

All back, his legs. That's the way he always dance that way. Charcoal. Then sometime them songs, I sing 'em. I can't sing's like that now. Ain't got the voice. Wind short. About few years ago, I could sing 'em. Now I can't. It's all lost now. I was the only one, I guess, left. Join them songs--join them different ceremonies. And there's another one, too, another dance that the "Hun-kah". They got a ceremony of their own. They sing them songs. I used to know them songs. Sing 'em. They got pretty songs. Anymore, they dance at nighttime, sing nighttime. Early in the morning they get them--what do you call it--weeds smell. Perfume weeds, I guess. They bind 'em up and put 'em on their head. Then put eagle feather in front. They go--they call it ghost place. They go to race track and they put whole lot of goods, you know. One winner gets them. They always shoot a rifle when they start. There's all kinds of dances. All ceremonial dances. They don't dance now. All gone. It's lost.

(End of Side A)

PIPE DANCE - MUCH ABOUT PROCEDURE

(Like, you know, I guess all Indians, they used that tobacco, you know, pipe. Did, I guess, did "Wah-sha-she" have that pipe dance?)

Huh?

(Did Wah-sha-she have that pipe dance?)

Pipe. I don't know anything about pipe dance, but they--I know what they use it for. Used to use it for. When they're visiting a camp, visiting places like Hoiny and Grayhorse. Maybe Grayhorse goes to a dance over here. Well, before they dance, you know, the Grayhorse people, they brought four old people to get together. like drum keeper, then whoever works in that committee, they get together. They talk this over. They all take pipe, peace pipe, call it, they bring it over, way over here. Talk to this man over here, the drumkeeper, the committee. Then they do with them. They get some of their old people down there.