

in the tribe, but that was after we got down here.

(Are any of these enrolled as Arapahoes today?)

Yeah, they are. Arapahoes and Cheyennes.

INTERPRETERS MISREPRESENTED TERMS OF JEROME AGREEMENT

(Going back to this business of allotting the land--when these men were talking to your father about it, did you ever hear them say if they were in favor of this or if they were opposed to it--or objected--?)

Well, you might say there was a mixed opinion. But until these interpreters--there were two Arapaho interpreters that were found out--and I knew them personally myself--I knew them personally to ask for forgiveness for what they done to the tribe--that they were paid to swindle the tribe and make misrepresentations. One was half-Cheyenne-Arapaho, and the other one was Arapaho and part French--Jesse Bent. They were to be given so much money after they succeeded in getting the Indians convinced to take allotments. George Bent was one of them. He was to get fifteen hundred dollars, but they say he didn't get but seven hundred dollars.

(What were they supposed to do?)

Well, they convinced the Indians to go ahead and sign this agreement. And that they would see to it that all those things that was promised them would be carried out. Of course, it was the chiefs' job, you know--these fellows just interpreted for the government and they were paid every chance to get to misrepresent things to the Indians. Which they did. But after years, back in 1916 or 1915 or somewhere in there--well, since 1911--I've heard these two same gentlemen--they both lived at Greenfield--and we had a council organized to start our claim against the government. And this man--Arapaho-Cheyenne--was made the first chairman. And he declared, and acknowledged openly, and asked for forgiveness, that he knew he done wrong--done wrong to the people. He was paid to do that. He said he was going to live straight. Everybody heard him. I heard him.

(What was his name?)