

not cross their path. If we're in the same tipi, I should not go in front of them. If I'm in there--if I walked past--he'd have to get up and go in front of me and I'd have to go behind him. Never go in front of him and never go in opposition to him.

(What would happen if you did go in opposition?)

Well, I don't know what would happen, but that's a strict rule among the Arapahoes. And that's something that I wouldn't go against.

(Well, this great-uncle that you were talking about--now would you have had to be that way around him?)

Oh yeah. Yeah. Now the only way that I get the Cheyenne ceremonial was that my three half-Cheyenne-Arapaho uncles--Little Left Hand, Bear's Lariat, and Gros Ventre Left Hand--who were part Cheyennes and had participated in the Cheyenne ceremonies--they know, and they're the ones that told me what I know about the Cheyennes--otherwise I wouldn't have no right to--but I refer to their discretion to me because of their participation. Otherwise, I wouldn't have no authority.

(What was the name of your great-uncle, that was head of one of those lodges?)

Well, there's three. Hawkan, that I referred to. And Aged Crow. His granddaughter lives east of that elevator--north of that elevator. His name is

hō. v\cinēl-- (that means "Aged Crow").

(Was there another one?)

Well, I was thinking--there were one or two that I'm not positive of their positions. But one of them was part Cheyenne. I think his name was Man-Above. His descendants lives around Colony. Those three practically were all priests of the Arapaho, but they were part Cheyenne. But there were others--Arapaho--full-blood Arapahoes. These were happened to be my brothers from the Cheyenne-Arapaho side.