

Not that I know of. Not that I know of.

(Were there any Arapaho adult men in the tribe that opposed it?)

There might have been a few but they were not recognized as any authority.

(I was wondering if any people went around and campaigned against it or tried to talk people against it.)

Not that I know of. When these Cheyennes signed under Left Hand above my father, they were instrumental in influencing the rest of the Cheyennes to sign it. And later on when we prosecuted our case the government came out, and they said, "We're going to have to charge you Cheyennes and Arapahoes for all those groceries-- those beefs that we furnished you during your councils." They did, yeah. Boy, I thought that-- "NO," I said, "That wasn't the understanding." I'll put it this way. My uncle advised me--White Shirt, at Cantonment--he said, "Here's the way it was, nephew--" he used to call me 'son'--he was my paternal uncle--"For instance, if you live out from me in another part of the country, and you had some good race horses, I'd go on my own expense to you, wherever you lived, and provide for my own means of expenses and existance. And I'd try to make a final agreement with you to buy your horses or your horse. Would I charge you all that expense?" he says. That gave me a thought. "No," he said, "That would be on me." Same way with the government. They came out. They treated with us. They promised expenses. To bring about this term-- agreement. Now they say they're charging us, for all that they gave us. He said, "That's wrong." I presented that before the court. Ain't that right--wouldn't that be right? Sure.

(Those three payments that you got, beginning with that seventy-