

man and give him a horse and full beaded moccasins. That's where I learn all this. And I don't know if they have to do that before they can get this--but anyway they have to make so many.

(After they make this so many, and earn their medicine bag, is it given to them by one of these older people?)

Yes, the one that owns it. There's supposed to be just four parts to this one main medicine bag. And she gives them to four ladies. And that's all she's supposed to give. Maybe she's gone by the time, and these others are ready to give theirs.

(Well, after she gives hers away, can she continue making tipis?)

Yes, I think so.

(Have you ever heard where they started any new medicine bags?)

No. It's got to be just from way back here. That's been handed down from generation to generation.

(Well, that's real interesting.)

My mother could have owned a medicine bag, but she was a Christian woman and she didn't believe that way, so she turned it down. Now, when my father was asked to keep these arrows, he turned them down because he was a missionary helper, under this J.B. Edgar, second missionary that came among the Cheyennes. But he was already taught the go's and don'ts--what the Arrow Men are supposed to live by and how they take care of his tipi. I know all about that too.

(Would you talk about that sometime?)

Yes.

MENNONITES:

(Well save that for some other time. This Mr. Edgar--he's the Mennonite missionary?)

Yes. There was one--the first missionary that came along the Cheyennes--he was known as "Yellow Beard." And then Mr. Edgar came and he was with us Cheyennes for forty years. And I'm the same age with this oldest boy.

(Well, do you still go to that church?)

No. I'm a Baptist now. When my father passed away, that church almost went down