

5. *Ha'nahawunēna* or *Aanū'hawā* (meaning unknown). These, like the Bäsawunēna, lived with the northern Arapaho, but are now practically extinct.

There seems to be no possible trace of a clan or gentile system among the Arapaho, and the same remark holds good of the Cheyenne, Kiowa, and Comanche. It was once assumed that all Indian tribes had the clan system, but later research shows that it is lacking over wide areas in the western territory. It is very doubtful if it exists at all among the prairie tribes generally. Mr Ben Clark, who has known and studied the Cheyenne for half a lifetime, states positively that they have no clans, as the term is usually understood. This agrees with the result of personal investigations and the testimony of George Bent, a Cheyenne half-blood, and the best living authority on all that relates to his tribe. With the eastern tribes, however, and those who have removed from the east or the timbered country, as the Caddo, the gentile system is so much a part of their daily life that it is one of the first things to attract the attention of the observer.

In regard to the tribal camping circle, common to most of the prairie tribes, the Arapaho state that on account of their living in three main divisions they have had no common camping circle within their recollection, but that each of these three divisions constituted a single circle when encamped in one place.

Among the northern Arapaho, on the occasion of every grand gathering, the sacred pipe occupied a special large tipi in the center of the circle, and the taking down of this tipi by the medicine keeper was the signal to the rest of the camp to prepare to move. On the occasion of a visit of several hundred Cheyenne and Arapaho to the Kiowa and Comanche at Anadarko, in the summer of 1892, each of the visiting tribes camped in a separate circle adjacent to the other. The opening of the circle, like the door of each tipi, always faces the east.

Under the name of Kanenāvish the Arapaho proper are mentioned by Lewis and Clark in 1805, as living southwest of the Black hills. As a tribe they have not been at war with the whites since 1868, and took no part in the outbreak of the Cheyenne, Kiowa, and Comanche in 1874. At present they are in three main divisions. First come the Gros Ventres, numbering 718 in 1892, associated with the Asiniboin on Fort Belknap reservation in Montana. There are probably others of this band with the Blackfeet on the British side of the line. Next come the northern Arapaho, numbering 829, associated with the Shoshoni on Wind River reservation in Wyoming. They were placed on this reservation in 1876, after having made peace with the Shoshoni, their hereditary enemy, in 1869. They are divided into three bands, the "Forks of the River Men" under Black Coal, the head chief of the whole division; the "Bad Pipes" under Short Nose, and the "Greasy Faces" under Spotted Horse. The third division, the southern Arapaho, associated with the Cheyenne in Oklahoma, constitute the main body.