

hang around in the brush and listen to them songs and watch them. When he eventually came back to his tribe he started that dance among the Kiowas. Of course they had our costume and way of dress. And somehow they decided that they should give it to the Arapahoes. So when this Sun Dance was announced in 1887, he came there with bunch of his girls--young men all dress up, you know, to demonstrate their dance. So, after the Sun Dance, they moved the camp about two miles a little southwest--southeast--of the Red Hills, north of Greenfield. He came to the camp and it was announced that Big Bow was going to give a present to the Arapahoes. So he had two or three sons. And they were in that dance, and probably a daughter or two and then other Kiowas had girls that came along--and they put that dance on. And of course we--the Cheyennes and Arapahoes--mostly Arapahoes--gave them shawls and ponies and beads and money--whatever they had to give them as a present. Not figuring on what would take place after he gave that dance. He merely was showing us. So my brother-in-law--who became my brother-in-law, that is--the next-to the oldest Lumpmouth boy, Yellow Hair--that's the great-grandfather of Mrs. McElhaney's grandkids--he was selected as the main one that would represent the Arapahoes, to whom Big Bow was giving dance. Tall, fine-looking man--slender, with long hair. And in that connection, one of his sons made friends with this Yellow Hair. So they got pretty much friendly. And when they gave that dance, this Yellow Hair was at that time a member of the Star Hawk organization. That's the principal organization that this dance was given to. So Big Bow and his sons to this Yellow Hair, Arapaho. So they combined the two tribes and danced together. So after it's all learned, the Arapahoes got the whole idea for the procedure for that dance. And of course they selected their chiefs. And in so doing it was--it was a new effort, it was kind of interest--the purpose of selecting these chiefs was this: That