

got things in a heck of a mess here. If she's married to you and then she's gone and married this other guy, and you lived with her four years-- that constitutes a binding marriage--and then she married legally to Webster-- and she can't be married to but one at a time--

(After a man and woman have lived together long enough to constitute a common-law marriage--)

Bob: Three years--

(Then they have to have a legal divorce?)

Bob: Yeah.

Jess: Three years, yeah.

Bob: But they don't feel in the need of it. I see so many times--they say they're married, and I say, "Yeah, like chickens!" That's the way most of them get married.

(Interruption for coffee break)

#### PRESENT DAY INDIAN FUNERALS AND DEATH CUSTOMS

Bob: --why is it that when an Indian dies, you don't even know him, but every Indian in Geary has to go to that funeral. The other day I was talking to one in Geary and I said, "Where are you going so all dressed up?" He said, "I'm going to a funeral in Watonga." And I said, "Well, who died?" I thought maybe it was somebody I was working with. He said, "I don't know--some woman died up there and I'm going to the funeral." I said, "You don't know her?" He said, "No." But he needed to go to the funeral. And then that's where it cuts in on our schooling. When they have a funeral they feel that all the school children must go to the funeral. Now, why, Jess?

Jess: Well, there's about three or four reasons for that. One is that since the Cheyennes and Arapahoes are amalgamated by marriage and the background, some of my folks might be married into the family of that particular person that's deceased. All right. In order to show respect, I have to take part in showing respect for my daughter or my son' that's