

ten, fifteen or twenty minutes and then give them a real dance song and he dance the Blackfoot and then he's paid off. And takes his seat. That's for being tardy.

(Who was leader of it back in those days?)

Well, I think--There were old men when I was in there, but they changed later on and they got sub-leaders--younger man. They initiated--They had Big Joe, Aunkoyday (unkoide) and Little Joe--tseha--had to go, and Jim Takone and Jack Sankadota.

(You said you stayed a member till they quit? About when did they quit?)

They used to dance annually. Maybe three or four times public annually, like the Tia-piah on the fourth of July celebration. But they don't do it anymore. And they just all died out and the customs. The last great one they had was over here at Kiowa Jim's place--Jim Tonkiamhay's farm. Two miles from this place right now. Tonkiamhay (tokiamhe). Most people called him "Kiowa Jim".

(About what year would that have been?)

That was after 1918. And they gave a big feast for them, under a long tabernacle--the Indians build--you know how they make canvas shades? Put up forks (forked upright posts) and then--about as wide as this table. And they put their food and tablecloth in the middle and people sit on both sides in a long row. Maybe--almost 30 or 40 yards long. And they asked those members to dance. And they count(?). And they danced and danced and gave presents. And some of them were in camp but didn't all attend at the dinner time. It was a great feast. I went to Carnegie or Anadarko and I didn't--when I come in, I came in late. I come home and I still heard the drum going on (claps his hands), beating. And they said, "They're still going on." And they said, "Well, they haven't had dinner yet." When the drum ceases is when they have dinner. Barbecue and everything. So I thought I was the only one tardy, but there was another one tardy.