

were seven clans. Now if you think back of our forefathers speaking of our olden days--olden ways. They speak of two figures, that's four and seven. This four and seven, is sometimes that we misuse them, but the Indian--the reason why they use four, is the four winds--to speak of first. And then the seven, is the seven days that comes about within it. So, these means of knowing these terms that they used were the chieftanships that governed over the tribes very closely. And each clan were governed by a chief within his own clanship. And then they had some assistance there that derived--

(They--in a manner of speaking--in other words these chieftans chose these back in those days.)

CHIEFTANSHIP INHERITED

The chieftans to my knowledge, way he was chosen was he--he followed up from his forefathers. Now he was followed up from his forefather. Now we have a story regarding our chieftanship that sometimes that people are a little reluctant to talk about this, but this is actual story that had happened. But the clans that the Poncas had--of the seven clans, the clan that set--might say the west--in this tipi that we have we have what we call 'road man' when we speak of peyote. Well, in this clanship, that had what they call (Indian word). It was the circle that the Indian west side of the circle where the chief placed himself. That's in the center. That this Hoolga (?) that my Ponca people speaks of--this clan was the Pon ka ta (?). The real Ponca had his position in this one particular place. And then on his right hand side, if I remember, the Ninka pah na (?) sat on his right hand side. And on the left hand side was the Wah sha ba (?) sat on his left hand side. And they they--it went on, then Wah sha ba, y gsa ga, No hah (?). And then on the--starting on south side from the doorway was the--let's see-- Wa sa Be (?), Wa sa be and Vee ghe da (?). Now them were the seven clans of the Ponca Tribe.