Ed Calf Robe:  Okay, the old people tell stories of the past. These three men will tell stories; they will tell some stories of the past. Camoose Bottle will tell the Story of Scar Face. Once upon a time a man proposed to a woman but the woman refused him. "When that scar on your face disappears I will marry you," the woman said. Howard Hind Man will tell the story of Scabby Round Cut Robe and Wearing A Feather Head Piece (Jim Bottle) will tell the story of Stretched Leg and again Wearing A Feather Head Piece (Jim Bottle) will also sing. These are very old songs. These songs must have been 500 years old and there are some new songs. They are sung in various ways, so the new generation will be hearing these songs in the future. And now Camoose will tell a story. Right now he will tell the story of Scar Face. Okay.

Camoose Bottle: Yes, I have nothing to say. "When that scar on your face disappears I'll marry you." The man didn't say anything more. He walked away. He went into his tipi and took some of his belongings and, well, went away. He wandered away. Away he went. When he came to a water, a lake, a man was walking along the shore. They were walking up to each other. He met the man and they sat down. "My friend, you have walked a long ways." "Yes, I was walking from that direction." "Okay, my friend, come home with me." So they walked away. At
a distance there was a tipi. That was where they were going home to. They got to it; an old woman was sitting at home alone. They went in. They sat there for a while. The old woman said, "You just don't hear. Your father told you not to bring people that you see on your way." "I never have any friends on account of you two. You always have something to say about my behavior. I am always alone here where we are."
The old woman didn't say a word any more. The day went on and when the sun disappeared somebody came walking. He stood at the door. He told his old woman. "Old woman, burn the incense." She burned the incense at the doorway and at the back creeping cedar wood was used and then the old man walked in and sat down and the single men were sitting on one side. Night came. The old woman hurried herself and walked out. They went to bed, him and his friend. His friend went out; he went out at dawn. The old woman came in, then after she came in for a while the single man also came in. And the old man also hurried himself and went out. After he went out the sun came up and there they were. He must have been there for four days.

The old man told him, "Okay, my son, what is the reason for your journey?" "Yes, old man, there is a woman that I proposed to. She told me this, 'When that scar on your face disappears I will marry you.' So that is the reason why I am travelling."

"Yes, yes, my son, your friend will help you. Tomorrow you will build me four sweat lodges." Maybe he meant at midday by saying, "When the sun lies still you will give me a holler and you will come in with your friend." The old woman is there. She throws the door open. They went into the first sweat lodge. He was cleansed by the old man. They came out; they came out from the door on the west side of the sweat lodge. This old man then said to his old woman, "Old woman, which one is our son here?" "He is." "You are right." So they entered the other sweat lodge. He was attending to the boy. They came out again from the door on the west side. Then he called his son. He told his old woman, "Okay, old woman, which one is our son, Morning Star?" She pointed at their son. "Here he is." Then the boy knew what kind of people they were. The old woman was the moon and the old man was the One that Walks the Day (Sun) and the one that made friends with him was the Morning Star. "Yes, you are right. Here is our son." They entered the other sweat lodge, and the old woman told the truth on her son, "Here is our son, Morning Star." They entered the fourth one. The boy was being treated by the old man. Then he told his old woman, "Okay, which one is our son, Morning Star?" "Here he is." By this time they have looked exactly alike. The old woman made a mistake. "Here is our son." "Ah, old woman, now you are mistaken. There's our son, False Morning Star." So he was named False Morning Star.

When they went in the tipi the old man told him. "Okay, sonny, you will be going home. Here is my whistle and you will burn the incense with these creeping cedars. When you get home keep in sight with that woman. As soon as you see her outside burn
the incense. Your mother, the old woman, will be outside. Then blow your whistle and the instant that woman hears the whistle she will want to see you." So he started off for home. That is how he was instructed. So he started going home. On and on. He told his mother, "Stay outside and watch out for that woman. Burn the incense." So the old woman burned the incense. His mother told him, "There she is outside. She is spreading out a hide." Then he blew his whistle. The woman just dropped the tool that she was going to work with. She listened and looking in all directions. And he blew his whistle again. Then she heard the whistling. It was coming from his tipi. She folded the hide and she jumped inside. And she jumped out. She had taken her shawl. And again he blew his whistle. She was trying to go one way or the other way. Now and then she would look over the camps and again he blew his whistle. She started walking in the direction where the whistling was coming from. The old woman was still at the door. She just barged in through the door and as she looked there he was lying on his back, the One with a Scar on His Face. She flopped herself on him.

He was told by the sun, "Stay with that woman for four days and then give her to me." He did what he was told. Then he told her, "We will go walking away from the camps." He told the boys, "Go and tell my friends." He invited them for the woman so his friends were told and there they sat in a group away from the camps. "Okay, my friends, the reason why I asked for you, here is the woman that embarrassed me. This is the way I wanted to marry her. You will all see what is going to happen to her." They stood up. "Okay, old man, here is the woman," and then they all walked away from her. Okay, that's how it is. That is why the people in the past would sacrifice people to the sun. Okay, that's all.

Jim Bottle: Here is Camoose, Many Female Buffaloes. He told you the story. He was well living with this man that he told a story about. It's true. We all heard the story. We are gathered here at Tail Feather's (Jim White Bull) house and here is our old man, Seen Afar (Howard Hind Man). He is our old man and now he is just moving from side to side. He is also going to talk into the microphone. We are sitting here happy, telling stories so that you will hear them in the future. The new generations will hear these stories. They are true and now someone will speak also.

Howard Hind Man: Okay, I will tell you the story of Scabby Round Cut Robe. The people of the past always camped together and they'd have a big pow-wow and their lovers or their girl friends will dress themselves exactly the same as the single men are dressed. Okay, another dance was held and Scabby Round Cut Robe dressed himself in full regalia and he told his friend, "Come, let's go to the dance and watch." So they went to watch. He smears his braid with white clay and he had cut his robe in a round shape and he just pins it in front close to the neck. So they went to dance and as all the women got up to dance and as he looked he saw his lover, so he went away from the crowd. He told his friend, "Listen to her and tell me what
she says.” So he went away and the dance went on. Okay, a secondary wife was made to dance alone and as the husband looked he noticed that she had dressed herself exactly like Scabby Round Cut Robe and after she had danced she said, "You people, when the river gets warm I will make my chips." That's what she said. The dance was over and everybody scattered and he saw his friend. "Okay, my friend, how is everything?" "Well, she said this, 'When the river gets warm I will make my chips.'" So time went on, and the people that go on a warpath, they will go to the Snake Indians. They don't go across the river. Each party will just stand on both opposite shores and each party will go home with good tidings. They don't harm each other. They don't fight.

Then Scabby Round Cut Robe went into the wilderness to sleep. He slept by a beaver hut. The man said, "There is a human being sleeping by our hut." He told his children, "Don't go out any more, he will grab you." He was there. The way the story was told to me he spent four days there. He captured the white beaver. He told... he let it go and it swam away. He told his father, "That man captured me. He captured me." The next night his father told him, "Go, my son, invite him." So the man was invited. He followed the beaver. The beaver told him, "Now that you are here, all the holy bundles of my father, when you are ready to go home he will tell you, 'Which one do you want to take?' The one that is closest to the door is a gnawed wood. It's painted with seven paint. Tell him, 'I will take that.' He will be telling you, 'These other ones are better. That one is of no use.'" So he was treated by the beaver. "Now, son, you are going home." A transferal took place. "Which one of the bundles do you want to take?" He told him. "I will take that one near the door, the gnawed wood." "O, no, it's of no use. Take another one from these good ones," he said. "No. I will take that." He was told four times. "Yes, okay, my son must be wise. Okay, take that. It was a war amulet. Even if you are shot with arrows you'll never get hit."

So in the morning he went home and it happened the people were going on the warpath. So he told his friend, "Come, my friend, let's join them." When the warriors all started off there he was. He joined in, and away they went. The Snake Indians were all at the shore and us on this side. He was on the shore. The other party was making noise and whooping and us on this side. He told his friend, "Wait. I will go into the water to them. I will go to them. They will not harm me. I will kill one of them. You stay here where we are standing and after I kill the victim I will swim with it this way and I will dive downstream and the people will charge down the river and don't move from here where you are standing and we will drag him out here." There he was painting his face. He wore the gnawed wood around his neck crossways. He sang, but I forgot his song. The song was a Water Bundle song. He sang two songs and then he swam away. The river was flooded; it must be the Big River (Columbia River). When he got near to the other side the Snake Indians all came forward. The chief approached him. He had a spear and him he wasn't armed. Others say that their
chief also had a spear and that was the only weapon he carried. He didn't have a bow and arrows; he didn't have a spear. The man walked into the water towards him, a great big tall guy. The Snake Indians all come forward. The chief approached him. He had a spear and him he wasn't armed. Others say that their chief also had a spear and that was the only weapon he carried. He didn't have a bow and arrows; he didn't have a spear. The man walked into the water towards him, a great big tall guy, the Snake Indian. He threw his spear at him, but he just uttered a sound. The gnawed wood was hit right in the centre. He took the spear and the Snake Indian turned and started to walk out of the water but him he was fast in the water. So he shot the Snake Indian with his own spear. Down he went. He killed him. When he swam away with him the Snake Indians cried; they wept for their chief. That's why we sing for the Holy Woman. The Snake people cried. So just what he said and the instructions he gave to his friend. He was getting nearer to the shore. He dived downstream. The people charged down the river but he dragged him out from the water up the river and they scalped him and the others came and took what they can grab.

So the war party went home. Scabby Round Cut Robe and his friend led the army. They were far ahead in front and in the morning they all sat on the ridge. "The warriors are back." They all started walking and their lovers were running to them to greet them. The leaders were far ahead in front. The women didn't pay any attention to them. The man told his second wife, "Go run back to them. There might be luck." So the girl changed her clothing and she ran back to the warriors. She was eyeing the leaders and there was her lover. She hugged him, and she kissed Scabby Round Cut Robe. The spear and the scalp was given to the girl's husband. The man owned a Water Bundle. Scabby Round Cut Robe said, "I give this scalp to my friend to wear as for a necklace and this big arrow (spear)." The man gave him his tipi and his Water Bundle in return for the gifts. So that's all I know, so this is the end.

Jim Bottle: This is Howard Hind Man who told you the story of Scabby Round Cut Robe, what he did in action. He told the story accurately. His new name is Seen Afar (Howard Hind Man). He is our old man and this story he told you is true and now these older men will tell stories into the microphone and I will be the last to put down my chips.

Okay, I will tell you the story of Stretched Leg down at the east end. My father, Mr. Bottle, lived at the long up gully. In the spring the Blackfoot were all going out to celebrate their tobacco planting ceremonies. The Many Tumors are rich people. They farm and their horses stayed fat all through the winter. Stretched Legs (Mr. Hoof) horse real skinny. One was a brown horse and the other a bay horse. The horses were just wooly. When Quill Woman (Mrs. Hoof) looked out there was the old passing by. He had a gray team of horses. They were running and prancing. She told her husband, "You're so unfortunate. People are heading for the Blackfoot tobacco
planting ceremonies. Let us follow them." And Stretched Leg

(Mr. Hoof) thought, "Why is she so anxious to go. She must have someone that she loves. He got jealous and got real mad. The woman was lying there mad. She wanted to go to the Blackfoot tobacco planting celebrations. His horses were skinny and the tongue of his wagon was broken and tires of the wheels would come off now and then and his wagon seat was a board. He was worrying about all of these. He had gone out to harness up his team, so he thought, "I will follow them." He told Quill Woman (Mrs. Hoof), "Get ready. I have harnessed the horses." She jumped up and threw her gear into the wagon, so he drove down. The others crossed the river down where Blue Wings lived. They will camp at Out Looking Up Over the Ridge (Monarch). They will wait for us there. As he drove down Turnip Hill the wagon was swaying from one side of the road and to the other side. They were not wheeling steady on the road. The woman was hanging on for dear life. She was almost falling overboard. The horses were just wooly with their winter furs and they were starting to sweat by now. When he got to the camps blue smokes were coming out from each tent. Everybody welcomed him. He took his horses to where there was green grass. They didn't even eat. They just laid down to rest. They were so sweated they looked like flood-out ground squirrels. The woman went amongst the women laughing. The man looked mad. He thought to himself, "I should never have brought her along. It's just like taking her along for her lover. That damn woman." He was just breathing with jealousy. The next day they took off again, on and on. They walking their horses slowly and when they got to the Little Bow they took off and Stretched Leg was left behind and there he was sitting in his wagon with a mad look on his face. She was laughing along. She looked like a white woman.

When they go to the Little Bow the double trees started to scrape on the wheels. "I told you, Quill Woman (Mrs. Hoof), the horses are out of breath." "Oh, they'll get their wind back again." When he unharnessed his team one of them fell over and there it laid on the ground. It's not necessary to tell what happened after that. And when they came to Arrowwood he told his wife, "Now, old woman, we are going to sing. We're getting nearer to Chicago." As he was talking, the horses just stopped short. Each horse was trying to rest its head on one another. They went staggering down the hill.

He told his wife, "Let us sleep at Boy Chief's." "We are not going to Boy Chief. We are going to the tobacco planting celebrations." "No, they are tired." And here they were staggering down the hill and he took a side road that leads to the back of the bush and his horses got real tired and all this time the woman was putting on her make-up, whitening her face with her powder. Their team was like a pair of oxen. They were pacing along very slow. Along came a young married man. He just bought a new buggy and waved at him hello. The team...
just stopped. "Where are they going to have their tobacco planting?" "It's just a short ways now. One mile east of Chicago. The Blood Indians are all there." The Blackfoot Indian was laughing. Mr. Hoof told his wife, "Why are you smiling at him? I am asking him questions." The Blackfoot Indian was laughing. His horses were just about going down. They were breathing so that dust was flying. Mrs. Hoof told her husband, "Don't talk to him." The horses are almost sitting down. He was whipping them on their backs. One of them made a groan. When they got up they staggered into the bush. They walked right into the thicket of the forest.

The horses started eating. He got off and pulled his team out at night and they ran away with their tails up in the air. Nothing was wrong with them any more. So they drove into the camps and Stretched Leg (Mr. Hoof) was lying on his face. Then he said to his wife, "I have brought you here to the old men and now what are you going to do? I am very happy that we got here. They will have their wind back again."

So he stuck his spear into the tipi to spear something. So a leg was stuck to his pole and again he held his pole inside the tipi. A gray workhorse cutout was stuck to the end of the pole and now we will get another horse with the other leg. So he held it in and another workhorse cutout was stuck to the end of the pole. So they got a team of horses for the legs. So that's how it is. I told the story of Stretched Leg (Mr. Hoof) because he tells funny stories. Howard Hind Man wanted me to tell the story. This is the stories I told you and I'll tell a real story about war exploits. I know the stories.

Howard Hind Man: That is why I said it.

Jim Bottle: SONG IS OWL DANCE SONG - NO WORDS.

ANOTHER OWL DANCE SONG; DIFFERENT FROM FIRST SONG AS IT HAS WORDS BUT WERE INDISTINCT.

Now you are going to hear, this is the Cree song, I heard it way up north a long time ago.

THIS SONG IS A CREE OWL DANCE SONG AND THERE ARE NO WORDS IN THE SONG.

WORDS IN OWL DANCE SONG: "You, you're the only one that I love."

Now we are going to sing a song of the Round House. Here is Taking His Time to Drink (Frank Melting Tallow) and here is also Brown Nose (Mr. Wolf Child). His name now is, he changed his name, Old Prairie Chicken (Mr. Wolf Child). And also here is Jim Chief Calf, Chief Calf's son.

Participant: He hasn't got a name yet.

Jim Bottle: Yes, he hasn't got a name. We will call him
Bacon.

Drummers: THIS IS AN OLD OWL DANCE SONG. SUNG IN ROARING TWENTIES AND IT HAS NO WORDS IN IT.

Jim Bottle: Keep standing where you are.

Drummers: THIS IS ANOTHER OLD OWL DANCE SONG. NO WORDS IN IT.

Note: Words in song, this song is a round dance. Son, it is called in Blackfoot. The women's dance.

Drummers: "Eagle Shirt (Calf Robe) I fancy him as my pretty man."

Note: This is another old owl dance song. No words in it.

Jim Bottle: Where's the old man's boyhood day, he has a big farm.

Drummers: CONTINUATION OF THE SONG. THE SONG THAT THE DRUMMERS JUST SANG.

Participants: (Conversation indistinct)

Drummers: This is another old round dance song. A Women's dance song.

Jim Bottle: The one that sang this song came running down. He was a good looking man with a broad bottle.

Note: Rest of the words indistinct.

Jim Bottle: Note: He is trying to start one song but he can't.

Jim Bottle: The start of it is hard.

Drummers: No words in three songs.

Mrs. Wolf Child: This is called the 1967 Centennial Song. This is a song by the Moses Lake Band.

Drummers: No words in three songs.

Note: All the songs are Owl dance songs and round dance songs. There are no ceremonial songs on the tape.

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