

(I was talking to--you remember Sam Dick don't you, over at El Reno.)

Yes, sure.

(We were visiting the other day and he--we were talking about hand games and I didn't know that hand games were sort of a religious ceremony at one time. Or part of a religious ceremony. He was telling me, I think there was a certain religious ceremony, three or four days the Cheyenne had and then they had one in the evening they'd have hand games. As a social relaxation during these times.)

Well going to churches and teaching these foreigners how to talk and sing our religious songs. Really I think we're misrepresenting--

(What do you mean by foreigners?)

Well, you know seem like there is different people, different people--trying to learn this language down there at Norman, you know, Comanches and Kiowas.

(Oh, I see what you mean. Those linguistics, summer linguistics people, course those are missionaries that are going in--)

They're missionaries, but still we could be misled by missionaries too.

And missionaries, you have to be very careful of telling things and knowing things of these things, because they are trying to find out something. And then it is not the right thing, that's why I say if they going to keep up the Indian rights I think there's one thing that I don't approve. I don't say that I don't like it, but I just don't approve of it, because during World War I, they say there was by Indian that communication that they won by. So by that, that they're trying to find out, they're trying to get everything that they can get from an Indian.

Lady's Voice: Even our appetite. (Laughter)

They got our appetite. Just like I heard a statement, the old people said way back there 'course I don't want you to--there's a lot of things I could