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**Transcript of DARE Interview (1966): Montpelier, Idaho; Primary Informant
ID001 (Tape 0379-S1)**

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

FIELDWORKER: This is a recording of Roy [beep] made at Montpelier, Idaho, on December first, nineteen sixty-six. By [beep]. It's going.

5 INFORMANT: Start in?

FIELDWORKER: Yea, you can read first, if you want. Go ahead.

INFORMANT: The story of Arthur the Rat. Once upon a time there was a young rat who couldn't (name) up, 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 then they would said,
10 "Would you rather stay inside?" he wouldn't say yes, or no either. He'd always shrink [sic] 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.

15 "Don't you think so?" said aunt s-stamping with her foot, she couldn't bear to see the young rat so cold-blooded.

"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.

20 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 all had rotted through, so that the whole thing was quite unsafe.

At last one of the joints [sic] gave way, and the beams fell with one edge to the floor. The walls shook, the canopy [sic] fell off, and all the rats' hair stood on end with fear and horror.

25 "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 they 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.

30 Just then the old rat caught sight of the young Arthur—that was the name of the shrinker [sic]. He wasn't in the line, and he wasn't exactly outside 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 can't think it's safe here anymore, do you?"

35 "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.

40 "I think I'll go tomorrow," he said to the, 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, joints [sic]—the whole business.

45 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 the young rat, quite dead, half in and half out of the hole.

This, this [sic] the shirker got his due, and there was no mourning for him.

FIELDWORKER: OK.

INFORMANT: Now, do I just tell you a little bit about this valley and—?

FIELDWORKER: Yeah.

50 INFORMANT: Well, you see, uh, this, Montpelier was settled by the Mormon colonies in eighteen sixty-four. They were, uh, immigrants from the, uh, Illinois when the Mormons were driven out of Nauvoo. They crossed the plains over a thousand miles, walked, most of them driv-, uh, pushing a handcart across the plains, and they settled in Salt Lake Valley. When they settled there, Brigham Young, their leader, organized little colonies and sent out into the different valleys
55 surrounding Salt Lake Valley. And this happened to be a very choice place. They, it was about

twelve or thirteen families settled over, across, on the west side of this valley at Paris, which is now the county seat. And that was in nineteen sixty-three [sic]. In nineteen sixty-four, in the spring, they crossed over on this side of the valley, about six people came, six families came over here and settled, and that was the beginning of Montpelier. They named it Clover Creek, because
60 there were on the, they camped on the creek and there was so much clover there. But in years after that, Brigham Young visited this settlement and he said it was going to be a very beautiful city and he'd like it named Montpelier, after the capital of the state he was born in. That was the Montpelier, Vermont. So they changed the name from Clover Creek to Montpelier. My father located in Georgetown, twelve miles north of Montpelier [cough]. He came there as one of the
65 people that was chosen from the group that left Salt Lake by Brigham Young to come here and settle. He was seventeen years old. His father was the first man to haul building logs down the Georgetown Canyon. And built log houses there for the settlers to live in. My father stayed in Georgetown from s-, when he was seventeen years old until he was called to settle in Montpelier. He was called by the presiding authority of the church to move to s-, Montpelier and be bishop
70 of the ward. And I was one year old when we moved into Montpelier. And I have lived here in Montpelier for seventy-four years. So I have seen the city grow from a campsite to a city of three thousand people. It's a hub of the valley, there are about fifteen little settlements around the valley and this is the largest settlement in this valley. It's very, uh, beautiful and it's a commercial center and the people are happy, there's lovely homes here, there are five Mormon wards here,
75 one Catholic Church and a community church. So we have a very prosperous and Christian-like people living here.

FIELDWORKER: Mm-hmm.

INFORMANT: It's very interesting to see the people participate, they join in celebration, civic and church gatherings, and you would think they were one big family. There's no distinction between
80 the churches. They all live happily together, and they're very congenial one with another.

FIELDWORKER: Well, this was totally Mormon at one time. When did the other religions come in?

INFORMANT: Uh, they have always, uh, after, uh, the settlement was made [throat clear], the railroad come in in the eighteen eighties, and of course that brought people in from other
85 denominations, and of course they have always been made welcome, and they have always uh, been industrious and the businesses have been built up by Mormons as well as non-Mormons, and of course they have all patronized each other and got along very well as a community.

FIELDWORKER: What was your father's occupation?

INFORMANT: My farmer, father was a farmer. Stock raiser. He served two terms in the Idaho
90 state legislature in both houses, as a legislator, representative and also as a senator for two terms. And of course he was bishop of the Montpelier ward for twenty years. He has been a successful rancher and, uh, he lived to be ninety-four years old. And he traveled a great deal. He was a missionary for the Catholic Church, he filled eight missions. The last mission, he was in the

95 Hawaiian Islands when he was eighty-seven years old. My wife and I went over with him and stayed six weeks there until he got located and started to work, and then we returned home and he stayed there and finished his mission the entire time. It was eight months. He was there when they celebrated the hundredth year of the missionaries going in to the Hawaiian Islands. That was Wilford Woodruff and Joseph Smith in eighteen fifty. And this celebration was in nineteen fifty when we were there.

100 FIELDWORKER: And, uh, well, now when they set up these colonies, uh, did they try to get people from different occupations to move into it?

INFORMANT: Yes, they had mostly farmers so they, uh, all the cities and little towns, little communities, were settled at this, at the, uh, canyons where streams came out of the canyon, so as that they could irrigate the land. The Mormons were the first people to irrigate land so as that they could grow crops and irrigate them with the springs and the waters that came down the canyons. Montpelier is right here at the head of the Montpelier Creek where they turn the water, put dams in the stream and turned the water out on the dry land, plowed the land and planted seed and grew crops and, uh, today it is a very prosperous dairy country here, and we raise lots of hay and grain, sheep and cattle.

110 FIELDWORKER: Mm-hmm.

INFORMANT: There are no poor here, everybody is well taken care of, and we have, uh no millionaires, but, uh, there's a lot of people that have accumulated a great deal.

FIELDWORKER: Well would you, would you mind explaining a little more this, the organization of, uh, the Mormon Church then with these wards and in the given locality?

115 INFORMANT: Yes, the, uh, ward in the Mormon Church is, uh, a group of people, about four hundred and they're presided over by a bishopric which are three men: a bishop and his two counselors. And they have a ward clerk. Then, uh, in order to, uh, function correctly, where everybody has a job, they have different auxiliary organizations. The Relief Society is an organization of the married women. Are women over twenty-one years of old, and they care for the poor. Their duty is to look after the poor, the sick and afflicted and the needy of the community, regardless of whether they're members of the church or not. And then we have a young people's organization, which is the Mutual Improvement Association, which takes care of the activity and the functioning of the young people, entertainments, dances and dramas, and, uh, as I was telling you, the young men have a, one of the largest basketball leagues in the world. There's four hundred thousand boys participate in this league, and they run down to a champion of the, they're perhaps are four hundred different, uh, groups that compete one with another. The final score, the final playoff is in, held in Salt Lake City where there's about thirty of the top teams that compete for championship.

125 FIELDWORKER: Mm-hmm.

130 INFORMANT: And for the children in the wards, we have a primary organization that takes care
of the children from two years up to twelve years. And then from twelve years they go from, into
the mutual. Now the men's organization is known as the priesthood quorums. In our church, the
boys that are twelve years old receive the office of the deacon in the Aaronic priesthood. And at
135 of fourteen, they receive the teacher responsibility. At sixteen years old, they receive the priesthood
of a priest. Then at nineteen, they're ordained to the Melchizedek priesthood. The first office in
the Melchizedek priesthood is an elder. Then the next is a high, or a seventy, and the next is a
high priest. The deacon in the Aaronic priesthood, deacon, teacher and priest, take care of the,
uh, government of the ward. They help the bishop in providing and taking care of the church and
140 doing the things that are necessary to keep the work going. The Melchizedek priesthood is the
office of, uh, authority that is given to the leaders of the church. They have the authority to
baptize and to, uh, administer to the sacrament, and, uh, perform different ordinances in the
church. The high priest is a official member of the church. The, they have the right to preside and
to conduct meetings, to marry people, and to, uh, carry on the, the affairs of the church. Then
145 this one unit takes about two hundred people to function in this ward. In this particular stake,
which is called the Montpelier stake, there are thirteen of these wards, they comprise about four
thousand people. That is known as the stake in the Mormon Church. And they're also governed
by three members: high priest, which would be the stake president and his two counselors and
a ward clerk. Or stake clerk, which takes care of the affairs and the records of this stake. Then
150 they have, they are presiding over these wards that I just explained and there's ten or twelve of
those in the stake. And then the stake is presided over by the president of the church, and, uh,
he is the prophet of this church and, uh, he has two counselors. We have twelve apostles and
assistants to the twelve. We have seventies in the church. They are the presiding authorities of
the church. They're traveling witnesses, that Jesus is the Christ, the son of the living God, and of
155 course they all preach that Jesus Christ is the head of the church and the prophet, David O.
McKay, is acting under his direction in carrying on the affairs of the church. When the church first
settled in Salt Lake City in eighteen forty-seven, there were a hundred and forty-seven men and
three women that crossed the plains and settled in Salt Lake. That opened up the way and
pioneered the way for others to come and there were companies that immigrants from the other
160 countries that came here to, that had joined the church in foreign countries that migrated to
America and came, landed in the Gulf of Mexico and New Orleans, came up the Mississippi River
and then trekked [=trekked] across the plains to Salt Lake City. Some landed in New York, took
buses and stage coach and any way that they could to get over to Nauvoo, which was the largest
city in Illinois at that time, before they, Mormons lived. They uh, are a temple-building people.
165 The first temple was built in Kirtland, Ohio. And that was, uh, when the saints were driven from
Kirtland, Ohio, they settled in Missouri. They were driven from Missouri and they settled in
Nauvoo, Illinois, and built a temple there. That was the second temple they built. At that time,
there was twenty thousand people in Nauvoo. And it was a very beautiful city. It was laid out in
blocks, ten-acre blocks, and the wide streets, which is being beautified today. There's a move on
now where they're beautifying the city and it will still be a beautiful city of Nauvoo. It has the
170 Mississippi river on two sides, overlooking, uh, the, uh, river is a, a ha-, little knoll that, where this

temple was built. When the mob, uh, drove the saints out of Nauvoo, they burned of course the temple and destroyed it. The prophet Joseph Smith, who claimed that, uh, the Father and His son, Jesus Christ, appeared to him in New Yorks, and, uh, instructed him how to bring about an organize the church of Jesus Christ was martyred. He and his brother Hyrum were martyred in
175 Carthage Jail, Illinois, and, uh, after they were killed, the mobs drove the people out and they wintered at, on the Missouri river at Florence, Nebraska, close to Council Bluff. After they had wintered there, they organized and started the treek [=trek] across the plains. So it's a wonderful story to follow and it's a religion that is the, it's growing very fast. For the size it's growing more than any religion in the world. There's three m-million members now, and, uh, their doctrine is
180 very acceptable. The difference between Mormon, the Mormon Church and other churches is that the other churches are all founded by man, the Mormon Church claims that Jesus Christ appeared to Joseph Smith and gave him the authority to establish this church. And, uh, that made it possible for them to officiate and do their work and perform their ordinances by the authority given them by Jesus Christ, which is the, the priesthood of God. And that gives them authority
185 and what we claim the authority to marry for time and all eternity. Most people are married until death do you part. Our authorities in these temples marry for time and all eternity. We believe that it's necessary to have faith in the Lord Jesus Christ, to repent of your sins and to be baptized for the remission of your sins by one having authority and receive the Holy Ghost by the laying on of hands by one having this authority. So it shows that there is a new church, it's a new church,
190 it's a church of God, it's not made of man. You trace the origin of most churches today and they're founded by man. They claim no power. Another modern thing that is going about the world is that God is dead. Lots of people are trying to claim and trying to make people believe that God is dead, that He's no longer needed. We emphatically came, come out with the statement that God still lives. That he is a personal being, and that his son Jesus Christ is another being. That the Holy
195 Ghost is another being, a spiritual being. And they form the trinity of the Godhead, the Father, the Son and the Holy Ghost. Three distinct individuals. And they are the head of the Mormon Church and function by revelation, inspiration in carrying on the work through a prophet, a living prophet, today. They had living prophets all through the Old Testament, to lead and direct the people, and God inspired them and instructed them how to do it. And that's the same thing that
200 we claim today. The Savior, Jesus Christ, was born of Mary, a mortal woman. And that's how he got his body of flesh and bone. And he established his church upon the earth. He called twelve men and ordained them and set them apart as apostles to carry on his work. He instructed them, he told them to go into all the world and preach the gospel. Baptizing them that believe. He that is baptized shall be saved. And he that is not baptized shall be damned. That doesn't mean that
205 they'll be destroyed, it means that they'll be stopped, just like they put a dam in a creek, or a stream. You stop the water. They'll be stopped until they have gained enough intelligence and enough knowledge to learn the gospel and apply to the ordinances that the Savior laid down for all mankind to be saved. Jesus taught that all mankind will be saved by, from the grave. He was the first fruits of them that's left. Adam and Eve brought life into the world and Christ broke the
210 bonds of death. All mankind will be resurrected and receive their body of flesh and bone. They will be judged according to the works done in this life. That's why it is important to live a Christian

life and do the things that are right and pleasing unto our Heavenly Father so as that we can be counted worthy to be with him in the hereafter in His kingdom in the...