

of Greenfield. I sat with my sisters. They picked me up and carry me on their back for a while. Of course I was heavy, I guess, chunky. She didn't complain, but I didn't feel right up there, being packed in a shawl on her back. And of course there's always brush around those lodges. I would get off and step on those limbs and stand there and hold on. And then of course that was 1887 when I was three years old.

(It was 1887 and you were three when your sister packed you on her back?)

Yeah. I didn't know (remember) nothing before that. But I know they used to say about that age they had given my cradle away to a cousin of mine--I think a boy--or a girl--it was all beaded. What they packed were those beaded cradles. And they say that I would go back and when them folks they gave my cradle to--weren't looking, I'd drag my cradle back to our camp. Then of course, 1888, that's when those Kiowas gave us this--what they call a Snake Dance now. Big Bow.

(Tell me some more about that.)

In those days--see the Arapaho Sun Dance is outstanding above any other tribe. The Arapaho way of the Sun Dance. Naturally the Kiowas, many of whom are part Arapaho--so are the Comanches and Apaches--when that Sun Dance was announced--it usually took place in August--and then they'd all move down to camp with us. Well, Big Bow had been astray from his tribe for several months--probably a year and he was--you might say he was wandering around in other tribes out in New Mexico somewhere or--I think it was New Mexico. He secretly hung around close to those tribes--I don't know whether they were Pimas or other tribes--but he heard the drumming. And he sneaked up at night and got close enough so he could hear them songs and he watched them dance. Of course, they don't dress like we do. Those southwestern tribes don't dress in buckskin. So he knew all those songs in rotation of whether they started--he watched it several times by sneaking up to it. Even in the daytime he'd