

toms and even study their own language and talk their language. And so there, you have the two different ways that the government imposed upon the Indians--that is, the student at that time. One time, you couldn't do this and then came a time to do this. Do way with your Indian ways, then they turn around and said, we want you to study your Indian ways, your Indian language and Indian songs and that was your heritage as they told us and your tradition. And so it came about after I left school that I saw all this where Indians were seeking to retain their traditional dances, customs and some people have, like in the southwest, like in New Mexico and Arizona. I was very fortunate to take part in a group of people that were taking part in the Gallup Ceremonials and I saw the Indians out there, how they had retained their ritualistic dances or ceremonials, whatever you might want to call them dances that they had practiced for untold number of years and generations one might say and it was really something to see. It was something that you would never see in this part of the country in the State of Oklahoma. And they were really fascinating. And it set me to thinking, back here at home, how we Indians were so suppressed by the government to learn white man's ways such a short time that we lost a lot of our traditional dances.

THERE ARE MANY DANCES USED NOW, BUT THE TRUE IDENTITY OF THE ORIGINAL IS GONE

And now--up until now, there's several tribes that have revived the traditional dances. Everywhere, particularly in the spring and summer months, you hear of these Indian Pow-wows all over the State of Oklahoma. You hear the Indian songs, Indian dances. Course some people have lost their traditional dances so complete that they have gone on and copied other tribal dances. They even went as far as to make up some dances. I've seen dances that have been a recent origin. That's kinda hard to believe, but I've seen it because I've been in the Indian Pow-wow world for years and