

peyote like the Kiowas, and the Comanches use it from New Mexico. This peyote that they eat, it affects your mind. They eat it and they go through their ceremonies and they worship it. They sit up all night singing, and beating the drum and gourd in a circle, And they eat this peyote all night and they worship. Then they--later years, later on--when the younger generations was educated, well so they took this peyote way of worshipping. And well, the white people got so that they thought that it was narcotic. So they analyzed this peyote but it wasn't. So the government had to try to stop them from using it. But they went to Washington and fought, paid money and fight for this. So I don't know exactly who, but someone has said that--"Let's put this peyote in a religious form." And they called that peyote worship, the Native American Church. The Native American Church. Today it's still existing. Today they still use it. Our young people, from their fathers and mothers way back yonder, is still existing among our tribe. This peyote religion. (Let me ask you one thing. You mentioned your wife's--was it your father, Haumpy--)

Her father was among the Kiowas (Jenny)--the Kiowas didn't know any thing about the peyote until the Comanches got hold of it. So her father and a fellow named by Botali now who's that other one?--there's supposed to be about four or five of them. Well, anyhow those two--

(Jenny) They were afraid of it. They were afraid to use it but somehow these few men just took it to see how it do. And they took it and they like it and they just kept using it, so the rest of them went on into it. They say they were like the white people when that first came in--when peyote first came in. They thought it was poison. And they thought it