HIGHLIGHTS:

- Origin of the Beaver Bundle.

Joe: A man had two wives. The young girl is his secondary wife. In the mountains, Waterton Lakes* was not mentioned. He just said, he said at the shore of a lake. He was trapping. He was trapping all different kinds of hides. There were beavers that had a hut across the lake. At sunset the woman that sits next to her husband told her young sister, "Please go and get some water." Her sister took the things that they carry water in. These water containers are tripes, the stomach of a cow. They stuff them and when they are dry they use them for carrying water.

The girl went to the water and just when she was about to get some water a man stood beside her; it was a boy. The boy told her, "I come for you. You are coming home with me." The girl told him, "I don't know -- I never used to see you before. Maybe you are a Peigan Indian, a North Peigan Indian or a Blackfoot Indian boy, a Blood Indian or you are a South Peigan." "Don't refuse. You are coming with me." The boy put a spell on her and she dropped her water containers and she was led along the sandy shore and her tracks led into the lake. The girl was taken into the beaver hut on the other side of the lake. The beaver man told his son, "I always tell you not to
do this and that. That man's been here for a length of time. We are his neighbors and now you brought his wife in." The old man told his son, "I will tell you. She can sleep here for the night and you will take her home in the morning. There is my sacred bundle you will give them to your friend."

The older sister went to the lake, she found the empty water containers, she picked them up and ran home with them crying. She told her husband, "You always say to get some water. My sister is drowned. She left the water containers and her tracks led into the lake. I walked quite a ways along the shore. She didn't come out of the lake." People are wise. The man told her, "Don't cry. Your sister is not drowned, she is bewitched." The woman stopped crying. Her sister came in towards morning. The girl told them, "Get up. There are people that are coming ashore. They are going to transfer a bundle to our husband. The one that took me away is coming out from the lake to give him a sacred Water Bundle Pipe as payment." The girl told her husband, "Don't get mad when we come in. They will know if you are mad. He will be singing about the animals that you trapped so you will give whatever he asks for."

The man told his wife, "We won't eat yet. We are under a mysterious power. We won't think of eating. We won't think of eating. This is a mystery." They had everything neat and the man sat down and beside him he had all the various pelts that he had. He told his wife, "Be on the lookout." The woman looked out and said, "They're coming in a single file." The girl informed her husband, "When we come closer you will fire a shot up into the air and after a shot is fired you will put down the rifle on the ground." They are beavers. What are they going to do if they have a rifle? The boy sat outside and they came closer. He fired a shot. He laid down the rifle and ran home and stood at the door. The beavers kept on walking and singing. The boy opened the door for them and they went in. They were all short.

The beaver woman sat at the back. She is the one that is going to transfer the bundle and the old man sat next to her and the boy that eloped with the girl sat amongst the others. The beaver old man told the man, "Okay, my son don't have any wicked thoughts. Nothing happened to your wife, so don't have any wicked thoughts. We are not real human beings as you see us." The contents of the bundle are of all various kinds of mammal skins and bird skins too. That is why a duck skin is amongst the contents and also another bird skin which is called loon. Mink and muskrats -- they are all various kinds and the two that sit by the door are lizards.
The beaver old man fouled up everything. He said, "These men will all sing a song and those two by the doorway will have no song to sing. They are stinky. You get out." The lizard old man got mad and went out but his wife didn't move. The lizard old woman told the beaver old man, "We came here to donate a song and you will sketch us on the hide drum. That is all we can donate to your sacred bundle." The lizard old man went out and put a curse on them. It started to rain and the inside of the tipi was flooded. The beaver man told the lizard old woman, "Oh, old woman, we are flooded." The old woman said, "I have more powers than my husband. It will stop raining." So she sang and it stopped raining. The skies were clear and the day turned out real hot. The transferal went on and the transferal concluded. The beaver man took all the various kinds of skins and went out.

The beaver man told the recipient, "You will not eat yet nor drink. We will go home and two will come back and they will initiate you into eating and drinking and they will be the same ones that will initiate you into smoking." The beaver man told them, "Since you didn't eat and believe in us you can eat after the initiation." The beavers went home and the two beavers came back. There were two small wooden bowls. One wooden bowl contained water and the recipient was initiated into drinking. The recipient took the bowl of water and drank. The man was thinking to drink it all but the water kept flowing. The beaver man told him, "Son, give it to me. You cannot drink that much. It's the lake that you are drinking. You will never drink it all." And the women also drank some. Four saskatoon berries were in the other small wooden bowl. The recipient was initiated into eating. The beaver told him, "Now you can eat." The recipient would take all the berries and eat them and still there were more berries and eats them and still there more berries in the wooden bowl. The beaver told him, "You will never eat them all. You are eating the berries from the berry bushes of this whole area." The recipient was initiated into smoking. The beaver man told him, "What you have smoked is what we call NAWAKHSIX* (?). The Blackfoot Indians use them in their tobacco planting ceremony. That is what they are. You will like them very when you smoke them." The beaver man told him (recipient), "How long are you going to stay here?" "I will be here for four days," the man said. The beaver man told him, "You break camp and go to your people. They are camping somewhere and when you get to the camps you will open my pipe and have a dance with it. You will know the songs just as well as I do. You will sing the songs without any trouble. Someone will ask for the bundle. Don't refuse, just transfer it. Transfer it the same way as I transferred it to you."

They broke camp and moved back to the camps. When the people saw his tipi and a bundle they wondered what the bundle would be. After two days he invited all the old people and their wives to his tipi which was full of people. A berry soup was prepared by his wife. The people of the past make berry soups
with saskatoons, chokecherries and bull berries. The berry soup was prepared and plenty of meat and lunch was served. After the food was served he filled his pipe and they all smoked and he told the people, "The reason why I invited you people is I received a pipe where I was camping. It is called the Water Bundle Pipe." He didn't mention his wife being taken into the lake. "I am going to have a dance with my pipe. Four women will sit there and they will do the dancing. If any one of you men wanted to dance with my pipe can dance with it."

When he got back to the camps there was hunger in the camps; the buffaloes had disappeared. They'd go off a long ways looking for the buffalo but there was not one buffalo in sight. He told the people, "Take in enough firewood and have your tipis secured. There is going to be a blizzard tonight." The ones that didn't believe said, "It's midsummer. How can there be a blizzard?" "And the buffaloes will all be around. All you have to do is slaughter them." He danced with his pipe and the people were amazed. They thought it was a strange bundle with

*I don't know the name of the NAWAKAHSIX. It's a plant and the seed is used by the Indians for planting and growing tobacco.

all the pelts and bird skin in it. In the past each clan has a leader, and so a leader of a clan said, "I believe in that pipe." He told the owner of the pipe, "Give me your pipe. I will pay you good for it. I'll give you my stallion; he is a faster runner." The owner of the pipe said, "I will not refuse. I will transfer it to you." "First we will hunt, as you said the buffaloes are going to come, and when we come back I'll make a blood berry soup and I'll take the pipe."

The beavers built their huts with young trees and twigs so there are four short sticks in the bundle which the beavers had gnawed off from a tree branch. The man laid these four sticks on the ground and he told two women to sit on one side and the other two women on the other side and he sang. The women started performing and they picked up the sticks with their teeth, not with their hands, and they got up to dance and they held the sticks between their teeth while they were dancing. Each participant will go into the tipi where the pipe is and he will go in there with a piece of wood and he will lay it down by the fireplace. The owner of the bundle took the incense tong and sang the lynx tail song. He held the incense tong upright with the lynx tail in his right hand moving it up the incense tong and around his head. There are four people, two men on one side and four on the other side. The owner of the bundle will take two tail feathers and he will perform with them and he will hand them to the recipient. The recipient is now initiated into making motions with the feathers. The Water Bundle Pipe kept on being transferred from generation to generation and they started to multiply. People started to get Water Bundle Pipes through dreams and they make them.

That councillor, his name is Big Plume (Frank Red Crow), he
asked for a man's Water Bundle Pipe. He paid a lot of horses, dry goods and money. He took the bundle and went across the border with it and sold the bundle and we don't know how much he got for it. He also purchased the Black Seizer's Pipe and it was transferred to him and he also sold the Black Seizer's Pipe to the USA and he made a lot of money on it and today he doesn't agree in selling our bundles and Indian artifacts. I (Joe Gambler) spoke to him about it. He didn't say a word. I told him, "You was the first one to sell some of the sacred bundles." Things went on and Calling Last was given the Beaver Bundle what he (John Hellson) took. He (Calling Last) had two Beaver Bundles. He sold one to the South Peigan and the other bundle was taken by him (John Hellson). There is only one Water Pipe Bundle left. It belongs to a man, his name is (?). His son's name is Rainy Chief. He limps. He is deceased. This man's bundle is the only Beaver Bundle that is left and he still has the bundle. The ceremonialists for the Beaver Bundles are Calling Last and Wolf Shirt -- they're both dead -- and Amos Leather on the Blackfoot Reserve. Nobody else knows the songs for the Beaver Bundles. The Water Bundle Pipes are not used any more. Nobody will never be able to open a Beaver Bundle.

HOOF DANCE

Diane: You mentioned about some hoofs.

Joe: Yes.

Diane: Tell me, why do they dance like that and what is the meaning of it?

Joe: The reason why they danced with the hoofs... the ceremonialists will pick up the hoofs and he will rattle them, then he will get up to dance. He will start dancing to his distant wife (sister-in-law). The woman will get up to dance. The man and the woman will imitate two buffaloes fighting. They will be butting at each other in the centre, then the man will sit down. The woman will keep on dancing and she will throw down the hoofs in front of her distant husband (brother-in-law). The woman and the man will get up and they will do the performance as the woman and other man did. The woman will not dance long with the man then she will take her seat. The man will be dancing alone then. He will be pawing the ground and grunting like a buffalo and he'll dance up to his sister-in-law and his sister-in-law will be shoving him away and he will dance to the next woman and so on till he comes to the woman that will not shoo him away. Then he will drop the hoof in front of her.

Diane: Why do they shoo him away?

Joe: A buffalo will charge and you will shoo him. He'll wheel around.
Diane: Why do they go to their sisters-in-law?

Joe: That is to pick them up for partners. That is to pick up their sisters-in-law for partners. A woman will use the hoofs to pick up her brother-in-law for partner. The man will pick up the hoofs with his teeth and he will shake his with the hoofs pawing the ground like a bull and the woman will start dancing backwards. The man will get up and he'll butt the woman in any place of her body and if the woman is game she will do the same to him. It's very interesting to watch. When everybody dances with the hoofs the last one that danced with the hoofs will not go and pick a partner. He will dance around the fireplace twice with them and he will throw them to the ceremonialists and that is the conclusion of the ceremony.

That is how it is. The ceremonialist will tell the woman recipient, "You will lead us out. You will sit inside the doorway." Then there will be singing. When the singing starts she will get up holding her shawl on both corners in each hand covering her head and she will shake her shawl. She'll shake it four times. On the fourth time she will go out of the tipi and the rest will follow her out.

Diane: Why do they follow her out?

Joe: That is the conclusion of the ceremony. Nobody will remain inside; everybody will go out.

BLACKFOOT TOBACCO DANCE

Joe: Axe had a house west of the bridge. That is where the Blackfoot Indians had their camps. When we got to the camps there were two tipis pitched together with two other tipi flags attached to the top ends of the tipi poles. When we got to Morning Star Coming Up the Hill he said, "Things are ready. The Beaver Bundle owner has tied its neck out." This doesn't sound right. When the Beaver Bundle owner ties its neck out meant that things are ready to get under way. "The Beaver Bundle owner has invited you, so you go to that centre tipi this evening. They are going to break the eggs." There were a pile of boiled eggs. The ceremonialist took one egg and broke it with the beak of one of the birds. The rest of the eggs were served to the participants. Morning Star Coming Up the Hill said, "Tomorrow they are going to send back their ceremonial stick markers and the following morning we will break camp. We will move to another place where the tobacco will be planted." There is a man, he is cleared, his name is Alex Stevens and I forgot the other Blackfoot Indian's name. At dawn I was told to get up and watch. I got up and went out. I saw the sticks that the Beaver members had. The sticks were bent at one end with small pairs of moccasins, a small pipe and a small bag of tobacco tied to the marker sticks. Two riders rode off. Each one had marker sticks in one hand and they disappeared. They rode up a hill and they stuck the marker sticks on the hill. After they had stuck the marker sticks into the ground they jumped on their horses again and came. They didn't look back at the marker sticks.*
The marker sticks are approx. 14" long. They are just like miniature walking canes with a little pair of moccasins tied near to the top. The marking sticks represent the little people of the spirit world. A small pipe and tobacco are not tied to the sticks just a small pair of moccasins. The marker sticks are not taken away at the start of the tobacco planting ceremony, only at conclusion of it and are not stuck in a hill, they are stuck right in the tobacco patch.

The next morning we moved camp. We all got to the place where the tobacco will be planted. Towards evening my brother cut a young tree with two prongs at the end and quite long and he carved it fancy. My brother said, "It's feast time you will use this skewer." My brother tied a medicine hat close to the sharp end of the staff. He told me, "Anyone that has a valuable thing tied to his staff will be given something that is worth." Just at dusk there was noise outside of the centre tipi. Inside men were boiling meat with some dry goods piled on one side. My brother told me, "Be careful not to poke the men on the face with your staff. We are not supposed to go into the tipi." I held my staff into the tipi and a man took a big dried meat; it was boiled. He stuck the meat on to my staff and a backfat. He also stuck a loaf of bread and a blanket was put over my staff. The man pushed my staff and I took the stuff that were stuck to my staff and I took them home. My brother told me, "You belong here. You will go again and get some more. The medicine hat will be recognized. I will take it. I will tie something different to your staff." I was just watching him. He tied his shield to the staff. I took my skewer staff and I went back to the tipi. I held my skewer staff in again and a large boiled dried meat was stuck to my staff, a loaf of bread and a blanket which was brand new. I took the stuff that were put on my staff and I went home.*

My brother told me, "They will need you so you will get up very early in the morning." So I got up early the next morning. We went to a small forest that was almost on the side of a hill and all the Beaver Society members were already there. A patch was burned and a man told us, "You boys will run to-and-fro on that burned patch." We started to all over the burned patch while they were having a dance.** The man told us, "That is enough. You have done your work." I was watching the man. He took a tamp stick and he stuck it into the ground and drilled a hole with it and the rest of the men that were going to plant tobacco did the same. Each one took some saskatoons mixed with deer droppings and they put them in the holes that they drilled with a tamp stick and they told us to start running again over

*Skewers are approx. 12' long and 6-7" in circumference at bottom -- not young trees -- berry bushes -- and they are not used in the evening but at midnight when it's feast time. Medicine hats nor shields are tied to skewer staffs and to be used at the feast and there are no dry goods piled up at a
certain spot. Only Medicine Pipe wooden bowls are used. The Beaver Bundle owner will put a blanket or anything that is of value on the staff to which a Medicine Pipe bowl is attached. **There is no singing or dancing at the preparation of the tobacco patch. Only praying is done at this point.

the tobacco patch. So we started to run to-and-fro till we covered all the holes. While they were planting, they sang. The words in the song were, "Let us pour." That is how the man sang, "Let us pour," while they were planting.* What they put in the ground were only saskatoons and deer droppings, and it is very strange, when they grow they are tobacco with large leaves.**

We broke camp and moved to the campsite where they claim that they camped before. Two boys said, "Let us try and see those staffs. They claim that they come to life." They hid themselves in the bush watching the staffs that were stuck on the hill. One of the boys said, "Look." When the other boy looked they saw them walking away. They were all little people. They raised dust when they were coming down the hill. When they came to the tobacco patch each one stood at the end of the row of the ones that planted them. The two boys came back. It wasn't long after they came back there was drumming in their homes. Each boy had a shaman performing on him trying to cure him. The ceremonialist said, "They have seen the little people walking down the hill." Died before morning. That is why the Blackfoot Indians are afraid of it.

*The song with the words, "Let us pour," is not sung at the planting of the tobacco. It is sung inside the tipi the night before the planting of the tobacco.

**The Indian tobacco does not have large leaves. It has stem 4-6" high with small leaves with bulbs the size of a marble. The bulbs are the tobacco which the Indians smoke.

INDEX

<table>
<thead>
<tr>
<th>INDEX TERM</th>
<th>IH NUMBER</th>
<th>DOC NAME</th>
<th>DISC #</th>
<th>PAGE #</th>
</tr>
</thead>
<tbody>
<tr>
<td>BUNDLES</td>
<td>IH-AA.128</td>
<td>GAMBLER 2</td>
<td>51</td>
<td>2-7</td>
</tr>
<tr>
<td>-Beaver</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-transfer of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DANCES AND DANCING</td>
<td>IH-AA.128</td>
<td>GAMBLER 2</td>
<td>51</td>
<td>5,6</td>
</tr>
<tr>
<td>-Hoof Dance (Blood)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DANCES AND DANCING</td>
<td>IH-AA.128</td>
<td>GAMBLER 2</td>
<td>51</td>
<td>6,7</td>
</tr>
<tr>
<td>-Tobacco Dance (Blood)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>STORIES AND STORYTELLING (GENERAL)</td>
<td>IH-AA.128</td>
<td>GAMBLER 2</td>
<td>51</td>
<td>7-9</td>
</tr>
<tr>
<td>-adoption of human form</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>STORIES AND STORYTELLING (GENERAL)</td>
<td>IH-AA.128</td>
<td>GAMBLER 2</td>
<td>51</td>
<td>2-4</td>
</tr>
<tr>
<td>-little people</td>
<td>IH-AA.128</td>
<td>GAMBLER 2</td>
<td>51</td>
<td>9</td>
</tr>
</tbody>
</table>