

WHITE SHIELD, RUDOLPH. SECOND INTERVIEW

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LEGEND & STORY FORM  
WORKS PROGRESS ADMINISTRATION  
Indian-Pioneer History Project for Oklahoma

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WHITE SHIELD, RUDOLPH-SECOND INTERVIEW.

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Field worker's name Augusta H. Custer

This report made on (date) March 5, 1938

1. This legend was secured from (name) Rudolph White Shield

Address Canton, Oklahoma Rural Route

This person is (male or female) White, Negro, Indian,

If Indian, give tribe Cheyenne

2. Origin and history of legend or story The Sweat Bath and

Story of a child taken after the Battle of the Big Horn River.

3. Write out the legend or story as completely as possible. Use blank sheets and attach firmly to this form. Number of sheets attached three

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Custer, Augusta H.-Investigator.  
Indian Pioneer History-S-149  
March 5, 1938.

Rudolph Whiteshield  
Cheyenne Indian, Interpreter.  
Canton, Oklahoma.

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During the battle on the Big Horn River between the Whites and Indians, the Indians were surprised at daybreak by the sound of a bugle blowing. The Indians were not prepared for battle. They could not get organized in time to protect the women and children and themselves.

After the battle the white soldiers were looking over the dead and wounded. There was a small baby girl not injured at all but her mother was dead. A few of the Cheyennes escaped. One who escaped was a small boy, brother of the baby girl. He is an old man now and is named Night Killer, his address is Fonda. Night Killer is about sixty-eight years old.

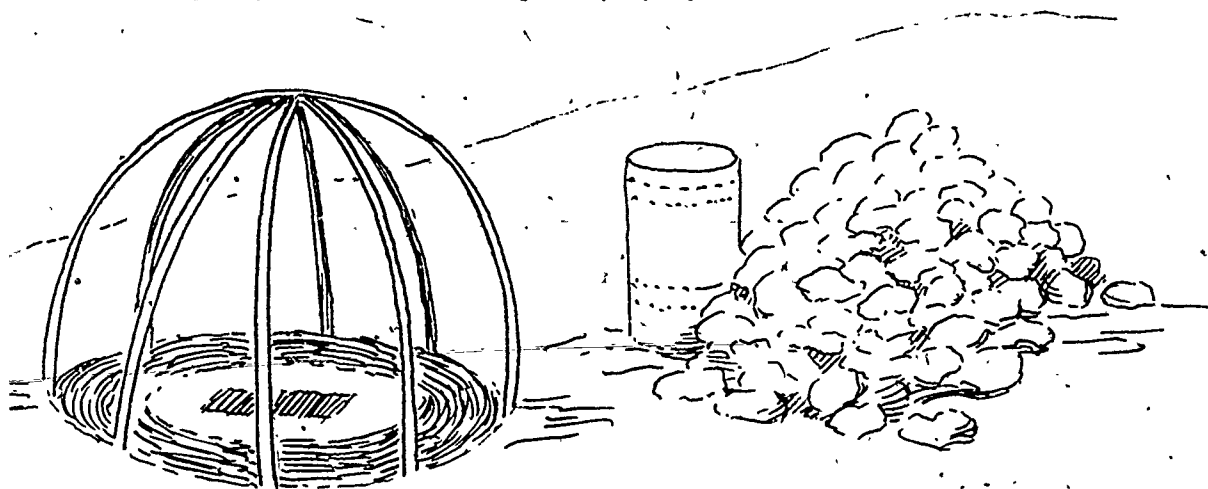
This white soldier took the little Cheyenne baby to his home in New York and reared her in his home. Her name is Chinquilla. She worked in the Yarn Mills in New York. Her home is near a park; this is her address: Chinquilla, 146-12 Idlewild Road, Jamaica, New York. She comes here

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once in a while to see her brother. Chinquilla has never married. She writes stories, and is quite well known by those living near her.

#### The Sweat Bath.

On the Big Nose place about one hundred yards from the house is a place made for the sweat baths. This family must be strong believers in the bath for not many homes have such a place that shows that it is used often as this family seems to. Just below is a drawing of what could be seen by any one passing.



Rudolph White Shield, Cheyenne interpreter, told the following story concerning the Sweat Bath. Those who are

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to take part in the bath are selected. Some members of the family go and build a fire and place these smooth hard stones where they will become hot. Water is brought from a well nearby and the fifty gallon gasoline barrel which is close is two-thirds filled. The willow harbor is spread with straw and the top of the harbor is covered with canvas or old bed clothes. Anything that will keep the heat in and the cold air out. There is a small pit dug in the center of the harbor and this is where the hot stones are placed, then a little warm water is poured over the stones at regular intervals.

Those who are to take a bath remove as much of their clothing as they can, wrap blankets around themselves and go inside the harbor and sit down. The harbor is not high enough for anyone to stand in. Men, women and children all take baths at the same time. When they begin to sweat freely they massage their own bodies and rub with a towel or cloth. Someone outside chants songs and at regular intervals the opening is lifted and a little fresh air admitted and more hot stones and more water to put on the stones; this causes a lot of steam to form in the small harbor. If cold water was poured on the hot stones they might burst and the

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pieces fly and hit some of the bathers. This bath is taken for sickness, cleanliness and to drive out bad spirits. It is excellent for rheumatism and colds. The danger is that when leaving the bath one may cool off too quickly.

Rudolph White Shield is a young Cheyenne who received his education at the Indian school at Chilocco. He has traveled quite a lot over the Eastern and Southern states with an Indian show.