HIGHLIGHTS:

- A long, general incoherent monologue which will be of little value to researchers.

The og. and kik. wore leather fringes from the heels of their moccasins all summer long.

The og. would have a feather or two in his hair also beside the heel fringes.

When a man was to be promoted the chief and his men decide on it and then grab the man in the og. tipi. When the dance is on the lower members start telling their deeds. Then it comes up to the higher chiefs. In that way the people knew that somebody is to be grabbed. The chief of the og. would tell that this kik. had outdone him in battle and so he was going to give him his place. But the ex-chief wouldn't leave the dancers. The men are not told when they are going to be thus chosen. Had I known I would have run away. If the og. ukimau
has a wife that is really all that belongs to him. He has no rule over his other possessions. Yes, the chief was even poorer than the og. ukimau. Big Bear was chief.

I was out on a hunt once when a woman brought in a dog and asked for something to lay on. Nobody would take the dog and they had to wait until I got back the next morning. As soon as I got in they called me. I went right over to the lodge. They were all waiting for me. They feasted on dog. The osk. cut up the tongue, paws, and head for the 4 chief men. He had a pointed stick, about 2 feet long and painted red. With it he dished the meat from pail to plate and also put it in the mouths of the headmen.

After the meal, one of the headmen gave us his blanket to use as a napkin with which to wipe one's hands and mouth. All four of us used it that way and then the oskapeus threw it outside for any old man or old woman to pick up. I had a nearly new blanket. I took it off, laid it on the ground and said it was for the old woman who had given the dog.

At such dances the oskapeus calls each by name. If they don't come when called, they cut their tipi one sinew's length (i.e. a tear taking the length of one sinew to mend).

The one that gave his blanket to be used as a napkin thereby did not have to give anything more. Big Bear was there also. Two or three times the oskapeus told him to get out of the road. He would grab the big pipe and his tobacco pouch made of the skin of an unborn calf with beaded legs (these were the pouches that chiefs carried) and moved. Although he was chief he would not pass in front of me. The ogukman was getting near to Big Chief of the camp, it wasn't that Big Bear was afraid. Indians long ago had respect for each other. (Here Poplar rather bitterly said that one Indian does not have any respect for another.)

The osk. is practically boss of the possessions of the kik. If such a dance is going on and the kik. is not in camp, the osk. has the right to take any of his goods and give it away as if it were the kik. giving it away himself. But the osk. is the servant of all the dancers and is ordered around.

To rise, a kik. had to earn a name for himself in battle -- he had to be seen doing brave deeds. He also had to be kind and good and have horses and a gun so that he could feed the poor. Big Bear was first og. ukimau and then chief. When he got to be chief the head man of the og. made a speech for him telling him that he must be good and kind. Even if one of his relatives is killed in camp he must not make trouble. The new chief must accept and say, "Yes, yes."

When the Cree and the Crow made peace, some Cree stole Crow horses. The Crow came and asked for their horses and got them all back except two -- one I had and one my cousin had. I sold my horse for a buffalo hide and sold the hide for whiskey and
had a spree.

Then my cousin, with whom I lived, said, "We'll go the store." It was across the Peigan River. He took the other horse, threw a buffalo robe across it and rode it over. We sold the hide for a keg holding ten bottles and two additional bottles. He gave me one bottle and slung the keg across his shoulder.

A son-in-law of Big Bear, kapeyakonapewit "Some Man" saw us and got mad, for Big Bear had ordered the horses given back to the Crow. He came up and hit my partner over the head with a whip. My cousin just said "huh" and kept adjusting the keg over his shoulder. Then blood came trickling down. "So you cut my head, did you?" and he drew his knife. I hung on to his clothes and stopped him. All the men sitting around kept him back. "I am not drunk. Why do you hang on to my clothes?" Then he jumped on the horse and said to me, "Jump on behind and we'll go back to camp to drink."

As we were crossing a muddy creek, a man rode up towards us on a dancing horse; a white with brown ears. The old man riding it was drunk and was singing. His name was mutcinum, a Blackfoot name meaning Thunder Voice. He was riding the horse

I had sold. My partner was kind of angry yet. He nudged me and said, "Get off and take your horse". As I got off, the old man pulled up. "Fine Day, give me a drink." "All right." I held up my bottle. Then I pulled him off the horse, jumped on, and rode off.

When we got back we tied our horses to my partner's tipi and started to drink. Soon he got mad about being struck. He blamed Big Bear for it. My father's brother came and called me away to his tipi. When I woke it was dark. I called for whiskey but the old man had none. I got up to go. The old man tried to stop me but I just had to have a drink. When I got to my partner's tipi only the top was there. All the rest had been cut away and his belongings taken out. I heard men talking in a low voice in "Bird Skin's" neighboring tipi. I went in and they told me that Big Bear's bunch were inside and for me to keep quiet for a while.

When I left to go to my father's, my cousin took a stick and went to Big Bear's tipi. Big Bear was lying against his back rest and my partner, drunk, hit him twice and knocked him out. The women ran out and Big Bear's daughter cut the tipi and took the stuff out. When Big Bear came to he ordered the stuff taken back.

After he hit Big Bear, my cousin ocawatcaskaweap "Brown Eyebrow" sat down. The women came in to wash Big Bear's cut and some of the older men came in to sit but they paid no attention to him. He went back and found his tipi cut up but the stuff had been brought back.

We lost the two horses. We tried to find them but couldn't. Most likely they were marched back to the Crow. Four Sky
Thunder, who is married to Big Bear's Nistim, asked a horse of Brown Eyebrow to repay the wrong but I told him not to pay it for it couldn't repay it. A man that hit his chief could never become og. or kik. They took it as a very cowardly act. Big Bear never said a bad word and stopped the Klutwas relations from taking revenge.

Four Sky Thunder was Nohtcawis to Big Bear and the following summer Brown Eyebrow gave him a horse to square things. The horse was given by Four Sky Thunder to Big Bear. Brown Eyebrow was Nitciwan to me. The daughter of Big Bear cut the tipi herself. The og. did not stop her for if she hadn't done it they would have had to do it themselves. I was og. uk. already then but it was in winter and the og. tipi was not up. It did not alter my position in the og. lodge for my cousin was held to blame for all.

Yes, sometimes in winter they would have another dance if there were enough dancers together. All these were the same:

Nimihiitwowhkiman Dance Chief
og. ukimau
Cicigwasikiman Rattlers Chief

Not everybody can dance with the Rattlers; only those that belong. Some belong who are not kik. but if a kik. who does not belong dances, the osk. will cut his clothes. They usually have a big laugh then for they all know the custom and he does it purposely. After his coat is cut he can stay on. The osk. says to him, "Now you can sit anywhere where you can get a good look."

When the osk. calls the dancers, a young man who thinks he is old enough will go up to the oskapeus and tell him that he wants to join. Boys of about 13 may join and their parents must pay for it. The parents get together whatever stuff they want to give and put it in the dance lodge. "I give this for my boy". The goods are distributed not to the members but to the old and poor people outside (note how they pass up a lovely chance for initiation ritual. On the whole the Plains Cree are poor in rituals. Is this a carry over of the muskegs?) No man may join more than one of these dances.

It was said that some young men wouldn't join any dance until they were grown. They would take note of all of them and choose the one which had most luck in battle and where men got killed least. That is what I heard. As far as I was concerned I just joined the dance I wanted to join.

Some boys go because they want to and some are sent by their parents. Some go of their own accord and when their father hears of it he brings stuff into the og. lodge. Once the payment had been made, even a young lad would be called by name when the osk. called the dancers.

Yes, it sometimes happened that way. A man might not be a warrior but would be a good hunter and be well off in horses,
clothes and bedding. If he were not a member of any dance, they might have a council and decide that they ought to have such a man, a good hunter, well off, in the dance. The og. uk. invite him and if he wants to join he accepts and becomes a member. Such a man can never become chief or og. uk. for he has no name in battle. Yes, when he accepts, the og. get up and give him what stuff they can afford to give, for it will cost him more in the end.

My father was taken in like that. He was a good hunter but was only a little on the warpath. He made his way up and was next to me when the dance was given up. That happened 56 years ago. That year the Indians moved up into here. The people broke up into small bunches. Had there been a big bunch they still would have had it. (Note how the og. were dependent for their existence, as well as for their public functioning upon large communities.) Poundmaker had intended that all the reserves should be in a string along the river. But some of the land was sold.

Here Fine Day told me about the League of Indians meeting. It seems that John Tutwosis is secretary. A fund had been raised and "tied up" so that in case it were ever necessary to send a representative to Ottawa, the money might be on hand. It was also arranged that each reserve should contribute $10 for the secretary's travelling expenses. The first fund was raised but the second was lacking. At the league meeting last year John asked for and received permission to use the first fund for his expenses. "Since then he has been having a good time travelling from reserve to reserve." At this last meeting Watauc of Red Pheasant objected and it seems that this constituted the bulk of the business transacted. Seven chiefs were in attendance. There was no powwow. The League was organized 10 years ago by a Mohawk Indian.

The og. tip is usually a wewahtahogan. A sapobtowan is made four times a year for the "staying up all night". Also when Cree bound with an og. tipi would join another with an og. tipi they would send tobacco ahead with the message "expect a greasy stem." The og. in camp would kill a fat dog and put up a sapobtowan. When the others get into camp they go into the sapobtowan and feast on fat dog and smoke a pipe before they wash their hands. Their hands would then be greasy and they would make their stem greasy. These are the only two ways they make a sapobtowan for the og.

In the Cacagwansuk there are 70 dancers in all -- six kik., I and four other men and the man who had a back rest near the door. This last one is all spent but he is a kik. just the same. He lies on the bare sticks and has only a breechclout on. When visitors come in they know he has spent all his belongings toward the dance. They called me kihpicgihitan. All the dancers could be called ogihcitau.

No, I have never heard of running the gauntlet.
Masinipiwiyinisvk, "Painted people". They are North people and speak a very poor Cree just like the Bush (Cree) people. I would see one sometimes. They are more to the west. I have heard they travel only by canoe. Their dogs followed them on land.

Asini wahicpwatisvk, "Rocky Mountain (?)". They have a reserve in the mountains and speak a little different than do the (?) here.

Mamahki iwiyniwvk, "Big Navel people". These are east people. There were only a few of them even in the old days. Their chief was kanahahapen "Bow Fixer", his other name was pihpikicis "Kill deer (?)".

Councils might be called in the tipi of the chief or of the og. uk. In the summer they might be called in the og. tipi.

In the summer they chose a man who is brave and who has many atay. to choose the company sites. He is called onikanip iwinikew, "Head Traveller", i.e. travels ahead. They chose a new one every summer. If a man is chosen and his first venture is no good, they chose another. The chief and the og. chose him. Practically every night you can hear his rattle in his tipi -- he is asking his at. to give him a vision that he may have good luck. Here F.D. swung into a tale before recorded but could not be headed off.

Oc pwigon "Pipe", was the name of the chief of the Rattlers when I first danced. I saw them when they were dancing outside. Pipe was leaning against his back rest with his hands clasped over his knees. They were going from one chief's hut to another. A man, a visitor, was dancing. He had fine clothes and a good voice to yell and was a good dancer. But he had a very ugly face. They were showing what a good dancer he was. The og. were all around and also the crowd. Every time they would stop for that manito dance Pipe would sit alone toward the centre. When I saw Pipe his clothes all trimmed with weasel skins and his moccasins covered with quills and a wound mark on his breast, as the blood dripping dark. That is what caught me; I just wished I were in his place. I sure envied him.

After the dancing was over I asked my father why this man dressed so well and why he alone had a back rest outside. The old man told me that he was boss of the ogihcitau. I didn't know that my father had vacated his seat for Pipe. Had my father done new deeds he would have been chief. People told me that my father had vacated his place to Pipe because he had never been wounded and Pipe had. Pipe was a light complected man (good looking) but had a comical nose.

My mother must have been collecting prints, for one day she gave me some. My nihiwani (mother's sister's son) and I went
out to (?). She sent us out to try to learn something.

I had parted once when I heard that my brothers and my
brother-in-law were going. I decided to go just to see how
they do things in a fight. They weren't going out to fight but
to steal horses. I had found out in my dream that I would be
emuhnuwlantu "crazy" and I went out of my way to do things
differently.

I followed them. They were in Blackfoot country. They were on
a big slope and saw the buffalo coming over a ridge. We knew
it was Blackfoot chasing them. I wasn't afraid. "Now I'll see
them when they are fighting. In the fights in camp we can't
get a good look." At last it was dark.

Some said that the party ought to go down to the rise. Others
approved this saying there was no shelter here. Still others
wanted to go to "Stone with ribs." Wandering Spirit filled a
pipe and gave it to ohipwan "Pointed Thigh" the leader of the
party. "Here, sing". O. pointed the stem and said that he
expected to hear from kapicicicit mahihganis, "Little Coyote".
"That is why at times I take my fellow people out on the
warpath." He had a little ball and started to shake it very
fast. He had a very trembling voice and he was just crying as
he sang the chorus. Right behind my back came the howl of a
coyote and made me jump. Wandering Spirit asked, "What did you
understand him to say?" "Go home, if you don't you'll have bad
luck. That is what I understood him to say."

Opinawewin "Shedding Hair" said to o., "You go home and take
Fine Day with you. Then what the coyote said happen." They
weren't going to turn back. They kept telling me to go home
but I didn't say anything. Finally, "If my brother goes home I
will go too." O. never said a word. Then one said, "Let's go
home. This scabby-necked youngster is a nuisance to us. There
will be another war party soon, anyway." I was very
disappointed when they all went back. I wanted to see them
fight. They scolded me all the way home. It was my fault that
they turned back. I didn't go out again until I was a young
man. I still envied Pipe.

The next war party I went out as a scout. Some dream it and
others are chosen because they are alert. Scouts do not sew
their own moccasins or cook. I had learned that the scout that
spots the enemy first earns a name for himself. I won't forget
one story which went this way.

Four of us were going along. Suddenly one said, "Don't stop,
there are some Blackfeet waiting for us across the ravine." We
could see them but kept right on walking. The headman said,
"When we get to the bottom of the run." We did. The Blackfeet
kept on waiting. Finally they charged down the ravine. No one
was there. They were on foot. They chased us but we got away.

That was a lesson for me. When I was out scouting I would not
walk right over a hill but would go around it. But nobody ever
waited for me in ambush.

I had a wolf hide over my back. My partner had an antelope hide. We were close to the ground. We saw a horse coming over a hill. We dropped flat to the ground. The horsemen dismounted and sat there for a long time. Then they went down. We lay still for a long time. Then we spotted a big camp.

We ran back as fast as we could. Not until dark did we make good time for we were afraid of bumping into the Blackfeet. We yelled and they knew we had seen the enemy. Even though it was dark they had a pile of buffalo chips ready. I kicked it and they grabbed the chips...

We got horses but were caught by the Blackfeet the following morning. I tried to do what I heard in others. I got a scalp but the Blackfeet got all their horses back. They gave us a hard chase but soon left us. They killed one of our men. None were wounded. The Blackfeet were satisfied to get all their horses back.

After we got back the Rattlers had a dance. I just went in and told the osk. that I wanted to join. No, no goods were given for me when I joined. My brother was there but didn't belong to the dance. When we were having breakfast the next morning I told him that I was a Rattler now. He just laughed.

I had nothing to give. The stuff taken in there was regarded as wepinaednam. That is why they were distributed. The dancers made their own rattles. (Note that insignia of dance but very weakly developed of Soto and Crow.)

My brother was very quiet and backwards. That is why he didn't care to join our dance. He seldom went out on the warpath and never did much. I guess he never envied nobody.

I don't know where they got the Rattlers but they had them for a long time.

The tipahkanvk is the dance of the East People. They wear a lot of feathers like that picture (Max (?), Dog Dancer.) Their song is:

Niya  kihinkamikohk  nkapin
me    in the eagle's house  I'll sit

Even if you just hit or touch an enemy while they are firing, it is enough for the name of kik. It is a step toward kik. To take a horse from the door of a tipi (?), that is a big name also.

If you had done these things the og. had respect for you even if you didn't join the dance. If you keep away being bashful or stingy the osk. invites you to have a meal at the (?). In that way they try to coax you to join them. If you join them and add to your name by and by they might take a notion to make you headman. They take council among themselves without your
knowledge. The headman will speak last of all and tell your deeds. "You have all seen what he has done." If you had done a little more than he had, he will tell that too. Then the two osk. dance around four times and sing:

paminawacowin kimiyigawin manitowan oma
caring for the children you are given Manito this (is)

He is then looked upon as lord of the dancers and ruler of them. The chief as an old man will talk to the newly chosen leader and tell him to be good and always kind to his own tribe and try to be the first to do a deed of kindness. "You are not the boss of your own belongings." I knew this from experience. Just the same I envied old Pipe.

The og. ukimau would get things from all his relations. They would back him up.

There were two occasions when I could have given a horse to a poor man, but I didn't do it. I was on a visit and saw an old man dragging beef home in a sled. I thought that I should give him my horse but it was back in camp and I didn't. As with the old woman I missed another deed of kindness by not giving him a horse, though I saved his life.

It never happens that they have an argument over their positions. The og. ukimau is quite willing to give up his place to another for he has given away much.

When the chief is getting pretty old he usually gives up his place to a younger man. But he is always respected as second to the chief. There is no ceremony when he gives it up. They just hold a council and the man who is to be given chieftainship listens to what is going on. (Again they pass up an opportunity for rituals.) Sometimes a chief might have a family of boys. He usually remains chief until he dies. The boys do the work for him. Not until he dies do they get another.

I read back to him the five deeds listed by Skinner. He placed them thus:

1. Hit enemy and run while firing is about.
2. Take scalp if enemy was firing.
   - two or even if he wasn't fired at. no. 1 is no. 1.
3. Take gun even if enemy wasn't firing.
5. Stealing horses the lowest.

If no. 4 shot the enemy down and charged while they were firing, then he would be no. 1.

No we never went up just to touch an enemy and let him live.

If two men are in a trench, A goes out, gets a gun, but doesn't kill. B goes out, kills, but gets no gun. A is bravest. It counts more to take something than to kill the enemy and not to
take anything at all. The latter is a brave deed but it is the taking that counts. It's the biggest deed to grab something from the enemy even if you are fired on.

Pehak "Something Hard" was an East Indian who was married to a River woman and stayed here. Pakecanic was a West Indian. Both had been wounded. They heard stories of each other and each thought he was bravest. The first time they got together was when Cut Knife was wiped out.

Sweet Grass was gathering hides for a new tipi and he was one hide short. There had been a hunt the day before and the cows usually came back looking for their calves. So early that morning he got up and took a lad with him. He rode a fast colt. It was misty when they started. They came to Cut Knife hill. He saw a man lying there and knew at once it was an enemy, it was so early. He told the boy to go back to the main camp and show them where the enemy was. I walked up. "Who are you? I am going to shoot." His gun (?) fired, it was too wet. The enemy ran off. They dug a trench.

The two brave men and yet another lost their way and arrived at dusk. The savers were encircled already. It was the custom at such a fight to shoot an arrow up into the air. If there was light enough to see the arrow there was light enough to begin fighting. Peh. sat on a stone sharpening his lance (a bayonet on a stick) and sang. He put another feather in the lance every time he killed an enemy. He had the (?) of Thunder fashioned out of hair which he wore on his forehead. This is his song:

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Misatim opieciwmix misatim opicickiwmix
horse he is thunder horse he has beads (?)
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He sang twice and walked toward the trench. Peh. walked right behind him. Peh. said, "Brother, you can hide here." Then he walked right into the trench. He killed a (?). Peh. was beaten that time.

Yes, they were seated according to their rank (in deeds). No, there never was any argument as to rank.

A stick with shavings twisted around it shows that a man has been wounded. Two sticks shows that the bullet has gone clean through. These sticks are painted red and stuck in the hair. Some are painted black and are larger. Mitewayic had three of them. He was struck three times but the bullet didn't pierce his body. All these were worn at dances only. A horizontal robe stripe is a long war trip. I earned two such by Crow trips. Short red stripes are short war parties.

Crosses mean bravery in a peace party. Sometimes a party would start out to make peace and earn their crosses and then would all be killed. It was silly for a kik. to do that but if he did he would get a black cross. They went on such peace trips just to make a brave name for themselves. It all depends on the enemy chief. If he defends them they are safe. Sometimes
they would bring back a tale of how the enemy crowded around
them and wanted to kill them and the chief lay about them with
any weapon he could grab. When they came back alive they got
a big name.

They also drew their battle deeds on their robes as I have in
my tipi. These were blankets to decorate their (?)

No, robes are not decorated with dream designs, some do that on
their tipis.

The man who was dancing when I envied Pipe was enastew,
"Something that sat down." He had never been seen dancing
before in these parts. It was like an exhibition dance. They
took him from hut to hut where the prominent people could see
him. He also was a good man to yell while dancing. He danced
with bottom near the ground and his feet doubled up. He got
the smallpox later and was abandoned. Once I went to visit in
(?) and was in his brother's tipi. He asked me how the trip
was. I said, "Oh, I nearly got lost near where enastew was
thrown away." I forgot it was his brother. He grabbed his
pipe and made as if to hit me.

The osk. of the og. lodge are chosen by the og. and the kik.
for their good singing and strong voice. They must be good
singers. When the osk. grow old or die they choose new ones,
the younger the better. When they are chosen they are called
into the lodge and every member of the dance gives them
clothing. Then they are told that they are dressed like osk.
If they don't say anything the headman piles more stuff on and
the others follow suit. Finally there is a big bunch of stuff
and they consent. Then they say, "Yes, but don't make me yell
too many times." Then they sing and the two new osk. dance
around four times. They take kik. who can't go any (?) for
osk. First they hold council as to which to choose. It is an
honor to be chosen. They carry that stick as a badge of
office, Kapatecpwa-gun, "Stick."

The men that dance sleep in the lodge and eat there. They are
supposed to stay in the dance lodge all day long. The four
headmen, the dance leader and the kik., and the two osk. never
go home. They are always in the lodge. The young people go
there also and sometimes help them eat. The women cook the
meals and take it up there. As soon as a woman brings in a
pail of food, the osk. goes around the tents and sings, calling
out the name of the donor, thus giving thanks.

When the dance is not on the young people stay around the tent
and when the food is brought in they help eat it. When there
is no water in the lodge they tell the osk. to get some. He
goes and takes it from any tipi.

When they want a dog, the osk. gets the fattest young dog they
can find. He brings it up and builds a fire outside. He then
rolls up his sleeves and burns the hair off the dog as though
he were going to cook it. Then the women show up and finish
the job. When the women cook the dog then they are invited to eat with the men. The osk. are always well-dressed. The women too dress up the best they can when they make the meal.

Yes, they always dance the same way. Anybody can come in and watch. They also raise the tipi covers and the crowd all around can see.

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<td>WARFARE, INTERTRIBAL</td>
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<td>FINE DAY #30</td>
<td>143</td>
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