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Mick Haag.



The Stinking Owl

There was a large Camp situated in circle. There was one young woman engaged to be married to a young man. The young woman and her chums would go up on the top of a hill to play kick ball every evening, just before sun down. Their sweet hearts met them as they were returning to camp.

The young woman and the young man planned to elope one certain night. I will have one end of my sash tied to my waist belt and the other end will be thrust under the wall of the tipi to the outside from where my bed is, and when you come, even if I am asleep, jerk the sash and I shall know we are ready to go. I will then immediately come out. Said she. But the Stinking Owl, who had the power not to be seen at will. Said

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listened and knew of their plans.

The young woman prepared for elopement such as packing her personal belongings in her traveling bag. With ease on, she had everything in readiness as arranged and understood with her sweet heart. After mile fall, she laid down ^{on} her bed. When she felt a jerk on the sash - she immediately grabbed her traveling bag and her staff and went outside. She saw her sweet heart standing back of the tipi.

Follow me. said he. and she did. after traveling some distance, she noticed him that he carefully kept her walking away in windward from him, this was done to keep her from knowing that he was the Stinking Owl.

When day break came, light enough to see, she saw that this man was not her sweet heart, but the dreaded

Striking Owl, who was covered from head to feet with running rotted gray matter, - They came to a river when she begged and asked him to bathe and wash off. but he would not even listened to her.

So they kept on their journey. They came to another river. she begged and asked him to bathe and wash off, he did not comply with her request, but upon the fourth time, he finally agreed to bathe and wash off. She sat on the high bank of the river while he bathed. kept his eyes on her all the time. she told him to dive, at first he hesitated, but kept on urging him to dive under the water, when he did dive it was only momentarily, when he came up he glanced at

at her, to be sure that she
had not ran off from him.

She urged him to stay under
the water longer and wash his
head good, upon the fourth time
she stuck her staff into the
ground in upright position and
hurriedly hung her robe on it
to make it appear that she still
was sitting there, but in reality
she ran as fast as she could
away from him.

The Stinking Quot came out of the
water, seeing she was all covered
over with her robe, he jerked
the robe off her, but she was
gone, He at once started to cry
she is gone, why did I not
had had intercourse with her
before she coaxed me to bathe.
He ran up and down the

river trying to find her.

He found her trail and started after her. The woman saw him in the distance, coming.

There were two bears. Then the woman went to for help, she begged the bears, to help her.

"I offer myself in marriage to one of you," said she, but the bears made no reply. I will be a sister to both of you, said she but the bears reply not. You shall be my sons said she.

The bears made no reply. I will be your grandchild. ~~Both of you~~, said she. The Stinking Owl is a terrible man, we can not subdue him, but you run on and we will do what we can. said the bears. so she ran on and the Stinking Owl

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Came up to the bears. he stopped and asked the bears where the woman was, tell me where she is at, or else I will walk in the windward side of you. but the bears made no reply. upon the fourth request, the Stinking Out walked in the windward side of the bears, and the bears fell dead. So he ran on after the young woman.

The woman came to pair of lions. she begged them for help. I will marry one of you, said she. but the lions made no reply. I will be a sister to both of you, said she. but the lions made no reply. You shall be my sons, said she. but the lions made no reply. I will be grand father to you both, said she.

The Stinking Owl is a terrible man, we can not subdue him, but you run on, and we will do what we can. said the lions. - The Stinking Owl came up to the lions, and asked them where the woman was. Tell me where she is at, or else I will waek in the windward side of you, upon the Tawatch request. The Stinking Owl waeked in the windward side of the lions, and the lions felt dead.

The ^{woman} came upon pair of buffalos, she begged them for beef. I will marry one of you said she, but the buffalos made no reply, I will be a sister to you, said she, but the buffalos made no reply. you shall be my sons, said she, but the

buffalo made no reply. I will
be your grand child! said she.
The Stinking Owl is a terrible
man. we can not subdue
him, but we will do what
we can. said the buffalo.

The Stinking Owl came up
to the buffalo, stopped and
ask them where the woman was.
Tell me where she is at, or else
I will walk in the windward
side of you. but the buffalo
made no reply. upon the fourth
request. The Stinking Owl walked
in the windward side of the buffalo
and the buffalo fell dead.

The woman ran & ran
when she came to an old man
sitting in front of his tipi. the
old man had one large foot
shaped like a great club.

she begged him to help her.

I will marry you, said she
but the old man made no reply.

You shall be my brother,
said she. but the old man made
no reply - you shall be my
son, said she. but the old man
made no reply. you shall be
my grand father, said she.

My grand child, go in my
tipi. The Stinking Owl is a
Terrible man, I will do what
I can to help you, said he.

The Stinking Owl came and
asked the old man where the woman
was. Tell me where she is at, or
else I will walk in the windward
side of you, said he. The old man
made no reply. and upon the
fourth request. I care not if

walk in the windward. said the old man. So the Stinking Owl walked in the windward but the old man did not die. Then the old man leaped and attacked the Stinking Owl by kicking him with his club foot so hard that he went out of sight into the sky.

after some time, The Stinking Owl came down toward the earth.

The old man kicked him again with his club foot so hard that he went into two pieces, one part of him came down when the old man kicked it to bits. as did the other half. Then the old man called his grand child to come out and gather the flesh ^{and bones} of the Stinking Owl, and burn it up on the large fire that the old man made. The flesh ^{and bones} sizzled and popped

all kinds of shells and beads
~~would~~ leap out of the fire.

The old man warned his
 grand child not to touch any
 of the shells or beads, lest the
 Sinking Owl return to life.

My grandchild, I will send you
 home with two young beavers. They will
 take of you on your journey, after
 you arrive safely home, the beavers
 will return to me. So the young woman
 made the journey with the beavers. She
 saw her father and mother on high hills
 mourning for her, when they saw
 her, they were overjoyed with gladness
 and happiness.

Thus the length of the legend
 is ended.

The Buffalo Bones

A man, his wife and two daughters left the main big camp. so that they could camp alone to a far off distant place. The man hunted the buffalo and after some length of time, "I am going to die and my bones will be turned into the buffalo bones, after I am dead, when you wrap me up, do not forget to put lot of pounded buffalo meat with my body and do not cover my body with dirt, but lay me on a raft suspended by four large poles above earth. and at the end of the fourth day come and see, then you shall see a pile of buffalo bone on the ground. said he.

After another fourth day. cast your eyes to the rising sun. Then you will see a man sitting on the top

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of that hill yonder. his face and
body will be painted with black
charcoal and his hair will hang
over his face. My oldest daughter
shall carry water to him, to quench
to his thirst. Henceforth he ^{shall} be his
wife. said he. upon the death of the
man, his right arm stuck up so
stiff that it could not be bent, so
the wife suggested to cut ^{it} off at the
shoulder, the arm then began to go
down a trifle. Then the wife said
that will do, so they wrapped him
just as he had instructed and
suspended his body on the poles. At
the end of the fourth day. they went
and looked, there they saw the buffaloes
bones piled on the ground just as he
had said. and upon another fourth
day. The wife looked toward the
rising sun, and saw a man

sitting on the top of a hill, she therefore called her oldest daughter to carry water ^{to} him to quench his thirst.

The daughter immediately made haste to carry the water and to meet her future husband, just as her father had said. She saw that his face and body was all painted with black charcoal and hair hanging over his face. They then walked to their new tipi which the mother had made and created. The young woman became pregnant. The man hunted and provided food for the family. One day he slept during the day time. His wife raised his hair from his face and she found that the man had a scar on his right temple, just like her father had. - Mother come and see said she. upon close examination she found that the man was her

original husband. So she went and got her stone mallet and a piece of sharp pronged deer horn, applied it to his right ear and drove it thru his skull.

Thus the length of the legend is ended.

Harry Black
informant -

Crazy Time.

There being a large camp circle.

The hero, Crazy Time, had a brother who had four wives. The brother was a chief over a band of men. The band of men were afraid of Crazy Time.

Therefore did not like him, so they told their chief that they would agree to make him a bigger chief, if he would dispose of his brother Crazy Time. The chief thus agreed to their request. Crazy Time was loved by one of his sister in laws. (brother's wife)

The Chief told his brother (Crazy Time) that he wanted him to go hunting with him and one of his wives. The woman that went along happened to be the lover of Crazy Time, so they went hunting and the brother killed two deer. The women sliced the meat

and other parts of meat to dry and cure on rack which they made out of willow poles - The Chief gave Crazy Time a long willow branch with leaves on one end of it, and was told to keep the flies away from the meat by brushing them off with the willow pole. The Chief and his wife went home. Crazy Time staid at his post faithfully, walking in circle continually. Then he worn out a path so deep that he only could reach the meat with the pole. My brother, now over is made a bigger chief. Said he used those words from time to time, and continued to drive the flies away even when the meat and bones dried up. In the mean time the Chief was made a bigger Chief by his band of men. The lover of Crazy Time was made a slave to the Chief and the band of men. one of

her many duties was to sit over the ice in the river to keep it from freezing during the night and to carry water to the Chief. She was made to wear ear rings of wolf dung for ear lobes when the Chief called for a drink of water she carried it to him with great care and if she happened to spill a drop. The Chief wrathfully would say, - "has Crazy Time returned, than you act so boldly?"

One day the Slave stole away from the camp to go to her lover Crazy Time upon nearing the place. she heard him saying "My brother moreover is made a bigger Chief" still waving the willow pole to drive the flies away from the meat and bones. - I who loves you have come after you to return with me to the camp. Since your absence I was made a slave, by the Chief and his band of men. I have suffered

terribly, I am forced to perform the heaviest and hardest duties and if I happen to do anything awkwardly the chief scolds me terribly and says has Crazy Time returned, that you act so boldly," said she.

I will go with you, said he. after helping him out of the path hole, they immediately started to the camp, on their journey she related her hardships to him. The wolf dung you see I am wearing was forced on me to wear, ^{said she} upon their arrival in camp there was a dance going on, in a tipi placed in the foremost inner circle of the camp. where in set the Chief in the seat of honor, - Crazy Time told the Slave to enter the Tipi roughly and if the chief wants a drink of water, carry it to him roughly spilling the water purposely.

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He will say, "Has Crazy Time returned
than you act so bravely and boldly?"

Throw the water on this face and
say, "Yes it is possible. That Crazy Time
has returned." Then detach the wolf
dung ear trinkets and toss them to
his face, Then I will enter and proclaim
my self chief over all people." So the senior brother
was made a slave and his band of men
Crazy Time married all of his brother's
wives, ruling with relentless power.

Thus the length of the
legend is ended,

Harry Black
Informant

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Twins

There was a lone tipi, a man and his wife lived together. The man was always out hunting game during the day. The woman was pregnant.

An old woman came to visit her. I come to warn you, you are going to have a visitor. This person is a witch. you must not ^{even} as much as to ~~even~~ glance at this person. If you do, it will be hard for you.

Said she; - Then the old woman left just as suddenly as she had come.

The visitor came, but stood outside, what is my grandchild doing? said she. The wife made no reply.

The witch then peeped in. Oh! ho! what is my grand-child doing?

Said she. The wife made no reply.

The witch then came into the tipi

Oh! ho! what is my grandchild doing?
 said she, but the wife did not look
 at her or say anything, but kept
 on sewing the moccasins. - Then witch
 uttered a cry like a baby in distress
 The wife looked up as if scared.

I knew you would look at me,
 said she, then the witch grabbed her
 slashed off her head and cut her
 abdomen open, Threw all the inside
 of the woman including the unborn
 Twin babies on the ground, and took
 the body with her,

The Old woman came to visit the
 wife again, she was gone, but she
 found the Twin babies lying on the
 ground still alive, I warned her
 not to even as much as to glance at
 her, said she - she took the Twins
 to raise, and they grew up. Carried
 water and gathered fire wood for

her. The Twins made a sweat lodge they gathered up human skulls and bones. They arranged the cactus and sage for seats in the sweat lodge. They carried ~~in~~ the human skulls and bones into the sweat lodge and arranged them as if they were life persons sitting on the cactus and sage. Covered the lodge and had a sweat bath. Skulls and bones returned to human beings, some were moaning and others whispering. This was because they were sitting on the cactus. When the deer flap was raised they all came out good and alive. The Twins and their mother went back to their father. The Twins grew up to be powerful and knew the art of witch-ery. and were afraid of no danger. The father warned them not to go near a large tall tree. There is

a nest upon the foremost top of the tree
 said he, - but the twins said to one
~~the~~ another let us go and see what
 our father has forbidden us, so they
 went and found a large tree, so straight
 and tall with no limbs only near the
 top and they saw the nest upon the
 foremost top of the tree. so they climbed
 and climbed up the tree, they found
 little birds in the nest covered with white
 downy fuzz. when the little birds blinked
 their eyes, streaks of lightning flashed.

Little birds what kind of voice
 have you? said they. The little birds
 made a roaring sound, as of distant
 thunder. The Twins took the birds
 to their father and mother, who were
 greatly alarmed, they are the Thunder
 Birds. return them to their nest

said they. - The father told his sons
 not to go near certain lone tipi.

✓
—

There lives an old woman that kills
people and devours them, said he.
But the Twins were curious and
wanted to see the old woman. They
found her living alone. She invited them
to come in, my grand children are hungry
said she, she searched in her bundle
and brought out something, poured it
into the pot which was hanging over
the fire, my grand children are going
to fill up on something good to eat.

said she, she was cooking human-
brains. The Twins noticed the human
skulls & bones lying about. They also
saw human ears strung on the string
hanging in the tipi, while the old
woman was stirring the contents of the
pot, my grand children. scratch my
leg, said she, as this was the way
she killed her visitors, her leg
would sharpened and kick them

with the sharp leg. But the Twins
 attacked ~~her~~ and killed her. They
 took the ears string on the string and
 wore them for necklace. when their
 father and mother saw what they
 had around their necks. They were
 greatly alarmed, They are human
 ears, return them to the old woman's
 tipi, surely the old woman's witchery
 and vengeance will be upon us, said they.

But we have killed her: said the
 Twins. - The father warned his sons
 not to go near the river. There is a
 large serpent that dwells there, said he.
 But the Twins were curious and
 wanted to see the serpent. The serpent
 saw them coming, it jumped into the
 river to hide. - The senior twin brother
 tied the bladder on his junior twin
 brother's head of hair, and told him

to dive into the water after the great serpent. This bladder contained the life of the junior twin brother, the bladder floated on the top of the water, so they killed the great serpent. This serpent was the witch that killed their mother.

Thus the length of the legend is ended.

The Last Hero

There was a very large camp. In this camp there was a chief who had a son and a daughter, the son being the oldest, The girl being ^{of} marriageable age, was very pretty and attractive, she therefore had many admirers.

Many offers of marriage by purchase were made by the relatives of young bucks, but the prospective grooms were always refused by the young maidens folks. The Chief's son made up a war party to go on a war-path, against the hostile enemy tribe, This war party was composed of young men, like the Chief's son.

The war party found the hostile enemy and had a battle, they were greatly out-numbered, consequently, massacre was the result, save one, who escaped

only by good luck, and he was the only one to return to his people to tell the sad news, especially to the Chief. There was great mourning and sadness through out the whole camp.

The young maiden was grief stricken for the loss of her brother, whom she dearly loved, then she asked her father (the Chief) that she wanted to see her brother once more if it was nothing more than his skull or ^{some} part of his body. Then the Chief asks her, "my daughter your request will be granted only on one condition, if you will marry the young man that brings to you - your brother's skull or some part of his body, yes father I will comply with your request said the maiden. There upon the Chief was summoned by the chief to announce the wish of the young maiden, through

through out the camp, saying, "The Chief offers his daughter in marriage to any young man who will go to the battle ground and bring to her if not any more than her brothers skull or some part of his body; for she desires to see her brother once more" and the Chief also instructed the braver that the young warrior would be identified by a deep scar ^{on} his left shin. The young maiden's admirers were greatly aroused and hastily made preparations to depart for the battle ground to find the slain body of her brother for each desired her for a wife but their efforts in searching were in vain for they could not find the skull or any part of the slain warrior's body and they all returned to the camp greatly disappointed over their failure as many warriors

IV

In this camp was a poor orphan boy, who had been raised and reared by his poor old Grandmother. He told his Grandmother to sew for him several pairs of moccasins and also prepare for him a large amount of pounded meat, and the old ^{Grand} mother said "Grandson why do I prepare these things for you?" Then the orphan replied and said "Grandmother I am going to search for the body of the Chief's son and when I return with it, I will marry the young maiden. The Grandmother was greatly astonished and said, of all the Heroes and Warriors that have failed, how alone can you be successful, especially that you do not know the art of warfare and its many disheartening and hardships, but if you have decided to go I

I shall prepare for you the moccasins and pounded meat. Then the Orphan boy fully equipped departed upon his hazardous journey, Arriving at the battle ground, he made a careful and systematic search for the body of the slain warrior, failing to find any indications of the deep scar on the skin. He decided to journey on, after traveling for several days, He came upon a high hill and he saw in a distance what looked like a camp of hostile Indians, so he waited until night fall before approaching and entering the camp proper, being a dark night when he entered the camp, he saw black forms of people walking to and fro, He took pains to shun them for the purpose of hiding his identity and he also saw that

there was a Sun Dance Lodge within
^{the} middle of the Beache Camp. The Sun
 Dance was at its height of merriment
 and hilarious rejoicing. He looked on
 without any one suspiciouing him
 as a stranger, when there was a temporary
 lull of singing and dancing he heard
 a voice singing up on top of the fork
 of the Sun Dance Lodge center pole
 where on the offerings to the Spirits are
 bundled and tied, such as clothing and
 other personal property. To the consternation
 of the Dephan boy, he recognized the voice
 of the Chief's son, of whom he was
 seeking. Then rolled up his robe and
 shaped it like a wrapped up baby ready
 for bed to sleep, and laid it in his
 arms and began to rock it and sang
 a Sun Dance Song for a lullaby and
 the great crowd surrounding the Sun

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dance including the dancer's and
 singers began to drop off in slumber
 until they were all asleep. Then he
 walked over to the center pole and
 climbed up with a knife in his hand
 and when he climbed near the top
 he said, my friend I have come to
 your rescue, you shall soon be free.
 and he reached him and cut the raw-
 hide straps that bound him to the fork
 of the center pole, Then he told him to
 grab a hold about his shoulders and
 in that position he climbed down
 to the ground safely with him. He
 immediately departed with him on
 his back, traveling to the eastern
 direction, where there was a large
 opening in the circle camp, and on
 passing too near a tipi they were
 spied and suspected by an old man
 who happened to be out doors in
 regard to the matter.

respond to nature's call, he watched them until they disappeared in the darkness of the night. The old man cried out in a loud voice, saying "Why is your prisoner captive no longer singing or is it he who I see being carried away on some one's back going east" This woke up the crowd of people and missing their prisoner captive they all rushed in search to the east indicated by the old man, some on horse back and others on foot.

The Orphan boy had reached the banks of a nearby river when he heard the sound of galloping horses and knowing that they were being pursued they hid under the over-hanging reeds and grasses on the banks of the river. When day light came the hostile enemy retreated

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their chase with greater determination
to recapture the prisoner-captive.
As this had a bearing that whether
the Spirit of the Sun Dance would
be displeased or not. All day long
they could see the searching parties
going and returning to their camp
from hiding place. and the following
night, they started for home. By the
time they reached home the Chief's
son had recovered from his horrible
punishment. When they arrived home
there was great rejoicing and happiness
through out the camp. and the poor
Orphan boy was given in marriage
to the Chief's daughter. Recognized
by the people no longer an Orphan
Boy but a great man.

ima² hiyu² ni²
he has magic power.

I

The White Buffalo.

There lived four brothers out away from any one, They lived by hunting and fishing. The youngest one was still of youthful age, He stay home and hunted birds, with his bow and arrow for past time, His arrows were feathered with grasshopper wings, His brothers called him Last ^{Brother} Bron, He possessed magic power. One day there came a beautiful young maiden to live with them, to be a sister to them, and when the brothers were returning from their hunting, Last Bron ran out to meet them, and to tell them that a beautiful young maiden had come to live with them, she shall be my wife. said he (the oldest brother) Then Last Bron hung his head to the ground, feeling hurt when he heard his oldest brother make this remark and refused to come home.

Then the brothers called to him and said, come let us go and see our sister so he came for his wish was that the beautiful maiden be their sister. The young maiden made their possessions and mended their robes for them.

One day the brothers warned her that there would be powerful witch to entice her away from them, that this witch would appear in different forms, ^{and} not to listen to him and not even look up to it to see what he look like and never to go out doors while we are away on a hunt said they. One day a bird with the most beautiful plumage lit on the tip poles and sang a song but she did not look up to see what it looked like, she told her brothers, there was a bird came and sang a song, it was the Witch said, they, it was good that you did not

witch: several names depending upon the kind of witchcraft.

i^hō-mi: the witch that kills by secret shots (sand burs, piece of hair, or a piece of a dead person's skin). The person sick calls in an Indian doctor & he sucks out the shots from the body of the sick person. The doctor says "Shall I return this shot to the witch who shot you with this?" The person may say "yes or no" according to what the witch is after the witch knows.

i^hgowā-i^htan^m uses witchcraft to seduce or marry a young girl or maiden.

i^hgowā-i^htan^m uses witchcraft in hunting. name? who inclines to have a Sun dance.

i^hō-mā?

drag a Buffalo skull, etc. through a person may do this voluntarily also? Hoag dubious.

look up to see what it looked like.

After brothers had gone away again a little boy entered the tipi, his appearance was very untidy, his hair was all matted. he walked around and around the fire place, pleading to her for some thing to eat and saying I am very hungry but she gave him no food and did not even look at him, and he left failing to overpower her, and again her brothers returned from the hunt and she told them about the little boy, it was the Witch said, they, it was good that you did not look to see what he looked like, After the brothers had go to hunt, Then the male tunneled his way underground into the tipi peeped his head out near her, but she did not look at it and the male disappeared, so she related to her brother.

about the male on their return
it was the Witch said they, it was
good that you did not look at him

After the brothers had gone out
hunting again. She stepped out side
of the tipi to get some fire wood
and while getting the wood she ^{sneezed}
snagged her foot with a very sharp
thorn, then when she reentered the tipi
she extracted the thorn from her injured
foot, placing the thorn by her side
she looked and sitting by her side was
the Witch and gruffly he ordered her to
come along with him. Then she remembered
that her brothers had warned her about
the Witch but it was too late, when
her brothers arrived home from the
hunt she was gone. They knew that
the Witch had taken her away to be
his slave and they mourned for her

and Last Bron decided to go and find her and bring her back to them and started on the trail taking with him his bow and arrow's and towards night fall he came to a very large camp of people, There was a brown wigwam at the edge of the camp circle where in lived ^{an} old old woman and when Last Bron reached the camp he entered the wigwam and said to the old woman Grandmother I am very hungry and the old woman said, Grandson you are always away all day long and come home very hungry and she gave him food, not knowing that he was a stranger, but thinking it was her own grandson. While eating he asked the old woman what she had heard. My Grandson White Buffalo the most terrible and powerful Witch

has taken for his slave the sister of the four brothers and is taking her to his own people," said she, and he journeyed on following the trail and the following day after night fall he came to a very large camp of people.

There was a ^{beaver} wigwam at the edge of the camp circle where in lived an old old woman and when Last Bear reached the camp he entered the wigwam and said to the old woman Grandmother I am very hungry and the old woman said, Grandson you are away all day long and come home very hungry and she gave him food not knowing that he was a stranger but thinking that ^{he} was her own Grandson, While eating he asked the old woman again what she had heard. "Grandson, white Buffalo the most terrible

and powerful Witek has taken for his slave the sister of the four brothers and is taking her to his own people" said she, and again started journeying still on the trail and the following day after night fall, He came to a very large camp of people, There was a brown wigwam at the edge of the camp circle where in lived an old old woman and when Last Born reached the camp he entered the wigwam and said to the old woman. Grandmother, I am very hungry, Then the old woman said, Grandson you are away all day long and you come home very hungry and she gave him food not knowing that he was a stranger but think that it was her own Grandson. While eating he asked the old woman

what she had heard. Grandson
White Buffalo the most terrible
and powerful Witch has taken
for his slave the sister of the four
brothers and is taking her to his
own people said she, and again
he set out on his journey and the
following day after night fall he
came to another large camp of people.

There was a brown wigwam at
the edge of the camp circle where in
lived an old old woman and when
Last Born reached the camp. He entered
the wigwam and said to the old
woman, Grandmother I am very
hungry and the old woman said,
Grandson you are away all day
long and come home very hungry
and she gave him food not knowing
that he was a stranger but thinking

that he was her own Grandson.

While eating he asked the old woman what she had heard. Grandson, White Buffalo the most terrible and powerful Witch has taken for his slave the sister of the four brothers and is taking her to his own people said she.

Again Last Born set out on his journey still following the trail and the following day after night fall he came to another large camp of people. There was a brown Wigwam at the edge of the camp circle wherein lived an old old woman and when Last Born reached the camp he entered the wigwam and said to the old woman Grandmother I am very hungry and the old woman said Grandson you are away all day long and come home very hungry and

gave him food, not knowing that he was a stranger but thinking that he was her own Grandson!

While eating he asked her what she had heard, Grandson, White Buffalo the most terrible and powerful Witch has brought home for his slave the sister of the four brothers and his tipi sets near the center of the camp Circle" said she.

Then Last Born walked to the tipi to see if he could get to see or talk to his sister. He closed up the flaps of the draft and so the slave was told to come out and open the draft flaps for the smoke from the fire place could escape. So she came out and Last Born standing behind the tipi told her, Sister I have come after you and she was

very anxious to go and stuck a
 long stick in the ground upright
 and putting her robe over it made
 it look like her, still standing
^{ling} to regulate the flaps in darkness
 When they reached the outside
 of the camp's ^{circle} Last Born pulled out
 his bow and arrow^s and shot one
 of the arrow^s towards his home
 and the arrow seemed to take them
 with it and they landed at the Third
 camp circle Last Born visited
 when on his pursuit and again he
 shot another arrow towards their
 home and the arrow carry them
 with it and they landed at the second
 camp circle that Last Born visited
 when on his pursuit and again
 he shot another arrow and it also
 carried them with it and they landed

at the first camp circle Last Born visited when on his journey for his sister, and again he shot another arrow and it also carried them with it and this time they landed home safely.

Last Born and his brethren built four stone walls around their tipi and in the mean time White Buffalo missed his slave and called on his tribe of men to assist him in getting back his slave and while the brothers were watching, they saw a great band of dust come over the horizon and they saw a large herd of buffalo coming with White Buffalo in lead. Then the buffalo ^{herd} stopped a little ways from the walls and White Buffalo told one of his fellow buffaloes to go forth and

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and carry a message to the four brothers, demanding that they give up their sister to him. or else I shall arrive, said he.

Last Bran was the spokesman for his sister and brothers. Let White Buffalo arrive, I refuse to obey his demand for the return of our sister to him said he. The messenger ^{then} returned with the answer and White Buffalo angered with rage commended one of his fighting herd to attack the first stone wall, and the fighting herd made their attack and tore down the stone wall, many of this herd were injured, by breaking their horns and some died with broken necks and they scattered in all directions.

Then White Buffalo sent another messenger, demanding that they

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give up their sister to him or else I shall arrive, said he, Last Born being the spokesman for his sister and brothers, Let White Buffalo arrive, I refuse to obey his demand for the return of our sister to him said he. Then the messenger returned to White Buffalo with Last Borns answer and White Buffalo was very angered and commanded the second fighting herd of buffalo's to attack the second stone wall.

Then the second herd of buffalo's made their attack and tore down the stone wall many of this herd were injured by breaking their horns and some died with broken necks and they scattered in all directions.

Then White Buffalo sends another messenger demanding that they give

XV

up their sister to him or else I shall arise said he. Last Born was the spokesman for his sister and brothers. Let White Buffalo arise for I will not give up my sister said he.

Then the messenger returned with the answer and White Buffalo being very angry commanded the Third herd to attack the third wall and the fighting herd made their attack and tore down the stone wall, injuring themselves badly and scattered in all directions.

Then White Buffalo with his last and fourth herd was raging in madness and sent again his messenger to the four brothers demanding that they give up their sister to him or else I shall arise

said he, Last Born was the
 spokesman for his sister and
 brothers. Let White Buffalo arise
 I refuse to obey his demand for the
 return of our sister to him said
 he. But the sister being afraid
 that White Buffalo would kill all of
 them begged Last Born to just
 let her go back to White Buffalo
 you alone is afraid of him said
 Last Born. Then the messenger
 returned to White Buffalo with
 Last Born's answer and White
 Buffalo very angry and raging with
 madness commanded his last and
 fourth fighting herd of buffaloes to
 attack the remaining stone wall
 Then the herd made their
 attack and tore down the stone wall
 many of this herd were injured by breaking

off their horns and some died with broken necks and the rest scattered in all directions. Then Last Born shot an arrow up towards the sky and there appeared a mighty tree as tall as eyes could see.

The sister climbed up the tree and the brothers followed Last Born being the last one to climb. He stayed on the lower limbs where he could watch White Buffalo make his attacks. Then White Buffalo commanded the brothers to return to him their sister or else I shall arise, said he. Last Born said arise for I will not give up our sister to you. Then White Buffalo arose and rolled over and over on the ground and rose again and shook the dust off his

body and tossing dirt over his back indicated an act of challenge

He made a running attack

He struck the tree with such a terrific force with his horns that the tree split up to where the sister was sitting. Then the sister begged Last Born to let her go back to White Buffalo

You alone is afraid of him ^{said he} upon his second and third attack the tree shook and swayed to and fro and on the fourth attack Last Born chewed one end of his arrow and shot White Buffalo in the fore head as he was making another attack he dropped to the ground dead and the four brothers and their sister went up to the sky to live

XX.

The fine group of stars which are known as the four brothers and one sister can be seen in the sky at night.

Thus the length of the legend is ended.

turtle, not so appearing turtle.
ma' in nu

ma' in nu ne turtle

The Four Warriors

A Turtle decided to go on a war path against a hostile enemy and called for volunteers from the swelling neighborhood. There were six volunteers to answer the call and they were a Grasshopper, Cricket, Garter-Snake, Rabbit, and the Skunk.

This composed the war party and they started out, on their journey they came to a mud puddle and the Grasshopper hopped into this mud puddle and his legs were stuck and his struggle to get out, he lost a leg, Therefore was disqualified and had to return to his home.

So the rest of the war party journeyed on until they came to a river, and Rabbit could not ford the river, he therefore was forced to drop out and return to his home.

The Turtle, Snake, Skunk, swam

across and the braves rode on the tip of the Skunk's tail. After crossing the river they went on their journey and came to a large camp of hostile enemy. There ~~was~~ ^{was} a very large tipi on the inner foremost of the circle camp. The large tipi was the home of the Chief of the hostile enemy. There was a big dance taking place after night fall. The war party waited until every body had gone to sleep and the whole camp was quiet. Then they entered the camp and went to the large tipi. The Chief was fast asleep and the turtle cut off his head and carried it near the entrance of the tipi and there was a large bucket. The war party turned this bucket bottom side up, with them and the head of the Chief underneath it, covering them

III

and concealing them from view.

Very early the next morning the Chief's wife awoke and found him dead, with his head cut off and missing.

Then it was made known to the whole camp that the Chief had been killed by an unknown enemy. Then the people gathered and crowded in the tipi to see the dead Chief and there was mourning and sadness for the death of the Chief. Then some one turned the bucket over and the head of the Chief and three of the warriors were discovered and they were captured and held prisoner until the decision was made to know how to dispose of them. The Garter Snake was the first to escape for he was left outside of the tipi as guard and watchman. Then the Skunk slowly

backed away from the crowd and if any one attempt to come near him he would turn and splatter his ammunition on them until he escaped completely out of sight.

Then the Cricket and the Turtle were left to their fate. The Cricket said, I should like to sing and perform my last dance before you put me to death, So they agreed to his request. Then upon he sang and danced and at the same time looking for a crevice in the ground, when he saw a crevice he made a leap into it and disappeared and escaped. The people counseled and debated, what to do with the turtle, Then some one said, Call the Spider (White man) He will tell us how to dispose of this turtle, He is the person with

many ideas. The spider was called, "That is easy. Build a large fire and throw the Turtle in the midst of the blazing fire," said he.

When the fire was being made the Turtle anxiously wanted to go into the fire by pulling and scratching.

They noticed that he was not afraid of the fire. The spider was again consulted, "Take him to the river and drown him," said he. When the Turtle was being carried to the river he began to back away and scratched. They noticed that he was afraid to go into the water. They asked the Turtle how he preferred to be drowned. "I want the leanest and fattest person to carry me and hold me under the deepest water to drown me," said he. The slowest

and the fattest person was selected to disown him. So he was carried into the deep hole of water by the person thus selected, when they were cut in the deep hole of water they both sank under the water and out of sight some distance down. The stream the Turtle came out of the water with another scalp tied to his belt. Then he went home, near home, he saw his sister standing on a high hill and heard her singing thus: Turtle is victorious leader - Turtle - Turtle - Cricket - Garter Snake - Skunk - The song acknowledging the heroism of the four warriors.

Thus the length of the legend is ended.

I

The Spider And The Coyote

A Spider and his large family of children camped out on a prairie.

The Spider hunted and hunted for game, but always returned home empty-handed at the close of the day. The wife and children were at the point of starvation for need of food.

The Spider while out hunting killed a lone buffalo near the banks of a deep stream of water. A large shady tree stood near the edge of the bank, with some of its branches extending out above the water.

The Spider after killing the buffalo carried the meat under the shade of this large tree. Then he goes home to tell his wife and children to help him to bring the meat to their tipi.

During his absence a Coyote came along and found the pile of buffalo

meat under the large shady tree on the banks of a deep stream of water.

The Coyote seeing no one nearby carried the meat up the tree and hung it on the branches, extending out above the water. Then the Spider returned with his wife and children to the spot where he had left the meat and the meat was not there. They hunted and searched for the meat and could find no trace of it. Then the Spider looked over the bank into the water and there he saw the pile of meat at the bottom of the water, and being so hungry, he leaped into the water and dived for the meat, and again and again he dived searching for the meat in the water, but could not find the meat. He thought by staying under the water longer he could find it,

He then told his wife and children to tie a large stone to his neck. "My children, when my coals appear on top of the water yell with merriment" said he. So he dived again and stayed under the water until his coals appeared on the surface of the water and the children yelled with merriment. He finally floated to the top all but drowned, his wife and children dragged him to the bank his face to the sky in a dying condition when he was sufficiently revived he saw the Coyote and the meat on the branches of the tree up above him.

He begged the Coyote to throw down a small piece of meat for his children. Then the children to stand in a group so that they can catch the meat, where upon

IV

The Coyote tossed a large piece of meat, killing them all and throwing another large piece down upon the wife killed her too and also killed the Spider

Thus the length of the Legend is ended,

na & Ku = bear I

Bear And The Skunk

The Bear was traveling on a single trail, the Skunk was also traveling on the same trail, met and both stopped, "This is my trail you get off to one side," said the Bear "No," said the Skunk "you get off to one side," so they argued over the ownership of the trail, The Bear finally said, from which part of your body can you die? When a person looks at my rectum at a very close distance, I die quickly, said the Skunk

Then the Bear said, stoop over and let me take a close look at your rectum, so the Skunk stooped over and watched the Bear from under his leg's. The Bear then looked very close brushing his eyes with his paws to make sure that he could see better, "Look closer I am about dead" "Look closer I am about dead" said the Skunk, and the next instant the Skunk shot all the ammunition into both eyes of the Bear, The Bear leaped to grab him, but the Skunk escaped between the front legs of the Bear backwards. The Bear searched for him blindly but could not

find him, then the skunk went on his trail and left the Bear struggling in pain and misery.

Thus the length of the legend is ended.

A few wrinkles and rules that govern the legendary informants as well as the listeners.

1st - Person wishing to hear the legend related, must first of all prepare corn gravy, or flour gravy, to be served at the conclusion of the legend or legends.

2nd The legends are told in the night-time only. If told in day time, the penalty is that the guilty one, upon old age will have curvature.

of the spine, causing hump back.

3rd The time of the year for legends is in the winter season.

4. The one preparing the food, or furnishing the same, and if it is a child, the mother or any other relative may prepare or furnish food. That person is entitled, and becomes the owner of the legend or legends related.

5. In any case no one must interrupt the informant, during the discourse of the legend. But must answer "Hay" at the end of each sentence. (This indicates approval) If ^{two} these particular rules are broken the legend automatically terminates and the informant may say. You have forced me to lapse of silence.

6: Upon conclusion of the legend

The informant may say, "Thus the length of the legend is ended." and no one is ^{then} permitted to retell the legend the same night.

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CHEYENNE

MICHELSON, TRUMAN (Collector).

Southern Cheyenne legends. [Oklahoma.] June, 1932, MS.
D. by informants with A. notations by Michelson. 1
writing tablet, 71 pp.

Informants: Harry Black; Mack Haag.

Legends: "The Stinking Owl," "The Buffalo Bones,"
"Crazy Lime," "Twins," are in Mack Haag's handwriting
(cf. Ms. 3335, v. 1); Harry Black is given as informant
for the latter two. "The Last Hero," "The White
Buffalo," "The Four Warriors," "The Spider and Coyote,"
and "Bear and Skunk," are in another handwriting
(apparently the same as that in Ms. 3342, 3220, and the
unidentified writing in 3335.

Includes note by Michelson on witchcraft, on reverse
of 1 p. about halfway through tablet.



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