

were always, they were never the enemy of the white man. They were always you know, were congenial and tried to--they were more initiative than the other tribes. And from there they came back to Oklahoma just about that year, but of course I couldn't say positively cause what grandma told me when they came back, she said that they were a few in number, about the time they came into--finally they located across the river in on what is Cement now. And they were eventually moved back--they told them to come back across the river and the settlement was right there in there, just about where Indian City is there right on the edge of those hills there. That was a certain clan. That was the Hainai bunch. And the different communities, and the whole district, in through here was a Caddo settlement. After they came, so they had what they called the Big Fields, the (Caddo name) they called them. And that meant large fields where they all worked together combined. So then they said that they brought them over and then shortly after that then they were resettled here after and then in 19--July of 1901, they were allotted. So that's the first part of it, just briefly. That's the way.

MOVEMENT AND NAMES OF CADDO BANDS:

(Did all the clans come over with this bunch you're talking about, the Hainai Clan?)

Well, there was the Hainai, the (Caddo word), there were (Caddo name) and there were (Caddo word) and what was the other one; I can't think of it. Well, anyway there were seven different divisions of them.

See, they lived in different communities at the time that they lived there (Louisiana). Because they had to have runners to run from one village to the other. See, that's how they communicated. And these people while they were in Louisiana, to go back to their livelihood each village was interested in certain occupations. Now, the Na da ko