

and held my peyote buttons a good while before I ate them. Later, after the peyote was passed and the smoking was done, three Comanche boys came in and they sat on the north side. John Mead told me later that the one that sat in the middle was blind, but I did not notice this. All were young men. Tom Bitseedy told us later that the one sitting closest to James had been to school at Tulane University where he studied social work. Tom thought it was wonderful that a college-educated Indian would want to attend peyote meetings and be interested in the traditional ways of his people.

Later one Evelyn and Sarah came in, and sat next to me. They were dressed in their best clothes. Evelyn's dress was made of a bright large-patterned cotton print with gold metallic threads in it. She wore a new-looking Pendleton blanket with bright pink background, and had on jewelry--german silver earrings, a ring, and a large southwestern bracelet of silver set with many turquoise stones in cluster. Sarah also wore German silver earrings and bracelet, and had on a bright clean dress and wore a ~~zhax~~ flower-printed blanket with white background and large red and green flower-and-leaf designs. It may have been a Mexican blanket. Both of them wore nice shoes with heels, and both had their hair freshly combed and smoothed. A little later Alfred and his brother, Clarence, came in and they sat on the other side of Evelyn, Alfred sitting next to Evelyn. "Quarter Billy", who had been sitting in that area, got up and moved over on the north side so the Chalepahs could sit together.

Shortly after the peyote had been passed and the opening talks made, people began to eat peyote. I finally ate my two dried buttons. I noticed Harold Achilta removing the fuzz from his and putting it down on the ground in front of him so I did likewise. I could hear several people crunching this dried peyote, which is hard and very difficult to chew. These two were enough for me until midnite, and they tasted so bad I almost decided not to eat any more. They were also enough to get "an effect" from. About thirty minutes after I'd had them I began to feel a little bit queasy in the stomach, and my leg muscles began to twitch, and I would find various muscles tensing involuntarily. I kept trying to relax and hoping the twitching would go away. After about half an hour of some tolerable discomfort I began to feel better, and decided I was going to be able to handle the peyote all right.

Meantime, after the opening talks, smoking, and eating the first peyote, the drum and staff and gourd were passed around, and everyone began to sing in their turn: The Comanche boys had not yet come in when the drum started its first circuit, so Winsbon Cat got it after James Silverhorn. He sings in a very soft, faroff-sounding voice, scarcely moving his mouth. Sometimes I could hardly hear him.

There are several rules, depending on the particular way of conducting the meeting of the "roadman." One rule is never to walk in front of anyone eating peyote. Also you are not supposed to walk in front of someone who is singing or praying. Also, if you go out and come back in, you must cedar yourself. The roadman or leader throws some cedar in the fire every time anyone comes in from outside. The person who has come in must then cedar themselves by extending their hands toward the smoke and drawing it toward them, and passing their hands over their hair, face, and bodies and limbs. ~~Thrxgx~~ The first time cedar is put in the fire during the evening, everyone smokes themselves in this way. Before midnite several people went out on various occasions, but after midnight we were told that we could leave without asking permission. Movement of things in the tipi is generally in a clockwise direction. People on the south side wanting to exit had to move around in front of James and go out. People entering would have to pass first along the south side even if they were going to a seat on the north. However, after midnite John and I were told we could exit for a short break without going the long way around. I noticed that more formal movements, however, always involved going the clockwise route.