

which, with the difficulties arising from their superstitions, has caused me to relinquish the school for a season, feeling that they are not yet so prepared for it as to admit of its being of much benefit to them. I also find a necessity of being more with and among the young men — the warriors of the tribe — than would be possible were I to attempt to continue the school longer.

29th. — Having been camped for a few days on Sulphur Creek, we yesterday removed to the Washita River, above the mouth of Rainy Mount Creek. The day before removing from our encampment on Sulphur Creek, I noticed a small mound of fresh earth, surmounted by a buffalo skull, near the lodge of Dangerous Eagle, which I took to be the grave of a young child; but not having heard any lamentations, I did not know what it meant; but now understand that Dangerous Eagle's wife had lost a young child, and, being herself very sick, could not make the usual lamentations. This mound, however, as I afterwards learned, contained buried medicine.* A couple of lodges were left at Sulphur Creek on account of her illness; but to-day they came into camp, bringing the sick woman in a kind of litter, formed upon long, springing poles, one end of which was fastened to the sides of a mule, while the other end dragged upon the ground. Cross-pieces were firmly lashed to these poles behind the mule, upon which coarse grass, buffalo robes, and blankets were spread, making a soft bed, surmounted — upon a framework of willows, through which the air could circulate freely — by an awning of muslin, making

* A sacrifice to their mother the Earth.

a cool shade from the rays of the sun. Inside of this rudely constructed vehicle the sick one is placed, and conveyed from camp to camp with comparative comfort, if not with the refined elegance of more highly civilized life. I have seen on some occasions several young children carried in one of these litters.

Upon leaving this place on the 30th, Dangerous Eagle was again compelled to remain behind on account of his wife's illness, which continued for several days before she expired. Before leaving, I saw the women engaged in digging her grave. This led me to fear that the patience of her husband was so nearly exhausted by his repeated detentions on her account, that violent means would be resorted to if she did not soon die. I have known instances among these people — though not among Kiowas — of men becoming discouraged, and killing their wives with their own hands, when they have been for some time sick, and their medicine (jugglery) failing to effect a cure. Indeed, I know a Comanche chief who cut the throat of his wife for that reason. She was sick a long time, and their medicine did not cure her; so, to avoid the inconvenience of caring for a sick wife, who was not able to care for herself, after making "medicine of preparation," to fit her for a happy reception in the unknown land of spirits, he took her life, though mourning her untimely death. Such deeds are rare among them, but are still sometimes practised, they setting but small value upon human life, and sick or very aged