

to what, and so on. And he says, "She's my sister," or "He's my brother or my grandpa--" Unless you know what you're doing, you're going to make him out for a liar. But he's not lying to you. But I didn't know that they didn't have cousins until after I started working with them.

(Jess--while I'm thinking about it--there's one thing I would like to ask you on the subject of these funerals-- All the Indian funerals I've ever been to have been in a Christian Church--you know--like Baptist or Methodist. But the Native American Church--is there any kind of funeral ceremony that they're in charge of?)

Jess: Well, you take this Chris Haury--you went to a peyote meeting with him-- Well, he's an outstanding peyote man. He's been a Native American Church man. All right. When he died, his family belongs to that Episcopal or Presbyterian Church, and they decided to have his funeral there. And so all his cronies in the Native American Church were notified and oh, you couldn't get within a quarter of a mile within that Church. There was so many of them--

Bob: Why is it--I've seen so many of these funerals where they bring in these professional singers. And they'll bring this body into the home the night before they bury him. And they'll sing all night long--these professionals will sing all night--

(Indians?)

Bob: Indians, yeah. They have a group over at Clinton. They're professional singers.

(Now are these gospel songs, or are they Indian songs?)

Jess: Gospel songs.

Bob: Gospel songs--

Jess: They sit up with the body--

Bob: Why--why are they doing that--are they getting them to heaven faster, or--?