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The origin myth.

The Great Spirit created man in the day time, and woman in the night time. When they were created they met each other. The man said : " Do you know any thing as to how we came to live ? If you don't know anything about it, I think I know about it." The woman replied that she knew how people could be multiplied: She asked the man if he knew anything about that . At the same time they hardly understood what they were talking about. The woman thought the only way people could be multiplied was from her teats. The man did not know anything about himself, that he had what he was now. He thought that thing was located in his forehead. So he went to the woman butting his head towards her. The woman said : "I've got mine here and you've got yours there." And then the man knew it . And the woman said : " When I urinate, sometimes I make bleed . That is where people can be originated. That's the source of the people." And the man said : "Yes". He told her that he was the sun because he was created in day time. And he told her that that was where the seeds came from." And you, " he said, " You were created in the night; you belong to the night moon. I'm going to drop my seed into you, and that place will be the source of my bleed coming into the world." He said to her : " Look at my fingers; I have ten fingers. By There will be ten new moons before my seed can appear." And that shows he can live to be a hundred years old." And the man said : " When the child is born, he 'll be raised like me. When he said that , he told this woman that towards the North there was always snow. "Once

in twelve months that snow is coming over our heads. The Great Spirit created it for that purpose; and right hdu South there's thunder and lighttning; they come frothere ; they bring the summer which will bring happiness teour habitations." The Woman said to him : There's going to be an animal which will come from the North. It will travel all over the land under the leadership of a white bull. When these buffaloes appear, what can you do to kill them?" The man said : " I will get sand rock or hard rock and crack them, and get sharp rocks to make arrow heads to kill with." When the man got the idea how to kill, he went out to cut bows and arrows. When he got the bows and arrows, he had another ide a as to what would be best to put on these arrows. He went out ; he saw all kinds of birds flying in all directions coming to where he was. He thought. He asked one of the birds if the bird had any objection to his using his wings. And the crow flew about where he was and told him he did not object to having his wings put on the arrows so that the birds might feast with him whenever he shot the buffaloes on the prairie. He was now all prepared to go out to kill." How can we dress the buffalo after he is killed ?" the woman asked. He said to her : " You go out; get a very large rock." She brought the rock to him. He cracked two rocks together. He broke them in two. A great big arrow-head like a knife appeared there. He went out, made a kill, and used this arrow-head for a knife. The woman said : "How can we cook? We have no way to make fire. The man said : " You go out and get a white buffalo chip, and bring it to me. I will start a fire." He had a hard stick about as long as long as up to his elbow and a flat rock. He ground the buffalo chip fine and put it on the rock. He placed the stick in the

buffalo chip and rolled it between his hands for a long time. By and by the chip started burning. (That is the way we get fire.) He cut the rig out and placed it on a pole over the fire. He got a hard flat rock. He put sticks on top of the rock. (That's the way they used to cook.) That is the beginning of the workings of the mind.

At this time they were naked. The man went out and killed a bear. He cut off the front legs half way up, and skinned it off to the bone. He rubbed this against the rock to make it flat. On both sides. They stretched the buffalo hide out flat. And the woman scraped the hide with that bone, and dried the hide in the sun. The man at the same time got sinew out of the buffalo and made bow strings out of them. (That is the beginning of easy times.) He also killed an elk. He cut off one horn to make a scraper. They put a sharp stone against this scraper. So the scraper was completed. When the hide was dry, the woman scraped the hide off again. After it was scraped thin, she put on brain with liver and rubbed them in. Then she left it outside to dry. She went out to draw water with a jug. She sprinkled the hide with water. The man said: "You go and dig out that soup-root[a high sticky brush on hills]." She dug it out and chipped it fine, mixed it with water and rubbed it in the buffalo hide. They tied the hide to a tree and scraped it off with a stone knife. The man got a great hip bone and cut off the large end. He saw a lot of small holes. He began to scrape the hide with it: It dried the hide. They tied one end to the top of a tree with sinew and another end to the bottom, and placed the loose part against the tree. The woman began to work the hide against the sinew string. The hide was completed. "We can live this way," the man said. They cut out the shoulder blades of the buffalo

and made arrow-heads by cutting the bone with the stone knife. At that time everything came to be used that had never been used before. They used buffalo horns for dippers; and wooden buckets (cut off stumps of trees) began to appear. "That's the hardest part; now I can kill small animals, bears, antelopes, deer so we can use them for clothes. We can scrape them the same way." And then they began to dress themselves with the skins of all kinds of small animals. Then the woman said: "We have so many things. When we move how can we carry our things?" "Yes," he said, "I am going out and see if I can get some animals to live with us to carry our things." So he went out and looked about the country for animals. He looked around where he stood. He saw two very shaggy animals galloping towards him, and another one besides. They came to where he was. These were animals of two kinds. He did not know that they were dogs. One of the smaller ones was very active and shy, the other two were very kind and gentle. That was the beginning of using dogs for carrying things on their backs. And the man said to the woman: "This will be our way of living, travelling around with these dogs everywhere we go." They already had two children. The oldest was a boy; he was beginning to walk; the other, a girl, was beginning to crawl. They were going to make their first move. They put the little girl on a dog-traveler. From the time they were created they had no combs. The woman said to her husband: "How can we comb our hair?" He said: "I'm going out to get one." So he went out and killed a porcupine; and he cut off his tail, and brought it to her. He skinned the tail. He put a stick in the hollow skin. They used it to comb their hair. The woman said: "We are very unclean;

we must dress our faces someway. What can we do ?" The man said :
 " You go out and think what you can get, an I will go out to think
 what we could dress our faces with." So they both went out. When the
 woman was out she saw a star falling and went to where it fell.
 She looked there and found round mud. It was a very bright red
 color. She thought would be just the thing for them. And the man
 saw the beauties of the earth where he looked about. He found
 paint and went back home with it. There they both brought what the
 wanted. That is the origin of the first time people painted.
 His wife went with him to kill buffaloes. He killed a buffalo.
 They both had blankets. The man was still nacked. The woman had the
 skin of a deer hanging from her waist. The woman said : "You must
 leave the blanket away from you where you are dressing the buffalo."
 He said : "Wait a little while; I have got a gee-string inside the
 buffalo's stomach. " So he dressed the buffalo. As soon as he opened
 the buffalo he took out the entrails and found a piece joined to
 the spleen. He took it for a gee-string. On each side they cut the
 hump of the buffalo. They cut the cord out and used it to go around
 the man's waist as a gee-string with the other. Then he left his
 blanket away, and dressed the beef. After this was done the man then
 thought he would smoke. He cut a piece of the aorta and dried it
 hard like a rock. Then the woman said to him : " What are you going
 to smoke in that pipe ?" "I know; there's a weed that grows on
 sand hills which I am going to get, and mix it with Cree tobacco
 [botanical equivalent ?]". That shows the Indians were the first
 people to introduce tobacco. After he used the aorta pipe he used
 one of deer bone. The aorta pipe is the origin of a certain clan
 (The Aortas).

Up to this time there was but one family. They formed a lodge of their own of skins of animals. They first used sugar trees for tipi poles. Afterwards they got cotton-weed poles. Later the woman thought cedar poles would be better. She said to him : " We will use choke-berry brush for pegs." They took a square piece of earth at each corner and one at the back so that the lodge would stay firm. Everytime the woman went to the river to fetch water she saw fishes and told the man about them; and asked how he could catch them. He cut brushes of willow. He stuck them into the water as close as they could be as far as half way across the river and one bank. He had a quarter of buffalo and put it there so the fish would bite at it. There was a pole in the centre of this fish ring. On top of it was a blue pouch. He put little stones in it. It would show if it rattled that the fish were overcrowded in the river. One day when he went to the river he heard the noise. He pulled the rope so as to close the door. There were many fishes. He had a scoop to catch them in.

One day the woman said to him : " There's a cunning little animal that comes down to this place. Have you any idea how you could catch him ? They have nice pretty furs which we could use for bedding. All around the lodge they dug in four places holes ten feet deep. They had a long pole in a certain hole. They put sun-flowers over the hole and a piece of meat was tied to the pole. This was done on all the holes. The wolves and the coyotes came that night. While eating the meat they fell in. In the morning the man and the woman found them in the holes. They pounded them to death and skinned them for furs. Before they began to skin them the man went out to get a rock. While gone the woman started to skin one of the wolves. When the man came back he was surprised to see the woman skin the

wolf. He was scared. The woman said to him: "What's the matter?" The man knew it was not right for a woman to skin a wolf. From that time the woman shook nervously. From that time women object to skinning wolves. Nor are they allowed to cut them. (This all happened before MATSIEIV came.)

At the end of this generation there were many descendants from this man. They began to know many ways to catch animals: The descendants spread out to live all over the world. In those times the animals were all numerous; and all kinds of rats were troublesome to the tribe. It was planned out to wipe them out entirely. They called in all the young boys and girls. There was a gathering of old people. They had a song which the old people were going to sing for the young people to dance so that they could get rid of the rats. When they sang they had bows and arrows and everything else to frighten the rats with. When they danced the rats were frightened because the earth trembled from their dancing. They came out of their holes and the people killed them. That was the time they began to form camp in a circle. In the centre of the camp they used to play the wheel-game. The people were so numerous that they were starving. While the wheel game was being played one afternoon there was a big hill due East; a young man started from the right hand corner of the circle to the middle of the opening. He had a buffalo robe with the hairs turned outside. The centre of his forehead was black. While he stood there. another fellow came from the left end of the circle; he started towards the middle of the entrance. He was dressed almost like the other fellow. The first asked: "Why are you dressed just like me?" he said to him, "I guess you've come to imitate me. I dress this way

way for my own object."The other said:" If you have an object, 8
I think I have one." "What one?" He pointed to a spring. " I have
one from that spring." " So have I " said the other. The people were
playing the wheel game; they came out to see them. They went into th
spring. Theycame out: They brought corn and five pieces of meat;
and red paint. The people left the wheel game and came near them.
This corn was to raise corn hereafter. Thefive pieces of meat
multiplied: Everyone had enough. The corn was given away to the
people to plant. When this was done , then the buffalo hunt began.
Although there were no buffaloes every young man went hunting.
They would stand in a circle at a great interval apart. On each
end one was sent to head offthe buffaloes towards the circle:
When they began tocome in, the people closed the circle. They nar-
rowed it,and shot the buffaloes with bows and arrows, and used
axes to kill them.

When there were no chorses they used dogs to carry their
goods: The Sutaiu at this time lived accross the Missisipi(Missouri?
They had not yet joined the Cheyennes. When they met the Cheyennes
there was a big camp. The Sutaiu had a medicine man who knew about
the origin of that tribe. The Cheyennes claimed that they knew
better than that. They had Mattsioiv as their leader. He Tferetold
a lot of wonderful things that were going to happen . The Sutaiu
denied it. They were the dog society: The Cheyennes claimed that the
Sutaiu tried to kill Mattsioiv. The Cheyennes got the bundles of
the Sutaiu. A lot of other tribes began to appear.in theworld.
The Sutaiu had a medicine man that would exterminate heaps of
people. Mattsioiv had a medicine that killed more of the other tribe
than that of the Sutaiu. Soon they (the Cheyennes and Sutaiyu)
joined together under that m edicine; and became the strongest tribe
in the worl d. They began to make war everywhere. This was long

before the white people came to this country. (The Sutaiau joined the Cheyeyenne camp about 80-90 years ago. Before that they camped by themselves.; even at the time of the first treaty with US.) The reason the medicine of Mattsioiv was so powerful was because he had a smallpiece of medicine which he had obtained from heaven. When they wanted to go to the enemy whoever carried the bundle opened this medicine and p ointed directly where the enemy was and blow the medicine through the bundle towards the enem^y. As soon as that was done the whole camp charged on the enemy and exterminate them. (The last attempt was made near the Black Hills when they were warring against the CrowsIndians. There were two hundred and fifty lodges belonging to the Crow which were wiped out by the Cheyennes. That's why so many Crow women have been brought up with the Cheyenne.)

Bull Thigh

Lime .

The Great Mysterious One placed the red man in this country. A great many generations afterwards there were a great many people camping in a circle. The whole camp was composed of bark of trees and grass. In the centre of this camp they made a large hut. There was a man who had two wives. They chose him to be chief. He had a brother about ten years old. The elder brother one day said to him: "My friend, I want you to come here. I'm going to dress you up, paint your face, braid your hair." After he dressed him up he made him a bow and arrows; and he told him: "You must go out and look about the country. If you at any time see any animals, shoot them. If you kill them, hang them on the trees and come home to get dogs and travois to bring them in." So one day, he climbed on his brother's lodge and looked about. He came down. He went out to hunt. While out he saw a great big rabbit jump out. He shot him as he ran and killed him. He took the rabbit and walked to the timber and hung him on the branches, and came home. He told his brother: "I have done what you told me to do." His sister-in-law got a big dog, a travois, and went out. He went out too. They brought the rabbit home in their travois. He loved his younger sister-in-law better than anyone else. His brother said to him: "My friend, when you want a girl, you must dress up, paint your face, and look about for the girls while they are going to the river." One day he crawled upon his brother's tipi and looked about. He saw a fine girl had gone to the creek. Just as soon as he saw her going to the creek he came right down, got his bow and arrow, and made a charge at her; and shot her three or four times, and killed her. After he had done this, the people called the war-societies to talk it over.

His brother was the chief. . After the war-societies were all in, they told him that he must kill his own brother or else get rid of him in some unknown place. The chief said to the war-societies : "Yes; I am going to get rid of him", and he went to his lodge. He told his youngest^{est} wife to play with Lime while he was going to do something. He said to the younger^{wife} : "Take him near the bank of the river. Tie him tight like a baby; tie some rocks to him around his cradle and swing him into the river; get another girl to help you ." So they did it. The two returned to the camps and told the chief that they had thrown him into the water. The elder wife was absent. She came home. She enquired : "What has become of Lime ?" No one could say a word to her. But the other girl who went with the younger wife told her that they had thrown him in the water. The elder wife went to where they had thrown him in. She stood near the bank. She looked about. While she was looking about she was crying. She saw someone come up from way down below to the top of the water. Lime came to where his sister-in-law was and went home with her. When she brought him back to the camps , the war-societies came together again; and told the chief that if he killed or got rid of him someway , he would gain a still higher reputation. So the chief told them : " All right". This time the chief and Lime went to the river and rowed over the deep water to hunt. While they were looking about on the other side of the river they came to a buffalo. The chief shot him and dressed him. The chief went to the timber , cut a club, and brought it to Lime. He told him to walk around the meat keeping the flies off. " I'm going a little ways to kill another buffalo." So the boy walked around it while his brother went. The brother went back to where he had

left the boat and paddled across the river.; and went to the camp. He left Lime across the water. When he came back to his lodge, the war-societies were gathered there. He told them he had thrown Lime away. They told him : "It is all right." About a year after this the war-societies began to make complaints against the chief and his wives. The societies used them harshly; tortured them in many ways; and he was deposed from his leadership. He was chief no longer. One day the elder wife said to her husband : " Where did you throw Lime away ? Let's get away from this camp and look for Lime." One night they stole a boat and crossed the river. They came over the river. He told his wife to look at where he had left Lime. They saw nothing but a pile of bones. "That's where I left him" he said. After he said that, the younger wife started running for the spot. She came right at the place. She looked down. She saw Lime still walking around with his club still with him. She said to him : " Lime, I'm coming down to see you and hunt you up." Lime did not look up. Then his brother came. " Why friend, brother I have come." The brother did not look up at him. The elder wife came. " Lime, I've come here; I have come here to see you." He said "Hi!". He jumped up and met them. They sat down and conversed. They told him everything that had been done to them; they showed him how their hands had been burned. Lime said to them : " Let us go back." When they came to the place where they had left the boat, he put them in a row. He placed the elder wife first, the younger wife second, his brother last. He stood at the head and told them to look at his back. He started into the water and walked on the water as if he was walking on ice and crossed the river. They followed

him on the water. When they had crossed it was sundown. He told them they must start running. They ran towards the camp. They arrived at the camp just after dark and went into their grass hut. Lime got a stick big enough to use. While sitting down fixing the club, two men peeped in and recognized Lime, and walked to their own families to alarm them. The war-societies were in session in the middle of the circle. They sent two more to see if Lime and his brother and his sister-in-laws had come home. The two peeked in, saw Lime, recognized him, and went back to their own families to alarm them to leave the camp. Before the societies knew, Lime, his brother and sister-in-laws ran to the lodge where the societies were. They arrived there. The elder wife went in first, the younger wife next; the brother went in; Lime went in. They were caught one by one except Lime: everybody looked at Lime. He stood in the doorway and told the societies to spread a buffalo robe. He told his brother and sister-in-laws to sit down on it. He told the societies to sit down right. He walked to his sister-in-laws. He gave his club to the elder wife; and told the societies to sit with their legs close together. She got up and every one across the legs. He took the club and gave it to the younger wife and told the societies to sit in a different way. So he told her: "Go hit every one square on their head." She knocked them senseless. After they got their senses, he told them to leave their blankets and go right together and get each one a piece of fire and place it near to where they were. He told them to leave their blankets inside and go out. They went out. They all went to their homes; there were none; everybody was gone except these men. These men started in

the same direction where the others went. Lime and his brother and his brothers wives left the camp. The people were moving to the Black Hills. They came to the Cheyenne and joined them so they might kill Lime, his brother, and his sister-in-laws. Lime had a club made for himself and painted it red all over. Lime told the three why he had made this club. "Sometime there will be an enemy; the whole tribe of people will come and search for us to kill us; when I am sleeping if you see the enemy coming on the hill, you must ask me to get up and dress for battle. The enemy will cut me in two; when I drop in two take me to the river. I will be healed as ever." Early in the morning the enemy came upon the hill. He was sleeping. The younger sister woke him up and told him: "The enemy is at hand." Lime got up, dressed up, and painted his face. When he finished he took this club down. They went out. They walked to near the bank of the river at the same spot where his sister-in-law had thrown him in the river. They stood there. They looked to where the enemy was. The enemy was numerous. Lime called at their leader. "Do your best if you are coming to kill me. Do your first trick." As soon as he finished their leader waved a stone sword at him and cut him, severing his neck and one shoulder. His head dropped way off. His sister-in-laws took his body to the river and placed his head on. He was healed. He came back and stood up. The voice of the enemy said: "You can use your club and hit me." As , as soon as he said this, Lime waved his club at him. He and the enemy all fell dead on the ground. The four looked at them: they were all lying down. While they were looking at them a cloud appeared above and made a large shower on the dead, and they all rose again.

There was lightening on the heads of all. Lime looked at the North and cried out with a clear voice. As soon as he finished a heavy snow fell; and there was thunder and lightening. The storm of snow and the storm of rain met in the centre of the river. They could not see each other. Where Lime was, the snow was a foot deep; on the other side water poured to the river. Lime heard a voice: "My friend, let us make peace." Lime said "Yes". The showers and storms ceased on both sides, and all cleared away. Lime and his people walked ^cacross the water and met them. That was the first time Lime met the Cheyenne: Then there was peace. They all came to the Black Hills. They promise that hereafter they would never fight each other again. This is the end.

Among the band of Sutaiau there was a great chief. There was a big camp of Sutaiau ; and many hostile people against them. The band of Sutaiau were told by the chief not to leave camp. Keeping close together they were nearly starving. The head chief said: "Do not meet any of the hostile people who want to fight us until they do some thing to us. We are not going to make any trouble first." In these days everyone obeyed the chief. The leader of a war-society came to see the chief about the starving people, saying that they must fight. But the chief said to him : "Wait, I will perform my trick to make the buffalo come right inside of the camp , instead of fighting the other Indians."

This chief one morning was dressing up, painted his face and body, and had a buffalo-rebe for a blanket. He started from the centre of the circle towards the south. He held up his buffalo-rebe and made a motion four times to come in. He called the buffalo in the four directions. When he had done that he told the people to look towards the East. They saw a yearling bull coming; ~~the second time~~ ^{secondly} they saw a two year old bull; the third time a very old bull; the fourth time hundreds of buffalo running into the camp. The whole herd came into the circle. All the people came out with bows and arrows, and anything used in killing, and killed all the buffalo except four who ran out. The Chief said : " You should have spared at least five, but you have killed more than what is proper."

After a while the people were nearly in starvation. The trick chief did the trick again; he did it four times. This is the last telling.

* This is to account for the dying out of buffalo.

Lime.

There was a band of Sutaiau near the Missouri river. A young man was elected from this band to a war-society to look after the people. This young man was very large in appearance. He became an influential man among the people. He was called Lime. He had two wives. One was old, the other younger. The younger one used to play with her husband as if he was a child. She tied him in a cradle. When she did that, she used to throw the rope over the trees so as to swing him. She did not know that Lime was holy. One day the eldest brother of Lime made a bow and arrow for him. Before that no one ever used bows and arrows. He taught him how to use them.

After a bow and arrow had been made for him, Lime went out, looked about to see if he could find something to shoot at. While looking about he found a very large rabbit. He shot at him. It was so big that he couldn't take it home with him. He left the rabbit, came home to get a dog and travois with him to bring the rabbit home.

On the following morning he went out to find something to shoot at. While looking about he found an antelope and shot at him. He was so big that he couldn't carry him home. He came back after a dog and travois, and went out to bring him home. He called two or three war-societies to come and eat the antelope.

On the third morning he went to look out for something to kill. He found one deer and shot at him, and came home to get his dog and travois to bring it home. He called the people to eat at his lodge.

On the fourth day he went out again to find if he could shoot at anything. He saw a moose and shot at him. He killed him and came home, got his dog and travois to bring the moose home. His brother came to his lodge again. His brother dressed

him up, painted his face , gave him a buffalo-rebel. After he had dressed him, he told him to go out along the bank of the creek, to lie there, and to look for the best girl he could get. So he went, and hid himself near the bank. There were young girls passing continually in front of the creek. By and by he saw a fine girl. He made a charge at her. He took his knife out and cut her into pieces. His brother had told him to do that, but he made a mistake. He was only meant to throw her down and touch her at the vulva with his knife. There was a war-society that came out of their lodge and complained of him in the presence of his brother. They told him that he had better let his brother go off some place ; if he didn't he would kill all the people as he had done one already. His brother asked what he had done. They said : " He has killed the finest girl in the tribe. He tore her in pieces along side of the river. " The brother was surprised . He and his brother conversed together about making a canoe, going into the water and crossing. After they had paddled across the river they left the canoe and walked in an unknown direction. While on the way they saw a buffalo. They came to him. His brother shot and killed him. He cut a large club and gave it to his brother. After they dressed the buffalo , he told him to walk around keeping off the flies by waving the club, thus he spoke to him. When the elder brother went off he looked for another buffalo. But he went to where he had left the canoe. He went to the tribe again. When he came back he called all the war-societies to his lodge. He told them that he had taken his brother across the water and left him there to keep away from

the tribe. He, the big brother, who returned, was a big chief. He had two wives. One day the war-society came together, decided what punishment to mete out to the chief and two wives. They decided that they would be used (as servants) any time when a society was smoking, or any else. They tortured them for one whole year in every way. They suffered for his brother's act. After one year the youngest wife asked her husband: "Where did you leave your brother?" She asked him to go back with her to where he left his brother so that they might bring his brother back. The three, both the wives and himself, sneaked away one night. They went where they had left the canoe. They got on it and crossed the river. When they crossed they left the canoe there and walked to where he had left his brother. They came to him at twilight near the morning. The big brother came to where his younger brother had been left. When the elder brother came he found a big pile of bones on the spot where he had told his younger brother to scatter flies off the buffalo. He came right on the spot. He saw his brother still walking around it, under the earth. He listened. He heard a voice. The voice said: "My brother has left me here, and I hope that he is higher than the chief at this time because he has done this to me." The two women and the elder brother saw him still walking. He was still waving that club. The elder brother spoke down to him: He did not look at them. The oldest wife asked him to look up and have pity on them, that the tribe had tortured them for his sake. He did not look up. The youngest one started to cry when she saw him. She said to him: "Lime, we are in a hard fix. They have almost taken our lives away for your sake." "Well", he said. He looked up and had pity on her. He walked out. So the four started back to where they had left the canoe. They came there.

The younger brother told them to look straight at his back. He ~~star~~ started to walk on the water. He walked as if on ice. The three followed him. They all walked across. They came back to the tribe. They made a camp on the outskirts of the camp. Their lodge was tall grass. The younger brother said to his sisters-in-law: "Go out and cut off a club." They brought it to him. He made a club. One night when the war-societies came together they asked one of the members to go out and see if the runaways were coming home. So he went out towards the end of the lodges. He saw a fire a distance away from the lodges. He went to it. He peeked in. He saw Lime sitting at the back part of the lodge. He recognized them and went back to where the war-societies were. He made no report. He went to his own lodge; he called his wife and children to get ready to run off from the camp. While the war-societies were waiting for a report, they sent another messenger to find if the runaways were coming home to the same place. He found Lime at the same place. He peeked in. He recognized him; he came back and made no report but went to his own lodge, alarmed his own family so they might get away. Lime said: "They know us now. We will go to the war-societies' place." They came to the lodge. The eldest brother went in first, his two wives next, and Lime the last. Lime carried a club. The leader of ~~him~~ one of the societies arose, got his buffalo robe, stretched it in the back of the lodge nearly in the centre so they might sit down. They were welcomed. Lime said: "You mustn't sit there." He said to his sister-in-laws: "You sit at the entrance." The whole war-societies became

terrified and trembled. Lime said to them : " You sit down the same way." He told the younger wife to get up: He gave her his club to hit the legs of each across the shins with all her might. She hit every one of them. She almost killed them. He called the elder wife to get the club. He told the men : " Sit down properly." He said to the elder wife : " Now you go ahead hit each one of them

square on the head with all your might." She hit every one. They became senseless. While this was going on, some one peeked in the door. He saw Lime was treating the head of the tribe very severely. He told the people. They became frightened and all ran off that night.

The elder brother got up, told the war-societies to get the buffalo robe and spread it. He sat down on it. Lime told the people to fill the pipe and gave it to his brother. He called the last man in the row to take a piece of fire in his own hands as carefully as he could and to place it before his brother. He did so. Lime called on each to do that till towards morning. In the morning he turned them loose. When they went to look for their lodges, their families were gone. The four, Lime, his brother, and the latter's two wives crossed the Big River. The band that had been frightened away joined the Cheyenne: They told the Cheyenne that they, the Sutaio, had a leader who never could be killed. The leader of the Cheyenne at the time was Matsiyev (Sweet Medicine). Sweet Medicine and Lime wanted to meet each other. The whole band of Cheyenne came to the four. This was near the Mississippi river. There was a little island on the river on which the four lived. Lime had a vision:

There was going to be a band of people coming to kill him. So later he told the girls to cut a stick so that he could make a club. He made a club. When he finished it, he put red paint on it. He told his brother and sister-in-laws. : " In just about day after tomorrow the enemy will be at hand." He gave them instructions. He said to them : " If Sweet Medicine cuts me in two , you should take my body to the river and put me together. I will become just as ever. He will do that three or four times; you must do what I have told you each time. If I don't happen to get up in time when the enemy appear, you wake me up." At day break they woke up Lime. They said : " Lime, get up ; the enemy are at hand." So he got up. He dressed up and painted his face in good shape. They went out. They walked a little way to where the stream was. They looked towards the enemy. No one could count how many there were . The great leader stood far ahead of the rest of them. There was a high ridge where the enemy came. Sweet Medicine stood far ahead . He , Sweet Medicine, called out to him : " My friend, today we wish to know each other. I'm going to kill you today. You can do the best you can to cope with me or else you can kill me." Lime said , to him : " Remember today; I'm going to do the same. You must do the best you can to cope with me. I'm surely going to kill you." Sweet Medicine said : " I'm going to do it now." He raised his sword. It was made of hard rock. He waved it towards Lime. He cut Lime from his neck to his arm ~~off~~ⁱⁿ. His brother and two sisters took him at once to the river. He was healed. He raised his club and waved towards Sweet Medicine. He knocked him down. Sweet

Medicine had told his people to cover him with a robe if Lime should kill him. They covered him with a robe. He was healed. Sweet Medicine raised his sword, waved it towards Lime; he cut him in two. Lime fell. His brother and sisters-in law took him to the river. He was healed. He hit Sweet Medicine. He knocked him down. They covered him with a robe. Sweet Medicine cut Lime in two just below the juncture of his legs. His brother and sister-in-laws took him to the river. He was healed. He came back. He hit and knocked Sweet Medicine down. They covered him with a robe and he was healed. They moved closer to each other, though still at distance. Sweet Medicine said to Lime: "My friend, you must have come here to imitate me. I came to save the people hereafter in this world." Lime said to him: "I guess you have come to imitate me." Sweet Medicine said: "I know one trick. You shall know it today." Lime: "I too know one trick. You shall know it today." Sweet Medicine said: "I know this trick." A big shower came. The thunder was terrific over Lime. Lime said: "I know this trick too." The storm of snow came together with the shower. There was a big noise between the two. In four successive days of this trick there was a shower of rain and a storm of snow with it. In the morning of the fourth day Sweet Medicine surrendered to Lime. They came together and made peace. There was just the same thing in them. Neither could beat the other.

The Sutaiau and the Cheyenne crossed the Mississippi and went East. Lime gave instructions to his brother and sister-in-laws: "I am going on a long journey. I'll be gone four days (i.e. forty years). Then I will be back on the fourth day with my successor."

When that day comes you must put up a big lodge in the centre." On the fourth day he came back with Standing Horns. He took him to the centre lodge. Where Standing Horns came from nobody knows. The people were starving. There were only Lime and Standing Horns in the lodge. The rest of the people were outside listening. Towards morning when they went out, when they looked about, the air of the world was gone. In a little while the people saw buffalo every place. There was great joy. They killed them all. The next night Lime and Standing Horns were singing again. The people came to hear the songs. (They sing the same songs today. Standing Horns sang. Standing Horns came from the buffalo. He had horns.) In the morning there were herds of buffalo in every direction. They chased them and killed them. They moved from there, went westward till they arrived at the Black Hills.

The people were starving. While they were camped in a circle, towards the opening there was a high elevation of hills; there was a spring there. One day he walked to it. He went straight in that spring. As the people glanced he came out with a wooden pan filled with buffalo meat; it was all cut fine. He brought it to the people. The people at once came to where he was. He gave them the pieces of meat. As the meat gave out, he shook the bowl and the meat would always multiply. The people were satisfied. Standing Horns went into the spring again and brought up corn to the people: He did that to save the people from starvation. They moved away from the Black Hills southeast, they went near the Missipi; there they raised corn. They came back westwards to hunt the buffalo in the spring after they had planted corn. They expected to return when the

corn was ripe. The Rees came and stole a lot of the corn and went away with it. (That is why people think the Rees were the first people to raise corn; but they stole it from the Cheyenne.) The Cheyenne went back for their corn. Nearly half of the patches had been taken away. Many years afterwards Lime disappeared; he went back to the place he was supposed to have come from. Standing Horns took his place after that to save the people from sickness and starvation. By this time Standing Horns took the lead in all beliefs. It was he that started all the small medicine societies which study all kinds of herbs, seeds, berries, and mix medicines; he started all the different songs of the societies. Lime told him before he departed: "I leave these people to you; take good care of them; direct and guide them from harm. If you do not follow my instructions, you shall be judged, and return to your former home." Many years afterwards they were moving towards the West; they came to the Black Hills and lived there for a great many years. When Standing Horns performed his instructions and ceremonies for them, he went on his own responsibility; he disregarded Lime's instructions; he used his own judgement. One day while on a big hill to fast, a great big snowstorm came at him and he disappeared. Four days after he disappeared the storm of snow cleared away. The people were out in search of him. While searching, they saw a group of buffalo: They seemed to have gathered together. The people came to the group. They found Standing Horns in the centre in the midst of the the buffalo. He had just come back to life. There was no snow where he was found although the snow three feet high all over the earth. The buffalo melted the snow for him by their warm breath so that he would return to life again. So he came back to the tribe. When he came back he told the people:

"Early in the spring you will have to raise corn once more. During that summer Lime is going to come back. I will go home with him." They went to the Black Hills again, At the very same place where he got the corn. When at this place, Standing Horns got two young girls from the tribe. He taught them to be his successors. After he picked them out, he went with them to the spring. When near there he left these girls sitting there. He went by himself to the spring. He went in. The whole tribe came to see him. He came out with corn and gave it to these girls. When they received the corn, they rose and turned back into the circle. The next morning the camp moved away; they went east of the Black Hills and made a camp at what is now East-Creek[Running Creek]. There they raised corn. They used pointed (?) to plant with. They were there one entire season. They moved about till the corn was ripe. Many years after Standing Horns went away. People expected him to return, but he disappeared forever. Just before he disappeared he foretold to his people what was going to happen in the far future. "The day will come when a man will be seen. He will be hairy all over. He shall be called White Man. These buffalo you see around will live with you as long as the sun endures. But this person will wipe them out. Then there will be an animal from the South with a long mane, long tail, four legs, two eyes for your use; and the dogs will die. You can use this animal to carry you on its back; you can travel as far as you can see. And when these shall come in due time, then will be the time when your ways, these instructions I have given you, shall be gone and wiped away from you by the white man. He will come from the East to drive all the animals away to the West. Then he was gone."

Smallest and the girl.

There was a lodge, a man, his wife, a boy, and a girl. The man went out every day after his wife and children were dressed. When he came home every afternoon, each time his wife looked changed, and looked ugly and dirty. She smelt very bad. One morning the children went out to play while he was painting his wife up. After he painted her he started off to a pond, and hid himself in the brush. Soon afterwards his wife came up, went down to the bank of this pond, and stood near there. While standing there a great water serpent came out to meet her, and licked her face with his tongue. While the serpent was doing this, the man made a charge at him and shot him, and he also his own wife. He cut the serpent into three pieces. He cut his wife up, opened her, and got her ribs out. He cut her head off. He took her ribs home and cooked the ribs for his children. The children came home: After the ribs were cooked he took them off and gave them to his children to eat. While eating them, they said to each other: "It tastes like our mother." When the old man heard that, he went off and left his children, and went some other place not to return to them.

They told each other: "I guess our father killed our mother because it tastes like her teats." They heard the voice of their mother: "Your father has taken my life away, and has made you eat my flesh." They ran away. The head followed them. The boy said to his sister: "When I used to play, there used to be stick-

ly pears which were thick; I could not get over them." The stick-ly pears became so thick that the head could not get over, but went around and followed them again. The head had nearly overtaken them. The boy said to his sister : " I am tired out." The sister said : " When I used to play in some places the earth used to be cut steep, and it was impossible to cross." The head came and dropped into a deep cañon. The head climbed up but fell down to the bottom.

The children went on. They came to a big camp. The man was already there. He told the people to look out for the two children that were coming. " They are human-eaters. If you do not leave camp, they will eat the people up." The people caught them and stretched them with pegs to the ground. They left them and the whole camp moved. After the camp was out of sight, an old dog came back on their trail to where the children were tied. The girl told the dog to unlease them. After they were unleased the girl said to her brother : " We will starve." But in due time we shall eat buffalo flesh." Two buffalo appeared near where they were. When she looked at them, both died. They dressed and sliced them. They feed the old dog. When they were sitting down together the boy said : " I wish we could have a good nice home to live in." They looked about. There was a tipi to live in. The boy said to the girl : " I wish we could have a nice place around this tipi , and hanging dressed meat for us." They looked about . It was so. The dog became a chief among them. He ate the best feed.

The girl packed away all the dry beef and put it inside the

tipi. While they looked about a crow flew past. They called the crow to come where they were. They told him to stay with them for a while, and said : " There's going to be a buffalo here soon; we are going to dress him. We will give you all you want to eat." The crow came to where they dressed the buffalo. They told the crow : " We are going to give you this fat, and want you to take it over to that big camp, and fly about with it above the camp, and tell the people to look at you. When all look at you with this fat in your mouth, drop it down in their midst. Tell the people after you drop it : ' These that you left behind are having a , , lot of buffalo, and all animals to eat, and want the people to return to them.' " The crow flew about the camp and dropped the fat in the midst of the people. The people came and ate it. And the crow told them to return to those they had left. So the people moved back. The girl said : " We wish we had bears and two panthers to be placed on each side of our tipi." So they were there. The first day when the people were moving back, the man whose children the boy and girl were, came ahead. When the two children looked they recognized their father as he was coming. He came with a bunch of Indians. He told them : " They are my children." Before he came near the girl said to the animals : " It is him; crush him to pieces and eat him up." As soon as he came, the bears and panthers stood up and snarled at him. He called his children to quiet their pets. The girl told them : " Take him and eat him up." So they jumped at him and tore him to pieces. The others were about to run away. She called them to come on. They came on. The girl told the animals to leave the place and go off while the people

had their feast. After the bunch had this feast, the rest of the band came and made a camp near the place. She fed them all. She told them: "I know that you people are starving. Hereafter you shall be *saved* from starving." She gave all that she had to the whole tribe. They were saved. The people said to them: "Come back and join us; but leave your wild animals: we are afraid of them." They joined them, and so be it.

Snow.

Young Man went on a journey. He went to a river. It was very cold. It was snowing. He went along a creek to the forest. There was smoke. There was a tipi. He came to it and looked in. A child was inside. He was jumping up and down and moving about. "Friend I want to get warm- I am cold". "All right" the child said to him. The other went in. "Sit there - get warm" the child said to him. "Are you the only one" said the man. "No" said the child. "Where are the rest?" "Father, mother, my oldest brother and my oldest sister have gone to make a charge at some people who are moving out in the cold - they have lodges - they are sleeping". "What is the easiest way you all can die?" The boy never said which way. "if ~~th~~ it hits our hearts they will die" "I shall kill you" said the man. The child jumped and moved about and at that place the young man took the child's heart and threw it in the fireplace. The child was dead. Those who were making the attack all were dead- they had left their hearts behind in the tipi. The Charm (snow) threw them in the fireplace. The tipi was wiped out- and that was the end.

2.
Tall Bull

White
Bull
Leg

Big Ghost.

There was a big camp of Cheyenne in the midst of a big grove of timber on the Cheyenne river. The ghost came to the camp. When he came at night he cried out. He shook the earth; and frightened everyone at night. Every night he cut somebody's ear off. Three hundred and sixty five times he got an Indian's ear. He strung them as a charm.

There was a great big lodge. One evening people came together there. There was another bunch of Cheyenne about sixty miles from the gang. A young man journeyed to the first band. He came there just before Big Ghost came there. They were all in that lodge. He asked them why they came together there. They said to him : "There's a great big ghost that comes every night and gets our ears, ^{one of} every one of us. Look at us. We all have one ear." He looked at them. They all had but one ear. They were very much afraid. He said to them : " If he comes here, I will show him a trick." The people felt glad. He said to them : " I'm going out to meet him." He went out to the forest just after the sun went down. He looked about at the bottoms of trees. He picked fungus from every tree and strung them over his shoulder. He had a buffalo robe. The hair was outside, and he watched the ghost coming. He heard the voice of a ghost. The earth was shaking as it spoke. When he heard him, he got up; walked to meet him. He went to meet him on the same path. The young man said to him : " My friend, What are you trying to do? Are you trying to come on my way and imitate my trick ?" Big Ghost said to him : " My friend, I'm not trying to imitate you at all. I am coming to these people to get their ears so that I can make a charm from them. " The young man said to him : " Look here;

look at me." He opened his robe ; he had a string of fungi. G 2

Big Ghost was terrified. "No, my friend, I'm not trying to imitate your ways." "You stay out here," the young man said to the ghost. "Let me first go to see these people." The young man insisted. He said : "What ^{is} ~~is~~ against your ways?" "Well" Big Ghost said , " If somebody takes a hair with grease and throws it in the fire , and beats a drum, that hurts my nature." The young man went ~~to~~ where the people were ~~inside~~ in the big lodge. He gave them instructions. He told one of them ~~to~~ get buffalo hairs and grease and a drum. He went back and met the ghost. He said to him: " We are going down together; we'll go right in together. You take one half these peoples' ears and I will take the other." So they came in. All were scared. There was much excitement. The one that had the buffalo hairr , and grease threw it right on the fire. When the smoke rose the ghost snuffed it in his nostrils. The drumming was going on. He was dead. The young man had clubbed him to death. The young man told the people next morning ~~to~~ make a big sweat lodge and build a big fire in front of it, and to put stones on it. He called all the people ~~to~~ come. He had got their ears back from the ghost. This young man went in the sweat lodge with the ears. As they came he healed their ears one by one as they passed on till the last. So they got their ears backs. He told them to go bring wood to burn the ghost. After the fire was burning they set the ghost on the top. It was burned up, and melted into different forms of beads and hunks of ashes; and the camp moved away. So be it.

White Bull.

The origin of the Flies.

In a certain band there was a very stout man that was lazy. He was so big that in summer when the flies came there were more flies near him than around the camps because he was so big and dirty. That 's why they call the band he belonged to the "Flies."

Bull Thigh.

A man had a wife and a daughter. One night when it was nearly daybreak the girl went down to the river for water. While there, she saw an animal. Its fur was yellow. When she came back she said to her father : "There's a yellow animal living at the bank of the river." Her father said : "If it is yellow, it must be a moose." They went down to the river. They found the animal : It was a deer. After they had eaten him up, she went down to the river again for water. She saw another animal lying there. Its fur was black almost on the back. Its belly was white. The man said : "If its black on its back and white on its belly, it must be an antelope." They went to get it; and they ate it. She went down again. She saw another animal lying there at the same place. Its fur was almost yellow. After they ate it up, she went down again, and saw a great black animal lying down with horns. The man said : "If it's black and has horns, it must be a buffalo." They had almost eaten the buffalo. Some body had placed the animals there so they might get fat eating them. This family had a bitch. The bitch came into the lodge, almost kissed them. If the dog could have talked it would have talked to them. This was about sun-down. The man said : "I feel nervous; I think that something is going to happen through the dog." He said to them : "Let us get away from here. Take these pups." After they had taken the pups the woman and girl went out. The man got his bow and arrows and stuck the arrows in the middle of the fireplace. He walked out and left the camp. As soon as they had left the camp, somebody came to the lodge, looked in, and found nobody was there. He came out and tore down the tipi. After he had torn down the lodge, he ate up the whole tent. He started on their footpaths. When he was off some distance, he heard a voice back where the tent was, and he charged back to it.

When he came back there was nobody there at all. When he came back to the fire place, he ate up the ashes and he found the bow and arrows. He ate them up too. When the family looked back they saw someone coming. The man said to his wife : " I am played out." His wife said : " I am played out." They sat down to rest. They told their daughter to go ahead, to fly to a man far away in the distance. The family had the bich and pups with them. A big person came and ate them all up, together with the dogs. The girl came to two large bears standing up like men. She said : " I have flown to you. My father and mother have been eaten up by a big person. He is following me." These two bears told the girl to go ahead and try to reach the people walking yonder in the distance. " We will try to save you from the person," they said. When the big person came to the bears, he ate them up. The girl came where other persons (?) were. They were mountain-lions. They said to her : " Go ahead. Try to get to that fellow. We will try to meet the big person." The big person came to the mountain lions. He ate them up at once. The girl came to a great large buffalo bull. She said to him : " I am coming in flight to you. A big person has eaten my father and mother, and is after me." The big bull said to her : " I will try to meet him. You keep on to these people over there." The big person came and ate up the buffalo bull. The girl came to two great buffalo bulls, and said to them : " I am coming to you to save me. A big person is coming after me". The big person came and ate up the two buffaloes. The girl went to a human being over there. She said to him : " I have come to you to save myself. A big person is going to eat me up." This human being could not look at her.

She said to him : " I will be your aunt." He looked at her. This human being had long hair bunched on his forehead. He took her and placed her in his bunch of hair. The big person came, and asked : "Where is my food ?" "I don't know." The big person said to him: "I'm going to eat you if you don't tel me where my food is." "I am not going to tell you where your food is." This human being had a stone sword. He cut the big person through the head the whole length of his body. All that he had eaten appeared.; buffaloes dogs, two people, bears. After he had killed the big person , the human being walked towards home. He went into his lodge. He untied his bunch of hair and , and the girl was there with him, and he married her.

The man said to her : " I'm going out a little ways. You must n't come to the door when I am gone, or look out from the door. There might be a person at the door." While she was alone at the the lodge , somebody come to the door. He threw it open. He saw a girl inside. He said to her : " Please look at me." The girl never looked. When the person walked off, she thought she would look out . She got her arrow and made a small hole with it in the tipi. She looked through it. Somebody was right at her back, pushed her outside the door , and pounded her to death . He cut her body open. He found a baby inside ? When he was doing that , the human being came. The person got away. The human cut a stick and made a bow and arrows. He spoke to his wife: " Look out ; the arrow is coming done." Ju^ust as the arrow ngarly reached her , she moved. It struck about a foot from where she lay. He shot a second time, and said :

"Look out; the arrow is coming." They both moved. The third time he shot: "Look out; the arrow is coming." The fourth time he shot, he himself got up and shot square up in the air; and the arrow struck near them. They got up. They were healed. They went back into the lodge; and lived there again with the child. This child was called Twin. There was another child at the river. When their son went out to play, this boy came out of the water, and they played together. When their son went home, the other boy went towards the river. One day the man said to the boy: "While you are playing with that boy, you must catch him and wrestle with him." While playing their son caught the boy, wrestled with him, and threw him down. The man made a jump at him caught him. He became one of his sons, and was raised up with his child. When grown up, the father said: "You must not go down there; there are great birds there; they might kill you." So one of the boys said: "Let us go over there where our father does n't want us to go, and find out what's there." They went over there. They found a great big nest. In this nest were four young birds who as yet had no wings. They killed them all. They came home. They told their father that they had been over there and found the young birds in the nest, and that they had killed them. He said to them: "Oh my; those birds are thunder(birds). You must n't go over this way(pointing in another direction). There are animals there. They might hurt you." So they thought they would go over there and find out what was there. They came to their place. They found great serpents. The snakes crawled to meet them. They both had clubs with them. As they came to them, they beat them down as fast as they could, and killed everyone of the snakes. After they

killed them all, they cut off every rattle off the snakes. They strung them. They both made a hole in the centre of their heads. They took out their brains. They placed the rattles inside, and pulled their hair over again. They said to each other : " When we are going to eat, we will use our hands, and hold the meat in our teeth, and jerk it so our heads will rattle." Just before they started they put their brains in a small place where they had killed the snakes. They went home. They both sat down together near their father and mother. Their mother gave them slices of meat at the same time. They grabbed it the same time, placed it in their mouths the same time, and jerked it. There was a terrible noise over their heads. They frightened their father and their mother. They said to them : " Take these rattles back to where you got them, for they are holy, medicine." So they got up, went back. They took the rattles out of their skulls and got their own brains and placed them back in their own heads. " In another direction there's a big steeping tree; if anybody passes under there, the tree drops down and kills the people," their father told them. They came to that tree. They stood right near the tree. Every time they ran at it, the tree moved as if it was going to come down. They stood back. They stood as if they were going to run under the tree; they started to run as fast as they could. As they got close the tree went down and they jumped over it. They killed the tree. So be it !

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38 pp 8 x 10 $\frac{1}{2}$ ". (incl. tale of origin)

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