

No, I don't. Probably Louise will tell you.

(Was she Kiowa-Apache?)

Who?

(His mother.)

Yes, they were Apaches - Kiowa-Apaches.

(Did he ever tell you then, how he got started in Peyote?)

No, it's handed down to him by his father. Some of his relatives like my father, and grandpa. I saw my grandpa. And according to what I hear he was pretty good in that, and all at once he turned and got to be Christian - Baptist. For the simple reason that those men he associated with were kinda, well, slacked off, you might say. Some of 'em just retired. Some people just can't go in there. They have arthritis or somethin's wrong with them. Like my brother, Ace, over here. He's got arthritis. He can't sit up in there. He can't drum. He just don't like to be in there. He's in the way, he says. But he's not in the way - it's himself. Things like that - you know, it's superstition involved. Inasmuch as I don't like to put it that way, but Indians are superstitious people. Like some white people, they're superstitious. You can't change 'em. They say I'm not superstitious, but yet deep down in their hearts they're superstitious. Maybe you are to an extent. But to that extent, you only your own self knows to what extent you're superstitious. I am to an extent.

(Back in 1900, or before that time - before the Apache learned about the Christian religion - before they started going to church - what kind of other religious beliefs did they hold besides this Peyote?)

There's dances like this Manatidié that's one of them - you know about that.

And then the other one - t i t i dié.....that's this Courd Clan. Horse soldiers.

And manatidié - máná is the name of a tribe of Indians. tidié means something