

with a pronounced contempt for modern ways and modern signs; George Starr or Bull Calf, a half-blood, who acted as interpreter for Bearhead; Medicine Owl, Eagle Child, Three Bears, Two-Guns Whitecalf; all full-blooded Piegans and excellent sign-talkers.

Heavy Breast, a half-blood, acted as interpreter, with assistance from James C. Grant.

I am also indebted to Chasing Bear (Ma-to Hu-wa-pi), a Santee, and to Chief Tom Frosted, a Yanktonnais; both of Standing Rock. About a dozen good signs were given me by C. B. Ruggles, of Taos, New Mexico; and helpful information was received from Thomas La Forge, official interpreter for the Crow Nation, and Clitzo Deadman, an educated Navaho at Ganado, Arizona.

In the spring of 1917 I spent some time among the Cheyennes at Concho, Oklahoma, checking up my lists. My chief source of information was Robert Burns, an intelligent and educated Cheyenne, who spoke excellent English and was also a good sign-talker. At the same time I got much valuable assistance from Cheyenne Fanny (Mrs. Hamilton), Deafy Fletcher, and numerous old Cheyennes and Arapahoes about the Post. Father Isadore, of the St. Patrick's Mission, Anadarko, Oklahoma, and the Reverend Sherman Coolidge (Arapahoe), of Sheridan, Wyoming, also contributed.

In the case of special or unusual signs, I give the name of the best of my authorities; but when, according to my own observation, the sign is in general use and indorsed by practically all, no authority is cited.

I have to thank my friends James Mooney and F. W. Hodge of the Smithsonian Institution, and Professor J. Schuyler Long, of Council Bluffs, Iowa, for much help-