

thing to the people that was in, within the ring and the following morning you play. And there are lots of things I'd like to say but I can't say. Because of, I mean, what you supposed to watch and what you, what they can do and what they can't do. Like that, I'd like to say. The wrongs of the women and the rights of the women. And the, well, I don't know, I come to a point by saying I want to say it but I can't because of certain personal reasons that you can't just talk about this everyday and it's a very thing we fast for, and we keep to ourselves. But it's nothing to play with actually. It's just unless you're putting on a show that you give a true meaning, then you can display it. But we don't all display ourselves to anybody, unless to their own friends. But we were taught better to carry on with just anybody with our ways and it's very interesting. Lot of people should go out and see some of this, it's usually held right along September and October on the very last three or four months I guess you might say. And it's not as bloody as it used to be but you see a pretty interesting game. You see some of the old people that walks around as of now, the Indians, I mean, bent over and grunting and groaning and carrying on the way they are now. But wait until that day comes and watch and see if they're grunting and groaning. This is their game and they play like the way they supposed to. And no pain, no nothing but, it's a very interesting thing that I enjoy it. I, it's fun.

(It's a part of your religious life then, in life?)

It is. It really is, it nothing to play with, a sacred thing that we have, a sport of our own that's pretty rough. And that's the only time we display it. But if anybody wants to see it, to the public, to them, we go through the actual ceremonial way of putting it on. And it's not really a show but anybody that wants, that likes to see it could come by and see it.