Well, the chiefs of the Cheyenne-Arapaho--and as far as that's concerned, the Kiowa-Comanches--they have the authority to see to the tribe's welfare, in a sense that they are dealing with the United States government. And anything that they think would better the conditions and improve the problems. Or keep out unnecessary--dishonest business--they go to Washington. They're elected by the tribe. Oh, some volunteer to go, but they must be verified. But they're ordinarily elected by the tribe--six or seven go, maybe, and that's their official duty--to go before the Department of Interior, Secretary of Interrior and Commissioner of Indian Affairs, and they present their problems through interpreters. But here at the last, since my active time--1910--I became one of the young men that was elected to handle tribal affairs. I was already elected to Boy Chief back in 1903. After that it's my life's duty. Well, from that time on we handled all our tribal problems with respect to our contention against the United States on our claims. Lands taken away from us. Of the attacks of the soldiers to the Indians, and this and that, upon which our claims were founded. And that's been my duty. I'm retired, now, since 1957. I'm eighty--past eighty years old. But once in a while they come to me yet. See all these papers I've got? See all these papers in all those boxes? All those are government documents. All things in that chest. All government documents with respect to the Cheyenne-and Arapaho

(What year were you born in?)

I was born 1884.

(Where?)

Down here, northwest of Yukon. So, I still help them out once in a while. But a man must be honest. He's not elected because he's a brave man. Because he's a--he has a lot of coups and he's fought a lot of battles, no. Even though he may be a chief, a recognized warrior. If he doesn't invite the people of his lodge to eat with him; if he doesn't invite the young children who play with his