

to go out?)

The old Arapaho way, yes. You get permission and then you can go out--one at a time. You come back in and then another one can go out. But nowadays sometimes a whole half a tipi is gone. That's the way they run it, nowadays--everybody goes out. Sit in the cars and tell stories and everything. If I ran it the original way, and if I'd call a meeting, a lot of them would say, "Well, he runs the Arapaho fireplace and it's strict." Lot of them don't come. Just a few of us that are kinda used to those old ways.

(What's distinctive about this Arapaho fireplace?)

Well, everything's the same in there but they use maybe sometimes loose dirt and don't pack it--that moon part. But my fireplace has got a heart carved up in the inside--and the moon sets behind there. That's my way. I got it from my uncle, Cecil Geary. Cecil Geary is another one of them peyote men. This Orin over here is a peyote man, too. Cecil is Orin's father.

(I've been to some Apache meetings at Alfred Chalepah's.)

Our songs are branched off from the Apache. The language is different, so we have to change the songs to fit our language. But the original songs are just copied from them.

(Do you know the names of any of the Apache men that introduced it?)

No. That's way back there. My grandfather, Sleeper, he was a peyote man. That's the time they used to give rations out. And at the Agency, if you are a peyote man or use peyote, they won't give rations to you. Well, in order to have peyote meetings they used to go across the South Canadian river--way back in them hills--them canyons--and have meetings there. And come back across. In order just to keep their names out from getting them rations.

(So they used to hold rations back from people that did that?)

Yeah. And when I went to school we couldn't talk Indian--we had to speak English all the time. I went to school at Concho and Haskell Institute. Josephine went to Cantonment and Colony and Concho and Haskell. She made the rounds! They closed the