

come to town lottsá of them wearing sheets and blankets. Even the men wore blankets and sheets. And all the sheets were used for toilet purposes in the high weeds which were in the alleys in most of the part of town. The Indian women wore big loose blouses and made native aprons called peach-ah-quetas, the Comanche word for apron. The mens' homemade shirt were open part way were usually made of gay colored material and sewn with thread of contrasting colors. The men and women spoke cigarette with Bull ^(Durham) deram tobacco. They rolled their own in green leaves gathered through the creeks. I never saw an Indian light a cigarette and discard the match without spitting on it to see if it was out. They had learned this from prairie fires, years ago handed down by their ancestors. Some of the old-timers could--make moccasins, beads, dresses, and so forth. But all that has been done away with as the Indian became educated in the white man's way. The bead work and moccasins all had different in colors and designs. They wore stripped blankets, with the strips in vertical position. The Indians were always good to their papposes or children as they were called. Many, especially the Comanches and Mexicans that were captured and raised with the tribes, they all loved picnics and native dances, and pow-wows. The Indians raised, the old-time Indiáá raised on meat, loved meat and watermelons. My father, P.M. Levite, was a red Card Indian trader, of which there were only a few in this area. One in each town. Each Indian family was given a red card, about the size of a postal card. In one corner was his name, his family number and how manh he was entitled to buy in a quarter of the year. Payments were made quarterly at that time and the Indian was paid four times a year. Each card was marked in the fashion of a scored report card. Everytie he bought a dollar a mark was made and in that way each