GASSAWAY, LILLIAN INDIAN CUSTOMS. /8259 333

GASSAWAY, LILLIAN - 8 - INDIAN CUSTOMS Form A-(S-149)

8259

BIOGRAPHY FORM
WORKS PROGRESS ADMINISTRATION
Indian-Pioneer History Project for Oklahoma

Field Worker's name Lillian Gassaway

This report made on (date) August 18, 1937

1. Name Lillian Gassaway

2. Post Office Address Anadarko, Oklahoma

3. Residence address (or location) 311 West Alabama

4. DATE OF BIRTH: Month March Day 18 Year 1888

Place of birth Anadarko, Oklahoma

6. Name of Father J. J. Methvin Place of birth Georgia

Other information about father

7. Name of Mother Emma Beall Methvin Place of birth Georgia

Other information about mother

Notes or complete narrative by the field worker dealing with the life and story of the person interviewed. Refer to Manual for suggested subjects and questions. Continue on blank sheets if necessary and attach firmly to this form. Number of sheets attached _____.

INDIAN JUSTOMS OBSERVED AT
THE AMERICAN INDIAN EXPOSITION

The American Indian Exposition in Anadarko opened August 18, 1937, with a parade of Indians in full Indian regalia. The Mayor of Anadarko led the parade followed by Jasper Sankeah, the president of the American Exposition Association. Sankeah was in Indian dress with his war bonnet almost reaching the ground in the back, his blanket and moccasins. He was followed by the princess of the Exposition on horseback. She was accompanied by four attendants also on horseback.

The Princess had been chosen a few nights before the fair; there were twenty-five contestants. They were all in beautiful buckskin dresses except one girl who was a Wichita. Her dress was of dark material, made after their own tribal costumes.

The women of the Plains Indians were all dressed in buckskin dresses, beaded and fringed. The every-day dress of the Indians is cut similar to the old butterfly pattern of the white women except that the sleeves are straight pieces as long as the sleeve is desired, about eighteen inches wide.

These are sewed around the armhole leaving the under arm seam open. Then over this dress is worn a straight piece of material just wrapped around and tucked in at the side front. This dress is always of some dark material, either red or blue and usually calico or print.

The buckskin dresses are beautifully beaded and do not need the apron.

The Caddo women wore their two-piece dress, which consisted of a full skirt with a full length apron, the waist made with a deep collar with a ruffle around it. On this collar were ornaments placed around the ruffle. The sleeves were long. These Caddo women wore in their hair a German silver roach comb, which was a circular comb reaching almost around the head with ribbons about four or five inches wide fastened to it. These ribbons reached below the knees of these Caddo women.

Some of the men were in their buckskin suits but most of them were in their dance costumes. These costumes were mostly made of feathers. The men wore feathered head-dresses, were bare to the waist with feathered shields tied to their arms about half way above their elbows. Then they

that are used to control the air circulation. They can be adjusted as desired as they are controlled by long poles outside of the tepee. There is an extra piece of ducking fastened over the doorway. A person never knocks for admittance; he or she just raises the flap and walks in.

In the center of the tepee is a hole in the ground for a fire. This is used both for heating purposes and for cooking. Around the sides of the tepee are placed the beds. These beds are made similar to the beds of the Caddos, with four pronged sticks for the legs and corners of the bed with small poles woven together and with the inner bark of slippery elm as the bottom of the bed. The head of the bed was about three feet tall and slanted a little. This was also woven like the bottom.

The bark house is made of logs, standing upright, and the cracks are filled with mud and grass. The house is covered with grass, though the olden houses were covered with bark that had been cured for a season. There was a hole in the center for a fire and the bed was made like the beds of the Kiowas except that it had no head pieces. There was a

door in both the east wall and west wall and a little cover over the east door.

The Wichita grass house is round with a door in the east and the hole in the center for a fire and a very small opening near the top for vehtilation. All Indian tepees and houses open toward the east, to face the rising sun.

The whole Exposition is being carried out in real Indian style and almost everything is typical of the old Indian customs.