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CECIL HORSE, KIOWA *

INTERVIEWED BY: JULIA JORDAN

TRANSCRIBED BY: KARON HALL

TRANSCRIPTION CHECKED BY: S. WEBER

DATE OF INTERVIEW: 6-21-67

GENERAL SUBJECT:

LIFE HISTORY AND EXPERIENCES AS METHODIST PREACHER

PARTICULAR TOPICS DISCUSSED:

FACTS ABOUT CECIL'S BIRTHPLACE AND EARLY YEARS

HE WAS EDUCATED AT METHVIN INSTITUTE AND CHILOCCO SCHOOL

HE PRACTICED PEYOTE WORSHIP ABOUT TWENTY YEARS THEN BECAME METHODIST

FIRST JOINED BAPTIST CHURCH THEN CHANGED TO METHODIST

HOW CECIL QUALIFIED FOR A LICENSE TO PREACH

TRAINING RECEIVED AT UNIVERSITY OF OKLAHOMA TO PREPARE FOR MINISTRY

CECIL'S FIRST CHURCH HAD BEEN BUILT BY HIS BROTHER

CHURCH SERVICES WERE FIRST DONE IN THE INDIAN'S NATIVE LANGUAGE

SOME HYMNS WERE TRANSLATED FROM ENGLISH TO INDIAN FOR USE IN THE
SERVICES

TESTIMONIALS ARE AN IMPORTANT ASPECT OF CHURCH-GOING

SPECIAL PRAYER MEETINGS ARE HELD FOR OCCASIONS SUCH AS BIRTHDAYS,

SOLDIER'S RETURN, ETC.

THE PAY SCALE OF INDIAN MINISTERS

PARSONAGES WERE OFTEN PROVIDED FOR PREACHERS

BEING A CIRCUIT PREACHER WAS MUCH HARDER WORK

POWWOWS PRESENT REAL PROBLEM TO CHURCH ATTENDANCE

CECIL SPEAKS OUT AGAINST THE NATIVE AMERICAN CHURCH

Background of Informant:

Cecil Horse was born in 1891 and is now living on his allotment twelve miles south of Carnegie. Cecil has been married to Jenny Haumpy over fifty years. She is about the same age as Cecil. He is one of the sons of Hunting Horse, a well-known Kiowa who died in the mid-1950's at the age of about 107 years. Cecil and Jenny are both fairly well educated. He attended the J.J. Methvin Institute and also Chilocco. He became active in the Methodist Church and has served as a minister for a number of Indian Methodist churches in this area. He has also had experiences with the peyote religion. He is retired from active ministry now, but is very proud of his services in this respect. Jenny's father, Old man Haumpy was a Buffalo Medicine man and her brother currently possesses the Buffalo medicine which her father carried. Cecil is reported to have opposed the Native American Church as a minister, and his wife states, "We are not powwow people, though we both used to dance and go to powwows." Nevertheless, they attend celebrations such as the Gourd Dance at Carnegie around July 4 and other powwows and celebrations. Cecil is hard of hearing and Jenny assists, therefore, in both English and Kiowa.