

man or medicine man. And he'll break it up for him. And he'll have his hands like this, or either he could put them down on the ground like this, or else he'll just hold his hands out like this. And he puts one piece of something (food) over here--in the flat palm of his hand--right about there--

(The base of his thumb.)

Yes. And another one over here.

(At the base of the index finger.)

Yes, and then another one over here.

(At the base of the little finger.)

And then the fourth one over here.

And then the fifth one in the middle.

And then he'll grab his hand and close his fingers like this. And then he says, "Now, go on. Go out this door and face east." And he said, "That first stake, right by the door--" See, the tipi door is kind of round. And where it's staked together, he puts one there. The ground is hard and he has to carry a stake to make a hole. He says, "Put it up like this." And then he puts it down. "Go this way," he says. And he has to put it in four different ways like that. And I don't know whether he has to bring it in and put that in the middle or straight up and down, or whether he does it out there. I don't know that part.



(What are they putting in the ground?)

This food. See, they're feeding the spirits. The four corners of the earth, they're our servants. And in other words, they don't call them "the Great Spirit," as the white man says. Maybe it was another tribe that called this "Great Spirit" God. But us Cheyennes do not call them "Great Spirit." We call Him "The Holy One." So