

T-260

BIRDIE BURNS, CHEYENNE

INTERVIEWED BY: JULIA A. JORDAN

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DATE OF INTERVIEW: 5-27-68

GENERAL SUBJECT:

SOME OLD STORIES AND PROPHECIES; MEN'S SOCIETIES; HONORING
RETURNED SOLDIERS

PARTICULAR TOPICS DISCUSSED:

STORY ABOUT "SWEET MEDICINE" (MUDZI' IYOIV)

STORY OF AN OLD MAN WHO TURNED INTO STONE AND PROPHECIED COMING
OF WHITES

BOWSTRING CLAN: ALL NIGHT DANCE AND MORNING FOOT RACE

BOWSTRING DRUM RITUAL AND SONGS

CHIEF SONGS, MEMORIAL SONGS, AND WAR DANCE CLAN (OHOMO)

NEW CHIEF AND HIS WIFE EXPECTED TO SHOW GENEROSITY

CHANGES IN MODERN TIMES FULFILL OLD PROPHECIES

CHIEFS IN FORMER DAYS HAD AUTHORITY

SOME CHIEFS COERCED INTO SELLING RESERVATION

BIRDIE'S SON INITIATED INTO MUTSONITANIYO', A SOCIETY

MUSICAL RASP USED IN HOOF RATTLER CEREMONIES

PRESENT DAY CHIEFS

GIVEAWAY DANCES HONORING SOLDIERS, AND NAME CHANGING CEREMONY

RETURNED SOLDIER PAINTS FACES IN MEMORY OF HIS BRAVE DEEDS

BACKGROUND ON INFORMANT:

Birdie Burns was born in August of 1902. Agency records give her year of birth as 1901. She was born and raised in the Clinton area. Her parents and grandparents were traditionally oriented and Birdie learned many oldtime stories and much information about the former Cheyenne way of life. Her father was Kias, a sub-chief and head of the Bowstring Clan. Her mother was Sage Woman. Her father's father was Wolf-Going-through-A-Crowd (Middle Wolf), who was one of the four chiefs of the Arrow Tipi. Her mother's father was High Backed Wolf, who, among other things, fought at the Battle of Adobe Walls. Birdie's father, Kias, was a peyote man for some time, but later became active in the Mennonite movement. Birdie was raised in the Mennonite Church but in recent years has joined the Baptist Church. She attended the Colony Indian school for one year but finished her elementary education and attended high school in the public schools of Clinton. She has been married to Ed Burns for many years and they have two children, Roberta Ann Burns, and Edmund Burns. Birdie also has a son, Cedric Allrunner, from a previous marriage.

NOTE: This interview is continued on T-261 and T-262.