Yes, when a man borrows a gun he gives the owner of the gun some (?) as interest if they are not related. If they are related there is no paying back, he just borrows it.

My cousin borrowed a gun to go on the warpath. He gave the owner of the gun a horse when he returned. Another man went to borrow a gun. The man wasn't home. He took the gun and gave him a horse later.

No, horses are not lent that way. Whoever has a fast buffalo horse lends it to a good buffalo hunter. I have had many fast horses lent to me. Perhaps the reason a man will not borrow a horse is because it might get hurt. If a man gives me a horse to use in the hunt, and the horse is hurt, I don't have to repay anything.

War bundle: Never gave a great price for them. A horse and a wepin [sic]. For one whose owner had never been wounded, had
died a natural death, a slightly higher price.

When a man dies his war bundle goes to the family. If he has two ordinary sons and one brave son-in-law. It would go to the son-in-law if he didn't have one already.

When a man is killed while wearing the war bundle, no one buys it. His relations keep it for a while and then give it to some brave young fellow. He must wear it once. If he comes through he may keep it or pass it on. But men who wear them usually get killed.

No, never sell nagahtager.

Horse Color Names:

Wapastim -- grey or white
masinaso watim -- pinto
osawahtawakai -- yellow ears
kakaskitewihtawakai -- black ears
wipapastim -- dark grey
wapanuskago -- silver tail
tipeiakowes -- iron grey
kaskitewastim -- black

wapihkwewatim -- bald face
wiyipatim -- brown
mihkwowewatim -- bay
apakocicipiwai -- mouse colored
wawaskeciwpiwai -- buckskin
musopiwai -- moose colored
omom eyescicipiwai -- grey black
osawasikiwipiwi -- yellow mud
osawastim -- sorrel
watokawec -- chestnut
mayawewatim -- shaggy haired
cicikiawatim -- roan (grey and brown)
pahpatewatim -- dappled
wapitakatai -- white spot on belly
wapickicokan -- white hindquarters, black mark, small tail
waphohkatim -- roan
kakaskitew -- grey, dark hindquarters

Weponaconan: Tied to ruled stick in three places. Bend cloth over stick, cut slits on each side and in centre, pass string through; tie loop in centre to hang with.

In the old days good robes were used as wep. Sticks were tied also. Two feet long, painted with two colors, inch in diameter, some only 12 inches long. Hung up in S.d. lodge. Tied in centre in a whole string and hung up. The long ones are pointed at both ends and are stuck in the ground. Katcimatahkmihke konikanak "Sticking up painted red sticks".

Women made the travois.
Most every man made his own bow but some made them better than others. Men would play with the children and make them toys.

Yes, children spent most of their time with their grandparents.

I want to tell you that I am going to put up my last Sundance lodge. The doctors don't want to give any medicine to my granddaughter. They have given up hope for her. The morning after I promised she coughed up a white bit, two days later six more. If she is going to live she must be better by winter. She is gaining now and seems to feel better.

S.d. invitation. Four sacks of tobacco, tied up. The one who gets the tobacco invites in his band or his relatives and smokes it. He doesn't smoke it alone. He tells the message. Sweetgrass is sent along too, to use when they smoke.