

(These were anthropologists who did field work among the Kiowas in the early thirties.-- J. Jordan)

(I know we've got those books there. I haven't looked at them.)

I like to say--do you know if Wes Labarre's still living over there at Duke's University?

(I really don't know, but I'll find out.)

He living, I got a letter from him. He's got a family. He's leaving pretty soon. I don't know whether he left there or not, but you can find out. If he's alive, I want to write to him because I worked a lot with him. Worked with him in those little books. He's a fine boy. They was going to school at Yale when they wrote those stories. And now, what was we trying to get?

(Well, we were talking about when you took all those men over to the site of that massacre.)

MORE ON RESEARCH TRIP TO MASSACRE SITE

Yeah. Oh, yes. And there was a man that told us where to find those heads up there, overlooking the massacre site. Those faces was all towards us. It looked like they had a ceremony by the marks in the rocks--the way the rocks were piled up. They must have had a ceremony of some kind with those heads. And they just left it there with some--what do you call it--sage grass--sage weed laying there. That sage weed or sage is used by Indians in many different Indian worships by all tribes of Indians.

(Oh, it is?)

That's what it was like, but we don't know. It's just an ordinary sage and it grows wild on a creek, white sage. And it's got a peculiar odor. It smells sweet, not like a flower, but it smells --you know, you just rub it and it smells. And it's being used