taking their place in the modern way and that we--the Osages in itself, a tribe were more or less fading out of existence and that affairs such as this was to me brings back memories of old, that I have been told. My mother had made a board for one of my own lifetime friend, Mr. Carl Ke ohah. He is a year of so older that I am, but my mother had made a board for him, must have been fifty some years ago. Made a board and she presented it to her mother, her name was Latasa and old man Kemohah and that was over 50 years ago and I just reminising through my mind how different 50 years has made and that 50 years ago there was many, many Osages and very, very few white persons around at this time, at that time and how 50 years took a toll of the Osages. In 50 short years, the Osages are practically, the pure blood Osages were practically extinct, and it was such a, such a fact that it could not be helped as these modern times go along and as I sat down at that crowd I looked about me I couldn't see, the only full-blood young person was my son out of all those young people, the only one left. Like this young baby that was born I think it was, I don't know his, baby's parents were youthful looking and they did not have the appearance of what you might say an Indian and to bestow such a thing upon an Indian, seems to me there was ... What I am trying to say at such a ceremony in such a short time as 50 years we practically, as Mr. Red Eagle says it may be the last of its kind--this kind of affair and I was always reminising along these lines and it, these younger generation like I said are trying to carry on in some method, some of these old--olden ways such as this board was made by Mrs.--as I found out later after dinner I went out and talked to Mrs. Julia Burris, my second cousin and her mother and I wanted all the facts about who brought the board, why it was brought and all that, being I was on the paternal side I thought