The chiefs that were well off were good hunters and good fur trappers. Sometimes a boy would grow up and have no parents. He would go to the chief and stay with him. These boys were
called kakakiwatcihotcik "Homeless" and kakiwticitcik "Parentless". There were (generally) one or two of these in a chief's tent. They would work for him and look after his horses. When he chases the buffalo, they would carry back the meat. He was a good example for the young fellows to follow. When they stay with him for a year or two they know how to do everything. Then they try to help out the chief. They hunt buffalo and beaver for him. There also will be a bunch of people camping close to the chief who are unable to look after themselves. The chief has got to give them food every once in a while. By feeding these people and by being brave in war -- that's how he got to be a big chief. Sweet Grass was a short man but a great worker. He set an example for the young men. When they knew how to do everything, they didn't let their boss work. But when there is a lot to do and the chief thinks that they can't manage -- he'll go and help. Sweet Grass was the biggest chief I ever saw. He was brave and had lots of people as well.

If a man gets to be chief and then becomes lazy and poor -- he still is a chief. If a chief is wounded that sets him back in his work. His friends do the work for him. When he gets better they quit helping him.

No, no matter how brave a man is and no matter how many horses he brings back, if he's got nothing he can't be a chief. It happened many times that a man would be brave and bring back many horses. He would trade the horse for clothes. He would even be too lazy to get hide for a tipi cover.

No, no matter how well off a man was, if he never went to war -- he is no chief. (Note: there is a perpetual equation in goods exchanged as gifts. The non-material factors in the exchange are (1) Rank (2) Relationship.)

In case a young man is just starting to be brave and the old people know he will be a chief in the future, all the old men go to see the young man. "Now young man you are leading on to be a chief in the future. It is for your own good (we speak). The way you are going now you are climbing higher and higher. At last you will be chief. It is not an easy thing to be chief. Look at this chief now. He has to have pity on the poor. When he sees a man stuck he must try and help him whatever way he can. If a person asks for something in your tipi you must give it without bad feeling. Give the things away willingly. We are telling you this now because you will meet these things and you must have a strong heart."

Kayas when a young man is getting to be a chief a person is ashamed to walk in front of him when he is sitting. Even a big chief wouldn't do it for he thinks that in the next war that young man may do more than I did -- he may be ahead of me. The kih. would invite each other nearly every day. They would have a meal here and there. This young man that just stated he will sit right in the middle of the other chiefs so nobody will dare pass in front of him when he sits. As a rule these young men
wanted to be chief pretty bad and he wanted to do something to get his promotion. They generally get killed. When a young man like that is killed, neither his wife nor his parents weep for him. They tell each other not to cry because this young man was willing to die. He was killed because he is brave. I saw this done. Yes, they do have a feast for him.

There is only one man now (besides me) who was in that bunch. He was not kihtcockinigw "Head young man" because he was too young. He is Standing Horn at Poundmaker.

The poor chiefs when they were invited had to sit on the grass (near the door) and not on a blanket. Like tcutcwasin "Breaking through the toe." He was very brave but was always poor. He had a small tipi. He would not even get enough hide for a large one. He died not very long ago. He was of the cipi. but didn't take treaty. He just travelled about. He was a real Soto but was raised by cipi. The Sotos called him cipiwiy nic "River man". B.P. saw him many times.

I guess the reason why the old-timers were bigger in size than the people now was that they married later. They used to be told if you go after a woman at an early age you'll be weak. When a fellow was 20 he was thought of as a boy and his parents would try to keep him from bothering girls.

I used to hear the old men say that the new generations are getting smaller and smaller because they don't swim enough. Sometimes now on a hot day the young fellows will go in for a swim but not very often. I always tell Mrs. Sam F.D., "Put the little boys in the water." But when she does they start to cry and she takes them out right away. They soon would have got used to it. I was brought up that way. When I was little I cried the first two times. The third time I didn't mind. After that I used to like to go in the water.

Sometimes when a young man is killed in war and he is not a chief (he hasn't done much) they pity him and cry.

Another thing I guess you won't understand. The women go out to meet a returning war party. If one is killed, they lead the rest back to the camp singing and crying. They name the dead one and sing "Blank is a man." They don't say he is dead.

The men returning didn't go right into the camp. They dressed up first and then flashed a signal with mirrors so that the people would know they are coming. The leader flaps his buffalo robe once for every man killed.

Yes, they cry for an ordinary young man who hadn't done anything. This chief and og. and kih. were brave and willing to die that's why he goes to war. But that young man he didn't expect to be killed. The chief was liable to be killed at any time. In case a kih. is sick and he knows he won't get better he asks his friends that they should not bury him when he dies. "When I was well I was willing that my body should be some place when I got killed. I was willing to do this and I hope
You'll do the same. Don't bury my body. Leave it on the ground." He asks his friends not to cry for him. When he dies they dress him in his best clothes, pitch a tipi and put him in it.

The whole band would go out to meet returning warriors. Those men who had killed Blackfeet on the trip would paint the faces of the women black. Those who were unable (on account of feebleness) to go out and meet them would be called into a tipi by the father of the returned woman as soon as the woman came back. Those with their faces painted would walk around the camp singing and saying that it is only right that we should enjoy ourselves for the men have come back. Men, women, and children had their faces painted -- just as many as the woman could catch ahold of.

Those that got invited into the tent had their faces painted there. I often wondered why they didn't give anything to eat in that tipi but they don't. Then the people go out and have a dance close to the tipi of he who killed the Blackfoot.

When a drum is brought up they stand in a circle. All the men that went to war generally had bonnets. They let their wives wear theirs. They looked fine. The man that killed the Blackfoot is taken out of his tipi. They generally have 5 or 6 drums. The drummers stand in a half circle. The women wearing bonnets stand in line and then dance around the braves. After the women sing 4 times the warriors can leave. This is done to show who was the bravest (the bravest stood slightly ahead of the others as the women danced around). The women that dance sing also. The words of the song are "Blank shot you with a gun" naming the hero.

The best looking women and girls dance. After this they dance in different places just like pic/tc/wan now. They stand like this.

********
* TIPI *
*** ***

DRUMMERS
* * * * *
X X X WARRIORS
X X X
X BRAVEST
X X X X X X X X X X WOMEN
*MANY PEOPLE STAND AROUND

At a Sundance the old warriors would dance around the pole and tell what they used to do. At the last S.d. I was willing to do it but I didn't. They used to have it at every S.d. -- the old man would have to give many things away.
I was going to take three young men and tell one of my deeds for each of them and one for myself. In the old days we used to have one headman in our dance hall. I was it and they used to do everything I told them to do and think a lot of me. That's the same way with these three men we chose to look after our dancing -- they are boss of us in that dance hall -- we have got to do what they say. That's why I was going to take them in for the people to know that they are boss of us in that dance hall and to show that we think a lot of them. They would have given things away too if they had come in. As a rule their friends help them out to give away things. Like Norman Albert -- he has a father and mother. They would help him.

Lone Singer, his father-in-law, was willing to give things away for him. But he never got there. Norman Albert and John Wini are heads of the pitcitciwuk "Moving Dance" -- Round Dance. Louis tcihtcigwayo is chief of the "cowboys". Kauboikimaw or tehtapiwikimaw "Chief of the Riding".

When I take men in like that I stand near the pole and say "Creator of all things -- You know what I have done. I am going to tell it to the people. I am going to tell nothing but the truth." I guess you saw old kacohkw. When a bunch of fellows would go to war he would build fires for them.

No, they wouldn't have carried in the clothes they would give away. I would have done all the talking. But when I start to dance they must follow me. Many a time I've told my deeds. When a man puts gifts in the lodge he never mentions to whom they should be given. They are generally given to visiting old men. But when they give a horse now they generally mention who it is to be given to. If I think a lot of you I will give things and have you dance in front of them.

About 4 years ago they had a S.d. at Red Pheasant. I took tcotcasis and a few others in the lodge. I told my deeds. I gave a horse away and the others gave things too. When we do this we dress up fine the way they used to dress. Everybody comes to listen.

In the old days a big bunch would dance around clockwise next to the singers (not around the pole). There were a few men who had turned back to meet the Blackfeet single-handed after their comrades had run away. These men would dance outside the circle of the others -- counterclockwise.

SINGERS XXXXXX

TALKER

X

DANCERS

0

POLE

****

X

SINGER

As soon as they come in they all dance. Then one is taken from the circle and he dances by himself near the pole. He tells
his deeds. When he finishes he goes back to the circle and another is chosen to talk. He dances by himself and talks. The bravest always took the lead coming into the S.d. lodge -- after him the next bravest and so on in order.

In the old days when they are going to tell the deeds in the S.d. the bravest man would take a lead of quite a distance. He would stop close to the lodge outside. The osh. fills pipes ready. He gives the pipe to the leader, and lights it for him. After he smokes he hands it to next bravest and so on. They are not in file but in group. After they finish smoking osh. takes the pipe. Leader goes in with his men and a big bunch of their friends following. They sing, "Just below the sky, that's my namesake (nigwene)." When the leader enters they are still singing and dancing to S.d. songs. But he starts to dance in circle around. When he makes one round the second bravest group join him. Then the other braves join and the friends go into the lodge. They carry the stuff to be given away. All in the camp come to watch.

Before they start to dance the women who carry the gifts put them just south of the pole. They can give anything that's good but never grub.

In the old days they never had any meals inside the S.d. lodge. Now they feed people that come from long distances twice. In those days we all had grub. Each family would collect enough to last. Now if a friend of mine comes from a long distance, he stays with me and I didn't have enough food he doesn't have any. This happened at Little Pine. They had a little meeting to talk it over and decided to take food into the lodge to help the visitors. A stranger who has no friends in camp is entitled to go and eat there. Also some flour was put in the S.d. lodge to give to visitors.

In the old days they all had enough to eat but now there isn't enough. Away up north it happened right along that there was food in this S.d. lodge. A man came down to this S.d. from Thunder Lake. I know him well. I asked him what they do when they have a Sundance. He said there was all kinds of grub for...

B.P.: In 1907 when F.D. made a S.d. there was no grub. I first saw food served in lodge at a S.d. 4 years ago.

F.D.: When I saw them dish out tea at Little Pine I got very thirsty and so did the dancers. I got an invitation to go up to witicgan "Stinking Lake" for their S.d. I would like to go for they have a lot of moose hides there which they will give away. Up there they are Bush Indians and Soto mixed.

No, the one that dances counterclockwise need not be the bravest. He is the one that turned back single-handed.

At a S.d. at Jackfish in 1911, Big Thunder danced that way. I asked him why he did it. He said, "Once we were running away at night. My partner fell behind. I ran back to find him.
The Blackfeet shot at me. I shot back when I saw the gun flashes. We got home."

B.P. At that Sundance I saw nanicoh "Two by Two" telling his deeds. When he got through the giver of the dance got up and said, "Women take his clothes he is an ogihtcitaw." Five old women came up -- threw him down -- took his beautifully bleached leggings -- moccasins -- shirt -- and his gun. They stripped him to his drawers. He got up and ran away. The women teased, "I am going to take his drawers off too." He wore a napkin over his drawers. They took that too. In the south they still do that when a man tells his deeds.

No, you don't have to touch the pole when you talk. I say, "You know what I have done but I am going to tell it again." Then I turn to crowd. "I am going to tell what I have done -- nothing but the truth. Once I went to the Blackfeet. There were 2 pintos and 1 white horse tied to the door -- I cut the saganapi and I led them out of the camp. Blackfeet woke up -- pack up -- moonlit night. They follow us -- night is short -- they chase us -- we stop -- each stand behind horse -- Blackfoot stops behind a little hill and fires a Winchester. The Cree kehtcemapew had no gun, only a knife. He was a very young man. He came up to me and said, 'Get on your horse and let us kill that Bft.' I had a flint revolver. I mount and race to Bft. He fires but misses. This young man is right behind me. Bft. would not reload in time. He jump on his horse and I chase him. Young man yells, 'Pull him down.' But I can't catch up. I shot him in the back. I couldn't stop my horse right away. I look around and see the Bft. wrestling with the young man who stabbed him in the ribs. I grabbed B. arm and cut him on the skull and stabbed him in the ribs. By the time I got back the young man had taken the Blackfoot's horse and rifle. Our friends had already gone in. There was a big camp of Bft. but only a few chased us. We beat it fast. We look back and see them stop where Blackfoot is lying. They didn't go further."

That's the story I told at Red Pheasant. When it happened I had not yet been with a woman.

About that Chief Pole in the S.d. After they move to the place, they put up the big tipi and sing S.d. songs in the night. The man that makes the S.d. does not sleep and the Shouter as well. First thing in the morning he will call out the names of the old men to come in the wawahta hogan. They are all those men who used to scout on the Blackfeet. That is early in the morning before the sun is up. Generally they come early for they know what their job is. Just before the sun is up the giver goes straight south. When he reaches the camp circle he walks around crying until he gets to where he started. Then he calls the men who go.

Before they make the S.d., the giver goes out along carrying a print to find the skull. He knows where it is. Nowadays, this is the second time I've seen it, the skull was right there. He wraps the skull in the print. As soon as he gets to the w. he
starts to cry. Sweetgrass is burned inside the w. door and he carries it w. The time is when the w. is finished, after the prints are hung up. He does not put skull over grass as he comes in but takes it clockwise to its place.

Then the Shouter goes out of the w. and faces straight south. He yells, "Ne ... come and have a smoke." That means the stayohkanuk. He does the same facing west -- north -- and east. Then he yells, "Men, come and have a smoke now." This is in the evening. The old women are invited to come and sing with the men. They come in and sit around. There are 4 drums and a rattle. Sometimes there are 6 singers -- 8 is the most.

Then sweetgrass is burned in three places and in the middle of the singer's circle. The folded rawhide is taken head first by the two who look after the pipes and tobacco. They are called okaskikotci kanikewuk "Tobacco Cutters". (Note: I have not recorded this before). These cutters do not drink after the first sweetgrass is burned. They take their last drink then. These cutters take the rawhide and pass it over 3 grass smokes. Then they make 3 feints and toss it into the circle of singers. The singers all yell and beat the hide.

Sweetgrass is burned near the fire by the cutters. The rattle is passed over this. The singers make a space between them and the cutter feints at throwing the rattle 3 times and tosses it on the hide. The maker goes to lead the song; he is always first. He goes around counterclockwise (returns to his place clockwise) for nobody is supposed to pass between the skull and the fire.

Then the cutters' job is only around the pipes. They are not supposed to look women right in the eyes, and they are supposed to hold their heads down so that women may not see them. No, the oskapeus does not handle the pipes or cut tobacco. When he wants to smoke he hands his pipe to the cutters. The osk. can go anywhere but the cutters are supposed to stay around their place.

The two headmen sit next to the prints. The cutters fill the pipes and give the headman 2 pipes each. Then the oskapeus gets a coal in his forked stick and lights the pipes. The headmen each hand one pipe to the next 2 men. The osk. light first pipe and then the others.

All four point their pipes in unison -- up -- south -- east -- north -- west. Five places up -- five down -- just in the middle. First to Kiu. -- Thunder above -- South Thunder -- West Thunder -- North Thunder -- East Thunder. The same down to the ground only point to "our mother earth" in the centre. When they point south they mention Thunder and Sun together. The Sun is supposed to be the head one (after Kiu). The reason why they point to a Thunder first is for the Sun to see if the Thunder are smoking right(?).
The maker takes his rattle and starts to pray. He first mentions the Creator -- then Thunder -- then the Sun. He prays that no evil may happen while the S.d. is on, tells Thunders that the cutters are not going to drink any more and to help the men pull through (and probably many other things). When he finishes he sings. When the giver sings the headman starts to pray. Then the next man prays and so on till all four pray. Then they finish. They tell the Thunder that they are going to start a S.d. tomorrow. "I hope you'll help us finish the S.d."

These are the last words they use. If the first headman forgets to ask for something, the next man asks for it. That is one of the hardest things to do -- to listen to the man that's praying. But all four must listen to each other to see that they don't forget to ask for something.

When they had their S.d. at Little Pine, the giver and the four headmen forgot to mention the berries. They are not supposed to go back over it after they finish. So they got me to tell the Thunder about the berries they promised him. Sap. forgot to mention the prints he put in there. The first headman forgot to mention why Bones made the S.d. That's the hardest part. That is the first time I know that to happen.

They waited until I got there. I went over his praying until I passed the berries. I told about the prints for Sap. I was told that if I forgot something I have to pay back in prints what I forgot. I don't know if anyone told this to Bones and Sap. I guess no one ever told them, that's why they were waiting for me.

When I made my first S.d. I made a bird and hung it up with a string. I made it out of willow. It was to represent Thunder. I thought, "If I get help that bird won't fall. If they don't help me the string will break." It dropped. As soon as it did I started to pray. I promised a big sweat bath.

At the Stony S.d last year Cuthand from Poundmaker said, "Let all of us from south of the Saskatchewan go to the S.d. together. Those on the north side just play at the S.d." Mayo of Moosomin heard of this, when he was on his way to the Little Pine S.d. He turned back.

It's pretty hard to make a S.d. The giver is supposed to pray that nothing should happen to those who come -- there be no evil among the people. He is not supposed to get angry at anything and is supposed to be gentle in every way. Like myself when I made first S.d.

B.P.: Before F.D.'s last Sundance he asked me to get permission for him. The agent said he would hold me responsible for anything that happened. That was on my mind. I kept telling the young chaps to go easy. "If you have a girl here wait until you get home." That's how I know how hard it is although I never took part in one myself -- I don't care for it.

F.D.: Let's get back to the wew. After the giver sings he
goes back to his place. Then the first headman is song leader and so on until all 4 finish their songs. Then they quit for they don't want the "Scouts" to get too sleepy for they are to be called early in the morning.

At daylight the giver goes to the open space on the south of the camp circle. Yes this open space is always left -- about 10 yards. He cries around the circle. He prays at the same time that nothing may happen, that the visitors may go home safely. When he comes back into the we. the scouting party is called out by the Shouter. They generally come soon.

They come in and sit east of the fire, six or ten of them -- never more than 14. The giver goes around counterclockwise to the man who was called first -- he is the head of the scouting party. He gives him a pipe -- then puts his hand on the head scout's head and cries saying, "Help me finish this." He does the same for all the scouts. They light the pipe and smoke it before they go. After they finish the cutter gives head scout a pipeful of tobacco in a cloth and a braid of sweetgrass. When they empty the pipe they must throw the ashes in the smudge. When the pipe is finished the cutter rubs it to cool it off. Then he holds the pipe tobacco and sweetgrass together and goes around counterclockwise and hands it to scout leader who then announces, "We'll go and get ready now and wait for each other at a certain place."

They meet there and then scatter in all directions into the bluff. The first one who finds a suitable tree barks like a dog and all know he has found one. There may be several barks at one time. They gather at the place where the first bark was given. If that tree is not so good they go to look at the others. When they select a tree they tie a willow around it just at a man's height.

Then they look for water and all wash their faces. They dress up and paint their faces. In the old days scouts used to wear wolf skins -- on back or around legs. Now they use any old blanket. When they finish washing they go to the pole and make a little fire there and dress up. They burn sweetgrass in four places around the pole. They fill the pipe. Some scout knows where to point the pole. Before the pipe is lit they gather a pile of branches. The pipe is lit and pointed first to w. "See this stem." After he points in 5 places he gives one branch to each scout. The scout leader tells one to tell his deed at a time when nobody was killed and all the others do the same. "So with this pole when we make him stand everything will go right -- nothing will happen." The scouts stand in a half circle with the scout leader in the centre who tells the men to his left to tell his adventure. "I went to the Black-feet -- stole horses -- all reached home safely. Ukimawahtik when we stand you up all will be safe." He puts his branch in the willow tied round the tree. All the others so the same.

By the time they get back they can hear the old man waking the people. They go back but hide so as not to be seen. When they
get to the opening the head scout yells in a high voice he... and runs back and forth. They all scatter and pretend to spy the camp. They come together again.

The giver is told that the scouts are coming. He goes out of w. Scouts enter camp circle and scatter here and there spying -- ducking and crawling -- fall to the ground. Some use binoculars; most binocularize with their hands. A bunch of spectators stand near the w. Oh, that's a pretty sight -- I like to scout (B.P. also rhapsodized on this). The scout leader runs up and sits down. The first man to tell his deeds runs and sits behind him and all the others come up and sit down behind the leader.

The giver starts to sing. There is a pile of branches about three yards from the wew. The giver stands near this and sings and rattles. When he finishes the scouts stand up and run a little way, then sit down for another song. When the singing is about ended the scout leader runs ahead and kicks through the pile of branches. The men spectators grab the branches saying, "I'll take a horse." "I'll kill a Blackfoot." (B.P.: Once I said, "I'll take a fine looking girl." They all laughed. They say all kinds of things now.)

The scouts all sit down. Cutter brings a filled pipe out and gives it to scout leader who gives back to him the pipe he had. The pipe is lit. The maker says, "Tell your story but take it easy." The scout leader may reply in two ways. If the maker's father had been killed in battle he says, "I spy your father -- he told me he's well off. He has a lot of life in him. He says, 'I want my son to come for me soon.'" The other way is, "I spy the enemy in his camp. He told me he's well off. He says, 'I want my namesake -- nigwema to come for me soon.'" The man that makes the S.d. says, "Si-si-ai -- thank you, thank you, thank you."

When the scouts arrive the young men are already decorating the horses. (B.P.: Gosh that's a pretty sight.) The Shouter tells them to come to the centre. Two are picked who went to war and brought back women captives. The young men follow them as they go from tipi to tipi. All the girls and young women who can ride are getting ready. They open the door of each tipi and if there is a girl inside they go in and lead her out. Meanwhile 4 axes are ready in the we.

They all gather at wew. The maker and the scout leader go ahead and all follow them. Each woman has a saganapi and is on foot. The men rode behind. When they got to the tree they make a little fire and point the pipe. The men tie their horses to trees and all sit in a half circle on the north side of the pole. They burn sweetgrass in 4 places again. They point pipe as usual and all have a smoke.

Four men stand with axes at each smudge. The maker rattles and sings -- at his first words the axemen raise their axes and yell and feint at tree. At the next song the same but closer.
At the 4th song those on west and east quit and those on north and south chop tree down. As a rule when they make the Sundance the pole falls straight south no matter where the wind is.

Some of the men have guns. When the maker sees the tree move he sings. He has an eagle wing in one hand. He motions with it the way he wants the tree to fall. As soon as it falls the young fellows jump on it and break off a branch. "I take a horse - a gun - war bonnet." When the tree falls the men shoot their guns off.

It is squared off at the butt, cleaned of branches -- a fork left at the top. The tree must be 4 arm lengths (outstretched arms) long. The half goes on the ground. The bush is cut out over which the pole is to be dragged. The women line up in pairs on each side and fasten their sag. and drag the pole in with aid of horsemen. Just as they enter the camp the men shoot again at the butt and all break into a little run. The men who shoot are men who have killed an enemy with a gun.

Meanwhile a hole is dug for the pole. The chief pole is set up ready to go in. The riders are asked to sit down and hold their horses. They sit in a half circle. The women do the same on the other side. Pans full of berries are passed -- one for the men and one for the women. When they finish, the two men who have captured women come out of the wew. "Young men get on your horses." They do. They led which horsem since each woman should ride with. Some get behind -- some in front. Each man has one.

There are men cutting poles already. When all the women are mounted they line up in a row. "Now young men you can ride in anew singing." They go to the south opening of the camp circle and wheel around to make one circuit singing. They go through opening -- break ranks and haul poles. When they bring the poles in they shout and fire guns.

It doesn't take very long to haul the poles. Other men are digging. The post to the left of the lodge door is the first to go up. The 3 others in cardinal direction -- prints tied to each. "M. this is the post I promised you." They mention atay.

Before this the nest is tied on. Only one who has made a S.d. before can do this. When the nest is finished prints are brought in. The nest is tied with sag. For the other poles mostly sag. is used although bush also (string now). After the 4 main rafters are in place the host comes out of the wew. The crowd stands around. 4 sag. are tied to centre pole. Two pairs of tipi poles are tied to four scissors. The maker rattles and shakes his eagle wing. A few others who have made S.d. stand beside him. They have eagle wings. They shake their wings at the pole during the first 3 songs. When the maker is about to finish his fourth song they raise the pole. When it goes up the men with the wings shake their arms as
though they are going to fly with it. To ease the pole into
the hole a sapling is laid across the middle of the hole and 4
or 5 men stand on it. The pointed butt of the pole hits
against it -- the sapling rolls away and the pole goes in.

B.P. has been saying pheasant instead of eagle on questioning
the old man.

Pheasants and eagles when they are young are called k'hiw --
when they are old mik c u.

Once a man took 2 young k'hiw and kept them. He died at an old
age. He had 3 sons. Each kept them. Then the other died.
When the youngest son got them their tails were white -- they
sat still all the time. They were kept in the tipi all the
time. When they were young they used to pluck 2 tail feathers
from each. When they got old -- only one. When they were
young they flew around and got their own food. When they were
old they were fed on meat.

Another kind of eagle, his white marks are his tail. It is
called opiskwaih. Also called Spotted Eagle. Another kind has
a white neck and head kawapictigwanit mihcu "White Headed
Eagle".

My grandfather told that eagle stay. But I saw pwatuk rain
eagles. Some Cree raised owk. The eagle is connected with
nearly every Thunder. All these birds are connected with Thdr.
except hawk. But this hawk I never hear of. When you raise a
bird they seem to understand what you say. I raised 3 little
ones. They flew away in the fall.

The only bird I knew for medicine is the raven -- for a poi-
soned stomach. They take the tripe and flesh of a raven -- dry
it and pound it to powder, mix it with other medicine. Many
persons are cured by that. I don't know any other. There may
be some that the mitewok know.

We used the feather of any kind of a bird for a war cap -- but
mostly owl feathers -- also raven -- eagle -- woodpecker and
others.

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