

copal Church, these women. And these Mennonite women, they have a sewing group. And then they won last year (in the tribal election). That's how come Hart is chairman (of the Tribal Council). That was their year.

It was theirs two years because their band was elected. Now it's the Baptist people. My husband was elected by the Baptist people. And now that's the way it works. We don't work together.

THE SUTAIO

(Does that go back to the old tribal bands in any way? I mean, like today, would you find the Sotah people sticking together?)

No. There's just very few of them. They don't stick together. That's the only one-- My grandmother used to say it's just like maybe you get sticks. And you just stick them wherever you find a place for these sticks. That's the example she gave. That's the way these Sotah is. One woman goes to a Nazarene Church, one of these main Sotah that are living. And another, her uncle, he don't go anywhere. Otto Littleman is his name. He's one of our oldest Indians. And there's another one called Peter Bird Chief. He's a Sotah. He doesn't have any children, but these other ones have children so they're (children) Sotah. See, they don't keep their traditions up. Because they weren't really Cheyenne people. Their ways are forgotten. And they don't even speak their Indian language anymore. It was different from the Cheyennes. There were a few words that meant the same thing--like Cheyenne words. But still they weren't pronounced exactly like the Cheyennes used to pronounce theirs. They was just a little bit different. I guess you would say it was a different dialect.

(Does Otto Littleman live around Clinton?)

Yes, he lives around Clinton.

(Are most of these Sotah people around here?)