

story and then they go into action. In fact, they often run and then they go through the way they fought the enemy and the way they scalped him. They hate to tell it, that's how come that dance. They danced that them days. But it--times chage, you know, change in time, you know, like today--like it is today--commercialized.

(Yeah.)

Fred: More leisure today.

THE TROT DANCE

(Like I was talking to Sylvester Warrior he said that Trot Song, you know, something like that, way back there, kind of civilizes sneaking up on the enemy on the tiptoes sneaking up or sneaking up on a buffalo. That's what this Trot Dance used to mean, you know, way back there, way back, it's social now, you know.)

Fred: Uh-huh.

(Way back there it had a meaning, you know, it was tiptoeing up there to shoot that buffalo or haunt his enemy. I guess, I don't know, I guess they know that song over there. Did they have a Trot Song there? I guess it's Ponca.)

Fred: Uh-huh.

LOCATION OF OTO, PONCA, OMAHO, AND PAWNEE TRIBES

(Well Poncas and Oto--I mean not--Omahas they lived together up there, didn't they?)

Fred: No, they was on this side of the river. Ponca, near the mountains there. ~~Nebraska~~ river now, Platt River. That's where they--Omahas call that river Ni-Btha-Ska. They go by that.

(That's Platt River.)

Fred: Uh-huh. Ni-Btha-Ska, Omaha means, Platt River. Omahas live on east side of that, northeast side. Poncas on other side. And Ponca on another river called the Loup. And that's where the Poncas were--Northern Poncas.