

Miami's there are not many full-bloods left. I don't suppose there's very many of 'em. And I don't think there's very many Western Miami's.

Oh yes, if they take 'em down to the sixth generation and all like that, they would be quite a few, but then the government don't take 'em that far down.

(But the various little tribes up in here all retained their identity?)

Oh yeow.

(They all have their own meeting places?)

Oh yeow. Now over here if you go to Quapaw, you go down here and cross the bridge at the Baptist Church and turn and go out that way on the new road that's up toward that building. They's a nice little Baptist Church there which the Quapaw's the government fixed for them. It's very nice.

(Now that's a Quapaw settlement there isn't it?)

Yeow. That's a Quapaw settlement. I think a man by the name of Teal-- he's a Cherokee Indian too. I seen where he's going to Miami to take up some kind of work, I don't know. He's been their Pastor there.

(What was this country like when you first came here if you remember.)

Well, it was pretty rough. And this was a new mining town. I guess it was here about seven years when we first come here. It has boomed quite a bit. It was pretty rough.

(That would be dating from 1893 you say?)

Yeow.

(What was the mining activity here?)

Well, you know across the river it's Jacks and lead and silicate. Mostly silicate. There wasn't much lead. Now my husband said he thought they was lead in here because it was on the same ground across the river, only this is in the hilly part of Oklahoma and there would be just as much here, but it would cost so much to go after it. So my husband felt like he couldn't afford it.