

No, never. Not in public.

(Do they do it in private?)

No. Unless there's a feast made, like this J. J. Carson(Carter).

And this Father Roberts. They have to cook a big feast to the priests. The priests are the only ones that can handle it.

That's what I'm told. I don't take no part in those things.

(Did the Arapahoes ever have other kinds of things like those Kiowas have those ten grandmothers--sacred bundles?)

No. We're governed by those seven sacred pouches. The ones that I told you gives birth every twenty-five years. That's a generation. That's the only connection we have of a "mother."

That's the blessing of the tribe. A generation, you call it.

(What did they call that Pipe in Arapaho?)

sae' eíc'wáw (or sae' iíc'wáw) That -iíc'wáw means "pipe."

(And I forgot to ask you, how do you call these "Stalwarts" in Arapaho and the "Short" men?)

Well, we call the men on the north side n'w.k'w'behii.n'én. That's singular. The plural is n'w.k'w'behii.n'én(i)n'w'. That's the Stalwart men.

(And how would you call the ones on the south side?)

cae' ehiin'én --that's singular. And plural is cae' ehiin'én(i)n'w'

"Men is -hin'én(i)n'w'

(The first part of that word-- cae' ehii --would that mean anything?)

"Short." "Runt" or "short."

(Did you ever hear how those two sides got their names?)

No. That was way back in early times. But I guess that's the difference of their sides. That's the only way I could figure it.