

BOB: You know, we White people have a lot of old folks homes and retirement homes and things like that, but in the old days did the Indian people take care of everybody in the family? I ~~was~~^{was} like grandparents and ~~grand~~^{great} grandparents and ~~everything~~^{else} else would live ~~with~~^{with} this?

GRACE: Oh, yes. I remember because on that homestead before my grandmother got killed by lightning when I was very small--I don't know how old I would have been at that time--but, we had 3 old ladies, my grandmother, my dad's mother, and her mother who was a very very old lady. I think, she died of old age one night. And then my grandmother's cousin, ~~so I don't know whether she was a cousin through this grandmother or whether she was a cousin through the father.~~

BOB: Oh.

GRACE: ~~But that was her cousin, but she was a cripple.~~ She was a cripple; she couldn't walk. She used to have to always crawl outside, ~~you know, to do her, you know, house,~~ and she'd sit outside sometimes, ~~you know,~~ and then she'd come in. ~~P~~ This was funny, too, ~~that I always remember.~~ We never lived in the nice frame house, ~~you know,~~ that my dad built for the homestead. He had a log house there, ~~you know,~~ before, a great big one, and that's where these old ladies lived and we children lived with them, but the baby stayed with my mother in the other house.

~~BOB: Oh, I see, ya.~~

~~GRACE:~~ And this is something I always missed too. Early in the morning, you know, just ~~before~~^{about} daybreak, why, my grandmother would have the fire going outside in the shed, a campfire, ~~or whatever you call it,~~ and she'd be cooking out there. All of us little kids used to sit around the fire, ~~you know,~~ with a blanket around us, you know, covered, and then she'd cook, ~~you know,~~ whatever she was going to feed us, handed us out some plates, you know.

~~BOB: Ya.~~

~~GRACE:~~ We never worried about sleeping late it seems like, ~~you know,~~ Like kids now, they want t' stay in bed, you know, and miss the bus and everything else, But why was it that we always got up so early? ~~And I~~

don't remember ever our grandmother waking us up either,

~~BOB: Oh.~~

GRACE: And yet, ~~you know~~, we were up with her. But, I 'spose, we went to bed early too, ~~I think~~ because ~~there~~ ^{there} was no TV going or no radio going or anything. ~~I think, we must of went to bed early, you know.~~

~~But my dad always had a cow, you know, so we always managed to get some kind o' milk ^{for} each of us, but I hated milk and I still hate milk.~~

BOB: Did your grandmother or any of the other old women know how to cook the traditional food or ~~was~~ ^{were} there certain Indian dishes that they would make?

GRACE: Well, that's all we ate was Indian dishes. What my grandmother was doing out there was roasting the dried meat. She'd be roasting the dried meat while at the same time she'd have the bread, ~~you know~~, in the pan, you know, stuck up in there. So we always ate hot bread, and that was something that they always ~~had~~ ^{said} ~~he was brought up on hot bread~~ ^{he was brought up on hot bread}. "That was something kind o' honorable like, you know, if you brought up your ^{children on hot bread.} ~~children~~ That meant that you were a good mother or a good grandmother, you know. But now, ~~you know~~, you buy bread and you got it on hand constantly. I 'spose, we could all ^{say} ~~say~~ today if we gave toast to our kids ^{that we} ~~and~~ raised 'em on ^{hot} bread anyway. (laughs).

BOB: Well, this would be fried bread though that you talk about, wouldn't it?

GRACE: No.

~~BOB: Oh?~~

~~GRACE: This was bread that she....~~ You make it like baking powder dough.

~~BOB: Ya.~~

~~GRACE:~~ You make it like that. You roll it out, she'll just slap it into the frying pan and then, you know, the fire's going and it's red hot! ~~you know~~ They stick it up ⁱⁿ there, ~~you know~~ like that and it's more like a biscuit. I don't know. ~~The Indians always used to call it....~~ I mean, ~~The~~ cowboys always called it cowboy bread.

~~BOB: Oh.~~

~~GRACE: But the Indians...~~ That's what we ate, and then she'd be roasting the meat, ~~you know~~, at the same time on a stick, the dried meat, you know. She'd be roasting it and when it was done, why, she'd pound it up. They had a regular thing ^{here all the time} constantly where they pounded the meat up. ~~Then you'd just take a little punch and put it in the...~~ Oh, she'd mix that ^{meat} up first, ~~you know~~, with the ^{tallow} ~~lard~~ grease, ~~you know~~ and then we all got a piece of that and a piece of the bread, ~~you know~~. And usually they always had bone grease, they called it. ~~It's kind of.~~ It always reminds me o' margarine, ~~you know~~, that one that never freezes, you know. It's soft and you can just manipulate it ~~like~~ anyway you want. It was always in that ~~consistency~~ ^(that's what she says) consistency.

BOB: You mean ~~from~~ the ^{marrow} ~~marrow~~ from ~~the~~ inside the bone?

GRACE: Ya. Any kind o' bone they boiled, you know. Grandma would have these great big black kettles, ~~you know~~, hangin' on that thing and she'd have the fire going and she'd have these bones boiling in there, leave it over night and the next morning, why, ~~you know~~, there'd be a great big thick grease on top of it, ~~you know~~.

~~BOB: Ya.~~

~~GRACE:~~ That's like lard, ~~you know~~. It's all white. ^{Well,} ~~so~~ then they take that out and they put it in a container, ~~too, you know~~, and that never got hard.

~~BOB: Oh?~~

~~GRACE: It never got hard.~~

BOB: It would not spoil ~~then~~ either?

GRACE: No, it kept and that's what they used to mix the meat ^{with after she} ~~marrow~~ ^{she} pounded it up, ~~marrow~~, you know, she put that meat in there and kind o' worked it in there, ~~with her~~... They always had little sharp pointed sticks that they used to stir with or to take things out with. So that's what we had for breakfast.



BOB: You mean, the dried meat would be kind of ground up like pemmican ~~or little pieces and mix that with that from the bones?~~ ^{and mixed with the marrow?}

GRACE: Ya, you'd mix that with the grease from the bones, you know.

~~BOB: Oh, ya.~~

~~GRACE: And it was always, you know, soft.~~

BOB: Would she make dried pemmican then that you'd keep for the winter, too?

GRACE: M-m-m, well, I don't remember that, but I do remember we always had it. They always had it in ~~them~~ ^{them--what do you call it--rawhide boxes} ~~you know, they used to have.~~ ^{What do you call it? Rawhide} ~~boxes, you know, they used to have.~~ ^{They're} rawhide like, ~~you know,~~ ^{they're} but then the skin is all off of it and then ~~it~~ ^{was} painted on the outside. I don't know what kind o' boxes they call 'em in English; but I know they always called 'em--what do they call 'em--Wopium ^(?) or something they call 'em.

They had them in different sizes. Some are great big ones and some are small. The smaller ones were for that, you know. They kept ~~this~~ pemmican in that and that was ~~usually~~ mixed with cherries sometimes.

BOB: Ya, I've heard of that. That must have been pretty good?

GRACE: Ya, you pound the chokecherries, you know, and then they ~~when~~ ~~you~~ pound this meat up, ~~you know,~~ and if you know how to roast it, it's not going to just break up and be in hard chunks. It's going to be soft and fluffy like and when you mix it ~~with that thing, then, you know, it~~ ~~kind of~~... ~~you~~ can pat it together, you know, and ~~They~~ do the same thing with corn, too, ~~you know.~~ She used to parch the corn, but she used to grind hers in ~~an~~ ^{them} old-time coffee grinders.

~~BOB: Oh.~~

~~GRACE: Ya, you know,~~ ~~She'd~~ grind it and when it came out, it was like cornmeal and then she'd mix it with this soft tallow, ~~fat, too, you know,~~ and sugar. Sometimes they'd put juneberries and stuff in it, ~~you know,~~ and they mixed that in balls too. And you eat just one little ball and you know ~~you get~~... ~~You~~ ate a meal!

~~BOB: Ya, well, could you keep those balls for a long time?~~

~~GRACE: Sure, especially now, I betch you, you could keep 'em a long time with these freezers and things.~~

~~BOB: Oh, ya, I 'spose.~~

GRACE: You know, a person that can do that, but who has the grinders now or anything?

BOB: Ya.

GRACE: But before that.... Before the grinders, I think, they used rocks to grind ^{them}, you know.

BOB: Ya, to smash 'em.

~~GRACE: Ya.~~

BOB: Did they ever pick the wild turnips [?] ~~or things like that to....~~

GRACE: Ya, oh, ya, all over the place, but now everything is in ~~the~~ fields, nowhere can you find them; but along the river, I think, ^{there's} some. ~~some.~~

~~BOB: On.~~

~~GRACE: Grandma used to have whole strings of~~ ^{them.} ~~you.~~ You know, when you dig 'em out, they have a long tail. ~~That's the root, you know, that goes way down and they got a long tail.~~ They braid that tail, ~~as they skin 'em off, you know....~~ ^{you} They peeled ~~up~~ ^{the skin and} off ~~like that, why, they get a long tail so with the next 1, 2, 3, you know, you keep on braiding~~ ^{those long roots} ~~them~~ ^{they're} 'til ~~there~~ all hanging down like that, ~~you know,~~ and then they tie 'em at the end and hang 'em up to dry. They get as hard as a rock.

BOB: How would they fix those to eat then?

GRACE: Well, you'd boil 'em. They'd eventually get soft, you know. They cooked along time. ~~You cook 'em a long time and they'll get soft.~~ I think, ^{nowadays} ~~nowadays~~ a person can soak 'em. I 'spose, ~~they~~ a person didn't have no way of soakin' ^{them in them} 'em, ~~you know;~~ but nowadays, I think, a person can soak 'em and they'll get more, ^{cook more quickly} ~~you know.~~ ~~collect~~ and ~~then~~ they used to dry squash too. I always remember grandma used to peel the squash and ^{slice} ~~grind~~ it up and then she'd lace 'em. They'd hang them up over a pole. ^{they're} ~~All~~ the Indians had--I don't know what you'd call 'em-- ~~There~~ shades like anyway. We use 'em for shades. There's 4 sticks ^{in the} ~~you know, on top like that~~ and then they have maybe 3 ^{or} 4 poles laying ^{ground} ~~like that across~~ ^{on top} and then they'll bring in all kinds of leaves, ~~you know,~~ from the trees and they'll lay 'em on the top ^{there and they cook under 'em.} ~~there~~ You can make one

like that without the leaves though, but you have all these poles on there and that's their drying racks.

~~BOB: Oh, so you could put the meat or anything you wanted to dry up there.~~

GRACE: ~~Ya~~ ^{corn} or anything that you wanted to dry you could put ~~over~~ there.

So we always used to have them. On top there they'd spread the canvas or something, ~~you know~~, but, I 'spose, in the olden days, ~~you know~~, they maybe used the skins. ~~You know, they'd stretch out ^{up} there and~~ That's where they dried their chokecherry ~~patties~~ ^{pads.} After they smashed 'em up they made 'em in pads, ~~you know~~ patties like a hamburger, and then they'd lay them up there like that, ~~you know~~. We used to go and steal 'em and grandma used to be ^{always} ~~just~~ gettin' after us. She'd say, "You eat too many of them and you're going to get constipated and you're going to really feel it." And she was right too.

BOB: How would you eat those ^{dried chokecherry pads} ~~again~~ then if you came along a few months later? ~~Those dried chokecherry pads? Would ~~you~~ cook 'em up with sugar or somethin'?~~

GRACE: ~~Oh, ya, I have some.~~

BOB: ~~So ^{it} would be kind o' like a dessert, or somethin' like?~~

GRACE: ~~Ya.~~

BOB: ~~Ya, that sounds good.~~

GRACE: ~~Ya, nowadays though we do it different.~~ We soak them overnight and then we cook it with what we soaked it with so you don't lose no flavor and all that, ~~you know~~. There'll be just water after you soak 'em all night and try to boil them the next day ~~then~~ in different water.

BOB: ~~All the good stuff is gone.~~

GRACE: ~~Ya, gone out of it, you know.~~ [↓] So we cook it and ~~then~~ after it's

cooked so long, ~~and~~ then we strain it and make it into a pudding like, thicken it with flour and ^{add} sugar ^{to it.} ~~and that.~~ That's good too. And then

the Indians ^{usually} ~~used to~~ put in a tablespoon or so of this fat I was tellin'

you about, ~~you know~~. ~~They put that in there too.~~ I don't know why, but

I 'spose, for the same reason we put butter in different puddings and things, ~~too, you know~~. ^{P.} When I think of things like this, ~~you know~~, I

always think ~~of~~ our ways of living were just primitive. ^{BUT} they were not ^{so} different from anything today. You know, the only thing is that you do it in a modern way and so it looks and tastes and feels different, but it's still the same thing. Only thing is that they didn't have the things that we have today so ^{they were} ~~we~~ done in a very primitive way, but there's no change or difference that I can see in a lot o' things.

BOB: But things weren't wasted so much back in those days, ^{either, I don't} ~~like we waste~~ suppose, like we waste our food a lot now, you know?

GRACE: Ya, there's a waste of everything and there's so many things that people used in the olden days that people don't use today, you know, for fear of all these sprayings and one thing and another, you know.

BOB: That's right.

GRACE: ~~Ya, that kind o' ruined things too.~~ ^{Pr. T} Like the old Indians used to use skunk oil for cough medicine.

~~BOB: Oh?~~

~~GRACE: Ya,~~ You take the fat off of the skunk. You know, the skunk is usually a real fat little creature. ^{And we ate} ~~and we ate~~ it, too, and that's good. The only thing is it had that terrible odor, ~~you know,~~ but once it got in your mouth, you know, like you White people eat Limburger Cheese. I just can't see how you people can do that; but, I 'spose, it's the same way with you and us eating skunk, you know.

~~BOB: Limburger Cheese is a....~~

GRACE: The most horrible thing that I....

BOB: Well, I think so too. Were there any other wild vegetables that people knew how to find?

GRACE: Sure, they had wild pototoes.

BOB: Oh.

GRACE: You find them in the woods and they're still ^{around} ~~some~~ I heard. I was talkin' to this one lady and she said, "There's still some." You pull 'em out and there all dangling in there just like little pototoes.

~~BOB: Did they look like pototoes too?~~

GRACE: They taste like it and they say they look like pototoes. The only

thing is they never grow big like the ~~potatoes~~ ^{Potato} that we have, you know.

BOB: But they just grow down in the trees, huh?

GRACE: Ya, in the woods they say. Then they had this--I don't know what you call it. You pulled it out and they look like a turnip. You find 'em in--oh--little marshes like. Kids used to eat 'em. They always say that they're poisonous and they must be because I know one lady lost a couple o' children by eating that.

BOB: Oh, now that wasn't what we call the cattail was it?

GRACE: No, no, no, the cattail is altogether.... That little black stuff, you remember? It's a reed and it's got this black thing on top of it.

~~BOB: Ya, the cattail.~~

New Par.

GRACE: ~~Ya, that was~~ ^{Cattails were} used for diapers.

~~BOB: Oh, the down...~~

~~GRACE: Ya.~~

~~BOB: from that tail?~~

GRACE: ~~Ya,~~ ^{Cattail} you open that up and, you know, it's just a bunch o' down like. ~~you know~~ They sacked that up, and they sacked cattails, you know, and we had pampers long before the White man did.

~~BOB: Oh.~~

GRACE: ~~So they~~ ^{They} dumped it out ~~and~~ when ~~they~~ ^{it} got too used up, you know.

BOB: Oh, you'd put ~~those~~ ^{that down} around the inside of a sack or cloth and tie it around the kid?

GRACE: A ~~piece~~ ^{cloth} And tie ^{it} around the kid; ~~you know~~, so the kid was warm and everything else.

BOB: Then when it got pretty well soaked up, you'd just throw it away?

GRACE: I don't think it ever soaks ^{up} they say. It kind o' dries itself, ~~you know~~, right off, I guess. You never heard of a Indian kid with a sore butt, rash, and all this stuff that they're always talkin' about today. The Indians have it now, too, but in olden times you never heard of the Indians having that. But that's what they used then and that's how the babies were kept.

STOP

BOB: While we're talking about babies now, did ^{you} ~~they~~ have what we call midwives in the old days, [?] ~~instead of doctors now and hospitals you go to and stuff?~~

GRACE: Oh, yes, I guess ^{that} that in every camp whenever somebody was expecting children there was always somebody ^{that was} there. Even some of the men were midwives, or whatever you call 'em, and they had medicines to deliver fast, ^I if a child was taking its time coming, ~~you know~~ why, they had medicine to give 'em so that they could ^{be} delivered faster.

BOB: Do you happen to happen to know the names of any of the men or the women who would help deliver children, [?] ~~or was it just anybody who had had a bunch o' children themselves?~~

GRACE: Oh, it usually was a medicine man, I think. I know, when I was going to have my first baby, I had my baby at home too. My mother took care of me for my first 3 children. My first baby, ~~you know~~ ^{why, that was} ~~obviously~~ only natural, [!] but they thought it was so long, you know. I suffered so long that they went after this old man. His name was Gray Hawk. He came and he gave me some medicine and the next 15 minutes or so my baby was born. But, ^I think, it was really time, ~~you know~~ because I had suffered about ~~something like~~ 22 hours and that's a long time, ~~you know~~. So, I think, that baby was pretty darn eager to get out himself by then, you know, and with that medicine it maybe forced him out, ~~you know~~. It might have. I don't know. I didn't really believe in it, [!] but I took it because I was sick, miserable, and tired.

~~BOB: Tired, ya.~~

GRACE: So I took it and he was born, but then I lost him when he was about 3 months old with ~~chickenpox~~ ^{Whooping Cough.} We lost so many babies it seemed like among the Indian people after they started puttin' them in the houses and we got so many other kinds o' diseases, too, I think. In the olden times I don't think diabetes was ever heard of and ^{now,} I think, ~~every other Indian on the reservation has diabetes.~~ ^{it is very common on the}

~~BOB: Too much sugar.~~

~~GRACE: ^{Ya--no--} ~~no~~ sugar doesn't make diabetes. Starchy foods do.~~

BOB: Oh, ya, I don't know too much about that.

GRACE: It's starchy foods that make diabetes. Well, anyway, that's what I read.

BOB: Ya, well, that's probably right.

GRACE: And like rice and all these commodity stuff that we get, you know, ~~is~~ ^{is} ~~all~~ all full o' rice all the time ~~and~~ ^{and} flour. The Indians eat so much bread, you know. We don't have the money to buy all the essential foods that we do need like milk and butter and things. Course, we get all that ~~in the commodities, too, now. Who likes that?~~

BOB: Would there be any kind of special celebration when a new child was born? ~~when you were still just a little girl or....~~

GRACE: ~~W-well, I....~~

BOB: ~~I mean, to give it a name, I guess, is what ~~you~~ ^{I'm} talkin' about.~~

GRACE: Well, ya, they had special occasions for naming a child, ~~you know,~~ especially a first born, ~~you know,~~ and ~~that~~ ^{That} was always kind of a big deal, and they had a big feed for them, ~~you know,~~ and a lot o' give away. Oh, ^{Some were embarassing,} a lot o' things that they had occasions for. ~~Some were embarassing,~~ especially ^{after} ~~you~~ ^{you} went to school, ~~you know,~~ and got to understand things it seemed like, but, ~~you know,~~ maybe in their own way it was something special, ~~too,~~ to them. Like a girl having her first menstruation was a call for a celebration, too, because she was turning into womanhood, ~~you know,~~ and that was considered ~~you~~ ^{know} ~~but~~, of course, when you do that in public, that's kind o' embarrassing to the girl, ~~you know.~~ I don't suppose it was in the early times, ~~you know,~~ because they didn't know the difference, but once you went to school--like me..., I know they did that to me after I went to school and I thought that was the most embarrassing thing that ever happened to me.

BOB: ~~Oh.~~

GRACE: And I still wasn't menstruating yet, but they made that celebration for me, ~~you know.~~ I 'spose in the hope of making me ^{appear older} ~~like~~ ^{of (?)} for something. I don't ^{know.} ~~why.~~ You know, everthing was an occasion for the grandparents to do. My grandparents were ^{always} ~~doing~~ things like that. ~~I was just~~

telling my son my grandfather or my ^{my grandmother} grandmother. She was forever giving away things, ~~you know~~. At the first dance when I came home from school! "My granddaughter went away to school and she's back now so I want this person to have this and come and shake her hand." Oh, I used to feel so embarrassed, ~~you know~~. I didn't think that that was a call for anything to celebrate, but to them it meant something, ~~you know~~, and ~~you~~ you had to. So I never went to Indian dances, ~~you know~~, for that purpose because I didn't like to be called in the middle of the whole gathering, ~~you know~~. My grandmother enjoyed ^{herself} ~~it~~ giving away stuff ^{that} she ^{maybe} needed.

BOB: Would there be any other times when there'd be a special celebration for the whole tribe? ~~you know, certain times of the year or anything like that?~~

GRACE: I really don't know about them kind o' things, but ~~I do know that....~~ My father ~~my~~ dad used to tell us that they would have certain times of the year when they'd have what you'd call Waukawa Cheepee ^(?) they used to say. That's where all the medicine men and women ~~you~~ you know, there was some medicine women too -- ~~they~~ they would get together and they would have a big celebration where they all tested each other's powers, I guess. You know, what one could do and to see if one person could do just as well as the other guy, how great was their power. I 'spose, it's like ^{what} ~~how~~ great intelligence one man has against the other one just ~~like now, you know~~. Like the doctors ^{now} ~~you know~~. Some are specialists and some ^{have a} ~~different~~ area, ~~you know~~. I always compare it that way; ~~you know~~. ~~I don't know if it was, but~~ to my own mind that's the way I always think. So there again is something that I always think compares with the White man's way.)

BOB: Sure. Well, I 'spose, all things do. We're all people and we all have the same.... Do things differently but we all have to eat and have some fun, figure out who's the smartest, and all that stuff.

GRACE: Ya, and so that's one occasion ^{and, I guess} a certain time of the year when they used to have Buffalo Dances, I guess. ~~and~~

BOB: Can you remember those or was that before your time?

GRACE: That was before my time. They did ^{do} ~~at~~ them more -- like ^{at} Ft. Totten ~~and~~

4th of July celebration. They'd do them just for, I guess, entertainment then, ~~you know~~. ^{I guess.} But these People originally did them ^{in the beginning} you know, and these were their children, I 'spose, ~~but~~ They would be more like in my ~~grand~~ mother's ~~my~~ mother's time. See, I don't think they themselves used to be able to do them, ~~you know~~, before, but it came down to them. ~~but~~ It never went on further, ^{though,} which I think was very bad because it could ~~have~~ ^{have} been carried on through, ~~because~~ It's in certain families that they do them ^{[Learn the Ceremony].} All Indians, you know, were not the same.

BOB: ~~No.~~

GRACE: The certain families, ~~you know~~, had ~~ways~~, ^{different} ways of doing things, or they were known for this certain thing, ~~or something~~ and it was passed on to the next generation and came on down. I 'spose, that's how it was kept alive maybe, but ~~like~~ when it came down to our ^{turn} ~~turn~~, why, we were never taught them things. ~~That's how come we don't....~~ I think, ~~there's only one lady yet that used to be in this here Buffalo Dance and that's that Mrs. Logost.~~ ^{Little Ghost} I think, I heard that she's one of 'em that used to do that.

BOB: Well, did the people in the ~~Indian~~ government or in the ~~Indian~~ Indian quit agency try to make ~~people~~ ^{people} doing those things?

GRACE: Why, sure, that's how they all stopped! ~~you know~~. A lot of these things just sort o' went out of existence because of that, ~~you know~~. Everything was called pagan, ~~and they were scared of them or something, you know~~. Like the Sun Dances, I think, they just made 'em quit. I don't think we ever had Sun Dances in this area, but, ~~see~~, down in the ^{Ogala} ~~Dezade~~ people that's one of their main dances.

BOB: And now we're trying to learn all those old ceremonies again.

GRACE: Yes, and, ~~I think~~, they're just kind o' working other things in there that wasn't even supposed to be in there. 'Cause my grandmother belonged to that tribe and my mother-in-law did. My husband's mother was an old Indian ~~baby~~. She taught me a lot o' things like how to jerk meat, you know, and how to make this pemmican and the cornballs and stuff. She taught me. I saw my grandmother do them, but, ~~see~~, ^{that's} ~~when~~ when I was too young

and I never noticed so I didn't know. But when I got married and had my children, then we went back to Montana and lived with my inlaw, my mother-in-law. She taught me a lot o' things. And my mother was always in a Sister School because she became an orphan when she was 8 years old and she stayed in Sister School until she was 18 and she got married and went home. ~~Had~~ ^{Ma} ~~so Mom~~ said, ¹⁵ "She never knew nothin' about the Indian ways of doing things." But my grandmother used to teach her a lot of things, too, after she was married because she had to cook and sew and do the things that the Indian women did, ~~you know~~. She never had to because she was in Sister School and the sisters did all the cooking and everything, ~~you know~~. Course, she did ~~the~~ cleaning and one thing and another and washing and stuff. She was an awful clean woman, my mother.

BOB: Did the older Indian women belong to any kind of woman's society?

GRACE: Ya, the ^{Hunkas} ~~Hunkas~~ they call 'em. The ^{Relations} ~~relations~~ they call 'em. All these women used to paint themselves ^{a certain way,} too, at dances. You had to recognize that they belonged to the society. And then they had the ^{Oomaha?} ~~Owaha~~ Society, but that was just an ordinary dance something like they do now, ~~you know~~.

BOB: Was that just for women?

GRACE: Well, it was for men and women--that Owaha. But the ^{oomaha?} ~~Hunkas~~ ^{Hunka} ~~Hunkas~~, I think, were all women. See, these ladies here were adopted by a different person and they did it as an honor although they had a family of their own. Like I'll say, "I'll go and adopt you." ~~And I'll go and give away a whole bunch o' stuff in honor of that occasion, or whatever you'd call it, you know,~~ and so then you would be my son and I would be your mother. So there you belonged to the society. **B**ut then it would be a girl, see.

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BOB: ~~Wanna~~ ^{Santee?} Can you tell me about the family relations in the Sioux Tribe or in the ~~Wanna?~~ ^{Santee?} Like for us Whites now. I have my mother and my father-in-law, my brothers and sisters and cousins, but was it different than that in the ~~Wanna?~~ ^{Santee?} Did you have maybe someone that you'd call brother ^{uh, would} and not be your blood brother or your uncle might be your mother's brother, he might be your father's uncle?

GRACE: Like all my sisters.... I have 6, but now there's only 5 of 'em.

Our children will call us all mother.

BOB: Oh, that's what I wanted to ~~know~~ ^{know--} those things.

GRACE: Ya, see, like our children.... We're all the mamas. Of course, my kids don't do that no more and neither do my sister's children do that, but like me, like my mother's sister, see, I always call her mama and her children are my brothers and sisters. ~~Do you get it?~~

~~BOB: Ya.~~

GRACE: ~~And like,~~ ^{is} she ~~was~~ my mother and her children are my brothers and my sisters, but ~~next~~ if she has a brother, then he's my uncle.

~~BOB: Ya, same with us.~~

GRACE: ~~And~~ his children are my cousins, but that would be on ^{her} brother's side, ~~but~~ if she had sisters, then ^{their children are our} ~~they're~~ ^{brothers and sisters.} But her brother's children--that's where an inlaw comes in, her sister-in-law.

~~BOB: Ya.~~

GRACE: ~~This~~ other way she has ² ~~brother-in-law,~~ but it doesn't matter. The sisters are all mothers to us.

~~BOB: Ya, I see.~~

GRACE: ~~That's~~ the way the relationship goes. For years and years it went like that until our generation came in ~~and then I think it's~~

SIDE TWO ^{we were} ~~the~~ Hidatsa and

BOB: If ^I married your daughter and you would be my mother-in-law, you would not talk to me and I would not talk to you directly. If I wanted to get a message to you, I'd talk to ^{my wife} ~~and~~ and then she'd talk to you. Do the Sioux do the same thing?

GRACE: Ya, then for instance, ^{if} you went out hunting and you killed something big like a deer or a goose or something, then you brought it ^{home and you gave it} ~~to me~~

~~to me, and I'd~~ be your mother-in-law then you'd have the right to talk to me. ~~And then~~

~~BOB: Oh.~~

GRACE: ~~Then like me.~~ ^{four me:} If I made you a pair o' moccassins, then I had a right to talk to you, otherwise, ^{if} you don't do that, ^{why?} you can't talk to each other. ~~See, there are some what'd you'd call.... What do you call that anyway? A treaty or something?~~

BOB: ~~Custom or something?~~

GRACE: ~~Ya.~~

BOB: ~~Ya, I see what you mean.~~

That was like
GRACE: a treaty ~~like~~ between the two of you. You're like an enemy to each other, you know. You do something good to him and he does something good to you, ~~you know~~. You become friends. You can talk to each other. Otherwise you just stay put in your place and she stays put in her place over here.

BOB: That sounds like a good idea today.

GRACE: Ya, at the rate some of these parents bud ~~tt~~ into ^{their children's} ~~some~~ families, why, I think that would be a good idea. They should o' kept that up.

BOB: That's died out pretty much now, huh?

GRACE: Oh, yes, they ^{really talk to} ~~cuss the hell out of~~ each other now! ~~Especially if they're drinking then they don't respect nobody, but that~~ ^{the old custom} was more of a way

To Show respect, I think. That's what it was. It wasn't that they were enemies. They respected each other. Then peace was made, you know, or something. ~~Gave them a little freedom to talk to each other.~~ But that's the way it is among the Sioux people, too. I know my sister.... Her daughter married a White man. She'd be telling her daughter what she wanted told to her husband, you know, and then my niece would be telling her husband what the mother had said and, I guess, he got sick of it and he told her, "Well, I'm just as human as she is and she is just as human as I am. Tell her to talk to ^{me} ~~her~~." So now she just bawls him out and everything. I ^{think,} ~~mean~~ he might be sorry that he did. (laughs).

BOB: ~~Ya!~~

GRACE: ~~Ah, it's crazy.~~

END !!

BOB: What kind of houses did most of the Indian people have when you were just a little girl?

GRACE: ~~What kind of houses?~~ what houses?

BOB: ~~Ya~~

GRACE: Log houses

BOB: ~~Log houses~~

~~GRACE:~~ And tents, tepees. It always seemed like every Indian home had a tepee. Nowadays you very seldom seem them.

BOB: No. When did that change over? Now you don't see ^{people living in} tent or tepee? About when did they start building homes like this, you know?

GRACE: Oh, probably in the 30's. You know, like in the depression. When Roosevelt came in, everything seemed to get kind of nice. You know, you got help and you had more to spend it seemed like, you know. Before that, you know, money was very scarce. Once you had all these programs made out, you know, and the Indian people really went to work and tried to, you know, modernize their homes and whatnot. I think, then it was a break.

BOB: How did you make a living during the 30's? It was a hard time for White people I know.

GRACE: I really don't know how we ever managed.

BOB: You had little kids then, too, I 'spose, huh?

GRACE: Ya. I don't know. My old man used to always.... One thing about my old man. He always had money. He had big allotment in Montana and so he always had a lot of lease money and so we were better off, I think, a lot o' times.... I know ^{even} my folks used to have real bad times and we were able to help them and that was right during the depression. I think, it was a land sale or something, but instead of giving you your whole sale money right at that sale--of course, the farmer that ^{bought} ~~the~~ the land must of been having a hard time too. So, see, he was allowed to pay just so much every month and so we had that money to go on and that went on all during the depression time and that's how, I think, we got along pretty ^{well.} ~~And~~ And we always managed to put in a garden, too, you know, and then we had chickens ^{that} ~~time~~ time so, I think, we got along pretty well. I know my folks got along pretty well, too, because they always put in a garden, too, but during this depression is when all this topsoil was blowing away and the gardens were very very bad. You know, the potatoes didn't get big ^{and} ~~the~~ the corn dried up or the grasshoppers came and ate 'em up and one thing and another. So whatever you managed ^{to} ~~get~~ get you sure had to conserve it and use it to good purpose.

BOB: Did quite a few people hunt to get food too?

GRACE: Oh, yes, my old man used to hunt all the time, but even the birds were pretty bad.

BOB: Oh. Skinny?

GRACE: Yes, because of no grain and everything was drying up. I know, we used to sit for days with our lamp lit ^{all day long} because of the dust blowing.

You know, it was just like night. And if we came from out in the country.... I used to live in a little log house out in the country at that time and by the time we got to the fort over here we'd be just black from that dirt blowing. Just blowing away, you know, and that's after all this Soil Conservation and one thing and another came in, you know, when you couldn't plow up the fields like they did before. Just stripfarming or whatever you called it came in.

END

BOB: What kind of programs did Roosevelt have here in the 30's? Did they have like a WPA?

GRACE: