

Yeah. They have pretty smart people. They're advanced like we are. But they like-- seeking any information and advice--any departmental rules or regulations that come out affecting Indian rights, you know. And if I'm available--documentarian--sent them a letter explaining those things. Same way with the Kiowas and Comanches. If I happen to be around there--and if I'm not there they write me. Problem come up about a white wife of an Indian that's been turned down at the Indian Hospital and Lawton. You happen to know any regulation? I said, "Yeah. Look up 490 or 492, rules and regulations, that says, that Under Section 9, so-and-so--that as long as an Indian lives on his allotment, his white wife, even though he's the head of the family-- considered to be the breadwinner--his wife's entitled to all the privileges that she would have as though she would be a full-blood Indian. But if they live off to themselves--away from the reservation, the thing is different. She'd have to provide for everything for her medical and all those things, for her." I explain all those things to them.

NIYC AND OIO: CRITICISMS OF:

(This other organization--this National Indian Youth Council--have there been any Arapahoes or Cheyennes--young people--that have--?)

I don't know of any of them. Here, on the Cheyenne-Arapaho reservation, we're I pretty established this way. Now I got some relatives that are on this O.I.O. Like Iola Taylor Hayden. She's an officer of that. But we're not for it too strong. We can go in there and listen, because we participate in some of their actions. But the thing that we have in mind is this--it don't relieve the situation of the poor-- the needy and the poverty-stricken people--no! It gives a job for well-educated Indians that are studied law and other business knowledge. It gives them good jobs just to be talking to these poor Indians that--where they don't know where they're gonna get their next meal. I don't like that. That's what I don't like. I explain this thing in Washington one time before the hearing. I said, "We feel just like a cattle ranch out there in Oklahoma. A big wealthy man comes out there and buys a big ranch and puts out sheds and hayracks and feeding, shelters, water and all that--and then brings the cattle in without no feed. We feel that way. Regardless