

In the beginning there was village of gv at Devils Lake a long time ago and this was even before the people came to Knife River. In this time there were no clans.

There were two men, twins there at Devils Lake. One was called Big Medicine xu-pa-ri i-di-uc and the other Black Medicine xu-pa-ri si-pi-cuc,

Handwritten margin: note def. well awapawi tribe as told by BA

These two men changed themselves into an arrow. These two always travelled around and went out great distances and their food was birds; they would eat nothing else. They travelled until they were tired one day and each time they lay on the ground they would stick their arrows at their side to help them and if anything came around, the arrows would drop down and wake them up. One day Big Medicine woke up by his arrows falling down and found that Black Medicine was gone. Big medicine worried and went all over looking for him; he was looking for his track and went out great distances, still he could not find the track. One day he thought that he would go back to the place where his partner disappeared. He was thin from travelling. He lay in the place where his partner lay and as he looked up, lying on his back, he saw that there was a hole above him in the sky. When he saw the hole he made up his mind that he would go up there. He stuck his arrow into the ground, changed himself into an arrow and went up through the hole in the sky. When he got up there he would an earth there and looking around he saw a well-beaten road going towards the west. He followed the main travelled road until he came to a village. He thought, "He may be here and I must change myself into something." He changed himself into a little boy, wore poor moccasins, hair uncombed, and dirty as though no one was attending to him. He saw a small lodge, much smaller than the others and he thought there might be some old widow living there alone since the lodge was small. When he reached the lodge, he found only an old woman there and she asked him who his parents were and he said, "I have no parents to look after me." The old woman was glad he came for she lived all alone. In the night the boy begged the old woman to sleep with him. She did. He asked questions of her in the night and he asked who the people there were and she said that they were the eagle people. She began to answer the questions saying, "There were two twins living below and they killed off the birds down there and the people thought that they might begin to kill off the bird people up here and they hired a man with a long arm to go down and pick out one of the twins. That man went through here the other day with the boy. In about four days they are going to get rid of him. By that time the old woman was sound asleep. The boy got up and went out of the lodge.

He travelled on to the next village and thought that he would change to a boy again and there he found an old widow. She asks him who his parents and relatives were and the boy said he had none so she said that he should live with her. She was glad to have him for she was alone. She washed him, repaired his clothing, and gave him good clothing. That night he asked, "Did you ever hear any news?" "Yes, there were two twins who lived below but they were killing off all the birds so the people up here hired all Long Arm to go over there and bring him to the village and in three days they are going to kill him." He said, "What kind of boys are they." She said, "We call our people eagle people and they are going to get rid of him in two days." When the old woman was asleep, the boy got up and went on.

We travelled towards the other village. All this time he had been travelling towards the wind. He came to the village and saw another small lodge at the edge of the village. He found another widow there and she asked him who his people were and he said he had none and she took him in. he asked again what kind of people these were and she said, "These are eagle

people, tsa-si) there were two twi down below that were killing off all the birds so they hired Long Arm to get them and I heard that they were gong to kill him on the next night.” When she was sound asleep, he went out of the lodge

He went towards the fourth village but before he reached it he saw brush lodge with a long pole in the center so he was looking for a place to live and seeing another small lodge he went in and told the old woman that he had no parents and she was glad to keep the boy. That night when they were in bed the boy asked the woman what kind of people they were for he noticed that they had light hair and skin and she said, “These are the real eagles, the Maicu people.” (We got these different names from the four villages that lived in the sky.)

By this time the boy was well fed for she had fed him well. He knew that something was going on in the village for he could hear a sound as of people beating a drum and he asked what was going on and she said, “There is an earth below and two twins were killing off all the birds down below and they hired Long Arm to get one and they are going to kill him tonight in the place where the brush is sticking up.” He said, “That must be my enemy so you must paint my face black and take me over there one” so the old woman painted the boy black. The boy said, “Grandmother, take me over there” and being a small child, she put him in her blanket and carried her over there.

When she arrived, there was a large crowd and the woman said, “You should move over so my grandchild can see his enemy.” They opened a lane so they could walk in and he saw that his partner was in the center and that they had thongs through his arms and fastened to the pole and others through his legs which were tied to the pole. The one inside recognized his partner and said, “You were not man enough to come after me right away and I am nearly all in” and the child said “Grandmother, I am afraid of my enemy and I want to go right back home.”

She took the child back home and night came in a short time. Still at that time the drum was being beat in the ceremonial lodge. They went to bed and after a while the old woman was sound asleep. The boy went out a little ways and changed himself into a spider and then he walked between all the people and ran up to his brother. Black Medicine said, “Why is it that you do not come after me right away I am suffering but you are so slow,” “I did not know right away where you were and I looked all over until I found the hole in the sky so it took me a long time to find you. I did the best I could. Don’t worry now for I have come to you. I worked hard to find you and as I said before I was all over the world before I came up here. Save your strength.”

The people heard someone talking where the pole was and they said, “Maybe he is going to die now but we will pick out ten men to watch him until morning” but they did not see Big Medicine for he was changed into a spider. The people were sitting around while the ten were selected and then the rest went home. The ten men sat around smoking and watching Black Medicine at the pole. While they were there sitting and smoking until daybreak came. Big Medicine set the night back and a new night started. Just then the people thought it was a long night and that it should soon be daybreak; again it was daybreak and again the spider set the night back and by that time the people who were left to watch were all tired out and went to sleep. Big Medicine had some fat along. He loosened his partner and greased up all the sore places. They went out and came back.

When he untied his partner, they turned around and saw a man with no body but a long arm and they knew that he was the one who brought him up. The people say they but the two boys changed to arrows and the people could not catch them. At that time they came to the second village and they ran out but they could not catch them; at each of the villages the people ran out to catch them but could not They came to the hole and went down.

Just before they reached the land two hands were reaching out to catch them and they said to each other, "You cut on the right side black medicine and I will take the left." Black medicine cut his side all to pieces but the other side was not completely cut off, saying that they would leave the rest to be done by the later generations.

Big Medicine said, "I left some and in the future they will call the cuts the "Star of the Hand" and we call that part of the heavens the Star of the Hand today.

After they came back onto this earth they went back to Devils Lake. The people knew that the twins had disappeared for a long time They wondered what had become of him. The chief there was Horn between the Water. The chief called the twins and invited them and wanted to ask them some questions. They went in and he said, "Where have you two been? You have been out a long time and we have been wondering where you have been." They told the chief all that happened. They said, "We have been travelling all over and killing birds (uses word tsa-ga-ga) "Then they told their chief everything that happened (In telling, story teller repeats every detail of the incident.) At that time Black Medicine and the twin Big Medicine disappeared again. They travelled long and they were going to the east when they something white floating down and they went over to it and looked down at it. Big Medicine said she would shoot it with his arrow and see what happened but Black Medicine said he should not. Big Medicine shot into it and broke it open and let the wind out. The wind took them up in the air. Black M had his medicine around his wrist which was the twine they snare birds with; he tied his partner to his wrist and they went up in the air together. They flew them on and they went far to the east and let them down on an island. They looked around and they saw that they were surrounded by water and that the sky and water met and would not let them out

They sat around on the bank and thought that this time they would certainly never get back to their homes again. Black M said to his twin, "You were foolish and I told you that you should never shoot at that thing. Now I don't know what will ever happen to us.

When they finished talking they looked around and inside of the woods they saw a smoke coming out so they made up their mind to go there and when they followed the shore they came to a path and came to a lodge such as they put up with eagle trapping. Otherwise it was the same as an earthlodge. They came into the lodge and there they found an old woman and she said to them, "How did you get down here? I know that you live far away. You are my grandchildren."

They talked a little while and then they knew that she was the Old Woman Who never dies who used to have her place up the Missouri (near Holdings) (Wolf Chief used to fast there much when he was young) She gave them corn mush. Sometimes the twins would go out and they would kill der and take to their grandmother and she would say, "I am glad that you brought that to me but when they left she would go to the dead deer and tell them to get up and go far away.

One day they said, "We remember that you used to live over by our place but we are homesick and wish that we could get back home again" so she said, "Yes, it is that way; you are far from your home and what you see here is a big water and I do not think that you will be able to get across. This is only a small island and the only way that I can see that you can get across is by the big snake. He is in love with me and I will beg him to take you across. This snake has a big head and long hair. You wish to go home so I will make arrangements so that you can get back so she roasted corn and made cornballs. Go out when you are ready and stand on that high bank and cry 'Grandfather, we want to cross' When you get on the bank and ask for that big snake, he will show up and take you across."

They took the cornballs and went over there and soon the big snake came over and stuck his head out saying, "Do my grandsons see any clouds up in the sky for there are people up in the sky who are always trying to kill. Be sure to look carefully for I am afraid to cross if there is a cloud up there."

Again she said, "When that snake says for you to go on your head, he will go a long distance and then he will beg you for a cornball and then you put one in his mouth; while you are going on the water the snake might stop on the way and then he might say, 'look in my head and see if you can see any lice but do not touch any of them.'

The snake started out with them; they were sitting on his head and the snake went fast. They went far and the snake stopped and asked for one of the lice but instead they gave one of the cornballs. Then they went on and then he stopped and they gave him another cornball. By the time they had given him four cornballs, they saw the land. Before he reached to the dry land, he spoke to the twins saying, "I am about all in" but he had eaten up all of the cornballs. When he played out and Big Medicine pushed Black Medicine and he fell into the snake's mouth. The snake came to the shore and he asked big medicine if there were any clouds in the sky and Big Medicine said that there was none.

Big Medicine climbed off onto the dry land the snake opened his mouth and he could see that his brother was standing inside of the snake's mouth. He did not leave at once. Instead he fasted there crying and begging to his partner, all the time lying on the shore. Big Medicine cried so much that he was thin and almost dead; he did not care if he died or not. He was so thin that he could not get up. He lay where he had landed. The snake came up and he could see his brother inside smiling. The snake did that three or four times Big Medicine had lost all his strength when a white hawk, ix-ta-ta-ki o-xa-tic came along and came to him and he talked to big Medicine saying, "I have always wanted to kill that big snake. When the snake comes out again 'I want to shake hands with my partner here for I am getting tired and want to go away.' While you shake hands with him, hold his hands and the snake will say 'Are there any clouds in the sky' and while you are doing this, jump quickly to one side and I will kill the snake right there."

The snake came out again and Big Medicine said, "I wish that you would show me my friend for I am going to leave here." The snake said, "Are there any clouds in the sky for I do not want to get killed." Big Medicine said, "No there are not any clouds in the sky."

When the snake came out Big Medicine said, "I will shake hands with him now. There are no clouds so you just moce up towards the bank so I can shake his hand." When the snake's head was on the bank, there was a little cloud and wightning from the cloud, that was red and there was a white lightning went up into the sky at the same time. Lightning continued to come out as long as the cloud was in sight, moving off to the east.

Black Medicine said, "You should have taken my back a long time ago for if you had been in my place I would have made arrangements to have got you back earlier." "That is alright. I was here suffering all the time." Big Medicine was so weak that he could hardly walk. When they came to a hill Black Medicine shot one of his arrows over the hill without seeing what he shot at and when he got over there he found a large bull buffalo dying of the arrow.

Black Medicine was given some medicine by the other so that he could give out the things that he had eaten while in the snake. He vomited small fish and even shells that he had eaten. After they finished butchering the bull, they ate and greased themselves and were as good as ever. As they travelled, they came to a place where they saw smoke coming out the brush and there was another small lodge like the eagle trappers. Before they got there a woman looked out and said, "There are two human beings coming." Inside the lodge said to one of them, "Call them

in” When they got inside they saw that there was a sick man inside and almost dying. They were fed and then they wondered what was the matter with the man who was almost dying. Black Med asked, “What is the matter? What happened.” The head man said, “That is one of my children and we are bird- (uses word tsa-ga-ga) people. In the fall in this time of the year we always go back from the west. To the north there is a big lake and when we were flying across this big lake there is a big elk in there and he said he was going to kill the elk but I said that instead he might kill the boy. The elk had a long horn and he stuck that horn into the bone inside of the bone of his arm and we have no way of getting it out.”

Black med said, “I will see if I can take that out” and the father said, “I wish you would try to do that for I know that you humans can do almost anything.” Black Med said he would try to doctor him. He took some of the root of the black Medicine out and sang his holy songs. Before he sang the fourth time, the matter began to come out and in a little while the horn came out, all this time he was using the black medicine to rub over it. He built up a little fire and smoked the boy and greased him up and the little boy was a good as before. His father was glad and he told the two men, “I do not think that we will move for if I do the boy might get sick again so I will make my winter camp here.”

Black Med and Big Med said, “I do not think we are going the right direction for home so as it is getting cold, we better stay here and move back with them in the spring.” They got along well there that winter and stayed until the i-ba-ta-taki came which is the first to come up. The baldheaded eagle said, “I heard that your son was sick” and he was surprised to see the other two and asked who the two were and the man said, “These two are humans. They are the ones who cured my son; they have lived with us here all winter”

Ibatatki said, “I was sent out from my place in the south to look all over even through the mts and rivers to find a good place for all the birds and when I come back there and inform them, they will be going out in all directions for I have already found the places for them.”

When the ibatataki came to the lodge he was a bird but he changed to human before going in. then before he left again he sang a song

wind        towards I go  
 Hut-tsi-ta   ma-ri-rits  
 Hut-tsi-ta   ma-ri-rits  
 Hut-tsi-ta   ma-ri-rits  
 Hut-tsi-ta   ma-ri-rits  
 ho   ho   ho

All this time the grass was beginning to grow and from the south all different kinds of birds began to come and stop at this place where the two brothers spent the winter. Baldheaded eagle came back from his scouting also. Baldheaded eagle said, “I have been all over looking carefully at the lands Where you went to last year there are many many deer he said to some of the birds; to other birds he said, ‘Where you went to last year there are many prairie dogs; I have been two where you have all been and there is plenty of food at all the places you were. When I got through looking at your places I went back along the Missouri River and there are plenty of people there. They have made many promises and offerings ready for you different birds.” The birds were all glad to hear that. Then they all prepared and left along the river to the west. They flew along up the river and Black Medicine and Big Medicine started for home afterwards alone. They walked along and came along for a long time until they came to a large snake with no tail, only a head on each end and they did not know how to get around it. Big Medicine said let us burn it but Black Medicine said, “No, we should not burn it.” Big Medicine talked the other into

burning it. There was a flat place on the snake and they brought in wood and piled it on that place. Again they brought wood and soon the meat was cooked. Big Med thought it would be good to eat but the other thought it would not be. Big Med would not listen to black Med. He took a piece of it and it looked good and it looked like fish meat so he ate it but Black medicine said he had done wrong. After this was over, they had an opening through the snake. They went on and camped. That night Big Med had an itching on his foot. Black Med did not say anything for he knew that he could not help him. In the morning when they got up when they saw his foot, it was the color of the snake to his ankles.

Black Med said, "I will try to doctor you but I do not think I can help you." He took some of the black medicine and blew it on him but it would not help him. They walked all day until night. Big Medicine said, "My leg is all stuff and has a pain all the time" but the other said there was nothing he could do to help him. The next morning the spot was up to his knee. Again B.M. tried to doctor him but it would not help him. They travelled again and it seemed that he was so heavy that at times his partner would take his arm and help him. They did not travel far that time. They camped again the third night and next morning the spots were up to his hips.

At that time he could hardly travel and by that time they were to some buttes that they could remember, they were the Bird Bill Buttes, tsa-ga-ga buc and they were glad for they were nearly home. Since he could hardly walk, he carried him on his shoulder until they were on the opposite side of the river from the butte, that is the east side of the river. The fourth night they stopped there and when they got up in the morning, he had changed into a great snake like the one he had eaten, had two heads with horns on one head but a head with no horns on the other end. When he saw that his partner had changed into a snake he was crying about it for he was not able to stop him. They had been travelling along from the east across the prairie and did not come to the river at all until they came to the river opposite the Bird Bill Butte

The end with the horn was a man and the head with no horn was the woman.

Black Medicine was crying away for he thought that his brother was dead. He cried a whole day and Big Medicine said, "My brother, we will plan things for the future." "What do you mean? What do you want to plan?" Big Medicine said, "I want you to put me in the river. After you put me in the river I will reach up the Mo to the mouth of the Yellowstone and my head with the horns will be up there and the other end will be here at the Bird Bill Butte. In the future the younger generations will call me Grandfather." Before he was put into the river he taught him certain songs and Black Medicine learned them there. He said to Black Medicine, "This is my plan. All the younger generations will call me Grandfather; they will put up the sweatlodges and have a big feast. Remember that when they want to make any promises to me they must not forget me. If they want to make any promises to me, they must make the promise to me from any spot along the river from the mouth of Y to Bird Bill but if not there I will not hear them but if they are farther away when they make offerings to me, I do not think I will get it for there are many evil spirits around here.

Note: unsure where to put handwritten notes in margin (p. 13)

You should kill a mink and turtle and any other animals that live in the river for they are just the same as my body. When you put up the sweat bath, have some sage in there and in the future someone will be sick and want a doctor and I will sing a song and you remember it and then in the sweat put the sage into the sick person's mouth this will continue into the future. There is another place along the Little Missouri who will be older than I am and as long as he lays there

there will always be plenty of game for the future.” (It seems that was so in my time for there was much game in there, buffalo, elk, deer, mt. sheep and antelope, even many bear so that must have been so.) / At the time we had a village at Knife River, at the time they were moving up to Knife River from a little farther below there was a man named Packs Antelope, a great hunter. This was from around the time that the Mandans and gv. were met and giving each other corn.

All the time that this big snake was in the water, Packs Antelope was there in the village. This all happened from Heart River. When he would go out to hunt the game, he would stick up two arrows beside when he lay down and it seems that the game would follow him.

Note: unsure where to put handwritten margin notes (p. 14)

That way he always caught many animals passing him and always packed in much game. There was a large nest at the Thunder Buttes. One day he was out hunting and put his arrows down when he slept and there were two Thunders living at the butte. They made up their mind to take him up there. He did not feel the arrows when they fell on him and when he woke up the two Thunders had carried him up on top of the butte.

They left him on the high butte and when he woke he could find no way to get down so he was frightened and wanted to go home. He came to large birds sitting on the nest. Again he walked around and that time he came to where the birds were and one of them said, “My mother and father are the ones who brought you over here for when we are older, we shake ourselves the down flies out and then the large snake that lives in that lake to the southwest and then this snake comes up and eats us up. That snake has two heads, one on each end. All the feathers fly over that lake and then one comes from the east side and one from the west side, the horn from the west side and the head with no horn from the east. I want you to save my life and my brother here does too so he sang a holy song to P. Antelope. Our mother comes from far to the south and my father from the north where there is much timber. After you kill this snake they will change you into a bird. After you kill the snake they will change you into a bird and then they will want you to cut the bird up with a sword so you will want to take the one with the poor looks for it is the best one. If you use that you will surely succeed.”

All this time he was hungry and thirsty. He was walking around and found a blacktail deer and he butchered it and took some of it out to dry and the rest he fed to his brother and sister and some he ate himself. The deer had been brought in by the Thunders

Again the sister said to him, “We are going to shake ourselves soon so you better prepare yourself.” He said, “Alright, I will be ready. I will pile up a few rocks where I can prepare myself for the battle.” “The only way that you can shoot through is by finding the hole in its throat and there is a white spot. The rest of the body is like rock and cannot be penetrated.” He fixed up the rocks where he could hide himself, putting up the pile on the west side first, the east side last so that he could protect himself and be ready when the snake appeared.

Then the birds were ready to shake themselves. The time to shake was when the feathers began to come out. When they shook it became very foggy each time and it was at that time that the down began to settle on the lake and go all over the world. All this time Packs Antelope took out two red arrows and two black ones and the fog thickened. He ran to the west side and the fog moved towards the butte and he noticed that the water was moving up in that direction too. He saw horns and the white spot come up and he shot two red ones and there was a grating sound. Then he ran over to the east side and at that time a head of the female was showing on the rocks above the stone cliff and he shot the two black ones into the white spot. The head hung there a

moment and then there was the sound of the big snake falling. After he killed the snake the sister said, "You should stand facing towards the south saying, 'mother I killed the things that is fat' then when you are finished, face to the north and say 'Father I killed the thing that is fat' then face the west and say, 'Fathers and mothers all come down for I have killed the fat thing for you,' then face towards the east and say, 'Fathers and mothers, come I have killed the thing that is fat.'"

"When you have said that there will be rains, thunder, and a big wind" the sister said.

In a short time there were birds coming from in all directions and right after that the two birds father and mother came."

When they all came they all talked it over how they were going to cut the snake up and divide it up. They decided that they would have P. Antelope change into into a maicu eagle and they appointed him for when these birds set on the eggs they hatch right away. He said, "I do not think I could change and do it for it would be had for me to change into a bird. Again they appointed the eagle with the bars across to change him into a bird. "I do not think I can for I do not think I have the strength to do it" They talked it over and decided to appoint an ibatatak to change P. Antelope into a bird." The bird said that it could not do it. Again they decoded to appoint a big hawk that had brownish tails and the top has a little black on it. The hawk said, "It seems that you all have more strength than I have but you want to have me do it so I think I will try. I want a robe to cover P.A. in" and the bird had Packs Antelope packed in it and the bird sang four times and then the other birds opened the robe and saw one egg there where the Packs Antelope had been. Again the bird sang a song four times and again it asked the birds to look and see if there had been any change and they saw that the egg had hatched into a bird. They covered the the robe over it and the hawk sang its song four times and then it asked them to take away the robe and it had wings nearly ready to fly. They covered him up again and the bird sang its song four times and then asked them to take the robe off and he was there ready to fly.

After he became a bird all of them sat around and told him that they wanted him to cut the snake up so that they could eat it. They said, "We have our son here to do the cutting." They had the called mi-ra-hi-ci stick red has a sharp side and a track of swords ready in a line and they told him that he should look them lightning.

over, these were the words that the different birds had brought. He looked them over and took an old one. As soon as he took the club they looked at each other and said, "Who told him to take that one; that is our holiest and most powerful one; who told him? That one we can kill even under the ground." Then the sister thunderbird spoke, "I told him which one to use for he saved my life."

At this time he went into the ari with the club and was flying with the club. He sang a song and the birds were surprised and felt badly for he used the sacred song and they wondered who gave it to him for the song was one that they always used only when they wanted something badly. The sister thunderbird said, "I am the one who taught him the song for he saved my life as well as that of my brother here.

When he finished the song, he made a motion of his club towards the snake towards the north, then to the east, third south and the last west and that way he divided the snake into four parts. After he finished that he told his father and mother that all was done and you can go down and help yourselves and do with it as you please.

Again they decided too appoint the maicu, next the barred eagle, then the ibataki or baldheads, and the fourth for Packs Antelope to go down so he flew in the air for they had him

bring up the snakes, sang the holy songs and seized a section of the snake and carried it up into the air onto the hill, he did it again until he had all the four pieces there

When they finished eating the snakes they said, "Packs Antelops has our medicine and our songs so we will have him go along to get anything that we cannot for he has our club and go into the ground and get things that we can't get now."

This happened for four years that he went with the birds. If anything was under the water, he would get it with his sword and the songs. About that time a big snake that they called Grandfather was still in the Missouri and he did not like it that he was killing all the big snakes that were on the earth and he was angry about it.

In the fall all the birds would go south and it was at that time that the snake in the river knew all about it. He prepared to take the man back so he put up a sweatlodge and had the small sage in the sweat ready. He came out of the water so that when they came Packs Antelope would try to get him knowing that he would to. At last the birds began to fly south and the snake showed itself. PAP flew up into the air and made a motion with his club and then flew down to pull the snake into the air but at that moment the Grandfather seized PAP and pulled him under the water and into the sweatbath and there he fanned him with the sage. There were four bundles of these sage fans and before he had worn out the last one fanning PA began to get his senses back and then he began to throw up all kinds of snakes. He continued to fan saying, "You were foolish, trying to kill off all the snakes that the people have to pray to" and he kept fanning until he had only one bundle left." PA said, "I am sorry for all that I have done and I will not kill anymore." He used up all the bundles and by that time PA was all exhausted and could not talk. After that the snake thought he had his mind back again so he uncovered the sweat and he became a human again and what he threw up were nothing but snakes.

After he took him out the sweat he put sage in Pa mouth and told him to spit it out and he made him do that four times; he took some water mixed with hi-cu peppermint and made him drink that and PA said, "I am myself again. He gave him that four times with water and he threw out all the different kinds of snakes he had eaten. Just then he gave him some cornballs to eat and then he felt better so after that when he looked up, lightning would go up. The lightning came out of his eyes and he said, "Grandfather, you have forgotten my eyes." "I will give you somethings to fix you out so that the lightning will not go up." He gave him some buffalo hair to wear over his eyes.

After that you will wear a low cap and all will call you and your mother's and sister's side Low Caps and since from that time there have been some low Caps in the tribe

The Grandfather said, "All this time your eagle feathers have been waiting for you since you came into this sweat so when you get out for they are thin from waiting, tell them that you are going to put on a feast and an eagle sweatbath. When you go out from here say, "Father and mother I am going to put up a big sweat and feast and I think it will be a good thing for you. When you repeat this to them also say to them, 'Grandfather living in the Missouri, we want you to be with these my father and mother and you will be the head and have more right to be with them.'"

When he finished talking, he took PA outside and then PAP tried to fly, shaking his arms and when he could not he laughed at himself. He said, "When you come out you say i-he." He came out of the water and when the father and mother birds saw him they felt badly and cried and he said, "Do not cry; I promised that I would put up the sweat and a feast and that I would put up robes and many valuables and I think that is the best thing to do and that will be kept for a long time in the future and when I do that I am supposed to keep you as my father and mother."

After he finished talking to his father and mother he said, "I want you to be invited with these my father and mother at the feast and in the future you will have the right to meet with them because of the things you have done. Big Snake said, "I have told you that I have more power and when you were out among the eagles killing the snakes and when I pulled you into the water, I showed that I have more power than the eagles do."

When they finished talking, he went back to the eagle who were then crying for he had been with them a long time.

The eagles said, "Though we are glad that you have promised that you have put up the feast, so when you go back to your own people, save all the robes and white buffalo hides that are very valuable to you, when you give all that, you will have plenty of buffaloes near the winter village and when the enemy comes you will drive them back. When we are ready to come back to you, we let you know so that you can have the sweatbath ready."

He went back home to his own people who were below the Knife but not all the way down to Heart. He was there until nearly spring when the grass had begun to turn green and about that time they sent word to him saying, "We will be there and you want to keep your people inside; there will be clouds and rain when he come. We will be there four days and nights and during that time we will give you the holy medicines and songs." When he went back to the village all the people were glad to see him for he had been gone so long and the older people came and asked him what had happened to him and the story has been kept every since just as I am telling it now. He told all that happened now he had been taken to the eagles flew over the river as a bird and how he had been taken back into the river and put in the sweat and he told that to the older people so that the story would be remembered.

"I promised that I would put up the sweat for the eagles and save much food just as I was instructed by Big Medicine I was also told by my father and mother the Thunders that I would be lucky in the winter villages and drive away the enemy. I am expected to save a lot of food for my father and mother. I was hekp(?) from my own people in getting robes and goods for the feast so that when the time comes I will have plenty of them."

At this time when the eagles were ready to go for the village and the birds had F. Creator to go there and tell the people that they were ready to come and that it would be cloudy and rainy so that the people could not see well. F.C. came to the village and said, "All your fathers and mothers are coming and they want you to keep your people inside the lodges for they are coming over secretly.

PA. went among his people saying, "My people you must gather enough wood and water to last you four days for the eagles are coming." The people of the village were afraid about it "When the eagles left from the south it was cloudy and much lightning and the people were all afraid and went inside the lodges for they thought that the lightning might hit even the lodges. The birds came in the night time. All this time PA had much meat and he cut many choke cherry sticks and put the dried meat on it and piled it up in one place and when the birds came he distributed it to the eagles and each bird got its share and they said, "My son, take these sticks back but they did not give him back the meat. Stand in front of me and before they would give the stick back they would say a prayer and would say, "I want my son to be lucky and have great power and success and drive back the enemy" and when they gave the sticks back they touched his arm with the stick and drew it down towards his hand and he took it." Each of the birds there repeated the words and sang him a holy song.

At this time there was a buffalo skull in the lodge and PA gave the skull cornballs and other things. One of the eagles was sitting by the skull; he was painted up with white eagle and this white was like a halo around his cap, this was maicu.

This eagle said to one of the birds, "Come up here and have PA stand in front of you and tell you what he wants for. You know that he wants plenty of food and when there is an attack from his enemy he wants to be able to drive them off. You must not repeat that; we also have this buffalo skull (at that time they brought up the skull)" One of the birds came up and stood up in front of the skull saying, "PA is our son and as we represent you here, we want you to give him good dreams so that there will be plenty of buffaloes around so that he will have plenty of food in the future." Then the bird took a cornball from the skull and also the articles that they gave.

All this time it was late in the night and they said to their son, "Now we must go in the sweat and our leader is here and he knows all the holy songs and you should listen to all those songs so that you will remember them for the future" This time maicu, the leader told his son, "I am going towards the sweat and at every step you should put a buffalo robe until you come to the sweatbath and on the last robe you should pile your cornballs" At that time the eagle stood up and chewed up some black medicine and spit it on his own body, the act meaning that some other animal or snake etc might come around and that way it kept them clean (According to custom I remember that Wolf Eyes wanted to put up the feast for the eagles, custom that Hard Horn a chicken's son and the chickens were going to put up the feast and Hard Horn wanted me to be there and be my father and give me something to worship and he would save robes etc so it was pretty hard for me to do that. Hard Horn said, "I want to own a god and you are a brother to my father and I am going to start saving for it going up towards Bufford for meat." That was hard but he had promised. I did not know the rules of the bird sweat very well so I called Smell who owned the god of these birds and I called him. I was afraid for I did not know the rules, he was leader of the med and knew the songs and he said it was a hard thing even though he knew the rules but since your son asked it you must do it but if you do not do it right you will have trouble. You are alright for you have a god here and I think you can do it and when your son stands in front of you, you can tell him that he will be successful in all that he does." When Hard Horn came he brought a pipe and left it in front of me and Smell said that I should give it back to him when I talked to him in the feast. Before I took the pipe, I had been worshipping the eagles and other gods so I began to beg of my gods saying, "I have worshipped you and fed you and showed you every kind of respect and now my son has come to me and I want him to be lucky when he goes out and kill much buffalo and if the enemy attacks I always want him to be on the safe side. "When I got through talking I light the pipe and smoked it pointing it in all directions to all of my gods and then I handed the pipe to him and he took the pipe back. this time Smell was right with us and I said to him, "You have more power than I have and you should pick out the best cornballs and articles" and he took out the best ones for he knew more of the rules than I did. Smell was White Finger Nails father and thinks it is J. Baker's grandmother's father. After we finished, Hard Horn said he was glad for he thought that he was going to be lucky and that there would be plenty of buffalo meat. After Smell left, he said to me, "I will be back again and he said, "These medicines are holy but I will explain to you a bit of the rules. This pipe is holy and we use it when we put up a sweat and I have this pipe now and got it of Dry Squash but I will let you have it. I will give you this (small animal da-hu-a-ga-ra-ga-pi, a little larger than weasel, white on belly, brown on back, seems a ferret) and when Hard Horn puts up the sweat, but he should return it to me afterward: and I was glad for when he first asked me to get him a god I did not know what to do so this way Smell helped me out. this time I said to Smell, "You bring

that pipe for I want to learn the pipe and prepare the songs and I will put up a feast” Smell went back and while he was gone I looked for some tobacco and calicos and when he came I spread out the calicos on the floor and he left the pipe and small ferret there on it.

This time Smell was glad when he saw the blankets, calicos, and roast corn and he said, “You look for some red paint” I had plenty of it for my father always had enough of it on hand. He took some and painted the pipe and he was talking to the pipe and ferret and he said to me, “Hold up your hand” and all the time he was chewing b. med and he spit some in my hand and told me to rub it all over my body and I did and he did the same to himself. By that time he sang the song and the ferret was about worn out then with no hair on and he gave me the red paint and told me to paint the pipe and ferret and I did and put it back on the robes again. The pipe was just the same as the one in the Waterbuster skull bundle. After I was done he called for roasted corn and I took it and the dry meat and set it before him and he selected a few and said to the pipe and ferret and said, “I want you to eat and I always took good care of him for I am going to give these to him to give to his son, Hard Horn his son and I do not want to have any hard feelings with you.” Then Smells said, “I am well paid for” and then he ate the rest of the food. He said to me, “Wrap the pipe and skin with a nice calico or hide and put it away for your son.” Before Smells left I was supposed to look for one feather of the left side of the wing of the eagle, the sleep feather, and at the part next the body of wing the short one, one on the left side of the claw, and the fourth one from the head, save those four feathers also fine white feather at base of tail. I will pray all the time and you will not have any trouble in this ceremony. There were 12 sticks painted red, same as number in moccasin game. Take these sticks when on war and paint it over and say, ‘I am painting you you and I do not want to be killed. Then there was the bullsnake and a turtle, an otter who represents the Missouri and is a good doctor. He told me took for all these and I did and I found the things but before I ever touched them, I would chew b. med and put it over me for Smell told me to do that. I saved all these except the eagle.

Before the feast was ready, Smell came and said that he had a good dream in which he saw the pipe painted nicely and he thought it was al going to be a fine thing. In the fall some people came to the village and stole some horses and the people shot at them and they went off without the horses. They drove them beyond the town of Garrison at a high hill, people who were from Sioux City. When they ran after them Old White Man was ahead and he got off by the lake and OWM was near and enemy threw gun away and motioned OWM to come and he went towards the enemy with a shield and hit his face with it, next man 4 winds ran up and enemy said “I will give you my necklace, we did not come to kill you” and decided not to kill him to Ft. Stephen.

They discovered this enemy, he had the ferret on his neck just like in the ceremony and I tell this because they took it away from him. They had promised to put on this sweat and that is why they got the horses back and found the ferret on the man. Smell had dreamed that there would be luck; if it had not been for his dream it would have been hard for us to find one of these ferrets to use in this feast.

After Hard Horn left I heard what happened to him; he hunted and got buffalo and did not have any bad luck I heard through the winter All during that time, because he had promised to put up sweat, while up at Bufford, enemies stole horses and Hard Horn called some of the young men and was going to get the horses back and Hard Horn thought he might kill off the enemies since he had promised his gods to give the ceremony; they went on and came to the enemies in the broush and went around it. The enemies were eating. One of the enemy ran but he came towards one of our men, Two chicken Bull and the enemy shot through his breast and he fell and

Bird Bear was shot through the skin of the body but not fell and he hit enemy and two of enemies killed and a Brother to Hard Horn hit one of them, two ran and Two Shield got one of the others; all during this time for now all of enemies killed. One was killed so they had hard luck but Hard horn and all his brothers were successful so it shows that Hard Horn promised to follow the enemy and he was leader and he did the best in the striking and his brother also, so it showed that his luck was because he had made the promise even though one was killed. We heard about this later. Smells heard about and said, "It is alright, Hard Horn was the one who made the promises and he and his brother were successful and he is going to be chief."

When the grass began to grow, Hard Horn and all his brothers and sisters came back and he selected one of the larger lodges, belonging to Never Eats Marrow where the Okipa was held to hold the feast in. He cleaned out the lodge and told Wolf Chief that he would be ready the next day. I was supposed to go there when the night came and when I came in they had a string stretched all the way around the lodge and there were robes hanging on it all the way around the lodge, and there were three sticks at the head of the lodge showing that I was being given three horses.

He called me over and said, "There are 60 hides and some of them well tanned, three sticks going with it and it is up to you to decide what to do. You might have a man who has more power and more songs and you might call him to eat and sing the holy songs and pay him part of the things I have gathered here." At this time Smell knew that he was going to be appointed to sing the holy songs so he was repeating them over to himself before he went to the lodge thinking that he might have forgotten some of them.

Next day they called me in the morning and I saw that there were ten or less already in, all them men who had rights in that kind of ceremony; Small Ankles because he owned the buffalo skull, eagle trapping and the wolf Ceremony and Creek Medicine; Belly Up right for his medicine the eagle; Different Wolf owns buffalo head; Bear Looks Around because he had Old Woman Who Never Died's medicine; Bear Heart had the Bear Medicine; Poor Wolf right for much medicine such as Corn Med and the Buffalo skulls; Ravens Paunch for medicine of naxpikE; Red Tail right for had Wolf and Buffalo skulls. Women could not come in and sit by the side with the men but off to the side. Another there saw Son of the Star for he belonged to the Wolf Cer; Wolf Eye for med the Wolf (seems that the number of isolated ceremonies as wolf med not in the Wolf Cer reduced by the fact that a man dreaming of the wolf instead of having a personal bundle actually had it interpreted by the old men to have that they should give the Wolf Ceremony and in that way a persons individual dreams were cohered around a central Wolf Cer. That way it reduced the number of vision experiences to be transmitted to the future generations and made the Wolf Ceremony the important element for transmission. That is why the dreams of Wolves seem to have all been preliminary to the giving of the ceremony)

Others there were: Hairy Coat for he had Old Woman who Never Dies and the NaxpikE; Chipewa, invited had once put up the feast to the eagles. I was there because I had the bundle ready for Hard Horn.

All the different ceremonies had the buffalo skulls and all could go who had a bundle with a buffalo skull in it and they were always the leaders and when they go out to look for their enemies they would always sing their holy songs to the skulls.

About this time Smell was in the center of the circle of old men, painted up and zigzag marks on his body like the lightning; his whole body was red all over, blue paint on the nose and marks of lightning all over his face, he had two rattles of buffalo hide and stones inside and on his wrist were eagle claws on both sides; Smell stood up and said, "You want to bring one of the

robes before me, spread it out and in front of the sweat pile up the cornballs there and when you stand it there I am going to walk around it and sing a holy song. That dried meat should be piled up together with the sticks and when I sing a song, distribute all the meat to each of these medicine men here with the sticks.” Then he began the song using the rattles and they were giving out the dry meat to different medicine men. There was a buffalo skull inside the sweat and Smell said, Put up some dry meat in front of the skull and I will appoint different men here to take meat to the skull and they will each pray for you.” About this time Hard Horn said, “Of course there robes belong to Wolf Chief and he is the man to do as he pleases with them but there are a few articles that I will do as I please. It is up to him how he will dispose of the robes for I have promised them to him already.” Wolf Chief rose and said, “I am glad the way you spoke and I would rather that you would use these articles to cover this sweat lodge. and I am glad that all you older people who own powerful medicine are here and I can see that there are enough articles here and that way I know that you want to succeed and have a good home, want your people to be successful and that you never want to have bad luck. In the beginning this promise you made and when you first came I thought what a hard thing it was to do and I had no power and I took it up with an old man who has more medicines and he helped me and now I see that this is successful and everything will turn out well and Smells will carry out everything that you wanted to do. I was looking for your medicine all this time; we have succeeded even though I knew it was going to be hard to find them but Smell had a good dream and our enemy came and he brought one of the ferrets which are hard to find even though we has one that was nearly worn out and I am glad that we found that one. I am glad that now you are a leader and that after you made your promise you went up to Buford and there your two brothers struck the enemy and now they call you a chief and that you are successful and will have a good name. Now I am glad and I am supposed to have these 60 robes but in the beginning I asked Smell to come over and help me and I am going to have him take 10 of them (I thought I would keep 40 of them for myself and I did).”

Smell began to sing the holy songs and the Hard Horn and his two brothers passed the meat on sticks to the medicine men and they did that until he had sung four songs. Each time the medicine men would pray for them before taking the stick back. Smell said, “There are many articles in front of the skull; go over they and pray for the man giving the ceremony here and take the articles. Chippewa went there and took the articles, and prayed for Hard Horn. There were many articles piled up in front of the sweat; there was a fire in front of the sweat but it was low and Hard Horn wanted it made up again and Smells said, “I am going into the sweat but if any of the others want to go in, do not take your clothes off until I go in. Any of you who want to may go in.” Smell got up, had a robe to cover him and tied at the chest, it was painted with red paint, a cap over his eyes for he was a Low Cap clan. He sang the song HE ALMOST REACHED THE SKY four times before the sweatlodge every footstep they put down a robe and one at the entrance where he stood and sang the same song again facing the west. While he was singing the fourth time he turned to the entrance to the sweatbath door but this time he did not take the rattles with him. he had something in his hand covered with sage and inside it (in early days they catted a flint knife which was a sign of an eagle claw) there were many cornballs in front of the sweat. (After the promise made, they began to save many bags of buffalo meat and fat and this fat was mixed with juneberries and corn making a large pile of food there) When he came to the sweatbath front he sang the same song except that with the knife in his hand he said hU hU and stuck the flint knife into the cornballs four times

The sweat was covered and he went right in saying, "All you medicine men have someone come in here" but the older men went in around the side and not the entrance with their clothes on. About that time Smells said, "Bring that skull, otter, snake, and all the other things and pile them up on top of the sweat" and he said to Wolf Chief, "Bring me some sage" and I did. He put it in my mouth and pulled it out and asked me to spit it out on the stones and I did. We repeated that four times. He said to me, "Call your son, Hard Horn and his brothers and his wife, and Hard Horn's three sisters also. One of the sisters was married to Bob-tail bull but he did not go in as he had no right to. I called them all into the lodge and they came; he dipped the sage into the water and sprinkled all the medicine and the brothers, sisters, and wives and said, "You will feel like a new life, have a good home, this is a rule established a long time ago and it holds now" All this time they were sitting before the lodge and some of the old men inside and he sprinkled water on all of them and the brothers and their people then he called those in the lodge who wanted to be sprinkled to come up and the others came up. When he finished he said to me, "Take those medicines back and call your son, Hard Horn and tell him to keep these medicine and that he must always keep them in good order." (Wolf Chief says, "I have the right to paint the buffalo skulls for I have been instructed to do that twice and also I have paid for it once)

I took the skull back and I had the otter, the pipe given me by Smell, the ferret, the eagle feathers so I had them saying, "I am poor myself and have no strength myself and I always call you my gods and have given you many feasts and I have loved you and I hope that when I give them to Hard Horn you will take care of Hard Horn and obey what I say to you." Then I called Hard Horn over and handed them to him. After that when I was finished, Smell said from the sweat, "Come over and all you men come over and sit beside the sweat and I will sprinkle water over you for there is much sickness among us and then you will have new like and be healthy. You women come over too." Each time he sang, he would dip the sage in the water and sprinkle it over them and then other ones would come and then he would say, "My grandfather, (Big snake) I want my people to be well, lucky and have no sickness." Even when the children would come up and get sprinkled and they liked it and believed in it thinking that they would be lucky. They would crowd to get ahead and be the first. While this was going on there were only four stones in the sweat lodge and all the others were left outside. Those who went in the clothes were the last ones for him to sprinkle water on. When he was through he called three old men, Hair Coat, and I do not remember the others and told them to distribute the dry meat and cornballs; We are eating before our gods and I hope that there will be no bad luck. Try to distribute the food so that all will have an equal share. There was a large crowd in there and when they had finished distributing the food Smell told them to take the best of the food and that if they wished to they could take their clothes off and stay in there.

Smell said, "Outside Ghost or Snall Ankle come over and break up this stick and throw it into the fire." They generally pick out the man who is brave when they meet the enemy to do that. That means that they are going to kill the enemy. When he finished, Smells said, "Again they put a stone in the hole here, you should say the name of some enemy you want to kill, say, 'I killed \_\_\_\_' and hit the stone right afterward like striking an enemy and who ever carries the stone will allow you to hit it and that is the sign that you will overcome your enemy." They did that and four men would hit each stone. After putting the four stones in that way and then they threw the rest in without striking them. Then they covered the lodge and poured water on them. After the sweatbath was all over Smells said again, "What are we going to do with the cover; there are two many articles, fine ones there?" I said, "You do as you wish; I have my share, I

have three horses and 40 robes. There many medicine men here and you can do as you wish with the rest.” There robes were distributed and it seemed that everyone was well satisfied with his share.

When the ceremony was over I took my share and the three sticks that represented my three horses. Smells seemed satisfied with his share. That is why I always thought that I had a good protector in early times and I had proof that I was well protected and if it was the Indian custom I would give you the same advice to do the same to be lucky and successful.))

Back to story:

When the eagle went in front of the sweat it said, “We are glad that you invited us here to this big feast and it is better than it was before when you were with us for it will go on forever.” He put some sage in his mouth and spit it out four times saying, “That is the sign that you will have no sickness and that you will be strong and conquer your enemies. We are going to give you a medicine that will be your god; we know that you are a good hunter and we are going to give you these bow and arrows and you will never get killed, never fail to get game and when you go to your enemies, you will never miss them.” He gave them the feather from the top of the wing, a sleep feather, a tail feather above the tails, etc, we are going to say something to you before we leave. We know that the big snake must have more power than us but he took you back to human but we will say this that when you die, we don’t want you to go back to the river or go under the ground. We would rather that you came back into the sky when you die.” They stayed there four nights teaching the holy songs and they said, “You must not lose this holy bow and arrows for that will be the best of your medicines.”

After the eagles went on and the people were living there a while, the people moved up towards knife River and built a village but the name I do not know but at the time these things had happened they were near the Heart River at a Creek called Charred Body Creek and it was from there that they moved over to the Knife River. Before PA died and no one knows how he died but they used to tell how he was saying he called in some of the older people and said, “Now, I am going to pass away, and I want you to remember for this bow and arrow are the most important things that I have for when I go out I take this bow and arrows and paint it up for I never to fail to get game, kill the enemy, and take care of it for it is like a living thing, it has a spirit and will help you in time of crisis. Use it then and it will help you. I want you remember that after I pass away I am supposed to go back into the heavens where my mother and father are and it may be that some day there will be a slow rain with no thunder or lightning and that means that I am among you though I cannot be seen. During my lifetime I have done well to my people so do not forget what I have done to these birds and you will have plenty of success. Another thing I want to tell you. At the time I was changed to an eagle I used to strike the ground and make a deep hole for there were animals inside but that is all over but when you see the holes remember that I used to do that but there will be none of that from now on. (I forgot to say: At the time they had the sweat PA was told that there was another bird that was his father but he never flies down this way and any time you put up a feast, put up meat on the right side of the door and remember saying that the Low Hats can take that but none of the other bands can use it.) Packs antelope said, “When I was among the birds flying along I used to strike large logs that had snakes inside though they turn themselves into worms in there and when you see a big log or tree breaking down that is a sign that there was a snake in there. In the spring the snakes come alive again and they were easy to kill off.” Packs Antelope died and went back to the Sky with the large birds where I think he is now.

(Wolf Chief did not know the story of how this fitted into the Sundance or naxpikE since he said that he never learned the part but knew that it had to do with the ceremony in the sky.)

Black Medicine came back to the village and prepared to make a big sweat; he saved many articles and he told his own people that they should keep this up in the future for the benefit of the people in doctoring. A very since that when the owner died, the owner gave it to another and in my time a many by the name of Sharp Horn Chief which was the last time that I saw it given. There was another man by the name Long Bear gv who owned it but one time Sharp Horn had rattles almost as large as Indian squash but he had no children and the ceremony; Long Bear had children, Old Dog, Old Buffalo and a son named Good Bear with a different mother, another son White Duck and it seems that the children did not keep it up. This was Missouri River medicine which I think died out.