

No, Indians. The Indians elect them to patrol the lodge and the camp. And they get a commission from the county sheriff or something like that. They carry guns and they carry stars--badges. And they're pretty strict. If anybody drinks around there or shows a bottle of pop, they take them right off. They don't want nobody to weaken the minds of those that are fasting --to see anybody drinking around there or eating.

(How did the other Indians feel about this white man participating?)

Well, they all wondered if it was permissible for a white man-- I did, too--but when the priest permitted that, they said, "Well, it must be all right. He's a human. Different race. If he means it, it's all right." I heard a lot of talk about it.

Yeah, I was there.

(Who was the priest at that time?)

I think the man that made that Sun Dance was an Oklahoma Arapaho--Nelson Franklin. I think--I'm not sure.

(By making the Sun Dance, what do you mean?)

Why a man, no matter how young he is--regardless of his rating in the tribe--if he makes a vow to have a Sun Dance, that some loved one in the family may get well from sickness or from some worry--he sacrifices himself. That's a sacrifice. He endures all that hardship that that loved one might get well. And they do get well.

(Well, is the man who vows to have the Sun Dance the priest of it?)

No. Any individual--anyone that has family troubles or worries can make that vow a year before. It must be carried out within the year. Can't carry it over two years. Can't be carried out the next year.

(I see. Then who is the priest?)

At that time I think there were three that I can recollect. One was Sitting Eagle, I think. And one was, I think, White Bear. And the other one was Morris White Plume. They're all northern Arapahoes. I think they're the ones that were priests at that time.

(Do they stay priests all their lives?)