

BUFFALO. (BISON AMERICANUS).

From Notes taken Monday, July 26, 1909 at the camp of Running Fisher, near St. Paul's Mission on the Fort Belknap Indian Reservation in Montana by John G. Carter. Informant: Running Fisher, also known as Jerry Fisher, an aged member of the Gros Ventre (Atsina) tribe of Indians. Interpreter: John Buckman, a mixed blood member of the same tribe. Running Fisher acted as informant to Curtis and also to Kroeber. He was regarded by the Indians and missionaries as reliable and well informed.

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**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 the 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 had to be done by an old man." When a person wanted to learn this dance he must go to some old man carrying a pipe. The old man signified assent by smoking the pipe. It cost the young man a great deal, because afterwards the old man would charge high prices for lessons. These 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. Says Running Fisher: "When you feed a horse grain and send him out to 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 from all directions and the people would go out and kill them." If the camp were attacked by enemies during the 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 (Buffalo) Society. After the buffalo dance the camp always moved a short distance from the place 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 way, 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, (i.e. after this dance), the society, with its leaders, governed the camp for four months. They were, during that time, above the chiefs.

**BUFFALO CORRALL.** When a buffalo herd is discovered which is located near a cliff, a V shaped corrall is constructed, the end of the V at the brow of the cliff. The corrall is a series of brush booths placed at short distances apart. Behind each of these (booths) is placed a man with a robe. Sometimes, when the cliff or embankment, is not very high, another, and more substantial corrall 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 carries two buffalo chips (pieces of dried buffalo dung), placed together. Sandwiched between the buffalo chips is a live coal with some sweet grass. The man who is to draw the herd goes carefully to a place near the herd, and works to the windward of it. He 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-o!" and moves a bit away toward the corrall's opening. The herd lift their

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heads and move a bit in the direction of the man, who (in turn) moves toward the mouth of the chute. The herd moves faster, and so does the man. He no longer has to cry out. The herd is now running, and the man (runs) ahead of them. They come to the chute. Some of the herd try to bolt aside, for they are now in the chute, and the man, running very hard, has jumped to one side, behind one of the booths. The men jump up from the booths, wave their robes, and shout. The bolters from the herd are driven back. As the chute narrows, the herd jam together. The men behind the booths are on their feet, shouting and waving their robes. The head (leaders) of the herd sense danger, and try to stop, but those behind are running hard, and the shouts and blanket waving of the men behind the booths turn them from running to the side, and make them run straight ahead. They pile up on the leaders, and force the leaders on. The leaders reach the cliff brink and tumble over, and the others, shoved on now by those in the rear of the herd, follow the leaders over the cliff. The herd strikes the earth below the cliff, and some are dead from the fall, and others have broken bones. The people shouting and singing rush to the kill. If a white buffalo is found by the Soldiers among the herd, the meat and hides of the kill (the herd) are not touched by the people, unless there be great shortage in the camp, and the need is therefore pressing. The white buffalo hide is removed, and is given to the keeper of the Feather Pipe, also known as Turtle.

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The History of the Conquest of Mexico by the Spaniards. Done into ENGLISH from the Original SPANISH of Don ANTONIO DE SOLIS, Secretary and Historiographer to His Catholick Majesty. By THOMAS TOWNSEND Esq; LONDON: Printed for T. WOODWARD at the Half-Moon, and J. HOOKE at the Flower-de-Luce, both against St. Dunstan's Church, in Fleet-Street; and J. PEELE at Locke's-Head in Pater-Noster-Row.  
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BOOK III. Page 76.

In the second Square of the same House were the Wild Beasts, which were either Prefents to Montezuma, or taken by his Hunters, in very strong Cages of Timber, rang'd in good Order and under Cover; Lions, Tygers, Bears, and all others of the savage Kind which New-Spain produc'd; among which, the greatest Rarity was the Mexican Bull; a wonderful Composition of divers Animals: It has crooked Shoulders, with a Bunch on its Back like a Camel; its Flanks dry, its Tail large, and its Neck cover'd with Hair like a Lion: It is cloven footed, its Head armed like that of a Bull, which it resembles in Fierceneffs, with no less Strength and Agility.) This Amphitheatre seem'd to the Spaniards worthy of a great Prince; it being a Custom establish'd from all Antiquity, by the Number of Wild Beasts any Prince had in his Possession, to make an Estimate of the Grandeur of the Possessor.

In another Part of this Palace, say some of our Spanish Writers, they daily fed a horrible Multitude of venomous Animals, preserv'd in different Vessels and Caverns, as Vipers, Rattle-Snakes, Scorpions, and even Crocodiles: But they add, that the Spaniards were not Eye-Witnesffes of this poisonous Article of Magnificence, but only saw the Places where these Creatures were reported to be bred; which is sufficient Reason for me to regard this Part of the Story as improbable;

Original Narratives of Early American History, Spanish Explorers in the Southern United States, 1523-1543. New York, 1907. The Narrative of the Expedition of Hernando De Soto, by the Gentleman of Elvas. Pp. 136-138, Chapter 2.

(136) How Cabeca de Vaca arrived at Court, and gave account of the country of Florida; and of the persons who assembled at Seville to accompany Don Hernando de Soto.

After Don Hernando had obtained the concession, a fidalgo arrived at Court from the Indias, Cabeca de Vaca by name, who had been in Florida with Narvaez; and he stated how he with four others had escaped, taking the way to New Spain; that the Governor had been lost in the sea, and the rest were all dead. He brought with him a written relation of adventures, which said in some places: Here I have seen this; and the rest which I saw I leave to confer of with His Majesty: generally, however, he described the poverty of the country, and spoke of the hardships he had undergone. Some of his kinsfolk, desirous of going to the Indias, strongly urged him to tell them whether he had seen any rich country in Florida or not; but he told them that he could not do so; because he and another (by name Orantes, who had remained in New Spain with the purpose of returning into Florida) had sworn not to divulge certain things which they had seen, lest some one might beg the government in advance of them, for which he had come to Spain; nevertheless, he gave them to understand that it was the richest country in the world.

Don Hernando de Soto was desirous that Cabeca de Vaca should go with him, and made him favorable proposals; but after they had come upon terms they disagreed, because the Adelantado would not give the money requisite to pay for a ship that the other had bought. Baltasar de Gallegos and Cristobal de Espindola told Cabeca de Vaca, their kinsman,

(137) that as they had made up their minds to go to Florida, in consequence of what he had told them, they besought him to counsel them; to which he replied, that the reason he did not go was because he hoped to receive another government, being reluctant to march under the standard of another; that he had himself come to solicit the conquest of Florida, and though he found it had already been granted to Don Hernando de Soto, yet, on account of his oath, he could not divulge what they desired to know; nevertheless, he would advise them to sell their estates and go - that in so doing they would act wisely.

As soon as Cabeca de Vaca had an opportunity he spoke with the Emperor; and gave him an account of all that he had gone through with, seen, and could by any means ascertain. Of this relation, made by word of mouth, the Marquis of Astorga was informed. He determined at once to send his brother, Don Antonio Osorio; and with him Francisco and Garcia Osorio, two of his kinsmen, also made ready to go. Don Antonio disposed of sixty thousand reales income that he received of the Church, and Francisco of a village of vassals he owned in Campos. They joined the Adelantado at Seville, as did also Nuño de Tobar, Luis de Moscoso, and Juan Rodriguez Lobillo. Moscoso took two brothers; there went likewise Don Carlos, who had married the Governor's niece, and he carried her with him. From Badajoz went Pedro Calderon, and three kinsemen of the Adelantado; Arias Tinoco, Alonso Romo, and Diego Tinoco.