

inside of that tipi--the boss and drummer and the woman carrying water in there. All those he portrayed when he was preparing this Native American Church form of worship which Mooney suggested should be named Native American Church. And so that's how most of this has been brought about.

(When was that that they started calling it Native American Church?)

Well, the suggestion of that name was back in about 1903 and 1904, with James Mooney informing them. And there was two Arapahoes--Cleaver Warden and Paul Bointon--they were both Carlisle students in the early days. They formulated all those thoughts of Mooney. And this young fellow was also a young Carlisle student--a younger man. He also attended Haskell and Chilocco, too, I believe (referring to Carl Sweazey). But he was a natural artist. So they got him to work with them to portray those picture-illustrations. And I think he's the one that you said was informant to Mrs. Bass. And he was a good peyote boy. He was a very good friend of mine. He was about a couple of years older than I was. But he was earnest in his faith and belief in peyote. So that was about 1903 and 1904 that I used to go down there and sit with them. They'd write it down. Older Indians would come in there and they'd ask them questions and they'd tell them. So they'd write it down and then they formalized it; formulated it in the proper way that could be understood that would basically be involved in the structure of this Native American Church.

(Before they adopted that name--Native American Church--What did they call it?)

Well, they called it--the way we call peyote is "cactus". In