

the ground, tied themselves to them by means of the straps, thus anchoring themselves in front of the battle. Here they remained until, if the battle seemed lost, they themselves gave the order to retreat. Even then they waited until some of their own society released them by pulling the lances out of the ground and whipping them away from the place with a peculiar quirt carried only by the private members of this division. No one was allowed to retreat without their permission, on penalty of disgrace, nor were they themselves allowed to retire until thus released. Should their followers forget to release them in the confusion of retreat, they were expected to die at their posts. They could not be released excepting by one of their own division, and anyone else attempting to pull up the lances from the ground was resisted as an enemy. When pursued on the retreat, they must give up their horses to the women, if necessary, and either find other horses or turn and face the enemy alone on foot. They seldom accompanied any but large war parties, and, although they did but little actual fighting, their very presence inspired the warriors with desperate courage, and the driving of their lances into the ground was always understood as the signal for an encounter to the death.

The seventh order was that of the *Núnaha'wü*, a word of which the meaning is now unknown. This was a secret order. They had no dance and their ceremonies were witnessed only by themselves. They did not fight, but accompanied the war parties, and every night in secret performed ceremonies and prayers for their success.

The eighth and highest order was that of the *Chí'nachině'na* or Water-pouring men, the "seven venerable priests" to whom the song refers. They were the high priests and instructors of all the other orders, and were seven in number, from among the oldest warriors of the tribe. Their name refers to their pouring the water over the heated stones in the sweat-house to produce steam. They had no dance, and were not expected to go to war, although one of the seven was allowed to accompany the war party, should he so elect. Their ceremonies were performed in a large sweat-lodge, called *chínachichi'bät*, which, when the whole tribe was camped together, occupied the center of the circle, between the entrance and the lodge in which was kept the sacred medicine pipe. Unlike the ordinary sweat-lodge, this one had no mound and buffalo skull in front of the entrance.

The warrior organization of the Kiowa is called *Yü'pähe*, "Soldiers," and consisted of six orders, each with its own dance, songs, and ceremonial dress. 1. *Polänyup* or *Tsän'yui*, "Rabbits." These were boys and young men from 8 to 15 years of age. Their dance, in which they were drilled by certain old men, has a peculiar step, in imitation of the jumping movement of a rabbit; 2. *Ádalto'yui*, or *Te'ñbigu'i*, "Young Mountain Sheep," literally "Herders or Corralers;" 3. *Tseñtänmo*, "Horse Head-dress (?) people;" 4. "*Toñkoñ'ko* (?) "Black-leg people;" 5. *T'äñpe'ko*, "Skunkberry (?) people;" 6. *Ká'itseñ'ko*, "Principal Dogs or Real Dogs." These last were the highest warrior