

(When they were treating him like your brother, did they call him "son"?)

Yeah, son. And they respond to that and it just all works harmoniously.

Those are the ways of adoption--either friendship or resemblance of features or because you're friends--could be any tribe.

GIFT GIVING

(Like this Gordon Roman Nose that came and took you for his friend--would he make any presents to you or anything?)

Oh, yeah. Back and forth. His sister made me a pair of moccasins. So did the girl that he married, Mary Bent. I told you she took the measurement of my foot.

(Did you do anything like that for him?)

Well, in the sense that--like maybe I would give him a whole tail of eagle feathers. Or maybe he'd want something. Oh, he wouldn't ask for it, but I'd know that he wanted it and I'd give it to him. But the general Arapaho way is this: If I got a nice pony and saddle and got nice otter skins in my hair or blankets or moccasins, regardless of any tribe that may take the liking of my clothes or pony--if he wants to buy it, I'd say, "No, I won't sell it." I'd give it to him. All but one thing. If a young man experience that kind of indication, he'd say, "Well, my friend, I'm glad you like my shoes, or moccasins or saddle. You can have that pony. You can have that saddle. You can have my blanket. You can have my eagle feather fan." But they always say, "Except one thing--" Especially if you're married. Maybe the one that's the receiver will say, "What is it?" "I can't give you my wife. She cooks for me. She's my companion. She sews my buttons on. I can't give you her. But anything else that you like, you can have it."

GIFT EXCHANGE BETWEEN JESS AND APACHE BEN

I experienced that with Apache Ben. He came to my house a couple of years before he died. Saturday morning and I sent for a taxi to come after me and