

and ate dinner with us here. And next Sunday night he rested. Monday he was going down to Texas. And I told him it might be pretty hard to get peyote down there unless you prove some way it's for sacramental purpose. Evidently he did, because she went up to Canton on the way back--she didn't visit me, but she visited her other uncle. She told him she had six sacks all covered up warm, and would leave the next day for Wyoming. Her uncle told her, "You better keep those things warm." "That's what Uncle Jess told us. We're going to get a little heater some way and keep them warm till we get home and then put them in a warm room." I haven't heard from her since.

(Did you ever hear if they ever met anybody down in Texas--whether they ever talked to any of the people that own the land down in Texas?)

Well, there was one time that the question came up, but it wasn't our Oklahoma Indians--it was some Indian from New Mexico and Utah--somewhere up in there. They accidentally shot a calf in trying to kill a bird, or something like. Well, those ranchers went to putting padlocks on their gates. But after that, when they know it's Oklahoma Indians, they just let them in and out. Then later on, the ranchmen east of Laredo--white man--announced publicly some way--that any Indians from Oklahoma are welcome to come in on their ranches any time, whether they're home or not, to get peyote. But if they want birds, or hawks--whatever we like to use in the peyote way--or anything like that--they have to let the ranchman know and he'll get the birds for them. Hawks, or whatever it was. For peyote feathers.

(Do you get your hawk feathers down there?)

Yeah. Then we get those beads--you know those beads I showed you? (mescal beans used for beads). They don't grow there--they grow north of Laredo about at the San Pedro Park and at Breckenridge Park. Right north of those