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Our Leader

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1932
Medicine Woman—55 years old. Cheyenne.

My mother is 80 years old and is still living apparently in a good health.

My father if living would be about 85 years old. I do not remember what year he died. My father’s sister also died when she was 102 years old.

This Aunt of mine was the person that taught me the ways of courtship, all the ins & outs of the business.

I want to mention the incident that was later told to me by my mother, she said I was taught to ride horseback alone when I was four years of age. Of course this I do not remember when ever they moved camp I was tied onto the saddle. One day they said, I was or rather the pony was lagging behind, my saddle girl became loose and I was
under the horse's belly, saddle and all. Luckily the pony was very gentle. When I became older, I was quite an expert in horseback riding. This was my greatest sport. I even rode untamed ponies. Of course, I was thrown off sometimes by real hard bucking ponies.

Ever since I can remember I had a bed of my own in my parents' tipi. This consisted of willow head to foot up rights, had my own bags that were placed against the wall of the tipi, also the bed wall including the buffalo skins and poventine quilt decorated pillows. My bed was always placed furthest from the door of the tipi. (seat of honor)

My mother was the person that taught me all things connected with the tipi, such as cooking, tanning hides for
different purposes and uses. The first pair of moccasins I made were for my father, he said, you are very good in moccasin making, he said with a smile, "they are very nice." This encouraged me very greatly. My mother would show me how to twist the sinew, how to cut the sole and upper of the moccasins for different sizes. In this line of work I became quite competent at an early age. I would make moccasins for other children, traded as well as paid. This I was always well rewarded for my work by the parents of the children.

When ever we were in camp, I always managed to catch my own pony and pack my personal property on another pony that I used for that purpose only. My mother would always tell me the main purpose of her
teaching me, as to my owning the bed out fit, was to keep me at home and not be away from home to spend nights with my girl chum. This was done so that there would be no chance for gossip by the other people. My parents were very proud of me, in fact they treated me like I was a member of the family. They took great pains to have me well dressed, even my saddle was decorated. I owned elk teeth dress, this was afforded only by a very few, and by no means considered cheap, but by years of hard hunting. One day when we were moving, my mother taught me how to put a pack on the pony, this was a new pony, not accustomed to pack things, I noticed it would not stand still, when we turned it loose with the rest of the pack.
herd. It ran away and caused considerable excitement.

Aside from my regular training received from mother, she also made for me deer hoof bone game which are string and looped at the end of a string. The game is played by girls and after mature age, the young men and young women participate in the game sitting in alternate positions. In this game I was quite an expert. I was always placed near the door. This was because I was a good player. In this alternate positions, the young men are sex with were recognized as sweetheart whether or not they actually were.

In my girlhood days we girls played what we called "tiny play" this play imitated the customs and ways of the grown up people.

Our mother made rag dolls of women
men, boys, girls, and babies. We used forked sticks to represent ponies, on
the fork of the stick we mounted the tiny people. pretend moving camp
some time a child would be born,
marriage would take place, in fact every
thing that came within our knowledge
what we knew about the older people.

In this tiny play we did not
allow no boys to play with no
girls, we had rag dolls to represent
the boys. After a time as I became
a little older, we played what we
called a “large play.” This play represents
real people, namely boys & girls. The
boys would go out hunting, to their tipis
and bring back and other food. We
girls would pitch our tipis and
make ready as a real camp life
some of the boys would go on the war
path, and always came home.
victorious, they would relate their war experiences, as to how successful they were, especially with the Pawnee (Wolfmen). We girls would sing war songs to acknowledge the bravery of our heroes.

Of course we would have marriage feasts, dance, etc.—some times we had the Sun Dance. In this play we did not use real food, but baked mud bread, leaves for dishes, and other things. The Pledger and the woman were there. We would have our children's cars piercing and gave away horses. Some of the men (boys) would have their breasts pierced with cactus thorns or other dragoon grape. Skulls (chimney dead wood) sometimes the older boys (young bucks) would come, when we saw them. We always quit and scattered. My Aunt told me not to play with young men.
At one time I remember the incident very well. While we were playing with boys some young men came upon us, one of the young men took after me and grabbed the arm of my dress and tore it off. I thought that the young man was after me. (meaning selected me as his sweetheart) I surely was frightened. Not then. I thought he would do me bodily injury. But to think here was a young man to bestow his manly attentions upon me, it all seemed strange and bewildering to me.

Eventually this young man would come and see me. (to court me) at first, I was very much afraid after dark to venture out side alone. I would always ask my mother to accompany me before I would go out. My mother furnished me raw hide thing and a piece of hide to use as a diapser securely tied around my hips and private territory.
This was done against the attacks from anxious young bucks to preserve my virtue.

My aunt (father's sister) had heard that one certain young man began to look seriously upon me. She came over and began to tell me what to say and how to act in the presence of this young man.

She said, I hear you are beginning to have admirers. Your father and mother have raised you with great care. Your father especially has seen to it that you have good things to wear, that other girls of your age do not have. And your mother has taught you with great patience the arts of things that each woman is supposed to know so that she might make a good and successful wife. And as you go through life all these things and which I am telling you will be of great benefit to you.
you will be in a position to teach your children, if you have any. It is silly to exchange too many glances and smiles, especially in the presence of people to this young man. He will think you are too easy and immoral when he comes to see you. An eighth you must never run from him. If you do, this also indicates that you are silly and not sufficiently taught and educated to respect the attentions of a suitor. You must never consent to marry, no matter how good looking your sweetheart may be. She first tells you to marry him. Tell him you would like to associate his company for some time. If he really thinks some thing of you, he will not be discouraged, but will continue his visits to come to you.
when he comes to see you at night do not let him stay too long. but ask him to please go. That is until you and him become known each other better. If you let him stay until he is ready to go, he will think you are stuck on him and will surely think less of your personality. You must always take great care to be sure and tie up under your dress the hide using strong raw hide twine, to tie your private parts. You must remember when a man touches your breasts and under he considers it that you belong to him and in the event he does not care to marry you, he will not hide what he has done to you and you will be known and considered immoral.
and you will not have a chance to marry into a good family. In other words, you will not be purchased which is surely the greatest ambition of all young women. When I mean by marrying into a good family is that the young man's people are not liars, thieves and are not lazy, have committed no offensive crime. If you allow the young man to take advantage of you willingly, he will make jokes and sing songs in words about you. The people will know, and we will be embarrassed and shamed, especially to think you have been brought up and taught in a good way. You also want to bear in mind that there will be other young men to come and see you, they'll want to find out if you are easy.
If they get serious and approach
upon the subject of marriage. Turn
them off by saying something nice
about the young man that has been
seeing you previously. In any case
must never say bad things or level
any one names, as to how they look or
about poor one's folks are. The old
saying is, that the birds of the air
fly up above, but they are caught
some day. If you say bad things
or call one bad names. The one insulted
will crawl into the tipi and feel of
you while you are asleep, and he
will boast knowing of you. This will
also be considered that the man is
your husband. You denying it will
not help you, but will be placed
at the mercy of the gossiper.
After I had reached the age of young womanhood, I was not single very much longer. One afternoon I was visiting my relatives, when I came home that evening. There was a number of very men in my father's tipi, I also noticed a lot of fresh meat. I asked my mother what was all this about and what those men were here for. She said, My daughter these men are here to deliver the message to ask the consent of your father if your marriage to one of their male family, and I want to tell you, your father has given his consent where he is going to speak to you later about the matter. My father said to me, My daughter, these men have come to ask me my consent to permit you in marriage.
There will be five horses and other things sent over in the morning. I have consented to their wishes. Now I want to hear from you myself as to what you think. I did not make no reply. I was frightened, but at any rate the horses were brought over the next morning. My men relatives were called to select their horses. But before doing that they called me in and asked me what I thought. My uncle (father's brother) started to talk to me about how good my parents had raised me, and the principle by which purchase marriage was considered one of the greatest and the happiest events in one's life, he said. I know that this is your father's desire as you can see, he is getting
up in years, his eye sight is not so good. This young man will look after the necessary work for your father. However, we do not wish to do anything against your will. Now, let us hear from you. I then said to them. Since my father has consented to the offer of marriage by purchase. I also agreed to the proposed marriage. I love my father, and what ever he deems best for me, then I will do. I can not refuse my father's wishes, for those reasons. They were all glad to hear my expression and consent with their sincere approval. They then proceed to select their horses one at a time. They were all good paddy horses. They in turn gave their own horses.
My people saddled one of the horses of which I rode over to
my future husband's people,
leaving the other four horses
his people met me near their
camps and I dismounted. They
carried me on the blanket the
rest of the way, and let me down
at the entrance of my future
husband's tipi, I walked in
and sat beside him. This young
man was no sweetheart of mine
she was a stranger to me. She
never did come to see me when
I was still single. I was
wondering if I would, in the future
learn to love him. After some
little time the women folks brought
in lot of shawls, dresses, rings,
bracelets, leggings, and mocassins.
They then had me to change cloths they braided my hair and painted my face with red dots on my cheeks. When I was all dressed up in my marriage clothes I was then told to return to my people. My husband's women folks carried the balance of cloths to my Lipsi. In the meantime my mother and aunt had prepared a big feast. Towards evening, my own Lipsi was erected. The Crawford called in a loud voice inviting all my husband's relatives, naming my husband as the host. My husband came in with his men folks. While there they told jokes and others related their war-paint experiences, still others told about funny things that happened to them in earlier days.
after I was married I thought I
would have more freedom in going
around with my girl friends, but
my mother watched me more closely
and kept me near my husband day
and night. This was done to prevent any
gossip from my husband's people.
A year or so before I married, we
played games. In the fall of the year
we played, "kick ball". This is done
by kicking and counting the number of
times the ball is kicked with one foot
and without the ball touching the
ground. Some girls could keep the
ball in the air to the count of 750
or 1,000. We had tally sticks to keep
count. 150 of them. The side that
won, took the ball, the loosers run-
ning away from the winners, chased
them all over the camp, pounding
The losers on the back with the ball, this created merriment and excitement and spread thru out the camp, even those that did not partici, at the kick ball game were tagged and became it. Person tagged before could not be it again. It was up to the losers to furnish feed for the winners. Thus the game was ended.

The had another game played by our young women. This was played on the frozen lake or river. We had dart sticks 10 or 12 ft. long, smooth and straight. At one of the dartstick was inscried buffalo horn about 4 inches long. The dartstick was thrown with great force on the ice and slid to a long distance. This was sort of a gamble game. We bet our earrings, finger rings, bracelets, and hair braid ties, and other things.
In the spring of the year we played Shining, using clubs to drive the ball. V20 or 40 players on each side.

With the approach of summer our attention was directed to horseback riding. Even after I was married, I and my husband would travel on horseback. It was for long time before we had a wagon. My parents continued to care for us. My mother did all the cooking, but my husband’s meals were always taken to our own tipi. This was my job. My mother and husband were not allowed in the same tipi at the same time. My mother took special care that my husband got the best portion of food. My husband’s job was to look after the horses and do all the work that was required of a man to do.
He had our first child after we were married one year. It was at this time that I began to really love my husband. He always treated with respect and kindness. He had eight children when he died. The first decorated tipi I made was after my fourth child. Of course when I was a girl, my mother permitted me to look on when she made the decorated tipis. There is a quite a long ceremony in connection with the making of the tipi. I became a member of the tipi decorators, which is formed of women only. I was very carefully instructed never to disclose this ceremony in the presence of male beings, so I shall be obliged to discontinue the subject.
My husband's health became broken. We summoned many Indian doctors and gave away a lot of our personal property including some fowls. But to no avail. One day when we were alone, he pledged Sacrifice. Offering the ceremony is a sacred ritual which is regarded as a prayer to the Spirits for strength and health. When he made the pledge, this included me as the rule requires that the wife must be participant. But sad to say, he passed to the great beyond before we could carry out the pledge. Four of the younger children of mine also died later.

It was a good thing that my faith and mother were still living. I did not really hard that time to support my children.
I surely loved this man, his death made me very lonesome and it was a Terrible incident in my life. Seemingly, I missed him more than I did my children that died afterward. My head of hair was clipped just below my ears. This was done by an old woman who had attained the authority by participating in one or more Sacred Ritual Ceremonies in the past. Before clipping my braids, she first raised both of her hands toward the sky and then touching the earth with the palms of her hands, laid her hands on my head and made down word motion, repeating the Motions four times. Thus my braids were cut off in accordance with the belief that the Spirit be pleased and they in return to harmonize their blessing and
sympathy for the bereaved. The old woman cutting my hair was given a blanket and a dress. The death of my husband marked the passing of our Tipi, including everything contained therein. If people do not come and carry away something, whole Tipi is destroyed by fire. After a lapse of two years I heard that a man had pledged to the Sacrifice Offering. My sister and mother immediately advised me to go and see this man, in order to be permitted to fill my deceased husband’s pledge with them. My sister said the pledge could not be set aside and neglected any longer, inspite of what had occurred in the past. So I went and seen this man and his wife. They agreed to my request readily.
They told me to be ready soon thereafter. They said they had everything that was needed in connection with the ceremony and that I need not worry about the things needed. They also said he had taken the sacred pipe to the priest to teach and lead them. This pleased me very greatly, as I had nothing to do now, only waiting to be notified when all was ready. The day before the ceremony proper, the green timbers were brought from the forest in order to have them in readiness for the following day. The day the timbers are brought in, the tipi is erected, that is to say in the evening. The ritualistic ceremony proper begins early the next morning. The pledgers are required to dress up in their best clothing. The clothing thus worn becomes the
property of the families. The first thing the Priest does is to make ready to prepare the Sacrifice Offering cloth. Other things can be used, such as black, white, red, solid colors, or striped cloth—and grey eagle also. He used striped cloth which the Priest tied to a long stick. This is of course on the inside of the Tipi. After this the Priest smokes the medicine pipe and points the mouth piece of the pipe to four directions of the earth toward the skies. The pipe is then passed to the left, the first person on the left of the Priest smokes and on down to the door way. The pipe is then passed back without anyone smoking and passed on to the right of the Priest until it reaches the last person near the door way. This person then smokes and the
next person on his left etc. until the pipe reaches the Priest again. He then empties the bowl of the pipe—The Pipe is then put away.
The Priest instructs the Pledgers how to hoist and point the stick to the directions when they go out. They then go out side, the person in the lead takes the stick and the cloth. The Priest begins to pray—then sings medicine songs. at the end of each song, He tells the ones outside to point the stick S.E. then S.W. then N.W. + N.E.—Then straight up to the sky. Any one may then take the cloth and touch one’s body all over. Receiving the blessing from the Spirits. They then recant, the tipi. The ground is then broken by making dents into the earth.
four times, in the same manner as the pointing on this side. The ground is made very smooth, and a hole is made for a fire place in the center. The clean white sand is then laid on this clearing, representing the sky. The coals of fire are then scattered here and there, meaning stars. The are four holy places on the sand. The home of the spirits, in the same direction as described. The path from the entrance into the sipi is marked with powdered coals, toward the fire place. Full moon is between the entrance and the fire place. Beyond the fire place is the crescent moon. These moons are made of powdered coals, (black) then are four buffalos chip place in front of the fire, says. The
medicinal bags are placed on top of the buffoes' hips before they are untied and open. Before the bags are opened, the priest, spits medicine on one's hands, and passing motions are made, first using the right hand by making a drawing motion on the right leg, the left on the right arm, the right hand on the left arm, the left hand on the left leg, using both hands over the head backwards. This motion is for old people. Young women are required to make a downward motion in front of their body, indicating a good child birth. Then pledges are stripped of their clothing, the painters paint their bodies red, the women legs and arms are painted, more on the body. Her face is painted red.
black earth on her whole face.

Others have paint arranged as in

ground. Namely, your black spot

on the face. Middle of nose.

(Neck ground) When all painted.

the coals of fire are taken from the

fire place. Priests of medicine are

placed on fire which is in front.

of each person. Motion is made with

both hands to smoke and inhaled.

during all this performance, the

Priest sings medicine songs. Each

song for each performance.

When all is done, the pipe is

so pointed to four direction with

out being lit. And after it is

lighted, same as before. After the

pipe is emptied the Priest calls

the pledger to come before him.

The Priest, holding the pipe in his
right hand. Spit speck of spit on
the out stretch right hand. then
grasps the stem of the pipe
held by the Priest with the bowl.
Towards the ground. Clasping hands
both holding the stem. the Pledge
gently presses the pipe towards
hind, four times. The fourth
time. The priest let go his
short. The pledge then takes
the pipe, priest placing it on
the right breast then to the left
to the right to the left. hands the
pipe back to the priest, she then
makes the drawing motions over
his lemons same as before. He
then proceeds to touch the holy
ground, in the same manner.
as the drawing motions. after
this all may touch the holy ground.
This terminates the ceremony in the Tipi, all this while the Sacrifice Offering Cloth and the Stick had been leaning against the breast of the Tipi and the green Timbers leaning against the back of the Tipi. The women now take charge of the Timbers and proceed to build the Sweat house. The first two Timbers being planted on the east and the two on the west about 2 ft apart. Then the rest about 13 in all are put in the ground forming a circle about 8 ft circumference. This will accommodate about 15 persons. A round hole in the center of the Sweat house is made. This is a place for hot stones and is about 2 ft in circumference and 1 ft deep. The dirt taken from the excavation is placed
about 20 ft. towards east from the
entrance, and is made into a
small mount. The mount and the
swear hut are connected by a
trail. Then the young cotton wood
tree is placed in the ground in
standing position near the mount
east of the mount. The buffalo skull is
then placed against the mount on the
west slope facing the swear hut.
The skull was painted with black
and red paint. The horns blackened
and the region around the nose
red, black streak from the back of
the head to the tip of the nose.
The wife of the pledge carries the
skull from the Tejai to the mount.
She carries it with a stooping
position very carefully and
slowly.
Five stones are then selected. Two of them are painted black. The third is
not painted. The last two are also
painted black. After this, they are
handled with the hands, but are put
in place with forked sticks between
the mount and the truck. A little to
the south of the trail, hand motions
are made from towards the stones.
Before the stones are handled at first.
These stones are placed in the same
manner as the holy places in the
Tepi, but closer together. The fifth
being in the center, the dried wood
and other stones are then placed
with our own ceremony. However
before the fire is added to the heap
the heap is touched four times
with a fork. In the same manner
as the stones. In the mean time the
women covering
The hut with heavy canvas on top of the canvas are placed blankets, dress goods, clothing and other things. These things become the property of the priest and his helpers.

(Painted) The property is divided according to what the priest and the helpers gave when they pledged of a horse or horses are given away. The ceremony is conducted in daylight. If not, it is then conducted at night. The priest and the helpers enter the sweat hut. Still have paint on them, going over the ceremony as in Tiki, except the removing of paint by the paint. Using the sage, drinking of water, and washing of bosom. The hot stones are brought in 2 pieces. Then 1 and the other 2 and an
placed in a regular order same as before heating them. The rest of the stones are brought. The sweet bath begins, prayer and songs are sung by the priest, the door flap is raised and on the back. Thus along the batter. This is done four times each termination or period lasts about 20 minutes. This over we all go back into the tipi, when our relatives bring in all kinds of food for us to eat—before eating bit of food are placed on the holy ground and drawing motions are performed. We then proceed to eat.

The sacred medicine bag is in a elegant shape, made out of raw hide. The inner bag is a whole prairie dog skin which contains the sacred herbs.
The unknown Greyhound.

There was a maiden and she was the only child in the family. She occupied the honorable part of the family tipi. Her bed being on the opposite side of the door or at the back part of the tipi. Her mother and father felt very proud of her and gave her everything she could want in clothes and every thing a nice girl could have. But every night unknown to her mother and father, she always had a male person to come to her bed. She became pregnant and gave birth to two beautiful little grey hounds. The father was very embarrassed and ashamed of the pigs and had his daughter to make a shelter for them in the out side of
tipi. The maiden never was allowed to keep the pups in the tipi. She would have to go out to nurse them. But the mother said, "They might be powerful, do not treat them that way," said she. The father forced his daughter to keep them out doors. The father of these Grey hounds visited them and he was a big White Grey hound. The young woman soon tired of her visits to the pups got a club and when he arrived again she struck the father of the pups on the head. This made him angry. He stole the pups away one night. The next morning the young woman went out to give her pups their breakfast and she found their shelter empty.
She cried and cried for her babies for she had come to love them. She then packed her bag and not knowing which direction to go started eastward to find her two baby pups. She traveled all day long and when the sun was setting some distance in front of her there was a lone tipi. When she reached the tipi she peeped in the door way and saw her two baby pups playing on one side of the tipi and at the back part sat a big white Greyhound with a cloth tied around his head. The pups soon her and she went into the tipi. "You hurt our father's head why did you come?" said they. She tried to
get them but they did not want her. Being so tired and worn out by her long journey she fell asleep and could not stay awake.

The next morning she awoke and found that the tipi and her babies and their father had disappeared and she was alone out in a prairie.

She started again to find her loved babies, all that day she traveled until sun set, when again she saw a tipi upon reaching the tipi she entered and her babies never noticed her. But scolded her again you have hurt the head of our father why did you come out? She tried to get them and talk to them. But they kept on playing and did not play any attention to her effections.
She fell asleep again and awoke in the morning and found herself left alone again. She arose and started again, all day she traveled to find her lost babies. When the sun had set she saw the same tipi again and upon reaching the tipi, the pups greeted her happily. The father also greeted her respectfully and she and the Greyhound went to bed as husband and wife. The next morning when they awoke, she found herself and family again in the skies. The big white Greyhound was a star of the skies and also the pups were stars. The mother soon got some pame and tried and went to see her mother and father. She had several robes and she cut them in strips.
until she had a great pile of long hide strings. Then she tied them one end to other and tied one end up there to same string and came down unwound the string as she came down on it which she had wound around a stick and the string was about four feet too short she cut it off and fell on the ground uninjured. She then started to hunt for her parents and when she had inquired of the way she went back to her mother and father. They were in mourning for her and did not expect to see her daughter again. When she reached the tipi they met with great joy. Sherelated her story to them about the pups
and their father, being stars in the skies,

Thus the length of the legend is ended.
A spider was walking along a river valley. It saw a beautiful sight as the summer was in full bloom. He came to a patch of plum tree and the fruit was ripe and looked very tempting and good to eat. To one tree he went and steadily under it, tried to reach for the fruit. But the fruit was beyond his reach. He then got a stick and tried to knock the fruit down. The fruit would not fall. He then raised his hands up towards the fruit on the tree. You pretty round plums, pretty ripe plums came down. He sang and the fruit fell. The spider ate and ate the fallen plums. Near the top of the tree hung a very large
plum. The Spider sang again, “You that biggest plum came down to me.” He sang.
The big plum came down upon him and knocked him unconscious and when he was about conscious he reached for the plum and laid there eating it all up. Then he began to feel as though he would explode.
He started for his home and came to a low place on the ground. He squatted down and his stomach just paused out until he had to vomit out of his lung nearly exhausted.
Thus the length of the legend is ended.
Legend: The stuff Bear

Alone near a forest was a wigwam. A man, his wife and little child lived in the wigwam. The mother and father were away gathering wood nearly every day. The child stayed alone in the wigwam when his parents were out in the forest gathering wood.

One day when the mother and father had gone into the forest and the child was alone sitting in a corner of the wigwam, some hand stepped into the wigwam. "The Child's mother left him, the Child's mother left him and he shall eat me," sang he. The Child fought very hard to hide from this person. Three times when the Child's parents were away the person would come in dancing...
around the fire place. The child's mother left him. The child's mother left him and he shall eat me, woman, sang she. After the third time the child told his story to his father. Father, woman with a large stomach comes in here after you are all gone and sings. The child's mother left him. The child's mother left him and he shall eat me, said she. Then the father picked up a stick and sharpened one end of it. When they departed the next day to gather some wood, wood. The father gave the child the sharpened stick. "Keep this stick and when that big stomach person comes, dancing in again attack him and stick the sharp end into his stomach." Said he. So the mother and father left.
and when they had gone. There came that man again dancing into the wigwam singing his song. When he came near the boy attacked him and struck the stick into his stomach, and the man struggling got up a pile of corn behind him. There was a hollowed dead log in front a little ways from the wigwam and into this log laid a stuffed Beaver, with Corn all the way he went. So the Childs parent returned home. The Child told them the story and they gathered the corn and struck it away.

Thus the length of the legend is ended.
The Spider and the Rat,

There was a large camp circle. In the camp was a big Chief, he had a daughter whom he had all pride in. The daughter came of marriageable age, her father the Chief wanted to choose her husband for her from the young men in the camp. So he the Chief instructed the Chief of the camp to announce that there would be a dance for all the young men in the circle and that the Chief was going to select from the dancers one young man who would have the smallest penis. So the chief announced that the dance would take place in the afternoon and that all the young men should dance in nude and that the Chief would choose from the dancers the young man with the
smaller pinel). In the camp was a spider he too admired and wished for the chief's daughter as a wife. While towards the river he hunted for a pick rat pile and laid down close by it pretending to sleep and the rats would run out across his chest and he would try to grab for them but they would escape from him every time one would escape he would say, "The creature runs swiftly," said he. Finally he caught one and holding it in his hand began to pray to the rat. "For the sake of your mother and father and all your beloved relatives have pity on me and loan me your pinces for this after noon and I will leave mine with you until I return your pinces to you," said he. The Fat agreed to fulfill his wish. So the
Spider returned to the camp where the dance had already begun. He immediately joined the dance yelling and shouting and dancing mostly in sight of the Chief. When the singing and drumming had ceased for a short interval, the Spider heard a cry from the rat saying, "Spi—der, Spi—der," these hays are shooting your pines with arrows. The Spider than replied and shouted, saying the dance should start in movement. The dance then started with more and bigger noise. When the singing and drumming had ceased for a short interval, the Spider heard again the cry from the rat. This time a little closer. "Spi—der! Spi—der! these hays are shooting your pines with..."
answer. The Spider then yelled and shouted saying. The dancers should shout in unison said he. The dance then started again with more and bigger noise. When again the singing and drumming ceased. The Spider heard the cry from the Rat still closer Spider! Spider these brave are shooting your pines with arrows. The Spider then yelled and shouted saying. The dancers should shout with unison. The dance then started again with more and bigger noise. The dance then started again with more and bigger noise and the Chief came forward from his seat to select his son-in-law. When night near the tipi they all heard the cry from
the Rat saying: "Spî-der! Spî-der!
these bowmen shooting your pins
with arrows… Right then and there,
the dancers and singers ran out with
the chief following them, and found
the rat dragging the Spider pins
spread by arrows—which were inflicted
by the hawks. The Spider picked up
the Rat with his pins and ran
towards the woods out of sight.

Whereupon he scolded the Rat
and called him all kinds of inferior
names.

Thus the length of the legend
is ended.
Window decorator

White Buffalo, 143 years old, Chippewa.

My father's name was Black Kettle. He died about thirty-five years ago. He was very old at his death. He must have been in his eighties at his death. He had four wives of which my mother was the youngest. There were fourteen of us children from this man Black Kettle. His first wife had three children, the second had five children, the third had four and the fourth wife which was my mother had five children of which three are dead and my brother and I are still living. These were all cousins. There are eleven of my children of Black Kettle still living and we have children and also great grandchildren.
I can not count just exactly the number of descendants to this day from my father Black Hettle. But they are many. I have never seen a Buffalo hide tipi. But I have heard that it took forty Buffalo hides and about 20 sinews to complete a large tipi. In these days they used porcupine quills, dying them with paint to decorate the ornament with Black Buffalo tail hair and hide strips. They used moroccosian sole leather to make the ornaments cutting a strip about one inch wide and six inches long, then the same strip is cut into three strips, joining together on one end. which there is a space of ½ rich not cut. The tipi decorating is not a pleasure pictorial, but is believed
to be a powerful woman. It is
unusual for a woman to be forbidden to stay away from
any performance of this kind. There
are three different designs in decorating
the ornaments. In those old days they
carried on their ceremonies just like
they do today, which I am going to
relate. The first step in joining
this organization is the yellow wampum
ornament which is very simple to
decorate. When my mother was
sick I vowed to decorate a tipi
for her sake and recovery. I was
told since it was my first tipi it
would have to be yellow design.
I was told to collect my material
which consisted of leather, two pins, corn husks dyed yellow, sheep wool.
dyed yellow, tanned calf hide, buck hoofs, black-tail hair of animals. The tipi making is not a ceremonial affair. It takes seventy yards of ducking to complete a six person tipi. The tipi poles are erected and patined from. The ducking is cut to the pattern and sewed together with white twine and a lacning needle, several women can help sew this together. When it is completed it is set aside to be decorate later. The decorating material is then wrapped neatly in a calico and shawl. Then I went to call a custodian. Upon reaching her I prayed to her paying, I have come to call you I have vowed to decorate a tipi for the sake of my mother please come
and handle it for me. I am all prepared and the material is in readiness. She said, yes, and dressed in her best clothes with her face painted came back with me to our tent. She sat down inside the tent and I sat the decorating material before her. Then again I prayed to her paying. Please handle these things to your best of knowledge. I pray to you for the sake of your children and your beloved relatives, she said. Yes, call for some coals of fire. I brought them in and set them down in front of her and I sat down opposite her. She asked me to raise my hands along the material and holding my hands out towards her. She chewed a small piece of medicine root and spit on the palms of my hands four times when I
When this was done, I made passing motions, first using the right hand by making a drawing motion by passing my right hand to my left hand up to my left shoulder and down towards my breast then the left hand to the right hand passing upward to the shoulder down to the heart. The custodian placed some grass on the live coal of fire making smoke from it. Then I was instructed to take the unwrapped material and make it. I made true motions towards the material, the fourth picking it up and holding it above the smoking grass, turning it from side to side four times. Then I placed the material on the ground placing a stick before me in the ground standing
up about two feet high then the custodian unwrapped the material taking off the screw she helped me to make threads. Then she put the tanned calf hide into twenty eight different ornaments and tied twelve pairs on the stick in front of me. Then we began to decorate beginning by attaching a thread of sinew to a strip of the tanned calf hide and wrapping the strip with yellow dyed corn husk and a hoof attached at the bottom with another A small ball of yellow dyed wool secured to this loop. (the hoof is cone shaped and has a hole made at the point of it where it is strung there.) Then the ornament is finished and a black tail is tied to it and together they are one
decorated ornaments and together we finished the ornaments. Then the tipi poles were erected and a sheet of canvas was placed on the poles for a wind-break and I had to change the wrappings of the material for the custodian was intiled to the other and I used a cotton blanket and calico to wrap them up with. The custodian having an assistant entered the tipi frame sitting down. I laid the tipi lengthwise in front of the tipi frame. Then the custodian came and holding my hands making a down ward motion three times picked up the top end of the tipi still holding my hands motioned towards the entrance and the fourth time we entered. Two other women came and helped me camp it into the tipi frame.
carrying it into the tipi frame she made three downward motions and the fourth laid it down with the top end near the face most back part of the tipi frame. Then she called for coal of fire which she placed on the ground in front of the undecorated tipi and I made three motions to pick up the top end and the fourth I picked it up and held it over the smoke which came from the coals with sweet grass on it smoking and turning it four times from side to side I laid it down again. Then I went and got the wrapped ornaments holding them in my arms entered the tipi frames standing on the right side at the bottom end of the tipi
I was told to raise my right
foot over the tipi three times and
step over the fourth time, stepping
over, back to each side four times
until I reached the other end, standing
on the right side again. I took the
ornaments in my hands and three
times lowered them and the fourth
time threw them down on the ground.
The ornaments are unwrapped and placed on
the tipi by string that holds them together
and in place. They are placed on each
side of the upper part of the door-way and
leon each side and further above there
are six more on each flap, in a
downward row. Then the tipi
is taken out tied to a pole to be
erected with and the pole is raised
four times. the fourth time
leaning is or the rest and folding around covering the frame and when the poles are leaned it is then pinned four times about the door and the remaining four ornaments are taken and carried thro' the tip and out towards each direction then starting from the left side of the tip about three feet high one ornament is placed away from the door way by having another woman on the in side, the motion is made three times the fourth the ornament is string to the wall of the tip, then are two ornaments at the back part and one ornament on each side away from the door. Then the peg is placed and a piece of dress goods is offered to the custodian.
peg on the ground, made 3 motions to it with an ax the fourth striking it into the ground. and the rest of the tipi is pegged down and finished. Then a feast we prepared to celebrate the finishing of this tipi and the custodian meal is aside fixed separate. she has a large pot of coffee a pot of meat pan of fry bread and other pans of fruit. We then carried the cooked meal into the new decorated tipi where the custodian sat on the east side and we placed her part of this feast before her and the other pots were for other members which were to be invited. The custodian called for an old woman to come in to her, putting a small piece
poured medicine of medicine into her mouth, says, you will go out and invite all who have this kind of decorated tipi to come and eat. Then the members come with their dishes and they crowd to the back part of the tipi being shy of the main pole, for only those that have been in battles can sit there close by the pole. The host custodian called me to her, holding my hand, hand-placed four lots of food on it and spit the medicine again on it, folding it into my hand four times and then made a hole in the ground, held my right hand under my left hand, put the lots of food into my right hand and into the hole, holding my hand
over the hole and her hand over mine pray’s to the spirits. When she finished her prayer and took her hand away I made passing motions again, using right hand by making a drawing motion on the right leg. The left on the right arm, the right hand on the left arm. The left hand on the left leg, using both hands over the head backwards. Then I sat down near the custodian and one other woman was appointed to serve. When all had finished eating they departed and the custodian departed with her assistant helping her with the offering of cooked meal she takes the pot too which are also given to her. Then another feast is prepared and and the
Chief announces and invites all the men to come listen. The tipi is set up and the men come and stand a distance away from the tipi. An old man is called upon to stand before the tipi and recite a speech. When he is done they all enter and their meal is served to them and they eat and depart.

The second tipi I decorated had a red design on the ornament and the blanket is wrapped in with the calf hide and the wool is dyed red instead of yellow. The ceremony is carried on just like the first one. Beaded stars are also added to the ornament for the top of the tipi.
The men are not allowed around where the ceremony is taken place. They are told that the Buffalo Bull will kill the male sex that disobeys this law.

This work must be done early in the spring and finished before the fall of the year.

The work should never be done at night or evenings or very early in the morning.

The work should never be done during the winter season.

If a woman is decorating a tipi and one of her relatives
She has to give it up unfinished or throw it away or pass it on to some other woman to finish it. They say she has laid ghost hands on it.

The castedrión owns a medicine bag which contains an awl and the medicine the use in their work.
The Beaded buck tips

The decorating of the beaded strip buck tips is renewed and reenacted in the same order as the decorated tips. Only the heads are added and the beaded bed-wall, beaded bedspread and pillows then also included. This work is valued to honor the husband or son-in-law. The woman that has a strong will and can succeed, vows to decorate a tipi for her husband paying, I will decorate a tipi for my husband, it will be headed up the back, his bed-wall shall be headed also his bedspread and pillow tops and I will head him a pair of moccasins cover him with a blanket and tie a horse in front of the tipi for him. Then she prepares her material and wrapping it up in a shawl
and Calico goes to call the custodian praying to her to come and handle the material for her. Then the custodian comes and sitting down the woman places in front of the custodian the material wrapped in a shawl and Calico. Then the custodian calls for some live coals of fire which are set in front of her to the right. She then tells the woman to sit down in front of her on the other side of the material. Then opening the medicine bag she takes out a pile of medicine root and breaking a piece off of it puts into her mouth chewing it, asking the woman to hold her hands out to her spits the medicine on the palms of her hands. Then the woman makes passing motions
Then the costalibon gets out of the bag again a small bunch of sweet grass and puts it on the coals of fire and the woman making motions down to the material that times picks it up the fourth time. The material is held over the coals and smockedly turning from side to side four times. Placing the material back on the ground it is opened and the work begins. A strip is headed crosswise with yellow, black and red beads near the top the strip is narrower than the bottom. This headed strip, the red, yellow, white, yellow tops, bed spread and the door flap, are all marked and designed. The costalibon takes the shaw and calico for her work and the assistants and he are fed by...
women. They then return to their homes, and the woman in her own home completes the headwork. The tipi poles are erected and the custodian is called. This ceremony is carried on just like the other only the headed strip is sewed on up the back of the tipi and the decorated ornaments are sewed on. Then the tipi decorated is taken and put over the poles. There is red flannel placed on the strip about half an inch square, everything is motioned to three times, flavoring is over or penning it on the fourth time. The headed bed wall is brought into the tipi and the red flannel is placed on the headwork and decorated ornament are also placed on this bed-wall along the top.
The wall is motioned three times to its place and the fourth time placed for a bed. The bedspread is motioned 3 times to its place and placed on the ground spreaded as if on a bed. The pillow-tops are placed the same also the door flap. This is all done, the horse is tied in front. Then the custodian calls an old woman giving her medicine into her mouth, instructs her to go and invite all who had completed the same kind of work for her husband. So the old woman goes out and stopping at each tent pays I have come to call you woman that have completed for her husband a decorated beaded tipi, a beaded spread, and pillow tops, bed-wall and door flap all beaded, including macassane blanket.
and a horse tied in the front. Then when they arrive and the meal is taken in to them, the man is called to enter the tipi, before he enters the medicine bag is put under cover and he comes in, sits on the beaded bed spread, his wife puts the medicine on his feet and covers him with a blanket. Then the custodian calls for coals of fire, placing the coals of fire before him. She puts sweet grass on the coals, making smoke, and the man puts his hands towards the smoke four times making passing motions on himself each time. Then the wife stands before the crowd and says, I have completed this
decorated and headed tipi and also the bed spread, pillow tops and bed-matt for him. Also presenting him pair of moccasins and blanket and the horse that is tied in the front of this tipi, and that is the reason I have invited you here. Then the man goes out enties the horse and takes it away. The custodian calls the woman to her, putting medicine in her mouth with the chewed medicine on the palm of the woman’s hand, takes some bits of food placing it on the left hand of the woman, puts the right hand under the left hand, puts the food into the right hand, makes a hole in the ground and drops the food
into this hole covering it with the women's right hand holds her hand over it, and prays to the spirits. When the prayer is ended they both make passing motions and another woman is called to serve the meal.

Then they all depart and the man comes and puts his presents away.
Legend.

Sacre Bull

True Story.

At Kingfisher forty years ago. Sam. By called together several men, including four medicine men, to sing for him. A hole was dug in the ground about two half feet deep and around.

Sacre Bull went into this hole set down in it and was hound with raw hide at his feet, and hands in front of him were placed a medicine rattle on his right and a whistle on his left.

Several men carried a large heavy stone and covered the hole with Sacre Bull in it. Then some willows were erected and covered with a cloth covering the stone.

These men sat in a circle.
with them the four medicine men. The medicine men sang the medicine songs four times after each time, smoking the pipe. Then the fifth time they sang. While they sang their fifth song, the stone fell just on the outside of the circle, it came down with such a force that it trembled the earth. The men did not see it come out of the round place for this happened at night but the moon was full. Some Bull called the men to come and feel his body accept the top of his head. The men found an opening at the cannon willow sticks at his back and one by one each felt his body from his back, feeling upward.
found that he had transformed into a buffalo. His skin was the hide and hair of a buffalo. He had buffalo ears and horns. He warned the men not to touch the points of his horns. Then after each had felt him they went back and put down the medicine men sang again and the spirits came unto him and loosened him from the sinew which bound him hand and foot. Then he appeared out of the hole and covering. Some food had been prepared and it was brought to the men and they ate some Bull had for his medicine bag a lizard, which he always spit medicine and the
Lizard hide. He also had the empty shell of a large snapping turtle and also an otter hide. These he would spit medicine on and they would come to life and walk around in his tipi.

He was one of the most powerful Cheyenne Indian medicine men.

Same Bull when a young man had two warts on each side of his head or his temples. He would rub these warts and his face would transform to a Bill calf face and the warts would form into small horns.
The Buffalo Robe.

A woman vowed to make a buffalo robe for the sake of her husband. The buffalo hide was tanned with the hair on it.

Then porcupine quills and the black long roots of swamp reeds were prepared to decorate it with. The old woman—with the medicine bag—was called by the woman that was making the robe. A big dinner was prepared. The old woman came, sat down in the woman's tipi, called for coals of fire. Then she took the medicine root and chewed a small piece into her mouth. Then called the woman to her and spit four times on the palms of her hands. The woman made passing motions.
The robe was designed and marked with an awl. Then decorated with porcupine quills and the black roots, embedding it crosswise down the middle. Four motions were made before every action of the hand. This was done the old woman placed some sweet grass on the coals of fire. The woman then smoked the robe turning it four times from side to side.

The old woman called another old woman and putting medicine in her mouth, told her to go and invite all the women that had made robes for their husband.

So the old woman going to every tipi, said, I came to invite all the women that have made robes.
buffalo robe and quill decorated moccasins for her husband.
When all had arrived and the dinner carried into them. The man was called and sat at the seat of honor. The old woman placed more sweet grass on the walls of the smoke house and the man raised his hands to the smoke four times making passing motions after each time.
The woman took the decorated robe and covered her husband with it. There were strings fastened to the hide to tie together the front part near the neck. The woman made four motions and tied the strings the fourth time. His moccasins were put on his feet. The woman told her guests the purpose of her
now. So the man went out and the woman ate their dinner.
SLOW BULL (Echu. Age 60) (A31)

My father's name was Lame Bear, was a medicine man, a member of several sacred ritualistic orders, and was regarded authority upon these matters. His opinion on matters of this character were without dispute. He was looked upon as a man of strong personality. He died at the age of 86. He was still fairly active about a month before his death. My mother died when she was about 60 years old.

It was then my father's training and teaching that I became acquainted with the traditions and customs of our people and it was largely due to the fact that I became a member of these sacred orders in later years. I have also found that his teachings upon good behavior and respect of others has been valuable to me.
There were 8 of us children in this union, 4 boys & 4 girls. Out of this eight there were one set of twin boys. One of them died as an infant, I was the 6th child. My third oldest sister and my youngest brother are now living. My father was about 25 when I was about 6 years old. I owned the first set of bow & arrows made by my father, he showed me to shoot the arrow, he told me to shoot at birds and not persons. I do not remember how or where he came to own a shetland pony. This pony he gave me, of which I learn to ride he taught me to take good care of my arrows and always put them away where I could find them when I wanted them. He also told me the same of my bridle & saddle and all my personal belongings. I still remember when we lived in a buffalo hide tipi.
The buffalo hide tipis were decorated with porcupine quills. I had a buffalo caribou made by my Aunt. (father’s sister) My saddle was made of deer horns, (antlers) cottonwood slabs and raw hide. It was made up in such fashion that it was comfortable saddle to ride in. My second bow and arrows were regular size including a quiver of which I was very proud. With this outfit I hunted small game; rabbits, birds. Some times we played a game called arrow game. It is played for fun or keeps. One arrow is inserted against the floor of a bank or hill. This we shot at, the nearest arrow to the target was the winner. Some times we competed for the longest distance shots. Other past times we had was swimming and foot racing. The brook and rode untamed ponies
These we regarded as fresh mounts and race ponies. One of the greatest pastimes and sports we had was racing ponies.

I owned a black race pony. Of course was given to me by my father. He told me after words, this pony was given to him for his service for doctoring a sick person. This pony won for me many a good race.

When we were not having pony races, some one in the crowd would suggest that we hunt and chase wild wolves and coyote. The rode off to different directions in pairs. If an animal was found, it was understood to head it off towards our starting point if at all possible. Thus giving us an open chance to run down the wolf or coyote in relays by the time the last pain was
was in the chase, the animal would be pretty well tired out. Some time
there two wouldlasso it or shoot
it with bow and arrow. Another way
we done, after the wolf or coyote was
completely tired out. He would sur
it and pretend it was an enemy
like Pawneee (Wolfmen) or bow.
He rode at full speed one at a
time towards the enemy to attempt
to strike it with willow spear, quizz
or bow. It was by no means an easy
task to get within the striking distance
of the animal, so that it could be
touched with the weapon, but never-
theless it was possible. There were
three counts that were considered
worthy of the act. 1st, 2nd, and 3rd

The one touching the enemy first
considered first here, etc., I still remember when the wild ponies were roaming the prairies, owned by no one, when still in the wild herd.

To lasso and be able to hold the wild horse and subdued somewhat required the exerted strength, skill and horsemanship of a well developed man. Us boys sometimes would chase these wild horses for sport. I made no attempts to lasso any of them. I thought I might lose my buffalo hair rope that my aunt made for me. Of course, I once in awhile an old and worn out horse would be found. They were usually tame. They were called “Tins” and the wild horse was called “Free Horse.” When we broke young
horses or ponies. In order to catch them we drove the herd into some deep water, a lake and jumped into water with rope. Swim right up to one wanted, catch a hold of its mane and put the rope over its head. Keep in deep water in this fashion for some time, keep to tame them to certain extent, but by no means ready to give up. After awhile we all got loose of the rope and let it drown out. That is where the real battle commenced. We pulled and jerked it by the neck. Which we called "Breaking to lead". We then filled our legging with sand and by tying the small ends of legging tied them together. We threw the pony by wrapping the rope around its limbs and
in such way, it fell when the rope was tightened and drawn. Before mounting the bridle on its head, we braced the mouth by fastening with rope. This is known as bridle broke. The pony allowed to rise, while in the act of doing so, one or two of us jumped astride the pony's back, throwing the sand, clippings on the pony's back. The pony would actually have might hard road to travel, as the sand was soft and deep. The wilder and the meanest ponies usually gave up the quickest and made the best and the most dependable riding stock. About half a day of this breaking, we usually rode the new pony to the camp with no much further trouble.
My father's teachings and his talks to me and to other brothers of mine are still fresh in my memory. If any one in our immediate tribe should speak evil of us or gossip about us, we never mean in any case to antagonize the party or parties, by quarrelling or fighting.
MICHELSON, TRUMAN (Collector).

Personal narratives and legends written by Southern Cheyenne Indians. [Calumet, Okla.] Summer, 1931; 1932. MS. D. 1 vol., 96 pp. 9 1/2" x 8".

One narrative was published in Truman Michelson, "The Narrative of a Southern Cheyenne Woman," SMC 87:5, Washington, 1932; Michelson states in the introduction that the narrative "was obtained for me by Mack Haag near Calumet, Okla. in the summer of 1931." This narrative and one other in the vol. are in the same handwriting, presumably Haag's. A third narrative, and the legends, are in another handwriting.

List of contents follows main catalog card.
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