

(Bonnie: You don't think, you know, they could handle their own money?)

Not all. I don't think all of them could. Because we've got bad ones that go to our church--they're just terrible--that never have went to school. They've got a house out there sittin' next to the church now and that house is just-- they got wood stove and no electricity. And to me, that was all because of their schooling--they didn't go to school.

(Bonnie: Do you think education's pretty important?)

Oh, yes. The young people--we're pushing our children more than mother and them--their ages--pushed us. But of course, we have so much--oh, they're giving us grants to go to colleges. And if some child won't take advantage of the training centers they've got for children that are dropped out, I don't know what's the matter with them. They stood up after I got down to business, and got our old committeemen to--and I went to some of the council meetings and I stood up for my rights and I told them what I believe and everything. It seem like the government is responsible to us. When before--when they told me, "You're married to a non-Indian. You don't have no rights when you married him....". I kind of sat back, and just let everything go. But not anymore. (You were talking about that old lady that owned six or seven hundred acres that got up and spoke to the committee.)

Her name is Mrs. Alma----- She used to be Mrs. Ware--got quite a bit of land and of course, she got it by.....

(Bonnie: Does she lease it?)

Yeah, she leased all of it.

(How did she get it?)

By her husband. She's married two or three times. Her husbands passed away and left her the land. So she's rich! She's considered rich in our tribe. But she don't farm or anything. She has just the money coming in from the