

Um-hum, and of course my father died two or three later. Well, I just came, you might as well say, to being kicked around here and there by different relatives of mine. You know, raised me.

(They just took you in and took care of you. Was this a common thing Sam, when children were homeless or needed a home, they could always find one with the Indian people couldn't they?)

Yeah. That is one thing good about Indian people. They thought a great deal amongst one another. That is their love there's more love, it's bind among the Indian people. They love one another and they like to take care of one another.

(Is that why sometimes they'll call someone grandma or grandpa or aunt and uncle, and there'll be no blood relation but they really feel like they're their parents don't they?)

That's right. Now, the reason why, I guess, there's so much different blood relations. Our foreparents, take for instance our great grandfather had three wives and the offsprings, that makes it long relations, see. So my early life was around Watongs, what is--'course it's not there, Fonda, Oklahoma. West--

(Fawn Deer?)

No. Fonda, Oklahoma. Kind of a country store. Well, my aunt took me to live with them and after my grandfather died, and I think I lived there with them for about a year, and her name was Mrs. Mary Preston Little Face. That use to be kinda of a community camping. But it's what is now the place of Chief Moore, Moore they call him.

(Fonda was the camping place for Chief Moore's group?)

Uh-huh. So I lived there and went to country school there at Fonda for about a year. And then finally the following summer--I can't remember the date of that time I was there. But anyway I stayed with them I imagine about a year. That was the time when the Cantonment Indian Agency was still up at--

(Still up at Cantonment?)

Cantonment, there was a school going on and an agency was there.