

my land for that purpose with a horse." Or with a gun. See, he's got--he's not going to come out and say, "You can have it on my land!" No, he cannot say that. He says, "I donate my grounds, and he describe it, "There's plenty of shade. There's plenty of water and plenty of grass--" at that time when everybody use to travel with teams and wagons--and he'd say, "I donate my land with a horse." Or with a beef. See they going to use a lot of meat in there. Their ceremony doings.

Well, that was the end. Nobody couldn't answer. Their laws was--at that time--any organization if one of your brothers puts up anything like that, never dispute his word. Never go against him. It used to be that way back there. If one man said something--like I told you about our grandpa, Medicine Water, that was one of the captives--he made the war. He belonged to Hoof Rattlers, and he declared war. He's the one that declared war. And his members had to follow him after he declared war. And that's the reason he was made a slave, a captive. And that's the way the law is suppose to run in any organization. If one say something, all his members--I guess it's what you call, 'brotherhood love.' That's where it comes in. The Indians really had brotherhood love and brotherhood respect. But it's not that way today anymore.

TRIBAL CAMP CIRCLE DURING SUN DANCE:

(When--another thing that I'm not sure I quite understand, well, after they all get together and pick out a place and they all come around to camp in a big circle for a big ceremonial--where did the clans put their tents? Were they out in the middle?)

In the center. Yeah. They we given just so many days. Maybe we'll start camping certain time and at the beginning we'll have about four days with these dances, other dances or other business whatever they want to put ahead. And then at the end of four days, that's when the ceremonial starts. At that time way back there when I was little girl, my Uncle Cloud Chief--he was a chief. And my own father was a sub-chief. And many times these chiefs would have to go and talk to the superintendent that was head of these Cheyennes and Arapahoes to go ask him for permission to give them camp for two weeks. The government was real against something that took place in this Sun Dance. They use to pierce their flesh and