

would make you crazy, so they were afraid of it. They didn't let it come in our tribe till her father and several others--I think there was four or five men--went among the Comanches and associate with them, learn how to worship. And they found out it was good. And so they brought it in among the Kiowas. But they didn't right away they didn't take it in because when they put up that tipi, the tribe would run them off. They would have to go way off in the mountains somewhere and put up there tipi and they would--tutu^otutu (imitating fast beat of peyote (drumming)) all night. And that's the way that came in. And when it came to Oklahoma-- I don't know how the Cheyennes--they must have got it from the Kiowas. And the Pawnees got it from the Cheyennes. And the Poncas, got it from the Cheyennes. And the Osage got it from the Pawnees and it went on that way. And today it went--one man use to say that this is so powerful-- the white man don't know about it--it's going to cross the ocean and go into the far country. And today that's the way it's existing.

(Oh, is it?)

Um-hum they took it. They sent it to Germany to analyze it, to find out what it was. Well now, I guess this fellow make a pretty good history--something like that only it was something about Germany right here.

(Yeah, that's that article by Kuyk Logan--(newspaper clippings Cecil had on hand. Article was from Daily Oklahoman and authored by Kuyk Logan.))

They studies the plant--Well now, lets see--

(Let me--I've got another question, did you remember the names of any of those men? Besides, Haumpy and Botali?)

Botali. Now you have to--how you spell it?--Now I'm not good on it.

Botali. Who else was there--your father use to get the--see my father