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**Transcript of DARE Interview (1967): Snowflake, Arizona; Primary Informant
AZ008 (Tape 0077-S1)**

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INTRODUCTION: The following was recorded from Dictionary of American Regional English, tape zero zero seven seven, side one.

5 FIELDWORKER: This is a tape of Mrs. Albert [beep], with occasional speech by her husband, Mr. Albert [beep] and her son Arno [beep], made in Snowflake, Arizona, on July fourteenth? July fifteenth, nineteen sixty-seven. The recorder is [beep]. Could you describe the game "Button Button?"

INFORMANT: (Which one?)

FIELDWORKER: It, it doesn't matter, it's close enough.

10 INFORMANT: This is a children's game, Button, Button, it is played often in children's parties, birthday parties, family get-togethers. Uh, one child or person is chosen "it," and this person holds a button between his hands in the shape of a, that would be used in a prayer form. And as he goes around the circle, the other players hold their hands in the same position and the pointed third fingers held together are inserted between the two hands of the other player. And as the person who is it goes around the circle, before each person as he inserts his hands
15 between the other person's hands, he says, "Button, button, who gets the button?" And he may go around the circle once or more than once, and when he finishes, he opens up his own hands and shouts, "Button, button, who has the button?" And then, uh, all of the rest of them guess who has the button. And if they guess the right one, then the person who has had the button becomes "it" for the next turn of play.

20 FIELDWORKER: You mentioned a game called "Purg" yesterday. Could you talk about that?

25 INFORMANT: Uh, the game Purg is a marble game. Uhm, the players, any number of players begin by scooping out three round, uh, holes in the ground, and then stepping off about a six-foot length from one of the holes, and marking a long, deep line on the ground, or if they're, well it would have to be on the ground. Uhm, then they stand back of the three holes and lag a
25 a taw, or a marble, toward the lag line, and the person whose marble rests closest to the lag line becomes the first player. And the next closest would become the second player and so on, until

the farthest marble away, the owner of that would be the, the last player to begin the game. As the game begins, each of the players, in turn, puts the palm of, uh the heel of his hand on the lag line, and reaches a span of his hand as far as he can reach. Where the, the end of the span is, is where he may place his hand to shoot the marble from between his thumb and forefinger toward the first hole. And as the game proceeds in turn--thumb and forefinger--as the game proceeds, the person who reaches the last hole, or the third hole, first is the winner of the game. And as the game proceeds, each of the players may call his own on, uhm, rulings. Uh, they may have, oh, any number of rulings as they go through the game. They are not mandatory, they can just be used on, uh, the wish of the various players, and as these rulings are called out, the other players have to abide these rulings. Uh--

FIELDWORKER: Could you tell {about--

INFORMANT: Such as} "no knucks," uh, which means they, they can't put their knuckles on the ground, no, "no fudging," which means that the marble can be, the hand is lifted and the marble, uh, flipped as it is shot from the thumb and the forefinger. Uhm, oh I, I don't recall any of the other rulings, but {there are any number of, of--

FIELDWORKER: Is there any--} Could you mention the ocean wave again?

INFORMANT: Oh, the ocean wave is a homemade, or a welded-together, circular, uhm, sort of swing thing that, uh, is assembled so that there is a seat made in a r-, in a circular form that many children can sit on. It is attached to a center post, with, uhm, bearings at the top, so that the, the circle may swing and go as a merry-go-round would go. And it is propelled by the children, uh, either running and pushing it to begin with or putting their feet onto the ground in quick succession as in pumping a scooter, so that the, that the merry-go-round, or the, or the ocean wave goes at a, at a very fast rate of speed according to the wishes of the children. It may either go slowly, as they desire, or fast. And at times they rock it and bump the center post, and it becomes a, a game with them to see who can stay aboard and, or who is knocked off. Uh it can get very rough at times, and children have been hurt seriously from being thrown from these, because if there are very, very many children on it, their feet are dragging the ground, and if one of the children happens to fall under, they can be scuffed and skinned and, and quite seriously hurt. I say this from experience because I've had the experience of being dragged underneath the, the ocean wave. Uh, it can become a hilarious game according to the jests and the laughter and the yelling of the children that are playing on it.

FIELDWORKER: Could you, could both of you tell about Mexican food, what kind you like and (have and so forth). Remember we were (gonna)--

INFORMANT: Uh, Mexican foods are very popular in the state of Arizona, because, uh, of the fact that so many native Mexican people are living in Arizona. Also many people who have been born and raised here are of Mexican extract. Uh, consequently, their foods have been, uh, popularized and retained in this country. Corn is the basic, or the basis for most of the Mexican foods that we have in Arizona. Uh, sometimes it is mashed into a, a sort of, uh, mush-type base

65 for the foods that are used, other, other recipes use just common ordinary corn meal.
Sometimes it is home-ground, other times, uh, other recipes call for just the regular, uh, corn
meal that has already been packaged and can be bought from the shelves in the stores. Uh,
beans is another content that is commonly used in Mexican foods, chilis, cheese, and in more,
70 the more modern dishes, a garnish of lettuce is oftentimes used. There are very many of these
foods, uh, chili beans, uh, tortillas is the, the corn, very thin, uh, pancake-type, uh bread that is
used, it, if it's made from just plain white flower, it has a softer, more biscuit-like texture, if it is
made from the corn mash, or the corn meal, it has a crisper, crunchier, uh, texture that many
people like. Uhm, various foods are put between these, they are folded up in an envelope style,
75 or left flat according to the type of, uh, dish that is being prepared. Uhm, some of the names
that are used for these various dishes are *tostada*, *burrito*. A burrito is a tortilla with a bean and
onion and, uh, garlic-, uh, flavored paste, uh sometimes grated cheese is used in a burrito. Uh,
there are also chicken burritos, beef burritos, chili burritos, both red and green chili. These are
folded inside the tortilla and then deep-fat fried, so that uh, it is a rich, tasty food. It can be
eaten with the fingers, uh, sort of like a sandwich, but it is completely enclosed in a tortilla case.
80 Uhm, enchiladas is a combination dish of tortillas, beans, uh, grated cheese, uh, lettuce, hot
sauce atop all of this, uh, quite often a fried egg is added to the top of this combination dish.

FIELDWORKER: Now could your husband now say something about the, uh, history of
Snowflake? Would you like to?

INFORMANT'S HUSBAND: Oh, it's so hard for me to put my own thoughts into words on a thing
85 of this nature. So, why don't you just give him a shakedown (Anna)?

INFORMANT: Would you rather have me do it?

FIELDWORKER: Either way.

INFORMANT'S HUSBAND: I believe that it would be better, because I don't know (how I get to
talking into that).

90 FIELDWORKER: Hm, OK.

INFORMANT: Uh, Snowflake is a small community in, uh, located in the foothills of the
northern part, north central part of the state of Arizona. It was, uh, settled in about eighteen
seventy-six by a group of Mormons or Latter Day Saint people who were called by the colonizer
Brigham Young to come into Arizona, uh, scouts were sent ahead of the main body of people
95 that were sent to locate in this area, and they rode into this country on horseback, uh,
exploring and, uh, trying to find places that would be suitable for groups of people to settle
and, and make communities. The men who were sent ahead, uh, to settle this or to explore this
part of the country located, uh, what we know as Silver Creek, which, uh, starts as a large spring
of water and flows into a channel that has over the years made a creek, or a small stream of
100 water. Uh, when they arrived in this valley, there was one man living here with his family, he
had, uh, done some dry farming, had quite a large co-, uh, crop of corn, and squash and pinto

beans in when, uh, the scouts arrived here, and upon being asked if he thought this valley would be suitable for, uh, people to live here, he said one or two men might be able to make a living, but as far as a, a community project that he would discourage it. However, the scouts
105 were undaunted and as they rode farther south and saw the possibilities of this spring of water, uh, supplying water for irrigation purposes, they became more convinced that this area would be, uhm, satisfactory, uh, satisfactory to, uh, being colonized. Uhm, when they rode back and reported to their leader, about this community, they felt that there would be space for three small communities, uh, one was called Snowflake, which is at the mouth of what we call the
110 Silver Creek Canyon. Another one about three miles farther south on the same stream of water, which is named Taylor, and still another one about five miles farther south of that in a very deep valley, that we call Shumway. These were, uh, just open, unfenced areas when they were first settled. It didn't take the men who came into them very long to fence off, uh, plots of ground into town lots and farming plots, uh, each household was allotted one farming plot and one town plot or one place to build a home on. Uh, this was paid for by, uh, contributing the stock that they had, animals such as sheep, horses and cattle, and each person settling here received a fair share of land and was expected to do his fair share in the fencing and improving of this land that each family took. Uh, one group came in the early part of July and, uh, as the settlement increased, other families arrived along in August, some as late as November, uh, and
120 settled, the homes were crude, one of my grandparent's families lived in what they called a "dug-out," uh they would find a, a hill, uh, dig a hole out of it and frame the door part of, at the opening, and then just dig back into the hill, the top and the sides provided the shelter and the door was the only opening. Uh, some of them would have a small chimney hole, uh, out the top, they had to be very careful in putting a chimney, because, uh, of the danger of it caving in in damp weather, and oftentimes times they did have, uh, accidents of the hill caving in over them or, uh, something of this nature that would disrupt their family living for several days. But it did provide shelter for them and for their household goods until they could raise a structure of hewn logs, log cabins were very common, uh, some of them had what they called "sod roofs," they would dig thick clumps of sodded grass and lay across the rafters above their either adobe
130 walls or log, hewn-log walls, and this provided a fairly safe roof, except in time of heavy rains, and in this part of the country we don't have too many heavy rains, except in the summertime. Uh, one of the first things they did after they arrived here was to prepare a small shed that Mr. Stinson already had built. They had, uh, log seats and one crude log table in this where they started the first school. My grandmother was the first school teacher in this small town, and
135 she had from sixteen to twenty pupils in the first school. But that was one of their first concerns was that their children be given a chance for, uhm, s-, an education of some kind. They, if they learned to read and write they felt that they were doing well, in, in that time.

FIELDWORKER: Here this is a sheet of paper that has words that they want your pronunciation of, how you would read this.

140 INFORMANT: Would you like me to read it just as a story?

FIELDWORKER: (Yeah).

INFORMANT: The Story of Arthur the Rat. Once upon a time there was a young rat who couldn't make up his mind. Whenever the other rats asked him if he would like to come out hunting with them, he would answer in a hoarse voice, "I don't know." And when they said, "Would you rather stay inside?" he would say yes, or no either. He'd always shirk making a choice. One fine day his aunt Josephine said to him, "Now look here! No one will ever care for you if you carry on like this. You have no more mind of your own than a greasy old blade of grass!" The young rat coughed and looked wise, as usual, but said nothing. "Don't you think so?" said his aunt stamping with her foot, for she couldn't bear to see the young rat so coldblooded. "I don't know," was all he ever answered, and then he'd walk off to think for an hour or more, whether he should stay in his hole in the ground or go out into the loft. One night the rats heard a loud noise in the loft. It was a very dreary old place. The roof let the rain come washing in, the beams and rafters had all rotted through, so that the whole thing was quite unsafe. At last one of the joists gave way, and the beams fell with one edge on the floor. The walls shook, and the cupola fell off, the, and all the rats' hair stood on end with fear and horror. "This won't do," said their leader. "We can't stay cooped up here any longer." So they sent out scouts to search for a new home. A little later on that evening the scouts came back and said they had found an old-fashioned horse-barn where there would be room and board for all of them. The leader gave the order at once, "Company fall in!" and the rats crawled out of their holes right away and stood on the floor in a long line. Just then the old rat caught sight of young Arthur—that was the name of the shirker. He wasn't in the line, and he wasn't exactly outside of it—he stood just by it. "Come on, get in line!" growled the old rat coarsely. "Of course you're coming too?" "I don't know," said Arthur calmly. "Why, the idea of it! You don't think it's safe here anymore, do you?" "I'm not certain," said Arthur undaunted. "The roof may not fall down yet." "Well," said the old rat, "we can't wait for you to join us." Then he turned to the others and shouted, "Right about face! March!" and the long line marched out of the barn while the young rat watched them. "I think I'll go tomorrow," he said to himself, "but then again, perhaps I won't—it's so nice and snug here. I guess I'll go back to my hole under the log for a while just to make up my mind." But during the night there was a big crash. Down came the beams, rafters, joists—the whole business. Next morning—it was a foggy day—some men came to look over the damage. It seemed odd to them that the old building was not haunted by rats. But at last one of them happened to move a board, and he caught sight of a young rat, quite dead, half in and half out of his hole. Thus the shirker got his due, and there was no mourning for him.