

studied these Indians and recorded--did the recordings, was good, but still, it was not good enough to please the Indians even during that time as well as the Indians of today. We read and we hear recordings of some people that recorded these dances, especially among the Sioux and the Omaha, the Ponca, the Kaws, that's just naming a few. But in this particular case I'm talking about, my tribe of Poncas, I've seen and read, in fact I have several copies of the dances, the Societies of the Ponca Tribe, in which it was not, I might say, near enough to be accurate. There were some things that they left out and some things that were recorded which was not so. Of course some of these dances that I didn't witness, as I've said, but then I can say that I was told that these recordings were not too accurate because a lot of our--some men living that were contemporary of those that came from South Dakota who are connected with the past and who still remembers when the Poncas danced this Sun Dance. And by their information as one Indian to another, it seems to me--and I can say that the recordings are not too accurate about our dances and our religious dances etc. Within the last, say ten to fifteen years back as I became older, I used to travel around from one Indian celebration to another and I used to see different tribes--I have seen different tribes revive some of their old traditional dances and even before the termination of second World War after I came out of the service, I always thought of reviving the old Ponca War Dance. We call it the "Haoski" (Haoski) and I talked it over with several people, some approved and some didn't, and took good hold of some and some rejected it outright. But then after comparing our way with other people, it set me back to the time when I was going to school in the grades.

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At the time that it took me back at that time when the government used to send us to these boarding schools in which we were taught to forget our Indian heritage and customs and even our language. Now then, up to 1940, and even earlier, they did a turnabout in wanting the Indian to retain or to practice his language and for the Indians to practice their cus-