- Describes the hunting of buffalo.
- Confused account of dancing.

In the spring the horses were rested and fat for we had used the pound for getting buffalo all winter. Those that had guns used them for the chase; those that had none used bows and arrows. Very often the men that chased the buffalo got badly hurt when their horses stumbled and fell. I myself was hurt three times, once I broke some ribs, once my collar bone, and once my ankle.

Even before a large camp would be pitched, before the ogihtcitau put up their tipis, four scouts would be posted to watch for buffalo. They go out in the morning and watch all day from a hill, called o-tacu-wupiu, "Look Out." A single rider also goes out in the morning to scout for buffalo (illegible Indian word), "Animal Scouter." If the lookout sees a herd, he will go off to one side and flap his blanket. He is called wawistahikeu, "waver." Should he see very many, he throws up handfuls of dirt as well.
Then the men get their weapons ready and saddle their horses. Each man (if he can) has two horses, one for burden, one for the chase. He rides the burden horse out to the herd and uses the other, better horse for pursuing the herds. After the hunt is over, the burden horses are loaded with the meat and ridden back to the camp.

If a man is old or can't chase the buffalo for some reason, he'll lend his good horse to a young fellow. All the (illegible Indian word) would have a young fellow in their tipi whom they would send out to hunt the buffalo for them. Sometimes the Worthy Man would have two or three young fellows. Then the one who knows how to judge the animals, how to pick out the fattest buffalo from the rest, is delegated to do the shooting. The other fellow has to carry the meat home, being only an apprentice at judging buffalo. Sometimes these fellows would be away visiting or on a war trip or something and the Worthy Man would be alone. Then he would have to do his own hunting.

These (illegible Indian word) -- servants, would come to the ogihtcitau of their own accord and work as best they can. In return the (illegible Indian word) would lend their horses to chase buffalo and to have a good time. The boys would be lads without parents or relatives. The Worthy Man never stopped these boys from having a good time.

My father was killed and I went to a distant relative of my mother who was a (illegible Indian word) to work. I worked hard for him and learned how to pick out the fattest buffalo (evidently this was quite a skill). His name was manitchkam. He was of the Soto Stony and spoke Soto, Stony and Cree.

I also worked for the Soto, askitagons, "Blue Flying." He was higher than a (illegible Indian word) but was not quite a big chief. He was my grandmother's son-in-law.

My mother's mother came from this side of Moose Mt. and was of the (illegible Indian word), "Soto Sioux" (Stony). My mother's father was a Soto of the Great River people, but he spoke only Cree. My mother was raised near Moose Mountain.

Both my father's father and mother were of the River people. But there is some Blackfoot blood in me from fourteen generations back. There was a Blackfoot chief called ispmih-iske-teu, "High Fire," in the Blackfoot language, spi-stcis. He had an Asinipwat, "Stony Sioux" wife. One of their sons was known as otcakspinpahtait, "Running Fisher." This man came over to the Cree during a peace time and took a Cree wife. When enmities began again between the two tribes, he remained with the Cree and fought on their side. He was one of my ancestors.

I was born west of here at a place called "Many Sweat Lodges," which is on the Battle River near the Alberta line. I stayed there until I was about ten. Then my father died. I stayed on here for one winter more. When the summer came, my mother's
parents came and took us all east. We stayed a few years among the Soto. I married a Soto woman. As soon as I was married I came back to my father's country and from then on I lived here where my father's home was. I follow the ways of the River people in all that I do. I never picked up or imitated the things they did in the east.

There is a big difference between these people and the Soto even in the way they hunt. The Sotos were good hunters. In summer and winter they would surround the buffalo on foot. The buffalo would smell those to the windward and run away to be shot by those on the other side. Then they would wheel and run back to be shot again. We here did not use this way of hunting at all. There was not much visiting in the old days and when people did some they would not pay any attention to the methods of hunting.

When the scout gives the signal that he has seen some buffalo, the men get ready. The scout comes running home to get his own horse. If there was only a short run to be made, the fast horses would be mounted immediately, otherwise the burden horses would be ridden out. There is always a leader of the chase. If there is an ogihtcitau in the camp he is the leader and rides ahead of the others. He rides with his gun held up and no one lets his horse go until the leader gives the signal by dropping his gun and yelling. If the ogihtcitau tipi was not up then the man whose horse broke loose prematurely would not be punished.

In the spring tobacco is sent around to the different bands with the instructions about when and where to gather. When the people come together, the ogihtcitau tipi is put up. If there was a very big crowd there might be three ogihtcitau tipis belonging to different bands -- River, Prairie, and West people.

The name of the ogihtcitau tipi of the River people was eiegwasun -- Little Rattlers. The Prairie people were the mistaha-timuk -- Big Dogs. The West people had the mustuacinwuk -- Buffalo Dancers. The West Bush people had the "Little Clad (Hairy) Legs," which did the Prairie Chicken Dance. Some of the Sioux had this dance too and I think it came from them. It was done by the (illegible Indian word). The ogihtcitau tipi of the House people was called kicinuk, "Cold." The Calling River people had the "tcipahkanuk" -- Ghost Lake.

The Sotos had an ogihtcitau tipi but I don't remember its name. They danced very early in the morning in front of their tipi. They danced for a short while only, when the people came up they would quit.

The eiegwasuk danced with little rattles which they shook with a short jerky movement. They dressed in their very best clothes. Some, however, had no clothes and danced only in a breechclout. They had no headdress.
The Little Dogs danced with sticks about two feet long which were beaded all around. At the butt they had little tin bugle rattles. At the tip there was a feather and some weasel skins. They wore owl feathers on their head. They would sit, wave their sticks, and sing. The highest (illegible Indian word) would start to sing first, then the drums would be heard, then the (illegible) would start dancing. Their song was "I have a little stick to wave."

The Buffalo Dancers wear a headdress made of the whole head of a buffalo. It is made as light as possible and the dancers are lightly dressed for their dance is very hard. They don't hold anything in their hands. On their legs they wear bells.

First the drummers sing and the dancers sit with their headdress lying in front of them. Four times the song is repeated and then the dancers yell and put on the head gear. The (illegible) get up first to dance. They bend low and pull up their knees in fast tempo, others bend and kick up with both heels. Four songs are sung and then they take a rest. This is during the day and many people stand around watching outside the tipi. Sometimes they would dance at night in their tipi and would not wear the buffalo heads then. The first song they sung is a slow one, "Our friend is the buffalo bull." Then the same song is sung fast. When they start the second set of songs they sing fast. "Buffalo Bull is my father." I saw them and know three of them.

I didn't see the Prairie Chicken Dance.

The "Cold" tipi dances only at night. They carry nothing and have only their beaded clothes.

Ewapanapihtcigehk -- "Sitting Up Until Morning."

Four times in one season this dance would be held in the ogihtcitau tipi.

One of the ogihtcitau who had taken an enemy woman captive would go around to the tipis of the other bands camped around the circle (not to his own). He would stop first at the tipis of the (illegible), look in, and beckon to the woman, "Come here, I want you." Thus he would go around to all the tipis gathering the women and the girls. Soon he has many of them behind him.

It sometimes happened that when he called a (illegible) wife, her husband might say, "Wait outside a bit." The "chooser" would and soon the (illegible) would bring out a gift of something very nice, clothing or the like for the chooser. This was for the honor paid to him by choosing his wife. Of course, not every man would do this.

The chooser leads all the women to his ogihtcitau tipi. He stands at the doorway and says, "Go right in." They do and
after they all have gone in, he follows them.

The dance has started as soon as the sun goes down, and when the women come in, the (illegible) are already dancing in their places. On the side where the women sit, the tipi is raised so that people may watch the dance. The chooser warns the women not to sit too close to this side where the men spectators are.

The women do not dance; they only sing (the ogihtcitau's song). They keep it up all night. When the morning comes, the criers take the women and sit one down in front of each dancer. If one of the (illegible) should happen to have a relative among the women, he asks his partner to tell the crier not to give that woman to him. They comb the woman's hair, wash and paint her face. Then they give the woman a present for having kept her up all night. If a (illegible) doesn't have a nice enough suit of clothes, he may give the women a good horse. When this is done, the women go home.

There is no sexual play with the women at all. If one of the ogihtcitau should make advances to the woman whose hair he is combing, she might get up and make a speech saying that the ogihtcitau had asked her questions. After the woman would leave, the other ogihtcitau would tear up his clothes and tipi. This did occur twice but I never saw it myself.

In one summer I had four women that way. To the last one I gave a horse. Though I was in the ogihtcitau tipi for five years all these dances I saw were in one summer. The other years I was away on war parties or hunting or visiting.

When many people gather in the spring they first come round the circle of the band that is already there. When enough from several bands are gathered, the ogihtcitau stake out the camp ground, first the chiefs' and the ogihtcitau tipi and then the limits of each band (see diagram).

Once my tipi was pitched right behind Sweet Grass's because I had many horses and could get much food to keep up the ogihtcitau tipi.

Each ogihtcitau tipi would have its own songs, not less than one hundred. Each Worthy Man would give his dream songs to his ogihtcitau tipi. After I settled down here I heard that both the Stonies and the East people danced the Buffalo Dance. The Sioux had it also and I don't know if the Sioux gave it to the Prairie people or if the Prairie people gave it to the Sioux. The Cold and Rattle Dance belong to the Cree only.

One group of ogihtcitau couldn't give the dance of another bunch unless they bought it. A long time ago the Stonies bought the Rattler's tipi from the Cree. Once while the (illegible) were singing and dancing, some Stonies who had bought that dance came into the tipi. They came in with bared knives and started jumping around saying that they were going to slash up the ogihtcitau tipi. They thought that the Cree
had stolen the dance back. Then the leader grabbed the blanket of the old man who was teaching the songs and was going to cut it up. The old man said, "Hold on a minute." Then the ogihtcitau ukimau got up and told his speech. "Once I grabbed a Blackfoot chief as he was coming out of his tipi in the centre of the camp circle. I stabbed him, cut him open down the back and threw him beside the fire which had been used by the women in tanning hides. Now you (to the Stony chief) will have to lie alongside the fire all night unless there is someone who can recite a higher deed and who will thus save you." No one could tell a higher deed and so two blankets were spread by the fire and the Stony had to lie alongside it all night, half roasting all the time. In the morning they gave him the blankets he had lain on because he had taken it all good naturedly and because the Cree chief had shown him that he was worth more.

The name of the Stony was (illegible) -- "Skinny Stony." When he came into the ogihtcitau tipi he was not mad but was only carrying out a duty. But before he laid hands on the old man he should have made a speech reciting his war deeds. The old man said to him, "We didn't sell all of the dance to you, only half." I saw this myself.

The ogihtcitau were brave men and they liked to laugh and have fun. Sometimes it would happen that after a feast two of the ogihtcitau tipis, say the Rattlers and Big Dogs, would each have a dance. The sides of their tipi would be raised to let the people watch. Suppose it happened that most of the people were watching the Rattlers and only a few were looking on at the Big Dog tipi.

Then the Big Dogs would get one of their members who had taken a woman captive and one who had taken a drum from the enemy. With these men leading, the Big Dogs would go over to the Rattler tipi. They would dance there for a while and then their man would say, "I have captured a woman and a drum from an enemy, give me your women and your drums." Everybody would laugh and they would go over to the Big Dog's tipi. Now the Rattlers would have to get someone who did a bigger deed to retrieve their women and drums. If they had no one who could do it within their own number, they might get some qualified man from some other ogihtcitau tipi.

When the ogihtcitau sang at night their wives would come and help them sing. They would not dance. A young girl would have her mother or grandmother chaperoning her.

There were many, many Indians before the smallpox came. Before that the measles killed many children. This is how we got smallpox: Two of our men went out on a raid against the Blackfeet. They came upon a Blackfoot camp in a valley and saw many crows hovering and the tipis all closed up. They went up, looked into one tipi and saw a corpse all covered with sores. One said, "We'd better go back home." They did but first cut a piece out of the tipi to cover themselves.
One of them died before they got home. The other fell sick and was covered with sores. Once they thought he was dead and put him on a travois before burying him. But he breathed again. They took him off. A second time they thought he was dead and the crier yelled out to prepare the grave. He started to breathe again. He died twice in one day. Then he got better but very many Cree caught it from him and died. I was then about fifteen. (1865?)

INDEX

<table>
<thead>
<tr>
<th>INDEX TERM</th>
<th>IH NUMBER</th>
<th>DOC NAME</th>
<th>DISC #</th>
<th>PAGE #</th>
</tr>
</thead>
<tbody>
<tr>
<td>BUFFALO</td>
<td>IH-DM.42</td>
<td>FINE DAY #3</td>
<td>136</td>
<td>2,3,4</td>
</tr>
<tr>
<td>-hunting of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DANCES AND DANCING</td>
<td>IH-DM.42</td>
<td>FINE DAY #3</td>
<td>136</td>
<td>4,5,6,7</td>
</tr>
<tr>
<td>DISEASE AND ILLNESS</td>
<td>IH-DM.42</td>
<td>FINE DAY #3</td>
<td>136</td>
<td>7,8</td>
</tr>
<tr>
<td>-smallpox</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>