

OLD TIME SOCIETIES: BLACKFOOT AND HORSE SOCIETIES:

(Was the manatidi and [^]litidi e still going on at the time they were doing this nani.sah ?)

Yeah. All those--I don't know how many organizations--all of that. You said, religion, only applies to religion like Christianity. The same with the Indians' religion--their prayers, their beliefs.

(Did the government have any opposition to the [^]manatidi e. or [^]litidi ?)

No. You didn't see no--nothing performed like the Ghost Dance or the Sun Dance. Sun Dance had that.

(Why do you think the [^]manatidi e. died out, then?)

It's on account of that strict rule that they had. Strict rules. It's jealousy involved in it--get jealous at each other.

(Who were the leaders of it?)

Well, our old chiefs--like Apache John and all them--Pacer and Iron Shirt and Apache Ben and his father--them, that had anything to do with going on the war path. That's for warriors. Even those veterans--them that's been in war--it's for them.

(When was the last time that [^]manatidi e. was performed?)

According to my Aunt Rose it was about 1917 or 1918 down at Captain's. She say she had a part in it. Course, I was pretty young then. I didn't pay no attention to it. So I wouldn't know. Allen told me he never did take part. I don't know why.

DIFFERENCE BETWEEN OLD AND CONTEMPORARY PEYOTE RITUALS:

(Well, back when they first started using peyote, did everybody conduct their meetings in the same fashion, or were there any differences in the way that people would lead meetings?)

Yeah, they got different songs, and just a little different in there. They vary.

(You were talking about some of the differences in the way they do it today and the way they used to do it--could you explain what kind of differences there are?)

Well, it's just a matter of conception on the part of those, I'd say, outsiders, because we Apaches contend that we were the originators of this Native American Church and we want to retain our part of it--our way about it. But the other peoples' wel-