

the Arapaho woman's name, but anyhow she mentioned about the beautiful flower. Even tells the color. I think it's a purple or something like that--white. "Center flower," they called it. I forgot the woman's name now.

(Do you know that song?)

Well, I know it when I hear it, but I never sing it. I heard it but hardly ever hear it now. Hardly ever hear it now. The^m folks are gone. Some of their relatives still sing them some, but I don't ever use them.

(Are the words in Arapaho?)

In the Arapaho song the words are Araphho, but the Kiowa song is in Kiowa.

But we know the words. Miss Annie Lone Wolf sing that song. "Annie" was her name, I think--Annie Lone Wolf. And they symbolized the color peyote.

Sometimes they say it's light-blue and sometimes they say it's a grey-green.

But they symbolize those in a pattern of their clothes, like their moccasins.

Or their tie pin, you know. Those colors. And light brown or light tan--whichever

--whatever the colors form in that peyote during the process of that cure.

White, maybe--that fuzz is always white. And of course there's shades that look like they're blue or a dark green. Whatever the color. They symbolize that. They use them for pattern in their beadwork.

PEYOTE MEETINGS : DOCTORING

(That's interesting. Well, does a person take his own peyote when he goes to a peyote meeting or does he eat the peyote that is furnished by the leader or something?)

Well, I think it's either way. It used to be that they used to be particular about the kind of peyote that they want to use--especially at meetings, you know, when they have special purpose for a meeting. Particular kind of peyote, and how it was gotten, and who got it, and all that, was to be pretty commonly thought of. Now all those folks are gone that were faithful--