Informant - Kaotapepa-th - "Dragging Him"

I spent this day on the Piapot reserve, trying to get the tribal affiliation of this band straight but met with little success.

This informant is the son of the old chief pa-ipwat, "Part Sioux", who was chief at the time the treaty was signed. His other name was kicika-waiuyk, "Daylight Lightning." Pa-ipwat's father was Assiniboine, his mother mixed Cree and Assiniboine. In the States he drew treaty and was affiliated with Opwisimu. He came across the line with some Assiniboine and a few Cree and went to Cypress Hills. Then he signed the Canadian treaty and was settled at Sintaluta. Dissatisfied there he moved to Qu'Appelle. Some of his Assiniboine remained at Sintaluta.

This man, about 60, had only the Cree [?] vaguest of ideas as to the old bands of the Cree on the reserve. In fact, to him
as to so many other Cree it is an academic question. For as far back as he can remember, the Cree and Soto and Assiniboine have been so much intermarried that no tribal distinction, much less a band distinction, cuts much ice.

The name "Dragging Him" was given to him by his father, Pa-ipwat. The old chief got up and recited his war deeds ("shooting arrows") one of which entailed his dragging a dead Blackfoot over to the Cree side in order to scalp the body. As he told of this deed Pa-ipwat said, "And so I call this child 'Dragging Him.'"

The house of the informant was one evidently built by the government. It had two rooms. The one I sat in was dirty, had a saddle in one corner, chaps hanging on the wall, a mattress on the floor, an iron bed in the corner. I sat on a wooden chest. Outside a tarpaulin was spread upon which saskatoon berries (chokecherries) were being dried.

As we were talking one of the old women got suspicious and advised the old men not to talk to me but they did not mind her much. They twice asked me what I wanted to know all this for.

This informant had braids, plain moccasins, old pants, old jacket, neckerchief, no shirt.