

BACKGROUND COMMENTS ON HIMSELF AND ARAPAHOES

--one of the outstanding chiefs--they were highly recognized war chiefs that wouldn't have no communication with the white people at that time. Especially that particular year. Cause three years before that, they massacred the Cheyennes out at Sand Creek, Colorado. And after that a lot of these war chiefs--like Powder Face and Sage Man and Bull Thunder and Little Shield--they wouldn't sign nothing.

(Are they Cheyenne?)

I'm Arapaho. Arapaho and Comanche.

(These chiefs you just mentioned, were they Cheyenne?)

No, they're Arapahoes. Arapaho. Just like I started to tell you. Anything that I am going to tell you about the Arapaho is what I'm permitted to tell as an Arapaho, unless I have had experience in joining the sacred orders and the lodges and the ceremonies of the tribe. Then, in that way I have a mixed knowledge of different ages of Arapahos who may have participated in the same lodges and ceremonies that I did. Otherwise if I didn't join and participate in any of those ceremonies, I don't have no right to tell about them. Same with the Cheyenne--much less--not being Cheyenne--I'm not supposed to tell anything much about the Cheyennes, but because they're out of the same stock we are. They're Algonquians. We Arapahoes are, too. But they're a different branch. They have a different brogue of their language. We came out west in different years. They associate with the Arapahoes, later identification of their language, customs and ways in the west--west of the lakes (probably the Great Lakes. Jess is here talking about the migration routes of the Cheyennes and the Arapahoes as they made their way out on the Plains--jj). But they have their ceremonies and the Arapahoes have their ceremonies. We have the Sacred Pipe--"Ceremonial Pipe" we call it. It's petrified, too. And we're governed under that. (Jess