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NAA MS 2827, folder 1
Truman Michelson field notes on Piegan Blackfoot,
1910 June-July
National Anthropological Archives, Smithsonian Institution

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Mrs. Julie White Swan
told in English.

June 21

Hope Old Man had a step-daughter.
He was struck on her. He got
sick one day. He told his wife "I
am going to die tomorrow.
Don't wrap me in blankets,
just bury me on the top of the
hill." When he was he dying
he called his wife & step daughter
to him and said "Any ~~body~~
young man come around
here, make your daughter
marry him; he will help you
folks along. I'm sorry I'm going
to die." "I'm sorry. All right Old
Man. I make my daughter marry
any one who comes along." Old
Man that night pretended

to die. They buried him on 2
the top of the hill. They covered
(not wrapped) him with a blanket.
The old lady and her daughter
were crying all day. Old lady
moved the camp the next day.
That evening somebody came
along. Her daughter told "Mama,
some one is coming along."

The Old lady said: "You know
what your ^(step) father said. You'll
get married to that fellow if he
comes here." Napin, all
changed so to look young,
painted up went into the
old woman's lodge. Old Man
said "Where are you folks
travelling to." Old Lady: "I've
just lost my old man, Nepi."

I buried him in the hill

"What are you folks going to do" Old Man said. "I feel bad for you folks. You ought to get your daughter married." The old lady said. Napi said the first man to come marry my daughter. You can have her. "All right" said Napi. The old lady fixed up a lodge tipi for them to live alone in. ~~That~~ The next morning, when Napi was sleeping, the girl got up first. He had a scar on his shoulder. The girl saw it. She looked hard at him. The paint had rubbed off his face. She knew he was

Napi. She went to her mother's 4
Ridge. "That's Napi; that's
your husband. I ain't going to
stay with him." The old woman
said "I'm going over there
and fix him." Old Napi
heard her. He took his blanket
and slipped out. ~~The~~ old
lady went to the top of the
hill where they had buried
him. There was only a
blanket there. He was gone.
She told her daughter: "Trick
in us." †

Napi was going along
pretty hungry. He saw ~~and~~
about 20 Black Tail deer.
They were playing jumping

5

from a cliff into sand
at the bottom. They laughed
when they fell. Old Napi
was crying (literally), and said
as he came running up
"Oh my brothers, let me in
that trick. Let me play too".
The Black Tails said "Oh our
poor brother is coming crying;
all right come and play
too". They all went on the hill
again. They said to Napi: "Come
along". Old Napi was in a
bunch of Black Tails. They said
"Now we'll jump". They all jumped
down. When they down they
all lay on top of each other
laughing. Napi was the last
to get up. He told the Black Tails

"I nearly died of laughing.
That's why I got lost." Old
Man called them together in
a bunch: "I'll tell you
where we can jump down"
he said. "All right we'll do
what our brother says." "Stay here,
I'll go look". He found a
place where there were rocks
at the bottom. He came back

"I've found a good place" he
said. They went there. Napi
said: "I'll be first to jump. You
all watch me". Napi jumped,
to one side where there were no
rocks. He hit his ~~side~~^{side}. He lay
nearly dead half an hour.
They looked at him. He got up
at last. He came up, falling

7
down laughing. "Why
did you lay there so long, Napi"
the Black-Tails said. Napi
said: "Oh my brothers. That's
a happy place down there. I
pretty nearly not come up."
I've laughed so much
that I hurt my side. Now
all of you jump. I'll watch
you. One doe Black-Tail was
going to have young ones. She
said: "I can't jump I'm
so big." Napi said: "You
go away so we can have
more black tails." She went
away. That's why Black-Tails
are left now. They all jumped
down. They all got killed.

Napi sat laughing sharpening &
his knife. He went down
the hill and started to put
them all up. He dried
them all up. He made
pemican; tallow & a
portfull. He was having a
feast outside. A Old lame
fox came along. His right
front foot washed up in
bandages. "Oh brother
give me something to eat."
"Get out" said Napi. old
fox "any old scrap outside,
give me something to eat
brother; I have a sore foot, I
cant get anything to eat."
Napi sat studying a long
while. "let us run a

race. I'll give you
the best if you win." 9

"My brother, I have a sore
foot: I can't", Napi said

"I am going to that hill
way over there, I'll put you
halfway". The fox said.

all right. you'll beat me
anyway. Give me a little

something to eat anyway
if you win". They went

along. The old fox was way
behind. ~~At first~~ of the

old fox got to where he was
going to turn from. Napi

told him: you stay right

here. "I'm going way over

that hill you can hardly see. You are no good if you can't win. I'm going for away." So Napi went over the hill.

He got to the hill. He made a motion to show he was going to run. ~~Old~~ The old fox untied his bandage (he really had not a sore foot). He ran.

He got there ~~and~~ to the tipi.

He called out for the ^{coyotes} ~~wolves~~ to ~~come~~.

wolves.

* the ^{andants} ~~wolves~~

coyotes ~~and~~ and mice to come. They all got there.

He gave the bones to the wolves.

He gave the raw meat to the coyotes. He gave pemmican

to the ants. ¹⁴⁹ Old the " "
once to climb up and
eat the Black Tail tongues
from the inside (i.e. through
the mouth). The old fox
took the greasy part, licking
it down. They were laughing
at Nafri coming along.
Nearly everything was eaten
up. After all was eaten up
the all run away. Old
Nafri come crying and
howling: "Save me a
piece" → Old fox. But
the old fox was jumping
up and down laughing
Nafri got to the tent. Then

was nothing there left. ¹²

He looked up and saw the
tongues. "Oh there's some-
thing left for me & those
the best parts. Those kids
got fooled." He went to
pull them all down.

"I've got them too dry" he said
(This was because they were
no light). He looked at each
tongue "Oh this is no good."
None all no good. He did not
know what to do. He sat down.
He was hot. "I guess I'll take
a swim; I'm so hot; I'll
get cooled off." Went down
to the river. He sat by there

He looked on the river. 13

He saw bull-berries it. He started to strip off his clothes to get them. He dived into the river. He almost got drowned. When he came out he sat by the shore. When the water was clear he looked down again. He saw still the bull-berries at the bottom of the river. He dove again and almost got drowned. Then

he sat by beside the river and didn't know what to do. "Now I know what to do." And he took some big rocks, and tied them on his hands and feet. He dove again. This time he nearly got drowned. He took off the rocks and sat a long time beside the river. He lay on his back. When he looked up he saw a bull-berry bush with lots on. "Oh there they are! I'll fix you." He took a stick

and knocked them all 14
down. Only one was left.

"Will I'll leave you; you still
will have some bullberries." That is
why we have Bullberries. ~~He~~
He ate none. He travelled along

and he saw some squirrels.
The squirrels had made a big
fire and sat in a big circle
about it. They were playing
lying in the ashes.

Old Man came along crying.
He said "oh brothers let me do
that; I'm a poor old man."

The squirrels said "Allright; get
in and play with us." Old Man
laughed. "You put me in first"

He said. So they opened the
ashes big and put Old Man
in. They covered him up
with ashes with sticks. Old
Man stayed there half an hour.

Then he hollered "Squisquisquis
squis" just like a squirrel. They

said: "Let's take our
 brother out." "You must
 all get in here" said Old
 Man. "All right" One
 squirrel who was big with
 children said "Oh I don't
 get in, brother, I'm too big." "You
 go away; someday we'll have
 more squirrels" said Old Man;
 so he sent her away. He put
 the rest all in. He was laughing
 when he covered them up. "Well,
 what a good thing I'm going
 to eat" he said to himself. They
 all said "~~skin~~ skins this
 skin." They wanted to get out. He
 kept putting sticks on top to
 make more of a fire. "Oh
 I'm in a hurry to eat; that's
 why I make a big fire" said
 Old Man. He went in the bush

which was red with white ⁴⁶
berries. He cut a lot of it
and brought it home. He laid
all the squirrels on it. That's
why this kind of a bush is
green. He spoiled them all.
He started to eat some. He
thought "I'm going to take a
nap." He told to his body: "Now,

my body, I'm going to sleep;
you must wake me up and
jump around if anything
comes." He went to sleep.

His body stopped jumping up
and down. A bird flew
over his head. "What he said,
waking up" "Oh it's a bird, it's
nothing". He went to sleep again.

A crow flew over his head.
His body started to jump up
again. "Oh it's nothing, but an
old crow; it's my brother, he
won't do anything", so he went

* sleep again. This time 17
he slept sounder. His body
kept jumping up. A bob-tail
tom-cat was coming along.
"Oh what a feast I'm going
to have" said the tom-cat. He
started to eat the squirrels.
Old Man's body kept jumping
up and down and got
bruised, but he slept. At last
he woke up when the squirrels
were eaten up. He looked
around. His gophers were
all eaten up! "I'll fix you"
he said to his body. He tracked
the bob-tail cat. He saw him
laying sound asleep. He
caught him. "Now I'll fix you"
"Don't kill me," he said, crying.
Old Man ^{said} "I'll just fix you." He

18
stretched the tomcat
longer. He hit the tomcat's
face on a flat rock to
make it shorter. He took one
of his own hairs and made
a moustache for the tomcat.
"Now you can go, that's how
you will be looking always"
said Napi. That's what makes
the tomcats look that way.

~~He~~ Napi went back to his
fire. He took a long chunk
of fire and he burned him-
self every where. At first
he did not feel it. At last he
felt it. He did ~~not~~ know
what. He lay down "wind
blow, wind blow," he cried.
A big wind came. Napi
"That's the way I wanted; big
wind, big wind." It started

to blow Naps over ~~the~~ 19
Everything he took hold of blew
out, even the trees. He got
hold of a birch. ~~He~~ The
~~birch~~ ^{birch} blowing. The wind
went down at last. He said
to the ~~birch~~ ^{birds} "Why did not you
blow off?" "I was Tappy
because I was blown." Well

I tried you because you
were all bruised up". He ^{took} took
out his butcher's knife. He cut
it all over. That is why this
kind of a ~~birch~~ ^{birch} is all cut up.

"That's the way you are going
to look" said Old Man.

James Vielle June 18th 1910

min^{ta} my father
okantuk stone
immita^a dog immitaw a
immitete dogs (should be etes
nitcicikin moosaw
mitcist my mother
otcist his mother
siste!i^u Bird // second time
sonoglonita horse siste!iw^a

~~eposofu~~ m^a immita^u the dog is
coming over here
that the dog

mAtapi the man
napiw^a old man
Akiw^a woman
natiko 2 ~~(cutan)~~
natcipu Twenty
notcic my hand
notcic your hand
naw^a six

Dual says
means with
ing totally
different
su Dual
same 20

mokiteie
moq!iteic^a my finger
istuw^a knife (jack knife was shown)
saqumapiw^a Boy
sakumi^u trousers
Atcic pants (not s; but not sh)
aatcistaw^a rabbit
ēni^u he is dead
enix dead (pl.)
awātu^yi Black tail
issot^utu^yi "
apin^oku^yi morning
iyetan saddle
anAkosi^u wagon
anAkosite waggons
muwāps^a eye
muwāpsite eyes
otcis arm
~~otcic~~ river
lox^qi^u Browning
sisuxji^m Lake [not quite
right]

tcikié little boy

3

saxqumapiu boy

~~tsitakiu~~

tsitakiu beaver

(ts, j)

ripitaki old woman

mitak itapo I am going over there

the man shot the deer

ma matapiu ikunakaciu
the man he shot him

mi issikutui

that blackdeer

apinokuyi morning

sikan blanket

aiyesutawa it is raining

sukasiin coat jacket

nitsos I am cold

ostuyi istu sin he is cold

ostuyi gistu sin he is warm

ma issikutuyi isjisjipata kayi
the deer ran by

kayo Bear

aiyepufnyu he is standing up

aiyam tApapife he began
to dance

aiyam tApfinskiu he began
to sing

etcinepsig tooth outwards
aksine

aiyimiyu he is laughing

Aktjistimiyu he stopped
laughing

laughing

picicinaw snake

tsarku earth

saa goose

Konaitapi x all the people

okabutchak he went home

running

aiyako pum he is afraid
nitayekōp! I am afraid

itcistutuy A they came together. x

~~itcistutu Kaiyi~~

itcistutukaiyi they went home
together x

ōkusipuku colt.

moxsokui road

kokū pidgeon

piakano kugis tent

|| moyic (not c no quite s) house

napionke (s) house

some meaning

nitcūi Have eaten

Anump hū (against Times!)
breathed the nose.

nitux pum I buy

Jamesville authority

June 18.

~~nit pum atap~~

Piegan

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June 29th 1910

The person Lodge: a person dreamed
of such a lodge songs go with it.
Mountain Chief.

Eagle Child says Piegan's knew
of Chippeways only by name till
recently. When Eagle Child (Running
Antelope) was scouting for U.S. soldiers
at Fort Benton was the 1st time he heard
of them personally. The soldiers were looking
for them. Time of fighting with Chief Joseph;
a little later, at the time they were fighting
the Nez Percés. Charlie Dwall also there.
Charlie Dwall D.C. Dwall's father. His
brother in laws E.C. Charlie Dwall's wife's
sister) also there: Eagle Child & his brother

At about ^{the} 2nd month ^{the} child gets a name:
either and an old woman or old man

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June 29/1910

2

to give it a name, boy or girl, no matter.
The man is either lucky, a renowned
brave or medicine man. In naming
a boy, he might call ^{for} by the name of
somebody he had heard in a dream;
something he had seen or heard in a
vision; some deed that he did
during war: as killing a man,
horse stealing. Then the parents give
the old man a present. Same thing
applies to an old woman. If
they the parents just give the child
an name that they liked, it would always
be unlucky, probably not live long.
After full grown the boy given other names,
when he has done something great

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3

The name then would be named after
some great relative, father, uncle, etc.
If the young man was a coward
stingy etc. They would call him that
betind his back. A stranger might
accidentally address as that; then he
would know, & go off Devar. Then he
would be asked what name should
be given (lots of brave relatives): he would
choose the objectionable name
a girl retains the 1st name.

July 1st
1910

Chippewa medicine dance.

various coloured cloths fastened
to the upright bows on the hedge
Designs added in front
The paint different skin markings
on edge near back of
center pole. Four small ones around
the center pole. Several new rags tied
around the tree a foot above the lower
black band. A smudge behind the
hedge which has a canvas flad at
entrance. Red & white cloths over
left corner
So far the feathers on the flutes hang all
downwards.
woman part, com has on upright
row with work purple cloth on yellow

Chippewa July 1st 1910

the
the
neck
and around

horse with gandy blankets led in
side. painted ochre forehead &
back part of mane on breast
to back hips. Back slightly ornamented
the blankets. Another horse with
hide on it comes in. blue front
around eyes. [] markings on
back. Horse white. Another horse
led in by the side. Black yellow ochre
on mane & around eyes [] on
back hips. in front of these round
spot of ochre.
A new hide on horse. White horses spotted
black. Forelock painted yellow ochre
saddle & blankets on it, and calico cloth.

July 1st

Chippewa sh. Dance
The dancers give the horses away.
Woman & man dance on the blankets.
They give them away because they
are going to quit before the dance.
Jan Belcourt caught side of one of these
and then given away horses
belonged to man & son.
Saddles & blankets given away
separately. A saddle left, woman
went & grabbed. They were afraid
to give it away.

Piegau Sun Dance July 1st 1910
 The interior of the medicine
 lodge.

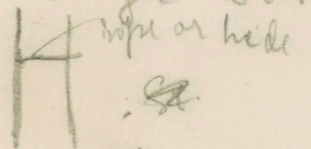
6 ft from the entrance a rectangular
 hole dug in the ground & a ~~sun~~ lodge
 had been it. Back of this a square
 hole dug not as deep. nearly twice
 as broad. Earth piled up on edges outside
 with kind of hemlock (?) laid around.
 Parfleche on top of this rear. The front
 has nothing heaped up. The right is
 small cotton-wood trees. Back of
 the lodge has canvas cloth about
 6 x 5 with designs like this



white with black
 marks.

Piegau Sun Dance.

after supper July 1st 1910
 in all directions except the west
 Bands belonging to different chiefs
 come in towards Sun Dance
 lodge with poles like this.



They fix up centre pole 1st
 then ~~the~~ poles which extend from
 cross pieces to centre.

Songs by all "We're going
 to set the foot!"

Top of tree pointed black. Branch
 at top. Saying medicine over it.
 They shake the branch, biting of. Centre
 tree raised others fallen

Cloth at end of all pieces reaching
 to the centre.

Piegau Sun

Dance.

after supper July 1st 1910
 All cotton trees; small cotton-
 tree placed up from ground to
 cross pieces which lie in the forks
 of up right stout post.

A red cloth that from top
 fastened round centre of the tree
 about 4 ft from ground.

If the tree had dropped it would
 be bad luck for the chief in whose
 direction it fell.
 (i.e. his lodge)

June 30

Back of Chipmunk San Juan Lodge.

smudge directly in front of centre -
tree & forming in the canvas
overing which is facing the post.

About 7 to 8 ft in front of the centre tree.

On the back of the lodge, a little hedge
of cotton tree (Panicum) 3 ft high. Dancers behind
this, flutes with feathers in their
mouths. Drummers on right
back in a circle. Use tamboourine. Rattle
a dull pinkish colour in hand of one
who beats his left palm with it.

Women spectators all on left side;
children, huddled together. Men slung out
from left of lodge to the the hedge at back.
Four (chiefs?) in front of the hedge.

2

June 29

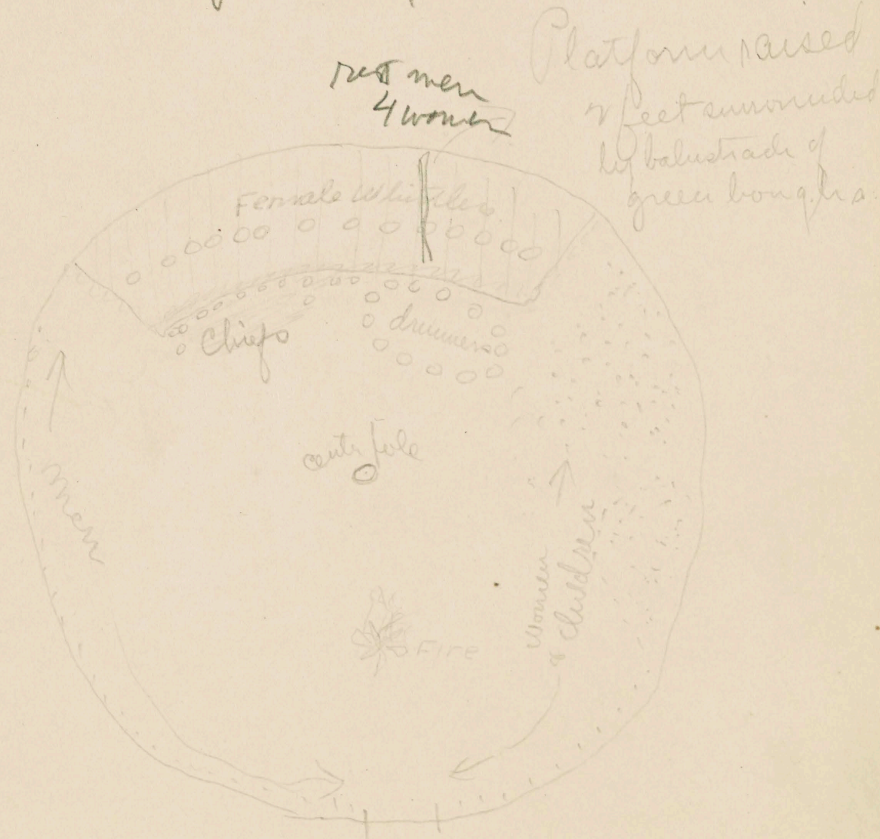


Diagram by S.M. Boyd.

3

During the drumming the dancers
appear. But disappear behind hedge after
drumming is over.

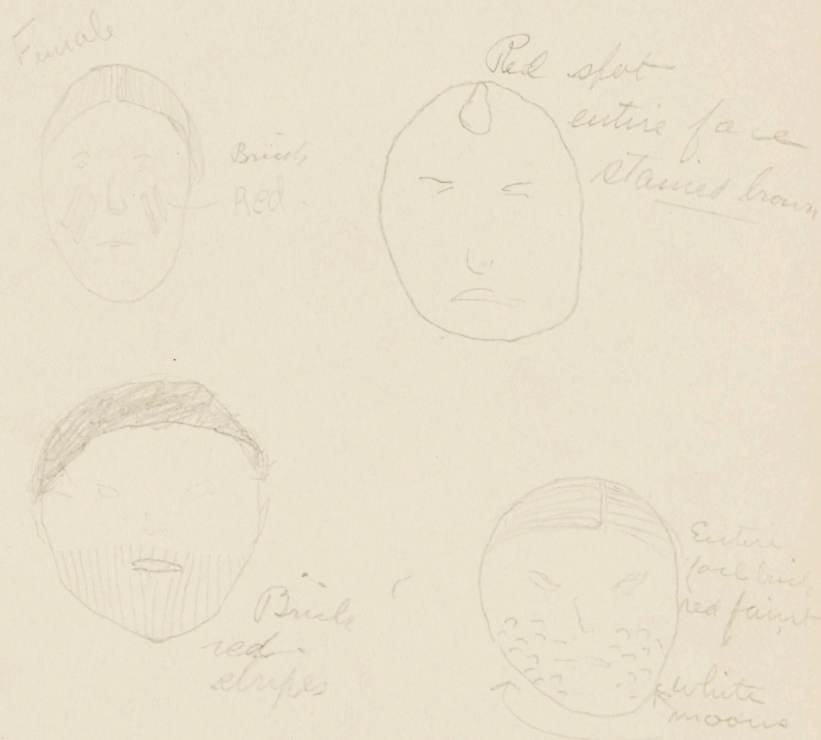
paint on faces changes 3 times.
In Bal court with a fly-

Color of the drums white; some brownish red.

Directly back of the center tree is a blue flag suspended with a red one in front of it. On

^{edges} of the hedge from right to left. Blue cloth at interval of 10 ft red covered with yellow then green on that at interval of 6 ft, red covered with blue at interval of 10 ft, same. a few upright of slender cottonwood.

Outside concaved. Sides are plain. Designs on top which extended half way up to the top.



Boyd

Members of All Crazy Dogs.

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July 2nd

evening

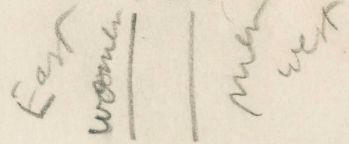
young Man Chief.
No coat; Buffalo Hide.
Oliver Sandville; Chief Crow;
Mountain Chief; Under Bear;
Crow Eyes, Owl Top Feathers;
Cream Antelope, Double Rider
Sire Chief, White Quiver; Jim
Blood. Jumping Down La Crow
taken in; visitor; Young Running
Crane. Last Star. Chief All Over,
Herman Dusty, Bull; Owl Child
Bad Married. Nav Breast. Three
Bears. Red Wing. Bird Rattles.

Oliver Sandville confirms Swall's
statement about Duties of Crazy Dogs

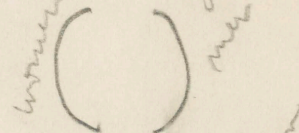
afternoon July 6th 1910

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Scalp Dance



The man at south held cotton wood
clothes
ward, drum in ring. It lines became



women advance (E)

repeat - All men remain till

drum - ring on tambourine -

break twice in irregular order. They turn about. The center woman in advance as
man is before. faces north.

* Evidently pure chance did not at another
scalp dance I saw later.

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during
a certain songs they stand still
and sing so. during other they
are to advance.

special steps to this dance (Olive
Sandoval)

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Members of Crazy Dog
Powdered Bone ^{7 or 8} Wolf Bone.

Black. Jack Big Bone
Big Crow. Red Plum. Three
Guns. John Black Bear.

Mixed
words
Eli Bird. Eli Guardisee. Louis
Panloun Looking for Smoke
Mike Short Man. Short Robe. Dan
Stone Chief Buffalo Body.

Crows have made society asked
them to sing their songs or they could
know a few

Crazy Dogs

Evening July 2

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drumming, alone only

drum - Men Sing - then 7 + Mountain
 chief dance & then song + eat ad
 3 drummers on tambourines. 2 brown
 red. 1 white. another one. [when each
 entered offered food.] Song, women
 + birds joining. Mountain Chief +
 dance, rattles in hand but
 we don't sing. We go near fire,
 then towards lodge entrance then facing
 back. Repeat - Song by drummers
 Mountain Chief + 9 rattles - drum
 drum + song
 MC. + 9 dance as before. Drumming
 5 rattles now. Women join. Several join
 women near entrance. Men all round.
 1 owner of lodge in the little lodge at rear.

Crazy Dogs

July 2 2
10 11

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Outside arranged by 9's
 5 drummers following
 women behind us
 walk forward with
 then turn round face sun
 walk backwards then
 around and walk west
 tambourine + song
 repeat. Women don't turn
 around at all. When
 going around camp, near app
 2 more start walking backwards
 facing sun. turn around.

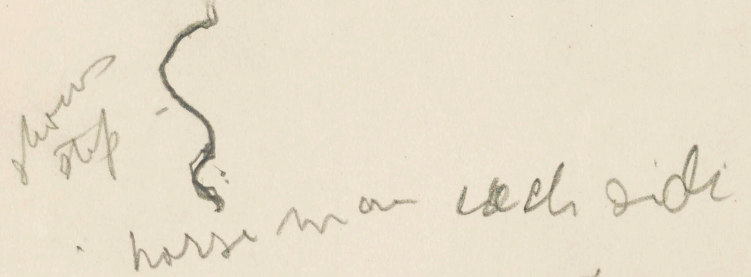
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July 2
morning

Medicine Pipe go around
 the Camp. also Crazy Dogs.
 medicine pipe go around stop
 and go around like this
 At West Crazy Dogs town in
 songs all while + rattles.
 dis mount + enter the Crazy
 Dog lodge which I do too -
 mudge in center of lodge
 war bonnets taken off + put
 in left back corner.
 Tambourine about half way back
 right hand side.

In the reversal but drummers kept
center one didn't turn



near drummers who are rear
and man with brush cloth put
in front of drummers.
Silence as he near medicine
woman's lodge. Then song, drum,
rattles dancing step, shout
then as before. Approach the
sweat lodge back of moon and
medicine lodge. Dance to left of

forming circle. Drummers
keep their places. circle becomes
semicircle. closes = all
form circle facing the ^{west} ~~sun~~ right
women about.

women.
changes to face west more perfectly.
note difference of position
of women. Old woman
goes from left to right, saying
prayer(?) + shakes hands with all
the songs + drum + rattle. woman (not
the same) takes place next to man
from right end. Black faced in the man

becomes // dance. drummers
remain still also lost 21 or bright
end + woman: form semicircle
again. Repeat.
another woman lays blanket
+ black cloth footed white
between dancers + drummers. ^{then the}
drumming stops. other do some different
colored cloths: a comforter clo.
pistol + cartridges. men handed
in some things given them by
the women. Some men give some
money to man with white shirt.

Crazy Dogs

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July 2^d 1910

in semicircle -
 all squat. Except man in white
 shirt. back & face sun ☺ sun.
 Collection taken up for family
 of deceased member. I gave \$1.00.
 Then told from now on I was
 a member & when I went away
 I must write to them all.
 Man in white shirt which was not
 tucked in passed water around in
 cups. all drank as far as I could
 see. I did it too. Food brought in
 center. Meat crackers. cherries. could not
 see what else. Speech by Mountain
 Chief. (I recognized the word 'Dogs')

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7

Another speech. paid money again.
 some man spoke again.
 Bare in face legs with breech cloths
 passes cherries began at middle
 of semicircle ☺ to left, passed
 the opening, then gave to other
 side. Spoken by man with wand
 with 2 bunches of hair tied
 above throat, & feather on end.
 The bare legged man with
 pair of small horns on his
 head answered. Speech by horse-
 man on left. ☺
 few ~~short~~ feathers in between the
 horns of the barelegged man.

Crazy Dogs

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July 2

8

Man with white shirt at left
 passes ^{butter} bread. Bare legged man
 meat from right - During
 feast little Dog sat in a
 blanket & cloths. Bare legged
 man getting cloths & ~~food~~
 revolver & cartridges. gives away
 the last two. Distributes cloths.
 So only man with white shirt -
 speech by Mountain Chief. Song by
 old woman, near the lodges
 before which we are seated
 another collection. Speech by Mountain
 Chief. Woman shout - Speech continued
 for a while. Horse back men now seated.
 Circle closed.

Crazy Dogs.

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9
July 2


1910

Five beats on drum by Eagle Child.
Black faced man - one to his left
+ start rattles. Then all rattles
join in, drumming on tambourines.
Song. Left side rises + dances
except a few. All rise. Dances:
Mountain took one in centre, gave
me a rattle + they danced around
us. Then a man with a whip
struck us, and a few others
made circle. Shows + all over
for afternoon.

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July 2
1910

man dance
various articles given away.
4 went around 
+ fifth joined.

~~Rattle~~

Mountain Chief dances
with horses. Others, ordinary dance
gives it away.

A wagon with fresh beef comes in.
The hide still bloody thrown with
one side exposed on the ground.
Liver first put on it + ribs follow etc.
to be given to Arson visitors.
continued dancing. Food brought in
+ horses distributed.

Description of Sun Dance Lodge July 5.
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12 upright. all have fork }
10 leading to centre. } all cottonwood
10 cross pieces. } tree.
entrance faces East.
the poles leading to centre on 2 lines at
junction of cross pieces + upright;
remaining approximately at middle
of cross piece. notches cut on the
poles leading to the centre tree so that
they fit on the cross pieces fastened
tight with hide cut in strips.
The hole of little ledge at back about 3 ft
sq. The turf piled up on all sides but
front. Evergreens laid on the sides
but not back except a little on right
end as we face the lodge. A skin with
white cloth over it at back ^{hide out} left corner.

Afternoon


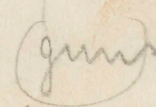
July 3rd 1910

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1

Crazy Lodge

Lodge directly east of Sun Dance lodge
 All on foot except Mountain Chief
 and other in arc advance
 towards S.D.L. stop. Song
 + saddle. At in have guns. some
 words. Advance & repeat.
 drum men all ready in S.D.L.
 wigwag in S.D.L. guns + words
 stacked against centre-hut facing
 us seated  Canned
 food brought in -  ? dance
 Crane. M.P. and other dismounted on
 coming into lodge.

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1

Davall.

June 29, 1910

Sweat Lodge of Pagan Sun Dance.

The riders canon the willows
 around the circle once. 100
 willows form the sweat lodge.

Covered with hides with fur on
 out side. ^{except the piece over the entrance} 6 hours sweat house built

Have 100 willows - Prayer in the
 lodge. woman + man.

Rocks which are heated 100.

Men who fetched the willows will not
 drink all day; they will eat a little dried
 tongue (which belongs to the woman who
 gives Sun Dance). Sacred. Formerly 100.

Some other women make minor vows, each takes
 #1 if they did it would rain.

Pagan Sun Dance June 29
1910

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2

Davall.

Sweat lodge
ceremony

a sacred tongue + confers to the Sun
 "I've been straight, etc. but this fellow
 (mentioned by name) invited me once, but
 I turned him down (or didn't)." She then
 offers Sun to give good luck to all
 her relatives because she has told
 the truth. She then cuts up the tongue
 and gives a small piece to each.

June 30 1910

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3

Pagan Sweat Lodge -

Buffalo skull on rear, grass sticking out of the eyes which look towards the sweat lodge.

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June 29th 1910

1910

Chippewa Sun Dance, Blackfoot Reservation
near Sun Dance -

18 poles of freshly cut wood with forks at top, arranged in circle about 7-8 ft high; and at a trifling angle of incline; diameter about 6 inches. Big tree stripped of limbs in centre; about 18 ft high, in the crook of the trees in a circle cross pieces of some material as posts. A little to the right of the junction of these + cross piece poles extended to top of centre tree. A piece from top of centre tied to the ~~ends~~ ends of the pieces extending from cross piece. On top lot of foliage. Cloth of purple, vermilion, purple, black

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BUREAU OF AMERICAN ETHNOLOGY

June 29th 1910

2

white hanging from top. Long strips ^{each} of vermilion, white with ~~blue~~ round dots, + purple extended far below others, to nearly 3 ft from the ground, tied around the centre tree. One strip of white from top + the black before mentioned hang rather further than the others with the exception of the long strips. Band of black 6 inches at least around the centre tree half way up. Band of vermilion about 3 ft below and above this. The top vermilion band a little further from the tree than the bottom one. The wood all ~~with~~? The circle about 30 ft in diameter - ^{center tree (looks nearly like willow)}

June 29

Ojibwa Sun Dance.

The beams tied together with rope
 one cloth ~~on the~~ center nearly west,
 except the long white cloth with
 blue dots which was fastened on
 the top facing the east, but the bottom
 is tied on the west. A few cars where
 2 beams from the top of center trees between
 2 uprights.

 1
 Mountain Chief June 21, 1910
 Informer: Dwal in the area

Some whites far north in
 the timber land near the
 big river. Pagan, Bloods,
 North Pagan, North Blackfoot,
 Ojibways or Crees (on
 being recalled he says it
 was the Crees!) all
 then traded at the same with
 furs. Very thick timber land.
~~That~~ from Gleason where
 the Northern Black feet
 are now from there

 2
 June 21, 1910

South to Belly River
 near Fort McLeod; near
 the boundary line. In
 the summer or fall they
 come around the Rocky
 Mountain (all except the
 Crees); they come through
 a pass on the Missouri.
 They hunt the beaver across.
 After they had got the furs
 they went north & trade

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
MEMORANDUM

June 21, 1910

Mountain Chief's father was then single. His name was Mountain Chief; Woman Moccasin was his name when single - Up north the people told him over here 60 miles from here (Chief Mountain) there was a mountain & they would name him after it. When his father was a young man he saw a very old man with a cane walking

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
MEMORANDUM

June 21, 1910

in a circle about a lodge, foretelling the future. He said that the Piegans would soon die out. A different people, a new kind of Indian, they would sit on the branches of trees (Dunal says means chairs, waggons etc) and all would be chiefs, all would be well; use cloth, blankets, etc. The second generation will be smart. [The young people of today says Dunal]. When they were camped in a

line they killed the little puffers one by one. One ran away and barked at them: He had just finished this when one of the war party came back and wrote the news that all of his party but Rain self had been killed.

goes back to the white men. His father started from Belly River one winter on war path. He was the leader of 12. They came here & camped on Birch Creek. (south side of reservation)

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MEMORANDUM

5

Circle of lodges June 26, 1910
an old man was singing. ~~He~~
~~told~~ There was a war party
gone several days. "All
those that have friends in
the party better make sweat-
houses & pray its for good
luck. I had a queer dream
I dreamt I was a bitch,
my teats were so long they
were about dragging. I
went to the river with my
little puppies. On the way back
all the Corps in camp followed

7

June 21, 1911

In the morning they tracked
a lot of footmen. They
seemed to have a dog. Harris
His father thought it would
be Crows. He sent 2 men
ahead. They saw the camp and
smoke. They came back and
told the chiefs. The Piegan
started down the river. They
sneaked up and the party
was behind some logs.
The chief said better wait till
they come out as we can't
do much while they are
behind the logs.

8

June 21, 1911

While they were saying this
one of the men came
and fixed his dog's
travis. They noticed it
was a white man.
["Short-haired man" they
called them then. His
father spoke to his war
party "we'd better not harm
they then. It's mighty funny
how they drifted here. These
isn't good fighters, I'd better
go to them & see if I can make
peace. ~~At the~~ Mountain

9

June 21, 1911

Chief went up to the man
fixing the dog travis
who was stooping over.
Mountain Chief was
very close before the
white man noticed it. The
man had a flag he
waved it and spoke
Piegan to the Indian.
They shook hands, flag
in his other hand. There were
7 white men in the party. They
had come from the state
north. We told about before

O me had been to see the
Great Father in Washing-
ton who told them to
come & make peace
with the Piegans. He told
him the Great Father
had told him to make
the 1st Piegans he met
even if a woman the
chief. This party had
been travelling and
were about to return
home when they met
this war party. So this man
told Mountain Chief his
the white man's

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BUREAU OF AMERICAN ETHNOLOGY
MEMORANDUM

June 21, 191

Indian name was
Standing Calf. He
told him what the Great
Father had said. He asked
Mountain Chief if he would
~~want~~ allow them to go home
to the Indian Camp [They
Indians had all gone inside
the windbreak after shaking
hands]. So the Indians took
them to Belly River in Canada.
Mr. Miles stayed there all winter
In spring of the year the

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
MEMORANDUM

June 21, 191

Mountain Chief was
youngest of 9 children.

His father knew
when the stars fell
i. e. Nov. 18 53.
He was then a young
man

Indians took the whites ¹¹²
~~before~~ ~~by~~ Fort Bentor
is now below. The whites
went below, but returned
and built at this place.
The whites made Mountain
Chief a chief. ~~He~~ ~~was~~
Chief will be dead

He showed me the
treaty of 55 T.M.

Oct. 17 17

~~Mountain Chief's~~ ^{father} ^{was} ^{there} ^{at} ^{the} ^{time} ^{of} ^{the} ^{war}
Mountain Chief's
father was there. ?

Mountain Chief was
7 at the time ^{of} ^{the} ^{war}.

June 20th. Told by Little Young Man 1
Not the New Translated by Norah Thomas
Napi corrections by Julie White Swan
Dunwall (Mother of Norah)

Story of Sweet-Grass

some young man

3

not brother in law!

Sweet-Grass had four wives
his mother, himself. ^{son in law!} ~~Sweet-Grass~~

had little dog. Sweet-Grass would
tell old Napi and the dog had
all three would go out hunting.
They were hunting for buffaloes
and when the buffaloes came out

son in law

~~Sweet-Grass~~ would shoot them
~~Napi~~ told his ^{father in law} ~~brother in law~~

~~(not sweet grass)~~ to go home ~~to get~~
and they would get something
to eat after a while. I ought
go over; tell to your husband
take three dog favors can
your meat back; "said ^{Old Man} Napi".
The daughter went over and brought
the meat back. The young man

stem of sweet grass

gave nothing to Old Man & the
 old lady to eat. Early in the
 morning the young man said
 to Old Man "Get up we will go
 hunting again." They started.
 Killed 5 head buffaloes.
 They cut them all apart. The
 young man told Old Man to go
 home and come with his 3 daughters
 and 3 dog travois (as before). Old Man
 fell; picked up a chunk of
 buffalo blood, put in his arrow-
 quiver. "Here, what are you doing?"
 said the young man. Old Man
 said "I fell; I am fixing my
 arrows." "Go home and tell your
 daughters to come with the travois"
 said the young man. When Old
 man was near the lodge he cried
 out "Old Lady font fort on fire"

Stanton repeated several times

Story of Sweet Grass.

3

Old Lady come out said
"What are our ^{son} brother in law
give you some nice meat."
Old Man said "No;" He come
in the lodge. He told Old Lady
"No; our ^{son} brother in law gave
us nothing; I found this
chunk of blood. Make a
fire; cook this for us; we are
starving." Put the chunk of
blood in it. It started to
boil; and they heard the baby
cry. Old man said "Take him
out! Take him out! It's Baby."
When he took him up it was a
little baby boy. Old Man told Old
Lady to wash him and wrap
him up good. When their
^{son} brother in law come back

It'll be a help to us

He heard the baby cry. He told his first wife: "Go over to your mother's lodge; see if it's a boy or a girl. If it is a girl I won't kill it; if it's a boy I will kill him". The eldest wife went to her mother: "Tell what the baby is." "The Old Lady" "It's ~~not~~ a little girl, it's ^{not} a little boy. So tell your husband he will have another wife." The eldest wife went to her husband: "Will husband you have got another wife; it's a little girl." "Oh I don't believe you; you tell stories" said the young man. He told the next to oldest: "You go and see if it's a girl" so she went to her mother: "Mama, is it a

Story of Sweet Grass.

boy or girl that you have." "I
 have a little girl for your horse
 band" said Old Lady. "Oh,
 I just want to see if its a little
 girl," said the need to oldest wife;
 "My husband send me down
 here". She went back to her
 husband. "It is a little girl"
 she said to her husband. He
 sent the next one down. "Is
 it a little girl" she said to her
 mother. "Yes." "It is a girl"
 she told her husband "You
 dont believe me." He believed
 that one. "Take the bones lying
 here; and give them to your
 mother; so she can have
 plenty of ^{sup} milk; so she can have
 milk here" (pointed ^{up to the} to the breasts).

Call 3 wifes and he believes the best

Story of Sweet-Grass

6

That night the old folks wrapped the baby up. They slept with the baby. It cried all night. The old woman was so old she could not nurse it. They gave the baby the soup. Towards daylight Baby talked. "Father; take me, tie me to the first lodge pole near the door" [Informant: there are 20]. Old Man tied him to the first pole. He got bigger. He tied him to the next. He got bigger. And so on. He jumped down from the 20th a big young man. He sat down on the bed. He told Old Lady "Give me best meals for breakfast: meat". Old Lady said "Sowing our brother in ^{son}

law is starving us. We 7
don't get anything to eat."

The young man said: "I
am Sweet-Grass. I pitied
you folks, father and mother.
That's why I came. I am
called Sweet Grass. Why
don't you get anything to eat?
Plenty buffaloes in the prairie?"

Old Man said "My ~~son~~
My ^{son} brother in law is starving
us; Old lady and me. Sweet
Grass told Old Man: "Sharpen
your knife". Sweet Grass lay
down and started singing.
After they had breakfast, Sweet
Grass said to Old Man: "Come
on; we're going to hunt." Old

Story of Sweet Grass

8

Man said: "Oh my son;
I'm scared." Sweet Grass
said "Oh, what are you scared
about?" Old Man said "My
brother in law will kill me if I
go ahead of him." Sweet Grass
said "Don't be scared. I'm
here. Just get ready and we'll
go." So they went. Sweet Grass
told his father: "Will kill
one buffalo." "What for?
Why we kill only one?" said
Old Man. "I'm going to kill
your brother in law; you can
have all the dried up meat
you want. Just take out
the kidneys, tongues, and
paunch of this buffalo."

Story of Sweet Grass 9

Old Man looked up as he was sitting up the buffalo. He saw his brother ^{son} in law coming over the hill. He told Sweet Grass:

"Oh my son, my brother ^{son} in law is coming up there; I'm scared of him." Sweet Grass told him

"Don't be scared; you take out the kidneys; cut them up, and stand up eating them. As

soon as your brother ^{son} in law sees you eating, he'll get mad. I shall ~~be~~ ^{stand} beside the buffalo and hide". When

Old Man's brother ^{son} in law came near he said: "Heu what are you doing? This is your last day. Look around. I'm going

to kill you soon." When he
 shot arrows at Old Man.

Old Man was dodging round.

He cried out to Sweet Grass "Oh
 my son, he is going to kill me
 pretty soon." Sweet Grass

jumped up. He told this fellow
 "Here you been treating my
 father longer abusing him." He

began to shoot back with arrows
 at Old Man's ^{son} brother in law. "Oh

Sweet Grass; haul off; I'm not
 going to kill your father, I'm
 just plaguing him." Sweet

Grass said "You're not plaguing
 him; I'm going to kill you

any way." He killed him.

He told his father: takes a little
 of the best meat. Well go home"

abusing him any more

They went home. ^{From Sweet Grass} On the way
going, Sweet Grass told his father: "11

"Which one of your daughters
portied you folks". Napi said
the youngest portied us. Once
in while when she comes for
water, she throws a little chunk
of meat in. "I shall kill
the other two" said Sweet Grass.

I'll save the youngest one so
you can have her round you.
When he got to the lodge he
called out this note: Come
out, I want to see you folks. They
came out. He told them: "Which

is the youngest one?" They said
"Glad to see you brother."

The oldest one said "This is
the youngest one". Sweet Grass
said to the 2 oldest: "I'm going."

Story of Sweet Grass

to kill you because you
 treated your father & mother
 bad." He killed them. He saved
 one for Old Man, He told
 the younger one. "You wait on
 Old Man and Old Lady; you
 fed your father and mother,
 that's why I didn't kill you.
 Why I kill others because
 they do mean to father and
 father." He went over to Old
 Lady's lodge. He told Old Lady
 "you go over brother in law's
 lodge; have everything in
 there". They moved over there
 they stayed there all night. The
 next morning Sweet Grass
 said: "I'm going visiting."

Story of Sweet Grass

It travelled & travelled, looking
 for a large camp. When he got
 to the hill. He sat down. He
 saw large camps. He said
 "Now I find the camp." He
 saw a big lodge in the center.
 He went there. He went in an
 old lady's lodge. She fed
 him old dried meat. Sweet
 Grass "Why you feed me
 like that? There's large
 buffaloes". "Sorry, Don't
 talk that way" she said. "Those
 bears might hear you.
 They live in the big lodge in
 the center. They take the
 best meat and fat"
 He left in the old lady's lodge.

Why should such a nice looking
 an old woman's lady, and not others?
 Because father & mother old? Then
 there was a buffalo drive

that night. Early he said: I #3
14
will get you fat beef. I'm
going hunting. Her husband
said: I don't think you
can do that. The bears will
take it away from you. "Sweet
Grass ^{said}: No! I'm stronger than
bears. You must follow me
to bring back the meat". "all
night, will follow you" So they
went. He killed the fattest buffalo
he saw, he cut it all up. He hung
it by the trees. He made a
big fire on about 20 rocks.
He ^{saw} a bear-cub coming along.
The cub was going to take the
meat. Sweet Grass cried out
"Here. What you doing,
don't touch that, go home." So
the cub went back crying.

Story of Sweet Grass.

15

He told the old bear. There's
a stranger. He's got nice fat.
He did not want me to take it.
Old Bear said "We'll go over
and get it." They went towards
Sweet Grass. The big bear
started to take the meat, Sweet
Grass said: "Drop that,
don't take it." He still tried
to take it. Sweet Grass took
a hot rock, hit him over the
head and killed him. The
little cub ran home crying.

Le Thien
not done the bears' mouths.

June 24 1910

{ Eagle Child informant
} I read in reports

The Tribes that Eagle has heard of
outside Blackfoot

~~Kootenay~~

Kootenay if Flat Heads; ~~Niitxtetapiwa~~

~~English of
River People~~

Niitxtetapiwa ; Nez Percés ;
English: Riva-Riva

Sarcees ; Sarcelanotone) ; Fish-
Saxsisokitakwa

People
(= ? live near Flat Heads
other side) ; Sinaxqumana
[= ? in Canada
~~Interd.~~
other side of
northern Blackfoot

Kietyxpsinamaiyiks ; Snakes ;
= ?

Crowes ; Cheyennes ; Sioux (Suthing Bull's
tribe) ; Mandans ; Southern Gros

Venters (the story is ^{a war party} drifted from
the Pégans + mixed with them, not
Gros Venters near here : Arapaho) ;
Papal ^{tribe} next to Assiniboines : Sioux
(The Boat Rowers) ; ^{says his wife}

Harpsters (Sioux) ; Assiniboines

George Pable July 14th 1910 2

The perfectly round war-
bonnets with feathers straight up
are native. The elliptical ones
come from other tribes.

List of Jamesville checked

1

Noah Thompson & Little Young Man
mīn^a

im mī tā^a voice barely audible at end
im mī teks dogs.

mā piw^a

mā tē pi

mā tē pi

mōtē sī my hand ? pronunciation

mā^o

six

trousers; wattle

sakumīū means nothing

aatē sītā rabbit (lips formed for-w^a)

awā tōyū Black tail

isukētuyū Black tail

anakā sīū (very faintly audible)

anakā sīks waggon
waggons.

mū^u āp sīks eyes

tē kīū little boy (very faint)

mā mā tē pi isukēnā kātē sīū

mū isukētūī the man shot the
black deer

sī kām

anām^p here. (ma breathed through
the nose, very faint p)

pono kāsīūle hōm = prolonged.

kinstatsis harness ^{Point by hand}

aiyE ~~Rapsatis~~ ^{sixty} leggings.

immoyan ^{buffalo robe}
pix. Kanokowak ^{no very faint} ^{corrected by Duval}
^{as in German roll}

istokinatsis drum - Faint Duval

umoksis ^{drum} istokinatsis Bear dance

saxkina ^{young married man}

the work of Norah Thomas.

Duval says it means
Big Drum.

Dawal.
(after dropped)

June 20

(oma immitawa
throat
there

dog

paigy Exsaffo

~~om-her~~
has come here

~~-----~~

George Thomas authority.

June 24 1910

nitaiyok^o I am sleeping
nimitimok I am sleeping soundly
nitawayakia I hit him
ninitaikawayakia I hit him hard
nitawayakiok He hit me.
aiyA kripsatsis leggings.
nitakowayakia I am going to hit him
~~nitawayakia~~
nikawayakia I have hit him.

~~nitakowayakia~~
nitasaupkasⁱ ————— he come here hunting
~~nitakowayakia~~ ~~nitakowayakia~~

ateiki shoe
ateikiuts shoes
istokubikas shirt.

~~nitakowayakia~~

Dog
Little Chief had heard of Foxes.

his chief grandfathers'
time first saw whites.

3 white men 1st came here
dog sleigh on the

Missouri. ~~South~~ East of
Benton. Mouth of Teton.

The men said they had a boat.

The Indian didn't believe

to believe them or not. I dragged the
boat up the river ^{by hand} up. ~~the~~ I offered
food to the Indians who
were afraid to eat it because
it might be poison.

Little Chief confirms my
conjecture of Hudson Bay
traders.

Elk Tongue Chief 1st met to
the whites

his father's father, father,
 He tells it as his ~~grandfather~~
 told great grand father, told his
 grandfather, grandfather father,
 father to him (Little young
 Man). Translator ~~Norah~~ Thomas.
 June 20

Story of Napiv^a

There were women up there
 and men down here who were
 all unmarried. The women
 told the men to come to their
 camp and they would pick out
 their husbands. All the men
 stood up on a big cliff.
 The boss of the men told them the
 women were going pick out
 husbands. He went up
 to the men and were going to
 pick out husbands. Napiv^a
 was in the middle of the men

Story of Napirwa

2

And the boss of the women was
pulling Napirwa out for some
one to take for a husband, but
he kept backing out. The woman
who was going to choose Napirwa
was ashamed because Napirwa backed
out and would not marry her; so
she backed out too. Napirwa
told the women he was going
and dress up. ~~He came back~~
as he came back. The woman
who he had rejected said
she was going to be the first to pick
out a husband. She came towards
the men, but Napirwa kept leading
her off as he was stuck on her after
all. The women picked out
husbands. Napirwa was the only
one who didn't get a wife.

Story of Napiwa

3

He stayed there for some one
to frick him out till the cliffs
fell. When he wore out the cliffs
that is why they call it the women's
dance. He went away. He said
he was not going among the people
any more: so he walked around
alone. Napiwa kept walking around.
The little mice were having a dance.
He went towards them crying. "Let
me do that, do that" said Napiwa.
"Don't go to sleep" said the mice.
He went to sleep because he
shook his head so hard. After he
slept the mice ate off his hair;
that's why he is bald-headed.
They put an elk's over his head
when he slept. He woke up. He
tried to move his head. It was so
heavy. He got up and walked away.

Story of Napiwa

4

The river was flooding. He fell in. He floated down the creek. He tried to holler like an elk. The women were all camping by the creek.

They were washing in the creek.

They saw him floating down the creek. He cried out an elk was floating down the river.

They dragged him out of the river; they broke the head and cried out "That's old Napi!"

They were perhaps celebrating the Fourth. He ran in their midst acting crazy. They cried out "He is crazy." They called him, they then knew it was old Napi.

This is the end of this story.

July 29

D wall informs me that he thinks that the story of the confusion of languages (see Wissler, B. Myth.) is of French origin.

Abstract of myths about Old Man told me by D wall that is not in Wissler.

Old Man sees geese. He goes to them crying. They ask what the matter is "So & so the chief of the geese is dead". "We never heard of him". "Well to think that you don't know about your own chief, what a stranger does! All the other geese know about him." They become interested. He gets them to agree to smoke a pipe with their eyes shut. He takes a curved stick up and kills several by hitting them over the head. The rest peep and fly away. He calls "What fools you were to think there was a chief of the geese."

Grass dance

June 19th 190¹

Little circle cleared off. Wagons
on the west. East only a few white straggle

Description.

extreme left

bells - garter. gauntlets

horse shoe of bright red on them

face: yellowish green 2 stripes
of red on the cheeks; over eye brow

three spaldes on eye lid;

blue cloth painted the same

bright red. Crest: porcupine

crest. bottom for about $1\frac{1}{2}$ inches

crimson red. Top natural color

Between the red lines on the

cheek line of white, dots of

white from outer ~~corner~~ corner of

of eye extending under the lower

red line extending half way

to the ear; Breast cloth beaded

bells attached to it. Be cut away!

~~at~~ An Ojibway!

girdle of bells around the waist. From this in front passes under the legs and fastened in back. These bells ordinary sleigh bells. Mink ~~with~~ flung around the neck. 4 small circular mirrors on each side in front. Bracelet on each wrist. Porch cloth with bright reddish yellow fringe. Green and redding handkerchief in front of throat ranging down.

The dance

Description of drum. Reddish cloth wrapped a large drum which is on side flat. Strips of cloth green blue yellow ~~strip~~ all woven.

Grass dance takes place nearly every

From 3 on ; 62 even .
anyone? con dance ; w Davall .

Dance has been here 29 years . Taking
from ~~Stout~~ Sioux . Sitting Bull
went among the Canadian Blackfoot
so Mountain Chief . ^{Northern} Piegans got it
from the Crows .

Men stand up with drum
when the women dance . Drum
stand in circle which is south west
corner . Women wear war bonnet

The one extreme left has this on
passes it to next etc . Move slowly in
circle ^{right as hands go clockwise} the left . Every other one
should be a man . The drum men move
to the middle . As a matter of fact
this not so) They all step side ways keeping
their faces towards the centre . The drumming with
a succession of short sharp beats .

Then the men alone danced, going
^{Towards the East} forward then back wards, with a few
in center who divide on each side after
going back a . A brief interval of drumming .
They kept on dancing . After a sudden stroke on

the drum they all went back to
the semicircle on the west. 4

A repetition. Then the men
dance slow in the direction of the
hands of a clock. Drummers in
south west corner but within the
drummers. 2 danced in the
inside. Irregular beat, and all
went to the semicircle. Chief and
horse back at east side facing the
circle sang. While another on foot
addressed the drum people, then the
audience ^{then} of chief on horse back. Another one
in blue then addressed the semicircle.
drummers beat a few taps at irregular
intervals. ~~Then~~ He sat down in circle.
Another spoke. also irregular raps.
Bowled first to West then to the East,
Passed belt with bells on it to
another. who spoke too; irregular
taps continued. Then wildly. All
dance forward. A few in centre
some opposite the hands of a clock
others with. Then all with. Men as they
go forward opposite hands of a clock
Dance a few who are in the middle.

* dance backward. Some
in pairs.

5

Similar. Then drummers stand up
singing. Women form circle,
starting on East side. ~~then~~ then
on West. Music stops. 3 men
together directly back of the drummers.
Men gradually close in. The 2
breaks in the circle. The men on
~~the~~ ^{west} North remain standing. Gradually
join. Few to remain standing. This time
not alternate women & men. Soon
a few alternate. On East about a
dozen men pass behind the women.

Molokai
society of halibuts
not here any more
men & women join it.

June 23 1910

Duval

when a man sells his kit
to another and the other joins the society the
two concerned are never supposed
to meet. If they meet they give each
other a present.

Birds a little society little boys
~~do not dance~~ they dance - the youngest
when older

Man Dancers

Crazy Dogs
Horns
Bulls the best.

order unknown to Duval
Authenticy Eagle Child
Translator Duval 1910

June 23

Birds, Pidgeons, Mosquitoes, Braves,
Crazy Dogs, Front Tails, Raven
~~Pipers~~ Packers, Bulls, Foxes;
The Dogs; [= Horns in
Poloos]

These are the societies in their
order. Become Birds at 2; usually
advance every 2 years; though some-
times ~~at~~ three or four.

The Birds sort of a prep soc. The
Pidgeons are a regular society.
~~Braves~~ All Crazy Dogs are left at
present. The grass dance has hence not

June 23

Eagle Child
Dwall

2

Both religious & military purposes.
Forces mostly religious. The Society
picks out the men they want to
have join. These bring their weapons.
Those they have bought from
join the next higher society.

By the time a man has been
through the Dogs, they are old
men and when they sell, they
quit.

The Pidgeons had 2 head
men.

Mosquitoes had 3 head men

Blaves

1 Chief; 2

Lehasa rattle

Cont - chiefs

and coyote skin that packs
on his back.

all Crazy Dogs:

They have 2 leaders. These
ride horses. The Head Chief is on
foot. He has a coyote skin on
his back.

Eagle Child
I. D. Dural

June 23

Front Tails: Have 1 chief. He
has a rattle.

Raven Packers: Have 1 chief.

Bulls: don't know.

Foxes: ~~2~~ Have 2, he
thinks; is not positive.

The Dogs: He does not know.

He has seen ~~at~~ himself
the Raven Packers. Front ^{rails} through
the earlier ones; the later ones
he only has second hand.

Exogamy ~~is~~ in the Society. This
is not because the man in the same
society as her father's is too old for
~~to~~ but because he is her father's
brother!

June 23

4

Eagle Child

Dwell

The main divisions: Piegans, Blackfoot, Bloods, Northern Piegans; $\frac{1}{2}$ Gros Ventre have been with them a long time but don't belong to the tribe; Sarcee Kang with the Blackfoot, but are a different tribe $\frac{1}{2}$.

The 4 main branches each had subdivisions

Piegans: Black Patches, Those ^{who} never laugh; the Bugs, Book Fat Roasters; Skunks, Buffalo Dungs, Small Robes; ~~the~~ White Breasts; ~~the~~ Blood Purple, ~~the~~ Lone Fighters; ~~the~~ Hard Top knots; ~~the~~ Hand dried Meat in Perfleches; Those who sit before ~~the~~ others; That Black Doors; Chiefs all over; Lone Esters.

~~North Piegans~~:

He knows but a few

Bloods: Lone Fighters; The Many-Tumour Animals (they thought the tumours were animals); Perksistata (meaning unknown to him, Saws in two?)

June 23

5

Fish Eaters; Many Children; ^{Dr Eagle Child}
Six Shooters: ~~The~~ Paddle Saddles; ^{Dwal}

He does not know about ~~Black~~
Blackfeet and Northern Pie gans

No fixed custom of exogamy
or endogamy within the band #
(5)

2827

MICHELSON, TRUMAN.

BLACKFOOT

Field notes concerning Piegan Blackfoot ethnography, including ceremonials and societies, with some linguistic notes. June-July, 1910. A. D. Approx. 150 pp. and slips.



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