

CHEYENNE BANDS AND GROUPS:

Well, way back there the Indians used to be in bands, groups. And in that group there was mostly relations and relatives. And they just raised their off-springs that way, to be together. And just like you know, I told you that they're-- these Arrow Men, Arrow People,--and those were the first highest class of Cheyennes. Then there was another group there. I don't know the group but they use to stay next to these Arrow Men, and they were people known as the Sand Hill People.

(Sand Hill People?)

Yeah. And then there were different bands, I told you about them. And these low class of Cheyennes, So tah(Sutaio) and it was that way way back there. And it's still that way today. We belong to groups. This home demonstrator--she's a lady, she's from Watonga-- she tries to get us people together and she can't get us together. And she don't seem to understand. But she give up now. She acts like, you know, she knows now. But I don't think she still knows. We still in bunches. She comes to our group, church group. And I guess we're about the only ones that shows interest in the everything she teaches. We try to do what she tells us to do. But we just can't draw those others in.

(What church is that?)

Baptist church, Baptist Mission. Indian mission.

(Here in Clinton?)

Uh huh.

(Well, could you explain a little more how it's still that way today, that you work in groups?)

Well, they have Mennonite Mission across here, That's the only thing in this white man churches, it's keeping us in groups. But still as Christian sisters we could work as one. And then we could always go back to our own churches. It's not that way. Whenever they want something, it's got to be their own church, then we don't go. Because we feel like we are uninvited guests. But when white people come in, they want to get the Cheyennes together and have a meeting. It