

He was a student of anthropology, I believe, from Pennsylvania. (Did he ever say why he decided to do that?)

No, he didn't say exactly, but he said he considered the Black-foot Sun Dance, the Shoshone Sun Dance, and the Crow Sun Dance, and it appeared to him in his position that he thought the Arapahoe Sun Dance was the oldest and carried on strictly according to old tradition hundreds and hundreds of years ago. So he preferred to join it.

(Did he speak any Arapaho?)

No, he didn't. He was just a stranger that come out there.

(How many dancers were there at that time?)

About twenty-four if I remember right--or twenty-six--all young men. They were all painted, standing next to the wall, inside, all in a circle. And they danced. Some of them were at the east side, south of the door, and the painters that paint them sit behind them and watch them. They dance. And they stop and they still stand until somebody is really tired out sits down and fills a pipe. Regular Indian pipe. And he brings it to the drummers. Of course they can't drum and smoke at the same time, so they don't drum and so they give the rest of them some rest, and they all sit down. When they get through smoking they hold the pipe out and the man that gave them that loaded pipe comes to get the pipe and when he gets back to his seat they start singing again. For three days--and all night, some time. And they go to bed--the best way they got is maybe a quilt--maybe a pad--maybe a cover and a pillow--but nothing too comfortable. They sleep that way. They're barefooted all the time.

(How did he learn what to do?)

Somebody is his painter and naturally he spoke English and directed him what to do. And there's always the committee there. I've been there at the Sun Dance a lot. They're supposed to tell him what to do. Other tribes, like the Kiowas, dance with the Arapahoes, and they tell them what to do--these other tribes.

(You were talking about the police going with him when he went out to see his wife--are they white police?)