

So I believed that, and that same fall I went off to school.
Cut my hair off and went to school.

JESS' CONCEPTUALIZATION OF PRAYERS OFFERED AT PEYOTE MEETINGS

(Also a while ago I think you were talking about the wonderful experiences you've had in there and how they pray in different languages, how this seemed good to you to see their prayers--)
Oh, yeah. Well, that was other times. I was sitting on the side, I believe. There was some Kiowas and Cheyennes and I think some Caddoes in there, and some Otoes. And of course some Arapahoes. In all those prayers--there were women there that offered prayers --Belo Cozad's wife was in there. Belo and his wife was these and May. And she offered a prayer. Oh, she had a beautiful voice--a woman's voice--but it come to my mind, I said, "Now all of these prayers are not for vain. They're just like a big pile of something, piled up for good--prayers--to enforce our faith and trust in this lodge through our prayers to God and this peyote tent." But the beautiful thing that I sensed was voices--the language of different tribes. Just like--it make me think I was in a place where there was a bird of paradise--where there were beautiful birds and beautiful music--was all gathered together in one bunch and they made a beautiful atmosphere and sense of thought, what I should appreciate. How God preserved our languages, and how God preserved our religion to where we can get together with other tribes. Regardless of what tribe, we all have one faith. And those faiths were expressed by prayers and those prayers was heaped up in a pile to show how much thought we have and our faith and trust in it. That's what impressed me in my mind. That's the impression I got. And I always tell