Sam Myers:
I'm talking this morning with Mr. Ted Rowland at Kansas University.
Ted Rowland--is that your full name, Ted?

Ted Rowland:
Well I've been called Ted all my life, but actually my real name is Darius.

SM: Do you have an Indian name too?

TR: Yes, I do. The English pronunciation would be "head chief."

SM: And you're from the Northern Cheyenne?

TR: Yes, I am.

SM: Do you live up in Montana?

TR: Um hm. The Northern Cheyenne Reservation is located in the southeastern part of the state.

SM: That would be getting close to Wyoming and South Dakota. Would that be the area where the Northern Cheyenne traditionally lived?

TR: Yes. You know this was our hunting grounds, right around the northern part of Wyoming, the southeastern part of Montana.

SM: The Northern Cheyenne . . . then obviously there must be a Southern Cheyenne band. Is that right?

TR: Yeah. This came about when the entire Cheyenne Tribe was shipped to Oklahoma, you know, after the Custer battle.
SM: The split between the northern and southern came then, at the time of going to Oklahoma?

TR: Um hm. These people that are up in Montana now, the Northern Cheyenne, were the people that walked back from Oklahoma to their traditional hunting grounds.

SM: Well, all the Cheyenne were sent to Oklahoma, and then the northern people got up and walked away one day?

TR: It was Little Wolf's band that would be the Northern Cheyenne, and then there was another Cheyenne chief that made it as far as South Dakota, so we have some Cheyennes in South Dakota.

SM: And they settled there and have been there ever since?

TR: They're all Dull Knife's clan.

SM: These are famous names.

TR: Little Wolf's clan is what we call the Northern Cheyenne Tribe.

SM: So that's how it came to be northern and southern. I always wondered if maybe the Oregon trail of railroads had some kind of a splitting division.

TR: Well, there was that element as far as, you know, the tribe was a fairly large tribe, and it was hard to get together, you know, during the summer to feed the entire tribe. So they gradually moved apart, I guess on their own, and then when they were split apart, when they were all taken to Oklahoma, well this is where the real split came. The Southern Cheyenne, as they are called today, stayed in Oklahoma, and I guess were satisfied with the chief that they got down there, but the people from Little Wolf's and Dull Knife's clan, they didn't
want to stay down there, so they came back.

SM: In earlier days they did always live in smaller bands for the sake of hunting and so on, and then would get together occasionally for religious celebrations. Is that true?

TR: Well . . . yes, that's partially correct. They came together for religious purposes, but there was something deeper. It was just the fellowship part.

SM: The renewing of old acquaintances?

TR: Yeah, you know you didn't see anybody for a whole year.

SM: Uncles and grandfathers?

TR: Well, not uncles and grandfathers, that was your clan. Your acquaintances, your friends, the people from other clans, your age group and stuff. So you all came together once a year. The entire tribe had to survive with the hunting and all that stuff.

SM: So you did have to spread out at times.

TR: Um hm. Most of the time.

SM: Yes. That's an interesting background. Were you born on the reservation in southeastern Montana, Ted?

TR: Yes, I was born in Lame Deer.

SM: There's a book, "Lame Deer Speaks," have you read it?

TR: No, I haven't read the book. He's a Sioux Indian.
SM: Different clan, different tribe.

TR: Different tribe. Of course the Sioux and Cheyenne were always real close.

SM: What's the name of the reservation?

TR: Northern Cheyenne.

SM: And you were born there? Did you start school there?

TR: Yes, I was born right there. I was born in 1942, which makes me 33 years old. At that time we had a hospital right on the reservation. Now they just have a clinic, so I was born right at home in the hospital, and went to school on the reservation in the reservation schools.

SM: Did you start out speaking Cheyenne?

TR: No. My mother is a full-blood Indian, although she is not full-blooded Cheyenne, she has some other corrupt blood in her.

SM: Other corrupt?

TR: Um hm. About half. But my dad was about half--he was a half breed. And he spoke fluent Cheyenne. My mother spoke fluent Cheyenne, but beings my dad had a little different outlook on life, you know, like we weren't really brought up in the traditional Indian ways although we lived on the reservation all our life and grew up in that atmosphere. My dad had a different idea how he was gonna raise the family. So it just wasn't natural for us to speak Cheyenne in our home. Although I can understand it, I can communicate, I couldn't sit down and speak fluent Cheyenne.
SM: Well then, when you started school, Ted, did you start in a reservation school?

TR: Well, I started in a private, Catholic school.

SM: A private Catholic school on the reservation?

TR: It's right next to the reservation. It isn't on the reservation.

SM: How was your experience there?

TR: Well, I started the first grade there, and between the time that I started school and by the time I reached the sixth grade, we had moved from the reservation to different towns. Let's see, third grade I went to school in Sheridan, Wyoming, and fourth grade I went to school in Billings, Montana, public school, and, in the meantime, I also went to school at a government school which is located within the boundaries of the reservation, and I ended up sixth grade. Even between that, that skipping around and stuff, I still spent some time at the Catholic school, and I ended up there sixth grade, at which time I stayed there until I graduated. I guess that was my favorite school. I always wanted to come back.

SM: That's interesting. I have the experiences of some youngsters who found it difficult and others liked it there. It varies a lot depending on the personalities involved, don't you think so?

TR: Well, I think that has a lot to do with it. When I think of home now, I think of the school there where I finished my schooling, and I worked there. That's where I want to go back when I finish.

SM: Oh, you have an aim to go back there?
TR: Yeah, I have. Now really, I have a job.

SM: You have a job waiting for you?

TR: Yeah.

SM: Are you going back to teach there?

TR: I'm going to go back in the administrative area of the school, being the principal or superintendent.

SM: Where is that school now?

TR: It's right adjacent to the Northern Cheyenne Reservation. I guess it would be Ashland, Montana.

SM: Ashland, Montana, in the southeastern part of the state, on the east side of the Northern Cheyenne Reservation. Where did you go to school after that?

TR: Well, after I graduated from high school I had a scholarship to one of the schools in Montana, and being it was hard at the time for my family to give me any financial support, I felt that it wouldn't be feasible for me to go at the time, 'cause at the time I had a brother in the Army. I kind of wanted to follow his footsteps. This was in the '60's. He was in the Army and I wanted to do that too. I had an older sister that had already graduated from college, and from talking with her and everything, I kinda knew that scene. Going in the Army is like tradition in our family that you go through the Service. My grandfather was in the First World War and the Second World War, and so the military, that aspect of life, is kind of stressed in our family.
SM: Did you volunteer for the Service?

TR: Yes, I volunteered for the Service, and ended up in the Infantry. You see, my brother was in the Airborne, and I wanted to get there. And when he found out I was going in the Service, well he came home and talked me out of going in the Airborne. So I go to one of these schools, you know, they guarantee you a school. I took this test and guaranteed me a certain school. But when I got in and got away from everybody, why I waivered my school for the Airborne, so this made me unclassified, and I was treated just like a US, and this was right before the Viet Nam crisis. The military was already getting ready for this, and they activated the First Infantry Division, and every US in the United States, and every person that signed that waiver, you know, that big campaign the Airborne had, ended up in the Infantry.

SM: What do you mean by "every US?"

TR: Every draftee.

SM: Because you waived the right to go to this one school, then they put you in the category with the draftees?

TR: Well, we signed the waiver at about . . . 4:00 o'clock in the afternoon, and at 10:00 that night we were called out of the barracks and got told to pack our bags and leave for Fort Riley, Kansas.

SM: Did you go to Viet Nam then?

TR: No. I got out of the Service in '64, and I was a Sergeant, E 5, at the time, and I was given the option to go to Viet Nam with the outfit, and they'd give me Staff Sergeant rating, but I felt if they told me to go I'd go, but that was the only way. I wouldn't volunteer for anything.
SM: What did you do then?

TR: Well, I got out of the Service in '64 and I came back home. I got out in June, and about the first part of November I got on to the police department there, tribal police. And that was in '64 I got on the tribal police department and I stayed there for six years.

SM: Do tribal police have authority over everything on the reservation?

TR: Well, the tribal police . . . has authority over all misdemeanors.

SM: Misdemeanors on the reservation. Do they have authority over misdemeanors involving Indians and whites both?

TR: Well, they still only have authority over . . . the Indian.

SM: If a white person comes on the reservation and commits some misdemeanor, you have no real authority over them?

TR: No.

SM: Isn't that a kind of strange thing?

TR: Well, this is one of the . . . I guess you'd call it inequities.

SM: One of the inequities that the Indian people don't like?

TR: I found out that it works both ways. We're a small tribe, and we don't have a reservation that can yield any crops or anything like this. Most of the area on the Northern Cheyenne Reservation is hilltops. So it's beautiful scenery, it's good to drive through. There are small lakes, deer—you can hunt any time, fishing holes where you can go fishing any time, drives out in the scenic areas.
It's beautiful. But as far as farming or anything it's almost zero. There are a couple areas on the reservation that yield crops, but that's about . . . just a very few areas that are like this, so we have this . . . I guess it would be almost like a . . . well, it's our own land. We can go out, we can hunt, we can fish, we have our own laws, we have our own courts, we have our own police, we have our own judges, council. Well, right now, especially in this time, you know the United States is going through this economic crisis and everything, well we still have this little piece of land, and we're pretty well satisfied with it.

SM: How many acres is it?

TR: It's about 25 miles east and west, and 23 or 24 miles north and south. It's square.

SM: It isn't a large area.

TR: No, it's one of the smaller reservations. It's not like, you know, Mayetta or some of these down here.

SM: The Navajo land, for example.

TR: Yeah. It's nothing like that. It's not that small, but the population of the Northern Cheyenne isn't that great either.

SM: How many people are on the reservation?

TR: We have about 4,000. I'd say about 3,500 of those live on the reservation.

SM: You're on the tribal roll up there, aren't you?

TR: Yes, I am.
SM: And that is important, isn't it? After working on the police force up there for six years, then what happened to you after that?

TR: Well, it took me about three years and I worked my way to chief of police, and I was about 24 at the time, and I stayed there for two years, and was pretty well satisfied with my job. I had a certain amount of responsibility that made me feel I was doing something. But, you know, that started getting old—I wasn't learning that much any more—I was 24, and I was gonna have to wait about five years before another advancement, and I felt, well, this really isn't for me, because I can go out and I can investigate a felony, or I can investigate any accident, I can give classes in police work, what else is there to learn? And I felt, well, maybe if I go someplace else I will have more challenge. So I worked for the Bureau for just a short period of time. I went to another reservation, Wind River Reservation, with Arapaho and Cheyenne.

SM: West, isn't it?

TR: It's a little further west but it's more south. It's almost centrally located in the state of Wyoming. So I stayed there and worked, I was chief of police down there for about a year.

SM: Are those Cheyenne people also?

TR: No, those are Arapaho and Shoshones.

SM: So the Arapahoes and Shoshones, did they accept you as well as one of their own people?

TR: Well, they didn't really accept me at first. It took me a while to establish a certain of rapport, you know, with the people. I was an outsider at the start, but I think they realized that I was an Indian, and I treat people just as I would want to be treated if I
was in that situation or predicament that they're in at the time that I made the contact with them. And usually when I made contact, they were in a position that they weren't really proud of. So, you know, I respected that. I didn't, like the next day, razz them about what they did when they were drunk. Or if a man and wife were having problems, I'd take it seriously, sit down and talk to them, and I enjoyed that part of my job. That's one of the reasons I'm here now, because I want to continue working with people in that area, and not have to have the badge or be a policeman and have that kind of a negative aspect of life.

SM: You've learned from these years of experience that helping people is worthwhile and important, and something you like to do, but you don't want to do it with the muscle of authority?

TR: Well, I don't say I'm gonna help people. I want to work with people. That's one of the things I never do is say, "Well, I'm gonna help you." See, I want to work with people, I want to work at their level. I want to be able to communicate with them at their level. I go home at Christmas, I go home every summer, just to maintain the reality. I don't want to speak any different than when I left them, before I came to school. I go out and I get regular jobs, I'm treated a little different at the beginning, you know, because I'm in college, but about the middle part of the summer I'm just a regular person, and that's what I want to be. I don't wanta be anything special.

SM: You've done this over and over again, you know you can do it.

TR: Yeah. I just want to be myself, 'cause I was accepted for myself, and people are talking about me running for tribal chairman, stuff like this, but I want to do it as myself. I don't want to do it as anybody else--just be me--and this is the way I handled my job when
I was on the police department, no matter if I was working with the Cheyennes or if I was working with the Arapahoes or Shoshones, I established a certain rapport with the people. I didn't play to be anything special, I was just me, I was doing my job, I had a family to support.

SM: Do you have a wife and children?

TR: Yeah, I have six kids.

SM: Six kids and a wife. That keeps you busy.

TR: I had four at the time. I had four of them back when I was 26 years old.

SM: Did you get some grants to help out with the schooling?

TR: Yeah, the Bureau gives me a certain amount of money. Of course, I have my VA, it gives me the bulk, the most.

SM: So then putting it together you can skin by until you get back to work?

TR: Well, yeah. Then, see, I've been around for a while, you know. I'm not 18 or 19, I can hustle more than a 19-year-old can. I have kids to support, so I work three jobs at one time, to support my large family. And I felt that there wasn't very much future in that, I could do it now when I'm young, but what's gonna happen when I get older? So this is one of the reasons I came back to school too.

SM: So you came down here to Kansas University and enrolled?

TR: Well, inbetween, you know, that six years when I was working in the law enforcement area, I made a decision with myself, that if this really wasn't what I wanted to do the rest of my life, I still had
college in the back of my mind. Most of the people in my family, most of my brothers and sisters, have gone to college and graduated.

SM: That's a little unusual, isn't it?

TR: Well, this is one of the things that I run into every time. I say, "Well, I'm from a reservation, I was raised in poverty, my folks never had that much money or anything else," but then I say, "Well, my older brother and sister are both college graduates, one's an RN and one has a master's degree, I'm the next in line, and I'll have my BA next semester. I have a younger brother who's a junior here, I have a younger sister that graduated from the University of Alabama last spring, and I have two other sisters that also went on to college but didn't graduate. One of them is living in Iran, her husband works in Iran, and the other is living in Oklahoma." But when I bring out these facts about my family, well, it's always, you know, put back on me like, well, that's unusual, which I guess it is. I think there's opportunities out there, and I realize now that when I came to school that a lot of other people from the reservation or the ghetto areas, you know, kind of impoverished areas, could take advantage of some of the opportunities. The guys here now, myself and everybody else, my brother, guys in my family, and the Indian students here at KU, the Indian students at Haskell, have taken advantage of some of the opportunities that are out there for them, and this is all that we have to do. We just have to take advantage of more opportunities.

SM: They are there if you can find out how to use them.

TR: Well, they are there if you want them, and if you know how to use them.

SM: If you don't want them and don't know how to use them, then you'll miss them.
TR: If you don't want them you could be sitting right in the middle of them and you wouldn't take them.

SM: And some people don't want them, but some people unfortunately would like them, but don't know how to go about getting them. Is that true too?

TR: Well, you know this is true to a certain extent.

SM: But they could ask for help, couldn't they?

TR: Well, I got into an argument with one of my friends, I guess it was, not a knock-down, drag-out argument, but it was an argument about education. He said, "What right do you have going to school, because this is tax money," and all this kind of stuff. Well, there's no real answer if you're gonna say, "Well, I'm getting a handout, I'm going to school, the government is supporting my family." But what a lot of people don't realize is that, well in my case, the bulk of my money comes from the VA. I gave three years of my life, I walked every hill in Kansas and every hill in Germany for this right, and this is what a lot of people don't understand. But I think the Indians have an opportunity to go to school, and I think it's their right if they want to take it. Because, like they say at this day and age, that the Indians have been pushed, pulled and told what to do for so long, now start taking advantage of being an Indian.

SM: Don't you think that it's a good investment for the whole country?

TR: Well, that's the way I try to look at it.

SM: And you in turn can get ready to help other people out there.

TR: If you want to you can look at anything in the negative aspect, and
there are a lot of people that do, and if you're not prepared for the negative of anything, that's when you're hurt. So if you can realize that there is a negative in everything, you know, concentrate on the positive, why you're a lot better off.

SM: Well, I think you feel better and you accomplish more too, don't you?

TR: Yes, I think if you look at the negative that might be a sign you have a little more anxiety about things than other people do, but a little anxiety never hurt anybody. It's just like studying my books. If I have to wake up at night and say, "Ted, you're getting too far behind," this is an anxiety that doesn't let me sleep, but it's an anxiety that makes me get up at 5:00 o'clock the next morning and get caught up.

SM: It's a pressure to keep you working. I guess most of us need a little pressure now and then. So, then you came to KU?

TR: I ran an orphanage for two years.

SM: You did? Well, you've had an excellent background!

TR: I worked at the school that I was telling you about, the school that I want to go back to.

SM: Was that in Montana also?

TR: Yeah, well, it's the school that I graduated from. See, I went over there one day. I was a policeman at the time, and I went to the office and I said, "Well, I'm going to school, I don't care what I have to put up with, what I have to do," I said, "I've got a little money saved for my family that will see me through a few years,
and I've been hustling all my life. I worked three jobs, I done everything—I collected garbage, I took care of kids in dorms, I worked as a policeman for six years, I done a variety of things, I washed dishes." So I knew that I could make it, wherever I went. So I went to the school and said I wanted to check on my grades, I wanted to get an opinion from the advisor, the school psychologist, to say, "These are the areas you can go into," or, "It's better that you wouldn't go," or something. So they told me that with the IQ and the grades and stuff that I could make it in college if I studied. So I told them I'm getting out of police work and I'm going to school. So right at the time they had a dorm supervisor's job that was just created, I guess. It was a person that was going to be over the dorms and the grounds and stuff. After 4:00 o'clock, this person was in charge of the school. So they asked me if I would be interested in a job like that, and they had six dorms. The director of the dorms was the title of the job, and they asked me if I'd be interested, and I told them that I would. It paid a pretty good salary, and stuff like this, and there was benefits of working for an organization like that that I didn't have as a policeman, so I said I'd think about it and that I'd be interested in a job like that. So at the same time, the director of the orphanage—it was a Catholic priest—was getting ready to move out of that position, so there was another job open, and the mission part, I guess the mission board, the controlling factor of the whole plant, came to see me. They sent two representatives over, two priests, and asked me if I'd be interested in the director of the Cheyenne Home, which is the orphanage. And I said, "Yes, but I've already committed myself to the school to be director of the dorm." So what they did, they put the two jobs together. They were different budgets so they both contributed a certain amount of money and I did both jobs, and then I started a security force on the grounds, 'cause we have a housing area and stuff like this. The jurisdiction is kind of up in the air, it's not on the reservation, and yet it's composed of all Indian
people, so the county sheriff's department doesn't want to interfere too much. We started our own police department, so actually I had three departments that I was in charge of, which was a good job, and I did this job for two years, and then I was told, "If you could get more education, this is the job you can have." And so this is when I came to school.

SM: How long ago was it that you came down here?

TR: I came down in '72. This is my fourth year.

SM: And you're working on a major in...?

TR: I have a double major; one is in psychology, and the other is in personnel administration.

SM: Both of these will be perfectly adaptable to that job back there.

TR: Well, yes. I'm going to go into graduate school, school of education, and major in school administration, and prepare for the principalship or the superintendent position. And after next year, when I get back home, I'm going to continue my education in psychology. I want to eventually work into the advanced degree in psychology. You know, this is the big thing with me, and I'll do this administration work until I get established to a certain point, and by that time I'll be to the age where I won't want to put up with that hassle in administration. I should have my advanced degree in psychology in time that I can go and start in the area that I'll enjoy for the rest of my life.

SM: Have you ever thought of writing? Your own life would be an interesting story.
TR: You know, I've been told that before. Like if they ask me about my experiences as a kid, you know, back at school, the same lovely school that I'm gonna go back to, and people ask me, "What shaped your life the way it is?" And just little things, like being the only one on the school grounds in the summertime, and listening to Beethoven or something, and sitting out there and thinking what I'm gonna be or what I wanta do. And maybe being lonesome for my folks.

SM: You have quite a lot of education already, and you're aiming at a bachelor's and a master's degree shortly, and you've seen the advantages in these things. Do any of your Indian friends ever criticize you? Are you ever called the touchy word, an "apple?"

TR: I've never been called that at home.

SM: They know you well enough?

TR: Yeah. Especially if you knew me in the boarding school. (laughter) It's not only that, it's you know, Cheyennes are different. But, you know, we did our militant thing back with General Custer and back with the Crows and Back with the Shoshones and back with the Sioux.

SM: You got it out of your systems?

TR: The Cheyennes were supposedly one of the most feared tribes on the Great Plains. You know, we were fighting up to the time that Lame Deer was there. Like our superintendent on our reservation is a Northern Cheyenne, he's a Bureau man, he works for the BIA, Dr. Spang. He grew up there on the reservation. My uncle is the tribal chairman.
SM: How about him working for the BIA? Is he still admired and respected by the Cheyenne people?

TR: Yes.

SM: So he can do both.

TR: Well, I think the Cheyennes look at reality. A lot of reality here isn't what we want it to be, but it's reality. You know, the system here.

SM: You have to start with that before you can make it better, don't you?

TR: Yeah, you have to realize reality. It would be unreal for me with six kids to say, 'I'm gonna go and I'm gonna demonstrate in Washington, D.C.' You know, who's gonna support my kids? And so, I have to be realistic about how I approach things. I'm still competing, I'm still in competition with anybody that wants to be in competition with me, whether it's in the classroom or whether it's on the reservation.

SM: Other Indians, everybody.

TR: Anybody.

SM: Does your family live here in town?

TR: Yes, they do.

SM: Have you had any experience or knowledge about this situation just east of your reservation over there at Pine Ridge?

TR: Yeah... I know basically what's happening down there. The last
time I was down there was in '71, the same year that I came to school. One of the kids from the orphanage was from South Dakota, and I was taking him home to visit. So I could see into the reservation, and, you know, I grew up in that atmosphere, but this has been 20 years ago, and they're that far behind. It's like stepping back in time.

SM: The incident at Wounded Knee?

TR: No, just the situation in general. The environment that you step into. You know, I grew up in that environment 20 years ago. A lot of my fond memories are built around that type of environment, although I wouldn't want to go back and live. The Cheyennes have stepped ahead a little ways, a little bit, a bit more organization, a little more togetherness. Of course, we're a smaller tribe, and I think a lot of the problems stem from that condition that they have to live in.

SM: Factions within the tribe?

TR: No, like 13 kids living in one home, one house. Real big families. I have a big family, but it would be a small family compared to some of those down there.

SM: Well, does that cause the troubles like between Dick Wilson and AIM, for example.

TR: Well, if you lived in a house with 13 other people, and you had one room and an outside toilet and nothing to eat... what would you do? Would you want to rebel against somebody, or would you be a little touchy about even your neighbors, or would you be a little touchy about the BIA? You see these guys driving past in these government cars. You know, I can remember these feelings from my childhood. You see the guy from the BIA driving down the street in one of these
big cars. You know, they're saying, "That guy's rich. Here I am, I don't have nothing to eat at home, and this guy's rich, and he can go in the store and buy something. He's got two rooms in his house, and I don't have it, I have a dirt floor." Well, you know, if you lived under these conditions, well, naturally, you're gonna want something else, or you're gonna say, "I feel helpless, I gotta do something about this." The frustration drives you.

SM: That's an excellent explanation of the background for these things.

TR: I think that has a bearing on the reason for the uprising down there, the militancy of the Sioux Indians, and maybe even the Potawatomis. Bruce, I don't think his tribe has it quite all together. They're still developing that . . . that government that they . . .

SM: I heard the Potawatomi tribal leadership is sort of shattered.

TR: Yeah, from what I hear. All I hear is Bruce's side of the story, and maybe I hear a couple of others, but from what I've gathered, they're going through those growing pains. They're still a new, small government that's powerless, stuff like that.

SM: Do you know Dick Wilson?

TR: No, I don't. Like I said before, a lot of the problems stem from the environment.

SM: From their poverty and frustration over the whole situation?

TR: Yeah. And there's not much to that reservation. There's no industry, and there's another factor that, say the Potawatomis, don't have to put up with that the Sioux have to, and that's that there's more prejudice in South Dakota than almost in any other state.
SM: That seems to be the consensus, among the Indian people at least?

TR: You know, I come down and I go home, I go from Kansas to Montana, twice a year, and I've never driven through South Dakota yet, because I have a large family, I have to take every precaution. I have to buy snow tires before I leave; I have to get my car serviced; I have to plan my route, and South Dakota isn't one of my routes that I travel.

SM: You don't want to go there?

TR: No, because if I ever get out there and I have a minor accident, or my car breaks down, I want to be in an area that... I know is safe for my type of people.

SM: Well now, for example, if I were to go up to Pine Ridge and Rosebud, and so on, would I have problems, being a non-Indian?

TR: I don't know. I think if you go to the wrong places. If you show up at an AIM rally or something you're gonna have problems. And those problems, they go for anybody.

SM: I know some... well, I'd say beautiful people, who believe in some of the things AIM stands for, and others who are quite militant to the point of "everybody's wrong but me."

TR: The contact that I have with AIM... isn't from South Dakota. I'm from Montana, and our tribe has trouble with AIM.

SM: Trouble with AIM?

TR: I'm not an AIM advocate, but I also try to realize that they're out... they might be pioneers, or getting a point across as far as the Indian cause. And, like I said, again, they're from, most
of them, are from Pine Ridge, and ... there's a lot to be said about that area. But as far as the Northern Cheyenne Tribe, we have a council. We're one of the poorest tribes in the whole state, because we got left-overs. We were still fighting when everybody else had quit, and so we were pushed and split up and everything else, but we learned to take that, to make the best of life and survive, and we feel that the type of government we have, which is elective, the councilmen are elected every two years, the chairman is elected every four years. . . .

SM: The tribal council and the chairman of the tribal council?

TR: Yeah, elected every four years.

SM: Have you served on the council?

TR: Myself? No, I haven't. I was a policeman, and I couldn't get involved in politics.

SM: Oh, you were employed by the council?

TR: Employed by the council.

SM: The Chippewas of northern Minnesota tell me that AIM started on and is on their White Earth Reservation there, and they say they're doing good things. And then someone else said, "All they do is detract from the good things the rest of us are trying to do with their sensationalism."

TR: Well, I don't take a stand that severe against anybody, and, well, it's like my sister, my older sister, is behind AIM and we have good arguments about it. She tells me her side of the story, just what she believes in. I can't say, "Well, either you believe as I
believe or it's no good." And she has her opinion and I have mine. I have mine because I have to accept reality, the way it is, with my situation, with the type family that I have, the large family, I have to be pretty close to them, or if I leave, I can't leave for that length of time. So I have to be realistic, I can't back something up that I can't support.

SM: Well, the trouble with AIM and the Northern Cheyennes. Is there anything specific?

TR: No, it's just, I guess it would be the political side. The tribal council has to maintain a certain amount of control on the reservation, so it would be the council versus AIM.

SM: And they would not like AIM coming in to try to take over and usurp that authority?

TR: Well, we feel that we're competent enough to . . . make our decisions, hire our attorneys.

SM: Can you hire Indian attorneys now? Are there enough around?

TR: We have one Indian attorney that's employed by the tribe, and, of course, we have other attorneys that are dealing in specific areas, like the coal issue. We have to realize that everybody that graduates from college with a certain degree, that doesn't mean that that person knows everything, and so it's gonna come about that we'll probably get an attorney in there, an Indian attorney, that's competent enough to argue with these corporations. But it isn't realistic to say that now. If Standard Oil hires the best attorney in the nation, who are you going to have to argue with him?

SM: Of course, you have a lot of things going for you in a case like that right now. You would probably have much support,
TR: Well, we have already had these leases, coal leases, reversed.

SM: There is coal under your land?

TR: Supposed to be the richest vein.

SM: Aren't the Cheyennes and the Crows the two groups that have the most of it?

TR: Well, yeah, the Crows have coal resources too, I think they're mining some of theirs.

SM: I read that there's enough coal under this part of the country to last for the next 500 years, and that the Cheyennes don't want it mined but the Crows do.

TR: Well, see the Cheyennes fought this thing and had it reversed. The Bureau, acting as Big Brother for the tribe a few years ago, it was about '62, '63 or somewhere around there, gave about five or six coal companies or oil companies exploratory leases with the option—gave the coal companies the option, didn't give the tribe the option—whether they'd lease or they didn't, so the tribe didn't know anything about it.

SM: So this is the BIA with tribal lands giving options to coal companies?

TR: Yeah. So when the coal companies came in and said, "Here is a certain amount of money, give it out to the people," we took it and give it out to the people, and they said, "O.K., we're gonna bring our stuff in," and they said, "No, this isn't right, because the tribe didn't have say so whether you came in or not." So they started negotiations, started fighting in court. So it ended up that after a few years, I think the Secretary of the Interior, finally made a ruling that he
reversed that decision, saying that it was up to the tribe to make their own decisions.

SM: Do you think the tribe will decide to mine coal there later on?

TR: Well, see, what we want is that we mine the coal, but we own the company. We'll do it as a smaller scale. We won't make those big payments out to anybody, but if we have to make loans and hire the experts, the engineers, everybody that is necessary to operate a coal mining company, well, that's what we want. But we want the guy that's doing this engineering to get a tribal check.

SM: Then you can keep control of it and can put the land back the way you want it?

TR: Yeah, we can put the land back.

SM: And if you don't, it's your own fault.

TR: We can have it at a smaller scale, so that the work force can be manned by people from our tribe. We don't want an influx of 1,500 people a week or something to man all these jobs. We realize that our area isn't that great, and it's all we have, and I'd like my kids to be raised in an area like that.

SM: Well, if handled carefully like you're describing it, it could turn out to be a great boon to the tribal people. One other thing I want to ask you. I understand that you're a part of the organization on campus. What is it called?

TR: It's called the Native American Alliance.

SM: And what do you do here on campus?
TR: Well, it's a down-to-earth function. We're here to assist other students that would like to attend KU.

SM: Counseling?

TR: I guess you'd call it counseling, but it's not handing out a bunch of papers. If a guy has a problem you say, "Let's walk over to the office, and I'll show you," rather than saying, "Here, fill this form out and hand it in over there."

SM: Realistic counseling.

TR: Yeah. Just, "Let's go walk, and let's go get a cup of coffee, and let's go over to Financial Aids, or let's go to the library, and I'll show you around." But I think another important function of this office is the students that are in school. This office assisted getting tutors for minority affairs; it's kind of a stepping stone to other areas at the school.

SM: Ted, is there anything else we can add, we have a little bit of time.

TR: My uncle is the tribal chairman.

SM: What is his name?

TR: Allen Rowland.

SM: And he's in southeastern Montana, and he is in what town?

TR: Lame Deer, Montana. I asked him about the possibilities of kind of following in his footsteps, and he didn't think too much of it. Not that he thinks that I couldn't do it, but he says, "You get an education, and there are a lot of other opportunities that you should
consider." But I told him, "I just wanted to get your opinion, I'm not thinking of this in the near future," I'm thinking of it when I get to be his age, which is about 50.

SM: Well, it seems to me that you have tackled this whole situation with a remarkably well-adjusted attitude.

TR: Sometimes it's pretty easy to give up, and I've always tried to do the best I could wherever I was. I'm not the greatest student in the world. I get decent grades here--I got a few C's last semester and I was kind of down and out about it, and I walked around saying, "I wanted to get B's and A's." I got B's and A's, but I also got two C's, and I was really down and I thought to myself, "Well, how can I pick myself up?" So I just went back and I had a copy, a mimeographed copy of my high school transcript, and all I had was C's on there, so I decided I was doing all right.

SM: If you survived that you could survive another one. That was a sensible thing to do.

TR: That's all I made was C's, and I said, "I'm walking around here thinking I'm a brain or something."

SM: I guess you're going to be a great psychologist. Well, Ted, I certainly appreciate talking to you, and I want to thank you very much again. I think this whole experience of yours will be interesting and helpful to many of the people who listen. Sometimes an experience like yours, where you are making it work, is an inspiration to others to try a little bit harder. So thanks again, Ted.