NOTE: This interview is interesting for the information concerning the relations between the Kiowa-Apaches and the Arapahoes. For additional information on the Arapaho Sun Dance see Arapaho tapes in the collection. Alfred's description is in general compatible with the far more detailed descriptions of Kroeber and Dorsey. See also M-21 for my description of the modern Arapaho Sun Dance in Wyoming.--

This tape also has good autobiographical material by Alfred.--J. Jordan.

EARLY KIOWA-APACHE PEYOTE LEADERS AND CHANGES IN FORM OF RITUAL

I'm going to tell you the story about what we call the Native American Church. The way the Apaches learned more about this herb was through this Lipan man. He's Apache--Lipan Apache. He got acquainted with Old Man Achilta and Saddleblanket and Blackbear. That's White Bear, but he's better known as Blackbear today. That's Henry (Ray) Blackbear's grandpa. I think he got married into the Apache (Kiowa-Apache tribe). I think he's related to Saddleblanket--it's either his daughter or his sister.* He showed the Apaches how it was used back in his country. So that's where this Native American Church began. Of course back in 1918, that's when they named it. (That's when peyote religion became incorporated and chartered as the Native American Church.--jj) But before that, they called it a church. It was no organization before 1918. After Jim Mooney came down here, that's where he brought the idea to these people for it. It was kinda someway--the government wants to know more about it--on a complaint. That's the reason it was organized, back in 1918. (Under pressure from Agency officials and missionaries to abolish peyote ceremonies, the Indians incorporated the peyote religion to protect themselves, following a suggestion from James Mooney.--jj)

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*Louise Saddleblanket, daughter of Old Man Saddleblanket, thinks her father married a woman at Mescalero, N.M. when he was young. (T-185, p. 13) Ray Blackbear gives the name of a Lipan or Mescalero who brought some peyote to the Kiowa-Apache in the 19th century as dayo.gal (T-184, p. 21ff.). In my field notes I have obtained the same name from Alfred. Charles Brant gives the same name in his article on Kiowa-Apache peyotism. Saddleblanket was apparently present at meetings where Dayogal met with Kiowa-Apache peyote leaders. However whether Dayogal was Saddleblanket's "father-in-law" from the latter's Mescalero days is not clear from available testimony.--J. Jordan.