

that, you know. Take it to school. And then sometimes they sell the wood. Most time, they used to get, they used to come down here in this bend in here, (name not clear) they called it. Lots of timber in there. They used to sell wood. That's one way of, besides lease moneys, you know. Well, they, they reserve, they used to reserve ten to, ten to forty acres or twenty acres. Yeah, they have that reserve and they farm it themselves, see? Put that in wheat. And besides their lease money, why they get that and then winter time, why, they, they camp out in the woods and cut wood and sell wood to the Tonkawa, Blackwell, anywhere they can sell it, see? Even to the, see, there wasn't hardly any whites around there in reservation them days so they take it to Tonkawa and sell it. And they, and it's in demand, and they'll, they'll almost make a snatch grab when a wagon comes in Tonkawa, you know? Sometimes, they, you know, they speak up for it, you know. And they take them. Sometimes, they have two, three orders to fill, you know? That's the way my father makes a living in winter time. I remember when I was going to school at Chilocco, but they have Peyote meetings too, you know. They have to have them. And that's the way they live. And every Saturday night when, every Saturday night, I don't know if everybody, but anyway, mostly every Saturday night, they have a Peyote meeting. And seems like, you know, they don't, like the meetings, well, there's nothing going on. But if they don't have a meeting, well, there's a dance going on someplace you know, seems like. That's how they live here.

(You know, this, when they, in these dances, you know, what were these dances, you know, way back there, they weren't call war dance. What'd they call some kind of ceremonial dance, you know, back like your father's time?)

No, what kind...?