

Well, there's a few.

(Would that be here lately or a long time ago?)

Well, I know one fellow by the name of George White. He was a Gros Ventre. And he was married to a northern Arapaho woman. Her name was Sage Woman. That was my first wife's aunt. Daisy Whiteman was my first wife, and that her father's first cousin, Charlie Whiteman (or Whiteplume).

(And Sage Woman was a northern Arapaho?)

Northern Arapaho --

(b'w'w'cin'én ?)

b'w'w'ci.séi -- that's a woman. b'w'w'cin'én -- that's a man.

(But there hasn't been too much marriage, then, between--?)

There hasn't been too many. Because, you see, what happened-- when they first all remained together, the three tribes, they always camped to one side. Like, there's a village of Indians-- like I told you one time--there's one reliable family, and there's one poor family, and there's one stingy family. They drift to one side. They camp to one side. Well, that's similar to these Gros Ventres. The northern Arapahoes, they camp separately from the southern tribe Arapahoes, and the Gros Ventres also camp to one separate camp. Because they talk a little bit different from these other Arapahoes. And they really wasn't Arapahoes, but, like if a German and Bohemian tried to mock one another's language, they cannot bring out the full word of Bohemian like a German can. Like, we studied--these kids studied Spanish. We studied Spanish. All right. We're Americans, or we're Arapahoes. If we try to talk Spanish, we can use that Spanish word, but we can't bring out the full ways of Spanish. Like I said before, if I go sing with the Poncas, and when they go to using their words in there, when it comes to the wording part of it, I sing with them, well, I just kind of have to sail through. Because I can't say their language. When I try to put the Ponca words in there, well, I mess up the song. I can't catch up with that song leader's song.

ARAPAHO NAMES OF OTHER TRIBES

(What about the Blackfeet--or, there's several divisions of the