

knowledge about Arapaho culture. He has known and worked with such people as A. L. Kroeger, James Mooney, Morris Smith, Sister Inez Hilger, and Fred Eggan.

ARAPAHO DOCTORS: DISPOSITION OF THEIR MEDICINES AT DEATH

--a trained doctor was this young man that got killed here the night of the Fort Sill doings, you know--Henry Hebster. His grandpa trained him to be an herb doctor. There are a lot of these Indian medicines being preserved by the descendants of the old Indian doctors. But the system of the Arapaho--I know that's been in our family--my mother-in-law was an herb doctor, and so was her sister. And in case of a death, the old people--where you usually resorted to for advice of what that medicine that has been accumulated for years should be done to. Now I've heard once or twice, in the presence of those making inquiry to the older people, told that it's always been customary that when a doctor dies all his accumulated medicines and herbs--prepared for particular ailments--after the death, the funeral and everything--were usually taken back out, say, on the prairie or anywhere--native grass--where there's no growth of cultivation or nothing like that. And of course with solemn thought and mind. They emptied all those--untied all those packages of those different medicines, herbs, and with a thought of prayer, usually, as they were told, emptied them back to Mother Nature. And of course all the wrappings then were burned--destroyed. Any anything that--my father-in-law, of my first wife, he was known as a Lizard Doctor. That is, his symbolism was the lizard--lizards. And when he died they preserved all his medicines because his wife--one of his wives--became a doctor. Which was my mother-in-law. But after his death for several