

(I'll bet that was a lot of work.)

Oh, a lot of work. I got a draw knife here that's over seventy-five years old, that was used. I'll show you.

(I'd like to see it.)

I'll sell it to you for a hundred dollars!

(If you'll make it a hundred pennies, I'll buy it!)

(Interruption in interview. Conversation resumes on subject of Mexico.)

The last time I was down there was nineteen--I think nineteen thirty-nine. Went down there to Monterrey for the Bullfight. February twenty-second. They still have them every Washington's birthday.

ARAPAHO ORAL TRADITION: KINDS OF STORIES & HOW TOLD

(Well, there's another question I thought I might ask you now. In connection with this youth training and how you all were given advice by your elders--how the Arapahoes learn in the old days about the history of their tribe. I mean, what kinds of stories were they told and that kind of thing?)

Well, it was the custom of my Arapaho people from the fall months--even though regardless of their migration--every night, it was the usual custom that they'd boil bones just to keep a fire going in them big brass kettles. And eventually some time of the night the fire would go out and that the bones that they cut up--chop up--that they keep pouring water in there and when it was hot. And in the night time during all that when the fire is still going, they'd tell these stories. What the ancestors, you know, handed down to them. And of course all we--we'd see how the kids that listened as long as we stayed awake say

h'w'w' , h'w'w' That means that you are still awake. That means that you're still awake and listening. When the last one fails to respond, then is when the story stopped. And some, maybe them older boys in there--in the tipi--and sister, maybe, say, "mother, I'm still awake!" "Grandma, I'm still awake." Then she keeps on. Then I remember a lot of those stories. Night stories. Every winter we tell stories--new stories--every winter. That's how we perpetuate the history--the background.