

lie about a hundred yards east of the wheel, consist of a group of only four average-sized tepee rings. These rings differ from ordinary camp site tepee rings only in having short rows of rocks, set as though bordering an entry walk, and extending to the east. Two of the rings had this feature, the other two did not. . . .

We should not overlook the fact that the Medicine Wheel is in the very heart of the buffalo drive country. The Williams (buffalo) Kill is directly across the River, the Eder slightly to the east.

A second medicine wheel is said to have been located a short distance west of the town of Armstead, south of Dillon, Montana. The description details of this stone figure are somewhat obscure but it differs from those mentioned above in its apparent association with petroglyphs. Our course (Montana State Guide, pp. 32, 292) states that "behind the first large red butte are lines of stone running from it across the valley like spokes radiating from a hub. At the foot of the butte are crude paintings in the center of a large ring of rocks. . . ." Although the location of this medicine wheel appears well beyond the confines of former Piegan territory, Blackfoot raiders are known to have penetrated the Three Forks region in the 1830's.

Farther afield an interpretation of the origin and function of a medicine wheel in Wyoming was secured some decades ago by Grinnell (1922, 299-310) from other ethnic sources. This large assemblage of stones, a prominent landmark in the Big Horn Mountains, differs from those discussed above in certain particulars. The hub of the circle is a wall of large stones from which radiate twenty-eight lines of small stones terminating at rather than projecting beyond the circumference. Just without the circumference are located four, low circular enclosures of stone which were roughly oriented, according to Grinnell, in the four cardinal directions. Other small rings of stone within and without the main circle completed the assemblage. For further information on the medicine wheel Grinnell turned to Indians of several tribes resident in and about the area. He was told by elderly Cheyenne, well acquainted with the