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## WICHITA TALES.

### I. ORIGIN.

THE following tale was obtained by the writer in April, 1902, while visiting the Wichita of Oklahoma, in the interests of the Department of Anthropology of the Field Columbian Museum. It was related by a middle-aged Wichita and translated into English by Burgis Hunt. The informant claimed to have learned the myth from his grandfather, and among the Wichita is looked upon as one well versed in tribal lore. Comment on the tale is postponed until a later paper.

In the times at the beginning, there was no sun, no moon, no stars, nor did the earth exist as it does now. Time passed on and Darkness only lived. With the lapse of time came a woman, Watsikatsia, made after the form of the man Darkness. The woman found an ear of corn in front of her, while before Darkness was placed an arrow. They did not know what these objects were nor where they came from, but they knew that they were for their use. The woman wondered what the ear of corn was for, and Darkness, by the gift of Man-Never-Known-on-Earth, was able to tell her that the corn was for her to eat. Then Darkness wondered what the arrow was for, and the woman, by aid from the same power, was able to tell him that with the arrow he was to kill game.

The time now arrived when Man-Never-Known-on-Earth promised them that he would make more people. So a village soon sprang into existence with many families. And according to the wish of Man-Never-Known-on-Earth a certain person was to be chief, and his name was to be Boy-Chief. Man-Never-Known-on-Earth also decreed that the name of the village should be Wandering-Village, which meant that the people should not travel on their feet, as people do now, but should wander like spirits, — they could think of a distant point and be there at once. After a while Darkness and the woman (Watsikatsia) began to wonder why so many things had happened? why there were so many people? For there were crowds and crowds

of people. There were so many people that Darkness told them to scatter, to divide into parties and go off in different directions. After this, Darkness began to get power to foretell things. Once he told Watsikatsia everything, — that he was about to go to a certain being over there, — Man-Never-Known-on-Earth. When he was ready to go he reached down at his left side and with his right hand and brought up a ball. Then he reached down with his left hand at his right side and brought up a belt. Then he reached down in front, touched the ball to the belt and brought up a shinny stick. He took the ball, tossed it up and struck it with the stick. As the ball flew he went with it. Thus he went on towards the place for which he had set out and where he expected to find Man-Never-Known-on-Earth. Now Man-Never-Known-on-Earth had great power and knew that this man was coming to pay him a visit. (The object of this man's visit was that power be given him so that there should be light on the face of the earth.) Again he tossed the ball, struck it and travelled through space with it, but he was not there yet. So he knew that he could not depend on the ball. Then he took his bow and arrow, which he had brought with him, shot the arrow and flew with it. This he did a second, third, and fourth time, but he had not yet arrived. Still he knew that he had to get there. Then he remembered that he could run. So he made one long run and stopped to rest. Then he ran again, and a third and fourth time. He had now made twelve trials and knew that he was near the place of his journey.

Now he came across a grass lodge and he knew that some one lived there. Before he got right at the lodge, he heard somebody speaking to him, — telling him the object of his journey: for Man-with-Great-Power-to-Foretell lived there. Darkness at once asked for something to eat. Man-with-Great-Power-to-Foretell asked him inside the lodge. When Darkness entered he saw light; for the lodge was filled with bright light. As he had come on a long journey he was very tired and hungry, and again asked for food. So Man-with-Great-Power-to-Foretell reached down behind him and brought up four grains of corn. Darkness began eating, and the four grains were more than he could eat, so full did they make him. Then they began to talk and Man-with-Great-Power-to-Foretell said to Darkness: "Man-Never-Known-on-Earth has made me also; the time is coming nearer; it will not be long until we are able to go around everywhere." So after they had stayed there in the grass lodge a long time, they went outside and faced east.

Man-with-Great-Power-to-Foretell then told Darkness to look, — and there was water almost as far as they could see. On the opposite bank they saw a man. This man told them to make haste and

cut a stick. Then he said to them : " There are three animals in the water travelling towards you. Do not kill the first or the second, but kill the third, which is half black and half white." Then Man-with-Great-Power-to-Foretell said : " We are not quite ready ;" for he was just making his arrows. Then the man said : " Hurry and make your arrows !" Man-with-Great-Power-to-Foretell replied : " We are about ready ; we have the bow, arrows, and sinew, but the arrows are not quite dry." Man-with-Great-Power-to-Foretell again cried out : " We are about ready ; we have fixed the sinew." Again the man called to them to hurry. Then Man-with-Great-Power-to-Foretell said : " We are about to feather the arrows." The man again called to them to hurry. Man-with-Great-Power-to-Foretell replied : " We are ready now ; we are ready to draw the arrows, for we have trimmed the feathers." While they were working they saw the three animals draw closer. Again the man called out : " Don't shoot the first or the second, but kill the third, which is half black and half white." Then he said : " They are closer to you. I go now. I will never be here any more. When you go back, tell your people that there will be such a word as Hosaisida (Last-Star-after-Light) and that I will appear from time to time." After he had spoken, they looked, but the man was gone ; they looked higher and saw him as a star of bright light, for he was Young-Star, or the morning star. It now grew a little lighter and they saw the three animals still closer to them, and they saw that they were deer and that they were standing on the water. Then Man-with-Great-Power-to-Foretell shouted, and the first deer jumped up on the bank to the south of the place where they stood, and it was black ; then the second deer jumped up, it was white ; then the half black and half white deer jumped up on the bank, and Man-with-Great-Power-to-Foretell shot it on its side. Man-with-Great-Power-to-Foretell now told Darkness that that was the power given to man, that when you go after game such weapons would be used. Then he added : " I will not be on earth much longer, but I will be seen at times." Darkness now looked, but Man-with-Great-Power-to-Foretell was gone ; he looked toward the east and there he saw him as the sun ; and his name was Sun-God. Then it became light and they knew that the first deer was day, the second night, and the third, which they had killed, was day and night, and that henceforth there was to be day and night. These three deer became the three stars which we see every night in the west.

When these things had happened, Darkness turned and faced the west. All was bright with light now. He began his journey back to the point from which he had set out. As he went he travelled very fast ; for he now had power to travel very fast. Indeed, so

rapidly did he travel that he arrived home early that day. When he got home he found all kinds of people, but they did not know him and asked him who he was. As he also knew no one, he asked where he could go for shelter. He was told to go to the west edge of the village, where he would find a large lodge belonging to Boy-Chief. So Darkness went there for shelter. He asked Boy-Chief how many more villages there were like that one. Boy-Chief replied that in the south there was one with a chief named Wolf-Robe, who had great power like Man-with-Great-Power-to-Foretell. Then Boy-Chief asked Darkness where he had been, and he replied that he had been to a certain place where he had met Man-with-Great-Power-to-Foretell and Young-Star. Then Darkness asked Boy-Chief to assemble every one in the village in order that they might hear what he had to say. Boy-Chief called for all to come, and a great crowd gathered about the lodge. Boy-Chief then announced that all were present and asked him what he had to say. Then Darkness told them that he and his woman were the first beings created and that Man-Never-Known-on-Earth had given them power to carry out his work, and that they were going to do it. "Therefore," added Darkness, "I have come before you again, to tell you that after I have done this work for you I will have to leave you." After he had said this he commanded all the people to return to their homes and tell everything he had said.

Then he started on his journey to the south village and soon arrived. Again he asked where he could find shelter, and was told as before to go to a certain place at the edge of the village, where he would find the headman, who would treat him well. He went to that house and met the chief, who asked him what he had to say. He replied that he had something to say, and asked the chief to assemble all his people. So some one was sent around to tell the people of the village to gather at the chief's place. Now before Darkness had arrived in this village three people had predicted his arrival, for they had great power in those days; so they were not surprised when he came. The crowd came and he told them they were to have such a game as shinny ball. He reached down with his right hand on his left side and produced a ball, and then reached down on his right side with his left hand and brought up a shinny stick. These he showed the people and told them they were for their use. Then he commanded the people to gather just outside the village at about evening time, and then he set the time for play. They went as he told them. When they were all there he tossed the ball toward the north and travelled with it. It went a long ways. When it lit he picked it up and struck it with the stick and drove the ball back south, then said that the point where he stood when he struck the ball would be called "flowing water" (the goal). Then he took the

ball, tossed it, went with it, and again struck it southward. Where it hit was the second "flowing water," or goal. Between these two goals or bases was level ground, and in both directions as far as you could see. Then he divided the men into two parties, and placed one at each goal. Between these two parties and in the centre of the field he placed two men, one from each of the two parties. He gave one man the ball and told him to toss it up. As the ball was tossed he told the other man to strike it towards the south. He did so and drove the ball towards his opponents on the south. Now they played, and the north side drove the ball to the south goal and won. They then changed goals and the other side won. Then Darkness said that they had played enough.

Before the shinny ball game began, Darkness had asked that a lodge be emptied and cleaned out. It was now late in the afternoon. He now entered the lodge, but first told the people to go to their homes, that the times were drawing near when things would change, for the powers which had been given to people were increasing, "and now," he said finally, "I go. I am to leave you, but I am also to be seen." He made his final appearance, the people went to their homes and he entered the prepared lodge, and when he appeared again it was to bring light into darkness.

By this time the power which Man-Never-Known-on-Earth had first given people had developed and the people were very powerful, but they used their power for bad purposes.

The first woman, Watsikatsia, now appeared in this village and asked for shelter. She was told to go to a certain place, but she was warned that the chief had greatly changed and that now he was an enemy to his visitors. She replied that she had great powers, given her by Man-Never-Known-on-Earth, that she could do anything. Her informant told her that she would arrive in the morning. She would find some one inquiring for her who wanted her to go on a journey with him. The next morning she arrived at the lodge of the chief, and shortly after she went after water, when she heard some one inquiring for her. This was a man who was acting for, or the servant of Without-Good-Power, son of Wolf-Robe. Now Without-Good-Power was a very bad man, while his father was just as good as ever, and had never abused the power which Man-Never-Known-on-Earth had given him. This servant of Without-Good-Power now told her to get ready to travel, as Without-Good-Power was going to war, and she must go along. Without-Good-Power now started and a great crowd followed. He told his followers that he was not going very far, only to a place called Eyes-like-Mountains, which stood in the water. After they had gone a short way Without-Good-Power ordered the people to stop for a while so that he

could make a sacrifice, by offering his pipe to every one to smoke. While he was doing this, with his followers sitting around him in a circle, there appeared on his right side and on his left side a bow. All at once these two bows turned into two snakes and began to fight each other. Then Without-Good-Power asked the people to interpret the meaning of this event. A certain man spoke up and said it meant thus and so. Then Without-Good-Power said that his interpretation was wrong and he got up and went where the man was and killed him with a club. Then the woman spoke up and said that Without-Good-Power's powers were great, but were not all beneficial to the people, for Without-Good-Power had killed people before this time when they had failed to interpret properly. She now said, "the meaning of what has just happened is that the village which we have left is being attacked by a certain kind of enemy." After she had made this interpretation, all the people turned back to go home.

When they had arrived the woman called all the women together and told them that everywhere she went she had certain great powers, and that the last place where she had been was Place-where-Corn-is-Raised. Then she told the women that power would be given to them, so that they could kill many animals for food, that after taking the hide off all they had to do was to take the hide by one side, shake it, and it would be a robe; that they should take the bark from the trees, save it, sprinkle it on the robe from end to end, and that power would be given them to take up anything and pack it on their back. She also said that the time was coming when certain of their powers would be cut off and all would be just ordinary people; also that she would soon no longer appear as she was, but in a different form. Soon after that she was changed into a bird with bright red feathers; for she had had red hair.

It had now come to pass that, after all these things had happened, Wolf-Robe, the chief of the south village, was an old man, and nearly everything went wrong, — the people were no longer good. Wolf-Robe had told them to go ahead and do as they pleased.

Now there was a certain wise man living north of Wolf-Robe, who spoke out and said that this condition could not last, and that there would soon appear a man, by the name of Howling-Boy, who would do things. He also said that the people were not living naturally, that they were exercising too much supernatural power, and that there were certain people who considered themselves greater than Man-Never-Known-on-Earth. In addition to Howling-Boy, who was to appear, another man would appear, whose name was to be Heard-Crying-in-His-Mother's-Womb (although people thought that what they heard crying was a knife which the woman carried at her side). Now the wise man advised the chief, Wolf-Robe, to select all his

men who were capable of travelling fast to go out to look for these two men who were to appear. Wolf-Robe selected only four, two of the number being brothers, and they started, one in each direction, to hunt for the two men, and also to tell other people to look for them and to go to the village. People began to come in from far and wide. Finally it was announced that all were in the village. Then a certain man appeared and gave his name as Howling-Boy, and presently the other man, Heard-Crying-in-His-Mother's-Womb, appeared. The latter told the chief that he had great power, and enumerated what he could do. The chief admitted that he was a man of great power. Heard-Crying-in-His-Mother's-Womb then said, "I always have known what you have in your mind. Now say what you have in your mind, for it is best for the people to hear what you have to say in my presence." The chief then talked and said that there were too many people who were bad, who used too much unnatural power; that he ordered all such people to be destroyed; and that he left the performance of this task to Howling-Boy and Heard-Crying-in-His-Mother's-Womb. He also added that his son was a bad man and that he could not account for it, as he himself was a good man and did not practise so much power as did his son. Howling-Boy then announced that he would delegate his share of the killing of bad people to Heard-Crying-in-His-Mother's-Womb. So Heard-Crying-in-His-Mother's-Womb accepted the task in accordance with the chief's orders. Heard-Crying-in-His-Mother's-Womb now arose, saying that he would begin his work at once, and that the chief's son would be the first to be destroyed. So he took his bow, found the chief's son and destroyed him, tearing him to pieces. Then he went on with his work of killing the bad people, shouting before he got to each one, so that his victim would get excited and could not move or do anything. As he encountered each, he also would tell what great powers he had, and that the people thought they had greater powers than anybody else. He also would tell them that Man-Never-Known-on-Earth had given them great powers, but that they had not acted as he wanted them to.

Next he went to a lodge where there was a large family, the father of which had a head with two faces; this man he killed, telling him if he ever lived again he would have less power.

Then he went to another man, whose name was Haitskaria, and who was a creature like an alligator and who burnt the ground over which he travelled. He told Haitskaria that he was there to destroy him, and that if he ever lived again he would have less power.

Then he went to another lodge, where he met a family of Mountain-Lions, consisting of father and mother and two children. He told them he had come to destroy them, that they had lived a bad life.



They begged him not to carry out his orders, but to let them live and continue the possession of their power. But he told them he would have to carry out his order, and that if they came to life again they would have less power.

Then he went on to the mountains where there was a cave. As he approached he hallooed and saw a great crowd of Scalped or Bloody-Head people. When he drew near they ran into the cave. He went to the opening and told them that power had been given him to destroy them because they were bad ; that he would have to carry out the order which had been given him by the chief ; that they thought they had greater powers than any living being, and that they abused them. Finally one of the men came from the cave and asked what right he had to say and do these things. In reply he told him that a Creator had given them this power so that they might be great, but that they had gone beyond this power. Then he began to kill them, and left only two, a man and a woman.

Then, having done his work, he returned to the village, where he told the chief that he had destroyed the meanest and most powerful creatures. He added, " Now I have fulfilled your orders, and now I want to find out what you have in your mind." The chief then announced that every one would be changed into another form, that there would be many human beings, but he advised that every one do as he pleased ; that is, if any wished to change into animals they might do so. After Wolf-Robe had made this announcement, he told the people that he had made his choice and had decided to become an animal. So he went on his way, taking with him his walking stick and robe and leaving his other possessions behind, and journeyed to the nearest body of water. There he went down into the water, dived, and after coming up he went out on the other side a wolf.

Then Heard-Crying-in-His-Mother's-Womb said that something charmed him to the water, drew him towards it. So he went to the water, although he did not want to go, dived to the bottom and saw a woman whose name was Woman-in-Water-Never-Seen. As he did not want to stay there he came to the surface, spouted water up in the air and went up and away with it, and became Weather (that is, lightning, rain, etc.).

After he had disappeared, all the people got vessels, went to the water, filled them, and carried water home to their families. Then some of them put water on their fires, and as the steam ascended up in the air they went with it and so became birds ; other beings went their way to the woods, prairies, and mountains and became various kinds of animals, while the remainder of the people lived on in the same place.

Without-Good-Power was among these people who remained, and he still had great powers. He announced that he would continue to live with the people. His powers were especially great in doctoring, — so great that he could by a simple command change any person into another form. Thus if he saw any of his enemies coming around his lodge he would command them to stop and then they would vanish, — sometimes he would change them into wood. Then he decided to give a new name to the group of people who lived about and he changed the name from Okaitshideia (Village) to Katskara (Village).

Then Without-Good-Power went on to a place where there was an earth lodge, which he entered. Within he put his hand to the wall of the lodge and it left the imprint of his hand in color, and wherever he touched the wall there was the imprint in a different color. Now the owner of the lodge knew that Without-Good-Power had great powers, among them that of changing people into different forms, so when Without-Good-Power shouted, the man ran out and started north, but he was changed into a bird, Gtataikwa (its name coming from its peculiar cry — just as if some one were going to strike it). Still another man ran out of the lodge and started north, but he was changed into a star (not the morning star).

Time passed on and the people remembered how things used to be. A certain young man, Every-Direction, went out on an expedition with twelve men. Time passed on and they did not return till about spring. The people wondered why they were gone so long. In the village at the northeast corner lived an old man and an old woman, who had a little orphaned grandson whose name was Of-Unknown-Parents. This boy finally went into the centre of the village and told the people that the thirteen who had gone on the expedition were no longer alive, but had gone into the ground, and that no one of them would return. Then Of-Unknown-Parents said that some hunters should go out for two days and look for a certain place where there would be some people coming out of the ground, enough to form a village. When it was night the boy went to bed, but before he went to sleep he heard some one calling him. He arose and went out on the northwest side of the lodge. There he saw some one standing who told Of-Unknown-Parents that he was mistaken, that his prophecy would not come true. He also told Of-Unknown-Parents that his father had sent him down to appear before him and tell him this ; that a year hence something would happen, which would be done by his father, and that he would appear to him again.

Now at that time the chief's wife, who had a son among the thirteen which had disappeared, was confined and brought forth four children shaped like dogs. When one day old, they had grown, and

when three days old they had grown so fast that they played with the children. But they were mean and ran over the children. When they were grown up, the chief was tired of them and got people to carry them off to the west, as he did not like them. But on the way the dogs, who were now very large, swallowed up the people who were taking them away, and none of the people ever returned. As time went on, other people would go out where these monstrous creatures lived, but they had such long necks that they would reach out and get them and swallow them. So the people finally got excited and moved the village. The older people talked much and said that although the Creator had made everything it seemed that he had also made monsters to destroy every one, and that if things went on in this way more bad things would be done. Time passed on and the people would not go to the west for fear of the monsters. So the chief selected four men to visit the place of the old village, but they returned safe.

Now the old man and woman and their grandson, Of-Unknown-Parents, had been left at the old village. One night the person who had formerly appeared to the boy again visited him. He said: "At noon, go to a certain place due north of here and I will appear to you." The next day at noon the boy went to a hill in the north where he had been told to go, and there he saw this person. He called the boy to him and told him that his father did not like the way things were going and that he would have to destroy everything. Then he told the boy to return to the village and tell the people that they were to be destroyed, that if they did not believe him, to repeat the message. Then Of-Unknown-Parents said his father was tired of the monsters and that he wished to destroy them. The person then told the boy he must do certain things: that he must get the twelve longest canes he could find, fasten them together, and give them to a certain woman (Spider-Woman) who lived in the village; that he must tell this woman to get her servant (Mouse-Woman) to go about and get a big lot of corn of all colors and bring it to her master; that when this was done he must put the canes in the ground up to five joints; that after this four days would elapse and at the end of that time to be on the lookout for something to happen, for something would come from the north. He also said that there was a certain thing in the water that would destroy the four monsters, and that now it was time for him to depart.

Now the boy returned to the village and told the chief what was to happen, but the chief would not believe him. Then he went to the Spider-Woman and told her as he had been commanded. She was pleased to hear the story and was willing to do whatever the boy told her to do. After the people had heard the news some would not

believe, especially the people who wished to live longer. But many believed the boy's story. Spider-Woman now got the twelve long canes and sent her servant out to get whatever seeds she could find. She got seeds of corn, beans, pumpkins, watermelons, and seeds of every kind which she could find. Then Spider-Woman first filled some of the joints with corn seed and closed the cane up, then she put in some pumpkin seed and closed it up, and so on, filling the canes with all the seeds.

When night came, Of-Unknown-Parents returned to Spider-Woman and asked her what she had done. She told him that she had done everything except to put the canes in the ground. So Of-Unknown-Parents told her to take the rib of a buffalo and dig a hole in the ground. She did so, and said there was one thing more to be done, and that was to raise the canes and put them in the ground up to the fifth joint. Of-Unknown-Parents said that he would attend to that. So he went away for a little while and returned. Then he commanded a small whirlwind to blow, and it raised the canes right up, and Spider-Woman and Of-Unknown-Parents placed them in the hole up to the fifth joint as they had been commanded.

The time was now come for something to happen. At noon they looked north and saw something like a wind blowing, but it was the fowls of the air all headed south. After they had passed came the animals, the buffalo first, then the deer, and so on. When the people saw these things they were excited. A little later they looked north and saw great floods of water coming very fast, and they saw the thing which was to destroy the four monsters. It was a great turtle which had broken out of the water and was headed toward the monsters. On it came, and went under their feet, where it stopped. On came the great floods of water. So Spider-Woman, who had helped Of-Unknown-Parents put up the canes, now began climbing at the bottom and soon reached the top of the twelve canes. Then she let down a rope and drew her husband to the top, and then let down the rope and drew up the boy to the top, and then drew up Mouse-Woman. She now made a place on the top with a good shelter, but so made that the water would leak through.

The time was now late in the evening and the water was to the tops of the lodges in the village. The monsters could hardly stand still, it was so slippery. Late in the evening it was more difficult for them to stand still, and one said to the other three: "My brothers, my legs are giving out, and I will have to fall. I will fall that way (north) and when the time comes in later generations that direction will be called 'North.'"

The next day the backs of these monsters could only just be seen, and one of them said to the other two: "Brothers, do the best you

can ; I have to fall ; my legs are giving out ; I will fall in that direction (east), and in later times people will call that direction ' Point-Where-Sun-Rises.' ” On the next day the water was higher and the people on the canes were getting uneasy. The water was now up to the necks of the two monsters. The one said to the other : “ Brother, you are the youngest of us four ; you will have to get along the best you can ; I am going to fall ; I am giving out ; the direction I am going to fall is that way (south), and by later generations it will be called ' South.' ” The fourth day of the flood came. The fourth monster had to hold his head back to keep the water out of his face. He said that he could tell nobody what was going to happen, as his three brothers had perished, but that he would have to fall towards that point where the sun goes down, and it would be called “ West.”

From that time it was twelve days more before the flood passed on. Nothing could be seen, no village, no people, only some water and a little earth. The ground was all soft. At this time everything was still. There was no wind. But a certain person appeared who came from above, of the name of Man-Going-All-Around, who had power to dry all slime. He appeared from the northeast direction and was headed southwest. While on his way he saw something like a shadow shining on the ground. He wondered what it was and thought he had better go over to see. When he got over to the place he saw something on the ground, shaped like a human being. Examining it closely he saw that it was moulded like a woman.

Man-Going-All-Around went on in another direction. Time passed and he went all around and again came to the same place where he had seen the form of a woman in earth. He now saw that the upper half of the image, as it lay at full length on its back, was alive, and that the lower half was still mud. Then he saw further that the woman had given birth to a child (Standing-Sweet-Grass) which was nursing on her breast. After seeing this he went on again on his journey. Then came a bird, a dove, and it saw something on the ground ; it went to see what was there. When it got near it lighted on the ground and saw the woman sitting up on the ground with the child in her lap. The dove had a piece of grass in its mouth.

In the mean time Man-Going-All-Around had passed on over a place where he thought he heard some one beating a drum. Then he returned a third time to the woman, told her to rise and accompany him. He took her to the place where he had heard the noise of drums. He went in with Shadow-Woman and the child and saw that he was in a room shaped like a beaver's lodge, and that it was deep down under the water. The name of the lodge was Place-of-Beavers or

Beavers'-Lodge. When he entered the room he saw many people sitting about. He also saw a young man lying on a bed. Then he told the woman that she was to live with this man who was on the bed, and the man accepted the offer.

After Shadow-Woman had lived in the lodge with the man for five days, her child (Standing-Sweet-Grass) had grown rapidly and was now a boy and could talk. The boy said to his mother: "I am going to begin my work. When I begin this work I want you to keep continent till I finish my work." At this time his mother told him that he was the son of no man on earth, but of Man-Above.

The next day Standing-Sweet-Grass went out in a northwest direction. After he had gone on a while, he stopped, facing the northwest. Then he turned towards the east and saw the same man (Man-Going-All-Around) who had taken him and his mother into the lodge. This man now discovered the place where the people were on top of the canes. All this time it had been still and there had been no wind; only where he went was there wind. Having reached the spot where the canes stood, he was told by Spider-Woman, who was on top of the canes, to look out for the boy, Of-Unknown-Parents, who was coming down the rope. So Spider-Woman let down the rope with the boy on the end of it. When Of-Unknown-Parents was down, he was told to command the wind to blow from the north, east, south, and west, into the ground. Then the canes began to go down toward the west, and it was found that the water had sunk as far as the fourth joint of the canes, so that they lacked but one more joint of reaching the bottom. When they were all down the boy from the Place-of-Beavers told them to go with him to his home, saying that there were many people there. Then they set out, carrying the canes with them, Spider-Woman holding the canes at the middle, with Mouse-Woman at one end and Of-Unknown-Parents at the other.

When they arrived at the Place-of-Beavers they all went in, except Standing-Sweet-Grass, and saw crowds of people, birds, and animals. Having entered, Shadow-Woman got up and went to the strangers and told them that she was glad to see them. They replied that it was a fact that she was glad to see them, for they had some things for her. Then they opened the canes and divided the seeds, the men putting them in wrappers. Then all the seeds were given to Shadow-Woman for her use in beginning her life. Standing-Sweet-Grass, Shadow-Woman's son, now came down into the lodge to see what they had. After he had seen everything he said it was time for everybody to lie down and go to sleep.

Early the next day after all had awoke, Standing-Sweet-Grass got up and had a talk with his mother. He told her that the seeds had been given her by these people for her use, and for the use of all

when they should increase in numbers, and that she should distribute them so that they would always be in use. He himself, he said, had to go on with his work.

So he started on a journey, going south. He commanded the trees to grow and they grew ; he commanded the water to flow and it flowed, as he had commanded. After the great flood of waters there were many forms left in the mud, — these he commanded to change into hills and mountains. He commanded the wild animals to roam over the prairies and through the forests. When he had done these things he returned to his mother and told her to remember what he had said to her, that everything must be straight with her while he was doing his work. Then he commanded the birds to leave the Beaver-Lodge, saying that hereafter human beings would sometimes need to use them for food, etc. When he had given this command, the birds all left the lodge, saying first they wished to go near him. So when they left they all gathered around him. The boy told them that his mother had not obeyed him and had therefore done him wrong, hence he would not return to her, but would go to his father, the Man-Above. While the birds were still around him the boy put them in a trance and when they came to they realized that the boy had disappeared, but where he had stood they saw a little bunch of standing sweet-grass.

After all this had happened, Shadow-Woman, the mother of Standing-Sweet-Grass, and her husband moved out of the Place-of-Beavers and erected a lodge of their own. Soon the woman became pregnant and a little later she gave birth to a child which was a girl. In those times everything grew very rapidly and soon the girl could move about. Time passed on and Shadow-Woman soon gave birth to another child which was a boy, so that they had now a girl and a boy.

Time passed on and the boy asked his mother if they could not put up another and a better lodge, so that they might have more room. The mother said yes ; so the boy and his sister went and got some mud, blood, and sand, mixed them and moulded them into an axe, that was to be used in cutting the timber. Then the husband of Shadow-Woman had killed a buffalo while hunting and had brought in the four shoulder blades, — they were to be used in digging. With these tools the boy and girl went to work and built a house, — a dug-out. They all moved in to the new lodge and the boy and girl married and they soon had a girl baby and then again very soon they had a boy baby. In the mean time, Shadow-Woman had given birth to another boy, and the children all grew very fast. Then the first pair of children, which were married, said to their mother that they ought to make another and a larger house. This they did, and they moved into it, and the boy's wife was now pregnant again. Time

passed on and the boy was now a man, but he was mean and abused his father and mother. Finally the mother told him that it was not right for him to act this way. She also said that the time was about come when she (Shadow-Woman) and her husband would have to go to some place else. By this time the second girl and second boy of Shadow-Woman were married. They decided to build still another house, into which this couple moved. They now had made pottery to boil meat in, while the newly married couple had brought in a stone with which they were to make a corn grinder.

Time passed on and everything grew rapidly, and soon Shadow-Woman gave birth to a third girl, and soon after to a third boy, and then they grew rapidly, were soon married, and the second couple built a lodge for them. The time now came when the old people called all their children and grandchildren to their lodge, saying to them that they had something to say to them. The mother, when they were all together, told her children that there was some person (above) who had made them and who had given them power ; that she was the mother of another son (Standing-Sweet-Grass) who had disappeared ; that only by believing that the Man-Above had given them these things could they rely on getting everything. Now in those times it was always the case that the oldest children were the meanest and the youngest the smartest, hence the oldest daughter and the oldest son did not seem to pay any attention to what the mother said.

Time passed on and the three families increased and the three lodges became crowded. So the children, as they married, moved out and built new lodges for themselves. The oldest son kept on abusing his mother and she had grown more and more tired of this treatment and she decided to move away off. When she had come to this decision, her husband said that he would go with her. So they started on a journey and went due north. After they had gone a long distance they stopped, and Shadow-Woman asked her husband to what place he wanted to go. He started on alone and went in a northwest direction, where he became Clearness-after-a-Rain. Then Shadow-Woman went alone on her way toward the north, where she disappeared and became Rain-Woman.

Time passed on and there was now a large village of the descendants of these people, for they had increased and increased. There were now three head men : the first chief was named Boy-Chief ; the second chief was named Coup-Sticks, for he had two red painted sticks which he used after any brave act ; the third chief was named Everywhere-Always-Brave, for in attacks on enemies he had been very brave, had done everything, and had gone every place. The village itself where all these people lived was called Village-by-Side-



of-Big-Elm-Tree. Now, if since the time of that village seven men had each lived one hundred years and each man had been born on the day of the death of the other, the seventh man would be alive now and if he should live one hundred years, at his death it would be seven hundred years since the time of the Village-by-Side-of-Big-Elm-Tree.

Time passed on, and this village was attacked by enemies (Apache). In the fight, one of the chiefs killed a chief of the enemy. After the fight they found that of their own people no one was killed and that the enemy had lost one. So the chief invited all his people around the big elm-tree, and gave out four drums, two on each side, and they had a Victory dance. When the dance began it happened that there were so many people around the tree and the drums were making so much noise that the elm-tree began to shake and quiver, and the people saw that the tree was enjoying itself and taking part in the dance. As they danced the women would get partners to dance with.

After this dance the chiefs came together in council, and said that they ought to go and look for another place to live in instead of the old place, so they invited everybody to be present, and when the people had all arrived they told them what they had decided to do. This decision was then announced to all the people. Then they moved under the leadership of Boy-Chief. At those times all had to pack their belongings on their back. Thus they journeyed on and came to a place where they built new houses, and the new village they called Perched-upon-a-Mountain. The people would make journeys to their old homes to fetch things they had left behind.

At the time of the new village there was a big band of people living very near them and called Pawnees. Time went on and matters progressed as usual; they raised their crops, and the men hunted game. The men used to go out in a party, and when they came to buffalo or other game they would make a surround, for they had no horses, and their weapons were stone-pointed arrows and stone knives.

Now of the two big bands (Wichita and Pawnee) there were five chiefs, two of them being Pawnee. They all came together in council, and, in talking over matters, they decided that the time had come for the two bands to depart from each other. One band was to travel northward (the Pawnee), while their own band (the Wichita) with three chiefs was to travel southward.

It was spring, and the band (Wichita) kept travelling toward the south. On their way they would stop a little while, but still they went south, looking over the country to spy out the best place for their homes. But they returned to the place where there were some mountains (Perched-Upon-a-Mountain). It was now about the middle

of hot weather. They found that the Pawnee chiefs with their band had gone on to the north. Then they invited all the people about them and told them that they had selected a fine place for their new homes and that soon they would move thither. Finally they all began to move, packing things on their backs and on dog travois. It took a long time to get to the place. When they got there they called their village *Village-on-North-Slope-with-Wind-from-the-North*.

A little while after they had settled here, enemies began to appear : the Apache would come from the southwest, and the Osage from the northeast. Now there was living at the time an old man who was always giving good advice to the men, especially to the young men, telling them what was right, and the best ways to do things. So now he announced to the young men that there would be a race on the following morning. The next morning he started off for the race, in a northeasterly direction, taking with him all the young men who wished to run. Arriving at the starting-place, the old man told them that the *Man-Above* had given them all their power ; that these races were for exercise, to make them strong ; that they were never to eat anything before the race. Then the time came for the start. They all ran a little way, then they turned and went back to the old man. They did this three times and at the fourth time the race began in earnest. At the end of the race all the young men were told by the old man to go to the nearest stream, dive in the water, and drink a lot of water and vomit it all up again. This was the rule of the race.

The village had now been founded about one year, and they raised a crop to sustain them. They now decided to move camp again. So they packed their things on their backs and on the dog travois and set out on a journey, crossing a river, and went on to a place which the three chiefs had selected for them. They halted at the bend of the river, where the river had a long straight course toward the east. At night it seemed as if the moon were travelling on the water. Sometimes the river was dry and it had a sandy bed, and then it seemed as though the moon were coming along on the sand. So they named the place *Moon-Coming-on-Sand*. At this place there was good protection from the enemy and they lived there a long time, forgetting their desire to move on to a better place. The old chiefs had ordered the people to make dug-out lodges, and they were secure from the enemy. By this time the three old chiefs had grown very old, and were so feeble that they had to be led around. Also by this time the chiefs had grown sons who had become head men in their fathers' places. But the tribe had not yet arrived at the place in the high mountains (*Wichita Mountains*) which the old man had chosen.

And now the three old chiefs, Coup-Sticks, Boy-Chief, and Everywhere-Always-Brave, died of old age.

Time passed on, and one of the young chiefs said it was time to continue their journey to the place which their fathers had selected for their homes. They now set out again toward the south, but on the way, at a certain place on a rocky ford of the river (near Chillico) the son of old Coup-Sticks separated from the other two young chiefs and with his band drifted toward the east and made a new settlement near the mouth of Black Bear creek. The other two chiefs with their bands continued their journey and stopped at a place known as High-Hills-Extending-into-River (near the Red Hills at Watonga).

They did not stay there long, and soon moved south again. This time they started down in two bands, for there were so many of them. One band settled on top of the hills, and their village was called Highland Village (head of McCusky Canyon), while the other band settled at Lowland Village. When they were all settled, the people used to go out on hunting trips, and often they would look toward the southwest where they could see the mountains (Wichita) and they would often say among themselves, "those mountains have been selected for our home." So they called the mountains "Our Mountains," and they often wondered what was over there. Now at this time there was a certain woman who had heard much about the mountains and she wanted to move there, but she died of old age.

At that time there was off to the east of the village a lake and in the middle of the lake was an island with large cottonwood trees on it. In a tree was a nest of bald eagles. The men were always going out hunting, and one day a young man went off that way to hunt. He stopped at the edge of the lake and heard some kind of noise up in the air. He looked up and saw an eagle rapidly descending; it lit on a tree on the island. Then the eagle spoke to the young man, telling him not to go back home but to stay there, as he had some power he wanted to give him. When it was late in the evening the eagle came down from the nest and requested the young man to come up close to where he was, that he must not be afraid, for the water was shallow. So the young man waded over to the island and went up close to the eagle, from which he received power. The eagle asked the young man if he had seen him descend, whereupon the young man replied that he had, and the eagle told him that this was the way he always looked out for his prey and that this was the power that he had given him. He also said that if at any time any one should kill a bald eagle he should go and take it to the right side of the wind and take out the eagle's wing-bone and make of it a whistle for his use; but he was forbidden to kill the eagle himself.

After saying this, the eagle continued : that he was, of course, one of the fowls of the air, but that once he had been a human being having great powers ; that he would give him these powers, though less marked in degree than those which he himself possessed ; that he would be useful to him during his life. The eagle also told the young man that he could not say that he should live forever, but that some day he would have to die ; that these powers were good until death ; that they were of use in doctoring. The eagle also told the young man that he would give him power to start up a dance, which would be for the people, to be called the deer dance.

Then the eagle said, " Come closer," whereupon he blew breath in the young man's mouth, giving him power with which to make himself useful while on expeditions and while doctoring or in dancing. The young man now took his quiver and returned home and went to bed.

While sleeping, he dreamed that some one was talking to him ; he did not know who it was, or where he was, but he heard a confirmation that the eagle had given to him power, that it was for his own good, and that it would make him a useful man. On awaking, the young man at first thought that some one had actually spoken to him, but it was only a dream.

After this, time passed on, and the head man of Lowland Village sent for some man from Highland Village to come down to his camp, telling them that he wanted to move to the point south and west, which he had selected. Four men were selected to go down to the Lowland Village chief. They were told on arriving that he wanted to go at once to this spot, that if at any time they should get ready, they would find him there, and that as the country was becoming familiar to all hunters they all would know the way. The time came when this chief set out with his party for the spot which he had chosen, where they finally arrived, finding that a place had been selected for their home, and they named the place Place-of-Rock-Extending-over-Water (at the west end of the Wichita range). Now on the day of the departure of this party, a second party, ignorant of the plans of the first party, set out for the same place. After the first party had arrived in their new home, the man who had received the power from the eagle bade the people to allow him to make his sacrifice to the eagle by taking his pipe, and thus taking possession of the country. The second party now made their appearance, coming to the very same spot selected by the first party. The time was now come for the young man to make his offering. Calling upon all, men, women, and children, to arrange themselves in a line from north to south, facing the east, and to sit upon the ground ; this done, he passed in front of the line and received from them a

small buffalo robe which he placed upon the ground. He then took out of his bundle tobacco seeds and filled his pipe. When the first man made his offering to the above, it meant that they asked the Man-Above to let the people have no trouble, and that they might live without experiencing hard times. By puffing smoke to the south he meant to ask of the South star, which has power to care for a person while out on an expedition, that their people, while out on the expedition, might be under his care and always return home safe. By puffing smoke to the north he meant to ask the North star to watch over their children, that they might grow and be without sickness. By puffing smoke to the east he was making an offering to the Sun, that the people whenever travelling might be in his care.

After these things had come to pass, the people announced that they had seen everything that had been done, that now all the people, especially the women, could go out and stake out their homes in security. He also said that in the middle of the projected village there were to be poles put up for a place for their dances. He also told his people that if he had done his duty aright, on the next morning there would be a fog, for a sign thereof. He then selected two of the strongest men to hold the robe down. They also got two pieces of soap weed, with which he made fire. Then he lighted his pipe, and puffed on it and blew smoke four times to the above, four times to the west, to the south, to the north, and to the east. After he had done this he gave it to the man on the right, who was holding the robe, and he, taking the pipe so that the opening of the bowl pointed toward the northwest, emptied it.

When the next day came there was a dense fog, showing that he had made his offering in the way that power had been given him. Now the time had come to make their village, and by the time they had put their houses up, they began to get things ready to build the dance lodge. First they cut poles. They then hewed them on the sides so that they would bend. This man now selected a certain woman to do this work, telling her how to put the poles up, and told her to send some one after water-moss and bring it there. Then they took the first pole, put it on the east side, dug a hole, put the moss in it and the pole on top of it. Then they put in position poles on the south, west, and north sides. They then took four more poles and put one on the east, one on the south, one on the west, and one on the north side. Then they all went on with the work, all taking part in finishing the lodge. They made the poles meet at the top, and got bark (soap weed), took it on the southwest and put it in hot ashes, which softened it so that they could use it to tie the poles with. They took willows and used them for cross-binders. Then they began to put on the grass covering.

This was easy work, for they used bark and buffalo hides cut in strips to tie the grass in position. This finished the dance lodge. Then the man announced that in the middle of summer, about the time of the gathering of the corn, he would give them a dance, inviting everybody. In some of the houses they had a whole buffalo hide sewed up, full of corn, and in some it seemed as though a live buffalo were standing up. In other houses the corn was piled up on the top of the arbor.

Time passed on, and the moon began to shine in the early part of the night, *i. e.* the moon was full. He now said that the time was come for a dance; so he called in all the older people, and got the young boys to go toward the west to gather sage, who, when they had brought it, went around, first on the north side, then by the east side, then to the south side, and finally to the lodge, where they entered. They were told to leave the sage by the south door. Then the man took the sage and spread it out around the lodge, beginning on the south side and continuing it on around to the west side of the north door; then he began spreading it on the east side of the north door, continuing around to the east side of the south door. Thus a barren space was left in front of the two doors. Then he took the remainder of the sage and started a fire. All the old people were now asked to enter the lodge and to take with them their rattles. He now sent a man after four bows, which when they had brought them he placed on the west side of the south door, together with four rattles.

At the opening of the dance the servant (*i. e.* the man who had gotten the bows) was selected to pick out the singers, one group of four for the west side, one group of four for the north side, one group of four for the east side, and one group of four for the south side, one of each group being the leader and having power to make the people eat the red berries. Just before they began to sing there came a woman with a boy about fifteen years old, to have some medicine given him by the doctors in order that he might possess the same power that they had. So the mother made the offering to the people that always came first, that is, corn and pumpkin. Then a leader of the dance told the people to get ready; that the singers were getting ready to sing four songs. Then the leader announced that the next day would be the day for the regular ceremony, and that there should be no boy present. Then the four singers began to sing and the boy was placed on the north side of the fire, facing south. A big fire had been started and the people began to dance, including the boy. While the singing was going on the leader announced that the songs would be sung by the four singers sitting on the south side, that four more songs would be sung by the four singers on the west side, four by the four men on the north side, and four by

those on the east side ; that in that way they should sing thereafter. Passing the bows from one singer to another, they danced four days and four nights.

The leader now announced to the people that they should be getting ready to give the boy the red bean. While the dancing was going on the leader asked certain men from the west side if they could not give the boy the bean so that he could make him able to be like themselves. A certain man was selected to attend to this matter, and he sent the boy to a certain man on the east side, who accepted the order, and took charge of the boy, whereupon he arose, took a sage and went around the fire four times, from north to east, then to the south and west. He then passed the sage around the fire four times. Then, holding one end in his mouth and the other in his hand, he gave it a shake, and two beans fell out, which he ground up in his mouth into a dough. He then made four passes toward the boy's mouth, and made him swallow it at once. Then they went on with the dance, all having whistles with breath feathers on the end, some being of the stork and some of the eagle. The leader arose with an eagle-wing fan in his hand and a bone whistle in his mouth. Then he got the stuffed eagle in his arms, which, the people noticed, moved. Then reaching around over the fire with his right hand he produced a bean, put it in his mouth and chewed it. He then put the bean on his whistle, carried it from south to north, passed it over the fire, approached the boy, and put it in his mouth. (These beans should never be chewed, but should be swallowed whole.)

It was now late in the evening, and the boy was no longer able to dance alone. This is the condition one should be in who wished to become a member of this dancing society. The boy had cramps in his arms and legs, and it was apparent that he was no longer able to dance alone, so his mother assisted him. At noon on the following day the boy was unable to move, which was evidently on account of cramps. He was in a bad condition, so they laid him flat upon the ground, face downward, and with head to the west. Now it was the custom when a person during initiation fell into this condition to apply the jaw of the gar pike to any portion of his body to see if the scratching could be felt. If so he was obliged to get up and continue to dance. But in this case they employed a stone, instead of the jaw of the gar pike, to scratch him with. On finding that the scratching produced no sensation, some became fearful and excited, thinking the boy to have been killed. The leader then selected four men to carry him off on a robe to the east of the lodge and lay him upon a slight elevation. After they had obtained a robe they carried the boy as instructed and laid him on the ground, where they left him.

The leader then instructed the dancers to dance until the four days had expired.

At the approach of the third night the boy had a vision. It seemed as though some one had appeared to him, asking him to get up, as that was his grave. The voice also told him that the dance was one of the most powerful that had ever been given, and that the dancers had done right to bring him there, as he (the speaker) would give him great powers. After he awoke, the boy looked around, but saw nobody, though on the ground he saw something that had been dead a long time. He saw the thing move, and it told the boy that it would be seen of him. Finally the dead person arose, and the boy saw that he was very slender. He said to the boy, "I died as I am." The boy looked back again and the dead person was changed. From now on, till the daylight came, this man spoke to the boy, saying that he would disappear. Then the man leaned over, and was gone. The boy fell over on the same place and slept. While he was sleeping, the skeleton told him that he was giving him powers.

Day came. The dance continued. The leader forbade the people to go to the place where the boy was lying. Night came again, when the object again appeared to the boy. He said, "Wake up, you have slept too much." The boy woke, rose up, and found the man sitting in front of him. After he had appeared, he told the boy that he would tell him who he was. He was once, he said, the head man of the people who had lived there, and that he had died from sickness. He also told him that his name was Bear. Now that he had given the boy powers, he told him that he should never eat the flesh of the bear. While they were talking, day had come. Bear had disappeared, the boy lying in the same way as before and going to sleep.

This was the final day of the dance. Then the people thought that the boy had died and that the leader had obtained certain power from the animals. Night came again, and Bear appeared to the boy the third time and talked as before. The boy now arose, looked at Bear, who was now before him. Bear seemed different. He now saw that it was a man, that he was painted up and had on a necklace of bear claws. The man now spoke and told the boy that he had brought these things to him ; if anything should happen, these things would be of use to him. Thus, he was to use the necklace in times of war, and if he went before his enemies he should wear it upside down, but while doctoring he was to wear the necklace with the claws down. The man also said to the boy that he was dead, never to live again, but that the boy would live again, but was at that time in a dead state, and that it would be night before he would come to life again.



The people at the lodge were uneasy, thinking the boy to be dead, but the leader persisted in his statement that the boy would live again at the end of four days.

On the second night the Bear man again appeared and talked with the boy. He told him that he would give him power which would be valuable in doctoring a sick person; that when any one was very sick he should get a feather from the wing of a buzzard and cut the sick man open with it; thus he could cure lung trouble. Then he disappeared as the day drew near. On the third night the Bear man again talked with the boy and disappeared with the coming of morning.

Night came again, and the boy was again awakened by this same man telling him to rise and stand on his feet. He then said to him that when the time came for him to meet his death, it would not be through war, but by sickness. The Bear man also told the boy that he had come to his real life again and would have to return to his home, but that there was one thing that he could not do, viz., live forever, but that he must die some time. He also told him things that he should do that would never fail him, that in his doctoring he should never fail. After these powers had been given him, the boy was told that he had all the powers which the Bear had, and that if he should have any children, as soon as they were old enough, he should tell them what he had told the boy and give them these powers, so that the Bear man's powers might never run out, but be perpetuated by the children. Then he told the boy that he would have to leave him, as he had given him all his powers. All at once the Bear disappeared.

The morning of the fourth day came and the boy rose up. On looking down where this skeleton had lain, he saw nobody there. Then the boy talked to himself, saying, "You have given me powers and I will make use of them all the days of my life. Now I will have to leave this place and return home. I, Broken-Leg-Bear, will go back to my home."

During the day Broken-Leg-Bear went back to his home, entered his house, saw his mother. She was glad to see him and he was glad to see her. Then said the boy to his mother: "I have come back again and I am pleased to be back again." The next day after his return, he heard that some enemies had attacked one end of the village and were pressing the people hard. Then he went out, painted like a bear, with his bear-claw necklace upside down, and with his bow and arrows, and went on his way to the scene of the fight. When he got there he went into the midst of the enemy, relying on the power which had been given, so that he would never be hit, or, if he should be hit, the arrow would break, and that each

one of the bear claws had the power to multiply to twenty, and that that would cause the enemy to see him as though he were twenty men for each claw. After his appearance the fight ended.

Later on, the time came when a person called on this boy doctor, Broken-Leg-Bear, to treat his son. He offered the boy many things, such as food, robes, lodges, etc., if he should save his son, as he thought that the doctor could surely cure his son. So the Broken-Leg-Bear went to see the sickly son, having his buzzard feather at the back of his head. He came to the place, and there the sick boy lay on the bed, only just alive. He now made every body leave the lodge, while he went through his performances. He took his feather and drew it edgewise over the boy's body, cutting him open. He looked all through the body and saw that there was a certain sickness in there which he took out, and the boy was cured. Then he took the feather and passed it over the wound and made the boy whole again. Then he said: "Son, arise! You are healed!" The boy lived. Broken-Leg-Bear performed many other strange things after that, and he was now grown up to be a man. He had a young brother, whose descendants are living to-day.

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