

and are striving more to retain and our trying to delve into the past of trying to get the old customs reactivated so that the younger generation might grasp them and retain them and pass them on down for the generations to come and in closing I just might like to mention a few of the people that were present. I've mentioned a few I'd like to mention a few that had an actual hand in the preparing of the dinner and that was Mrs. Cunningham and her daughters. I know she has several daughters. And there was Mrs. Julia Whitehorn and there was several other of the ladies that I didn't actually see who they were. As I understand they had a hand in that and that was Mrs. Gus Petsemoie and several of the ladies that her age. Of course she is a white lady and it seemed that these white ladies take great pride in preparing these dinners like our old people used to. Like I was relating to my son we sat down one of the feature of the delicacies of the Osages that I hadn't seen in quite sometime was the "yonkipins". And they served the "yonkipins" at this dinner like I said the generations are changing and the only ones that eat the "yonkipins" were my son and I at our table. Of course the other people might have eaten it at the other table, but at this table well the old Osage delicacies was only partaken by us, the two only Osages there. Got cold over there just where we were sitting. So its such as that and after-- I might mention--after the meal was partaken Mr. Jim Waters he went outside and in his method he faced the, I believe it was the east and he cried out this name "Hum-pe-to-ka" and he turned around and faced the west and cried out this name, "Hum-pe-to-ka" which I imagine is the custom, I, myself, am not really familiar with that sort of way. The Hominy way is, of course we christen, our way, the way I believe my grandchildren would be in the church house. But of course like I say things are going on a