

Jess: Yeah. They did that way up north of Fort Reno. I remember three or four young women, daughters of chiefs--just like I said a while ago--when they got this grass money, the girls would get their share, and the boys. But the girls would always keep theirs, because their folks provided for them, you know. And sometimes they have as high as--I know one girl they said was buried with forty-four silver dollars. And so they went and dug her grave just to rob that. But I know several they buried and these Indian women--Arapahoes and Cheyennes both--they wear these disc belts--you've seen them--(concho belts) Them days they used to make them out of silver dollars.

Bob: The purpose of that was that he was going to go to heaven--they call the "Happy Hunting Ground." That would be--the Indian--his religious beliefs were similar to our beliefs today, aren't they? Only they called it different names. Heaven was the "Happy Hunting Ground." And he'd have need of these things.

Jess: Yeah, yeah. That's right, yeah. (Jess is agreeing, but not wholeheartedly. Bob Stegall here is merely stating the commonly held white man's version of Indian religion. This is excellent example of "leading an informant" or misunderstanding of what an Indian says through preconceived ideas.--jj)

Bob: Well, over in my west pasture I see places where graves have sunken down. There's a big spring over there, you know, and I understand that they wintered over there around that spring, and that they would bury their dead out there. Evidently they had been dug into. They're still hollowed out there. You know, Chief Roman Nose, he brought all of his tribesmen in up here north of Watonga and wintered up there in what they call Roman Nose (Park)--Roman Nose Park there now. But I believe that's where Chief Roman Nose wintered up there.

Jess: Yeah. He had a brother named Little Bird. They both took allotments there.