

of Indian studies very soon. 'But it is really up to the young people in the tribes, themselves. Learn the languages, to learn as much of the tradition, as many of the stories that they can. So that, you know, we can have a chance to get them down, translate them, or put them down in their original language perhaps, on tape, tape libraries here and there, and save them because they are very valuable things and they will be even more valuable in time. So I really hope that is what is being done and what will be done. Oh, I am delighted to know that this is going to be preserved, good.

(Conversation not clear.)

REMINISCES ABOUT OLDER INDIANS

(I know that in the Ponca tribe they have that Sun Dance but it is--you know, the government has stopped their dance. And I think they have had their last sun dance in 1907, or some time. 1901, yes, that was their last one, but the government did stop them, dancing their sun dance.

Did you ever see a Sun Dance?)

No, I never did, I always wanted to go to up -- I was invited to one up at, I guess it was Cheyenne, Cheyenne Agency, Montana. I think Sioux they still have sun dances, of course. I think that was the place I was invited to go once but I didn't make it, but I sure would like to get up there some year and watch one. The Kiowas, I guess this is true of most Sun Dance tribes, the Kiowas had to have a buffalo. They sacrificed a buffalo for the Sun Dance, you know. And things finally got to the point where they couldn't find buffalo. So that was the prohibition by the government, to end the sun dance entirely. Yeah, that was really something. And Roving White Horse was telling me last night, that she is still alive I was wondering whether --