

beef. Joe had made arrangements with John Blue, the butcher over there, to butcher the beef and load it in our car. So we brought the beef back and I had the War Mothers of the Ponca Tribe to cook that for the people and at that time I got Louis McDonald--well respected permanent Ponca Indian, well known--I had him to explain what I was supposed to do, instructed by the Chiefs. So he explained it to the people that way. I told them, I didn't want nothing. I just wanted their good wishes. I was on my way to Hot Springs for my health.

SELECTION OF SINGERS

(And during your younger days as a singer--as you say, you were getting started at the time. The songs that were passed down to you--these singers--the way that I understand it, in the dance they had certain singers. How did these singers--How were they choosed to sing around the drum?)

Well, they had an organization there. They had eight committeemen. And each committeeman then had to pick his own singer to represent his family in the drum. Now that's the way the singers were placed. And the singers had to pay for that position. That was to help the committee that appointed them. They had to help him in light of representing him at the drum. So therefore each singer had to pay for his seat. Now that's to my best of knowledge. That's the best way I can explain that, Mr. Maker.

(And during these dances--were they--the singers--did they--what I mean to say, on occasions that didn't call for the regular singers, did the singers--I know the Poncas are renowned singers. How did the, it come about that some of the younger men of your tribe come about getting around the drum when they were learning these songs. Were they about like you were when you was that age?)

I imagine so. They didn't have no authority in there and they didn't have no business in there like I was, till I got authorized by the people, the