

the Lipan tribe is.

(Approximately when did he die?)

Let's see now--(pause)--my brother married in 1915--it was somewhere along around 1920, as close as I can remember.

(Did you ever hear if he was sick--?)

That was about twenty years after I got acquainted with him. He must have been about sixty or sixty-five.

(Had you ever heard whether he had been on the warpath or anything like that?)

I never heard that part.

JESS'S CONVERSION TO PEYOTE RELIGION

(At that time we're talking about--1910 and 1912 and 1915 and along in there--was there any opposition--were any of the Indians, like some Arapahoes--opposed to peyote--the use of peyote?)

Oh yeah. The old Indians that originally were--you've heard of this Ghost Dance? That was converts to that--they taught their children that peyote wasn't good. It was harmful. And that they had witchcraft in there. So of course a lot of young folks accepted that--which wasn't true. But my conversion to peyote was--was that they prayed--and because I loved my folks, and they prayed for my folks--I went to dinner one time--their dinner--and they prayed at the noon hour. I know they prayed for the Cheyennes and Arapahoes, other tribes, Plains Indians--the ones that used peyote. This sacrament was blessing to the Indian nations and no man on earth had ever put any substance or chemical in it to make it as effective as it was, but God--Nature. They took it out of the ground as it was and cured it and that's all there was. They use it for sacrament. It inspired their thoughts. You can remember way back, what little wrongs you committed, you know, as a boy, and all those things. I know it had that effect on me. So