

like that and the fireman would get up and come by and get that cigarette and take it to the chief. And she, of course, would offer a prayer, and he give it to his drummer to offer a prayer and his cedarman would offer a prayer. And he give it back to the chief and he'd get up and put that smoke in front of--in the ash part of the moon. I said I didn't notice that. Well, she knew all what she was doing, all the way through.

(Is Crooked Foot the one that had this pad?)

Yeah. Yeah.

(What did she do, give it to the water woman or did she use it herself?)

Well, she had it in her possession and any woman that brought water in would carry the pad in, you know. She'd let them use it.

(Was Crooked Foot the one that made it into the cross or the other woman?)

No, Crooked Foot made it. But ordinarily, the Arapaho way, we used a serape. That's what the woman sit on after she brought the water in. Sit back and that pad was spread, you know, folded--serape--and that's what she sat on. That's Arapaho. Spanish call it "Salisco". "Salisco serape". (I think Jess means "Saltillo serapes". Maybe he's getting Saltillo and Jalisco confused.--jj)

(Did any of the Apache women ever run their own meetings?)

Not that I know of. They say that they had meetings of their own, but not of any recordings that I've been told. Just the women that have meetings for themselves. But they always have a man drummer. But they sing. Women sometimes made fire. The only woman I ever saw make repair during--repair of the fire during the meeting even though a man was fireman was this Molly Dakone (or Takone), Kiowa. She's living, yet, I believe. She was the wife of James Dakone, a Kiowa from Carnegie. She was the daughter of Red Otter, a famous peyote man. He always had his tent facing west. When he run meetings, Red Otter always had his tent facing west. That was her father. He was related to these Smokeys.