

not the Fourteenth Annual Report of the American Anthropological (Jess is probably referring to BAE 14th Annual Report--Mooney's work on the Ghost Dance) by Mooney. James C. Mooney, who's a Quaker Anthropologist at the Smithsonian. I loaned that out. And the woman that borrowed it went to the state of Washington. And I heard she died. So I wrote to her daughter and they haven't sent me that book yet. Oh, you can get another one there in Washington--if it's available. But a lot of times those books get scattered out and, you know, out of print or something like that. But that's what she's asking me.

A COMANCHE RELATIVE AND RELATIONS WITH THE COMANCHES

(Are you a blood uncle of Mary Poafpybitty (a Comanche woman)?)

Yeah. She's--we're both--she's part Arapaho and Comanche, and I'm part Comanche-Arapaho. Our mother--See, my mother and her grandma and all the sisters from one family-- And she's enrolled up there to be part Comanche and enrolled on the Comanche Agency. And of course my mother married an Arapaho. She (Mary) is part Arapaho, anyhow. (Mary and Jess are related through his mother) and I'm enrolled here at Concho. We visit, though. She comes here all the time. But we are separated because I'm enrolled here and she's enrolled as a Comanche. (Were you her mother's brother?)

Yeah. Yeah. (Jess probably means "cousin", as the Arapahoes call all cousins "brothers. Jess' mother's sibling married a Comanche and so Jess was a cousin of one of Mary's parents--jj)

(Can you tell me anything about the young days when you were growing up--things you liked to do?)

Well, I was sent to school early in my life here at Darlington by Fort Reno-- under the old 'chiefs' agreement with the government--which my father was one of the chiefs. They had to send their boys to school to show an example for other tribal members--to put their kids in school. Especially boys. And I was one