GENERAL SUBJECT: STORYTELLING AND LIFE IN THE OLD DAYS

PARTICULAR TOPICS DISCUSSED:

   STORYTELLING AND SOME WHITE MAN STORIES
   STORY ABOUT OLD WOMAN WHO WAS ABANDONED AND WHO TURNED
      INTO A ROCK
   STORY CATEGORIES
   KEEPING TRACK OF YEARS BY MAKING MARKS ON ELKHORN SCRAPERS
   TIPI MAKING
   TIPIS AND THEIR FURNISHINGS
   BRUSH ARBORS AND WINDBREAKS

BACKGROUND OF INFORMANT:

   Annie Pedro was born around 1881. Her father was Hinen-
nich or "Man-with-an-arrow." Her mother died when she was
small. Annie's Indian name is Hawahaa-nisei, or "Ponca Woman."
She attended boarding school at Darlington from the age of about
six till she was eighteen. Her father was an Indian policeman
during part of this time. Annie married John Pedro, an Arapaho
man prominent in peyote activities, and assisted him many times
when he conducted meetings. They had several children but all
are now dead except one son, John Pedro, Jr. For a number of
years Annie has been living with her son and his family who
make their home on land which had belonged to one of her parents.
It is located 5 miles north and 2½ miles west of Calumet. At
the time of these interviews Annie Pedro was in good health for
her age, and mentally alert. She was somewhat shy and self-
conscious about being interviewed. She speaks and understands
English well, though she speaks Arapaho often with her son and
daughter-in-law.

STORYTELLING AND SOME WHITE MAN STORIES

(Some preliminary conversation. Informant was very nervous.)

(How did they used to tell stories when you were a little girl?)

Oh, they used to just tell us stories.

(Who would tell the stories?)

Grandmothers. To their grandchildren.

(Did the children ask them to tell the stories?)

Yeah.

(Did they ask for certain kinds of stories?)

No, they didn't. Children didn't know what they was going to
hear. Grandmothers knew what they were talking about.

(Like on winter's night, what would the children ask their