Well, usually your folks paint your face. They just take one finger you know (and have paint on it and use that finger to apply the paint to the boy's face)--

DIFFUSION OF GHOST DANCE TO KIOWAS:

(Well, how did he spread the word to the Arapahoes about the meaning of this new religion. Did they have a big get together of the whole tribe, or what?)

Well, at that time the custom of those days was, since all Indians would camp down there--I know my Dad use to practice it every day. He'd invite fifteen or sixteen old men to come over and eat breakfast with him and smoke the pipe with him and breakfast. And of course naturally, they talked about it. Went home and they talk to their people, womenfolks, and womenfolks told other women-- And in all the camps the samething would happen to these other chiefs. They'd invite neighbors in their camps, invite 'em to meals. Sometimes, of course, they invted each other. And some of those Kiowa Arapahoes always be around us, and the Caddoes were always around us--they were coming to our country to sell watermelon, plums and they'd gamble--young men would gamble--this Indian monte. And some Caddoes spoke good Caddo(or Arapaho?) and some Arapahoes they live along the river south of Fort Reno west of Minco, right across from the Caddoes--they spoke good Caddo. They just could change you know. Lot of Arapahoes talk good Caddo, and Caddoes talk good Arapho. But there was lot of Kiowas that used to come there, and they were part Kiowa-Arapahoes. They took it back to their country. A fellow by the name of--Isaw his last dance in 19--(pauses, trying to remember)--oh, I can't remember. But he's a Kiowa-Arapaho. He's got descendents living around there yet. He mantain that all the time. All the way through until he died I guess. Well, I think what discourage those Indians of that relgion there east--west of Carnegie--I think it was 1913. A tornado took through that country and hit his camp. There were a bunch of camps. It hit him and tossed him way off several yards, hurt him, and damaged his property--some of his Ghost Dance clothes. And I think the other Indians sort of lost their faith in it. I can't think of his name now. He's a Kiowa. I know he made a lot of dresses for those Kiowa women--Ghost Dance dresses.

(Would that be somebody named White Fox?)

No. I know White Fox. Now, it wasn't Big Bow, because Big Bow is the one that brought