

Long Chin, has great-grandkids. So they were all safe, and they grew up and they got families and they married back into the Arapaho tribe, except for one, Mary, who married a Cheyenne by the name of Tassel from Kingfisher. So that's a true story.

STORY CATEGORIES

(What kind of story would you call that in Arapaho?)

h^woítw.

(Where did you hear that?)

Well, I learned it from the Wyoming Arapahoes, and the southern Arapahoes concurred in their knowledge, as she had told it. And it's in the book by--I don't know whether it's by Kroeber or Clark Wissler. But anyhow, it's in book form. I think it's in Kroeber's, though.

(Has that story been told a number of times--I mean among the Arapahoes themselves?)

The older ones, but not these young ones. I guess I'm the only one that knows it.

(I was just wondering if that was the kind of a story the men in the Tomahawk Society would tell when they were having these story-telling sessions?)

Well, hardly. Because she wouldn't have a husband there. See, her husband has got to participate and she'd be in there, and he'd be the one to tell the story.

(Oh. You mean when they tell stories in there it's about people in their own families or something?)

Yeah, yeah. Got to be the menfolks, too. But that's a true story.

WHITE MAN WHO PARTICIPATED IN ARAPAHO SUN DANCE

(Could you tell me about that anthropologist that went through the Sun Dance?)

I knew him, but I don't remember his name. He was a young Philadelphian. It was in 1954, I think. He came from the east, him and his wife. I don't know how they were travelling, but they came to the camp in a pickup. And he enlisted himself to become one of the dancers. And the priest of the Sun Dance heard about it, and he wondered if they would admit him, be-