

(The foundation of this claim you're just now getting--this fifteen million dollars?)

Yeah. I made a long study of those. In fact, I took law school just on account of helping my people.

(How come Left Hand signed it?)

He was the Head Chief. See, at the Medicine Lodge Peace Treaty, Chief Little Raven was the head chief. He died in 1889 and Chief Left Hand was then his successor. And my father was right close to Left Hand. They were cousins, I think, or half-brothers. Anyhow, my father signed right under Left Hand. And in the meantime four or five Cheyenne Chiefs came in. They had those councils in my father's tipi, Left Hand's tipi, Black Coyote's tipi, White Antelope's tipi, White Buffalo's tipi, Scabby Bull's tipi. They bring groceries out--they'd announce it when the council was going to be--beef and crackers and cheese and butter and all those things that we was to eat, and the women would cook them. So when those councils were going on, they had three fellows. George Bent was one of them, Cheyenne--half-French, and his nephew, Jesse Bent, Arapaho--by an Arapaho mother. And a boy by the name of Paul Boynton--he's part-Cheyenne. They were the official interpreters. In checking out through the records and all those archives I've gone through, I found out that each of them were promised to pay. Like George Bent was to get \$1500.00 And Paul Boynton just--by helping the government. And they'd always be there. And when the chiefs talk, both the Cheyennes and Arapahoes understood Cheyenne and Arapaho. And when the interpreter make the wrong interpretation of what this chief said, someone would say, "Wait, now, he's not interpreting right." So the Commission would say, "Paul--Jesse--would you interpret that?" "Well, I interpreted it." "No, you interpreted it wrong." So then the chief would say, "What he should have interpreted is this way--he interpreted wrong." So they'd make those corrections all through days. I used to go with my dad quite