

doings. It wasn't so, forty, fifty, sixty years back because the Indian couldn't afford a car at that time, even though there was just a few, he had to depend on a team and horses and he couldn't travel very far. So back there in them days, when the tribe, were they were separated that way and didn't visit one another as much as we do now, they retained a lot of their own traditional dances. And a good many of the tribes did not know what this War Dance was, until here recently they--due to the modern conveniences of transportation, they saw the War Dance and they adopted it and copied it, made up their own songs and called it War Dance. Today, every celebration in the State of Oklahoma, dances the War Dance. But it wasn't so, thirty years on back. But I can say this, our tribe had always danced the War Dance in what we call the War Dance, the "Haozhki Society" of the Ponca Tribe. And it has it's meanings and it has it's organizational structure in which there's a head man and committee and Tail Dancers, as well as the whip man, and the head singer and women singers and their organization stood for something which at various times of the year, when they dance, someone benefitted from these dances. In other words, they were benevolent to their people. That was one way which they took care of their indigent people. People who were in need, the orphans and widows as they used to say. I remember hearing them. They practiced generosity. Everything that they did, was to help someone. Even that today, is not practiced among all the tribes that dances this War Dance. It's simply because they don't know, actually know, what War dances stand for and what it actually means.

EACH KIND OF DANCE HAS A REASON AND DEEP MEANING

We know what we dance for, we know why we're organized--we're trying to preserve, to perpetuate this dance for sake of posterity. We want our children and our children's children, future generations to know how we used