

August 28
Jim White-Calf

Additional Notes on the Building of the Piskun.

They didn't have anything to cut poles with so they pulled them down and burned the branches and roots off.

Winter came and they were starving and had nothing to eat and there were no buffalo. A girl, a slave wife--the men had several wives in those days--and the youngest woman in those days was the slave wife and if she had three or four sisters they all had to marry this man. There was a chief who had several wives and the youngest one was the slave wife and one day she went out to bring in some wood. While she was out in the brush gathering up wood in the snow she came to an old fallen log, a very old and a very big one, and she heard a strange noise. It was an Indian song and some one was singing it. While this singing was going on she heard these words to the song "Woman, come and get me. I am medicine. I have great power as medicine." Hearing this strange noise she looked for the singer but she couldn't find it. She continued looking for it and finally she went to the log and there was some loose bark and she discovered a stone a buffalo stone. It was on some buffalo hair. She picked up the stone and folded it up and stuck it away under her clothing for she knew it had power back of it. One night the stone told her "I pity your people and you because you are a poor woman. I know your troubles for you have had a hard winter. You get someone for a buffalo caller and you have a medicine ceremony and you go in and take part in the song. It will be cold in the morning but the first thing you will find is a great big old buffalo and you will have some meat". The people were starving and they started the medicine ceremony. They sang nearly all night. Midnight came and the buffalo came and when the dawn broke they saw a big buffalo and they told the people not to harm it. The next morning the scout was out and it was cold and he saw a large herd of buffalo. They built the Piskun and prepared for the big hunt. So it was the woman's turn to act as the medicine woman in the ceremony and she began

to sing. She said to the buffalo caller to get some sweet grass for a smudge and then he started to braid the grass and it was placed on top of the live coals and as the braid burned they shoved it further into the coals. This was bringing in the buffalo. While the ceremony was going on the Chief was taking part and the woman instructed him to call the buffalo caller. They sent him after the buffalo. Some went to the hill and they saw him bringing the buffalo. They told the dogs to be quiet and the children to cease crying or they would frighten the buffalo. During this time the last of the braves went back and hid behind these V shaped rocks where the buffalo came in. All this time the woman had the buffalo stone and kept burning the sweet grass. After the buffalo had passed beyond the V shaped line the buffalo caller hid so the buffalo would come right on. As the buffalo came along the hunters who were behind the rocks that formed this V shaped line jumped up and followed them to the high bank. It was the buffalo rock and the woman who had the rock was the one who really brought the buffalo in. After the buffalo were in the Piskun and they had shot them they would know how many they had killed by finding there own arrow heads.

August 27.

Jim White Calf

Under the Treaty of 1855 all the land from the Canadian Boundary to the Yellowstone National Park was made a lease as they called it. In this treaty there were certain provisions and promises. The Indians had an allotment; they had been given their choice about choosing the land and some of the people had allotments along the Forest Reserve taking in a little timbered land and some one told me that I must move off the timbered land and what timber is there is not mine. I was told that the Government was going into the matter and take the land away from me and I desire Mr. Schultz to inquire into the matter at Washington and see if they can remove the allotment pins after they are set. Before we received these individual allotments the land was tribal property and everything was tribal property such as hay. Since then there has been 320 acres to each Indian. These allotment pins are taken with number and name. It is understood that the allottee has the say of everything in the allotment. Everytime the Indian asks the privilege of going to Washington they shut us off. When we ask the right to send delegates to Washington they tell us we have to have authority from Washington. They tell us this to get rid of us or in other words simply refuse. I would appreciate Mr. Schultz furnishing us with information from Washington. I want to hold this land and I want to hold it for the benefit of my children. There was another act in 1895 which caused the Indians to relinquish certain rights to the hands of the U. S. Government. Under this act they relinquished just the mineral lands in the strip which is now Glacier National Park but were not to relinquish the other rights such as game etc. We were to have these rights as long as ~~xxxxxx~~ there was a Blackfoot Indian living. We didn't relinquish the game birds or timber but we were to retain all rights under that act but the Government goes to work and shuts us off from all these privileges saying they had admended the law and shut us off from taking

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timber from land and killing game. When I brought this matter up Mr. Schultz said he ~~thought~~ and believed under the provisions of the act of 1895 that we still had our rights to hunt there. Those are the things I wanted to bring up. Now that the Government has changed the acts in such way as to make our rights void and we ask the Government or the Secretary of the Interior to give the Indians a permit to hunt in the Park as the game is increasing in number now. You will remember that I talked about my people having a hard time and it makes me believe since we have these hard times there is only one way the Indian Bureau can help us. That is they can give us a permit to hunt in the Park. The Indian has the prior rights to the hunting ground. Coming right down to brass tacks we should have a permit to hunt in the Park.