Well, I couldn't say that well, but he eatllot of peyote, you know--that medicine, and that kinda affect him out and maybe that come to him. And that's what he say he's gonna name me.

SADDLEBLANKET: LIFE HISTORY MATERIALS INCLUDING PARTICIPATION IN PEYOTE RELIGION AND GHOST DANCE:

(Did he ever tell you how he got started in peyote?)

Oh, he said he's been taking that peyote way long time. Sometimes from where we live he used to get on horseback and go to some Kiowa's meeting somewhere. They have peyote meetings. That's where he start, he said. He like to go in, just like a person like to go to church. That's the way he does. He goes down there. Course, them days we don't know nothing about church or--or this Ghost Dance. Till the Ghost Dance start here, he come in and they all got in there and they were having their church, and he goes in. Then he quit peyote meetings. He don't go down there any more but he goes to this Apache church. Apache camp, they used to call it over here. Lot of Apaches.

(Which church was that, Louise?)

They call it the Ghost Dance.

(Oh, you mean this one down here at Hatchetville?)

Yeah, Hatchetville. You know where all them tanks are setting around (oil tanks)? Used to be nothing but Apache camp. Yeah, used to be lot of Apaches there.

(You mean he quit going to peyote meetings when started going to the Ghost Dance?)

Yeah.

(Well, did he ever go back to peyote meetings after that?)

No. No, soon as he took this Apache Ghost Dance, he just stay right there. He quit peyote. Course, he didn't say nothing against it. He never was against it--nothing, but he just went to this church and stay in one place.

(Do you know the names of any of the people--the Kiowas that were runhing meetings when he used to attend?)

No, I don't believe I know any of them. I don't know any of them. Them days I was so young, I don't know. Kiowas--I don't much about Kiowas. I just know