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HIGHLIGHTS:

- Robert Goodvoice, born 1901.
- account of the Sioux participation in the War of 1812 on the side of the British, and the Sioux interpretation of the rewards promised them by the British Crown.
- the history and whereabouts of the King George III medals given to the Sioux for their loyalty to the British Crown during the War of 1812.
- story of two Sioux chiefs who were kidnapped in Manitoba and returned to the United States, presumably for their part in the 1862 Sioux uprising (Minnesota Massacre)
- the dispersal of the Sioux in their flight from the U.S. Army following the 1862 uprising; the story of one family's search for their relations in the wake of this dispersal.

(Side A)

I am Robert Goodvoice. My age is 76. I am living on Round Plain Reserve. It is also known as Wahpeton Reserve which is situated about nine miles northwest of the city of Prince Albert. Today is January 6, 1978. I am going to tell a story which was told to me and others many times by a man named Henry Two Bear, his Indian name 11 . When you

translate the word 11 that means Two Bear.

Once upon a time as he says, there was a huge Dakota camp. And they heard that the white men were fighting. As his grandfather told him this story and as I am going to repeat it as he told me. He didn't mention any month or date or day or year. He just told the story as he heard it from his grandfather on his mother's side.

Now, as I said there was a huge Dakota camp. And they heard the white men were fighting. The white men from the south and from the north, they were fighting. But the Dakotas had no intentions of joining them. They stayed away. They stayed out of trouble. Until one morning, five men, they were Wasitius, white men, came to the camp. They were dressed different from other people. They had different uniforms. And they come there and ask the people that they would like to talk to the leaders of the Dakota camp. They say there was many, many families. So the head men and the older people, they all gathered together with the white men that visit the camp and they had a talk. And this white man, the spokesman, said to them that they would like the Dakotas to help him fight against the oncoming enemy. He told him that when the war stopped, from that time on, they would be friends, they would look after the Dakotas and they would be friends. So the Dakotas, they agreed to that. And then they started. They don't fight during the day but during the night. And very few used to go and cut off the supply line of the enemy. And then at night the most of them would go and raise cain with the enemies. They didn't say, as he said, his grandfather didn't tell him how long they fought, how many days, but there were two groups. One worked at night and the other during the day. They keep the supply line cut off. Finally the soldiers commenced to move back towards the south so they let them move and they just followed them. And they didn't say how far they followed them but they followed them quite a ways. They were following there for a few days. And these white men that asked for the Dakota's help come to them and he told them, "As long as they are moving away," he said, "don't fight them. Let them move back and

don't disturb them. Let them move back." But these groups that are - their work is to cut off the supply line, food and ammunition and other supplies that the army needs in the front line, but they kept that blocked so they had to move back.

Now they kept working that same style, in that style, until one day, this white man that asked for the Dakota's help came to them again and told them to stop. Don't bother them at all. The war is over. They made arrangements that they are not going to fight no more. So the Dakotas, they obeyed this white man and they didn't fight no more, they stopped. And they stuck around there, wherever the war ended, they stayed there and moved about you know, the same as they did in the other place. They made camp here and there and hunt and make their living here and there. And they stayed there.

They didn't say it was the same year or the next year but anyway, one time there was four boys, four or five boys, young fellows. They come north, these are Dakotas. They come north and they saw a pile of stones, the height of a man's height. That would be about five or six feet. And they are all painted red. And they saw this and they looked toward the west and they saw another one over there and the east they saw another one. So they went up to the one in the east, they saw another one. They followed it and there was no end to it. So they come back and follow it westward, there is no end to it. So, they were wondering why those stones were piled up like that, it give them a kind of a suspicious sort of an idea that they are in the enemy territory. So, they went back and told the elders, the leaders of the camp and then they come north across the line into a town. They didn't say what town. They come to a big town. It must be a capital now because they said there is lots of white people living in that town. And that is where these leaders, this man that asked them to help him to fight. He was there. And many others. They had a talk with them. And the white men made them understand that that is a division. The south, that is the people of their own, they have nothing to do with the people on the north side of this here landmark, these red stones. That is the landmark which is known as the boundary between the States and Canada today. That is the way it was first started. Pile those stones and paint them red. The Dakotas call it 120 . That means a pile of red stones. But many of them.

And then the Dakotas were promised, they were promised that there was a reward that they would receive in the near future. And when everything is settled, then they will tell them what their reward is and what it is.

But anyway, they are going to tell them what reward they are going to offer them. They are going to tell them in the future. So they waited, they waited, and they told them to stay on that side of the line and if they wanted they could come across, come back on the north side of this here boundary. Go back and forth, back and forth as they like. There is no restrictions. So the Dakotas stayed on the south side there. They were making a good living there. There was lots of game and fish and other things. Their food was plenty there so they stayed there.

And then one day, a messenger come to the camp and told them that all the old, older people and the leaders of the Dakota camp, they were invited to go across the boundary into a certain town. "The white men on that side, the head men, they want to talk to your leaders." So, there was a bunch of them. They say there was over 100 of them. They got ready and then they came across into this town and they had a talk. And they told them, this man here that asked the Dakotas to help fight, well he did have red hair. So they called him 157 , the Indians called him that and his English name was Robert Dixon. He was the commander of the British army but they didn't know this at the time but they know that man's English name quite a

few years after. So they give them, each chief got a medal. And his councillors got some kind of a badge. It was made out of some kind of a material. It looks like copper or brass. But anyway, all the councillors got that. And the chiefs, they got a silver medal which is about four inches in diameter. And there is a picture carved on there and they say that was King George III, I think. This was what the chiefs got. There was seven medals that were given to the Dakotas at that time. And this man here, Henry Two Bear as I said, his grandfather, 179 , he was the youngest chief there and he got one. And the promises that they got was they were supposed to get seven boatloads of cargo, everything that you can think of, pails and axes and everything. Food, dried goods, seven boatloads. We don't know what size boats they were at that time but then they were seven boatloads anyway. They were promised that and when they used that up, they would get some more and some more. And they give them what they call that now, they call that a pledge on platter. This is whatever the promises were printed on, its a piece of hide, it is not paper, it is a hide but you can see the writing very plainly. And a medal and this here, the councillors badges, and flags to the chiefs. And promised seven boatloads of food and clothing and whatever they need. So this is the promise they made. And then Robert Dixon, 205 , told them that they would remember as long as they lived. And

they are going to give them a souvenir but then the Dakotas are not going to take that away from the town. They are going to keep it there and they are going to put it someplace and the white men would preserve this. It is a cannon that they are giving to the Dakotas as a souvenir. This was marked that at one time the Dakotas fought side by side with the British army against the enemy. And they paint this, that is the smallest cannon that they had. It is a small cannon. They painted it yellow and they named that Dakota 223 . That means small Dakota or little Dakota. And it is supposed to be in that town of those days. And Wahanata and the rest of the chiefs, I think their name was, they wrote their names some way and its there, it is not printed on the cannon but it is printed on a piece of metal of some kind and it is there with it. This is what they call the 1812 battle. Of course, the Dakotas don't know the year and the month and the date and all this and that. At that time, but later on, the history, this is where they get these names and the date and the year. It was in 1812. And then so they left the Dakota chiefs stood there solid and they know they have got a souvenir someplace over there. For many, many years after, they mentioned that. They mentioned the Dakota chief's names. It is over there yet, someplace.

And this seven boatloads, this is where the word Ocheteeshaco started. That means seven smoke stacks. They didn't say seven boats because there is one smoke stack on each ship and there were seven of them so they called it the promise of Ocheteeshaco - the days of Ocheteeshaco - the year of Ocheteeshaco. This is the way they described that. And sure enough, they used to get an annual distribution of food and materials. Powder and guns, very, very few guns. They would

give the chiefs a gun each but not everybody. And powder and shot and what they call a cap. These guns were muzzle loaders. And in that town - then they choose a town someplace. They don't know the name of the town but they know where the town is and there is the big, big warehouse. They didn't say warehouse but they said there is a big house and that is full of Dakota property, they owned that. And they used to gather there once a year and get clothing, blankets, and whatever there is there and they would move away. The next year at the same time, the same moon, the same wherever, whatever, the first quarter, full moon, they watched that. They all watched that and they knew. So, when the moon is full, we'll say, they are all there at the same time. And they have done this for many, many years. And then, but then, they never go east to see Dakota 295 , to see if it is there or not. But they know they left it

behind. They left it there. Now this Ocheteeshaco, the word has spread westward right up to the Rocky Mountains and the western part of the United States and those people over there, the Tetons, Oglalas, they use the word Ocheteeshaco but they translate that in English they say it is Seven Council Fires but that don't mean our Ocheteeshaco. We Dakotas meant different. It is a reward that, it is the seven boatloads and that is why they call it Ocheteeshaco. And this Robert Dixon was right there and he was the one that told them, he is the one that asked them to help them to fight and he is the one that asked them to quit fighting and he is the one that told them to stay over there and he is the one that told them any time they want to cross the border back to the north, back into Canada.

They didn't know this country was called Canada then. They used to call it 327 . The Indian's land is what they called it, the States and Canada was just one world as they figured. But they think, they think this is of the whole world. And Wahanata, the youngest chief there, he remained in the United States but some of them moved into Canada shortly after that and they moved back and forth, back and forth, they scattered from east right up to, close to Moose Jaw. And they are east and south of Brandon and Winnipeg, around Winnipeg and that is the territory that the Dakotas occupied. But Wahanata, he stayed in the United States, with that medal, with the Canadian medal, he stayed in the United States and finally, the United States government made treaty with them. And Wahanata stepped out a chunk of land which I believe is called the Fort Carlton Agency. That is just south of Brandon, not too far into the United States. Close to the border. I think the north boundary joins the international border. Wahanata stepped out a big chunk of land and he was still the chief with that Canadian medal. Of course, the United States government didn't honour that Canadian medal of Wahanata's but he kept it.

And then when Wahanata died, I think it is his daughter, the oldest daughter, anyway it is Henry Two Bear's, mother had that medal. Until 1925, she was dying and then

Henry Two Bear was in Canada then. He got a notice that his mother was very low so he went back to the United States and saw his mother and she died a couple, three days after he landed there. So she gave this medal to him in 1912. It was either in June or July. And then when his mother was dead and buried after the funeral, then he stuck around there for awhile, a few days, a week or so. And then he come back to Canada with that medal. And he brought that medal to Round Plain and when our chief, (Honuika?) II, also known as Itamonsa,

when he heard of this medal, the chief's medal, he wanted it. So he gave a three year old pony, it was a nice looking horse to Henry Two Bear and he gave him the medal. And Chief (Honuika?) II used to wear that medal to exhibitions and any other gatherings, he used to wear that. And the people used to look at it and sometimes they want to buy it off him but he never sold it. The deal was this, he would wear that and keep that medal as long as he lived. And after, if he happened to pass away that the true owner, who was Henry Two Bear, it will go back to him. Now, this is the deal they made. But when that time come, (Honuika?) II also known as Itamonsa, he didn't want to give it up. He was going sick and he was going down very fast. And he didn't want to give this medal back so what he did is he give the medal to our Indian Agent, John Weir. So John Weir took that medal back to the Agency. And then Henry Two Bear, he knew that John Weir took that medal so he went to town and saw a lawyer, Collin Baker, he was the city solicitor. He told him about it and he wanted that medal. So he wrote to John Weir, and then John Weir when the lawyer was after him, he sent that medal back to Round Plains to our missionary, Reverend J.G. Meek. So he had it. We lost track of the medal for a few months. Somehow, it blew up that Reverend J.G. Meek had that medal. So Henry Two Bear asked Mr. Meek for the medal. He got a lawyer to write a letter to him and Mr. Meek, he sent it back to John Weir and then we lost track of the medal again. And then somehow, the people in Mistawasis, they saw that medal in John Weir's office. So Collin Baker, the lawyer, he wrote to him again. And this time he kind of wrote a kind of stiff letter to him. And then Mr. Weir, he retired from the agency and he sent the medal back to Reverend J.G. Meek from the Round Plain Reserve and the Wahpeton. The tribe was Wahpeton that was living on the Round Plain Reserve. (Honuika?) was the chief. He got it. That is the fellow that gave the medal to the Wasitui, the white man. And then Reverend J.G. Meek, he was our preacher and ...

(End of Side A, Tape IH-104)

(Side B, Tape IH-104)

..and I just traced that medal and there is lots of them like that.

So now this Ocheteeshaco, let's go back to that. One day, the people were there again to get their food and other things and while they were gathered in front of the warehouse,

there was a man. His name was (Wabadeena Hotomani?), I can't very well translate that but anyway, that is his name. He walked up to this man here who was going to give out the food, make the distribution, he was there. He had the warehouse door open and he was on the platform so (Wabadeena Hotomani?) presented him a letter. So he took the letter and opened it and read it. Read it and then he shut the doors, he shut the warehouse doors and he waved the Indians away. "No more," he said, "no more." He made them understand that he is not going to give them no more. And then the Indians were, they were puzzled - why?

Then later on, there was a man in the United States that had a store for many years and he used to come into Canada with everything that can haul on a boat. Carts, wagons, 30, and he used to take lots of food and property back to the United States to his store. Now I don't know what is the name of this store-keeper in the United States but the Dakotas, they called him (Seencheja?). (Seencheja?), now that is something, but anyway, that is the way they called him, this store-keeper. And the place where he established this store, the Dakotas called it (Dayeada?). Now that's - where is that today? What is the English name of that place, that territory today? We don't know. But anyway, that is the way the story was told and that is the way I heard it and that is just the way I am telling it as I heard it.

And then, what was said in this letter he said, "The Indians, the Dakotas, are not going to bother about the property that you have in the warehouse that you have for them in Canada. They are going to, they are not going to take anymore. But they are going to haul everything." He told them that he was going to haul everything to his store and all the Dakotas in Canada and in the United States, they are going to live close around there so that they can get their rations, well, that is the way they called it. They can make a distribution every thirty days or every sixty days, not once a year. So he, the letter stated that the food and whatever was in the warehouse is supposed to be kept and they are not supposed to get it no more. So he is going to haul it to the United States and then the Dakotas could go and get it from him over there. The majority of them were in the United States, let's say just about, maybe they figure there is about nine or eight, eight or nine hundred families in Canada at that time. But the rest were in the United States and there was quite a number of them. So this is what the letter said and he said that in the letter it was, he said that was arranged by the majority of the people who are living in the United States and this is what they want. So, that is how the Dakotas in Canada

lose their Ocheteeshaco and property. They never got it after that. And when they see that they are to get it but they are not going to go back to the United States to get it so they didn't pay any attention to it. And it is understood that this (Seencheja?), he was making a trip every month during the summer. And then

finally he got enough goods over there to keep him going three or four years so he didn't bother with it. He didn't come for no more goods from Canada to run the store in the United States. And as I said, that is how our people lose their Ocheteeshaco rights that Robert Dixon had promised them.

Now this is a story that was told to Henry Two Bear and Henry Two Bear died the first week in March, 1966. Either on the fifth or on the sixth of March. He died right on the Round Plain Reserve at the age of 86. And the medal that he got from his mother, she was very, very old. And about this Dakota Chiefs, they, that little gun, cannon. Around 1908 or 1910, the people in Sioux Valley received a message from some government official in Winnipeg asking them if they want to sell that little Little Dakota, the Dakota 113 . If they want to sell it, he would like to have the medals that was given to the Dakotas at the same time as that cannon and this here, what they call Pledge on Platter, gather them and bring them to him. And he was going to give them quite a bit of money. So somebody said, "Let's not do it. Our parents, our grandfathers, they won that by helping the British to fight so let's keep it that way. They made friends and let's keep it that way so let's not sell this Dakota 126 back to the white man, back to the Wasitiu." But then some of them, the younger people at that time, were willing to sell it back to him. And now, not too long ago, maybe six, seven years ago, there is a man who tried to find that but he can't find no trace of that Dakota 133 or he can't find no record of where the Dakotas received these medals with King George's picture carved on it. There is no record of it no place. But the Dakotas, they have these medals. And these medals were made in England. And a man came from England, across the sea they said, across the big waters and brought them, brought the medals and the councillors badges and these pledges and give it to the Dakotas. They were not made in Canada, the medal was made in England. So this is the only proof that they have that they are the people that fought side by side with Robert Dixon and his army but there is no record of it.

And these stories used to be something, you know, people used to tell these stories as I am telling it now. I have heard it many times, different, by different people. And I

saw the medals and I am not sure but I think there is one in this here big museum in Calgary. I was there not too long ago, last spring I think, a year ago last spring I was there and I saw one of them medals. But there is no history to it, there is nothing to it and it is in the glass and it was about four feet away from me but it looked like one of them. And so there is one medal in Calgary Museum and the Historical Society of Prince Albert, they have got another one. The one that is in Prince Albert belongs to Wahanata. Wahanata was just a young man. They say he was around 18 or 19 when he got that. He was the youngest chief. And there were seven of them. There is two, two I think were held by people in Sioux Valley, one of them, the old man, his name was (Giukum?) and the other one, I

forgot what his name was. And there was one that was held by a man in Pipestone. That's Ahive they call him. I think his real name was (Wabadeeoctuk?), Sitting Eagle. And then that is three, and this one in Prince Albert, that is four, and one in Calgary, that is five. And in, there is two in Standing Buffalo Reserve. One was held by a fellow by the name of Good Pipe (Chanoboshtay?) and the other one was held by (Eyobuya?). His English name was (LeSwiss?). I just forgot his first name but anyway, his last name was (LeSwiss?). Well, that is the seventh. My grandfather had one of them but he was, it wasn't given to him. He wasn't entitled to it but he was keeping it for this certain fellow. He held it for many years and then he give it back to him.

So that is how, and, the last of these medals was sold about, I'll say about six years ago. That is (Guikum's?) medal. A man came to give (Guikum?), that is the son of George (Guikum?), and he asked him if he still got that medal. And Jim (Guikum?) said he has. And he wants to see it so he showed it to him. And this man, he said, "How much you want for it?" And Jim said, "Three hundred dollars." The man, without saying a word, he pulled out \$300 and gave it to Jim and took the medal. So Jim (Guikum?) then said, "Now, where you come from? What is your name? Give me your address. I want to know where this medal goes. You got it and I want to know you and I want to know where you come from and your address and all this and that." And the white man says, "No, you got \$300, you asked for \$300 and you got it and I got my medal and that is it." Then he went away so he didn't know who he sell it to. Now all these medals were bought like that. In the neighbourhood of \$250, \$300, \$350. I heard there was one there that sold for \$500. So, the proof, our proof that we made treaty with the British way back in 1812, well, we have no proof to show that we did. When all these

things that I am saying is not in the history. It is not written no place but this is what my grandfathers and the old people tell and I believe that they are telling the truth.

It is, at one time, around 1910, 1912, I heard that the Indians used to talk about that and they would go to Ottawa but if they leave the reserve without a permission, at that time they were in reserves already, if they leave the reserves without permission, they will send them back. They won't allow them to go to Ottawa to see what the, the Dakota Chieftain, that little cannon called the Dakota Chieftain, they wanted to see that. But they couldn't get there because they would leave the reserve without the written permission of the Indian Agent then they couldn't make no headway. They got to, the police would ask them, "Have you got a permission to leave your reserve?" And if they say said no, it don't matter what the circumstances are, if they haven't got the written permission, well, they send them back to their reserve.

So it seems that Ocheteeshaco is a thing that we should know and we should trace, that we might be entitled to something yet. We might get some kind of reward but anyway,

even if we don't get anything it should go down in history as it was. But now, our part in that battle, side by side with the British, we lost that. That is not in the history, in the Wasituu history. It is only in the Dakotas minds as they said, as the old people said. We remember and we know all these things but we can't write, we don't know how to write so we haven't got written no place. But it is in our minds. We remember these things. This is what they say. And this here (Seencheja?), the fellow that hauled the goods into the United States and established himself there as an agent and built himself a store. The store was still running. The store was still - because it was - it was still as a store selling this and that to the Indians but the man, (Seencheja?), he disappeared. He didn't stay there. So this is what we heard across. After that, when we didn't go, the people didn't go back there to see the store or anything, but sometimes there is people that come from there, come from (Daeena?) to Prince Albert and they tell the story. They tell the story of (Ocheteeshaco?) and how it ended - and how it started we know. We know how it started, that is for sure but then my people don't know how it ended and how long did that man run that store with the Sioux profit. It is their profit. He hauled it over there and sold it back to them. This is the story my people received. But they didn't want to go back to the United States. They remained in Canada and let the people in the United States, they got the benefit

of that. So some of these people in the United States, they have got brothers, uncles, and sisters over this. As long as their relations were getting something out of it, well, they were satisfied. In Canada, they were not getting a thing. But as long as their relations in the United States were getting it, that was fine and dandy.

Now, after, there is a kind of mix-up in that deal on the Canadian side but it didn't last too long. The people, we called McKays in Canada here, they all live in the Prince Albert district. They want to get ahold of this Ocheteeshaco in part and they say they will haul it over here, put it in a house here and the Dakotas that are living in the Prince Albert district can go there every now and then and get their clothing and one thing and another. These McKays, they were going strong, they were going to do this. But the Dakotas here, they told them to leave it alone. "It is gone. We can't get it back. It don't matter how hard you try," they told these McKays here, "You'll never get it. It is gone. It is all gone to the United States." And now they said, the McKays said, "There is some there yet for you people. We know it, it is there, we will go and get it and bring it here and you people will have it." But the Dakotas refused for some reason. They didn't want it.

Now that is the kind of deals that my grandparents tell as stories. It is not written in histories or books no place. And as I got the privilege to tell these stories and to put them on record, I am doing it the best I could as I remember it. And as I heard it.

And another thing that was, now this was connected in 1862 battles in what they call the Sioux uprising I think. I put this on record already but I think it is one of the spoiled ones. But anyway, I'll tell those. One day, a Dakota came from the village. This is in Canada, in Manitoba. He came from the village and he went to a man by the name of Eeotokta. He is not a chief but he is a very, very nice man. He was a very, very popular person in the camp. He is well respected and he is a wise man. So, this messenger says to him, "Eeotokta, there is a white man, there is a Wasitiu wants to speak to you tomorrow in town where the white men are." That means the village. He said he would go. Now, early in the morning, he put on his best. And he walked out in the circle, they lived in a circle. He walked out in the middle of the circle and he stopped. And he said, "I am wise. A white man called me to go and talk with him and I am going. But he is not going to fool me. He is not going to deceive me. I am a wise man." He said that and he walked on a little ways and stopped and repeated

the same thing. And the third time he was just about to the other end of the camp. And from the north, his brother-in-law, (Tatayjusnomonee?) joined him and volunteered to go with him. And that is the two that went to the - someplace - Winnipeg or someplace. They didn't mention the name of the towns. They don't know the name of the towns. But they always say to refer to a town, they say, "Where the white men are." That is what they always said. Wasitiu 437 . That is what they said and that means a village where lots of white men are. Or they will say, "Where the stores are." They don't say Winnipeg or Brandon or New York. They don't use them. They don't know how to say them words and they don't know what the towns were called.

But anyway, this Eeotokta and Tatayjusnomonee, they went to town. And they went to this man's place that invited them. It was, they say it was a kind of a cold morning. So when they went there, when they landed there, the first thing they did was they gave him a drink of whiskey. And then they give him a meal. And then another drink of whiskey and when they finished their meal, they put him in a room and this fellow, this servant says, "The man is going to come, you sit here, you wait here. He is coming." So they sat there and they both fall asleep. And when they fall asleep they wrap them up in warm blankets and this and that and put them in a toboggan, these two men, Eeotokta and Tatyjusnomonee. They load them in toboggans. This was with two dog teams. And they say they took them to New York. And the white men that shipped them to New York under the influence of liquor and chloroform or whatever you call it - it is something that made them sleep. They were doped so that they fall asleep. He got \$500 for each one of them. Now, how did the Dakotas know that? There was a halfbreed - they call them Metis today but at that time they called them halfbreeds - and this halfbreed worked for this man and he knew the Dakotas and he could speak their language fairly well. And he is the one that give them this whiskey,

and he is the one that fed them, and he is one that give them this here dope to make them, to put them to sleep. It is a knock-out drink. He is the one that did that and he is the one that told them to sit in the room and wait for the boss, the man to come and speak to them.

(End of Side B, Tape IH-104)

(Side A, Tape IH-105)

Now this here tape that I just finished, I mentioned two names. They were Eeotokta and Tatayjusnomonee. Now the history - there is a book written by, I think it was Father Lavalette with John McCain. Father Lavalette is from Lebret and John McCain is from Wood Mountain. They say, these two chiefs that were kidnapped and taken away in the dog teams, they say one was Little Crow and the other was Red Top. Red Top in Dakota word is Eekbadoota, that is Red Top. And Little Crow, Kakeecheeka, that is Little Crow. They say that is the ones. That is not right because Tatayjusnomonee, his brother and Tatayjusnomonee's wife, they both come to Prince Albert and they stayed in Prince Albert, around Prince Albert rather, and in 1922, Tatayjusnomonee's wife, Tataytunkowee - that is her Indian name - she died. I think it was in the month of February. And she often told how her husband was kidnapped with Eeotokta. They were taken away in dog teams to New York.

And Eekbadoota had four sons. And when he was sick and going down, they were at that time, they were just, they were camping west of Prince Albert at a little town called Macdowell. That is today's name. They call that Macdowell. That is today's name of that town. Well, west of that, towards the Saskatchewan River there was an Indian camp there. There wasn't too many there. About fifteen or twenty families camping there and that is when this here Eekbadoota, Red Top, he was really low. And he had four sons. And night came and the sun went down into dark. In the morning, when the rest of the camp awoke, the Red Top, his sons, they were all gone. They moved away from there during the night. And they never showed up, they never come back to the camp for at least ten days. Now this is the story my grandfather had told me. He was in that camp. Red Top and his sons disappeared. They never showed up for ten days, about ten days. And when they did show up, their dad, the father, wasn't with them. He died and they buried him.

And when these boys came back - they were not young men, they were around thirty, thirty-five years of age. They were men already, they were not young, young twenty-year-olds. And they said, my grandfather said when they came back, they didn't camp in the same place as where they did camp. They camped a little ways from there and one of them, I think he said the oldest one, that evening, he made a feast, put up what food he

could and gathered the people, the older people of that camp and they all answered his invitation. They all went there and that is when he told them. He told them that their father, their father is wanted by the white man, especially the

United States people, the United States government. They wanted Red Top. And they say that is the reason why they are not too closely associated with the rest of the camp most of the times. They can't help but have to live with the rest of the families in winter time but in summer time, they used to go away from the camp and they used to stay away, out of sight. For the people are after their dad. There is a reward for Red Top's head. The reward was to be paid by the United States government. So they didn't want to see their dad's head cut off and taken and somebody get money for it. They didn't want that so they watch him very close. At night, there is somebody, while the old man is asleep there is somebody sitting beside him awake. And they had two vicious dogs. They watch him day and night. And when he was getting low they took him out of sight and when he passed out, they buried him someplace and they levelled off the grave and there is no sign of nobody digging him up. Now this is what they told the people. They said that is what they did with their dad's body. That he died a natural death and he is going to lay there as the rest of the people. Nobody bother them after once they are buried and he is the same. Once he is buried, nobody is going to find the place and nobody is going to bother him. And where Little Crow died I don't know. But he will be up around Ft. Qu'Appelle, up in there someplace. (116) is his name.

Now, the history as I said Father Lavalette and a man from, what you call, John McCain, they wrote the history. And they say that the people that were kidnapped and were taken away, they say one of them was Little Crow and the other one was Red Top. Now that is not right. Nobody knows where Red Top's grave is.

There are many people that, as my grandfather says, there are many people that are wanted by the United States government. And he says that everybody was in the wrong at the time of the Sioux uprising in 1862. That is when lots of children are scattered. Families, half of the family is gone this way and the other half this way. Maybe one is left and it has gone someplace else. He says that happened. With them, they moved northeast after the war broke out, they moved northeast and they remained close to the border, south of the border but close to it. They lived and they hunted and they don't go and work for the white man too much because that white man might be an American and he will report them or he might give them away. This is what they were afraid of so they didn't go out and work for the white man too much. And they said they had a hard time. And all that time, while they were south of the border, short distance, just so they could make it to the border and cross

the border over a night's travelling. That is the distance

they stayed. That will be about, oh, not much more than ten miles. And he said they watched themselves all, every night there is somebody on the watch. Quite a ways from the camp, the road that leads to it, they watched the road and they watched the camp that nobody bothers them. And he said while they were on the alert like that day and night. Somehow the messengers would come from the south and ask them to go back to the United States, that nothing would happen to them, they would be received and they would be back home, they would be back to where they started from. But they would never go back. They never did, they don't believe in that. And finally, three or four years, from 1862 till 1876, that's when they left. There is about twelve years there. Well, he didn't say twelve years, he said quite a while they roamed back and forth, close to the border. And all that time, he said they had one dance. Somebody made a dance and they, the people gathered there to dance but he said it wasn't like a dance. They didn't want to take part in it. The music, they would make music by singing and beating the drum but then, no, it wasn't in them at all. They didn't want to. So they had a feast anyway and then they quit. That is the only dance that they had in that length of time.

While they were on the alert, back and forth along the border, there was one death. A man took sick and before morning, he was gone. And that man, that man went to the village, to where the white men are and he worked there. He did some work there, all day. And he slept in the bush and he went back the next day and he did the work and when he finished he came home quite early and towards evening, this man here that worked for the white man, he took sick. Oh, he was sick and he was in pain you know, and he couldn't hardly move and before morning he was gone. Well then they moved away from that territory altogether. And he said they took that corpse and buried it someplace in the bush.

At that time they never used to bury people unless somebody is murdered, they bury him. And if a person murders, they bury him. And any bad actor that dies, they bury them. And the good people, when they die, they put them on a scaffold. He said, "There is five things that make the human body." This is what my grandfather said. He said, "There is the water, heat, earth," and what else now. Water, heat, and earth, there is something else now. And he said, "The main thing is this. The main thing that keeps us Indians alive and moving is something from the sun," he said. And he named it but I forgot the name. "It is something from the sun," he said. "That, as long as you get that into your body and lots

of it, you are strong and you can go. Never, never, never weaken. As you grow older, you lose this and you lose that. And then you grow older and then you pass out. You come from the air, water, heat, and earth, and the something from the sun." Any good person that dies, they put him up on the scaffold. You put him up there, he goes back to where he came from, the air. Whether he goes back down, he is finished. But

a bad man, a bad man, when he passed away, they dig a hole in the ground and they put him down, face down at that.

But now, it is not too long ago, it is around 1928 or 1929, there was an old man. He was a very old man. He was sick and he was going down. And every time a person visited him, or people that were staying there watched over him, he was just begging them not to bury him. I heard him say it. I was there when he asked the people, he said, "Don't bury me. Don't put me in the ground. I am not a bad man. I never hurt nobody, I never fight nobody, I never steal nobody so why should you put me in the ground where the bad people are going, where you put the bad people. Wrap me up in my blanket or I got a tent here, so wrap me up and put me on a - if you can't put me up on a scaffold, put me up on a hill someplace in the bush and leave me there." he said. My grandfather said when this man died, he was a good man, he wasn't bad you know but he took sick and he was - it seems that he was poisoned so they didn't know what to do, whether to put him up on a scaffold or bury him. Well, they decided, you see, they said, "We are close to the white man's territory. If they see him up on the scaffold they might not like it," so they buried him. That is one death that had a very sad dance.

Then they move about you know, to here and there. And somebody would come to the camp. And this person, he was all over looking for their dad or looking for their sister or brother or somebody. When the war broke out, they all scattered.

Now there is one person, he died in Prince Albert here. He was very, very old. You know, they were talking about fighting, fighting the United States. They were talking about it but he didn't think they would. But anyway, he got his gun and his blanket and one thing and another and he went out hunting. And he camped over there a couple of days. Sure enough, he got an animal so he took the meat and dried it and threw the bones away and when he carried it back, he was lucky. He was going back towards the camp, his name was Tachamishota. He was going back to the camp and there he saw two women coming with bundles on their back and they were running, half running

and walking and running. He come close to them, by gosh, he knew them. One of them was his sister and the other one was his wife. He just got married not too long ago. He had been married about three or four months when the war broke out in 1862. So they told him what happened and they told him that the American army is just killing everything that is in their path so we are trying to get away from there. So from there he turned back and went eastward with them. And his father and mother and brothers, they were gone. And his wife's father and mother and sisters, they were gone someplace. But Tachamishota and his sister, his younger sister, she was about sixteen or seventeen when the war broke out, so they decided to stay out of sight for at least ten days or so and then when things quietened down they were going to look for their parents. So

that is what they did.

They stay out of sight for ten days as he said and then they went back and followed the people whichever way they go. You can tell the way the people moved. You can tell the way, the path and the tracks that they make so they followed them. Sure enough they come to one camp. Maybe five or six families camping in the bush someplace in a place where they can't be seen. They asked them if they see their dads, sisters, brothers. No, they never see them. Then they go on this way and back and forth, back and forth, tracking people. They come to another camp. And he asked them if they saw his father and mother and they said they did. About five or six days ago they told him, they saw them going west along the river. And then she asked them, Tachamishota's wife asked them if they saw her parents. And they say they did and they went south. They went south with the kids and with the rest of the family. The family stayed together. Her parents went south and his parents went west along the river. Now, she said that she would rather find his parents first and then they can look for her parents. So they went west along the river.

He had his gun and this and that but he don't like to fire a gun. People hear it and the soldiers were still here and there. They see the soldiers. And so they were scared. They never make fire and they never have a hot meal. They just drink cold water and whatever they have to eat, some powdered corn and wild berries and some dried meat. They never made a fire. They were on the move all the time. They kept going, they kept going until they were going for a long time. And then finally, things seemed to quieten out, very, very few tracks. All tracks were leading towards the west. Some horse tracks and some people's tracks. You can tell where they camp and this way they figured they would find their parents. And they kept going, they kept going, Tachamishota, his sister and his wife,

there is only three of them.

One day they come to a valley. There is a little bit of bush in the valley and when they come to that, they can see tracks leading into the valley. So he said to her, "You people stay here, I'll track these through the bush. They might cross over and they might camp here." She said, "We better not separate. We better stay together. Whatever will happen, we will all face that same thing. They might capture you and they might do away with you and then we will be all alone. This is no good. So don't track them, we will stay together." And it could be their parents. Now they are catching up to them. They come to a camp of three or four families. They come to a camp and they asked them if they see their parents and they saw them a couple days ago, going straight. They are still going west. That is Tachamishota's father and mother and his brothers and sisters and cousins and uncles and that you know. They were on the go. But anyway, they looked for them. Sometimes they will see a woman and a couple of kids coming, meeting them. They were going east and these other people are going

west. They will ask them if they know, if they have seen his parents, "Have you seen my husband, have you seen my brothers," they were all scattered and they were all lost. Some people, they would meet them...

(End of Side A, Tape IH-105)

(Side B)

One place there, they saw smoke. They saw smoke and they walked there and they come up to him and that is a man and his wife. A man and his wife. And this man here killed two deers, antelope or something, deers. He killed two of them. And he had eight little kids. The youngest one was about seven and the oldest was about twelve, eight of them. These kids were lost. And when they see him, well these kids would run to him. And he would take them and he would tell them not to go away and he kept them and he fed them. And there were, that is the way it was going, people looking for people.

And this Tachamishota, his wife and his sister, they were going west. They knew they were in enemy territory so they didn't want to go any further. But again there is some tracks leading west. There is about three groups leading west. So they were going from one path to the other, back again, back again, zigzag. They are quite sure his parents were in that group. So they followed and then finally they lost track of them. Anyway, they kept going and they say they will go till noon.

Till midday and then they will swing south and then they are going to zigzag back, towards where they started.

They kept going and they come to a hill, they climbed the hill and just as they got on top of the hill, below there there was oh, Jesus, a big camp, and the Tetons, Oglalas, and 34 . So they must have went quite a ways west. And when they saw these people on the hill, in no time there were three groups coming at them. They were all on horseback. One group coming right straight at them and another one coming from their left and the other on their right. And they were just, the horses were just running as hard as they could go. In no time they were surrounded. But Tachamishota happened to have a little white cloth, he had it and he got ahold of a willow and he tied this white cloth at the end and he had a pipe, what they call a peace pipe. He had one of them so he filled that with tobacco and kinnikinnik mixed and then he had a braid of sweetgrass. So his wife and his sister sat down and he put this white flag up and he stood under it. And these people they come on each side and went right at them. And they stopped, they stopped and one group was talking to the other by yelling at each other. And he understood what they were saying. So he yelled and said, "I am a Dakota. I am a Dakota. I am not an enemy, I am a Dakota, the same as you people."

And then these two fellows got off their horse and they walked towards them. They come right up to them and they said,

"Are you Dakotas?" "Yes, we are looking for our dad and our mothers, children, brothers and sisters, and she is looking for her brothers, and sisters, and father and mother and this is my sister, we are looking for them." "Nobody come this far," he said. "We are always on the look out. When the Indians broke into war with the United States over there, we were always looking, watching out. We have got men over there, we have got men over here, we have got men watching this part. We don't allow nobody to come here. Even the American soldiers, if they come here, we are going to see if we can stop them and if they don't listen to us, well we will make them listen." This is what they told him. But Tachamishota says, "What we are looking for is our parents. We are lost. The whole Dakota people are scattered all over. There is a man over there now, we saw a man there with eight children and none of them were his. They were different. He found them and he called them and he is gathering them and he is feeding them, he is with the kids," he told them.

But anyway, they took them, they took these three to the camp. They give him a tent and they give them dishes and pots and pans and food and they told them to rest, that they would

help them to see if they can find their parents. They asked them if they are sure that they come west. And they told them that people told them that their father and mother had gone west, five six days ago, they were gone. That is why they were going west, hoping to find their father and mother. Well, anyway, they kept them there for quite a while and then one fellow, one man, he has a young son and he told him that that is the only child he has got is his son. And he asked Tachamishota that was his sister, he wants her to marry his son. And he said, "If your sister marries my son, I will give you two horses. One of you can sit on his back and make a travois and you can sit there. You don't have to walk, the horse will take you. And this other horse here, if you see some buffalos anyplace, you can jump on his back and you can chase them and you'll catch up and you will have all the meat you want in no time." So he didn't know what to say. So he said to this man here, "Well, I'll ask my sister." He said, "I'll ask her and I'll tell her about you giving me two horses. Then I could go further in a day and I might find my father and mother." So he asked her and he told her, "Sister, this is what they want." He says, "If we don't do as they say, they might kill us and they will still take you. They will still take you. So you might as well give in to them and stay with that man. You understand, we understand their language. They are part of us." He said, "Maybe our great-great-grandfathers were once brothers and one family at one time because we understand them today." So she said, "okay." She said she would stay with them. And she did stay with them and they had a little dog. Just a small little dog.

Well now, they were there and they show him how to put the travois on this horse and what to do to ride the horse. They had never touched a horse in their life. They were scared of

them but they were quiet and he handled them and they were all right. He would lead them and he would ride that horse, ride around and he would make him gallop and race him and he don't fall off. He become a good rider in no time. So he said, "All right." So they are going to come back. They are going to come back and go south and back and forth, back and forth until they find some camps and see if their father and mother are there. This is their idea. Well now, his sister's name is (Goweegaway?). That means turn, turn around, turn back. That is what it means. Turn back, that is what that means, come back. Well, they might as well call her Turner. That is about, there is lots of people called Turners. Well,

(Goweegaway?), that is what that means. One, you are going ahead and you turn, (Goweegaway?), then you swing back. You turn around and come back, that is what that means. Coming back, turning back that is what that means.

Well, anyway, (Goweegaway?) stayed and the day they were leaving, they were going to leave, they packed, they put the pack on the horse and they were leaving and then she said, "Leave me that little dog. I'll stay with the little dog." So they said, "Okay, keep it." She took that little dog and then they started off.

Every day the ladies used to - they had some kind of diggers. So they used to go on the hillsides and dig wild carrots and dig some wild - some kind of roots that they had for food. Wild turnip or wild carrots. The ladies dig that and she will go with her sisters-in-law, Goweegaway, she used to follow her sisters-in-law and she used to dig that and dry it and boil it and roast it and eat it, the same as what the rest of the people do. And they all, they got lots of buffalo meat. Dried buffalo meat in slabs and they pounded it into powder and they make, what do they call that now, oh, it is a pounded meat. And then they dry fruit, saskatoons, choke cherries, plums, or whatever there is there, and they mix that. And then they pound this here wild carrot. When you pull the skin off the wild carrot, it is just as white as flour, very, very white. And then they will pound that, pound that, until they pound it into flour. And corn, they pound that into very fine. And then they mix this dried fruit and dried meat and they put this, thicken this pounded root, turnip and corn, they kind of dampen it rather. And then they mix that with the meat and the dried fruit. And then they smash all the bones and they take marrow off that. That oil is different from the fat and then they sprinkle that in it and that is what holds it together and keeps it damp like. So this, she made some of that. She made a nice chunk. She figured she can live on it for three or four days.

Well, whenever they go out on this here root digging, she will take that little dog and she will work her way and she will cross her parents' tracks of yesterday, the day before yesterday. And they will come up to there and that little dog will smell their tracks and he wants to follow them and she

will call that little dog back. And then the next day, she will do that, she will do that. So, when that little dog gets to their tracks, he wants to follow them although they were gone about three days ago. And on the fourth day, on the fourth day, just as the sun went down, her husband went to a game, some kind of a hand game. He will be there till daylight

or the biggest part of the night. That is when she packed up this here pemmican or whatever they call it and then she - its a kind of a - some kind of a gut in an animal - they tie the ends together and they fill it with water and it holds water. So she got a couple of them and a little blanket and she wrapped all her food in it and sling it over her back and took this little dog and come to her father and mother's, her brother and her sister-in-law's tracks and then she asked that little dog, "All right, go." That little dog followed their tracks and she started. She started running. She run all night until the next day at midday then she stopped and went into a bush and slept, and ate what food she had and fed the little dog and they slept. And then at sundown she started again. That little dog was following these, her brother's and her sister-in-law's tracks. They had four days start on her. She run and run and run. And that little dog was, that little dog stayed right on their tracks. Until, how many days now? I think on the third, fourth day, she caught up to them. She caught up to them and they had the two horses and the travois and that runner, that horse that could catch up to buffalos and they were there, and they were sitting there. She told them that she didn't like to stay there and she told them how she got away and all this and that. "Well, all right, if you don't want to stay there," he said, "We'll have to hit a different direction. They are going to come, they are going to follow our tracks."

So they left the two horses there and the travois and what little bit of harness that they had and they just left everything right there and then they headed for a different direction altogether. Tachamishota, his wife and Goweegaway, that is his sister. She caught up to them. And they went south. They went south, oh, a long ways. And it was getting towards fall and they couldn't find their parents. Some people, they saw them over there but they go to that place and there is nobody there. And somebody would see her parents over there, they go there. They say their feet were sore and they don't, they are always on the go so they walk the full day, they feel weak. So, he says, "They might have went back. They don't know nobody over here, they don't know the land. This kind of land is not the kind of land where we were raised." He said, "Our land is way back there where there is rivers, sloughs, forests, hills. They might turn back and go back so we'll go there. We'll go home. We'll go straight from here."

So they didn't zigzag, the went straight to where they started from and then eastward. They went east and then north and they caught up to the rest of the people like my grandfather, that bunch. They caught up to them. And

they say they were gone about, just about, almost three moons. That means three months. They say by the time they caught up to the bunch, it was - the leaves were all dry and it was fall all ready but no tent, no nothing. So they got to have a tent to live through the winter. They come to a place, the people were not running away no more. They just seemed to settle and the people were hunting and this and that. So he started, he started hunting and his wife and sister, they started tanning these hides. And pretty soon they have a tent, they made a tent. And they had lots of meat. They made it, they made about three or four of these here, what they call pemmican.

And they told, he told the people of his experiences, where he got two horses for his sister and when his sister caught up, well he let the horses go and left the harness and let the horses go. So they must have went a long ways. And all this time, he will shoot a deer and they will take that and that is what they used to have. Sometimes meat three times a day for three or four days. And then they stop and dig some wild carrots and wild turnips and wild potatoes or whatever it is, there is three different kinds of roots that grow in the ground that they dig up. And when they boil some meat they put it in there and they dry it and they pound it into flour and they make some kind of a bannock like. And they picked berries and mix it. When they were on the alert and when they were looking for their parents, they just eat meat three times a day, four times a day. No, well they had a couple of blankets and pillows but no tent, no nothing to cover them when it was raining or anything. In wet weather, they say they suffered.

It is not only him. They met people going this way and going that way and they are looking for their children or their family. Part of their family. But anyway, Tachamishota's parents, he never saw them. That was the last time he saw them. He never see his other sister and two brothers, he never see them. Where they went, nobody knows. Maybe they were killed by the American soldiers, nobody knows. But he - that is what they figure, if they were alive, they would find them. They found lots of people. But they were - they see these people, when they mentioned these people they say, "Sure, we saw them over there, over at that place." But they go there, there is nobody there. At that time, in 1876, they started for Prince Albert. They started for Prince Albert in March and they landed in Prince Albert in August. They walked every step. And Tachamishota and Goweegaway, that is his sister, and his wife, the three landed over there and they stayed together and they all passed away over there at a very, very old age.

And then there is one time, he is a Dakota but he is a preacher. His name is Musawakeea. Musawakeea now, that was his name. He is a Presbyterian minister. He went over there and people asked him, "Have you seen this person, that one and this one? That is my dad, that is my uncle, my brother, we left him behind. If you ever see him..." Musawakeea, Reverend

Musawakeea said he saw Tachamishota's parents. He lived close to them for a few years and he said his mother died. "And then about five years after, your father died. And your brothers, I don't know where they are." This is what the preacher told this here Tachamishota. And there is people over there, there is one person, he was in Prince Albert and his sister was in Santee, Nebraska. When the war broke out, well they ran away, well a few kids they ran, they stayed together and they run this way out of sight and their parents run the other way, that is how they come to miss each other. One day, Lucy Baker, this was in 1918, Lucy Baker was on the reserve, the same one here. She received a letter from the United States asking her if there is a man in the Prince Albert district, a Dakota by the name of Twogunapote. Well, Lucy Baker saw the name and sure there is a man here. And that was his sister in Santee, Nebraska. That is how far they parted. They parted from, oh, she went south and Twogunapote went north. Brother and sister, the war had separated them and they never see each other. And they were very young when the war broke out. That was in 1862.

Oh yes, that period of time, there is people, people there - a man would go to my grandfather's camp looking for his wife and children. No, never seen nobody and never seen them. So he would stick around there for maybe a couple of days and then he would leave and go someplace else looking for his family. Sometimes a woman would come along with a bundle on her back, maybe two kids with her, looking for her husband or looking for her father and mother, looking for her brothers and sisters. Some of them were in very, very poor shape. Barefoot, no moccasins, no nothing. Clothes all torn, very, very bad shape.

So this white man, worked for a day and a half for a white man and went home and that same evening took sick and died before daylight and the Dakotas, they don't want to go and work for the white man at all. They figure it will happen to them.

(End of Side B, Tape IH-105)

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