

what we see and all that.)

(Otherwise how can the younger generation grasp it if it is not there to grasp.)

That's right, yes.

Woman's voice: (Some the members of our tribe they say, who will there be when they are gone, there won't be anyone, you know,) they have argued that point. Our tribe say well how am I going to know. I want to know and I think all young people are like that today. They want to know but the older ones hold it back, you know, they hate to let go of it. It is kind of hard to reason. That's right it is. It's a problem.)

(And a lot of people get some misinformation, and that's what we all, have to be careful about.)

Unidentified voice: (There's a lot of stories our people, people go out into our tribe and they talk to the wrong ones and I finally give.

I don't like what information has ever been put out about our tribe.

And no one has ever attempted to tell them about our people. You know of John Joseph Matthews, don't you? You've heard of him. Why, he gets his information from the--well, people I wouldn't go to.)

(From the Pawhuska band.)

Unidentified voice: (He gets his from Pawhuska, from the poorest group of Indians and they don't think of Indian ways so much and the Fairfax and Hominy Indians are the ones who cling to the old way more.)

(But you certainly have a good idea and I hope you get to continue to get all this and I know these tribes in this part of the country are about the only ones left that there is any older members that remember all this. (Irrelevant conversation.) )

(Yeah, the Kiowas are about the only ones left in Oklahoma that retain