persons placing first, second, or third in these contests, and trophies are given to first-place winners.

Although this is reputedly the only "Arapaho" pow-wow in Oklahoma, it is noteworthy that no traditional Arapaho dances are performed and that few Arapahoes participate in the dance contests. A number of Arapaho women take part in the general war dancing and round dancing, and a few Arapaho men dance with the Gourd Clan. The positions of head man and woman dancers, as well as the boy and girl head dancers are usually filled by Arapahoes or part-Arapahoes. However the head singer is usually a Kiowa and most of the singers are Kiowas. Few Arapaho men sing, though there is an open drum for most of the program. In 1969 not a single Oklahoma Arapaho participated in the singing and drumming. The Flag Song by which the American flag was raised and lowered was in Kiowa, and whenever songs with words were used, the words were in Kiowa.

This situation raises some interesting questions as to the status of the Arapahoes as a distinct tribal grouping among the various Indian tribes of Oklahoma in the mid-twentieth century. Although it is generally conceded that Indian Americans are increasing in numbers and are far from vanishing as a population, the position of their discrete social groupings in our pluralistic society is less clear. There is no longer any question about the ability of the Indian people to survive, but rather the question as to whether a distinctive Indian culture can survive. And, more to the point here, can distinctive tribal identities survive in the face of strong influences operating to level tribal differences and to promote Pan-Indian institutions, as well as the multiplicity of private and public programs designed to pull Indian Americans into the "main stream" of American culture. The question of whether such distinct tribal identities should survive--whether measures should be taken to encourage expressions of group identity or to repress them--involves value judgements which will not be made at this time. For the present we will consider only what seems to be the current