the women cooked their dinner. Right there where that tree was. And then he talked to them, this man, and said, "You chiefs--you seven branches from a shoot from the ground--that big--" Great big red elm. And he said to them through an interpreter, I remember--"If you chiefs will stick together--be as one foundation as that tree is that I'm talking from, you will always uphold your business." That was in 1895--August--of 1894. Yeah, it was 1894. And the very next year a tornado came through there and pulled that whole tree out and took limbs just scattered from here to that grave. All of them loose. Just scattered out. No more tree there. But that example that he tried to set didn't stand. Because of nature, you know. When I got to Washington--what year was it--1924, I believe. It was my third trip. I went to the Smithsonian. That's when I started to work for them. And an Arapaho girl from Wyoming was working in there--Louise Long. She said, "Have you been here before?" "Yeah," I said, "I was here two years ago." She said, "Were you ever in here before?" I said, "No. We came through the halls (exhibit halls) and looked through this Smithsonian Museum." She said, "Well, we have a book department here--tribes from all over the United States. We know where the Arapaho section is, and Cheyenne, Sioux, and Osage." So she took me to the shelves and took out a book. And I read that book. It was that Fourteenth Annual Report of Bureau of American Ethnology, referring to the Cheyenne-Arapaho Ghost Dance. I said, "I know that time, back in 1890." And she took out some pictures, and she'd turn them over and read the notation on the back. And when she got to that picture I said, "Wait now. Don't tell me