



Katherine Blossom

Great Basin Indian Archive

GBIA 029



Oral History Interview by

Norm Cavanaugh

March 27, 2012

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B: —and we've lost a lot of our Native American plants. Our herbs. But we still have a lot. We truly do. And you know, if we don't use our herbs, they're going to disappear. Because it's our way, the Native Americans were placed here as caretakers for the land. For the plant life, for the animal life, and all that's here. Our job was to pray. And that's the foundation of our lives, was prayer. We prayed early in the morning. The old people would get up early in the morning, and even the children, when they had the camps, they would get up early in the morning and they would pray, and thank the Creator for the good night's sleep. But thank him also for all that's here, from the morning star, to the sun coming up, and the mountains, and the rocks on the mountains, the water that runs, and all the trees, the plant life, animal life, the creepy crawlers, four-legged, and they prayed also then for their family. And that's how they took care of things. They were completely dependent upon our Creator. Our Father, our God, however you call Him. He's known by many names today, but I feel we still have the One. And He is the Almighty, He's the one that takes care of us. But we have walked away from that type of life, because we have—times have changed. Our people, our elders, our ancestors, would be your grandparents, or maybe your great-grandparents, were forced to go to the boarding schools, where they were not allowed to speak their language. And so that's why many that came from the boarding schools did not teach their children the language. Because they went through hardships. It was broken. Their language was taken from them. They were not allowed to speak it. If they spoke their language, they were punished for it—*severely*. I mean, the stories are just stories of horror. And people don't like to talk about that because it's so ugly. But that's what our people went through. You think about

the abuses; our people suffered all the abuses that ever was thought of. We *have* had our Holocaust. But through that, and during that time, a lot of our ways, our old ways, were taken from us. And I know many people say, “Well, it’s too bad your father and mother didn’t teach you your language.” A lot of it was because they were ashamed. They became ashamed of who they were. They walked with shame in their hearts. And yet, they did nothing to deserve that. But it was so ingrained in them. The punishment was so severe, they never forgot it. You think of all the horrible things that happen today, happened to our people. And therefore, they quit. Many of them just quit going out and gathering the precious herbs. And they started, because the prominent society said they were the right ones, they had the right way, they had the answers for everything, and we were savages, and you name it. You’ve heard all those names. I’m sure I don’t need to repeat it. But, with that, then our people just kind of shunned away, because they were taught it was wrong. They were taught it was wrong to pray in their own language. So they had to learn to speak the—it was *forced* upon them to speak the English language. They were forced to recite prayers. And many of the prayers didn’t mean anything to them, because that was not our way of prayer. That’s *not* the native way of prayer. Our prayer is different. Our prayer is—I don’t know how to say this, I never have been able to, but it just seems like our prayers go deeper. Because we pray for *everything*. We pray for our Mother Earth. Why do we call her our mother? Because she’s the one that gives us everything. Without our Mother, the electricity would not be here. Without our Mother, the glass would not be here, because it’s made with sand. And so, as you go on to school, you’ll learn these things. But remember, where did it all come from? It came from our Mother. The clothes you have on, the glasses we wear, our jewelry, whatever,

all has come from our Mother. And our Father, our Creator, has touched man in such a way that they have gone beyond. I mean, now we're flying in the air in aircrafts. That never was. Our grandparents never saw that. I mean, it would just—they would just be startled and really scared, because they didn't see this type of living. And you'd come in, and you'd turn on the switch—how does the light come on? You know? But it's here. You go and you turn on a dial, and the heat comes on. I mean, and that's how far technology—and now we're flying, and with the computers, and your iPods—all of this has all been created by man. But it was the Creator who gave that. But, you know, that's going beyond. And our people's lives was very simple. Like, the outdoors were our pharmacy. All the plants that you see here, in whatever form, it came from our Mother. She has given us everything. Even today, our water comes from Her. And how many of us stop to think how precious the water is? How many of us stop to pray when we take that drink of water first thing in the morning? Because our body is made up, good portion of it—how many know how many percentage of water is our body? Does anyone remember?

U1: It's like 70%.

U2: I was going to say 70-73[%].

B: Mmhm. It's in the 70 percent. That's how much of our body is made of water. We cannot live without water. And therefore, we need, all of us, need to start praying for our water. That it'll be pure. It'll be good. And that when we drink it, it won't harm us—because look at the chemicals that we have put in there. The atomic bomb was the first thing that started that off. It went into the ground. Where is our water? It's in our Mother Earth. It's in Her veins. And they have *contaminated* our water. Some places, people cannot drink

the water. They have to have it shipped in. Or they have to boil it, or they have to put something in it, to make it pure, that they can drink it. And so, man is literally destroying what we have, what the Creator has given us. And so, I believe we need to go back to our basics. Remember our prayers. We need to pick it up. And as we do that, and if you're really sincere in your heart, you're going to learn. The Creator's going to give you songs. When you go out and you pick the pinenuts, the pinenut songs will come to you. It's just, we haven't been doing it, and that's why it's gone from us. We've lost it. Because we have not been doing it. And so with that, if you really want to live a better life for yourself—this is for you, not for me—however you live your life is how you're going to be. Like if, now with the drugs that's coming on, with the drinking, the alcohol, the smoking all of the different things that's homemade, and manmade, it's not good for your body. Our people did smoke, but they smoked in their ceremonies. But they use the natural herb. They used the natural tobacco that they gathered. They harvested. They would mix it with a medicine called *totsa*. They would grind it, and they would put it into their, when they're rolling their cigarettes. But then, they didn't just smoke it just to be smoking. They smoked it so that, maybe they had lung problems. It would clear that lung out. Or they would chew it, and swallow it, and that would help clear the lungs out. You'll be surprised how much stuff you can start spitting up when you start using this in a good way. Pray for it. Pray, and ask it. Because everything that's on our earth, on our Mother Earth, has a spirit. And this is something you don't learn in school. They say the rocks don't have a spirit. The rocks have spirit. Because in our ceremonies, we pray to all the elements, because that's what the Creator has given us. And so, our basics is—and I'm not trying to preach at you, but that's just the way it is. That's the way it is. So, when

you go out—and we're going out to go pick pinenuts. We're getting ourselves ready, we've gotten ourselves ready, we're going out. And before you go and you pick the pinenuts, you ask the Creator to bless the pinenuts, and that you will have a good harvest, and you give it water. And you thank the pinenuts for being there for you, that you can feed your family. And you can use it in a good way. You take what you need. You take what you can use. And you take what maybe you're going to give to your grandfather, grandmother, or whoever. You take that much. You don't take so much that you're going to throw it away and waste it. Because that's not what the Creator have told us to do. He told us, take care of everything. And so that's why we walk—and you walk in your prayer. You know. It isn't a one-day thing like Sunday, you go to church and then you forget about God and you forget to pray, and then next Sunday you go back to church again. It's not that. You walk your prayer, you walk in that, daily. You pray for the sun that comes up, that it heats all of us, and it gives energy to us, to all of the plant life, everything that's on our Mother, and all that She gives us. And we should be thankful. Be thankful that we still have clean air. Pray for the air, that it'll be clean, and that when you're breathing, it'll be clean for you. And for your family. And for your relatives. And with that, so we'll go to our medicines now. All of this was given to us. This is what is called chaparral. Chaparral is good. It grows in southern Nevada and Arizona. And it grows in a bush. And sometimes, if it's really nice and healthy, then they grow up like little trees. They don't grow real tall, because it grows where it's hot in the desert. And the way you can tell—and this is, by knowing your plants, if you go out and you walk among them—you pick your plants, there's only a certain time of the year that you harvest different plants. The chaparral is the best in the springtime, in April. You get up

early in the morning, you look at it. The sun is coming up, let's say, from the east. I'm not sure of which way east is in the building, but let's say this way. Then you look through it, and you see the sun has come up, and your chaparral, the plant that glistens and shines, has a lot of healing property in it. Because it's healthy, because of the oil that's in it. Our plants are oily. And that's when you pick it, you harvest it. Again, you don't go out and just pick. You prepare yourself. You think about the plant you're going to go and gather. You go, and before you touch the plant, just like the pinenuts, you pray for it. You offer it water. And same with all the medicines. That's the process. You do that before you harvest. And, now *this* plant, and this is a crown that came from the Sundance. I don't know if all of you have heard about the Sundance, but this is another way of prayer that has been given to our people. Now, this is mugwort. It's a little bit different than our sagebrush, but this grows along the riverbanks in Oregon. And they use it for a crown, because they're going to go out, and they're going to dance for four days, without water or food. And when they gather this, they pray for it. Same thing. You pray, you give an offering. Maybe you could take tobacco. Because this grows along the river. You don't need to give it water. But then, you give it tobacco, for an offering, thanking it for being there. And that, when you pick it, it will go with you and help you. And it does. Because this is full of water, and they wrap it with a red cloth, and then they put it on when they go out and dance. And it helps. It helps them. And this, a crown would be more out, but because I've had to pull it back so I could carry it, when it was gifted to me—when I say “gifted,” it was given to me—the crown was out like this, and then that gave them shade. That helped the dancers in that way. And this is a mixture. It's got cedar, it's got tobacco, it's got sage in it, and you can mix different kind of herbs with it.

And then you give this as an offering, when you go out, and you're praying. Like, in the morning. You go out, and you make a fire, and as you're building the fire, you go through the procedure with prayer. Thank the wood for being there. And thank it that it's going to take your prayer up. The smoke is going to take your prayer up, that our Creator can hear you. And that you *do* stand in front of him in a pitiful way. But we're asking for help for ourselves, whatever the need is. And then you thank—also, never forget to be thankful for all that Mother Earth has given us. And if you have time, you can name them all. If you don't have time, you can say, just, "Thank you for Mother Earth and all that she has provided for us, and keep her strong." Because we are literally destroying our Mother. And it's sad, when you stop to think about it. But all of this came from her. This was given to me, and it's like a wax. But people from the south use this, and when they go in the sweat lodge, they put it on the rocks, on the hot rocks, and it gives a different fragrance. It helps clear the mind. It helps you to clear out—like if you're carrying a lot of bad junk inside. You had bad feelings then. And now it's getting overwhelming with you. And this is what happens. You *can* get in that state of where you feel dark, and you feel ugly, and you just have this heavy feeling, and you don't want that. You want to be able to walk upon our Mother in a good way. And so, you need to get rid of those, the darkness, the heaviness. What else would we call it? Anything that keeps you from being free. Rather it be our mind-thought. And sometimes, we have to watch what we think. Because if we keep thinking bad thoughts, we're going to start talking that way. It just happens. And so, if you don't want to be that way, and you want to be kind, you want to be loving, you want to be helpful. You have to pray for that. Because we're living in a time when there's a lot of ugliness around us. You take the drugs. That has a spirit in it.

You have all kinds of spirits. The alcohol has a spirit. And the drugs, and the, what, wacky tobacco? Whatever they call it. [Laughter] I'm not up with the term these days. I think that's an old saying. But, those things are things that will hinder us, from being the person, and the potentials you'll have. It will dampen that. And it's wonderful when you don't have those hangups, and you don't have to rely on a drug in the morning to help you through the day, and don't have to have a drug to keep you awake or put you to sleep, or whatever they use those things for. You don't need that! You need the good medicine to keep you well and healthy. And it's all out there. This is what they call sweetgrass. And it has, they're kind of old. I've had them for a while. But it has—go ahead, pass that around—it has a sweet smell to it, and when you burn it, it has a wonderful fragrance when it's fresh. And they use that to smudge with. And when I say “smudge,” you take, and you can, you know, put it around you, and ask that all that bad feelings, whatever it is that's bothering you, to leave. Now, this is white...?

X: Sage.

B: It's white sage. She said she has some. And this has a different kind of fragrance. But it's the same, it'll do the same thing. Because, the Creator has given us, wherever you live, has given the people different kind of herbs, that will grow in that area. And that's what they use. And it has a different smell to it. Very fragrant. And it just help clears the mind, it helps you to feel better. It does lift up your spirit. It works. And then, this has a little bit of, this is what we call a prayer tie. Now, our people don't do this as much as the Sioux people do. But they take—and, like, if I was going to make a prayer tie, maybe I would put some, I'd put a little, maybe cedar in it. Maybe would take some sage. Or maybe would take, if we were in Oregon, we'd take mugwort. We'd take whatever herbs there

are, and mix it. And then, as we make our prayer ties—like, say you have a trauma in your life, going on. Maybe you've lost a loved one, maybe someone has gotten terribly sick. And you want help for them. This is another way our people have learned to help themselves. They take and cut a piece of red material, and then they put tobacco and whatever herbs that they have, and they wrap it, and they tie it. And while they do that, they're asking for help, for whoever, whatever's going on, to give relief. Do a healing. To maybe lead them to make a right decision. Maybe you're at a point in your life you don't know what to do. You pray about it. And that helps clear your mind. And then you also burn the different herbs, your cedar. This is a flat cedar, comes from Oregon. And then it looks different than the cedar that we have here. But people use it the same way. They use it in their ceremonies. And if you make a fire, and you put it in there, you're going to have a wonderful fragrance. And that is what will clear, and help you clear your mind. And that's what they do. And then, after they make this, maybe they can hang it in their room, or however they feel like they need to do it—and then after so many days, then they burn it. Or maybe it'd be the same day. I don't know. It just depends on how you're led, however you're taught. That's what you do. And this is a protection. And it's like a chalk. You hear of people carrying bad medicine with them? That they can harm one another? With our people, you have that. We don't like to think of that. But you can rub this on you, like that. And it'll protect you. You can put it over your heart, you can put it down on your breast, you can put it on top of your head, where your chakra is. And it works like a protection. But also, then we have one, that can work that way, and also, this is called—

X: *Aipin.*

B: [Laughter] All of the sudden! Thank you! *Aipin*. And *aipin*¹ is red, and you gather this from the mountain. There're spots of it. And it's very, very fine. And when you look for it—and if you go about it in the right frame of mind, you're praying for it, that you will find it, if you don't know where it is—it'll show itself to you. And you get down and you pick it. And it's just like a little, round, little tiny round ball. Red. And you pick that, and then you can later on mash it and then put it on. But we Shoshones don't put it on our faces, because invariably you end up with an argument or a fight or whatever. We don't do that, because that's not our way. Other tribes do that. But you know, all different tribes have different way of doing things. And we don't make fun of other people, however they believe, however they pray, it's your own personal thing. It's how you've been taught. And we're careful not to make fun of other people's religion, or their beliefs, their spirituality. With our native people, we don't call it religion, we call it sprituality. It's how you walk and live. You can put it, also you can put it on the top of your head, and that is your protection. You can put it on your wrist, around your ankle, and you can walk. Especially when you're going among a people that you don't know, you don't want to get harmed. With the girls, it's very important that you protect yourself. And this is a good way. Ask it to go before you and protect you. And it—like I said, everything has a spirit. Everything understands. It's we humans, sometimes don't have a good understanding. And we just have lost our way. The birds know what to do. Certain birds know when to go south. How did they know that? It's, the Creator has made them that way. And how do the bears know when to hibernate? You know, that's a gift to that animal. And so, all animals have a spirit, too. And when our young people used to—well,

¹ It is clearer in the video, but KB was holding *aipin*, which is white and chalky, before moving on to the reddish substance, which is most likely *pisappe*.

when our menfolk used to go hunting, they prayed. They cleaned their gun, and they took care of their gun in a good way. And then they would pray. “Let the deer”—and they’d pray to the deer—“give up your life, that my life can go on, and my family’s life can go on.” And when they do that in a good way, they always came home with a kill. Because the spirit heard them, and the animal gave up their life willingly, that we could go on. And that’s the way it is. So be thankful for all that you have. And now, this is for the head, and this is for the—this person’s hands are smaller than mine. [Laughter] I can’t get it on. But they used to have, it used to have quite a bit of the mugwort sticking out. And that’s how they danced. And then they had one on their ankle, on both ankle, and then they would have a portion of it sticking out also. And that helped them through their dance, and through their fasting and their prayer. Because dance was not for show, but to help their people. They danced. Some maybe, someone in their family could have cancer, and they would pray for that person while they’re dancing. Or maybe they’re just, maybe there’s an, on a reservation, or a colony, maybe, say, there’s a lot of suicides coming that’s happening. A man, or woman, whoever’s dancing, can take that, and pray that that spirit would be lifted. And this is sweet sage. Got this down here by the college down—well, where the—okay, help me out. The park down here.

X: Peace Park.

B: Peace Park, thank you. I’m having those moments. But that’s okay, I always have help—thank you. This is what we call *totsa*. This you go out and you harvest it from under the ground. And in the springtime, when they’re growing, they look like a celery. No, carrot. They look just like a carrot. You know how they’re really, just plentiful little leaves? Well, that’s what they look like. But then, in the fall, when we go gather them, then they

change. Because then, on top, they're like flat, but they have little flowers around the outside. And sometimes, some of those stems are still standing, and you can see them. You'll recognize them. But if you go out, like, in September, you can smell them. From the ground. It's interesting. Because you use it, and you're familiar with it, it's a familiar medicine for you. And you can smell it. And you can—and many people, like if they're out in the country a lot, and they're attached in a special way to the land, and they've kept their prayers up, and they walk in that way—they can also smell the deer. You can smell the plant life, there's just... Because you're keen, you're open to that. But that's something that is acquired over time. And it's the way you walk, with prayer, and kindness. It's the way you are as a person. And *totsa* is one of the many, many wonderful medicines. You can boil this and drink it—it's strong. You don't want to boil it too long! But you can drink it, and it'll open up your esophagus. It'll open up your bronchial tubes. It'll open your lungs. And many, many people have survived because of *totsa*. Because when it was harvest, it was gotten in prayer. Most important element. It was prayed for, it was taken care of in a good way. And we dry it, and it's really hard. But then you can shave it, and then you make a fine—it just comes out real fine. And you can put that on a pan, in a pan, if you have a wood stove you can put it on the wood stove, and then you get the, it cleanses the air, it helps you to breathe better. You smoke it, it goes down into your lungs, to purify your lungs. And also, people have drank this, and they mix it. They boil it with chaparral. People that have had cancer have done that, and it has—this² is real good medicine for cancer. Very, very strong. But, there was a woman that lived on the Reese River reservation, and she was the oldest woman that I knew of. But I'm not quite

² KB is indicating the chaparral again as she makes this statement and those that follow.

sure how old she was. She was very, very old. But she would drink a cup of this every day. And her nephew, her grand-nephew, would go down southern Nevada, and go and pick it. And he went with a, he did what was expected of him to do. And he prayed that that plant would go and help his grandmother. And she lived. And her, it helped with her arthritis. Because she was still able to walk, and to get around. And she did basketweaving. And her hands were nimble enough that she could continue to do her basketweaving. Sagebrush is a very good medicine. Here again, you can make tea out of it and drink it. It's good for colds. I saw a woman one time that had fallen, and had gashed her leg down to the bone. I could see it. And she was sitting in her little cabin, and she was boiling the sage. And I said to her, "You'd better go see the doctor!" "Oh, no." And she said, "No, I'm not going. This is my doctor." And she was boiling it up, and she took it out of the pot—she didn't wring it out or anything, but she just put the whole thing, the plant and all the juice, and she put it right on top of that, and she wrapped it with white material. And I saw her, I can't remember now just how long. But I saw her a while later. And she was up walking around. I never did ask to see—but I know she didn't go see the doctor, because she wasn't going to go. But she just, when she wrapped it, she just put the skin together, and then put this medicine right on top. And it healed. And she could walk. I saw it with my own eyes. And I thought, "Whoa! That's good medicine!" So we do have good medicines out there. We have medicines that will help you, to protect you. And that's why I say, go to your grandparents, if you still have grandparents. Go to them, talk to them. And they can tell you a whole lot more than what I have here, because I just haven't been out gathering the last year and a half. Well, it'll be a year and eight months now, because of, my son had cancer. But through prayer,

through the herb, he is cancer-free today. And right now, we're in the process of getting him up off the bed and helping him walk. But he needs help to walk. But that's what our medicine can do. But you have to believe in it. You have to take care of it in a good way. And you must, of all things, live a good life. Can't go out and get drunk, or go out and get high, or whatever else is out there, I don't know what's all out there. But remember, all of those things do have spirit in them. I will give you this one testimony that I, that was revealed to me. One Sunday morning—or no, it was on a Saturday, I believe it was—I had gotten up, and it just, I could see this black blackness that had come, and it was hovering over the camp. The native camp up here on the hill. Way up on the hill, and down below to the old camp. There was this blackness, this darkness. And I thought, “What is that?” Because it just looks so weird. And it didn't feel good. And I started praying about it. I started asking questions: you know, why? Why? What is this, that has settled? I didn't see it over the town. The town was not revealed to me. But where we lived, it was revealed to me. And I kept asking, “Well, what is this?” Because I knew there was an answer. And the next morning, it came to me that that blackness, that darkness, was a suicide spirit. And during that time, before that time, I believe we had six suicides up among my people. And that spirit had come. And evidently, no one had prayed about it. But I felt—I can't tell you *how* I felt. It was scary. And I remember, they have the Indian chapel up on the hill. I think it's still the same name. But anyhow, I went to church that morning, and I just had to tell somebody, because that was pretty scary, to see that blackness. And I told the minister's wife. And I told her what I felt that was revealed to me. And she said, then she said, “What we need to do is pray.” She said, whoever all was in the church. We all prayed that that blackness would be lifted, and that

spirit—this is the way she said, “it’s a spirit that has come to linger over your people.”

And so we prayed that that spirit be lifted. The whole congregation did. And do you know, the suicides ceased. We did not have another suicide after that. So whatever you want out of life, you can have. If you want to draw closer, and you want to walk in your spirituality, you want to keep it strong, then you need to do the footwork. Which is, you need to get up, and you need to pray. You need to be thankful for everything that you have—good or bad, and who’s to say it’s bad? Through this cancer situation, I have learned so much. Through my son. I’ve gone through experiences that I would have never went through if it wasn’t for my son having cancer. How many times did I hear him say, “I want to leave. Mom, I don’t want to be here no more. I want to go home.” And he wasn’t talking about this home, because we were home at the time. And when we went to Salt Lake, and we lived there for—well, a good year. I heard him say that again and again. And he wasn’t. He was talking about the natural home. He was talking about going home to his Father. And I told him—the first time he said that was, I was sitting across the room from him on the couch. I was on one couch, he was on the other. All of the sudden, I felt something shift in the room. And it was kind of weird. But I knew something was going on. So I got up, and I went over, and I sat next to him. I said, “Ross, what’s going on?” He says, “Mom, I want to leave. I don’t want to live here no more. I want to go home.” And then he said, “Why do people pray for people to stay here when they are suffering so bad? I don’t want to stay here. Why, mom, do people pray that way?” And I looked at him, and it hit me that we are selfish. I’m selfish. I didn’t want him to go. I wasn’t willing to share him. I wanted him, because he’s my only son. Any of our children, we would feel the same. And, so through that, I’ve learned to pray

differently. And I told him, “I will not pray that way anymore. My prayer from now on, Ross, is that our Father’s will be done. *His* will, not mine.” And I just let it go. But that was the first time of just completely yielding in oneself. But the experiences from that has been absolutely wonderful. And, so now we’re working real hard, and he’s rallying. He’s cancer-free, and it’s because we relied—Ross said, “You know, I don’t know about this Western medicine.” And I had, that came to me. And so we talked about that. And he said, “You know, I just don’t trust this Western medicine. It’s not doing for me what it needs to do.” And I says, “So you want to go to the native medicine? You want to go to the herb?” He says, “Mom, I think that’s where my help is. I truly do.” I said, “Okay. Then let’s do it.” And so we, I called my grandson from Oregon, my adopted grandson from Oregon, to come, and we all had prayer, and with the herb, it—he just looked so much better the next day. I was amazed. But then, when we went back to the doctor, I think it was about a week later—I think it was the next week—and the doctor looked at the results in awe, and he said, “There’s no cancer.” And I looked at him—it was so hard for me to take that in. But we have accepted that. No cancer. And he’s doing better. So, our herbs are alive and well. We just need to start picking it up and taking care of it. Pick up our prayers and be strong. And with that, I would like to close with a song, if that’s all right. When I started walking the spiritual path, picking up my prayers, praying in the way that I felt I needed to pray, I had a desire that I wanted to sing in my own native tongue. I wanted to sing a song. And so I started praying for that. I didn’t have a drum. I didn’t have the drum stick. But that’s what I felt I wanted to do. Well, the drum came first, but I was surprised that I was gifted a drum. I’ve never played a drum before in my life. And my girlfriend, and our friend, went down to the river, and they picked a willow,

and made me a beater. So in that day, I got my drumstick and my beater, there's no reason now why I can't go out and sing and do what I want. So I started praying. And it was in the wintertime, because I remember sitting on the floor in the front room—may sound really something, but that's all right—I was sitting in the front room, and I burned cedar in my smudge bowl, and I had it on the carpet, and I started praying and asking, again, that I would be given a song in my native tongue. That was my heart's desire. And lo and behold, I was just beating the drum, and a song came. So I'm going to sing you the song that was given to me. This is a healing song. I'm going to wrap it around each one of you. Let your faith take hold. If you have something that's bothering you, you have a situation in your life, just feel this song coming to you. And there's a healing in this song. One day, one evening, I got a call, long-distance call from this young man. And he said, "Auntie," he said, "I just have a terrible craving. I want to go out and get drunk. But I don't want to do that. I put that behind me. I don't want to go do that anymore." And he says, "Would you pray for me?" And I said, "Well, of course!" So I prayed for him. And then I was reminded I had a drum, and I had been given a healing song. So I went, and I said, "Do you mind if I sing for you?" He says, "That sounds wonderful." So I went and got the drum, and I started singing the healing song. And I wished him well. Next morning at 8 o'clock, he called me, and he said, "Auntie, I could hear your song all night long, and I didn't go out. I am so glad. It really helped me." And so, with that—and it has helped others—I tell you that because I want you to let your faith go. Have faith that it works. It works if you believe. But it's up to you. It'll happen if you want it.

[Sings from 47:33-49:05]

And with that, I thank you for listening, and I hope this all helps you. Thank you.

[End of recording]