SIDE B

JESS'S MARRIAGE & MARRIAGE CUSTOMS

(Conversation resumes on subject of marriage customs.)

--different family. Well, one family with two sisters. Their mothers were two sisters. They had married into good families of chiefs, you know, (unintelligible phrase) and then in that way, in turn, we would marry the girls of that family. That's the way I married my children's mother. The Lumpmouth girls. Their father was an outstanding man. There were two--the Lumpmouth boys were married to my cousins. And one of my sisters. So when I grew up they had that girl picked out for me. So they had us get acquainted and she went to school. After I finished--three years after I finished--two years after I finished--then we got married then.

(What was her name?)

Her name was Carrie. Carrie Jennie. Carrie Jennie Lumpmouth. Her two brothers live here in town. One that lives at the nursing home and one that lives in town. That was Edward's (?) mother's side.

(Well, at that time did you get married according to law or was it an Indian--?)

According to law. We were married by a preacher. A missionary.

(Was there any Indian ceremony to it or anything?)

Oh, yeah. They had--Indians come to camp when we got married and the whole camp--Cantonment, Colony Indians came up. And we had an Indian--after our church wedding then we had Indian ceremony--wedding--at the camp. My brother furnished beef. Two of my brothers furnished beef. We fed her folks and some of her brothers, the next day, feast us. And they furnish beef, and a lot of things, like moccasins and pipes, and old Indian relics--you know. War Bonnets. And they feast us while they had our wall tent fixed up and our bed, and all their war bonnets, and moccasins and pipes. So it was my duty to distribute them to my relations after dinner. And those Cheyenne relations of ours--well, they were not Cheyennes--They were what the Cheyennes call "So-tai-yo" (or Sutaio).