

and the case wouldn't go on unless it was considered favored, then the Comanches--  
 Quannah Parker and other Comanches chiefs--says, "All right. If our Kiowa brothers  
 gonna insist, we got two military officers at Fort Sill that like us--love us.  
 And our good friend--like when we have sorrow in our families, they come in and  
 give us a lot of help. We're thankful to them. There's times that they've let  
 us live in those Fort Sill quarters and give us rations. We'll put them in there  
 as Comanches. Adopt these." So this man that they had sued, Secretary of Interior  
 Hitchcock, got up in the court and said, "I object to that, your Honor. For the  
 reason that if the Kiowas adopt these officials at the Agency and these Comanches  
 adopt these military men to have full rights and privileges and advantages of  
 their Indian rights, it would lay a precedent to other tribes and pretty soon we're  
 gonna have lot of white people in other tribes doing the same thing." So the court  
 upheld this man's objection. That's the way I know the case. I studied that later  
 on.

(What would you remember about the year following that--1902 or 1903?)

Ninetteen two and three is just what I got through telling you about.

ST. LOUIS WORLD'S FAIR:

(O.K. The year after that?)

Ninetteen four is when the St. Louis World's Fair was. The Smithsonian people  
 from Washington came out among the southern Plains Indians and selected specimens  
 of typical Indians--like got Roman Nose, straight, you know, and high Cheek bones  
 some nice looking young boys. I was one of them. They take them and they go to  
 the St. Louis' World's Fair and they go into camp there at a big park. But they  
 have to dress Indian up there. I worked in the bank and I had two or three suits,  
 but they made my hair grow. Yeah, I had to wear long hair in the bank.

(How did they happen to meet you or get acquainted with you?)

They called me. They had had interpreters. I know they call these Arapahoes  
 and Cheyennes down here at the river one time. Very few came. Soon after that  
 a payment was made at Darlington and they got a bigger camp there and this Smith-  
 sonian, James Mooney, he was a Quaker anthropologist. He came out and got the