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Mrs. Julie White Swan
told in English.
June 21

Not far Old Man had a step-daughter. He was stuck on her. He got sick one day. He told his wife, "I am going to die tomorrow. Don't wrap me in blankets just bury me on top of the hill." When he was he dying he called his wife and step-daughter to him and said, "Anybody young man come around here make your daughter marry him. He will help you folks along. I'm sorry I'm going to die." "I'm sorry. All right Old Man. I make my daughter marry anyone who comes along." Old Man that night pretended...
to die. They buried him on the top of the hill. They covered (not wrapped) him with a blanket. The old lady and her daughter were crying all day. Old Lady moved the camp the next day. That evening somebody came along. Her daughter told her, "No man or woman is coming along." The Old Lady said: "You know what your father said. You'll get married to that fellow if he comes here." Napin, all changed but look young, painted up went into the old woman's lodge. Old Man said, "Where are you folks travelling to?" Old Lady: "We just lost my old man, Napin."
"I found him on the hill."

"What are you folks going to do?" Old Man said. I feel bad for you folks. You ought to get your daughter married." The old lady said.

Napi said the first man to come marry my daughter. You can have her. "All right," said Napi. The old lady fixed up a little tipi for them to live alone in. That night the next morning, when Napi was sleeping, the girl got up first. He had a scar on his shoulder. The girl saw it. She looked hard at him. She knew he was
Napi. She went to her mother's lodge. "That's Napi, that's your husband. I am going to stay with him." The old woman said, "I'm going over there and fix him." Old Napi heard her. He took his blanket and stepped out. Then she lady went to the top of the hill where they had buried him. There was only a blanket there. He was gone. She told her daughter: "Trick in us." &

Napi was going along pretty hungry. He saw about 20 Black Tail deer. They were playing jumping
from a cliff into sand at the bottom. They laughed when they fell. Old Napi was crying (literally), and said as he came running up:

"Oh my brother, let me in that trick. Let me play too."

The Black Tails said "OK our poor brother is coming crying; all right come and play too." They all went on the hill again. They said to Napi: "Come along." Old Napi was one of the Black Tails. They said: "Now we'll jump." They all jumped down. When they down they all lay on top of each other. Laughing, Napi was the last to get up. He told the Black Tails...
"I nearly died of laughing. That's why I got last." Old Man called them together in a bunch. "I'll tell you where we can jump down," he said. "All right we'll do what our brother says." Stay here, I'll go look." He found a place where there were rocks at the bottom. He came back.

"I've found a good place," he said. They went there. Napi said: "I'll be first to jump. You all watch me." Napi jumped to one side where there were no rocks. He hit his side. He lay nearly dead half an hour. They looked at him. He got up at last. He came up, telling
down laughing, "Why did you lay there so long, Nip?"
the Black Tail said. Nip said: Oh my brothers, that's a happy place down then I pretty nearly can't come up.
I've laughed so much that I hurt my side now all of you jump. I want you. One doe Black Tail was going there young men. Oke said: I can't jump in our big. Nip said: You go away so we can have more Black Tails. She went away. That's why Black Tails are left now. They all jumped down. They all got killed.
Napi sat digging sharpening his knife. He went down the hill and started to cut them all up. He dried them all up. He made pemmican; tallow a potful. He was having a feast outside Old Lance for came along. His right front foot washed up in bandages. "Oh brother give me something to eat." "Get out" said Napi, old for "any old scrap outside give me something to eat brother I have a sore foot. I can't get anything to eat." Napi sat studying a long while. "Let us try a
race. I'll give you
the best if you win."

"My brother, I have a sore
foot; I can't," Napi said.

"I am going to that hill
way over there. I'll put you
half way!" The fox said.

all right. you'll beat me
any way. give me a little
something to eat any way
if you win." They went
along. The old fox was way
behind. The old fox got to where he was
going to Amah from. Napi
told him: you stay right
here. "I'm going way over
that hill you can hardly see. You are no good if you can't walk. I'm going for away. Nap went over the hill.

He got the hill. He made a motion to show he was going to run. Ole Old Fox untied his bandage (he really had not a rose foot), he ran.

He got there before the tipi. He called out for the coyotes to come. They all got there.

He gave the bones to the wolves.

He gave the raw meat to the coyotes. He gave pemmican...
The aunt old the mice to climb up and eat the Black Tail tongues from the inside (i.e. through the mouth). The old fox took the greasy part, licking it along. They were laughing at Napi coming along. Nearly everything was eaten up. After all was eaten up the old man away. Old Napi come crying and following: "Save me a piece," old fox. But the old fox came jumping up and gone, laughing.
was nothing there left.
He looked up and saw the
tongues. "Oh there's some-
thing left for me. Those
the best joint. Those kids
got fooled." He went to
pull them all down.
"I've got them today," he said
(Thus was because they were
on light). He looked at each
Tongue. "Oh this is not good."
They all not good. He did not
know what to do. He sat down.
He was hot. "I guess I'll take
a swim." I'm so hot I'll
get cooled off." Went down
to the river. He sat by them
He looked in the river. He saw bull-feries in it. He started to strip off his clothes to get them. He dived into the river. He almost got drowned. When he came out he sat by the shore. When the water was clear he looked down again. He saw still the bull-feries at the bottom of the river. He dove again and almost got drowned. Then he sat by beside the river and didn't know what to do. "Now I know what to do." And he took some big spokes and tied them on his hands and feet. He dove again. This time he nearly got drowned. He took off the spokes and sat a long time beside the river. He lay on his back. When he looked up he saw a bull-cow trust with lots on. "Oh, these they are! I'll give you." He took a stick...
and knocked them all down. Only one was left.

"Well I'll leave you, you still will have some wild berries." That is why we have wild berries.

He travelled along and he saw some squirrels. The squirrels had made a big fire and sat in a big circle about it. They were playing, jumping, lying in the ashes.

Old Man came along crying. He said, "Oh brothers let me at that, I'm a poor old man." The squirrels said, "All right, get in and play with us." Old Man laughed. "You put me in first," he said. So they opened the ashes big and let Old Man in. They covered him up with ashes, worth stacks. Old Man stayed there half an hour and then he called, "Squir-quir-quir, squir-quir-quir," just like a squirrel. They
said: "Let's take our brother out, you must all get in here," said Old Man. "All right," one squirrel who was big with children said "Oh I don't get in, brother. I'm too big. "You go away! some day we'll have more squirrels," said Old Man.

So he sent him away. He and the rest all in. He was laughing when he covered them up.

Well, what a good thing I'm going to eat," he said to himself. They all said "Squash skins. Skins. We all said "Squash skins. They wanted to get out. He kept putting sticks on top to make more of a fire. "I'm in a hurry to eat! That's why I make a big fire," said Old Man. He went in the brush
which were red with white bellies. He cut a lot and brought it home. He laid it and all the squirrels on it. That's why this kind of a brush in green. He tied them all together and started to eat some. He thought, "I'm going to take a nap!" He told to his body: "Now, my body, I'm going to sleep. You must wake me up and jump around if anything comes." He went to sleep. His body stopped jumping up and down. A bird flew over his head. "What the hell, waking up?" Oh, it's a bird, it's nothing!" He went to sleep again. A crow flew over his head. His body started to jump up again. "Is it nothing, but an old crow? It's my brother. I want to do anything," or he went.
sleep again. This time he slept sounder. His body kept jumping up and down. A bob-tail tom-cat was coming along.

"Oh what a feast," I mused.
"We have" said the tom-cat. He started to eat the squirrels. Old Man's body kept jumping up and down and got bruised, but he slept. At last the woke up when the squirrels were eaten up. He looked around. His goathers were all eaten up! "I'll fix you!" he said. His body. He tracked the bob-tail cat. He saw him laying sound asleep. He caught him. "Don't kill me," he said. Anyway... "Old Man, I'll fix you." He
stretched the tomatc
longer. He hit the tomatc
down on a flat rock to
make it shorter. He took one
of his own razors and made
a monsta to cut for the tomatc.
"Now you can go. That's how
you will be looking always," said Napi. That's what makes
the tomatc look that way.

Napi went back to his
fire. He took a long chank
of fire and burned him
self every while. At first
he did not feel it. At last he
felt it. He did not know
what. He lay down. "Wind
blow, wind blow," he cried.
A big wind come. Napi
"That's the way I wanted: a big
wind, big wind." It started
Everything took hold of blow out, even the trees. He got hold of a branch. The wind swung. The wind went down at last. He said, "Why did not your How off? "I was happy because I was blow. "Well I tried you because you were all erwised up." He took out his butcher's knife. He cut it all over. That's why this kind of a tree is all cut up. "That's the way you are going to roote," said Old Man.
James Vielle  June 18th 1910

min  my father

ockumik  stone

immittaw  dog  immittaw

immittate  dogs  homed  P  ek

miticicik  nlocasun

mitcic  my mother

oteist  this mother

siste  Bird  second time a

ponokonitwi  horse  siste  in

eposop wi  a  immittaw  The dog is

coming  awaw  that  the dog

coming

matapi  The man

matapi  old man  means  mother

oki  woman

matako  2  standing

matcicpi  Twenty

matcic  my hand

matcic  your hand

ma  six

Moakitee  moqiteed  my finger

istuwan  knife (jack knife was shown)

sagumapiwa  boy

sakumiq  trousers

Atic  pants  (not 4,  but  not 3)

aatieistaw  a rabbit

Imi  P  is dead

any  dead (pt.)

awatuyi  Blacktail

issokotuyi

apinotuyi  morning

iyetan saddle.

antkosi  waggon

antkosi  wagons

muwapsi  eye

muwapsi  eyes

oteis  arm

tuqin  river

diyuxi  Browning

umpjiirimii  Lake  [not quite right]
ćiškić little boy
Sâkgumapi'ing man
Tsits'ak'ikí Beaver
Râpit'ak'í Old Woman
Mi tak it rap'ô I am going over there
The man shot the deer
Ma matapi'ing ikunakatein
The man he shot him
Mi ioskunuti' that black deer
Apinokun'í Morning
Si-kâh Blanket
Aiyesutâwâ it is raining
Sîkabi'inn coat jacket
Nîtos I am cold
Aštiyí istâsin he is cold
Aštiyí pistuasin he is warm

Ma issoktun'í isjâsig kâta'âyí
Deer
Kâyô Bear
Aiyepomfnyun Re is standing up
Aiyat'm ATAPâpi' Re began to dance
Aiyat'm Ahi-imiskâi Re began tossing
Steiné páig
Aiynimiyâ Re is laughing
Ahatjistimniywâ te stopped laughing
Piciernal akânte
Tsâhîki Earth
Sâhá gone
Kondsâpit'íx all the people
ox kalbutaka he went home running
aiyako phun I am afraid mitayekop! I am afraid

it istituna they came together it istituna kaiji
it istiwikaiji they went home together

ok usipuku salt
moxsokwu road kokum pidgeon
pinkana kaiji tent
mowic (not eno quito) house
napionve (s) house

some meaning
mitiri I have eaten

Anump knu (against Time!) breathed the more.
The person lodge a person dreamed
To make a lodge songs go wild.

Eagle Child named Pequayo Person
Of Chipewa's only by name till recently. John Eagle Child (Running Antelope) was adopted for that reason at 36. Butcher was the first to hear of the name. The soldiers were looking for the Ta-to-yo (fighting) with Chief Joseph, a little later on the lone they knew fighting the Big Women. Charles Dowdall, charmer, named Charley Dowdall Sr. Dowdall's father, his

Mother in laws bird, Charles Dowdall's wife. So then, Eagle Child & his brother.

At Bunt's mouth, the child gets a name, either a girl or woman on old woman

I give to a name, boy or girl, one matter.

A man is either lucky, a supernatural power, medicine man. In vision, a boy, the maite would say, he had a dream.

Something to had been a friend in a woman; one would that he died, bearing Word: I am killing a man, let's take him. When the parents give the old man a name, some thing applies to an old woman. If they don't give the child a name that they liked, I would always in Unkillsky probably not his long. Also full name, the Big Women's name, when it has done something great.
The shawl was given to the women. They were not allowed to dance or to take part in the ceremony. Women and men dance with special clothing and symbols on their bodies. It is believed that this dance is an important part of the culture and history of the community.

Some men are wearing red and white clothing, while others are wearing black. The colors and symbols they wear represent their identity and the group they belong to.

A saddle blanket is spread on the floor, and a blanket is placed on top of it. The dance floor is covered with blankets, and the participants are seated on them. The dance is accompanied by music and singing, which adds to the atmosphere.

This dance is not only a social event but also a way to express the culture and traditions of the community. It is an opportunity for the participants to come together and celebrate their heritage.
Riegman Sam Dana. July 1st 1915

The turn of the medicine lodge.

Left from the entrance a rectangular lodge dug in the ground & covered with brush & small sticks.

A place of vision a square hole dug not very deep. Nearby twice a small earth pit filled up with the ashes of the dead. Earth piled up on edges outside.

Perfumed on top of this tree. The priest has nothing wooden but the night is small cottonwood tree. Bed of the lodge has cornibus of ashen wood

with designs like this.
June 29

Field Sketch 4

Platform raised 7 feet surrounded by 6 bunches of green boughs

These sketches were accompanied by a description. The women were seated on a bench in front of the house. The children were seated on the ground in front of the house. The men were seated in the center of the circle. The women were seated on the ground in front of the house. The children were seated on the ground in front of the house. The men were seated on the ground in front of the house.

Diagram by S. M. Boyd.
Color of the drum wall: some: yellow, red.

Directly east of the entrance is a blue flag suspended with a red one in front of it. On the hedge from right to left:
- Blue cloth at interval of 10 ft.
- Red covered with yellow then green on both.
- At interval of 6 ft. Red covered with blue at interval of 10 ft. same.
- A few uprights of blende cottonwood.

On the covered sides are plains coming on left which extended half way up the slope.

Boyd
The men at center held cottonwood dance-wands. Their minding. Ill winds became

( )

women advance. ( )

respect. All men remain still

shun = mit on tambourine. 
break here on diamond order. 3 X 2
They turn about. The center woman in circle

run. North. 

exquisitely pink. Woman didn't enough
good dance show. Late.

during.

certain songs thru' it and still
and swing it. During other they
are to advance.

special steps to this dance (Cico.
Sanderval.)


Black. Jack Big Bear.

Big Crow. Red Plane. Three

guns. John Black Bear.

Clim Bird. Eli Guard free. Four

pawsum. Looking for Black.

tone Chief. Buffalo Body.
Crazy Dogs

Smithsonian Institution
Bureau of American Ethnology
July 2, 1911

Medicine Pipe goes around the camp. Also Crazy Dogs medicine pipe goes around the camp. And go around like this.

At west Crazy Dogs turn in songs all while & whistle. Die mount & enter the Crazy Bear lodge, which I do. The mountain men in center of lodge was position taken off. Front is left back cane. Contribute about half way back. Right hand side.

Crazy Dogs

Smithsonian Institution
Bureau of American Ethnology
July 2, 1911

Outside arranged. Sing 30 songs. throne bear

Woman bear us. Walk forward west, then turn around. Face son west. Walk backwards. Then around and walk west to winds. Sing.

Repeat. Woman don't turn around at all. Then, me off. Going around camp.

2 more Crazy walking backwards being two wind.
The reversed but drummers accept.  

Drummers keep the fingers.  Circle becomes woman circle.  Drummers form circle facing the right.

Woman changes to face west now for plot.

Note difference.  Woman.

Woman gets from left to right begins to blow horn.

Drummers form inside.  Woman (not for plot) takes place next.  Drummers form right and Black from the man.
SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY

July 2, 1910

Excerpt:

"a squirrel..."  

Collection taken up for family.  

Then told from now I was a member & when I went away must write them all.  

Man in white shirt which was not touched in passed water around it.  

Man in black coat with long hair tied above head & feather on end.  

Fooled man with long black hair with 2 bundles of hair tied above that & feather on end.  

Another spoke & said money again.  

Fooled man with black coat & tied hair again.  

Man with short feathers in between the horns of the man with black coat & tied hair.

SMITHSONIAN INSTITUTION
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Page 7

Excerpt:

Man with white shirt at left passes by.  

Man legged up meant from right.  

Good man.  

Old woman near the lodge.  

Before which we are seated another collection.  

Chief Woman.  

Speech by Mountain Chief.  

Woman short.  

Speech continues for a while.  

Hair stuck men's noses.  

Circle closed.

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Page 8

Excerpt:

Man with white shirt at left passes by.  

Fooled up meant from right.  

Good man.  

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Before which we are seated another collection.  

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Speech by Mountain Chief.  

Woman short.  

Speech continues for a while.  

Hair stuck men's noses.  

Circle closed.
July 2
1910

Brown Dog: July 2

Field trip on Drum & Eagle Child.
Black-faced man & his left
& hand baterer. Then all巴士
join in, drumming on tambourines.
Came. left side rises & dance in
Big & few. All tunes change.

Mountain Chief dancer.
With horns. Theirs ordinary dance.
Scared it away.
A frog, with front beam gone in
We hike still. Walks through with
man rifle exposed on the ground
Left first part on it & fills the other.
Through & even without
continued dancing. Food brought in
between himself.
Crazy Logs

Lodge directly east of Bear's Den Lodge, all on level except Mountain billy and other lodge in arc advance towards S.D.L. At 2. Sing + sat. Left 2 min. Some words. Advance repeat.

Drumming all ready in S.D.L. we go in S.D.L. gun + hands placed against centre, + placing in circle.

food brought in - game. Running Game. Mr. R. thunders + tosses up circle.

Crawford. June 29, 1910

Sweet lodge of Piegans Sun Dance. A little cower. The willows around the circle once. 100 willows form the sweet lodge. Covered will hide, will hide, + sing on front only. A drum + drum, drum don't have 14 willows. Prayer in the lodge + medicine. Men who guard the willows will not drink all day; they will eat a little dried tongue (with tobacco). Women also girls Sun Dance. Sacred. Formerly 100. One woman would make mixture once. Each takes off fire of it would rain.
Chippewa Son Dance - Blackfeet Reservation Morning.

The Sun Dance.

16 posts of freshly cut wood were forked at tops, arranged in circle; about 7-8 ft high; and at a little more of south, diameter about 100 yds. By the shore, 7 canoes in circle; about 12 ft high, 9 ft. The easternmost of these were in a circle cross pieces of vine material as posts. A little to the right of the junction of these cross pieces a post was inserted to top of center tree. A pole from left to right to the center was the pole extending from cross pieces. On top of forkage clothes & moccasins. Similar pole, lower, back.

White horse from top, long way south. Movement, white with round spots. Crayfish extended from below other, to nearly 3 ft from the ground, laid around the center tree. One step of white from top of the black before moving.

The pole of the center tree, band of black 4 inches at least around the center tree. Half way up. Band of 4 inches. Above this band, 2 ft below and base this. A formal ring, a spot of red, a little further from the top than the bottom one. The circle is 3 ft or so, diameter. The circle is 3 ft or so, diameter.
SMITHSONIAN INSTITUTION
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24 June 1910

Montana. &.

Informant: Pawnee.

They were told to go north in the timber land near the big river. Piegah, Blackfeet North. Piegah, North Blackfeet. Oji braong or Cree (on being recalled he says it was the Creees). I all went north in the same with furs. Very thick timber land. Feet from Glencoe where the Northern Blackfeet are now from there.

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
MEMORANDUM

June 21, 1910

South to Belly River near Fort McLeod near the boundary line in the summer of fall. They come around the Rocky Mountain (all except the Cree). They come through a pass on the Missouri. They hunt the beavers now. After they had got the furs they went North & trade.
Mountain Chief's father was then single. His name was Mountain Chief; Woman Moccasin was his name when single. No man told Run over true 60 miles from here (Chief Mountain). There was a mountain where they would move him on it. When his father was a young man he saw a very old man with a cane walking in a circle about a lodge foretelling the future. He said that the Puegus would soon die out. Different people, a new kind of Indian, they would set in the branches of trees (Puegus says means fowls, wagons, etc.) and all would be chiefs. All would be well; use cloth, blankets, etc. The second generation will be smart [the young people of today says I small]. When they were camped in

June 21, 1910

They killed the little puffins one by one, the run away and looked at them. I had just finished this when one of the war party came back and wrote the news that all of his party but Rain Self had been killed.

June 21, 1910

It goes back to the white men. His father stalked from Bally, River one winter on war path. He was the leader of 12. They camped here on camp on Birch Creek (south side of Reservation)
In the morning they tracked a host of footmen. They seemed to have a dog that his father thought it would be Crows. He sent 2 men ahead, they saw the camp and smoke. They came back and told the chief. The Piegan started down the river. They sneaked up and the party was behind some logs. The chief said better wait till they come out as we can't get much while they are behind the logs.

While they were saying this one of the men came and fixed his dog's trap. They noticed it was a white man. "Short-haired man" they called him then. His father spoke to him "We'd better not harm them. It's mighty fine if we have good fighters. It'd better go to them & see if we can make peace."

Chief went up with the men, firing the dog in arrow who was too far over. Mountain Chief was very close before the white man noticed it. The man had a flag he waved it and spoke Piegan to the Indian, they shook hands, flag in his other hand. There were 7 white men in the party. They had come from the place we told about before.
Ted Mountain - Ohio Panhandle

We were about to return home when they went down the road. Then we had to make a decision to go to Ohio. We followed the old road into the country. We were about to return to the Ohio Panhandle. We had to make a decision to go to Ohio. We followed the old road into the country.
Indian name was Standing Calf. He told her what the best father had said. He asked Mountain Chief if he would work and allow them to go home to the Indian Camp. Then Indians had all gone inside the wind broke after eating. So, the Indians took them to Belly River in Canada. Meanwhile, they all wintered in spring of the year. The Mountain Chief was youngest of 9 children. His father knew when the snow fell. He was then a young man.
Indians took the whites left at Fort Benton below in now. The whites went below but returned and built one place. The white made Mountain Chief a chief, let his城区 chief be died.

He showed me the treaty of 55 T.M.

600. JH. J. D.

An Indian chief named Mountain Chief's father was there. Mountain Chief was 7 at the time of two heads.
June 20th.

Told by Little Young Man.

Not the New Napi collection.

[Signature: Dunwall]

Story of Sweetgrass.

Some young men.

Sweet-Sean had four wives.

His mother, himself.

They had little dog. Sweet-Sean would tell old Napi and the dog and all them would go out hunting. They were hunting for buffaloes and when the buffaloes come out, Sweet-Sean would shoot them.

Told this to his men. Told them to go home right and they would get something to eat after a while.

Old Man: 

"Daughter go over till to your husband take this dog, haven't can your meat back," said Napi.

Daughter went over and brought the meat back. The young man
give nothing to Old Man or the old lady to eat. Early in the morning the young man said to Old Man, "Get up we will go hunting again." They started. They killed 5 head buffaloes. They cut them all apart. The young man told Old Man to go home and come with his 3 daughters and 3 dog travois. Old Man felt like picking up a clump of buffalo blood, put in his arrow. "Here, what are you doing?" said the young man. Old Man said, "I felt I am fixing my arrows." He went and told your daughters to come with the travois." said the young man. When Old Man was near the lodge he cried out, "Old lady, you put some fire"
Old Lady come out and said, "What are you doing in here? I'll give you some nice meat." Old Man said "No!" He come in the lodge. He told Old Lady "No! our brother in law gave us nothing; I found this chunk of blood. Make a fire, cook this for us, we are starving. "Put the chunk of blood in it." It started to boil, and they heard the baby cry. Old man said "Take him out! Take him out! It's Baby!"

When he took him up it was a little baby boy. Old Man told Old Lady to wash him and wrap him up good. When they went, baby came back.
He heard the baby cry. He told his first wife: "So over to your mother's lodge, see if it's a boy or a girl. If it is a girl, I won't kill it; if it's a boy, I will kill him."

The eldest wife went to her mother. "Tell what the baby is," the Old Lady. "It's a little girl, it's a little boy. So tell your husband he will have another wife."

The eldest wife went to her husband. "Well husband, you have got another wife, it's a little girl."

"Oh I don't believe you, you tell stories," said the young man. He told the next to oldest: "You go and see if it's a girl."

So she went to the mothers. "Mama, is it a
boy or girl that you love." "I have a little girl for your husband," said Old Lady. "Oh, I just went to see if it's a little girl," said the nearest older wife. "My husband sends me down here. She went back to her husband. "It is a little girl," she said to her husband. He sent the next one down. "Is it a little girl?" she said to the mother. "Yes. "It is a girl," she told the husband. "You don't believe me." He believed that one. "Take the bones lying here; and give them to your mother; so she can have plenty. She is so she can have milk here. (I powdered the breasts)."
That night the old folks wrapped the baby up. They slept with the baby. It cried all night. The old woman was so old she could not nurse it. They gave the baby the soup. Towards daylight Baby talked. "Father, take me, tie me to the first lodge pole near the door." [Information: there are 207 Old Men tied him to the first pole. He got bigger. He tied him to the next. He got bigger. And so on. He jumped down from there a big young man. He sat down on the bed. He told Old Lady "Give me best meals for breakfast: meat." Old lady said "Sorry our brother..."
law is starving us. We don't get anything to eat."

The young man said: "I am Sweet Grass. I pitied you folks, father and mother. That's why I came. I am called Sweet Grass. Why don't you get anything to eat? Plenty buffalo on the prairie?"

Old Man said: "My son, my brother-in-law is starving us. Old lady and me. Sweet Grass told Old Man: "Sharpen your knife." Sweet Grass lay down and started singing. After they had breakfast, Sweet Grass said to Old Man: "Come on; we're going to hunt." Old
Man said: "Oh my son, I'm scared." Sweet Grass said: "Oh, what are you scared about?" Old Man said: "My brother-in-law will kill me if I go ahead of him." Sweet Grass said: "Don't be scared. I'm here. Just get ready and we'll go." So they went. Sweet Grass told his father: "I'll kill one buffalo. "What for? Why we kill only one?" said Old Man. "I'm going to kill your brother-in-law; you can have all the dried-up meat you want. Just take out the kidneys, tongue, and bunch of this buffalo."
Old Man looked up as he was cutting up the buffalo. He saw his brother-in-law coming over the hill. He told Sweet Grass:

"Oh my son, my brother-in-law is coming up that hill. I'm scared of him. Sweet Grass said, "Come, you take out the kidneys, cut them up, and stand up eating them. As soon as your brother-in-law sees you eating, he'll get mad! I shall hide beside the buffalos and hide." When Old Man's brother-in-law came near he said: "Hey, what are you doing? This is your last day. Look around. I'm going..."
"I'll kill you soon." When the
man fired arrows at Old Man,
Old Man was dodging round.
He cried out to Sweet Grass, "Oh
my son, he is going to kill me
pretty soon."
Sweet Grass jumped up. He told this fellow,
"Here you been treating my
father longer abusing him." He
began to shoot back with arrows
at Old Man's brother-in-law. "Oh,
Sweet Grass, hand off! I'm not
going to kill your father, I'm
not plaguing him." Sweet
Grass said yes, not plaguing
him; I'm going to kill you.
He killed him.
He told his father, "Take a little
of the best meat. We'll go home."
They went home. On the way up, your Sweet Man told his father, "Which one of your daughters fed you folks." Naps said, "The youngest fed me once in while. When she comes for water, she throws a little chunk of meat in." "I shall kill the other two," said Sweet Man. "I'll save the youngest one so you can have food rounded you." When he got to the lodge, he called out this order: "Come out! I would see you folks." They came out. He told them: "Which is the youngest one?" "They said, "Glad to see you brothers."

The oldest one said, "This is the youngest one." Sweet Man said to the 2 oldest: "I'm going"
to kill you because you treated your father and mother bad." He killed them. He saved one for Old Man. He took the youngest one. "You want no Old Man and Old Lady; you fortified your father and mother, that's why I didn't kill you. Why I kill others because they are mean to father and father." He went over to Old Lady's lodge. He told Old Lady, "you go over brother in law's lodge, have everything in them." They moved down there. They stayed there all night. The next morning Sweet Bear said: "I'm going visiting."
It travelled, travelling, looking for a large camp. When he got down the hill, he sat down. He saw a large camp. He said, "Now I find the camp." He saw a big lodge in the center. He went in. He went in an old lady's lodge. She fed him old dried meat. Sweet grass. "Why you feed me like that? There's large buffalo. They live in the big lodge in the center. They take the best meat and fat."
That night Emly said to me, "I will get you fat beef. I'm going hunting." Her husband said, "I don't think you can do that. The bears will take it away from you." Sweet Grass said, "No, I'm stronger than bears. You must follow me to bring back the meat." "All night, we'll follow you." So they went. He killed the fatted buffalo. He saw, he cut it all up. He hung it by the trees. He made a big fire on about 20 rocks. He a bear cub coming along. The cub was going to take the meat. Sweet Grass cried out, "Here, what you doing? Don't touch that, go home." So the cub went back crying.
He told the old bear: "There's a stranger. He's got nice fat. He didn't want me to take it."

Old Bear said, "We'll go over and get it." They went back to Sweet Grass. The big bear started to take the meat. Sweet Grass said, "Drop that! Don't take it." He still tried to take it. Sweet Grass took a rock and hit him over the head and killed him. The little cub ran home crying.

---
Eagle Child informant

The tribes that Eagle had heard of outside Blackfeet: Kootane,

Kootanay; Flathead; Nig Pences;

Nitsok tipsipin; Sarcees; Sarcees (another one); Fish-

Saxisokitakins

People

(=? line near Flatheads)

Kiityukkinamaiyikes; Snakes;

Crows; Cheyennes; Sioux (Sitting Bull's

tribe); Mandans; Southern Shoshos

Venters (the story is drifted from

the Piegans + mixed with them, not

 Gros Ventres near Pec: Arapahos);

Dakota; Atsina; Assiniboin: Sioux

Hureporters (Sioux); Assiniboin

June 24, 1910

[Handwritten notes: 1. Word in italics]
The perfectly round war-
bonnets with feathers straight up
and native. The ellipsoidal ones
come from other tribes.
last of Jamesville checked

Noah Thompson & Little Young Man

min

imita(a), voice barely audible and

imiteke dogs.

mā patri

mātāpi

mātējou

mōtois' my hand? pronunciation

nā o six  tennessee, sville

sakumiu means nothing

aactīstā rabbit (lips formed for wā)

awa toya  Black Tail

isbn̓č̓utσɨj  Black Tail

anakāsiu (very faintly audible)

wagon

anakāsiu  wagon

nāw phspik's eyes

Teikin  little boy,  very faint.

mā  matapi  iskunakatsiu

mu  usikutu' the man shot the

black deer

ā墓

ān̓m̓ p  here. (Murathed through

the nose, very faint p

pomo k̓̓a̓̓m̓̓a̓̓  hom = prolonged)
kinistinsis harness
ay E Kçosistes Leggings
immoyan buffalo robe
as in german voll
istokinsatis drum - faint Dural
umokisistokinsatis Beave dance
søxkina young married man

Dural says it means
Big Drum
George Thomas elementary June 24, 1940

nitáiyok I am sleeping
ninétimök I am sleeping normally
nitáwayákta I hit him
ninéékaiwayákta I hit him hard
mitáwayákta I hit me

aigikilpsalsísi leggings
mitakowayákta I am going I hit him
mitakowayákta I have hit him

nitakwáhkuna
nitáwiláhkta: become hurt

áteiki sho
áteiki sho
istókchikas skirt

atítsikta
Little Bad Head of Foxes,

...chief, grandfather's...

and first saw whites.

3 white men 1st came in
dog sleigh 0 on the
Missouri. East of
The men said they had a boat.
The Indian didn't believe them or not. I scragged the
boat up the river. I offered
food to the Indians. We
were afraid to eat it because
it might be poison.
Little Chief confirm my
conversation with Andrew
Bayler.

Elk Tongue Chief 12th met to
the whites.
his father, father, father!
He tells it as his grandfather told great-grandfather, told his grandfather, grandfather, father, father & him (Little Young Man). Translator: Noah Thomas. June 20

Story of Nāpiw

There were women up there and men down there who were all unmarried. The women told the men to come to their camp and they would pick out their husbands. All the men stood up on a big cliff.
The boss of the men told them the women were going to pick out husbands. He wasn't going to pick out the men and were going to pick out husbands. Nāpiw was in the middle of the men.
And the boss of the women was pulling Napiwia out for some one to take for a husband but he kept backing out. The women who was going to choose Napiwia was ashamed because Napiwia backed out and would not marry her, so she backed out too. Napiwia told the women he was going and dress up. He came back. He came back. The woman who he had rejected said she was going to be the first to trick out a husband. She came towards the men, but Napiwia kept heading her off as he was struck in love after all. The women tricked out husbands. Napiwia was the only one who didn't get a wife.
He stayed there for some one to jock him out till the cliffs fell. When he woke out the cliffs that is why they call it the woman's dance. He went away. He said he wasn't going among the people any more. So he walked around alone. Napiin kept walking around. Little mice were having a dance. He went towards them crying, "Let me do that, do that," said Napiin.

"Don't go to sleep," said the mice. He went to went to sleep because he shook his head so hard. After he slept the mice ate off his hair; that's why he's bald-headed. They put an elk's over his head when he slept. He woke up. He tried to move his head. It was so heavy. He got up and walked away.
The river was flooding. He fell in. He floated down the creek. He tried to hide like an elk. The women were all camping by the creek. They were washing in the creek. They saw him floating down the creek. He cried out an elk was floating down the river. They dragged him out of the river; they broke the head and cried out "That's old Napi!"

They were perhaps celebrating the Fourth. He ran in their midst acting crazy. They cried out "He is crazy." They called him. They then knew it was old Napi.

This is the end of this story.
July 29

I read in a book that it thinks that the story of the confusion of languages (see Wissler, B. Myth) is of French origin.

Abstract of myth about Old Man told me by Parwell that is not in Wissler.

Old Man sees geese. He goes to them crying. They ask what the matter is. "So it. So the chief of the geese is dead." He never heard of rain. "I'll think that you don't know about your own chief. While a stranger does! All the other geese know about him." They become interested. He gets them to agree to smoke a pipe with their eyes shut. He takes a curved stick up and kills several by hitting them on the head. The rest peep and fly away. He calls "What fools you were to think there was a chief of the geese!"
Grass dance. June 19 & 190
Little circle cleaned off. Wagon on the west. East only a few white magis

Description:
Extrem left.
Face: yellowish green 2 strips.
Red in the cheeks, over eye brow. Three spalshes on eye lid.
Blue cloth painted the same bright red.
Crest: porcupine crest. 1 yellow for about 1 1/2 inches.
Crimson red. Top natural color.
Between the red lines on the cheek. Line of white dot of white from under eye corner of eye extending under the lower.
1 red line extending half way to the ear. Breech cloth-veiled.
Bells attached to it. [illegible]

At the 0th day.
girdle of bells around the waist. From this in front passes under the legs and fastened in back. These bells ordinary sleighbells. Men's with plung around the neck.


description of drum. Reddish cloth wrapped a large drum which in on side flat. Shirts of cloth green, blue, yellow worn by all women.

Girls' dance takes place nearly every
From 3 on : 6, 2 ever
any one : con dance in Pauwll.
Dance had been her 29 years. Taking
from Sikes Sinyo. Fitting Bull went among the Canadian Blackfeet
Mountain Chief. As Piegans got it
from the Crows.

Men stand up with drum
when the women dance. Drum
stand in circle which is south west
corner. Women wear war bonnet

The one extreme left has his or
posset to next to. More slowly in
circle, to the left. Every other one
shoulder a man. The drum men move
to the middle. As a matter of fact
the not to. They all step side ways keeping
their faces towards the centre. The drumming was
a succession of short sharp beats.

Then the men alone danced, going
toward the East
form or them back wards, with a few
in center who divide on each side after
going back a. A brief interval of drumming.
They kept on dancing. After a sudden stroke on
the drum they all went back to the semi-circle on the west.

A repetition. Then the men dance slow in the direction of the hands of a clock. Drummers in south west come but within the drummers, 2 danced in the inside. Irregular beat, and all went to the semi-circle. Chief and horse back at last side facing the circle sang. While another on foot addressed the drum people, then the audience. Chief on horse back. Another one in blue then addressed the semi-circle. Drummers beat a few taps at irregular intervals. Another spoke also. Then regular taps. Bowed first to West them to the East. Passed belt with bells on it to another who spoke two irregular taps. After that the drumming of the drummers opposite them continued. Then wildly. All dance forward. A few in center some opposite the hands of a clock others went with them all with. Men on them go forward opposite hands of a clock Dan u o a few who are in the middle.
Then drummers stand up and announce: "Woman form circle, starting on East side. Men on West. Music stops. 3 men together directly back of the drummers. Men gradually close in. Then 2 breaks in the circle. The men on West. North remains standing. Gradually join in to remain standing. This time cast alternate women & men. Soon after alternate. On East about a dozen men pass behind the women."

"Dance backward." Some in pairs.

"Smile."
Moles' society. Ihabb's most treasured jewels
were to be a small bird.

Two concern are never supposed

Birds are a little society. They dance a little
just like you and I when older.


crazy dogs. Hot dogs.

Birds the host.

Birds, Pigeons, Mosquitoes, Bees,

Crazy Dogs, Ravens, Eagles, Wolves,
Packers, Bulls, Foxes, Horses.

These are the societies in their
descent order. Become birds at 2; usually
advance every 2 years; though some-
tentimes as three or four.

The Birds vote. The Pigeons have a regular society.

All Crazy Dogs are left at

premises. The grand can address us not
June 23

Both religious & military purposes.

Forces mostly religious. The society
picks out the men they want to
have join. Men buy their ways in
Those they have fought from
join the next higher society.

By the time a man has been
through The Dogs, they are old
men and when they sell, they
quit.

The Pigeons had 2 head
men.

Mosquitoes had 3 head men
Braves

1 chief: 2
he has a battle coat - chief

and coyote skin that packs
on his back.

All Crazy Dogs:

They have 2 leaders. Their
bridled horses. The Head Chief is on
foot. He has a coyote skin on
his back.
June 23

Front Tails: Here I chief. He
has a trouble.

Raven Packers: Here, chief.

Bulls: Don't know.

Foxes: 2. Here 2. He
thinks is not positive.

No Dogs: He doesn't know.

He has seen at himself
with the Raven Packers. Front through
the earlier ones; the later ones
is only has second hand.

Resogamy is in the Society. This
is not because the man in the man
society as her father's sister is too old, for
to be but because he is her father's
brother!
June 23

Eagle Child

The main divisions: Piegans
Blackfoot, Bloods, Northern Piegan

Gros Ventre have been with them a long time but don't belong to the tribe: Saretone,
Kang with the Blackfoot but are a different tribe.

The 4 main branches each had subdivisions

Piegans: Black Patches, Mohaven

Bloods: The Bug, Rock Fat Prowester, Skunk, Buffalo

The 4 main branches of Piegans: Lone Fighters, Hard Topknots, Hundred Meat in Pielhaches; Those who ate before the others; That Black Dogs; Chiefs all over; Lone Eaters.

North Piegans: He knows but a few

Bloods: Lone Fighters, The Many-Turned Animals (they thought the two most were animals); Perksinoto (meaning unknown to him; Says in turn?)
June 23

Fish Eaters, Many Children, Dual
Six Shooters, Paddle Saddles

He does not know about Blackfeet and Northern Piegans

(?)

...custom of exogamy or endogamy within the band?
MICHELSON, TRUMAN.

Field notes concerning Piegan Blackfoot ethnography, including ceremonials and societies, with some linguistic notes. June-July, 1910. A. D. Approx. 150 pp. and slips.
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