

wise had no permission from parents, but in order to do that the public saw that the folks granted that authority to anybody by giving something of value for the boy's sake to have his hair cut or the girl to be spanked or for anybody to pierce ears, their holes--holes in their ears.

(Who would they decide to give these things to?)

Anybody that was a stranger. But lot of times they'd get another Indian--Cheyenne from another district, that they hardler ever see, to do that. And when they done that, if the man that was performing that duty--to spank the girl or cut the boy's hair--just a little piece of hair just so they had the right to do that, you know --they first had to tell their own coup. If they didn't--if they wasn't qualified to tell a coup then they get some other old man to come and tell the coup for them. And they give him something--a blanket or anything like that for his services.

(Like if they were having an old man come and tell the coup, would he be the same one that was cutting a little bit of the hair?)

Sometimes. Just like I say, sometimes he'd be the same man. But if the man that was gonna cut the hair or spank the girl or pierce a child's ears--if he wasn't qualified, then he'd get somebody else. That's whom he'd have to pay to do that--perform that duty.

(I see. In other words, if you were going to cut my child's hair, but you weren't qualified to recite a coup and I was going to give you a horse--then you'd have to pay this other fellow to come--?)

Yeah. Not the horse, but some of your own possessions. You might give him a blanket or you might give him eagle feathers or something else. But the present that you got direct for what you called for, that's yours.

(How did this work in with letting the teachers spank the kids or cut their hair?

The white people--were they there at the--?)

Yeah. The man that was called to go ahead and spank the child, or a woman--well, that meant that that child could be spanked by anybody else thereafter. A