

ending--that's the end of a song, these men dance the tail of the song, so that's why they were commonly called "Tail Dancers."

(Leonard Maker talking in background, but not clear.)

Oh yes, and this--whenever our people--whenever our people in this recording--I mean the Ponca and the Osages. When we perform our war dance, it is strictly "War Dance," it isn't any Pow-wow dancing that one might see elsewhere. We dance strictly War dance all the way through. There is no other dances included. For instance, you go to a pow-wow, you see round dance and snake dance and buffalo dance and what have you. But when we perform our war dance in this part of the country here among our people, it is strictly war dance all the way through. It has been, these ways have been observed for many, many years. I could at least say last fifty years, but still that would be very conservative because it even goes further back. I can't name the time and the date that this dancing was started across the river over here. So that is why I say fifty years ago, when they danced these war dances, they were strictly "War Dance" no other dance included. We always follow a certain procedure in our dances--that is, the War Dance. Of course, we have our opening song and then we have, we go by certain songs following that number and then of course toward the end of the dance, pre-arranged, we come in with our--as I stated before, our committee songs and then Whip Man and the Cook's song and then we dance again, the Tail dance songs and then of course at the end, at the conclusion, we have in our particular organization, we have a song that we--in which is a--which ends our dance. That's a quitting song. It's a very appropriate song, and it's been composed by people when they were up there in the north, before they came down to this part of the country. We don't know who composed it, but those songs are very old. I might say this too, that all our songs are