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NOTE: This transcript is a very rough English translation of an interview conducted in Blackfoot, and should be disregarded. Access is restricted to listening to the tape, in Blackfoot, until such time as an accurate translation can be obtained.

(Side B-Tape IH-008)

Laurie: Uh, , I think maybe I will take another day to translate. I mean another time.

Tony: Yes, whichever way.

Harry: This would be better because he can go look at this and we can go right on.

Tony: Okay.

Harry: Not to push him on.

Harry: Maybe, I could, if you want just to go over it in quotations.

Tony: Alright, just a brief, for a reference.

Harry: For reference, but when I go over it, word for word,

that is when we tape it.

Tony: Yes.

Harry: Just to know ...

Tony: What is on there.

Laurie: Yeah, maybe two thousand people on and in a brave way, in times. These people, kind of people, Fort at Hooper, that is north in the reserve along the river where they had cattle, and this stranger came from another place, a stranger from another tribe, that is what he is. And he came and he asked this other young man, "Who's teepee is this?" He says, "That is he chief's, this is the chief's." Then he went to ask another one, "That other teepee, that is the chief's too." So he kept going, there was a lot of chiefs in that so when he went back and he called to Many Chiefs, "Kainai" is Many Chiefs. 108 , so that is how they got named because when this asked, there was many chiefs, Kainai, Kainai. And that place is called "All-kine-da-scoui" you see. It is the same word, the place, the area is called All-kine-da-scoui, that is how they got names. And the other one I thought, Blood, is a new name. It is given from the white

view of the Indian. Nobody told me this but in my mind I thought because at that time when they uh, the way they saw them, they used to kill a lot of people you know. And sometimes they would chew the flesh and they bloody. So maybe this when they saw them that way. And Blood, they use alot of blood, we drink it, we still do. And they make soup which is real good soup. They eat that alot. And the way they paint it red all the time see. Maybe that is what, this is a new name. Blood, you see, that is where Blood and the other one, Kainai, so we go by Kainaia all the time, in any place where we have our own community like Kainai News and Kainai Centre, Kainai Sports Centre, all this we used this because that is the original. This Blood is come from new origin. Then, all the Peigans, "peiganai", the way they tan, the way they tan this, the buckskin. You know they always wear buckskin and it is not tanned rat. It is "Peiganai" is the robe is not, kind of mouldy, spotted ...

Tony: Rough?

Laurie: Rough. See. Something like that, rough. So, that is why they always were that kind of a blanket. And that is what they call, that is the name, Pee-can-nee, you see through that, my, that is his robe, that. So that is why they call, and Siksikai, Blackfeet. In that area, there seem to be a lot of fire at that time, grass fire. And they was running around and when they saw them, they still have a lot of black ashes on their buckskin where they saw them so these people are from Siksikai, you see. That is how they saw them, you see. And

that is what I said. That is the main part.

The kind of people here, the tribe, and the monks they, you know the four nations will say, like, the Montana, they are the same so we call them 173 nations but really Peigan would call that, it is the same from Rocket, they come from that so they get the same name.

Tony: All the way down to Browning.

Laurie: To Browning. And the kind, is always, like wherever they are, where they have an enemy or a ceremony, it is always the head Peiganai, it is always the head of it, it is always stronger, it is always dependable, and it is always the one that stands out most than the tribes. I am like that. Brave, bravery.

Tony: The Kainai are the leaders then?

Laurie: The leaders, yeah, mostly. Then ...

This head chief, See Far they call him, Peinakwean, it mentioned in a lot of books, the Indian. And it is a famous chief. One time, at that time when we talk about him, he is the head chief of the four tribes who speak the same language, like the Siksikai, Peiganai, Amska Peiganai, we called him uh, Montana, or United States Peiganai, that means Amska Peiganai.

276 speak the same Indian nations, he was the head chief for all of the tribes.

Tony: When was that? Can you give me a rough idea of the date? In years?

Laurie: We couldn't say the exact date, but before the treaty, little while back before the treaty, that is the time he died, so it must be quite a ways when he was young, when he was the head chief, further back. And when he died, he was buried in Lethbridge, just down the coulee somewheres, near Lethbridge, that is where he is buried. But anyways, when he was the head chief, he had a lot of horses and he used to keep a lot of things what they use like a bow and arrows and arrowheads and the feathers they use for arrows and there is another thing they use for painting. Like if you saw a bone that is cut anyplace, you know that hollow thing you see, I didn't know this. Now I learn, you see, you keep going and you learn. And this is where they did the paint and they would come into and you would paint the curtains of the teepee. You have seen the curtain and now you paint it with paint. But them days they were buckskin and they painted it. And they used a bone, a special bone that has hollow in that and it holds the paint and used that.

Tony: And they would go about it slowly.

Laurie: Yeah, slowly.

Tony: Like a pen, like the ink in a pen.

Laurie: Yeah, like a pen, like a pen. So anyways, he has got a lot of them, all things, then the sinew and the awe that you use for mending. So he had, some people would come and borrow or ask for things he would give them. He tried to help everybody. He was kind and yet he was a brave man and he had a lot of horses and sometimes a fellow had no horses. He was poor and he would come to borrow a horse to go and hunt and he would lend him a horse. And when that man brings the horse back, you tell him, "You keep that horse." The same when they

are moving, somebody will have no horse, when we had horses at that time, and he would borrow a horse to move and when he brings it back you tell him to keep the horse. He is that kind and one to help. And when they go to war, whatever party he goes with, he sometimes tells them, you know where they have big, little trenches where they dug themselves and he would go out himself and fight the enemy. He was, on the other side, he was a brave, you know the people, what they call war chiefs, that is the ones that lead the party and they had the strong of power to fight. You know even if you hit with a bullet, it doesn't hit you, there is a few like that in the stories that I heard. He was that kind of a man. So he is telling you, "Stay in your trenches, I will fight them." And he pushed them away, they couldn't kill him and he would start to killing them you see. And afraid of him, he would chase the enemy away and then the others would come back. And you know what they kill, they take the bows and arrows to show at home you see. That is bravery. So that's, that is a kind of a man. I have heard of him a lot. In the books, that is the way you translate, See Far, 355, that is the kind of a chief he talked about. He is from this tribe. He helped.

I am explaining more about this uh, this chief, you know, how wonderful, the things he did and how powerful, you know. These are the things that actually happened, like the ones this man, he, you know they are fighting with the Crows at this time and he had a friend Wolf White, his name was. Another chief, there were two of them. They told the others to hide in the trenches and the two of them were fighting and they were pushing the enemy away. And this guy, the Crow Chief, and he said, "Let's stop, I want to ask you a question. What is your name?" And his younger name was Take Gun in the Night, that was his Indian name before he was called this other, and his friend, Wolf White, and the Cree said to him, they said, "You just killed, that man just killed this other man, his name is White, they got the same name, Wolf White, you just killed him." He said, "You are really too powerful, we can't beat you." So he was pretty near killing all of the enemy and they fled because they know they can't kill him. Overpower, he had a lot of power,

the bullets wouldn't hit him. So, and there was a Blackfoot young man that was brave one day like him and they said, "Now we are going to see who is braver." So they did things like what they use for uh, like their guns and powders, things like that, what they have, they put them together then they went along to see who was brave. And they come to, it was winter

time, at the bank, you know lower than the ground, the bank, and you know how snow blows a hole like, and there was a bull, a buffalo bull was there and a little futher, then the real bank you know goes way down to the river. So this man said, "Can you go down, Peinakwean?" That is Far See, Seeing Far told this young man, "Can you go down to that bull." and he was a really mean bull, the way it looked like you see, and he hesitated so they throw snow down and this bull charged him breaking the snow. So the other one, he didn't try to go down so Peinakwean, you know how this blanket coats? He put it over his head and he slid down to the bull. And when he would slide down, the bull, he scared the bull away. He jumped away so far, he got to the bank and rolled down and he killed himself. He scared the bull. So this other man told the others that, "He beat you know. Don't act like you are so brave." Anyways, this was the Blackfoot. And the other part, how he, there was three animals, like, this was a bear. A bear was coming, a grizzly bear and he said, "I will get him to attack me if he wants to." So before he come around the bend, he lay down on the path where he was going and he just lay there, had his knife, his big knife with him. That is all he had. He just had a bridge crossing and he lay there like if he was dead or something. And the bear came and you know, kind of smelled at him and ...

(End of tape IH-008, Side B)

(Tape IH-009, Side A)

... away you know, just run right into the bushes. So he scared the bear and the other one was a snake. There is the bull, and the bear, and the snake, rattle snake. He said, "Okay, I will give him to bite me." So he took his moccasins off and put his foot like that and the rattle snake afraid of him, you know, afraid to bite. And he kicked him on his face. Then the rattle snake went away see. He is scared, he managed to scare these, you know, these real dangerous animals. And that is how, you know, he pretty near controlled things like that. He is brave and he has got the power like that. So that is roughly.

Harry: Now, he is going to continue.

Laurie: You know this Peinakwean, that is this Seeing Far, he's very brave. This is the first part that supposed to be told, like when he was young, stopped to camp with the people. They didn't know him and he had three or four wives all of the time. I think he mentioned one time he had six wives. And at this time when he was a young man and at the camp and he is kind of suspicious of the youngest wife that she was having an affair with a young boy. You know this is life what happens today too. So, he kind of watched for this, in his mind, his heart, and his soul. He is suspicious. So this young boy, he waited and he went by this boy, and he chased him with a knife and he just missed him and the boy ran in. And his wife said, "No it is not true the way you suspect." And he went to this youngest wife and he took her out over alone and he stabbed and killed her there and came home. And the people heard what happened you see and the elders had a meeting, like a pipe, and they gathered and he was called you know. And they start to know him that he is going to be a real powerful man. The elders told him, "You are going to be a good man in the future." Because they can predict and they can see. So they said, "The way you did." Afterwards he knew what he suspected was not true. His wife didn't have an affair and so the elders told him, "this kind of a life, this kind of a life, people that do that, men that do that, they always alone, and people are afraid of him all of the time. And they got no friends. People start to hate him for doing things, they are afraid of him that he might do this over nothing. And that is the way you are going to be as you go along in manhood. People start to be afraid of you and you will be always along. You move, they will move away from you. That is the life that you are going now. Now if you change your life to do good and these things, you might be the leader in time, in future." So when they talked to him, and when he listened to the elders, so he took a stick, "here is my bad way I did and intentions of suspicion and about my wife. I want to throw it away. But if it is going to lay there and I might pick it up, I might go along and pick it up again so I will put it in the fire. It will burn." So he put the stick in the fire and burnt it. And he said, "Now I am going to change and I won't get suspicious over my wife." So he changed and he started to do good and everything and he had a lot of horses, like what we mentioned before. And he used to have one herd to look after them, like in the night. He used to have this, he used to tell one of his wives, "You herd them tonight and you can get your boyfriend in the camp and you herd with him while he goes on the warpath." He would tell his wife he changed and his wife would get a boyfriend

to look after the horses for the night you see. He quit ...so, that is what happened to this young man. He changed and the other way he didn't mind his wife herd with her boyfriend. He started to change and kind, and that is why he come into being the head chief and have all these things that he give to the people. He was kind and giving and sharing with everybody.

And he was well liked, well liked by the people, by everybody. And yet he is brave and he can, the enemy, he can outfight any enemy and everybody is right behind him. And he helped everybody. If any of his tribe or the whole people, if there was any killing, he would set up, "I go out and I let them, the killing will start with me. Don't, I want to save you." He goes out first you see. He valued things and he had a heart for everybody. Kids and people, old people, sharing his things and giving his things away at times. And he called everybody. Now today we under a head chief, this white man. We are all under him, controlled everything. Look what he is doing, he is trying to take everything away from us. It is just the opposite what kind of a man we have. Them days, what the civilization was, if we call it that. And today, what we have. He is trying to take everything, but it is a bit of their money like in taxes and other things and he is not helping. Why we have a chief. I am talking about Trudeau. And so there is another culture difference that he, towards the end. About a man, a brave man that cared for his people and then today we under a chief and what he is doing. You see. There is the two. That is it.

I didn't mention when he found out that this was wrong, he stripped himself and went away and started to moan for his wife that he killed. He was so sorry. And he changed, he said, "Now I am going to change." So he let his wife do anything, whatever, they going to work and he quite this kind of life. And he changed to helping people. How he became the leader and he head chief and what he did, what he determined to do good for the whole Indian nation. Now, if this one he is talking about, if he could see that or if he is going to ever heard this, that is what actually happened. The man that you call as a leader, you would look up to, you would uh, have respect. That man that you really respect for what he did. And if he could see. Now we talking about constitution and our aboriginal rights, if he could see this stuff, he could hear this and if he could understand what is happening and what the people did them days. If he could hear this and see so that would be connected witht the other things, us aboriginals, rights

we had. What we talk about. But like we say, there is no books that will show this to see because white people go by books. Anything that, if nothing is written down, it is nothing to him. It has got to be books and paper to write. But the Indian is, it is all told from mouth to mouth.

Tony: His book is in his head.

Laurie: His book is in his head, yeah. That is a good part at the end. Culture lesson.

You took this, uh, well I will explain it. I think this is one of the importance of history. You know when they went across and talked with the, they went into the House of Lords and he

talked with the high Commissioner, they call it, and he explained why they came over you know. For the Queen's help because they made the negotiations with them at the treaty to help these people here. And they didn't seem to treat them like the way people would treat, respect and all that and explain. When Trudeau came, he came here and there was a big dance and that sign too. I was running. They treated him with real honor and they give him a lot of things, presents, a lot of gifts. And uh, the old people prayed for him to have a safe journey home. The same thing when Prince Charles came. I was there too at the Sundance. And how he was honored and he give him, he has got two pair of blanket coats from Hudson Bay, blanket coats. And he give him one coat and he shake hands with him. "You give me this," he said, "I give you this coat." And he received a lot of other gifts too, also. And he was honored and the old people prayed for him to, how lucky he is come, to see him and to have a safe journey home. You know not to have any mishap while he is here and go home. You see, that is how the Indian people still are, the old people you see. And it seems like this kind of a meetings, it doesn't show from the other side when anything happens. But we honor people and he thinks that he is right because I went over with one people that we know, several we know where he went, and he went with one and I went with one people. And I had experience over there. I was taking for elder, that is the Indian Association that I went with. And the Reggie Crowshoe was there and there was some from Glacien at that trip. We performed the, I performed the pipe ceremony for them and we had a pipe down at the parliament yard. There is a name for that. Anyways, where we had a pipe too. You see, all that, we tried to honor and respect but they never showed anything like that see. When we

present the paper that is all done. We didn't even sit to talk to him. In that big gate there was two policemen and we just presented the paper, all went in, and we just presented the paper to take over there. You see, that is the regulation law over there. See, there is always difference you know, what we do for people over there, how we respect government people that is at the head of things. But they don't show it. It is so different again. These are the things that I always say how different they are with the Europeans, with the white people, that they don't show. They seem to be no heart or no understanding when we go throught these experiences that we meet and talk with the people, government people. And yet from here we show the respect for people. That is what.

This Peinakwean, the uh, what happened, you know how he is so powerful and what he had, how he earned that respect and the way he lived. At first, he went with Big Snake, this guy's name, 557, he went with him and they pals I guess. They went the war path with him and they killed this enemy, I guess the other head leader and he had a gun. And he touched the first gun he ever earned and they took the gun. And the other, his partner said, "No I will take the gun." He is older

and he was younger and he said, "I will take the gun. This will be the tenth gun that I have took like this. So I will have ten." And Peinakwean said, "No, I'll have the gun. I want to earn the gun." You see it is a big honor and they argued for quite a while and you know wrestled over this gun and this Big Snake, his name is, he told his pal, "Okay, okay you can have the gun. This one you can have." This is a big thing, it is powerful, real powerful. He told him, "You can have the gun. But that is the only gun you are going to get. No guns, you can't get the guns anymore. You want this because I ahve told you I will have this gun and in the future wherever you go, you are going to get a lot of things from the enemy and there will be a lot of guns you would get but now since you argue, that will be the only gun." So he goes out the warpath and he never can get a gun or like a bow and arrow, they thing, they never could get them. Because Big Snake fell a curse on him. He was a really powerful man. And people seemed to be afraid of Big Snake. So he went out to fast and sleep where he wants a power of the spirits to give him so he can take guns. And each time where he goes, the spirits would say, "No, I am afraid of Big Snake." They all seemed to be overpowered by his spirits, he goes around to be overpowered by Big Snake. And he slept again one time on the war path with these, his crew, then

he slept again. And a lady or a spirit told him that this lady back home, that is the one that will, she has got the powers. That is the one that will change you to this. So if you go back and ask her, that is the only one. Nobody can change this. That is the one that is powerful. So he told his crew and his warpath, "We are going to go home for now and we will start again. There is days we can but this time we will go home." He didn't tell them about his dream. So they went back and he went to the lady, he went to the lady and she was sitting outside the teepee and he gave her gifts, tobacco, and other things and he brought a horse, and told her, "There is your horse." The old lady, and the lady knew already why he came this way. He said, "I want powers so that he can change me to have luck in my travels and in my war paths." And he explained what happened. Big Snake, how he cursed him over the gun. The old lady said, "I know all that already. Big Snake, that is his father, we will say the creator of the sun, that is his father but on his wife, the same spirit, the sun. So people, like anybody, the men, all men respect ladies. Real, you know how they respect ladies. Except a man will respect a lady before he does with a man. So he will respect me. I will give you that gun back." So, the first thing they did a sweat lodge, she said, "Make me a 697 ", and this old man came for a sweat. He came and he had guns, you know to pry where they come in and he told the old people that come to sweat, "This old lady said I want to take Peinakwean in there first and I'll, we'll have a little ceremony and then when I go out then you can have the regular sweat." So, he, the lady went in and Peinakwean went in there and she blessed...

(End of Side A)

"What would you rather have as your expeditions, your war paths in the future, would you rather have the guns when you go or the horses. You see, wherever you go, you are going to have luck." And he said, "I have been having hard luck long time now since this curse so I want to have both." You see he asked for both. So the old lady said, "Okay, you can have them both." And that is how he overcome that, that curse from his partner. And after that he started to, wherever he goes, his luck with rifles, bows and arrows, and the horses too. That is how he overcome that. And this is what actually happened in them days. How the spirits guide us and how they tell us things over things and how they fast to earn these people like that. They get a guidance. This is part of the life that I explained as the Indian given the earth, the creation, like the

earth to water trees and rocks. He didn't say this but this is how I put in to explain how these things come about. So they go with these spirits and the guidance you see. That is how it happened. So that is the way he went about it.

Living. That is a baby. Like what it was before the Indian, how the baby was raised. The day he is born and awned, he is shown everything and breast-fed. And that is the way it is meant to be. The creator, and breast-fed, you grow up with that and you realize what life, if you are good man and wife, and if you are kind, everything, that baby is sucking that nature of way too. So he grows up to be understanding that way. And sometimes we often say, "He looks, that baby looks like his dad or his mother." Because that is the way it is brought up. And over the time, why I said this, I am saying that today any baby will receive bottle fed. And you don't know what kind of a milk, some have goat and other things, and powder and all that milk. He is not raised like a human, the way it should be and like the cow and the calf, how the cow leaves its calf and goes off when it goes to, leaves the calf then and she goes off. And sometimes the calf would get up and wonder around looking for its mother. The same way with the cow see. And that is the way it seems like that. The kids are put to daycare and they are forgotten you see, until, it is not meant to be. You raised it, not somebody to raise it for you. It seems like that is what creating this change of life with us Indians and then there is getting a daughter to get married. The man would chose the husband who is secure, who is kind and providing and have respect. All this in the young people that he would, the young men that he would look for a prosperous young man he would chose. Then he would give his girl to that. And he would say, "You won't be with our lodge, you will be with your husband's lodge. That way you live." And respect, the man would give a supply or give that teepee, you know a home for them and what they need, you know, provide what they need with the teepee and horses, clothing, like that, buckskin. And the man would come in and live in that. And the man, in a

couple or three days, he will send his horses and things over to the inlaws. You see they exchanged, like these things they give and respect comes in. You know a boy would respect his mother and the girls, they are sisters you know, and women are the same. They respect. You know in them times, uh, they won't see the, the women wouldn't see the son-in-law you see, because that is respect and you can't say any, you know if they visit, you can't say any bad words, dirty words you see. So

that is how uh, respect you know. You really respect women. They ahead and that is why now you pick, they do the Sundance, the women respect it and they call them virgins. So all this comes with respect and honor. That is what made the people to live uh, the way it is meant to be. To learn to live, you see, he wants to tell this, he wants to explain this too. That is part of our way of living and sharing, respect and that is what makes us to live the natural way of what the creator showed us. He showed the Indian how to survive, live in this world, continent. And that is the way you know everything is guided along with what I told about the spirits when a man is grown up, manhood and how he starts to seek for a life.

Harry: Now, we finished off and which day? It will be next Monday. Yeah, Monday and Tuesday from now on. So he will know unless something comes up.

Tony: If something comes up, we will know each week.

Harry: Yeah, maybe the same from us. We will let you know and you let us know.

Tony: Yes .

Harry: So ordinarily we would uh, we would work it this way. And uh, I think it is gonna see, we will have to be shown or talked about you see. These are words you see. Then after you gonna make the picture, you can, we can put it in the places. Like if he talked about something that come on after another one and then we will place them.

Tony: Sure. You get them in the right order.

Harry: In the right order. But they are important. See these little things the way he talked and they are actual happenings, they are not fairy tales you see. That is what actually happened. And I know he has got a lot more. It is really interesting. The ones he showed me so these are the few to start. What he comes for him to start to talk.

Tony: So where should we start, pick it up next time? Where do we start next time? I just want to, I am just trying to think so that we keep an order as we go.

Harry: Yeah, well, we can just continue ...

Tony: Continue from there ...

Harry: We can just continue. This one finish it off about the raise and the respect. You see he finished it. Now if he starts, it will be another new phrase. So we just continue from here. So you finished each tape like and then after we have them all then we will place them so we can go over them again. So

Tony: Okay, thank you.

Harry: Yeah.

(End of Interview)