

DOCUMENT NAME/INFORMANT: ROBERT GOODVOICE 7
INFORMANT'S ADDRESS: BOX 385
PRINCE ALBERT, SASK.
INTERVIEW LOCATION: WAHPETON RESERVE
PRINCE ALBERT, SASK.
TRIBE/NATION: DAKOTA (SIOUX)
LANGUAGE: ENGLISH
DATE OF INTERVIEW: JUNE 15 - OCT 15/77
INTERVIEWER: ROBERT GOODVOICE
INTERPRETER:
TRANSCRIBER: J. GREENWOOD
SOURCE: SASKATCHEWAN ARCHIVES BOARD
TAPE NUMBER: IH-110
DISK: TRANSCRIPT DISC 11
PAGES: 13
RESTRICTIONS: NO REPRODUCTION OF THIS
MATERIAL EITHER IN WHOLE OR IN PART MAY BE MADE BY ANY MEANS
WHATSOEVER BY ANYONE OTHER THAN THE INFORMANT, HIS HEIRS, LEGAL
REPRESENTATIVES OR ASSIGNS, WITHOUT PRIOR WRITTEN PERMISSION.
NO USE OF ANY MATERIAL IDENTIFIED SPECIFICALLY BELOW SHALL
BE MADE UNTIL ONE YEAR FROM THE DATE OF THIS AGREEMENT (MARCH
16, 1978).

HIGHLIGHTS:

- Robert Goodvoice, born 1901.
- story of a woman who was taken prisoner and carried off to live in an enemy camp; her treachery against her brothers and husband when they came to rescue her; how she was killed by her own mother because of her treachery; her mother's atonement after the killing.

(Side A, Tape IH-110)

...Before she took the water out of the slough, they made a fire, a little fire, and they put what we call whachunka, they call that in them days, they called it whachunka. Today we still call it whachunka. And in English they call it sweet-grass. The Indians use that. They smoke some articles. If they are going to pray with a pipe or some food, well they hold this article that they are going to pray with above this smoke. And they say that purifies it and it is clean. So before they brought the water home to her, that is what they did at the pond where they got the water. They brought it and before they took it into her tent, they did that again right at the entrance of her tent. The same as wood. They went to a dry tree and they cut it down and they cut it up in pieces and they generally haul wood on their back so they tie it in a bundle and then they smoke that. Now she carried it home and

before she went into that tipi with the bundle of wood, they smoke that. And then she took it in. And in there, she joined the rest of the people, her relations and others. Then she can go and visit other people and eat with them and talk with them. This is the way my grandfather told this story and that is the way it ended.

...of all kinds. All the wild berries. At that time they had no sealers, nothing to cook it in but they would pick it and they would put it, they would dry it by the wind and the heat of the sun. They don't use the heat from the fire. Only meat, they used the heat of the fire and the smoke. But berries and that, they use the heat and the wind. And then it just shrinks very, very small, to a very, very small size. And in the winter time, they soak that overnight and in the morning it will be just like fresh, the day they picked it. It will swell up to its normal size. And the vegetables that they dig out of the ground, they soak that, and in the morning it will be just as, the same as the day they first dug it. And that is how they preserve their food for the winters. They don't need no sugar, they don't need no sealers or anything like that. They depend on the heat of the sun and the wind that dries it up pretty good. And it never spoils. And the way they keep it is they make a bag out of hides and this hide is dried, dried before they put the food in it to store it. And they don't lay it on the ground, they make a kind of a stand and then they keep it off the ground. And when the hide is made into a bag, then they make another cover with bark and then they put this bark right against the hide so there is no moisture that would penetrate through the hide into the food that is in there, in

that rawhide bag that they made. This is the way they preserve their food. And there must be lots of that, lots of food, because in an Indian camp, there was always about two or three hundred families and there is lots of people. There was hardly any death in them days.

Now this is the way Iktomi guides you. Now, as my grandfather said, as he said, he would like to know - when Iktomi was a little boy, he said he would like to know who raised him and where he came from and all that. This is a mystery. Nobody ever found that out, I don't think. At least my grandfather was puzzled and close to his death, he was around 90 years of age when he speak of these things and tell these stories, he often wondered if Iktomi is still among the people in spirit or is he gone to some other planet or where is he. A person like him - he always say he don't think Iktomi would die because he is in the form of a human and he assumed human nature at one time and it still remained with him. And when my grandfather become a man, then he seemed to fade away. Very, very seldom he spoke at all. And very, very seldom that somebody saw him at a certain place. And some people saw him when they were lost. He will tell them - he don't walk up to them like he used to - he would tell them, "I am Iktomi. Follow me. I am over here. Come. Follow me, I will take you home." And they follow him, they go that - whichever way the voice was heard, they go that direction and they keep going

that way until they get home. And now today, nobody speaks of Iktomi. And nowadays we speak of Iktomi, like myself and there is a few of us old people that hear these stories and we tell these stories about Iktomi to our grandchildren, the highschool boys and girls, grade ten and grade eleven and grade twelve. They don't believe it. They say it is what they call bedtime stories. But my grandfather, he wouldn't make up these stories and those people of that age, they don't lie. They don't make up things. They tell what they saw and they tell what they heard and that is - my grandfather is one of them. So Iktomi, Iktomi is a person that was a dependable person as far as the Dakota nation was concerned. And he didn't disappear all of a sudden. For many years, somebody saw him. Then many years, somebody saw him. And then nobody see him anymore but they heard his voice. He revealed himself by telling them that he is Iktomi.

Now, I can go on and on telling short stories like this about Iktomi but I am going to tell about another story that my grandfather had heard this story from his grandfather when he was a boy. And I don't know, he never said how old his grandfather was when this happened but it happened long before what they call (141). That means long before they surrendered

land to the United States government. This would be in 1851. This story that I am about to tell, happened before that. Now, this is the way my grandfather started. (Speaks Dakota) Once upon a time there was a tribe of Indians camped. And early in the morning, just before the sunrise, this camp was raided by some other Indians, different kind of people. They don't understand each other so they are not Dakotas raided Dakotas. It is other, some other tribe raided this Dakota camp. And when the battle was over, the chief, the leaders, they told everybody that they would like to go to their homes, to their tipi. And they went around, who was missing, how many were killed and who is missing, how many are missing. And the people in each camp, they say, "There is one missing here but he is dead. That one, they killed him and that one, they killed him." They went right around the camp. They always lived in a circle. They went right around. Right from here and there and right around until they come back to where they started, counting the people. And there is one lady, there is one lady. Her name is Makochekoamonamee, Walking on the Green Earth. This lady - Walking on the Green Earth, that is her name - she was missing. So they looked for her in the nearby bluffs and hollows, and here and there, they looked for her but they can't find her. So they come to the decision that she must have been taken as a prisoner for this lady was a young lady and very good-looking, very good-looking this Makochekoamonamee. And they looked for her again. They put out a search party this way into the bushes, see if there was any places where they could have scalped her or do something and then cover her with some dirt. Dig a hole and throw her in there. They searched every place near the camp but nothing showed up. So they come to the decision that she was taken as a prisoner. And then they moved camp. They put all the war victims up on the scaffolds in the near bushes here and there

and then they moved camp. They moved quite a ways from there.

And then a few men came back and found the tracks of these here men that came and raided them. They followed them and followed them for many days until they come to their camp. They know where their camp is so they came back. And all that summer, all winter, and then the next summer just about in August, and then they said (Dakota) about the middle of July, midsummer, that would be in July or August. Then this lady that is missing, she was married. She had two brothers and her mother. Her dad was passed away. So there was her mother and two brothers and her husband were living together in one tent,

in one tipi. So the next summer, a year after, the two brothers, Makocheakoamonamee's two brothers and her husband, they went to this camp looking for her. They come to the camp and they watched. They watched everything - where the people go, where the men go, which way they go to hunt and what direction they approach their homes in the evening. They watch all that and where the women go to get water. This is what they want to know because she would go for water sometime. So they found out a place there. The distance would be, they say it is about four or five hundred yards from the camp. The women go there in pairs, sometimes single and sometimes a woman and her two children or sometimes three of them, they go there for water. They have no pails or nothing but they have some kind of a - they have some kind of rawhides made into pails and then they seal the seams with some kind of a clay or gum. Anyway, they use that for to carry water. So these men, they went to this place, this slough where the people get their water, drinking water. They laid there and laid there and by gosh, they were lucky. Their sister and this man's wife, the lady that they were looking for, she come to get water and she come all by herself. She had something to carry water and she had a carved out, hollowed out wooden pail, wooden pail of some kind that she used to dip it out with and into this here rawhide bag that holds the water. They know her so they went up to her. Oh, she was glad. She was glad and they told her they have come to get her.

So they told her to take the water back home and then come again and bring your moccasins and a blanket and some food if possible some way, but don't let anybody know that you are leaving. Just come for water as you have been and we have got enough food here that it would last us till you get home. "So sister," the oldest brother of this - Makocheakoamonamee's oldest brother said, "Sister, you go and come, you don't have to bring anything. You just come on by yourself and we will take you home. You will see mother. Mother is waiting for you and she is lonesome for you. We want you back home. So, sister, you take the water back home to your place and then come and we will go home." Then she told them, "I will do that. Wait for me. I will go and come right back. Not right back but I will come later on but I will be back. Then we will go." So they beat it. They beat it to - and they told her that, "We'll be in that bluff way over there, we'll be in that bluff. So when you come here, you head for that place and we

will be there and from there we will all start off. Some other direction where they won't look for you. They will look for you this way or towards that way but they will never go that way so that is the direction we will take and then we will

make a big circle and we will go towards home." She said she would and she threw this here water bag on her back and carried that bucket full of water and she walked back to the camp so these men, they left her and they went to that bluff, that bluff they told her they would be. They went there and they stayed there. They stayed there and they were hiding in there. And pretty soon, they were surrounded by the men from the camp and Makochekoamonamee's two brothers, they killed them two and they took her husband as prisoner. They took him alive to the camp.

Now, how they know that is this. She was - she had that water bag on her back going towards her home with that bucket full of water in her - she was carrying that in her hand. She got in the circle. Quite a ways in the circle, she fell to the ground. She laid there and of course people saw her laying there and fell to the ground and they all run there and got her up and she was unconscious. And they brought her back by pouring water on her and they did what they could and they brought her back. And they asked her what's the matter. And she said, "The season has arrived," she said. "The spear grass is ripe." There is a grass that grows about two feet tall and at the end there is a seed. That is the seed. But it looks like a spear. If you touch that, if you hit that, then it shoots out, it spreads out and that is the seed. That is the way it spreads. And if you walk by it, it catches onto your clothing and you carry it a long ways and it will fall off and then that is the way this spear grass spreads. And that is ripened in July or August. "Now," she said, "the season has arrived. The spear grass has ripened now and this is the time every year I always perform by putting up a feast, gathering a few people there and the the spirit of the air which is my helper." she said. I am repeating what she said to the people. This is the way my grandfather Tehamani told the story.

She told them when this spirit appears to her, every year at this season, and tells her, gives her a gift of some kind and tells her where to go and tells her what to do. And she gets that help from this spirit of the air. And this spirit or this whatever it is, chiefly is from the sun. So it is the sun that gives her some kind of gift. Sometimes two, sometimes three, some years four, four gifts. One gift from the south, one from the east, one from the west and one from the north. The sun feeds this. "Go there and there is an animal there for food." She said she go there and there he is. They will shoot it with an arrow or spear it with a spear and have it for food, she said, by this spirit from the sun.

And she told them, she told the people because she was there one year - she was taken as a prisoner - she was there one year and she can master their language really good. So she told them and she said, "The time has arrived and as I was

walking home with this water on my back and some in my hands, that spirit overshadowed me. Then I fell to the ground. While I was laying here, before you people picked me up, the spirit told me that, in that bluff way over there, there is three men, three enemies are hiding there, ready to take some horses or kill some people. They are there to do some harm to this camp. They are there, the spirit told me that." And, now, this is what she told the people and she said, "There is three of them. Two of them dressed almost the same. And the third one, he dresses different and different build. That man, the spirit told me that that man, the third man, I am supposed to have him staked down to the ground and on his chest, I shall empty my red hot ashes of my pipe on his bare chest." That will be her husband, Makochekomonamee's husband. This is Makochekomonamee speaking. She said the spirit had told her that there is men there. The third one, that she is supposed to use his chest as an ashtray where she would empty her pipe full of red-hot ashes.

Now, when she told them that, they went, men surrounded that bush. And sure enough, there is three men there. This Makochekomonamee's two brothers and her husband. So they killed two of them and they brought the third one, they brought him to the camp. And they put him, they lay him down on his back. They put a stake and tied his one leg to that stake. And another stake, they tied his other leg to that stake. And then his arms stretched out. And they are all stretched out and tied to that stake, that he can't move. And by that time, the people gathered food and tobacco...

(End of Side A, Tape IH-110)

(Side B)

...don't suppose it is tobacco that we use today. It is a bark, there is two barks. Some use these two barks and some use the bark of one tree. And then there is a grass that grows near a slough or a lake. They dry that and they mix these two and they used to smoke that. By that time the people gathered that, and food and they make a kind of a lodge facing the south, facing the sun. The entrance is facing the south. And when that was ready, they brought this man and they lay him in front of them, staked down to the ground. And she stood up with a pipe full of tobacco and she offered a prayer and sang a song or two and then she sat down with four elders, four old people, gray haired women. And she smoked this pipe full of tobacco or the pipe full of, yes, tobacco and when that was done, she emptied this pipe full of red-hot ashes on this man's chest.

Now, while they were bringing this man as a prisoner from their hiding place, while they were bringing them into the camp, people rushed there to see him. And there was a couple of boys and further away there is some more people stood there. And when they looked, when they saw this prisoner, these two little - these two boys, they know of their cousin who was

killed last year, a year ago. A horse fell on him and killed him and he died. Now this prisoner looked exactly the same as that man, that boy, that young man that got killed in the accident. He looked exactly the same. So these two boys they ran as fast as they could to the parents of the deceased boy. And they told him, they told him, "Uncle, there is a man. They got him as a prisoner and that man looks exactly like our cousin. Come and see him. You would think that is him. There is no difference. Come and see him." And there is other people went to him, "Your son that got killed last summer, there is a man there. They got him as a prisoner and you look at him and he looks exactly the same as your son. Come and see him. They are going to torture him to death. Come and see him." So these, this man and his wife walked over to this, where this Makochekeamonomee was performing and was returning thanks to her spirit, to the spirit that came from the sun and overshadowed her and told her that there is men there. Enemies came that close to the camp.

So this man here walked in there and he looked at him and there that man was laying there with already one pipe full of tobacco, red-hot ashes was emptied on his chest. He looked there and looked at him and he looked exactly like his deceased son. So him and his wife, they sat on each side of this man that was staked down and they took a fan and they fanned all that red-hot ashes away but he was burned. And then they asked the chief, the head men, the head men of the camp to let him loose. They want to see him stand up and they want to see him stand. His face looked like their deceased son. So they obeyed him and they let this prisoner up. He stood up and they saw he was the same height, same build, he looked exactly the same. So this old man that lost his son and his wife, they pleaded to the people, "Let us take this boy. We will keep him. We will have him for our son." And they say he looked exactly the same as their deceased son. So they allowed it. So they took him home and they nursed his burnt chest and they kept him there.

He stayed with them and they were good to him. And he was good to them. He was a good hunter. He goes out hunting and brings in whatever he killed for food to his stepmother and stepfather and he lived there. He lived there all that summer, he lived there all winter, he lived with them all winter. And by the time spring arrived, he could master their language real well. But he stayed there. And they treated him as if he was their real son. And this was where they told him what that woman said. She said she got a notice from the sun that the three men were hiding there to kill some people and go home victorious. And that he was - the spirit told her that she is supposed to have the third man dressed in that, different from the other two, that his chest, his bare chest was to be her ashtray where she would empty her red-hot ashes on his bare chest, she said. This is how this old man, this stepfather told him. And that is how he got the story.

Then he lived there all winter and the next summer when it was warm, then he said to him, "My son. You go home. You go home to your home. Your home is this way. You go home

there." By that time, when this man, this prisoner was taken by one of the members of the camp, there was a few people, this Makocheakoamonamee's husband's relations, there was about twenty families broke away from that main body of people and they moved quite a distance from them and they didn't want to keep her near where her husband is. And then they broke away from the main camp. And he told, this old man, where these twenty families are camping and where they would be. And he told him, "You go home. You go home and get some people, then come and raid that camp. There is only about twenty families. Raid them, take that woman back home." So he give him footwear, moccasins, and some food and a gun and ammunition or arrows or whatever they used to kill game, spears or whatever it is, they give him. Anyway, they give him whatever he needed to make this trip from the enemy camp back to the Dakota camp.

He travelled six days to get back home. When he got back home to the Dakota camp, he called the people, the leaders of the Dakota camp and he told them that that girl, Makocheakoamonamee caused her brothers to be killed and caused him to be taken as a prisoner and she was going to empty red-hot ashes from the pipes on his chest. He told them that she emptied one red-hot ashes from the pipe on his chest when a man freed him. Told them that this man that freed him, his son got killed last summer and he said he told him that he looked exactly like his son. And that is why he was freed. And he stayed with this family the rest of the summer and all winter up until now.

By that time Makocheakoamonamee, her husband and their relations, there was about twenty families, break away from the main camp and move and camp in a different place. So he asked them, he asked the people, men, if they could volunteer. He knows where they are. He knows just about where these twenty families are camping that is where this lady, lady Makocheakoamonamee is. She is there in that bunch. "We will go and get her." So they talked about it and they agreed to it and then there was about fifty of them, they come to look for this woman again a second time. They travel and travel and they come to the main camp. And then the others stayed quite a ways and he went to his stepfather's place, the people that saved him. He knows where their camp is. In them days, people used to live in a circle and at a certain place in the circle, that is a certain people's place. They are there all the time. They don't go from one, you know, the other side of the circle and then over in another place and another place, they don't do that. If they are on the west side, they are on the west side all the time. So, in the evening, he walked around and he found, you know, he know just where his stepfather is camping. He knows the tent so he stayed away till dark. In the dark he sneaked in there and told him that they are there, they are going to go and raid this family where Makocheakoamonamee is. Then that same night at daybreak, they raided this here little camp. When they got there, they surrounded it and they made a raid and they caught this woman. And when they caught her - that is what they went there for is that lady,

Makochekeoamonamee - when they caught her then they took her and they went home. They travelled and travelled to their home but their enemy didn't come after them. So they brought her home.

Before they got home, before they were close to their home, now they will be close to their home so they sent a runner ahead to tell the people that they were coming home with this lady that betrayed her brothers, two brothers, and caused them to be killed. They were bringing her home and to break the news to her mother who was waiting to see what the results would be with her son-in-law and the other men, the volunteers, whether they will bring her daughter home or not. She heard the news that they were bringing her. She was ready for her. In the meantime, before they brought her home I guess she was making a club, a hardwood club, and she finished and she was ready to receive her daughter. Pretty soon the party were in sight and the lady was walking in front of them. They brought her right straight to her mother's place where her husband and her two brothers and herself and her mother, there used to be five living there. Now her two brothers were not there. Her husband is there and her mother and now she will be there.

So the people were anxious to see how the mother received her daughter. The people gathered outside of her tipi and when the party came home with her and they were taking her to her mother. At that time, she was standing inside the - she was right at the entrance of the tipi. And they didn't know she had that hardwood club. So anyway, when this Makochekeoamonamee saw her mother, she ran to her. And she said, "Mother, Mother, I came home, Mother, but I am hungry and I am tired." And her mother said, "My daughter, (Dakota)," she said it twice they said. "You see the sun. The sun is just about going out of sight. That is the one that used to feed you. Sometimes, four times, this sun used to feed you. But now, it is just about out of sight and my daughter, you are going to go before the sun is out of sight." She put her hand inside the entrance. At that time they say this Mekochekeoamonamee was down, sitting at her mother's feet with her face down and she brought this club out and give her a crack on the top of her head and that is it. She killed her right there. She asked the people to take her away and make a fire and burn her up. Don't even put her on a scaffold or in a grave. She said, "Don't put her in a hole in the ground or don't put her up on a scaffold, burn her. She is the cause that I am standing here today, in my tent, without my two loving sons. She is the cause of it. Take her away. Burn her, make a fire and burn her. And take my tent out of here and pitch it away from here, away someplace, away from the main camp for a number of days." This is what my grandfather, my grandfather told this story. And he said his grandfather told him this story. This was many, many years ago.

And after they took the body away, the same night then people come around her tipi and pulled it down and moved it away, away from the main camp. There she is, she lived there all by herself. She asked her son-in-law not to come to her

for a certain length of time. She said she took the life out of her own daughter which is wrong and she said she is going to live alone for a number of days. But in this period of time, she says, she has got to stay awake and pray to the Wakan Tanka to forgive her for what she did. And then at his appointed time she would move back to the main camp and take her place in the circle which she did. Instead of a number of days, well, I guess it is a number of days, she stayed away from the camp three moons. That means three months. And she didn't hear a voice or she didn't - nothing of that sort but in her dreams that she saw her tent and herself in her place in that circle. This is what she saw in her dream. And the next morning she went back to the main camp and told the people that she is

ready to move back and take her place in the circle. And in her dream she saw four old men, gray haired men, and four gray haired women and herself in her tent. And they spent - she knew that they have to spend four days and four nights with her praying for her to be forgiven for what she had done, killed her own daughter, that is what she did. She was asking for forgiveness and she knew this is what she saw in her dream. There was four men and four ladies, gray haired people and they spent four nights and four days with her asking forgiveness for her to the Wakan Tanka. The power of him that makes everything, as they see it, and he can forgive and he can cause misery to a person or people. She knew that in her dreams. She found that out and then she told her dreams to these four people and they interpreted her dream that they have to stay with her for four days and pray and ask forgiveness for her. And of course, she had to pray too. They told her to pray which she did.

And at the end of - this dream came to her at the end of the third moon. And when these four days and four nights expired, people came and moved her tent. And whatever she had, blankets and whatever, pots, whatever she had, they burned everything, her blankets, even her clothing, all but her tent. They took that and they pitched that up in her place in the circle and then they give her different clothing, clean clothing, new clothing and some birchbark cups and pots and this and that, whatever they use for cooking and eating. They give her everything different, what she had at the time she had committed the crime. All that they threw away. She started a new life with new clothing and new whatever she had and rejoined the people. Now, this was a story that my grandfather told many times to people and I heard others tell the same story.

And another thing that I forgot was this. When she moved away from the main camp, the main circle, she don't go and get water from the same place as the rest of the people were getting their water. She had to go to a different place or a different slough or a different spring or a different place. She don't use that same water as the rest are using. Well, this used to be the custom anyway. When a person commit a crime such as killing their own relations, they are considered

unclean and they don't associate with him for, it used to be a whole season. Of course, the whole one season, when we say that we mean from spring to autumn. That is in the fall and then the next season is when the snow falls until when it melts, that is two seasons. And these two seasons are divided into two. That makes it four seasons to make the whole year.

Well, when she moved back to the main body they went with her with whatever she used to haul water. They give her new a rawhide bag that holds water and...

(End of Side B, Tape IH-110)

(End of Tape)

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
ADOPTION				
-intertribal	IH-110	GOODVOICE 7	11	8-9
CONTAINERS AND UTENSILS		GOODVOICE 7	11	12
CONTAINERS AND UTENSILS		GOODVOICE 7	11	2
-for food		GOODVOICE 7	11	2
CONTAINERS AND UTENSILS		GOODVOICE 7	11	5
-water bags		GOODVOICE 7	11	5
CRIMES AND PUNISHMENTS		GOODVOICE 7	11	11,12
-atonement, reconciliation		GOODVOICE 7	11	11,12
CRIMES AND PUNISHMENTS		GOODVOICE 7	11	7
-treachery		GOODVOICE 7	11	7
CRIMES AND PUNISHMENTS		GOODVOICE 7	11	11,12
-murder		GOODVOICE 7	11	11,12
CRIMES AND PUNISHMENTS		GOODVOICE 7	11	7,8
-torture		GOODVOICE 7	11	7,8
DEATH		GOODVOICE 7	11	11
-cremation		GOODVOICE 7	11	11
DEATH		GOODVOICE 7	11	4,11
-customs		GOODVOICE 7	11	4,11
FOOD		GOODVOICE 7	11	2
-preparation of		GOODVOICE 7	11	2
FOOD		GOODVOICE 7	11	2,3
-preservation of		GOODVOICE 7	11	2,3
MARRIAGE		GOODVOICE 7	11	4
-by capture		GOODVOICE 7	11	4
PIPES AND SMOKING		GOODVOICE 7	11	7
-kinnikinnik		GOODVOICE 7	11	7
PIPES AND SMOKING		GOODVOICE 7	11	2
-sweetgrass		GOODVOICE 7	11	2
RELIGION & SPIRITUALITY		GOODVOICE 7	11	11,12
-prayer		GOODVOICE 7	11	11,12
RELIGION & SPIRITUALITY		GOODVOICE 7	11	2
-sweetgrass		GOODVOICE 7	11	2
SPIRITS		GOODVOICE 7	11	3
-guardian spirits		GOODVOICE 7	11	3
SPIRITS				

-Iktomi (Sioux)		GOODVOICE 7	11	3
SPIRITS				
-spirit helpers		GOODVOICE 7	11	6
SPIRITS				
-spirit powers		GOODVOICE 7	11	3
STORIES AND STORYTELLING (GENERAL)				
-crime and punishment		GOODVOICE 7	11	4-12
STORIES AND STORYTELLING (GENERAL)				
-divining		GOODVOICE 7	11	3
INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
STORIES AND STORYTELLING (GENERAL)				
-treachery and revenge		GOODVOICE 7	11	4-12
WARFARE, INTERTRIBAL				
-prisoners, treatment of		GOODVOICE 7	11	4,5,7-9