

for a period of three years. This was the start of his life-long dealings with the Arapahoe Indians. In 1901 he moved his family to Carlton, two of his sons came and brought their families with them to make their homes here also. Mr. Haigler made it a strict practice to always deal fairly with the Indians. He paid them a fair price for the use of their lands and it was through these fair dealings that he won the confidence of the Indians to the extent that they came to him for council and aid for as long as he was here to help them. It is said that he never turned an Indian away from his door without some sort of aid. He bought the first tract of Indian land to sell at old Fort Cantonment. The legal description of this tract was SE $\frac{1}{4}$ 26-18-13, and is still owned by one of his sons.

The name 'Barefoot' was given to him by the Indians. They called him 'Gewa-ah' meaning the barefoot man. This name was later to be his identification, even nation-wide. It was used as his business letter head. When asked by other why he went barefooted he answered, 'Shoes are not healthful. They rob one of the contact with the soil from whence comes all life. When my bare feet touch the soil I am exhilarated and feel an invigorating influence. Shoes are like a prison to a man.'

He was an early advocate of wild-life protection and did much to have laws made and enforced to try to preserve the game supply.

J.M. (Barefoot) Haigler was a friend to the Indian and a friend of the Indians, so in his memory we dedicate this park in his Indian name, 'Gewa-ah, The Barefoot Park.'

By the tribal pow-wow committee---President William Sutton, Vice-President Warren Sanky, Secretary Saul Birdshead, Treasurer Amanda Bates."

The Barefoot Pow-wow today is similar to many held in western Oklahoma during the summer. There is a mixed program including Gourd Dancing, War Dancing, and special exhibition dances such as individual guest solos or the Fort Sill Apache Fire Dancers or the Kiowa-Apache Blackfeet group.. A notable part of the pow-wow include the dance contests and considerable prize money is given. This year there was \$300.00 given as first prize in the men's senior division war dancing along. A meal is served to the public at noon on Sunday, the last day of the pow-wow, but otherwise no rations are given. For the public meal the pow-wow committee buys the meat and most of the groceries but women who live in the Canton district help out on cooking and contribute some things like bread or crackers or fruit. This year's pow-wow cost about \$3000.00 to put on, according to Floyd Sankey, the brother of the pow-wow chairman, Alonzo. This would include money for the prizes, and for maintenance of the dance ground facilities. This year the Arapaho Starhawk Society led the gourd dancing in the afternoons, but other groups, such as the Cheyenne and Arapaho Gourd dancers and the Kiowa Gourd Clan were asked to be present and help out.

This manuscript has information mainly on the afternoon programs Saturday and Sunday. Tape recordings were made, but these were not of good quality and so were not preserved after the verbal parts were transcribed. The afternoon programs usually consist of a number of gourd dances and many specials or give-