

by the name of Cleaver Warden. He's the one that worked with Carl Sweazy and Paul Bointon was under Kroeber at Darlington. All three of them worked. They're the ones that organized this Native American Church.

(Who--Cleaver and....?)

Faul Bointon. Yeah. And their informant was Dr. Kroeber--A.L. Kroeber. But that was by the suggestion of James Mooney, the anthropologist--the Quaker anthropologist--that suggested this peyote organization. And the name of it, the Native American Church. So they was working up that plan there and at the same time they was writing history. Peyote, and all the Arapaho ways and customs and traditions. Carl Sweazy was their artist. They were at Darlington, 1902, 03, and 04.

(Do you know where this William Tiger and his wife--what part of the state they were from?)

Let's see--I did know it. We had a meeting at Oklahoma City there at the Federal Building and they were there and the other Tigers were there--it's kind of a Creek word. No, I don't remember it just now. I might have a record of it somewhere--where they live. At that time their chief was Raleigh Canard--Creek chief. He died I think, in 1928.

#### WOMEN IN PEYOTE MEETINGS:

(Did the Arapahoes have any feelings about women attending peyote meetings?)

No. They have no classification. A man and wife could go in there, but they don't let their children go in there--especially suckling kids. Like kids that aren't big enough to eat ordinary food. Especially those that's nursing. They wouldn't let them in. In fact, a mother, during the nursing child period, even though she's a regular peyote member she wouldn't go there till the child was weaned. That's a Arapaho practice. I inquired into that very definitely one time when I wrote about peyote back in 1918. That's what two or three of those old women and men who went in with their wives told me. They never let their