

and all he says can't be understood--but he explains about how he had wanted certain people to be his helpers--put cedar in the fire and bring in the water--but they didn't show up. He had apparently asked some other of his Oklahoma relatives, a man and wife to come and do this, but they did not come. John commented later that this couple did not come to peyote meetings often and he wasn't surprised.) "When I was in Wyoming. I wanted my brother-in-law to feel good--to come over and help me (he could be referring to Glen or to the man who didn't come). I want to thank you. I told my brother-in-law, Ralph Beard--short notice--my wife would call at seven o'clock--my wife would call. My sister, Frances--bring in morning water. People have reasons--call on people. Thank you Howard, for good talk, and especially the lady there (referring to me). I wanted my sister to bring it in... What we asked for last nite. (referring to the prayers which had been made during the night). . .

"At this time, my father-in-law, Ben Friday--some of you have heard of him--he's the one that told me to use this fireplace. I work for him--build fire for him, carry drum for him, put up meeting for him. He conduct meetings for me. He must have pitied me. He's my father-in-law. He tells me about this fireplace--use it. Anybody that calls on you, sitting in there, go ahead. That's reason I accept that from Uncle John when he ask me. When he told me about this way. At this time I want to put it down in a good way. Everybody. Don't mean that I don't want to pray or anything. I'm a young man--American Indian. I'm poor, pitiful, in every way. . .struggle life. . . That prayer she offered, it's wonderful. We all can go home with good feeling to our homes and families. Sometime (inaduable phrase) I just follow in a good way. I want to put this drum down. . .All the prayers that's offered--from the beginning up to now in a way. . .Morning. . .Some way, somehow, there might be people. . .Poor pitiful way. . .everything. . .I done my very best. My feelings are satisfied now for what my friends done. I want to thank you for the good thought you had--for this meeting--for my wife and I. We appreciate it. Don't know how to put it into words, I told God to watch over us. . .guardian angels. . .four directions. . .no secrets. . .So at this time I'm gonna put this down. (People say "Um-hum." etc.) I sure feel good." (He does something, you can hear things being laid down or arranged, but I don't remember what he was doing.)

Someone says: "Judy, you can drink first or last."

I pour a little water out on the earth before the fire and give the bucket to Chris Haury. People seem pleased that I offered it to him before drinking myself. The water is passed around--it takes quite a while. People make comments occasionally.

Chris says: ". . .get two sticks of wood--small ones--and put in the fireplace..

Glen says: "I have a white son-in-law. He's part German. Very intelligent etc. Sometimes other people come in here. . .This is a hard way. That's always the best way to get God's blessing. . .understand. Whatever you're seeking or striving for, it'll be that way, etc." (He's talking to me.)

Someone says, "I'd like to say something. . ." (he talks too low to be understood on the tape)

Someone else says: "Abraham, I want to say a few words. . ." etc.

Water goes all the way around and when it gets back to me, some one gives me a cup to drink with. After I drink Glen says: "All right. Get up. Leave the bucket there. Come around the altar here. Pick it up when you go outside." I get up, still holding the Pendleton blanket around me. As I walk around the circle, several people shake hands with me and thank me for bringing the water in--John, Eugene, Glen, Abrahama, etc. I go around the altar, and when I get around, pick up the water a