My name is Helga Reydon and I am interviewing Archie Eagle, near Saskatoon, and Robert Goodvoice from close to Prince Albert, and the date is October 10, 1979. Now, to begin, I'll ask you, Archie, where were you born and when?

Archie: I was born on the Moosewood Band, supposed to be the Whitecap Reserve, but they call it the Moosewood Band. I was born on January 22, 1902.

Helga: And of course you, you and Robert, are both of the Dakota people that originally came from the United States.

Archie: Yeah, we both come from there. Not us, but the old people. Our grandfathers.

Helga: Yes, your parents came from the United States.
originally. You were American tribes, both, and came up. And of course in 1902, it wasn't Saskatchewan, it was the Northwest Territories. Yes, so... And now I'll just call on Robert to say a word or two again about where he was born and so on. So I'll just turn it over to Robert for a moment.

Robert: I was born, which is now within the city limits of Prince Albert, on the 15th day of October, 1902.

Helga: And... Well, today we are here together to get the two of you together about what you know and remember and what has been handed down from your parents and grandparents about the uses of Indian medicines. And we feel that it is a very important thing that many of these stories of these uses be preserved for the future and it is certainly marvelous to have you both here so we can talk about these things.

Now, to begin, Robert, you have on other programs mentioned different things. You were mentioning that there were about ten main roots and plants that your people have used for medicines.

Robert: Yes I did. And these plants, which I call medicine, they are, we all have names for all of these roots or plants, but then I don't know the names of these plants or roots for these medicines in English. So, I could say the name in the Dakota language but I can't say what they are called in English.

Helga: Well, if you could say them in the Dakota language and then describe them a little bit, then it would give one an idea what they are and where they would be found and so on.

Robert: Well, one is known by everybody everywhere. And it is used all the year around. Both young and old use it which is called (Indian). Now this is a root that grows in the water. And that is the name of it but not in the English.

Helga: It is not like, oh, what do you call it, not bulrushes? It is not that type of thing?

Robert: Oh, no.

Helga: It is a plant that grows in the water?

Robert: Well, it is more of a root growing in the water. And it is a plant when it comes above the water. And this root, when it is under the water, it's a root.

Helga: It is a root. So then it's more a root. And now...

Archie: Robert Goodvoice was talking about this (Indian). The American Indians, they call it bitter roots. And they need it pretty bad over there, you know, in the States. I had a bunch here that if I go to Montana, I like to take it, some, to my relatives. They use it for arthritis and sugar diabetes, this bitter root, over there in the United States.
Helga: They don't have it there now, the bitter roots?

Archie: They have it but way, quite a ways from south. But they said it is not so good as ours. Theirs is kind of sweet, but ours is kind of strong, you know. So that is why they use it for medicine.

Helga: And is that how it is prepared to use as a medicine? Is it dried and then hammered or...?

Archie: Yeah, they dig it under the water, you know. And they scrape it with a knife. And maybe some a foot or some a little longer, and they dry it and then they all are all tied together so they dry straight, you know. And then when they go use it, some boil it, make a powder and then they boil it with hot water and then drink it for sugar diabetes. And the other one they use it for arthritis. I guess they boil it too, and then they wash it with their hands, if they had hands that had arthritis, they use that.

Helga: They use it like a poultice.

Archie: Yeah, yeah. Yes.

Robert: Now, that (Indian) is known all over where there is Indians. And another one that is widely known is as we call it (Indian). The white man, they call it Seneca root.

Helga: Oh, yeah.

Robert: Now, what they use that for, I don't know.

Helga: Would you know what the Seneca root is used for?

Archie: No, I don't know. Some people use it but I don't know.

Helga: Now, Robert, what other... Well, I know there are many different roots that you have used and some you have used for, like the one for your hand for arthritis. Remember you were telling us about that one? What root was that?

Robert: Well, that is, I don't put that root on the hand. But I drink it.

Helga: Oh, you use it as a drink, a medicine.

Robert: Yes, and I figure it would penetrate through my body into the joints and somehow the disease or the sickness seemed to leave and the normal shape takes its place. And I can use my hand real well now and, (Indian), what do you call that stuff in Wasitu?

Archie: Some call it mint. Indian peppermint we call it.

Helga: Indian peppermint. Oh.
Robert: I heard people up in my country, mint.

Helga: Yes, mint. Just... It is a little green plant and you just, when you rub it you can smell the mint very strong.

Robert: It is very, very nice.
Robert: Perfume sort of.

Helga: Yes, it is very nice.

Robert: And of course this here (Indian), that is another one. And I mix that with it but that is very weak because that is a very powerful thing. When you boil it, it is (inaudible) pure. This (Indian) is very powerful.

Helga: Now what would that be called in English. Would you have any idea?

Archie: Seneca root.

Helga: Would that be the Seneca root? The Seneca root. And you just use a very little of that mixed with the peppermint.

Robert: Just so I can taste it in my mixture.

Helga: Oh, I see. So it is a very powerful one.

Robert: Yes. And I put some of this here (Indian)...

Helga: With it, yes. Mix it up.

Robert: You have that one.

Helga: Yes, I have that one, the bitter root. I am getting to know them. I will be able to just talk about them all now.

Robert: That is four, isn't it?

Helga: That is one, then there is the bitter root, the Seneca root, the Indian peppermint and...

Robert: And the mint.

Helga: Well that's, yeah, that is three. The bitter root is the same as this other one -- I can't say it. But now, there were, of course, there are others that we had mentioned before too, I think. (Break in tape)

We just waited a few minutes because Archie went out into one part of the house and brought back some roots that are the bitter root that had been picked -- by one of your granddaughters? So we would like to hear more about that. So if you would just tell us a little about that root.

Archie: Yes. This bitter root, the Indians, they use lots of ways. Some, the headache, they make kind of smoke and inhale
it from the nose so that headache was cured. And some have a bad cold and they have a piece of this (Indian) in the mouth, so on a cold day, if I go out for hay, a load of hay or wood, I used to have some in my mouth to not catch cold. And the American powwow singers, they use that medicine too. And women, some women singing too, they are crazy for this medicine. But they haven't got it over there, so sometimes I go to Montana, powwow, and I take some along and give it to my friends, the singers. So this medicine is... The people in the United States, they need it pretty bad.

Helga: It is really popular and they appreciate it. You are pretty popular when you go there with these nice roots.

Archie: Oh, yes.

Helga: And especially if they are hard to get there...

Archie: Oh, they are hard to get over there, yeah.

Helga: And you say the ones that grow up here are better than the ones they have in Montana.

Archie: Better than. They have some in South Dakota but they kind of taste sweet and this one is strong, you know.

Helga: Well, that is interesting. (Break in tape)

Robert: Now, the fourth one -- I am still talking about the arthritis that I had in my hand -- the fourth one is what we call (Indian). Now how would you call that in English? (Indian), that means "the blue core." The inside of it, the core of it, is blue. That is the way it looks and that is the way the Dakotas named it. According to the appearance of that root.

Helga: Of the root, the inside is a blue, eh?

Robert: It is blue.

Helga: Blue color, and you don't know this one?

Archie: No.

Helga: That one you don't know.

Robert: We don't know it. I am just translating the name of it. The meaning of what we call it. And it is very penetrating. And of these four, I bathed my hand with it, as hot as I can stand it. And I made poultices with it, then wrap it on my hand and I go to bed. Keep my hand warm and I did that for maybe three or four nights. I can see it, the swelling and the shape of my hand is going back to its normal shape. So I kept doing that for about ten nights and then I can... I noticed that the motion is...

Helga: It has loosened up again. Before it was very stiff.
Robert: Yes. And today, I figure that my right hand is just as good as my left.

Helga: Yes, so that is... And those were roots that you gathered around close to where you live?

Robert: No, there is one there, the blue core that I call it, it grows in the States. (speaks Dakota to Archie)

Archie: There is some in Manitoba and in Montana.

Robert: Yeah, there is none up here.

Helga: Oh, there is none here.

Robert: No. I am trying to find out if there is any root that would replace it. There is some roots there that I grind it into powder and wrap my... some joint with it, and see what feeling I have. If I could have the same feeling as that blue core (Indian) gave me, well it have the same strength. This is the way I would find out, you know. But I haven't found out yet. And I only got, oh, a very, very small piece of it.

Helga: And you had got it from some people you knew in the States then?

Robert: No, it was Archie Eagle that give me this.

Helga: Oh, it was. You brought it up?

Archie: Yeah.

Robert: Yeah, he give me about three pieces about so long. Yeah, and he has been keeping me in supply for at least six years, yeah.

Helga: Oh, wonderful. It is true these things are... and they are, of course... All the drugs that we have, really, originate from the plants and roots that you people have known for hundreds of years.

Archie: Yes.

Robert: Yes, we know that.

Helga: Yes, that is certainly...

Robert: But if I was caught using that, where would I land? Behind the bars with a striped suit and a little cap. Wouldn't I look pretty?

(laughter)

Helga: But, you know, now there are these health food stores and places where you can get different herbs and roots for teas of all sorts. You can buy those things now in some of them.

Robert: Yes, but you are buying the leaves.
Helga: You are buying just leaves, not the roots.

Robert: You are not buying the producer, like. The root is the...

Helga: The strong part is the root in most of those things then.

Robert: Yes, and the leaves, the leaves, well, there are certain ones, as I have said... Oh, yes, there is a... It used to be, one time, if a person feel a headache coming on, it used to be leaves. They would pick that leaves and tie it into a ball, you know, a piece of cloth. And they would work it so the fumes work through the cloth and they will smell that, and they will sneeze and sneeze and blow everything out.

Helga: Oh, it would clear your head. Clear it.

Robert: Yes, clear your nostrils. And the tears would come. And your ears would ring. You will sneeze for maybe two or three minutes and you would quit. And your nose... Archie: You told me to get some of that but I didn't get it yet.

Robert: Your nose commences to block, you do the same thing. It will clear.

Helga: And those are green leaves, are they, or are they dried?

Robert: Yes.

Archie: Green leaves but the flower is orange, yeah, yellow.

Robert: Yes, and that is a very, very simple way but you got to catch it in time. But there is only a few of us. I am the only one that is in Round Plain that knows that. And Archie, maybe he is the only one, maybe his son or his grandchildren, if they...

Helga: Are your son or grandchildren, are they...?

Archie: The grandchildren, no. My son and daughters, they know it.

Helga: They know it, but now you have had them going and picking these so you are teaching them by getting them out gathering for you. That is good because that way it won't be lost.

Robert: No. I tell you, it is the real white person, the white woman or the white man, they want to know these things. But not the Indians, not the half Indians.

Helga: No, it's funny, isn't it?
Robert: It is the white people.

Helga: Well, yes, I know many are very interested. I had met some people from Switzerland, away off, you know, in Europe, and, well, you know, I had mentioned I was interviewing you and they were so, oh, they would have loved to have met you and, you know, they wanted to find out. They said, "Oh, isn't that wonderful." And they were very, very interested. They had to go back, otherwise I would have liked to have you meet them. But they were awfully nice people.

Robert: Is that the fellow that was at your place?

Helga: No, that is some other people.

Robert: Because they heard the tape.

Helga: No, they, the people in Switzerland, I haven't, they haven't heard the tape, but I would like to send them one.

Robert: Oh, I see.

Helga: They would love that. You wouldn't mind, would you?

Both: No, no.

Helga: You know, because I know they would be very interested and, you know, they just want to know, that's all. And they think it is a marvelous... So... And then... Oh, there was the other one that, well, we had mentioned that on the other one about the prairie lily.

Robert: Well, I'll give you that.

Helga: You've given me that one already. And you have not used that one?

Archie: No, no, we don't use that.

Helga: You don't use that.

Robert: He knows what it is.

Archie: I know what it is.

Helga: But you have never used it?

Archie: No.

Helga: Now, Robert, you had told me one story and I would like you to repeat this while we have Archie here with us. It was about the time, well, that is years ago. Seems to me you said around twenty, twenty-five years ago, you had had some heart trouble you had found and what you did for that.

Robert: Yes, I did have heart trouble and I don't understand
how I got it. There is no time that I ever exert myself bad enough that I hurt my heart in any way, that I should weaken my heart in any way that it should give me trouble at that age. Must be around twenty, twenty-five years ago.

There was one morning I got up, had something to eat and I was dressed. Dressed myself to go and see my traps. I was trapping that winter. This was on the 24th day of December. I was dressing and all at once my heart commenced to beat faster and harder. I was excited. You know, what is going to happen or what happened? My boys lived about three quarters of a mile away from me. And I thought something might have happened over there. And we had horses over there and I thought something happened to the horses or something happened. That is just how I felt. Anyway, when I finished dressing, I took my gun and I walked over there and I went inside the boys' home. They were sitting, they were happy, they each had a cup of coffee or a cup of tea, but they were enjoying what they had in the cup anyway. And I asked them how was everything and they say everything was all right. I said, "How are the horses?" And they said, "They are all right. We just fed them and they are all right." I was still excited. My heart was beating fast and hard.

But anyway, I went to the barn and I took out my saddle horse and put a saddle on him and I went to the river to see my traps. And I went down and I was shooting squirrels that day. In the evening I came back, I was very, very careful. Going down a hill, I would never trot the horse. Crossing the river, I jumped off the horse and I led the horse across the river. Then I walked the horse all the way home. And I was very careful how I handled the gun.

And that night, I sure suffered. My heart was just a-going. It wasn't hitting steady but it was beating at all speeds -- slow, fast, oh gee! I was sure suffering, until early in the spring. I was weak and I lost a lot of weight. I went to town and I saw my cousin James Ermine. The Cree Indian called him (name). And he has got an Indian name. We call him (name). So there you have got it. You have got his English name, Cree name, and the Dakota name. He asked me how I felt and I told him just how I felt. And he said he had heart trouble one time. And he said he had something that cured him and he has got some in his pocket for me. And he heard that I had heart trouble and that day he wanted to see me. And that is the first time he saw me and he gave me a... he had it tied up in a little bundle, the shape of a ball, little roots all pounded into powder. And a few long roots in it. He didn't pound them into powder. So he told me to take some and swallow the juice and he said I should eat that up in a couple, three days' time, and he says he could give me some more. So I took a chew of it and he told me to take another mouthful after I got home. That would be about two hours or two hours and a half. Just as soon as he went out of sight, I dugged into it and took another mouthful of it. And then I went home. And that night I felt very good. The next day, felt better.
Before I see him the next week -- inside of ten days I was to see him -- by that time I was all right. And then anyway I saw him after that, and he give me some more. And I eat half of that and then it was gone.

Helga: And then from that day to this, you have never had any recurrence?

Robert: No, never, never. You know there was times I never knew I had a heart. It never bothered me.

Helga: And do you know what those roots were?

Robert: Yes, he told me. He said it was... Well, this was about late March, and he said in the springtime, when every-thing is growing, he said, "I'll show you the roots. I will show them to you and you can dig them out and keep them for the winter in case if it comes back. If this comes back to you or anybody, give it to him and make him happy. I'll show it to you." And he did, he showed me the roots.

Helga: And you know that also then, Archie?

Robert: Well, he... I don't think Archie knows the roots but he knows, Archie, he knows some roots for heart trouble. But I don't think it is the same roots. But he knows the time I had this heart trouble, he knows that, that time.

Helga: And now, Archie, what kind of roots did your people then use for heart trouble?

Archie: Oh, I used four different kinds of medicine. I boil it together if anybody have heart trouble. I got one medicine -- hard to get now from Prince Albert. And that is blue. When you cut the root, you cut it in half, the middle of the root is blue. And then this, this bitter root, and I got another one, a different kind. They grow here. Four kinds.

Helga: Four different kinds.

Archie: Four different kinds I boil together.

Helga: And as for you, you have never had any trouble that way, have you?

Archie: I had trouble too one time but the guy, he give me medicine but that is a different medicine. And he had one just -- somebody told me part of it but then two kinds. I had this (Indian) and the other kind. There used to be two but I have the two and make it four, you know, four roots. So I cure a few people around here. Some, I guess they smoke too much and maybe they drink too much, and then they have the heart trouble. So I cured a few people around here.

Helga: But people have to help themselves. They have to be a little... you know, and not eat too much or drink too much and not get enough exercise and many things that aren't good for the heart, eh? That is true.
Robert: Now, in my talk one time back in Prince Albert -- why I say back in Prince Albert, I am in Moosewood Reserve south of Saskatoon. Now, I mention not too much of this, and now I just ask Archie, before you put this on the tape, if he knows something about this what they call the Red Path, (Indian).

Archie: Yeah.

Robert: Now, James Black, he is the one that knows a lot about that. Now, James Black, he is one (Indian). He is one of them, what we call, let's say he is one of the principal members of this (Indian) society. Now, when I say (Indian), I mean the Red Path. Now, that is a path of righteousness. It is an idea of righteousness. Now, once you get into that, you have got to be good and you have got to be honest in every walk of life. Now, they wouldn't take you into this society; you ask to be taken in this year. They might not take you in until next year this time. And they will be watching, people watch you, that you are not, you don't sneak around. You don't do things behind people's back. You don't build up a lie and then try to make it.

Helga: No, you have to be very honest and above board and everything.

Robert: And everything. Now, then you become a member of this here Red Path. Now, when once, when you get into this Red Path, you remain in that society, oh, we'll say a year. Then there will be a dance performed which they call the (Indian), the Sacred Dance. They will take you in there and they will offer your body as an offering to the Creator, to look and prepare your way ahead of you so the temptation will not easily turn you. You are a member of a righteous society and you have to remain that way. Now, when you... when that dance is over, then they give you what to carry for lifetime -- for lifetime. Maybe something that you will carry by putting your head through a (inaudible), you will let it hang. Maybe you will carry it on your back. Maybe you will carry it on one shoulder or the other way, like. Now, these are the sacred clothing that they call it. Now, that is for lifetime. And every season is spring, summer, autumn, and winter. There is four seasons. When you finish summer, when everything is turning, like the leaves, like now, you are supposed to make a feast and gather all the principal members of this here society, the Red Path Society. They all pray for you. They will all pray for your home to stand up against all weather and all temptations and everything that is, would hurt you or you to hurt anybody. They will ask, you ask them to pray for you that you could
resist all what is evil. Now then you are hundred percent member. You go on from there. And as you go on, you will have to be a member for at least four years before you can instruct people to be good, because you are good for four years. Then you must have mind, a strong mind, to be good for that. Then you can instruct people.

Helga: Yes, but not before.

Robert: Not before.

Helga: You have to show that you understand and will abide by the rules or the way of that society, which makes sense too, of course. They wouldn't want people that didn't do that.

Robert: Yes, now that, by that time, these, the true members, the principal members of this society, will know these 150 roots. They will remember them and they will show these 150 roots. There is two or three of them will follow you and they will show you them. You'll remember this one. It might take two days, it might take three days, it might take four days, but you are going to know all of them. When you think you know them and when they think you know them, then you are going to show them. See that you know. If you show them -- now that is not writing it down -- and you have got to name them.

Helga: That would be a real study, wouldn't it?

Robert: They all have names. Not that blue grass with a little flower on top -- there is a proper name. Now you show them and if you show them right then they will pray and they will... they are supposed to drive the picture of these hundred flowers into your head that you will never forget.

Helga: Oh dear, that is very... That is wonderful.

Robert: And that will stay with you, with the help of the Creator. The Creator, the God Almighty. And then, what to do with them. If you cured a person with one of these medicines, don't say, "I fixed him. He was sick but I give him that so now he is good." Don't say that because it is not you that cured him. It is the man that put that life in that medicine, that all you did is you put that life into that sick person and the life becomes life. The Almighty God, he worked it through you because you have been a good man.

Helga: Oh, that is lovely. That is beautiful.

Robert: Now, this is the talk of the Red Path. The principal members of this (Indian), the sacred dance. Now this is, now it is not me to reveal these things. I should be a principal member of this (Indian). I should be admitted in there and I should pass all these tests before I can speak the way I am speaking. But if I am not accepted, and if I steal my way into it, I will forget and I wouldn't be able to talk about it. But if I am a true and honest member, somebody will talk and I will
only repeat it. This is the idea. But, you know, as I talk, it seems to me that I can see the words, what to say, come to me. So, I am not making too much mistake, I don't think. It is too bad Archie Eagle is not, he is not, he don't mix too much with these (Indian) people. Even in Red River, that prairie where me and you went, they had one (Indian) there one time. I was so small, all I can remember is I was looking there and I can see the people. What is in there and what they are doing, I don't know. I can remember just seeing them and that is all. I can't remember, you know, from the beginning to the finish.

Helga: Oh, that is very, very good.

Robert: But I heard that my step-father, Twobear -- you know him -- he used to make these (Indian), you know, the holy feast, maybe two or three times a month. And then the people, the principal members come there and each one is given a chance to speak the way I am speaking. And that is where I heard these things and then I used to listen, you know.

Helga: Well, I know as you told me when you were a little boy, you were with your grandparents and you listened to all these wonderful bits of history of your people.

Robert: Yes, and as I talk again, as I talk, as I am, now, tonight, I will be thinking of what I have said. I will remember some more, you know.

Helga: As you start, it brings other things. One thing reminds you of another.

Robert: That is very lovely, isn't it?

Archie: Yeah, sure.

Robert: That is the way I have been in the past, for the last two years anyway. Before that, gee, I was sorry. I should have done this when my old lady was alive. She knows a lot, you know. She was nine years older than me. She knows a lot, you know. She used to tell me a few things and, by gosh, you know, she was right. But I didn't pay much attention but when I came all by myself, then people asked me questions and I think of her, I think of my step-father, I think of my brother, and I think of my grandmother and my grandfather, and another old man. He was blind. He used to sit with his eyes shut, you know, and he used to have his hand like this when he talks, you know. His hand... (laughs) yeah.

Helga: That is wonderful, really. But it is true all these things that are so wonderful that, you know, that you can do this and remember these things because it is true, they are going to go otherwise. It would be such a shame that they would be lost.
Robert: Oh, yes. Well, yes, they are. But I would like to put these three women on a tape by itself. Because that is not healing and that is not...

Helga: That is another field.

Robert: Yeah.

Archie: Yeah.

Helga: Robert, do you remember we had talked once before and I think this would be a nice way to end this cassette, when you were talking about how you could check for good drinking water, good water in camps?

Robert: Yes, in them days, long before the white man came, and long after the white man came, we don't have no wells, so we have to drink slough water and river water and muskeg water and water as we find it. But somehow there is a plant grows in the water. It is a big leaf that grows in the water. Wherever we find that, that is good for human consumption. But if we don't see that, it don't matter how clear the water looks, we don't touch it. Now that is how we choose good water from bad.

Helga: That would be so very important when people were travelling. You certainly wouldn't want to have all kinds of illness from bad water, so that was very important that you knew that, and that is something that was given to your people from one generation to the other to protect them as far as health and drinking water is concerned.

Robert: Yes. Now, if they don't find that leaf on the water or in the water, they don't stop until they find that. Whether it is a small lake or a big lake, as long as that leaf is -- even there is one every fifty or sixty yards in that lake -- it is still good water.

Helga: It is still good. As long as that plant is in the water, it is good.

Robert: It is good, yeah.

Helga: And then a lake that looks beautifully clear and everything, and if that plant isn't there, you wouldn't drink that water.

Robert: No, they don't.

Helga: They wouldn't drink it.

Robert: No, they won't.

Helga: Well, that is very interesting.

Robert: Yes.

Helga: That really is. Well, this has certainly been very,
very interesting for me, I can tell you, and it has been so
nice, Archie, to meet you, and I have enjoyed meeting Robert
many years ago. And so it has been a very, very nice time to
come and see you. I want to thank you so much.

Robert: Good.

(End of Side B)

(End of Tape)

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