

Same way. He's part Cheyenne and Arapaho. But he always lived with the Arapahoes-- married an Arapaho woman.

(Was his father a chief?)

I don't know that part. His father, I think, might have been a Cheyenne. I think his mother was Arapaho.

(What about Watan?)

Watan is Arapaho. He had a good background. His father had been a chief. His son's a chief now.

(What's his son's name?)

Phillip. He lives in Colony.

(Phillip Watan?)

Yes. And Phillip has a son by the name of Max. He's a minister.

PRESENT DAY CHIEFS: MANNER OF SELECTION, ETC.:

(Do they continue to elect tribal chiefs today?)

Yes. Under Article Six of the Treaty of 1851, of September 13, 1851, by that provision a chief can elect chiefs and shall maintain them to support the successor --or something like that--who shall do all the tribal business with the national government. And they elect their successors--or something like that. So we still elect chiefs. Now a lot of these other tribes like the Otoes and Pawnees, the Osages, Kiowas, Comanches--they don't have that provision. Only Cheyenne-Arapahoes. And we still elect chiefs. But those others--some of them claim to be hereditary chiefs, chief by some source, but nothing so positive as ours is. That's recognized by the government.

(Has it ever happened with the Cheyennes and Arapahoes that the government has come in and just appointed a chief?)

No. They do that with the Five Civilized Tribes. See, the Chickasaws, they're appointed by the President--their chief, their governor. And the Choctaw chief-- Belvin is the chief yet--he was appointed by the governor or the President or someone like that. And the Cherokeees, and the Seminoles. But the Osages claim hereditary chiefs--we don't know how that's come about, but they don't have no positive--