

Mrs. Stegall: Well, white people--I can remember when white people did that way.

Jess: Yeah.

Bob: They set up with them. But they don't have these all night singings.

Jess: Well, they're not exactly all night singings. They have two or three songs and people express their sympathy for the family and the family of that home had a night--a midnite lunch. Like cookies and cake--hamburgers--I mean sandwiches--and coffee. And then after that those that wanted to remain, remain for the rest of the night, and they sit up all night. Maybe they stay up and pray for the bereaved family and maybe sing a song or two. While some others may be going, some others come in, all night long.

(You know the question I was asking you about the Native American Church--what I mean is this. A lot of people are peyote people and they don't go to regular church on Sunday. Their religious expression is in their peyote meetings. And yet when it comes time to have a funeral, the funerals are always in a church. And then even the peyote people go to the church. I was just wondering if you could explain why.)

Jess: Well, they do that mostly by some of the family's membership in a particular church. Like the Pedro's (John Pedro family--strong Native American Church people)--they belong to the Baptist Church. And in case of death in that family or a near relative, well, naturally the Baptist Church is the Church that's going to take care of that funeral, and these peyote people goes there in respect to the deceased person and the members of that family that belongs to that particular Baptist Church. That's the way it runs.

Mrs. Stegall: Have you interviewed Mrs. McElhaney?

(I've met her and talked with her, but not formally interviewed her--)

Jess: Now Mr. McElhaney, he believes a lot of these Indian forms of belief,