

him tea. He had tea stewed out there and the old lady went out there and get it in a little pan or bowl or something like that; and put that stew in there and brought it in and then Ute drank a little bit of it until he thought it was cool enough so this patient could drink it, and then he said, "Now, drink this."

(Did he give him the tea before he sucked on the back of his head?)

No, after.

(What kind of a prayer did he make--did he make his prayer out loud?)

Well, I could hear him. He referred to his faith--whatever symbolism they used. Now he was a thunderbird man, this Ute. But I think he was one of the students of my father-in-law--Lump Mouth. I'm not sure. But he prayed that whatever he does is not his own power but the power of those things that he believed in. He was only used as a way of taking care of the sickness through the power of those he had faith in--whether it was the thunderbird or lizard or whatever it was, that they use as a means of keeping their faith. And he made him so he didn't see no more screwworms. I can always remember that.

(You were telling me how you were sitting there in the tent?

Would you mind telling me again? I didn't get it down. Where was the patient sitting?)

The doctor sat right in the middle of this wall tent--right by that pole.

(Which way was the tent facing?)

Facing east. They always face east. All wall tents of Cheyennes and Arapahoes and Kiowas and all the prairie tribes--they always face the east. He was sitting there right in front of the tent.