



Display of dancing, unknown Cheyennes

camp, and until their people came out to meet them, a song of joy and triumph, "I have returned home; again I shall see my love." Or perhaps this, "All have returned alive; you all shall see your sweethearts"; and later, after they had come into the village, and perhaps were marching about it, such a song as this, "In the mountains I met with a man; I charged upon him and fought him and killed him, and took his scalp."

A warrior whose fortune while on the warpath had been bad, and who was therefore angry and discouraged, might sing, "My heart is angry, my love is lost." A dance song sung by the Fox Soldiers society had words which are in praise of youth, and to encourage valor, by pointing out the miseries of old age. They run as follows: "When a man gets old, his teeth are gone. I am afraid" (of that time), "I wish to die" (before it comes).

The doctoring songs are usually short and simple. The words are repeated over and over again, as in this one: "I know myself; I possess spiritual power." Another song, by a woman, says, "I know about things above; I possess spiritual power."

Beside all this, there are various animal songs, some of them religious, others merely invoking good fortune. A certain song, known as the horse song, may

be sung over a horse, in order to make him strong, sound, and swift, for a particular occasion.¹

THE DRUM

The drum was an important musical instrument, and was used in doctoring, dancing, gambling, and in religious ceremonies. Its chief function was to mark time. Drums were of varying sizes, running from those so small as to be held in the hand, to large ones which rested on the ground and about which five or six drummers might sit.

Hand drums were made of a green willow stick, three or four inches in diameter, shaved thin with a knife, then heated over the fire, greased, and worked until it was gradually bent into a circle whose ends overlapped. Notches were cut in the margins of the stick over the lapped ends, which were then bound together with strong sinew. The hair was scraped from an old horse-hide (which was thought to make the best drums), and this, after having been thoroughly wetted, was bound tightly over the wooden ring, cov-

¹ Twenty years ago I recorded in the *American Anthropologist*, N.S. vol. V, No. 2, p. 312, a number of these songs.

ering the upper side. From the lower edge of the ring, four or five rawhide strings crossed it, knotted together where they intersected, and serving as a handhold.

The drum was beaten with a short stick, which might be bare, or might have a little deerskin or buffalo-hide wrapped about the beating end.

THE RATTLE

The rattle, commonly used in the dance and in doctoring, was formed, in the usual way, of two hemispheres of rawhide sewed together with sinew, in the hollow of which a number of small stones were placed. The two pieces of which such rattles were made were almost circular, but running from one side of each of these discs was a strip of hide, perhaps an inch wide, and when the wet rawhide was sewed together, these pieces, from three to five inches long, were joined by two seams on either side of a straight stick which formed a handle. After the sewing was finished and the rawhide had dried, the rattle was often painted red, and perhaps, at a point of the rough sphere opposite the handle, and in the seam, were attached a few crow or magpie feathers, or sometimes the down-feathers of an eagle. Rattles were of different sizes, the sphere sometimes being from two-and-a-half to three inches in diameter, and sometimes much smaller. Rattles were sometimes made from the scrotum of a buffalo-bull.

The handles of rattles were sometimes wrapped with red cloth, or perhaps with finely tanned antelope-skin. Rattles used by the doctors to drive away evil spirits which were

afflicting people with disease were usually small. Some of these are very old, and legends or myths of various sorts are told of them.

WHISTLES

War whistles were made from the wing-bone—humerus, or ulna—of the eagle or of the sandhill crane. Both these birds were esteemed as powerful war helpers—the eagle from the fact that he captures his prey and lives on flesh, and the whooping crane because of his resonant voice, which was felt to be alarming. Moreover, the crane is a bird of great courage, and if wounded and unable to fly away, fights hard, and will even attack a man if he comes near it. It does not seem to fear anything. Courage like this was greatly desired by every warrior.

These war whistles were made by cutting off both ends of the bone, making a notch in the side near the mouthpiece, and then so stopping the hollow of the bone with pine gum as to deflect the air blown through the bone and cause a shrill whistling sound. Such whistles were usually hung about the neck by a deerskin string, and were blown when men went into battle. Sometimes the down-feather of an eagle was tied to the whistle. As elsewhere shown, they were used by persons who were suffering in the Medicine Lodge.

FLUTES

A flute, or flageolet, much used by young men, was made by whittling out, as perfectly as possible, a cylinder of juniper wood about



Left: Painted drum, Cheyenne; Center: Carved flute, Cheyenne; Right: Beaded whistle, Cheyenne