

old-time Arapaho belief?)

I wouldn't say that. I wouldn't know. But that's since I've been in. But that three planes of life has always been instrumental in thought and prayer in the order--the peyote lodge.

> They say this, the only way they call this soul is naénaénít-- "myself." "My being." The only way they can identify and refer to this soul is "me." "Myself." "My being." naénaénít. That's as near an interpretation as we can make of the soul.

ARAPAHO PEYOTE WAY

(Where did you learn about these three planes of life and the ashes representing the spiritual?)

Right there in the altar. Right there at the altar. You sense it more when you're in a peyote lodge, praying all that night. And they say, like if I'm a fireman, they say I make pretty fire --I make good fire--good light. Why? Because my faith and trust is closer to my religion. At least I adhere to its teachings. That's why my every movement is such that I make a good fire and a good light, and good heat. And by the way, the Arapaho moon is small and high. The altar is small and high in the summer time. Why? Because that confines the heat to the center. It goes up. You don't feel the heat back there where it shouldn't be. Whereas in the winter, the moon is way big. Way big--low. So there be a lot more fire in there, a lot more heat, and heat comes over the altar, which is a dirt mound, but sometimes the altar is high and confines the heat to the center. My brother established that--Henry. Yeah. He's the one that invented that --instigated that. That was back, say, about 1908 or 1909 or 1910--somewhere along in there. Otherwise, like in summer if