I am still telling the same story. I will finish it now.

Where they camped, every month the waterman sang. They put their pipes facing the opposite way. A plastic. These plastics are from the heart of any animal like a buffalo or an antelope. That thing that wraps them, they take that, folding it lengthwise and cut at the top. Where it is cut it is painted red. Those they put toward the moon. It keeps following it. The winter months are seven and the summer months are seven. The same as the waterman they have their counters. Let's say he counts every day. If a person does not know what day or month it is he will go to the waterman owner and ask him how many months it is. Then he will tell him, "This is how many I have faced about." And then, "What about your counters?" Then he will tell him it is this many days. These counters are one hundred. That's how many days they counted them. After they had camped here for some time they have used up all the trees. The old people were invited and this the old runner was invited too. He was asked of his other finding because they had used up this location now. So this one will tell where it is. He will have counted the inlands
and they say it is this many inlands away. Then they broke camp. The hard workers went ahead of everyone. Each one is asked to make a clearing for some one and they do it. Then they follow them. Then the ones that asked for a clearing were given their spots. So they all made camp. Those nesting things they did not take. How will they pack them? When they have set camp he will wait until the next day. All during that night they make fire and the next day they started getting the bark. Then they put them between the tipi, and the linings also they packed them around the outside. They were settled now. Then they started their wrapping around the top branches and then burning down the trees. They got all their firewood now. There was another back water here and a place to slide there. The children tie branches together -- with this they sweep the snow off the ice. It is called "getting the snow off the ice." They worked hard at this place before they were really settled. Then they went hunting. They dragged home the meat wrapped in the skin. These men that went hunting, there was some women that went along. These women go along to scrape for themselves some thread. That is what they took. These women get for themselves whatever they want. This woman, wherever her husband slept she will sleep there too. She was not cold. What she has cut she puts aside and when she gets home gives it to the other wives of her husband. This woman that went on the hunting trip will rest when she gets back. The others will look after the meat. The dry meat tastes really smoky. I know because I have eaten some and today I still eat smoked dry meat. They are real good.

These spring months. I have told about the wolf hat. "Forming a front" is what they are called. This forming a front means that a person is along a low rail and was attacked and killed. The horse owners looked after their horses and had a lot of wood so they would not have to go anywhere. On the eighth of this month, the new named month of the eagles... The moon, the first quarter is when the forming of the front comes in. It is here now. That spring I just knew this myself. That is May on the eighth comes the big snow storm. If it is hard it takes four days, if it is not it takes ten days. A lot of horses in those days die. They eat their tails and manes. It is called the bad big snow storm. Then it is summer. They were aware of the long rain. The horses had colts now. It is the same, on the eighth it comes, mixed with snow. Many colts get split ears from it; some the tail freezes off. That was how it was. That is the long rain. Also there is the fall long rain. The watermen, some are old men, they are the ones asked what kind of a day it will be. The moon is all lit around, they say that the moon has broken apart. So they say the weather will be real bad. It is this same moon the first quarter. (This is not good, I was disturbed by some people.) That was the way it is. The people will notice something. His best horse he will tie in front of his tipi. The biggest fur shawl they have, they will put it on the horse, fur side up. Because the buffalo is big this blanket covers the horse well. The owner got his moccasins on and leggings. His bow and arrow
and knife he will take with him. He will sit among the firewood, making sure he is well hidden in them. All night he will sit there because he doesn't want his horse stolen. When everyone is up in the morning, then he will go in and warm up. He has a hired hand who will then take the horse away. This horse is not the only one, there are others. They were fed. They are brought to where there is a lot of grass and watched. Then this man that sat up all night will go to sleep. This person keeping watch over the horses did not dare to eat only after when there is no strangers around then. Then he will leave the horses alone. They never stop looking after their horses. They send them to sheltered places. In the mornings that is where he will go and they never go far and he finds them.

It is many, the tipi is from hides and is very cold. These stomach or tribe are peeled and they curve a stick which is put in this to keep it open and round. This is where they keep water. This container is called the prop-up because they are camped by the river and they get water from an opening in the ice. With this water they wet the tipi all over. Once all this ice freezes on the tipi the wind does not come in any more. Others, during a very cold day, they instead put their moccaains on and go to bed. Others will put a rope under the blanket and tie their feet. They cannot kick the blankets off. It is like those things I have seen, sleeping bags. That is the way it is and it is called "wrapping himself."

An old woman and an old man, there was many like that. These old people will not have their beds at the far side. They have their beds by the door. There are some times an old lady who was found frozen stiff in the morning. She is wrapped in a dried rawhide then put on top of a tree. This is that tree burying. It is sacrificing the person. In that winter a man, not an old man yet -- these others the same age, they go up on the hills and watch the sky. They will see the sun and on each side the sundogs. They will say the sun used red paint. With the moon they say it is broken or scattered. It will not be long after they get bad weather. To the north are these lights (Northern Lights). The old people said that it was the white man from the northern bush dancing. The Indians all know two nights after seeing these lights the bad weather hits them. Those are ways of knowing the weather. All the people knew ahead what kind of a weather is coming. Not only the old men, the younger men know too. They are always watching the day. They tell these announcers to tell what kind of a weather it will be. To get ready with their firewood and send their horse to shelter. But let's say there is this one that would not take anybody's word. He will run into difficulty with it. Then he will be sorry he didn't listen.

Now they look the other way and the mountains have blown up. How did they blow up? They are gray, it means a storm. Another they say, "It blows like they had black eyes." Napi is going to run down. This brought the chinook. The ice broke in
the rivers. When they saw this coming, since they camped along the river, right away they got their horses which they had across the river. How will we get them back across when the ice broke? There is no bridges. If they are left across they do not get them back, that is why they have to get them before the ice breaks up. Others only have one horse, some have two, but none of them have too many horses. That's why old people walk. They just hold on to the travois. Before them is these people that left their old people behind. They are not worth any more. What I am talking about is not too long ago. That is how it is.

Now that I'm here in Cardston there is this place called Thirty Trees. We used to go spend the winter there. That people I knew many of them spend the winter in tents. I'll just say Skunk is one of them and myself, our father. We spend the winter there. A lazy person at the camp he is the only one that didn't break camp. He stayed. These people there kill like the necks and other things that froze then hung them up. This is what this so-called lazy one takes. We will say he is scraping around for scraps. They will live on what is left behind. The helpful and bold ones will know the ones left behind. He will pack whatever he can and take it back to them. These left behind, their dogs will bark and the man will tell his wife to look outside, that someone is bringing food. "Here, these are your rations." These people left behind are kept in touch. They usually have one helpful one. If someone attacked them he is the one that runs out to defend them. He will run to the next camp to notify them of what happened. They are the ones that will counterattack. These people left behind are not forgotten. We will say they found it too hard to move. They do not have enough warm things for the trip and they have made this camp warm. The only thing they have to do is go far to get firewood. They know how to tell the weather, too. They know that nothing will happen that day so they went out to try and get some food. They will bring something home. They keep in touch with the other camp. If those ahead got hungry and they had something they helped them with some. They helped each other.

An old man that stayed behind and his son-in-law moved ahead with the others. He will pack some food and a pair of moccasins. He takes these to his son-in-law. These people left behind, they had to shovel the snow away from the doorway. This snow was piled high now and gave them protection from the wind. That is why they have these ears on the tipi. When they are going to sleep they shut them. If they stay open and it snows, the snow will come in from there. They just didn't leave each other, they kept in touch.

When the camps are separating a woman would say, "To happily see my relatives again I will sponsor the vaki in the summer." With these separations that's when they make their promises to what they will take. That is why this stealing of the Medicine Pipe to be. Not all pipes can be stolen. The Long Time Pipe cannot be stolen. In those days there was not
many pipes. This person will have a pipe, maybe there will be
two people that asked for it. He will give it to one person.
Then he will remake it and give it to the other. They are the
same.

This is why the people sleep in deep gullies. A person
from a different tribe or maybe a Blood or a Blackfoot, they
know it is a very cold winter; he will not duck the cold. They
went to war. This person was just trying to be warm while
their horses are being stolen. When they have stolen horses
four nights they will keep running to get warm with them. The
people that had their horses stolen will search or chase for
four nights. If he does not catch them he has lost his horses
for good. That is why if they cannot get the horses they
attack the tipi. That's why some kill each other by mistake.
A person that went to war in the winter, a coyote skin he will
wear on the right shoulder, he will carry. When he is seen
like this we know he went to war in winter. Others will wear
the coyote as a hat. They dress like this because the coyote
has no home or does not make fire. This wearing of the coyote
skin is an indication of a person being strong and can stand
the cold. They do not give in to the cold and hardly sleep
during the night. I have finished telling why those children
play taps way into the night. This is where I finish telling
about. That's all.