

the pow-wow's as expressed by the white people. The back days was known as inter-tribal gatherings, as visiting one another such as a week at a time maybe come back the following year, they visit one another, they give to one another, they honor one another, and they make friendship that a way. But this pow-wow, I really don't know the definition of it, the fact of it, whether it's known as a pow-wow now. So I couldn't say, but as far as ceremony again, ceremony's a different thing again. I think the ceremony is something that is very sacred, that people should uphold the rights of it and use it as ceremony instead of expressing it--and I think we're selling ourselves down by the wayside, toward people. And it's leading us to that effect and I think that we are too far gone to try to express anything to the younger class of people because we don't teach our children or try to tell our children, there's another thing here and I may be stepping on people's toes, but everything begins at home of anything. Philosophy there, that everything starts at your home before you try to form a leadership, or try to say this is the Indian ceremony in which I don't think it is right--to the rights of the Indian. The way I understand it--I could be wrong, I stand to be corrected, by anybody that's got little more understanding than what I got. So this way I would like to see that this thing is going to be if it's going to be ceremony all right, let's have it a ceremony! And then back to the ceremony, there are certain people that runs these things and they are respected. And they are ordained, and authorized by older people and there were certain people that run them. There wasn't just anybody, just because they see it run that they think they could do it, and that's the ceremony part there the way I understand it.

(Now certain traditional people have the right to do that?)

That's right, that have the right to do this.