The Old Man told an old woman that he threw a buffalo chip into the river; that if it sank we would die forever, but if it floated we'd come to in 4 days. When he threw it in, it floated. The woman spoke up that that if we did not die forever, we wouldn't mourn for each other. So the woman said to try a rock; if that floated we'd live forever, but if it sank we'd die forever. She threw a rock in the river and it sank. After they went along a little after a while the woman had child and it died. The old woman asked the old man then after the
Child was dead if they could not have their say over again, but he said, "Let it be as it is; it's too late."

That's why we die forever. If the old man had his say, we would only die for a little while and then come to some beautiful shining stars.

Old Man had a friend who won a small fox. They were travelling around. He was going along with his little brother till they came to a big rock. Old Man took off his robe and covered the rock up with it, saying: "This robe I make to you as present."

Then they went on again after they had left the rock and gone some distance, the clouds began to gather...
as if there was going to be another rain down. So as he noticed it looked very much like rain, he told his little brother, "Go back to the rock, and ask him to loan me the robe again, till after the rain is over." When the fox got to the rock, and told the rock what the Old Man had said, the rock said, "When you give a rock anything, you can't take it back." The fox got back and told Old Man what the Rock had said. The Old Man told the fox to go back and ask for robe again. The rock answered him the same as before. This made Old Man angry. So he went back himself to the rock.

He said to the rock,
as he jerked the robe off of it.

"You've been here a long time without any robe; why is it that you are so particular about having the robe on you now when you've been so long without during so many storms." So he started off with it in the direction he was going after he had gone some distance over the hill he heard a very kind barking sound. He told his little brother (i.e. the fox) to get over the hill and see what it was. The fox went back over the hill and came to Old Man. "The big rock is rolling after us." They started to run. Old Man in the lead. As the rock was about to overtake the fox, the fox ran into a den. The rock ran over the den and smashed it and...
closed the hole. There was some beam ahead of the Old Man in the direction Re was running. The Old Man called aloud to the bears to help him as the rock was after him. The bears showed fight by rising up on their hind feet. They were going help Old Man. Old Man passed by them, but they still showed fight, and the rock passed over them and smashed them to the earth as it rolled over them. Old Man was still running, and the rock was still after him. He saw some buffalo bulls ahead of him. He called on them for
help as he passed by them. They showed fight by
pawing the earth, and swinging their tails over their backs.
But the rock rolled over them and smashed them to the earth. White Old Man
was still running. He saw two hawks (Hawkers) flying. He called them to help
him; the rock was after him. The hawks began to fast on the rock. Every
time they fasted they broke a piece off it off. It kept on rolling; but they kept
on fasting till they broke it pieces and it stopped. i.e. was killed. Old Man knotted up. He came to some
young hawks in a nest. He asked them, "Where are your father and mother?" They answered him, "They are out flying somewhere." He said to them, "Your father and mother must have been the very same hawks that took all my fun. I think I was having a lot of fun with a rock that was charming; they had to break it all up (not English slang!), I'll get even on you young ones."

So he split their mouths by tearing them wide apart. That's why the birds today have such a wide mouth when the old hawks come.
back to the nest they found the mouths of the young birds were all bloody. They asked them, "How is it that your mouths are so bloody? You cannot have had minerals (i.e. guts, hair and inwills)."

The young hunters said that Nafud had been there and to their mouths for them. The mother and father asked which way he went, and they followed him. They overtook him, elated, having down to him a shot in his rob. So he stopped and cut that part away and threw it away. They did it again. As the cut that part away he said that everything was coming...
was coming his way it was too heavy anyway. They kept on repeating this till nothing was left and he went on naked. The pot had boils over.
George Eddy July 1948

Panel of buffalo used 6 Enemy 1908

Fire modern flat + inside of cottonwood tree

Arrows, stone knives, stone war club

Stone axes all uses as weapons in war.

The medicine pipe was supposed to be used only in the opening of the year when it first thundered and then they had their dance with it. Certain steps go with that dance. They imitate the step the dream about, each according to his dream. When the pipe is sold, membership in the society doesn't cease. Greater recognition after the pipe is sold. No officers at all. Apparently no 20-02.
North Thomas, Mrs. John June 2 (mother's authority). White stone.

F.3 million in metal.
The dog saw them invisible.

[no use!]

mitšiwej taiyikápsals

Touch my leggings with my hand.
Grass dance.

Mr. Mountain Chief

Mr. Many Horns

Mr. Big Snake

Mr. Black Bear

In the Permanent House, men sit in the Sun. Mountain says the continue of most rooms nothing.

The pictures on the lodge represent

Little Plume dressed

in your courid long stick with
feathers. A bundle on his back.

Blanket looks 10 ft. 2 feathers in

the bundle.

Man with white cowhide

with matches in the wood

routed people from setting ever and gave with better shots.

art of hiding the stick

anything when only 3 dance named

the drummer-

when I away

was committed one left shoulder, resting

in the left arm.
much

from the office

facilities to greet me when we arrived. The

afternoon. We discussed the

Fermi-EMU's work and

communication with

and sent her a letter. She

right away and then you

the 21st, 1939. She was the

in the office at 11 a.m.
Societies that he knows: Grass Dancers, Crazy Dogs, Bears, Bees, Fly, Fox, Black Soldiers, Medicine Pipe, Beaver, Crow Beaver, Pigeon, and more.

Medicine Pipe, Beaver, Crow Beaver "all for men & women.

Women's Society - motowsites originated from dream about buffaloes, mostly old women.

In early days, lodges & chiefs of societies were in a ring of circle. Every society painted differently. Grass Dancers paint & dance & sing themselves. Only recently have the women joined in the dancing. This taken from Assiniboine.
The chief of the Crazy Dogs is not elected. He bought his place from somebody who had bought it from somebody else etc. Served all officers.

1 Head Chief
2 on horseback to help dance together
2 Bear Crazy Dogs sit way back from the bunch try them selves. Supposed to take grab from any lodge whatever if short of food.

The bundles of all the societies different.

Crazy Dog Bundles.
Rattle & dancing clothes.

The Chief has a coyote skin.
Bear Crazy Dogs have claws in arms and head. The clothes must fit.

When a man sells out he paints the buying party properly. Some some
The leaders have special seats, others where they please. Chief & leaders at back of lodge. The chief or leaders appoints the men to distribute the presents & food.

The leaders appoint the chief to for the **All Crazy Dogs** to gather together.

When a man sells out to another he does it in the lodge of the chief of the Crazy Dogs. If any body died his wife would sell his title. If no wife, then a relation (could not get out of any preference of which relation, whether wife's side or men's side).

...cut off of unfaithful wife or she was killed. If her brother found it out he would kill her but not cut her nose off. Husband or his brother ordinarily the punisher. Generally then if nose cut off the woman goes back to her family who don't object to her having her nose cut off. If she has children they remain with the husband. She could only see them again on the sky.

...custom. If no brother, woman goes back to her family. She could marry uncle if no brothers (or second thoughts); cousin also.

A man had a right to kill a man who fell in love with his (1st man's) wife. As a rule the guilty man's relatives had no objection —
List of nations: Pablo Prows, Assiniboin, Gros Ventres, Sioux, Cheyennes, Crows, Bannacks, Snakes, Pontiac, Rase, Nez Perces, Flatheads, Kothaway, Sioux, Stories, Cree, Chi Chey, Piegan.

Games:
- Stick game
- Wheel game
- Arrow game
- Horse racing
- Stick game: a gambling game, 17 to 20 on one side, guessing how many items in hands.
D.P. D wall July 6th 1910

and copies & paying for it in
our Dense Lodge.

The man who goes makes presents,
even houses for the privilege telling his
exploits. His relations also help
him up. The clothes, blankets, etc., are
used in a way as a for carpet which
is on known. He tells one good men
to do this, another another thing, etc.
His story enacted out. Then he tells
in words the story. The goods are
given to visitors or in lieu of
these old men and old women.

Even if a man invents this story
he would not be punished physically
but looked down on as a contemptible
fellows.
June 24

Oxas Ventres

Chippewas; the Grass at Eagle Child

Creeks; Northern Assiniboine

[Note: 1 + ½ hour] 275 e.
June 22nd 1910

At night, after our first Pahute should drink during the day. These ceremonies.

The medicine lodge must be within the circle; not necessarily the center.

Little Dog

Long ago, people dreamed about medicine. When a white medicine lodge was there - that is how we get them today. The paint used to be of earth.

Painted lodge as in dream.

Another fellow brought with him horses, etc., the lodge from another, and the songs that went with them.

Rocks form a little pyramid to show there is a circle.

Head of each society could put his lodge inside. Brinnell’s diagram, not very apt. The horses put in the center.

A horse has always on west side of the medicine lodge.
Jim Crow, head of all Crazy Dogs, had his lodge with in the circle. All Crazy Dogs will have their dance. 2 legs of the Sacred tripod must face the East.

Formerly the Crazy Dog they used to dance days, nights at frequent intervals.

The costumes different as Crazy Dogs from other dances. They have a special dance.

All Crazy Dogs something like policemen today.

Chippeway & Cree Sun dance.

As the riders came, they made a circle in which the little pile of branches in center holding up the east.

Gifts to Pigan past mini title.

Dog of Mountain. The women giving the Sun Dance promised them.
July 9

Pole 7 can dance back and show in enter red and white cloth is bright of this blue cloth in top of this with white lines within 3 buffalo rochers in it. Mountain chief took one, wrapped blanket over him self and spoke to sit in bow come, bowed to chief on right who did likewise. A small bundle in front of clothes, dressed men's back of clothes. Someone stuck Buffalo rock passed to one Tol. Tol. Jones it over my right shoulder they kiss it, then pass it over my breast then pass it over left shoulder, and then pass it on to neighbor on left the buffalo rock places on the cloth with other two songs in Mountain Chief, takes chief's right hand and who is on his right has him take a buffalo rock to hold him hand with his (M Chief) left hand. Put the rock
book in the leather bag with fringe which is left hand corner of the leather hide. Woman 2 from Chief who sits back the rock takes with his right hand the right hand of woman on her left who is next to man who first back the rock. Moves it near the 2 other rocks. She then folds arms over face 3rd song all. Places it on the leather skin. 3 others added I must have been one which I did not see). Man & woman mentioned before guided by Mountain Chief & woman mentioned before 1 hands grasped as before, take this skin off which has been tied and put in the bag. 3 smaller put in skin one. The bag then tied up. Another one edge stick smaller laid beside the other one. The woman + man mentioned guided as above each take one up & hold it in perpendicular position, then lay them down together, 3 others kept right
of the bag, or rather barely touching it. The man then placed a little further to the right. Two other dung piles now exposed. The leaves of cotton-wood on it.

Mountain

Woman guided as above takes the bag out which has had reddish cloth wrapped around it, passing between the stone & dung piles. Then comes guiding woman accompanying him. The two wooden sticks lifted up as they pass the dung piles. They passed from left to right.

They hung the bag on the tripod & came back passing to the left of entrance (which forms lost). Song all the while. Note the dung pile on extreme right twice size of others & no leaves on it.

The mentioned man had big circle of black on end of forehead; not on chin; not on most

...
Little Dog. I shall

The painted lodge = Elk Lodge.

Little Dog does not know why the

Gum is arranged in a circle. Poetologias
done to acquisition is

Homo says some

The Sun was borrowed from Snake

Sorcery & Assiniboine do not do

The Blackfoot borrowed us this way

then So Little Dog

Prayers. When sick or dying, a

woman makes a run she will

have a medicine lodge. She

must lay in honor. Turn it

around. Pay out horses etc. When

they teach her the songs she says

these who have been before me &
not regular priests?

The woman used to fast 4 days

and well. They drink before the

sun comes up, covering their

head with a robe. They put a

little bit of dust and put the dust

before they drink & Next drink
Crazy Dog-scouts & cts July 4

Two leaders kept in the Sun Lodge all day whistling & dancing to keep away the rain. The others were merely an escort.

Role 9. 1 woman on right
2
Gun in hands of all except 2 leaders in back

Man with horns on head. Who had bows & arrows & Mounatin Chief who had flute & mouth tambourine in left hand & man with sword & stones constant to face.

3. In left hand back, Chief sealed on knees.
Old men use rattles on knee.

The two who keep away the rain in the little lodge in 1860.
lined up in back are people facing the little lodge. with cloths in hand, leaves of cottonwood had fastened on their blankets around the bottom of the embankment. cloth wrapped around trunk of the center tree red on top & bottom with design of downwound rest black except border which is red. center & center field

Cloth just on top of smaller lodge ahead.

Mountain Chief puts down tambourine & takes up lance & shield.

In front of Center the a smoke

Mountain Chief takes tambourine &

beats in it.

If we had a revolver I did not notice.

They advance towards each other with shouts & go back in unison Directly attacks.
Little Dog stands in armed at night of Center tree painted and
in Indian costume.
All Mountain Chiefpretends
to be shot it falls an Indian comes up and pretends to
scalp him, gets up, and beats
Tambourine.
Repeat except no attempt
To scalp him and is felled
up by his side.
Blankets, comforter, Kollin,
Mountain chief leads in a horse
with speck and song. Blanket on
Top of horse. 2 feathers tied to his
Tail, yellow.
HeldBobbi on top of trail and eyes
Half way down draw away.
Little Dog strides about, tells about sticks, pretends to kill Ch'acon's gun—takes a couple of women then.

Chief at first on both sides move mostly all seem to be on left side.

Distribution of money more blanket and comforter brought in also cloth arranged a bit. Distribution of tobacco. Drum in middle.

Zapato walks straddling on a long slender stick with feathers on other a long whip with feathers on end. Do not fear behind cente he is but around smudge.Exec. Repor. di. 7 tobacco continues.

Smudge of cooking pot in front 7 little lodge at back, half of it taken.

Smudge in front of center lodge.
Chiefs arranged now in circle around smudge. Before center pole 12 posts around. Addressing a long stick with feathers end gun in one hand; another upright. Man also in other hand with feather at the end. Chiefs go around smudge in circle. Break up; one pretends to be killed by man outside stick. 2 women join circle which reforms, walking as before. One pretends to be killed. Etc.

Cloths, blanket, etc. gathered. More brought. Old woman at entrance brings joined by one chief who stands intermittently. Chant them song, try her chant, then song massed. Warrior straddles stick, singing. Woman sings. Mock fight. Warrior falls, gets up, chase other warriors, etc. More cloth to first, then harmony. Put a smudge. Fight pretend. Etc., no word. Then leave. A got.
A head support is needed. The little lodge in town will
connect to it.

Food distributed: Chicken, canned goods, peas, sugar,
floors, ginger snaps, fancy cakes.

Take why one of my turkey always
stays in the little house.

goes up to men center the
fistulas with God's hands.
key: faces west, comes
back and puts both
arms around the center
and returns to little lodge.
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.
The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.
- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.