MYTHICAL AND HISTORICAL ORIGINS

THE Cheyenne creation story speaks of a person floating on the water which then covered the whole earth. All about him were swans, geese, ducks, and other water birds. These had already been created, and of their origin nothing is said. The person called some of these birds and directed them to look for some earth. One after another the birds dived into the water to try to reach the bottom and find earth; but none was successful until at length a small blue duck[1] that had dived came to the surface with a little mud in its bill. This duck swam to the man, who took the mud from it and worked the wet earth with his fingers until he had made it dry. Then he put little piles of the earth on the water at different places near him, and these became land which spread out and grew and grew until, as far as could be seen, all was solid land. Thus was created the dry land—the earth.[2]

After the earth had been made, a man and a woman were created and placed upon it. When the creator, *Heammawihio*, made the man, he formed him from a rib taken from his own right side; and then from the left side of the man he took a rib, from which he created the woman. These two persons were made at the same place; but after they had been created, they were put apart, the woman being placed in the North, and the man in the South. The creator said to them that where he had placed the woman it would be for the most part cold, and the animals and birds where she was would be different from those found where the man was; but that in summer the birds living in the South would go north. The woman in the North, though she had gray hair, was not old, and never grew older. The man in the South was young, and he grew no older. The woman controls Hoimaha, commonly spoken of as the Winter Man, or the storm, the power that brings cold and snow, and also sickness and death. The man in the South, who probably represents the sun, controls the Thunder.

There is conflict between Hoimaha and the Thunder; and the Thunder furnished to the culture hero fire as a weapon to use against cold and storm. Twice a year there is a struggle between the Thunder and the Winter Man—the changes of the seasons. At the end of summer, Hoimaha comes down from the north and drives the Thunder back to the south; but toward spring, when the days begin to grow longer, the Thunder returns from the south and forces the Winter Man back to his place. When the Thunder comes up from the south, he brings with him the rain and the warm weather, and the grass grows and the earth becomes green.

HISTORICAL ORIGINS

The Cheyennes are one of the westernmost tribes of the great Algonquian family. They formerly lived far to the east of their present range, in fixed villages and cultivated the soil; but moving west and southwest, becoming separated from their kindred of the East, they at last thrust out into the plains beyond the Missouri, and secured horses. In later days they were a typical Plains tribe of buffalo hunters, possessing energy and courage, and taking rank as one of the most hardy and forceful tribes of the great central plains.

The Cheyennes today are settled in two divisions: the Northern Cheyennes in Montana, where in 1921 they numbered 1,411 individuals, and the Southern Cheyennes in Oklahoma, numbering in the same year 1,870, giving a total for the tribe of 3,281 persons.[3] The arbitrary and modern division into Northern and Southern sections means nothing more than that a part of the tribe elected to reside in one region, and a part in another. The separation began about 1830. At first the movement was slow, but the building of Bent's Fort in Colorado in 1832 hastened it. Constant

[1] The bird here called duck is described as the coot or mud-hen, *Fulica*, and the identification is made certain by frequent references to the white spot at the base of the bill.

[2] This story resembles other Algonquian genesis myths, but the introduction of the duck suggests an element found in the Arikara creation story.

[3] Editor's Note: Today both Northern and Southern divisions of the Cheyennes number approximately 7,000 persons, for a total population of 14,000.

intercourse has always been carried on between the two divisions, and they regard themselves merely as two different camps of the tribe. Until the white occupancy of the plains made this impossible, Northerners moved south from time to time and remained there, and Southerners moved north. Often members of the same family lived, some in the North and others in the South. Frequent visiting still goes on by way of the railroads, and there are still changes of location by individuals or families.

The Cheyenne tribe is made up of the descendants of two related tribes, the *Tsĭs tsĭs' tăs*, or Cheyenne proper, and the *Suh' tai*, who are said to have joined the Cheyennes after they crossed the Missouri and perhaps not much more than two hundred years ago, or in the early part of the eighteenth century.

For years during our first knowledge of the tribe, the name Cheyenne was supposed to be derived from the French word *chien*, "dog," and this appeared to receive confirmation from the fact that an important soldier society of the tribe was called Dog Soldiers. The tribal name is now known to be an abbreviation of the Sioux terms *Shā hī' yē na*, or *Sha hī' ē la*, "red talkers," meaning "people of alien speech"—those who talk a language which is not intelligible. The Sioux speak of people whose language they understand as "white talkers," and of those whose language is not understood as "red talkers."[4] Among several Plains tribes the name for the Cheyennes is a variant of the Sioux name, as for example, when the Arikaras and the Pawnees call the Cheyennes *Shar' ha*.

The tribe does not use the name which we have given them. They call themselves Tsistsistas, which the books commonly give as meaning "people." It probably means related to one another, similarly bred, like us, our people, or us. The Rev. Rodolphe Petter has pointed out that it may be translated "cut people," "gashed people," for the two words are nearly alike. This last meaning is practically that given them on the prairie in early times by whites and Indians alike, and evidently comes from the distant sign which they used to designate themselves, which means "cut arms." If one is speaking by signs to a Cheyenne close at hand and asks his tribe, he will make on the back of the left forward-directed forefinger two or three diagonal cross lines drawn toward his body with the right forefinger. It has been said that the terms "gashed or cut people," and "cut arms," were applied to them from their old practice of cutting strips of skin from their arms and other parts of the body to offer in sacrifice, to bring good fortune.

The early history of the Cheyennes, like that of all of their neighbors, is vague. Their movements may be traced back for more than two hundred years, but beyond that the investigator comes to a point beyond which all is conjecture. From their own traditions and from the fact that they are of the western Algonquians, whose current of migration was in a general westerly and southwesterly course, we may conclude that the Cheyennes came from the Northeast or East, but whether they reached the upper drainage of the Mississippi River along the southern shores of the Great Lakes, or along the northern shores and around the west end of Lake Superior, it would seem now impossible to learn.

Previous to the year 1880, certain Cheyenne traditions bearing on the earliest tribal wanderings were gathered at Fort Reno, Oklahoma, from a number of the oldest Southern Cheyennes, by the late Ben Clark, and the country described in these accounts as the primitive home of the Cheyennes seems to suggest the region lying north of the Great Lakes and toward Hudson Bay, rather than that south of the lakes.

The Northern Cheyennes tell of having lived for a long time on the border of some great water, the winter home of multitudes of migrating wild fowl. Each autumn these birds passed over them in great flocks and alighted in this water, where they spent the winter, and when spring came and the first thunders were heard, the wild fowl rose and flew over them and away, to disappear in the North. The climate of this country must have been mild, because, at that time, it is said, the people wore no clothing.

From this great water they started on their journey toward the West. They tell of moving from some distant land by boats, which they cannot describe. They were poorly equipped with weapons, and were unable to capture large animals, except occasionally in snares. Their flesh food consisted largely of small animals—skunks are particularly mentioned—and the water fowl which bred in the lakes found everywhere in that region. When the birds came in spring and built their nests, the people gathered great quan-

[4] The interpretation of the word Cheyenne is probably as given, yet today many of the Sioux declare that the term was applied to the Cheyennes because when the Sioux first met them, the Cheyennes were painted red over the whole body and their clothing was painted red. The same thing is said of the Crees, who in early days also painted the whole body red.

tities of eggs for food, and when the old birds shed their flight feathers many were captured, and when the young were partly grown these were killed. Thus so long as the fowl remained they subsisted chiefly on them.

Their movement from the Northeast brought them to the edge of some large body of water which it became necessary to cross. The distance between shores was great, and landmarks could not be distinguished, or perhaps wild rice, rushes, or other growths were so high above the water as to obstruct the view; at all events it was needful to learn what course was to be followed. Young men were sent forward to discover what lay beyond this water, and in order to mark the route followed they placed in their canoes poles, which, as they advanced, they thrust into the mud of the bottom and left standing. They reached the other shore and found themselves in a flat country, which seemed to be flooded, for as they went forward in their canoes trees stood all about them in the water. At length they turned about, and following the sticks standing in the water, readily found the way back to their people. When the whole tribe advanced, the marked way was again followed.

Where this was we do not know, nor where the Cheyennes went from here. They speak next of a very flat country in which grew a tall red grass which they gathered and tied in bundles to use for fuel, for in that land there was little or no wood. Up to this time they are believed to have lived in shelters made by setting poles in the ground in a circle or oval, bending them over toward a common center to form a roof, and building up the sides with grass, earth, and sods; in other words, in permanent earth lodges.

It is told by the Cheyennes of today that soon after they reached the flat country of their tradition, they were attacked by the Hohe, or Assiniboines, and perhaps by the Crees. These possessed firearms—guns presumably obtained from the Hudson Bay Company or from still earlier traders on Hudson Bay. These attacks of the Hohe drove their tribe in a southwesterly direction until they reached the Missouri.

The Cheyennes now came into touch with two tribes of the Missouri, the Mandans and Arikaras. Mandan tradition given to Maximilian[5] tells us that they were attacked by the Cheyennes soon after that tribe arrived on the Missouri, and that a war ensued;[6] but peace was at length made, and for a long time the two tribes were on terms of close friendship. This tradition of war between the Cheyennes and Mandans I do not trust. No present-day Indians have ever heard of it, though stories are often told of fights with the Arikaras. In these friendly relations the Arikaras also were usually included, and the oldest Cheyennes of the last generation—1890-1900—often spoke of the time when the two tribes lived together at the mouth of the Moreau or Owl River; the Arikaras lived farther down, near the Cheyenne River.[7]

After the Cheyennes had crossed the Missouri River and a part had worked their way out on the plains to or near the Black Hills, they met with a numerous company, the Suhtai, who spoke a dialect of the Cheyenne language—rougher, harsher, and more guttural. Cheyenne tradition says that long, long ago, very far back, long before they began their westward migration, the Suhtai had been their enemies. They used to fight with them, but at last the two tribes discovered that they spoke the same tongue, and so were related. When this was learned they became friends and made an alliance. Later, still in the North, they separated and for a long time did not meet. Some informants have been told that the two tribes came together and separated three times. When the Suhtai joined the Cheyennes in the Black Hills country they were at once recognized by their speech, which was so similar to the Cheyenne tongue that it could be understood, though many words differed from those used by the Cheyennes.

The meaning of the name Suhtai is not known nor is anything known of them before they reached the plains. It is known that for many years after crossing the Missouri River, the Suhtai lived near and in association with the Cheyennes.[8] Yet they retained their tribal organization and spoke their own dialect as late as the year 1832, when William Bent, going north from the recently completed fort on the Arkansas to find the Cheyennes, came upon the Suhtai camp, and

[5] Editor's Note: In 1832 Prince Alexander Philipp Maximilian made one of the earliest explorations of the American West, accompanied by the Swiss-born artist Karl Bodmer.

[6] Maximilian, *Travels*, vol. II, p. 369 et seq. (Paris, 1841).

[7] Renaudiere found the "Rickaras" on the Missouri, ten leagues above the Mahas in 1723 (Margry, VI, p. 392); just below Cheyenne River, Lewis and Clark (Orig. Journ., vol. I, p. 176) passed a Ree village which may have been abandoned about 1750, and another near Owl River perhaps abandoned about 1796.

[8] Ben Clark, MS., circa 1880.

by them was told where to look for the Cheyennes. Bent, who spoke Cheyenne, declared that he had difficulty in understanding the speech of the Suhtai. Not very long after this, the Suhtai appear to have joined Cheyennes permanently and to have become a part of the tribe, regularly camping and living with them. When this took place the old Suhtai dialect began to be lost. Though it was spoken by the old people, the children who were born and reared in the Cheyenne camp naturally spoke the dialect of their fellows, and today few old men or women remain who recall any of the old Suhtai who spoke that dialect. At the present day the Suhtai remain among the Cheyennes merely as the name of a division.

The old-time beliefs and ways[9] were more enduring, and a multitude of customs of the Suhtai, handed down to their children, are practiced in the tribe today. One of the important mysteries of the Cheyennes is the so-called buffalo hat, *Ĭs' sĭ wŭn*, which it is believed was brought to the Suhtai by that tribe's culture hero.

Even after the Cheyennes had reached the Missouri River, while some of them stopped there, others still seemed disposed to roam. Information from different men—one of whom himself remembered a time when some Cheyenne still lived on the Missouri River—shows that after they had come to that stream and settled there to cultivate their crops and live their lives, there was a tendency among some of the more restless people to go farther, to work out on the plains, where buffalo were abundant. A part remained in different camps on the Missouri River, sedentary, and occupying permanent houses, and a part began to wander out onto the plains. Elk River (born about 1810) says that one band that remained on the Missouri River moved down below the Standing Rock, and then, changing their minds, moved again and went on farther down, established a new village, there planted their corn and tobacco, and raised crops for many years. (His mother's statement will be given farther on.)

Pawnee earth lodges, c. 1868

The people who began to wander out on the plains at first merely made hunting journeys, and returned with their meat to the village; but gradually these hunting excursions lasted longer and longer, until a time was reached when they practically lived on the plains and visited the river. Wandering farther and farther, those who had left the Missouri River reached the Black Hills, about which they lived, and which for generations was the center of their wanderings.

The streams running from the Black Hills were pleasant to live on. Food was abundant, and after the Cheyennes had made successful killings of buffalo,

[9] Short Old Man, one of the last of the Suhtai, could not endure the smell of coffee. He and his wife did not like to ride on horseback, but usually walked and led the horse. Once while crossing the Arkansas River, Short Old Man fell off his horse. He said that the water sweeping under him made him dizzy. Once he was persuaded to go on a buffalo hunt on horseback, but as soon as his horse began to run, he fell off. Short Old Man always smoked "red-willow" bark with his tobacco, and placed a little powdered buffalo-chip on the filling of the pipe. Short Old Man and his wife never wore blankets, but always buffalo robes; in winter with the hair on, and sheets, so called, tanned without hair, in summer. They bathed every morning, winter or summer, cutting a hole in the ice if necessary. After their bath they returned to the lodge and made the fire.

the people, when they visited their relatives on the Missouri River, were accustomed to carry back quantities of dried meat and present it to those who were farming there. The accounts of the visitors, confirmed by the gifts of food which they brought, formed a constantly increasing temptation to those who still lived on the Missouri River; and the ultimate result—though it may have taken generations to bring it about—was that most of the Cheyennes moved out to the plains, but the final exodus probably did not take place until the early part of the nineteenth century.

While the permanent houses of the Mandan, Hidatsa, Arikara, and Pawnee endured to very recent times and have been described in many books, those of the Cheyennes are known only from tradition and from the suggestions of early writers; and soon after the beginning of the nineteenth century the greater part of the tribe had probably abandoned permanent houses, had to a great extent lost attachment for certain particular localities, and had become wanderers, as they continued to be until the end of the Indian wars. Notwithstanding this change of habit, they still cultivated the ground and raised crops.

In the year 1877 Little Chief's band of Cheyennes, while being taken south, was for some time detained at Fort Lincoln, North Dakota, and among them were the mother of old Elk River and part of her family. During their stay at Fort Lincoln, this old woman took her daughter-in-law and granddaughter[10] about to various localities not far from the post, and laughter and tears pointed out to them the well-known places where, as a girl, she had played and worked. She said that at the time of which she then told, her group of Cheyennes lived in a permanent village on the east bank of the Missouri River and planted there. In the large houses of this village, the grandmother said, there

[10] This daughter-in-law and granddaughter I knew well. The granddaughter is living.

were often a considerable number of people—two or three or four families. The small house circles seen in the villages were where menstrual lodges had stood, or those occupied by old women who lived alone, as often they did when they were old, and believed that they had not long to live. Elk River was a Suhtai.

White Bull, a Northern Cheyenne (born 1834), declares that in 1832, when High Backed Wolf, Limber Lance, and Bull Head returned from Washington—the first Cheyenne delegation to visit the seat of government—the Cheyennes were still farming on and near the Missouri. It was soon after the death of High Backed Wolf in 1833 that an increasing number of the Missouri River Cheyennes began to take to a wandering life and some of them to go south.

NATURE AND PATTERNS OF MIGRATION

In their progress through the new western country, the early white travelers found here and there camps of Indians, and heard of other camps which they did not see. Accustomed to the sedentary habits of white people, the explorers seem to have taken it for granted that any place or point occupied by a tribe of Indians was the home of that tribe and that it remained permanently in that tract of country—had always been there, and always would be there. Writers who followed the early travelers shared that belief and copied their statements.

Such permanence of occupancy is not likely ever to have been true of the Plains Indians. The conditions of their lives and the difficulties of obtaining food were such that they were seldom all together. Usually they were scattered out over a wide extent of territory, each little group endeavoring to find some place where enough food to support them could be had.

It is true that certain tribes of Plains Indians which depended largely on agriculture occupied permanent villages and were to some extent sedentary. They made periodical hunting trips, in summer and in winter, which lasted for two or three months, when the tribe returned to its permanent villages. Yet from time to time, through scarcity of food, attacks by enemies, or from unknown causes, these sedentary tribes modified or even entirely changed their ways. In historic times some tribes of Pawnees abandoned their permanent villages, moved away, and built new ones far from the old. Aged Sioux men—Santees in recent years located at the Standing Rock Indian Reservation—have declared to me that their fathers had told them that, many years before, their people lived in permanent (earth) lodges and that it was not until they had commenced to move out onto the plains and toward the Missouri River that such permanent villages were abandoned and skin tipis exclusively adopted.

In the movement of a group of Indians, a camp or village followed its own ideas as to where it wished to go, and usually did not consider the movements of other camps. There was no contemporaneous tribal migration. The trend of the tribal movement being westward, a group moved on, established itself at a point, and remained there for a time—perhaps for many years, perhaps for a generation or two. Later, some village behind it moved forward, passed the first village and stopped somewhere beyond. The gradual westward progress consisted of a succession of such movements, the tail of the long procession often becoming the head, and the different camps or villages moving on successively and passing each other. Since for all the people the important question was that of subsistence, it is evident that when a place was found especially favorable for the procuring of food, the camp would remain there longer than it would in a place where subsistence was less easily had—would be likely to remain, in fact, until food became difficult to obtain. Thus in the tribal movement westward the rearmost camps of the migrating Cheyennes were constantly moving onward and passing those in advance of them.

In the last of the eighteenth and in the early part of the nineteenth century, camps of the Cheyennes were found over a wide territory extending from west of the Black Hills to the Missouri River on the east, and from the Little Missouri River toward its mouth, south at least as far as the Arkansas River, and perhaps still farther. There is mention of Cheyennes in New Mexico before the beginning of the eighteenth century. Of this tribe, as of others, but—so far as I know—more of this tribe than of most others, it may be said that they were scattered over a very wide area. At all events the trend of tribal movement was westward, and this at last brought the Cheyennes to the Missouri River.

High Backed Wolf (Wolf On The Hill), Cheyenne Chief; painting by George Catlin, 1832

The Battle of the Little Bighorn; painting by Feodor Fuchs, c. 1876

MEETINGS WITH THE SIOUX

Not a few traditions exist among the Cheyennes of the first appearance of Sioux immigrants toward the Black Hills country. One of the early meetings told of was at some point on the plains west of the Missouri River. A party of Cheyennes met a party of Sioux, but each group was suspicious of the other and they did not approach closely, but at a distance talked by signs. From each party, at the request of the other, an arrow was shot over, which, taken back to the home village, should bear witness to the truth of the statements made by each. This comes from White Frog (born 1840), and the story was told by his grandfather, who died before White Frog was born, said to have been one hundred years old—so old, according to the accounts, that for a long time before his death he was too feeble to walk. These Sioux were met, according to the statement, when the grandfather was a young man, about twenty years of age. This would make the date of meeting about 1760.

On another occasion a small party of Sioux, poor and on foot, were discovered by some Cheyennes. There was much discussion as to whether they should be allowed to come into the camp or should be killed, but since they carried a buffalo head, which represented food, it was finally decided to receive them as friends. The Sioux remained with the Cheyennes for some months and when they went away the Cheyennes gave them two colts, for the Cheyennes then had a few horses; not everyone in the camp had a horse, but here and there a man had one or two. The Sioux were not seen again for two or three years. Then they returned to the Cheyenne camp, and with them came a few more Sioux. They stayed for a time and were given more colts.

After that they began to come in greater numbers. They are supposed to have gone back to their village in the East and reported there, "We have found a tribe of people who have animals that they can ride and that carry things on their backs, while we have only dogs and must walk, and ourselves carry our possessions."

This tradition was commonly known by all old Cheyennes twenty years ago, and has been told me by such men as Old Little Chief, Spotted Wolf, Bull Thigh, Iron Shirt, and others, —all men born in the early years of the nineteenth century.

CONTACTS WITH THE WHITES

The Cheyenne tradition of their first meeting with the whites is vague as to time and place. The usual account is substantially that given by Clark.[11] Once long ago a man in a starving condition wandered into the camp. When they saw him, the people said to one another, "This is one of the persons that Sweet Medicine[12] told us we should meet," for the man had hair all over his face and his skin was white. The Cheyennes took him into a lodge, gave him food and clothing, and nursed him back to health. He remained with them for a long time—so long that he learned to speak their language—and explained that he had been with two or three other men in a boat which had upset and that his companions had been lost. He told them that his home was far off toward the sunrise and that he wished to return to it, but he said, "Some day I will come back and will bring you things that will be useful to you."

The man went away, and one day, a long time afterward, the people heard a noise like thunder—the report of a gun. Everyone went out from the camp in the direction from which the sound came to see what it was, and there they saw, coming, this white man and others with him. He had with him guns, knives, flint-and-steel, needles, and many other things which he gave them in exchange for skins.

With pieces of iron that he brought, he made arrowpoints which they at once saw were better than theirs of stone or bone, so that all who could procure it used the iron for arrowpoints. With these arrows they could kill animals much more easily than with those made of stone. They, therefore, threw away their stone points.

This man who had first come among them remained with the Cheyennes until he became old, and at last he died. Sometimes he made journeys to the east and took back with him in a boat the furs for which he traded. Of the first white men that came among them some, they say, could write, but they did not write on paper, but on a black rock—no doubt slate. Some of the old men have heard that this first white man was a Spaniard. There is no hint as to whence he came, nor of the situation of the camp that he reached.

[11] W.P. Clark, *Indian Sign Language*, p. 98.

[12] Editor's Note: See chapter on "The Cultural Heroes."

Another account says that the first Frenchman came to the Cheyennes where they were farming on the Missouri River. Some say that this was at the mouth of the Cheyenne River. This man is said to have carried his property on a sort of low two-wheeled cart, all tied up with rawhide and with solid wheels. The rims of the wheels were wrapped with rawhide. The cart made a loud squeaking or screaming noise, and was hauled by dogs. Long before the man arrived they heard a loud sharp sound, and wondered what it was. When the man reached them they made signs to him, asking what caused this strange noise. He pointed to a long stick—a gun—that he held in his hand, and indicated that this made the noise. They asked him to do it again, and he loaded the gun and fired a shot, and some of the children and women and men thought it was the thunder and fell down on the ground. All were much frightened and ran away. The man remained with them for a time and then went away, saying that he would return. He did come back, but in a boat. They looked down the river and could see the flag and the boat under it, coming very slowly.

Elk River believed that the first white men the Cheyennes saw were the French, *Mai vī' hĭo*, "red white men." They were good friends to the Cheyennes. It was from the French that they got their first guns.

Cheyenne tradition, known to all the older men, declares that in early days, probably long before the Cheyennes met the French, wandering Mexicans were accustomed to make frequent journeys north to trade with all the northern Indians, who at that time lived about the Black Hills—Kiowa, Comanche, Cheyenne, Crow, and Arapaho. These Mexicans went as far north as Tongue River and the neighborhood of the Big Horn Mountains. The *ciboleros*, or buffalo hunters, spoken of in books on the early West, were no doubt the last of these. They brought with them for trade, the Cheyennes tell us, a certain dry, hard bread, of which the Indians were very fond, salt, arrowshafts, bows and partly manufactured bows, and sheet iron for arrowpoints. Indeed, many of the oldest men among the Northern Cheyennes believe that it was from these Mexicans that the Cheyennes procured their first metal arrowpoints. The dog-drawn cart before referred to is quite suggestive of a diminutive *carro* of New Mexico in earlier days.

The articles brought by the Mexicans were exchanged for dried meat, parfleches, robes, backrests, moccasins, and various other things, which the Indians had in abundance. It was from one of these Mexican traders that the so-called "iron shirt"—a coat of mail—was obtained by an Arapaho or a Flathead and finally passed into the possession of the Cheyennes, who retained it until the year 1852, when Alights On The Cloud, who was then wearing it, was killed and the shirt was captured by the Pawnees and destroyed.[13]

Lewis and Clark speak of the French as with the Cheyennes in the Black Hills. John Valle, who wintered on the Chien River, under the Black Mountains,[14] was familiar with the region and described the animals found there and some of the birds. Lewis and Clark hired "a Canadian Frenchman who had been with the Cheyenne Ind. on the Cote Noir last summer descended thence the Little Missouri"—Baptiste Le Page, who took the place of Newman, who had been discharged. Lewis and Clark speak of the Cheyennes as very shy and unwilling to have to do with the whites, and state that one head man, to whom a medal had been given, after a time returned it, being afraid to keep it.

Old men among the Cheyennes have always declared that they have been told that, when the whites first came into their country, the chiefs advised all their people to have nothing to do with the newcomers, but to avoid them, and that usually this instruction had been followed. This may perhaps refer to the prophecy made by the culture hero, *Mot si i u*,[15] who, when he left his people, warned them that only harm would come to them by association with the whites. A few years later, however, the Cheyennes had become somewhat accustomed to seeing white people. Accounts of the wars between Cheyennes and the whites have been given in an earlier volume.[16]

[13] *The Fighting Cheyennes* (N. Y., 1915), p. 75.

[14] Lewis and Clark, Orig. Journ., vol. I, p. 176.

[15] Editor's Note: See chapter on "The Cultural Heroes."

[16] *The Fighting Cheyennes.*