

T-184

RAY BLACKBEAR, KIOWA-APACHE

INTERVIEWED BY: JULIA A. JORDAN

INTERVIEW DATE: FEBRUARY 2, 1968

TRANSCRIBED BY: JULIA A. JORDAN

GENERAL SUBJECT: DISCUSSION OF RECENT LEGISLATION AGAINST POSSESSION AND SALE OF PEYOTE, AND OTHER MATTERS RELATED TO PEYOTE RELIGION AND NATIVE AMERICAN CHURCH

PARTICULAR TOPICS DISCUSSED:

MISUSE OF PEYOTE BY NON-INDIANS

TEXAS LAW AGAINST PEYOTE

REORGANIZATION OF KIOWA-APACHE CHAPTER OF THE NAC

NATIVE AMERICAN CHURCH: CHARTERS, PERSONNEL, ETC.

STORY OF HOW INDIANS GOT PEYOTE

HOW KIOWA-APACHES GOT PEYOTE

PEYOTE CARRIED BY SOLDIERS IN MODERN TIMES

MORE ON HOW THE KIOWA-APACHES GOT PEYOTE: OTHER APACHEAN GROUPS

OLD TIME MEDICINE MEN AND PEYOTE

OTHER APACHEAN GROUPS: BAREFOOT, LIPAN, MESCALERO, ETC.

HOW THE KIOWA-APACHES GOT PEYOTE: DAYOGAL AND APACHE JOHN

KIOWA-APACHES MARRIED TO TONKAWAS

KIOWA-APACHE MARRIED TO MESCALERO

MORE ABOUT DAYOGAL, SADDLEBLANKET AND DAVECO

DISPLAY OF MEDICINE MANS POWER IN PEYOTE MEETINGS

DECISION OF OLD TIME KIOWA-APACHE LEADERS TO BAN POWER DISPLAYS

AT PEYOTE MEETINGS

INFLUENCE OF QUANAH PARKER AND CHIBATO ON PEYOTE RELIGION

BACKGROUND OF INFORMANT:

Ray Blackbear was born near the present town of Hatchetville in 1903. He is a Kiowa-Apache and a fluent speaker of the language. He is married to a Kiowa and lives on an allotment about two miles west of the junction of Highways 19 & 58. Ray died in February, 1969. Ray was the son of Joe and Priscilla Blackbear, and the grandson of Old Man Blackbear who served in L Troop. Ray was active in Native American Church activities, and in the revitalized Kiowa-Apache Blackfeet Society. He was a noted singer and composed many of the Blackfeet songs in use today.

INTERVIEW SITUATION:

This tape is really a kind of informal conversation between myself and Ray on the subject of peyote and the recent difficulties encountered by the Native American Church because of the Texas law prohibiting the sale and possession of peyote. Ray has been active in the NAC for most of his life, and is quite concerned about this law. He asked me to give him a statement supporting the Indians petition to be excluded by this law, and I had prepared one and brought it to him. He showed me some other materials: an old letter written by Tenison Berry and some old minutes of NAC meetings, and some letters from Frank Takes-Gun, etc.