

Jenny: I think Dzaidetali--you know there's...

(End of Side A)

SIDE B

TEN GRANDMOTHERS AND OTHER IDOLS WERE WELL CARED FOR

Jenny: Course this been coming generation to generation. They used to when my father was living--they used to, they have a certain time and he's one of them. They call him to White Fox. Everybody's dead and gone now but that's where they take them and they put up a tipi. No children allowed to go close to that tipi. They take them all ten idols in there and then they fix them. The things that are just wearing out. They put new ones just exactly the way it's fixed. But the hair they say it's human hair in there, scalps. That they tie in there when they go out on the warpath. They kill even Indians or whites or mexican. They bring a little scalp, not a big piece of scalp. They dry the scalp and when it's dry, it don't smell. Anyway, the hair is on there. They bring it in and they tie it to the idols. That's the way they pray when they go into a warpath. "When I get in a battlefield over there, help me to overcome, you know, let me kill them, not kill me. But I kill and I'm gonna bring you a scalp of hair." So that's why they bring them and tie it to them. And my father, I was going to ask him, you know, 'cause he goes in--he's a medicine man but he ain't got no idol like. He has got a idol but it's another thing. It's a buffalo. Buffalo Medicine man he is--my father. Lynn Pointy, you might know Lynn Pointy, his father and there's another one, Poolaw, they call him-- lives at Mountain View. There's three men, older men. But this medicine used to belong to my father's father, Black Bear, Setkongga. It was his and from there it used to belong to Setkongga's father.