

sometimes placed near the bait to add to the realistic effect. Having sat up all night, singing the eagle songs and purifying himself for the ceremony, the hunter started before daylight, without eating any breakfast or drinking water, and went up the hill to the pit, which he entered, and, having again closed the opening, he seated himself inside holding the end of the string in his hands, to prevent a coyote or other animal from taking the bait, and waiting for the eagles to come.

Should other birds come, he drove them away or paid no attention to them. When at last the eagle came the other birds at once flew away. The eagle swooped down, alighting always at one side and then walking over upon the roof of the trap to get at the bait, when the hunter, putting up his hand through the framework, seized the eagle by the legs, pulled it down and quickly strangled it or broke its neck. He then rearranged the bait and the roof and sat down to wait for another eagle. He might be so lucky as to capture several during the day, or so unfortunate as to take none at all. At night, but not before, he repaired to his own tipi to eat, drink, and sleep, and was at the pit again before daylight. While in the pit he did not eat, drink, or sleep. The eagle hunt, if it may be so called, lasted four days, and must end then, whatever might have been the good or bad fortune of the hunter.

At the expiration of four days he returned to his home with the dead bodies of the eagles thus caught. A small lodge was set up outside his tipi and in this the eagles were hung up by the neck upon a pole laid across two forked sticks driven into the ground. After some further prayers and purifications the feathers were stripped from the bodies as they hung.

The Blackfoot method, as described by Grinnell, in his *Blackfoot Lodge Tales*, was the same in all essentials as that of the Arapaho. He adds several details, which were probably common to both tribes and to others, but which my Arapaho informants failed to mention. While the hunter was away in the pit his wife or daughters at home must not use an awl for sewing or for other purposes, as, should they do so, the eagle might scratch the hunter. He took a human skull with him into the pit, in order that he might be as invisible to the eagle as the spirit of the former owner of the skull. He must not eat the berries of the wild rose during this period, or the eagle would not attack the bait, and he must put a morsel of pemmican into the mouth of the dead eagle in order to gain the good will of its fellows and induce them to come in and be caught.

The eagle-catching ceremony of the Caddo, Cherokee, and other eastern tribes will be noticed in treating of the Caddo songs.

48. BÄ'HINÄ'NINA'TÄ NI'TABÄ'NA

Bä'hinä'nina'tä ni'tabä'na,

Bä'hinä'nina'tä ni'tabä'na.

Nänä'nina hu'hu,

Nänä'nina hu'hu.