

ANTHROPOLOGICAL PAPERS
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History.

Vol. I, Part III.

GROS VENTRE MYTHS AND TALES.

BY
A. L. KROEBER.

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INTRODUCTION.

The Gros Ventre myths and tales herewith presented do not exhaust the traditions of the tribe: they include, however, the majority of the more important stories known to them, and are probably representative of the mythology and tales of the tribe. They were collected in the winter and early spring of 1901, at the Fort Belknap Reservation in northern Montana, as part of the work of the Mrs. Morris K. Jesup Expedition.

Naturally there are many similarities to the Arapaho traditions. As a larger body of Arapaho traditions has been published with extended comparative notes,¹ such notes have not been added to the present Gros Ventre traditions; but references have been made to the corresponding Arapaho versions, under which the comparisons will be found.

Among the more important Arapaho traditions and episodes which have a widespread distribution, but which have not yet been found among the Gros Ventre, are the story of the origin of death; of the woman who married a dog; of the young man who disguised himself as a woman, and cut off seven heads; of the well-known imitation of the host by the trickster in various ways; of the diving through the ice by the trickster to obtain food in imitation of his host; of the young man who was tempted by his sister-in-law, and then buried in a pit by her; of the turtle's war-party; of the deceived blind man, a favorite Eskimo and northern Athabaskan tradition; and the well-known Plains story of the buffalo and elk women, or buffalo and corn women. The story of the girl who was born from the foot of a young man exists among the Gros Ventre, but was not obtained. It is very probable that some of these stories will be found among the Gros Ventre. An account of the origin of death similar to that of most of the Plains tribes is almost certain to exist. The story of the seven heads—being common to the Arapaho, Kootenai, and Sarcee, tribes surrounding the Gros Ventre—is also very likely to exist among them. One would expect the same of the story of the woman and the dog, though it is to be remembered, in this connection, that some of the northern Arapaho deny this to be a story of their tribe.

¹ G. A. Dorsey and A. L. Kroeber, *Traditions of the Arapaho* (Field Columbian Museum Publications, Anthropological Series V. Chicago, 1903).

Of the more important stories and incidents occurring in the present Gros Ventre collection, but wanting in the larger Arapaho collection, the following may be mentioned: the separation of the tribe while crossing the ice; the very widespread incident of the hero who is swallowed by a monster, and kills him by cutting his heart; the boy who is abandoned by his parents, and raised by buffalo-bulls; the tale of a young man who enters a tent among a hostile tribe to marry a girl; and the tale of the bad wife as told by the Blackfeet.

Some of the mythical incidents that have the most common distribution in central North America, but that so far have not been found among either the Arapaho or Gros Ventre, are the story of the theft of light or the sun; of the theft of, or some other means of obtaining, water; of the supernatural being that has been wounded by a human being, so that a human medicine-man only can extract the weapon; of the person or pursuer who crosses a body of water or a chasm on a leg, usually of the crane, and is shaken off; of the hero who transforms himself into a leaf or small object, which is drunk by a woman, as whose son he is reborn; of the bathing women with bird-skins, one of whom is captured; of the visit far to the east to the sun; of the unfaithful wife who has a snake or water-monster as her lover, — one of the most persistent traditional ideas in northeastern America; the common conception of the origin of mankind or the tribe from the lower world or successive lower worlds; and a tradition of a visit to the land of the dead, other than in stories told as the actual experience of persons recently alive or still living.

MYTHS AND TALES.

1. THE MAKING OF THE EARTH.

There was water everywhere. A person sent the Duck, the Otter, the Beaver, and the Turtle to dive for earth. All the other animals lost their breath before they reached the bottom. They had to come up again. But the Turtle said, "I am the one who can get it." He dived, and brought up mud. When the person scattered the mud, earth was made. He made the mountains by pouring a little earth from his hand. He also made streams and trees. It is not known who he was. Perhaps he was Nix'a^{nt}.¹

2. ORIGIN MYTH.

The people before the present people were wild. They did not know how to do anything. Nix'a^{nt} did not like the way they lived and did. He thought, "I will make a new world." He had the chief pipe. He went out doors and hung the pipe on three sticks. He picked up four buffalo-chips. One he put under each of the sticks on which the pipe hung, and one he took for his own seat. He said, "I will sing three times and shout three times. After I have done these things, I will kick the earth, and water will come out of the cracks. There will be a heavy rain. There will be water over all the earth." Then he began to sing. After he sang three times, he shouted three times. Then he kicked the ground and it cracked. The water came out, and it rained for days, and over all the earth was water. By means of the buffalo-chips he and the pipe floated. Then it stopped raining. There was water everywhere. He floated wherever the wind took him. For days he drifted thus. Above him the Crow flew about. All the other birds and animals were drowned. The Crow became tired.

¹ The Gros Ventre myths and tales here recorded were obtained from seven informants, who have been designated as follows: —

M Bill Jones, one of the oldest men of the tribe, Nos. 5, 18, 25, 41.
 N Watches-All, an old woman, Nos. 26, 28, 30, 32, 33, 39, 40, 45-50.
 P Flea, a young man, Nos. 2-4, 20-23, 29.
 Q Blackbird, an old man, Nos. 1, 6, 16, 17, 38, 42, 43.
 R Assiniboine, a young middle-aged man, Nos. 14, 15, 27, 34, 35, 37, 44.
 S Paul Plumage, a young man, Nos. 7, 19.
 T Black Wolf, a middle-aged chief, No. 33.

It will be seen that the traditions told by Flea, one of the youngest of the informants, are of a higher character than the others. Nos. 7 and 19 were obtained as texts in Gros Ventre. All the others were recorded in English.

The Gros Ventre distinguish between myths and tales, which they call hä'tā'ā'tya^a and waa'tseä'a^a respectively. The first thirty of the following traditions may be regarded as myths; the last twenty, as tales.

The present myth is by informant Q. Compare Traditions of the Arapaho, op. cit., tales Nos. 1, 2, 3, 6, and note, p. 6.

Pronounce x like German *ch* or Spanish *j*; tc, like English *ch*; ä, as in English *bad*; a^a (nasal a), like French *an*; ä^a, similarly nasalized; ç, like English *th* in *thin*; ö, nearly as in German.

It flew about crying, "My father, I am becoming tired. I want to rest." Three times it said this. After it had said so three times, Nix'a^{nt} said, "Alight on the pipe and rest." Repeatedly the Crow cried to him, and each time was allowed to alight on the pipe. Nix'a^{nt} became tired sitting in one position. He cried. He did not know what to do. After he had cried a long time, he began to unwrap the chief pipe. The pipe contained all animals. He selected those with a long breath to dive through the water. First he selected the Large Loon (bääsçeiby^{hi}). The Loon was not alive, but Nix'a^{nt} had its body wrapped up in the pipe. Nix'a^{nt} sang, and then commanded it to dive and try to bring mud. The Loon dived. It was not halfway down when it lost its breath and immediately turned back. It came up almost drowned at the place where Nix'a^{nt} was. Then Nix'a^{nt} took the Small Loon's body and sang. Then the Small Loon dived. It nearly reached the mud at the bottom. Then it lost its breath and went up again, and, nearly dead, reached the place where Nix'a^{nt} was. Then he took the Turtle (bää'n). He sang and it became alive, and he sent it and it dived. Meanwhile the Crow did not alight, but flew about crying for rest. Nix'a^{nt} did not listen to it. After a long time the Turtle came up. It was nearly dead. It had filled its feet and the cracks along its sides with mud. When it reached Nix'a^{nt}, all the mud had been washed away and it was nearly dead. Nix'a^{nt} said, "Did you succeed in reaching the mud?" The Turtle said, "Yes, I reached it. I had much of it in my feet and about my sides, but it all washed away from me before I came to you." Then Nix'a^{nt} said to it, "Come to me;" and the Turtle went to him. Nix'a^{nt} looked at the inside of its feet and in the cracks of its sides. On the inside of its feet he found a little earth. He scraped this into his hand. Meanwhile the Crow had become very tired. Then Nix'a^{nt}, when he had scraped the earth into his hand, began to sing. After he had sung three times, he shouted three times. Then he said, "I will throw this little dust that I have in my hand into the water. Little by little let there be enough to make a strip of land large enough for me." Then he began to drop it, little by little, into the water, opening and closing his hand carefully. And when he had dropped it all, there was a little land, large enough for him to sit on. Then he said to the Crow, "Come down and rest. I have made a little piece of land for myself and for you." Then the Crow came down and rested. After it had rested, it flew up again. Then Nix'a^{nt} took out from his pipe two long wing-feathers. He had one in each hand, and began to sing. After he had sung three times, he shouted three times, "Youh, hou, hou," and spread his arms, and closed his eyes. When he had done this, he said to himself, "Let there be land as far as my eyes can see around me." When he opened his eyes, then indeed there was land. After he

had made the land, there was no water anywhere. He went about with his pipe and with the Crow. They were all that there was to be seen in the world. Now Nix'a^{nt} was thirsty. He did not know what to do to get water. Then he thought, "I will cry." He cried. While he cried, he closed his eyes. He tried to think how he could get water. He shed tears. His tears dropped on the ground. They made a large spring in front of him. Then a stream ran from the spring. When he stopped crying, a large river was flowing. Thus he made rivers and streams. He became tired of being alone with the Crow and the pipe. He decided to make persons and animals. He took earth, and made it into the shape of a man. He made also the shape of a woman. Then he made more figures of earth, until he had many men and women. When he thought he had enough persons, he made animals of all kinds in pairs. When he had finished making these shapes, he named the tribes of people and the kinds of animals. Then he sang three times and shouted three times. After he had shouted, he kicked the ground, and there were living pairs of beings standing before him, animals and men. The reason why men are dark in color is that earth is dark. Nix'a^{nt} called the world Turtle because the Turtle was the animal that had helped him to make the world. Then he made bows and arrows for men, and told them how to use them. The pipe he gave to a tribe which he called haā'ninin (the Gros Ventre). Then he said to the people, "If you are good and act well, there will be no more water and no more fire." Long before the water rose, the world had been burned. This now is the third life. Then he showed them the rainbow, and said to them, "This rainbow is the sign that the earth will not be covered with water again. Whenever you have rain, you will see the rainbow; and when you see it, it will mean that the rain has gone by. There will be another world after this one." He told the people to separate in pairs and to select habitations in the world for themselves. That is why human beings are scattered.¹

3. *TEBIAA^{NTA}N*, THE TWO WOMEN, THE BALD EAGLE, AND *NIX'A^{NT}*.

There was a lone tent. Two sisters lived in it. One was older, the other young. Tebiaa^{nta}n ("cut-off-head") knew that the two women lived alone there. One morning, one of them went out to get wood. In front of the tent she found a fat deer, freshly killed and untouched. This

¹ Told by informant P. Compare Arapaho, *op. cit.*, Nos. 1, 2, 3, 6, and note, p. 6. For the recession of the water before stretched arms, compare also Arapaho, No. 5. The idea of the previous race occurs in Arapaho, No. 6, p. 15, footnote, and in No. 129, p. 299.

happened every night. The fourth night the two women watched. One of them said, "Perhaps it is Naxaaⁿtsts' ('with-projecting-teeth,' another name for Tebiaaⁿtaⁿ). If it is he, it will go hard with us, for he is powerful." In the middle of the night they saw a person rolling a dead deer toward them. When he came near they saw that it was Tebiaaⁿtaⁿ indeed. After he had left the deer he went off again. As soon as he had gone, the two women began preparations to flee. The older stuck an awl in the ground on the side of the tent where she had her bed, and said to it, "When Tebiaaⁿtaⁿ comes in, tell him, 'Go to my younger sister. She is young, and is the one whom you ought to have for your best wife.'" The younger sister stuck a quill-flattener (isöwaⁿ) at the side of her bed, and told it, "When Tebiaaⁿtaⁿ comes rolling to you, say to him, 'Go to the older woman. She knows best how to work. You should have her for your best wife.'" At night Tebiaaⁿtaⁿ came to the tent. The women had gone. Only the awl and the quill-flattener were there. When he arrived, he saw the deer lying there, still untouched. He became angry, and said, "I worked hard to kill this deer for you. It is bad that you did not touch it." He went inside. The two bones looked like women. He went to the side where the older sister's awl was. It said to him, "Roll to my younger sister. She will be your best wife, for the older wife does the work for the tent and for her husband." Then he began to roll to the younger sister's bone. It said to him, "Roll back to my older sister. Let her be your best wife. I am young, and better able to move around quickly, and can do more work about the tent." Then Tebiaaⁿtaⁿ became angry. He rolled violently to one to strike her. The woman disappeared, and he struck the awl, which pierced his face so that he cried out in pain. The other woman disappeared at the same time. When he had pulled the awl from his face he said, "You will not escape from me. I will kill you." He jumped out of the tent, looked, and smelled about to find where the women had gone. He found their trail, and rolled after them. They were already far away. They looked back constantly, fearing that he would follow them. Then, from the direction in which they had come, they saw him rolling. One of them said to the other, "Oh, my older sister, what shall we do! Tebiaaⁿtaⁿ is rolling on our trail. What shall we do to escape him? Do something supernatural." "I will try something," said the older. "I will try to delay him so that we shall leave him far behind us. Let it be foggy before Tebiaaⁿtaⁿ, so that he will lose our tracks." Then there was a fog between them and the head, and he lost their trail and strayed from it. He looked for it, and after a time found it again, and followed them. Then they saw him coming once more. Then the older sister said to the younger, "Pity me, my younger sister. The head is pursuing us again.

What shall we do to flee from him? Now it is your turn to do something supernatural, so that we may leave him behind us." "Yes, I will try. Let there be a deep ravine between him and us. Let it be boggy and hummocky, so that it will be long before he passes through it." Then there was such a valley behind them. When Tebiaa^{nta} got into the valley, he struck the hummocks, and bounded back and stuck in the swamp. It was long before he crossed, and the women had got far ahead. He said to himself, "These women will not hide in a hole anywhere. If they do, I shall overtake them and kill them. They shall not go to the sky, for if they go to the sky, I shall not be able to reach them. That is the one place in which I cannot kill them." After a while the women saw him again, and the younger one said, "My older sister, do something supernatural again! I am getting tired." "Yes," said the older, "I will try. Let there be a river between us and the head, and along it let there be thick thorny brush, and rose-brush as thick as can be, so that Tebiaa^{nta} will have great difficulty in passing through." Then there were a river and thorny brush behind them. Tebiaa^{nta} came up. It was very difficult for him to pass. He was all scratched when he got through. The women were already far away. After a while they saw him on their trail again. Then the older sister begged the younger to use her supernatural power to delay the head. Her younger sister said, "I will try again to bring something between us and the head. Let there be cactus as thick as can be." Then there was a dense cactus behind them. When Tebiaa^{nta} reached the cactus, he stopped. He tried to roll around, but it extended indefinitely. Then he thought, "I will go through." Then he really rolled through it; but he was full of spines, and bleeding. He stopped and pulled out all the cactus-spines. Then he followed the women again. They saw him coming. Both of them said, "I can do nothing more supernatural. I have done all. We must try to run." As they ran, they saw a man sitting on a high bank. He had his hair in a large knot above his forehead. When they reached him they said, "Please pity us. We are running for our lives from the person who pursues us to kill us." "Run around me four times," he said, and they did so. "What is the person's name?" he asked. They said to him, "Tebiaa^{nta}." "That is bad. He is more powerful than I. But I will try." He loosened the knot of hair on his forehead. It had never been combed. The hair covered him entirely. He hid one of the women under each arm. When Tebiaa^{nta} came, he said, "Have you seen my prey going by here?" "Yes, they have just passed by," said the man. The head went on, and smelled. Finding no tracks, he came back to the man. "They never went by here," he said. "Yes, they went by," said the man; and the head went on again. As soon as he was out of sight,

the man said to the women, "Run over there, where there is a Bald Eagle. Perhaps he will help you." Then Tebiaaⁿtaⁿ came back and said to him, "Tell me this time where my prey is." "I have told you," said the man. The head looked around and saw the women's tracks. He followed them again. The older sister said, "Now, my younger sister, try to run as hard as you can. Tebiaaⁿtaⁿ is on our trail again." They reached the Bald Eagle. "Bald Eagle," they said, "pity us, because we are poor: try to save our lives." The Eagle said, "Go around me four times. I will help you. I will try to save you from Tebiaaⁿtaⁿ; but he is very powerful. Now each of you get on one of my wings and shut your eyes." He flew down from the bank where he had been sitting, dived into the water, swam underneath a long distance, came up again, and flew off. Tebiaaⁿtaⁿ came there, dived into the water, swam under it, emerged, and followed their trail. He flew after them through the water and the air. He nearly caught the Eagle. When he came too near, the Eagle swooped aside. Thus they fought and dodged for a long time. Below where they were struggling there was a tent. It was Nix'aⁿt's tent. His two sons were lying flat on their backs, looking up into the sky. They began to see what was going on there. Whenever the head nearly touched the Eagle, the boys cried "Wuuul!" Nix'aⁿt heard his boys crying "Wuuul," and saw them looking up in the air. He went outside, lay down on his robe, looked up, and cried "Wuuul!" But he saw nothing. The boys asked him, "Father, why did you say that?" "I like to say that, because you boys say it. What are you looking at above?" "Father, we are looking at your friend the Eagle. He is dodging about. On each of his wings sits a woman. Tebiaaⁿtaⁿ is pursuing them." "I am sorry," said Nix'aⁿt. "Tebiaaⁿtaⁿ is powerful. Nevertheless I will try to do something for the Eagle and the women. Therefore, my sons, gather wood as fast as you can, and I will cut willows and build a sweat-house. Also gather stones, and then light the wood and heat the stones in the fire." Nix'aⁿt got willows, bent them round, and covered them with robes. Then he gave each of his boys a club. He said to one, "Stay here at the door and hold it up." To the other one he said, "Stand at the back and hold up the robes there." The boys stood at their places. Nix'aⁿt stood at the entrance of the sweat-house, and cried, "Bald Eagle, come down and sweat in my sweat-house." Four times he cried it. Then the Eagle heard him and came flying down. Nix'aⁿt said to him, "Go in at the entrance, and fly out at the other end." The head was now close at the Eagle's tail. The Eagle flew in, and out again. As soon as he had gone through, the boy at the back of the sweat-house put down his robes. The other one closed the door. Tebiaaⁿtaⁿ was caught in the sweat-house. Hot stones were lying in a small pit in the

centre of the sweat-house. Nix'a^{nt} poured water through a small hole in the top straight on the hot rocks. It steamed inside. Whenever the head pressed against the robes, the boys struck him with their clubs. At last he was killed. The Eagle sat there breathing hard. Thus Tebiaa^{nta} was killed.¹

4. NIX'A^{NT} OBTAINS SUMMER AND THE BUFFALO.

Nix'a^{nt} was on his way, going visiting. He arrived at a camp. There was deep snow, and the people had nothing to eat. To whatever tent he went, he got nothing to eat. The people had nothing. He asked them, "Why do you not try to do something to obtain food?" "We cannot do it," they said. "There are no buffalo. We starve. There is only one old woman who has food. She is very stingy of it." At some distance there lived an old woman who kept the buffalo. She gave no food. Nix'a^{nt} said, "I will try to make the old woman give up her food." Walking about the camp, he saw a boy, a chief's son, just old enough to speak. He took the boy by the shoulders and said, "Child, are you hungry?" "Yes, I am hungry," said the boy. "Would you like to see large herds of buffalo?" "Yes." "Would you like to see the ground bare?" "Yes. I am becoming tired of playing on the snow. I should like to see the bare ground, so that I could play on it." "When I let you go, you must run to your father's tent, and cry. When your kin ask you, you must say nothing, but continue to cry. Only when I come and ask you, you must say, 'I should like to see large herds of buffalo and the bare ground to play on; for I am tired of the snow.'" Then the boy ran to his father's tent and began to cry. All asked him why he cried. But he said no word, crying continually. He cried day and night. His father thought he would invite man after man in the camp to ask the boy why he cried. He asked all the men to come. But the boy never answered. Then he thought, "I will ask Nix'a^{nt}. He is wise. Perhaps he will persuade the boy to tell why he is crying." Then he called, "Nix'a^{nt}!" and Nix'a^{nt} came in. He took the boy in his arms and said, "Well, poor child, what are you crying about? Your parents can hardly sleep, because you continually cry. You must be crying about something that is very hard. I want you to tell me what it is." Then the boy stopped crying, and said, "I cry because I am hungry, and should like to see large herds of buffalo. I should like to eat back-fat (nanii) and unborn calves. I should like to see the bare ground, for I am tired of play-

¹ Told by informant P. Compare Arapaho, Nos. 5, 6, 35, 124. The Magic Flight is found also in No. 27. Compare note to Arapaho, No. 6. See, also, No. 26 for the calling back of the pursuer. The pursuit by a round rolling object is found in Arapaho, Nos. 5, 6, 33-35, 81-124.

ing in the deep snow." Then Nix'a^{nt} said to him, "You shall have what you want. You shall eat calves and fat from the back, and shall play on the bare ground." The boy was satisfied, and cried no more. Nix'a^{nt} said to the boy's father, "Get an old man to cry out, 'Let the people move elsewhere. Nix'a^{nt} has found out from the boy what he wants and what he cried for.'" Then the people moved camp, and Nix'a^{nt} changed into a little dog. The dog was scabby, with loose hanging ears. He remained at the camp-site after the people had left it. The old woman who kept the buffalo had a little grand-daughter who worked for her. The little girl said, "Grandmother, I want to go to the camp-site to pick up things that have been lost." But the old woman said, "No, don't. Nix'a^{nt} was in the camp. He is very deceitful." "I will not go far, only to the nearest tent. Let me go!" Then the girl went there. When she arrived, she saw the dog, who wagged his tail at her. She pitied him, and said "I will raise him." She took him back with her. "Grandmother, I have found a poor scabby dog. I want to raise him to be my dog," she said. The old woman said to the dog, "You are a scabby dog indeed! You are not a dog at all. You are Nix'a^{nt}." Then she said to her grand-daughter, "No, I do not want you to take this dog into the tent. Tie him outside." So the girl tied him outside, but fed him well; and he became fat, and his scabs fell off, and he grew fast. Soon he was able to carry a load of wood on a travois. The girl used to take him with her into the woods. At last the old woman began to think that he was really a dog. She allowed him to come into the tent with them. But at times she still looked at him suspiciously. Sometimes she still said, "You look like a dog; but you are no dog. You are Nix'a^{nt}." After a time their meat was all gone. At the back of the tent hung an untanned buffalo-skin. The girl raised this, and the dog saw a hole beyond. Soon a young buffalo-cow came out. Just as she emerged, the old woman struck her on the back of the head with her hammer, and killed her. Many other buffalo tried to come out; but the girl and the old woman put the skin down again. They pulled out the young cow, and skinned her. The dog was there with them. The old woman had begun to like him. She now thought that he was really a dog. By the skin curtain there was an old greasy skin sack. The dog saw the old woman go to this, take a pinch from it, and throw it outside. Thereupon there was no snow about the door. Now Nix'a^{nt} knew what to do. One day the girl took him far out into the woods with her. Then he turned into Nix'a^{nt}. He said to the girl, "You thought me a dog, but I am Nix'a^{nt}." *Penem monstravit et ei raptæ vim attulit. Puella fortiter clamavit, "Avia, Nix'a^{nt} mecum copulat!"* The old woman answered, "I told you he was Nix'a^{nt}. You would not believe me. It is your own fault." Taking her hammer,

she ran towards them. When she arrived, Nix'a^{nt} released the girl, ran off, and entered the tent. He seized the bag and ran into the hole behind the curtain. There he turned dog again, and, barking, drove all the buffalo out. The last one to emerge was a bull. Nix'a^{nt} ejus in testiculis adhæsit. Taurus cum testes suos tactos sensisset, eos in corpus retraxit, ita ut Nix'a^{nt} sub ventre celatus est. Thus he passed out by the old woman without being seen. As the buffalo ran, he threw out what was in the bag. Everywhere the snow disappeared, and it was summer. When the bag was emptied, he went back to the old woman, threw her the bag, and said, "That is all I wanted from you." Thus Nix'a^{nt} obtained buffalo and summer. Then he killed a cow and took the unborn calf, and cut the cow's back-fat and the tongue and some of the entrails. He carried this meat on his back, following the trail of the people. He reached their camp at night. Then he asked, "Where is the tent of the boy's father?" Being shown it, he went there and entered, called the boy, and said to him, "Here is what you asked for. Now eat it. To-morrow you will see summer and large herds of buffalo." Then the boy's father told an old man to go out and cry, "Nix'a^{nt} has come back. You will see herds of buffalo and the summer to-morrow. He has brought some parts of buffalo to show that it will be so." That night there was a strong Chinook wind. That is why now we sometimes get the Chinook winds. Next morning, indeed, the people saw the bare land and herds of buffalo.¹

5. NIX'A^{NT} IS TAUGHT TO CALL BUFFALO.

A certain man, when he was visited and had no food, would go on a hill, sit down, and sing, "Hí'itänāⁿ wu'katyíi." Then the buffalo would come running toward him in strings. Nix'a^{nt} came to him and cried, wishing to learn the song. The man gave him the song, but said, "Do not use it too often. Sing it only when you need buffalo." Nix'a^{nt} started off. Soon he sat down and sang. Then the buffalo came toward him in strings. He sang four times. The fourth time the buffalo did not stop approaching him, and all lay down on him. Cum ano solum eminente cuberet, lepus qui venisset cum eo copulavit. Nix'a^{nt} denique cum emerisset abiit. Lepusculos qui profugerunt inquinans peperit. Sæpius ita cum accideret, Nix'a^{nt}o displicebat. Togæ margini lapides imposuit, inquinavit, exsiliit, et ut lepores interficeret pedibus togam protrivit. Sed solum togam fœdavit.²

¹ Told by informant P. Compare Arapaho, Nos. 122, 133.

² Told by informant M. Compare No. 15, and Arapaho, Nos. 32, 33.

6. NIX'A^{NT} AND THE MOUSE.

Nix'a^{nt} cum feminam trans flumen dormientem videret, ab mure ut penem ad eam portaret petiit. Mus penem transportavit, sed terræ asperæ parti anteposuit, ita ut Nix'a^{nt} penem vaginæ inserere cum vellet se læsit et clamavit.¹

7. NIX'A^{NT} AND THE MICE'S SUN-DANCE.

Nix'a^{nt} was travelling. As he went, he heard the noise of the sun-dance. Then he stopped. He wanted to hear where the noise of the dance came from. He could not discover it. Where he stood, there lay an elk-skull. He sat down on it. When he sat down, he heard the noise of the dance clearly. "Yä! This must be the place, and I was looking for it at a distance." Then he looked into the skull, and saw the mice holding a sun-dance. As he looked in, he said to the hole through which he looked, "Become larger!" Then it grew larger. As often as he told it to stretch, it stretched. Finally he succeeded in thrusting his head through, and the mice scattered and ran out. Then his head stuck fast in the skull. Nix'a^{nt} began to cry, because he did not know what to do. He could not even see. He got up and wandered off. He struck something with his foot, and said, "Who are you?" "I am a cherry-tree," it answered. "Indeed! I must be near the river," said Nix'a^{nt}. And he continued to feel about him with his feet. When he touched something he said, "What are you?" "I am a cottonwood," it said to him. "Indeed! I must be very near the river," said Nix'a^{nt}, and went on. Again he felt something with his foot, and said, "What are you?" "I am a willow," it said to him. "Indeed! I must be very close to the river now." Then he walked very carefully. In spite of all his care, he felt himself falling. "What are you?" he asked. Then it splashed, and he floated down the stream. He came floating to where there was a camp. People were swimming there. As soon as the swimmers saw him, they said, "Look out, there comes a bax'aaⁿ (water-monster)," and all ran on the bank. When he had floated near them, he said, "I allow only girls to get me." Then two girls went into the water on each side of him, and caught his horns. Then they pulled him to shore. One of them went ashore, but he caught the other and lay with her. As soon as the others saw him seize her, they ran back to the camp. "Ejus virginatatem Nix'a^{nt} violat," omnes clamaverunt. Puellæ mater malleum portans ad eum decucurrit. Adhuc puellæ concubebat. In dorsum eum

¹ From informant Q. Compare Arapaho, Nos. 29-31.

percussit. Nix'a^{nt} dixit, "Tua percussio meis impetibus in filiam tuam vim majorem dat. The place where you can kill me is in the middle of the head." The woman struck the top of his head, and broke the elk-skull. Nix'a^{nt} got up and ran. All the women pursued him, but could not catch him.¹

8. NIX'A^{NT} EATS FAT.

Nix'a^{nt} found some fat floating in the stream. He asked, "How much does one bite off you when he meets you?" "A little piece only, alioquin diarrhoeam ægrescas." Nix'a^{nt} bit off as much as he could. Then he went ahead down stream, and again met the fat. He asked it and was told the same, but again bit off all he could swallow. He met it repeatedly, until at last he swallowed it all. Tum abiit. Cito diarrhoea afflictatus est, Tantum inquinavit ut abire coactus est. Iterum cum inquinaret tanta excrementa defluerunt ut eum abegerunt. Denique dum semper inquinavit in tumulum ascendit. Inquinare continuavit donec defluxus eum circumdederat et quasi insulæ tumulo institit.²

9. NIX'A^{NT} EATS HIITCENI.

Nix'a^{nt} radices quæ hiitceni appellantur edebat. Diu edebat. Tum crepuit. Cum creparet, sursum jactus est. Perpetuo altius jactus est. Tandem mulierem liberosque suos omnibus cum rebus familiaribus in se ponere jussit ut terra retineretur. Sed cum iterum crepisset omnes sursum pulsi sunt.³

10. NIX'A^{NT} AND THE BIRD WITH THE LARGE ARROW.

Nix'a^{nt} met a Bird which had an immense arrow. He taunted it, saying that it was not able to use the arrow. At last the Bird said, "Well, I will shoot you with it." Nix'a^{nt} went off. Several times he stopped, thinking he had gone far enough. But the Bird always told him, "Go farther, for I will kill you if you stand so near." Then at last the Bird shot and the arrow came flying. Nix'a^{nt} was frightened, ran, turned, and dodged, but could not escape the arrow. He ran as hard as he could, but it came nearer and nearer. He took refuge behind a rock. The arrow struck the rock and turned it over, so that it rolled on Nix'a^{nt}. He could not get out. At last the Night-hawk came flying by. It shot past the

¹ From informant S. Compare No. 15, and Arapaho, Nos. 52, 53.

² Compare Arapaho, No. 34.

³ Compare Arapaho, p. 60, footnote 1. Pronounce tc like English *ch*.

rock, venting wind each time. The fourth time, it broke the rock. Nix'a^{nt} got up. "Come here," he said to the Bird. The Night-hawk came to him. Nix'a^{nt} took it, and said, "Why did you do that to me? I was very comfortable under the rock." Then he pulled the Night-hawk's mouth wide open.¹

11. NIX'A^{NT} LOSES HIS EYES.

Nix'a^{nt} met a Bird that was sending its eyes into a tree. Then he cried, and begged the Bird, until at last it gave him the power. It told him, "You must do this only when it is necessary." Nix'a^{nt} went off. He tried his new power, and his eyes successfully left him and returned to him. After a time they remained in a tree. He could not get them back. Then he cried. A Mouse came to him, and Nix'a^{nt} asked it to lend him its eyes. The Mouse lent him its eyes, and Nix'a^{nt} was able to find his own. But his own eyes had already shrivelled on the tree. He soaked them in water until they swelled. Then he put them back in his head.²

12. NIX'A^{NT} KILLS HIS WIFE.

Nix'a^{nt} was out on the prairie, crying for his wife, who had died. A man came to him, and asked, "Why do you cry?" He was accompanied by his wife. Nix'a^{nt} told him, "I am mourning for my wife, who has died." Then the stranger motioned with a stick as if to strike his wife. The fourth time, he struck her. Then she turned into two women. He gave one of them to Nix'a^{nt}. Then Nix'a^{nt} was glad. He went on with his new wife. He found a man crying for his dead wife. Then he motioned four times, and struck his wife and doubled her, and gave the man one of the women. He found another man, and a third, and gave them wives. Then he met a fourth man who was crying for his wife. Nix'a^{nt} motioned, and, when he had motioned four times, he struck his wife on the head. Then she fell dead.

13. NIX'A^{NT} AND THE BEAR-WOMEN.

The myth of Nix'a^{nt}'s diving for the reflection of fruit in the water, and of his adventures with the Bear-Women, is found among the Gros Ventre as among the Arapaho, with only the following differences. Nix'a^{nt} found berries, not plums. He climbed on top of the tent, and from there dropped the berries down inside. While the Bear-Women were eating their own children, they sent one little girl out to get wood for the fire.

¹ Compare Arapaho, Nos. 19 and 33.

² Compare Arapaho, Nos. 16, 17.

Nix'a^{nt} said, "I will get it," and went out. Then he threw wood into the door until it was blocked. Then he ran, calling, "I have made you eat your own children." The dialogue about the flint-birds, fire-birds, and smoke-birds, is missing. In all other details, the Gros Ventre version resembles the Arapaho.¹

14. NIX'A^{NT} AND THE DANCING DUCKS.

Nix'a^{nt} was going along the river in the thick timber. Then he came to an opening in the woods. There he stopped and thought what to do. He sat with his head down. Suddenly he stood up. He shouted loudly, "All ducks, prairie-chickens, and cottontail-rabbits come here! I will make a dance for you." Then the birds came flying to him, and the rabbits ran up. He made them all stand in a circle and close their eyes. He said, "You must keep your eyes shut when you dance." Then he sang, and they danced. He began to break the birds' necks. Meanwhile he sang, "As you dance, you must not look!" At last a little prairie-chicken dancing at the end opened its eyes and saw him. It flew up crying, "Nix'a^{nt} is killing you all!" Then the remaining birds all flew off and the rabbits ran away. Nix'a^{nt} said, "Nix'a^{nt} always accomplishes what pleases him. Nix'a^{nt} is always fortunate. Now he has a feast." Then he made a fire. He put the ducks and prairie-chickens and rabbits that he had killed into the ashes under the coals. Then he said, "Nix'a^{nt} is sleepy. I think I will sleep." Ano jussot, "Wake me if any one comes." Then he went to sleep. Wolves and coyotes came. They smelled around. They ate all the meat, and left only the bones. At last Nix'a^{nt} woke up. He coughed. He said, "Now I shall have a feast." He found only bones. He looked all around. There was nothing left. Ano suo dixit, "I told you to move and wake me if any one came." He took a firebrand, and suum anum attrivit. Tantum dolore affectus est ut ano eminente cuberet ut ventus eum refrigeraret.²

15. NIX'A^{NT}'S ADVENTURES.

(a) *With the Mice's Sun-dance.*

Nix'a^{nt} was out on the prairie. Then he heard a noise. He said, "There must be a camp near by." He ran one way, listening, then another. But he always came back to the same place. He stood on a skull in order to look about. Then the noise was under his feet. He looked in, and saw people dancing. There were men, women, and children.

¹ Compare Arapaho, No. 49, also 50.

² Told by informant R. Compare Arapaho, Nos. 26, 27.

They were mice that were making the sun-dance. Nix'aⁿt watched the dance. He wanted to see. He continually told the opening of the skull to stretch wider. It became large enough for him to look in with both his eyes. As he continued to look, he liked the dance better. He told the hole to stretch wider. He wanted to get to the women inside. At last the hole stretched over his head. It contracted around his neck. The Mice ran out. Nix'aⁿt could not get his head out from the skull. He wandered about. He asked the trees and bushes what they were. He came to sagebrush, then to a rosebush. Then he came to a large cottonwood. When he found this he said, "I am still at a distance from the river." Then he came to a birch. He said, "That is the kind of tree with many kidneys on it." Next he came to a young cottonwood. Then he said, "Now I am near the river." Then he came to the small willows, and then he fell down the bank into the river. He went down with the current. He came floating to women and girls who were bathing. He said, "I will give beads to whomever pulls me ashore." [The tale continues like No. 7, until the elk-skull is split from his head.] Then he got up and ran off, all the women running after him. He said, "I wish there were a hole I could enter." Then there was a hole and he went in. He came out on the other side. He found white clay. He put some over his right eye. He took a stick, peeled the bark off so that it looked white, and laid it across his arm. Then he went back to where the women were, and asked them what they were doing. They told him. Then he abused Nix'aⁿt. He said, "He is always doing such things. Why do you not dig him out? Then you can pound him to pieces." Then all the women crawled into the hole. He blocked the entrance with wood, and set it on fire. Then he smothered them.

(b) *With the Women who loused him.*

Then he went on to the river. As he went along he saw two pretty young women. They sat lousing each other. He said, "That is a nice thing they are doing." He pretended to scratch his head and catch and bite his lice. "I have too many lice," he said. Then he said, "Do you not want to louse me?" They said, "Yes." Then they sat opposite to each other, stretching out their legs, and told him to lay his head on their laps. Then he was satisfied. Soon he went to sleep. They took burrs, and filled his hair with them. They went off. The burrs made his hair stretch. They pulled the skin of his forehead up. Then he sat up. He could hardly close his eyes. At last he cut off all his hair. Then he covered himself with mud, and went home, crying. His wife saw him coming. She said, "There comes the fool! He has been doing something again."

When he was at a little distance, he began to cry harder. At last she became impatient and went out to him. Then he said, "Those bad people who visited me! They told me, 'Your wife is dead.'" Then he kissed his wife.

(c) *With his Daughters.*

After he had been at his tent a while, he pretended to be sick. He would not eat, and became very thin. He had two daughters. They were unmarried, and young and pretty. Now Nix'a^{nt} seemed nearly dead. Then he said, "Old woman, I shall leave you soon. There are those skin-scrapers, and sleighs of ribs, and stone hammers, which I made for my daughters. I want them buried with me. Put me into that crooked tree here. Do not tie me: only wrap me in my robe, and put those things in with me. There is a man called One-eyed Owl. He always has white clay over his right eye. He carries a sharp tomahawk (kaahaänou). Give him both my daughters when he comes, and put up a tent for him. Give them to no one but him." Then he became worse, and died. His wife and daughters mourned for him. They cried. They buried him as he had said. He lay in the tree for four days. Then a coyote passed. Nix'a^{nt} called it and said, "Howl, and call all the coyotes and wolves." The coyote sat down and howled until they all came. Nix'a^{nt} broke all the skeletons that were there, and scattered them about. He broke and scattered the implements that were buried with him. Then he said to the wolves, "Now howl, 'We have eaten Nix'a^{nt}.'" Then they howled, "We have eaten Nix'a^{nt};" and he ran into the brush. When his wife and his daughters heard what the wolves howled, they screamed and cried. Nix'a^{nt} remained out four days more. Then he made himself a pointed tomahawk, and painted his robe white. He put white clay over his right eye. He also covered a scar on his cheek. Then he came and sat on the hill near the tent. One of the girls went out. She saw him. "He looks like the man that my father was telling of," she said. She went in and told her mother. The woman looked out and saw him. "That is the one," she said. "Both of you go and take his robe. Take hold of it on each side, and bring him in. Do not be ashamed. He is the one your father mentioned." Then the two girls went out and brought him. The woman put up a tent for him, and the girls sat by him on the bed, one on each side. At night they lay down, one on each side of him. Then he slept with them both. Thus they did many nights. The two girls were very beautiful, and he too was a fine-looking man in the day. One of the two girls noticed that at night he was not good looking. Then she saw a scar under his right eye, and thought, "He looks like my father." She could

not help thinking it was he. "I think it is Nix'a^{nt} my father who has married us," she said to her mother. "You foolish one! Your father is dead," said the woman. Several times the girl said the same to her mother. At last one night the woman raised the tent-door a little and looked in. Indeed it was Nix'a^{nt}! She cried, "Ah! is that how you die, Nix'a^{nt}, to marry your daughters?" She ran to get a club, and he ran off.

(d) *With the Woman who crossed the River.*

Then he continued to go. He saw a woman going in his direction. He overtook her. He pretended to be a woman. "Where are you going, my friend?" he said. "My husband beat me and I am going away. Where are you going?" she said. "My husband beat me too, and I am leaving also. Let us go together," said Nix'a^{nt}. Then they went together. They came to a river. "Go first," said the woman. "No, you go first," said Nix'a^{nt}. Then they both lifted up their dresses. "Oh! your legs look like a man's," said the woman. "Have you never heard tell of the woman whose legs look like a man's?" said Nix'a^{nt}. Cum longius in flumen introissent, vestes altius levaverunt. "O, clunibus viro similis es!" dixit femina. "Nunquam fama illam feminam accepisti cujus clunes viri illis similæ essent?" dixit Nix'a^{nt}. Pæne cum transiissent penis Nix'a^{nt}o e manibus prolapsus aquam percutiens sonum dedit. He picked it up hastily. "What did you drop?" asked the woman. "It is too bad! It was a love-root. I am sorry I dropped it," said Nix'a^{nt}. When they had crossed, subito penem ei monstrans, "Aspice, amica!" Nix'a^{nt} dixit. Exterrita in terram cecidit. Ad eam adiit libidinamque explevit. Tum iterum profectus est.

(e) *With the Sleeping Woman.*

He came to a camp. He looked into a tent and saw a pretty woman asleep. He went in, sat down, and waited for her to wake up. When she did not awake, he went out, and, cum excrementum in extremum baculi cepisset, put it on her dress. Then he came in once more and coughed. Still she did not wake up. Then he pushed her thighs, saying, "Surge, lectum inquinavisti." At last she awoke. Then Nix'a^{nt} pretended that he was about to cry out, but the woman hastily told him, "Do not!" Four times he made as if to call out loudly, "Hæc femina lectum inquinavit," sed summissa voce susurravit. Mulier dixit, "Si taces, me tibi dabo." "Bene, si te possidere me sines, tacebo." "Cautus sis, fratres prope dormiunt," mulier dixit. Tum Nix'a^{nt} libidinam explevit.

(f) *With the Buffalo he called and the Rabbit.*

Then he went on again. He saw a man sitting on a high bank. His legs were hanging over the cliff. He had two round rattles. He sang, and struck the rattles on the ground. Then the buffalo came in strings on each side of him, and fell over the bank and were killed. Then Nix'a^{nt} cried. He said, "Pity me!" The man said, "What do you wish?" Nix'a^{nt} cried louder. At last he persuaded the man to let him have the power of calling the buffalo. The man gave it to him, saying, "You must not use the song for nothing. You must only use it when the camp is very hungry." Then Nix'a^{nt} went off. Soon he began to try his power. He sat at the edge of a bank, and sang and rattled. The buffalo came in strings, and fell over the bank. He left them and went on. Three times he called the buffalo. When he called them the fourth time, the buffalo came and pushed him over the bank, and fell on top of him. *Anus ejus solus eminit. Lepus advenit et cum anum vidisset, cum eo copulavit.* Nix'a^{nt} lay there. After a time he saw a Coyote. "Come here, Coyote," he said. "What is it?" asked the Coyote. "Call all the coyotes and wolves," said Nix'a^{nt}. The Coyote went on a hill, and howled. All the coyotes and wolves came, and ate the buffalo, and dragged away the bones, until at last Nix'a^{nt} emerged. He went on. *Tum inquinavit.* When he looked back, he saw little rabbits scampering away. He said, "Good!" He was pleased. Three times he saw rabbits run off. *Quater cum inquinare pararet,* he picked up rocks, spread out his robe behind him, and weighted its edge with rocks. *Tum inquinavit,* and suddenly jumped out from his robe. "I will get you this time!" he cried as he stamped about on his robe. Then he lifted up the edge and looked under. He thought he had killed rabbits, but there was only excrement. His robe was soiled. He began to run toward camp as hard as he could, crying loudly, "Come out, all! The enemy pursue me! Mount your horses! *Inquinantes Piegani me persequuntur! Celeriter nisi venietis, togam meam inquinabunt!*" The people hastily mounted, rode, came there, and found him *toga inquinata*. "I told you to hurry," said Nix'a^{nt}.¹

16. ONE-EYED OWL AND HIS DAUGHTER.

A man lived alone with his family. He had a pretty daughter. He said, "When I die, let my daughter marry a one-eyed man who has white

¹ Obtained from informant R. Compare, for the first episode, Nos. 7 and 13, and Arapaho, Nos. 49, 50, 52, 53; for the second, Arapaho, Nos. 53-55; for the third, No. 16, and Arapaho, Nos. 42, 43; for the fourth and fifth respectively, Arapaho, Nos. 36 and 37; for the sixth, No. 5, and Arapaho, Nos. 32, 33.

clay on his eye." Then he pretended to be sick. He told his wife, "When I am dead, do not bind me up, but lay me on the prairie." Then he seemed to die, and she put him out on the prairie. He called the wolves, and told them to howl, "We have eaten the person here." He gathered bones and laid them by his blanket. He went away, painted one of his eyes white, and came to his own tent. His daughter, coming out of the tent, saw him, and told her mother, "There is the man that my father wanted me to marry." Her mother said to her, "Let us put up a tent for him." Then they put up a tent, and the girl married him. He always went off in the morning and came back at night. Then the girl saw that he had a scar, which her father had had. She said to her mother, "He looks like my father." Her mother said to her, "Tie a string from your bed to mine, and pull it when he enters." At night he came, and the girl pulled the string. Then the woman came from her tent and found her husband. She beat him nearly to death.¹

17. THE MAN WHO WENT TO WAR WITH HIS MOTHER-IN-LAW.

There was a camp-circle. A man went off. At a distance he built two brush shelters. The next day he came back. He sat in his lodge and did not speak. His wife asked him, "What is the matter?" He did not answer. She asked him again and again. At last he said, "I saw many men going to war with their mothers-in-law in order to steal horses for them." Then his wife said, "I will ask my mother to go with you." She asked her mother, and her mother consented. Then they started off together, the man riding in front and she behind. They came to the place where he had been, and each slept in a shelter. In the morning the man went out as if to look for tracks. When he came back he said, "I cannot find the tracks of the people I saw. I do not know where they can have gone." Then they staid there over night again. The man had put stones near his bed. He threw them at his mother-in-law's shelter. Soon she said, "Some one is troubling me here. There is a ghost about. Let me come into your shelter." He consented. After a time he again threw stones to where she was lying. She said again that she was being disturbed, and asked, "Una dormiamus." Iterum assensus est. Tum se frigere questus est. Mulier rogavit, "Qua parte friges?" "Hic," dixit. Iterum rogavit, "Qua parte? Sumus soli. Nullus cognitum habebit. Dic mihi qua parte te frigere." "Hic, tange," dixit. Tum illa tetigit. Erectus ei penis fuit. Dixit, "Inserere ut calescat volo." Muliere assensa penem inseruit. Illic vixerunt donec mulier filium peperit, postquæ domum redierunt.²

¹ From informant Q. Compare No. 15, and Arapaho, Nos. 42, 43.

² From informant Q. Compare Arapaho, Nos. 39, 40.

18. THE KIT-FOX AND THE GHOST.

The Kit-fox started. He went along a path in the woods. As he went, he smelt something that stunk. He stopped and sniffed. The odor came from a dead person buried in a tree. The Kit-fox said, "It stinks." Then the dead person came down from the tree and asked, "What were you saying?" "I said it smelled good," said the Kit-fox. "No, you said something bad of me." "No, I said, 'It smells like sweet-grass about here.'" The ghost at last allowed him to go. The Kit-fox went off. When at some distance, he called to the ghost, "I said, 'Something smells bad here.'" Then the ghost pursued him. He came near, and almost caught him. The Kit-fox ran into a hole just as the ghost caught the end of his tail and pulled it off. After a time the Kit-fox came out again and cried.¹

19. FOUND-IN-THE-GRASS.

A man camped alone. In the morning he would go to hunt, and in the evening he came back. "If a person comes while I am away, do not ask him to come in," he said to his wife. "Even if he is just about to come in, do not cause him to enter." And surely, when he was away, somebody came there; but his wife said nothing, and the person merely walked around the tent. Sometimes he made as if to enter; but the woman would not say anything, and he did not come in. Then her husband returned, and asked her, "Has that person been here?" "Yes, he came," she told him. "Indeed!" he said to her. "Now, even if he seems about to come in, you must not tell him to enter." Then he went hunting again. After he was gone some time, that person came there again. He made as if to come in, but he did not. Then he opened and shut the door several times. Then the woman could restrain herself no longer, and told him, "Come in!" Then the man came in. She cooked for him to eat, and after she had cooked she gave him the food; but he said, "That is not the kind of plate I use." Then she changed the plate; but again he said, "That is not the kind of plate I use." Then she continued to give him other plates; and he said the same thing to her, until she had used all the plates and dishes. She did not know what to give him. Then she thought what kind of plate to use. She took off one of her moccasins and gave it to him as a plate. "That is nearly it," he said to her. Then she took off one of her leggings and used it as a plate. "Very nearly," he told her. Then she thought, "I will try my dress for a plate." Then she took

¹ From informant M.

off her dress, and spread it out for him as a plate. "That is very nearly it," he said to her. Then she lay flat on her back and made a plate of her belly. "That is it," he told her. She was pregnant. After the man had eaten, he cut her open. Then he drew out one of her children, and threw it to the door. "Kā'aⁿen will be your name," he told it. Then he drew out the other and threw it away. "Niiçā'ⁿ will be your name," he said to it. She had been with twins,¹ this woman he had cut open. After he had done this, he went out and disappeared. After a time the man who was the husband of this woman who had been ripped open, returned from the hunt, and his wife did not appear. When she did not come out, he became frightened. He dismounted and threw off his meat. "I told her so," he said to himself. Then he went inside. There she lay at the back of the tent. He cried when he saw his wife lying dead on her back. He went out on the prairie and cried. He mourned day and night. When he came back to his tent, his arrows were scattered about. Then he put his arrows back into the quiver. Whenever he was away, the arrows were scattered about the tent. He continued to gather them up and put them back into the quiver. When he had done this repeatedly, he watched for those who took his arrows out. Going out doors, he lay on his face near the tent and began to cry. It sounded as if he were far off. While he cried, he heard a child speaking. It said, "Niiçā'ⁿ, let us play. Our father is far away, crying." Soon he again heard children speaking. "I beat you," they said to each other. "Look, look at it closely," they said. Then, when he heard them say it again, he got up and ran into the tent. One of the boys escaped, but the one who was looking at the arrows most closely he caught. The child scratched him and cried, and said, "Let me go." The man said, "Come, my son, be quiet. I want you to live with me. I will make you a bow and arrows. You can always shoot with them." Then the boy became quiet, and they remained together. Soon after, the man said, "Well, my son, I will go out as I did when I caught you. I will do it again, because I am trying to catch your younger brother. After I begin to cry, you must say to your younger brother, 'Let us play together,' and, when you beat him, you must say, 'Look close!' When you say that to him, I will come in." When he had told his son what to do, he went out and lay down on his face and began to cry. And indeed Kā'aⁿen soon called, "Niiçā'ⁿ, come here! Let us play! Our father is crying at a distance." "No, I will not, for you smell like your father," his younger brother said to him. "You need not touch me," he told him. "No, I do not want to. You smell like your father," Niiçā'ⁿ told him. He had difficulty in persuading him.

¹ The older of Gros Ventre twins, if boys, is given the name Kā'aⁿen. The younger is sometimes called Niiçā'ⁿ "second."

At last he came in, and they played together. When Kā'aⁿ beat him, he said, "I beat you." Then the man got up and ran into his tent. There lay Niiçā'ⁿ looking closely at the arrows. Just as he was about to escape, his father caught him. He cried and scratched, and said, "Let me go!" "Be quiet, my son. You will live with me. I will make you a bow and arrows, and you can always shoot with them," said his father. Then he quieted down. Thus their father caught them both. He made bows and arrows for both of them. Then Kā'aⁿ said to him, "Now, father, make a sweat-house and lay our mother down in it." Then he did as his son told him. Then Kā'aⁿ said, "Step aside," and he went to one side. Then Kā'aⁿ shot up, and as he shot he said, "Look out, look out, look out, my mother!" Then he said to his brother, "Now it is your turn." Then Niiçā'ⁿ shot up, calling, "Look out, look out, look out, my mother!" Whenever they shot, the sweat-house shook. Kā'aⁿ shot upward four times, and Niiçā'ⁿ four times; and when each had shot up four times, their mother ran out from the sweat-house. Thus they restored their mother to life.

After a time, their father said to the boys, "Now, my sons, when you are out shooting, never pick up an arrow after you have shot it." Then when they went shooting, they never picked up their arrows after they had shot them. Once, when they had started to return, they had used up all their arrows. Near where they were going sat a bird. Then Niiçā'ⁿ said to his brother, "My older brother, I will go back and pick up one of my arrows. I want to shoot this bird." "No, our father told us never to pick up our arrows after we had shot them." Nevertheless, Niiçā'ⁿ ran back and took one of his arrows. As soon as he took it, the dust rose behind them. When Kā'aⁿ saw it, he ran toward their tent, and Niiçā'ⁿ followed him. Kā'aⁿ just got in. Just as his younger brother took hold of the door, the wind blew him away together with it. He was blown far away. There was a camp near the place to which he was blown. A dry lake was near the camp. It was there that he came down. When the women of the camp had put up their tents, they went out to cut grass at the lake. They carried it home on their backs. An old woman went out while the rest were already coming back. When she reached the lake, there was no longer anybody there. Then she saw a bunch of grass. "I am glad that there is some left. I will cut it," she said to herself. Then she went to it and began to cut it. As she cut it, a child cried. "I am glad to find a child. I will have it for my grandson," the old woman said to herself. Then she took Niiçā'ⁿ home. When she got to her tent, she said, "I found this child to have for myself. I found it in the dry lake as I was cutting grass for bedding. Found-in-the-Grass will be his name." Then the old woman raised him. When he had grown up to be a boy, a man who had pretty daughters that were not married,

said to an old man, "Cry out, 'Any one that may catch a porcupine, or any two young men that may catch porcupines, will marry my daughters.'" Then all the young men set traps. Found-in-the-Grass said to his grandmother, "Make me a trap, grandmother. I will also trap porcupines." He made her laugh, trying to do what he was too young for. "What do you want a wife for? You cannot even keep yourself clean," his grandmother said to him. "No, grandmother, you must make me a trap and I will set it." Then she made him a trap, and when she had made it, he took it and went out with it. He set it right in the trail. Then it became night. In the morning all the young men got up and went to look at their traps. But first of all, just as it was beginning to be light, the Crow went out flying, and looked at the traps of all. When he had examined all the traps, he went to the trap that Found-in-the-Grass had set; and this was the only one that succeeded in catching a porcupine. Then the Crow stole it, but left a quill. Found-in-the-Grass came and looked at his trap. He found it as he had set it. But a porcupine-quill lay there. Then he thought, "It must be that somebody has stolen it." He went back, and said to his grandmother, "Grandmother, I think somebody stole the porcupine from me: here is a quill." "Indeed!" she said to him. Not very long after he had told her that some one had robbed him, an old man cried out, "The Crow is the one who has succeeded in trapping a porcupine." "Grandmother," said Found-in-the-Grass, "it must be he who stole my porcupine. Take this quill and show it to that man, the father of those two young women." The old woman took the quill and showed it to the man. "Here is a porcupine-quill. I came to show it to you. The Crow who said that he trapped it, stole his porcupine. He stole it from my grandson." This she said to the man. "Yes," he told her. "Well, then, the Crow and Found-in-the-Grass must each marry one of my daughters. Well, which of you two wants to marry Found-in-the-Grass?" he said to his daughters. The oldest one said, "I will not marry him. He has a big belly, and has mucus on his nose, and his hair is sticky and tangled." Thus she spoke about Found-in-the-Grass. "The Crow is the one I will marry," she said. The younger said, "Found-in-the-Grass is the one I will marry. I would not marry the Crow, for he has a large nose, and he is only a bird." Thus the younger one said. But the older one said to her, "Who would want to marry him, that Found-in-the-Grass with the big belly!" "Who would marry the Crow! He is only a bird with a big nose," her younger sister said to her. Thus the Crow and Found-in-the-Grass were married. After a time there was a famine. The Crow said to an old man, "Cry out, 'The Crow will go after buffalo. He says, 'Build an enclosure.'" Tell them that." Thus he told the old man, and flew off. He was gone a long time.

In the evening he came flying back alone. As soon as he started, the people had all made a large enclosure for the buffalo. Now he came back and said, "I flew everywhere, but I saw no buffalo." Then they had made their enclosure in vain. The Crow had failed. After a while Found-in-the-Grass said to an old man, "I want you to cry out, 'Found-in-the-Grass will go to get buffalo. He says, 'Make an enclosure.''" Thus he told the old man. Then he sent his wife to her father. "Go and tell your father that I want him to go with me to hunt," he said to his wife. When she entered her father's tent, her older sister was there. As soon as she entered, her older sister said, "Where are you going, you wife of the big-bellied child with the dirty nose? Why do you leave him? You should not let him out of your sight." "And what are you doing here? Why do you leave your husband the Crow, the one with the big nose? You should not let him out of your sight. My husband is changed every night. In the evening he goes out: when it is dark he comes in again, and, when he comes in, he is a good-looking young man. He is perfumed. Your husband the Crow cannot do that!" But her older sister said, "Found-in-the-Grass is not the kind to be changed in the night." Then Found-in-the-Grass and his father-in-law went hunting. When they had gone, Found-in-the-Grass said to his father-in-law, "Now go up on this hill and watch me from there." There was a large flat place. Found-in-the-Grass went there and began to gather buffalo-chips. Then he placed them here and there in pairs on top of each other. When he had covered the large flat here and there with chips, he went down (into a gully) out of sight. Soon he reappeared. As soon as he appeared, buffalo stood all about. Then he took a buffalo-chip and burned it. After he had burned it, he went towards the wind to cause the buffalo to smell it. When he had done this, he ran to where the enclosure was, and all the buffalo followed him. He dropped out of sight, and right there the buffalo followed him over the bank. But he had jumped to one side. Thus Found-in-the-Grass satisfied the people's hunger. Then he went home to call his wife to shoot the buffalo in the enclosure. His quiver was of otter-skin. Then his wife shot the buffalo. While she was killing them, her sister came to her and said, "Let me have the bow: let me do the shooting." "No," said her younger sister. "What do you want to kill them for? If you want to do the killing, you should kill them with your husband's, the big-nosed Crow's, bow and arrows." After she had killed all the buffalo that were in the enclosure, Found-in-the-Grass said to the people, "Do not take for your own the one that is scabby. It is for my grandmother to skin." This one that he called scabby was the fattest of all. Then all the people began to butcher. Found-in-the-Grass, and his wife, and his grandmother, together skinned the

scabby one. He filled a gut with blood, and put it on his wife's back. "Carry home this gut filled with the blood which we have obtained," he told her. Just as she started to go, he stabbed the gut in which the blood was. As soon as he had cut it, his wife was wearing a red robe and a red dress and red leggings. The blood had changed to clothing. His sister-in-law saw him do this, and came over to him. "I wish you would do to me as you did to your wife. That is why I came," his sister-in-law said to him. "Yes," he said. "Get blood, and I will do to you as I did to your younger sister." Then she got blood and put it on her back, and he cut the gut. When he cut it, blood ran down all over her. Thus Found-in-the-Grass ridiculed his sister-in-law.¹

20. CLOTTED-BLOOD.

There was an old man who had four daughters and a son-in-law. As his daughters grew up, his son-in-law married them until he had all four. The son-in-law was bad. He and his wives never lived with the old man. They lived in another tent. The son-in-law would go hunting and take the old man with him. The old man did all the butchering, but his son-in-law gave him no meat. The old man got only bones to boil for the marrow. Once they went hunting, and drove the buffalo under a steep bank. The son-in-law shot several. They ran away wounded, fell, and died. The old man, following their tracks, came to where a buffalo that had been shot through the lungs had coughed out a piece of clotted blood. Then he pretended to fall down. He picked up the blood and put it into his quiver. When he and his son-in-law came together again, his son-in-law asked him, "What did you pick up in that place?" The old man said, "I did not pick up anything. I fell down. I took a thorn out of my foot." When they had finished butchering, they took the meat home. The young man kept it all, and the old man had only the blood which he had hidden. Then he told his wife, "Put a kettle on the fire. We will cook this blood." The old woman did so. When the water boiled, she threw the blood in. Then a child cried. The old man said, "Take the child out. It will be our son." Then the old woman took it out from the kettle. It was a boy. The son-in-law heard the child crying. He told his youngest wife, "Run to the tent and see what the child is. If it is a girl, I want to marry her when she is old enough. If it is a boy, they must throw him away and kill him." The young woman went over. She was the only one of the daughters who cared for the old people. Sometimes she stole food for them. She asked her par-

¹ From a text obtained from informant S. Compare Arapaho, Nos. 19-143. For the disastrous consequence of shooting an arrow, compare Arapaho, Nos. 6, 141, 142.

ents what the child was. The old man said to her, "It is a boy, but you must say, 'It is a girl.'" The young woman went back and told that it was a girl. The man said, "Take some of this refuse over and let the old woman drink it, so that she will have milk to raise the child." The old man knew that the child was supernatural. He said to his wife, "Swing the child on the southwest side of the tent (to the right of the door), then swing it on the northwest, then at the northeast, then at the southeast." The old woman swung the child at the west (right) of the door. While she was swinging it, the child began to laugh. When she swung it for the second time, at the northwest of the tent, it began to talk. When she swung it the third time, it became a large boy, who nearly jumped off the swing. When she swung him the fourth time, at the left of the door, he jumped off. He was a fine-looking young man. Then he told his father, "Make me a bow from the last rib of a buffalo, and make me four arrows from the neck-tendons of buffalo." Then the old man made the bow and arrows. He made them well, and put stone points on the ends of the arrows. The young man asked him, "When are you and your son-in-law going hunting?" The old man said, "I do not know. I go whenever he tells me." At night the son-in-law sent one of his wives to tell the old man to be ready to hunt the next morning. Very early the next morning the old man and Clotted-Blood went out. The son-in-law sent one of his wives to tell the old man to come. The old woman cried back, "He has gone ahead." The woman told what her mother had said. Then the son-in-law said, "I will find him, and when I find him I will kill him." Clotted-Blood had already killed a fat buffalo. The man saw the buffalo, came near, and called, "Look about you for the last time, old man, before I kill you." Clotted-Blood had said to the old man, "Take this kidney and eat it. Let him see it. Turn around, and hold it up so that he can see you eat it." He himself was hiding, lying behind the buffalo. The man said, "What are you eating there? Drop it!" The old man was frightened, and nearly let the kidney fall. Clotted-Blood said to him, "Hold it fast and eat it!" Again the man ordered him to drop it. Clotted-Blood ordered him, "Hold it, else I will kill you before him!" Now the man was very close. Then Clotted-Blood stood up beside the old man. The man stopped, looked at him, laughed, and said, "Well, there is my brother-in-law." Clotted-Blood said, "Yes, I am your brother-in-law. I have been waiting a long time to see you. You have treated my father badly." He rolled up his sleeve, and put an arrow on his bow. The man jumped back. Clotted-Blood shot him in the right side. When he tried to pull out the arrow, it stretched. The more he pulled, the farther it stretched. He could not pull it out. Then Clotted-Blood shot him in the other side.

When he tried to pull out the arrow, it stretched. He could not pull it out. Then he fell down. The boy had killed him. Even while he was dying, he continued to speak: "You cannot escape me. You cannot get where I will not find you." Clotted-Blood told his father to get wood and make a large fire. The old man made a fire. Clotted-Blood told him, "Cut off the legs and arms of the dead man." The old man refused. He said, "My son-in-law was very wonderful. I do not wish to do this." "Well, I will do it," said the young man. He cut off an arm, and threw it into the fire. The arm spoke: "You can go to no place where I will not get you." Clotted-Blood did not care. He cut off the rest of the limbs, and threw everything into the fire. When he had burned up the dead man altogether, he asked his father, "Which of your four daughters tried to help you?" The old man said, "My youngest daughter is the only one that ever loved me. She alone helped me. The others never helped me." Then they started to go back. "We will leave this meat. You will not need it. You will have plenty when you get back," said Clotted-Blood. Then he killed three of the women and their children. Only the youngest woman and her child he did not kill. He burned the bodies up, as he had the man's. Then they went into the man's tent and took all the property. They had plenty to eat.

Clotted-Blood asked the old man, "My father, are there any people in the land besides you?" "Yes, there are many tribes," said the old man. "I will go visiting," said Clotted-Blood. The old man told him, "Do not go. No one ever returns. There is something that kills them." But the young man was determined to go. Then the old man said to him, "If you will go, I will tell you all the dangerous places. The first is a tree. Every one that passes on the trail by that tree is killed." Then Clotted-Blood started. He saw the tree. "There is the tree," he said. He came near it. The tree began to sway. Then he tried to go around it. It was impossible. He had to pass by the tree. Then he made a motion to go under. The tree nearly fell, and he jumped back. Then again he made a motion to go past, but jumped back. Then he went far back, and ran. When he was under the tree, it fell and broke. Then Clotted-Blood was a down feather floating in the air. It lit on the ground and he was a man again. The tree had been hollow. The people it had killed were inside. Some were dead, some were only bones. Some were not yet dead. Clotted-Blood took them all out. He caused those who were not dead to live. Then he burned the tree. He told the people, "Go back where you came from. Why did you let this tree kill you? You should have known better. You are not children."

Then he came to a bridge which was supported in the middle by a

buffalo-head. Whenever he tried to step on it, the bridge gave way. Then he stepped on it as if to cross, and the bridge went down. Three times he stepped on it and the bridge went down. The fourth time, he walked out on it. Just as the bridge began to sink, he jumped, and reached the land on the other side of the water. The bridge went down and never emerged.

Then he came to a great wolf. His father had told him, "Even if you stand far away, the wolf will suck you towards him." Then Clotted-Blood stood at a distance, and said to the wolf, "Now draw me in. I have heard that you draw people toward you." Then the wolf began to suck. The young man walked toward him. He pretended that he was being drawn along, and made motions as if resisting. "Indeed you are wonderful! You are really drawing me toward you!" he said. He went toward him as fast as he could walk. The wolf lay there with his mouth open. Without stopping, Clotted-Blood went right on, and jumped down his throat. Inside he found people. Some were alive, some nearly dead, some dead, and some were only bones. Above him he saw the heart hanging and beating. Then he said, "Let us dance. You sing and I will dance." Then the people sang for him. He tied a knife to the top of his head, and danced. When he jumped, he pricked the heart. Each time, the wolf leaped. Then Clotted-Blood jumped high and pierced the heart, and the wolf fell dead. Then he reached up and cut it off. Then he cut the sides of the wolf open, and came out with the people. Then he went on.

He met an old woman. She had a large wooden dish which she held up toward people. It drew them toward it, and when they struck the dish they were burned. He went toward the old woman and called, "Old woman, come out with your dish. I wish to be drawn by it." "My grandson, I have been wishing for a long time to see you," said the old woman. Clotted-Blood continued to tell her, "Bring your dish and point it at me." Then at last she brought it out. He was really drawn by the dish. As he went, he made himself go faster. When he came near, he turned into a down feather, which was blown over her head, and lit behind her. Then he turned to himself again, seized the old woman from behind, and began to turn the dish toward her. She said, "Pity me, my grandson!" He said, "You are the old woman who destroys people with her dish." He continued to play with her. Then he turned the dish toward her, and she was drawn into it and consumed. Then he put the dish on a large flat rock, pounded it with mauls, broke it up, and burned it.

He came to a large camp, whose chief was a large Bull. The first tent he came to was an old tent outside the camp-circle. He went in and found an old woman. She said, "Well, my grandson, what are you doing here?"

This place is dangerous. Go back before they find you have come here. I pity you. Go back." "To whom do you refer?" asked Clotted-Blood. Then she told him about the powerful Bull. Clotted-Blood said, "That is the one I came to see." The old woman urged him again to go back. He said, "He is the one I came to see. I will not go back. Cook for me. I am hungry." The old woman continued to urge him to go back; but he said, "Cook for me. I am hungry." When the Bull learned that he was in camp, he sent for him. The Bull was accustomed to gamble with any one that came. He had everything prepared for playing. Clotted-Blood went to him. They played with a wheel and sticks. Clotted-Blood let him win everything except his bow and four arrows. Then he began to win. He won everything the Bull had. When the Bull had only one thing left to bet with, he became angry. As they ran, following the wheel, he snorted. Next time, as they ran after it side by side, he was more angry. He turned his head, hooked the young man, and tossed him. As Clotted-Blood flew up, he turned to down. When it lit, he was a man again. The Bull's horn was broken. "When one does that to me, it is what makes me angry," said the Bull. He charged, and tossed the young man again. Again Clotted-Blood turned to a plume, and when it reached the ground, he was a man. At once he ran for his bow. The Bull's other horn was broken. "When one does that to me, it is what makes me still more angry," said the Bull, and charged again. Then Clotted-Blood turned to down and flew entirely over him. He was wondering what to do to wound him, for the Bull was altogether of bone. He was impenetrable. That is why all were afraid of him. The Bull charged again. Clotted-Blood turned to a down feather, jumped over him, lit behind him, and shot him in the anus. The arrow went in out of sight. The Bull fell, and Clotted-Blood cut him to pieces. Then a crier called to the camp, "Clotted-Blood has come. He has killed the powerful Bull. He has killed all that was dangerous on the way. The people are free again." Clotted-Blood gave all his winnings to the old woman. He asked her, "Where is there another camp?" She told him, "There is one down stream. Do not go there. The people are powerful." But Clotted-Blood started.

When he reached the camp, he went into an old tent. An old woman said, "There is my grandson Clotted-Blood! You had better go back. If they find you here, you will never go away alive." Clotted-Blood said, "Give me to eat. What is it you refer to?" When he had eaten, the old woman told him, "There is one who has a swing at the river. He kills all that swing with him." Then Clotted-Blood said, "That is what I want. I have heard of that swing, but I have never swung. I wish to try it. That man is the one whom I have come to see." When it was found out that

he was in the camp, the man who swung people sent for him, saying, "Tell him to come to swing." Clotted-Blood made answer, "It is good. I will come. He is the one whom I wished to see. I shall come to him soon." Then he went to him. On a tree that leaned over a steep bank there was a swing. Below it there was deep water. Then the man swung him. Clotted-Blood said, "Good! this is good." Then he said, "Now you in your turn swing." Then he swung the man. Then Clotted-Blood in turn went on the swing again. The man swung him. He swung him hard, and when he was far out, he cut the rope, and Clotted-Blood fell. When he was near the water, he turned into a down feather. It was blown along by the wind, hovered, and lit just across the river at the edge of the water. There he stood as a man again. Then he went back. He said to the man, "It is much pleasure to swing, is it not? Let us continue. Now it is your turn. Get on the swing." Then the man went on. Clotted-Blood swung him hard. When he was above the water, he cut the swing. The man fell into the deep water. A large water-monster (bi'icäⁿ or bax'aaⁿ) was in the water. This was the guardian spirit of the man that had the swing. He swung people in order to feed them to this animal. Then it swallowed him. But it knew the man, and brought him to shore. He came back to Clotted-Blood. Clotted-Blood said, "Let us continue to enjoy ourselves by swinging. Now it is my turn." Then he swung. Then the man cut the swing, and he fell. He allowed himself to fall into the water. He fell straight into the water-animal's mouth. Inside of it he found people whom it had eaten. He cut up the animal. Then he came out. He went back to the man, and said to him, "I have found you out. It is you who have been inflicting suffering on the people. I shall make you suffer." Then he shot an arrow into his side and another into his other side. He killed him. Then a crier called out to the camp, "Clotted-Blood has arrived. He has killed the man with the swing and his supernatural animal. We are free again. We will live happily from now." Clotted-Blood asked the old woman, "Is there another camp?" She said, "Down the river. But do not go. The people there are powerful." "I am travelling in order to see such places," said Clotted-Blood, and started.

Then he came to the camp and went into an old woman's tent. [The original here repeats the dialogue between him and the old woman.] In this place there was a man with a sharp leg. He caused those who came, to play at kicking with him. Clotted-Blood put a limb of a cottonwood under his robe. They played, and he proved superior to the man. Then the man kicked at him with his sharpened leg. Clotted-Blood threw the stick out, and the other's foot pierced it. Then a large cottonwood-tree stood there. In the top of it stuck this man. Clotted-Blood left him there

to starve. Then a crier called to the camp, "Clotted-Blood has killed the one that kicked. We are free again. He has killed every dangerous being that he has met."

Then Clotted-Blood asked his way to the next camp from the old woman. He came to another old woman's tent. [The original repeats the incident in full.] The old woman told him, "A chief gives his daughter to those who come visiting. Then he asks them to do something that will kill them." When the chief learned that Clotted-Blood was in the camp, he sent for him. He said to him, "I have been waiting for you. I wish you for my son-in-law." Clotted-Blood said, "Yes, I am glad to have a wife, for I am poor." After he had been given the girl, his father-in-law first wished him to get a burning coal. His wife told Clotted-Blood what her father wanted, and that he must go to a certain light that was shining. Clotted-Blood went. He knew at once what the light was. It was the morning star. So he got it and brought it back. Then his father-in-law sent him to get sticks of cherry-wood for arrows. He told him to go to a certain thicket. There he had four bears that killed all who came. Clotted-Blood took his bow and went toward the thicket. The bears came out and rushed at him. He jumped about, avoiding them, and shot. He killed them all. Then he cut up their skins into thongs. He made a big bundle of the cherry-sticks, put the fat of the bears in with it, and, tying the whole together with the bearskin thongs, carried it home. Then he sent it to his father-in-law by his wife. The old man was frightened, and blushed. He did not know what to say. When he had made his arrows ready for feathering, he told his daughter to send her husband to get feathers. He told her to ask him to go to a rocky precipice where birds that had suitable feathers lived. Clotted-Blood went there and found a nest with two young ones in it. Then he went into the nest and sat with the young birds. He watched them. Whenever they opened their eyes, lightning flashed. Whenever they moved, it thundered. "You are wonderful little birds," he said. He took the little female by the bill, and twisted it. "How does it cloud up when your mother comes?" he asked. The Bird said, "It clouds up very dark. My mother is terrible. She comes with hard rain, and with thunder and lightning." "Oh, yes! your mother is very powerful," said Clotted-Blood, and twisted the bird's bill again. Then he twisted the bill of the young male, and asked him, "How does it cloud when your father comes?" The Bird said, "The clouds are white when my father comes, and he comes with heavy hail and thunder and lightning, for my father is very powerful." "Oh, yes! your father is very powerful," Clotted-Blood said, and twisted his nose. Then he saw a black cloud coming. Soon the sky was clouded all over, and it rained and thundered, and there was lightning. Clotted-

Blood went into a cavity in the rocks. When the shower was over, he saw a white cloud come very quietly; he could hear the roar of the hail. Then the old female Thunder spoke to him from the cloud, "What are you doing there among my children? Go away! You will make me angry." Clotted-Blood came out from the young birds. He said, "Very well. Let me speak to you first. If you are powerful, you will be able to pull my arrow out." Then he shot his arrow into a solid flat rock. It went half in. "If you can pull it out, you can kill me," he said. Then the female came down, and the thunder roared, and the lightning flashed, and she seized the arrow, and rushed up. The arrow stretched, and lengthened, and pulled back with all its force, and she was dashed on the rock. Then the male Thunder went far up, and came down violently, seized the arrow, and pulled it until the arrow snapped back, and he was dashed against the rock. The two Thunders were not dead, but they could not move. They said, "Pity us! We will give you our power if you will let us live." Clotted-Blood said, "Very well, I will not destroy you altogether. I will leave your young ones so that there will be some thunders. But I will kill you, for I need your feathers." Then he wrung their necks and took their feathers; but he left the young ones. That is why there still are thunder and lightning. Then he went home. "Take these feathers to your father," he said to his wife. Then she took them. The old man was very much frightened when he saw the feathers of the powerful birds.

Then his father-in-law told him, "There are seven buffalo-bulls. Go and kill them. I want the sinew of their shoulders to put on my arrows." Clotted-Blood went and saw the seven bulls. He approached them very cautiously. Nevertheless they saw him. One of them charged on him. He stood still, and the buffalo struck at him with his sharp horn. Then only a down feather flew there, and the buffalo's horn was broken. Then the rest charged, until all seven had broken a horn. Then they ceased attacking him. There was a large rock that rose a little above the ground. Clotted-Blood said, "I will not kill you if you can knock this rock out of the ground. If you cannot loosen it, I will kill you." Each of the bulls still had a horn. One of them made medicine and charged at the rock. He struck it, and broke his horn. Six of them charged it, and broke their horns. Then the seventh, an old one, charged. He knocked the rock loose. Clotted-Blood said, "I will kill you all. Only this old one knocked the rock out, and shall live." Then he shot the six, and killed them. He cut the sinew from their shoulders, and took their horns in his robe. Then he went back. He gave the horns and the sinew to his father-in-law. His father-in-law was angry because he overcame everything. He told him to get him flint for arrow-points. The place was under a high cliff. Clotted-

Blood went. When he stood at the place, the cliff fell. He turned into a feather, and the wind from the falling bank blew it away. It lit, and he stood there a man. The cliff was all down. Where it had fallen, the flint was exposed. Then he filled his robe with it for his father-in-law. At night his father-in-law sent him to get water at the river. Clotted-Blood took a bucket. When he came near the river he saw two lights. They were the eyes of a water-monster (bi'icäⁿ). He tried to go aside, but the animal drew him. When he found he could not keep away, he took its horn, and stepped on the middle of its head. He filled his bucket, cut off its horns, and took them back with him together with the water. He told his wife, "Take this water and these horns to your father. Tell him he can have them." The old man was angry. He had thought the water-animal would surely kill his son-in-law. He said, "My son-in-law is indeed a powerful man. He has killed everything he has met." Then he went to kill him himself. He took his bow. He went out and called, "Come out, my son-in-law! You have killed all my powerful beings (nanaⁿhi'icihii). Now I will kill you." Clotted-Blood said, "My father-in-law, I did not destroy your beings. Why do you want to kill me?" He went outside. The old man shot at him, and he stepped aside. The arrow went into the ground. His father-in-law continued to shoot until all his arrows were gone. Then Clotted-Blood took his bow and arrows. He had only four arrows and a down feather, which he always wore tied at the back of his head. He said, "My father-in-law, you have been shooting at me much. Now I in my turn will shoot. I have waited for this a long time. You have killed many men. Now you in turn will die." Then he shot, and killed his father-in-law. He cut him to pieces and burned him up.¹

21. MOON-CHILD.

The Sun and the Moon disagreed about women. The Moon said, "The women outside of the water and outside of the brush (human females) are the prettiest down below." The Sun said, "No, they are not. Whenever they look at me, they make faces. They are not pretty: they are the worst-looking women in the world. The women in the water are the most beautiful. When they look at me, they look just as if they were looking at their own people. I think them the most beautiful women on earth." He meant the Frog. The Moon said, "You think the Frog is a pretty woman? You surely have poor judgment of women. The Frog has long

¹ From informant P. Compare, for the first part of the story, Arapaho, Nos. 130, 131, also 132, 133; for the swing, No. 5; for the sharpened leg, Nos. 57, 108, 109; for the thunder-birds, Nos. 139-143; for the tasks set by the father-in-law, No. 129.

legs. She is green, with spots on her back, and large lumpy eyes. I do not think one like that pretty." The Sun said, "Well, we will compete in this. As soon as I have set, I will go to the earth and get the Frog. I will bring her up here to be my wife." "Very well," said the Moon. The Sun got the Frog without any trouble, and brought her up with him during the night to his mother's tent. The Frog hopped. With each leap, she urinated. Then his mother asked, "What ridiculous thing is that?" He said, "My mother, be still. That is your daughter-in-law." Then his mother was silent. During the night the Moon shone, and selected a woman on earth. When he disappeared early in the morning, he went to the earth. The woman that he had chosen was troubled all night, and could not sleep. She did not know what troubled her. She could not satisfy herself. Early in the morning she took a rawhide rope and told her sister-in-law to come with her to get wood. They both went to the woods. When they came among the trees, they saw a porcupine. The woman said, "I will kill this porcupine, for I want to use its quills for embroidery." She pursued it, and, when the porcupine ran up a tree, she climbed after it. The porcupine kept climbing up. Several times she could almost touch it. Whenever she rested, it rested only a little distance above her. Thus it continued to do until they reached the sky. The tree reached to a hole in the sky, and the porcupine went in through this. When the woman had climbed up to the hole, she saw a young man standing at the side of it. He said to her, "Let us go to my mother's tent." They went, and, when they arrived at the tent, he went inside. The woman remained outside. The man said, "My mother, ask your daughter-in-law to come in." Then his mother went outside. As soon as she came out, she called gladly, "Oh, what a fine-looking daughter-in-law I have! Come in!" Then the girl went in. The Frog was sitting beside the Sun, and the woman sat down next to the Moon. So their mother-in-law had two daughters-in-law to use for her work. The woman did much for her, but the Frog did little. Whenever she was sent anywhere, she hopped along. When the mother-in-law forgot that she had a Frog as a daughter-in-law, she sometimes startled her by her hopping. Then their mother-in-law one day boiled the thickest part of a paunch. When she had boiled it, she cut it in two pieces, and gave one to the woman and one to the Frog. "Now, my daughters-in-law," she said, "I want you to eat this paunch. I will have the one that makes the most noise in chewing it for my best daughter-in-law." Then the woman was the best, for she had good teeth. She made much noise in chewing. The Frog, instead of chewing the paunch, took a piece of charcoal. But while she chewed it, her blackened saliva ran down from each side of her mouth. The Moon did not like the

Frog, his sister-in-law. He said, "Wherever the Frog is sent to go, she only hops and urinates. You should not move at all, Frog. Whenever you move, you urinate, dirty one!" Thus the Moon spoke to the Frog whenever she was sent on an errand. At last the Sun could hold his patience no longer. He picked up the Frog, and threw her against the Moon's face. "Because you do not like her, the Frog shall always stick to your face. But I will have your wife." That is why there is black on the moon. Then the Sun took the Moon's wife. The woman had had a son by the Moon. The boy was already old enough to talk. The woman did not like the country in the sky. When her husband the Sun was hunting, she would go out on the prairie and cry, feeling lonely. Once she found the hole through which the Moon had taken her up to the sky. When she looked down, she saw people and the things she used to see. She went back to her tent. When her husband went hunting again, she told him to bring her all the sinews in one buffalo. Then he did what she asked. But he forgot one sinew. When he went hunting again, the woman went out on the prairie, and began to twist the sinew into a long string. When she had finished it, she left it out on the hills, and came back. Her husband went hunting again. As soon as he was gone, she prepared to go to the place where the hole was. She tried repeatedly to leave her boy; but he begged her, "Please, mother, do not leave me behind! Take me with you!" Then she took him. She tied the sinew rope to a stick, and tied the other end around her chest. Then she descended, climbing down with her hands. When she got down to the end of the string, she was about as high above the earth as a tent. She could do nothing, for she had no knife. She hung helpless. When her husband the Sun missed her on arriving at his tent, he looked for her everywhere. At last he came to the hole. Then he saw his wife hanging below, swinging. Then he took a stone and spit on it. He said to the stone, "When I drop you, fall straight on the woman and strike her head, but do not touch the boy." He dropped the stone, and it killed the woman. The string broke, and she fell to the ground. The boy remained near his mother. Even when she was rotten, and when only her bones remained, he played about her. There was a field near by, and every night he went and stole from it. It belonged to an old woman. She missed what she had planted, and watched. Then she caught the boy. She spoke very kindly to him: "Is that you, my grandchild Moon-child?" "Yes, it is I, my grandmother." "Come and live with me. I want you to work about the tent." Then he went with her. He lived with her, but whenever he was out doors he spoke with his father in the sky. Once the old woman warned him: "Do not go to that place. If you go there, you will see a tent. There are only pretty girls in it. If they see you,

they will invite you to come to them. You will be able to do nothing but go to them, because they are very beautiful." Then the boy wondered why his grandmother told him not to go there. Instead of following her warning, he decided to go and at least look at the tent, and see what kind of a tent it was. Then he went in that direction. Then, indeed, he saw very pretty girls playing outside the tent. As soon as they saw him, they said, "Is that you, Moon-Child?" "Yes," said the boy. They said, "Come and play with us. You are so handsome! If you wish, you can select one of us to be your wife." Then the boy went to them. He picked up a flat rock and put it away out of sight on his body. When he came to the tent, the girls embraced him, and kissed him, and put their arms around him; and as each one touched him, she said, "Take me for your wife." One of them said, "We want you to tell myths." The boy said, "Very well. But when I tell myths, I do not allow people to lie on the bed in the usual way. I want them to lie with their heads toward the fire." Then the girls lay down as he told them, and he began to tell myths. He had put the flat rock under him for his seat. One of the girls turned into a snake, and went underground. While he was telling myths, he felt the snake try to dash up into his body. It smashed its head on the stone. He felt it, but continued to tell myths until all the girls went to sleep. Then he took out his knife. The girls were lying with their heads on the logs along the edge of the beds all around the fire. He went on talking. As he talked, he went around and cut off their heads. Just as he got to the last one, she turned into a large snake and went underground. She said, "You will be overtaken some day. You cannot always have stone for your seat. You will be caught somewhere." The boy answered, "You will live underground." After he had killed the snakes, he went back to his grandmother. She told him to watch the field closely. Then he guarded it. As he walked around it, watching, he found a tent. An old woman stood there. She said, "Is that you, my grandchild Moon-child?" "Yes, it is I," he said. "Will you come in and have something to eat?" she asked. "Yes, I will come in," he said. He went in, and she gave him food. While he ate, she began to put wood into the fire. She made a large fire. She said, "When persons come into my house, I play with them after they have eaten." The boy said, "Yes, I will play with you." Then they wrestled. When she thought he was getting out of breath, she pushed him toward the fire. He turned aside, however. Thus they continued to push each other toward the fire. At last the old woman became tired, and he threw her into the fire. He held her there until she was consumed. This old woman had always stolen from his grandmother's field. Meanwhile the boy never forgot what the snake had said to him. When he went to sleep, he stuck an arrow up

near his head, and said to it, "If the snake comes, fall on my face." Then, indeed, the snake came, and the arrow fell on him, and he woke and got up. But one night he was very sleepy. He stuck the arrow tightly into the ground, and went to sleep. The snake came to where he was lying. The arrow tried to fall. It tried several times. But it could not fall. The snake was close. Then it made a dash, and shot into the boy's anus. "Well, at last I have you. You said I would not catch you. This is the last you will live. Now you will die." Thus the snake said to the boy. But he answered, "No, I do not think I will die. You will become hungry, or out of breath, and you will leave me." The snake said, "No, I will remain in you until you die." The boy said, "No, I do not think you will. I think you will go out from me before I am dead." The boy lived some time with the snake in him. Then he died. The snake was in him still. After a time he had become nothing but bones. The snake would not leave him. He continued to lie there. Then the Moon wondered where his boy was. He never saw him going about any more. At last the boy was tired of lying on the ground so long. He said to his father, "Do something for me. I am tired of lying." Then the Moon made a cold rain. The snake crawled about under the bones, and at last went to find shelter. As soon as it had gone out from him, the boy stood up alive, just as he had been before. He caught the snake and cut it to pieces. He said, "You thought you would kill me. You were deceived. Instead of killing me, you are dead yourself." As the boy rose from his bones, his mother at the same time also got up alive.¹

22. THE BOY WHO WAS RAISED BY THE SEVEN BULLS.

There was a camp. A boy and a girl were lovers. The girl became pregnant. Her mother asked her what made her belly swell. She would not acknowledge, but said that she was sick. When she was about to deliver, she told her mother, "I have had a lover and am pregnant. I am ashamed. Let us throw the child away." The camp moved, and she and her mother fell behind. She was in great pain. When the rest of the camp was out of sight, they stopped, and the girl gave birth to a boy. Her mother dug a hole in a buffalo-wallow, put the child in, and covered it with earth. Then they left it. The child cried and struggled, and partly uncovered itself. Seven old Buffalo-bulls were near by. They were following the trail of the camp. One went to the wallow in order to wallow in it. He heard a sound he did not know. Then the others came, until

¹ From informant P. Compare Arapaho, Nos. 134-138, and note to No. 137, p. 339.

all seven were there. They found the child and looked at it. They pitied it. One of them said, "Let us raise it. We will have it for our son." Then the first Buffalo began to wallow. As he wallowed, he licked the boy all over. Then another one licked him. When all seven had licked him, he was no longer a baby, but a boy. The Bulls told him to climb on the Bull who had first found him, and to hold on to his mane. Then they went off. The Bulls thought the boy hungry, but did not know what to give him to eat. They asked him, "Will you eat grass with us?" "No, I cannot eat it," the boy said. "What do you eat?" "I do not know," said the boy. One of the Buffalo said, "They eat buffalo." At first the Bulls did not know how to kill a cow for him. They planned. They got a cow among themselves, and killed her with their horns. They told the boy, "Break a stone, and use the sharp edge to cut her up with." The boy broke rocks, and used the points and edges for a knife. Thus he was happy, for he had much to eat. He played with his fathers. When he found feathers, he would tie knots in the long hair of their manes, and fasten the feathers there. He also tied feathers to their tails. Then the Bulls told him to make a bow. He knew nothing of the life of his tribe, therefore they instructed him. They told him, "Go into the woods and cut a piece of cherry-wood. Make it so long. Cut also seven sticks of cherry-wood for arrows. Season these. Shape the wood into a bow and arrows. Then cut sinew, and twist it into a bowstring." The boy did all this. Then they told him how to attach feathers to the arrow with sinew, and how to break flint into shape for arrow-points. When the boy had finished his bow and arrows, his fathers told him to kill his game himself. They carried him into a herd on their backs. In the middle of the herd he would jump off, and kill the cow he thought the best. The Bulls loved the boy very much, and never became angry at what he did. Sometimes the boy in play cut thongs of rawhide and tied their feet together; but they did not become angry. Each in his turn, they carried him over the country. He lived with them until he was a young man. Then his fathers took him to a large herd in which there was a powerful Bull. He kept only young Cows in his herd. Whenever any Bull approached, he drove him away. One of the Seven Bulls told the young man, "You must be very careful when we come to this herd, for the Bull is jealous and powerful. Do not even go near the Cows, or you may lose your life." When they reached the place where the herd was, they saw the dangerous Bull. The Seven Bulls watched the young man closely. But he escaped from them, and went toward the herd. One of the young Cows came running to him. "I heard that the Seven Bulls had a good-looking young man. Are you he?" she said. "Yes." "You are indeed handsome." Then she began

to try to attract the young man's desire, and at last succeeded: he went to her et eam olfactavit. Then a young Bull, a servant of the powerful Bull, went and said, "A young man, the son of the Seven Bulls, is with one of your young wives." The Bull became angry. He came swiftly to where the young man was standing with the Cow. When the young man saw the Bull, he fled. The Bull said, "It is useless for you to try to escape. I will overcome you together with your fathers, the Seven Bulls." When the young man reached his fathers, they said, "We must save our son, even though we die for it." They got up and stood around him with their tails raised. One of them went out to meet the powerful Bull. The powerful Bull broke all his legs so that he was unable to move. Then another one went, but was disabled; and another; and so all went against him, and had their legs broken. Then the powerful Bull said to the young man, "Now it is time for you to be killed." The young man said to him, "I do not think you will kill me. Perhaps you will kill me; but I do not think so." He rolled up his sleeve, preparing to shoot. He had a white plume on his head. The Bull charged on him, and tossed him up; but only the white plume flew up in the air. When it came down, there stood the young man. The Bull tossed him repeatedly, but did not injure him. Then the young man shot the Bull. His arrow nearly went through him. Then he went to the other side of him, and shot another arrow nearly through him. Then he killed the powerful Bull. After he had killed him, he told his seven fathers, "I will try to heal you." He went to the one who had first found him, drew his bow on him, and said, "Get up, or I will shoot you." Four times he made a motion as if to shoot. The fourth time, the Bull got up well and sound. Then the young man took another of his seven arrows, and pretended four times to shoot one of the others, and this one arose sound. With each of his seven arrows he cured one of the Bulls. Each of the seven thanked him. They said, "You have shown that you think well of what we have done for you." Then one of them said, "It is time for you to go to your own people. We have raised you. You are a man. Now it is time for you to go. We cannot change you into a buffalo. Go to your father and mother." Then they went to look for the camp where his parents were. They went one behind the other, and the young man rode them in turn and played with them. When they came near the camp, they all stopped. "Your people are very near. You had better go to them. We thank you for restoring us to life." The young man thanked them for having raised him to manhood. As he was about to leave them, he stopped and said, "I do not like to leave you, my fathers. I love you. If I go to the camp, I shall not know my people. I shall not understand them if they talk to me. I shall not know my father and mother." The

Bulls said to him, "You will know your father and mother when you reach the camp. You will understand the people when they speak to you, and they will understand you. You are a human being: we are animals. We cannot turn you into an animal. That is why we tell you to leave us. Now go. When you are near the camp, stop. Many young women will be playing ball. The ball will roll straight to you, and stop in front of you. Then pick it up. One of the young women will follow the ball, and will come to you. She is your mother. When she comes to you, you must give her the ball, saying, 'Here is the ball, my mother.'" The young man did all this. When he said, "Here is the ball, my mother," she was ashamed. Instead of acknowledging him as her son, she ran home, crying. All the other young women were surprised to see him following her. She entered the tent, and he entered it after her. There he saw her father and mother. He said to them, "My grandparents, I am here. I am your grandson." When he had said this, his grandmother spoke. She said, "How is it that we are your grandparents?" "Do you not know," said the young man, "that, when the people were moving camp, my mother gave birth to a child? After I was born, you buried me in a buffalo-wallow. Seven old bulls found me. They brought me up until I was a man." His grandfather was surprised. He had known nothing of what his wife and daughter had done. When the young man had finished telling about himself, the girl stopped crying, and his grandmother took him in her arms and kissed him as her grandson. When night came, the young man said, "Now I will go and look for my father. I want my mother to go with me." Then they went out. Many young men were gambling with hiding-buttons in a tent. The young man and his mother went there. He looked in at the men gambling. While he looked, one party guessed right. Then the others threw the buttons (*kāačhāan*) to them, and the man that picked them up was his father. As soon as he saw this, the young man went in and said, "My father, let us go home." The man was surprised and got up. The young woman had come in too. Then all three went out and to their tent. That is how the young man found his father and mother.¹

23. WHITE-STONE.

There were seven brothers and one sister. Every morning one of them went hunting and did not return. The oldest was the first to go. Then the next oldest went to look for his brother. He also did not return. Thus they continued until all were gone. When the woman knew that her

¹ Told by informant P.

brothers had all been killed, she went into the hills and cried. She thought she would kill herself. She swallowed a white stone that was near her. After she had swallowed it, her abdomen began to grow larger day by day. She gave birth to a boy. She said to herself, "I am so glad that I have a son. His name shall be White-Stone (Naⁿkhaanäⁿtyäⁿ)."

She made a swing for her baby at the left of the door, the southeast side of the tent. She swung the child four times, and it began to smile. Then she made a swing on the northeast side of the tent, and swung the baby four times. Then it began to talk. Then she put the swing on the other side of the tent, at the northwest corner. After four swings, the child almost jumped off. Then she put the swing near the door again, at the southwest of the tent, and, after she had swung him four times, he jumped off as a boy. The woman made him a bow of a short rib and an arrow of neck-tendons (hityii'taⁿ). Then the boy asked his mother, "In what direction did my uncles go?" She said, "Do not seek them. It must be a very dangerous place to which my brothers went, or they would have come back."

"Nevertheless, mother, I wish to go to that place. Therefore tell me in which direction they went." At last she told him. There was a hill not far from the tent, over which they had gone. The boy went to the hill, and when he had gone over the top, he saw a buffalo-bull standing. He started to creep up on him. The buffalo stood still. The boy noticed at once that it was the buffalo that had been the cause of his uncles' deaths. When he came near, he shot it. He killed it. He began to cut the skin in order to flay it. Then an old woman came toward him. When she reached him, she said, "You drew blood from my buffalo." "Yes, grandmother." Then she imitated the boy's speech, "Yes, grandmother." She told him that he must take the entire bull, and carry it on his back to her tent. The boy said, "It is impossible to carry so heavy a load as the meat of a whole bull. Besides, I have nothing with which to carry it." "Use your bowstring," she said. The boy said, "My bowstring is not strong enough." She said, "Use it anyway, you have nothing else. I want you to carry the bull." The old woman had an iron cane. She had done thus to the boy's uncles. When they had got to her tent and stooped to lay down the load of meat, she had struck them in the back of the head with her cane, and killed them. When the old woman told the boy so often to carry the bull, he became angry. He knew that it was she who had killed his uncles. He took his bow and said to her, "And I want you to carry the bull to your tent on your back. You must be the one who has killed my uncles. I am glad that I have found you to-day. This is your last day." Then the old woman began to speak kindly to him, "Is that you, my grandson White-Stone? I have been longing to see you. I am glad to see you

to-day. Do not compel me to carry this bull. I have nothing to carry it with." "Well, grandmother, I am glad to see you too. To-day you shall repay the death of my uncles. You have a belt with which you can carry the meat." When the old woman knew that she must carry the bull, she took it on her back. Then she asked, "Where are we going with this bull?" White-Stone said, "You should know where we are going. Have you a tent?" "Yes." "Take it there." He took the cane away from her. On the way she became tired, and wanted to rest. "Grandson, please let me rest," she said. "No, I do not wish you to rest. You will have time to rest when you reach the tent." When they were at the tent, and she stopped to unload, he struck her on the head with her cane, and killed her. Then he saw his uncles lying around outside of the tent. He said to them, "You are men. You are not boys to be killed by an old woman like this." Then he took hold of the seven dead bodies, and dragged them into the tent. After he had dragged them in, he closed the door and stepped aside. He shot an arrow up in the air, and when it descended he called, "Look out, look out, look out, my uncle!" and one of them jumped up and ran out. Then he shot and called out again, and he could see the tent move; and again one of them jumped out. He shot up again, and another one came out of the tent. He shot up a fourth time and called, "Look out, look out, look out, my uncles!" and all four emerged from the tent. Thus he brought all his uncles to life. He took them home with him. After he had brought his uncles back, he asked his mother, "Where is there a camp?" She did not want him to go away. He insisted. Finally she told him where the camps of the people were. Then he went in that direction. He came to a camp and went into an old woman's tent. As soon as he had entered, she looked at him and said, "Is that you, my grandson White-Stone? Where did you come from, and where are you going?" "I came from home, and I am visiting here." The old woman said to him, "Do not stay here long. Go back. Bone-Bull (ičaⁿnäⁿtyäⁿ) is here. He is very jealous towards strangers. If you stay long, you will have trouble with him." White-Stone said, "I do not like to go home. I came here in order to see people. I wish to stay." The old woman warned him: "Do not go near the tent of Bone-Bull. You will get into trouble with him." The bull had a beautiful young wife. White-Stone asked, "Which of the women is Bone-Bull's wife?" The old woman pointed her out to him, and he saw that she was a beautiful woman. White-Stone dressed himself finely. On his head he wore a white plume. He also carried his bow. Then he went and stood at the place where the women got water. As soon as the young woman saw him, she took a bucket and went for water. When she was filling her bucket, he went to her, caught her around the back, and began

feeling her breasts. She ran back to her tent, and cried, "Bone-Bull, White-Stone has touched my breasts." Bone-Bull came out. He ran in all directions, he was so angry. "You cannot go very far, young man," he called to White-Stone. Meanwhile White-Stone was standing at one place. The bull came to him very angry. "You cannot escape me," he said. But White-Stone had been standing still. The bull ran against him, and hooked him. The horn with which he struck him flew to one side, broken. White-Stone said, "You also cannot escape very far from me." When the bull had hooked him, the plume on his head flew up, and White-Stone with it. He dropped on the bull's back. "When persons do things like this, it makes me still angrier. You will not be able to escape me," said the bull. He hooked White-Stone with his other horn. This horn broke also, and White-Stone again flew up with the plume and lit on the bull's back. Then White-Stone took his bow, and shot him in the anus. After he had shot him behind, he went in front of him, and shot him in the mouth. This arrow went straight to the heart. After he had killed him, he built a fire, and put the body in and burned it to ashes. Then he went to the old woman and said to her, "From to-day you are free. I have killed Bone-Bull." Before this, the people did not go out doors in the daytime. They were afraid of the bull. Now the people were rid of him, and happy that White-Stone had killed him.¹

24. THE WOMEN WHO MARRIED THE MOON AND A BUFFALO.

Two women were lying out doors at night. One of them said, "I wish I had the moon for my husband." The other said, "I wish I had that smallest star for my husband." The next day, when they were getting water, the Moon appeared to the women as a porcupine on a dead tree. When the woman who had wished to have the moon as a husband saw it, she climbed up the tree after it. She came near it, but never reached it. The Moon caused the tree to stretch up and up. The other woman called to her, "You are rising," but she did not listen to her. Thus she continued to ascend until she reached the sky. Then the Moon took her and married her. Then she had a child. When the Moon went hunting, she went to dig hiitceni-roots. The Moon told her, "Do not dig the roots of a blue flower." Then she dug the plant with the blue flower, and there was a hole in the sky. She looked down and saw her home. Then she became sad. Her husband noticed it and asked her, "Why are you sad?"

¹ Told by informant P. For the restoration to life in the sweat-house, compare No. 40, and Arapaho, Nos. 5, 6, 119; for Bone-Bull, No. 81; for the child born from a stone, No. 6; for the bow of rib, and arrow of tendon, Nos. 139-142; for a general parallel, the myth of Light-Stone, No. 85.

She told him that she wanted to return to the earth. He said to her, "I will send you home." Then she made a rope of sinew and a bag of skin. With this the Moon let her down. The people were on the prairie playing. An old man with sore eyes was lying on his back. As he looked up, he saw a speck. Then he told others. They ridiculed him. Then they looked and saw it also. They all watched. The thing came nearer. At last they saw that it was a woman. Then she reached the earth, and returned to her people.

The other woman, who had wished for a star, was approached by a buffalo-bull when she was getting water. He said to her, "I am the one you wished for." She denied it. Then he asked her, "What did you say at night?" Then she remembered that she had wished for the faintest star. He said, "I am he." Then he took her away. No one knew where she was. At last the hunters found her in the middle of the herd. But they could not reach her. Then the Gopher said, "I will rescue her." He dug a long hole, and excavated under the place where she was sitting. Then the woman fell into the hole. Only her robe was left in the position in which she had been sitting. Then the Bull told her to get up. She did not answer. He became angry, and struck her with his horn. He found her robe empty. Then he sent the buffalo out in pursuit. The woman, having returned through the underground passage, fled with her father and mother. They came to three trees, and climbed one of them. All the buffalo came there and went by. At last came an old buffalo who was scabby. He rubbed his sides against the tree. The woman had to urinate. She could restrain herself no longer. The urine flowed down on the old bull. He looked up and saw the woman. He went after the other buffalo and brought them. They hooked the tree with their horns until it fell. It fell on one of the other trees. Then the people climbed on that. Then the buffalo-butted this tree until it fell on the middle tree. Then this tree told the people, "Climb on me." The buffalo all went to strike this tree also. At last all of them broke their horns. [End uncertain.]¹

25. THE WOMEN WHO MARRIED A STAR AND A BUFFALO.

One night two girls were lying out doors with their faces toward the sky. They wished for stars. They would say, "I want that one," and then, "I want that one." Then a star came down and took one of them up. The other one remained on earth. Once she saw a buffalo-bull running by, and said, "I wish you were my husband." When she went to get water,

¹ Compare No. 25, and Arapaho, Nos. 12, 81-84, 144.

she saw a young man standing by the path. He told her, "I am the one you wanted to marry." He took her with him, and she lived surrounded by a buffalo-herd. Her husband looked for her, and found her in the middle of a buffalo-herd. Then the Gopher burrowed underground to where she was, and took her back with him. The woman and her husband climbed a tree. When the Buffalo-bull missed her, he ran about, searching. At last he smelled her, looked up, and saw her in the tree. All the buffalo began to hook the tree with their horns. They finally cut the tree down, and when it fell, killed the man. The Bull took the woman back with him into the herd. The people asked the Badger to help them. He dug underground to where the woman was. He made a hole there, into which she fell. Then he took her back with him through the burrow. Then her brother-in-law fled with her. The Buffalo followed their tracks by scent. The man and the woman reached the camp, followed closely by the Buffalo. The woman ran inside a tent. The Bull stood outside, shaking his tail. Then he went in. The people could not stop him nor wound him. He took the woman back with him. The people all went to bring her back. They saw her in the herd, but could not rescue her. Then they sent the Bald Eagle. He seized her by her head, and flew off with her. All the buffalo looked up and saw her soaring through the air. They could do nothing. Then the woman came back to her people.¹

26. THE DESERTED CHILDREN.

There was a camp. All the children went off to play. They went to some distance. Then one man said, "Let us abandon the children. Lift the ends of your tent-poles and travois when you go, so that there will be no trail." Then the people went off. After a time the oldest girl amongst the children sent the others back to the camp to get something to eat. The children found the camp gone, the fires out, and only ashes about. They cried, and wandered about at random. The oldest girl said, "Let us go toward the river." They found a trail leading across the river, and forded the river there. Then one of the girls found a tent-pole. As they went along, she cried, "My mother, here is your tent-pole." "Bring my tent-pole here!" shouted an old woman loudly from out of the timber. The children went towards her. They found that she was an old woman who lived alone. They entered her tent. At night they were tired. The old woman told them all to sleep with their heads toward the fire. Only one little girl who had a small brother pretended to sleep, but did not. The

¹ From informant M. Compare note to the preceding version.

old woman watched if all were asleep. Then she put her foot in the fire. It became red hot. Then she pressed it down on the throat of one of the children, and burned through the child's throat. Then she killed the next one and the next one. The little girl jumped up, saying, "My grandmother, let me live with you and work for you. I will bring wood and water for you." Then the old woman allowed her and her little brother to live. "Take these out," she said. Then the little girl, carrying her brother on her back, dragged out the bodies of the other children. Then the old woman sent her to get wood. The little girl brought back a load of cottonwood. When she brought it, the old woman said, "That is not the kind of wood I use. Throw it out. Bring another load." The little girl went out and got willow-wood. She came back, and said, "My grandmother, I have a load of wood." "Throw it in," said the old woman. The little girl threw the wood into the tent. The old woman said, "That is not the kind of wood I use. Throw it outside. Now go get wood for me." Then the little girl brought birch-wood, then cherry, then sagebrush; but the old woman always said, "That is not the kind of wood I use," and sent her out again. The little girl went. She cried and cried. Then a bird came to her and told her, "Bring her ghost-ropes (tsöökāñānaⁿtsö), for she is a ghost." Then the little girl brought some of these plants, which grow on willows. The old woman said, "Throw in the wood which you have brought." The little girl threw it in. Then the old woman was glad. "You are my good grand-daughter," she said. Then the old woman sent the little girl to get water. The little girl brought her river-water, then rain-water, then spring-water; but the old woman always told her, "That is not the kind of water I use. Spill it!" Then the bird told the little girl, "Bring her foul, stagnant water, which is muddy and full of worms. That is the only kind she drinks." The little girl got the water, and when she brought it the old woman was glad. Then the little boy said that he wanted to go out ut mingeret inquinaretque. Puella anui dixit, "Avia, fraterculum oportet mingere inquinareque." "In tabernaculo mingito!" "Quandocunque urinatur flumen fecit." "In tabernaculo inquinato!" "Cum inquinat semper montem fecit." "Well, then, go out with your brother, but let half of your robe remain inside of the tent while you hold him." Then the girl took her little brother out, leaving half of her robe inside the tent. When she was outside, she stuck an awl in the ground. She hung her robe on this, and, taking her little brother, fled. The awl made the sound of the boy qui inquinare conatus est. The old woman called, "Hurry!" Then the awl answered, "My grandmother, my little brother is not yet ready." Again the old woman said, "Now hurry!" Then the awl answered again, "My little brother is not ready." Then the old woman said, "Come in

now, else I will go outside and kill you." She started to go out, and stepped on the awl. The little girl and her brother fled, and came to a large river. An animal with two horns (a bax'aaⁿ) lay there. It said, "Louse me." The little boy loused it. Its lice were frogs. "Catch four, and crack them with your teeth," said the Water-monster. The boy had on a necklace of plum-seeds. Four times the girl cracked a seed. She made the monster think that her brother had cracked one of its lice. Then the bax'aaⁿ said, "Go between my horns, and do not open your eyes until we have crossed." Then he went under the surface of the water. He came up on the other side. The children got off and went on. The old woman was pursuing the children, saying, "I will kill you. You cannot escape me by going to the sky or by entering the ground." She came to the river. The bax'aaⁿ had returned, and was lying at the edge of the water. "Louse me," it said. The old woman found a frog. "These dirty lice! I will not put them into my mouth!" she said, and threw it into the river. She found three more, and threw them away. Then she went on the Water-monster. He went under the surface of the water, remained there, drowned her, and ate her. The children went on. At last they came to the camp of the people who had deserted them. They came to their parents' tent. "My mother, here is your little son," the girl said. "I did not know that I had a son," their mother said. They went to their father, their uncle, and their grandfather. They all said, "I did not know I had a son," "I did not know I had a nephew," "I did not know I had a grandson." Then a man said, "Let us tie them face to face, and hang them in a tree and leave them." Then they tied them together, hung them in a tree, put out all the fires, and left them. A small dog with sores all over his body, his mouth, and his eyes, pretended to be sick and unable to move, and lay on the ground. He kept a little fire between his legs, and had hidden a knife. The people left the dog lying. When they had all gone off, the dog went to the children, climbed the tree, cut the ropes, and freed them. The little boy cried and cried. He felt bad about what the people had done. Then many buffalo came near them. "Look at the buffalo, my brother," said the girl. The boy looked at the buffalo, and they fell dead. The girl wondered how they might cut them up. "Look at the meat, my younger brother," she said. The boy looked at the dead buffalo, and the meat was all cut up. Then she told him to look at the meat, and when he looked at it, the meat was dried. Then they had much to eat, and the dog became well again. The girl sat down on the pile of buffalo-skins, and they were all dressed. She folded them together, sat on them, and there was a tent. Then she went out with the dog and looked for sticks. She brought dead branches, broken tent-poles, and rotten wood. "Look at the tent-poles," she said to her

brother. When he looked, there were large straight tent-poles, smooth and good. Then the girl tied three together at the top, and stood them up, and told her brother to look at the tent. He looked, and a large fine tent stood there. Then she told him to go inside and look about him. He went in and looked. Then the tent was filled with property, and there were beds for them, and a bed also for the dog. The dog was an old man. Then the girl said, "Look at the antelopes running, my brother." The boy looked, and the antelopes fell dead. He looked at them again, and the meat was cut up and the skins taken off. Then the girl made fine dresses of the skins for her brother and herself and the dog. Then she called as if she were calling for dogs, and four bears came loping to her. "You watch that pile of meat, and you this one," she said to each one of the bears. The bears went to the meat and watched it. Then the boy looked at the woods, and there was a corral full of fine painted horses. Then the children lived at this place, the same place where they had been tied and abandoned. They had very much food and much property. Then a man came and saw their tent and the abundance they had, and went back and told the people. Then the people were told, "Break camp and move to the children, for we are without food." Then they broke camp and travelled, and came to the children. The women went to take meat, but the bears drove them away. The girl and her brother would not come out of the tent. Not even the dog would come out. Then the girl said, "I will go out and bring a wife for you, my brother, and for the dog, and a husband for myself." Then she went out, and went to the camp and selected two pretty girls and one good-looking young man, and told them to come with her. She took them into the tent, and the girls sat down by the boy and the old man, and the man by her. Then they gave them fine clothing, and married them. Then the sister told her brother, "Go outside and look at the camp." The boy went out and looked at the people, and they all fell dead.¹

27. THE GIRL WHO BECAME A BEAR.

There was a large camp. Many little girls were playing. They were all little. Only one was older. She played with the rest in the brush near the river. She said to the others, "All go and bring something to eat. Whoever does not bring the last rib is not loved by her parents." The children all ran home, and each one brought back a short rib of a buffalo. Then they cooked and ate the meat, and the oldest girl took eight of the ribs. She said, "Now we will play bear. I will play that these are my

¹ From informant N. Compare No. 3, and Arapaho, Nos. 127, 128.

white claws." Then they played bear. Suddenly she turned into a bear. She killed all except her little sister. Her little sister ran home and brought the news. Soon the Bear came loping toward the camp. All took up their weapons: old and young men used clubs and spears and arrows. None of the arrows penetrated her, and she would catch and kill the men that fought her. Thus she did until she had killed every one in the camp, excepting her little sister, who had run, and hidden in a dog-hut. The Bear knew that she had not killed her little sister, and went to the dog-hut. She said, "Come out, or I will kill you." So the little girl came out. Her elder sister told her, "Take four of the largest tents you can find, and make one tent of them for me. You must get juniper (çäätouwuusöön), and cover the floor of the tent with it." When the little girl had done all this, the bear lay down and groaned and groaned. She rolled and sprawled in pain from her wounds. The little girl sat by the door, afraid. She said, "Sister, may I go to get water?" Her sister said, "Yes; but you must be quick. Do not try to run away. If you try to escape, I can catch you. You can go nowhere where I cannot catch you. You cannot go into a hole where I cannot catch you. If you go into the water, I will catch you." Then the little girl went out. Her six brothers had been away. Now they came back; but when they found the camp deserted, they were afraid to enter it. So they lay down behind a hill. When they saw their little sister going for water, they went to meet her. "Why is the camp empty?" they asked. She said, "My sister turned into a bear, and killed all the people." Then her brothers said to her, "You must go back. Roast this buffalo-fat from the paunch, and when it is hot, throw it between her legs as she sprawls. Then run away. But first you must ask her, 'Is there any spot in which you can be killed? Is there anything that will kill you?' Ask her that. Then throw the fat on her, and flee." Then the little girl went back and asked the Bear as her brothers had told her. The Bear asked her, "Who told you to ask me that? Some one must have told you." The little girl said, "No. I only wanted to know it." The Bear said, "Yes, some one must have told you to ask me." But the little girl answered "No. I only wanted to know, because you have killed every one in camp, and I thought you were powerful." Then the Bear said, "I cannot be killed except in the little finger of my left hand. And I cannot be killed by any arrow except an arrow of tendon." Then the little girl roasted the fat. When it was hot, she threw it between the Bear's legs, so that she rolled about in pain. Then the girl ran to her brothers. Then they ran along the river, going through the water. When they had gone a distance, the little girl looked back, and saw the Bear coming. She said, "There is my sister!" The Bear was following their tracks through the water. When the people

saw that they could not escape her, they stopped, and began to shoot the Bear. Their arrows had no effect. The youngest brother had a bow made of tendon and an arrow of the same. Now he drew his bow at the Bear. He stretched it four times, and shot. He struck her in the little finger, and she died. Then they made a fire and burned her. Whenever a spark flew out of the fire, they heard the Bear roaring there, and quickly ran to it and threw it in the fire again; and when some of her fat splattered out, it roared like a bear, and they threw it back. Thus they entirely consumed the Bear. But one spark they did not see. Then they started. They travelled the entire night. Then the little girl looked back. "There comes my sister!" she said. Then they ran. They ran, and became very tired. Then the oldest brother said, "Let there be a deep swamp behind us, so that the Bear will become fast in the bog." Then there was a swamp. They went more slowly again, and recovered their breath. Looking back, they saw the Bear coming again. They ran. Then the next brother said, "Let much timber be between us and the Bear. Let it be very dense; so that the Bear cannot pass through it; or, if she does pass through, that it will be a very long time." Then there was timber behind them, and they went more slowly. Then they saw the Bear coming again, and the third brother said, "Let there be a very deep canyon behind us. Let it be so large and steep that the Bear cannot descend into it; or, if she does descend, that she cannot come out of it." Then there was a canyon, and they watched the Bear enter it. At last they saw her emerge, and they ran again. Then the fourth brother said, "Let a river be behind us. Let it be large and deep and very swift, so that she cannot swim it, or, if she does swim it, let her be carried far down stream." Then there was a river behind them. After the Bear entered it, they did not see her. They thought her drowned, and went on slowly. At last, after a long time, the Bear came on again. The people were very tired. They said to the fifth brother, "Cannot you do something? We are very tired. We have done what we could. It is all that we can do." Their brother answered, "Yes. Let there be a terrible fire behind us, which the Bear will be afraid to pass through." Then there was a fire. At last the Bear passed through it and came on again. They said, "There comes the Bear!" and ran. Then they asked the last brother, "Cannot you do something? We are very tired. If you cannot do something, we shall surely be killed." "Yes," he said. "Let there be cactus. Let them be exceedingly thick. Let them be so that the Bear cannot pass over them, or, if she does pass over them, let it be a very long time." The Bear went into the cactus-thickets. They could not see her any more. They went far on. Then the little girl said, "There comes my sister again!" "What can we do now?" they said. They ran on.

"Sister, can you not do something? Perhaps in your life you have dreamed something. Perhaps you are able to do something wonderful." The little girl said, "Yes. Let us run on until we get to this flat place. Then I will do it." They ran until they came where it was flat. There they stopped. The brothers said, "Now we shall see what she can do." The Bear was close up. The girl made them all stand facing the east. The two oldest were in front, and behind them the two next, then another, and behind him the youngest. She herself was back of them all. Then she said, "My brothers, all our relatives are dead. We should not be happy if we lived here alone and without them. We will go above and we will live there." Then she called her oldest brother by name. "Now my brother," she said, and kicked a little ball that she always carried in her dress on a string. Then he flew up. Then she did the same with the others, one after the other. Only two brothers were left. The Bear was very near, and she kicked the ball twice, as fast as she could. Then, just as the Bear reached her, she kicked the ball for herself, and they had all become stars in the sky. The Bear stood looking upward, but could not catch them. They are *täbiitciçaa*ⁿ (cut-off-head, *Ursa major*).¹

28. SHELL-SPITTER.

There were two girls, sisters. The older sister said, "We will go to look for Shell-Spitter." There was a man who was poor and who lived alone with his old mother. He was the Loon (*cē'ibyhi*), and his mother was Badger-Woman (*baxaouçäⁿ*). He heard that two girls were looking for Shell-Spitter. He went to the children of the camp, and took their shells away from them. The girls arrived, and asked for Shell-Spitter's tent. It was shown them, and they went to it. There stood the Loon. "What are you girls looking for?" he said. "We are looking for Shell-Spitter." "I am he." "Let us see you spit shells." He had filled his mouth with shells, and now spit them out. The two girls stooped, and hastily picked them up, each trying to snatch them before the other. Then he took them to his tent. His tent was old and poor. His mother was gray-headed. He said to them, "I have another tent. It is fine and large. I have brought you here because there is more room to sleep." The girls went inside.

¹ From informant R. Another version, obtained from informant M, showed the following differences. The Bear told her little sister, whose back she had scratched, not to tell that she was hurt. If she did tell, all the dogs in the camp would howl. When the little girl came back, her mother tried to make her carry a baby on her back. She cried from pain. Her mother questioned her, and she told. The dogs howled, and the Bear came. The story then continues as above, except that her six brothers give the little girl a rabbit to use for its fat in order to burn the bear. The six brothers become the Pleiades, the girl sitting a little at one side of them. Compare Arapaho, Nos. 80, 105, and, for the so-called Magic Flight, Arapaho, No. 6. The Magic Flight is found also in No. 3, and in Arapaho, Nos. 6, 35, 124.

Soon some one called to the Loon, "Come over! they are making the sundance!" "Oh!" he said. "Now I have to sit in the middle again, and give away presents. I am tired of it. For once they ought to get some one else. I am to sit on the chief's bed in the middle of the lodge." He told his mother, "Do not let these women go out." Then he went out, and the old woman guarded the door. When she was asleep, one of the girls said, "I will go out to look." She stepped over the old woman, and went to the dance-lodge. Looking in, she saw the people dancing on the Loon's rump. On the bed in the middle sat a fine man. Whenever he spit, he spit shells. The ground all around him was covered with them. Then the girl went back, and called to her sister, "Come out! They are dancing on this man; but the one who spits shells sits in the middle of the lodge." Then they both went to the lodge. They went inside and sat down behind Shell-Spitter. Then the man on the ground, on whom the people were dancing, saw them. He jumped up. He killed Shell-Spitter, and ran out. He said to his mother, "I told you to watch, and not to let those women out." Then he told her, "Dig a hole quickly!" She quickly dug a hole inside the tent. He entered it, and then she followed him. The people came, but could do nothing. When they stopped trying to shoot, Badger-Woman came out of the hole, singing in ridicule of Shell-Spitter's death. Before the people could reach her, she dropped into the hole again. She did this repeatedly.¹

29. YELLOW-PLUME AND BLUE-PLUME.

There were two boys, brothers. One wore a yellow plume on his head, the other a blue one. They were playing with a wheel painted yellow. The one with the yellow plume rolled it toward the one with the blue plume. This one threw at it and missed it. The wheel kept on rolling. The boy with the blue plume followed it. At last the wheel rolled into the tent of an old woman. When the boy came to the tent, he said, "Grandmother, did the wheel come into your tent?" "Dirty boy, your wheel did not come in here. But come in for a while," she answered. The boy went inside. "I am glad to have you here, dirty boy," she said. "Perhaps this will be the last of your life. Now wait here while I go to get wood to make a fire." She went out, got rotten wood, brought it in, piled it up, and lit it. She wanted to smother the boy. She closed the door, and put logs along the edges of the tent, that he would not escape. The tent filled with smoke; but where the boy sat there was no smoke. Looking around, he saw an

¹ From informant N. Compare Arapaho. Nos. 89, 121.

awl, took it out of its handle (case?), and stuck it into the ground by the door. The old woman said, "Are you still there?" and the awl answered, "Yes." "Dirty child, you should have been burned by this time," she said. After a time she asked again, "Are you still there?" "Yes, I am still here," said the awl. The boy sat altogether untouched by the smoke. The old woman asked again, and the awl gave the same answer. She asked a fourth time, and the awl answered again. Then she said, "You are still speaking, dirty boy: you should have been smothered by this time." She took away the logs with which she had closed the tent. She looked in and saw the boy. "Dirty child, there you are still sitting! You are the first one I have not succeeded in smothering to death. Now I want you to go for water." Then the boy went for water. He brought back clear water. The old woman said, "That is not the kind of water I drink." The boy went to get another bucketful, and again brought clear water. When he came back, the old woman told him again, "That is not the kind of water I use." Again he brought some, and she told him she did not use that kind. This time she said to him, "If you get the same kind of water again, I will kill you." The boy went out to the stream, thinking what kind of water he should get, thinking as hard as he could. A person above his head spoke to him, "Go where the spring is, and there get water. That is the kind of water the old woman drinks." The boy ran to the spring, which was dirty and scummy. When the old woman saw the water, she said, "You may live, for that is the kind of water I use. Now you may go home, because you have brought it. If you had brought me the wrong water again, I should have killed you at once." So the boy went out, taking his wheel with him. When he was off some distance, he called, "Dirty old woman, you did not succeed in doing what you wanted. I am more powerful (holy) than you." He had left the awl sticking in the ground at the door. The old woman had not seen it. When the boy called to her thus, she became angry, got up, and cried back, "Why do you talk to me like that, dirty boy? You were about to be allowed to live. Now I will kill you." She started to go out and stepped on the awl, which pierced her foot. She lay down and went no farther. The boy came back, and told his brother (the one with the yellow plume), "Brother, while I was away, I was in danger from an old woman. She tried to kill me, but somehow I escaped her." "We will kill her with a flood of water," said his brother. The old woman's tent stood in a deep gully. Then they flooded her house with water, and she was drowned. That was the end of her life.¹

¹ From informant P.

30. THE SWALLOWS AND THE SNAKE.

There was a high bank where the swallows (byiiteibyicaşçahaⁿ) lived. A snake went there and ate all the young swallows. When the swallows tried to resist the snake, it blew something yellow out of its mouth and killed the swallows, so that they fell into the water. The swallows went and got the tsöotsöhih'aⁿ (small birds) to help them, and then the byiitciyeihih'aⁿ (another species of small birds); but the snake killed them with its yellow breath. Then the swallows went to ask the bluebirds to help them. The bluebirds came; but the snake breathed hard, the yellow came out, and the bluebirds fell into the water dead. Again the swallows flew away, and got an owl; but the snake killed it in the same way. The swallows flew away and got an eagle to help them. The eagle also fell into the water dead. They got a duck, and then a bullet-hawk (äädy¹); but the snake breathed, and killed them. Then they brought the birds called akö'uuhuh'aⁿ, and these, too, were killed. Then they asked the night-hawk to help them. The night-hawk tried to break wind against the snake, but was killed. Then the swallows got bax'a'aⁿ, the thunder. The snake breathed yellow at him; but he flew by unhurt, turned in his flight, and came back. Then the snake breathed red towards him, and then blue, and then black; but it did not hurt him. The fifth time, the thunder seized the snake with his bill, threw it up in the air and cut it in two.¹

31. THE ORIGIN OF THE TSÖÖYANEHI DEGREE OF THE DOG-DANCE.

The people were travelling. They left a shaggy² dog behind them. Then the dog followed the trail of the camp. An old man went out on the hills. He saw something following the trail, and wondered what it was. He went toward it to see. He saw that it was a dog, and pitied it. Then the old man went to sleep by the dog. The dog knew that the old man pitied him, and in return he pitied the old man. In his sleep, the dog appeared to him and said, "I will give you a dance. It is to be called 'Shaggy Dog' (tsööyanē'hi)." Then he told the old man how they were to make the dance, what they were to wear, and how they were to dance. The dog gave him a whistle and a forked rattle and a head-dress of owl-feathers and a shirt covered with feathers. The old man after a time gave them to another, and so they were passed on to the present.

¹ From informant N. The snake, undoubtedly, is to be conceived as one of the bax'aa or bi'icā, the supernatural serpent-like water-animals that are the enemies of the thunder.

² The original says smooth-haired, but his shirt is rough with feathers. The Arapaho also call this dancer "shaggy dog." Probably long-haired is meant. Compare the Arapaho account of the origin of the women's buffalo-dance, No. 14.

32. THE ORIGIN OF THE CHIEF PIPE.

A certain man was jealous of a young man, and poisoned him. Before the young man died, he said, "Do not tie me up. Do not look at my tent for four days." Then he died. He was laid inside his tent together with much property. The people kept away. After four days a storm came. It rained and thundered, and there was lightning in the dark. Then a cloud came down. It went up again. It had taken the tent and all the property with it. It left in their place a pipe resting on two forked sticks. The bowl of the pipe was to the south. At this end lay buffalo-chips (to make fire, with the smoke of which to incense the pipe) and sage (on which to lay the pipe) and a bag of red paint. Around the pipe-stem was calico of different colors. Under the pipe sat the young man alive. The thunder had pitied him. After this the pipe was handed down from one man to another. Whenever it was given to a new keeper, the people took everything away from him, just as the thunder had taken everything from the man who first received it. At last a man died, and the pipe was buried with him. The pipe was called "chief pipe."¹

33. SEPARATION OF THE TRIBE.

Long ago the people were crossing a large body of water. Perhaps it was a lake, perhaps it was a river. They were travelling north or south. Some had crossed, some had not yet crossed, and some were on the ice. A little girl saw a horn sticking out of the ice. She asked her grandmother, "Chop it out for me? I want it for a spoon." Her grandmother refused. Then the little girl began to cry. The old woman went back and chopped the horn out. Then blood flowed. The horn must have belonged to some animal under the water, which began to move. The ice broke up. All that were on the ice were drowned. The people on the two shores never came together again.²

34. THE CAVE OF THE BUFFALO.

To the northwest from the present Gros Ventre reservation there is a hole in a hill. The mouth is as large as a house. When the people hunted near this hole, they always saw large herds of buffalo. Buffalo-trails led

¹ From informant N.

² From informants N and T. Similar traditions are found among the Sarcee (Wilson, Report of the British Association for the Advancement of Science, 1888), Cheyenne (Grinnell, *American Anthropologist*, 1892, p. 163), and Blackfeet (*ibid.*).

toward the hole from all directions. All about, the ground was beaten into dust, and there were piles of manure. When the buffalo were hunted, they ran into the hill. Sometimes all entered it before any could be killed. Once two brave men went into the cave. They had long sticks with which they felt the sides and top of the hole. They kept going farther, and the hole grew larger. At last they could no longer touch the top or the sides of the cave with their sticks. Then they became afraid that they would not find their way back in the dark. They returned. They could hear the noise of buffalo running inside. It is thought that it is here that all the buffalo have disappeared.¹

35. THE WOMAN AND THE BLACK DOG.

Outside an old woman's tent a young man lay at night, waiting for women. There was a man who had a beautiful wife. In his lodge were many people, smoking and talking. The young man outside saw this woman come out and take firewood in. Then she came out again and went off ut defecaret. *Canis niger eam secutus est. Pedibus ei blanditus est quasi festinaverit. Mulier dixit, "Retine! Nimis festinas. Mane donec inquinaverim."* Cum inquinavisset, longius abiit et in manus genuaque descendit. Tum canis eam texit. The young man thought, "She is a beautiful woman. She should have taken one of the many handsome young men for her lover." When the visitors had left the tent, he went in. He said to the man, "You are a good-looking young man, and you have a beautiful wife. But she has done something bad." The man said, "Yes? Whatever you say shall be done." *Juvenis dixit, "Multi sunt juvenes, sed canem pro adultera ista habet."* Vir mulieri suæ dixit, "Ne id fecisses. Homo pro amatore a te eligendus fuit." Then he killed her. He was deeply ashamed.²

36. THE MAN BORN FROM A HORSE.

In spring, when the mares foal, a mare gave birth to a person. This newly born human being was like a colt in that he stood up at once and walked about. Soon he talked. The man to whom the mare belonged that had given birth to the person, called the people. When they had come and stood about in a circle, he said to the colt-person, "I have called all

¹ From informant R. The general idea is common on the Plains.

² Told by informant R in answer to the question whether he knew the myth of the woman who had children by a dog, told by the Arapaho. This myth does not seem to be found among the Gros Ventre.

these people in order that you may find your father." The colt-person got up, walked around the circle, looked at every one, and said to a man, "You are my father." The man did not hesitate, but went to him and acknowledged him as his son.

37. THE WOMAN AND THE HORSE.

The people sent out two young men to look for buffalo. They killed one and were butchering it. Then one of them said, "I will go to that hill and look around; do you continue to butcher." He went on the hill, and his companion went on with the butchering. The one on the hill looked about him with field-glasses. At Many-Lakes he saw a large herd of wild horses. He continued to look at them. Then he saw a person among them. Then he saw something streaming behind the person. He thought it was a loose breech-cloth. He called his companion, and said to him, "Look!" Then they went nearer. They saw that it was indeed a person. They thought that it was something unnatural (*kaxtawuu*). Therefore they did not try to disturb the person, but went back. They asked the people, "Did you ever miss a person?" An old man said, "Yes. A man once lost his wife as the camp moved. She was not found." Thereupon the young men told what they had seen. The people thought it must be this woman. The whole camp went there. All the people mounted their best horses in order to catch her. When they approached the place, they surrounded the whole country. All of them had mirrors. When they had gone all around, they turned the mirrors and reflected with them, signalling that the circle was complete. Then they drew together. The four that were mounted on the fastest horses started toward the herd. The wild horses ran, but, wherever they went, they saw people. The person in the herd was always in the lead. The people continued to close up on the horses. When they got them into a small space, they began to rope them. Six of the horses and the woman escaped. She was exceedingly swift. The people headed them off, and at last drove them into an enclosure. With much trouble they at last succeeded in fastening one rope on her leg and one on her arm. Then they picketed her at the camp like a horse. *Pubis suæ crines equi caudæ similes facti erant.* At night a young man went out. He lay down on the ground near her, looking at her. Then the woman spoke: "Listen, young man. I will tell you something. You must do what I tell you. It is the truth. Long ago the camp was moving. I was far behind. I saw a large black stallion come. He had a rope on him. I jumped off my horse and caught him, thinking he belonged to some one in camp. When I had hold of the rope, he spoke to me. He said,

'Jump on my back.' Then I climbed on him. He is the one that took me away. He is my husband. I have seven children by him, seven young horses. There is one, that gray one; there another one, that spotted one; there a black painted one; there a black one." She showed him all her children. "That is my husband," she said of a black horse that was tied near by. "I cannot go back to the tribe now. I have become a horse. Let me go. Let us all go. Tie a bell on a horse of such a color; then you will be lucky in getting horses. If you will let me loose, I will give you forty persons (you will kill forty enemies). If you do not loose me, many of the tribe will die." Then the young man went to his father and told what the woman had said. The old man went outside and cried it out to the people. Then they freed her and the horses. They ran amid flying dust, the woman far in the lead.¹

38. THE LITTLE GIRL WHO WAS MARRIED BY A BEAR.

A camp moved and a little girl was left behind. She started to follow the people's tracks. At last she stopped, sat down, and cried. A bear called her by name, and said, "Stay with me. I am rich. I can kill buffalo, deer, and any kind of game." Then the girl began to make a tent. She set it up. The bear approached her, turned into a man, and married her. The people came back looking for her, and saw a large tent. The little girl told them not to come near. She would not allow any one to approach. So they went back. Three times they came. The fourth time they asked her, "Pity us; we are starving." Then she permitted them to come. They made camp close to her, and she gave them dried meat.²

39. THE YOUNG MAN WHO BECAME A WATER-MONSTER.

Two young men who were friends were travelling. They found a trail. "Let us go on this trail, my friend," one of them said. They followed and followed the trail a long time. At night they would sleep. At last the trail went into a hill. They entered the hill, still following the trail. It led through the earth out to the other side. They continued to go on, still following the trail. They had nothing to eat, and became thin and bony. Then they saw a tall person, as large as a tree. He found them and said, "Little children, climb on my hand." He took them back with him to the camp of his people. They all admired the little men. One day the giants saw that they were to be attacked. They went outside and prepared to

¹ Told by informant R. Compare the Arapaho fragment, No. 63, also No. 107.

² From informant Q.

fight. Then large birds (bääsööihi'h'aⁿ) came and fought them. The birds had spears on their feet with which they kicked the giants in their jugular veins. The giants fell down and bled to death. The two young men were inside the tent. One of them said, "Let us look out and see what sort of a fight this is that is carried on without noise." They looked, and saw the large birds. "They are only birds. Let us take clubs and go out and kill them," they said. They went out, and killed many of the birds. They drove them away. Then the giants said, "We are very thankful that we found these little children, for they killed the large birds, and saved us." They kept the men with them for some time, and would not allow them to leave. But at last they allowed them to go if they wished; and one of the men said, "My friend, let us return." Then they started home. They came to the hole from which they had emerged, entered it, and went on. Then they saw an animal lying before them. They tried to jump over it, but it rose. They tried to go beneath it, but it lowered its body. It blocked their way completely. They went back to the mouth of the cave, and got wood. With this they built a fire against the side of the animal, and roasted it. Then they saw that it had red meat. One of them said, "I will eat some of it." "No, my friend, I love you too much," said the other, and held him. But the one who wanted to eat dragged him to the meat. "My friend, if you eat of it, perhaps you will die." "If I do not eat of it, I will die of hunger before I reach home," said the other. At last his friend let him eat it. Then they went on through the cave, and travelled homeward. Then they slept. During the night the other man woke up and looked at his friend. He saw that he had horns, and that from the middle down he was like the animal of which he had eaten, being striped with white. In the morning he saw that he was a man again. The next night he noticed that his friend smelled bad. In the morning he was a human being again. The next night they slept by a river. Then the one who changed at night started to go into the river. He said to his friend, "You will be lucky stealing horses, my friend, and you will kill persons. You will not be poor. When you go by the water, feed me. Feed me only with guts." Then he went into the river. His friend cried for him. The water-animal raised his head out of the water and told him, "Do not mourn for me. Go home. You will be rich." Then he went home and told the people what had happened. Whenever he went to war, he was fortunate, and he became a chief.¹

¹ From informant N. Compare Arapaho, No. 76, also 78. The visit to the giants is not Arapaho.

40. THE WOMAN WHO WAS RECOVERED FROM A WATER-MONSTER.

A man accompanied by his wife, who had a baby, went to hunt buffalo. He killed buffalo, and all day was busy cutting them up. In the evening he finished. Then they went back only a short distance, and slept near the water. Their horses were a little distance off. Far in the night, the woman, who was not asleep, saw a bax'aaⁿ come out of the water and encircle them. It put its head and tail together, completely enclosing them. The woman woke the man. He said, "We must jump over it." He jumped. Then the woman jumped, but she lit astride the bax'aaⁿ, as if on a horse, and it started to go away with her. The man tried to pull her off, but she was fast; and the bax'aaⁿ entered the water with her. The man cried for her. He returned to the camp. Then he came back to the place, carrying his baby, which had become very thin. Then his wife rose up out of the water. She was a woman from the hips up, and a snake below. She said to him, "I pity you. I will suckle the baby." Then she suckled it. Then the water rose behind her. The welling came nearer the bank. She said to the man, "That is the bax'aaⁿ. Load your gun well. When the welling water comes close, shoot the place where it flows highest." The water rose and approached, until the man nearly touched it with his gun. Then he shot. The water stirred. He had killed the bax'aaⁿ. The woman came to the bank, and went half out of the water. The lower part of her body was like a snake and smelled bad. She told her husband, "Make a sweat-house and sweat me four times. Then I shall be changed to a human woman again." The man made the sweat-house and sweated her. Thus he recovered his wife.¹

41. THE MAN WHO KILLED HAWKS.

A certain person used to wear his robe inside out, and carried a hatchet on his back. When he saw a hawk high up above him in the air, he would point his hatchet at it and the hawk fell down dead.²

42. THE MAN WHO WAS KILLED BY A BULLET-HAWK.

A man climbed to a difficult place to take young bullet-hawks (äädyi). When he reached the nest, the young birds cried. One of the old birds flew swiftly down, struck the man with its sharp breast, and split his head.³

¹ From informant N. Compare, for the recovery of the woman from the monster, Arapaho, No. 5; for the people encircled by the monster, Arapaho, Nos. 6 and 74; for the restoration to life in the sweat-house, No. 23, and Arapaho, Nos. 5, 6, 119, 139-142.

² From informant M.

³ From informant Q.

43. THE MAN WHO WAS KILLED BY A BALD EAGLE.

A man was catching eagles from a covered pit. A bald eagle lit, and he took hold of it. The eagle seized him with its claws and flew up. It carried the man up high and dropped him, and he was killed.¹

44. THE WOMAN WHO TEMPTED AND BETRAYED HER BROTHER-IN-LAW.

There was a man who had two wives. One of them was young and beautiful. He had a younger brother, of whom he thought highly. He constantly gave him horses and other things. When the young woman was alone with the young man, she asked him to be her lover. He refused. He said, "My brother thinks too much of me." But at last he consented. Then she said, "Let us elope." He took his brother's best horses, and they ran away. They fled for several days. They came to a large camp which had just been abandoned. The fires were still burning. There were a number of shades made of cottonwood-branches. They went from one to another. Then they saw something hanging in one of the shades. It was an elk-skin case. They examined it. It contained a shield, a lance, a rawhide bag to hold war paraphernalia, and a buckskin bag for clothing. Then the young man said, "Whoever camped here forgot this. He will come back for it. We will wait here, and when he comes I will kill him. If I kill him, I will make a sun-dance and a crazy-dance. Whoever he is, I will try to make peace with him when he comes. I will smoke with him, and suddenly seize him and hold him. While I hold him, you must bring that lance there and stab him with it." After a time they saw a man coming on horseback. They had tied their horses in the brush so that they would not be seen, and they themselves were inside the shelter. When the man was near, the Gros Ventre came out and made signs for him to stop. Then the other stopped, and asked by signs, "What do you want?" The Gros Ventre said, "I had intended to find your camp, but I got here too late. I want to talk with you and smoke with you. I was sent by the people to make peace with you. After we have smoked, I will go with you to your camp." Then the stranger said, "Very well. Put down your weapons, and I will put down mine. We will meet in the middle, and smoke." Then the Gros Ventre held up his weapons and each piece of his clothing, and laid them down until he had taken off all his clothes. He kept only his pipe. The stranger did the same. Then they met. The stranger sat down, but the Gros Ventre put only one knee on the ground. He lit the pipe

¹ From informant Q.

with a flint, held it out with two hands, and said, "Take it and smoke it, that I may kill you." The other took the pipe, smoked it, and handed it back to the Gros Ventre, holding it in the same way. The Gros Ventre handed it back to him, pointing at the same time in another direction. When the stranger looked in that direction, he sprang upon him. They fought, rolling back and forth. The Gros Ventre repeatedly called to the woman to bring the spear. But she would not bring it. She had fallen in love with the stranger, whom she thought more beautiful than her brother-in-law. He got on top of the Gros Ventre. Then he made signs to the woman to bring the spear. She came with it, and stabbed her brother-in-law. She stabbed him several times in the side and in the shoulder. She did not wound him severely. She only hit the bone. The two men continued to roll about until they came near the place where the young Gros Ventre had left his knife. Then he came on top. He released the other, jumped up, got his knife, and, before the other rose to his feet, was back at him and killed him. Then he took the woman back with him. He did not kill her. He took her to his older brother. He told him everything. The older brother said, "She ought not to have asked you to run off with her. She did wrong." He took her down to the river. He cut off one of her breasts. Then he cut off the other. One by one they cut off all her limbs until she was dead.¹

45. THE WOMAN WHO TRIED TO BETRAY HER BROTHER-IN-LAW.

A man who had a younger brother, and was married, lived away from the camp. His wife was in love with his brother, and, when her husband went out to hunt buffalo, she asked the young man to be her lover. He refused. He took his robe, his shield, and his spear, and went out to where the horses were. The woman followed him, and again urged him. Then he mounted a horse and rode off. She caught a well-broken horse, and, using her belt as a bridle, followed him. Then she came up with him. At night he used his saddle as a pillow, and pretended to sleep. She lay down beside him. Late at night he got up and fled. She had been watching him, and followed. Then they came to a deserted camp. On an elevation above the camp was a shelter. In this hung a mirror reflecting the sun. They saw it, and waited. Soon the owner of the mirror came, a Ute. The Gros Ventre signed to him to put down his weapons, and laid down his own. He signed to the Ute that he would give him a smoke. When he reached him the pipe, he jumped on him and they struggled. The Gros

¹ From informant R. For this and the following version, compare Arapaho, No. 114.

Ventre was stronger, and got on top of his adversary. Then he called to the woman, who came, but stabbed him in the side. Then the Gros Ventre pledged a sun-dance if he killed the Ute. He struck one of his arms and broke it, then the other and broke that too. Then he killed the Ute, and scalped him. Then he and the woman returned. She wanted to kiss him. "There will be time enough to kiss when we get back," he said. They hid in the mountains in order to avoid the Utes. Then they came back to the camp, and entered his elder brother's tent. The young man had painted his face black, and called all the people. Then he told how his sister-in-law had tried to seduce him and afterwards to betray him. Then the woman's husband called to her mother, "Bring out your daughter! This is the last day of her life." Then he and his younger brother went out of the camp. The woman followed them, and as she passed between them, both of them shot. She dropped. They did not bury her, but left her to the dogs.¹

46. THE BAD WIFE.

There was a camp-circle. A man went out with a war-party. While he was away, the Crows attacked the camp and captured his wife. When he came back and asked for her, the people told him, "The Crows have taken her." Then he took his three brothers and three brothers-in-law with him and started out. They came to the Crow camp. The man said to his six companions, "Wait here in hiding. I will go into the brush, and where the women go to get water I will watch for my wife." He waited all the morning. Many women came, but not his wife. At last she came. The man jumped out, caught her, and said, "I have come to take you back." She asked him, "How many are there of you? Where are they?" He said, "There are your three brothers and my three, and they are in that place." The woman said, "Wait for me there, and I will steal something and bring meat for you to take with you." The man went back to his six companions, and told them, "She will soon come here." The woman went back to the Crow camp, took a coal, chewed it, rubbed it over her face, and, where a number of men sat smoking, said, "This sun has given me seven persons. They are there in the brush." Some of the men said, "That woman is crazy," but some believed her. She continued to say, "The sun has given me seven persons. They are there in the brush," and she painted her face, and rejoiced. At last the people believed her. They went and surrounded the place where the seven men were hiding, shot at them, and killed six. But the man himself they could not kill. He went

¹ From informant N. Compare the preceding version.

straight to the Crow camp-circle. He entered the largest tent, which stood in the middle. There was his wife. A crowd followed him in. He told his wife, "I want to smoke and to drink." The Crows asked her, "What does he say?" The woman said, "He says you are to dig two holes and set two trees into them, and connect them at the top by a pole. Then you are to hang him there by the neck. Stretch his arms and tie them, and leave him, moving camp. Thus he says." Some of the Crows did not believe her. But the woman continued to say the same until they all believed her. Then they dug the holes and stuck up the poles, and hung the man and left him. An old Crow woman pitied the man, and waited until the whole camp, including even the dogs, had gone. Then she unloaded her travois in the brush, went to the man, cut him down, and washed his face. She cooked dried sliced meat and gave him to eat, and then took him along with her hidden on her travois. When she came to the Crow camp, she put up her tent outside of the circle, brought water, and started a fire. Then she called her sons to smoke with the man. She called him her son. The men said, "If you pitied him, you should have told us." They gave him clothes, for he had been hung up naked. Then the man said, "I will go back. I will return soon with all my people in order to get my wife. Always camp together at the rear of the camp-circle, at the end which is in the direction from which you have just come. If the tribe divides, put rocks in a row along the trail which that part of the people have taken with whom my wife is." Then he asked his new brothers, "What kind of a horse does this woman ride?" They told him, "She always rides a black-painted short-tailed horse which is very fast." Then the man went back to his people, running ceaselessly. After he had returned, he cut tobacco into little pieces. Young men took these to the Piegans, the Blackfeet, the Bloods, and the North Piegans (Sarcees). Soon all the tribes gathered, and joined the Gros Ventre. They started against the Crows. Whenever they stopped, they raced their horses to discover who had the fastest. They came near the Crows. The man made them all stop behind the hill, and went alone to his Crow mother. Then she called her sons, and the man told them, "Take all your property inside your tent. Hobble your horses close by, and stay indoors." The Crows were just breaking camp. They asked the old woman and her sons, "Why do you remain encamped there?" They answered, "We are going off somewhere." When the Crows had begun to move, the war-party attacked them. While they were fighting and killing the Crows, the man's younger brother, mounted on the swiftest horse, was only looking for the woman. He was far ahead of the fight. Then he saw the black-painted horse with the short tail, and the woman on it. He rode after her and caught up with her. He took

her bridle and turned her, and went back with her to the camp of the old Crow woman. On the way the woman said, "Let me kiss you, my brother-in-law; I have been longing for you." He answered, "There will be time for that when we arrive where we are going." As soon as the woman was captured, the people stopped fighting the Crows. The old Crow woman began to sharpen her knife, and had them build a large fire. They took the woman off her horse, and made her stand up. "I know what to do to her," said the old woman. She went to her, seized her nose, cut it off and threw it in the fire. Then she tore in two her bell-covered dress, and threw it on the fire. Then she cut off her breasts, ejus vaginæ labia, and her ears, and threw them in the fire. Then they threw the woman herself into the fire. A great crowd stood about, and whenever she crawled out on one side they threw her in again. Finally she was burned. They all went home rejoicing.¹

47. THE MAN WHO ACQUIRED INVULNERABILITY.

There was a poor man. He wandered about. Then he found snakes in a hole. He cut his flesh and fed it to the snakes. He cut himself all over. He gave the snakes even his ears, and cut off his little finger and threw it to them. Then, before he should bleed to death, he jumped into the hole. All the snakes retreated from him as he lay there. Then one young snake said, "Why do you draw back? I pity this man. I will give him power and make him strong." Then its father and mother said, "It is well that you pity him. We will help you to do something for him. You shall go into him and stay in his body. Then he will be unkillable." Then the young snake entered the man's mouth and went into his body, and the two old snakes gave him each a rattle from their tails. The man got up and went off. But now he no longer had scars on him. He came to where the people were shooting bears in a hole. Again he cut flesh from his body and fed it to them. Then he lay down in the den in order to bleed to death there. A young bear said to the others, "You do not pity this man, but I will help him." Then his father and mother said, "We will give him the strength of our bodies, and he will be invulnerable." The young bear entered the man's mouth, and the two old ones gave him each one of their claws. They gave him the longest one on their feet. Then the man went away. A certain young man saw a bax'aaⁿ. He told the man who had been to the snakes and the bears. Then the man went to the river, cried, cut off his flesh and threw it in. He also cut his little finger and threw it

¹ From informant N. Not Arapaho. Compare Grinnell, *Blackfoot Lodge Tales*, p. 39.

in the river. Then the bax'aaⁿ rose up out of the water halfway. He hooked the water with one of his horns, and where the man had been lying on the bank, bleeding to death, he was now riding a white horse and carrying a shield and spear, and was beautifully dressed. Then the bax'aaⁿ hooked the water with his other horn, and a painted horse stood on the bank. "You will not be poor," said the bax'aaⁿ, and he hooked innumerable horses of different colors, and much property of different kinds, out of the water, until horses were standing all about the bank of the river. The bax'aaⁿ said to him, "You will be the only man on this earth rich in horses (the richest in horses)." After this, the man fed his flesh to many kinds of animals. He gave himself to eagles, to jack-rabbits, to the buffalo, and to horned toads. Then the snakes told him to take six poor people with him. He did so and they started out, seven in the party. They reached a lake. They saw many people travelling toward the lake. Then they went into the water and lay down. The camp arrived, and every one watered his horses at the lake. An old woman came and drove her horse into the water. She saw a mouth in the water, and riding out, told the people, "I have seen persons in the water." Then these people killed the man's six companions; but the man himself they could not kill. Spears, stones, and arrows could not hit him or hurt him. He continued to sing his song. Then they cut him to pieces, and scattered the pieces about. When they moved camp, the man rose up alive. He went to where they were camped, and hid in the brush. A woman came to get wood. He seized her, and with a large knife cut her to pieces. All the people took him and tried to cut and stab him. They cut him to pieces and moved camp. He rose up alive, and again went to where they had camped. Again he killed a woman who was gathering wood. Thus the people would kill him and move camp; but he would return to life, follow them, and kill one of them. Then he killed many, because he felt bad that this tribe had killed his six companions. He continued to do this until his feet became too sore to walk. Then he stole horses and a shield and robes, and returned home, driving the horses before him. When he came back to his own people, he had a bundle of scalps hanging at his side. Thereafter he would go to war, kill a man or a woman, and bring back a herd of horses. He continued to do this until he became very rich. But he would not marry. Then he went off again and returned with horses. While he was away and the people were hunting buffalo, the Cheyenne attacked them, and captured and took away a small boy. When the man returned, he heard about this. The little boy had a sister who was pretty. She was old enough to be married. Then the man said, "I will go to bring back the little boy, and when I bring him, I will marry this girl." When her father heard this, he said, "It is well: if

he brings back the boy, he can have my daughter." Then the man started out, accompanied by a party. They killed two persons, and captured horses. The man sent all the rest of the party back with the horses. He himself went to the Cheyenne camp, looking for the boy. The Cheyenne were having a sun-dance. The man looked on. Then he heard a sound, and saw the boy tied to the centre pole of the lodge. His arms were drawn back around the tree, and he was hanging at the fork. He was painted black. The man looked for a suitable pole among those extending over the lodge. He climbed up, went along it to the tree in the middle, and cut the boy loose. As the boy was very stiff, he took the cloth that had been hung at the top of the lodge as an offering, wrapped him in it, and, carrying him as a woman carries her child, began to climb down again. Before he reached the ground, a Cheyenne saw him, and they all stopped dancing. The man said to the Cheyenne, "Do not kill me until to-morrow. Who is the chief? Where is the largest tent?" Then he went to the largest tent and staid there that night. Next day he told the Cheyenne, "Get seven buffalo-skulls and place them in a row. I will jump from one to another, and, if I miss or stumble, you can kill me." Then they put the seven skulls in a row, and he started. He jumped from one to another like a rabbit, and when he came to the last one he continued to leap along, carrying the boy with him. As he went, he turned into a rabbit. He wished for a hole, put the boy into it and covered it with a buffalo-chip. Then he ran on and wished for another hole, went into it and covered it with grass. The Cheyenne were running all about, looking for him in vain. At last the man came out of his hole. He looked for a buffalo-horn. When he found one, he washed it in the river, and brought a drink to his little brother-in-law. He told the boy, "Wait for me, and I will bring horses and meat." He went again to the Cheyenne camp and took two spotted horses, some meat, robes, and a shield. He went back to the boy, and said to him, "Now come out." He tied the boy on a horse, and they started off. At a stream in the mountains they rested. There he cooked for the boy. Then they went on, resting whenever the boy was in need of it. At last they returned to the camp. A tent had been set up for him, and about it stood many horses of different colors; and he married the girl. She wore a dress covered with elk-teeth, and rings and bracelets. The people took the man for their chief. His name was Hat'uxu (Star).

The people were camped. Young men found a herd of buffalo, and an old man cried out that they would hunt. Hat'uxu took many horses with him. He wanted to kill much. He told his wife, "Tie all the horses abreast, and follow me. Give away none of what I kill." Then he went ahead, hunted, killed buffalo, and began to cut them up. Meanwhile the

enemy came, and captured his wife and her horses. When Hat'uxu had at last finished cutting up his buffalo, he stuck his knife in his scabbard, and went back to where he had left his wife. She was gone, but he saw her tracks and those of the people who had captured her. He followed her at once. He had no weapons with him except his knife. He reached the mountains where he thought he would be able to intercept the enemy. He tied his horses, and climbed a tree. Soon he saw the enemy coming, riding in file. His wife was among them, carrying on her back their quiver of large arrows. It was nearly dark. Hat'uxu came down from his tree, and went to where the enemy had camped for the night. He threw aside the blanket which they had hung up as a door for their brush hut, and went inside. He saw his wife sitting next to one of the men, who had taken her for his wife. He killed the man. Then he used the arrows, which his wife had been carrying, against the rest. They all ran off into the brush. Then he cut off the dead man's head and took it with him. He told his wife to carry the captured arrows and to collect all the enemy's horses. By next morning he was back at the camp. Then the people celebrated over the head he had brought back with him. Thus he recaptured his wife.¹

48. THE MAN WHO RECAPTURED HIS WIFE.

While a man was away, the enemy captured his wife. He returned and found her gone. He did not know to what tribe she had been taken. Another woman had been captured at the same time, but returned. Then this man called her to him and asked her, "Where is my wife?" The returned woman said, "I know where she lives, for I went to visit her while I was a captive. She has two husbands who dress alike. They have fine pipes, and tobacco-bags fringed with bells, and pipe-stokers. There are many fierce dogs among those people. If you go there, first kill a buffalo, and carry the meat with you to throw to the dogs." Then the man got his brothers and his brothers-in-law, and they started out. They came to the place where the captured woman lived. He told his brothers and brothers-in-law to stay at the river. He himself went on. The lodges stood in rows. When he entered the village, the dogs began to attack him. As he went along, he threw each dog a piece of meat. They became quiet. He came to the lodge in which lived his wife, and knocked softly at the door. She put out her head. Then he said to her, "I am your husband. I have come to take you back. Is there any one inside with you?" She said, "There is one. He is sleeping." Then he told her, "Lie on him,

¹ Told by informant N.

and I will cut his throat." Then she lay on him, and the man entered and cut his throat. He took the dead man's clothes and a dress of the woman's that was covered with bells, and rolled them up in his robe. The woman carried the bundle in one hand and the head of the dead person in the other, and they went out. The man threw meat to the dogs again. Then they ran. They came to his brothers and her brothers, and together they all fled until they returned. Thus the man recaptured his wife.¹

49. THE WOMAN WHO MARRIED THE SNAKE INDIAN.

There was a camp. A man who lived there had a sister that many young men wanted to buy. But she did not wish to marry. Her brother, also, did not wish to sell her. He left the camp with her and his wife, and went toward the mountains. There he camped. A Snake who was in the mountains saw his camp. He saw that there were only two tents. In the evening he saw a man and a woman go into one and a woman go into the other. At night he came down from the mountains, and entered the tent into which he had seen the woman go alone. In the morning, before the morning star arose, he went out. When it was day, the man's wife brought food to her sister-in-law's tent. But the girl would not eat. She would not speak. She thought that her brother had slept with her. When the man heard from his wife that his sister neither ate nor spoke, he said, "Ask her if she wants to go back to the camp of the people." The woman asked her, but the girl said, "No." Then she asked her brother's wife, "Did my brother go out last night?" The woman said, "No. He went to bed early, and slept at once." Then the girl said, "To-night tie a string from inside my tent to your wrist in your tent." Then it became night. The man and his wife were half asleep. The Snake came into the girl's tent and lay down with her as if he were with his wife in his own tent. Then the girl pulled the string. The woman in the other tent got up, made a fire, and said to her husband, "You have a brother-in-law: go give him a smoke." Then she went to the other tent and lit the fire there. Then the man came in too, and gave the Snake his filled pipe to smoke. Then they gave him food to eat. The man gave him arrows, a gun, horses, a panther-skin, saddle-blanket, and otter-skin. At first the Snake feared him and his wife. After they had remained camped there for some time, he feared them no longer. Then they went back to the camp. When they arrived, all the people tried to kill the Snake; but his brother-in-law would not allow them to approach him. The girl's parents gave the Snake horses and clothing.

¹ Told by informant N.

He learned to talk Gros Ventre. After he had lived with the Gros Ventre a year, he told his wife, "I will take you with me to the Snakes." She said, "Very well. I will ask my relatives if they will allow me to go with you. I will ask their permission in order that they may give us clothes to take with us." Her relatives gave their consent, and presented the Snake and his wife with painted horses and other property. When everything had been arranged, they left, taking with them their tent and all their gifts. Before they reached the Snakes, they stopped in the woods, dismounted, changed their clothes for some that were old and dirty, and mounted poorly-saddled, miserable horses. Then they rode toward the Snake camp. The Snakes tried to kill the woman. "Look at that woman!" they said. "He has married her, and see how poor he is!" At night the man and his wife went to bed without any blanket. When they thought everybody was asleep, they went to the woods, put on their best clothing, and came back. The man wore a fine buckskin shirt and leggings fringed with weasel-skins, and the woman's dress was fine. They rode painted horses beautifully saddled. When they returned in the morning, a man saw them coming. "Here comes the man whose wife they tried to kill! Now he is a chief!" he cried. Then the woman brought her tent and began to put it up. It was very large. All her husband's female relatives helped her. Then they brought her and her husband food. The man told the Snakes that he would take his wife back to the Gros Ventre the next summer. Next summer the Snakes made fine clothing, and gave it to him and his wife. They also gave them horses and many other things. When they started to go back to the Gros Ventre they had more property than when they came. Then they did the same as when they came to the Snakes. They hid all their property and fine clothing in the brush, and put on the dirty clothes. When they reached the Gros Ventre camp, the people tried to kill the man. They said, "Why did you give her to that man? He is poor; his clothes are dirty; his horses are bad." At night the man and his wife went back into the brush and put on their beautiful clothes. When they returned to the camp in the morning, a man cried out, "Look at the man we tried to kill! He is dressed finely. He has become a chief." Then the Snake gave presents to all his wife's relatives. Then the Gros Ventre and the Snakes came together and made friendship, and no longer fought each other. The Snake lived with the Gros Ventre ever after.¹

¹ From informant N. Not Arapaho. Compare Grinnell, *Pawnee Hero Stories*, p. 25.

50. THE WOMAN WHO REVENGED HER BROTHERS.

Three men went to war. Two of them were killed. All the people cried and mourned for them. The father and mother of the dead men cut their hair short, and gashed themselves on the legs and on the body. But the sister of the two dead men did not cry and did not speak. The family hid all their knives and ropes, for they thought she would kill herself. Then her husband said to her, "Pity me. Do not kill yourself. I am accustomed to you. I do not want you to kill yourself." She said, "I will do what you wish. But saddle a horse for me. I am going to a high mountain to sleep there. I did not cry or speak because I did not know what to do." Then her husband brought her to the foot of the mountain. There she dismounted, left her moccasins, and went to the top. She slept there four nights, fasting. The fourth night the thunder gave her a short spear. He said to her, "Go home: tell your husband to make a sweat-house. Go into this alone. Afterwards go to the creek and drink." Then she went down. Her husband came to meet her. She said to him, "Stop at once where you are." Then he did not approach. She told him, "Go back immediately, and have the young men build a sweat-house. Let only young men make it, and let them leave the entrance open for me." The man went back and told the young men. They went and cut willows. Soon they had a sweat-house ready. Then the woman came, very thin from fasting, and using the spear to support herself. At times she fell from weakness. She entered the sweat-house, sweated, went out to the stream, and drank. Then she told her relatives, "I will kill an enemy." After some days she said, "We are going to hunt for the one who killed my brothers." Then her husband took four good horses, and he and his wife started alone. On the third day they saw tents by a river that came out of the mountains. They followed the river up towards the camp. It was near sunset. The woman bathed, and painted herself, and perfumed herself. Telling her husband to hold the horses ready in the brush, she went towards the camp. As she went she found pieces of her brothers' bones. Their bodies had been burned. At the camp the people had begun to dance on account of her slain brothers. In the bright moonlight the women were dancing back and forth in a row. The woman went among them and danced. She saw a man fill a pipe and extend it to the other men. She knew that this man had killed one of her brothers. She went to him, and touched him on the back. He turned around, and at once desired her. He turned over his pipe, knocked out the ashes, put the pipe into its sack, and followed her. She walked off and went into the brush. He followed her. She stopped, and he came up. She took hold of him and pushed

him to the ground. He let himself fall willingly and she lay upon him. Then she took her knife and cut his throat. She cut off his head, took off all his clothes, wrapped them and the head in his robe, and ran to her husband. When she reached him she said, "I bring you a head." He struck it, counting coup. Then they fled. They did not go back as they had come, but in another direction. All next day they hid in the brush. There they skinned the head, and kept the scalp. Then they returned home. When they arrived, the woman's mother ran out and kissed her. The woman said, "I bring you a head for you to enjoy yourselves with." Then all the people took charcoal and grease, and struck the skin of the head; and as each one struck it, he painted himself. So this woman avenged the death of her brothers. Then the enemy came in order to obtain revenge. They attacked the camp. The woman mounted a swift horse, took her short spear, and charged the enemy. She put them to flight, drove them before her, and overtook and killed many. She ran them down like buffalo. Four times the camp was attacked, and she drove off the enemy. Then two men who went to war were killed. The people thought she would go to revenge them. But she fought no more. After the four fights she ceased.¹

¹ Told by informant N.

ABSTRACTS.

1. THE MAKING OF THE EARTH.

There is only water. A person sends animals to dive. A turtle brings him up mud, from which he makes the earth and the mountains.

2. ORIGIN MYTH.

Nix'a^{nt} resolves to destroy the former race. He takes the sacred pipe, and causes a flood. He floats on the pipe, accompanied by the Crow. He unwraps the pipe, and takes out the Loon, the Small Loon, and the Turtle. They dive, and the Turtle brings up a little earth. Nix'a^{nt} drops this into the water, and it expands sufficiently for him to sit on. Then he stretches out his arms and the land extends. There is no water, and he is thirsty. He cries. His tears make a river. He makes men and women and animals from earth. He gives men the bow and arrow, and to the Gros Ventre the sacred pipe. He predicts another world.

3. TEBIAA^{NTA}N, THE TWO WOMEN, THE BALD EAGLE, AND NIX'A^{NT}.

Two women who live alone are provided with game. They see that a rolling head brings the meat. They leave awls in their places, and flee. The head comes, and the bones speak to him like women. He pierces himself on one. He pursues the women. As they flee, they successively cause a fog, a swamp, a thorny thicket, and a cactus-thicket to extend behind them. The head crosses all obstacles, and the women take refuge with a man who hides them. As soon as the head has gone by them, they flee to the Bald Eagle, who takes them on his wings. The head pursues the Eagle, and nearly overtakes him. Nix'a^{nt}'s two sons see the contest in the sky, and tell their father. He builds a sweat-house and calls to the Eagle to come down. The Eagle flies through the sweat-house. When the head pursues, the sweat-house is closed around him. Then steam is made in it, and the head is killed.

4. NIX'A^{NT} OBTAINS SUMMER AND THE BUFFALO.

Nix'a^{nt} comes to a camp where the snow is perpetual and there are no buffalo. He tells a boy to cry until he himself asks the reason, when he is to say that he wishes to see bare ground and to eat buffalo. The boy does this. Nix'a^{nt} turns into a little dog, which is found by the grand-daughter of the old woman who keeps the buffalo. The girl at last persuades the old woman to allow her to have the dog. The dog sees the old woman get buffalo from an opening in her tent, and make the snow melt with the contents of a bag. When the girl takes him away from the tent, he turns into Nix'a^{nt}. When the girl cries and her grandmother comes, he runs, seizes the bag, opens the hole, and drives out the buffalo. Clinging to the last of the buffalo, he escapes the old woman. He scatters the contents of the bag, and the snow disappears. He returns to the camp. Next morning it is summer and the buffalo are about.

5. NIX'A^NT IS TAUGHT TO CALL BUFFALO.

Nix'a^{nt} learns to call the buffalo by singing. They overrun him, and lie upon him. *Lepus cum eo ano copulat. Nix'a^{nt} inquinans lepores ex ano parit. Cum toga eos capere conatur, hanc conspurcat.*

6. NIX'A^NT AND THE MOUSE.

Nix'a^{nt} muri suum penem trans penem ad mulierem ducere persuadet. Mus penem ad locum asperum ducit et Nix'a^{nt} se lædit.

7. NIX'A^NT AND THE MICE'S SUN-DANCE.

Nix'a^{nt}, finding mice holding a sun-dance in an elk-skull, tries to look in. His head becomes fast in the skull. Wandering along, he falls into the river and drifts to bathing girls. They pull him ashore. *Unam virginum violat. Matri ut filiam eripiat venienti persuadet sibi calvam perfrangere. Alcis calva liberatus, discedit.*

8. NIX'A^NT EATS FAT.

Nix'a^{nt} postquam pingue in flumine innatans invenit ab eo est donec tantum inquinat ut quasi excrementorum lacu circumdetur.

9. NIX'A^NT EATS HIITCENI.

Nix'a^{nt} radices est quæ eum crepare faciunt. Quandocunque crepat sursum jactatur.

10. NIX'A^NT AND THE BIRD WITH THE LARGE ARROW.

Nix'a^{nt} taunts a bird that it cannot shoot its very large arrow. At last the Bird shoots at him, and, when he takes refuge behind a rock, shoots the rock on him. The Night-hawk releases him. Nix'a^{nt} spreads its bill.

11. NIX'A^NT LOSES HIS EYES.

Nix'a^{nt} learns from a bird how to send his eyes out of his head. After a time they do not return. By borrowing the Mouse's eyes, he recovers his own.

12. NIX'A^NT KILLS HIS WIFE.

Nix'a^{nt} mourns for his wife. A man strikes his wife and doubles her, giving one of the women to Nix'a^{nt}. Nix'a^{nt} strikes his new wife to make women for widowers. The fourth time he strikes her, he kills her.

13. NIX'A^NT AND THE BEAR-WOMEN.

Nix'a^{nt}, diving for the reflection of fruit in the water, nearly drowns. He comes to Bear-Women, and sends them for the fruit. He cooks their babies. When they have eaten the children, he flees. Pursued by the bears, he takes refuge in a hole. Emerging at the other end, he changes his appearance, and comes to the Bear-Women. Persuading them to enter the hole, he smokes them to death.

14. NIX'A^NT AND THE DANCING DUCKS.

Nix'aⁿt causes ducks and other animals to dance about him with closed eyes. Then he kills them. While he cooks them, he sleeps. The wolves devour his feast. In punishment, he burns himself.

15. NIX'A^NT'S ADVENTURES.(a) *With the Mice's Sun-dance.*

Nix'aⁿt finds mice dancing in a skull. His head becomes fast in the skull, and he falls into the river. He is drawn out by women, of whom he seizes and violates one. He flees, pursued by the women. He enters a hole, emerges on the other side, changes his appearance, returns, persuades the women to enter the hole, and smokes them to death.

(b) *With the Women who loused him.*

He comes to two women, and persuades them to louse him. While he sleeps, they put burrs in his hair. He cuts his hair, pretending that he has been told that his wife was dead.

(c) *With his Daughters.*

He pretends to die, and leaves instructions that his daughters are to marry a one-eyed man. He makes it appear that wolves have eaten him, covers one eye, and returns to his tent, marrying his daughters. The girls suspect him, and at last his wife discovers him. He flees.

(d) *With the Woman who crossed the River.*

Disguising himself as a woman, he travels with a woman whom he meets. *Pæne dum flumen transeunt patefactus, eam violat.*

(e) *With the Sleeping Woman.*

Fæces in mulieris dormientis vestem ponit et dedecus patefacere minatur nis sibi amorem concedat.

(f) *With the Buffalo he called and the Rabbit.*

He is taught to call buffalo by singing. The buffalo fall on him. *Lepus cum eo ano copulat. Lepusculos Nix'aⁿt ex ano parit. Hos capere conatus togam conspurcat. Ad castra currit clamans Inquinantes Pieganos se fœdum fecisse.*

16. ONE-EYED OWL AND HIS DAUGHTER.

A man pretends to die, and then returns disguised, and marries his daughter. He is discovered and beaten by his wife.

17. THE MAN WHO WENT TO WAR WITH HIS MOTHER-IN-LAW.

A man persuades his wife to send his mother-in-law to war with him. At night he throws stones at her shelter until she thinks there is a ghost about et petit ut cum eo dormiat. Tum se pubem frigere queritur vir, et mulieris mater permittit ut penem copulando calfaciat.

18. THE KIT-FOX AND THE GHOST.

A kit-fox coming to a corpse says that it stinks. When the dead person approaches, the kit-fox declares that he said that the smell was sweet. He flees, and as the ghost pursues him, runs into a hole, but has the end of his tail pulled off.

19. FOUND-IN-THE-GRASS.

A man warns his wife not to speak to any one who may come to the tent during his absence. After a time she disobeys his instructions, and a person enters. He will not eat the food she offers him until she places it on her body. Then he cuts her open, throwing away the twin boys with whom she is pregnant. Her husband finds her dead and goes off to mourn. His arrows are repeatedly scattered about his tent. He watches, and finds the two boys playing. He catches one of them. With his help, he succeeds in capturing the other. The boys tell him to put their mother into a sweat-house. They shoot up into the air, and their mother emerges from the sweat-house. Their father warns them not to use their arrows twice. After a while the younger boy is tempted, and shoots his arrow a second time. He is blown away by the wind. He is found in the grass by an old woman, who takes him for her grandson. A man announces that whoever brings a porcupine may marry his daughters. Found-in-the-Grass persuades the old woman to make a trap for him. He catches a porcupine, but the Crow steals it. Found-in-the-Grass finds a quill in his trap, shows it, and is thereupon given the younger daughter, while the Crow marries the older. The two sisters ridicule each other's husbands. In time of famine the Crow announces that he will bring buffalo, but fails. Found-in-the-Grass goes out and brings buffalo. When his wife carries the entrails home, he causes the blood to flow over her, and it turns to red clothing. His sister-in-law asks to have the blood made to flow over her; but it only dirties her.

20. CLOTTED-BLOOD.

An old man is treated badly and almost starved by his son-in-law. He finds and hides a clot of blood, which in the kettle turns to a child. The child is swung on four sides of the tent, and becomes a young man. When the son-in-law again threatens the old man, Clotted-Blood kills him. He burns his body, and kills all his wives but one. He travels, and comes to a tree that kills people by falling on them. He turns to a feather and is uninjured, while the tree falls and breaks. He comes to a bridge which sinks with people. When it goes down, he jumps to the other shore, and the bridge does not emerge. He comes to a wolf which sucks in people. He allows himself to be drawn, and then cuts the wolf's heart. He comes to a woman who has a dish which draws people into it and then consumes them. He turns into a feather, which blows over the dish. Then he causes the old woman to be drawn into the dish, and destroys it. He comes to a camp which is terrorized by a bull who gambles with people. Clotted-Blood wins, and, as they play, the Bull tries to kill him. Clotted-Blood turns to a feather, and is uninjured. Then he kills the Bull. He comes to a camp where a man kills people by making them fall from a swing into the water. Clotted-Blood escapes, and causes the man to fall into the water, but cannot make the water-monster in the river devour him. He allows himself to be swallowed by the monster, and kills it. Then he kills the

man. He comes to a man who kills people by kicking them with his sharp leg. He causes him to stick fast in a tree, and leaves him to starve. He comes to a man who accepts young men as his sons-in-law, and then gives them dangerous tasks to perform. Clotted-Blood is sent to get the morning star, and brings it. He is sent to a thicket where there are bears, and kills them. He is sent to get feathers from the thunder-birds, and abuses the Young Thunders. When the Old Thunders pursue him, he persuades them to pull his elastic arrow. They do so, and are dashed to death. Then he is sent to kill seven bulls for their sinews. They charge him, and break their horns. He allows the oldest to live, but kills the rest. He is sent to get flint from a falling cliff. He turns to a feather, and escapes. He is sent to get water. A water-monster draws him towards it. He cuts off its horns. Then his father-in-law attacks him, but cannot hit him. Clotted-Blood kills the old man, and burns him.

21. MOON-CHILD.

The Sun and the Moon dispute about the beauty of women. The Sun marries the Frog. The Moon turns to a porcupine, and induces a woman to climb a tree after him. The tree stretches to the sky, and the Moon marries her. The mother-in-law of the two women gives them paunch to chew to see who can make the most noise. The Frog chews charcoal, but is discovered. The Moon abuses the Frog, and the Sun throws her on the Moon's face, where she still remains, and takes the Moon's wife. The woman has had a boy. She looks through the hole in the sky, and sees the earth. She makes a long rope of sinew and lets herself down. The string is too short, and she hangs suspended. The Sun sees her, and drops a stone, which kills her. Her boy remains near her until he is found by an old woman. She warns him not to go to a tent where there are pretty girls. He goes, and is well received. One of them turns to a snake and tries to enter his body, but is dashed to death against a rock under his seat. When the girls are asleep, he kills them. One escapes and turns to a snake, which threatens revenge. He comes to an old woman who wrestles with him. She nearly pushes him into the fire, but he kills her. His arrows warn him of the approach of the revengeful snake, but at last he does not wake up. The snake enters him. He lies still until he is only a skeleton. The snake is still in him. At last he asks the Moon to cause a cold rain. The snake crawls out. He gets up alive, and kills the snake. His mother comes to life at the same time.

22. THE BOY WHO WAS RAISED BY THE SEVEN BULLS.

A girl who has had a lover abandons her child. It is found by Seven Bulls, who pity it and raise it. They kill buffalo for the boy. They instruct him to make a bow and arrows. When he is a young man, he comes to the herd of a powerful Bull. The Cows make love to the young man, and the Bull attacks him. His seven fathers attempt to protect him, but are disabled. The Bull charges the young man, but cannot hurt him, because he turns to a feather. Then he shoots the Bull, and cures his seven fathers. They send him to the people among whom his father and mother live. He comes to the camp, and recognizes his mother, who is playing ball. Her parents accept him as their grandson. Then he finds his father.

23. WHITE-STONE.

Seven brothers go out, and are killed one after the other. Their sister swallows a stone, and gives birth to a boy who is called White-Stone. She swings the child on four sides of the tent, and he grows up. She makes him a bow and arrows. He goes where his uncles have gone, and kills a buffalo. An old woman claims it as hers, and orders him to carry it to her tent. Thus she had done with his uncles, and, when they had reached her tent, she had killed them with an iron cane. White-Stone makes her carry the bull, and then kills her with the cane. Putting his uncles into a tent, he shoots upward, and they emerge alive. He travels, and comes to a camp where there is a powerful, jealous, invulnerable bull. White-Stone approaches his wife, and the bull attacks him. The bull breaks his horns, and White-Stone kills him and burns him.

24. THE WOMEN WHO MARRIED THE MOON AND A BUFFALO.

Two women lying outdoors at night wish for the moon and a star as husbands. One woman sees a porcupine, and follows it up a tree that stretches until she reaches the sky. There the Moon marries her. She is told not to dig certain roots, but does so, and sees the earth below. She becomes sad, and the Moon lets her down by a rope of sinew. The other woman is taken by a bull, who says that he is the star she wished for. A Gopher digs a long hole, and rescues the woman, leaving her robe. The Bull finds the empty robe, and pursues with the buffalo. The woman and her parents have fled, and climbed three cottonwood-trees. The Buffalo cut down two trees, but on the third break their horns.

25. THE WOMEN WHO MARRIED A STAR AND A BUFFALO.

Two women wish for stars for husbands. One of them is married by a star. The other is taken away by a buffalo-bull. Her husband cannot rescue her, but the Gopher brings her back. Together with her husband, she takes refuge in a tree. The buffalo cut down the tree, and kill the man, and take her back. The Badger recovers her again. The Bull pursues. As he is invulnerable, he easily recovers the woman. The Bald Eagle seizes her, and succeeds in flying away with her.

26. THE DESERTED CHILDREN.

A camp abandons little children. The children come to an old woman. At night she kills them all, except a girl and her little brother. The girl is sent to get wood and water, and saves her life by bringing the kinds desired by the old woman. Coming out of the tent with her little brother, she leaves an awl in her place, and flees. The two children cross a river on a water-monster, but the old woman is drowned by it. The children return to the camp, but are left tied to a tree. A dog liberates them, and gives them fire. The boy kills buffalo by looking at them. In the same way he and the girl cut up the meat, dress the skins, erect a tent, and make clothing. The people, who are starving, come to the children, who select wives and husbands for themselves, and then kill the rest of the people by looking at them.

27. THE GIRL WHO BECAME A BEAR.

Children are playing. One changes into a bear, and kills all except her little sister. She attacks and exterminates the camp, but allows her little sister to live with her. Her six brothers return, and find the camp deserted. They meet their little sister, and tell her to ascertain from the Bear how she can be killed. The little girl throws hot fat on the Bear, and flees with her brothers. The Bear pursues, but is killed by being shot in her little finger with an arrow of tendon. The brothers burn her body, but overlook one spark, which turns into the Bear again, and pursues them. Each of them makes an obstacle to delay the Bear. They make successively a swamp, a forest, a canyon, a river, a fire, and a cactus-thicket. When the Bear is near again, the little girl, by kicking a ball, causes her brothers and herself to rise to the sky and become stars.

28. SHELL-SPITTER.

Two girls come to marry Shell-Spitter. The Loon pretends that he is Shell-Spitter, and marries them. He is called to the dance-lodge. The girls follow, and see the real Shell-Spitter sitting in the lodge and the people dancing on the Loon. The Loon kills Shell-Spitter, and with his mother, Badger-Woman, escapes from the people.

29. YELLOW-PLUME AND BLUE-PLUME.

A boy follows his gaming-wheel to an old woman's tent. She tries to smother him in her tent, but fails. She sends him for water. He is supernaturally instructed what kind of water she desires, and the old woman allows him to live. He leaves, and abuses her. When she tries to pursue him, she steps on an awl which he has left. Together with his brother, he causes the water to rise, and drowns the old woman.

30. THE SWALLOWS AND THE SNAKE.

A snake or water-monster kills young swallows. The swallows bring birds of various species to help them, but the snake destroys them all. At last the thunder kills the snake.

31. THE ORIGIN OF THE TSÖÖYANEHI DEGREE OF THE DOG-DANCE.

A dog is abandoned by a camp. An old man finds it and pities it. The dog pities the old man, and gives him the highest degree of the dog-dance to introduce among the people.

32. THE ORIGIN OF THE CHIEF PIPE.

A young man dies, and is left with all his property in his tent. A cloud descends, and takes away the tent and the property. The young man is seen alive, and beside him is the sacred pipe, the gift of the thunder.

33. SEPARATION OF THE TRIBE.

As the people cross on the ice, a little girl persuades her grandmother to chop off a horn that projects from the ice. The ice breaks, drowning many people, and forever separating the rest.

34. THE CAVE OF THE BUFFALO.

A cave in a hill is the entrance to the home of the buffalo. Two men enter it, but do not reach the end, and return.

35. THE WOMAN AND THE BLACK DOG.

Juvenis nocte mulierem cum cane nigro copulantem videt. Mulieris virum certiores facit, qui eam occidit.

36. THE MAN BORN FROM A HORSE.

Equa parit hominem qui quemdam virum patrem sibi esse significat.

37. THE WOMAN AND THE HORSE.

Two young men see a person running with a herd of wild horses. The people surround the herd, and capture the person. She tells them that she was carried off from the tribe by a stallion who married her, and that she has become a horse. The people release her.

38. THE LITTLE GIRL WHO WAS MARRIED BY A BEAR.

As a camp moves, a little girl is left behind. A bear marries her, and she becomes rich. The people are starving, and she gives them food.

39. THE YOUNG MAN WHO BECAME A WATER-MONSTER.

Two young men travel. They pass through a hollow mountain, and reach the country of the giants. The giants are attacked by birds, which overcome them until the young men drive off the birds. When the young men return, their way is blocked in the cave in the mountain by a water-monster's body. They burn through it. One of them, though warned by his companion, eats of the meat. He turns to a water-monster, and goes into the water. His friend becomes fortunate.

40. THE WOMAN WHO WAS RECOVERED FROM A WATER-MONSTER.

A man and a woman sleep outdoors. A water-monster surrounds them. They try to jump over it, but the woman sticks fast and is carried off. The man brings his child to the water, and his wife rises. When the water-monster comes to the surface, he shoots it. His wife has become half snake, but he restores her to human form in the sweat-house.

41. THE MAN WHO KILLED HAWKS.

A man kills hawks by pointing his hatchet at them.

42. THE MAN WHO WAS KILLED BY A BULLET-HAWK.

A man goes to take young hawks, but is killed by the old hawk.

43. THE MAN WHO WAS KILLED BY A BALD EAGLE.

A man tries to catch a bald eagle, but is carried up by it, dropped, and killed.

44. THE WOMAN WHO TEMPTED AND BETRAYED HER BROTHER-IN-LAW.

A man's wife persuades his younger brother to elope with her. They reach a deserted camp. A man returns to the camp to get his weapons which he has forgotten. The young man gives him a smoke, and then leaps upon him. The woman, instead of helping her lover, tries to betray him to the stranger; but he succeeds in overcoming and killing his opponent. He returns to his older brother, and the woman is killed.

45. THE WOMAN WHO TRIED TO BETRAY HER BROTHER-IN-LAW.

A woman tries to persuade her husband's younger brother to be her lover. He flees, and she follows him. They come to a deserted camp, to which a Ute returns. The Gros Ventre gives him a smoke, and then attacks him. The woman tries to betray him to the Ute. He succeeds in killing the Ute. They return to the camp, and the woman is killed.

46. THE BAD WIFE.

A woman is taken by the Crows. Her husband goes to the Crow camp with six companions. He finds his wife, and she persuades him to wait. Then she betrays him to the Crows. His companions are killed. His wife tells the Crows that he wishes to be hung. They hang him and abandon him. An old woman rescues him and sends him home. He returns with his tribe. They attack the Crows, who flee. The woman is captured and killed.

47. THE MAN WHO ACQUIRED INVULNERABILITY.

A man sacrifices pieces of his flesh from his whole body to snakes, bears, a water-monster, eagles, rabbits, buffalo, and horned toads. He becomes invulnerable and wealthy. He goes to war, and his companions are killed. He cannot be killed. He is cut to pieces a number of times, but always comes to life and kills one of the enemy. At last he returns home. A boy is captured from the camp. The man offers to rescue him if he can have the boy's sister as wife. He finds the boy tied to the centre pole of the Cheyenne sun-dance lodge. He carries him off, but is caught. He persuades the Cheyenne to let him try to leap along seven buffalo-skulls without stumbling. He leaps from one to the other, and continues running. He hides the boy and himself. Then he brings him back to his people, and marries the girl. He goes to kill buffalo, and his wife is captured and carried to the mountains. He follows, armed with nothing but a knife, finds the enemy's camp, kills one, drives away the rest, and returns with his wife.

48. THE MAN WHO RECAPTURED HIS WIFE.

A man's wife is captured. He enters the village of her captors at night, goes to her lodge, and, after he has cut her new husband's throat, flees with her.

49. THE WOMAN WHO MARRIED THE SNAKE INDIAN.

A man lives alone with his wife and his sister. The girl has a tent to herself. A Snake Indian visits her at night. The man accepts him as his brother-in-law. The Snake lives with the Gros Ventre. Then he takes his wife to visit the Snakes. He appears very poor, and his wife is abused by the Snakes. Next day he shows himself in all his finery and wealth. Then he returns to the Gros Ventre, and is abused by them for his apparent poverty. The next day he reveals his increased wealth. The Gros Ventre and the Snakes make peace.

50. THE WOMAN WHO REVENGED HER BROTHERS.

Two brothers are killed. Their sister mourns. She goes to a mountain and fasts. The thunder gives her power. She sets out with her husband for the camp of the enemy. She entices one of the killers of her brothers away from the camp, and cuts his throat. Then she flees with her husband. The enemy attack the camp four times. Each time she drives them off. Then she will fight no more.

