

and he passed it on to his son. And he said, "You can tell these stories. You got a right to tell these stories." But very little. Very limited. That's what he told me. All that he told me that I can positively remember is that that stone has become petrified. And you could tell that the early traders, back in the seventeenth century--that these brass-headed tacks--round-headed, brass-headed tacks--were tacked all around that top bowl--which indicated it was wood yet. They're still there (the tacks) but the rest of it has turned to stone. And then that turtle shell that's in that bundle is also petrified. And the ear of corn--Indian corn, or maize--its also petrified. They say you can take a knife or any metal and tap it on that corn or that shell and it sounds like stone. Same way as that pipe. But you can't see it. Only two white men have seen that. James J. Carson of--I think he's from Wisconsin--was permitted to see the Pipe opened. (See article by John G. Carter, "The Northern Arapaho Flat Pipe and the Ceremony of Covering the Pipe," Bulletin, Bureau of American Ethnology 119, 1938, for more information. Jess did not remember the name exactly--J.J.) He had to prepare a big dinner for the Indians--the priests. And another man--I think he was an Episcopalian priest of Fort Washakie, Wyoming or Wind River--was given the privilege to see and write about that Pipe. Father Roberts, we called him. I knew him. He died. (How did he come to be given permission to write about it?) Well, he was friendly to the northern Arapahoes and all old people and he found out the process of exposing that Pipe. They told him, "Even if you don't make a vow of any kind to be involved in any ceremony, if you will cook a big dinner for these chiefs