

LOUELLA FARROW
TAPE #1
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Interview by Micheal L Minthorn
Transcribed by Micheal L Minthorn

Side A

I: ...We're in Pendleton, Oregon. Uh, Mrs. Farrow is the Higher Education Coordinator for the Confederated Tribes of the Umatilla Indian Reservation. Um, tell me your full name.

LF: Louella Jane Farrow.

I: Are you a member of the Confederated Tribes of Umatilla?

LF: (shakes head no) No.

I: What tribe are you affiliated with?

LF: Confederated Tribes of Warm Springs.

I: Warm Springs. And um, how long have been, uh, with the Umatilla tribe in, in an education capacity?

LF: Going on 28 years.

I: 'kay. Um, very briefly, what did you do for the tribe, uh, in education?

LF: I was an adult basic education paraprofessional (?). And then I moved in to the position of Higher Education in 1984.

I: Okay. Okay. Um, what does, uh- first, let's go back even further now. You're a graduate of Eastern Oregon College?

LF: No.

I: But you attended Eastern Oregon College?

LF: Yes.

I: Let's talk about that. When did you go there?

LF: 1970 is the first year I attended through 1973. And, actively recruited because Eastern had gotten a grant. Uh, to recruit and retain students. And, uh, so, I selected Eastern Oregon University. It was Eastern Oregon State College then.

I: Was it State College by then?

LF: Yes. It was State College. Yes.

I: Uh-huh. And what did you study while you were there?

LF: I was going into education. And uh, worked with, uh, there was about 70 of us on campus at that time. Students, uh, from Alaska, all over, uh, all over the country, actually.

I: Native American students?

LF: Native American.

I: Um, how long- could we say how long you were there?

LF: From 1970 to 1973.

I: '73. And, um, did you live on campus?

LF: Yes. We had campus housing.

I: You and your husband both attended? Uh, during that time?

LF: Yes.

I: And um, what do you remember of your time going to Eastern?

LF: Um, I enjoyed it. Uh, it was a nice community. It was a welcome-ness, accepted us. Uh, and uh, it was- I liked it a lot. It was a nice community compared to- um, I had a choice for University of Oregon, and I didn't want to go there.

I: You didn't want to live in Eugene?

LF: No.

I: Uh, because the distance is too far, or, two different towns?

LF: Two different town, I ____ it rains ____.

I: Um-hm. Um, uh, were there other Native students from this, uh, tribe in this area that you knew going to campus with you at that time?

LF: Yes.

I: Who else was going to school at the time?

LF: ___ Sampson, Sr., Clarence Cowapoo...there was quite a few students. When I had my (?) alumni ___ there.

I: Uh-huh. Um, so you studied education. What kinds of activities were you involved in, um, with other natives? Or, uh, was there a Native American program when you went to school?

LF: Yes. Yes. And our advisor- we had advisors. Uh, we formed our own Native American Indian Club. And, we had meetings, and we, uh, just connect-work with the nations. You had a little- we called it our- our clubhouse. They actually had a place for us on campus.

I: Where was that?

LF: It was a, a house that was just ___. It's in a picture, uh, it was, uh, an alumni ___. It was a clubhouse with a kitchen, uh; chairs- we could go study before curfew (?). Um, Alaskan students would make jerky there. And it was just a place for us to get together.

I: And, this was actually on campus?

LF: On campus.

I: Uh-huh. Do you remember who was your advisor, or who helped you get that started from the, uh-?

LF: Gary Storey (?). Gary Storey for a time. Um, Eric Valentine was another one.

I: Were these faculty? Or were they counselors?

LF: Counselors.

I: Counselors in the- in the school. Um-hm.

LF: Um-hm. We had a faculty, two faculty advisors. Mary Davidson was one. She was a history, um, in the history department. And an anthropologist, and I can't recall his name. Another one. That was out faculty advisors.

I: And um, what kind of things did the club do? Uh, I mean you talked about they gathered and they made some of their traditional foods. Did you, uh, was the, uh, Native Arts & Crafts Festival going on then?

LF: Yes, it was. And then, we also planned our spring pow wow. And, we started that project. Then at that time Judy Farrow was there. Tito Moses, and I- uh, Alvina (ed: she refers to Alvina Burke Huesties). So we had to do the, do a, traditional root feast there. To share our culture. And so we actually did that. And uh, Judy's grandma Ada (ed: the late Ada May Patrick, a Umatilla tribal elder woman) took us out, and we went out and dug roots and she took care of us in the traditional way. And we had it on campus.

I: What did the men do? Did they hunt for it?

LF: Yes. Yes they did.

I: Did they bring elk and deer?

LF: Yes. That was part of this, uh- Jughead (ed: reference to her late husband Michael J Farrow aka "Jughead"), and I think Matthew was there (ed: Matthew Farrow, a Umatilla member), and his brother was. Gary (ed: refers to Gary Burke, a Umatilla member), and uh, Ben ____ from Warm Springs was there. And so they- they would go out. Clarence was there (ed: refers to Clarence Cowapoo, a Umatilla member). Uh, it was quite a few Natives-

I: -Clarence Cowapoo?

LF: Yes.

I: Um-hm. And, uh, did they drum and sing? Did anybody, did anybody do any drumming for the pow wow? Do- was it from all the various cultures, or-

LF: It was primarily from here. The Umatilla tribe.

I: Uh-huh.

LF: ____ the drum over.

I: And that was a little early for Armand. He wasn't there, uh, yet, during that time. Armand Minthorn.

LF: No.

I: Okay, so, um, that became an annual event?

LF: Yes.

I: So, did that, uh turn in to a tradition? Did the other Native students from the other areas participate? In the gathering?

LF: Yes. Um-hm. It was a sharing because Alaskan students- they went out and they tasted our foods and learned how we took care of it. And then they would ask us to try their foods. We shared- uh, we usually had a sharing that would get, uh, dried caribou. And tried fish from her family. When her care package came in she would share with us. The only thing, we couldn't quite get to share, and, and they really tried to have us do it was, uh, seal oil. (?) And ____fish. We never did do that (?). And so-

I: You tried it?

LF: Yes. Because they had tried our foods.

I: Uh-huh. What did they do with, uh, seal oil?

LF: They put the fish into it.

I: Oh, I see.

LF: And uh, it was raw. But that's how they, that's how they cooked (?) theirs. (93)

I: Then was this more than one day? This event. Was this typically a one-day?

LF: It was like a four (?) day. Well, the, the pow wow. Was one day.

I: The pow wow.

LF: But the- we get together and do things at our clubhouse.

I: Yeah what kind of things did you do?

LF: Cook. Cook our traditional foods and make fry bread for ____ (lukamee?). Someone would bring elk meat, or deer meat. And we would cook that up. And then share it with whoever came in.

I: Uh-huh. And did you do- how many students did you say- Native students who were on campus at that time?

LF: 70.

I: 70. Um, from all parts of the United States?

LF: From Yakama, Warm Springs, Nez Perce, Umatilla, and Navajo, Alaska Natives.

I: Did the club have a name then?

LF: Speel-ya.

I: Still- that's where it came from?

LF: Yeah. Mm-hm.

I: Because that's what it's still called today.

LF: Yes.

I: Uh-huh. So you were there about three years. Did you have children when you, um, did you still have, uh, your boys when you were living there?

LF: Yes. In 1973, Gideon was born. And Jeremiah was born in 1976.

I: Now what brought you back home? Back to, uh, the reservation?

LF: Uh, my husband didn't get- get his internship in planning in 1976. And then, he never did go back. He started work in the Tribal Development Office as a planner. And so, he ended up working, um, and I ended up at Pendleton High School as a Title IV counselor. For high school kids. And I was there from '76 to '79. And then I finally returned back to eastern. So, I resigned that position and was getting ready to re-enter Eastern in the winter quarter, but uh, there was an opening for an Adult Basic Education, um, director at that time. Kay Fennimore Smith asked me to apply. So I applied- part-time, and then got fulltime.

I: And then, when did you move into Higher Ed?

LF: 1985.

I: Now what- what are your, uh, and they've probably evolved over the years, we understand. But basically, um, what is your job as the higher Education Coordinator?

LF: Provide assistance to tribal members that would like to go on to college or into vocational training. And I also provide assistance for applications for students would like to go to BIA Boarding schools.

I: Um, now the boarding schools are still traditionally- they are still in the Kindergarten to 12-grade range?

LF: Oh, ours would be high school.

- I: High school for the most part. Um, so you provide assistance to Umatilla tribal members who wanna' attend college. So, if- it's an application process? You are the, um, you are the person that offers guidance and assistance that they complete the form correctly, can get to go where they go. How many students do you think that you've sent to Eastern over the years from here?
- LF: Um, I would say at least 20 to 25.
- I: Uh-huh. And, um, what do you think the success rate is of your- of those students that went to Eastern?
- LF: Um, it has been very good and that was due to the services that were provided by the Native American program leader who was Jackie Grant. She worked very closely with us throughout the years, uh; they have provided Native American Higher Education career awareness. And that was an annual event. And that began, at the time- because of funding, we would, uh, the Migrant program invited us to bring our native students. So, Eastern they would have, uh, College Day. Well, our students asked questions. Why do we have to be in with the migrant? Because, then it got bilingual. And we had to have ___ getting translators for them. Because they didn't understand Spanish. So, we started a pilot program for Native Americans. College kids. And that's NAHECA (?). And that means Native American College Awareness. Higher education, so, that's an annual thing.
- I: Now that program still continues at eastern? Because I toured students from here, uh, uh, through the theatre department last year. Showed up on that day. April and I made masks. Uh, we're talking April Curtis now, we had a mask demonstration, and we gave theatre tours all day long to uh, middle school and high school students from the area. So, uh, what kind of, um, uh, you've sent about 20, 25 people to Eastern. What sort of, uh, what were some of the majors that people studied and took?
- LF: Business Administration is one. Um, uh, ___ (164), political science is another. Uh...primarily those areas. At least that has always been a ___. (167)
- I: Theatre, my strange one. When I interviewed Armand, he said that he'd studied forestry over there for a year or two. Uh, when they had that program going. So, let's talk more about, um, the interaction. Um, was Jackie Grant there already before you left campus? I know she studied at Eastern.
- LF: She did. Um, I don't know exactly what year she began. But she was there at least 20 years.
- I: Now, was she a classmate of yours when you went there?
- LF: No, I think-

I: -she came after you?

LF: Yes.

I: Uh-huh. And then, um, what kinds of things, uh- how, how did you two work together and collaborate? Um, as education specialists together for the-

LF: She would provide, uh, students for the Career Fest. She would come out and do the College Awareness for families. Uh, to fill out admission forms. We would do ____ each other's workshops and just help the parents and the students complete the federal free application for financial aid. And then also she would help with, uh, cover letters. For students. And uh, letters of recommendation.

I: So, um, did she take n this program after these people that you were talking about that advised you?

LF: Um-hm.

I: Was she the next?

LF: Yes.

I: And then she held that job until just this last year.

LF: Yes. And she wore a variety of hats and that- they had to replace her with two different positions.

I: You mean they've added to her- when she took on those other, um, uh, cultural programs as well as the Native American program.

LF: Yeah. She wore a lot of hats. Oh, basically, Eastern received a mentoring grant. Native American Adolescent Mentoring program, and they work with our Title VII program currently at Sunridge Middle School and provide mentors. And, it's working very well. It's the third year, uh; they did get a crew to extend it for another year. But also we'll be looking at the continuation grant. And, it works well. A lot of the students (ed: Eastern) are very interested in learning about the tribe. And a lot of the students that they have that are mentors are foreign.

I: Yes, I noticed that a lot of them are non-native, uh, in the program. And they are very excited about, uh their work. But I, I also noticed that the students, uh, seem to get a lot of enjoyment out of working with them, too. Plus, of course, they do get their help academically with their work. Have we seen success with that, uh program, on the part of the young students that they are helping?

- LF: Yes. They're- it's opening their eyes to the fact that "yes I can do college." Even if they're first generation. Uh, and most of them are. Uh, the average within the program is 70 to 85 students a year are _____. (?) 15 to 20 students complete their degree programs, associate, bachelor, and certification for adult vocational training.
- I: Um-hm. Um, it seems like the graduation dinner (ed: annual dinner held by the Umatilla tribe for its college graduates) last year was huge in terms of the number of graduates that we've had recently. Um, has- have you noticed, uh, is some of that due to- is there any influx of additional assistance because of, uh, uh, economic development on the reservation now, like the casino, and, and uh, the other resort operations that are going on?
- LF: Yes. Uh, our, our biggest concern, though, right now is meeting the needs of all tribal members because our _____ (?) (224) have not increased since 1985. We're one of the few tribes that provide graduate funding for tribal members. And that had a ceiling number as well. Uh, we've been lobbying through the committee, Education & Training Committee to the Board (ed: Umatilla Tribal Board Of Trustees) to increase our allocation for scholarships. So that we can raise our ceiling limits to meet the rising cost of tuition.
- I: Which has risen by the term. At Eastern it's gone up every single term the last two or three years I was there.
- LF: Yes. And it's not gonna' decrease any in the future. So, uh, we- to answer your question earlier- we're finding with, uh, a current trend that more students are not eligible for federal aid because now they have parents who are working. And you have to be at the poverty level to be eligible for the program. And state grants, for _____ grants. (237) So, we're finding more and more students that are not eligible for federal aid. Or, there- they have policies they are eligible for tribal scholarships, uh, to be _____. (239) But that pays for the tuition. If that.
- I: If that. Right.
- LF: Um-hm. And books and supplies _____ because with the higher cost now they attached fees which could really hurt a student in getting into their scholarship money. Each institution is different in what they charge for fees.
- I: Uh-huh. Now, uh, what other kinds of things or activities might you have done, uh, in coordinating students with Eastern and, say Jackie Grant, and others? Uh, any particular real success stories or uh-
- LF: Getting the _____ investment (?) (250) that what they can see, uh, what it would be like, if they don't have to stay in the dorms for, for a year like we had to do. It was required to stay in the dorm one year.

I: When you attended Eastern?

LF: Uh-huh, when I attended Eastern.

I: Uh-huh.

LF: So, uh, we did that and that was a good learning experience before you could live off campus.

I: It's my understanding that program is returning. Uh, I think it's called the "Freshman Experience," and uh, I don't know if it began this year or is slated to begin next year. Freshmen under the age of 21 are being asked to live on campus for their first year.

LF: ____.

I: Did you see, the uh, did you-do you believe that, uh, people who live on campus that first year succeed better?

LF: Yes. Because you have, uh, curfews. You are expected to study. You have- our dorm mothers really took care of us at that time because _____ in the dorms. (265) And so they took special notice and really followed our activities, and, and followed us around.

I: Now you were already married when you went to-

LF: -no.

I: You weren't married at first when you went there?

LF: No.

I: Um, you met Mike and got married later.

LF: Yes.

I: Did ya' meet him there?

LF: Yes, I met him there.

I: We're talking about her late husband Mike Farrow, uh, who was a colleague of mine that I worked with, uh, in the early days of his return to the reservation. Um, tell me about a dorm mother? Because, uh, you know the way these do these, uh, dormitory things now, you know they've got different titles and I think people would be interested in knowing what that was about.

LF: Yes. A dorm mother, uh, set us up in our rooms. Let us know the rules and regulations. Uh, she would disburse out towels or sheets, and just take care of us. And watch over us. And uh, they were really nice.

I: Uh, you said there was a curfew?

LF: Um-hm.

I: What time was it?

LF: Eleven for the ____ (week?).

I: Was it later on weekends?

LF: Yes. If you had a pass, it was a pass that you could get with your parental permission, you could get a key that would let you in or out. Our dorm mother was nice, uh; we snuck out just one time to go get a doughnut. Um, we tried to sneak back in <laughs> and got caught. So she said, “next time you just knock on my window and I’ll let you in.”

I: Oh really?

LF: Yeah.

I: Uh-huh. Were there supposed to be penalties?

LF: Yes.

I: Uh-huh.

LF: We had a- there was a person on the dorm that was a, uh, assistant, or, to the dorm mother. So, if we got penalties then we just have to either give up some of the things we thought were fun like going to watch TV. ____ a room with TVs. (?) (294) Or showers you had to share, we all had, in the dorm.

I: So they’re not like it is today where you can TV in the dorm in your room, and that sort of thing?

LF: Uh-huh. Computers. Mm-hm.

I: Did they have telephones in your room? Did you have to go to a-?

LF: Huh-uh, no. You have to go to a outside phone.

I: A pay phone? And, uh, what, what could some of penalties have been? You said you couldn't watch TV, or, it was sort of like a losing some of your privileges, like you were living at home?

LF: Yes. Yes.

I: Uh-huh.

LF: Uh, they'd get on to us. They were good about it. We followed the rules, but they, they were ____ (chaperoned?) (305) 'Cause they didn't wanna' lose it. So, that was a good experience, I think. Each student shared the experience, once in their life. (?) (308)

I: Did you, um, did you do anymore sneakin' out?

LF: No. After that we got permission from our parents to get a key. A passkey.

I: Now, did that mean that you could come and go?

LF: Mm-hm.

I: Uh, you didn't have to worry about the curfew then?

LF: No. That you actually had it approved times that you, from our parents they let us have a pass. So, we could leave and come back in.

I: Could that be revoked for any reason?

LF: Prob'ly. For drinking. We were drinking maybe if there was a party or that kind of thing.

I: Now, was, uh- what were some of the vices. You know as it was- I'm sure it was mainly drinking in your day?

LF: Prob'ly would have been, that was the main thing. One of the things that was real interesting when we first got on campus was they had a, uh, the news (?) (320) talked to us about birth control.

I: Was that new? Was that a new program?

LF: I don't believe so, but they wanted us to be aware of it and um, we had to go through this ____ course with her. Which was good for us leaving home. And being young, to go through that, um, and she was very straightforward. I think its, uh, something that's real good to consider. ____ (327)

I: And, what, what sort of training did she give you?

LF: We just went over, um, understanding the body, uh, understanding the birth control, and, also having protection. And, just stated the fact that you have to be safe.

I: Right.

LF: And so, that was good.

I: Do you think that helped, uh, overall?

LF: Yes, I do.

I: Uh, did, uh, well, uh- what am I trying to say! Was it still a bad deal to get pregnant, uh, and be single on campus?

LF: It could be (336).

I: Uh, could that result in you having to leave school in your day?

LF: In that- in our day it could have. And it happened to some of them girls, who got sent home. Which is one of the reasons they chose these students because the girls that we were- some from the University of Oregon _____. (341) And uh-

I: -you already knew this? As a student?

LF: Yeah... Yes. We observed. (?) (343)

I: Uh-huh.

LF: And the quotes ____ and uh, an example. My sister was going to school at Eastern and, so, my brother in-law was at Eastern then _____ (348), and she got pregnant when she was in high school and it was a big stigma then because I came home. And they thought I her sister, so I had to observe firsthand how cruel people could be.

I: About that?

LF: About the teenage pregnancy.

I: Uh-huh.

LF: _____ (353). A major setback. It's- in today's time it's a lot different than it was.

I: Oh, totally.

LF: Yeah. Yeah.

I: Um, so, uh, you met your husband at Eastern? Or, did you know Mike before you-

LF: Yes. No, I met him at Eastern.

I: Uh-huh. At- you grew up at Warm Springs?

LF: In Yakima.

I: In Yakima, and came to Eastern? And this is where you met your husband?

LF: Um-hm. Yes.

I: We're talking about the late Mike Farrow? Um-hm. Um, who I know as "Mike 1." And um, uh, how did you meet?

LF: We met, uh, we had a- what do they call- a week that we went on campus early, and they got all of us together for class scheduling, ____, uh, our advisors. Financial aid. Uh, they set us up to _____. (367)

I: Now, did they do that for all students or we talking students in the Native program? They did that for you?

LF: Native Americans. Yes.

I: Okay. And, um, so, how did you- how long before you got married?

LF: Three years. We were together three years and got married in 1972.

I: Um-hm. And you were still on- were you both still Eastern students at that time?

LF: Mm-hm. Yes.

I: And, so what kinds of things did you do?

LF: Uh, we applied for campus housing. He was on the GI Bill, bein' a veteran. And that helped out. Uh, I still- the downfall on that is because I was married, the tribe would just send my tuition and books and fees. And the rest had to come from him.

I: Oh.

LF: So, that changed out situation. But I was on a full scholarship before that.

I: Um-hm. Now was there married housing? Married student housing at that time?

LF: Yes. Yes.

I: Where was that?

LF: It was, uh, on the other side of the, the classrooms. There was student housing there. And so we stayed there while we were in school. And, like I said, he did his internship in 1976 with the tribe as a planner. And then he never did come back or return. I think he only had two quarters to go. 'Cause he-

I: -I remember him telling me, uh, you know, gosh, I think just about four or five months before he left us, that he lacked, uh twelve credits. And I was like, "oh, Mike! You should come with me, and get that done."

LF: Um-hm. Well he was working on it, um, he was looking at distance ed. He was gonna' complete his degree, um, as a distance ed student. And he went to the workshop. He started that process. But he was so busy at his current- in his job as the Director of Natural Resources.

I: Right.

LF: That, uh, he wasn't able to complete that.

I: Now, did other students, uh, that- from Umatilla, uh, come back here and go on to bigger and better things? That you were in school with.

LF: Yes. Um, actually there's some success- one of our classmates was tremendously- she met her husband, uh, was Gary Sampson, Sr. and they have two children, and they met while they were in school. And she's currently, I think, Warm Springs ____ (?) (407)- her name was Valerie ____, and she just came in yesterday because her grandchildren are playin' at the BAAD Tournament.

I: That- we're talking about, uh, "Basketball Against Alcohol & Drugs" that the tribe sponsors every year during spring break for, uh, er, uh, public- the school students.

LF: Yes. It gets Head Start through 12th grade.

I: Twelfth grade, right. Um, did you have any, um, did Native, uh. Native students on campus have any, uh, sport programs of their own?

LF: Yes. Yes. We had a men and women's traveling basketball team. And uh, "Jughead" used to be our coach.

I: "Jughead" is her late husband Mike Farrow.

LF: Um-hm.

I: Um, did you play on any of the-

LF: -yes.

I: What did you play?

LF: I, uh, basketball. Softball. And volleyball. We would- we would sign up in the, uh, campus leagues. And have our own Native American team. And the women are co-ed. But we also traveled in basketball and played softball. And we'd challenge the Migrant program to basketball or softball. They would, uh, slam us in soccer. <laugh>

I: Oh, really?

LF: Yes.

I: Uh-huh. What would you slam them in?

LF: Basketball.

I: Basketball. Uh-huh. But they could kick butt in soccer, huh?

LF: Yeah.

I: What other kinds of activities on campus? Were there any more specialized activities, or different activities for married couples on campus than there were when you were single?

LF: No, we all pretty much got together. Married and single. Uh, that's where I met- uh, we met Jeremiah's godparents. And they're, they were Spanish. And they ____ (439) to Gideon and Jeremiah.

I: These are your boys?

LF: Yes.

I: Your sons who are grown?

LF: Yes. Um, and, they- we'd get together. They would provide us with, uh, ____ Mexican dinners (443) and taught us how to learn how to cook Mexican food. Um, and then, we just shared.

- I: What kinds of things did you do when – uh, I'm sure you were, um, not swimmin' in money. Uh, er, anything as a young married couple. What kinds of, um, social activities did you do around town? What was available?
- LF: Mm. Because I was straight from the ____ we really never did eat out. And I really didn't start eating, uh, Chinese food until I met Jughead. And he started teachin' me to eat other, uh, foods. So, Chinese was my first one. And like I say, both of us didn't have the funds, and so we started eating pizza, um different things ____ (457) going out. And uh, everyday food that we had at home which is deer meat, elk meat, salmon, fish, trout, steelhead, uh, ____.
- I: Did you learn to eat Chinese in La Grande?
- LF: Yes.
- I: Uh-huh. Um, what- were there any hangout places, uh for college students in La Grande?
- LF: Yes there were. Um, I can't remember their names now, but we would go eat Chinese at least once a week, and uh, Mexican, too. Nell's is a popular place.
- I: Which is still there today.
- LF: Um-hm. That was popular. Uh-
- I: -was it in the same place as it is now?
- LF: Yes. Yes, it was. Uh, then, once we were 21 then of course there were the bars. And ____ (473)
- I: Uh, tell us about some of that.
- LF: Uh, when we turned 21 then we were able to go out and we would go and ____ go out and play pool. And congregate. And the police were even nice to us. We had a friend that got picked up, and the police picked him and brought him home.
- I: Hm.
- LF: It was real interesting.
- I: Uh, your husband was telling me, uh, about, um- I don't know if they closed the place down, you know, because it was a, you know, then end of the night, or what happened. But it was snowing really hard and a policeman came by and they just asked him for a ride back to campus, and he picked 'em up. Took 'em back. He claimed that the police were really nice.

LF: Mm-hm. They were. Uh, which was unusual from living on the reservation in Madras, Oregon. It was very different; uh aspect is to be treated fairly. ____ (492).

I: Um, you mean- as opposed to being, uh, as opposed to living in La Grande where it was different. Uh-huh.

LF: Yeah.

I: Um, anything else? Go to movies, uh-

LF: Oh, we went to movies, uh, they would have campus dances. And those. Um-

I: -did they rules for, uh, those dances then?

LF: Um-hm.

I: What kind of rules?

LF: No drinking. No drugs, uh...and, we had set times. Because I was a few years younger than Jughead, that's what we would do for recreation. That was before the bars.

I: Um, did you play in, uh, did you play- did they have school leagues for when you started-

LF: -Bowling leagues. We did bowling.

I: Did ya'?

LF: Mm-hm. They had bowling leagues. We used to join those, uh, and he was a very good bowler. I wasn't that great, but we had a bowling team. This was when Charles Parr was there at that time.

I: On campus?

LF: On campus. Um, his brother Matt, and-

I: Matt Farrow?

LF: Matt Farrow, Senior. And they were all veterans, and a lot of the things that we went through with them was dealing with, uh, getting back from the war in Viet Nam. That was a, a tough one. To deal with.

I: Now, did you, uh, that was a life long struggle for your husband?

LF: Yes.

- I: Now was that good, uh- was that where those struggles happening to him on campus when he was at school. Did that begin there?
- LF: Yes. Bob Shippentower was another veteran. They all went through the same thing. Um, dealing with, uh, the rejection that they received. That they experienced.
- I: When they came back?
- LF: And the protests. Uh, that was a difficult part; uh- it was a lifelong struggle with them. And so...
- I: And so you, too.
- LF: Mm-hm. We did traditional healing ceremonies for him. That, uh, my grandparents from Warm Springs, my mother and father, his family, uh, and those did help. But it- could never take away what he saw as a medic.
- I: Right.
- LF: And, he could have been a doctor. Uh, Dr. Feves ____ for his education. But he- after his experience in Viet Nam he _____ (542) tried to save a young man. That he was, uh, in the blood he was actually dying. And that one he could never get rid of. And that changed, and that's what happened then. Then the ones that's ____, he was on countdown to come home; he took his place, and _____. (552) That was never ____ (552)
- I: Wow. I know he always struggled. Always struggled that way. Um, now, tell us about the Arts & Crafts, er, the Native Arts & Crafts Festival that, that went on. They didn't go on forever because it's been a long time since they've had that. Now, they do have a pow wow still in the spring. Um, but you were there when they were doing these, these uh, Native festivals then. Will you tell us about that?
- LF: Uh, we, we helped coordinate 'em. Get together as group, uh, and invite all the student from everywhere. We had a, a Navajo artist, uh, ____ that would really do a lot. That would come around and ____ (571) support the artists from our group.
- I: Now, did you bring, uh, Native- uh, did Natives come from other schools and campuses to, um, was this sort of like an invitational thing?
- LF: Mm-hm. Yes. Just to show their work. And get recognized. For the work that they do.
- I: Uh, was a pow wow held? During that time?

LF: No, ours was just a pow wow and we had it in conjunction with the traditional root feast time.

I: I see. I see. So, purely arts and crafts then. Uh, was that arts festival.

LF: Yes.

I: What time of year does- was that held?

LF: That was a good question. ____ the fall. Fall time. (584)

I: And um, what other kinds of things happened during that- they promoted their work, they, um-

LF: They had an opportunity to sell it. You know, get some funds.

I: How about now- uh, did the public, the general public, of course was encouraged to attend.

LF: And they did.

I: Was it popular?

LF: Yes, it was. I think it was a good way to provide cultural awareness to the La Grande community.

I: Do you remember- I'm trying to remember the name of the woman who used to lead us at festivals in town every year. Uh, or that came and gave support to that. I had heard that there were, uh, that there were some local families in La Grande who used to host, uh, Native students in their homes. Uh, that would travel for the, um,

LF: There was. Judy Farrow and Tito Moses were housed in a home. Um, that they still communicate with family. Yeah, they did- it was like an exchange.

I: Yes. And I did another interview with a- another, uh, um, a local from La Grande who, uh, said that they hosted three or four women, I think, in their home from- they were from real far away. And they heard from them for years. After that. That some of the- some of these people made, um long-term connections out of-

LF: Um-hm. They did. They did. And that was really part of it was- some of us stayed in the dorms, some were ____ in homes. (620) And they would open their homes up to us.

I: Uh, traditional foods- were those served there, also? During the Arts Festival?

LF: No. ____ fry bread. (626)

I: Mm-hm. Um, was fry bread popular in that day?

LF: Oh, yes. It was. That was one of the reasons we would get together at the clubhouse because we would make Indian tacos, Fry bread, and ____ (lukameen) (630)

I: Now, what is that? Explain the word to me.

LF: It's a canned salmon. It's like a chowder. And it's a like a mini-dumplings ____ (634). ____ canned salmon, and, uh, dried corn would be put in there. And then you make a chowder out of it.

I: A soup. Uh-huh. Is that on, um- I was just at a memorial at Warm Springs, uh, with my dad weekend before last and I think I saw that, on, in the dinner that they had afterwards. Is that, uh, one that's, um, popular with your particular tribe?

LF: When I first- yeah, that's one of the first foods that I learned how to make as a girl, and then when I first met Jughead, and he would bring me to introduce foods. ____ Uncle Joe Sheoships (ed: a late Umatilla tribal elder). Uh, a lot of the elders that are gone now, his mentors. And he would ask me to make them lukameen and fry bread, and dried corn. And, they would enjoy that because they hadn't had it since they were a child. And some of them were bachelors. Joe was a bachelor. ____ (657) ____, and ____, a lot of 'em. He'd ask me to cook lukameen and fry bread for them. So, I would do that. I would dry corn. And so, that was part of my upbringing was the teaching of the traditional foods. And uh, he really liked that.

I: Was there cruising on the main drag in, uh, in La Grande in your day?

LF: Yes. Yes, we did that.

I: What was that- where did that begin and end? Do you recall?

LF: No.

I: Is it- was it on Adams?

LF: Um-hm. I believe it was, be that, because bein' a veteran he had a car. Clarence had a car, so I learned how to drive a stick shift on Clarence's car. 'Cause he was going out with my friend who is now gone, but she got here degree in education, and was a teacher at Warm Springs. Uh, but we used to drag the strip, and she would teach me how to drive. The other thing that we did as a ____ (686) we would enter a float in the, uh, homecoming game. ____ (the red car??) (688) so that was always enough to do when we got together was to create a float.

I: Was there a competition then for the best float?

LF: Mm-hm.

I: Did you win? Did Speel-ya ever win?

LF: I believe they may have. They may have. They usually put that- his brother Matt was always in charge because he was- the designer.

I: He was artistic that way?

LF: Yes. And so then we would have to come in and fix it together. But-

I: -under his direction?

LF: Yeah.

I: Did um- so tell me us more about this learning to drive, you didn't know how to drive when you went there?

LF: Well, I drove an automatic but not a stick shift.

I: Oh, I see. So, you learned a stick shift?

LF: Mm-hm. ____ (706). We try to sneak over here but his car never ____ (708) his car in Pendleton. We didn't cruise around too much. <laugh>

I: Uh-huh. That was rather obvious?

LF: Yeah.

I: Uh, was it difficult to learn a stick shift?

LF: No. Not once I got the hang of it. We had a stick shift, too, so, that helped. I'd say we were pretty brave in those days, because we used to come over the mountain without snow tires. To come over to visit.

I: Were there snow tires then, available at that time?

LF: Chains, chain things, snow tires. We would spray this-uh; we got a half a case of beer and drank it on the way over, and get another half and drink it on the way back. <laugh>

I: Uh-huh. Uh-huh. Now, uh, was the freeway in by the time you, uh, went over there?

LF: Yes.

I: Uh-huh. So you didn't have to do the Old Cabbage Hill thing?

LF: No. But we did. We would take the, um, to different areas, and, um, in the family. Just to go out and look at the country. Go fishing before they ended fishing on the Grande Ronde. Uh, go up to the mountains just to, just to go out to the county. He really needed to be in the country. I think, once he left this country, he wasn't gonna' leave it again because he had been offered positions. ____ positions (737) but once he left when he went to war, he decided that he was never gonna' leave this tribe (?) (739) again.

I: And we're talking about Mike?

LF: Michael. Yeah.

I: And so, um, what kinds of, uh, what kinds of things would you say have been very beneficial over the years, uh, as a Higher Ed coordinator and your interactions with Eastern now? We've talked about---

End of Side A

Side B

- I: We're talking about- we were talking about other additional programs and things that have been of benefit, uh, to our tribe, and, and, uh, Eastern Oregon University.
- LF: Right now we've had a longstanding partnership, uh, with Eastern Oregon University. And we're in the process of developing a memorandum of understanding with Eastern, in areas of recruitment, retention, uh, providing technical assistance with Eastern Oregon University and its in the draft stages at this time. We hope to have that completed by this year.
- I: And, what kinds of things do you see coming out of that? What kind of- what, what good things will come of these, on these joint agreements that you're trying to, to do? Are we trying to get more students to go there?
- LF: Yes, we are. They have a Native American teacher's education program that was a model. Um, and we'd like to- like more of our tribal members become teachers and administrators. With the inception of the Nixyawii Community School. We do have a Native teacher there in Social Studies. Our first tribal member to come back and work in the public school. We have three students at Lewis & Clark College that are studying for their, uh, licensure to be counselor or be a principal. That come back. And basically, we're looking at expanding to middle school once we have space. And then K through 12 is what we're looking at. Students that would intern from ACHEC (?) and come back as teachers or counselors.
- I: So, is the idea to expand- we're talking about- part of what we're talking about is, uh, the new charter school, uh Nixyawii Community School. Uh, so, is it, is it, um projected that that might expand from 9 to 12, to-
- LF: -middle school. Yes.
- I: And then down to primary grades as well. So, it will become a full comprehensive school? That we'll staff, hopefully with, um-
- LF: -tribal members.
- I: -tribal members for teachers. And, um-
- LF: -and administrators.
- I: And I know that, uh Annie Tester is the principal- fully supports that. Hopes to work herself out of a job, by having a, a Native come back and, and uh, do that. What other things, uh, will that bring us?

LF: It'll also, um, provide a site for research. And that's being proposed by one of our departments. If I remember, it's science and engineering talked about doing research there. With their programs. So, that's another component.

I: Do you think, um, uh, when- when's that gonna' take place?

LF: We, we just had a meeting, um; it'll come back to committee. ____ (54) Education & Training Committee first and third Tuesdays. We meet next week and actually just to review the draft and there are some changes that needed to be made to make sure that DNR, Natural Resources department- every department had a chance to review it if there was something they wanted to add. So, we wanna' make it comprehensive, so it just doesn't address the education department needs, but all needs.

I: Um, are you proud of your work in, uh, higher education, and getting these students to school wherever they might be, not just Eastern?

LF: Yes.

I: Has it, um, been rewarding for you?

LF: Yes, it has. Especially when they complete their program. It's a dream that they've met. Uh-

I: E- even those of- even those of us that, uh, have taken many, many, many, many years to get it done? Like me?

LF: <laugh> Yes, yes it is. Uh, and to see them go on. Right now we're developing a pilot project, a tribal internship program that we would bring back college students back in the summer of the pilot project and put 'em in their area of study. And so, if you, we would place you at Yellowhawk if you applied. And, in that, or in ten to twelve week session, and it you would work in the area of your choice. You could be a nurse at Yellowhawk, or we might have someone in fisheries that would come back and we'd develop to a, a scale (73) that would be based on the tribal members year of study. They would have to be in good standing. So, say we have a freshman coming in they can make up to \$9.00 an hour, sophomore, juniors, senior, graduate. It's a standard scale that we're-

I: And it would- it would increase based on the, their standing?

LF: Um-hm.

I: Now, what if I wanted to buy a computer?

- LF: Well, _____. <laugh> (80) And so, we want to match them in the area of study, we need somebody with obviously _____ (82). Our students that're- that are _____ programs. Natural Resources is an area. Wildhorse is another place that we need to have tribal members. _____ education and look at both _____. They are all areas of the tribe, actually.
- I: Right. Right. Um, are there, uh, are there things that we could, that- interactions that we could do better in connecting with Eastern? Um, one of the things that I've heard on that side is that, uh, as a student and I've done- directed some plays and met with some of the administration over there. Is that they would like to recruit more, uh, Native American students into some of their tougher programs that are kind of non-traditional for a lot of us to get into, like science and math and, and that sort of thing. Um, have you, uh, have you heard of any of this, or do you have any, um, interactions with them over, uh, recruiting students into some of those harder areas?
- LF: Since Jackie has left we really have not had that much of a dialog. At Eastern, except through the mentoring program. _____ (98)
- I: Which continues?
- LF: Mm-hm.
- I: Yeah. How about women in uh, in college or women in science? Uh, from here. Do we, are we, um are we seeing- are we seeing any more of that? Or, do we have some smart women are headed off in some of the tougher non-traditional areas?
- LF: Yes we do. We have a young lady in _____ chemistry _____ (104) that's looking at being a doctor one day. We have another young lady that's studying to be a veterinarian. Um, we have young women in biology; we have- we have quite a few that are in the nursing program.
- I: Right. Right. How about this, uh, has that been, now we're not talking about Eastern now, that's OHSU? Have we sent anybody to OHSU over there?
- LF: Yes we have. We had one young lady who _____ (111), and now she's in our, that Masters program for Public Administration. To get her masters. But we have had on tribal member complete their bachelors over at OHSU. And she moved on, and she works for _____ the tribe. But we just, uh, _____ scholarship for a masters. _____ (116)
- I: Um, any, any tales- any other tales of, uh, living in La Grande. Of, uh, of uh, people you've met that have, uh, formed great connections between here and Eastern say, or?
- LF: Just that it was a good experience and we'd like to see our students _____ (121).

I: How about you and your finishing school?

LF: I plan on that.

I: Do ya'?

LF: I plan on that. Um, just one of the things that I've put in my memory bank to complete that process for myself.

I: Right. Right. I mean I- I know how I feel over it that just getting- finally getting that bachelor's degree- and I- and I know I'm not done with school by a long shot. It does seem like it takes forever. Will you probably do something distance Ed or non-traditional?

LF: Yes.

I: Make it happen. How close- how far away were you from your degree?

LF: About 27 hours.

I: Really? Well that's two terms, maybe.

LF: Mm-hm, maybe two terms. I've thought about goin' back when it slows down here, but it doesn't because the program continues to grow.

I: Right.

LF: And, so, distance Ed would be, uh, the area I would look at. And then I'm looking at going on as well. To a masters.

I: To a master's program- in education?

LF: Prob'ly. I'm looking at Eastern for that as well. Uh, possibly adult education. I'm looking. Well ____ (138) moving along with the students. Keepin' up with myself.

I: Right. Keepin' up with the program. Uh-huh. Well, I wanna' thank you for the interview time. Um, we appreciate that. It gives us great insight into the Native interactions between La Grande and here. And I think you've been very helpful for that.

LF: There's only one thing I want to add to that. And I haven't had a chance. There's a sign up by Baker City that talks about a massacre. Uh, by the Cayuse Indians. Have you seen that sign?

I: No, I haven't.

- LF: It was reported to us at a staff meeting that, uh, there's a sign there about a massacre. And I haven't made it over there to look at, and we've planning on that for quite a while. And that we should make a trip over there to see where it's at.
- I: I know that, um, when I interviewed Armand, uh, several weeks ago. He talked about a battle that took place in Island City. Between, us and um, cavalry, uh soldiers that, um- there's supposed to be a marker for that, too.
- LF: Yeah. They're different- this one was ____ by a school but _____. (155)
- I: Well, I tell you what? When you get ready to come over and hunt that down look me up and let's go and do that together! Yeah, seventh heaven sounds- oh, we haven't been on a road trip forever, either.
- LF: I know it. I can't seem to break out of this little office. <laugh>
- I: That's right, anything else to add on the...
- LF: No, that's about it.
- I: Okay, well thanks a lot, Lou. Appreciate your time. Think you'll be a great contribution to the overall knowledge of Union county.

End of Side B

Transcription completed June 13, 2007