

"This year--this next month, I believe--is when those stones are going to give birth. Maybe one or two of them." And he said, "I'm going to examine the pouch and see if there's any new one. And them stones grows. And that mother stone heals up and you can't hardly see the scar, where it opened. They won't break, but they just--" So the next time I saw him--it was about April or May--I was up at Canton and I thought about it and said, "Say, uncle, did you examine your pouch?" "Yeah," he said. "Two of those stones gave birth." He kept pretty good--control.

(Did you ever see those stones?)

No, I never seen them. No. You got to be--you got to participate in those ceremonies to have access to all those sacred things.

(Did he ever tell you what they looked like?)

Well, he said they're stones; not any bigger than about that big.

(About the end of your middle finger.)

Yeah. Yeah. My big finger. And every twenty-five years they give birth.

Middle of the stones comes up and grows. I don't know enough about that--it's all a mystery to me.

(Yeah. What color are they?)

They're kind of reddish-black-- reddish. They're kind of reddish-brown.

(Is there any story about where they came from or anything like that?)

Well, they've been kept in the Arapaho tribe for many, many years. Maybe three or four hundred years, that's the best of my recollection. And as people grow up and participate in them lodges, then they pass them on--those seven pouches. But I don't speak much about that ceremonial stuff. I've been up to Wyoming many times when they're uncovered the Pipe (The Flat Pipe, sacred to Arapahoes) but I've never participated in that Pipe (ceremony) --I've been told by the custodians of that Pipe that it's petrified and the ear of corn is petrified. The turtle shell is petrified. And the leaf. The way