

are actually ashamed that they are Indian.

(Well, seems like you don't see that so much anymore. But I know as a matter of fact, I kinda watch it, because I came from Kentucky and my Grandmother actually was half-Cherokee, and it's the honest-to-goodness truth and down there that's really something to be proud of, to be part Indian. But I notice when you come back here, when you come to Oklahoma, now, well, recently it's becoming sort of the vogue to be part Indian and so many people say they're part Cherokee, I'm Cherokee. . . I'm Cherokee. . . So I've really, I've reached the point that I don't mention it any more. I just say I'm white, unless somebody just really pins me down but it's not because I'm ashamed of it.)

Uh-huh. That's the same with me, when I say I'm a full-blood Indian. I tell everybody I'm a full-blood.

(Because I think it irritates a full-blood Indian for white people to say this, "I'm part Indian.")

Well, it's not so much that people claiming---Indians have their own private jokes about white people.

(And "bleached meat") Laughter. . . .

It's not that, I don't think the, it's the people saying they're Indian, it's those that don't claim it (both speak at same time--not clear) Like there are people who are a thirty-second Indian, a sixty-fourth, they're going to say. . . I'm Indian. . . I'm thirty-second Indian. Somebody who's a third or a fourth will say I'm Indian, they'll say they're Indian, now you take somebody that's three-fourths Indian that show they're Indians but they don't have an Indian background, they'll say they're a fourth white, before they'll say they're three-fourths Indian.

(Uh-huh)

So this is. . . .

(A long time ago, they used to hide it a little bit, to get jobs and things,