

Some of them were no relation--some of them.

(Were they people from around here?)

Yeah, most of them were from around here. Of course we have visitors from Clinton, Canton, Kingfisher and El Reno--Concho. We had peyote meetings there every Easter night--the night before Easter--and the night before Thanksgiving and the night before Christmas--Native Aermcian Church. That brought in-- Lot of, even, Kiowas, Comanches, Caddoes--they came out and camped with us.

(Was it ever cold--that time of year?)

Lot of ltimes there was a cold rain. November, December--I know sometimes we'd have two or three days of snow on the ground. LBut they were always comfortable.

(What was the camping like? What kind of tents did they use?)

Just so they had tents--camped--down there in the bottom, shelter. Everything was convenient. People come to town every day.

(Now that was back when? In the forties?)

Twenties.

(When you sold your cotton in those days, do you remember how much it brought?)

One time we got a hundred and seventy-eight dollars. I don't know how much cotton they sold--a load or two or something like that. There was enough for all our needs in the way of presents, food, and candies and everything.

(Was that the most you ever got for it?)

Oh, we got more than that after that. Cotton went highertwo years after that.

CHILDHOOD:: CHIDD'S FAMILY GIVING AWAY ON CERTAIN OCCASIONS:

(Another thing you were telling me when we were eating lunch--you were talking about the giveaways and how they used to give away a horse. Sometimes they'd give away a horse in order to authorize the teachers to cut a boy's hair, or a teacher to give a girl a spanking--?)

Yeah. And even to pierce their ears. My ears represented two ponies--one each.

(Could you tell me again why they had to give away a horse in order that the teachers could spank their kids?)

Well, they say that nobody else but the family had the right to do those things.

Any outsider that would go and whip my boy or my girl or cut his hair--other-i