

come) and she didn't show up. It's up to you." (Abraham had asked a woman to bring in water but she did not come.)

Then Glen sings. Abraham drums for him. Others sing, too. On his fourth songs, he says the name, "Jesus" on almost every phrase or two. Irene is praying in a low voice, almost to herself as the song ends. She continues praying as Abraham and Glen exchange drum and other items. Then Abraham sings. His voice sounds like it's a long way off. Other people sing with him. Drumming gets faster.

Someone says: "Abraham, I've going bring you this. (unintelligible word). (Might be referring to a container of peyote.)

Abraham says: "Just lay it there." He says something in Cheyenne. Mentions names of John and Irene (Kionut).

Howard Williams, Caddo, sings next. Victor Parton drums for him. Abraham is talking or praying in Cheyenne as the fourth song ends. He continues talking as Howard and Victor exchange drum and staff. Victor sings next. Abraham is still speaking Cheyenne. Howard drums for him. Others sing along with him. When he finishes people say, "Good singing." and "Good."

Someone says; "Irene, I hope you feel better. . ."

Nathan "Buster" Brown sings next. Verle Adonko drums for him. Irenen and maybe Juanita are humming along. Others sing along with him on the first song. The last three songs he sings alone. When he finishes, someone asks Abraham if he can go out and if it's all right to go this way. Abraham replies, "Yeah." Drum, staff, sage wadd, and gourd are passed by us three women to Bobby Pedro.

Bobby Pedro sings. Sounds like he sings a little jerky--it's not so smooth contrasted to the Caddo singers. Sings rather short songs. Verle Adonko drums for Bob. Between the sets of songs there is a pause as the drum is passed, followed by the staff, gourd, and sage. At this time you can hear grunts, belches, sighs, gasps, exclamation, as people change position pass equipment on, yawn, spit, try to get more comfortable, get up to go out, etc. Sometimes people whisper to their neighbors or talk in a low voice. It seems to me that the emotional high point of the whole meeting is reached in this round of singing. I am fairly comfortable and wide awake after the initially unpleasant effects of the peyote. The music is animated and clear. The rising and falling of firelight contributes to interesting vignettes--scenes. People are letting themselves go with the peyote--appear to be withdrawn, introspective. Sit with closed or half close eyes, shaking fan in time to drum or keeping time with foot or fingers. This is the time a person may pray aloud, in English or Indian--or speak about his personal problems.

After Bobby finishes, Chris Haury sings. Others sing with him. Say, "Good," etc. when he gets through.

When Chris finishes someone says: "I'd like to take a smoke now."

Glen says: "John I want to try to pray, too, like my brother-in-law (Abraham). My brother-in-law invite me. Only time I have a chance to go to these places (peyote meetings) is when somebody's hard up. When they call on me I try to fulfill my duties. I'm an old man, trying to uphold our church, life this life. Try to be honest with my fellow men. Try to be good to my brothers--all the people that use this sacrament are good people to me. I'm well treated by them regardless of what tribe. (He says something about his recent visit among the Navajo tribe) We prayed for a little girl out there--a little infant. They had another meeting the second night--two nights. There was a young boy there with a good education. He