

the paint on it. "And that will immune the person that's carrying this Buffalo Shield from the enemy. You're a woman but you could bestow that on some young man relative of yours to carry it. But you have power to transfer it if you want to--that gift." She kept that to herself and when she got home she made a sweat hut for the Grandmother Gods like I said, and the vow she made, she fulfill it. And when some people got wounded or had hemorrhages, she went up there said the vision told her to go help them. And she use the ceremonies that she had. She use it. Always carry part of a tail--buffalo tail--and put certain kind of paint on--that red paint. And beads and feathers of some kind, and shake it over... And this is the song I want you to sing. This is the song. I don't know the song, yet, but a lot of people know the song. But there don't very many of them sing those songs--just idly. They think it's bad luck to sing it. That's the reason the Kiowas don't sing it, except in the ceremony of the song. Those others can join after the ceremony, somebody doctoring. And so she cured a lot of them with hemorrhages and wounds. And they call her pausohi (pa^uso^{hi}. hi.). That means "buffalo grandma." Well, that gift was transferred to many in the tribe. We had about ten Buffalo Medicine men at that time. She made a shield and give it some young man that went in the war and they said he was protected by that shield. Arrows stick on there. They said even lead bullets couldn't go through--when he was shot. The bullet hit that shield and they said it just flatten out and didn't go through there. That's the story they got.

BUFFALO MEDICINE: DESCRIPTION OF CURING CEREMONIES WITNESSED BY GUY

I saw this many buffalo medicine men work. There's a young man--when the Indians used to camp at Rainy Mountain School for grass payments--the tribe--for two or three days. And some young boys was chasing the government cattle, roping them, practice rodeo. Boys--sixteen year-old boys. And one of 'em's