$T+160+25$
to nothing. And this--one of this misstonary workers came and told me, he said, "I just don't know how to carry on without your father. I'm just lost without your father. I've no leader--no one to lean to," he said. So it almost went down to no;thing. Ever since, it's going down. They have very few members across there and our chairman, Mr. Hart, is too busy with politics. He's supposed to be the one to pastor that church, And some is just betting him away, and I heard that they didn ${ }^{2} t$ have no money to pay for their utilities.
(Now, that's that Mennonite church?)
Mennonite. See how far it's went down. That was these Clinton Indians'first church.

SOCLAL DANCES: - THB FORTY-NINE
(doing back to these dances that they used to have where boys and girls could dance do the Cheyenmes ever have the forty-Nime dancedt)
No. It just came from south here not too long-1et's see how long häs that been?
Maybe I was about 11 yeark old, I began to heap a Forty-Niae they had Forty-Nine dances. Every little gathering they had well the boys would start this FortyNine see. They brought it from Kiowa country. And that's when the girls began to get bad. They have it way off somewhere in the dark and boys and girls would meet.
And that's when all this children began to come in--that the welfare is taking care of now. (laughs)
(Do you eyer go to any Forty-Nine Dances yourself?)
No siry I used to lay there and listen, I told youl (laughs) I used to want to


STORY ABOUT BOY HBD RQUND SRINAY DARK BDRSB AND RACBD IT AGAINST WITTE BORSE:
(0.K. Tely me that/story that you sald your son wrote up?)

Well, there was a big camp of Indians. They must be Cheyennes because they talk' Cheyenne. And/4t wàs kinda-kinda of a creek vas all around on one side of the camp. So the creek must. rum this way. And there was a big camp of these people there. Aff there was an old lady that had a grandson. His grandson must be pretty good sileed boy. Maybe about like my, grondson--he's twelve. And this old lady was

