

And my brother lived north of my stepfather's land. His place just joins my stepfather's, and then across the road my sister's allotment was on that side and my other sister; Miss Kwveton place is on the south side, joins my father's land. And that's how close we all stayed together. All three sisters, and my place was way back in Hobart southwest of Hobart. But I sold it. I sold it and bought me a place out east of Pache. Because it's so far and I sold it and I bought me another place. But we were all raised just practically raised around there by Long Horn Mountain around there. And now nobody's there but just my meice, Mrs. Morrison lives there. She bought the place. She said she was born there and that was her grandfathers place and she said she wanted to build a home. She wanted to buy it from us and so we sold it to her and now she's got a nice home. And we lost our church too, our Baptist Church and since then seems like we just can't, can't get all together to go to a certain church at all. We just all scattered out. And she still goes. (Neice) She goes amongs the white people now. She don't do to the Indian churches now. She goes to the white people's church on Sunday. But when there's ah, some kind of association meeting goin on, well, she'll go and join the Indians, but at the present time most of her Sundays is back with the white people at Cipton. That's where she ah, goes to church.

(How did you lose your church?)

Well, it was ah, the way they say it I don't know. The society got a hold of the money that Miss Crawford, she's the main one that built that church up at Saddle Mountain, Miss Crawford.

(Was she white?)

She's a white woman. She's buried over there, she died with old age