

Plains Indians for "thank you" is h<sup>w</sup>hó. That means "thank you." Well, this song that he composed represented Thanksgiving. Thankfulness and return thanks. That's my brother's song. I use that song sometimes. I think some boys in Candon recorded that. (Talking about those practice sessions when you'd get together and sing--did people ever take peyote or eat peyote during that time?)

Sometimes they did. In case there might be someone that wasn't feeling good or was ailing, he'd come there, too and he'd tell his troubles, and so they'd pray for him, and smoke. Pray. And then they give him peyote to eat. He'd be all right the next day.

NATIVE AMERICAN CHURCH & ARAPAHO EARLY PEYOTE RELIGION

(How would a man learn the meaning of this Native American Church ceremony--is there any way they are taught--anything that members of the peyote lodge are supposed to believe--?)

See, this is an unwritten law ceremonial. Your conscience. There's no song written for any particular time, but it's always in our minds. We're taught that way. And we go in there and we use those songs freely. Well, that's the way the process of that goes on. How your mind expresses in your thoughts--the way you should execute your conscience--is the song that you pick out to sing. But of course the Native American Church was originally suggested by James Mooney, the Quaker anthropologist--he was down there at Darlington. And this Carl Sweazey who was an informant of Mrs. Bass was an artist. He portrayed of, say, like a peyote meeting or the dress of those young men that participated in those meetings for the night, and he portrayed the