

Probably of course, you don't know the looks of it or the appearance of the place where this peyote grows. But when you find one, then you know the looks of the place where you found them, and then you find clusters of them. Groups. I've had that happen to me. So that's the same process, probably.

(This plant, ni' aetae', that we were talking about that they get in Wyoming--is it just the root that they use?)

Yeah, the root.

(Do you have any of that?)

No. I don't have any of it. I had a bunch of it one time. I don't know what year it was. This niece of mine, Mary Poafpy-bitty--Mary Neido--I gave her a bunch of it, and I heard she went to selling it and the Comanches just took it so fast, she run out. And later on I happened to meet her somewhere around here--she comes here--and she asked me if I had more of that Indian herb. I said, "No, I haven't got any." But later on I heard she sold it. These Comanches just went after it like hot cakes. But evidently it's pretty good medicine. They say it's good for sores, too, like if you have itch between your fingers, you just pulverize that and apply it on there--sort of powder-like. And it's good for a rash or acne or something like that.

"DOG ROOT," AND WAY A DOCTORING CLAN PREPARED IT

(Does the Arapaho name for that herb mean anything--can you give a translation of it?)

Well, this haeθaewān xú' --is "dog root," I would say--to make it short. I think it's because the old Dog Society--that's the oldest of the series of lodges of the Arapahoes--they used that very extensively. In fact I know one time back, I think,