

That's why you see these people wear aprons today. That's where it originated. So he goes on ahead. When the daylight comes he's so far off. These cranes they see him. They sight him long ways. And these cranes, they let out a warning. And he (the chief) looks around and she's gone. So they start after him. He's already so far off. And they chase him. And he goes back to this first grandmother--last grandmother he left. He goes back and his grandma warned him, "When them people chase you, you run to my tipi. You go around my tipi four times. And you throw yourself in my tipi the fourth time. And everyone of those Bald-headed people that comes in, their heads will be chopped off." That's how come he got his wig. That's the way he got it.

(Is that the end of that story?)

That's the end of it. But--no--it's not the end of it. When he comes in to his grandma's, well, he was saved. So he stayed overnight, and the next morning he goes back to the third grandma. He takes a little wig and leaves it with his grandma. That's from the Bald-headed tribe. Then the third night--third grandma, he leaves a little wig. So every time he approached--every grandma he come to--they have a big Scalp Dance. That's where everybody inherit this Scalp Dance.

(Is there a name for the hero of this story?)

That's the one--this here young boy--that Sleepy-Headed Boy.

(How do you say that in Arapaho?)

Let's see--what do they call that--(pause)--I can't think of it right off. I know that name. But anyway, when he come all back to where he started from, every village he come to, they had a big old scalp dance. And when he come to his folks' home, his folks initiated him to be the biggest leader--

(End of Side A)

SIDE B

ARAPAHO RELATION TO GROS VENTRE (ATSINA)

(Getting back to some of these names now for these other groups, what about the Gros Ventres--what the name for them?)

hitou.né nō' That's Gros Ventres. See, that's similar to these others. Because they talk almost similar to Arapaho language.