

Notes taken near Hays, Montana, on the Fort Belknap Reservation, Montana, July, 1909. Running Fisher, John Buckman and Bernard Striker. According to Running Fisher the Gros Ventres called themselves the White Clay People because they used to make things, such as utensils, out of white clay. Also they painted themselves with white clay. The French called them Gros Ventres from the fact that they were always hungry. They inhabited the country extending ~~from~~ on the north ~~and~~ west to the Sweet Grass Hills, on the east to Poplar Creek, and on the south to the Missouri River. "A long time ago" they were driven from this country by the Snake Indians, far into the north, and after several years of continuous fighting they regained their old territory. They were originally divided into twelve clans, of which Running Fisher can recall the names of ~~ten~~. These ~~ten~~ were: (Gros Ventre names furnished by John Buckman)                      eight                      eight

The Spine People (Itchi ta, Buckman).

The Plenty Dirty (Wa na cita its, Buckman).

The Black Horn (Wa tan in ta bats, Buckman).

The Greys:

Good Greys, (Wa na cni chi its, Buckman).

Bad or Poor Greys, (A cni ch its, Buckman).

The Water Once a Day, (Cha tha ban bathi yts, Buckman).

The Freezes, (Ni a ti ts, Buckman).

The Bloods, (Ba tam in, Buckman).

The Spine people were so called because they liked to eat the spine (boss ribs?) of the buffalo. The Plenty Dirty people were so called because there were a lot of them and they were dirty. The Greys were so called because they did not paint their faces, and their faces were, on that account grey with grease. They were divided into the Good Greys, who were rich, and the Bad or Poor Greys, who were poor. The Water Once a Day had their name because they always advised others to water their horses only once a day if they wanted them to get fat. The Freezes received their name as a term of reproach. When these people were asked for meat in the winter, they invariably replied that the meat they had was frozen, and so not fit to eat. These clans were placed in the camp circle in the following order; beginning west of the south entrance of the circle and ending east of the south entrance:

Spine; Plenty Dirty; Bad or Poor Greys; Good Greys; Black Horns; Slick Travois (not mentioned before); Water Once a Day; Freezes; Bloods.

Running Fisher states that each clan had special taboos, but he forgets what they were. Clan members could not marry within the respective clans. Societies: There were ten Societies, and each one had its own particular dance. A man would belong to one society, and only one, at a time, but there was nothing to prevent him from leaving one society and going into another. Again, some societies were for young men, others for middle aged men, and still others for old men. When one was a boy, for instance, he would belong to the Fly Dancers, (so called because the dancers made an imitation of the gad fly). On growing older he would leave the Fly Dancers and join some other society, and thus ascend the scale of societies as he grew older and more powerful. Each society was governed by four Chiefs or Governors. Each society had its turn in keeping order in the camp. While keeping order they were known as Soldiers. As Soldiers they enforced the commands of the Chiefs and "soldier killed" those who disobeyed them. The Soldiers regulated the buffalo hunting, and saw that camp was moved when those in power so ordered it. These societies were twelve in order (Running Fisher previously said ten in number) He probably only recalled the names of ten of them off hand, as in the case of the clans.) These

societies were: (written in notes the following list, which is then scratched out): The Fly Dancers; The Fool Dancers; The Grass Dancers; The Crazy Dancers, so called because they always did things the opposite to what they meant. In the old days they were feared because they would kill a man on the slightest provocation. The Buffalo Dancers, a society for younger men. The Buffalo Dancers, a society for older men. The Star Dancers, the Dog Men; The Pony Men; The Drummers, a very powerful society. (End of list in notes which have been scratched out. Part of notes not scratched out resumed.) Nothing was known by informants (Running Fisher, Buckman and Striker) they said, about the ritual, regulations, foundation, initiation, or position of any of these societies. They were sometimes named after the dances they gave. The only dance of a society described was the Buffalo Dance. Described by Running Fisher. This dance was supposed to be very potent in bringing buffalo. Follows a list of the societies: Crazy People; Buffalo Dancers; Fly Dancers; Fool Dancers;

Buffalo Dance. Duration: Four days. Origin: A man dreamed of the Buffalo Dance. He had some connection with the buffalo and organized the dance. The dancers were painted red with bands of charcoal around their wrists and ankles. Each dancer carried a stick three feet long tipped with buffalo hair, on which there hung the dew claws of the buffalo. This painting had to be done by an old man. When a person wanted to learn this dance he must go to some old man, bearing a pipe. It cost the young man a great deal because afterwards the old man would charge heavy prices for the lessons. The old men always painted their pupils, prepared their dance sticks, and taught them the sacred songs. The dance had four leaders. If any small mistake was made in the dance, it was believed that the person making the mistake would be killed by lightning. To quote Running Fisher directly: "When you feed a horse grain and send him out in the field, he thinks of that feed and comes back again. So with the buffalo. When this dance began, even in the first few days, the buffalo would come in from all directions and the people would go out and kill them." If the camp were attacked by enemies during a buffalo dance, the dancers must go out and fight with their dance sticks, only. They must fight bravely, and no cowardice was allowed in the society. After the dance the camp always moved a short distance from where the dance was held, and on the march the dancers went first. They chose some poor man from the camp and sent him on ahead, and after he had gone some ways, all the dancers would rush up to overtake him, and on coming up to him would strike him, and then give him whatever they happened to have; a gun, a blanket, or anything. Afterwards this society, with its leaders, governed the camp for four months. They were, during this time, above the chiefs. The camp was governed by one or other of the societies in turn, and by the four chiefs of that society. They could "soldier kill" and had almost absolute sway. The Buffalo Dance was held once a year, and when a person looked at it, or came near the place it was going on, he was always still and solemn, for this ceremony came from above.

The Fool Dance: Observed as given by the Assiniboin in 1906. Medicine Robe was chief of the society among the Assiniboin.

The Fly Dance: Observed as given by the Assiniboin in 1907. It is ~~believed~~ ~~un~~believed that the Assiniboin gave it that year, and that it was not the Gros Ventre Fly Dance that was given. It broke up in a fight, when one of the spectators who was stuck by a gad by one of the dancers pulled a gun. Major Logan, the Agent, and Powder Face, Chief of Police, took the gun. It was said that it was the Major the Indians were laying for, planning to have him accidentally shot in the mix up. If the report is correct the Major and Powder Face worked too fast, and the plan did not therefore carry through as planned.



These societies were for men of different ages. Some societies were for young people; others for middle aged people; and still others for old people. For instance, when a boy, one would belong to the Fly Dancers, but as one grew older he would switch from society to society. There was a woman's buffalo society, its membership restricted to old men and women. The nature of their ceremonies is unknown. Clan list already made up. See above.

Flat/Pipe/Feather Pipe. Priesthood of. Myth. A long time ago there was a rich man who had two wives and a child. One night he dreamed that a pipe would come down to him from the sky. So the next day he told the people of the camp to tie their horses tight and stake down their lodges, as there was going to be a big storm. They did as he said. That evening, about sun set, a great storm came upon the camp. Thunder, lightning, hail and rain. In the morning the people went out and found that the lodge of the rich man had disappeared, together with his horses and all his property. He sat on the ground with his family. They were painted red and their hair was up in a knot on the tops of their heads. Around the heads of each was tied a strip of white buffalo hide, in which was stuck a plume. The man held in his hands a very pretty stone pipe, made in four parts. The man was not poor very long because all the people brought him presents and soon he was richer than before. He was the first Feather Pipe keeper, and as he had only received the Pipe, and no instructions went with it, he made up the rules that should govern the conduct of the Pipe Keeper. The Pipe is called Feather Pipe, and also Thunder Pipe, and it has as many different names as it has parts, namely four. Running Fisher and Buckman did not know the other two names of the Pipe. The order of four also plays an important part in the Feather Pipe ritual. When a man wants to build a sweat lodge for the Pipe keeper, there must be forty four sticks and forty four stones in the sweat lodge constructed. There are regulations governing the manner of life of the Pipe keeper. He must paint his face red as a sign of his high position. He must not brush or comb his hair. He cannot own, use or eat a dog. He cannot scold anybody, trail any person, or hold unlawful intercourse with any woman. He must observe frequent and rigid fasts. On mornings on which the Feather Pipe keeper has decided that the camp is to be moved, the Pipe is slung on its tripod before the door of his lodge. In whatever direction the tripod faced, that was the direction in which the camp must move that day. This command was above that of the Four Soldier Chiefs, and could not be changed. Ordinarily the Feather Pipe in its bundle was slung on a tripod before the door of the Keeper's lodge later in the morning. At night the Pipe was taken in the lodge and laid on a bed in the back of the lodge. The first keeper, on receiving the Pipe, sent young men out to kill all kinds of birds, and of their skins the first wrapping of the Pipe was made. The second wrapping was of bear skin and the third of elk skin, so it is today. There were many rites in honor of the Pipe, as well as songs. These songs the Pipe keeper had to know, and he learned them from his predecessor, to whom they had been handed down. If at any time during the custodianship of the Pipe keeper a white buffalo was killed, the skin of that buffalo went to the keeper. Running Fisher said that he had killed a white buffalo, once upon a time, and sold its skin to white men at Fort Buford. If a man wished to build a sweat lodge to the Keeper of the Pipe, he must first obtain information from the Keeper as to how to go about it. He would be told to make its dimensions so and so, and to dig the fire hole in such a way, and to face it in such a direction, and that it must contain forty four sticks, and forty four stones. The stones were for heating in the sweat lodge. The order of four was strictly adhered to. The Feather Pipe could both be smoked and danced with. A man who was

sick or suffering from some misfortune would vow, for instance, to smoke or dance with the Feather Pipe. This would cost him a great deal, as he must build a large lodge in the middle of the camp and give a feast of all the provisions he had. Further, he must make many gifts to the Pipe Keeper, as well as to others. The Pipe was always handled with the greatest care and was seldom exposed. When carried it was held at present arms, in front of the body, with both hands, the right hand above the left. If a man was dancing with the Pipe, upon completing his dance, he would pass the Pipe carefully to the man next to him, and getting up pass around behind and sit on the other side of the man. In the dance the stem of the pipe only was handled. The bowl, covered by its wrappings meantime reposed in the back of the lodge. If smoked, another expensive but healing rite, a man smoking could take but four puffs. This rule was rigidly adhered to. This Pipe was also used in part of the Sun Dance. When the center pole of the Sun Dance lodge was about to be lifted, a man is sent for the Feather Pipe. Only two men can lift the center pole of the Sun Dance lodge, but by the power of the Feather Pipe this task is made easy. The two men selected stand ready by the center pole. The pole, raised at an angle upon supports, is ready to be lifted into place, and the carrier of Feather Pipe stands under it with the Pipe. A fourth man stands behind the Pipe carrier. The Pipe carrier makes four feints with the Pipe to the center pole. Both Pipe stem and bowl are carried joined, and the Pipe is not covered. The carrier holds the Pipe in both hands, in the ceremonial manner. At each feint with the Pipe the man standing behind the Pipe carrier cries out. Then the Pipe carrier touches the center pole with the Pipe, and the two men push the center pole into an upright position. The term of office of the Feather Pipe keeper was four years. He could not keep the Pipe longer. When his term of office was about to expire he gathered his relatives together and with their aid chose a successor. Outside of his relatives and himself no one knew who this successor was going to be. The position of Feather Pipe keeper involved such restraints, although otherwise honorable and lucrative, that no one wanted it. But a Pipe when offered may never be refused. If a man knew in advance that such a difficult task as Pipe keeper was to fall to his lot, he might leave the camp and hide out. So no one knew, outside of the Pipe Keeper and his relatives the name of the person chosen as successor. When it was decided that the time had arrived to hand over the Pipe to the successor, the Keeper, accompanied by his near relatives and family, repaired in the night, or very early in the morning, to the lodge of the one chosen as successor. The family and relatives of the Keeper surrounded this lodge, and the Keeper, going inside, awoke the man chosen and gave him the Feather Pipe. This was usually the first intimation the successor had that he had been chosen as Feather Pipe keeper. It came at the moment that the honor was thrust upon him. But as no man dare refuse the Feather Pipe when it is directly offered in this manner, the successor became Feather Pipe keeper for the next four years. Upon the transfer being effected, the keeper, or ex-keeper, remained with the new keeper for some days teaching him the ritual of the Pipe. Also he gave the new keeper some valuable presents. This was good, as the cost of receiving a Pipe of this character, in feasts and presents, would strip the new keeper of almost all he possessed. The keeper of a Medicine Pipe, such as the Feather Pipe, was undoubtedly a powerful man in his tribe, and in his camp. He could lead out war parties at any time, although the Feather Pipe keeper could not himself trail any one. His voice was powerful in council. When any persons were quarreling the Pipe keeper had but to step between them with his pipe, and the quarrel at once ceased. But with all this it was an irksome position, so severe were its restrictions, and few men desired the position. The



present keeper of Feather or Thunder Pipe is Sleeping Bear. The last Feather Pipe ceremony was given about six years ago. (1903), by a blind man who wished to get back his sight. He was cured.

The Flat Pipe or Turtle. The present keeper of this Pipe is Otter Robe. A former keeper of the Pipe was the father of The Boy, whose name was Lame Bull. The father of Lame Bull was Crow Moccasin, who was known to white men by the name of Eagle Chief. This Flat Pipe is not to be confused with the Flat Pipe of the northern Arapaho, which is a different pipe. The regulations governing the keeper of the Flat or Turtle pipe were about the same as those governing the keeper of the Feather or Thunder pipe. The Flat Pipe of the Gros Ventres had three parts and three names. Its three names according to Running Fisher are Flat Pipe, Turtle Pipe and Cord. The order of three was observed in the ceremonies of this pipe. A sweat lodge for this pipe is built with thirty three sticks, and has thirty three stones in it for steaming the water. The taboos of the Flat or Turtle Pipe are the same as those of the Feather Pipe, but the former can only be smoked, and is never used to dance with. The story of the origin of the Flat or Turtle Pipe is as follows: A long time ago there were two boys who left the Gros Ventre camp in order to do something that would make them great. They wandered far to the north and were lost. They found themselves stranded on a small island in the middle of a lake. They nearly starved there, living only on the seeds of wild rose bushes. When they had about given up all hope, two swans swam out to the island and rescued them, taking them to the mainland on their backs. When they reached the mainland, the two swans gave the boys the Flat or Turtle Pipe, and taught them the ritual and observances of the pipe. Then they told the two boys by what names they should thereafter call themselves, saying to them: "Your name is Starver, and your name is Broken Knife." The young men assumed these names and took back the Pipe, with their knowledge of its ritual, to the people. The names of Starver and Broken Knife are still called out in the ritual of the Flat or Turtle Pipe. The rituals of the Feather and Flat Pipe are no longer known to the people. Once the Feather Pipe was stolen by the Assiniboinis. But the man who stole it claimed that the Pipe appeared to him by night, and informed him that if he did not return it at once, he would be destroyed, and all of his people with him. He returned it, bringing it back the next day to the Gros Ventre camp.

The positions of the two Pipe Keepers in the camp circle were as follows: Their lodges were pitched with their respective clans in the circle, but were inside the line of lodges forming the circle, a bit toward the center of the circle.

The other religious ceremonies of the Gros Ventres (Atsina) were: The Sun Dance or Sacrifice Lodge; The Buffalo Dance (a) Old Men's and (b) Young Men's; the various society dances, although some of these were for amusement, and had no religious significance. Also there was fasting by individuals to obtain supernatural power, or a supernatural helper, or to fulfill a vow. The Buffalo Dance has been described, so far as it was known to informants in 1909. The Pipe ceremonies and regulations have been also described. There remains the fasting ceremony and the Sun Dance.

The Sun Dance or Sacrifice Lodge. ("Place of Long Suffering," "Striker"). The Sun Dance was held as the result of a vow made by some man in time of need. This vow would be made in time of peril, or for the purpose of obtaining recovery from some affliction. The vow was also made that if some peril or affliction were averted the Sun Dance would be given by the person making the vow. This vow was either taken secretly, or before others, and was a solemn obligation that had to be accomplished. A married

man could not build the Sun Dance lodge, or give the ceremony, but if such a man made the vow he had to approach some unmarried friend and persuade him to take his place as the lodge builder. Sometimes he persuaded a relative to do this for him. He who made the vow then merely took part in the dance in the Sun Dance lodge. The term Lodge Builder as here used is a term of convenience to designate the person who vowed to build the lodge, or who caused the Sun Dance ceremony to be performed. The lodge in which the secret rites were conducted preparatory to the building of the Sun Dance or Sacrifice Lodge, was constructed by the relatives of the Lodge Builder. Its position was some distance inside the camp circle, or between the inner edge of the circle and the site of the Sacrifice Lodge. The ceremonies in this secret lodge, preparatory to the erection of the Sacrifice Lodge, lasted four days. At some time during this four day ceremony a buffalo was killed, and its skull was painted black and red. This skull was later placed on the altar at the foot of the center pole of the sacrifice Lodge. The green hide of the buffalo was cut into strips and used to bind together the rafters and other parts of the sacrifice Lodge. The tail of the buffalo was suspended from the bundle of cotton wood boughs representing the Thunder Nest, which was in the crotch of the center pole of the Sacrifice Lodge. The four days ceremony in the secret lodge were occupied in painting the buffalo skull and rehearsing the songs to be sung in the Sacrifice Lodge. Other equipment to be used in the Sacrifice Lodge was also prepared during this time in the secret lodge. Each morning of the ceremonies the man who makes the vow to build the lodge, or the man acting for him, who is the chief participant of the ceremony must put on fresh paint. Each dancer, including the Lodge Builder, must have a helper, instructor or ceremonial grandfather who paints him and instructs him in what to do. The fifth day of the ceremony is occupied in the selection, cutting down and bringing in of the center pole of the sacrifice Lodge. The center pole is put into place for elevation, and then is elevated with the aid of the feather Pipe, as above described. The sacrifice Lodge is then completed, and the secret lodge is abandoned. The Lodge Builder, his helpers and the participants in the Sun Dance or Sacrifice Lodge enter the sacrifice lodge, bearing the buffalo skull and other objects, for the public ceremony. The Sacrifice Lodge is constructed after the fashion of the Assiniboin, Cree and Arapaho Sun Dance lodges. Its interior arrangement is as follows: The Thunder Nest is in the crotch of the center pole, and the buffalo tail hangs down from the nest. It was not ascertained in what direction the entrance of the lodge faced. Against the center pole, facing the entrance, is the buffalo skull. It is painted red and black, and the eyes and nose sockets of the skull are stuffed with sage brush. The ground beneath the skull is cleared of grass and is covered with a bed of sage brush on which rests the skull. Piled above the buffalo skull, and tied to the center pole are gifts of buffalo robes and other offerings. These are votive offerings. In the back of the lodge, and on a line with the center pole altar and the entrance is the place of the chief dancer. Behind him is his bed. He stands in a stall made of branches, open at the front. The other dancers stand ranged on either side of the chief dancer, who is the Lodge Builder, or one acting for him. They stand in stalls which are open at the front, like the one occupied by the chief dancer. These stalls are called the dancer's nests. Each dancer is painted with a solid groundwork of white paint. White is a hard or difficult paint to wear, according to Running Fisher. On the pit of the stomach, shoulders, elbows, and upper arms of each dancer are painted large red ovals, representing buffalo wallows. These ovals are connected with each other by a series of dots.

Red lines, running zig zag



Red lines, running zig zag, are painted under the eyes of the dancers. On each dancer's head is a wreath of sage brush, and each dancer wears anklets and wristlets of sage brush. Each dancer has an eagle bone whistle, which he blows when dancing, in time to the beat of the drums. The dancers all have the same paint design, but the design is changed from time to time during the dance. The dance continues for four days and nights, and during this time the dancers can neither eat, drink nor sleep. This they do as a penance. They blow the eagle bone whistles for the same reason, because it is hard to do these things, that is, fast and go without sleep, but it is harder to do these things and blow a whistle at the same time. The dancers keep their minds fixed on the purpose of their dancing, for the fulfillment of their vows. The dancers are in this dance as the result of their vows and to fulfill these vows. At the end of the four days dance their breasts are pierced with wooden pegs, which are secured to the center pole by rawhide lariats, and the dancers pull against these lariats, until they tear loose the pegs, and set themselves free. The symbolism of the center pole, the Thunder Nest and the buffalo skull are as follows: The Thunder Nest represents Thunder, who revealed this ceremony to men. The buffalo skull represents Buffalo, who taught this ceremony to the Gros ventres, after Thunder had revealed to them the necessity of having such a ceremony. Thunder represents the powers above, and buffalo the powers below, the powers of earth. The buffalo skull likewise represents a buffalo standing, and supporting the center pole of the lodge, and therefore the whole lodge, on his back. According to Running Fisher and John Buckman the last Gros Ventre (Atsina) sacrifice Lodge was held about twenty years ago (1889). The Gros ventres now take part, as dancers, in the Assiniboin Sun Dance, or did until 1907. It is understood no Assiniboin Sun Dance was held in 1908, and no ~~dance~~ Sun Dance was held by the Fort Belknap Assiniboins in 1909.

Fasting: When a man wants to obtain a vision, to obtain a supernatural helper, either for himself, or to obtain some favor or avert some misfortune from himself or his family or friends, he goes off alone to the hills, or some remote and lonesome place and fasts and cries for help, until he obtains the vision, or the helper appears to him. Before leaving camp on such a quest he bathes himself and perfumes his body. He also perfumes his breech cloth, and the buffalo robe he wears. Then, carrying a pipe, he goes to some lonely spot in the hills, and selecting a high place, builds himself a rude shelter, large enough for him to lie down in. During the days of his fasting he wanders about on the hill tops, bearing his pipe, and crying aloud, and praying for help. During the nights of his fasting he sleeps in his small shelter, hoping for a vision. He remains there for four days and nights, unless the vision or a supernatural helper comes to him sooner. If the vision or helper does not come within four days and nights he returns to camp, if able to walk. If not able to walk, his people, who know of his action and his whereabouts, will come out and get him, and bring him in. If the man does not obtain the desired vision or help, he waits until a more suitable time, and then tries again.

John Buckman, 1909. Notes on Pipes, Buffalo Dance and Death.

In 1889 the last ceremony was performed for the Thunder Pipe, also called Feather Pipe. (Flat Pipe). A man who was blind and wished to recover his sight had the ceremony performed in fulfillment of his vow to have the ceremony. According to Buckman the man recovered his sight. Buckman also witnessed a joint ceremony performed with both Feather Pipe and Thunder Pipe. Feather Pipe was also known as Turtle and Cord. Thunder Pipe was also called Flat Pipe. In July, 1909, the Feather Pipe ceremony was to

have been performed by Otter Robe, its keeper. One large sweat lodge which had to the north of it a smaller sweat lodge was erected between St. Paul's Mission and Hays, Montana, for the ceremony. Then the ceremony had to be called off on account of the illness of Otter Robe, the Pipe keeper. The Gros Ventres thought the Pipe had punished Otter Robe because he broke the taboo in regard to keeping dogs. A long time ago Feather Pipe was stolen from the Gros Ventres by the Assiniboin. The Assiniboin who stole the Pipe brought it back to the Gros Ventres camp the next day, telling the Gros Ventres that the Pipe had appeared to him in a dream the night before, and had advised him that if he did not take Feather Pipe back to its keeper, he and all the Assiniboin would be destroyed. The Sun Dance proper lasted four days. The Buffalo Dance originated because a Gros ventre had a dream that he had connection with the buffalo, and they taught him the dance. Buckman says that the Gros Ventres were not sure about what happened to a man after he died. But as the old men had dreams in which they saw dead people, people whom they had known well during life, in a village somewhere, they believed what they saw in these dreams, and therefore concluded that these dead people lived somewhere or other. As to the origin of death Buckman says in the beginning the Man, (some say he was Nihant) who walked upon the water, took a buffalo chip and threw it into the water saying, "so it shall be with man, he will sink like this buffalo chip, under the water, and so he will die." The chip then bobbed to the surface of the water and The Man continued: "but man will not stay dead. As this buffalo chip after sinking came to the surface, so it shall be with man after he dies. He will live again." Thus death originated in the beginning.

Running Fisher's account of the Buffalo Corral. Told at Running Fishers camp between St. Paul's Mission and Hays, Montana, on the Fort Belknap Indian Reservation in Montana, the afternoon of Monday, July 28, 1909, to John G. Carter. John Buckman interpreting.

When a buffalo herd is discovered, which is located near a cliff, a V shaped corral is constructed, the end (apex) of the V being at the brow of the cliff. This corral is a series of booths made of brush, placed at short distances apart from each other. Behind each of these booths is placed a man with a robe. Sometimes, when the cliff or embankment is not very high, another and stronger corral will be made of stones and sticks and brush at the foot of the cliff or embankment. A man is selected who is a good runner. He is covered with a buffalo hide. He carried two buffalo chips (pieces of dry buffalo dung), placed together. Sandwiched between the buffalo chips is a live coal with some sweet grass. This man is charged with drawing the herd into the corral or chute. He goes carefully to a place near the herd, and works his way to the windward of the herd. He then raises the buffalo chips and cries "H-o-o-o-o!" The buffalo raise their heads, but soon resume grazing. The man again cries out "H-o-o-o-o!" and move a bit away toward the mouth of the chute or corral's opening. The herd again lift their heads and move a bit in the direction of the man, who continues to move slowly toward the opening of the chute. The man moves faster, and so does the herd. The man no longer has to cry out to attract the attention of the herd. The man is running now and the herd is running. The man is running ahead of the herd. The come to the opening of the chute, the far end of which is at the brink of the embankment. There some of the herd try to turn aside, but they are in the chute. The man who started them running has now jumped aside, running very hard, to a secure place back of one of the booths. When the buffalo try to turn aside the men behind the booths jump up and wave their robes and shout. The bolters from the running herd are thus turned back and run with the main bunch. As the chute narrows, the herd jam together. The men behind the booths are now on their feet, shouting and



waving their robes. The leaders of the herd sense danger, and try to stop and turn back. But the herd, now running hard, crowd and pile up upon them, and the leaders cannot turn aside because they are afraid of the men behind the booths who are shouting and waving their robes. Thus the herd drives straight ahead, piling up on the leaders, and shoving them on ahead. The leaders reach the cliff's brink and tumble over, shoved on by the rest of the herd, who following them over the cliff. The buffaloes strike the ground at the foot of the cliff, and pile up there. Some are killed by the fall and others have broken bones. The people shouting and singing rush in to the kill, and kill and butcher. If a white buffalo is found in the herd, the camp soldiers do not permit the people to use the meat and hides of this herd, unless the need of the people be very great. But the hide of the white buffalo is carefully removed, and is given to the keeper of the Feather Pipe.