

Indian--as we all know that their younger generation now days don't seem to take part or interest that they learn the language, much less the ceremonial part, or the singing part. As we all know that there is just a very few of our younger people that's taking--trying to take part. And again so many of our young people does know how to do those things they are away from our reservations, or home rather. These days we have to get out to look for--seeking for a job--employment. We have to maybe sometimes get out of the state to work. So some time whenever they have a vacation the right time and the people come back here, we have a pretty good crowd among the younger generation that takes part. That's the reason why someti e why we have just a very few of us dancing in ceremonial dance, due to the fact of people have to make their living for their families and homes, etc., like that. And nowadays their younger generations has married in to different tribes--married into whites, and different tribe of Indians, different languages. So, I suppose that kind of--I don't know what you call that interference or what, but that's seem like a lot of them do that 'cause-- The reason why that they are not trying no more than they do about learning, I suppose. I don't know. Maybe that's not it, but it seems that way.

SINGER OF QUAPAW SONGS

(Mr. Shawnee, I know from watching you at pow-wows that you are a very good singer of Quapaw songs. How did it happen that you studied and learned the Quapaw songs?

Well, that's very simple, it takes a deep study. In a way it's not. Now married into the Quapaw tribe, I am tape inaudible for remainder of sentence. But at that time at the beginning when I was around the Quapaws, there was quite a few old people. And one of the lead singers (inaudible for about two sentences) -- every time he's sing these songs he'd say, "Come on Bill sing with me." "Maybe one of these days you might be the guy you might have to