HIGHLIGHTS:

- Taking of Treaty #7, boundaries of Peigan Reserve; permit system.
- Traditional curing practices; obtaining paint for ceremonials; significance of rocks in Blackfoot culture.
- How the Blackfoot learned from the rock spirit how to drive the buffalo over a cliff.

Albert: Now, we are going to talk about the original Treaty No. 7. Now, did you get interpreters concerning the land surrenders and promises of this treaty with the Crown? What knowledge did you have about what happened? What is your understanding?

Mrs. Many Guns: At the time of the treaty the Queen made a lot of promises. The main interpreter for the Indians was Rising Buffalo. He announced to make peace, no more fighting between anyone, everybody will be friends he said. Everybody will be in peace.

Albert: What about the treaty promised?

Mrs. Many Guns: As long as the sun shines and the rivers flow we will be looked after by the Queen and benefit from her
bounties. This was the biggest promise. When the sun quits shining and the river quits running then the promises will cease. Also rations were to be issued and $12.00 annually. These also were to be given as long as the sun shone and the rivers flowed, but they broke the promise about the $12.00 annually. We were never told that the $12.00 would lessen (decrease) after the first year. The next year only $5.00 was issued which was a surprise to these people after the impression had been given that we would always receive $12.00. When questioned about the balance of the $7.00, the government said it was being held in trust for us to be used for our benefit in the future, such as ammunition money. They never heard that this first payment of $12.00 would be later reduced to $5.00. Only after a payment of $5.00 was issued they told us the balance would be put away for our people's use in the future. All the people living at the time of this promise wondered what happened to the money. The ammunition (for hunting) was not given to us as scheduled under the treaty. Sometimes they didn't get it all, then finally it was stopped completely.

Albert: At the present, Treaty No. 7 claims this promise is being worked on.

Cecile: We, the Indian people, always thought it was put away for us and that some day we would get it back.

Albert: What about food rations?

Cecile: At the treaty, rations were issued. The people took only the tea and sugar, coffee and other dry stuff. The rest they had no use for and left them behind. They did not like the smell of domestic meat (beef, bacon). They would rather hunt for this, as the buffalo was yet plentiful then.

Albert: Were they any beans?

Cecile: I don't remember.

Albert: After the camp was broken, where did you go?

Cecile: After the treaty we all moved South. Our leader was Sitting on the Eagle Tail Feathers. He said, "We'll go back to the Crow Lodge country, so I can be back to the Porcupine Hills, which is our home. They will always be there and my children and their children will make use of the timber there." He asked for land using three land marks to describe the country he wished, (1) Old Man's Playground, known today as Living Stone District (2) Porcupine Hills, (3) The Crow Lodge area (indications were that they did not have knowledge concerning the white man's geographical methods. Jerry Potts (Bear Child) had visited (Sitting on Eagle Tail Feather's) camp earlier before he chose the area and had advised our leader to ask for the country beginning at the International line along the immediate foothills of the Rockies going north (there today
oil has been discovered). Jerry Potts (Bear Child) said, "Tomorrow is the day when you have to choose land. Ask for the foothills up to the Porcupine Hills. Someday this land will be beneficial to you and your people, as hunting in this area is always plentiful." Sitting On Eagle Tail Feathers made a bad mistake and chose this area we live in today.

When the treaty was over, we scattered. We went home and the Blood Indians went back to their area. In my girlhood days I remember there was no fences. This country was wide open. I remember going with my father to visit on the Blood area. There was no fences, no houses, no white people from the Porcupine Hills, the Crow Lodge Creek to the Belly Buttes. We thought all this space was ours. My belief was that this land was our principal natural asset. Suddenly it was surveyed and fenced and it was small and we were told to stay in this corral.

After this land was fenced it turned out to be much smaller than we always thought was ours. When we visited the Bloods my father believed that all this land was ours from the Kootenay River to Waterton Lakes, the Mountain Range, to the Porcupine Hills to the present town site of Pincher Creek to the Crow Lodge area known to the Indians to expand to west of Lethbridge.

Southeast of Pincher Creek was our main camping grounds. We used to cut hay there and haul water from the creek. It was during the time we used the travois. In later years this was all taken for white man's homes and the land broken. We used to tell stories about how this was once our home. All our favorite area was taken by the white people who built their settlements on it, this land they took away from us as our home. We did not understand geographical ways of measuring land, they did this without explaining it to us.

When we left the reserve we had to have a paper (permit) and if we did not have it, we had to pay a fine, or go to jail if we didn't have any money.

One day a group of Blood Indians came to visit without this paper. Yellow Boy and Yellow Feather, both old men, were involved and the police came and took them from East Camp to Brocket town site late in the afternoon. They slept in a little house without blankets. The next day they were sent back home. One Indian talked to the police and told them that they had no heart and showed no mercy for locking them up just for visiting which was a very common procedure among us. This kind of treatment from the police to the Indian caused the Indians to lose faith and trust in the white man.

There were letters or notes given to the Indians by the missionaries whenever we went to town. These were to take with us to be presented to the white people in town to obtain food because we were always starving. These were known as starving people's letters. In some instances the clerk would issue these.
Albert: Were there medical services?

Mrs. Buffalo: There was never any real medical service. Sometimes a doctor would travel through the reserve. He never told anyone to go to the hospital. He gave castor oil to the children. The Indians called him "Castor Oil Doctor." Many times the Indian doctors saved their own people, so most of the Indians used their own doctor's methods. They crushed roots and herbs and threw them in heated rock and water and benefitted from the evaporation of the steam.

Albert: Regarding Indian paint, where did you get it?

Cecile: We went to the area where we get paint. We spent hours of sacred praying and bringing our offerings of cloth and would pray to present ourselves in humility to the Spirits. The buffalo rocks and sweet incense were used and everybody would parade in a single line to the place of the paint. We would take our places and start slowly searching for the paint, reverently striking the rocks in prayer from four sides. These rocks appear to be shining element, then we would immediately start finding the paint. We'd scrape it and pile it. If we found a place with more paint, we were not to be excited. If done with great reverence, it would almost come to you. If any unnecessary or careless noise would be made, the paint would disappear.

The reverence of praying were the principle methods of obtaining the paint. This paint was a very important asset to the Indian people's culture. It was used daily in ceremonies and rituals to obtain spiritual help in health, in battles, in social gatherings and in medicine. This is the reason it was found in all the Indians' belongings. It was a principle asset to the Sun Dance, the Blackfoot's major religious ceremony.

If noise was made, the paint would disappear and the colour would change to ordinary dirt color. It is very hard to get. We would spend all day and go home at night. We would return in the evenings and bring back the paint to the buffalo rocks to use the paint on them. We'd paint the rocks to show appreciation to them for their luck.

Cecile: We'd pray and put on paint, at night we celebrated by cooking berry stew with more ceremonies and singing (sacred meditation). Before going the night before, we'd sing songs of our sacred societies of which we belong to. This strengthens our luck for the next day's venture.

Albert: What color was the paint?

Mrs. Annie Buffalo: There are various types of paints which we used. This particular paint is known as Es-ke-tsi-ke-sawn (seven paint). It is a bark wine color paint. That is taken and used in its raw form and when worked in hands, it shines. It is not like the brighter red paint, but which is of the same element. This bright red paint (Ne-ee-tsi-sawn) is formed in
balls (dough-like) and baked in ashes before it becomes usable.

Albert: Where did they get this brighter paint?

Cecile: My people in Montana have an area where they pick it up. My Auntie showed me where to pick it up. It is found in the side of a bank. It sticks out from the cut sides of the bank and is easily picked, it is from below the ground, but we did not dig for it. We found it in bank beds, that nature had dug for us. My Auntie always picked it. Stories told to me indicated that these shining rocks had once been used to make pottery. I took some of these rocks the last time I was up there. Today, the place where we used to get the paint is all caved in and covered up with dirt. All signs that we once dug there are gone.

Albert: How long has it been used? (place)

Cecile: This generation does not know how long we have been getting it there. Our ancestors had always been getting paint there and it was handed down to us. We don't know when we began, but this generation knows when it ended. In more recent times people who got the paint included Small Legs, Little Person and Bear Trail. The last time (possibly 1920) I went, we went through all the ceremonies, (already described).

Albert: In general, what were rocks used for?

Annie: The buffalo rocks have always been an important part of Indian Blackfoot culture. The legend of the buffalo rock is, the people at the time were very hungry as they had been searching for buffalo in vain. They camped, and a secondary wife from among them went out to pick wood along the side hill. She heard someone singing. She then dropped what she had been carrying and she looked around in the direction of the voice. The words of the song were: "Woman, you pick me up, I am powerful." It was the rock singing. She was the second wife, very humble and poorly dressed. She started to look around. She saw the rock along the hill, it was the one singing. It sang four songs (only one I remember). She picked it up and naturally put it under her gown, next to her skin. Before she picked it up, it was on a piece of buffalo hide and fur. She took it home. She was afraid to tell her husband of this incident. When she went to sleep that night she saw the buffalo rock in her dream. It spoke in her dream and said to her, "Now I am going to help you to get food, make me sit directly opposite facing the door of a tipi in a hole. Incense me with sweetgrass, find buffalo grass to oil me with, then your food will come."

She told her sister about the dream when she awoke, and about the incident the day before. "I am afraid to tell our husband about this." Her older sister told their husband about the dream. The husband agreed about the dream. He said it was not for nothing that she had this dream. He told his other
wife to give her a change of clothing. She then became recognized as main wife. When they were ready to proceed with the directions of the dream, one of the wives was told to approach the Beaver Bundle owner and to ask if he had any buffalo fat in his tipi which would be used to grease the rock, then place the rock in the position it had asked for. The men were instructed to take seats in one side of the tipi, the women on the other.

The tipi was decorated on the inside and everyone started coming in, especially old people. The ceremony started, and the women started to sing the four songs which the rock had taught her. On the fifth song, she told them to get up and dance, the women to begin first as in the buffalo jumps. The female buffalo jumps first, a man sitting among them by name of (Many Sets Down) relating to a herd of sitting buffalo. He began to dance. When he began to dance instead of the women, the woman said, "From now on the male buffalo will jump first instead of the female." After the dance was over, they were instructed to go pile rocks at intervals on two sides to form a trail to the end of a hill; then at night to hide behind these rocks piled so as when the buffalo herd comes it will follow this trapline to the jump. They were to get up and scare the animals to the jump. Buffalo chips could be used for the same purpose when rocks were not available. That is how the killing of buffalo was carried on.

Albert: How did the Indians use rocks in general?

Cecile: Rocks were used in various ways to help perform tasks as tools and as charms in medicine. A flat rock was split to form a sharp blade which was used in tanning of hides before the introduction of iron. This type of rock was known as (opk-ka-kis-tan). It was broken to form flat sharp blades. There was many uses for rocks in doctoring. A rock was put in red hot ashes to get it red hot. It was needed and used in performing spiritual or supernatural acts.

A special type is needed in this type of doctoring, it is a rough round sand-like rock; a white smooth rock is never used for this purpose as it will explode when in contact with water. A rock was used for a tomahawk, or war clubs. Also small flat rocks were used for children's toys, which represented horses or animals.

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>BUFFALO</td>
<td>IH-236</td>
<td>C.MANY GUNS</td>
<td>26</td>
<td>6,7</td>
</tr>
<tr>
<td>-hunting of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CEREMONIALISM</td>
<td>IH-236</td>
<td>C.MANY GUNS</td>
<td>26</td>
<td>4,5</td>
</tr>
<tr>
<td>-paint and painting</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FOOD</td>
<td>IH-236</td>
<td>C.MANY GUNS</td>
<td>26</td>
<td>2,3</td>
</tr>
<tr>
<td>-rations</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INDIAN AFFAIRS, DEPARTMENT OF</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
MEDICINE AND CURING PRACTICES
-and plant remedies
NATURE
-and spirituality
NATURE
-rocks
PEIGAN RESERVE
-boundaries of
POWER
-from dreams and visions
STORIES AND STORYTELLING (GENERAL)
-spirits teach hunting techniques
TOOLS
-making of
TOOLS
-stone
TREATY #7
-interpretation of

PROPER NAME INDEX

PROPER NAME | IH NUMBER | DOC NAME | DISC # | PAGE #
-------------|-----------|----------|--------|--------
RISING BUFFALO | IH-236 | C.MANY GUNS | 26 | 2
SITTING ON THE EAGLE TAIL FEATHERS | IH-236 | C.MANY GUNS | 26 | 3