

Then when he died, he didn't pick nobody out to take his place. There was kind of a squabble about it. They got kind of hard feelings against one another. So they just all decided to make everybody equal. So that's the way they done. That would have taken place in the sixties, somewhere. But you can get the date from Edna Pawpa.

(Did Wilbur Tabor have an Indian name?)

Josephine ought to know--(pause)--boy, my brother-in-law, Gus, he sure knows all that good. If we could see him, he'd give us a lot of information on this kind of thing. He lived with Ute. Took care of Ute all his old age, you know. The old man used to tell a little--kind of give him the old history of the whole thing, way back, before--as far as he knew and beyond that.

That's Gus Yellow Hair--her brother. (Josephine's brother)

(When did they start having this business council?)

In 1936.

(Before that who made the decisions?)

The chiefs. Cheyenne and Arapaho chiefs.

ARAPAHO BUSINESS COUNCIL AND PRESENT DAY PROBLEMS, INCLUDING HEIRSHIP

(Did the formation of this business council cause hard feeling among the chiefs?)

It did for a while, when it first came out. That Bill that Elmer Thomas and Rogers Welfare Act--(referring to Oklahoma Indian Welfare Act of 1936)--and the chiefs, they went along with it, all right, but in taking the power away from them--that's where the hitch was. But they finally decided that the chiefs would still have the last say-so on anything official that's coming upon the Arapaho and Cheyenne people.

(Do present day elected council members--like Charlie Hamilton, and these younger fellows--do they ever go and consult with these chiefs?)

No. There are some chiefs on the council--both Cheyenne and Arapaho chiefs--they kind of make the decisions. The real thing--we can tell--when it involves the tribe a little too much, we go back to the chiefs and talk about it and they tell us how to go about the thing. But the majority now--everybody's