



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

NAA MS 2822
Cheyenne stories and ethnological notes collected by
Truman Michelson, 1910
National Anthropological Archives, Smithsonian Institution

Please cite the material in the following format:

"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"

For example:

" NAA MS 2108, National Anthropological Archives, Smithsonian Institution"

Ethnological Notes

White Bull
Somers

Ancient Weapons

August 12th 1900

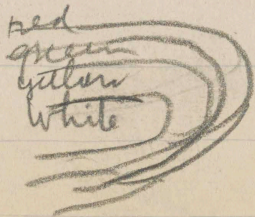
Bow + arrow; lances; whips; war club
with stone; bone-axe ^{elk horn} ~~of the~~; pipe-axe;
stone scalping knife (very hard solid stone).

War-bonnet with one ^{buffalo} horn in
front peculiar to Cheyenne. White Bull
introduced this.

Mens leggings went up to thighs.
Women's leggings ^{part} = knees.

[Today about half way up to the knees]
The sleeves of women open underneath
to the armpit.

Before bead-work forcupine quills dyed
with deco^rate moccasins. These designs
meant nothing. But the beaded ones
do mean something.



rain-fan-moccasins

White Bull.

Sonnes

August 12th 1910

Great Spirit created man in the day
time, & woman in night time. When they
were created they met each other. The
man said, "Do you know anything
to how we came to live? If you don't
know anything about it, I think I
know about it." The woman replied to
him that she knew the origin of
how people could be multiplied. She
asked the man if he knew anything
about that. At the same time they both
could hardly understand what
they were talking about. The woman
thought the only way ~~to~~ people
could be multiplied was from
her teats. This man never knew
anything about himself that he had
what he has now. He thought that
thing was located at his forehead.
So he went to the woman butting his

2

{ White Bull
Somers

August 12
1910

head towards her. The woman said "I've got mine here & you've got yours there". And then the man knew it. And the woman said: "When I mature, sometimes I make blood: that's where the people can be originated. That's the source of the people." And the man said: "Yes." He told her he was the Sun because he was created in day time. And told her that's where the seeds come from. "And you," he said "you were created in night; you belong to the night moon." "I'm going to drop my seed to you; and that place will be the source of my blood coming into the world." He told her: "Look at my fingers; I have 10 fingers. But the end of that time there will be 10 new moons before my seed can appear." And

that shows to live a
Hundred years old."

White Bull
Somers

3

August 12
1910

And the man said: "When the
child is born he'll be raised like
I am." When he said that, he told this
woman that towards the North there
was always snow. Once in 12 months
that snow is coming over our
heads. Great Spirit created it for that
purpose; and right due South
there's thunder, lightning, comes from
there, brings the summer, which
will bring happiness to our habitations.
The woman said to him: There's going
to be an animal which will come
from the North. He will travel all over
the land under the leadership of a
white bull (buffalo). When these buffalo
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

4
{ White Bull
Somers
August 12
1910

arrow heads to kill with. When the man got the idea how to kill he went out to cut bows + arrows. When he got the bows + arrows he had another idea 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 near where he was. He thought. He asked one of the birds if the bird had any objection to his using his (the bird's) wings. And the crow flew about where he was + told him he did not object to having his wings put on his arrows so that the birds might feast with him when he shot the buffalo on the prairie. He was now all prepared to go out to kill. "How can we dress the buffalo after he is killed"

{ White Bull
{ Sonny

5

August 12
1910

the woman asked. He told her: "You go out get a great big rock". She brought the rock to him. He cracked 2 rocks together. He broke them in two. A great big arrowhead like a knife appeared there. He went out & killed, 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 & get a white buffalo chip & bring it to me. I will start fire." He had a hard stick about as long as up to this 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 & by the chip started burning.

6

White Bull
} Somers
August 12th 1910

[That's the way we get fire]. He cut the
rut out & 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's the
beginning of the mud works.
At this time they were naked. The
man went out & killed a bear. He
cut off the front legs half way up,
& skinned off to the bone. He rub this against
rock to make a flat on both
sides. They stretched the buffalo hide
out flat. And the woman scrapped
the hide out with that bone, and
dried the hide in the sun. The man
at the same time got sinew out of
the buffalo & made bowstrings
out of it. [That's the beginning of
easy times]. He also killed an elk.
He cut off one horn to make a

White Bull
Somers

August 12^R
1910

Scraper. They put a sharp stone against this scraper. So the scraper was completed and ready for use. When that buffalo hide was dry, the woman scraped off the hide again. After it was scraped off then she put on brain with lard + rubbed it in. Then she left it outside again to dry. She went out to draw water into a jug. She sprinkled the hide with water. The man said: "you go and dig out that soup-root [high sticks] back on hill". She dug it out + chopped 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. He got a great hip bone + cut off the large end. He saw a lot of small holes. He began

{ White Bull 8
Somes
August 12th 1910.

to scrape the hide with it. It dried
the hide up. They tied one end to top of
a tree with sinew and another end to
the bottom, and placed the loose part
against the tree. The women 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
with the stone knife. At that everything
came to be used that had never
been used before. They used
buffalo horns for dippers; and
wooden buckets [cut of stump of tree]
began to appear. "That's the hardest part.
now I can kill small animals,
beavers, antelope, deer so we can
use them for clothes. We can scrape
the same way." And then they

White Bull
 } Somers
 August 12.

began to dress themselves with skins of all small kinds of animals. Then the woman said to him: We have so many things. When we wish to move how can we carry our things?" "Yes" he said. "I'm 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, over the animals. When he stood he looked around. He saw two very shaggy animals galloping towards him, and another one besides. They came where he was. These were animals of 2 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

10
White Bull
Somers
Aug. 12th 1910

the beginning of using dogs for use
for carrying goods on their
backs. The man said to the woman
"This will be our way of living, travel-
ling around, everywhere we go
with these dogs." They had already
2 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 dogs
travois. From the time they were
created they had no combs. The
woman told her husband: "How
can we comb our hair?" He
said: "I'm going out to get one".
So he went out & killed a porcupine,
and cut off his tail, and brought
it ~~to her~~. He skinned the tail. He put
a stick in the hollow skin. They used

{ White Bull "
Somes

August 12^B 1910

to comb their hair. The woman said: "We are very unclean; we must dress our faces some way. What can we do?" The man said: "You go out and think what you can get, and I'm going 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 where it fell. She looked there + found found round mud. It was a very bright red color. She thought that would be just the thing for them - And the man where he looked about the country he saw the beauties of its length. He found paint and went back home with it. Then they both brought what they wanted. That's the

12

} White Bull
} Somers
August 12th

origin of the 1st time people painted
his wife went with him to kill buffalos.
He killed buffalos. They both had blankets.
The man was still cracked. The woman
had the skin of a deer hanging from
her waist. The woman said 'you
must leave the blanket away from
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 + used it around
his waist to use as a gee string with
the other. Then he left his blanket
away, and dressed the beef -

White Bull
Somers

13

August 12

After this was done the man thought he would smoke. He cut up 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 up with Orotobacco [interpreter doesn't know the English word]. That signifies 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 Fortes.) Up to this time it was family. They formed a lodge of their own of skins of animals. They first used sugar-trees (Maple? interpreter is uncertain) for tipi poles. Afterwards they got cotton-wood poles. Afterwards the woman thought cedar poles would be better. She said to him: "we will use choke-berry brush for pegs." They took

White Bull
Somers
August 12

a square piece of earth at each corner and one at the back so the lodge would stay ~~fast~~ firm. Every time the woman went to the river to fetch water she saw fishes and told the man about them, and asked if they could catch the fishes. One day this man planned how he could catch them. He cut bushes of willows, he stuck them into the water as close as they could be way to half way across the river and to one bank. He had a quarter of buffalo and put it there so the fishes would bite at it. There was a pole in centre of this fish ring, on top of it was a blue pouch. He put little stones in it. This was a sign that if it rumbled that the fish were overcrowded in the river. One day when he went

White Bull
Somes

Aug. 12th 1910

to the river and heard the noise. He pulled the rope so as to close the door. There were lots of fishes. He had a scoop to catch them with.

One day the woman told him: "There's a very cunning animal that comes down to this place. Have you any idea how to catch him? They have pretty nice furs to use for bedding." All round the lodge they dug in 4 places 10 ft deep. They had a long pole in certain hole. They put run flowers over the hole and a piece meat was tied to the pole. This was done on all the holes. The wolves + coyotes came that night. While eating the meat they fell in to the cave. In morning they found the wolves + coyotes in the caves. They pounded them to death + skinned them for furs. Before they were

{ White Bull
 { Somers
 Aug. 12th 1910

to skin them the man went out to get a rock white gone. This 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 eat them. [This all happened before Matsuoir came.]

At the end of this generation there were no many descendants from this man. They began to know many ways to catch animals. The descendants spread out all to live all over the world.

17
White Bull
& Somers

August 12th 1910

In those time all the animals were numerous; and all kinds of rats were so troublesome about the tribe. It was planned soon to entirely wipe them out. They were calling 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 who were going get rid of the rats. When they sang they had bows + arrows and anything to scare rats. When they danced the rats were scared because the earth trembled by 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.

{ White Bull
 { Somers

The people was 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 and to the middle of the opening. He had on a buffalo-robe with the hair out. His face was painted like the circle. The center 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 said "Why are you dressed just like me?" He said to him "I guess you've come to imitate me, I dress this way because of my own purpose."

{ White Bull
{ Sonus

Aug. 12th 1910

The other said: "If you have a purpose, I think I have one".
 "What one?" He pointed towards a spring. "I have one from that spring".
 "So have I" said the other. The people playing the wheel-game came out to see them. They went into the spring. They came out. They brought corn and 5 pieces of meat, and red paint. The people left the wheel game and came near them. This corn was to raise corn hereafter. The 5 pieces of meat was multiplied. There always remained 5 pieces. Everybody had enough. The corn was given away for the people to plant. When this was done, then the buffalo's hunt began. Although there were no buffalos every young man went hunting. They would stand in circle at a great

White Bull
{ Somers

20

interval apart. On each end one was sent off to lead the buffalo towards the circle. When they began to come in, the people closed the circle. They narrowed it, shoot the buffalo with bows + arrows and axes.

When there were no horses they used to have dogs carry their goods. The Sustain at this time lived across the Mississippi. They had not yet joined the Cheyennes. When they met the Cheyennes there was a big camp. They began to get jealous of each other. The Sustain had a medicine-man who knew about the origin of that tribe. The Cheyennes claimed they knew better than that. They had Mth as their leader. He told a lot of wonderful ^{things} of what was going to happen. The Sustain

{ White Bull
 { Somers

denied it. They were the Dog Society.
 The Cheyennes claimed the Sutaia tried to
 Kill Mattsi'ō'iv. The Cheyennes got the
 bundles of the Sutaia. A lot of other
 tribes began to appear in the world.
 The Sutaia had a medicine ^{man} that
 would exterminate heaps of people -
 Mattsi'ō'iv. His medicine killed
 more of the other tribes than that
 of the Sutaia. By & by they (the
 Cheyennes & Sutaia) clanked together
 under that medicine, and became
 the strongest tribe of the world. They
 began to war every place. This
 was long before the white people come
 to this country. [The Sutaia joined the
 Cheyenne Camp about 80-90 years ago: So White Bull.
 Before that they camped by themselves. Even at times
 of the treaty.] The reason the medicine
 of Mattsi'ō'iv was so powerful was

White Bull
 } Somers
 August 12th 1810

was because he had a small piece of
 medicine which he had got from heaven.
 When they wanted to go to the enemy, who-
 ever carried the bundle opened this
 medicine and he pointed directly where
 the enemy was and blew the medicine
 through the bundle towards the
 enemy. As soon as that was done
 the whole camp charged on the
 enemy and exterminated them. [The
 last attempt that was made was
 near the Black Hills when they
 were warring against the Crow
 Indians. Then 50 lodges belonging
 to the Crow which were exterminated
 by the Cheyennes. That's why so many
 Crow women have brought up with
 the Cheyennes.]

White Bull says he is 17 at the time
the 1st delegation went to Washington
over 20 years ago of Chivington's massacre.
Doesn't know exact age.

Remembers the war between U.S. & Mexico
about 8 years:

Another White Bull was leader with
S. Lone Head. His name was also Ice.

He was a southern Kiowa. The White Bull
of Northern Cheyennes was about 10 at this
time.

White Eagle 1
Dexter

August 9th 1910

There was a young man who told
the people that if anyone tried to
shoot him the bullet would not
go through his body. He said
7 young fellows were going to be
like that. That they put up a
ledge - They were going to test
what he had said. That night,
the men sang the songs,
while they were singing some
were making a shield & war-
bonnet. That night when a
gun went off the people
did not know what it was.
They must have been testing
that shield. They were 8 of
them. He got on a horse but
the rest walked. He was testing

them with his rifle. But these
fellows were bullet proof.

They all moved to another
place where there they had a
fight with soldiers. The waggons
were in a circle, the horses
were in the middle. These

8 men were away behind.

The people gave these 8
warn to go near the soldiers.

These began to shoot at them.

One was shot square in the

shoulder but it didn't go in.

After a while one of the horses
fell down shot right in his

eye. The Indians had poles
with buffalo horns on.

They had whistles of eagle bones,

they had claws in their hands

they whistled and raised the

claws towards the sun.

Two of them got killed. — 3
The rest got killed except
2. The soldiers took them
alive. The soldiers chopped
them in pieces. They were
left there. The Indians
found them there. They were
still alive. Parts of them
moved. Their ornaments
& clothes had been taken.
Also their robes. The soldiers got
frightened and left the waggon,
and rode off on horse back.
The one who turned off at first
got shot many times but didn't
get killed. At the war at
Pine Ridge he got ^{shot} all to
pieces & was killed.

Washington
Missouri

Wolf Chief
Cheyenne
nothern
sonns
Aug 28.
1910

Camp circle

1 Scalpers . 2 Black Lodges . 3 Rees . 4 White
River . 5 Bashful . all these belong to the
Eaters.

Origin of the Cheyennes at Black Hills. The old people
have a story that they come across the
Mississippi. The Cheyennes got to the Black Hills
before the Surtain. A part of the Surtain crossed
the Mississippi, but a part of them remained and
were lost. The Surtain came from a place where
there was a great big lake, north.

Formerly Cheyenne lived on corn, wild
turnips etc, fishes, small game before they met
the buffalo.

Moisin comes from Sioux.

Wolf Chief
{ Somers

Aug. 28

Preliminary
Wolf Chief. Belongs to Eaters. Father same. Mother
same. 1st wife. Sansel clan. His war society: Chiefs.
Father: Lances. Reported age 60. Says he was born
year of Treaty of Fort Laramie (1851).

Story of the Holy Head of Eaters

A great many years ago this story was told by
the very old great-great-fathers that lived
on the East of the Missipi. There was a
man came from the forests to this
band. It was not known where he came from;
he was lost in the tribe. About 40 years
after there was another boy who came
to the same clan. He also never knew
when he was from. The people thought
he was only a medicine-man. They told
him "You're too young to be holy. This clan
has got its own holy man". He disappeared
again in this clan. About 40 years after

This second one, another came, but he
 was so small to teach the people about his
 tricks that should hereafter come to pass.
 The people said: you are too small and
 you will not live long enough to teach
 these people. you will have to go on. And he
 disappeared into the tree again. About 40
 after this 3rd there appeared a young man
 age of 30, with wife of same age, to come
 to this clan. The people were glad to see them
 both, asking them where they came from.
 The young man told them that they had
 come from the big forest east of the
 Great River (i.e. Mississippi). that they once
 were wild beasts from that forest,
 and had come down to tell what
 they knew for the good of the people.
 When these 2 people both slept at anytime
 they used to have a buffalo-child in their
 midst. It was a boy-child. As he was

growing up to be a boy, the horns
grew upon his head. In due time
when the people were starving, a herd
of buffaloes came galloping towards
the clan. In the midst of the buffaloes
there was a small calf with huge
horns on his head. He dropped out of
the bunch and went directly to ^{visit} this
buffalo-child. When near them, he was
killed at the outskirts of the camp. There was a
boy with a little buffalo robe walking
to where the buffalo calf had been killed.
There were 2 very old people. They were
dressing the calf. The boy sent a man
to ask them if they could give up that
little buffalo hide to him so he could
have it for his robe. The old people would
not give up the hide to him. They said
to Bald to be torn up and used in their
own tricks. The man came back

and reported to the boy that wanted the hide. He asked him what they said about the hide. He said "They would not give it to you. you are a boy and not respected [enough] to have the hide". The boy got up angry. He held up his bow and arrow and made a motion at the old people who were dressing the calf. At once they were both dead. When they dropped dead, people thought at once that it was this boy who killed them by a trick. The Chief of the clan called a War-Society to come out and kill the boy, but before he was killed he was inside of the lodge with a jug full of water right close to the fire. The War Society surrounded the lodge, and were ready to kill the boy. Just as soon as they made a charge at the lodge, he tipped over the jug into the fire, and a

vapor rose from the fire and went
 out of the smoke hole and disappeared
 from beside the lodge. The society ~~was~~
 down the lodge, looking for the boy.
 He had gone away. He was gone
 many years. A great many years after
 he was gone when the people were
 in starvation, they were moving in
 every direction that they might stay
 and game they might live on.
 While moving he came to a trail
 that lead to the camp. He found 2
 boys on his way, eating sticky pears.
 He came to them and said to them: What
 are you people eating? They could
 not reply. They showed him the
 pears. He told the boys to go home and
 ask the old men of Kalamque the
 people and tell them to put up a big
 lodge right in the center of the

6

camp; that the wonderful man had
come back who had disappeared
in that lodge years and years ago,
and when that lodge was put up
about our doors he went there with
a skin of Buffalo head with him
and placed it back of the lodge for
that night to his performance. There
were many people that come to the center
to listen to him sing beautiful that
they had never heard in all their lives,
songs of buffalo, songs of herd of
buffalos, and songs of Buffalo to men,
and songs of men to be happy.
After midnight the people all at
once dropped asleep. And just before
sun rise the people woke up, and saw
the buffalos, herd of buffalos in
the center so thick they could not
move. And that was his first trick

he performed for that clan. And that's the
end.

Somers
August 13th 1910

An old Sothem Cheyenne 84 (at present
date 1910: name Left Hand
Poull). His father was 101
between 1840 - 1850. His father's
grandfather told his father that
they used to live in eastern Canada
in the Algonian tribe. These
people were Sutarā [Algonian =
Algonquin? I.M.] [Somers give
no date when they were there].

Ethnologic

American Horse
Somers
August 19th 1908

Preliminary.

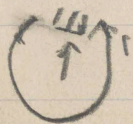
Says he is 63 (born then 1847)
at Chivington massacre ⁽¹⁸⁶⁴⁾ he was a
young man 30 about.

at time of treaty of 1851 very young,
possibly.

nearly 40 at time of Custer's fight (1876).

Belongs to Aosta's. His father too.
Mother same. His 1st wife Dogs

List of bands



1 Cheyennes . 2 Aosta . 3 Sustain

4 Dogs . 5 Barleggs . 6 Eaters

These are the only truly old ones.

List of War Societies.

Dogs. Bulls. Bowstrings.

Those with lance. (same as Bowstrings;
different name). Foxes. Chiefs

List of Dances. Societies. War Dance.

Crazy Dogs. Squaw Dance. Round Dance.

Telling Dance (near same as War Dance).

Give Away D. Shield D. (new name

but society old). Fire Dance. Contrary Dance.

Willow Dance. Foolish D. Pipe D.

Gourd Horn Dance. Medicine (i.e. Corn

Dance). Wind D. Bear D. Bird D.

Buffalo. Deer. Black Bird. Goose. Ghosts.

Tiger. Ghost Dance. Elk. Moose. Black Deer.

Big Wolves. Coyote. The best: each tribe

has a dance.

Oldest: Foolish. Corn Dance come
through the Cree. —

American Horse.

Ethnograph

Somers

[Somers knows too much
later at Wash.]

Sintain came from the North.

Other side Mackenzie river (Canada)

Moisin. They seem to have
come from Sioux; got their name
from them. Habitat: Northern part
of Dakota. Says there is another
which is Cheyenne.

Cheyennes. Habitat at Black Hills.

List of nations he has heard of

Crow. Shosoni. Piegans. Nez Percé.
Black Feet. (H^s P^s), Goose-Horns (part
of Piegans). Ojib. Ree. Red people
(as Germans). Cheyenne. Arille. Assini-
bois. Ponca. Pawnee. Osages (Short-
Heads th. name). Seminoles. Caddo.
Wichita. Kiowa. Apaches. Comanches.
Chickasaw. Choctaw. Kickapoo.

ethnologic. August 20th. 1910

SMITHSONIAN INSTITUTION

BUREAU OF AMERICAN ETHNOLOGY

Somers told me in response to my question what the Cheyennes did for tips before they had buffalotides, that an old man told him that they used bark of trees and covered it with mud.

MEMORANDUM

Aug 21 , 1910

Somers tells me that
it was the custom
when a man invited
a friend from a distance
to visit him , on his
arrival he gave him
the use of his favorite
wife during his visit.

The wife went back to
her husband's lodge on the
departure of the guest . Sometimes
he gave her permanently .
A case now is before court ^{here} .

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
MEMORANDUM

Aug. 21, 1916

young Chayenne, at
least southern, substi-
tute R for t of older
generation. Somers tells
me that the old men in
south still have te.

This came out in trying
to work out White Bull's
story of Indian Man.

his mother is 100 or more.
14 children is 80

{ Grasshopper
{ Sonnet
Aug 24

Preliminary 1854

Says his age is 54. He was 7 at
time of Sand Creek (1864) which
makes his birth in 1857.

Belongs to Dzitsist's Band.

Father belonged to " " "

Mother " " "

1st wife " " Aorta "

sent

(4)
↑
1 Aorta. 2. Dzitsist's

3 Masiskut + Bear legged
4 Sinita 5 Dogs 6 Eaters
7 Scalfers. These are all known.

Sinita exactly opposite Dzitsist's.

No exogamy or endogamy.

Order given up entirely today.

Grasshopper
Somers

2

List of War Societies. Aug. 24

there are 6

Foxes . Bowstrings . Dogs .

Bow . Wolf . Chiefs .

all these still in existence. Bowstrings
have also another name, Lance Heads.

44 Chiefs formerly.

No exogamy in the War Societies.
[which is against my other authorities]

—————
Cheyennes come from Black
Hills. Not Sustain there.

The Sustain left Cheyennes, crossed
a big river, and there was a
flood. They never could cross.
The river was the Mississipi.

—————
Older days Cheyennes had skins
of animals for tips. Before that
Bark of tree, grass, etc.

3

Grasshopper
} Somers

Aug. 24

Got horses from Kiowa.

List of tribes known: Apaches,
Comanches, Kiowa, Caddo, Pawnee,
Osages, Kickapoo, Mexicans,
Pueblos, Blackfoot, Arto.
Wichita, Oto, Ponca, Sioux,
Arapaho, Brule, Ree, Cree,
Sahie (in Canada, ^{small?} central = ?), Piegans,
Crow, Flatheads, Nez Percés, Northern
Piegans, Gray Blankets (near Flatheads),
Stoshoni, Sahaptin? (Shipitan ^{near Stoshoni}), Bloods.

Sioux the 1st tribe the Cheyenne
met. 2 Kiowa 3 Comanches.

Arapaho before all these. Met Arapaho
about the time horses came. Arto turnips,
peas, etc before they met buffaloes.
Planted corn. His mother / reputed

to be over 100) was alive when
 Cheyenne still planted corn. she
 was then about 8. This was at foot of
 Black Hill. The Cree used to sweep
 the corn. Denies that Sustain
 were Cree (against Grinnell).

The Cheyenne had met Kiowa
 long before Cree. 1st knew of
 Kickapoo after Sand Creek Massacre
 Blood known by ^{early} treaty (of 46?)

12 different tribes there. place
 between here & Nebraska.

American Horse

4

Somers
Aug. 1922

Oto (near Ponca). Utes. Pueblos.
Navaho. Mexican Indians. Bloody
Bits (in Canada). Boat Powers.
(Utah). Fish-Eaters (southern Utah;
live with Mormons). Rabbit-Blankets
(in Oregon). Sioux. Arapaho.
Cheyenne (not ^{only} Cheyenne, near source
of Missouri).
Bloody Bits close to Piégans.

On being questioned he recalls
Red Rocks: East of Missipi; in
Minnesota. Sioux.

Arapaho: the 1st tribe they knew.
At mouth of White River ~~in~~ Missouri
is where they 1st saw the Red Rocks.

ethnologic. American Horse

Somers

Aug. 19.

4 years ago when visiting Sauter
& Phillips some Red Rocks were
there.

Cheyenne knew Cree long ago. Met
Arapaho & Cree about same
time. Met Cree at Missouri river.

Corn raised before buffalo was
known. Says the old people say
the Whites stole the corn from
Indian while the latter were on
buffalo hunt. 3 or 4 generations
ago. Arapaho still raised corn when
the Cheyenne met them - Cheyenne
also at time of meeting.

San Dancer came from
Lightning. A Cheyenne saw it on

American News

June 19.

on the sky; and that lightning
would strike him if he did not
set this dancer a going -
10 years ⁽¹⁹⁰⁰⁾ a white man from
Washington stopped them from
use of things in flesh.

Crow Indians gave them
the Ghost Dance Religion - started
20 years ago. At first all doctors
it. Dying out. 2 years ago
practically extinct.

Doesn't conform White Bull
in exogamy in war society. After-
wards said mostly exogamy. This
was a voluntary after thought.
Exogamy in the camp circle,
except Sutar who always

American House ¹⁷

June 19

married within the curtain.

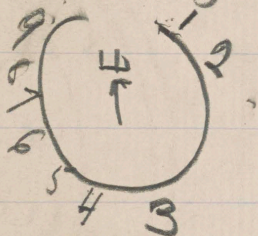
Ethnologic

{ White Bull
Sommers

Division of Camp

August 11th 1910

1 Aorta People ; 2 Hairy People
 3 Sutaici, " Dogs ; 5 O'misis, 6 Flies
 (small division) ; 7 Eaters ; 8 Bark-Legged,
 (small division) ; 9 S calpers (just
 they existed before
 recently named),



but

recent.

Bash People, Black Lodges, Rees,
White River.

No rule about exogamy or
endogamy.

Lists of war Societies ^{introduced by} Mkt n'riv

1 ² He had arrow on head, lance
with feathers. For Contraries

2 Lance spear, body like bow with
sinew. For Foxes

White Bull
{ Somers

- 3 Lance bent over. For the Head Lances.
- 4 Buffalo head with horns ^{and shield} Red. Bow Society
- 5 Feathers touched on his head. Painted Black. Feathers on breast. Does
- 6 Foolish Does. Adopted from some foreign tribe. (He forgets his myth story)
- 7 Pipe + 40 sticks. This to show 40 chiefs, elected every 10 years. Exogamy ~~the~~ rule; but rarely there was marriage within the society.

{ White Bull
Somers 1

List of tribes he knows

August 11th 1910

Toukawa (eat human human flesh); Sac + Fox;
Caddo; Osages; Wichita; Seminoles; Choctaws
+ Chickasaws; Navaho; Pueblos; Utes; Rabbit-
Blankets (Mormons); Blackfoot; Flatheads;
Piegan; Crows (near Salt-Lake); Fish-Eaters (at
source of Missisipi); Turn Bloods (in Canada,
related to Piegan); Grey-Blankets (live with Piegan);
Nez Percés; Crees; Rees; Kiowa; Comanches;
Apaches; Snakes (California); Short-Hair (in
west Canada); Assiniboin; Turning Eyes
(in Canada, bow + arrows, no them: entirely uncivilized
no horses: Miles caught them but ^{they} went back; in a
sign of cross, appreciate good living); Human-
Flesh-Eaters (live furthest North; no horses;
live in caves of ice; never have summer); Saulton
(along Missisipi: small tribe; fought on Custer's side);
Höhtēū (near Missisipi); Brulé; Santee; Red Rocks
(Minnesota); Winnebagoes; Omaha; Stockbridge;
Half-Civilized (related to Stockbridge); Ponca; North
Ponca; Kaw (in Oklahoma); Red Jackets

August 11th 1910²
White Bull
{ Somers

List of peoples.

(in New York; ^{US} took them prisoners, split ears
& branded; planted them near the Cheyenne
where Standing Rock Agency is now); Pawnees;
Ottos (in Oklahoma); Kickapoo; Shosoni;
Cheyennes; ^{Kickapoo} Burners (in N.Y. civilized; 5 Tribes).

The Red Rocks were known long, long
ago. They were called Pipers, & Medicine Lodges.
Planted corn mostly. [But did hunt buffalo.
I heard of them when only 13 States in U.S. - or ^{called} some who knows too much.]

Warnepagos known long ago. Then Pipe-Dancers
Cheyennes fought against Sac & Fox. Known a long time.

Kickapoo known a long time. Used to be
thought great medicine doctors - Found ^{part} in eastern
part of Indian Territory.

The Crow told them about the Human
Flesh Eaters. 1st heard of them when Bureau
of Ind. Affairs was established.

Ethnologic

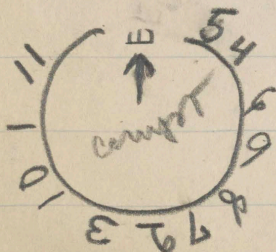
Origin myths, etc.

war society. Social organiza-
tion

White Eagle
William Somers.

August 11, 1910

The Cheyenne was first found at the Black Hills at South Dakota. His grandfather's grandfather told that this was the place where they had their origin about 3-4 hundred years ago. This tribe was once a big one. No one could count it. There were other Indians beside this tribe. The Sioux come from Canada. He belongs there. This tribe of Cheyenne had 10 separate clans: 1 North-Eaters (Ö'misis); 2 Dog People (HötAmitAn); 3 Bare-Legged (Öxtukin); 4 Red People (Mäimö'siu); 5 Aorta People (Hēvis'kis'); 6 Scalpers (Ö'iviman^a); 7 [meaning?] (Sütaiyū); 8 Hairy People (Hēvaitāniū); 9 Ridge People (Hisiömitāniū); 10 Flies (Mö'stu). "Bashful People (Töw'imānū^o)



7 should be directly west opposite opening of circle
11 should be at extreme left

Ethnologic

{ White Eagle
Somers

August 11th 1910

That is the way the camp was before they met the whites.

At time of moving the chiefs went in center & told what direction to take. They start first.

Endogamy with clan (!).

45 years the camp was disbanded.

War Societies: Chiefs society; Dogs; Bow strings; Foxes; Calling Feasts; Foolish Dogs; Red Shields, No rule about ages. Exogamy rule in Societies.

Each society has 8 chosen chiefs. Put the lodge in centre of camp when 8 chiefs wanted new members.

The people of the newly initiated gave the outfit presents, horses, etc. Every 10 years, the old chiefs retired, others chosen from War Societies.

Dance Societies: 1 Crow Dancers; 2 Night Dancers; 3 War Dancers; 4 Ghost Dancers; 5 Square Dancers; 6 Sugar Dancers; 7 Corn Dancers; 8 Grass Dancers; 9 Contrary Dancers; 10 Mixed Dancers (all ^{Dance} Societies joined).
No rule of exogamy or endogamy.

Ethnologic.

{ White Eagle
Somers

3

No religious societies at all.

Peyotite Southern Cheyenne. Ghost Dance Religion all dead.

Each war Society has a certain protector

Bowstrings. Morning Stars + 7 Stars on the Rattle.
In war the war society used their protector. They dismounted + danced in thick of a fight.

Boys usually married ^{now} from 16-17; long ago they had to be over 20. Same applies to girls. Cousins could not marry. Nor uncle to niece. Marriage between relations prohibited.

If a man marries a woman who has younger sisters he marries them too. Levirate custom.

Other relative if no brother.

If a wife was unfaithful, husband scalped lover; brought the scalp to his ^{husband's} own wife as present. Sometimes cut wife's nose off, and let her go. Might steal love horses if he didn't kill her.

White Eagle
William Somers

August 11 1910

When a young man wanted to marry he got his brothers & relatives together. If they approved his choice they got horses, etc. together to buy the girl for him. These presents are taken before the girl's father's tipi. He calls all the girl's brothers or nearest relatives to decide whether they should give the girl to this young man or not. If they agreed to do so, all pick out what they want from the property that has been brought there by the young man's relatives. Some day or next they bring about the same amount of property to the young man's people, the girl with this. The girl's people puts up 2 or 3 tipis for them to live in. These are near her father's place. There she is married. If the girl has sisters they go to her lodge & are married to the young man. If the girl's relatives didn't agree then ~~the~~

the young man's people go to the girl's father and ask what he wants to be added, e.g. a special horse, etc. Then that is brought & ceremony continues.

It sometimes ^(though rarely) happened the brothers & relatives wanted the girl to marry a young man she never met; or as to get his property. Then if she was in love with some other young man, she would let him know by another girl & they would elope. Then the property would be returned to the fellow that got left. Then the successful fellow would give presents & receive them as above.

Aug. 13² 1910

{ White Bull
{ Sonnes

Bow String Society recent. Their
dance lasts 4 continuous days.

Fire dance.

Foolish Dogs.

Seal dance.

Squaw dance. Love dance. Kiss
dance. Grass dance. Green corn dance.

Bear dance. Sacrifice dance.

Ree dance. Claw dance. War dance.

Sugar dance (Round-Dance). Kiowa

dance. Snake Dance. Ponca Dance.

Mescal-dance. Caddo dance. Wichita

dance (the last two mostly same).

Big Foolish dance (includes all kinds
of war dances + other dances) as Coyote d.

Wolf. Tiger. Owl. Eagle. Rabbit.

Badger. Black Bird. Antelope. Wasp.

Manx. Turkey. Buffalo. Red Fox.

Aug. 13 1910
{ White Bull
Somers

Bird. Horse. Arapaho - Comanche.
White Man dance.

Green corn dance the oldest of
the dances. The Cheyenne had
corn 1st; then the buffalo. Stopped
raising corn long ago. 1st white man.

The Cheyenne were at the Black Hills
when they quit raising corn. They
quit Black Hills about 100 years
ago. The Kiowa lived near them
& went south.

August 13 11

{ White Bull. 1910
Somers.

was *Sacutus* introduced by
Mattison

1st time. he had lance and an arrow
on his head; ^{he was} painted red with white
spots all over, green spots on fore-
head; whistle in his mouth; 2 ^{eagle} feathers
was tied tight to each leg. This
meant the Thunder can't strike them
hereafter.

2nd time. Painted black down to his knees.
From there down red. From elbows
through hands red. He had a lance
with a bow spring. This was for
the Foxes.

3rd time. Lance with one end curved
down. Feathers on each end of the
lance. (No apparel; no paint). For the
Himoiyu'wis

4th. Painted white on some parts of body.
Shield, marks on it: buffalo head.

Aug. 13th 1910
White Bull
} Somers

Head dress: buffalo head with horns
on. Bow Society.

5th. Painted black. all kinds of feathers
on his head. Feathers on breast;
feathers on back dragging on ground.
Dog Society

6th. Pipe in hand with 40 sticks
painted red. Pipe of peace. Chiefs.
[Foolish Dog Society rechart;
not introduced by Matsioin;
Taken from Kiowa].

Who ever imitated him would
belong to that society.

Each society have different songs.
Each has 2 or three ways of dancing -

1. The Contraries had a fire dance;
a humming dance; jim-jing dance
2. Foxes: humming dance (rattles);
dance in lodge.
- 3.rd humming dance; shooting dance;
elk + deer bone dance
4. humming dance; fighting dance
5. Leaving-the-camp-dance;
Following-dance; all-night-dance.
6. Peace-dance with pipe. Also
dance as 4. [ask enemies 4 times for peace;
if rejected take to arms].

August 25-1

Iron Shirt }
Old She Bear } Somers.

Preliminary

Iron Shirt. Hairy Band. Father Aosta. Mother was Reel. 1st wife Ozistas. Age at 1st raid to Mexico (1853) he was after they returned. Age at Sand Creek Massacre about 20 (= 1844) Says his age is 75 (= 1835). War Society. Lances Falling Star (1833) many years before he was born

Hesitmitanin
Old She Bear. Pipe-stem Band. Reported age 65. Father's band: he was a Crow. Mother Pipe-stem Band. 1st wife is a Sioux. ^{never had one.} 2nd wife = 0

War Society: Lances.
Age 10 at Chivington massacre (1864)

Iron Shirt ^{south end corner}
(1) Aosta. Eaters at north end
Hairy near south end.

Old She Bear: 1 Aosta 2. Pipe Stems. 3. Masikita
4 Blue Legged. 5 Suntain. 6 Dogs 7 Umehis ^{Eaters}

Aug 25²

Iron Shirt knows following war-societies:

7. Fowlst Dogs. Lances. Foxes.
Bowstrings. Dogs. Bow. Chiefs.

Old She Bear confirms this.

Iron of Societies different. Iron Shirt.

Dogs had stake bunched with Deer
+ Dogs' Hoofs. Use buffalo skin strip
over shoulders. Eagle feathers in this.
Had whistles. Porcupine quills
used in dress. Feathers in head-gear. 2 Eagle
Feathers in center of this. Crow wings the
rest.

Lances. Otter skin over lance. Two eagle
feathers at each end. Used 2 curved
backs + 2 straight lances.

Bowstrings. 2 curved + 2 straight lances.
Rattles with feathers on.

Foolish Dogs. some weapons.

1

Foxes: Lance with string to it.

- 2 straight without string.

Magpie feathers on each end

Bow. Buffaloheads + horns on.

Chiefs. Nothing but pipe with bag.

^{old} She Bear: 1

Foolish Dogs. rattle with lance with many feathers. Covered the lance with rabbit skins.

When ^{9th or 10th} Aes traded their corn fields E of Black Hills the Cheyenne ceased to raise corn.

Medicine Top
Somers

Aug. 24.

There was a man chasing the buffalo at a distance. At the same time a white man came up crying, saying "I wish my brother would give me that trick." He replied: "Brother, I have got pretty hard ways. When I do this trick, I do it once, twice or thrice. I cannot do it four times." White Man said: "I can do that once in a long while." He was crying for that trick. "Will" the man said to him "Come on, jump on this horse," showing a wooden horse. He jumped on the wooden horse. The man told him to shut his eyes. Then he whipped the wooden horse, and it went as swift as any bird. He was right in the middle of the buffaloes, with bow in hand. He shot and killed one. "Oh yes! I can do that once in a long while." As soon as he killed one

Medicine Top

Aug 28

he went home, thinking he would come back with his wife & dress it afterwards. While on the way home, he saw another bunch of buffaloes. He thought he could charge and kill another. In this trick he killed another buffalo. He left him and went on, thinking he would come back with his wife and dress him later. And so the third time he saw another bunch in the bottom of a cow bed. So he made a charge at them, thinking it would be the third one he would kill. He killed one. He was greatly rejoiced. He expected his wife and children to come after the beef. The fourth time he went on a hill he could see his tipi and the smoke coming out. He looked around and saw another bunch of

Medicine Top

buffalo. He charged at them and
killed one. The fourth time the
horse stumbled and broke his neck
and the man also. So the
man was lost from the camp.
The woman wondered where he had
gone. One day when she felt
sorry, she went down the creek.
She saw in the distance something
like crows flying about. She
went over there. She found her
husband had broken his neck,
and his horse. She was surprised
that he had a horse. So she buried
him right beside his horse, and
that's the last telling.

Head of S. Cheyenne.

Handing Crew 1
Somers

Aug. 25

In due time there ^{were} seven buffaloes sitting
besides a white man came upon the
hill crying. The oldest the buffaloes
asked him "What are you crying for?" "Yes" he
says "I am crying. I wish to become a
buffalo." The oldest bull asked him
which one of those seven shall be you
self. He looked over the seven. He
picked a scabby bull to be himself.
Scabby bull got up and stood beside him &
told him to run with him. When he ran
with him, he himself became a scabby
bull. He was with the buffaloes & ate grass
and played them. He ate all he could.
When he looked about the country he
saw Indians, he scared the buffaloes
off. He did this till they were played out.
When they all sat down, they were
surrounded by Indians and they
made a charge at them, and

Handing Over
Somers

2

Aug. 25

ran away. The White Man Bull was overtaken
by a young band of Indians. They shot
him with iron and arrows. He tried to
make them stop by shouting "I am
White Man, I'm not a buffalo." And
that's the last of it.

{ Handing Crow 1
{ Somers

There was a man digging wild sweet potatoes
and ate them raw. There was another man
who came up crying to him, and asked
him: I wish I could eat what you
ate. The man said: Brother, you can
eat all you want. So the man
ate all his belly could carry. The
sweet potato said: you mustn't
eat me too much. "Something
might happen". While he was eating
them, gas formed in his belly.
It almost ~~went~~ ^{reached} his mouth, but
went the other way. He exploded. He
never quit but ate again, and
made a big explosion. It threw him
high in the air. When he came down,
he was scared, and quit eating,
and ran home. Before he got home,
he hollered: Old Woman put all
your children into the harris.

something very bad is going to
 happen) So the old woman ^{had} put
 all the children in the cradles by
 the time the man got there he crawled
 under the cradles and exploded again.
 He drove the children high in the air
 and killed them all. And that's the
 end.

Sweet Medicine!
Somers
Aug 28.

Preliminary

Sweet Medicine. Eater Band. Father same,
Mother Aorta. His 1st wife Surtain. War Society Lances.
(Memo...) Age at Custer's fight about 8. Which makes his
birth in 1872. He says he is 43. Discrepancy of 5
years.

Gambler gambled with arrows. That was
one way to gamble. The second he gambled was
with the bow against a tree shooting the arrow
without pulling the string. The people beat both
these ways; he could not win anything.
The third way he played the wheel game. He
won many things from them. He played
the wheel game 4 times and won everytime.
After he won 4 times, he went on a long journey
to join another band of people to play with.
He came to the old building on his
way and looked in. There was nobody
there. He looked in another direction.
He saw smoke and went over there

and looked in the lodge. Behold there was a half-woman there. Her legs were gone. The woman called him to come in. The man asked her: What relation could I make to you. The woman could not speak back to him at all. The man insisted on asking her. The woman said to him: I will be your wife. And they were married. The man went out, after he was married to hunt deer, moose, antelope and brought them home to his wife. Everything he brought in whole meat, the woman ate it up at a gulp when the man went hunting again. Everything he killed game. Sometimes he hid the kidneys, liver in his blanket. She found them and ate them up. The man began to find out. It was very strange about her ways. And the woman was made into a family way by him.

The child was born. It was a boy child. When old enough to walk around, while his father went out to hunt, the mother told him. If your father comes home without bringing anything to eat I will let you look up the maid to him. And when the man came home, the boy told him "Mama told me that she was going to let us both of you brought nothing home." This was told before the mother. The woman denied it. The man thought himself, and began to see that this was a hard woman to deal with. He began to think she was a sorceress. After he had planned out how he could just get away from her he went down to the river looking for beavers. While looking about he came to a dam, & beaver hole. He saw tracks. He thought he would crawl in and get the beaver out. He found the beavers inside.

He took one at a time four times and killed
 them on the ice and lay them on the
 slippery ice. He thought he would go home
 and leave the beavers on the ice. So he
 did. He came to the camp, asked his
 wife to go out and go down on the
 ice, find the beavers there and to bring
 them home. She came to where they were.
 He tried to slip them on the ice. She slipped
 down. She could not move them. While
 she was doing that this man got
 away with his son by going out through
 a track by shooting with his bow and
 arrow. He was angry that he couldn't
 move the beaver. She came back
 to the house. The boy's voice was heard
 inside. She said "I'm going to kill
 you and your father." She was very sure
 they were in the house yet. But when
 she came in, there was nobody in

them at all. It was only the influence
 of a boy's voice heard inside the house.
 She came out and tried to track them. While
 outside she heard another voice still inside
 the house. She came right in again, looked
 all round but could not find them.
 While inside she saw in the fire an arrow
 mark. She put her staff right in the
 fire place. The smoke went out the smoke
 hole and the wind blew it off. She
 followed that. That was the very track
 they were making leaving her! In the
 way the man with his boy came to the
 buffalo. He asked him: "There's a
 wonderful woman coming after us.
 She's going to eat us up. Rescue our
 lives from her." The old Bull said to
 him: "I know that woman. She eats
 people up. I will try to meet her and
 stand up for you." He said "go on" to the

8

other Buffaloes. The woman came when
this bull was. He asked him: "Is Gamber
on this way?" The Bull said: "No." She had
a stone club. She knocked the bull
down instantly, and went on. The
man came to two bulls playing together.
He asked them: "Grandfathers, there's a great
mysterious woman coming on the
way to eat us up." The two bulls looked at
him and said: "We know that woman.
Do your best on your way. We'll try
to stop her." So the man went on. The
woman came to these two bulls. They were
playing. She asked them: "Have you
seen Gamber on this trail?" The bulls
told her: "We did not see them." She got
mad. One of the bulls got mad.
He jumped on ^{her} trying to charge her with
his horns. She knocked him down. The
other one charged at her. She also

knocked him down she went on. The man
 came to three bulls who were laying
 down together. "I'm running away from
 a great big medicine-woman who will
 eat us up." The three lifted their heads and
 told him: "We know that woman. It's
 Half Woman. She cannot be killed and
 told him: "Go on." The woman came to
 the 3 bulls and asked them if they had seen
 gambler going through with his bag.
 They replied "No one has been here at
 all." The bulls tried to make a charge
 at her on three sides. She knocked
 them down one by one. She killed them.

The man came to 4 bulls and told them
 the same: "There's a wonder woman
 coming; she's going to eat us up. Can
 you do anything for us." The bulls
 said: "We know the woman. She
 is hard to meet. You grow. Well

The man went on. The woman came there. Have
you seen gambler? The bulls said "No one has
been here." He killed them all

try to stop her." The man came to a
high point of hill. There was an old
man sitting on the hill. He was all
grey. His hair was twisted into a bunch on
his forehead. He had a high Roman-nose.
He told him "There's a woman coming
after us. She's going to kill us. How you
got any trick to save us?" The old man
told him: you go down in front of that
big rock and ask the rock to open the
door. When they got there, he said "Open the
door." The rock moved away. And
they went in. They found an old woman
inside. The door was closed. The woman
came to the old man; she asked him:
What did you do with my people? The
old man could not say a word. He never
even looked at her. She said to him: You're
a Roman nosed man, a stickler, tangle-
hair", she picked all the names she could
think of against him. "I know" he said "where

you put them in going & club you
to death" The old man never said a word.
She almost was ready to club him. The
old man raised his head and looked at
the woman and said to her: "you go
down and take them out yourself."

So she insisted that the old man go down
and get them out: "If you don't I'll
club you to death at any moment." So
the old man got up and was vexed.
He went down to the door and asked the
old woman to bring him his sword. The
woman came to him. The old
woman came out and gave the old man
his sword. As soon as he got it, the woman
struck at him with her club, but could
not move him at all. The old man struck
at the woman with this sword. Every
time he struck her, stones chipped off her,
until he chopped her off the rocks and
stones. Then he killed the woman.

When this woman was killed, the town
became named "Arrowhead River".
And that's the end.

There was a lodge. Nearby was a pond. In
the lodge there was a man with a wife and
two children. Every morning the man dressed
his wife in very good shape. After he did
this he went out to hunt game. Another
morning he dressed up his wife again and
went out to hunt again. When he came
back the same day he looked at his wife;
she was turned very white. He wondered what
was the matter with his wife. Three times
he dressed her, he wondered what was the matter.
She always turned white. One early morning he
went to the pond and lay down in the bank of
pond out what seemed to be the matter with
his wife. While he was there he saw
his wife come, ran down to the pond.
As soon as she got near the tank, the
waves of the pond came rolling
towards her, and there he saw a
big serpent licking at his wife.

My Chief 2

Aug 28

As soon as he saw the snake he ran down
to his wife, cut her head off and cut the
snake in two, and dressed his wife, took
one part of a rut off, took it to his children
to cook. After it was cooked, they put
it into a wooden pan, and gave his children
to eat. The little boy said: My mother
tastes just like it. The man said: No
it's a young moose. I just killed it.
When they were through eating the
man took the head off and took
it before the children and asked them
"What does your mother taste?" He
left his children. The children cried
because their father had left them, expecting
never to see them again. These children
were terrified they thought would go somewhere
when gone a far distance they looked
back - they saw a head rolling
down towards them, asking

them to wait. They were so frightened
that they did not wait. While summing the
boy said to his sister. "Sister I am tired
out." The sister had a staff with her. She
said to him: "When I used to play, I could
not go through the sticky pears." She
hit the earth and they were so thick.
So they ran on: the head came to
the pears and could not get through
for a long time. They both looked back.
They saw the head coming again, waf
At the same time the boy was
tired out again and said when the
head was at hand: "When I used to play,
I sometimes could not get over a high bluff."
She struck the earth and there became a
high bluff behind them. So the head was on
the other side. The head said: "My children,
I love you both. Why don't you lay down
the stick or I can crawl over it?"

Wolf Child

4

So the rest of the staff over the bluff. When the head was right on the centre, the girl turned the stick over and the head fell in a hollow, and the earth closed. When it was closed in, they never expected to see it any more. They came up on a hill. They saw a great big camp. As soon as they came up the people saw them. Their father was already there, and told the people to move away from his children, who were human flesh-eaters. A society got hold of these two children, tied their hand & foot and pitched them to the ground, so they could not come on. The camp moved but these two children were left tied to the ground. But a very old dog was left hid in the bushes. When the people were gone to come up

5

when these children were tied and
untied the oldest one with his mouth.
After he untied him, the girl untied her
brother. The old dog was with them.
He said to them "I got a piece of fire-
wood, a piece of fire-stone, a piece
of sinew, and one awl." He gave them
to them that they might use these things.
They moved away and went to timber.
While sitting there, the boy saw a bunch
of deer coming nearby. He asked
his sister to look at them. She said if
I look at them it won't do any good
to me." Bye and by she looked at them.
The bunch of deer were dead at once.
They both went to where the deer were
lying dead and dressed them all,
and brought the meat down to where
they were. She sliced it, dried it
on the branches of trees, and kept

Will Child

6

good one of the old dog. The old dog
went around to a distant place where
the Indians were camped, and
came back to tell them about the Indians.
When they were at the place where they
had shed beef, a crow flew about the
place. The girl asked the crow to come.
The crow came. The girl gave the crow
a piece of fat. He took it in his
mouth and took it into the circle of
a big camp where the people were
starving. So he flew there and dropped
the fat where some men were playing
the wheel-game. The people said "The
crow has fat in his bill and drops
it for us. The children are home when
you left, are having plenty to eat."
In due time there were great herds
of buffalo came near the place
the children were. "Sister" said

Wolf child

the boy" look at the herds of buffalo
 that have come. "The no "The aid" of
 I should look at them, it would not be
 of any benefit to us they are too many"
 Bye and bye she looked at them. They
 were all dead at once. They dressed
 them. While sitting together, his note asked
 I wish we could have mountain bears
 and wild panthers with us so we could
 scare anything away from us." So they
 came. At this time the people were
 moving back to where they were.
 The people came to their house for a feast.
 While they were present in the house,
 the bears and wild panthers looked
 out for the children's father. After many
 were in the house he came about
 the last man. The bears and wild
 panthers recognized him and dashed
 upon him. And there he was torn

8
Wolf Child

into pieces while the other people
are eating. And that's the end.

Sept 8
Bullough
Somers

story

A man had a wife and a daughter.
One night in the morning
the girl went down to the river
for water. While there she saw a
animal. Its fur was yellow.
When she came back, she told
her father. "There is a yellow
animal lying at the
bank of the river." Her father
said. "If it is yellow, he 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 almost black

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 ate it. She went down again. At the same place she saw another animal lying there. Its fur was almost yellow. After they ate him up, she went down again and saw a great black animal lying with its horns on. The man said. If its black with horns on it must be a Buffalo. They almost ate him up, ^{but} somebody

Bull ³ Night

had place the animals for them to get fat on. This family had a bitch. The bitch came into their lodge, almost kissed them. If the dog could talk it would have talked to them. This was just about sundown. The man said. "I feel nervous. I feel that something is going to happen through this 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 them ^{the arrows} right 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 and looked in, and found nobody was there. He came out and tore down the tipi. After he tore down the lodge, he ate the whole tent up. He started their footpaths. When he was off a distance, he heard a voice back where the tent was and 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 and ate
them up also. When the family
looked back they saw some-
one coming. He told his
wife: "I am played out!" His
wife said: "I am played out!"
They set down to rest. They
told their daughter to go
ahead, to fly to a man
way off in the distance.
The family had pups and ^{their} dog
with. A big person came
them all up, dogs and all.
The girl came to two large
bears standing up like
men. She said: "I have
flown to you. My father and

6

My 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 way yonder. "We
will try to save you from
this person" they said. When
the big person came to the
bears, he ate them up. She
came where other persons
were. They were mountain-
lions. They told her: "Go
ahead. Try to get to that fellow.
We will try to meet the big
person." The big person
came at the mountain lions. He

nto them up at once. She
 came to a great big
 buffalo bull. She told
 him: "I am coming in
 flight & you. A big person
 has eaten my father and mother,
 and is after me." The big
 bull told her: "I will try to
 meet him. You keep on
 to those people over there."
 The big person came and
 ate up the buffalo bull.
 She came to great buffalo
 bulls and told them "I
 am coming to you to save
 me. A big person is coming
 after me." A big person

Came and ate up the 2 buffalos. She went to a human person over there.

She came to the human person. He told her: "I am coming to you to save myself. A big person is going to eat me up."

This human being could not look at her. She told him: "I'll be your aunt." He looked at her. This human being had long hair, and braided on the forehead.

He took her and placed her in his bunch of hair.

The big person came

He asked him: "Where is my
 food?" "I don't know" The big
 person told him: "I'm going
 to eat you up if you don't tell
 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 ^{came} appeared: buffaloes,
 dogs, two people, bears.
 After he had killed the big person
 he walked towards home.
 He went into his lodge. He untied
 his bunch of hair and ~~the~~

girl was ~~there~~ with him and
he married her.

The man told her "I'm going
out a little ways. You must
not come to the door
when I am gone or look
out from ~~the~~ door. There-
might be a person at the
door." While alone in the
lodge somebody came at
the door. He threw it open.
He saw a girl was inside.
He told 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
struck a small hole in the

tipi. She looked through it. Somebody was right at her back and pushed her outside the door and pounded her to death. He cut her body open. He found a baby inside. He took the baby out. When he was doing that, the human being came. The person got away. The Ruman being cut a stick and made bow and arrows. He made 4 arrows. After he finished his bow and arrows he sat at the head of his wife and he shot square up with the arrow. He spoke to his wife. Look out the

the arrow is coming down'
just as the arrow nearly 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 4th time he shot up,
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 in
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 the boy came out of the water, and they played together. When the boy went home, the other boy went towards the river. One day the man told the boy: "While do you play with that boy, you must catch him and wrestle with him. I'm going to get him." While playing, their son caught the boy, wrestled with him and threw him down. The man made a jump at him and cut

It became one of his sons
and was raised with his child.
When grown up, their father
told you must not go over
there, there are great birds
there; they might kill
you. So one of the boys said:
Let us go over there where
our father don't want us to go
& find out what's there." They
went over there. They found
a great big nest. In this
nest there were four young
birds without wings yet!
They killed them all. They
came home. They told their
father they had been over

there & found the young birds
 in the nest, and that they had
 killed them. He told them: Oh
 my! Those birds are thunder.
 You must not go this way (in the
 direction). There are animals
 there. They will hurt you"

So they thought they would
 go over there and find
 out what was there. They came
 to the place. They found great
 big serpents. The snakes ^{creaked} ~~ran~~
 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 every rattle off the snakes.
They string them. They both made
a hole in the centre of their heads.
They took out their brains. They
placed the rattles inside and
pulled the skin over again.
They told 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 two
pieces 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 scared their
father and mother. They told
them: Take those 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 is a big stooping down
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. Everywhere they ran at
it, the tree moved as if it was
gone & 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 he it.

A. G. Somers on
Cheyenne stories.

Matsiviv.

Poccupil + woman (gan to the star 7 stars)

3 stories or like Matsiviv. (2 fellows).

stories about coyotes.

woman who turned into a buffalo.

stories about painted tipis

lots of war stories.

stories of dreams

stories of fasting.

creation stories.

story of flood.

story of white rabbit - Morning Star

stories about sacred bundles.

.. .. dances.

.. .. snakes.

stories about mother in law falling in love
with son-in-law.

stories of the clans.

stories about buffalo-rocks

A.E. Sommers on
Cheyenne stories,
sits.

Animals who become human, + revert.

Stories about origins of different war
societies.

Stories about origins of different dance
societies..

Migrations stories.

Stories of time when they planted corn.

+ big body of water

Stories about 'wihai'.

Stories about decoration on moccasins,
+ clothing.

Half Woman . Shining Teeth . Dog .

let Indian was lost amongst the
wild beasts of the forest.

Story of Great Foolish
Dog Society.

By Somers

In due time before
he was found out, he was
with the animals on the plains
of this country. The people were
very much afraid of being lost
and never had any idea to where
he had been this time, one day
many years after, there was ^{great} buffaloes
travelling by the tribe of Indians
in the southern parts of this country.
before there was no white man
saw the buffaloes off, while
charging the buffaloes on the
prairie, they saw a human being
with the wolves, where the buffaloes
had been killed the old places.
soon they saw him he try to get
away with the best he could
but - the people at once want
to catching him, who it was
he was so wild as any -

✓ body could not catch
him, still the people would
not give up and make up the
minds to sure to get him
even it takes a year to
get him, so the people went
on horse back and follow
him up with their ropes to
lasso him and tied him up if
they could catch him.

so for the 1st 4-days, he was not
catch, but he ^{was} in the wolves den,
with them - When the people came
to this den, they saw foot marks
in this den. This was first time,
almost-catch, but same ^{time} he
got away with the wolves of that night, by
clawing out through some other
hole, while they were sleeping
at that night: Early in the morning
there was great rejoicing of wolves
by looking up towards Heaven,

3 by saying, that the King of
of the forest, was to be return to
his people, before long. and taught
his people what to do hereafter,
for starting that great foolish
dance," for Cheyenne Indians —
So in due time he was caught
by the band of horse men, on the
plains of central parts of this country,
and was taken back to the
tribe he departed and began
his time, to teach his people
how they must here after dance
as a dog society, which will
never die out, for them, and
to what great deeds they should
happen to them, as to make
the people rejoiced and be
brave in times of danger.

1st
Rabbit = Morning Star or White
(By William Somers)

A great many generations
have past away - a tribe of people
seemed to know a story of Morning
star, to themselves, when there was ^{one}
~~person~~ ^{person} about.
There was a beautiful young
woman who first knew something
about, while she was traveling
towards ^{the} unknown world.
She rode a beautiful black horse
with a great white shield, trying
to overcome the same distance
with him but could never come
any further to reach him, the
star disappears, soon she thought
she might come to him, every time
she saw another young man
^{coming up}
which was also about the same
distance where she was from
him, this man was so bright
could not see very well to -

of his face, so she kept on
continuously work at the same
distance.

The positions which they
stood a part, so beautiful
that they could not jealous at
each other. This Star or Morning
star, has a rabbit-Rope between
the two great-people to-day -
and will never reach or
over come or to meet each
other.

10/ Indian looking for work, as
a story tells -

Comers
There was a man

in the tribe or clan of dogs
looked for work, came to a
certain clan of war society
which were on wampath to each
other, a thousands of years have
pass - before the great prophet
of "Sweet Medicine" came to see
the Cheyennes and the buffaloes
of this Country. He asked for
a Chief of the clan to a man
to see him, a man pointed ^{out}
at one of the big lodges in the
Camp, where the Chief was, so he
went to the lodge, asked if this was
a chiefs tipee, and was told
yes, its a Kings lodge. He
was asked, what you want to
see him for? He said, I
want to aske him a job of
some kind to do for the

in his society. A King
of the clan, came out to see
him and said, 'my friend,
what best can I do for you
in order, to become a man
or useful to my people, he
said, Well, he said, you
can give ^{me} most any thing
you think of for me. Well,
then, said, the King of dogs,
I have got a very large corn
field, in that bottom of the
big river, can you go out
there and pick up the rocks
and stones in the field? Yes
said he said, I can do that
just in half day said to the
Chief - so the King said to him
if you can do that in half
day, you will get a good
name to this clan, so he

3/ goes out and worked
there in half day, and came
back at the chiefs lodge, ask
if the fire was cleane out
rocks and stones, He said,
Yes, its all cleaved and
worked exactly what you
want to be done, so there
was a man sent out to
find out if the work was
done right; a man came
back and reported it was
done just right; There
were great many people went
out to see if was so, so it
did. Now, said, the king to him,
Can you chop wood? Yes,
sir! I can chop wood just
in very little while, he said
to him, what you mean for
Chop in little while said
the king, I mean I can

4 / Chop, a great big pile for
you, so it will last you
almost to the end of your
old days. So by a trick
through it did, there was
a great pile of wood, like an
elevated tree. My friend, said
the King, Can you do the
Chop or hew down all this
impossible forests, so I can
hunt the game, said he, Yes,
I can do just by a look
and it shall appear to your
eyes, He said to the King, you
look at the Sun, in Heaven,
and ^{then} look at the impossible
forests, you see them? No,
said the King, what you see
Chief, he said, I behold
nothing ^{but} a big track of prairie
miles and miles away —

without a single tree
stood, but a place for good
hunting grounds, for all kinds
of human nature for good
crops to rise and the animals
that come from above, to
live in. Now, my friend,
said, the King, I felt as if
I am just as big as you
are, can you let me have
your trick, as to exchange
my whole clan to you,
No, said the man, I can not
do very well with you
because I belonged to your
clan of this society, he said
pointing at the dog, who
brought out with them
from the north east of
Canada, now.

1st Story of pipe and smoke - ^{Some}

In due time before
any body could know about the
Pipe. There was a great hill
some where in this world, where
there were all the tribes of Indians
came together at the bottom of
this great hill. They were spoke
^{but} one language, upon this hill
there were four signs of smoke
came down each side of the
hill, it ^{was} so wonderful, no one
could dare, say a word, as
they were noticed four places
of smoke to them, some one
upon this hill said, it shall
live with you though out
the ages to come upon the
earth, shall make the people

2/ live in ~~peace~~ and peace
of good will to men. It was
the gift as to renew the spirits
of hills, plains, forests and
the animals that liveth there
in with us. After ^{four} days when
this happened the people were
very anxious to go upon the
hills and see if there is
any thing left there for them.
When the smoke was disappeared
cleared away
from the mountain, there were
thousands or more people going
up the hills, like ants lodge, and
behold, there was some strange
signs, were left there as the
people to witness. The pipe
was found and it was still
burning to smoke to it. It was
said, who ever smoke this pipe,
it shall be rest and

3/ live in peace, between
earth and Heaven shall
be glad and laugh as to
make us happy in the universe
as the children of the one Father,
"In Heaven". The pipe of
Peace shall make you
free from evil one, that
will lead you in to trouble,
as it was the gift of Holy
one, to all men alike -

~~2~~ A man, wife and two children
lived in big lodge, stood
near by a great lake for many
years alone, from the tribe of
certain clan of Indians, they were
lost family.

In due time the man goes
out to killed animals, for his family
while he ^{is} away from his lodge
his wife goes out into the lake
every morning to bath or swim,
while she ^{is} there a great big water
snake meet her at the bank of
this lake and she binds him like
a snake wife, so she was kept up
and accustomed of doing this job
for months, before she was found
out by her husband, one early
morning before he went out to
hunt the wild beasts, went down
to the lake, before his wife ^{came} out
in this lake, hide away from
the distances where his wife

2/ draw water, every morning
he saw her stood near by the
bank of the lake, and see the
water seemed to moved and
waves roll over the lake and
wondered what seemed to be
matter with the lake, finally
he saw something like if it
was a coil up around his wife
He jumped and made charged
at her, and found out; the
woman was binded the snake,
a man ran back to his lodge
and got his knife, bow and
arrows to kill her and a snake
of this lake. In this act he kills
his wife, and cuts a snake in
two parts, and dressed his wife
after he killed, brought her ribs
for his two children at home
to eat. The rest of the her body
was throwing in to the lake and

3/ a snake too. so the children
would not know them - or knew it;
after he did this, goes out to hunt
again and never returns to his
children at this lodge. While
the children were eating, one
thought, like A-tast's his mother,
(he ask his sister,) sister, he said,
surely, my mother, taste likes it.
sister, said, Oh! no! taste like
a young moose. at once while
they were conversed together, they saw
a head come rolling towards them
and heard natural voice of their
own mother. They both jumped
up and start^{ed} to run a way
from their lodge. She lead her
brother by the hand for safety,
their mother's head was kept
on after them to a great way
off distance until the boy
was tired out; he told her

4/ sister, what can the mother's
head do, if it over takes us?
She, said, to him, it will cite
us up both. They were both
about give out; the head was
almost reach them, the sister,
^{said,} When I used to play ^{during my} old days,
I could ^{never} not go through the thorns
of pickpairs, so there was thick
thorns of pickpairs, could not
the head come through; they were
resting for while. But in little
while the head came through the
thorns. Second etc. When I used
to play, during my old days, I
could not go through the thorns
of plum bushes, Third etc -
When I used to play, I could
^{never} not go through the Rosebud
bushes. Fourth, etc. When
I used to play, I could ^{never} not
go over the high buffs. So

5/ the head was impossible
to come over, the head
was cried for mercy to come
over. "calling to them" to help
it over, so they did help it - until
it came about the center, it
dropped in and came the earth
closed in and lay below the
earth forever. In due time these
children came to a big camp
of Indians, for safety, expecting
to find their father this time. When
these children were reach to this
camp, soon they were recognized by
their father, The whole camp was
called to move out and left
these children, for they are human
eaters, so they were left and
stretchd out their hands and
foot, with ropes. so all the
people moved out but these
two children were left behind

of only but one, very old
dog, was left with them.
right after the next day the
old dog came to a place
where these children were
tied to the ground, and bite
it off, ^{to loose} the ropes which they were
tied with. And the dog also
brought a piece of fire stone and
a piece of fire wood in his mouth
to them for use to make a fire
with. One day when she ^{was} set-
down, her brother, told her, to
look at the deer came galloped
near by, she said, If I should
look at him it do any good
at all, so she look at him.
the deer dropped dead. So
in succession about four
times big animals were died
before them. The old dog was

7/ in a happy home
with them. While the whole
people were in starvation,
one day a crow came flew
about the place where people
at, and to him to come
at with them, so when they
got through eating, The sister,
told the Crow to take a
piece of fat, in to the Camp
for noticed as invitation for
starving people to come
back. She, told him to say
to the people, The people of
whom you left are abundly
blessed, with plenty of food
to eat. So the people were moved
all back, where they left these
two children, as human flesh

8 / eaters, as they called
them. These two people
were in a happy home,
lived in beautiful house
with lions and wild
panthers each side of their
house. While all the people
were coming in, the lions
and panthers were look for
the children's father, soon
when he was coming the
wild beasts were standing
up and recognized him as the
father, they shall be kill
him, as to repent the law
he break for them, so the
man was killed and eat-
up by the wild beasts of
of the forest - (this ends.)

1st - The Star Husband -
By W. A. Somers,

Cheyenne.

There was a time when this country was inherited by two sisters, who lived upon this earth, when all the animals were friendly to men and could talk to each other. The names of these people were Earth and Water. They were lived in tents covered with skins of animals and for beds they used beautiful soft-grass and rushes, they did not have to work for their food because they had many good friends to supply them.

One summer night, these two sisters lay awake for a long time, looking up the sky and talking to each other. (over)

2nd

The earth said, "Sister, I had a dream and I dreamed of a young man, of whom it seemed that he came where the stars are." Water, said that she did have a dream too, for she saw a great brave and wondered if the stars were star-men, whom they have dreamed of. Water, said, if it was so that she would choose the brightest one for her husband. and Earth said, I will choose the little twinkling star for my husband, so they did. When the night goes by they found themselves in the sky. The elder sister who chose the brightest star, found an old warrior, a very old man and a husband of young sister was a fine looking young

3th. brave.

The star-men were very kind to their wives and lived happy with them. One day these two young women went out to dig wild turnips, before they started out the old man told them to be very careful, ^{and} not to hit the ground too hard, so they went out to dig. The young woman forgot and struck the ground too hard, with long pointed stick which they used to dig turnips with. Soon, she hit ^{the} ground the floor of the sky drops or gives away and she fell into the ground below, there she ^{was} found ^{by} two very old people, who took care of her and brought to them

4th home and doctor
to her troubles and take
care by these people. But
she was kept-crying for her
husband and wanted to go
back to him some way and
couldn't live without him
so the red woman told
her that fallen stars never
returned to Heaven.

Night came on and all the
stars appeared in the sky but
the little twinkling star did not
show, he was now a widower
and painted his face very black.

This poor wife of his waited
long time to come to her

But - did not - come. One
night she dreamed she saw
a tiny red star in the sky which
she had not seen before she
said. "That's my son, 'Red Star,'"

5th / When in the morning she
awoke she found a pretty
little boy by her. Who grew
to be a handsome young
brave in the tribe, His
Cousins in the sky, the Star
Children always guided him
by night. It is said that
Red Stars children and the
Children are the Indians or
Red men of America.



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.