

Drum Keeper, because the Drum Keeper, he is the man that has to take care of the people that come there to dance and take care of and feed 'em. Now he has a committee with him that's supposed to help him in a lot of ways, financially and all these things, like buying the food and stuff for the people. The Drum Keeper is the man that's responsible for all of this. With his committee. They are the ones that take care of all the visitors, regardless of what race of people comes there. As long as they are there attending the dance, he goes and welcomes them and asks them to come to his table and eat. And other ways his arms are stretched out, welcoming people. Now that's the way we carry on with our dances around here in the Osage country and everywhere else.

DRUM GIVEN TO GRAY HORSE DISTRICT (OSAGE) BY PONCAS

Now this drum, this Gray Horse drum here--left from here to Gray Horse. And years back--I don't know what year it was--but my grandma and a bunch of us people went to Kaw. We took a drum over there to the Kaw people. Later on that Kaw drum that went from Ponca went to Pawhuska. Now those things, the drums that left, are in Osage country over there (unintelligible word) left the Ponca Reservation in a circling about way to get to their destinations where they are at now.

(Lanont, you were speaking of a dance that your family had and was over now to Gray Horse. Were you speaking of the Ilo-ska dance or the other kind of dance?)

I'm speaking right now of the War Dance organization. War Dance drum. And also another dance. They call it the bala-to dance. That drum was taken to Gray Horse by my grandma and a committee of the bala-to organization. Which the first Drum Keeper at that time--the drum--that accepted the drum over there, was Old Lady Morrell. She was an old lady that lived right south of Gray Horse roundhouse that burnt down. She lived there. As far as I know, that is where the drum was taken to, and I happened to be a youngster there,