way, you go out, you go ahead and join the white man's world, and don't come back...

Q It was probably very threatening for those back home for them to send those people out and then wait for them to come back and worry about how they would fit in.

A: And then they would come back and not observe the traditional ways with the respect they would have had if they had stayed, so a lot of them were in conflict when they got back home.

Q: So, eventually, things...

A: Well, I would say, if you do a study on that, how well they were accepted back, I bet it would come out less than fifty-fifty, I bet that most of them didn't make a really good adjustment coming back. They did in Laguna, they did because they had so many. And they did in the other Pueblos being that they came back and shared their knowledge, that they didn't come back and want to turn everything upside down and make it different. They were willing to share a certain amount. I know Dad had a lot of conflicts like that, and I know especially when he wanted to educate all of us, he had to move out of the reservation and move into town. So that we could all go to school - since most of us were girls, too, that was kind of, you know, - he would be told lots of times, "well you're wasting all this education on these girls, they're just foing to marry and have big families anyway, why should they want to go on to universities and things like that?" So Dad never knocked families of course, but he says," no, thye have it, if they want to go on they're going to go on". So he didn't think they should be held back.

Q: So you moved into Albeguerque?

A: Albequerque, and then from there, from high school, you usually earned scholarships, that's what I did and my sisters after me, acouple who came after..

Q: So, after you were all in school and everything, he felt that he could go back

and not cause too many more waves...

A: No, then they would ask him, see when they would get into trouble they would start asking... See, when he was sent back (East) for being an interpreter, he would be - oh- whenever they could use them, they would ask them, and then they'd come back and serve - but they didn't want him to come in and think "young upstarts are going to change the way the Council runs and all" . They couldn't ; and they had to show respect, that was another thing that wax good about Uncle ~~(Frank Hudson)~~ Saracen - remember the uncle I told you had gone to Carlisle but didn't graduate, - he was very good about that - that he never broke the traditional lines as far as showing respect for the chiefs and all that. Now Dad would be more of an upstart, you know, and speak up, but Uncle Walter never did, he always managed to keep on the good side of all the old ones, all the elders. But Dad was impatient a lot of time, got himself into trouble - And as I say, I really admired the gals - the girls, they had a tremendous influence. The hobbies they go t going for the women and the methods of house care, health care and all that. That was relly valuable knowledge to bring back.

Q You know, what is a Vega?

A: Well, you take a big log - a vega is a log,

Q: There'd be plaster or something in between them?

A Yes, and the vegas would stick out so you'd see that the big logs they were not cut into boards - /ɟʊsɬ/bɪg/lɵgs/ they were used as a whole log.

Q: I guess that would be the attitude, that why bother something - some people, they'd think that if they are not going to have the same physical things as they have in the East, why bother- but I think the principle must have come through that learning how to do it was learning how to do it, whether you'd do it ....

A. Yes, and as I say, most of them went into being teachers, too, you know they - missionary teachers and all that where many women wanted to imitate the women they saw who came back...

Q: Well, back home they didn't continue to wear the high ?...

A: They used to be very modest, yes. Yes. But the native Pueblo dress is modest- it isn't ... they tend to (finds a picture of native Pueblo dress for women) You have the manta, and then ... the manta is one piece, black, and it hooks over the right shoulder. That was the original dress of the Pueblo women. Just that. And when the Spaniards and others came, then they adopted the cotton calico cloth, and they wear long sleeves, and then they wear fairly high collar.

Q: They're beautiful. Do people do the weaving and then...

A: Yes, the sewing and embroidery. Intersting country.

Q: Yes, it's very arid. This is in Jenas (?) There's a river going by and not very much water in it - so every drop of water is precious. So in.order to farm with no water takes great talent.

General Smith's son had done his thesis on the Carlisle Indian, and I had talked with him about New Mexico so much that he wants to go out, like Mr. Daily died-

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because he really talked physically about his coming to Carlisle and what he did with his life afterwards. He wanted to see that, he wanted to see the influence, ...

Q You wonder whether someone would be able to pick it up,

A You'd need a lead in, who really to go see, and then that person will lead you to another one, but they're all getting very elderly. I think Dad is one of the younger ones, you know, from the last class, the last group there

so you can imagine that the re are very few left.

Q There were many toward the end too, and again I think this went along with the people who were called orphans, I would ask, "well, how old was that person?", and they'd say "oh, he was eighteen or nineteen when he came" I thought oh! everybody came younger, you know, fourteen or whatever.

A No, a lot of them didn't even start any education until they were almost twnety , so you would have really old students there.

Q Was that because they would start at the reservation schools?

A: There were no facilities. There was no facility to take it. We were fortunate that ~~were from that~~ we were one of the very early people, because we accepted missionaries and others very readily, we'd invite them in, we'd want to learn from them right from the beginning. So the Pueblo people were very progressive in that regard , whereas the Sioux and the Kiowa and all that

held out much longer - they didn't want to break up their tradition and everything. They still fought to the end, they didn't open up and accept. There were rare exceptions but the tribes as a whole they wouldn't be trrusting with good reason- and accepting, whereas the Pueblos were. The Pueblos learned a lot from the Spaniards-

Q: It must have been something to be able to accept people on your terms - I mean as you say, people would come to you for help - so that immediately it puts you in the position whether or not you saw it in that light or they did , of being stable.

A: And then they wanted to learn, well Pueblos have always been builders, like cliff dwellers and all that, thee's been pretty good architects, but when the Spaniards came, you know , they saw the opportunity to learn eveen more, and they cooperated very well in the beginning, making big missions and building European style, you know adapting that a little bit, you can see a lot of ruins at home, well, they are from Spain - you would recognize the architecture from Spain.

Q: You've got me started- I'm going to have to do some reading. I remember from schoool - I didn't read the monograph but somebody did, about the Zuni, that it was a culture that had n ot fared well in conflict with the white culture, but now I don't know whether that was the one or not - I sort of remember the phrase that the "cup of culture" had been cracked and broken in the case of - whether it was the Zuni or not I don't remember.

A: Well, that's how people look at it from your side, but, you know that if you start letting everybody in your society breaks down. You know. letting everybody in, studying everything, taking part in very sacred things- pretty soon that information leaks out and the respect for it is gone. I know, for years and years they wouldn't allow outsiders at different feasts and all that and to see certain dances, and certain rituals, and still today there are those that they don't let outsiders see, but they see a lot more than they saw fifty or a hundred years ago, and so on, they let the barrier down a little more and a little more. But on the other hand, they are losing a lot too. Boy were we inundated by anthropologists, always in the southwest. And in the beginning, it was a mutual thing, we learned too, but then when they stsrt coming in in such great numbers - and a lot not really caring about/ that much about what they were getting into and discovering it had a bad effect.

Q: Now, would the Zuni be ones that...?

A: No, they tried to hold out longer, they will always be labelled like that- the ones that hold out longer- the Zunis and the Hopis and all, were very good. They held out stronger, longer, you're talking about. So whenever you'll see that label from your side, we'll feel proud of them because thank goodness, they held on longer. Because those that opened up too fast they got overrun. Like th e Taos - that biggest Pueblo, and the anthropologists just swept down on that, dug up everything in sight, carried it off and they really suffered. And I guess they'll never recover from it. If you go there now, they are very strict now, they tried = they don't like people to just drive through the Pueblo any more -it used to be open and very friendly, but they just got overrun and abused so much, and now they're trying to hold back, they are trying to save what little they have left, because they carted everything out. When they found an old ruin s of the old missions and everything- now this is really going way back, instead of really getting the permission of what to do with this they more or less secretly

carried it off before the Indians themselves realized it was missing. So that backfired on them. and a lot of people like to go and say "Oh, we were so welcome, the town, oh, we werre accepted into the tribe and everything", a and that, I don't know, I always feel bad because usually these people ~~are~~/ that are bribed like that don't have the proper respect for what they went in and discovered, rather than go in and say, well, you warn the Indian, "you should protect this more, or if you = so and so will take this, if you don't make a claim to it , you will never get it back. You know, different things. You know, the museums all over want a little bit of everything. They'll break up whole burial sites, and take souvenirs.

That was one thing that the students were wondering about the Historical Society (student members of the Long Walk for Survival, October 1980), whether there were things there that shouldn't be there. I don't know. I didn't know so... come and see what they have... I don't know whether anyone actually came to the exhibit, but that was at that time, right at the end of the exhibit when they were with us. And I had never thought about that.

Well, there were a lot of times when I've had people ask me, could they get some Indian religious artifacts - I just look at them. "you ask me to get you something"

End of tape 2 side 1

....it was set up and the influence it had immediately thereafter on the Indian world. And I can only label it as good, no matter what anybody says/ Not everything is perfect, but as a whole I would say that it was good. (Mrs. Mangold is speaking of the establishment of the Indian School at Carlisle and it's meaning for her)

It certainly - it may not have accomplished what Colonel Pratt wanted it to do, and through time it changed, but I think for the people who brought their own talents to it and skills to it, it certainly, and for those reasons worked for them.

Yeah, but when you go back and look, you're finding out that somewhere in between is the right way, you know, between th e extremes - you don't want to throw out all traditional ways, and yet you have to bend and adapt some of the things that are good about what Europeans brought over. And, well, you have to feel good about your own base, your own people and really, only through education that you can weigh both sides and choose wisely. If you don't ha ve an education to do that you're either just going to go emotionally or traditionally hang one way or the other. Where somewhere in between is the right way for your survival, and the survival of your culture. If you stay blind, you know, you're going to fall. But it's a shame that the poor folks have to grow old and die off, because I've always enjoyed tal king to them.

Mrs. Isabel Burn, she wor-s for the Sentinel, and she's retiring, she's in New Mexico - she may have been there part of the time you were there - no, she left the 23rd of December. She's sort of a - she has a column in the Sentinel. She writes about whatever happens to stike her fancy. She's a great traveler. She knows a Mrs. Robeson (Robling) or her daughter does. She took a tape out to Albequerque and she's going to get her memories and recollections for me. I was happy to know she was going to do that. I wish I'd known or thought to

have told you who she was. or told Mrs. Burn that you were there- she's an interesting person, she's interested in people. I think her name was Robeson, her relatives were named Herrera, Juan Herrera.

Yes, that's a popular name.

I looked up their.. (references at the Library) and henry, I think.

Well, for instance in here- they have the graduating class and then they put the tribes they're from... Menominee, Cherokee, Tuscarora, Sac and Fox, Gros Ventre, Arapahoe, Chippewa... there isn't any Pueblos in this. I noticed most of the time they just put after them, just Pueblo, but there are so many PP Pueblos that they could be from.

Well, what does... well Pueblo now means community ...?

Pueblo means 'village'. So if you say Pueblo Indians you mean Indians who live in villages, permanent type villages. So like that little newspaper says nineteen pueblos. there are nineteen functioning Pueblos in New Mexico, then they are divided into northern and southern - but there's nineteen with it. And, there as I say, all of their treaties and all that are very comlpicated, and it's nice to read in them that they weren't considered 'barbarians', (laughing) they were shown more respect.

That's what I meant when I said when I said that the students would get to school, and maybe for the first time, unless at a boarding school they also met other - but they might not have met an Indian from Montana- whether when they got to school, and did meet an Indain from MOntana or from - a Sioux - or whatever, whether they felt ...

Yeah, they would be just as foriengn, for instance, as if we would meet a Japanese for the first time and all that - they are, their nature and everything is just as foreign. Cause I've had this already, met some Indians from here and they'' have all kinds of mythical ideas about what Pueblo Indians are like. We'll laugh when they start talking about it. They're nations, completely different nations, and it's ... you have to get used to each other.

But it would be funny, because I'm sure... I'm not sure...but they, the teachers, the instructors, whether they saw the students as different is not as likely- they probably would group them all as Indians...

xcept that as soon as you get a group, a whole group - maybe you saw it in the group you had already, that different ribes have different characteristics. Some are more outgoing, some are more quiet, some are more = well, rougher in actions than others.

Do you think that... or did your Dad ever talk about... whether groups of friends ever, or friendships broke down those lines.

Oh, especially with athletics - I think those barriers came down immediately, when you had to play on the teams and all that... that's one quick way of breaking them down.

Or whether the women would feel differently toward one group or another?

I don't know, girls were very active from what Dad says - teams...

Q They did play baseball.

Yeah, Dad said they liked to go and root for the girls... I think as a whole they probably got a lot more respect in that atmosphere than they would have gotten at home - inter-tribally. Cause I know that many times, outside of your own tribe, they won't treat the girls very nice. You know, they don't feel obligated to..So probably in that atmosphere the girls got treated much nicer than they would have under similar circumstances at home.

You know I think that's true in any group ... women are less visible in leadership roles and stuff, they don't ususally participate in a lot of team effort...

Yeah, but Indian cultures themselves have always had sports for girls - they've always had games for girls ... they can excel in and... well, I know that people have all kinds of ideas that women were very subservient in most Indian cultures. I don't look at it that way at all - I don't think that they are -. They are quiet and protected in many, but not to the point that their voice doesn't mean a lot and that they don't speak up, they do, and even in Pueblo cu;tures women are very... their wise woman is very sought after, her advice is very sought after, she's ver protective of the things in the family, the tradition and everything. So I don't ... somebody came to me one time and asked,'where ~~are~~ all the power was in the family? Was it true that it was all in the woman's hands?' And I was really taken aback by the word "power".. you know I never thought of it as power, but according to the way they were defining it it is power - how to live - but I think of it as protective, protective of the whole family culture - but they were saying power! (laughing)

What kinds of sports?

Different games, different types of ball games, hoop games, different running games, a lot of the rituals involved a lot of running, I know my grandmother was a great runner, it was part of her obedience and her religious obligation - she used to have to run seven miles up to a certain spring for water for a certain ceremony, you know like holy water, and it had to be from a certain place - and to run back with it. She had a protector, a young Indian would run along - a brave would run along to protect her. He would have a bow and arrow so that no one would stop her in her duties, and protect her. Let's see. Well, I don't know. The girls are not neglected, or were not.neglected in their physical make=up, of getting out there... my goodness, Pueblo Indian women had to do all the grinding the corn, they have strong shoulders. Pounding dry meat and acorns and corn and all that. Most- you'll see- Pueblo women are usually kinf of short and stocky with big shoulders, they're very strong, and with us, too, with Dad, had us always riding horses, and working, well we had to work like boys because he didn't have any.

End of recording.