

at Medicine Lodge Treaty in '67--cut themselves off. And came back to us and were living with us up and down this river. They they're the ones that got this--because they were Apaches-- The Apaches from New Mexico and Arizona and Old Mexico got this and of course these Apaches got it from a tribe they call Lipan. Lipan Indians, we call them. I think they're a stock of the Apache. They're the ones that brought it to the Oklahoma Apaches. Course, Geronimo and then, they didn't care for no Ghost Dance or no peyote--that's that Geronimo's band. They call 'em Fort Sill Apaches. They were stationed--corraled there at Fort Sill, but they were sort of Apache.

(Why did this Ghost Dance die out in the first place?)

Well, the first church that came, as far as I remember--in fact it was already here--the Mennonite Church--the Mennonite School at Darlington. And they were pretty active with the parents of the kids that attend school. And by that, the parents of those kids, that's how they scattered this Mennonite system. Then, later on, some of the boys came back from that St. Augustine--you know the Cheyenne prisoners went to St. Augustine, Florida in 1875. Some of 'em learned Christianity down there. Like Pendleton, and Roman Nose and two or three of 'em--Old Crowe- And they came back religious. And Henry Roman Nose and some of 'em went to Carlisle and they learned more religion up there, and they came back. And still this Ghost Dance was going on, but these boys come back from like Haskell, Carlisle--they got religion school--they came back and sort of tried to convince the people that the church was a good way. But these old fellows would preach at Darlington there in the schools in their own language--like Pendleton and Roman Nose and Coho and those guys. So they're the one that convince these Indians of new ways, like religion. Like there was an old man from El Reno. He used to come out. His name was Sanford. He was a Presbyterian. When Darlington--when he got settled under this allotment act--this allotment of the Cheyenne-Arapaho lands--he start a farmer's station or agency just a little bit southwest here at Bridgeport. He start a agency office where they got rations and beef and had blacksmith shop ther, and carpenter shop. And this man, Sanford, used to come out there and preach and he learned to sing Arapaho. In fact, he composed one song. The words that I remember, we used to sing it, you know