

Well, we had to rig up all the facts--evidences. Depositions. For our contention against the United States on the monies that was due us, otherwise, on our land property. And I studied all those things through the Bureau of Indian Affairs. Sent it through all the procedure of Congress--Committees of Congress--Proceedings of House Hearings, Senate Hearings, Standard (?) Commission,--all those. I sent all those to Congress. Same thing in the Senate. I studied all those--the Bureau of Indian Affairs. I got lots of dope here. Policies, Rules and regulations, codes, and all that--I sent all that. In order to know how to proceed in this white man's game of law. That's the reason I studied under Columbia University professors. The identity of the tribe--where we were and where we moved to, and who was there and what policies govern us, and all that. Then I studied there a while and then I studied at the University of Chicago under Fred Eggan and two years I studied under the late Morris--Dr. Morris G. Smith, of the University of Oklahoma--an anthropologist. He died from sleeping sickness. I still correspond with his wife.

EARLY ARAPAHO HISTORY:

(When you were studying at these universities, what did you study?)

Anthropology. Life, characteristics and ways, and all of Indian life. And where we were and what we're known--what name we were known by the United States, French, or whatever nation contact us named us. For instance, when our tribe--we are of the Algonkin stock. Our tribe, a portion of our tribe came out from New York up there around the Finger Lakes--around Seneca Lakes and all those places where they live. They came out from there, practically afoot. About the early part of the 16th century. They manouvered long ways, days, year, two or three years--they got south of the lakes. They were met by a Indian tribe they identified as an Indian tribe. And they didn't know each other at the time. So this other tribe that met 'em there, is the very tribe that Henry Wadsworth Longfellow in his poem of Hiawatha calls "Ojibwas." They're the ones that call us the first name, according to their language. Kananvish. That means "unknown people." Then we came on further down to Superior Lake and we drifted--followed the Missouri or somewhere along in there. We drifted north, our people did. Well, we lived around there, and we weren't known as Arapahoes then. We were known as-- As a matter of fact we didn't have no name other than what these