

Yes, it's already up, but nobody can enter it until somebody counts coup. Then he takes the lead (in entering) in there, and then the men just follow.

(The stick he uses to count coup with, could it be a tipi stob?)

Yes, or it could be your pencil or anything. Just so it makes a noise on that tipi pole. It wasn't anything made special. Just so he's going through the motions. He could use this old man's cane. (After the Cheyenne quit living in tipis so much, did they continue this kind of ceremony with a tent or house?)

No. Just a tipi. See, I told you it was religious to make a tipi. I don't think white people would make this house in a ceremonial way. You couldn't do that. And then white men make those tents. But it's got to be made by an Indian, this tipi. And then after they go in there these Doorkeepers--like I said, two of them will sit one one side of the door-- And their partners, these Hoof Rattlers, their two Doorkeepers have to sit on one side. And see, this is just their guests--these Hoof Rattlers--and these are the main ones that are invited. So all the food is theirs. And then they'll get up, these two Doorkeepers. They'll go give this food to--well, one's got to tell them what to do--like an elder. Some kind of elderly medicine man, or elderly advisor, anyhow, they call them. He's the one. He says, "All right, now, get up and go around and get about five pieces of this and that. And maybe one cup of coffee." Well, one of those men gets up. He'll go around and get a piece of fry bread and a piece of meat, and break this fry bread and dip it in some kind of dessert, and maybe there's something else in there. He'll break that off. And coffee. Well, he'll come over here and take it to this advisor--this ceremonial