

him that they would have this feast for him that night. They said the skeleton went out of the wigwam and here come Indians and Indians and Indians that was coming in with their little pots. And then they would eat and eat at the pot, and then they would put some in the pot and take home with them. Took it back out of the wigwam that night. And so that's one of the customs today, that we all bring our pot and (not clear) at a Dead Feast. Eat there at the Dead Feast and it's all given out and we take it home with us. Sort of similar as they did in the first beginning of the First Supper.

BILL CONNOR'S INDIAN NAME

(What is your Quapaw name Bill?)

My Quapaw name is Nick a ha (?). Meaning in the Quapaw language, a strong wind blows in, like wind into a cave. My Cherokee name is No wen yoh (?). That particular name, I've never had anyone throughly explain the meaning of that particular name, I'm still hoping somewhere before it's too late that I can find out from some Seneca that can tell me what the word means.

(Were you given your Seneca name in the Long House?)

My Seneca name was given to me in the Long House, which was my great--was my grandfather's name. My father's dad's name. In the Seneca Tribe, we pass the names down from one--from the deceased to the living. And I think they do the same thing in the Quapaw Tribe. But I know my great grandmother was the only one we had left in the women folks on the Seneca tribe, and my older sister has her name, so it makes it pretty hard to get my daughters all named after one woman.

INDIAN ART

(Bill, you've made quite a study of the cultures, and since you are an artist, I noticed here in your studio that you have a lot of leather work and silver carving and I'm particularly interested in these Kachinas. Will you tell me, since these are Hopi--the Hopi culture aren't they--will you tell me how you happen to make them ?)