

vividly and in sharp contrast to the darkness. At these times people and objects were in partial shadow and their outlines were highlighted, and to me the appearance of everything was quite dramatic. When the fire was high and bright, people became illuminated fully, and the shadows were filled in. The whole effect of the visual scene was more flat, without the depth suggested by the contrast of shadow and light.

### Morning Ceremony

Shortly before six o'clock, Sarah left, to go get the water and come in again for the morning ceremony. James Silverhorn did ask someone for the time, as the night ~~for~~ wore on, and it seemed to me he used the answer to base his decision as to ~~when~~ whether to send the drum around again or not. Anyway, it worked out so that the drum made a complete circuit and when it got to James it was after six and so time for the morning water.

I am ~~not~~ not sure about the sequence of events at the beginning of this portion of the meeting. James blew his eagle bone whistle again--four times. Also, a little before the water was brought in, George straightened up the tipi. That is, he worked on the fire again, replenished the wood, formed the "bird" of glowing coals and ashes, and also took the short-handled broom and swept the whole tipi floor, sweeping away stray ashes, loose dirt, wisps of grass, etc. Then he took all the cigarette stubs that had been resting at the horns of the crescent-altar, and threw them in the fire. James Silverhorn sang the four Morning Water songs.

Sarah Longhorn came in, bringing a bucket of water. The water was placed in front of her, just east of the fire, and she sat down on a folded blanket just in front of the tipi door, behind the water. She was given a cornshuck cigarette to smoke. She lit it and began smooking. Then she made a very long and impassioned prayer in Kiowa. She prayed at least fifteen or twenty minutes, sometimes crying, and with her voice rising and falling in rhythmical fashion.

When she finally got through James smoked and prayed. And I think it was about in here that Evelyn prayed. She said she and Alfred and her mother weren't in the best of health, and that almost every night she couldn't sleep because of some trouble. But she thanked everyone for their prayers, etc.

Then James Silverhorn came over and asked Tom Bitseedy if he would make a prayer and throw the cedar in the fire. He asked Tom because Tom has a twenty-two year old son that has completed his military service, and thus Tom would probably be appropriate to say a prayer which tied in with the dedication of the small peyote for Richard Chalepah. Tom explained to John and me that the Indian service men liked to carry a peyote with them, one which had been blessed and dedicated in a meeting like this, that they believed it would bring them back home safely, and they always felt better having one to carry on their person. This peyote which was destined for Richard was enclosed in a very small buckskin pouch with some beadwork decoration. All through the night it had lain just in front of the altar, in front of the chief peyote. Now it was to be presented to Alfred and Evelyn so they could give it to their son, Richard. So Tom ~~got up~~ prayed in Apache and smoked a cornshuck cigarette. His Apache sounded very broken and hesitant to me. I imagine it is limited mostly to stock phrases used in prayer. He seemed to have definite trouble in putting his sentences together.