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THE WICHITA - PART 2

CEREMONIES

THE DEER DANCE AND THE BUILDING OF THE GRASS-HOUSE

In ancient time a young man of the tribe travelled to the south from the land where lived the Wichita. The spirits had put the thought in his heart that if he journeyed far and with courage he would receive some great power. After he had roamed long, he saw something far ahead of him. At first be could not tell what it was, but as he drew near he saw that in form it was like a man. As he came yet closer, the stranger spoke:

I am the Red Bean Man.[1] I know that the spirits have sent you to find some power which will help the people. I know that you were coming to me. I can give you power and knowledge which will help your people. Through that which I give you, your people will have strength and food. Listen carefully to what I tell you, for it is something great and you must make no mistakes.

Then the spirit, for such it was, told this man how to build the grass-house; how to begin the ceremony and to put the thought of the songs and prayers in his heart. "Now, my friend, return to your village," he said. "Remember these things which I have told you. All this knowledge is from Kinnikásus, the Spirit Over All. These are his words which I bring to you."

For a time after returning to his people this young man did not tell of what he had learned, but spent his days in thought. Then when he felt that it was time to impart his knowledge, he called all his tribe to-

1 In the continuation of the story the informant can not be presumed to be telling of the building of the first grass-house or the holding of the first Deer dance, but rather is he describing the building of the house in its fully-developed form, and the dance after years of existence. The Wichita are particularly fixed in the feeling that all knowledge comes from the spirits. The legends accounting for the ceremonies and of securing all knowledge illustrate their theory of spiritual instruction.

gether. As the men from all parts hurried to the council ground, some said, "Now we shall know what the spirits told this young man when he was away to the south." "Yes," answered others, "he was gone long and it is certain he has brought us something great."

When all were gathered, the young man stood up and prayed to Kinnikásus that his words might be true words; that the things they did might bring good to the tribe. Then he spoke to his people:

My heart told me I should go south and look for knowledge which would help our people. I travelled many days until I met a spirit who told me how to make a great ceremony of song and prayer that through this rite we should be free of sickness; our people would multiply, and we should have plenty of food. Soon I shall give this ceremony, but first we must build a house for it. In the future the homes for all the people will be as this house which the spirit told me how to build; for they are good, and in them the tribe will have good health. First, the women will make the ground ready; they will cut away the sod on the chosen space and make smooth the surface with the pure earth. In shape it will be round like the sun. The men will go to the forest and cut many short cedar posts with crotches at the top. Of these, four of the best will be planted in the ground, in the shape of a square, beginning at the east. All of these posts must be made fine and smooth, or the spirits will say our work is not good. When the four posts of the house are secured in position, then you will set up others about them that the form of the house may be round. In the crotches you will lay other fine cedar timbers, against which will rest all outer timbers. Next you will divide the workers into four parties, the leader of each taking his men to one point of the land: the first to the south, the next to the west, then one to the north and one to the east. Each party will cut and prepare a fine long cedar. These four from the four winds are the strength of the house. They are like the chiefs who hold up the tribe. Before these men and their leaders go out to look for the fine cedars, they will pray to Kinnikásus that their work may be good; that the cedars which they find may give the house great strength, and that through the strength of the house the people may prosper.

When the tree is found, again the men will pray to the spirits that their work will be good; that the house be strong. If you are cutting a tree at the south, you will pray to Kinnikásus and to the spirits of the south. Do the same in the west, the north, and the east. First, in felling

the tree, go with pure thought in your minds; strike it a gentle blow first from the east, then from the south, west, and north. When the tree is about to topple, make sure that it falls to the south, for it is from the south that the spirits speak to us.

As instructed, the men cut the four long cedars and with axes hewed them until they were slender timbers, their width twice their thickness. The men of the south brought their cedars first, and all the people rejoiced with them. One by one the other parties brought in their timbers, and the people shouted their thanks. The four cedars were set firmly into the ground and each of the first four poles was planted a short distance out; then the tops were bent to the centre, forming the main frame of the dome-shape structure. The leader climbed a notched log ladder until he was at the height of the timbers, where, looking to the sky, he prayed:

> Kinnikásus, this is your house.
> It is good; I am thanking you for it.
> Guide us and help us in all things done in it.
> This house is your work;
> Let me tie these poles well
> That the people may have health and happiness.
> Look upon us, that this work be blessed.

At the close of his prayer he tied the four poles so that their points were toward the four directions. Next he directed all the men of the tribe to go in all ways to get many long poles to complete the frame of the structure. He then called on the women to do their part.

You will be divided into four parties, with a leader for each. One will go and gather the long swamp-grass for the inner covering; one will bring the prairie bunch-grass for the outer thatch; one will cut the osiers to hold the thatch in place; one will collect the elm-bark to tie all together. At the east we shall have a door, that the rising sun can look in. At the foot of this door we shall build of earth the sign of the sun. At the west we shall make a door that the sun on leaving us can see that all is well. At the foot of the door on the west we shall build of earth the crescent sign of the moon. Near the top at the south we

shall make a small circular hole so placed that the sun's rays through it will strike the fireplace at mid-day. Through this the Spirit Over All can look down on us and see that all is well. That the house may have life, we shall make the fire altar.

At the centre of the house the leader then struck the earth four times, once for each direction, then hollowed out the fire-hole and built an earthen rim around it. With the fire-sticks the flame was started. When all this was done, he commanded the older women to take their buckets and go to the river for water. "Dip the water upstream," he further commanded. The women led by a man returned in single-file and entered at the east. This water was cast upon the ground and the soft earth made smooth. Then he sent all the young men to gather fresh sage, which was spread upon the floor as a mat. The people rejoiced and gave thanks that they had learned to make such a fine house.

The leader said: "The house is now done; it is built as the spirits taught. Tomorrow we shall begin the ceremony as directed by my spirit teacher." He appointed two firekeepers that they might care for the fire throughout the ceremony. They were to collect and place by the fireplace sufficient wood to last for the four days; also they were to notify the chiefs and medicine-men that all was ready for the ceremony, and that they were to come with their medicine-bundles. The leader sat next to the west of the fire. As each man entered, he stopped at the doorway awaiting instructions from the leader, who said, "Choose where you will sit, for you know the position of your society."

Each possessor of a medicine-bundle had several followers, neophytes, to learn and assist, who grouped themselves about their teacher. Each bundle-man had a bow in his right hand and a gourd in his left. After all were in, the leader announced that the ceremony would commence in the evening.

When the time came to perform the ceremony, the man at the right of the leader filled a pipe, while the man on the left took up a coal which he gave to the leader to light his pipe. He puffed to the sky, saying: "O, Kinnikásus! You are looking upon what we are doing. Guide and take care of us." After the invocation he turned and put the stem of the pipe in the mouth of his right-hand man, who puffed four times. The left-hand man puffed in his turn, then brushed off the fireplace ridge at the southwest. Next he gradually lowered the pipe, bowl pointing to the south, four times. After he cleaned the bowl and

laid it down, he threw the ashes in the fire. This concluded the first night of the ceremony.

On the second night the leader purified himself by touching the ground and rubbing his head, body, arms, and legs. Songs were begun and lasted all night.

After daylight, the older women cooked food to be brought in. At this time they asked permission of the leader to watch the ceremony on the following night, but he did not answer, only saying to the others: "You must decide if these women may watch. They are cooking food not only for one person, but for many." The others rarely refused permission.

The leader had advised his doorkeeper to admit the women who wished to witness the showing of the medicine-bundles and to learn what their keepers had been taught to do. The doorkeepers showed the women where they were to be seated. These two men had charge of the activities inside. The leader consented to whatsoever they desired to have done, because they were working for him.

The leader announced that the women had volunteered to cook their best food for the purpose of seeing them act with their medicine-bundles; that they were now at liberty to proceed with what they had; that they might unwrap their bundles to show what they knew; that they might proceed in any direction from the fire, and that singing would accompany the entire performance.

When he finished his instructions, a man at the south, with four sage sticks in his hand, said, "We shall eat some parched corn." He ran around the fire four times, returned to his seat, held the sage sticks over the fire until the leaves were embers, closed his free hand over the burning fagot, and then opened his hand to show that the sparks had turned to red beans.

North of the leader a man who had a red bean in his hand walked around the fire, looking at the people or at the bean, searching for a hiding-place as he did so. He wiped his hand, and the bean was gone. One of his assistants arose, ran around the fire, then slowed down to a walk. He went where his teacher had gone, looking about him for possible hiding-places for the bean. Finally he walked up to a smooth beam and smacked it with the palm of his hand, when the bean appeared. He placed it on the fireplace ridge that all might see it.

Between the medicine acts the participants all joined in dancing,

led by a man dressed to represent the deer and whose movements simulated those of that animal, Singing, which at times grew wild and furious, continued throughout the ceremony.

A man in the north arose and said: "You all know why the women are here. We want to satisfy them." He was told to proceed and show what he could do. This man had an eagle's head and skin in his hand, and he imitated the bird as he went around the fire four times. He would stop and spin around, advance and flap his arms, finally coming back to his seat, where a live eagle appeared. He circled around the bird, whistling as an eagle whistles, until it started to fold back its wings. Then he picked it up, but only the head and skin were there.

The man on the right of the leader spoke, saying, "I am poor and can not do much, but we want to satisfy the women." All the people knew that when a man talked in that way he was going to show what he could do. They all cried, "Go ahead and show what you can do!" He ran around the fire four times with a large snake-skin in his hand. When he returned to his seat, he placed the skin before him. At once it became alive and writhing, head held high as if to strike. Again he went around the fire, and on his return he sat down and held his hands over the snake until it became only a skin as before.

In the northeast a man rose who carried a duck's head and skin. After he went around the fire he approached his seat where there was a bucket of water. As he circled about it he peered within several times. Now he made as if to shove his bird's head and skin into it, and there appeared a live duck which swam about. Then it disappeared, leaving only the head and skin in the man's hand.

The firekeeper at the north side of the door rose, saying: "I am ready to do what I know. I am appointed to do whatsoever the leader wants done. I am tired after doing his work. I am sleepy after making the fire. I am trying to do what he wants done." This man ran around the fire, stopping at each cardinal point. He had a red bean in his hand. Finally he swung his arm about his head and threw the bean, which disappeared in mid-air. His fellow firekeeper on the other side of the door, who held a black feather fan in both hands, rose and hopped about the fire. As he came back to his seat, he motioned as if to throw the fan in the air, whereupon flew up a blackbird which began to look for the lost red bean. As the bird sought for it, the firekeeper watched the bird. When it whistled, he knew the bean was found. He walked

to the fire, thrust his hand into the heart of it, pulled out the red bean, and placed it on the fireplace ridge. The first firekeeper took it, patted his side, and it disappeared into his body. These two men had been taught by the same person.

A woman in the south arose and said: "I am only a woman, while you are men. What little I know has been handed down to me, but I shall do as I have been taught."

She ran round and round the fire, each time circling closer to it. Suddenly she disappeared. A man rose from his seat, whistling between his teeth. He ran hard around the fire many times. Suddenly the woman was seen running behind him. The two slowed down and went to their places.

When the members witness these miracles, they feel great enthusiasm; they feel a spirit rising within them. One man went into a trance, so that the others had to hold him. Red, white, and colored feathers streamed out of his mouth. His pupils stood close before him and swallowed the feathers as he blew them out. Thus they presumed to acquire their leader's supernatural power.

Another man, who had a wildcat-skin, arose to perform his part. He ran around the fire four times, then climbed to the top of the lodge, where he hung head downward, suspended in some way by his body, his feet and hands dangling in air. One of his pupils, by using his medicine, quieted him, so that he gradually eased himself down. Because he could not be fully quieted, the man dashed for the door, which was jammed with spectators, but vanished before getting there. The people searched the lodge, but could not find him. Then one of his assistants ran around the fire four times, when he too vanished, going to his leader's home, where at first he saw nothing. After searching, he saw the man suspended through the smoke-hole. The pupil could not get him down, so he ran back to the ceremonial lodge where he secured a bow-string of wildcat intestine which he rubbed four times with his right hand. After he ran back to his leader's home, he made four motions of throwing it up to where the man was suspended. Then he threw it four times, hitting both hands and feet in turn. Now the man was able to free himself and come down easily. Another man, in a cataleptic state, climbed to the top of the lodge and hung himself head downward. All the people tried to get him down, but none succeeded. Finally one of his helpers, by waving a feather fan, was able to bring

him down gently.

Throughout the third day and night there were feasting and song.

On the fourth and last night, presents of food and valuable things were given to obtain entrance. Those who were unable to make such gifts were allowed to watch from the doorway.

At the beginning a man arose and ran around the fire four times with sage in his right hand. He held the sage in the fire until sparks dropped from it. When he passed his hand over the glowing sage, the sparks turned into red beans, which he laid on the fireplace ridge. Then he took up a bean and the sage, and as he walked around the fire the bean vanished.

The participants in the south of the lodge searched for the beans which those in the north had hidden in their hair, about their bodies, or somewhere in the lodge. The beans revealed their hiding-places by twinkling with points of light. After the beans were found, the people in the north hunted for those the south people had hidden.

All entered the ceremony at this time; and no one was allowed to leave until its conclusion, because a bean might enter a person, and if he should leave bearing one within him, it would be ominous.

The leader announced that the end was approaching. He said:

If my instructions have been followed closely, food will become plentiful and the people will increase. I am poor in knowledge, but have given here what I have learned. If I have been careful and the spirits are pleased with my work, they will help me. The Red Bean man told me: "Here on earth I have watched you and liked your ways. I have tried to have the spirits help me that I might teach you and give you my supernatural power." I went on a journey until I saw some one whom I did not recognize. I feared to get too close. I went slowly as I approached the person, stopping and starting again four times. Finally I decided that, regardless of everything, I should get nearer. I thought back in my mind, but the being was no one I had ever seen.

Then this one, who was a ghost, spoke saying: "I am the one who has helped you in your work. The things you have done and gone through I have planned out for you. I caused you to come to me. Look over here closely and see where I am, and where my neighbor, who is the snake, lives, he who paints himself in white clay and likes the Deer dance only. I live there in the south: there I shall be forever. When you make smoke, blow it in my direction. I have given you the Deer dance

and the songs which will benefit you throughout life, warding off sickness. The ceremony I have given you belongs to Kinnikásus, who gave it to me. Whenever you need help, follow my instructions and you will receive assistance."

This ceremony is referred to by the Wichita as the Deer dance, or the Dance of the Medicine-men. It does not, however, include in its performance all of the medicine-bundles of the tribe, but seemingly only those associated with the Deer and the Red Bean. The Bear medicine-bundle, for example, one of the most important in the tribe, is not included; nor does the teaching of the Buffalo spirit form a part.

It is obvious that the original concept of this ceremony was not, as might be presumed from its name, "Medicine-man dance," one which dealt primarily with healing, but rather with the promotion of propagation and welfare. The simple legerdemain which forms the principal feature of the ceremony is characteristic of many semi-sedentary tribes of the Southwest. The "magic" plant-growing of the Navaho, for example, is of the same type of sleight-of-hand.

The informant, the foremost Wichita medicine-man of his generation, related the story as though the performances described were actual miracles, and in a side discussion raised the question why people at the present time could not perform such feats.

No effort was made to determine the mechanical aids to sleight-of-hand used in producing the illusions. Having gone thoroughly into the magic of tribes most efficient in ceremonial legerdemain, the writer could probably have told his informants more as to how the miracles were performed than they themselves knew. In the Deer ceremony there was a suggestion of mass hypnotism, the spectators believing that they saw what they were told to see or were seeing.

It must be borne in mind also that the rooms in which the ceremonies were held were in semi-darkness, the only illumination being the small central fire. Darkness is always the first aid in magic. Seemingly spirits and ghosts are loth to appear in bright light; in fact, it is unthinkable that they should.

SURROUND-THE-FIRE CEREMONY

Once there was a spirit who took pity on a man on the earth. He met this man, saying: "I am going to impart to you what I know, because I

am pleased with you and your way of living. I want to impart to you my knowledge. If you will follow my instructions, I shall be pleased with your work. Early some morning there will be a fog. That morning I want you to start out in a southerly direction until you come to a thicket of dogwood, where you must take your knife and cut a stick, cutting with one stroke on the east, one on the south, north, and west, in turn, and then pushing it over to the south. Then cut it to arrow length and bring it back to the lodge."

The man was glad in his heart that this knowledge was given to him. One morning when he awoke there was a fog, and the thought came to him that this must be the time for him to start out. He bathed in the creek and went southward, where he followed directions. He met the spirit, who said: "Come with me this way — northwestward. I know your heart, and it is good. I want to show you this way of mine as a gift to you. I have certain instructions which you must follow carefully, because they are important. I have been through the things you are going through. Here is the first thing you must have — a black pipe. A thought will come to you that certain songs must be sung. When this thought comes, select some good man of the village to keep up the fire. Sit in the southwestern part of the lodge with your pipe and tobacco, and with a man on your right and your left. Have the man on your left light your pipe from a dogwood stick which the firekeeper will have in the fire. Let him return the stick to the fire after lighting the pipe. Now select two old men to go in any direction except eastward, where they must cut four dogwood sticks just as you cut yours. Then let others be cut, which may be gathered in any manner. After they have finished, they may come back to the lodge. These are the instructions you must follow."

After these things were done, the leader sat inside the house. The old men who had cut the dogwood sticks went once around the lodge and entered with them, placing them before the leader, after picking out the first four and laying them to one side. He had it announced that the ceremony was about to begin. The men entered the lodge.

The leader selected four men, to whom he gave the first four dogwood sticks, placing them in the north, east, south, and west. These men were to be the song leaders. The man on the leader's left filled and lighted the pipe as the spirit had directed, and gave it to the leader, who inhaled and puffed upward to the spirit, saying that he was about

to commence what had been given to him and asking that the spirit look down and guide him. Ordering the eastern doorway cleared, he went over and blew smoke through it, and made a prayer to Morning Star: "When you were on earth you helped all in need. Now help me in what I am about to do." He next puffed smoke to the south, to Nitskátiikitowe ("The Light In The South"), and made a prayer. He smoked to the fire and blew smoke over the dogwood sticks which were lying with their points toward him. Next with each hand he rubbed the stem of the pipe twice from bowl to mouthpiece. Then he purified himself by rubbing his head, body, arms, and legs.

A man in the south cleared a place on the fireplace ridge, where he deposited ashes from the pipe four times and threw the remainder in the fire.

Each member had a buffalo-hide before him to beat upon with the sticks which the leader had passed around. The four song leaders already had their sticks. The leader started four songs, followed in turn by each of the song leaders who sang four songs. After each had sung, he smoked. Each was allowed to sing more than four songs if he wished, but he must not repeat himself. After the round of songs, the leader smoked as before. Smoking and singing were carried on four times.

On the last round of singing, the leader's song was to the dogwood. His quitting song told the wood that the ceremony was coming to an end, and his voice fell softly, signifying that his voice was becoming tired and that he was near the close.

The leader then passed his stick to his neighbor, who in turn passed it and also his own to his neighbor, and so on until all the sticks were gathered and returned to the leader, who laid them carefully before him. The firekeeper took the dogwood stick from the fire and placed it with the others.

The leader directed the firekeeper to have the women bring in food, to be placed by the fireplace. He took four pieces of the food in his right hand and raised them to the spirit with a prayer. Another offering was made to Morning Star, to the south, and to the light. He then purified himself by rubbing arms, legs, and head, and became seated.

The leader now instructed the firekeeper to bring four wooden bowls and four buffalo-horn spoons; to fill the bowls with food and to

place them before the four song leaders; to distribute the remainder of the food to all present in the lodge, and to those who crowded the north and south doorways. He asked the firekeeper to see that all had food before he himself ate, and that any that remained should be taken home for members of the families. Each broke off a small piece of food and purified his body before eating.

The leader informed the firekeeper that day was breaking, and instructed him to place the sticks in the west of the lodge and lay them east-west. He invoked the heavenly gods and the earthly gods that they should grant his prayer; he instructed the people as to what they should do, how they should live; and finished by bidding them to leave.

The spirit had said: "This ceremony is a very great thing. If you follow my instructions closely, the people will increase and your children will grow healthy."

This ceremony, which has no dancing, is held in autumn.

All Wichita ceremonies are broadly similar in ritualistic form. Slight differences in the movement will be noted, and the songs of course differ with each ceremony. There is a striking similarity between Wichita ritualistic form and the Peyote ceremony of today; indeed so much is this the case that one may assume the ritual of the widely distributed Peyote ceremony to have been borrowed from this tribe.

RAIN CEREMONY

One summer, very long ago, six men went southward to hunt. They travelled far, stopping and hunting in the most favorable places, but while they were in a country where much game should have been, their luck was poor. Their supply of provisions became low; water was almost exhausted because there had been no rain; the whole region was dry, and there was no game. The hunters knew that there must be water ahead of them, so they kept on, although they were beginning to feel very weak.

In those days an herb was used to chew in order to alleviate thirst when water was lacking. One of the men in the party had some of the herb, but after it had been consumed the hunters became so weak that in this condition they imagined they saw some ponds. They were so exhausted now that they had to lie down; but one man, the strongest, kept on, going in a southwesterly direction. He continued until he saw a streambed with a lone tree beside it. Arriving there, he found

that the stream had dried and that the tree was bare to the roots. As he looked at it, he saw a buffalo whose head was far down among the roots. He could do nothing to kill the animal, so he threw a stone, hitting it on the rump and causing it to jump and run away. He looked into the hole where the head of the buffalo had been and saw a tiny pool of water, but he had no means of getting at it. Looking down into the depths of the hole he saw a water lizard, to which he spoke: "You have the power to make it rain. There is little water here. Take pity on me, for I am dying of thirst."

The hunter reached far down into the spring, trying to scoop up water, but he was afraid that the water-monster might bite his hand. He said to it: "You have the power. You see my condition. I should like to feel the big drops of rain on my body now. If you will give me some of your power, I promise that I shall kill and bring game here for you."

Retracing his steps, the hunter reached his companions, to whom he revealed the news of the water; but they were too weak to rise. He called to the water-monster, all the while sitting with his comrades: "You should help me! If I do not die of thirst, I shall bring you game every now and then!"

In the sky above a great black cloud appeared. Soon rain fell; it remained until the hunters were immersed. The men revived so that they could drink while lying down, but the hunter who had found the water had to keep the others from taking too much. One died, but the others soon regained their strength. Becoming very hungry, they looked around for the weapons which they had cast aside. Those of the dead man were divided among the rest. They killed some game. The man who was strongest remembered what he had promised the water-monster, so he took to the spring the best of the first buffalo he killed. "Here I am. Here is what I promised you," he offered. Then he brought the rest of the buffalo, which he dropped down piece by piece, saying: "You have saved my life, and all our lives but one. You have done a great thing for me."

He told the others to go ahead and camp by a cañon; that he would meet them there that night and in the morning they would go home together. Toward dark he heard a long call. He knew in his mind whose voice it was and whence it came, so he started toward the sound. When he reached the stream, he saw some one standing there. He noticed that the meat he had placed there was all gone.

This person said:

Everything that you told me was truthful. You asked my help and I gave it to you. You asked for rain. It is not hard for me to bring rain, because I know all about making it. Now, I am going to give you that power, and when you undertake to do as I have done, I shall know it. If you follow my instructions carefully, it will rain. I shall show you how to start and finish, but you must not go beyond that. You must do as I want you to do. You are to accomplish this in the grass-house, which must have a door in the south and one in the north. Take this black pipe. When you commence, you must have some one light it for you and make smoke for you first. You will have to select a man to cut four dogwood sticks, who will cut them on each side from each direction and make them fall to the north. You must peel the bark in the centre of these sticks and notch this bare part at intervals. With each stick must be a wooden bowl which you are to invert and set at intervals in a row, with a buffalo-hide over all. A man must be on each side of each bowl to hold down the ends of the sticks with his feet. Four buffalo shin-bones must be rubbed over the notched sticks to make music for your songs. Take this small, blue, wooden bowl. If the people ask you to make rain, have this beside you filled with water. Go to a stream, reach into it, catch a small fish, and bring it back and put it in the bowl. This power is a great power; you have all that goes with it. When you overtake your party, do not stop, but go on home. Stay there four days and sleep four times. Then bring back one bead to me here.

At the end of the four days the hunter returned with the bead. The person was there, and he said: "I am glad, for you meant what you promised. You have followed my instructions, and I am pleased. Now you and I will become brothers, and when you go back I shall watch over you and guide you. You have the power in your hands now. When you want it to rain, use these things and it will rain. When it comes, I want all the village to bathe."

He gave the man a small black object of clay, and said: "When you begin the ceremony, dampen this and make a small vertical mark under each eye. I am giving you my power; but I have nothing to do with your life, for the Spirit Above attends to that. We must all die some day, and we are all guided by the same Spirit Above. There you stand looking into my face. If I should die before you, I want you to remember me and how I gave you these things. If you die first, I shall

think about you. It be easy for you to find game — you will not have to hunt far to find plenty. Now we must part."

The hunter returned home and continued to live in his customary manner, saying nothing of his newly gained power. Then there came a time when all the fields were dying for lack of rain. The corn, their "mother food," withered; the beans and the squashes shriveled. All through the fields could be heard the wailing of the women as though crying for the dead, for without food there would be death in every family. Some of the older women assembled so that they might think of some way to bring rain. One of the women said: "A certain young man who went out on a long hunting trip to the south is very quiet and acts as though he might have found some power. Let us talk with him." So the women left the dying crops and went to the home of the young man. As they entered, he looked them over and saw that they were the best women of the village come for some purpose. One said: "Our corn and our fields are burning up. We have come to ask if you have any power to use in our need."

The other three women repeated what the first had said.

The young man answered: "Your words are all received. I am glad that you have asked me, for I shall help you."

"What shall we do? What work shall we do in the grass-house to get ready? We want this now, for the corn is burning up."

"Select a grass-house and clean it well, for we shall hold the ceremony there. Then come back here, because I have something else to tell you."

When that was done, he ordered: "Raise and fasten back all the beds in the house to make room for the ceremony. Sweep the floor from the eastward, piling the sweepings by the north door. Then you must wrap these up, carry them northward, and deposit them very carefully. Select two young girls who shall bring water from the creek in wooden bowls to sprinkle over the floor."

After these instructions had been obeyed he carried in his robes, sticks, bones, bowls, and everything that went with his bundle. He chose a young man to make the smoke for him. When asked where he was going to sit, he decided on the south side, so a robe was placed there for him. The bowls were lined up before him, with a stick beside each bowl and a buffalo shin-bone beside each stick. A bowl of water was placed beside him for sprinkling the floor and the objects compos-

ing his bundle.

His smoke-maker went around the village crying that at night the rain ceremony would begin.

The leader sat at the southern side with his smoke-maker at his right. He asked men to sit behind the bowls and to put the sticks over them, holding down the ends with their feet. Others sat opposite these men, holding down the other ends. Thus were all four sticks held, each by two men.

He smoked and offered a prayer to the gods of sky and earth. He commenced the songs, accompanied by the music of the notched sticks. The songs lasted all night, so that by breakfast time only a few people were left. Then the women brought food, placing it in dishes outside the door. Those inside came out to eat, but went in again when finished, to resume the singing, which lasted all that day. During the second night the grass-house was filled with spectators. Gourd rattles were used to accompany the music.

The leader knew that rain was coming when no one else knew it, because he could tell by the sound of the bowls and sticks, although it was still very far away. His song was: "The rain is coming. The bowls and sticks sound louder. I hear the roar of the thunder under those things."

The third day was devoted to singing, and at night the leader talked in the soft tone of the song: "This meeting will last four days and nights. This is now the third night. I am getting ready to call the spirit of the rain."

This night no one could enter or leave the house, because each door was guarded by two men armed with fagots of sand burrs. If whipped with these, an itching and burning of the skin resulted. If people wanted to leave for any reason, they had to ask permission of the fire-keeper to go out, but to come back at once; and they must leave their robes or other valuables as security for their return. Guards passed throughout the village warning the people to keep within their homes, for those who walked about would be whipped with sand burrs.

After the second day food was left at the northwest side of the fireplace, where it must be eaten. When one group had finished, another took its place, so that the songs were continuous.

On the morning of the fourth day, the leader went to the creek

to bathe. While in the water, he saw a man who was partly hidden, watching him. This man he knew to belong to the witch society. He swam around in a circle four times, then stood on his feet, facing the north. He dived under the water. The hidden man saw the water make an eddy and the spray fly into the air and fall back. The leader reared his head, only to go under the water again. This he did four times.

When he emerged, he started back on his path, not changing his stride, not stopping; if he stopped, the rain would cease coming. He looked neither to the right nor to the left, but kept his gaze on the ground. No one was allowed to cross his path. He entered the grass-house and resumed his former place.

That evening he urged the singers and everybody to keep up the singing, because the time for the close was near at hand. He said: "To-night at midnight the rain will come to our village. When it arrives, we shall have a rain-bath. When it strikes the ground, hot air will rise, but that is not good. We must wait till all is cool; then I shall give the word for a rain-bath."

No one was allowed to sleep inside the grass-lodge; even the women who had asked for the ceremony must stay awake and sing. The water-girls must remain there, as must all who were appointed to assist. The regulations for the fourth night were very strict, for no one was allowed to enter or to leave for any purpose whatsoever. Nor was any one allowed to go behind the leader or his bundle.

As midnight approached the leader went outside to see how far off the rain was. The people could hear thunder. The musicians scraped their sticks faster; the songs grew wild, fast, and furious to encourage the rain to come nearer. The first song told the leaders to try harder, that their voices were getting weaker.

The leader reentered and announced that he was pleased with what the song leaders sang to him: "Try harder; sing faster, for it will not be long until we are through. The rain is here now!" The singing continued even as he was talking, because it stopped for nothing. Some of the younger men began to whisper among themselves: "It is raining outside! Hear it on the grass-house!"

The rain had arrived, but they continued to sing. After it had rained for some time and the hot ground had cooled, the leader announced that it was time to pass out the north door. All departed, removing their clothing as they went, and forming a line a few steps from the

door, facing northward. He had them all bathe and return to the house to resume their former places.

The leader had each one sip from the blue bowl as it was passed around, until it came back to the smoke-maker, whom he directed to pour some water on his hand, wet his hair, and take a small drink.

Then he announced that it was daylight. "We have finished. The earth was dry and hot; our fields were dying. Now it is cool; the corn will grow; we shall have food. You singers may depart, but leave the sticks and the bones as you found them; the smokemaker will take charge of them." The smoke-maker took the sticks and the bones and laid them in the creek, directed north-south.

That day the leader swept the room, piling the refuse at the north door and carrying it all to the north. He then told the family that owned the grass-house that they must not enter it for four days.

Gifts of corn, plaited pumpkin, and other foods were given the rainmaker by the women. "We are giving this to you and your family," they said. He thanked them and they returned home.

An obvious question will be, What would happen if the rainmaker failed to produce rain? In Indian thought and ceremony, excuse for failure is easy to find. A leader might say that it was due to the violation of one of the rules of the ceremony; or more likely he might claim that sorcerers with the connivance of evil spirits had caused the failure.

BUFFALO-BUNDLE CEREMONY

One time there lived in a village a handsome young man who, from what he had heard and seen of other men who had been endowed with supernatural power, desired to be so gifted himself. One had to be good in heart and live right to receive such power, because the sky gods and the earth gods knew whether people were good or bad. This young man was good.

One day he went hunting, going farther away from the village than he had ever been before, until he came to a small, treeless creek. As he neared it he saw a buffalo coming toward the water from the west. He made his weapons ready to kill the animal and moved up until he was within easy bowshot, but then stopped, waiting for it to come up the creek bank. As the young man watched, a girl climbed the slope where the buffalo had gone down. She approached him, saying, "I have come for you."

He thought that now he might be given some supernatural power because the girl was strange to him; he had never seen her before. He answered her, "All right."

When she turned away, he followed, and so they went until evening, when she asked if he was tired, hungry, and thirsty. When he replied that he was tired, she fed him and gave him drink. They rested there that night, but she informed him that he could not sleep with her; that they must lie apart, one to the south and the other to the north.

Early the next morning the girl arose and went a distance to the northwest. When the young man awoke, he looked at the spot where she had been lying, only to find that she was gone. He looked all around, but was unable to see her. Finally, hearing a noise toward the northwest, he looked in that direction and saw a buffalo grazing, but he paid no attention to it. He felt now in his heart that he was going to receive supernatural power.

In a little while the girl returned; but when he glanced toward the northwest, the buffalo was gone. They started on their journey, walking rapidly. After they had gone some distance, the girl asked if he was tired. When he answered affirmatively, she rubbed an ointment on his joints that he might not tire, and gave him to drink a liquid — a colored liquid from her own body. This bore a power.[2]

At noon the girl gave him buffalo meat, and water from a horn, but the walk became faster. Later the young man began to feel strong; the more he walked, the more he felt like walking. Each day he received the ointment and the drink from her; each day she fed him.

On the fourth day they entered her village from the southward and passed through it to her home in the northern part. When they entered the grass-house, she sat on the southern side with her three sisters, while he was bade by the father, who was sitting at the northern side, to go between the girls and the fire, and recline on a buffalo-robe at the western side.

The father said to him: "These are my four daughters who have always said amongst themselves that they were going after you to bring

2 In several Wichita narratives the use of a stimulating drink is mentioned. It is suggested by the informants that the drink was an extract from peyote.

you here. Many times they said that, until I paid no further attention to it. Now one of them has brought you here."

The young man stayed with them for four days. As he was preparing to leave, they had a small buffalo killed and laid the meat aside on a blanket. This the father took in his hands and raised to the sky four times, whereupon the meat became smaller and lighter, easy to carry. Then the father said to the young man: "These girls like your ways. That is why they have brought you here. I am a poor man and I know little, but what I do know I shall give to you."

The father brought in a bundle and opened it. He explained what all the things were for, and he taught the young man the songs to accompany it. He taught the meanings of the songs.

The next day he started home, carrying the meat, with the bundle on top, on his shoulders. Even though he was without the ointment and the drink, he accomplished the journey to his tribe in four days. The people knew this young man; they knew that he was quiet, unobtrusive, and that he lived in a good way.

Then the food supply in the village became scarce. There were no buffalo; the stores of corn and meat were so low that the children cried from hunger. Then the young and old men came together in council, for the people were starving and they had to discuss means of obtaining food. They talked long, trying to think of some one who could help them. The older men would mention some young man, thinking that he had power to help, and the younger men would mention some old man, thinking he had some power. Finally one young man rose, and said: "We have heard from nearly all present, but we have decided on no one. I know of a good man who I believe would help us."

Some older people were chosen to go to see this young man, but one of them objected: " I think he will not consent, for we have nothing to give him and he will not accept our word. We shall fail."

The rest agreed, for none had anything to offer; but another suggested, "I think some of the older women ought to ask this favor of him."

All assented to this plan, and some of the older women gathered what corn they had and made it into cakes and mush. The mush they carried in four bowls with four cakes which they brought to the young man in his lodge. He saw them enter and welcomed them, saying, "What do you want, and what are your wishes concerning me?"

When they offered the food, he knew that they wanted something from him. The leader of the women answered: "We are bringing this food for your father and mother, sister and brother, to eat. We bring this because the people are in need. They are starving, so that even the little children are crying for food. We want to ask you if you know of, or have, any power to help us. We do not know if you have any supernatural power, but we have guessed that you may know something. That is why we have come for your help."

He replied to them: "You have caught me. My parents and family have eaten the food which you have given.[3] I love my family. If I know of any power, I shall help you. You have respected me and you have come here in a polite way. I shall aid you, and if I do correctly what little I know, you will receive what you need. Now, I want you to get me a grass-house near my home. Make the arrangements for a house tomorrow."

The women asked a nearby family for the use of their home, explaining why they wanted it, naming the man who was to take charge of the ceremonies. The head of this family said that what they were going to use it for was a very great thing, so he would turn over his house that the young man might do as he pleased with it.

Next, the young man, the leader, appointed two men to bring in dogwood sticks. They were sent in a northwesterly direction because the buffalo were from the north — the buffalo people from whom he received his power. Each stick was to be cut on the east, south, west, and north side, and felled toward the northwest. One of the young men was to cut the sticks, while the other was to hold them in such a way that the ends pointed northwest-southeast.

In the northwestern part of the grass-house these sticks the young man placed with his bundle, which contained three inverted bowls covered with buffalo-hide, three notched sticks, and three buffalo shin-bones. When these were in place and the lodge cleaned, he had it announced throughout the village that he was ready to begin, but that only middle-age and older men would be allowed to enter. When they came in, he sat by his bundle and appointed two men to sit on each

3 Food then as now when offered could not be refused, because food gives life.

side of each bowl that they might hold down the ends of the notched sticks which had been passed over the bowls. These sticks were to be scraped with the buffalo shinbones — scraped softly that the music might be the louder. He said: "I am going to commence my ceremony to draw the buffalo to the village. There is a buffalo-song in which the animal himself says that he is very fond of the grass which grows in creek bottoms. If I follow my instructions carefully, a herd will be here on the third night; but if they fail to come, then they will arrive on the fourth night."

The old people were very glad to hear this, and said that when the buffalo arrived they would be ready. The leader started with the song of the buffalo food, followed by the ceremonial songs. He announced that while it continued he would fast, as instructed by the person who gave him the power, but that the people with him might have food brought in to them.

Often during the night and throughout the songs he arose and went a few steps to a bowl. He took a buffalo-tail, dipped it in the bowl, and flicked drops to the northwest, the direction whence he had received his power. When the drops fell, the people could hear a noise in the distance, as if the bawling of buffalo — the medicine in the bowl was the medicine that the buffalo breathes out, the magic, the life, the spirit, the power of the buffalo. When that reached the buffalo, they said to one another, "We are called to come." Then they prepared to come to the village; even the young animals would be eager to go.

On the third night the leader appointed a man to go to a ridge northwestward from the camp to watch in that direction for signs of the buffalo; to look around at break of day. This man followed instructions, only to report back to the lodge that he had seen nothing. The leader then said: "You have all known me. You have known my way of living in the past. I have always been a poor man. I have one more day and one more night."

On the fourth night the old men urged him to try harder and to follow correctly the way in which he had been instructed. The singers kept up their songs continuously. When the leader heard the sayings of the old men, he answered: "I am very glad to be here and to be urged. I am following what I was told to do as best I can. This is the last night, and if the one who gave me supernatural power helps me, things will turn out as you people wish. This is my last night; I can not make the

ceremony last longer."

The old people encouraged him more, so that he felt stronger. He directed: "It is now almost daylight. Let some one be appointed to go out on the ridge northwest of the village. Let him look around slowly and carefully, for then he will see something come in sight."

This watcher could not see very well, because it was still quite dark; but as the darkness faded and the light became stronger, he saw a herd of buffalo coming toward the village. This he reported, saying: "I have seen something good. I looked about slowly, and when it became clearer I saw a big herd of buffalo."

An old man spoke to the leader: "I thank you. You have saved the village. You have saved the people, young and old, and from now on, from this very time, we are going to look toward you. You have become great among the people. They will know that you have supernatural power and you will be recognized."

They asked the leader: "How shall we proceed with the buffalo? What do you wish us to do?"

"You must get as close to them as you can. Let the four best marksmen remain here while the rest go around to the northwest and spread out until the herd is surrounded. Let them be driven toward these four men that they may kill one apiece. Then let the buffalo be driven around so that they are confused and many may be killed."

After the first four were killed and butchered, the leader ordered: "Bring me the last short rib on the right side of the first buffalo and the last short rib on the left side of the second animal. Bring me the kidney of the third, and the heart fat of the fourth. Let the people carry the rest of the meat to their homes. I want two old women to cook the ribs and kidney over a slow fire for me to eat. I want them to be laid on a certain kind of brush which they shall cut and lay on the ground before me. The fat I shall use to purify myself, putting away what I do not use."

He rolled the fat into a ball and rubbed it in the palms of his hands. Then he inhaled from his right hand and his left hand. Next he touched his right forefinger to his right ear and his left forefinger to his left ear. He touched the top of his head, his forehead, neck, chest, arms, body, and both legs, and then put aside the fat, for he had finished purifying himself. They offered him a knife with which to cut the ribs and the kidney, but he refused it only to use his fingers and teeth. He took four

bites from each one, saying that was plenty. The old men at the meeting asked what was to be done with the rest, and he said: "I wanted you to ask that. You are to eat this food. "

After the old men had eaten, he said to them: "There were some women who came to me with food for my family, asking my help. I could not refuse, and I did my best, so that now there is plenty. This is the end of my ceremony. Any time I can be of assistance, any time the village is starving, send for me, because you have found out what I can do. Let the first and the second woman who asked for help come here, for I want them to take these wooden bowls, notched sticks, and shin-bones somewhere to the northwest and put them away carefully. I want them to take four pieces of fat, each as large as my finger, and put them in the fire on the east, south, west and north sides. The fire will get its share and the smoke will go up to Kinnikásus."

Every one ate, and they all went to the leader's home, where one man pointed to him, saying: "I am going to give you a new name. We shall call you Buffalo Breath."

MYTHOLOGY

THE BUFFALO GHOST

In early times, when there were no horses nor guns, and men had to walk and use the bow and arrow, there was a man who was very fond of hunting. Whenever he killed a deer, he tied its feet together and slung it over his shoulder.

There came a time when luck was against him, so that on his hunting trips he was obliged to return to the village empty-handed and tired; even though he went out every day, he brought back no game. One evening he told his family that he wanted some dried cornmeal prepared for him to use on his trip the next day, because he probably would have to stay out overnight if his ill-fortune continued. He said: " I shall start some time tomorrow afternoon. If I get no game, I shall remain overnight."

The hunter travelled a long distance, until nightfall, when he looked around for a good camping-place on the prairie rather than in the woods. Finally he found a suitable place, but he sat up for a while listening for the noise of game, but soon fell asleep with his head di-

rected toward the northwest and his feet to the southeast. In his sleep he was restless.

After a short time he awoke, still drowsy, feeling uneasy. He stood up and looked around, but it was too dark to see anything. As his eyes became more accustomed to the darkness, he made out a person standing a few feet away, to the northwest. He bowed his head so as not to look any more, for as soon as he noticed this being, he began to think, "I should like to know who this person is, whether an enemy or a friend."

The person, the Buffalo Ghost, said: "What you are thinking about is good. I know what you are thinking. I am the one who has been with you in the past. I gave you your good luck so that you would have plenty of game. Later you had bad luck. I was the cause of that, too, for I wanted you to come here. I thought it best to do things that way in order to meet you. I directed you; that is why you thought of this place. I wanted you to stay overnight close to my home. I drew you here; you must stay tonight, for I brought you over to tell you something."

The young man felt glad at this news, for when he had first seen the Buffalo Ghost he was afraid. He said, "I am glad that you are about to tell me something."

"I am happy to hear that, because it is what I wanted you to say," responded the Buffalo Ghost. "I have been watching you, because I like your ways. We are going to be as one, you and I, for all time. If you will have faith, I shall be very glad. I am eager to tell you now, for daybreak is nigh. Come to where I am standing."

The two went a short distance to where there were some buffalo-bones. The Ghost instructed: "Go on the other side of that pile. Act as if you were a buffalo trying to find a suitable place to lie down. Then when you have found a place, roll around as a buffalo does when he is going to lie down."

The young man did as directed, and when he got up, the Ghost said: "You went through my act correctly. You have done it as I wanted you to do. For some time you have had bad luck in hunting; now you will have good luck, for it is easy and I shall show you how. If you have a good memory and remember what I tell you, your hunting will be successful. Stand over here and face these bones. My ways were good and strong; whenever I undertook to do anything, I never failed. Look

at me; turn around, and when you face the south I shall tell you to look at me again."

The young man turned as directed until he faced southward, then looked for the Buffalo Ghost. He saw a big buffalo bull and became somewhat afraid.

"Now turn again until you come around to me, and then look," ordered the bull.

The man saw the buffalo lie down and roll over and over. Suddenly the animal changed to his former shape as a ghost. "That was what I used to do when I was living. Come closer." The Ghost put the palms of his hands on the young man's eyes and rubbed them; then he rubbed his ears in like manner. "From now on you will have very far sight and you will be able to hear sounds from long distances. Look to the northwest and then look where you will."

The young man could see birds and animals a great way off, dark as it was.

"Now I am going to show you something which I shall give you." He touched his throat and pulled out something as long as his foot. "I shall give you this. Whenever you want to draw something to you it will come. This is what I used in bringing you here. I am giving this to you for your own use. Another thing I am going to give you." He took what appeared to be a black ball from his side. "This, too, I shall give you; it is found only once in a great while in a buffalo. It smells very good. I want you to use it to drink from, for it is always filled with water. I shall give you more, if you have a good memory to recall how to use these things. Here is a dark red ball for your use. When the sun is just up, take this ball and rub it in the palm; suck the right palm and blow your breath toward the sun. Your breath will be dark red. Do that four times; it will be all right. There will come a time when the color will change — blue, white, and all other colors together. When this happens you will know that our thought will be one, yours and mine. I shall give you one more thing. Here is a spleen.

Cut this in two and rub the ends of each part over your feet. These will make your moccasins wear a long time."

"I am very glad that you have given me these things," said the young hunter. "I have here some meal for you."

The Buffalo Ghost made a surprised noise. "I am very glad that you have the meal, because I am always hungry for it."

When the young man gave it to him, the Ghost laid it on the pile of bones, saying: "I am putting that away to eat tonight. I have given you all I have; now it is time for you to go. No matter which way you start out you will kill game. I shall know when you are using my power; I shall know if you use it falsely or if you omit any part of it. I want you to use it correctly. It is not hard for me to take away if you do not do as I say."

"I remember all four things you have given me," responded the man. "I shall use them just as you have told me," he promised.

"Remember me and think of me now and then. I shall think of you and watch you. Do not think that I am far off and away from you just because it is daylight or that you can put anything false into these powers, for I shall know. I live here. Now you may go, but I want you to return in four days. When you come back, bring me food, the food that I am hungry for — the four kinds of grass that I have told you we like."

"I shall bring the food," promised the young man.

They parted, and soon the hunter killed some game and carried it home. When he arrived, the news spread that he had had good luck. When game was scarce, a woman from each house would come to the door of the lucky hunter, all standing in line. So they came to the home of this young man now, for they knew that he was good and kind-hearted. He said to his mother, "Cut the meat in small pieces to distribute to these women."

Shortly the meat was all gone. Then those who had received none entered to ask if anything was left, but there was nothing except a little soup to take away. The corn they ate with the meat was parched in hot ashes. After it was washed it was ready to be eaten. The people suspected from his good luck that the hunter knew something; that he had some power because be always had plenty to eat. He could feed his guests and the story-tellers who came over at night.

In four days he went back with the buffalo grass to where he had stopped before. After he remained there a short time, the Buffalo Ghost appeared. The man placed the food at his feet.

The Ghost said: " I am very glad that you have brought the food. Take it and leave it where you left the meal — on the heap of bones. I am pleased, because you have followed my instructions. I want you to follow them in the way that I have shown you."

The young man answered: "What shall I do? Whatever you want

me to do, I shall do. I am single, but I need some one to keep me company, and wish to become married. If you wish me to remain single, I shall do so, but if it is right to marry, I should like to marry."

"What you have said is good. It is good to marry and have children, for you will be happy with children."

"That is what I wanted to know, because there is a young woman whom I asked to marry me and who is willing. You told me to come back on the fourth day, and this is the question I had to ask of you."

"I live here where you see these bones. You have followed my instructions and I am pleased," said the Buffalo Ghost. "You have fed the people; you will always have visitors. I am pleased with what you have done. I have liked you and I have taken pity on you, giving you my supernatural power and ways so that you will always have game. Hereafter your name will be Itsskáwadihistiyasúdihit ['Throwing A Breath And Drawing Some One']."

THE MORNING STAR

In these times the people roamed about on hunting trips and war expeditions. There was one young man who lived apart from the tribe, hunting by himself, though his family often argued with him, saying that it was better to have a friend to go about with than to be continually alone. After all had left the village, he would set out by himself. One time he travelled eastward aimlessly. His parents had asked before he left: "Why do you not carry weapons with you, so that you can bring back game to us? We must eat."

So the young, man took a bow and some blunt arrows, and shot at game whenever he saw any. As he was going eastward, night overtook him, but he kept on. Toward dawn he saw a light and something becoming visible over the horizon. When he came to where the morning star rises, he stopped, thinking to himself: "Why am I here? I do not know anything about what is going on." Then he saw something coming toward him and he began to feel afraid. His first thought was to run away, but he found that he was unable to move.

Looking closer, he saw some one and heard the sound of groans at every step the unknown being took. He thought to himself: "This person is after some one; perhaps he will kill me. How unlucky it is that my father and mother do not know what is going to happen to me. Whoever or whatever he is, he is going to kill me."

He noticed that the person's legging fringes were made of human hair. He thought, "Whatever happens to me, I shall stay right here where I am standing."

The groans and yells grew louder as the young man was approached; then he saw that the person was beautiful, and his heart grew glad again. That one spoke: "This is what I used to do when I was a young man. You were mistaken in what you were thinking a little while ago. I had pity on you; that is why you came here."

The man felt happy; all his fear left him at these words. As he looked at the person he saw a black pipe in his hands.

"I know why you always went about by yourself. I used to be like that," he said. "Now that we have met, and if you think the right things at the right time, you will be as I am. You see me as I stand here; you notice the way I have my things on. What do you wish for most?" Now they were facing each other. He continued: "I know just the way you are thinking. Perhaps you think I do not know what you have in mind, but I do. Sometimes you are afraid of me; sometimes you like me. Now make a good thought: 'This man I am talking with now will have pity on me.' If you think good of me now, I can help you. Whatever you wish, I am going to give to you. You see me as I stand in my clothes. The way you see is good. Now give another thought about me: 'This man has something good that he is going to show me.' As I stand before you now and as you see me, what do you desire most? Cast your arrows aside; as you do this, think what you want and I shall give it to you."

"It is hard for me to decide what I want," answered the young man. "I like everything you have on."

"I do not mean everything that I have on. Just pick out one thing that I can give you."

"There are two things above all else that I want — that pipe in your right hand and that white eagle-feather in your left hand."

"You have chosen just the right things. These are what I once used myself. As we stand here now, I am going to tell you the best things to have in mind. Be thinking of good things, nothing but the good. Have no thoughts as you had before, and think of me as I told you. Now as you have good thoughts and want what I have, reach out your hand and take this pipe."

He took the pipe very gently and carefully smoothed it in his

hands, after which he rubbed his head and body. With the left hand he took the feather gently, and carefully rubbed himself in the same way.

"You have done something very good when you asked for these things. They are what I once used myself. When I saw you going about, I knew you had good thoughts. Now that we have met, you have what you wanted. Since you have them, you must not use them disrespectfully. Perhaps you know me now?"

"I see you standing here, but I do not know who you are."

"Now you are going to find out who I am. You see all these stars. I know everything about them. I am Young Man When The Dawn Comes Up. I come up after the dawn. I am Hásaidorikitssasidiwâwâ ['When The Dawn Comes Up The Star Follows']. You may call me by this name or the shorter one Hásaiúsida ['Following The Dawn']. Time is getting short now; we must part. That is the way I must travel. You people may not see me during the day; but I journey on, and when I get back here it is dawn again."

"I am very glad that you have had pity on me. All that you have told me, and all that you wish me to do, I shall do."

"You have said just what I wished you to say; but one more thing I must ask of you. Night after night when the dawn comes, I want you to speak of me in some beseeching way so that I can take pity on you. When you send the good thoughts, I shall look down upon you.

After you get home, ask your father to tell the people that, when the dawn comes, to say good words and have good thoughts about Following The Dawn. The first thing your father will ask is, 'What is this something that you have learned?' I do not want you to tell him what you have been taught, nor what has happened. Keep it secret. I have something else to tell you. The first thing you will kill will be a deer. I am in need of the sinew. I am telling you this: You will not live forever; when the right time comes, you will die. As I am saying this, my words are coming to an end. Remember what I am in need of. Those arrows I told you to throw aside, to leave here. You have something else, and you have it with you now. Look at me closely while I stand here and then we shall part. Now do you know me?"

"I see you just as you stand here. I know every part of you."

"When I start out, this is the path I shall take. I want you to watch where I go; watch every step."

The young man heard the same groans and yells as the Star walked

away. Then he went to his own home. He had an air of worry about him when he reached there, so his father asked him what was the matter, for old men observe such things. The son replied: "Father, I am tired; I have been everywhere; that is why I am in this worried condition. But I am going to say this: You have always mentioned Following The Dawn. I want you to tell the people to think good thoughts and to say good things about him."

The father thought to himself, "There must be something in what my boy has said." Aloud he said: "I shall tell the people what to do when Morning Star comes up, just as you have said. I shall go to the older men, for they think more than the younger. These I shall tell what to do."

The young man went hunting, and the first thing he shot was the deer, from which he took the sinew, but the meat he carried home. His parents were happy, and said: "We have always told you to go out and kill game. Now we have plenty of food. We are glad."

That night the young hunter set out and travelled toward the dawn. As the light came, he saw that Morning Star was following it, so he thought, "I am going to where we were standing before." When he arrived there, the other was before him.

"You told me to do this. Here is the sinew."

"I am very glad, for I was in need of it," said Morning Star. "You have done what I told you to do. There is one more thing which I am going to ask of you. I want you to bring me the yellow paint which I use. Now watch me again as I go."

When the young man reached home he obtained from a bank some yellow paint, which he worked and prepared for use. That night he took it to the meeting-place.

"You told me to bring this to you, so here it is."

"I thank you very much; that is what I wanted. I was in need of it and now I have it. When you see me come up again, I shall be bright. Now let us part, but watch me as I go on my path."

In the village the old men talked about this young man. After he had given the new name for the star, they thought that there must be something he did not want to tell. One man wanted to become friendly with him, to find out what had taken pity on him. They became friends, and once while swimming together the man asked him what was that black something he wore about his neck. That also had

been given him by Morning Star. This man asked many questions, but failed in getting answers.

One night the man wished to sleep in the young man's house, and while there asked many questions, especially about the stars, but he never received an answer. The young man had his arrows by his side — arrows of different colors, black, yellow, blue, and green. Becoming tired of all this questioning, he said, "Let us go to sleep." The man, while their owner was sleeping, took the arrows and bow, and went out to hang them on the side of the house, thinking, "When the dawn comes, I shall take these arrows and go somewhere." The young man in the meantime had awakened and found the friend gone, but he supposed he had merely gone home. But in the morning he found that his arrows had disappeared, so he went straight to the Star, who instructed him: "He whom you were with is not the right kind of man to be your friend. I know he is trying to make you tell something, but I am glad that you are keeping everything to yourself. I took the arrows, and I do not want you to keep them where they can be seen while you are sleeping. Put them out of sight."

The Star returned the arrows to him, and continued: "Do not let him try to find out anything more. We must part now." This time Morning Star did not tell the young man to watch his departure.

After he reached home, he put the arrows away safely. His false friend came around and said, "Last night I tried to wake you to go out with me, but I did not succeed."

"It is hard for me to go around with you any more; I would rather stop. I do not want you to feel badly about it, but whenever we meet by chance I want you to talk to me without having any hard feelings."

"I am sorry about the words you have said. I wanted us to be good friends wherever we went."

"I can not change my words, and I do not like you to come so often to my home," answered the young man. "I have no quarrel with you, and I do not want you to feel that way."

The young man walked away, and in time went to bed. He had some one else whom he wanted to have as a friend, a good, kind-hearted young man. The old men began to see for themselves that the young hunter always had an abundance of food in his home, so they came over nights to tell stories. They often said to him, "We want you to be as you are, kind-hearted and with plenty; never having bad words

with any one and perhaps taking pity on some one you see."

He thought to himself: " I am not going to consider the words of these old people. There is no use in paying attention to them, for I have power from some one else over here; some one to look up to who had pity on me." By these thoughts, at that very moment, he did wrong to himself in thinking them.

When he walked out that night, suddenly the ornament flew from his neck; he saw it shine and disappear. Then he realized that he had thought or done something wrong after listening to the old men. As he stood there a thought rose within him: "I shall go to where I first met Following The Dawn."

He next thought about his arrows, but when he looked for them they were gone. Now he realized more than ever that he had done something wrong, so he hurried to the meeting-place, where he saw the Star standing. The Star said: "You did wrong in looking down on the old men with their good words. You should have listened and felt glad at such counsel. You have deceived me — I thought you were a good young man. I shall tell you this: Nothing is lost; here are all the things I had given you, but I shall not return them. Look at me well. This is what I brought you here for — to show you and tell you that these things are not lost. I took pity on you, and this has happened. That which you had on your neck is going to stay up there above, and its meaning is this: when you see a star shoot across the sky from one place to another, it will be the ornament which was around your neck. I wanted only to show you the meanings of these things. You may go to your home now, for I can not give them back to you."

BEAR BROKEN LEG

In the village of Kátskukatuk in the Wichita mountains where the people subsisted mainly by hunting turkey and deer, a young man lived. Often when on the trail, he thought: "I wonder about the stories I hear from the old people at night. They tell of some young man who was given supernatural power by a spirit. How can that be?"

He often travelled through the hills, offering a prayer to the spirits when on a mountaintop. He would say: "There may be a spirit here. If there is, I want you to help me."

Sometimes he journeyed all day in the mountains, and even at night, with this thought always in mind; always praying to a spirit for

power. Eventually that was all he thought about. Once he went to the western end of the mountains, to the farthest ridges, where he stayed, wishing and praying far into the night before he started back to his village. The name of this mountain was given because of the number of birds which flocked there, Itshinaáidi ("Bird Staying On The Mountain").

When he came home, he said to his sister, "In the morning I want you to prepare me some cornmeal, because when I leave again I shall stay away overnight."

He went next day westward along the ridges. Just before he reached the last hill, feeling very weary, he sat down to eat. The sun had set. Taking some cornmeal in his hands and letting it sift through his fingers to the ground, he murmured in a prayerful tone: "There may be some spirit here. Eat this."

He climbed the last slope, but a thought came to him to go back over his trail. The thought told him, "I do not know where I am going, but I shall go as my mind leads me."

He kept walking until he came to another mountain, which could be seen, even in the darkness, to be very high. He stopped at its base and stood there for some time, thinking: "I should go to the top; but no, I would better stay here. Still, maybe it would be better to climb it. No, I shall stay here at the bottom." As he stood thus undecided, be was facing the west, so that the mountain was south of him. In a short time a call came from the southwest. It grew louder and closer. He said to himself: "This is what I have always wished and prayed for. Whoever you are, I am willing that you do whatsoever you wish."

As the call came quite near, he became frightened, but thought: "I have been wanting some spirit to give me supernatural power. I shall not be frightened." So the fear left him. He made up his mind, thinking, "Whatever you are who is calling, I am willing for you to do anything with me that you wish. If you would like to kill me, 1 am willing to be killed right here."

When the form was a short distance off, the young man could discern a dim outline which seemed to bear two glowing lights. He wondered what they could be. He thought, "Whatever that can be, I wish it would hurry to me and tell me what it wants."

These lights were eyes. Whatever it might be, this shape with the bright eyes, it stood close to him. Again the thought came, "Whatever

this is, I am willing to die here."

When the form stopped, after covering half the remaining distance, the young man bowed his head, because he wished this thing to do as it pleased. He did not wish to see it.

The being said: "The way you are thinking is a bad way. Cast it aside and look at me. I am the one who caused you to come here. I caused you to wander over the mountaintops. I had you go from mountain to mountain because I am pleased with one way you have. I like you because you are honest in every detail of your life; for that reason I wanted to meet you. I am glad to see you before me. Come closer. You must listen carefully, for I am about to tell you something. Another thing I like about you, which you have not done, is that you have never killed a bear, our people, while in these mountains. You are standing at the bottom; since it is now coming daybreak, go to the top and sleep. When you awaken, stay there, because you and I must wait for the darkness to come. The top is round and flat, like a saddle. Go to the western side; sleep and stay there. I am going west myself to sleep."

The name of this mountain is Saddle mountain. When the young man arrived at the top, he was unable to sleep because his mind was on the person, anxious for what was going to be told him. Throughout the day he had but one thought: "I have now come to the place where some one is going to teach me or to give me a supernatural power." Toward evening he became very expectant. As night dragged on, he heard a call coming closer, and he wondered, "Do I have to go down to the bottom again, or shall I stay where I am?" A thought came into his mind to go down and stop at the place where he had been the night before. After he came to the bottom, the cry sounded very near. The Bear person stopped where he had been the night before.

It said: "Go from where you are. Stand so that when the sun rises it will come up in a straight line from you to me. My breath is a miracle. I am going to give you supernatural power. When I was as you are now, there was nothing hard for me in life; everything was easy. I have told you that I like you because you are honest; that I wanted to meet you and give you of my power. Now that we have met, I shall teach you. Come closer, very close, and listen carefully to what I want you to do. If you become sick, or have a pain in any part, I want you to follow the method I once employed. Hold your right hand out to me, that I may lay on it what I used — the middle claw of a bear. If there is anybody

sick in your village, use this."

"Before long, the village will find out what you can do. On entering a home, let no one else be present. If you see that the pain is in the stomach, take the claw and mark the abdomen from top to bottom, cutting it open with the claw. Then when you look inside, you will see the cause of the trouble. Take this thing out and say, 'This, which I hold in my two hands, is why you suffered.' He will become well again."

"I am giving this to you as a gift. Now, listen carefully. I am a spirit, but I shall not be in this place forever. You will know when I am here no more; then you will worry, for it will not be long before you will follow me. In case you yourself are severely ill and are down with it, have some man come to you and ask of him if he can draw the picture of a bear. If he can, have him draw it somewhere, anywhere in the house. Then carefully examine it, and you will find the cause of the sickness. Take this out and you will be well."

"This is the gift I wanted to make to you. Now, look at me. You can see that I am lame, for I have been shot in the leg. I shall name you after me. You will be called Widaúskasaks ['Bear Broken Leg']. Your people are looking for you now, so you had better be going. Follow my Instructions carefully. Straight westward from Saddle mountain is another mountain where I make my home. Any time you wish to visit me, I shall be there. I shall watch and guide you throughout your life."

On returning to his village the young man lived quietly; but the older people suspected that he might have some supernatural power. Before long, some one became ill, and one of the family said: "You all know Bear Broken Leg. I think he has some power to help us, so we ought to ask him."

They all agreed, and selected some one to go to the house of the young man to invite him to come. They appointed a boy whom Bear Broken Leg welcomed, asking what he wished. The boy answered: "I want to see you. We have some one sick and I was sent to you."

"Go home. Have the bed of the sick man placed at the western side of the house, with his head toward the north. I shall come."

On entering, he went straight to the sick-bed and sat at the foot. His mouth was painted with yellow clay. He said to the family: "You have come to me to make this man well. I am here. If I follow my instructions carefully, he will recover."

He had the robe of the sufferer removed. Then he quickly saw the cause of the sickness. He said: "I am now going to attend to him. I want all of you to go outside." No one was allowed there, especially women, for they are easily frightened, and when a cut is made, their alarm might cause harm to the patient.

He squatted astride the sick man and with the claw cut open the abdomen from the breast downward. Looking all about inside the man, he found the source of the trouble and placed it on the ground. With his hands he gently pressed the severed flesh together until there remained only a wound, like a mere scratch with a bear-claw. Then he called in the members of the family, and said, "There on the ground is the cause of his sickness. When I go I shall take it with me."

After his departure, the family gathered food, which they took to him in appreciation of what he had done. He was very glad to receive this food. Thus the village learned that he was a great medicine-man, and from that time on he doctored and cured many people. His success was such that they considered him a great doctor. Many times there were periods of no illness, but when many were sick, he was kept busy, visiting one after another, day and night. If there was anything not curable immediately, he always resorted to the use of the bear-claw.

Once after returning from a patient to his home, some one entered behind him. His family asked this one, "What will you have?"

"I have come for the healer. I have a child who has been ill for some time."

The medicine-man answered, "I have two people to see before I can treat your child, but, then I shall go to your home."

At last he arrived at the home where the child lay naked on the bed. The medicine-man ordered: "I shall doctor this young one, but all must go outside while I am busy. But first place him straight on his back."

The medicine-man was painted, as always, with yellow clay across his mouth. He opened the abdomen, found and removed the cause of the trouble, and closed the wound. When the family entered, he said to them: "There is your child. I have taken out the cause of his sickness. There is nothing more that I can do."

Everybody liked him for his good work in the village, and gave him so much food for his services that he always had plenty to cat.

A young man came to him, saying,: "One of our family is very sick and the illness has been long,. We want you to cure him. If you can do so, you may marry my youngest sister."

"That is well. Take with you my medicine-bundle and my belongings."

He followed later and arranged everything, going through his performance with the bear-claw according to his custom. He said to the family: "This is why he was sick. I shall take it with me."

After this cure, he married the youngest sister.

The head-chief had been watching him, and thought to himself: "That Bear Broken Leg is a good man. I am getting old and I need some one to take my place."

An old man visited the chief, who, after much talk, turned the conversation to the medicine-man. The head-chief said: "He is able and good. I am thinking about him taking my place. You go now and select three old men to come over here. We will discuss Bear Broken Leg."

The head-chief laid his plan before the old men, speaking of the good qualities of the medicine-man and his ability to perform a chief's duties. One of them replied: "You are the chief; whatever you say, we shall do. If you want him to become a chief, he will be a chief. We can go after him now."

A young man was sent for Bear Broken Leg and said to him, "I have come after you to bring you to the home of the head-chief."

After he came, one old man said, "The chief has something to tell you."

"Proceed. Ask me what ever you wish."

The chief replied: " I have been thinking of you for some time. I have watched you carefully. You have done good to the people of my village. I am very glad. Because of this I ask you to take my place as chief."

Another old man said: "He has told you what he wished to tell you. We desire to hear from you now."

"My thoughts are that I am very poor; I have nothing. I am too poor to be a leader of the people. You must not think that I do not want the leadership; it is because I am too poor. My work with the people now, as a medicine-man, is the best for them. Do not think hard of me; continue as a chief."

One day Bear Broken Leg was in bed. When mealtime came, he refused to rise, even when his family begged him; but finally he arose and sat down with his head bowed. He acted thus strangely and quiet because he knew in his heart that his friend, the Bear spirit, was gone. He became so troubled that he could not eat. He told his family, who were much concerned, that all was well with him and that they were not to worry.

He remembered the words of his teacher, that after the Bear spirit would leave, he would shortly follow. He knew that his time had come; that he would meet the Bear spirit again somewhere else far away. He had the people assemble about his bed, from which he spoke: " I am not ill. Tomorrow at noon I shall die. I have healed and cured people, doing all within my power to do. If any one wishes to do likewise, let him make a prayer to all the gods; let him blow a smoke toward me. If he follows instructions from whomsoever he gets them, he will have success. I am going to meet my brother, Bear Broken Leg, from whom I received my supernatural power."

The informant, himself a medicine-man, did not relate the story as that of a hypothetical case, but rather as a well-defined legend of the greatest healer ever known to the Wichita. In relating the story, be clearly stated that the healer did cut open the abdomen, and with words and sign language told how he pawed over the intestines in his search for the cause of the disease, then described how he used his hands in forcing the severed flesh together. On cross-examination the informant grew indignant when the question of the actual opening of the body was raised, but admitted that no other medicine-man had ever possessed such power. The fact that the healer excluded every one from the house during his treatment made it easy for him to claim his feat of surgery, and he no doubt made enough of a scratch with the bear-claw to convince the patient of an actual incision.

The majority of Indian medicine-men, or healers, have depended primarily on mental healing and have assumed that the cause of the sickness was some malign object in the body. To cure this, they usually extracted the disease or evil by sucking with the mouth. Bear Broken Leg, however, must be given credit for a bolder imagination than his fellow craftsmen. It is difficult to induce a medicine-man to tell of or to discuss healing practices, for which reason this story of the legendary healer, so graphically told, is of more than ordinary interest.

THE WATER SPIRIT

In a village lived a handsome young man who always had bad luck in everything he undertook to do. One morning a fog spread over the village; the grass-houses glistened with large dewlike drops. In those times every one went to the creek to bathe in the early morning. When the young man arrived there, he saw a beautiful woman standing on the water near the middle of the stream. She spoke to him, saying, "Come over here to me."

His first thought was that if he put a foot in the water, it would sink. She said: "Do not think as you are thinking. Start out toward me, taking a step with the right foot first, and come to me."

He did as she directed, and walked over the water, his feet making only a slight impression, as if he were walking on soft earth. When he came near, the woman told him to stand where he was. She was without clothing, but her long hair hung all about her body. She stretched her arms wide; on her right palm was a black pipe. "Anything that you desire, ask for. I have many supernatural powers," she said.

He reached over and touched her genitals, saying, "I want these."

She was so pretty that her beauty was indescribable, but she had thought that he would choose the pipe. "You have made a mistake. I am a woman standing here with a pipe be longing to a man. I thought that you would ask for it, because I wanted to help you. I am not going to excuse you for your desire, but shall continue to help you. Consider no longer my beauty, but look at this pipe."

"I have done wrong; it is my fault," he admitted. "You have told me no longer to consider your beauty, so I shall do as you wish and look at the pipe."

"What you have said is right. I shall give you supernatural power. I have watched you and I have seen that when you go out hunting you come home empty-handed and tired. You have had bad luck in all matters. I want to help you. You must listen very carefully to what I have to say. This pipe I have here is yours. Before you hunt, fill it and throw the smoke, the first puff, to the water, for that is mine. Say, 'Woman, I am going to look for food.' Then when you have finished smoking, empty the ashes on the southwest ridge of the fireplace, and put down the pipe with the stem pointing in that direction. When you go for food, do not go alone. You must not carry any game on

your back; have some other man go with you to carry it. You will not have to go far to find game. Do that four times; afterward you may go out alone. I shall know whenever you are on a hunting trip, and I shall watch you."

"I want to know what I shall not do."

"You must not be afraid of doing anything wrong, for I shall tell you of it by casting a thought to you. I should like to get something I need from you. I want cedar boughs from the south. Go to a cedar tree, approaching it from the east. From any branch on the east, break off the centre tip. Do the same on the other sides, because the cedar is the tree that lives for all time. If you will bring these as I have instructed, I shall be very glad, and the spirits under the water will be happy too. Your people have a village on the land; we have a village under the water. You have different ceremonies and songs; so have we. You use a drum for your songs; so do we. When you bring these things, I shall then tell you what I want you to know. I have helped you because you have been a failure. Now you will get whatever you need for food without trouble. After you come again, I want to instruct you about what the women are to do. Go now, and when you bring the cedar, I shall tell you what I shall give you next."

Later the man went southward. A young boy called to ask his permission to go along, but he replied, "No, I am going only a little way." He went southward to a creek, which he followed. He saw many cedars, but he did not like their appearance. Finally he saw a fine tree and broke off the tips, as directed, which he bore to the water. When he reached the edge of the stream, he sat with his head bowed. Then raising his head, he saw the woman rising from the water, but she was only half-way out. He noticed that her fine long hair floated on the surface. He bowed his head again, and when he looked up the second time she was standing on the water.

She commanded: "Arise! Take the cedar and walk out to me as you did before."

He replied that he had brought what she wanted.

"That is good. Our villagers under the water will be happy when I bring these things, for they wanted cedar. I shall call them together and they will be glad, because they need the cedar greatly. When any one in your village comes to bathe in the creek, he must offer a prayer to us living spirits and we shall help him in what he needs. When a child is

born, let it be brought to the water, where I shall bathe it myself. Have it announced in the village that the Spirit of the Water has ordered this, but do not tell of the other things I have told you."

Thus he learned that there were spirits in the water — that water is life. The name of this spirit is Otskehánetshoidiyee ("Woman Forever In The Water").

THE WOLF SOCIETY

There was once a young man who dwelt in a village whose men hunted for game and whose women tilled the gardens. This young man was in the habit of coming, and going whenever he pleased, without saying anything to any one. But after a time he became so undecided which way to go when he went out that he became restless, thinking day and night what to do. At last his mind was made up to go northwestward early the next morning; and after breakfast he started out, taking with him his bow and seven arrows. He did not know where he was going, but something seemed to lead him in this direction. When he came to a high ridge, he climbed to the top, sat down, and looked about in all directions for game.

His thoughts ran thus: "I have heard that there is a Man Above [Akitâkiaskudisuki]. I wish he would send some game here for me to kill. May he take pity on me." Some distance ahead something crossed his trail, but when he looked a second time it was gone. A long time later he saw something moving toward the east, turning back to the west and again east, continuing this movement. Then he saw that it was some kind of animal. Later it turned straight toward him. He thought, "Whatever that may be, I shall stay here; I shall not run from it."

The animal came to a creek and disappeared down its bank. The young man watched for it to reappear, but it remained out of sight. He left the hill, going to where he last saw the animal. As he turned out for some bushes, the thought came: "I have heard that this animal has great supernatural power. A little while ago I prayed to the One Above, who has caused it to come to me."

As the animal came closer, he recognized it as a huge wolf with black flanks. He felt frightened, thinking, "If it comes to me, I shall stand my ground; but if it kills me, I shall be ready."

He sat down again while the animal approached, apparently very angry, as its hair stood on end. "I am going to fight with that wolf,"

was the thought that ran through his mind; but as he reached for his weapons his thought was changed. As the wolf came closer, it walked very slowly, lifting and lowering its paws very carefully.

The young man said to the wolf: "I think you are going to take pity on me. Whatever you want me to do, or order me to do, I am willing to carry out." Then he dropped his head in order not to see what would happen, for he fully expected the wolf to leap upon him. After a little time he looked up and beheld a person standing in place of the wolf. It came into his mind, "I am about to receive a supernatural power." Aloud he said: "I am looking at you. What have you to tell me? I want you to tell me now."

"Anything you ask for, you shall receive," said the person. "I am ready to listen to your request. I was the one who drew you here with my power, because I wanted to tell you something. One bad thought came to you since we have met; but I do not blame you, for my hair stood on end and I was very angry. You thought to shoot me, but changed your mind. The thought to kill me was the bad thought. You saw how I looked when I was angry. We Wolves hunt and chase the buffalo. While the others circle about the animal, I leap for the throat and hang on. That is how we kill our game. I wished to tell you what I have just told you. I want to ask what society or dance you belong to."

The young man answered: "I am glad that I have met you, because it is very hard to meet an animal as I have met you. I do not belong to any society, nor do I take part in dances, which you probably know. I am poor. I do not know how to thank you for what you are going to tell me. I want you to teach me, because what you can tell me will make me very happy."

"Listen closely," instructed Wolf. "I shall give you the wolf songs. They are all we have in the Wolf society. I want to give them to you, so that you can be the leader. I am glad to talk to you. Whenever you hold the Wolf society or conduct the meeting, first take fat from the back of a wolf and throw a piece into the fire. Sew deer-hide on dogwood sticks with sinew. On each stick fix rows of deer dewclaws, so that they will rattle. Make other rattles from buffalo- or deer-hide. When you are ready, distribute these so that the members will have them while they dance and sing. If you have a good memory for what I am telling you, I shall be pleased. Now go hunting, and when you come to a dead wolf whose hide and hair are still in good condition, cut four

strips from his back to tie about your knees and elbows. This will be for you only. This is what I wanted to see you for: to give you the gift of my supernatural power.

"I have been thinking how I did not take part in dances and singing, and how you have given me these songs," said the young man. "We have met, and everything is all right. So far as you have told me, I do not think I shall lose a word. When I conduct a meeting, will women be allowed there?"

"Yes, the women have to be there. Let the best singers of the women come in. It will be all right if any other women want to look on."

"That is what I wished to know, and you have told me. I shall have them in as you have directed. How long are we to stay here? What am I to do now? I shall always follow your instructions as carefully as I can. 1 am ready for whatever you want to tell me."

"There are many herds of buffalo west of here. I want you to go home now. After a few days, come on a hunting trip to the west, and bring a young man with you. You will come across a big herd. Kill one and leave the insides for the wolves to get. I shall be around here, for this is the Wolves' neighborhood. You and your companion may come in two days. When you begin your meeting, have four leaders who will have cane whistles to keep time to the singing as they dance."

Later when the young man and his companion, as Wolf had directed, came to the herd, they separated, one going to the north and the other to the south. The one at the north started the herd toward his companion, who shot one, which staggered a few feet before it fell. The young man, in order to leave behind the good meat and the insides for Wolf and not to arouse the suspicion of his companion as to the reason for leaving these portions, said: "That meat does not look very good. Let us not take any of it."

"Why, that meat is all right," answered his companion. So they argued, but in the end the young man had his way.

The next day, after they returned to the village, the young man went out to see what had become of the meat, finding that only a few bones were left. Later he killed three buffalo, which he left for Wolf as in the case of the first one. When he returned to their carcasses, he found that the bones had been picked clean. Returning to the place where he had killed the first buffalo, he saw a person sitting down,

whom he recognized as the Wolf man. Wolf said: "Come around to me from the east. Now you have done what I wanted. I am no longer hungry, for I have fed and I have plenty to eat. Four days after you go home, I want you to dance."

"In four days what shall I do? How shall I dance?"

"Tomorrow will be the first day. Get young men to help you make the drums and the rattles. You will have three days for those to dry. Have the leaders rub their hands with fat and then rub their hands with the paint-stone. This must be rubbed over the head and the body. Let the other dancers use the paint-stone only, without the fat, but rubbing their entire bodies. I have told you most of what I wished to tell you. Whenever you want to give me something to eat, you know what to do. I am an animal and you are a human. I can not tell you how long you will live, for we are both flesh. If you die first, I shall be as I was, when I first met you; I shall be hungry. You may go. In four days you are to dance."

The young man took four men on a buffalo-hunt. They killed a young animal, which they skinned but left the meat. Two other men were selected to cut a young willow in the south, to be bent into a hoop for the head of the drum. When the wood was thinned and smoothed, sticks were placed in the ground and the willow stretched around them to season in circular form. The skin for the head was soaked in water until the hoop had become seasoned. Then it was taken out, scraped, and fitted to the rim, leaving enough so that it could be fastened behind. After that the two kinds of rattles were made.

The villagers found out that they were doing something, so they asked one another: "What are those young men doing? What are they making? Is that quiet young man who never danced before going to dance now?" During the next two days the people talked, trying to guess what was about to happen, but with little success.

Three men from different homes were called to his grass-house. To these he said: "I am going to ask you something. If you will listen and help me, I shall be very glad. This is what I want. I want you to dance the Big Wolf dance. I need you to help me conduct it. It will take four of us."

They answered that they would do whatsoever he asked. The evening of the fourth day he said to them: "All is ready; we are going to dance. One of you go to every house and tell the people that tonight at

my house will be the Big Wolf dance."

That evening the four sat down. The people began to come in and were told to sit anywhere. The leader said: "You have all known me. I have never before taken part in dancing or singing. This will be my first time. Later I shall dance often. Here is some fat which I shall feed to the fire."

The paint-stone was passed around the circle for all the dancers to use, when it came back to him. He and three other leaders now used fat with the paint-stone. He painted his elbow- and knee-bands of wolf-hide, saying: "These bands are useful in cold weather. The feet of the wolves do not become cold when they walk in snow."

The drumming and the singing commenced. Everybody was permitted to dance. The three women singers were behind the song leaders. The dancing lasted far into the night until the leader announced that four more songs would be sung before the ceremony ended. When these four songs were finished, all went home. The old people had been watching for some supernatural power to be shown, but they learned nothing.

There was a youth in the village for whom the young man had a great friendship. They often went hunting, and were seen about the village together, though the young man revealed none of his power. At one time, when the two came in from a trip, the youth asked his friend to stay overnight with him. The father welcomed the friend, for he thought the young man knew something out of the ordinary and might impart the knowledge to his son. He thought that perhaps this supernatural power might come merely through his son going about with the young man.

One time when the two were hunting, the young man stopped by a tree. Addressing the youth, he said: "My friend, are you honest? Are you good?

The youth answered: "I have been taught to be honest. My reputation is good."

"I am glad to hear that, for those are good words. Now I want to show you what I can do."

"I am watching you now. What is there for me to see?" asked the boy.

"You go to that tree behind you and lean against it, facing the west, while I go to the creek. Watch for me when I disappear over the bank."

The boy watched, and shortly saw a deer running fast toward him. Then he saw a wolf chase it. The wolf leaped on the deer and dragged it down, though it snorted and tried to escape. The boy became frightened, thinking, "I am going to stop running around with this young man; he is no human as I am."

He ran home to his father and cried to him, "That young man who stayed here is an animal!"

The father scolded him: "I thought so. We all thought he had some supernatural power. Now you have seen it and run away. That was a mistake. Go back now." But his son refused to obey.

In the meantime the young man was thinking: "That youth did not treat me right. If he comes back, I shall not receive him. I had taken pity on him, but he deceived me. I wanted to give him of my power, that his family might have plenty to eat."

When he returned home he wondered if the boy had told what he had seen. He sent for his three other dance leaders, to whom he said: "I am going to tell you something. We had a Big Wolf dance. You all know the young man whom I went around with. I took him hunting to show him what I could do. I wanted to show him my power, so that his family would have plenty to eat, but he became frightened and ran away. He did not treat me right. Now the dance which we had is ended. We shall dance no more, because he has wronged me. I wanted to give him the power to go around on the coldest day of winter."

The youth's father entered the lodge, and said: "You have been going around with my son. I beg that you will take him back as a friend. That is why I came here, and I ask you to give me an answer."

"He has made a great mistake. He had a bad thought, and wronged me. I am sorry to say it, but I can not take him back, because he would do the same thing again. I have told these three men that we are going no further with the dance."

The young man went out to where he had first met Wolf. When he came near, he saw him sitting down. Wolf spoke: "You have made a mistake. The thoughts of the boy were the thoughts of a child. He is timid yet. You should have chosen some young man. Then you told the leaders that the dance was ended. A boy can not be trusted. You yourself behaved as a young person, acting thoughtlessly. If you had thought, this would not have happened. Do not do that again. Do not show any one your supernatural power; keep it. In all medicine-mak-

ing you must never show your power. You will have good luck, but do not show your power. I was in haste, and I drew you hereto tell you these things. I was going to give you a great deal more, but you have done wrong. We must separate now."

THE MAN WHO MARRIED A FISH

A man and a woman lived together in a village. The man liked to swim in the river all day long. Every day after breakfast he went to the stream and returned late in the evening.

One day, however, he remained home with his wife, but later went to the river according to his custom. On the way he felt uneasy, as if something strange were going to happen to him. He wondered if any one might be at the river. He swam for a while, but when the time came for him to return, he would start for home, then forget to go on, and come back for more swim ming. This continued until late at night. Finally he left the water and went home, but he still had that uneasy sensation.

When with his wife, he was unable to sleep on account of his restlessness. Something seemed to draw him to the river. When dawn began to appear, he put on clothing. His wife asked him where he was going.

"I'm going out to look around to see what I can see," he answered.

When he looked out, there was a drizzling rain, but he went out in it just the same. As he neared the stream, a dense fog rose over the water. Just as he came to the bank, he saw a beautiful woman, and immediately felt great love for her. His first thought was to pay no attention to her, but to proceed with his morning bath. When he came up to her, he intended to pass on the right; then he thought to go to the left, and hesitated. As he was abreast of her, she asked where he was going.

He turned and said, "I came to look for you."

"Do you know me? Why did you say you were looking for me?"

"I do not know you, but I was looking for you."

"I do not know if you are looking for me. Perhaps you are just fooling me. If you really mean it, come closer to where I am standing," she directed.

"I really mean it, and I am coming to where you are standing."

Daylight was approaching, but the fog continued. He went to her.

She asked: "You came to look for me? What do you really want?"

"It has always been my intention to find you, and I want to marry you," he answered.

"Are you really in earnest in what you desire? What are you going to do about your wife?"

"If you are willing to marry me, I shall let my wife go."

"Perhaps you are telling the truth, or perhaps you are deceiving me; but I believe you are in earnest."

He put his arms about her, saying, "Let us be married."

"You are in earnest. Now it is time for me to do as you wish."

The Fish woman led him toward the water, and when they reached the bank, they plunged in and were as fish.

She said: "I hear some one coming. There are two things for you to say; you may have your choice. You may remain with me in the water as a fish, or you may keep your own form, coming back to the water now and then. This person is near. I know that you have decided to remain as you are. Go home now and come back to me at dusk."

He bathed and went home, while she swam away. His wife asked him where he had been all the time.

"I was just walking around. I have not been anywhere."

All through the day he felt that he was being drawn toward the river. He resisted, though it was hard for him to await the appointed time. When he went down at dusk, he found the Fish woman as he had in the morning. This time he was not hesitant, but walked up to her. She said nothing, but he spoke, "What did you want to ask me?"

"I had you come here so that I could ask you something. Do you wish to marry me? What would you like to do?"

"I have nothing to say. I came over here with the intention of being with you."

"I am glad now, after having asked you, to receive that answer. From now on, I do not want any of your people to catch and eat fish. I am telling you this — that there must be an end of eating fish. If you ever fish, your end will come. I shall give you this power. Any time you come to the river, you will be able to catch any fish, even by handfuls; but when you are through with them, you must put them back. Now do you still wish to marry me?"

"That is what I am here for. Now you are my wife."

"You must be telling the truth, because you seem to be in earnest

and I believe you. When we are married we might have a child."

"I am very glad that you spoke of a child. I have always wanted one, and my wife at home never had any."

"I, too, am very glad that you want one, for I am certain we shall have one playing around in a short while. When you come to the river and see many minnows and pick them up in your hands, you will perhaps recognize your son, for I have given you the power of catching fish in your hands. But do not spoil this power by showing people what you can do. We Fish know how to dodge to one side or the other, or to dash ahead, but you will know which way we are going to turn so that we shall swim right in your hands. There is something else I must tell you: We women in the water are peculiar; we do not want our men to be with other women.

"I shall not do that. I shall have nothing to do with the women in the water."

"Since you have said that, I want you to be sure and not do it. I am glad you will not. When you go home, ask your wife what that man said whom she was talking to."

"Are you sure you saw my wife talking to another man?"

"Yes, she was on the west bank while the man was on the east bank of the river."

He went home to his wife, whom he found in bed.

"My wife, I want to ask you something. What was that man talking about whom you were with?"

"Where was I standing with a man?" she asked, angrily.

"I do not want you to become angry nor to talk loud, because you may awaken others. I inquired because I thought he might be asking about something."

"I have not seen any man, nor talked to one. If I had, I should tell you so," she denied.

"Because you answer me in that way I shall watch to see if you do talk to any one."

The next day he visited another house near by, where he talked with a young man. "I want you to help me fool my wife. I want you to go hunting with me. Come to my house and ask me to go with you, so that I can get away."

The young man agreed, and came over. He said: "I have come to ask your company on a hunting trip. Perhaps we shall kill some game,

and maybe we shall be gone all night."

They went a distance to some trees and stopped there until afternoon, when all was quiet in the camp. Then they carefully returned, the young man going to his own home while the husband cautiously hid himself.

The man who had been with the wife had heard about the hunting trip; so knowing the husband was away, he went to see the wife. He called her, and they went out together. The husband easily recognized her from his hiding-place.

The husband thought: "I have no hard feelings against her. She always told the truth before. I am going to let her marry this man."

He went down to the river, where he met his new wife. She asked, "Do you believe me now? "

"Yes, I shall give her to that young man, because I have you as a wife."

"I must tell you something. I am with child now."

"I am very glad, for I told you that I like children. I have none. Whenever I see children, I always wish I had some of my own."

The man stayed close to the river from that time on.

She asked: "What are your intentions now? Do you want to go back to the village or stay here?"

"I shall do this: I shall go home, to my own home, not that of my wife."

"I am glad you said that, because after four days and nights you must come back here. Your child will be born then."

After the fourth night, he went down to the river. He saw his wife smiling happily as he approached.

"Why do you look so happy?"

"Your child is born — a boy. He is swimming in there with the other little fishes. We do not live as you people do, staying in one place. We go up and down the stream, always moving about."

Day after day, people from the village saw him sitting on the bank until they began to say to one another, "He is still sitting there."

One night his wife swam up and informed him: "You know what I told you of other women. I am going downstream and shall be there for some time."

She went far downstream, but the man continued to sit on the bank or to walk back and forth. At night he slept with his feet toward

the river. One night, after all was still, he heard some one approaching. He rose on one arm and saw a woman nearing him. He asked, "Whom are you looking for?"

"I wanted to know where your wife had gone."

"She went downstream for a visit."

"When will she be back? Did she say?"

"She did not tell me when she would be back."

"Would you like to have anything to do with me? I am here."

"One thing I was told, and that was to have dealings with do other woman."

"I am not afraid of your wife."

"I am a little afraid, because of what she said, even though you are beautiful."

"I have told you that I am not afraid of your wife. I know her. I want an answer to my offering myself to you."

"I shall leave it to you to be responsible for the warning my wife gave. I shall do just as you say."

"What do you say to this: Let us run away upstream?"

"No. You have told me that you are not afraid of my wife, and you will be responsible for what happens."

After a while the woman swam away. He tried to move, but found he was unable to stir. His wife arrived, feeling sorrowful, for she knew that something had happened. She threw him in the water, saying: "I told you not to have dealings with other women. You broke your word to me. Because of that I am going to turn you into a fish."

He became a fish, even as she was. No one in the village knew where he had gone, but a friend worried over his disappearance and thought of him often. Once as the friend was coming downstream, he met a Fish person. He walked up to the person, saying, "You have come back here."

"Yes, I have come. You have gone all about looking for me and feeling lonesome because I am not at home any more. We used to go around together when I was as you are. I brought you here to tell you this. It is hard that I can not be with you on land any more. I am with the fish in the water, and I live here now. When we were friends together, did you like me as a friend? If so, I want to know it."

"Day after day as I went about, I thought of you, wondering where you had gone. Now that we have met again, I am happy. Is there any-

thing that you can tell me?"

"I am glad that you want me to tell you something. You must not take us out of the river and eat us."

"When we were on the land together, I always did as you told me. Now that you have asked me this, I shall agree to it."

"I am alive, but in the water. You are alive and on the land. I shall always know where you are and how you are. I want you to tell my grandparents, uncle, parents, brothers, and sisters that I am alive and in the water, and not dead. I brought you here to tell you this."

"When I go home, I shall go directly to your house and tell them that I saw you. Then I shall tell my own family."

So he was a fish because of his wife, but no longer married to her. She let him go because he had broken his promise.

THE GIRL IN THE MOON

There was once a village where lived together brother and sister. These two loved each other dearly. He often would say to her, affectionately, "My sister, whatever you might ask, I never could refuse you."

There came a time when the sister met another woman just outside the village, who said: I have longed to meet you, because I know that your brother will never refuse you anything. I want you to ask him to marry me, so that I can be your sister-in-law."

The sister answered: "My brother never refuses me anything. Stay here while I go to ask him."

When she arrived home, she saw her brother lying down. "You have often said, my brother, that you will never refuse what I ask."

"That is true, my sister. I always say that. What do you wish of me?"

"There is a young woman who asked me if you would marry her. When you say 'yes' to my wish, I shall bring her here."

"I do not want you to feel hurt, but I am too young to marry. I do not wish to marry yet. Please do not feel badly because I must refuse you, for I love you just the same."

The sister felt deeply hurt in her heart, because for the first time he had refused to do what she asked of him. She said: "My brother, do not ever tell me that I would refuse to do what you asked. I still love you."

She went back to the woman who was waiting, and said, "My

brother has refused me, and I am feeling hurt."

"Did he really refuse to do what you asked? Perhaps he is not ready yet to become married to me."

After several days the sister went to the home of this woman, where she was received warmly and asked what she wanted. She said to the woman, "I want you to come outside with me, for I have something I wish to ask you."

Stopping a little way from the house, the sister began: "I have felt hurt ever since brother refused to do what I asked of him. You are the only person who will know what I am about to do. I am going somewhere, because I feel hurt. Tonight I am going to a place called Kússagahigutídisi ['Bright Shining Woman']. When you look up at the moon, you will see me and know that I have arrived. 1 shall have my little dog with me, and I shall also have a basket. After I have gone, you may tell the people where I am, but for the present keep it a secret. I am going home now, and at night I shall go away. When you see me standing up there, I shall have something to tell you again. When you look at the moon, you will see me standing at one side, the basket on the other, and the little dog behind me."

That night she left, and the people looked all over the village for her. At last they went to the woman, but the only reply she gave to their questioning was that sister had never come over there.

One night, when the moon was full and bright, the woman saw things just as sister had told her. Sister spoke from the moon: "This is what I am going to tell you: The moon is a woman. When women become with child they must think good thoughts about me. Then I shall take pity on them, so that they will have an easy time at childbirth. You see me up here. I am not lost. I shall watch over the people and see how they are getting on. Perhaps at some time I shall take pity on some one. My brother is worried because he refused what I asked him and because I left; but that is all past now. He should not think that way. This is our way. I am always here with the moon, no matter how small it is. I shall be with Bright Shining Woman forever. We are not far away, but very close, and there is another world just beyond us, like the earth. My final words are these: I have the same name as Bright Shining Woman, because we are always bright. Now my brother wants to marry you. Refuse him; it is too late now, because he denied

my request. We shall always be looking after our people."[4]

THE WOMAN WHO MARRIED A STAR

In the old days in the villages many of the young women used sleeping-houses built on platforms, with ladders to climb up. After they had gone to bed, some one of the family would remove the ladders, so that no one could enter. On a bright moonlight night, as one woman, from her bed, was gazing through a hole in the roof at a star, she thought: "I wonder what that Star-man looks like. I wish that he, away up there, could become my husband." She tossed restlessly, thinking that she wanted him for a husband, but at last she went to sleep. While she slept, the Star came down and bore her above with him. When she awoke and saw the man at her side, he was very old and wrinkled.

"You thought of me while you were sleeping. You thought that I was a young man, but I shall tell you this: the bright stars are all old men, while the dim ones are young."

She was disappointed, and thought how hard it would be to return home. She was troubled how to get down. She saw that on the star all was as it had been on earth — trees, rocks, and grass were all the same. She thought all the time of getting home. She wandered around gathering soapweed until she had a great pile. All day she tied the leaves together and all night she gathered more. Day after day she did this, until at last she wondered if she had enough soapweed-fibre to reach the earth. While she was getting ready for her flight, the old man knew what she was doing. Finally he said, "It's very hard for me to take you down there."

At last she had a huge bundle of soapweed rope tied together and plied up by a big tree. She thought to get one more bundle, and in the morning to try to come down to earth. When she awoke and went to the tree, she wondered if the rope were long enough. She tied it to the tree and went down until she came to the end. It was far too short, and she swayed round and round, blown by the wind. She hung there day and night, saying over and over to herself, "I wish something would take pity on me."

4 With many tribes there is at least a vague association of the moon with all matters relating to maternity.

She became very thin. Whenever she saw birds, she talked to them and asked them to pity her and bring her back to earth. At last she heard a great noise from the north — a thunder of wings. The great bird spoke to her, " I am sorry for you and I want to take pity on you, but I do not smell very good."

"That makes no difference to me. Whatever you do will be all right."

"When I start, I shall go around in a circle and come to you from the north. When I get under you, catch my neck. I shall take care of the rope."

She heard the sound as it moved about her, and she caught the neck of the bird when it flew beneath her. It cut the rope with its beak, and they gradually winged down to earth. As they neared the ground, the great bird was very tired, because the height was so great and the burden so heavy. When they struck the ground, she fell over exhausted, while the bird lay with its mouth open, gasping from fatigue.

After a while the bird spoke to her: "I saw you swinging back and forth in the wind. I was sorry for you, and I wanted to take pity on you, even though I know I do not smell very good. When you come to the river I want you to bathe yourself; but you said that it was all right, and I brought you down here. Now you are safe; over there is your home. I am going to say this: Tell your brother to go out hunting, and when he kills anything, have him leave behind the neck and head, for those are our food. The fat of the eyes is all I want. This is my part of the country, and I shall watch out for what I have asked you. You must wait here until dark; then you may go home." The bird was the Buzzard.

At dusk she arrived at her village, where her parents welcomed her. They fed her, for she was very thin, and they asked where she had been. The news spread rapidly that she had returned to her parents, and all the village flocked to see her. Then they left for their own homes, all except the old men, who stayed and began to tell stories. One said, "We want to ask you where you have been, and whence you came."

"I shall tell you," answered the girl. "There came a time when I went to bed and my mother took away the ladder. As I lay there, looking through a hole in the roof, I saw a bright star which I wished to marry. When I awoke I was up there, and I saw an old, wrinkled man beside me, who was the bright star I had seen. He had taken me above.

There all things are the same as they are down here on earth. I saw it with my own eyes. I escaped with a rope of soapweed, and Buzzard saved my life. My brothers must never kill Buzzards. That is all I have to say. Buzzard alone saved me."

THE CHIEF'S SON AND THE CHIEF'S DAUGHTER

There was once a village of tipis. The son of the chief often looked over to a nearby village where he saw the chief's daughter. She, too, often looked across at him and wondered if some time they could marry.

One time the young man saw the girl hurriedly enter and then come out of her lodge. Next he noticed her waving something to attract his attention. He thought, "You are going down to the river."

He started in a roundabout way to the stream, where he found her sitting on the bank. When he approached, she bowed her head, knowing that he was coming; but when she looked up, she smiled at him.

She spoke first: "Which way did you come? Did any one see you?"

"Why do you ask? Are you afraid? Perhaps you are afraid, but I am not. My purpose was to come here to see you."

"When you had that intention, I had the same thought. I wondered if the time would come when you and I could be married. For a long time I have been wishing that we could meet this way. There are many young men in my village who have been trying to marry me, but I have refused them all. My thoughts were of you."

"You are right. That is the condition I have been in. I have been asked to take other women to wife, but have refused them all. Let us arrange to be married."

She answered, "When we have arranged things, which way shall we go?"

"Would your father and mother care if we went anywhere?"

"Let us hurry and decide, for we have been here a long time now."

He answered: "I can not decide. I want you to make the decision. I am a young man and it is not my place to suggest. I shall do whatever you say."

"All right; if I have to choose, I shall do it. We shall marry right here; then I shall carry this water home and come back."

"You do that. I shall wait here until you return. If you do not come back, I shall think that we are not married and I shall go home."

Soon she returned and asked where they were going. He replied,

"We shall go the way that I came — around the valley and to my home."

As they entered the lodge, the youth's father and mother looked at her and realized who she was — the daughter of the other chief. The father scolded his daughters, commanding that they prepare places for his son and the bride, and that they bring food. So they made their home in this village. The people soon learned the news and talked amongst themselves. "They are those two who were afraid to marry."

After a while the young woman gave birth to a boy who was so handsome that others often borrowed him, keeping him for the day in their own home, even as they do now.

One day a person failed to return the baby. The parents worried, and searched through all the houses. People told them that the woman who lived on the outskirts of the village had the child. The chief had four sons, whom he sent to get the baby. "If she refuses to give him up, kill her!" he ordered.

As the sons neared the house, the woman came out and told them not to come closer, but they kept on. One said, "Remember what the chief ordered us to do."

A second asked her, "Why do you wish us to stop and go back?"

Another spoke: "Do not say anything. If you do, you will be dead."

But the woman tried to speak in spite of the warning, so they killed her and took the baby home. The chief was very happy over the safe return of his grandson, but when he learned what the sons had done, he ordered them to fetch the chief from the other village. When he arrived, room was made for him, and he sat down. The old chief began: "I sent for you, because here are my son and your daughter who are married and have a child. I want to say this — that nothing is wrong. You have your village and I have mine; but I must move, because of our grandson. A woman took him and we had to kill her to get him back. I feel badly over this, and want to move my village."

The other chief replied: "There is my village. It will remain there and you may go where you choose. I am glad that you are to move and that you are all in good health. I can not tell my daughter to come home now. She will live with your people."

"There are times when I am asked something I cannot refuse. When this woman asked to take my grandchild, I let her do so. Then we had to kill her to get back the boy. I feel badly. Return to your vil-

lage and live peacefully,"

THE MAN WHO WAS TRANSFORMED INTO A SNAKE

Young men in olden times were always on the warpath or the hunt, setting out in all directions, going and coming in groups. One young man always stayed away from the village, for he did not like to be ever journeying back and forth. It happened once that when his party returned to where they had left him, he was missing. In the meantime he had travelled southward until he had come to a big cave.

Four of his comrades set out to look for him, and as they went along, one heard a noise. "Come here! I heard something!" he called to the others.

"Let us go toward the big cave. That is where the noise came from."

"There he is, lying in the cave."

As they approached, they heard a noise as of scales rattling, so they stopped a little distance off. The young man called out, "I can not do anything now, for you see the condition I am in." He was a snake from his chest down, but the rest of his body was human. "It will be hard for me to go home, because of my changed form; I can never go back now."

One said: "I want you to remember that we have a home over there. Perhaps you may turn into something, and if so I want you to take pity on us. We were looking for you and we have found you in this new shape. We are glad. When we go home, we shall tell the people how you are and in what condition. We are glad to have seen you. Now we are going home."

On the way back they talked, saying that the best thing to do would be to go straight to their village. They were welcomed at the home of their comrade, and when asked what they wanted, replied: "We have seen your son, whom we were looking for. When we saw him, he was turned into something different from the chest down, but his head and shoulders were human."

"I am happy that you told me, even though he is only part human. I shall go there, and I want you to take me."

"We shall go home a while, and when we come back we shall take you."

When they returned, the mother and sister of the young man

wanted to go along to see him for the last time before he had completely changed. The whole party started.

"That cave there is the place; We are nearing it," said one, and they heard the noise of scales. Then they saw him on his hands and knees. The scales on his back stood on end; these had made the noise. He appeared very angry, so they all kept their distance. The mother began to cry, and the father commanded: "Stop that crying! We can not help it because he is changed into something else."

Sister said: " I am going right up to him. I do not care what happens to me; I am going to him."

They held her back, comforting her. "You are making a big mistake," they said. "He has already turned into something else, and we can not take him home."

The father called: "I am telling you this: You have turned into something else, but I can not help saying that you are still my son. I want you to have the same thoughts as you had before you were changed. Now your thoughts are mean. I do not want you to harm any one. I should like you to have the same kind of thoughts as before you were changed, because, since you must stay here, there will be times that I shall want to come to see you."

They noticed the scales beginning to fall back into place and finally to settle down flat.

The father continued: "I am here to tell you, my son, that I can do nothing for you, because you are something else. We are going home. We love you, and liked to have you home, but we can now do nothing. We are leaving."

When they reached the village, the people came to them, asking if they had seen the son. The father answered: "We have seen our son. It is hard for us, because he has turned into something else. I should like to be with him always, but I can not help matters now. I feel sorry for him. Whatever happens to him is all right. I am not going back any more. My son went out, but I did not know where he went. Now I know. In order not to think of it any more, I want my family to move and to make another home."

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