I am talking about how the people in the old days took refuge from the heat and the cold, how they lived the winter and how they lived the summer. Now it is spring. I told about this camp separately. Those that stayed are the ones that got warm. Now these that I'll say in a tricky Indian saying, (Zeegooupsey). It is all the lively and helpful ones. This word means the buffalo guts, the manure is cleaned out. Then the gut is washed so it is really clean now and that is these lively and helpful people that left. He is the one that moved. Now the one left behind is the filthy type and lazy. They are called the Bake Gitsin Band Tribe. These that stayed behind then got their own food. Everything was gotten close by. The helpful ones that moved are the ones camping ahead. That is what this is this story I told. Now this place they finished the winter. When it was summer they broke camp. They went back for the others. All his nesting material he left. They do not leave messy their camping spot. They straighten it up before they leave. They moved out to the open but not too far from the river, just far enough to carry water in those props.
They had no barrels to get water in, just those props. He was always close to the river. The helpful ones all went to hunt. That is called the Geatieses. It is like when the buffalo or any kind of animal is killed. That sheet of fat is taken out and hung on a branch. That is the 'Geatieses', hung over fat. This kind of fat is cut and hung a while then boiled and mixed with mint. If you want something to keep, you mix it with mint and that preserves it. Today if we munched on a mint we will feel the chest cleared.

Now these guys went hunting, how many days we don't know. The woman went -- she will do the butchering so to get the thread from the soft back part. They will not come back at night. They will sleep over or if he wants he will get back early in the evening if it is not far where he went to hunt. The people are now all camping together again. It was announced of his coming. Others went to the woods to get twigs to make a bed were they will put the meat. The hunter had put aside what he was taking. That was why the woman went along to care for the meat.

The other meat, the hunter's relative, an old person, he told him, "Now you will give to the people." That is why this is this separate name like a clan. Separate clans like the Put Togethers, the Buffalo Walkers, the Many Children, then we will say the Ripped Coats. This one gave out the meat to his own clan. This one we'll say gave to the Many Children clan and this one gave to the Buffalo Walker clan. This then to the Fish Eaters. This was how they gave it out. Now these, let's say the chiefs, they are the ones that plan the camps. They invited each other and meet. Told each other what they wanted. I'll say they planned and this one doing or giving the order was because he was smart. That's when the people are going to part, go different ways. This one called Fish Eaters and the Buffalo Walkers. I am just showing this. Those are the ones you will go with on a different camp. Each of the clans had their own leader. This leader is those smart people. They look at stars. They just know the stars; like I said before they watched the seven which way it turned.

They told the time of night. When this group cannot be seen any more they just know that there will be some calves born to the buffalo. These groups are children. The children in those days, the newborn buffalo calf are grown and those are the shawls of these children. These children, eight of them were poor. When they got no shawls and the other children teased them for not having shawls, they just stood in a group. They told each other, "Let's go up to the skies so the people will see us. But when the calves are black only then they will see us. When the calves are grown they will not see us, only when they are black they will see us." This is what these leaders go by. I said before when this yellow flower blooms that is when the buffalo is fat. With these they know it will be a happy summer. They know when the long rain came. They
knew when the berries are red then it is real summer. They knew these guys invited. They were given each a group to lead in camp. It is really ripened the saskatoons and the chokecherries are just red. Then we will all camp in one group again. We will wait for the cherries to ripen. That is when they have their Sundance. Now they had all moved apart. They know where each one camped, they just didn't go like that. This man Martin, Seeing In The Distance was his daughter. In the States she married a Peigan, the measles came. Those that bleed at the nose were not saved and those that got sick on the back the same, they did not live. Seeing In The Distance was told by his maker not to move down this big hill. When this sickness came he said, "It is no use just hearing news of my daughter's sickness. I will go to her. I am old." Here in Lethbridge at that bridge I saw that tree he was buried on. I know the song that he gave to my father.

This was just an example of how they all knew each other. Now let me say this many children man, a many fighter man he might have for a son-in-law. He went one way and his daughter was taken the other way. They just kept camping farther apart. These far runners they had knew all where the springs are, where they can get water and firewood. It is the smartness of the leader.

This was where they were given a group to lead. Now let's say the shooters in the air and the Buffalo Walkers they have one that knows about the sky. He is the one they will ask what kind of a day it will be today. They went by that. Then they all broke camp. Just before going they had a big council meeting and when they were ready to go they all greeted each other. This meant that the hunters rationed out all the food they packed and went. When they broke camp, there was already one that was going to sponsor the oaki. She had the sweat lodge already. They all knew who had a holy man (Natoas). This is where they had the sweat lodge. These helpful ones were sent out; they knew where the owner will be. There was something given to the owner from the people that had a sweat lodge. Right away the husband of the woman invited and burned incense. If the incense he held his hands then to his mouth and then made a form of himself. Now the person that promised to have the oaki has already had the sweat lodge and these are the gifts. He didn't tell her that she was taking her Natoas. That was all he told her. This is what she gave you and she had the sweat lodge. The owner put some gifts for her too. There was smoking in those days. That's why they had the watermen for partners because they grow tobacco. So she might give her tobacco. Right away these campers sent out someone to go to the next camp about the oaki. They too sent out to give the news.

These main campers started getting ready for it. These things they got. The neighboring tribe found a young girl who is not crazy to cut the tongues. That is why there are these that cut and there are those that take from the middle. They
They are always looking up at the sky. That's how they knew everything. A gopher will pile high the dirt by his hole. They knew by this that it will not be a rainy season. They are trying their best to reach water but if it will be a rainy season they do not dig their holes deep. They are the early ones. Now these people that camped apart, their old people have the habit of going up the hills and spending their time looking at the sky. Some go out at night and look at the star; from this they know what kind of a day it will be. There are some that will sleep out. It is those that are trying to get something good. They will bath and use sage all over the body. He did not eat nor drink. Now this Holy Spirit when he came to him, although he bathed, I'll say for example he smelled like a skunk to this spirit -- it couldn't come any closer. So he just slept without noticing anything. So the next day he starts crying. Not the mournful cry but that other cry. A baby's cry is different too and the cry of a woman being beaten is different too. But this one is crying to get some kind of a power. That evening he bathed again, using sage. When the spirit came again he still smelled him so he left again. The next day he cried again. He didn't eat nor drink. He was fasting. That evening he bathed and used sage again and went to sleep. His crying made him sleepy. The spirit came again; this time he didn't smell too much but he went back. The next day -- this is the fourth night -- the same thing. He bathed and used sage and slept. The spirit came right to him now because he could not smell him. He asked him "Son, what is it you slept around for?" "I would like to know what the days ahead of us will be." It will tell him, "This is what it will be. Wind, heat or rain." It is this spirit that spoke to him. The next day he went home. All the older men, not the old men but the middle-aged men, came to him. He told how it will be so the people all know. If there is going to be any sickness they will have a sweat lodge. Sage mixed in with meat they will wipe themselves with. They have wiped the sickness away there. They will have the sweat lodge to ward it off. Now today they have to get needles to prevent sickness.

These people that went on their own knew what this old man said and they know what the other said. They knew, all knew what the other said. They knew all how many tongues the group had. Now that she had a sweat lodge she did not go out. Very little water she will take and very little she will eat. She will not be seen walking around outside any more. She will not be seen going to the bathroom. At night that is when she will go out. She even covers her head.

It might be three months that she will be like this. She is starting her holy thing now. They checked the berries. When they were well ripened they all gathered into one camp. That's where they had the Sundance. All these tongues were brought to the centre. All the supplies were packed and put there. The
people picked chokecherries. They put together their pickings. The woman tried hard to bring something home for her relatives. There are some looking after the oaki. These are the oaki, the Dogs, the Horn Society, Black Catchers, Crow Carriers, Flies, Small Flies, Crazy Dogs, and the Peigans. These are all the ones that had dances. All these groups of camps pitched in with food for each of the societies that are going to have a dance.

Now this is where I'll end my story. Another I will tell.