

came up the hill and signlaed to Reno. (20) The Indians became very angry and they sent out signals with blankets to call the other Indians. Reno's men came in from the south: three-fourths of them dismounted and prepared to fire -- every fourth man was in charge of four horses, his own and three others -- then Reno's men -- they were in lying position on top of the hill--shot across our camp and struck the top of the tepees of the Hunkpapa. When that happened our women and children went into safety just a short distance to the northwest of the camp: some went on horseback; some, on foot. Our warriors got on their horses and started out to attack Reno's line. I was in the lead, but Sitting Bull came up and took my war club from me and gave me a shield (21) praying to Ate to keep

- (20) Signalling was done by bodily action; by objects used in connection with personal action, such as blankets, lance, or direction imparted to a horse; or by devices in which the person of the signalist was not visible, such as smoke, fire, or dust. (Mallery, Garrick, Sign Language among North American Indians, Rep. 1879-1880, Bur. Amer. Ethnol., pp. 529-43.)
- (21) Catlin describes the Sioux shield as being made "of the skin of the buffalo's neck, hardened with the glue extracted from the hoofs and joints of the same animal. The process of "smoking the shield" is a very curious, as well as an important one, in their estimation. For this purpose a young man about to construct him a shield, digs a hole of two feet in depth, in the ground, and as large in diameter as he designs to make his shield. In this he builds a fire, and over it, a few inches higher than the ground, he stretches ~~the~~ rawhide horizontally over the fire, with little pegs driven through holes made near the edges of the skin. This skin is at first, twice as large as the size of the required shield; but having got his particular and best friends (who are invited on the occasion), into a ring, to dance and sing around it, and solicit the Great Spirit to instil into it the power to protect him harmless against his enemies, he spreads over it the glue, which is rubbed and dried in, as the skin is heated; and a second busily drives other and other pegs, inside of those in the ground, as they are gradually giving way and being pulled up by the contraction of the skin. By this curious process, which is most dexterously done, the skin is kept tight whilst it contracts to one-half of its size, taking up the glue and increasing in thickness until it is rendered as thick and hard as required (and his friends have pleaded long enough to make it arrow, and almost ball proof), when the dance ceases, and the fire is put out. When it is cooled and cut into the shape that he desires, it is often painted with his medicine or totem upon it, the figure of an eagle, an owl, a buffalo, or other animal, as the case may be, which he trusts will guard and protect him from harm; it is then fringed with eagles's quills, or other ornaments he may have chosen, and slung with a broad leather strap that crosses his breast. These shields are carried by all the warriors in these regions, for their protection in battles, which are almost invariable fought from their horses' backs." Loc. Cit., 1913, 1:271-2