

you know, and I told her. It hit me on the head some place I remember I was just bawling my head off 'cause that bread hit me. And seemed like from then on I never was to one until I got older. I guess I was about one when I — oh I guess. I was about 15 or 16 years old before I got to be at home just at the right time to be able to go to it, this doll dance.

Katherine: (Do they still have those?)

MORE ABOUT THE DOLL DANCE

No, we don't because there isn't anyone — I guess there is a couple of people I think William Shawnee at Tulsa, I think he says he knows part of those song. But the men that did the singing and knew those songs they've all passed away you know. So that way, they finally — the people that sort of obeyed tradition, family that kept, the doll they finally just had to quit having it, you know. But I know they used to always just have sort of a little feast, to commemorate that day. But they just never could have those real doll dances because there just wasn't anyone that knew those songs. So we just had to give it up.

Katherine: (What did you do with the doll?)

Well, Mrs. Rosie Frenchman had it last and I just really don't know what just exactly what happened. So she had it last — the last I knew anything about it. So it may be that she still has it, I really don't know.

THE BIG HOUSE MEETINGS LASTED 12 DAYS - RELIGIOUS CEREMONY

Then going on about our tribal customs, we used to always have our Big House Meetings. And they were always in the — oh, late October or early November. And this was more of Thanksgiving ceremonies. And it lasted 12 days. And it was the — oh the religious theme and our house, was, I don't exactly know the dimensions of it but it was long and narrow. And the sides, we had four and it wasn't there were not supposed to be any nails used in building of it. It was made out of logs and they were fastened down — the roof, the shingles I just wondered sometimes just how they fastened those down, but I guess was a way to do it. And the logs were just a regular log house. Where the logs meet there were two posts on the outside to hold it together and then on the inside these four posts always had the face- - traditional face on one side was red and one side was black. And in the middle there was just one big square pole, it must have been say, two feet you know each way, four sides. And it had the two faces. And the