back there, 50, 60, 70 years ago they have a title, well, not a title, just a big peyote man, and they take their eagle feathers. Some of them like me, if they don't have no rank, I just go in like I am. Further back than that, say 100 years ago, further back, you have to compose your own songs. You can't use somebody else's songs, that's the way we taught.

(Were they composed at the meeting or before the meeting?)

Most of the songs is made inside that tipi. Most of the songs is composed ----they can tell about the songs that are made at home and the songs that are made in there. You don't have to be an Indian and if your inside the tipi you can hear two different songs. Some of the songs is made in there, and some of the songs is made outside. Most of these songs is made in there. A lot of the books I read, the authors find their stories from people who don't know too much about it. They tell...some of the things I read in there I don't agree with.

(What are some of the things you've read that you don't agree with?)

Some people say, some of the people see things. I've been in there since 1927, and I eat as much as anybody else. When I was a teen, and a young man, and I'm past middle age, and I've been in there more than a few times, I never have once seen any mirage or heard anything nobody that performed or tried to be a magician, nobody, you know, tried to be a medicine man. That's the reason why I told some of these boys that wants to now about the Native American Church. People that writes these stories, novels, short stories, get their information from people who don't know too much about the Native