

Interview of Roberta Windchief.

Interviewer: Give us your full name.

Roberta Windchief: My name's Roberta Windchief.

Interviewer: And where were you born?

Roberta Windchief: I was born at the Fort Belknap reservation in Montana.

I'm a member of the Assiniboine Tribe.

Interviewer: And tell us about this Assiniboine Tribe.

Roberta Windchief: The Assiniboine Tribe are a group of people who speak the Sioux dialect. We had the Lakota and the Dakota people. And we just have a different dialect so if you understand one, you can understand the others.

Interviewer: Excuse me, your hair's a little --

Roberta Windchief: Shaggy?

Interviewer: And we have this new digital TV. So, all right. You grew up on the reservation?

Roberta Windchief: I grew up at the Fort Belknap Reservation. My people are called the Assiniboine. It's a word that the non-Indian people got from the Chippewa people. Asiniibwaan is what it is. And it's a meaning of stone users. We're called Bata by the Cree people. And it's actually Sioux, and we call ourselves Nakota. We have different bands within the tribe -- the different tribes, and the different bands within the tribe.

Interviewer: And so, that language difference, did you go through that very quickly in how you pronounce things?

Roberta Windchief: The Lakota People use the L. They use L when they say different words. The Dakota people use the D. And the Nakota people use the N. So it's just a different dialect. It's kind of like the German people have different dialects, but they can basically understand each other. So, that's --

Interviewer: So, let's walk through this. Um, you have a long -- you have lots of relatives that have been to war. Tell me about the importance of this in your society and the way you grew up and its significance.

Roberta Windchief: I think, for generations, my people, the Sioux people, have been known as nomadic warriors. We have ceremonies that go back to sending a young man to war, bringing him home, and when we got to within the United States, when we became on reservations within the United States, we carried that tradition, those traditions with us. The language that we have continues to revolve around that kind of nomadic life that we once had. And even today, if you go to a powwow today, and you go to someplace where they're having a powwow, you'll see influences of the Plains Indians in the powwow. You'll see the eagle staff being brought in and we have songs for the veterans, ceremonies that the veterans were able to do when they went to war and came back. They were able to pick up feathers that fell. Only the veteran could do that because he earned the right to do that. The veteran could give names to people. One of the examples was that, one of my uncles was Billy Snau. He served in the Pacific, and when he came back, he gave my brother his Indian name. And the Indian name that he gave me brother was "Shoots Down," because my uncle was a pilot and was a gunner, a tail gunner -- is that what they call them in the back of the plane where they would shoot down the other planes? And that's what he did, and so my brother carries the name Shoots Down, which is an explanation of what my uncle did in the war.

Interviewer: So, this was a very important, when war is going on in our country, this is very important to your people.

Roberta Windchief: It's very important to our people, and even though I've read over the internet, I've talked to different ones, even though the Sioux people are probably known so well in history with fighting and like Custer Battle, Battle of Little Big Horn, Battle of Wounded Knee, things that happened over there. Even though there was a lot of differences in the culture of the non Indian and the Indian people during that time when the westward movement was, it seems like our people have always had a tie to the land. This is our country, this is our mother. This is our mother earth. And so, with that in mind, it didn't take very much for our young warriors to say, "We're in trouble, we need to go help." And they did, and the story goes on my reservation is that there was probably more than 60, maybe 70 young men during that time when there was call for young people to fight. They all went together and they -- a group of them, a whole group went. And they weren't the only reservation that did. The Crow People did that, the Northern Cheyenne people, the Black Feet People, all of the different tribes up north and I think the tribes down south also did that. They all came forward and went to fight for this country.

Interviewer: So, I want to get to a couple things here. Let me ask right now, you were just telling us about the flag song and the two different versions of that and why it's so important in what you're telling us about.

Roberta Windchief: Okay, in the powwow, the powwow as we have it today, you'll see a staff carrier. It's usually an eagle staff and behind that will be the American flag, probably the state flags, the tribal flags, depending on who's holding the powwow. There's a flag song that the Sioux People have, and it talks about living under the flag of the United States for

generations, and the words of that song say that -- the story that I heard of where that song came from, my mom said it came from when Sitting Bull came back to the United States after going up into Canada to Mount Saskatchewan is where he was and that's where my Grandfather Windchief was born. But he came back into the United States and when he came back in, he sang that song and that was the song that his band of Sioux came into under the United States flag.

The other story that I heard was during World War I or World War II, there was two Indian boys, Sioux men fighting in that war, and in the trench that they were in, they could hear that song being sung. And, some people say that was the origination of that song. It just depends on which one you're hearing.

Interviewer: I wanted you to tell me -- before we get to the individual stories of your relatives and the people of your, young men of your tribe, tell us about -- because this is what got me started. You know what I am going to ask you. Years ago, you told me about what it was like to send these young men off to war in Montana. And I want you to describe everything going on. The train station and everybody -- it was a wonderful story.

Roberta Windchief: Okay, I remember that when, some of my relatives went, we would always get up real early in the morning. Real early. And there would be an older person, an elder, an older man that would come and he would talk to the person that's leaving. And depending on the person, sometimes he would paint them. He would put red paint on each side of their eyes, other times he didn't. And we would talk to them and maybe have a meal and

among the Indian people, we acknowledge our deceased relatives. And he would do that, and then we would go to the train station. But as the train was coming in, they would begin singing these veteran songs. And they would sometimes use the person's Indian name. And beautiful songs, and he would leave or they would be gone. And when they came back, the same thing would happen. We would all go to the train station when we knew they were coming home, and then when they got off, they would sing these songs for them and then we would go back and depending on time, sometimes we would have what they call a powwow, I guess. We would call it a celebration of the returning home of our warrior. And then we would have a dance and they would have a drum and they would sing and a particular time, I remember, one of them came home and I don't know exactly who it was. I don't know the name of the individual that came home, but when he danced in, he carried a Japanese saber and he pulled it out of the sheet and I got really scared. I crawled behind my grandmother because it scared me because he was dancing and he was painted. And so, that's an example of what we -- how we used what is now called the powwow. It's something that's very meaningful for a veteran. And my mother used to say that veterans have done so much for us and it's not right for people to take that away from them. An example I've seen is that, when you go to a powwow today, sometimes you would see a feather drop and the meaning of that is that a warrior might have fallen. So other warriors have to go pick that feather up and it should be only those who have been in combat. Only those who have deserve the right to pick that feather up. Today, it's not that way. People just, you know, even went to one powwow where they had a lady go pick up a feather. And maybe it's a tradition of different tribes, you know, maybe it's not the Sioux people that have that. Maybe that's the way they do it. But for us, it's only the veterans do those kinds of things because they deserve it, they earned it.

Interviewer: Describe to me, how many people would show up to the train station to send the young man off? Describe -- tell me more. I had this impression that people were coming on horseback.

Roberta Windchief: Yes, there was people on horseback and they would have those small hand drums, and usually there would be like, I don't know seven, eight men singing. They'd use those small hand drums and they would sing with that. It's kind of like a parade. And other people who have gone to war, other men who have gone to war, women who have gone to war, they would surround that young man that was going, that was leaving. And when he came back, they would welcome him home the same way. So there was like a lot of people, it wasn't just the family. It was maybe the whole tribe sometimes depending on the individual.

Interviewer: Can you tell us a few little words?

Roberta Windchief: Some of the words?

Interviewer: Of the song? Do you want to sing?

Roberta Windchief: Well, no. I don't want to sing, no. When I have the song playing, I'll interpret that song. Because it would say different things.

Interviewer: Okay, we'll do that. Okay, you know what to set up for now.

Roberta Windchief: Okay.

Interviewer: Okay, so, let's start talking about some of your relatives and some of the people you know who went to war. This is a good time to start telling their stories.

Roberta Windchief: Well, when you first asked me to do this, one of the thing I knew that I had to do was to go ask one of my relatives who had gone to war, who had gone to World War II, to see if it would be all right for me to do this. To see if it would be okay

with him. So I went to my cousin, his name is Robert King. He lives in Fort Belknap reservation, and I went and asked him if I could do this and he agreed. He served in the US Army. He served in Japan. He didn't want to really talk about himself. He said there were more important people for me to talk about. He said that he would like me to acknowledge his brother, my other cousin, who had been killed when he was 21 years old. He was killed at the Battle of the Bulge.

Interviewer: What was his name?

Roberta Windchief: Richard. Richard King. He served in the First Cavalry, and he came home in a casket and he's one of the ones that I remember greeting. And we went there to meet him at the train station, but it was a different kind. It was a sad time. And there was two soldiers that was with the casket, and the casket was covered with an American flag, and all during the time that we, from the time we got in at the train station, we took him home. The ceremonies that we had for him, two soldiers stayed with him. And they wouldn't open the casket. All the time, they were just there. And they buried him.

Interviewer: Would they normally have opened the casket and done something?

Roberta Windchief: Usually, yeah. Usually we were able to do that, but at that time they didn't let us do that. And I imagine it was because he, I don't know. My aunt said that he may have not been in the casket, is what she was saying. But, you know, we don't know that. But when I was talking to my cousin Robert, he did agree to let me do one thing. And that was to let the people know how young they were. He was 17 years old and he allowed me to use his picture to show how young he was. He was in the military police and he also let me use that picture. But other than that, he asked me to talk about my uncle, Chris Windchief.

Interviewer: Tell me about him.

Roberta Windchief: And Chris Windchief was with Patton's Army, Third Army in Berlin. And we have some pictures of him. He taught at the Intermountain Indian School. He was one of the first people among our family to get a degree. He was a school teacher and he lived here in Brigham City and taught there. He died in about 1973 or somewhere around there, 75 maybe. But I got some pictures of him, so we can show those. Another person that Robert wanted me to talk about was Gilbert Horn. And Gilbert Horn was one of the original people -- well; he's still alive on our reservation. And he was a Sioux co talker from the Army. And as I did some research on that, I found out there was 163rd Division in the Army, and in that group, there's a lot of people who are Siouxs and they were communicating with each other and I think it's really important to acknowledge that other tribes besides the Navajo had Sioux talkers. Comanches, but the most familiar one to me is a Sioux, the Sioux speaking people. And Gilbert was acknowledged that at a national conference for his efforts. I don't have any pictures of him, I asked for pictures and they said they would get them to me and maybe they will. But we'll wait for that. But other person that Robert wanted me to mention was a man by the name of Joe Longknife. They called him Joe-Geeb, and I think the most heart wrenching part of that, of Joe's story for me was that he was killed by US submarine. He was taken, they were taken as prisoners of war, and he was put on a prisoner of war ship or something that the Japanese people had and they were torpedoed by the US, but he was acknowledged in Time Magazine. In Time Magazine, they talked about how he was so skilled at being able to hunt the Japanese people. Japanese soldiers -- he was able to smell them, to detect them where they were. My husband was telling me that he must have been a very clean man. He must have never smoked because my husband was in Vietnam and he kind of knows about war stories. But, he talked about how he

must have been so, his sense is so acute and his eyes and his abilities so keen. But it also talks about in the stories that I got of Joe Longknife was, he was skilled because of his stories and abilities he was taught by his grandfather, old Joe Longknife. And it makes you wonder, "Where did this old, old person fight? Who did they fight?" And as I was doing the research on this, I was thinking he was probably fighting the cavalry that he was probably part of with Custer. That's probably where it all came from. But, you know, bringing the whole story back around. You started out being defeated by a nation, and then you come forward and fight for that nation. You know, it's a strong message to all people who are Americans when you look at what happened to the Native American and how the Native American helped so much through the co talkers, whether they were Sioux, whether they were Navajo, whether they were -- whatever tribe they were, they were able to help through their language.

Interviewer: There are some other people you mentioned, other stories and you were showing us some photos.

Roberta Windchief: There was Richard, and Richard I told you was killed at the Battle of the Bulge, and he was the one I remember about the body coming home.

Interviewer: So, looking back on those times, everything's changed so rapidly. Has any of those, you were talking about the values of the tribes and maybe it's changed a little bit. Is it still critical?

Roberta Windchief: As far as the tribes up north, I think it's still real strong because I heard that when the, I was talking to -- I have a nephew and he's on the tribal council and he said what they do on our reservation today is that, they sometimes go to the Great Falls Airport and take some of these older men and have them talk to the soldier that's leaving and then they'll sing those same songs. They'll also welcome them back that way and sometimes

they'll be coming back in vehicles, but they'll meet them at the reservation boundary and, you know, bring them in. And when they get in there, they're given star quilts, they're given feathers, they're fed, they're welcomed home that way. And it's really, um, always been that way. Even the Vietnam veterans, who went to that war, unpopular as it was in the United States and as bad as some of the non Indian people, soldiers came back, it wasn't that way for our people. They were welcomed back. And they were treated very well.

Interviewer: What's a star quilt?

Roberta Windchief: It's a quilt that, I need to show you one of those. It's a quilt that's made in honor of veterans. And it's just the lone star. It's the Texas lone star and it's made in colors of red, white, and blue. And sometimes there's flags on it and it's a quilt that's given -- it's a symbol of honoring somebody. When you give them a star quilt, it's a symbol of honoring them. It's like a long time ago; they used to give horses away. Now they give star quilts when they honor somebody.

Interviewer: And the feather, you brought it up several times. What kind of bird, was it a particular kind of feather? Tell us about the feather.

Roberta Windchief: The feather represents the eagle. The eagle feather represents the veterans, like with the American flag. The eagle feathers are significant to the veterans. If you see that, you see just a sight of that, if you see a war bonnet, that's usually eagle feathers. You see a man wearing a war bonnet, that's the significance of being a leader and being a warrior.

Crew Member: So that feather is maybe a symbol of strength?

Roberta Windchief: Yeah.

Crew Member: And maybe tell Jeff.

Roberta Windchief: Okay, I guess if you imagine the eagle itself, and all of the qualities of the eagle, how high an eagle could fly. Like they say the prayers that you say go on the wings of an eagle, you say the prayers to the creator, the eagle represents that, the strength and the courage and all of the thing that a person would need if they're in peril or they're in danger, it's kind of like a symbol to carry them forward. And the eagle feather itself is then being carried by the warrior, by the veteran that comes home. And they're given eagle feathers when they come back.

Interviewer: Would they give them anything when they go off to war?

Roberta Windchief: Sometimes they are. But I guess during World War II, and I don't know exactly -- I guess men who've been in war would this, but sometimes they were given some kind of medicine, like a medicine pouch or something of protection of some kind and I would imagine that if they took that, it may have been taken away from them by the Army that didn't understand what it was, you know. I don't know.

Interviewer: You can't have anything in basic training.

Roberta Windchief: Yeah, you can't have anything in basic training, so maybe they took all that away from them, I don't know. But I do know that they did have, prior to an organized Army, they did carry protection or sometimes it would be represented in the paint, they would paint mother earth on their face and it would be the eagle feather that they carried with them or there would be something like that. It would be more kind of like a belief system, a way of life that, you know, that they believed in the all the surroundings around them.

Interviewer: Do people of your tribe, do they talk about the warriors? Do they talk about their -- these things that they share commonly, is it kind of known?

Roberta Windchief: I think when you grow up around a society like that, it's just kind of part of what you hear all the time and to carry it on, you hear songs like today we have all the, like the Sioux flag song we have warrior songs, we have honoring songs, we have name giving songs. There's a lot of, a lot of it carried on through just being who you are and people that are interested in it. My nephew, Huck Windchief, he's very interested in all of this and he knows a lot, you know. Maybe a lot more than I know because he's picking up a lot of what he'd heard from a lot of different people. So there's young people that's carrying it on and it's going to be okay.

Crew Member: Chris Windchief, your uncle, he was in Patton's Third Army?

Roberta Windchief: Yes he was.

Crew Member: Can you say a little bit more about him, talking to Jeff?

Interviewer: Yeah maybe some memories of him?

Roberta Windchief: Memories of him? Okay, with Chris, I just liked to say that Chris was a very handsome Indian person and you see his picture as a high school picture -- his high school picture, he's a very nice looking Indian man. And he graduated; I think he graduated from Utah State University in probably 1938 or so, maybe. 36 or somewhere around there. He went into the service and he served under Patton in the Third Army. When he came home, he taught at the Intermountain Indian School here in Brigham City, in Utah. And he taught there most of his life, but the main thing I remember about him is his encouragement to all of us to get an education. You know, you got to go to school. You can't just not go to school. If you're not going to school, you're not doing anything. And he was very -- he was very influential in myself going to school. I was able to get a bachelor's degree in American History and get a master's in Public Health and a PhD in Public Health. He was probably the most important

person in helping me do that. His Army experiences -- I never got a chance to talk to him about it. He was probably one of those people that didn't talk too much about it, like my cousin Bobby. He just didn't talk much about it. We just know what we, you know, that that's where he was. Not too much about it.

Crew Member: Did they ever, later in their life talk about it? Did it ever come up or why they didn't talk about it? Because life just went on?

Roberta Windchief: I think among our people, the way they talked about it was through ceremony. If you ask, uh, a person to give an Indian name, like my brother got his Indian name from one of my uncles, they were required to stand up and tell an event that they encountered during the war. So my brother's name was Shoots Down because my uncle was a tail gunner during the war. So, there's different experiences that they have where they can bring stories out. It was not taboo to talk about things, like the killing of anybody and the honoring -- the things they had to do during the war, it was not taboo to talk about it, but there was a certain time and place to talk about it. Another time that they talked about it is when they picked up a feather. If a feather fell and they did the ceremony to pick up the feather, then the person that picked up the feather was required to get up there and tell why he was able to pick up that feather. Maybe he had ambushed somebody, or maybe he went on recon, maybe he did something that allowed him to pick that feather up. So he told that story of what he did. And then when they came home and they would have the powwow honoring them, the celebration of them coming home through a powwow, they would tell stories, like talked about how this man danced with the saber and scared me. That's one of the ways they would do it. So, no, it wasn't something they couldn't talk about, it was just something they talked about at appropriate times.

Interviewer: So, as a little girl on a reservation, do you remember your feelings about any of this?

Roberta Windchief: Well, I guess I knew that my grandmother, especially -- I was raised by my grandmother, I knew especially when her grandsons went to war, part of her went because every morning I'd hear her praying, the evening time, she would sing songs and the day that, a couple days before Richard King's body came home, even before we knew that he was going to come home in a casket, she got up one morning and she went outside and she was praying out there and she came back in and told the rest of us that during the night time, she had heard a horse race up to the house and she could hear a saddle being thrown on the ground and she could hear the person hit the back of the horse and the horse race away and she could hear, you know, hear the holler. And there was nobody out there, that was just a dream she had or maybe premonition she had. But that's what Richard used to do when he was a young man before he went to war, he would come home and he would come in the house that way at nighttime.

Interviewer: So did she think something had happened to him?

Roberta Windchief: So she, yeah. She thought that something had happened to him. She knew that we would hear something about him and not long after that, we heard that he had -- he was coming home in a casket, that he'd been killed. So, that feeling that I had at that time, it was a very scary feeling, but at the same time, it was a security that my grandmother, that my grandmother prayed and sang and something had told her that. So it gave me a sense of the abilities of people, psychic abilities of people.

Interviewer: So how old was your grandmother in World War II? Would she have remembered the wars?

Roberta Windchief: Yes, she was born in -- she was 56 years old when I was born, and I'm 69. So she was born in the early, well, end of the 1800s. 1886 or something like that?

Interviewer: So, she was just on the end of all that conflict.

Roberta Windchief: Mm-hmm, that's when she was born. So, the story she told me about herself was that she, uh, was -- her mother died when she was two years old, so she was raised by her grandmother. And I was raised by my grandmother, and it was kind of ironic that we were both raised by our grandparents. But a lot of what she told me involved the reservation when it was first established. You know how they would have to go to the agency and receive rations? She told me about the WPA that she was a part of helping with that. I don't know what she did, but -- I don't know what she did. But she was able to do that. Uh -- told me stories about her father. Her father, when they were, you know, when she could remember.

Interviewer: And they had fought in the Indian wars? Her father?

Roberta Windchief: Her grandfather?

Interviewer: Yeah.

Roberta Windchief: Her grandfather, yeah. I remember that. She was married to Windchief when she was 16 years old and he was like 20 years older than her or something. She was given to him as Indian ceremony, you know, as the tradition was. Not the ceremony, but as the tradition was. He bought her. But they lived okay. They had beautiful children, she lived a good life. She died when she was probably 89 years old.

Crew Member: I'm just trying to imagine --

Interviewer: Wonderful.

Crew Member: Yeah, the King boys because they were really young.

Roberta Windchief: Yeah, 17, 18.

Crew Member: And 18 and just taking off on a train and going to training and then getting on a plane and going to Japan.

Interviewer: Did they have trouble, I mean, from a reservation, did they have trouble adjusting?

Crew Member: That's what I was going to get to. What a shock to go through all this.

Interviewer: The cultural differences?

Roberta Windchief: I imagine they did. I think that World War II was probably a turning point for the people, for our people, because I think prior to that, they were more just being on the reservation and trying to adjust and beginning to live a different way of life than the nomadic way that we had. And then, World War II came along and they were probably introduced to a whole different way of life. And during that time, I think it was probably when my mom was a child is when there was a real push not to be Indian. My mom, when she grew up, she didn't really want to speak Indian. She went to Flandreau, South Dakota to school and came home and of course the religious organizations at that time was prohibiting the use of Indian languages and the schools were advocating for English and a lot of it, a lot of that was lost during that time. And when World War II came along, the men just kind of fit into more of what was going on. Don't be Indian, do this thing, do that. You know, and it was probably a very difficult time for some of them, especially some of them that were raised real traditional. Because during the time that, um, we were first put on reservations, the -- a lot of the religious and ceremonial things that we had were prohibited. Sun dance was prohibited. It wasn't until 1978 that they had the Freedom of Religious Act for Native American People. And

prior to that, there was a lot of things that was banned. We couldn't do those things, we weren't allowed to by law. And so, what a lot of the people did, which to me I'm very thankful for is they went underground with it. Sun dances were held in secret, ceremonies like the, like I was telling you about the dog soldier society ceremony. You know, that was all held underground, even the painting of men was held so -- for them to go to the train station and sing for these warriors to go away was kind of, must have been a very difficult thing to do to know that if we do this, we might be ostracized for it. But we did it anyway. That's the power of the government that they had over Indian people at that particular time in the 20's and 30's and 40's.

Interviewer: And yet, they still went to war.

Roberta Windchief: They still went to war.

Crew Member: My question is, why? I know that the advertisements back then and the nation's pride, but were they encouraged by the fathers and mothers in the tribe to go serve?

Roberta Windchief: I think they weren't necessarily encouraged, I think it was just part of the way that -- the way we live as Indian people. Our ties to our mother earth, our belief in the spirits around us, our need to -- the warriors need to protect the family. Our people say that the men and women are equal, that we are like the wings of an eagle. On one side is the man and the other side is the woman. And our power comes from the mother earth, so that -- when there's, um, trouble coming to the tribe, the men will step forward. Trouble coming to the nation, the men will step forward. Regardless of what happened before, we still have that tie to our mother earth to the life that we have, that's what's sacred. And I don't think it needed advertisements or people coming and saying, you know, you have to go sell bonds or you have to

go weld someplace. I don't think it was that, I think it was just the teachings and the belief and the way of life of Native American people that was most important.

Crew Member: That's wonderful.

Interviewer: So, this is wonderful. I don't tell you how good this is.

Crew Member: It really is.

Interviewer: I want a woman's point of view.

Crew Member: Just one more question, Robert King, he's still alive?

Roberta Windchief: Yes, uh-huh.

Interviewer: And Richard came home in the casket in the Battle of the Bulge.

Roberta Windchief: Mm-hmm.

Interviewer: Chris Windchief is also deceased?

Roberta Windchief: Yes, but he's the one that I wanted to -- I wanted to emphasize him because he came back with, uh, the education -- the idea of education.

Crew Member: We got that.

Interviewer: That's right, we got him.

Crew Member: Gilbert Horn, is he still alive?

Roberta Windchief: Gilbert Horn is still alive. He's at the Fort Belknap reservation and he was the one that I was not able to get some photos of, but I may be able to. He was in the Merrill's Marauders.

Interviewer: Merrill's Marauders.

Roberta Windchief: And he was a Sioux speaker, co talker with a lot of other Sioux co talkers.

Interviewer: I'm just curious, has he ever been interviewed as a Sioux co talker? Has anybody been interviewed as a Sioux co talker, do you have the story on tape?

Roberta Windchief: They honored him at a national convention, but I don't know if he's ever in -- I don't know if he's ever been questioned that way.

Interviewer: How old is he?

Roberta Windchief: Gosh, he must be -- they said he can't hear very well. He's probably in his 80's. Let's see, if he was, in 1945 --

Interviewer: He would be in his early 80's.

Roberta Windchief: Yeah, he's probably --

Crew Member: Would he ever be willing to be?

Roberta Windchief: Yeah, I think he would.

Crew Member: You do? You think he would?

Interviewer: Oh, I think that would be fabulous.

Roberta Windchief: I think he would.

Crew Member: And tell me, Fort where?

Roberta Windchief: Fort Belknap, Montana.

Interviewer: Because we just might find the means to interview him.

Roberta Windchief: Yeah, take me with you.

Interviewer: Yeah.

Crew Member: Oh, wow. Roberta, this is just wonderful. This is great.

Thank you, this perspective.

Interviewer: Yeah. What we'll do is, let's get that music and then we'll have you back.

End of recording.