

DOCUMENT NAME/INFORMANT: RUFUS GOODSTRIKER 1  
INFORMANT'S ADDRESS: CARDSTON, ALBERTA  
BLOOD RESERVE  
INTERVIEW LOCATION: CARDSTON, ALBERTA  
BLOOD RESERVE  
TRIBE/NATION: BLACKFOOT-KAINAI  
LANGUAGE: ENGLISH  
DATE OF INTERVIEW: FEBRUARY 14, 1983  
INTERVIEWER: WELSH/SNOWSILL  
INTERPRETER:  
TRANSCRIBER: J. GREENWOOD  
SOURCE: WELSH/SNOWSILL  
TAPE NUMBER: IH-007  
DISK: TRANSCRIPT 5  
PAGES: 28  
RESTRICTIONS: NONE

HIGHLIGHTS:

- Rufus Goodstriker, born 1924 on Blood Indian Reserve, and attended residential school. In 1940s worked in various parts of U.S. and Canada. Successful boxer and rodeo cowboy. After return to reserve became councillor and then chief in the 1960s. Since 1969 has been practising traditional methods of healing.

-origins, significance of, and transfer of Indian names (Blackfoot/Kainai), especially within his own family

-breaking horses - techniques

-Indian medicine - healing and "doctoring"; the power of faith; the Indian spiritual way vs. the Western technological way; use of herbs, animal spirits, sweat bath in healing.

Tony: I am sitting in the home of Rufus Goodstriker and we are just going to start talking to him now. Okay, let's get a little, maybe a little personal information first, Rufus. Where were you born and when were you born?

Rufus: Well, I was born right here on the Blood Indian Reserve in 1924, July 26. I have lived here ever since.

Tony: Do you have an Indian name?

Rufus: I am on my third name now.

Tony: Can you tell us what your names were and how you got them?

Rufus: Well, my grandfather named a few children and I was one

of the lucky ones that got a name. It was from a vision of a horse in the sky. My name is \_\_\_\_\_ which means "Standing Above". From that vision he named other children like Running Above, my oldest brother. He lives with Jenny Neilson across here. It is that way; Standing Above is the same thing as my name but different words.

Standing Above and Standing Above, it is different wording. It is the same thing. Another name he gave one of my sisters, Getting Ready To Run. See my older brother's name is Running Above, \_\_\_\_\_, so the name started out when he was ready to run. \_\_\_\_\_, you are ready. And then it's that, Standing Alone Up There, so that is a vision. The names that occur from our elders or ancestry came from visions, dreams, and accomplishments.

When I was a teenager, my grandfather took me into the dancing ring at the Sundance. I must have been about 13 or 14. That was the time I learned how to get on a horse, go hook up a team, go get water, I was a handy man all ready. So that was my next transition of name. So he took me in there and I inherited a name from the Montana Blackfeet, an uncle of mine, Big Spring. It was a name given to me, the names that are passed down are standing there eh, they are sitting there, nobody has got them. But any relative can adopt them and inherit them. So that is what happened in this case. I didn't know. Nobody told me what name I was going to get but Dog Child, the one that gave it to me, was talking with my grandfather, and apparently my grandfather had been talking to other relatives asking about a name, this name, Big Spring's name. So it was a name given to me "A-ki-you", Gone To Sleep, which is a name, this name came from accomplishments. The Blackfeet were out to visit their enemy and they waited till dawn and they waited till the dogs could bark and then they crawled in and took the horses. Gone To Sleep, that is where it came from. Then I had children and they are all grown up successfully. My uncle took me into the ring at the Crossbell Indian Days, our family Indian Days. And he said, "Well, you have accomplished many things. You have many children, healthy children. You are ready to take another name." So they discussed it before. My grandfather's youth name was given to me. Good Strike, lucky man. When the translation came in, my name, our name Goodstriker was translated wrong. It is really supposed to be lucky, lucky, lucky, or Lucky Man. Always going up and getting things. Now through a spiritual event up at the Smallboy's camp. One night we had a lodge with the Smallboy's group, I was carrying a pipe which I gave two horses for to old Lazarus Roan and I gave another horse to Jackson. Their appreciation, they in turn brought this pipe to me which was made by Lazarus and he had the vision or the dream to make that pipe. So instead of me having the pipe, the spirits in that lodge gave my baby boy, Leon, my childhood name which was Sitting Idle. So he is Standing Above. And the same time he was given that pipe. I am only a pipe carrier now. I am carrying it for my son. He is going to grow up some day to be able to use it himself. So that is how I got my three names. So I am due for another name when I get much older maybe.

Tony: Why do you say you are due for another name? Do you get four names then in a lifetime?

Rufus: Four names, yeah. Childhood, youth, and then there are also nicknames for children. Like "Ee-tun-ut-sim", if a child is chubby, then he might become Chubby. Or any names that you, by looking at the child, could become not an official name. But it becomes official later on in years because a lot of people today on our reserve today are still carrying their childhood names and some of them are, you might call what I just said, nicknames. It is not officially given in a way but it is given by a mother or dad or grandfather or grandmother. When they pick up a child they will call him something. It is like my grandson, I call him Grizzly, Grizzly Adams. And the other one is Chipmunk. Their real names are Austin and Justin but I would much rather call him Grizzly because he is cute. That is the nickname, it is not official in a ceremony.

Tony: When you said that you were given a name, you were given an uncle's name from Montana, and you said the name was there, what did you mean by that? Did you mean that nobody was using that name at the time?

Rufus: Yeah. And I dropped it at the, when I got the next name. The third name, I dropped it there and the next, that same winter, at the Magpie dance, Wilton picked it up so he is Gone To Sleep.

Tony: Oh.

Rufus: So he picked that name up. His childhood name is Sore Horse Rider from Flying About. I took gifts over there and I gave him tobacco and I told him I need this child to be given a name so he named him. Through, I think, accomplishment, a 's name or it could have been a vision. I am giving names to some of my grandchildren through some of my visions. Like Jason, his name is Roan Horse Chief. That is one of my visions. And it goes on and on and then it is quite interesting to listen to an old lady or an old man when you take a child to him or her, it doesn't have to be a relative but you bring gifts, tobacco, food, and said "Wee-eet-uh". That means we have discussed it and we look around, that old lady has successfully raised you, no, my mother might say no. She may be good, but she never did raise. She had nothing but abortion, abortion, abortion. So don't take him to her. See the luck might. See we are very superstitious in a way. We have to discuss this within the family. And you could hear that old man or old lady praying when they give that child a name. And it is always heard in a prayer that this child may someday take his mother and father as his child and that completes the circle. And this is why today, a lot of Indian people, it is changing now, but a lot of people are not in favour of old folks homes because we are meant to live and die because the circle does not end. It has to go on and on. Today everything is too fast, money is creeping in fast and the more they think we are civilized, the more crazier we are going to get. Once we adore the money as God and the time as our guide, then we are going to be sending our old folks because my

wife is busy, my daughters are all busy, their husbands are all busy, that old fella, he pees and dirties himself, there is a place for him. That is not happening yet but it is starting to because too many people have education, they adore that money and they can't lose their time taking care of that old man. There are places for old folks you know.

Tony: Do mean when you say that in the circle and the parents will become the child again, the child of their own child, do you mean that as they get older, they go back into what we would call a second childhood and then must be looked after right?

Rufus: Yes, exactly, exactly.

Tony: And that completes the circle.

Rufus: That is exactly what the intention of the wheel is, the Medicine Wheel. From childhood to childhood. In our culture, in our customs, there is a beginning and there is no end. Regardless how you look at it.

Tony: You just mentioned Medicine Wheels and that puts to mind a question. Do you know what the meaning of the Medicine Wheels are out in the fields, those, the big stone medicine wheels that they used to make.

Rufus: No, there is several different interpretations to them. I would much rather not discuss that because you will be meeting up with some elders that actually know that because I am with that young group of elders, that are going to be elders, and we are learning from them.

Tony: Okay. Sure.

Rufus: That is the respect we have for our elders.

Tony: Yes. Who brought you up Rufus? Were you brought up by your grandparents or your parents?

Rufus: I was much closer to my grandfather than my mother and dad. I had seven sisters and three brothers. And they used to tease me, or even when I was sixteen, when I would get scared of a nightmare, fifteen, sixteen, I would crawl into bed with my grandfather. And I was with him all along. When I was seven, eight, in fact he didn't want me to go to school. He even helped me run to the field and hide somewhere and the minister came or whoever is coming to get me to go to school, I would run and he would help me, maybe hide in the granary somewheres.

Tony: Did they ever get you into school?

Rufus: Yes.

Tony: You went to residential school?

Rufus: Yes, I did.

Tony: What was that like?

Rufus: Well, I learned how to speak English. I didn't speak a word of English when I went there. I learned discipline, it was an English school, and comparing the language from the Catholics and the Anglicans, we had a much finer English than the Catholics because they had the accent, the French accent.

Tony: They had the French nuns teaching them.

Rufus: Yes. And there was quite a bit of discrimination between, there was a wall between the Catholics and the Anglicans that time. Now everything is changing now, we are starting to understand that the religions that we go to are really not supposed to separate us, that we should try to get along with others. Because if we get too strong in the religion, then we tend to want to separate and be better than the other which I don't think is a good practice. That is why today I am a Catholic, I was an Anglican. I married Catholic and I accept it and most times I go to church when somebody dies or gets married, but sometimes I just go along with my wife. She is a very strong Catholic. I go along sometimes. I would rather be home and make dinner for them when they come back. And they enjoy that because my cooking is the best around here. And we don't fight over it and that is something I don't wish to argue about, religion, because it is something that is talked and read about.

The real life I knew from my grandfather is the respect and to live in harmony with the creation of the Creator. To have respect, even a fly, the gopher, the trees, the rivers, anything, to have respect for it. And I didn't think it was important when I was going to residential school. I had been a policeman at one time and I killed dogs and that was one of the great, most terrible things that I did. After thinking of that, now I am in the field of medicine. Not knowing, I am going to be calling the dog's spirit to help someone with a cancer, with a stomach problem, with a kidney problem, the wolf

the coyote. This was never taught in school, what I am saying now. Everything that we, anytime we tried to talk about our culture, is condemned by the teachers. Then they said, "No, that is paganism." You have to go to school and there is certain Christian holidays all along the year, all along the calendar of the year. You had to try and fulfill those celebrations to some of the calling. And I was brought up with that until much later when I started putting two and two together. It is really not all that important. It is good to have good manners, to be able to respect people, walk into a house, take your hat off, be polite, that was the good part I learned in school. But it is not always used on reservations because we don't stress that. Sure, some women might have a nice floor and they will say, "Please take your shoes off," and it's reasonable to understand. But after I grew much

older, I started to realize a lot of things that I had missed out on since my grandfather died. And my closest friends when I was very young at 17, 18, 19, I would sit down with an old man and start, not ask questions, but have a conversation. And I believe I learned much more from a person that is sixty, seventy, eighty years old, knowing that he has all that experience to talk about. Nothing in theory. You would listen and if the radio is going off, he would say, "Son, you better turn that thing off because this is why I am talking to you. You wanted to talk to me." And that is the trouble today. Our young people, they don't listen. They don't concentrate and they tend to write in case you may forget. Doubt is the greatest enemy of mankind. I might forget, in case I forget, if you are sincere, you never forget. You open your heart and open your mind.

Tony: I want to ask you to go back to your grandfather in just a moment, but I want to ask you about religion because I know that you follow Indian religion and you say that you were brought up as an Anglican and you are now Catholic. I think it is very hard for non-Indian people to understand how you can be both a Roman Catholic and an Indian Spiritualist at the same time. Because white people seem to think that you can be one thing but you can't be both.

Rufus: Well, the only difference to me, when I sit down and think about it, the religion, the modern religion that is taught to us, that is the book, the Bible, it is unique. And on the other hand, the teaching of our ancestors is all verbal and there are laws, not written, but there are things that you musn't do. There are things that you should do. I cannot use the term religion, I always use the term "a way of life". Living in harmony with nature, that itself, you might call a religion but that is faith in God. This other way we are learning, we are reading, the difference is, is you ask me to pray for you, well I am going to have one heck of a time looking for my prayer book. It is somewhere in this house. It could be in the attic. Then I am going to be reading somebody else's literature. When I have this one minute to pray for you if you are suffering, or if you are asking for my prayers, I am not an ordained priest. I don't carry any certificate to pray. I believe in our way, anybody is entitled to pray in case this God or Jesus, they always talk about in the Bible, supposing he appears in front of you and you only had a minute to say something. You are not going to run and get your prayer book. You are going to take it out of your heart and mind. "I am glad you are here, I am glad I have witnessed to see you," then he will disappear. They don't have to be read, eh, it is your feelings. And that sincerity and that is the way I look at it. I have nothing against any religion regardless, Buddhism, or anything. We are here for a few years on this earth and we have to decide what we want to do on this earth. If we need to know something, we can always ask someone for advice, we don't have to read it. That is the way I believe it is. If someone came for advice, if I can't give him the advice, I would just talk to him in a way that he would be satisfied, and perhaps two or three days time, he will be thinking about what I said,

he will get his answer. Regardless if it is health, family trouble, or whatever, but we, as I said, all have a God in us, we are all entitled to heal one another. If someone was depressed, he could be doing the wrong thing and the family is against he or her. And he has got that feeling, "everybody hates me, my mother is after me, my mother is after me." But he is forgetting about the caring part. We care, that is why.

There is a lot of jealousy in the reserves and even within the families, with us especially. We are very jealous people amongst ourselves. Just like yesterday, I had two babies here, my two grandchildren, Grizzly started to act up. Anytime, they are only eight months old, anytime Chipmunk grabs a toy, he crawls over and takes it away. And he started to get bad and bad. Seven o'clock, Chipmunk was taken home and he was as happy as anything. He was jealous of Grandma and Grandpa. That is what I am saying. It is even made into a joke to explain what jealousy really means. This white guy invited his Indian friend to the West Coast and this Indian never even seen

the ocean. And he was so delighted, he told him to sit beside this big window. "Look at the ocean. There is going to be two major tides coming in. I will be in the back yard, just holler when that tide comes in. I got two pails here, we will run up there." And this Indian is looking and pretty soon this tide comes and "Hey John! There is one coming". Well he comes out of the backyard and grabs the two pails and the Indian didn't know what they were going to do but he says "Grab these pails and run out there." So when the tide went back in, the white man told his Indian friend, "Okay, you fill your pail up and I'll fill mine up and we'll, lets get these crabs before they get back in." So the Indian in no time had his filled right up over. The Indian went back and the white guy only had his half full. And he couldn't figure it out - they keep crawling back over. He says, "How can you do this. Yours is filled and mine is only half full." The Indian says, "Well, me smart. I picked the Indian ones. See they grab each other and pull themselves in." And that is even within a family. Caring is what it is saying. We care, that is why there is so much jealousy. If we don't care, we don't give a damn like other people. Like, in the immigrant society, there is a child gets out of college, university, he is gone! New Zealand, Australia, Africa, the only time he really has to come home is when the old lady dies or the old man dies to find out how much is in the estate. That is the life that we are going to be living someday.

Tony: You were brought up by your grandfather, did he tell you many stories from long ago and things that had been passed on to him?

Rufus: Yes, a lot of times he told me stories at home, of legends. But when I am out there with him, riding, he told me a lot about nature.

Tony: What sort of things did he tell you, Rufus?

Rufus: About the grasses, the trees, the animals, a lot of things that the buffalo eat in the spring and what they like to eat in the fall. The elk, the deer, and the migration of our people following the buffalo herds.

Tony: What did he tell you about that?

Rufus: Well, he says there are certain areas where there is a spring storm. We called it frost, late frost. And the blossoms are out, a strip of frost will hit certain areas. There will be no berries in that frost area that summer. So therefore that is where they pick around and the grass is high and there is no berries. Nobody will go in there to pick berries and tramp the grass. And there is going to be a lot of kindling - dead stems. So those are the places they would pick for the winter so that there is lots of twigs to burn, grass under the trees is plentiful and nobody trampled it. So that is some of the things he used to tell me about frosts. I know, I see it here sometimes when we have frost. We don't have Hutterites coming in and cramming these meadows. Trampling them all down. A truckload of Hutterites pick all the berries in one day.

Tony: What were some of the legends, you say legends he told you? Did he tell you anything about the way that people used to live in detail?

Rufus: Well, he mentioned about the handling of animals. Their horses at that time. He taught me many ways about horsemanship because he must have been a good horseman. Knowing some of the things he did, I think if he was to be in this technical world, he might have been a veterinarian because he loved animals, he liked to feed them. If there was a sore on a horse, he liked to heal them. And he doesn't, you never see him whipping a horse. He has got a twig with him at all times but he is just a motion to keep that horse at a steady walk. And those are the things he, about breaking horses too. I learned a lot from him. My questions were, "Grandpa, when they didn't have saddles, how did they break horses?" He says, "Well when a young boy like you is old enough to hold a rawhide rope, your daddy, your uncle, your brother will halter break a horse for you. Because you can touch a colt if it is by its mother right the day it is born, eh. So he will learn to be touched, he won't be wild. Once you can lead him and you are going to ride him before it becomes a yearling, just on its back. Now if it is wild at three or four years old, they will put a bridle on him, a leather bridle and a leather halter with a rope around its neck and you will ride double maybe with your uncle and lead that horse into deep water. Up to shoulder height. Then you will put a cover on the horse's head to cover his eyes and then the young man is going to get on the horse. The first time in it's

life it is going to have somebody on its back. Then he will hold him in that river until he is not jumping around. That horse cannot buck because you know that for a horse to buck, he has to put his head down so he is going to put his head in the

water and his ears are going to be full of water. So the horse cannot buck so he can only jump around and those are some of the techniques in breaking horses which I tried it and it works. So...

Tony: That is really interesting. When you went to school, the time you went to school or in your childhood when you lived here, whereabouts on the reserve did you live?

Rufus: I lived straight east of here, about eight miles, right in the prairies. And we farmed.

Tony: What was life like then?

Rufus: We were poor and we were happy. Well, I was only a young kid during the depression and I think this is why today I enjoy living because I know what it is to be poor. I know what it is to be hungry and I know what answers I can give to my children if they don't like food today. And I think that is the best education I had. Learning to be poor, there was no family allowance, there was no assistance whatsoever. No old age pension. We had to survive.

Tony: What sort of things did you do when you were living back then? How did people spend their time?

Rufus: We tried to farm. We grew potatoes and every time the potato bugs come on, there is a powder that we used to get and then we would put it on the potatoes. Sometimes we would take a tin can and take the bugs by hand. In order that the potatoes may grow. And those are the things we did and most of the work I do is taking the horses to water. And drought came at that time. I drove, we had very few horses, about 12 at the most, I was driving down to Bull Horn, three miles to water and then drive them back. By the time they get back, they are thirsty again. So that is drought. And then to get our water, Bull Horn was not a very clean water. We would hook up the wagon, my grandfather and I, we would put on three wooden barrels and we would go down the river eight miles, get the water and haul it up and that lasted for two, three days. For washing dishes, laundry, and everything. And that is what I enjoy. We had no electricity, we had no television, we had no refrigerator. In the winter time, we would cut ice from the river and we would store it in a small place. Even in the winter time when the river flows over, we still took ice in a sleigh and stored it and that was our drinking water.

Tony: You just let it melt?

Rufus: Yes. We would break some and take it in the house and melt it. And today it is so easy and here our kids are not satisfied with so many things. I wish some of these kids today could see those days that I lived through. Even sometimes when I start talking about the old times, my kids never said it yet but I bet they say to their inside, oh, oh, he is going to start telling us about the old times when he was poor, eh. You know, and they got the message all ready so they can't cry about

anything. And those are indirect lectures we did get. Indirectly. That is some of the most interesting teachings of our people is that indirect getting messages. You don't get a direct answer but you will listen to a story and you will decide what the answer is. If you are smart enough you will know what the answer is. If you listen good, and that is the techniques of teaching.

Tony: Is it still used today?

Rufus: Well, I am using it now.

Tony: Yes, I understand that but I am trying to get it on here. What your answer is on here.

Rufus: I am using it now.

Tony: Uh-huh.

Rufus: Indirectly is just like politicians. They run around and around the bush, eh. They never give a direct answer. But they are still sly in a way. They never give answers. But we do in a round about way. The message is said with kindness and understanding in the Indian way of teaching and some young people don't have the patience to listen to an older person which is a big mistake.

Tony: Do you remember the Indian Agent and ...?

Rufus: I knew some of the agents.

Tony: Did you? And life was sort of governed by them, eh?

Rufus: Oh yes, oh yes. They even sat in courts. Right in the agency they had court cases. And our people were so honest in those days, if you were drinking last Friday at the dance, and the scout, a police constable, they call them scout, I was one, stool pigeon, he went up to you and touched you and says, "I have arrested you." Then he is going to ride his horse and go to town and tell the Red Coats, "I arrested somebody", so he will be getting a notice to take back to you, you appear next Friday at the town or next Monday. And you are so honest, you have to get up and say, "Yes, I am guilty. I was drinking." Just to be drinking, not raising heck. They were that honest. They never said I am not guilty. Because they know the system. Five hundred people, there is a thousand eyes looking at them and he could have staggered, eh. So he was drinking and he was under the influence of alcohol so therefore he is guilty. That is how honest our people were. That is why today we are learning a lot of things today. We are going to be educated one of these times and we will be civilized. When you see me hijacking a plane, maybe CP, Air Canada, where would I go? When I hijack a plane? Or when I get three or four other guys out there and go break the doors of the Bank of Commerce eh? Or the Royal Bank and Trust? We haven't done those things. When you get my wife or some other respectable woman, gather ten pretty girls and start a prostitution joint, then we are civilized. Then they have right to call us savages. Do you

understand?

Tony: Yes. Sure. So tell us now, I was going to ask you, you said you used the term for the scout, you said the stool pigeons, and you were one of them. How did you feel about that? How did you feel about it at the time and how do you feel about it now?

Rufus: When I swore in in 1950, to be a special constable, this is what I asked Commissioner Reagan, "Am I going to be a stool pigeon or am I going to be a special constable or a constable?" He says, "Your number will be 10345, regiment #10345, and your area will be the K division, south K division and your word will be as good as any Red Coat." So that is why you didn't see me travel with Red Coats. I travelled alone. The only times when they were in trouble, I travelled with them. You know, at a dance. And I saved more people's driver's licenses than, that is why I wanted to travel alone. I stopped a guy right on the highway, dumped his car in the ditch and took him home, took his keys away. The next morning, I go to his place and he had been fighting with me that night and telling me all kinds of names and that morning he would shake my hand. "Gee, I am glad, I am very sorry." "Okay, let's go get your car." That is the type of policeman you should have today because they are living on taxpayer's money and they should find time to do that. There are a lot of people suffering today without driver's licenses. Especially the way they have let our people drink. They can only drink off reserve, in the bar and they cannot take anything home to a driver say. The police can follow you right from the vendor's on a provincial highway and the minute you pull off they can stop you and say illegal possession on an Indian Reservation. But if you open it on the highway, you will be picked up for open liquor on a provincial highway. So how can you get away with it?

Tony: Yes. Pretty tough. But they have liquor on this reserve now eh?

Rufus: No. But they don't go by that anymore. They can drink in there but if they want to use it they can use it. Peigans, I was their scrutineer at that time when they voted and I think a lot of the, there is a lot of mutes there and I do sign language and I interpret. A lot of them already told me, I think they got a quarter outside to put the mark on this side for liquor eh. I don't think they are that far ahead of us and they are trying to fight it. But in a way, it is convenient for the people that want it because people need it sometimes. Some use it and some abuse it. But I still don't, I was the chief when that letter came in from the Indian Agent at that time, Oggy Reagan, and Senator Gladstone, and they said why don't you have plebiscite so you can have liquor. And I said, "Senator Gladstone, I will ask you something. If Diefenbaker asked us Indians, do you want to vote federal, no he just told us you go ahead and vote. Okay, now you are asking us to vote if we could drink. If you want to give it to us, just give it to us, we don't have to vote." So it was the same thing. So I

told them, "Now here it is now, Reagan, you see it? Here is the garbage can. Let the people decide. If they want it, let them raise a plebiscite, not us because we are going to be blamed." And that is as far as it went. I was a chief at that time.  
(Side B)

Tony: On this reserve?

Rufus: I had the radio going and I leaned over the hood of the car until I felt better so I went right to the Cardston Hospital. And they took x-rays the next morning and they told me, "You have gall stones, you need to take them out." And the doctor suggested, "Why don't you sign this form in case you black out next time so we could just go ahead and..." so I signed it. And that's, when I was laying at the hospital that night, I was thinking, all the things that my grandfather and my grandmother, all the things they talked about and all the things that they told me. "This is for this and this is for that and this is for that." I wonder if I should do that knowing that they are my closest and some of the things my grandfather did, showing me, "Now this is what you do and this is what you do." I started thinking. So I felt better that morning, next morning, after the x-rays. I got in the car and I went downtown and I bought some meat and a blanket and tobacco and I had eleven dollars left. So I drove past the hospital and a quarter of a mile there is an old lady that lived there. I walked in, it was raining, and I brought this stuff to her and I said, "I am sick, I need your help." So I noticed her making incense on the stove and praying. And she talked to her brother and he walked out and put on his gum boots with a shovel and I watched him go out to that lake, there was about six foot of water in there. It was a shallow lake. He was digging something and then he came back in. In about ten minutes, she had a brew ready for me. She brought this green stuff from the lake here, and then you had some other things and she prayed against the spirit. It was only about a pint and she says, "You drink this anytime you feel like." So I did. And I still have my gall stones and everytime I see the doctor at the hospital, mainly at the post office, he says "When you are going to come in?" "Oh, I don't need you, don't need your knife." "Oh, you have been to the quacks." "Yup, I have been to the quacks."

And that is when I started, when I took my mother up then, and I took several patients up, cancer, two cancer patients up to Smallboy's camp. And that is where that old lady adopted me and I learned many things. She taught me many things. And I took my mother there and a lot of other patients too. And I made visits there, sometimes I stayed a week, sometimes a few days, whatever. That was my stopping place after the learning from my brother, Wayne Roan, and old Lazarus, Frank Nettle, all of those guys. I treated them good and they treated me good. I had a station wagon, Vista Cruz's station wagon and I would fill it with groceries and, you know, take it up there and give it out. Potatoes, corn, anything I could get ahold of. So I, that is when I thought of this spiritual thing and that is when I changed and in 1969, I started growing my hair back. I learned

my lesson at Smallboy's camp. And I am glad I went up there. Otherwise I may still have a brushcut but they are the ones that made me thinking. And knowing all this talent that was a gift, a God gift and I took it up and fortunately I was adopted by a Sioux, Victor Young Bear, as a brother, and he stayed with me for a week in the mountains. He taught me and transferred a lot of things I used here. So that is how I got started.

And what I found out in the difference between modern technology in doctoring and then the spiritual way in doctoring, I found out that our way is much different from the immigrant way. Now you take a patient, he goes to the doctor through an appointment. Everything is written, age, social security, health care number, everything is written. In some cases you might even put down what you have, if you have a house, if it is mortgaged, or paid for and all this is done by a secretary. And you are suffering, you need to see the doctor, but that has to be completed. You go see the doctor and he has a place, a building, away from the clinic. If he finds, after his diagnosis, after asking questions, and if he diagnoses a sickness, he will send you to that hospital, to that building. And if he doesn't, he will send you to a psychiatrist who also has a building with bars. If there is anything wrong with your mind, then he will find you are spiritually sick. He will send you to a mission or a preacher or a faith or somebody that a minister or priest. He also has a building or a church. The scientists are finding out that the Indian way, and we always know it. Like the doctor, they split the body in three ways, body, mind, and spirit. In the Indian way, it is opposite. Spirit, mind, and body. Everything is connected. Right from going out here and picking weeds, picking roots. You get down on your knees and take out tobacco and you pray to God and to the spirits of the west, the spirits of the north, the spirits of the east, the spirits of the south, Mother Earth and God, I am taking these plants for my people. So you pay for it spiritually. Everything is spiritual. Spirit, mind, and body. Everything is connected together. Your doctor, by asking the same questions a doctor would ask, "How is your digestive system, what foods hurt your stomach, you said you have pains? When do they hurt? How is your water system? Is it regular? If you are female, how is your menstruation period? Is it regular? Or is it not regular?" All these, that same doctor is going to ask and the Indian doctor is going to ask the same thing. When he diagnoses, then "When was your last x-ray at the hospital? What did he say?" Well, he would tell me, or she would tell me what the doctor said.

Okay, now faith comes first. Regardless if you are sick or not. If you are mentally, you are harder to reach. Spiritually you are easier to reach through sickness, you can heal yourself. If you are depressed or something not running good in the family, it is going to make anybody sick. Pressure makes people sick. Injuries, spinal injuries makes people sick. All, there is a lot of things that make people sick. This is the way I had diagnosed myself. We don't experiment. We use the herbs that have been passed down and we don't ask why. If someone said, "Okay, here is something that doesn't

grow here. I am going to give it to you to use. It is good for the blood. It can cure, it can destroy, it can eat up cancer." I have faith in that person telling me that because otherwise I would say "Why? What makes you think it is going to cure cancer?" I always know because I have faith and that is God's medicine and this is why I, you have to convince. You use psychology quite a bit and in some cases with a person that is mental, you may almost have to use hypnosis to get a person into their right track. That is the reason why I enjoy doing it because I have gained a lot of experience but just by talking to people that are sick and people that think they are sick. Some are very healthy people, all of a sudden have pains. And just through talking to them, and understanding, they all of a sudden, they are healed because it is the mind that is creating that pain. Internal pains. That is the technology of my experiences.

Technology is so good now for injuries, broken bones, a person can be shattered then they put him all together. That is good. But there is so many unnecessary operations. In a case of one experience I had, a white woman at that, from California. They hunted, they looked all over, Oregon, California, and I got a call from Los Angeles. A friend of mine, the guy that makes these, Big Tree. He said, "There is a young lady here, very beautiful woman, blonde woman, she has a husband and in their apartment below there is a native woman living in there from Hawaii. They are very close friends and she has told her, "Instead of being operated on, why don't you try some Indian medicine? You might be able to be cured." Her eye, her right eye was completely gone. The pupil went big and it just went big and she was totally blind in the right eye. And the doctors, there was thirty of them, eye specialists around her, begging her to get an operation. And they are telling her, "You can see thousands of people." Now would you call that, you would call that they are hoping to find out what is in that fungus behind that eye that caused that blindness. And she is so beautiful, she says "I try not to tell them I don't want an operation but I go around them and I says, no, let's wait. Knowing that there may be somebody coming that could cure me." So Big Tree says we got a flight ticket for you and your wife in Calgary, so my wife and I packed up my little bag and away we went. And we spent the afternoon, we were at Big Tree's for supper. We went over there in the evening, and he was, after work, we went over there after six and I doctored her that night. And I took her outside on the lawn the next morning, we sat and she sat on a dog hide like that, I had a brown one that I got from Smallboy's camp. I tanned it. And I used that for doctoring. She was sitting on it and we were sitting out there talking. I said, "This Hawaiian woman, what was she saying?" She says, "She told me there is a chance that you may run into the right person and we have looked for over a month. The doctors are really," the day before we arrived, the doctors had her in this place, clinic, they were telling her that she should get this operation. It will never come back. In thirty days she, well two weeks time, Big Tree says, "You know she is seeing things." Thirty days, she had 20/20 vision eh. That is what faith does and what

happened to that fungus? We don't know. Why should I care? I don't even know her name. Why should I care? Otherwise I could write down her name, social security number, everything, no money involved. This is a wallet her husband gave me, this wallet, Big Tree gave me this. That is my payment plus a good dinner and good supper and an air flight, eh.

Tony: Down to California?

Rufus: Yeah. That is all I care. You know I think I might still have something here from last week. No, it was a stub from the Lake of the Woods Hospital.

Tony: In Kenora.

Rufus: Where the doctor, Doctor Thor, knows damn well there is people walking out of there dying and they can't do nothing for them. Cancer in their, lot of them are alive. Why? Because they had faith in God and it is God's medicine out there. We are walking all over it. This simple thing out there, the best thing there is that Vitamin C I use for blood eh. Strawberry, wild strawberry, the leaves, the stem, the roots, and the strings eh. Chop them all up and it works on the blood. Of course, I have got the roots I put in, the master root I use. That has a song to it and I talk to it. Because I respect it. Sure it is paganism. Well, what the hell, it is working.

Tony: When you say that has a song with it, where does the song come from? And how did you get to use it?

Rufus: Many songs we sing in our spiritual are not man-made. They are spiritual songs. When you go out someplace, when you are fasting, a voice, a song, maybe a tree will be rubbing like this to another tree, a tune will come up and the more you listen to that, the more you listen, and you are meditating, you are in your subconscious mind. It becomes a song. And the songs that are passed down, all my sweat bath songs, I got sixteen of them, they are all passed down with words, eh. That horse is Oklahoma, I got it as a baby. Because I had a lot of respect for it, it was 27 years old when it died. Broken leg, and the stud was fighting it, see all the marks there? That is how he broke his leg. He came down that hill, that steep hill and stepped in a hole. So I put it away. Because I got respect for it, I used that horse spirit. When I get on a plane, I sing that song. I even burn that little thing in that little ashtray. Even a little bit you know, I sing to the spirits that this plane, this big bird lands safely and lands, come back, eh. The bear, the dog, the coyote, I believe in this type of world. Before I didn't. That is why I have a lot of respect for it.

Tony: You say you didn't before. When did the change come about? What made you change?

Rufus: In 1969, as I told you, I changed, I did a lot of thinking and after I got doctored.

Tony: This was for your gall stones.

Rufus: And after I took a patient that was supposed to die in four months up to Smallboy's camp. She was told she would die in four months. A white lady that had the same operation in Cardston, this was in Magrath, but this lady is in Cardston, the Indian woman, she was told the same thing, they just opened them up and the cancer is all over eh, both of them. So they sewed them up again and they told them that they might as well be home because they won't, in three or four months they will be gone eh. So this lady came to me for help. I said I can't do much, I am just in the learning stage but I will help you two times here. Put her in the sweat twice and I says "I am going to take you to my brother twice." So I took her up there and then after that she was coming for herbal medicine. Today she is alive. The lady died, the white lady died after three months. Exactly what the doctor said. And that lady, they are all in the spiritual field right now. That is when they turned too. She is alive. That is why I believe that there is a God and there is a God in the medicine sphere. We don't see everything.

Christine: You said earlier when we were in there that you knew, even when you were a child, that you would doctor. How would you know?

Rufus: Well, my grandfather, as I said, I was with him all of this time, and I helped him cure horses. And a lot of times he always has a chokecherry stick to use and he is all sweaty eh. Then when he dries, he tells me to go and get him another one. So he dries it, and then when we get colds, he takes that dirty old whip and takes the bark off and boils it along with the horses, you there is a thing that sticks out that smells good, I cut that every spring for him and I would grind it for him. And that stuff, he puts in that stupid thing and you drink it and you get well. So, that is why I said, I did everything along with him, I cut those things and I put them in the barn.

Tony: You said he had a chokecherry stick.

Rufus: Yeah. Every day.

Tony: He got a new one every day.

Rufus: About every two days it dries up.

Tony: Okay, why did he have to have it before it dried up.

Rufus: Because in case I think, if we got sick, and then with that horse sweat on it eh, I think part of that medicine from the horse sweat goes into that. See he knows and I never did ask him why but when we got sick, he cured us.

Tony: That makes some sense too. Because if you stop and think, they give you a tetanus injections you know for, if you cut yourself on metal, that is horse vaccine that they use in that. It probably has some medicine in it.

Rufus: Yeah. Oh, there is lots of stuff that animals dispose of that other animals use. Just like the dogs will go down to the barn and start chewing on the horse turds, eh. Because there is some, I don't know what you call it, vitamins in there that is good for the dog, eh, that the horses don't use.

Tony: What about all of these herbs that you use? Who gave you that, they gave you that information from the Smallboy's too, eh? All of that?

Rufus: My mother, yes, and my brother. And then when you meet a certain person that is involved in the field. Like I have a brother in Colorado, a Ute. I got another one in the Hopi country, Flagstaff, Arizona. I got another one in Manitoba. We exchange also. If I knew he had medicine for a sickness and he would like to have some of my medicine for a certain thing and the roots, or the plants don't grow there, and we exchange through a ceremony. So we add and he adds to his collections eh.

Tony: A doctoring network?

Rufus: Yeah.

Tony: You exchange all of this information. And you at the same time, you observe certain ceremonies in the exchange of things so that it will work properly?

Rufus: Yes. Now when I talk about it, there is two types of medicine. There is a lot of different types of Indian doctoring. There is the spiritual doctor, a faith healer who doesn't require medicines. They do it through lodges, Sundances, it is just prayers. It doesn't require medicine. I got my bundle in there for the Sundance. They are open once a year. And they are meant for, there is 27 bundles all over this reserve that are open. They are buffalo bundles. When a person is sick and a family will say, "Okay we are going to dance to that staff." So they start collecting gifts and they take it over there and help out with food and then they, when it is open that one time for four days, they get a chance to dance with it so the intention of that is they only open once a year. So anybody that wants to use certain parts of that circle, they will use anything they choose. It is a vow, like, if somebody was very sick and the old lady gets out or the old man gets out and fills up his pipe and prays to the spirits, that I am going to dance to that bundle, with that bundle next summer, that this boy may get well. So that is the spiritual thing.

Then there is the herbalist. Then there is the people that use. I have got that too. I have never used it, you know, for like, migraine headaches and then some use the porcupine. They bunch them all up and they use it like this you know and take tobacco and rub it, eh. For migraine headaches.

Tony: They use the quills, they grind the quills up?

Rufus: No, no, no. They tie them.

Tony: They tie them together.

Rufus: Just like a brush eh. And then, the porcupine

Tony: Just like acupuncture?

Rufus: Yes. And I have got a bone knife and I got flint to open a vein where a person is having migraine headaches. I have never yet used it yet. But it was given to me to do that. And it is a very sharp flint. It has got three points to it. I haven't got into that yet.

Tony: So it is a kind of surgery. So there is the spiritualist, the herbalist, and there is the cutting of the vein?

Rufus: Yes. And then there is the tobacco ceremonies. You know the, all the members of the people that the bundle holders and the Horn Society holders from the past, they get together and they have five or six pipes in there and they just smoke. They sing and people come in here to get painted. That is another type of healing too. Faith healing, you can heal, anybody can heal. If a person is sitting here, I started talking about that earlier, when a person is depressed, "Nobody wants me," and he is on the verge of committing suicide eh. And someone comes along, all of a sudden, he had no intention to meet anybody, here is a man, and he looks one look at him, and that person is sick. Then maybe they start up a conversation, maybe he don't want to talk. Pretty soon he might walk up there and touch him. "Oh, looks like you are lonesome." Once he starts talking and the hang-ups are aired, once he gets them out. So he develops a trust first. It is not his sister, not his brother, but right at that moment, he feels that everybody hates him so I am going to commit suicide. So all of a sudden somebody comes and that is a messenger of God. "Go over there." He might be a tramp but it is somebody that is in there to heal him. So they start talking and he has developed a trust and then he brings out that hang-up inside that is hurt. And right away he feels good. "Gee, I feel better." And he forgets about what his intentions are. That is healing. A lot of alcohol counselors, they are healers. Most of them are all past alcoholics.

Were you here when that guy jumped out of there?

Tony: Jeff, when he was sick?

Rufus: Oh, gee, was he ever sick. Yeah, he went back to George's the next week. Stood all four rounds. But that is that inner fear, that pressure inside. That is what drove him out. I knew because I was going to doctor him the third round. But he just couldn't stand that pressure. That thing was saying "You are burning, you are burning, you gonna get the hell out of here." He jumped out of there. And it wasn't hot but it is that feeling, inner feeling that does that. The same feeling of committing suicide.

Tony: When he went back to George's, he went to another sweat eh?

Rufus: Yeah, to George's.

Tony: And he stayed through that one?

Rufus: He went through and then the next day they had another one and he stayed right through.

Tony: Is he getting better?

Rufus: Oh, he is back working now.

Tony: He is off the booze?

Rufus: He is got back himself. But he was still under the influence of alcohol here. That is why it really worked on him hard. Fear, inner fear, is what caused that.

Charlie, here, is 18 years old. He was supposed to have his eye amputated. One month, Doctor Livingston, or Doctor Fitzpatrick, he is the eye specialist, he told us to bring him back. A handful of lime was thrown in his eye and the kid put water in it and it just fizzed and burned the eye right out. And the doctor said, "Bring him back in thirty days, we will amputate." We took him back and he had 20/20 vision.

Tony: You doctored him?

Rufus: Yes. Right in that sweat. So, I don't expect, it is just faith that does that. He had faith. He came around a corner with a cigarette, he says "Dad, I need your help." And he had his eye covered. That is why I have great feelings when I see these things you know. That is when I laughed at the doctor that wants to cut me up. I had a chance to sit on the plane with him from Edmonton. He said, "Hey, I heard you have been doctoring people." "No," I says, "I don't doctor people, I just give medicines and...." "There has been people saying that. One of my ulcer patients." I says "Oh, that is my desert. Ulcers is my desert, ulcers just work on the mind. Self developed and self cured." He says "Do you have a root on you?" I says, "Yeah. I got it with me." And I showed him, he says, "Could you show me one." Yeah. And this one special root I always have, that is the one, that is the leader of all the roots. He is the foreman. And I showed it to him and he said, "Can I have one?" I says, "Well, certainly but I am kind of scared you might send it to Rochester to be analysed and you make a whole bunch of money out of it when they find out what is in it." "No, no." I says, "What you going to do with it then?" He says, "Well, if you heal with it, if you use it, I would like to use it too." I says, "Well, I tell you, it is going to take a little while. I am going to have to give it to you officially. First of all, you are going to build me four sweat baths and I will give the song that goes with it. And that is the root. When you make your smudge, you burn and you

talk to it. Okay, my brother is very sick, he is bleeding inside and there is these other herbs you mixed with it you know. You are going to tell him that the other one is going to work on the spleen and the other one is going to be working on the stomach and the other one is going to be working on the walls or the rectum, wherever. That is the idea of it. So he is the foreman. If I gave this to you and all of a sudden there is a case, you may need it in the hospital, and there is seven doctors eh. Six of them standing there and you go over there and you make a smudge. And then you start talking to that root, you know those guys are going to put you in a straight jacket and send you to Ponoka. So that is not your field. You will never understand so it is better not to try and understand because you will foul it up. You might kill somebody with it because that is a poison in the herb books."

Yeah, that is a poison in the herb books. That is the greatest healer there is.

Tony: Smells like something familiar.

Rufus: Yeah, I got three other things in here. That is my first aid kit.

Tony: Do you carry it with you all the time?

Rufus: Oh, yeah. For myself in case I go in a cafe and something disagrees with you. I don't have to run for Tums or Certs. I just reach in my pocket and take the gas out. Yeah.

Tony: So you still have got a bit of a gall stone eh? The medicine you take for it, what does it do?

Rufus: Dissolves it. And you pass it.

Tony: So they keep reccuring?

Rufus: Oh, they will come back.

Tony: I heard that somewhere, that people get them all the time.

Rufus: Yeah, but once they take the pouch out, then there is something missing in your car, eh. Take the radio off, or every little bit is there for a reason.

Most of all sicknesses come from uh, you know these major, uh thirty years ago, you didn't hear of much cancer and today it is very common. Because it is all the foods, you know the chemicals in our foods. That is where it is coming from. I talked about this many times but they say that chapter belongs to the Jewish people. That pigs aren't to be eaten. That is unclean. And that is one of our most delicious foods there is is hogs. And it says right in the Bible, Leviticus, chapter 14, it is unclean to eat a pig. It digests its food in six hours where a cow or moose digests it in 24 hours because they have a cud, two stomachs.

A lot of horse meat sneaking into our canned stuff now days too. And that is not to be eaten too. Shrimps not to be eaten, crabs not to be eaten, fish with scales are to be eaten that are clean. And that is all being, we are all against it. The most delicious, high class cafe's you see lobster tail and everything and that is all forbidden to eat.

Tony: Why?

Rufus: Read the Bible. Leviticus chapter 14, Old Testament, from 11 to 14, it tells you everything. We didn't have to read those, we knew it. We are not rabbit eaters, the Blackfeet here because they don't have a cud. They have a cud but they have cloven feet. And it says that in the Bible. We can eat ducks, we can't eat crows.

Yeah, that is the reason why we are sick today. Too much frustration and poisonous foods we eat. All the chloride they pour into tanks and tanks, going through pipes in the cities, it is bound to make anybody sick. Nothing like a mountain stream. Pure water, this is dirty here because there is a lot of manure coming in there from all these ranches.

Tony: All these ranches around here and all these chemicals I guess, they are using now.

Rufus: You take a moose out in the hills. When the calf gets sick, he doesn't run to the first phone booth to phone for a vet. The medicine is right there. God created medicine, natural medicine so he eats that, she eats that it goes through the milk and heals them. So is this family, the dog. You ever see a dog licking a sore? Yeah. That is doctoring. And a poor dog that is tied up, a house dog you know, I feel sorry for them because they don't get the chance to grow. Had a dog once, my mother owned it and it was around 18 years old and he had a habit of trying to kill porcupines. Boy that guy, poor dog is just scars and scars. You know, I had to stop every once in a while with pliers, crazy that dog. We called him Spot. So one day he had a great big hole on the top of his head and there was maggots coming out at the mouth and stuff. And Zac, this white guy working for me, he was playing Indian, he had braids, he says, "Let me take him to the vet." "No, no he is too old, he is going to die." But I'll tell you, I talked to the dog, to make it soak in. I was going to have a sweat bath so I talked to him and I don't know if he understood me. But it seemed like his eyes just barely opened and his head was about that big, with that great big hole in the top. So before I got in the sweat, I watched him, he followed me to the sweat bath and I watched him go into the bush. And that dog, that brown dog, it was part Labrador that I got from Smallboy's, they used to fight and fight and fight. They never did get along. If I had him up there, he would have healed him by licking because he can't lick up here. So that is the only thing that is missing. So I saw him go into the bush there and he was trying to pick at something so I walked over there and looked at him and oh. So I took my tobacco and put it in the

ground and took twelve of those. We call them gopher tails. But I call them junior yarrow, and I took it in the sweat bath and I told Zac, "Here, the white man he sits in the sweat. I am going to doctor him. You know, I all of a sudden felt sorry for him but I want you to follow the instructions." Second round, third round, no second round and I opened the flaps and that dog was sitting right at the doorway. I said "Bring that dog in here." So he pushed him in and he started to smell. I took three of those, no, I took two of those and I chewed it and I stuffed in that thing and I says, "Okay, push him back out." And I threw, "Here Zac, here is ten here. You boil all of them. You boil them. Every morning you take this, a few of them, crumple them up and fill that hole or pour that stuff in there and fill that hole. Plug it up with that thing. Every morning and evening." You know in four days, that thing was just like black leather, it all healed up and his head came down. He died back here somewhere. He was too old. One day he just took off and that was it. We fed him that morning and that old brown dog, Selena gets mad at him. He slips all over the place he is so fat and old. So one day she got mad at him, so he ran over and laid in a manger and died there that night. He just got fed up with life I guess. And that is the reason why I call them for help. I got songs for them. You heard me sing two dogs songs and coyote songs and wolf.

That is why I don't like to shoot dogs anymore. I don't even shoot animals. I respect them. If I am hungry, I will let my brother kill it for me. For a moose or a deer. So that is the reason why I have great respect for doctors that doctor. When they sing those songs. And I know they really mean what they are doing and they are singing what they are going to doctor. Even a person praying, I got respect for them. It is so different when you compare the Indian way and the immigrant way. Everything you see over there is written. You read other people's literature. Somebody calls a number, maybe Onward Christian Soldiers or maybe Abide With Me or it is all written by somebody. Over here, it is all animals and spiritual songs eh. With words, human words it's in. And you go into this church, this round thing here is my church.

Tony: The sweat?

Rufus: Yeah. Or, you may go into another place you know when they have the ...

(End of Tape. For continuation of interview, see Document Goodstriker2)

INDEX				
INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
AGRICULTURE				
-gardening	IH-007	GOODSTRIKER 1	5	11
ALCOHOL				
-attitudes toward		GOODSTRIKER 1	5	14
ALCOHOL				

-liquor rights, introduction of BLACKFOOT INDIANS	GOODSTRIKER 1	5	14
CHILDREN	GOODSTRIKER 1	5	2-5
-naming of	GOODSTRIKER 1	5	2-4
CHRISTIAN CHURCHES	GOODSTRIKER 1	5	8
-and Indian religion	GOODSTRIKER 1	5	8
CHRISTIAN CHURCHES	GOODSTRIKER 1	5	6
-community divisions fostered by	GOODSTRIKER 1	5	6
DISEASE AND ILLNESS	GOODSTRIKER 1	5	15-17
-attitudes toward	GOODSTRIKER 1	5	15-17
EDUCATION	GOODSTRIKER 1	5	6
-residential schools	GOODSTRIKER 1	5	6
EDUCATION	GOODSTRIKER 1	5	6-7,9-10, 12
-traditional	GOODSTRIKER 1	5	6-7,9-10, 12
FAMILY	GOODSTRIKER 1	5	4,5
-care of elderly	GOODSTRIKER 1	5	4,5
FAMILY	GOODSTRIKER 1	5	4,5
-circle of life	GOODSTRIKER 1	5	4,5
FOOD	GOODSTRIKER 1	5	25,26
-rations	GOODSTRIKER 1	5	25,26
HORSES	GOODSTRIKER 1	5	10,11
-breaking of	GOODSTRIKER 1	5	10,11
LAW ENFORCEMENT	GOODSTRIKER 1	5	13
LAW ENFORCEMENT	GOODSTRIKER 1	5	13
-and alcohol abuse	GOODSTRIKER 1	5	14
LAW ENFORCEMENT	GOODSTRIKER 1	5	14
-Indian police	GOODSTRIKER 1	5	13-14
MEDICINE AND CURING PRACTICES	GOODSTRIKER 1	5	21
MEDICINE AND CURING PRACTICES	GOODSTRIKER 1	5	21
-faith	GOODSTRIKER 1	5	17-21, 23,24
MEDICINE AND CURING PRACTICES	GOODSTRIKER 1	5	22
-and plant remedies	GOODSTRIKER 1	5	22
MEDICINE AND CURING PRACTICES	GOODSTRIKER 1	5	23,26,27
-sweat baths	GOODSTRIKER 1	5	23,26,27
MEDICINE AND CURING PRACTICES	GOODSTRIKER 1	5	16
-Western Medicine (vs.)	GOODSTRIKER 1	5	16
NAMES (PERSONAL)	GOODSTRIKER 1	5	2,3,4
-origins of	GOODSTRIKER 1	5	2,3,4
NAMES (PERSONAL)	GOODSTRIKER 1	5	2,3,4
-significance of	GOODSTRIKER 1	5	2,3,4

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
NATURE	IH-007	GOODSTRIKER 1	5	10
NATURE		GOODSTRIKER 1	5	6
-respect for		GOODSTRIKER 1	5	6
SPIRITS		GOODSTRIKER 1	5	6-7,27
-animal		GOODSTRIKER 1	5	6-7,27
VALUES		GOODSTRIKER 1	5	13
-honesty		GOODSTRIKER 1	5	13

VALUES				
-loss of		GOODSTRIKER 1	5	4,7
VALUES				
-respect		GOODSTRIKER 1	5	7
VALUES				
-the right way to live		GOODSTRIKER 1	5	8

PROPER NAME INDEX

PROPER NAME	IH NUMBER	DOC NAME	DISC #	PAGE #
SMALL BOY'S CAMP, ALTA.	IH-007	GOODSTRIKER 1	5	3,15,16,19