

Yeah, left them on. They got two or three here in this town now.

(Do you remember the name of that fellow that spoke up and was of the opinion to let them stay on?)

Yeah--Alfred Wilson.

(Is he Arapaho?)

Cheyenne. He was a half-breed.

(When you were writing this Constitution and By-laws--it was for the LCheyennes and Arapahoes together?)

Yeah, the two tribes were together.

(Do you remember who some of the old people were that were giving their opinions for you to put down in the Constitution? The names of the older chiefs and old people--?)

No--I don't remember--there was a lot of them, but it's been since 1937. I have my recollection of a few of them. But they may not have been the ones that made any expression as to what was going into the Constitution--there were some chiefs from Clinton, chiefs from Watonga, Seiling, Kingfisher, and around Calumet and Geary.

There were lot of old men, then. Some were old scouts--scouts of Fort Reno. Some were old clerks at the Agency stores and government employees. And there were other volunteers that come in there and listen in and express themselves, that otherwise were not on the council. But they were interested in tribal affairs. And whenever they expressed themselves--collected their opinions together--then I'd write it, the way I understood. They talk Indian--Cheyenne and Arapaho--and I'd write it in English. And then I'd read it out to them. There were hardly any corrections, the way I wrote it.

(Where was that meeting being held?)

At Concho. Cheyenne-Arapaho School at Concho.

(How long did it go on?)

Three days. Three days and three nights. We enjoyed it, too. Tell stories at nights you know--jokes and all those things--Cheyennes and Arapahoes--and recollect some of the early times. Talk about those things. I'd lay in bed and listen to them.