

JONES, I. V.

INTERVIEW

#4512

146

BIOGRAPHY FORM
 WORKS PROGRESS ADMINISTRATION
 Indian-Pioneer History Project for Oklahoma

Field Worker's name Thad Smith Jr.

This report made on (date) June 21, 1937.

1. Name Mrs. I. V. Jones.

2. Post Office Address Chickasha, Oklahoma

3. Residence address (or location) Route 1.

4. DATE OF BIRTH: Month February Day 1 Year 1894

5. Place of birth On Caddo Reservation eight miles north-west of Chickasha.

6. Name of Father T. D. Smith Place of birth Alabama

Other information about father White man.

7. Name of Mother Sarah Davis Place of birth Chickasaw Nation.

Other information about mother One-half degree Caddo Indian.

Notes or complete narrative by the field worker dealing with the life and story of the person interviewed. Refer to Manual for suggested subjects and questions. Continue on blank sheets if necessary and attach firmly to this form. Number of sheets attached 4.

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Thad Smith Jr.,
Field worker
June 21, 1937.

Interview with Mrs. I. V. Jones.
Chickasha, Oklahoma.
Born February 1, 1894.
Father-T. D. Smith
Mother-Sarah Davis

I am one-quarter Caddo Indian and was born on the Caddo Reservation in 1894.

The first school that I attended was Fails Mission, located three miles east of Anadarko. This Mission was in charge of S. V. Fails and his wife. They were Presbyterians, and Mr. Fails preached every Sunday at his church in Anadarko.

There was a hack and team kept at the Mission for the students to use in attending church. There were so many students at Fails Mission both Indian and white children, that we couldn't all go at once. Each student took his turn, and would get to go to church about once every three weeks.

Mr. and Mrs. Fails and the teachers and Matrons were very kind to all the children.

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We had milk cows and chickens at the Mission to furnish the school with milk, butter and eggs. We had other food such as rice, potatoes, beans, beef and canned fruit.

The Mission was not very far from the Washita River and in the Fall, we would have school picnic and gather wild grapes, of which the older girls made jelly. We also gathered plums and black walnuts.

The school rooms were heated by a wood furnace.

The Mission had a cook employed, but the older girls helped set the table and wash the dishes, and at the same time learned to cook. The girls were also taught to sew and mend. They did most of the laundry work.

In the Fall of 1899, one of the children, a Caddo boy named Johnny Green, broke out with the small pox. Mr. Fait notified my mother and father that we had been exposed to the smallpox and they came after my two sisters and me. All three of us had the small-pox, but we got over it, and returned to school.

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Dr. East from Chickasha was our doctor, and he said all that could be done was to take heart tablets, to strengthen the heart.

I have attended many Indian dances, a good many when I was small, and I always thought the Caddos' costumes, very beautiful. The women wore black wool shawls bordered with silk fringe, bright colored dress, beaded moccasins, silver bracelets, gold ear-rings with silver combs in their hair, and beads around their necks. Of course, all of the shawls were not black, but I thought them the prettiest.

The Caddo men wore beaded moccasins, pants made of black broadcloth, with a broad flange about six inches wide that stuck out on the side of the pant leg. This flange was beaded with different colored beads in different designs. Their shirts were usually of black calico, trimmed around the cuffs and down the front, with red or some other bright color. They also wore ear-rings and flat beaded necklaces about an inch and a half wide, tied around their necks.

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The beads of the necklace were always strung on horse hair as the horse hair made the necklace stand up straight, instead of wrinkling as it would have done if the beads had been strung on thread.

Some of the Kiowa and Comanche men painted their faces and breasts with powdered red and white clay. The white clay was dug out of the banks of rivers and creeks and the red clay was gotten at the edge of rivers. This red clay was usually in little round balls, about the size of a hen's egg. These clay balls were dried and beaten into a powder.

At the Indian dances a good many families would have brush arbors. These brush arbors were made by making a framework, the size of the arbor desired, out of forked poles, which was then covered with green boughs.