way the Indians are right now. But those years right after the reservation there's not much information about that. And I'm trying--I can't uh--) Can't word it.

(I can't think of anything--)

Well I'll give a little sketch of uh--from uh--from allotment time up to the present time. Will that be alright?

(That's be, as much as you can give about that.)

(Brief interruption)

From allotment time of 1892 and up till 1836 or 38 we were living under what we called the tribal law. We were living under the old tribal constitution. After statehood, these became obsolete because they didn't apply to the new state laws. Our laws prior to that or prior to statehood all marriages were performed by the tribe. By the chief and council or judge they had at the present, at that time. Even the divorces, the separations was performed by those. These here laws after statehood became obsolete because they couldn't be applied to--couldn't be acknowledged as lawful. And we went along under the Chief, the chief at the time that these allotments were, made who was Manford Pooler. He maintained that office until his death in 1928. And he was succeded by Guy Jennison. It wasn't until 1938 when we went under the Thomas Roger Bill and was under that charter that we was reorganized under laws, that became, that would conform with the laws of the state and the United States. After the allotment, there wasn't much difference than when it was they was living on common. Most of them never did stay on their allotments. They continuted to moved around. Some left the tribe. Some went to California and here and they just went ever direction. Lots of them, soon went to clamering, to get a roll, to lower their Indian degree of blood. To make what they call--a roll where they--what they call Competency Roll. Make the competency Roll in order that they could sell their land. In order to make