

English. An old woman. I've always questioned how and where she learned-- whether she went to school or not. Her daughter lives at Canton now--Helen. I said, "Sister, how did auntie become so fluent with her English and Mexican?" "Well," she said, "You know mother was a northern Arapaho. Her brother was that famous Bill Friday, Arapaho that was educated and went back to his people. One year she asked her brother if she could use a bay mare to help pack bundles on a travois. They were moving camp. And her brother said, 'No, I'm saving that horse for a buffalo hunt this winter.'" In them days, you know, if your brother refuse you of anything that you request him, it was a kind of disgrace--a bad feeling. So when her brother refuse to let her have the bay mare to haul her travois load of stuff, she resented that. She said, "Well, I'm going south." That's her grandma--her grandma. So she sent her girl to another woman to ask that woman if she would come along with her to come to Oklahoma--to Kansas. That was right before we moved to Oklahoma. So that woman said, "Yeah, I been wanting to go south. I've got southern relations." She said, "The camp's gonna break tomorrow. That's the reason I asked my brother for that bay mare. He refused to let me have it. I'm leaving. He can take that bay mare for his sister the rest of his life," this woman said. So the next day when they packed they kinda held back when the camp was moving. They were moving towards the mountains where they could find elk and deer. So these women stayed. They was both widows. Well, she wasn't a widow yet--her sister down here was married to her husband. Naturally they want to come back south. So after the camp broke, they packed up. Instead of going with the camp, where they was moving to, they came south. For months they drift from one locality to another. Mostly with Mexicans. Once in a while with English--white poeple. And that girl,