

here, you know, and tied it--sewed a strap to their belt. And they said there was a pile of seats laying out there! The other way they could wear civilian clothes, you know. And then of them--like a jacket or army coat--they weren't used to buttoning, you know, and they'd take their buttons off and fix straps, you know--just to tie them like this. They won't keep them buttons. Oh, it was awkward. I know it was awkward with me when I first went to school. Shoes--I couldn't--other boys used to have to lace my shoes. They used to have to button me, because I wasn't used to that.

JEROME AGREEMENT AND HOW INDIANS SIGNED

(What about the year after this 1890 agreement?)

Well, from 1890 they start to--I've got a list of those that signed that agreement--women and men--I've made a study of that. There were 556 signers, under Chief Left Hand. He was the first signer. All right. There were some women--mostly Cheyennes--that were married to white men. Soldiers at Fort Reno or ranchers. Some tribal chiefs had two or three wives. Anyhow, Article XII of the Medicine Lodge Peace Treaty specifically states that unless three-fourths of all the male adults will have signed and given their consent, no treaty shall be recognized as legal. But the Agent at that time, Charles F. Ashley--I remembered him--had gone to work to get these signers to include women. Women of white wives (marriages), women of plural wives, and I remember--I specifically made a very close checkup on it--and there were forty-two minors were signed--against that Article XII of the Medicine Lodge Peace Treaty. Who had parents--I know Carl Sweazy was one of them that signed it. He had a father and mother. He signed that. Somebody signed for him, or something like that. And Sarah Wolf Chief, a Cheyenne, a daughter of one of the chiefs that signed that agreement--had a father and mother, well-respected, high and honored family. She was fifteen years old. She signed that. Her name appeared. That was the foundation of our claim, after my study.