Dave: You will explain how the stone is used inside the tipi. Any way it is used.

Joe: Yes. Okay.

Joe White Man Left: You will explain just how it is done.

Joe: Yes, okay. When it is going to be used it will be set down, and here is the holy meal. This stone, everyone that is sitting inside the tipi, it will be passed around and pray to it. After each one prays they will kiss it. That is how it is passed around, this. It is very dangerous if it is dropped by the one that it is given to. He has no way to act. He knows very well (Joe) the moment he drops it, it is his body that he dropped. He will not survive; that's what it is. They go out with it. If the one that is carrying it happens to drop it, misfortune will befall him. That is why it is feared.

Okay! We are going to have the holy communion. The one that sits at the head, a portion will be taken and the thing we call scoop will be taken and after a prayer is said, here it will be tamped in. And it will be turned around and here it will be tamped in. It will be turned around again and here, and then here and then it will come back to its position and here he will tamp in the pinch of meat.*
These are four, four that he is going to put away and another four the one that is sitting there will eat.** And the ones that are seated inside will get up. Everyone will eat some; it is the same thing as a holy communion. Everyone that is seated inside will eat some.

This is how powerful this is. If someone is dying, he is going to die, he will say what we call, "I will paint my face." This -----------------------

*When Joe Gambler said, "It will be tamped in," he is referring to the pinch of meat that is tamped into the ground. And when he said, "and it will be turned around," he refers to the holy wooden bowl when it is turned around to the next mark on the rim.

**"These are four, four that he is going to put away and another four the one that is sitting there will eat," meant that four pinches of meat from the pemmican will be tamped into the ground at each of the ends of the cross that is drawn on the holy stone. And the other four pinches of pemmican will be given to the man sitting opposite the ceremonialist to eat.

will be the same one he is going to go by; he will survive by it. (Stand at the door, I am talking holy.) He will survive with that. He will survive with what I am talking about. He will survive, he will.*

I will have my face painted and he will feed the stone. He will survive the moment he said it, even if he is laid up. He will get up; that's how it is.

There are a few of the Horn Society members that present these. I am the only one that presents them. He knows (Joe). These Horn Society members that wanted to have their faces painted, they will ask me. It's me that will give them this kind; that is how hard it is.**

And now it is turned over to the Holy Women Society; they take me for their holy father.*** It is the same present to them; that is how hard it is.

It is ancient. When it was given to me, this was given to me with it. I kept it and I kept it. I must have had it with me for twenty years now. The ones that gave it to me live long. The only time it is seen is when it is going to be in use. It is the one I always put down. It was a miracle how I survived. I was operating a tractor. I fell off. It had wide tires. It walked over my back. This is the only one that was dented. It is very dependable; I depend on it.

The boys that I rode with got real drunk. I told them to drive slow; instead they went at full speed. And they made four somersaults. I wasn't hurt. They all ran in different ---------------------
"This is the one he is going to go by, he will survive by it," means if a very sick person makes a vow to have his face painted he will survive by this holy stone. "Stand at the door, I am talking holy," Joe Gambler meant that while he is talking about the sacred stone no one is to come in through the door to disturb him while he is talking holy. "He will survive with that," again Joe Gambler is referring to the sacred stone. The person that made the vow will survive by this sacred stone. "It's me that will give this kind," Joe Gambler meant that he will perform the ceremony of the sacred stone. "That is how hard it is," means the ceremony of the sacred stone and the painting of the face is very powerful and holy. "And now it is turned over to the Holy Women Society," means that the ceremony of the sacred stone is given to the Woman Society. "They take me for their holy father," Joe meant that the Holy Women Society takes him for their bishop whenever they celebrate the ceremony of the sacred stone.

directions. When I started to somersault I started to pray. The car rolled over four times. I didn't get hurt; that is how it is with this stone. Everybody here knows how it is, how hard this is, this stone is. And now they call on me if they are going to have their holy ceremonies.

That is how it is, all the ones that live after another. With the Horns it was the first one to be there. All the things that are given away are false; it was the first one to exist. The bad thing is, if someone gets mad at me it will not be many nights after, he will die; that's how hard it is.

After the holy communion water will come up to here, the man will hold it this way and the first one seated next to him will drink here and it will be turned around and the next one will drink here, and it will be turned around again and he will drink here and here. And what is left in -- very little will be left and it will be put at the doorway upside down. That is how. It is useful in two ways. It is used for holy communion and for holy drinking. That is what it is for.

Dave: Is that how it is painted? Is it always painted with black ochre?

Joe: This black ochre, our prophet, it is his drawings. The one that sits at the head, before he is made to draw the woman, will draw on it. It is drawn with a very good heart. We will not talk in a harsh way or to think mad or to hide any fault that is in us, nothing. It will be drawn with good thoughts. Our prophet will say, "Put away your madness; you will not draw it with it. Put away your stealing and if you are a drinker just say the last time you drank whiskey. Put away all the wrong things and you will draw it. You will talk with things perfect to draw it. And if you hide anything you will hide you child you will not see it." That is how it is. It is drawn with straight happenings. No one shall draw if he is not
qualified for it.

Dave: Who owns the bowl before it is used for holy ceremony?

Joe: This one is purposely there. The old one is a maple tree. The earlier Indians make them. When it is cracked, those were discovered and used instead. The early Indians make these. They had too many knots and they crack and they were not in use any more. The wooden bowls on the Medicine Pipe are the same as the earlier ones; they are maple trees. Those that have brass tacks on them are maple trees; that is how they are. When the original one was old, it is offered to the sun. You know we give offerings. It was offered and it was replaced with this one; that is how.

Dave: Who gave you this bowl?

Joe: A man by the name of Wolf Chief, his wife. Her name is Under Otter, an old woman.

J. Hellson: Does he remember when it was last used?

Dave: When was it last used?

Joe: I was the last one to use it when I was still in the Horn Society at Jack Eagle Bear's house. That is where I used it.

Dave: How many years will that be?

Joe: I don't remember.

Joe White Man Left: It must have been eleven years ago.

Dave: About eleven years ago?

Joe: Yes, I used it there for two nights. It cost a lot, two horses, and I went for the one that gave it to me. A white face mare and her colt was what I paid. I paid four head of horses, two tents, a long fringed buckskin suit, and one cow and a medicine hat. That is how much it cost.

Dave: Is that all?

Joe: Yes.

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