

very old songs. They were sung, even before the Poncas were moved down here in this part of the country. Well, a lot of 'em are well over a hundred years old and the composer and at the time these songs were made, are so old that they are lost in antiquity, as they say. They are that old-- we don't know who made the songs, or when they were made and it tells of not only warfare, but it tells of other incidents in life. We have songs even telling of the buffalo hunt and we have songs made--composed about the horse--the horse itself, because in that day and time whoever owned a horse was very fortunate because before the horse was introduced into this country, you can imagine how man had to go out and hunt on foot and how difficult it was to get his game and how he--how he had to get his food and all these things as he moved about on foot. But after they acquired the horse, it added to his prestige as well as wealth and as a warrior and a hunter. It added very greatly to his standing in the tribe if he owned a horse. So several of our songs included the horse as well as the buffalo. This concludes the dance. It's very interesting to see all this, because it's done with very strictest--it's done very--in strict order. We have our Whip man to see to that everything's in order at all times. Even the seating is arranged to where overtime we danced--we dance, why the man occupies the same seat, because it is said that he paid for that seat, and he always occupies the same seat in that circle.

(End of tape. End of Interview.)