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HIGHLIGHTS:

- Robert Goodvoice, born 1901
- story of the origins of the Dakota (Sioux) Sundance.
- stories about "Iktomi", the Dakota (Sioux) guardian spirit, and his powers; how Iktomi differs from the equivalent Cree spirit power (Wisakedjak).
- story of how the Dakota (Sioux) were shown the Red Path, the right way to live; description of the society formed by the followers of the Red Path, especially its initiation procedures and quests for special powers.
- story of how the Dakota (Sioux) first acquired horses from people living in the west.

(Side A, Tape IH-108)

This is Friday, October 7, 1977. I am Robert Goodvoice living on the Round Plain Reserve and I belong to the Wahpaton band, tribe. And this Round Plain Reserve is situated about nine miles northwest of the city of Prince Albert.

Now, I am going to tell a story that my grandfather told many times. And he heard this story when he was a little boy. But he said he remembered the story as his grandfather told it to him.

Once upon a time, many years back, the Indians, the Dakota, camped at a certain place and there was a slough there and they used that slough for drinking water. And one day it commenced to go down and finally it dried up. And then they started searching for water, here and there. They come to a slough, camped there and it would dry up. Another place, dry up. Come to a creek, it has dried up and there is little water left. At the deep places where the water can't get out cause it run on so they camped there and used that water until that dried. It was getting serious. After all, they can't find any water. The land was dry. And they sent boys, strong boys, strong healthy men in every direction seeking for water. The boys come back in the evening without finding any water. And they moved about, the whole camp, quite a few families, they moved about and sometimes the older people, the old people, they commenced to play out and they can't move anymore. So they put them in one place and from there, the boys, the young strong men, they are still searching for water. Animals were running back and forth searching for water. They come to a river but that river was dry. Only the curves where it is deep, there is a little bit of water there. But anything that lived in the water are all gathered there, snakes and lizards and frogs and fish and whatever lived in the water, they are all gathered there. That water is not fit for a human to drink but they drank it anyway. That dried up. And at the curve of the rivers where the water was and then it dried out. So you would see that there, that place there, full of dead fish and other animals. Other creatures like frogs and lizards and snakes and things like that. This went on for a few days. He didn't say how many days. Pretty soon there is no water at all. They followed the riverbed but they can't find any water. By this time, most of the old people played out and they just kept them in one place. And one fellow, one old, one of the leaders, he picked little pebbles, it is a kind of a blue sort of a little stone. About the size of a large marble and it is round. He

picked a lot of them. And he put one of these pebbles in the mouth of the old people. And they say that keeps the mouth from drying up. And they moved about. They went in every direction looking for water. And pretty soon these strong boys that they chose to go and seek for water, they will go but they will return in a short time. They can't find any and they are getting weak. So they can't stand the travelling no more. Their mouth is dry and they are just dying for a drink of water.

So they, the chiefs and the leaders, the old men, they all got together. And they got together and they say there is something wrong someplace, that they are punished, that the world is going dry. They are punished, for something that they did or something that happened; that the creator of heaven and earth didn't approve of their transactions so he is punishing them by cutting them off water. So these Indians, the Dakotas, they say they are going to stay there and they will die there. They can't move on any more. So they went and brought the old

people that played out and that are too weak to move, they brought them to this same place. They were all there. And these old people, the old men, they choose four of them and they ask them to pray for water; ask the Creator to lead them to water or cause it to rain so that they would have water. My grandfather said his grandfather that told him this story was just a small boy. He didn't say how old he was but he was small. And he remembered very well these four men stood side by side facing the south and another four men stood side by side facing west. Another four men facing north and four more facing east. There is four men, each group of four facing in four directions of the wind, east, west, north, and south. The people that are facing the south, they are the number one. They prayed. They prayed; and the west, the north, and then the east. They all prayed and they - when they finished praying in groups then they all prayed while the others of the tribe, they were sitting on the ground. And they made a space in the middle where these men stood. And they prayed and cried and prayed and cried.

Pretty soon a cloud appeared in the west, a long ways, appeared and then it was coming towards the east. As it approached them, the cloud seemed to spread across, wider and wider and then they saw lightning, here and there but not a big flash of lightning, just a little bit. You can see it is lightning and that is all. And then when they saw that, they know it is going to rain. They know they are going to receive water from above. So they prayed some more and then they asked everybody to stand up and put their hands up towards this black cloud, which they all did. Sure enough you can see the sign

of rain. In no time, it rained upon them and then whatever they have, birch bark cups and dishes, whatever they could catch water in, they would spread it out. And even the rawhides, they make it in a way that it will hold water. And they dug holes in the ground where the water would run in. And this happened when they started praying and when they started to gather together in one place. And when they started praying, they say it was just before midday. And then when it happened, it is halfway between midday and sunset. And that is when it rained, the same day. And then it rained until evening, until the sun went down. And then the rain stopped.

By that time, all the sloughs and all the hollows in the area was full of water, the way it had been before. And when they saw this, they were pleased and they thanked the Lord, the Creator. And they faced the south, they stood in a circle and they sang a song of thanksgiving and they prayed and they stood, everybody stood facing the south. And they started clapping their hands and when they sang this song of thanksgiving and clapped their hands, everybody did that, and they started dancing facing the sun. And they were happy and then some cried and some sang with the elders and some just stood there praying. And they are still dancing. They stood in the same place and danced. Kept time with the clap of their hands (claps his hands). Like that, they kept time. And some

of them started whistling. They whistled, and some of them, they had whistles. What made them, how they come to have those whistles they don't know but anyway, they had whistles made out of bone and made out of wood. So they put these whistles in their mouth and blow it and keep time with the clap of the hands and the singing. And they danced until dark.

They had all the water they want to drink. And they had food. They canned their food and they eat and drank and danced. And the next day, they still stayed at the same place. They stayed there four days. And then they went to move on to some hunting grounds for they were getting short of food. But they sent four boys, strong men, to see how much water there is in the country. They told them to go this way, keep going, until such time and then they could return. "And you go this way and you go this way." So these boys did and as far as they know, every hollow and every slough refilled. There was water for them no matter where they go, water for the animals. And all this time, while they were on dry land, there was no water. For a few days, they didn't see a bird. Not a fowl, not one. The animals, they seen them running this way and this way searching for water. And they see them dead too. So they didn't say how long that happened but that happened.

And just before they scattered to different - back to their hunting grounds, the elders got together and they say, they said the way they danced and the way they returned the good Lord thanks for the water that they received, and they stand in a circle. All those that could take part, they stand in a circle, facing south. And they made up some songs. They worded their songs as thanksgiving, thanks to the Creator for the water that they received from above. They thanked him for saving their lives. They thanked him for saving the lives of animals which is their food and causing the plants to grow which is their food. And the fruit, the wild fruit on the trees, they thanked him for that. And then they stood in a circle in a horseshoe shape facing the south and they danced...half a day, they danced half a day and they were going to break up in the evening and then they were going to move on. But the elders, they say, "We thank our Creator during the day. We must thank him during the night, under the moonlight, under the starlight and in the dark," and this is what they did. They danced that night until sunrise and they all faced the sun as it came up and it slowly turned to south. When it was midday, that is when the dance broke up.

And my grandfather says from that time, this dance is called the Sundance. They don't call it the Raindance but they call it the Sundance. And by performing this kind of a dance in that fashion, they received blessing by obtaining water from above. So they figure that their prayer was answered by performing this kind of a dance and the songs that they sang and the songs of thanksgiving. The way they worded their songs, they figure that the Creator heard them and saw them and granted them for what they prayed for. And this is what my grandfather said that is what he was told, and he saw his grandfather perform a Sundance once.

There is others performed. When a child is sick or a man is sick or anybody is sick, they offer a prayer. And they say, "If I reach that season," but it's always when the poplar trees - when the leaves on the poplar trees are the size of a quarter, that is a 25 piece, it would be about an inch in diameter, when that season comes, that is the Sundance season, that is when the Dakota perform Sundance if they are going to perform one. So if anybody is sick, they go outside with the sick person facing the rising sun just as the sun rises. They stand out there facing the rising sun and pray to the Almighty God, the Wakan Tanka, the most holy. That is what that means, Wakan Tanka means the most holy. They prayed to him and they looked at the sun and they prayed to him again and again until midday. Then they make a promise and say if they reach that

season when the leaves on the poplar tree are about the size of a quarter, they would perform. And they would leave all their earthly habits like eating, drinking, sleeping, whatever habit they have, they would leave that for a day and one night. They make that promise. Sure enough the sick person recovers to good health and they live on until they come to that season.

And this person that was sick and the person that made the promise to perform the Sundance, them two enter the Sundance lodge first and then the rest of the people. They take their position on the north, inside the lodge on the north side facing south. On our part, on our Dakota way, the singers, the music makers, they sit on the west side of the lodge, inside the lodge only on the west side. And to begin, they always remember and they always mention the day when the Indians, when the Dakotas were dying of thirst and they asked the Wakan Tanka to shower some blessings and water upon them that they would live and it happened. They always mention that first. And then whatever is to follow, it follows. With pipes and other ceremonial articles, rattles, and drums, and drum sticks, and all these kinds of things that they have as sacred things, then they bring these into this here Sundance lodge and this is where they open them up and - they are always kept wrapped - and then they bless them with a smoking of this here sweetgrass. When they do that, they burn this sweetgrass and when the smoke rises, they put these things over it and they smoke it. And then they say that is purifying it. And then the spirit of the air, the spirit of the day, the spirit of the night, they respect that very transaction. This is known, a person was sitting in the lodge after sundown and it was dark and the others retired. They move outside of the Sundance lodge and they are still sitting there but this one Indian, Dakota, he sat inside the lodge with all these sacred articles. And this is what he found out and this is what he saw done with a pair of hands taking these things and smoking them and they are purified. That is why they do that, my Dakota people. They do that right up until today. And this is the way the Dakota people begin the Sundance.

And at times there are men, women, they go out, away from the camp onto a hill with their sick person, sick baby or sick brother or sister or sick relative, they go away from the camp with their sick person and they fast overnight or one day or maybe one day and night. And a voice, a voice would, they would hear a voice telling them that they cried and their prayers were heard. And they made a promise that if this child or person is better, they would make a Sundance - as they say it, make a Sundance - and they would leave their earthly habits

for a length of time. And then they understood that that would be accepted. And the sick person becomes healthy and gains his health and is just as strong as the rest of them when that, the appointed time rolls around. So this Sundance, as my Dakota people call it, it is a very, very, very - they respect that highly. They figure and they say it is a fact, when the Sundance lodge is made and things what are used in there are in there and the people are in there, the Gods would be there with sincere, high minds, with all their power. Towards Wakan Tanka, towards God. And they prayed. And then their prayers are answered. This is the belief they have. It never failed you see.

At one time, at the beginning, it never failed. Women, men, children, of all ages, they are cured from their health. Some of them, something happened to their leg that they can't hardly walk, they stay in that Sundance lodge for two days. And then they come out of there walking just as perfect as they were one time before they got hurt. People lose their sight. Some accident or something that they lost their sight. They are in there and they gain their sight and come back. They see everything the same as the other people with their eyes perfect. Of course, anything that is broken - like if a finger is cut off, that is gone - but if the bone is broken, it could be together. They pray and if they say they would perform a Sundance, if that arm or leg is back to its perfect, back to its perfection, they would perform and it...

(End of Side A, Tape IH-108)

(Side B)

...they don't ask nobody to go there. They don't invite nobody but they know they find the people and if they want any blessings or any help to gain good health, they go there on their own. They go there with a sincere heart that they would come out, come out of that Sundance lodge with a perfect body. This is the idea and it happens as they say. They depend on that greatly.

And this is something my grandfather didn't - he said this. Lots of people, lots of elders didn't agree with this. He said nobody asked this, this what we call Iktomi, and the Crees, they call this being, Wisakedjak. But this Iktomi is a human, looks like a person but nobody touched him. Nobody ever get close to him and touch him but he speaks. They speak to him where he lives and where he come from, nobody knows. All

at once he appeared to them in the camp amongst them. Now this is where in this Sundance Lodge, this Iktomi, I don't know what you would call him in English, but he appeared to them and he showed them and he guides them. He tells them there will be an epidemic that is going to raid the camp this winter. He tells them to prepare by digging up this root and that root and this and that and keep it and do this and do that. And pray in this fashion. Use these words. And this is the way Iktomi guides the Dakota people. And they do as he gives orders or commands them to do. And the epidemic did raid the camp but they never lose anybody. They all lived through it.

Now, as my grandfather says, he said, he never saw this Iktomi. Or in the Cree way they call him Wisakedjak. Maybe that is the same. I wouldn't say Iktomi and Wisakedjak are both the same because the way Wisakedjak acts with the Crees, it is different from what Iktomi acts with my Dakota people. He is a guardian and he is an advisor. And he never, he never hurt nobody. And when he leaves the camp, they don't know where he is. Nobody ever met him out on the hunting grounds or in the forest or along the lakes and sloughs or anyplace, nobody ever met him. But all of a sudden, there he is again. He dressed the same as they dress, talked the same language, built the same. Talk and laugh, he eat with them but nobody know what kind of a home he has if he has any. It is a mystery to the Dakota people, this Iktomi.

Nowdays, today's generation, we don't, we never see him or we never see it. But what is it? We don't know. That is a lost thing for us. It is a mystery to our people. Today it really disappeared from our sight. We don't understand him but they did. They obeyed him and they trusted him and he never misled them. This Iktomi is a dependable person. And he will tell them to camp at this certain place during the winter. And if they did, there was no enemy would raid them. And Iktomi never joined a warpath with the Dakotas when they were on the warpath. And he never tell them to go on the warpath. He never mentioned that part of their life is to go on the warpath against another human.

These things my grandfather said, they sit in this, it is a lodge in the middle of the camp. They generally have four of them, four tipis pitched up in the middle and that is where they make decisions and anything happened, anything that is a problem, they take it there and the men in there, they kind of solved the problem the best they could. And they call this place Teote. That is one, but to refer to the four of them, they say teo tipi, that means more than one. Now, they take their problems to this teo tipi and the people in the Teote, many times they talk about this here Iktomi. Why is it that

he talk their language? And eat with them? Talk with them? Laugh when he is among them? But he will not allow nobody to touch him. Why is that? What if they do touch him? All these questions they ask each other these questions and they are left unsolved until Iktomi disappeared.

Maybe he is still in existence in some way among the Dakotas. And I believe, and as my grandfather says, he said, this is the words he used, "I believe he is yet because there are times a Dakota would be downhearted, his heart is broke by losing his knife or his gun or part of his gun or something or traps or something like that. He lost them. And which are very valuable to him but he lost them, well, his heart is broken. He lay down to sleep and thinking of his lost article. A man would appear to him in the night and show him where that lost article is, the ground, the sign, there would be a big tree or whatever it may be, it is close there. This broken-hearted Dakota would wake up in the morning and he would keep seeing the place. So he will go there and sure enough, whatever he lost, he found it there." Now, my grandfather says that Iktomi is still among the people only is invisible. He is still an invisible ruler or a helper or a guardian among us, he says. That we don't know.

Now I heard grandfather tell of these things and the hard times. There are times where my grandfather, he addressed him as "partner", Koda. That means a partner or a chum, a friend, a helper. That is what that word means, Koda. Some evenings my grandfather used to recite a prayer and ask the Creator to send this Koda to him to show him this and to help him to get rid of a severe cold that he has got or there is something that is bothering him. He asks for help to the Creator, asks him to sent this Koda, the Iktomi, to help him to solve this problem. And I often hear my grandfather say that, "Wakan Tanka, send Koda to me. Ask him to help me to find out this and to do this," and so on. Now I often wonder, who is this Koda? Now in the olden days, as he said, that is the way the people used to address him, as Koda, their friend, their helper, their partner, their chum. And I think, as he says, it is no use calling him brother or uncle or father or cousin but Koda is the right word. He is a helper, not only to one person, not only to a certain class, but everybody - women, children, men, of all ages. This Iktomi is a helper. So this Iktomi is on our side of the - of his life, he is a good man.

But other people, other people, other tribes they call him - I wouldn't say he is the same person because he don't act the same as - he act different with them as he act different with us. He act with the Dakota people in kindness with mercy and with knowledge. But with the Crees, he seemed to act as a clown. He even, I understand that he even take away - take a pretty lady away from the camp and go and live with a pretty lady. But on our side with the situation as far as Iktomi is concerned, those things are not known to him and he don't show these things to anybody.

Where he come from? Where is his home? This is the thing that is left unsolved. And my grandfather of course, my grandfather was a kind of a - he was man that liked to see everything where it came from and what were the results of it. If he act this way or if he did this thing this way, what is

the results? And he was kind of an inquisitive sort of a person. Now, I come to Iktomi, my grandfather, he believe in him, real, real. He really believed in him and he said he is still among us, among the Dakota people only we don't see him. He might be still the same age, the same looks, the same, but we don't see him no more. He don't appear to us. We don't see him no more. And in them days, in them days, a blind man might lead, might go away from the camp, away from his home and then he couldn't get back to his home. He is lost. Maybe he is only a few yards from home but he can't get to his home. And then he will hear this voice, "Come this way. Come this way." And when they hear that voice - this blind man never see Iktomi - but when they hear that voice they know it is Iktomi that is talking to him. So whichever direction the sound come from, the blind man would go that way, make his way that way, that way, pretty soon he will come to his tent. Now this happened many, many times as they say.

So these are the kind of things that my grandfather tells in the evenings. I might be there with two or three boys or there might be full-grown people there and he will tell these stories to them. Of course, my grandfather's home was my home so I'm there in the evenings and I hear a lot of these stories. And I am repeating it as I remember it. I know there is some parts that I forgot but the idea, I haven't forgot the main ideas of the story. I heard it more than two or three times. But then I, I got it pretty well, I remembered pretty well. But when I am making these records, sometimes I am all alone speaking into the recording machine but my mind is not - I don't seem to concentrate too well. But if there is a man looking at me, somebody looking at me and if I am telling the story to him, that is when I remember things and it seems to come as it was told to me by my grandfather. It seems it comes in place, just like reading a book. You read a book and you put it away and five years after you take it, it is still there, you read it, it is still the same. But when I am all alone, there is nobody around and yet I am talking. This is

what I - it keeps me thinking to try and concentrate on what I am doing. I never have nobody with me when I am recording these stories because they are all busy and they are all away and I am all alone. But anyway, this is what - this is the stories that my grandfather told me.

And I am lucky I got my grandfather's picture which was taken in the fall of 1912. I got his picture. He was an old, old man. And my grandmother, her picture, I had my grandmother's picture until early 1940s. The beginning of the 1940s, I lent it to my, I think I lent it to my oldest sister and from there, she lost that. So that picture is gone. But I am lucky today that I have got my grandfather's picture. That is the person that told me all these stories about the Sundance and about Iktomi and he told me a lot about what they call this

here Red Path.

This has something to do with a person that stood on the water and told them about this Red Path. The Dakotas don't know why they did this. One time all the Dakotas out of Dakota, they gathered by the seashore. There was nothing there for them, nobody asked them to gather there but they all gathered there on their own will and they camped there and there was a bunch of them. Lots of them. And one morning, it was - they say it was a nice bright morning. There was no wind on the sea. And somebody happened to look towards the sea and they saw a person. They saw a person standing on the water. And this story was told to my grandfather by his great-grandfather, not his grandfather but his grandfather's father. My grandfather's great-grandfather told this story. He said that is a long ways, way back. He said the beginning of time, (Dakota), the beginning of the human race. When they first come into existence. That is the time he said that this happened. This man stood on the water and told them that there is a path from where he is standing on the water, that is the beginning of the path. And this person called it the Red Path, Chakuduta, that means the Red Path. And it is towards the west. And at the end of this Red Path, there is a crown of white - (364), that means a headgear of white - over there for you. Work for that. And if you get to that crown at the end of the Red Path, you would receive this crown of white, the headgear of white. And from there further west, there is a land there above this land. And that on that land, there is no end. Life - there is no end to life there. There is no end to happiness.

Now, later on there is a man translated what this man said who stood on the water. And he said that is a spirit world.

The crown of white, the headgear of white, is a man's hair. His hair will turn white. And if you are good, you are kind and honest, you will live to a happy old age. Your hair is not going to be black, it will be white. And the clothing has no seams and it will never wear out. They say that is an old man's skin. It is kind of loose but then it will never wear out there. And the world above this one is the spirit world. This is the way that was translated by a man. He heard this and saw this in his dream. And this man that stood on the waters and told them about the Red Path, also showed them a hundred and fifty different kind of roots. Roots, leaves, flowers, and the stock plant that is good for every part of the body. Now take it and use it. While you are taking it, while you are digging it up, remember the most holy, the Wakan Tanka. There is life in that plant. And that is what you are taking and that is what you are going to administer to other people. A life that the most holy provides and placed it on this earth. That was once. And then each year, these plants, they come. When it is time for them to grow, they grow. And that is the life you take, you consume that and you use that for your health and you have health by using these plants. Roots, herbs, leaves, and the flower and the tender part of the stock. Now this is the instructions that the Dakotas got about four or

five generations before my grandfather. My grandfather's great-grandfather, they tell this story to each other, from one generation to the other.

And of course, as my grandfather said, it is no use him telling me this because I wouldn't pay any attention to it. He said, "You boy, you people today, you are among the whites, the white people, and they are going to take control of you and you will fall for them and you will believe them and you are going to use their medicines, whatever it may be. But you are not going to use these roots, herbs of all kinds. You will never use them, my grandchild." He told me this himself, which is right. We have no, what the white men call our people, the medicine man. We have none of them but we have some men that still know a few roots and they practise using them and they get good results from these roots that this man show the Indians, showed the Dakotas standing on the water. And they saw him standing on the water and he disappeared. They didn't say, they don't know whether he went in the water or in the air or where he went. They didn't...

(End of Side B, Tape IH-108)
(Side A, Tape IH-109)

I am going to speak on the Chakuduta, the Red Path a little bit yet as my grandfather told me. My grandmother also repeated the story many times. Chakuduta is a word used, a livelihood to the, let's say to the high points of civilization and to Christianity. Not as the Bible recorded or the Bible states but in their way, in their own way, as my grandfather said, everything that is good in their minds and in the human minds relates to the top of this Chakuduta, the Red Path, the end of the Red Path. To be a member of this society, you have got to be good. You have got to be honest. You have got to help others at all times. And you have got to be faithful to your partners, chiefly your wife or your husband. And first, you have got to think of your family, your children, and then the others who need help, you have got to be there to help them. Once you drop off - once you do wrong or say wrong, as he tells me, you drop off - then you still belong to the Chakuduta society but then you are not going to travel on the Chakuduta as fast and get to the top as quick as the honest and faithful members. If you are not a faithful member, you would struggle. Your soul would struggle here and there on the way to the top of this Chakuduta. Therefore, you have to be good.

To start with, to become a member of this society, you have got to ask the principal members of this society to become a member of this society. They won't say yes or they wouldn't say no but they would say they are going to watch you for four moons or four seasons. Four moons means four months. Four seasons means a whole year, they will watch you. There might be fifteen or twenty members of this Chakuduta society in the camp in which you live. There will be twenty watching you. No matter where you go, no matter what you do, there is somebody looking at you. They know how many good deeds you have

committed and how many bad ones you have committed. They know how many times you have failed to help your companions and how many times you have helped them. And when you finish, they will tell you. "We'll watch you for four moons or four seasons," and at the end of that appointed time, when you finish your time, then you go before them. And you tell them the truth that you have lived a clean, honest, reliable life for that period of time and you intend to carry on that life from that time to the end of your days. Then they will bless you and pray for you to the Wakan Tanka, asking him to help you to be good. And if you fail, if you get angry and you fail to live up to what you promised, that is to be good, honest, and reliable, if you fail that, if you fail, then you are not a

true member. But then you still could join them in some of their feasts and some of their gatherings like the real Chakuduta members meetings and dances.

They dance to the - they have a dance. It is not a dance where - like - the dances that you see today. It is a kind of a ceremonial dance. And it is sacred. All the food that is going to be consumed within that lodge, each piece, like a pail of meat or soup or whatever it is, each one, an individual would pray with that and they would put it over there. And then another one would pray for another dish or whatever it may be and they would put it over there. Everything that is in there is blessed and the people prayed with it, asked the good Lord to bless it and that when they consumed that they would - they take it as consuming medicine and good for the body. And beyond that, give them strength to follow this Chakuduta, the Red Path faithfully, willingly, honestly. And then they would pronounce you, they pronounce one a member of the society but he is not in the front. He is at the back seat. He has got to work by his good deeds to get in front.

And when they get in front, my grandfather said that two or three men, mostly two men, would take this new member into the forest or on a hill someplace and they will fast there with him and ask him, the Wakan Tanka, to give the new member extra power to heal sick and to make the sorrowful happy. They stand there, that's wherever it is, on a hill or along the river bank or in the forest. It doesn't matter where but they have got to be alone with him. They will pray for him and he will pray for himself to obtain some gift of some kind to - or else, I said, extra power to heal sick and cure people from their sicknesses and diseases and this and that.

Some people they feel - they feel their body change. They say they feel their body, starting from the feet up till they get to the top of their head, they said they feel warm. Just warm. They change. The heat comes from the earth and it penetrates through their body right to the top of their head and to the tip of his fingers. When that happens, he is supposed to tell these two men that are there with him and pray for him and ask the Wakan Tanka to give him a gift, the ability to heal sickness and anything that a man is suffering. When that feeling is over, this man, they say he is happy. He has

changed. His body has changed and he is very, very happy. While they are there for a day or two days or two nights they don't drink, they don't eat, they don't sleep but they stand there and they pray. Their mind is wherever the Wakan Tanka, the God is, that is where their mind is most of the time. They have got to do this in order to receive some help or some power.

Some stand there and carry on for three or four days and their body never changed. They never have no feeling, no different feeling in their body. Or they don't see anything or they just want to go to sleep and they are getting hungry and they can't forget that, they can't forget their hunger. All they think of is food. All they think of is a place to lie down and sleep. Well, this kind of people, their mind is just, is not where Wakan Tanka is. His mind is not in harmony with the power above. But he is just wanting to go to sleep and eat. But this man here could stand there for twenty days and never get no blessing or no gift of any kind at no time. Because his mind is, just a minute now, what do they call that now? His mind is on the earth. But not upwards. This is the way they call that. And once they do that, when they find that out, that his mind is not towards the power above, they just take him home. And yet he is still a member.

Next year, this man here that fasted for three days or two days and see or hear nothing, next year, about the same time, they will just go there and tell him, "Here, you come. You have to go through that procedure that you went through last summer. Maybe your mind has changed this time. Maybe you changed your mind. Maybe you have changed into another feeling or you would get some help so you got to come." Some refuse. "I was there once and I never got nothing, I am not going." Well then, they condemn him. They condemn this man here that refused to give a second try, they condemn him to the earth. They condemn him to the earth. And you should struggle day in and day out, all the days of your life on this earth. This is the way they cancel a man out of the Red Path Society.

But if he goes the second time, if he goes the second time and they perform with him upon the top of a hill or in the forest or along the river or someplace away from the camp, this time he will be there two days. Maybe he will hear a voice, a voice way far away. Somebody yelled at him or something. He will hear a voice. Chiefly it is about...and most of them they say they get scared when they hear that. There is nobody in sight, there is nobody about there and yet a voice come to him telling him to brace up and receive, prepare to receive what is coming. But then this person that is trying to obtain extra powers by fasting, they get scared. Prepare to receive. What is it? It is a voice that they hear. How is he going to prepare? These things come in their mind and lots of them...just then they will hear the voice again closer, more loud, louder than the first time. Some of them, they tell these two men that are there with them, "Well, I can't stand it. I can't receive that voice, I can't." And they just pick

up whatever they have and then go home. Well, he heard a voice. That means that something had paid attention to him. Some power had paid attention to him and this power let him know by hearing. By making this noise, saying a few words, they warned him. That is a kind of a warning that they...He is approached by some extra power, a power from above. This is what grandfather said. They called that a power from above. And then, well, he ran away. Of course they let him go. That goes on till next year.

The same time next year they take him back to the same place and they try him and this time if he failed the second time, third time, well they took him three times but the third time if he fails well, next year they will take him and put him through the same procedure. That is to try and get some extra power from the Almighty, the Wakan Tanka. And the fourth time, the fourth time, if he can carry out the orders that he is just about to receive from above or from the power of the air or the spirit of the air or at night, the spirit of the night or the day, then he would know at the fourth try.

And each time, if he hears something strange, at the fourth try he would stand it and he would accept it. Then of course he would go on out, he would drop to the ground. But they won't touch him. He would lay there and then in that trance, he is in a trance, and then while he is in that trance, then he receives the instructions and what to do, how to do it, and all that. Then when he comes to it, when he comes to, rather, and wakes up, he has got everything. He remembers everything: the words that he is supposed to say when he is praying and the direction that he is supposed to face when he is looking over a sick body, maybe his head to the south or his head to the west or his head to the north. Whichever direction that body, he saw in his trance, that is the way the body has got to be if he is trying to doctor it through this power given to him, through this invisible instructor, I would say. And then when he sobers up and comes to, his mind is clear. He understands these things clear. He might hear four sacred songs, he would remember them. And the prayer that he is supposed to say, he would remember it.

And this man would come to the camp and then he is among his people. Four tries, that means four years, and then they would accept him back into the Red Path with that extra power and then everybody depends on him. And the more sick people that he cured, the healthier he is and the healthier his family, his grandchildren will be. This is the reward he gets. But when a sick person goes to him and if he cured him, well that sick person, when he is better, he might give him a

gun or a Hudson Bay blanket or a tent or whatever he has that is worth having. They would take that and give this to the medicine man. Naturally he would accept it. Then he is paid for what he did. A gun, traps or one thing or another, blankets, tanned hide, he is paid for, so he is not gaining anything for his grandchildren or himself or his sons and daughters. He received the payment in materials, not in good

health. And there is lots of these men, they wouldn't accept anything like any manufactured materials as a payment. They would heal this person and then he don't take no pay for his work. But then his children and himself and his grandchildren, he gains health for them. This is the understanding, way in the beginning of these here people receiving extra power, gaining extra power by suffering for three, four days asking for this power.

And when they get the power, then they start receiving payments, taking the blankets from the poor, sick person. Or take his tent or his gun but a person like that, he is - they don't consider him as a man with extra power to help people but he does - he gained that for his own personal gain. And when they find out a person is like that, well, nobody goes to him. And when people don't go to him, but he has got that extra power for the people but nobody wants it, so he has got that in him and it is no good for him. He is always suffering in some way.

But if he helped the people...as my grandfather said, there is a man. He had extra power like that. It took him four days and four nights out in the wilderness to gain that. All this time he prayed and he cried and he prayed and prayed to the Wakan Tanka. When his prayer was answered, he got an extra power. He come back to the camp. If he hear anybody's sick, you don't have to call him, he will get up and he will walk over there and perform over this man, touch him, lay his hands on him and pray for him, lay his hands on him. Wherever the pain is, he will lay his hands on that pain, sore spot or...and then he cures them. He never, never take nothing for his work from a human hand to his hand. But then this man here, he was a good trapper you see. He was always trapping and hunting. When he goes out into the bush, just a little ways from home, he will go hunting. He don't go very far. There is an animal standing there watching him, looking at him. Shoot him and that is his. He has got his: his hunting is over for that day. And when he sets traps for fur-bearing animals, he gets them by the dozens where other people don't get nothing. And they figure he cured people, helped them, but never take payments, never received payments from his family or from his sick person's relatives. But he gets it back in some other way.

Now this is the duty of a man that is a member of this here Red Path Society. It is hard, it is very, very hard. You have got to be good and you have got to have patience and anybody make you mad, you are supposed to leave him and you are not supposed to get mad or fight. You have got to be good, that is all there is to it. Then you gain this and then you will reach the end of the Red Path and from there, life everlasting. This is what the Red Path leads to and the teaching of the Red Path, if you follow it, it will take you there. You will reach the high points of civilization and Christianity. As the fellow says...

(End of Side A, Tape IH-109)

(Side B)

...too this year that the Minnesota Massacre occurred. It happened between that time. One day a young man travelled westward. He had a wife that belonged to the Yankton or the prairie people, the Titawan. Not the Teton but the Titawan, prairie dwellers or Yanktons. So, early in the spring, he went to visit his in-laws with his wife. She belongs to that western tribes and this young fellow, he was to return in about one moon. That would be one month. Before one moon expires, he was to return home. But he didn't and now it is getting on towards fall. He was gone for at least three or four moons already. His parents commenced to worry about him and they wanted to go and look for him. There was this man and his wife and his father and his mother. There was four of them with three or four children. And then they asked my grandfather's father and mother to join this search party. So they agreed to it and there is about six or seven adults and three or four kids. And they started out westward.

They travelled for four or five days and they come to a camp. So they went to the Indian camp and sure enough, his son was there. The boy that they are looking for was there. But he was shot through the leg and it had kind of chipped the bone. It wasn't broken but somehow it was chipped and he couldn't walk too well on it and the wound was open and it was draining so he can't walk too well. And how that happened. After he got back to his wife's people, in that camp they were short of horses. So they need about twenty head of horses. So they were going to go on a horse thief tour. They asked him to go. He refused but they insisted he go and get himself a couple of horses. They told him, "Whatever horse you could catch and bring home, it will be yours. And those people from the west, the owner of these horses that they were going to go and steal, they will never trace us." So he gave in and he followed the horse rustlers to another camp. They travelled three days to get to that camp.

And they sneaked around and spied around that camp and one afternoon they drove the horses away from the camp to a different feeding grounds. There was three of them drove a bunch of horses. The horses were left there and these three men went back to the camp. So they sneaked around and got to the horses and they watched the horses. And the horses saw them. They didn't pay no attention to them. They were feeding and grazing around here and there. And right close by here, there was a horse with a rope hanging on his throat and there was a feather tied to it, an eagle feather. That means that horse is a prize winner, a runner. That is what that horse is. So this young fellow walked up to it and the horse didn't go away so he caught it and put a half hitch around the horse's nose and he caught another one. Without knowing that they were going to find some horses, they all take two or three rawhide ropes with them. There was a horse standing here so he caught him. And he jumped on this horse, the first horse that he caught with

the rope and the eagle feather hanging, tied to his throat - a throat lash like - it was hanging there. They kind of decorate the horse with that. So he jumped on it but it was a very lively horse and when he started away, the horse that he was leading just came right beside him and stayed right there. He was a good leader. And by that time, the other fellows, they caught - some of them got two and others got three. They ride one and leading two. There was a few of them. Sure enough they were there, they need twenty horses and they got twenty.

So they started off. This was in the broad daylight. They started off for, towards the north. They didn't want to go towards the east to their place, to their home. They went north. And all that day, they kept going north until night. They stopped for only a short time and then they started again. Still keep going north and then they swing east. They went east for a long ways. Past their camp and then they went to their camp where they started off from the east. And they brought home twenty head of horses. And, oh yes, when they caught the horses and when they were going, when they left the main herd, they had about twenty horses and they were racing with the horses towards the north and there was two fellows, they met two fellows. Well these two fellows, they got down on their knees and started shooting at them. Well, this young fellow that - oh gee, I forgot his name - well, anyway, this

young fellow from the Santee and (112) camp, he got shot in the leg. So, it chipped the bone. But they didn't kill the horse. The horse was just coming right straight for them when they fired at him and they missed the horse and got his leg. His leg was sticking out and they hit his leg. But anyway, he come home with two horses, with almost a broken leg and that is why he didn't return home.

Towards fall his father and mother and my grandfather's parents, they went there and they saw him and on the way back they left the boy over there. He can't walk but his father-in-law said, "You leave him here. He will be all right here," he said. He would look after him until he is able to walk and until he is able to get around real well. So they left that boy and came home without him. And that winter he was all right then. He could walk and he can get around.

The spring again, they went out for some more horses but not to the same camp. South, they went southwest to another camp and this young fellow with the wounded leg - his leg was okay and he had two horses and he was making good use of them so he wanted some more. So he joined the horse thieves again to go and get some more horses. And this time, things didn't turn out as good as the first time. He caught the horse all right enough and he started off at a full gallop. The others are - some were ahead of him, some were behind him. But the people that owned them horses, they were right behind them and they were shooting at them. And they - that boy that got wounded on the leg last summer, by God, he got wounded again. This time he fell off the horse. So the horse left him there. When he fell off the horse he just laid there, pretended that

he was dead. So these other, these people, they are not Oglalas or Tetons or Hunkpapas, they were some other different kind of nationality, they didn't stop to see if he was dead or not. They just raced by, took after the ones that were running away with their horses. And he laid there. And then these men, when they returned home they didn't come that way, the way where he was laying there. He could see them going home because he was still laying there. He was bleeding but not bad. But anyway, he had a rawhide rope so he tied his leg so that it quit bleeding. That night he crawled to the bush and laid there. And he was watching his leg and it wasn't bleeding, so he just laid there. He had had a little bit of grub to eat and a kind of - there is a gut in an animal, they fill that with water and they carry that. And he had that so he washed his leg with some of the water and drink some and laid there. He didn't want to move. Nobody is bothering him. People don't seem to go that way. So he laid there and the rest came home.

And there was a few that didn't come home. There was a few that were killed or well, they were left behind. And this young fellow, he was, that is the second time he went on the horse thief tour and he got shot each time, he got wounded each time.

So there is the boys that didn't return. Their parents or their brothers, cousins, they are going to go and look for them, to see if they are dead or...They want to know what is what. They might be laying there wounded or just suffering, slowly dying. So they went. And this Indian from the east, his wife joined the search party. She took a horse from her father's herd, they say it is her own horse, a fast horse. So they went to the battlegrounds where they were attacked there. And by this time this wounded boy, he was sitting up and he looked towards the east and he can see a couple of riders coming. He watched them. He was under the trees and under the brush, he was watching them. And right away, the way they dress, he knew that the people were his relations, the Dakotas. He know that. So he crawled to the edge of the bush and waved to them and they come to him. And, by God, that was his wife. She was on her own horse. She got off and she helped him to get on the horse and then she rode behind him so there was two on that roan horse. She was bringing him home.

And when they looked back they can see in the distance, quite a distance, a bunch of riders are coming after them. So they started. They came out of sight and then they scattered. There was about five riders that went to look for their wounded or their dead horse thieves. They scattered, one go this way and the other, and this lady and her husband, they went a different direction from them. But they made that horse travel. Anyway, she managed to escape with him, with the wounded man to safety. They didn't bother coming after them but they went after the others. So she just kept going that direction. She kept going and kept going until dark. And then they stopped and let the horse eat and they had a rest and had a little sleep. They rest for only a short time and then the horse was grazing and they found a slough and they gave him

water and they ride him and start for home.

And on their way back, they will be at home today, like, towards evening, so they can't be very far. They might be...oh, they don't know the distance. There is no way that they can tell distance but this was early in the morning and they figured they would be home after the midday. I would say that would be around twenty, twenty-five miles to go to get home. And while they were riding and moving on, all at once ahead of them, a horse appeared. Another one and another one. There was four horses came in sight and there was no rider no place,

nobody around. They started going and these stray horses, they managed to come towards them and they come right up to them and they just kept going and they started to - when they started off, these stray horses, they followed them. These four stray horses followed this woman and her husband riding on the same horse. And they were galloping and running and the horse was running and galloping and making pretty good speed but these four stray horses were following right behind. So the lady said, "Well, we'll just keep going and if these horses turn back, then we will stop and if they don't we will keep going until we get to the camp. And if they see the other horses, they will join them and they will never leave and we will claim these four horses." So they kept going and it was after midday when they come to the camp and these horses were right behind them. So they found four stray horses and the one that she is riding, that is five. But that horse belonged to her dad so she stopped at her dad's tent and these horses follow and they stopped there. So they surrounded them and they caught them. They caught these stray horses, four of them. But these horses that they caught, these four horses, they say there were broke. They were halter broke and they could lead them around and they got a young fellow to jump on one of them and ride him and he was broke to ride. And they made travois. But they were good.

So, now this lady said, "Well now, your daddy and mother were here with their friends looking for my father and mother and they found them. And they went back last year and now they expect you so we will take these horses home." The man agreed to her suggestion. And they got them so that he can ride one and lead one and she rode one and lead another. They didn't use no travois. They just used them as a pack horse for food and blankets and their little tent. So they started off home. They travelled eastward, day in and day out for three or four days. Finally they come to the camp. And they say that was the first time some of these Indians, Dakotas, that was the first time they saw horses. And my grandfather said when he went to this, these prairie dwellers' camp, that was the first time he saw horses and he said he was scared of them. And my people, my grandfather and his people, in the east, way east, there was no horses there. They never had horses. All they do is they pack whatever they have. They pack. They never had no horses until that time. This wounded fellow had four of them. He brought four of them to that place and people used to, they staked the horses out to graze by a slough or wherever there is

tall grass and good feeding place. Well they would stake them there. People used to go there and stand there and watch them eat and watch them move around. Those horses were never alone for a long time. And this lady, this lady that...oh, she was - she had - she saw horses when she was a little girl. Her father had lots of horses so she was used to them. And from the time my grandfather remembers up till he was 95 when he died and he said he only owned one horse and that was only a short time. He said he won that in what they call a hand game. He won that and he had it about three or four days and then another hand game started and he went there and he bet the horse and he got beat. So that is the only time he ever owned a horse.

This lady from Teton, the prairie dwellers, she was brought up knowing horses. Her father had horses and she know the horses ever since she was a little girl and she knew how they used to catch some wild horses, stray horses, that is if there are not too many. If there is four or five or six in the herd, they are easy to catch. But if there is fifty or sixty, maybe a hundred, they are hard to catch. So there is only four or five stray horses or wild horses, well, nobody claimed them. If they are spotted someplace she said her father, many times he would take three or four of his horses, they are tame, you tie them together and lead these four horses to where these stray horses are spotted. Then when he gets in sight, he will lead them out and these wild horses or stray horses, they will stand there and look at them and he would lead them towards these stray horses. He would go by them and turn around and go by them and turn around and each time he goes closer and closer. Finally, the stray horses, they will walk up to these horses and come around there and they seem to get along and then he will lead these horses that are tied together, he would lead them home and they will follow. They will follow them home. And then to catch them, they have rawhide ropes. They make a loop and they put it on the ground. And they hang on to the end. And one of these stray horses, if he happened to step in that loop, then they pull it. They got him by the foot. Then there is five or six of them would hang on to that rope while another one would lasso him and that is the way they catch many wild horses. And they lead the tame ones to them and then lead them home, and then snare them and catch them by the foot. That is the way she saw that and she often inquired about anybody that goes west.

Of course they say they got to go about three days before they get into this horse country. Anybody that come from there, she will go there and ask them if they see any horses.

One day, they say they saw horses but they are quite a ways. You got to travel two days to get there. By this time this wounded man, he could walk real good now by that time. So she took her husband and three or four horses. They went to that place and search these stray horses and by gosh, they found them. They said they were grazing by a slough, by a lake. So she brought these horses in sight and the stray horses, they

were looking. There was a few of them. They looked at these tame horses and they stood there and looked and looked and she went towards them and find a hill and then down and towards them and worked her way closer and closer...

(End of Side B, Tape IH-109)

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