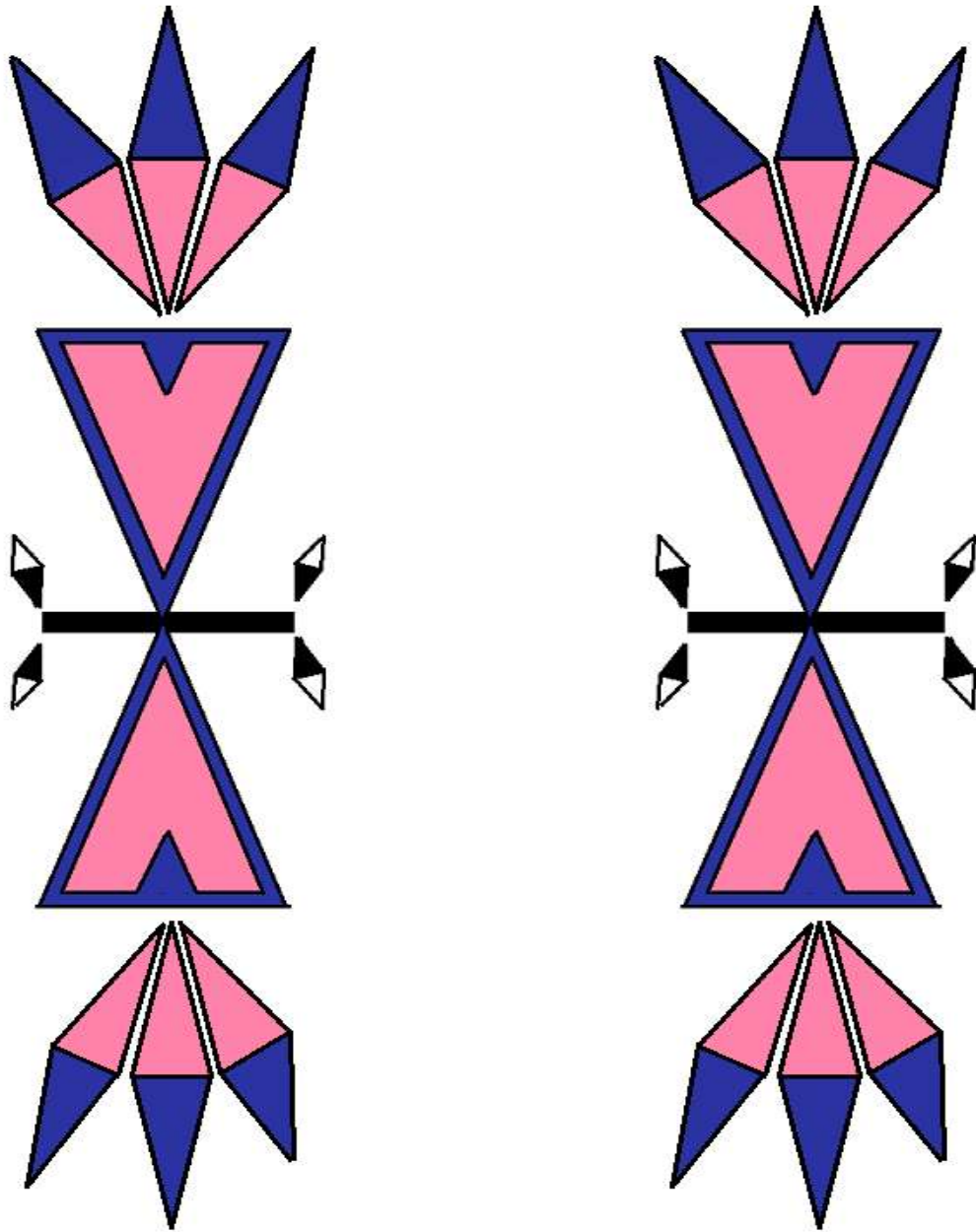


AA'NII - WHITE CLAY
ANNOTATED BIBLIOGRAPHY



Morris E. "Davy" Belgard

AA'NII - WHITE CLAY

Annotated Bibliography

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- Arapahoe Language Lessons. Arapaho Cultural Committee. Wind River Reservation. WY. 2008
2 CDs.

The Arapahoe Language Lessons consists of a introduction lexical list of everyday objects, simple commands and words and conversation, along with material possession; furniture, clothing, tools and animals, names of different tribes.

- Author, George, W. AN RE-ANALYSIS OF THE EARLY HISTORIC PLAINS INDIAN BISON DRIVES. *Plains Anthropologist*. Vol. 23. No. 82 pp. 236-242.

Mr. Author's article: "AN RE-ANALYSIS OF THE EARLY HISTORIC PLAINS INDIAN BISON DRIVES" gives the White Clay tribe a territorial location prior to 1832. The influence the White Clay tribe played in the Saskatchewan region among the Hudson Bay traders, and neighboring tribal nations. Where the White Clay located their bison pounds, time of year of use and summer and winter range of bison. When the bison robes were in prime condition for trade to Hudson Bay Company's trading post or home use.

- Ball, Edna. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 34-45. Print.

Mrs. Ball's recollection are from early childhood are being raised by her grandmother, Takes A Prisoner. Many of the old customs and beliefs of the White Clay people surface as Mrs. Ball narrates her stories about Takes A Prisoner. Mrs. Ball tells story of Jack Wilson "Wovoka" coming to Fort Belknap and shaking hands with him. Relates a story that convince people of Fort Belknap he was fraud.

- Barry, Edward. E. From Buffalo to Beef: Assimilation on Fort Belknap Reservation. Montana: The Magazine of Western History. Vol. 26, No. 1 (Winter 1976) pp. 36-51.

By the middle 18th century the last northern bison herds were found in north central Montana. The extermination of the bison by commercial hunters hastened the death of the nomadic lifestyle of the Plains Indians. New federal policy came into the lives of Plains Indian people; the reservation system, assimilation, the mandated boarding school; "kill the Indian, save the man" policy; and denial of freedom of religion soon hastened the demise of many aboriginal religious practices and replaced with forced Christianity upon the children and those whom converted freely.

- Barry Edward E. Fort Belknap Indian Reservation: The First One Hundred Years 1855-1955. © 1974 Edward E. Barry. Big Sky Books, Bozeman, MT. Montana Historic Society, Research Center. 970.486 B279F

Edward Barry's Fort Belknap Indian Reservation: The First One Hundred Years starts with ethnographic study of the Nakoda and White Clay tribes, their location before the beginning of the treaty period on the northern plains.

Beginning with the Blackfoot Treaty of 1855 where territories were set aside for the Blood, Gros Ventre, River Crow, Piegan and Blackfoot tribes. By 1877, by Executive Order the Nakoda were placed on Milk River Agency, the reserve was opened to settlement the Gros Ventre were receiving rations at "Old Fort Belknap" south of Chinook MT. In 1888 the reserve was reduced again to the present size but not included the lands of the Act of 1895. By 1897 most of the children were in catholic or government industrial funded boarding schools. The Allotment Act of 1922 gave tribal members 440 acres of land for ranching or farming. In the 1930's the Collier's Act proposed a degree of self-control of property and self-government ending the Indian Bureau rein. By 1936 there were six Indian Stock Associations with 10,300 head of cattle. Relief programs in the late 1930's 'CCC' and 'WPA' funded the constructing of graveled roads between the three communities and water developments. By 1942, the second world war in Europe and the Pacific's Campaign caused a mass exodus to military service and major cities for employment in the plane factories and ship yards. House Concurrent Resolution 108 or the Termination Policy never effected the people of Fort Belknap. In short the White Clay and Nakoda people assimilated to the Anglo culture. By 1955 the people of Fort Belknap caught up to a constantly changing world.

- Bell, Preston. *Naming the Snake Indians or Dirty Eyed Bird's Battle. (Notebook)*. N.d. MS. Personal Collection: mbelgard@ymail.com

Short narrative of battle between a Shoshoni band and White Clay hunting party. The White Clay Indians used a black-powder rifle on Shoshoni Indians and frightened the Shoshoni into a retreat. The White Clay hunting party Searched village and found effigies

of snakes, therefore the name: "Rattle snake Men" (síisíyaa' ʔinénnoh) was given to this band of Shoshoni.

- Bell, Preston. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 179-186. Print
Mr. Bell recounts his days employed by the Civilian Conservation Corps (C.C.C.) and work in Glacier National Park timbering, hauling cedar posts to build a 20 mile boundary on the east boundary of Fort Belknap. Talks in detail about roads projects in the Little Rocky Mountains. The fire of 1936 and the hauling out burnt poles to sell to the C.C.C. camps. Preston fought fire in the Little Rocky Mountains in 1936, tell two events of how fire started and personal story of running from fire in Beaver Creek Canyon and story of three men who burnt seeking shelter in a cave. Preston was in the army when Pearl Harbor was bombed and was shipped to the Pacific campaign in 1943.
- Birdtail, George Sr. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 1-11. Print
Mr. Birdtail's recollection from personal accounts of early childhood, education and employment with the Works Progress Administration and his lifelong profession in the timber industry.
- Black Wolf, Dorrance. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 154-165. Print.
Started out narration by recalling past leaders among the White Clay People both warrior and tribal elected officials. Recollects stories of Jack Wilson "Wovoka" and Indian Police discouraged Ghost Dance practice on Fort Belknap. His recollections of the Spanish Influenza and number died. Discusses a medicine man from old Hays in great detail. Dorrance related the story of where and how medicine was obtained this individual could make chock cherries in the winter, bullets, tobacco, and sewing needles for people. Also witnessed weasel that was used to perform surgery on people with.
- Bodmer, Karl. *Views of a Vanishing Frontier*. Craig B. Fisher. The Metropolitan Museum of Art. 2008 CD-DVD.

Views of a Vanishing Frontier documents the momentous voyage of Prince Maximilian zu Wied, a German aristocrat, and the Swiss artist, Karl Bodmer, to the American West in 1832-34. Retraces the two-year expedition to the upper reaches of the Missouri River (present-day Montana), and evokes the experience by using Bodmer's original paintings, extensive scene photography, and words from Prince Maximilian's diary. Two images of Iron that Stirs and Little French Man are White Clay men. These images were painted during a visit to White Clay camp on the Missouri River.

- Bradley, Mabel. narr. Main, Elmer M. narr. By Allen Taylor. *Arapahoe Research Papers*, 1961?. American Heritage Center-Digital Collections, University of Wyoming. 5" Reel 3 side A.

Private collection. White Clay Immersion School. Aanii/Nakoda College. Fort Belknap Agency. Side A contains an exclusive interview with Mrs. Mabel Bradley. First, second, third and we, lexical action and verb commands, animate and inanimate objects, nouns and verbs, singular and plural terms.

- Bradley, Mabel. narr. Main, Elmer M.. narr. By Allen Taylor. *Arapahoe Research Papers*, 1961?. American Heritage Center-Digital Collections, University of Wyoming. 4" Reel 3 side B.

Private collection. White Clay Immersion School. Aanii/Nakoda College. Fort Belknap Agency. First, second, third and we, lexical action and verb commands, animate and inanimate objects, nouns and verbs, singular and plural terms.

- Brisbo, White Cow Annie. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 137-142. Print.

Annie's memory of social gatherings from the early twentieth century around Beaver Creek, Lodge Pole and Hays, the Christmas, New Years, dances, and the men dominated, Grass Dance before any ritual changes. A personal story of the 1918 Spanish Influenza she was doctored with Indian medicine and recovered. Recalls families and deaths in communities from the Influenza. A Small Pox story surfaced about her grandmothers mother's death from Small Pox. Her education a few personal stories at St. Paul's Mission, Fort Belknap Boarding School and Lodge Pole Day School from early childhood.

- Brockie, Terry. "Word of the Day", White Clay Language. August 2011. CD1 & 2. Aanii/Nakoda College, KGVA. Fort Belknap Agency, MT.

Everyday phrases and commands in the White Clay language aired daily from KGVA; FM radio station. Aanii/Nakoda College.

- Chandler, George, Sr. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 105-118. Print.

Mr. Chandler's recollection from personal accounts of early history of Fort Belknap focuses on his father, Al Chandler, who served in multi-duties; game warden, boarder security; watching for illegal trapping, hunting and squatters, peace officer for Fort Belknap. Mr. Chandler's recollections of the burial grounds locations and families that were buried in these areas. Discussion on the mining operations in the Little Rocky Mountains, focusing on the mine tailing waste and damage to the ecosystem. George recalls the Hays Fair and the work that went into preparing for the event. Mentions fire of 1936; where it started and mentions four individuals burnt to dead.

- Chandler, Shawn, Dr. "ᠠᠨᠢᠨᠠᠨᠢᠨᠠᠨᠢᠨ & Nakoda Tribal History." ©2008. AANI/Nakoda College Learning Lodge, AANI/Nakoda College, Fort Belknap Agency, MT.

White Clay & Nakoda Tribal History Project consists of several films depicting the voices of White Clay & Nakoda elders of the Fort Belknap Indian Reservation. Topics include: military service, language and cultural efforts, education, St. Paul's Mission and White Clay Immersion School.

- Chittenden, Hiram Martin. *The American Fur Trade of the Far West*. Volume 1. 1902. New York. F. P. Harper, 1902. University of Nebraska Press, Lincoln and London, 1986. Print

On July 17th, 1832 near Jackson Hole, WY. bands of White Clay people were travelling through the Grand Tetons on their way back north from a visit with the Arapahoe. They were met by trapper who pre-arranged to have the White Clay chief killed, ensuing in the battle between the trappers and the White Clay warriors and women. This brief and bloody battle 26 White Clay were killed including women and children along with most

of their luggage and horses. The trappers lost 12 or more from the White Clay sharp shooters.

- Cooper, John M. *Atsina Music Collection*. 1940. Aluminum acetate discs. Atsina Music Collection; Harold McCracken Research Library. Box 1. Series 2. Master Tapes.

Consists of recordings from master materials from the John M. Cooper collection of Gros Ventre Indian music which was recorded in 1940 on aluminum acetate discs. 131 songs.

- Cooper, John M. The Shaking Tent Rite among Plains and Forest Algonquians. *Primitive Man*. Vol. 17, No. 1. 1944. Gros Ventre Rite pp. 60-75.

In 1932 Dr. J. Cooper came to Fort Belknap Indians Reservation to investigate the 'Shake Tent' or 'Spirit Lodge' that was practiced among the White Clay people. With four narratives from The Boy and Thick. Paper details how ghost helper was obtained, method of summons and what type of spiritual assistance from ghost helper.

- Cooper, Dr. John M. *Anthropological Papers No. 16; Gros Ventre of Montana, Part II, Religion & Ritual*. ©1957 & reprint 1975. Edited Regina Flannery. The Catholic University of America Press, Washington D.C.

Beginning with Dr. Cooper's manuscript, Regina Flannery in the summer of 1948 came to Fort Belknap Indian Community to supplement Dr. Cooper's manuscript and her own notes pertaining to the sacred pipes and significance to White Clay people, the sacred dances and age societies and religious beliefs.

- Cowell, Andrew Dr., *The Natural World of the Gros Ventre/White Clay Indians*. © 2005. Andrew Cowell, Center for the Study of Indigenous Languages of the West, University of Colorado, Boulder CO.

The sources of works included in 'Natural World of the Gros Ventre/ White Clay' came from linguist studies by Dr. Allen Taylor's Gros Ventre Dictionary, The Gros Ventre Indians of Montana; by Regina Flannery and D. John Cooper, Ethnography of the Gros Ventre, 1908 & Gros Ventre Myths and Tales, 1907, by Alfred Kroeber and finally Gros Ventre dictionary of Father Sifton, 1977.

Included is mammal, reptile, water bearing and avian species. Name is given in White Clay language with English interpretation of name.

- Cowell, Andrew Dr., *Gros Ventre Place Names*. © 2006, Andrew Cowell, Center for the Study of Indigenous Languages of the West, University of Colorado, Boulder CO.

The 'Gros Ventre Place Names' were taken from two times periods; the first being from the naturalist. George B. Grinnell in 1913 and Dr. Allen Taylor in 1994 from The English-Gros Ventre dictionary, two volumes.

This compilation includes names of landscape features, water-bodies and places of significant cultural and historic importance in the White Clay language with brief explanation of name.

- Cowell, Andrew Dr., *Gros Ventre Grammar Sketch*, Published and © June, 2004, Andrew Cowell, Center for the Study of Indigenous Languages of the West, University of Colorado, Boulder CO.

The Gros Ventre Grammar is a reference grammar sketch covers general lexical topics.

- Curtis, Edward S. *North American Indians; Volume V: The Mandan, Arikara, The Atsina. Appendix: Vocabularies; Anatomical Terms. p 169-177*. © 1909, [Seattle]: E.S. Curtis; [Cambridge, Mass. : The University Press].

The North American Indian a series of volumes picturing and describing the Indians of the United States, and Alaska. Written, illustrated, and published by Edward S. Curtis ; edited by Frederick Webb Hodge ; foreword by Theodore Roosevelt ; field research conducted under the patronage of J. Pierpont Morgan.

- Curtis, Edward S. *Collection of Gros Ventre Indian Music*. 1907. Wax cylinder. Atsina Music Collection. Harold McCracken Research Library. Box 2. Series 2. User Cassettes

Consists of recordings from master materials from the John M. Cooper collection of Gros Ventre Indian music which was recorded in 1940 on aluminum acetate discs. 131 songs.

- Dixon, Joseph K. *The Vanishing Race*. 1913 ©Rodman Wanamaker. Doubleday, Page & Company. Garden City, New York. Chief Red Whip pp. 40-44. Chief Running Fisher pp. 98-101.

THE VANISHING RACE, The Last Great Indian Council, a documentation in photo and story of the participating well-known Indian chiefs from nearly every Indian reservation on the Northern Plains. Together with the story of their lives as told by

themselves, their speeches, war stories and the Sioux, Cheyenne, Arapaho, and Crow story of the Custer Fight. Finally their farewell to each other.

- Dusenberry, Verne. Ceremonial Sweat Lodge of the Gros Ventre Indians. 1962. Bozeman, Montana. Montana State University. Library. Accession 85015 - Verne Dusenberry Papers, ca. 1885-1966.

Mr. Dusenberry gives a descriptive narration of the Sweat Lodge ceremony that includes medicinal and spiritual, and ritual ceremonies that include bundles or pipes, this paper contains ritual and ceremonial narrations pertaining to the tribal bundles of the White Clay people. Mr. Dusenberry gave a brief history of the White Clay tribe kinship with the Arapaho and location.

The following narratives were written in 1942-1943 by Fred. Gone Sr.; Mr. James Snow sponsored Sweat Lodge ceremonies for both tribal bundles of the White Clay tribe. Bundle Keeper instructed Mr. Snow of materials needed and rituals associated with sweat lodge.

- Flannery, Regina. "The Dearly-Loved Child Among the Gros Ventres of Montana". *Primitive Man*, Vol. 14, No 3, July 1941, Catholic University of America.

The dearly-loved child among the White Clay people was a socially excepted relationship and was compared by today's standards as a "spoiled child" in some ways but differs in many respects. This child was found only in a few families and was favored from birth. Favours done for this child by anyone was rewarded with gifts by the parents. Boys were commonly the dearly-beloved, rarely girls, but if a girl fell into this classification she held a special place within many of the White Clay society lodges and assisting in preparing some foods.

- Flannery, Regina. The Changing Form and Functions of the Gros Ventre Grass Dance. 17, July, 1947. *Catholic Anthropological Conference*. Vol. 20, No. 3, pp. 39-70. Catholic University of America.

A notable event when the Grass Dance was given to the White Clay people by the Nakoda in 1870's. The associated cost of ceremony; gifts, horses, and food procuring the Grass Dance Ceremony. The officers; whip-men, drum keepers, crow-belt keepers and

assistants to carry out the regulations and keep order during the ceremony. The gradually shift from strict regulated male dominated ceremony and a shift to allow women and children in later years to partake in the Grass Dance ceremony.

- Flannery, Regina, *Anthropological Papers No. 15; Gros Ventre of Montana, Part I, Social Life. 1953.* The Catholic University of America Press, Washington D.C.

Beginning in 1938 Dr. John M. Cooper met with older White Clay men who desired to have an written history of the pre-bison disappearance of Gros Ventre Social life. Regina Flannery edited and formatted Dr. Coopers field notes and completed White Clay of Montana Part I, Social Life for publication.

- Fowler, Loretta. *Shared Symbols, Contested Meanings, Gros Ventre Culture and History 1778 - 1984.* © Cornwell University and published 1987 Cornwell University Press.

Fowler published historical account of the Gros Ventre Indians of the Fort Belknap Indian Reservation reflects the change of governmental and social behavior and thinking of the White Clay people when assimilation occurred.

- Garner, Anne C., *I am Of The White Clay People. A Bilingual Gros Ventre/English Coloring Book; 1991* and © Montana State University. The Livingston Enterprise, Livingston, MT.

A bilingual White Clay to English coloring book with phonetic examples of lexical male and female speakers vocabulary.

- Gone, Fred P. *Massacre of Forty Crow Indians on Cow Creek.* 1941. Montana State University Library. Bozeman MT. Series 6: Indian Legends and Studies, Box 19; Gros Ventre: Legends 8-10, TS, Box 19; Gros Ventre: Legends 11 MS.

White Clay encampment on Marias and Teton Rivers' confluence. Most of men went out on war-party leaving women, children and old men in camp. One of war-party asked man with ghost helper to summons spirit to determine what kind of fortune they would have. Ghost helper said Crow Indians were stealing horses from their encampment on Marias River. Spirit told White Clay war-party to kill man in blue coat and they will kill all of the Crow war-party. This man in blue coat escaped along with a few other. White Clay people called this battle 'The Massacre of Chiefs.'

- Gone, Fred P. *Killed Sioux Indian who had a Sword*. 1941. Montana State University Library. Bozeman MT. Series 6: Indian Legends and Studies, Box 19; Gros Ventre: Legends 8-10, TS, Box 19; Gros Ventre: Legends 11 MS.

Two young White Clay boys were killed by a Sioux war-party, in which a White Clay war-party retaliated. During one of the rests, Morning Star a medicine man who had a ghost helper was called upon to scout and find the Sioux encampment. Selected men were chosen to go against the Sioux. This is where the Sioux with the sword was killed, given the name to this story. Morning Star made rain to hamper the pursuing Sioux war-party.

- Gone, Fred P. *The Seven Visions of Bull Lodge, 1980*. Edited and © George P. Horse Capture Sr. Bear Paw Press, Ann Arbor, MI. Print. Montana State University Library. Bozeman MT. Works Projects Administration. Series 7: Indian Legends and Studies, Box 19; Gros Ventre: Legends 7-9, TS, Box 19; Gros Ventre: Legends 10 MS.

Material gathered and hand written by Fredrick P. Gone for the Works Progress Administration (W.P.A.) during the Great Depression. Several interviews was conducted with Bull Lodge's daughter, Garter Snake. Seven Vision of Bull Lodge encompasses the life history of Bull Lodge, the warrior and medicine man/healer.

- Gone, Fred P. *Grows Tallest; A Teepee*. Montana State University Library. Bozeman MT. Works Projects Administration, Series 6: Indian Legends and Studies, Box 19; Gros Ventre: Legends 8-10, TS, Box 19; Gros Ventre: Legends 11 MS.

A young White Clay man was enticed to travel to Bear's Paw Mountains to a particular butte, "Grows Tallest," to fast. With several of his friends, an older man as teacher and guide and himself, Southern Rabbit. Southern Rabbit was invited into butte by spirit and was given name; Wolf Necklace, along with a tipi, horses, clothing and pipe. The old man gave Wolf Necklace an enemy war-party to kill and was instructed to offer horses and scalp to him. Wolf Necklace became a great respected war leader and spiritual-healer.

- Gone, Fredrick P. *Earthmaker, Flood Story of the Medicine Pipe, Flat Pipe. Thick, an Gros Ventre elder*. Montana State University Library, Bozeman MT. 1941 Works Projects

Administration, Series 6: Indian Legends and Studies, Box 19; Gros Ventre: Legends 8-10, TS, Box 19; Gros Ventre: Legends 11 MS.

Creation story of the White Clay People in which Earthmaker floated with Flat Pipe for several days and after several days rested on mountain top. Sent turtle, mud duck, beaver and musket rat underneath surface of water to recover earth to recreate life.

- Gone Fredrick P. *How the Gros Ventre Got Horses*. February 25, 1942. Montana State University Library. Bozeman MT. Works Projects Administration, Series 6: Indian Legends and Studies, Box 19; Gros Ventre: Legends 8-10, TS, Box 1; Gros Ventre: Legends 11 MS.

Young man went on journey to procure Red Otter Medicine (war charm) for himself. Passing through villages he was foretold to be aware of Red Bird near lake and not to take anything from it. When young man reached lake a lone lodge was there and had to fast 40 days and nights to receive power. He ignored warning and red bird grasped him and flew him to an island and left him to starve. He was saved by a Water Snake, legend (i tɔɔ ʈɔ́; (Last Child). and was given name "Starved to Death", horses from the lake; that he distributed among the villages and a rope that he captured the red bird with. Rope and untying song was given to the Flat Pipe bundle and remains with Flat Pipe today.

- Gone Fredrick P. *The Girl Who Became a Bear*. June 9, 1942. Montana State University Library. Bozeman MT. Works Projects Administration, Series 6: Indian Legends and Studies, Box 19; Gros Ventre: Legends 8-10, TS, Box 19; Gros Ventre: Legends 11 MS.

This legend is common among the Northern plains tribes. Legend tell of encampment killed by girl who turned into bear. She kept her sister captive to

- Gone Fredrick P. *Found in the Grass*. June 9, 1942. Montana State University Library, Bozeman MT. Works Projects Administration. Series 6: Indian Legends and Studies, Box 19; Gros Ventre: Legends 8-10, TS, Box 19; Gros Ventre: Legends 11 MS.

Story of wife disregarding husbands warning about allowing a strange man to enter lodge. She fed him on her stomach and he killed her and cut open her stomach for she had been with twins, but he left them. Father captured the twins and was instructed by twins to build sweatlodge and bring their mother's body into the sweatlodge and twins restored her life. Twins were warned not to re-use arrows by father after they were shot.

Disregarding warning, a great wind blew one twin to a strange encampment where an old woman found him and named him "Found in the Grass".

Found in the Grass taught the people how to prepare a bison drive and ceremony that was used to chase bison into a bison corral.

- Gone, Fred, P. *Red Whip Defends Party, Sept. 1942.* Montana State University Library. Bozeman MT. Works Projects Administration. Series 6: Indian Legends and Studies, Gros Ventre Legends, 11, TS, Box 19

Red Whip, Good Strike and Turtle join Crow war party to steal horses and obtain scalps from their common enemy the Sioux. Red Whip has dream of Little Rockies covered in red, and was told to avoid this mountain range. Red Whip was ridiculed and told to go home. War party seen lone warrior butchering bison on southwest end of Little Rockies' and killed him.

Out of timber came a large war party of Sioux. Red Whip and Good Strike in rear guard protected the war party by performing a retreating battle. Red Whip uses famous war charm, otter skin and whistle, and charged Sioux warriors after blowing whistle. Bullets did not hit him, but he killed many Sioux that day. Red Whip's bosom friend Good Strike was mortally wounded and Red Whip refuses to leave him and charges the Sioux warriors. Good Strike pleads with Red Whip to leave him and take care of his mother. Red Whip leaves friend to Sioux warriors. Red Whip belittles Crows for not fighting and acting like cowards.

- Gone, Fred, P. *Running Bear's Standoff.* Montana State University Library. Bozeman MT. Works Projects Administration. Series 6: Indian Legends and Studies, Gros Ventre Legends, 11, TS, Box 19

This story was told to John Buckman and Running Bear who was present at this battle. Both Running Bear and Burnt Off were forewarned not to partake in any war parties until winter but both disregarded this warning. Planning on stealing horses from the Crow Tribe they were discovered and surrounded in plum brush's along a stream in Big Horn Mountains by Crow Indians the White Clay were soundly defeated. Burnt Off was left wounded and left behind by war-party. A coyote came to Burnt Off and healed his wound and assisted him

home on the Maria's River. When Running Bear reached the White Clay encampment Burnt Off was already there and waiting.

- Gone, Fredrick P. *niʔɔ (spider) obtains Summer and Buffalo, July 1, 1942*. Montana State University Library. Bozeman MT. Works Projects Administration. Series 6: Indian Legends and Studies, Box 19; Gros Ventre: Legends 8-10, TS, Box 19; Gros Ventre: Legends 11 MS.

niʔɔ (spider) finds people starving and freezing. niʔɔ (spider) retrieves bison from old woman who held bison captive in cave by changing himself into pet dog and chasing the bison out of the cave retrieving medicine to bring summer.

- Gone, Fredrick P. *War Stories of the White Clay People*. 1982. Ed. Preston Stiffarm. © Fort Belknap Indian Community. Phillips County Printing, Malta, MT. 1982 Print

War Stories of the White Clay People contains nineteen stories of personal accounts of warriors of the White Clay people. Also included are significant myths and legends that were told by members of the White Clay people.

- Gone Fred. narr. By Allen Taylor. *Arapahoe Research Papers*, 1967. American Heritage Center-Digital Collections, University of Wyoming. 7" Reel 9 side A.

Private collection. White Clay Immersion School. Aanii/Nakoda College. Fort Belknap Agency. CD contains minimal pairs on the Gros Ventre language and lexical list. Contrast on pitch, contrast on vowel link, and list proper arranged alphabetic; animate and inanimate objects, nouns and verbs, singular and plural terms. Side A: A-S.

- Gone Fred. narr. Warrior, Rufus. narr. By Allen Taylor. *Arapahoe Research Papers*, 1967. American Heritage Center-Digital Collections, University of Wyoming. 7" Reel 9 side B.

Private collection. White Clay Immersion School. Aanii/Nakoda College. Fort Belknap Agency. CD contains minimal pairs on the Gros Ventre language and lexical list. Contrast on pitch, contrast on vowel link, and list proper arranged alphabetic; animate and inanimate objects, nouns and verbs, singular and plural. Side B: T-Z. Mr. Gone tells story "Why Dove is Mourning" in White Clay language. Mr. Rufus Warrior tells events that occurred during "Red Whip's Battle" in White Clay language. Mr. Warrior tells of another event in White Clay history, "Fight between the Gros Ventre and Shoshones" side B: T-Z and three stories.

- Gone Fred. narr. Warrior, Rufus. narr. By Allen Taylor. *Arapahoe Research Papers*, 1964. American Heritage Center-Digital Collections, University of Wyoming. 5" Reel 5.

Mr. Gone tells story; "Why Dove is Mourning" in White Clay language. Mr. Rufus Warrior tells events that occurred during "Red Whip's Battle" in White Clay language. Mr. Warrior tells of another event in White Clay history, "Fight between the Gros Ventre and Shoshones." These recording may be from previous recording, 7" Reel 9 side B.

- Hartman, Sister M. Clare, O.S.F. " The Significance of the Sacred Pipes to the Gros Ventre of Montana". Montana State Library. Series 2: Manuscripts, Box 2, Folder 1.

Sister Clare Hartmann dissertation touches on the significance of the pipe and the use of pipe to Native American Indians, which include as part of her large discussion; The White Clay Pipe Bundles, primarily the Flat pipe and Feathered Pipe. Discussion includes photos of opening of pipe bundles by ritual keepers.

- Hatton, Orin T. *Power and Performance in Gros Ventre War Expedition Songs*, 1990. Canadian Ethnology Service ; Mercury Series Paper 114, Published and printed by Canadian Museum of Civilization.

This essay provides a study of White Clay war expedition songs, their mythical and ritual values. War songs enticed many young men into joining war expeditions for greatness, fame, revenge, and riches of horse or scalp.

- Hatton, Orin T. "Gender and Musical Style in Gros Ventre War Expedition Songs: *WOMEN IN NORTH AMERICAN INDIAN MUSIC: SIX ESSAYS.*" Ed. by Richard Keeling, American Ethnologist. 1991. pp. 39-54.

Contains six essays of women's function in the North American Indian society that divided gender to their social expected positions.

- Hawley, Dave. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 166-178. Print.

Mr. Hawley's recollect of the early police force on Fort Belknap and story of shooting of Superintendent Simmons by Assiniboine Indian Bigby. Talks about the fire of 1936 and tells of the men who perished in fire. Tells story of lost of Flat Pipe to the Nakoda and recovery of pipe. Talked about the Civilian Conservation Corps (CCC) and labor he did;

reservoir development by hand, introduced to caterpillars by Frank Fisher and aided in constructing many of the roads in the Little Rocky Mountains.

- Hays/Lodge Pole School Bilingual Program; Federal Program, *Thematic Approach Curriculum of the Assiniboine\Gros Ventre, Hays/Lodge Pole Schools K-12 Grade; 1997.*

Teacher study guide of the Nakoda and White Clay tribes. The curriculum will bring awareness of cultural heritage that include language, customs and religious beliefs. Curriculum includes Nakoda and White Clay languages' introduction to beginner speaker, reservation era policies, tribal government with a wealth of information on treaties and acts, tribal policies and federally funded programs.

- Kappler, Charles J. comp and ed. *INDIAN AFFAIRS: LAWS AND TREATIES. Vol. II (Treaties, 1778-1883). GROS VENTRES; Treaty with the Blackfeet 1855.* Washington: Government Printing Office, 1904. Web. pgs. 736-740.

On October 17, 1855 tribal nations of the Blackfoot Confederacy consisting of the Blackfeet, Blood, Gros Ventre, and Piegan signed a friendship treaty with the United States Government and other tribal nations. The establishment of treaty boundaries and common/shared hunting grounds with other tribal nations.

- Kappler, Charles J. comp and ed. *INDIAN AFFAIRS: LAWS AND TREATIES. Vol. IV (Laws). Part III. EXECUTIVE ORDERS RELATED TO INDIAN RESERVES. TREATY WITH THE BLACKFOOT., ETC. 1868. September 1, 1868./Unratified.* Washington: Government Printing Office, 1929. Web. pgs. 1138-1142.

At Fort Benton, Montana the Blackfeet Confederacy signed into agreement to cede the country below the Teton and Missouri Rivers without the White Clay head chiefs in attendance. See Executive Mansion, November 14, 1871.

- Kappler, Charles J. comp and ed. *INDIAN AFFAIRS: LAWS AND TREATIES. Vol. I (Laws). Part III. EXECUTIVE ORDERS RELATED TO INDIAN RESERVES. Blackfeet Reserve, August 19, 1874.* Washington: Government Printing Office, 1904. Web. pgs. 855 - 856.

Lands ceded by Executive Order included the all lands from the Blackfoot Treaty of 1855 between the Sun and Marias Rivers in north central Montana.

- Kappler, Charles J. comp and ed. *INDIAN AFFAIRS: LAWS AND TREATIES. Vol. I (Laws). Part III. EXECUTIVE ORDERS RELATED TO INDIAN RESERVES. Blackfeet Reserve, April 13, 1875.* Washington: Government Printing Office, 1904. Web. pg. 856.

Lands ceded by Executive Order included the all lands from the Blackfoot Treaty of 1855 below the Missouri Rivers.

- Kappler, Charles J. comp and ed. *INDIAN AFFAIRS: LAWS AND TREATIES. Vol. I (Laws). Part III. EXECUTIVE ORDERS RELATED TO INDIAN RESERVES. Blackfeet Reserve, May 1, 1888.* Washington: Government Printing Office, 1904. Web. pg. 265.

Further reduction and established the rectangle shape of the Fort Belknap Indian Community. Land was set aside for an Indian mission boarding school and an industrial school. Beginning of the shift from nomadic to agriculture/ livestock production era.

- Kappler, Charles J. comp and ed. *ACTS OF FIFTY-FOURTH CONGRESS-FIRST SESSION, 1896. AGREEMENT WITH THE INDIANS OF THE FORT BELKNAP INDIAN RESERVATION IN MONTANA, October 9, 1895.* Washington: Government Printing Office, 1904. Web. pg. 601-605.

Ceded land sale of the or Agreement of 1895 or called locality the Grinnell Notch. Many of the leaders were under the assumption of a ten year lease, not a sale. Scare tactics were used by Commissioner's Grinnell and Pollock for sale of mountain range for its low grade ore.

- Kroeber, Albert L., *Anthropological papers of the American Museum of Natural History Vol. I Part IV; Ethnology of the Gros Ventre, 1908.* American Museum of Natural History, New York, AMS Press, First AMS edition published in 1978.

Beginning in the winter of 1900 and spring of 1901 as part of the Mrs. Morris K. Jesup Expedition, Alfred L. Kroeber interview several middle-aged and older White Clay men pertaining to the social and religious life of the White Clay people.

- Kroeber, A.L. *Anthropological papers of the American Museum of Natural History Vol. I Part III; Gros Ventre Myths and Tales, 1907.* American Museum of Natural History, New York. Published by the orders of the Trustees, May 1907.

The Gros Ventre Myths and Tales as recorded by Alfred L. Kroeber reflects some the more significant traditions and mythology of the White Clay people.

- La Vigna, Maria. *Music of the A'aninin*. 1982. Reel-to-Reel . Atsina Music Collection. Harold McCracken Research Library. Box 3: Series 3. User Cassettes.

Large collection of White Clay social, honor and house-dance songs was recorded by Hays Singer by Maria La Vigna in 1982.

- Lame Bull, Theresa. "Recollections of Fort's Belknap's Past." Interview by Morris Davy Belgard. 1982. Edited by Preston Stiffarm. Fort Belknap Indian Community. Phillips County Printing, Malta, MT

Theresa's memory of social gatherings began in the early 1900's when house-dances and social dances; Star Dance, Ring-Tail, Owl Dance and Tea Dances were common. Discussion on the Spanish Influenza in 1918, and death. Tells Story of White Clay man doctoring himself in sweat lodge. Theresa discusses local events Hays Fair, Fire in 1936, Civilian Conservation Corps. or CCC, Works Projects Administration or WPA in the 1930 during the Great Depression and projects that were completed; water storage, roads; linking Hays and Lodge Pole to Agency, and hauling wood to elders. Some discussion on World War II and use of wartime stamps.

- Levasseur, Rev. William, S.J. "WORSHIP OF PIPE BY GROS VENTRE (Fall 1930) Volume 10. Number 4 pp. 183-184. Print *The Indian Sentinel*. Catholic Indian Missions. Marquette University Libraries.

Worship of Pipe by Gros Ventre was told by Peter Stiffarm an authority of early White Clay customs and life styles.

The events are from the beginnings of time when Feathered Pipe was given to Broken Shoulder of the White Clay People by Thunderbird. Thunderbird gave Broken Shoulder; pipe, lodge, and songs and forewarned people to camp next to Broken Shoulder and stake their lodges down, for that night Thunderbird took Broken Shoulder's gifts; a lodge, horse, and worldly goods from people in the camp.

Description of pipe and associated implements, and manner of rules regarding pipe and pipe-keeper, cultural and historically attached to the Feathered Pipe.

- Long Horse, Katie. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 55-64. Print

Mrs. Katie Bell Long Horse recollections from personal accounts of early childhood, of living in tipi, travelling in travois. Mrs. Long Horse told stories she heard of the 1855 Treaty near the confluence of Judith and Missouri River. How an individual killed a Piegan over a horse. Stories Kathie heard of the smallpox epidemic and the Spanish Influenza that hit Fort Belknap 1918.

Discussion of boarding schools life; Fort Belknap Industrial School and St. Paul's Mission. And finally tells of Hays Fair and fire of 1936.

- Main Elmer. narr. By Salzmänn, Zdeněk. *Arapahoe Research Papers*, 1967. American Heritage Center-Digital Collections, University of Wyoming. 4" Reel 4.

Private collection. White Clay Immersion School. Aanii/Nakoda College. Fort Belknap Agency. First, second, third and we, verb commands. Animate and inanimate objects, nouns and verbs, singular and plural terms.

- Main Elmer. narr. By Salzmänn, Zdeněk. *Arapahoe Research Papers*, 1967. American Heritage Center-Digital Collections, University of Wyoming. 4" Reel 5.

Private collection. White Clay Immersion School. Aanii/Nakoda College. Fort Belknap Agency. First, second, third and we, verb commands. Animate and inanimate objects, nouns and verbs, singular and plural terms.

- Main, Elmer. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 11-23. Print.

Mr. Main's recollection from personal accounts of being raised by his grandparents Lone Fly and Hairy Face Woman, and employment with the Civilian Conservation Corp. (CCC) and his education at Gonzaga University in Washington. And his lifelong profession in administration and education.

- Matt, Edward. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 187-195. Print

Mr. Matt's recollection of the social dances, Ring-tail, Owl Dance and the Crow Belt Dance which was consider holy and a solemn affair. Mr. Matt goes into some detail on regulations and rituals regarding the Crow Belt Dance. He recalls the community halls in Hays, Lodge Pole, Beaver Creek, and the Agency valley called "Dog Town" and the social

gatherings, Christmas Dance, New Years Eve Dance. He recalls the community rival between the Black Lodges and Mountain Crows. Mr. Matt's story of the Cattle Companies that leased lands on Fort Belknap for cattle. Recollections of boarding school life in Hays, at St. Paul's Mission.

- **Matteson, Sumner M. *Sumner W. Matteson Collection*. Milwaukee Public Museum, 1906. Web. Online Collection & Research; Sumner W. Matteson Collection, Browse Collection, Montana/Belknap.**

Sumner W. Matteson photographed 6000 images documenting the changing American lifestyle at the turn of the 20th century. In 1906 Sumner Matteson was in Montana to photograph the Fourth of July celebrations at the Ft. Belknap Reservation. He photographed the Nakoda Fool Dance and Sun Dance and rituals relevant to these important ceremonies. The Grass Dance was photographed along with some components of the ritual. Photographs of Sham Battle between the White Clay and Nakoda camps.

- **Matteson, Sumner M. The Fourth of July Celebration at Fort Belknap. Sumner M. Matteson. July 1906. *The Pacific Monthly*. Pacific Monthly Publishing Company. Vol. 19 No.1 pp. 94-103.** Digitizing sponsor: [Sloan Foundation](#). Book contributor: [The Bancroft Library](#). Bancroft Library: [Americana](#).

Sumner Matteson came to Fort Belknap Indian Reservation in 1906 to photograph the 4th of July Celebration among the White Clay, Nakoda and visiting tribes of the northern plains.

Believing this would be the last sun-dance to be held anywhere. An exclusive photograph collection of ceremonies practiced by the White Clay and Nakoda tribe.

- **Matteson, Sumner W. "The Camera Eye of Sumner Matteson and the People Who Fooled Them All." By George P. Horse Capture Sr. *Montana: The Magazine of Western History* 27 (Summer 1977): 58-71.**

From 1898 to 1908 Matteson crisscrossed North America taking photographs. Primarily a photojournalist, Matteson charmed his way into other people's work places and social celebrations. He produced some of the earliest photographic essays on the changing

American West. In 1906 he was in Montana to photograph the Fourth of July celebrations at the Fort Belknap Reservation among the White Clay and Nakoda tribes.

- Mount, Estelle. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 84-94. Print. Web.

Her childhood recollections of St. Paul's Mission Boarding School are remembrance of her mother's introduction into the Catholic boarding school system. Relates how her mother was beating for talking the White Clay language. Discussion on the old dance hall and social affairs during the Christmas and New Years. Estelle tells stories of the Hays Fair, the exhibit booths, baking contests, airplane rides and rodeo events. Events leading to the Fire of 1936 which burnt two-thirds of the Little Rocky Mountains.

- Mount, Robert. narr. Mount, Estella. narr. By Allen Taylor. *Arapahoe Research Papers*, 1967. American Heritage Center-Digital Collections, University of Wyoming. 5" Reel 3 side A. Web.

Private collection. White Clay Immersion School. Aanii/Nakoda College. Fort Belknap Agency. Lexical first, second, and third, verb commands. Animate and inanimate objects, nouns and verbs, singular and plural terms.

- Mount, Robert. narr. Mount, Estella. narr. By Allen Taylor. *Arapahoe Research Papers*, 1967. American Heritage Center-Digital Collections, University of Wyoming. 5" Reel 3 side B. Web.

Private collection. White Clay Immersion School. Aanii/Nakoda College. Fort Belknap Agency. First, second, third and we, verb commands. Animate and inanimate objects, nouns and verbs, singular and plural terms.

- Noble, John W. "Big Medicine of the Gros Ventre." 1953. Bozeman, MT. Montana State University. Collection 2029-J.W. "Duke" Wellington Papers, 1876-1974. Series 7, subseries 2: Fort Belknap 1895-1954. Box 10. Folder 41.

Mr. Noble's article related the opening of the Feathered Pipe by Tall Iron Man, Tall Jack as commonly known. In the 1953 Tall Iron Man opened the Feathered Pipe and Mr. Noble was present and recorded the event. After ceremony is completed Tall Iron Man tells Creation Story. An older White Clay man told story of Red Whip battle on Bull Creek.

- Pankratz, Taylor and Kori Kindle. *Fort Browning: A Short Lived Indian Agency*. Malta K-12. Malta, MT. Web. May 12, 2011.

Fort Browning: A Short Lived Indian Agency; appears to be a essay composed by secondary educated students. Essay tells history of Fort Browning; its' use as a trading post, Indian agency and military post. Fort Browning became a agency for the White Clay and bands of Nakoda because of warfare with larger tribes to the east. Final because of pressure from tribal warfare Fort Browning was abandoned and burnt.

- Perry, Vernie. Interview. "Recollections of Fort's Belknap's Past." 1982. Interview by Morris Davy Belgard. Ed. Preston Stiffarm. Fort Belknap Indian Community. pp. 46-54. Print.

Mrs. Vernie Perry's recollection from childhood, living with grandparents and learning the traditional values of White Clay social excepted social conduct. and school at St. Paul's Mission, learning homemaking arts, baking, mending, cooking. Later years married Albert Perry and they made their home on Jim Brown Creek as successful ranching and farming.

- Perry, Verne. narr. *Nee Hot & the Mouse's Eye, 1979*. Ed. by Preston L. Stiffarm. Fort Belknap Indian Community. Phillips County Printing, Malta, MT.

Folklore White Clay trickster, niiʔɔ, through actions taught White Clay people how to conduct themselves in day-to-day living.

In this case, niiʔɔ gains power by using eyes to see great distances. In the end loses eyes and is assisted by mouse to retrieve his eyes from tree. misplaces mouse's eyes on side of head.

- Perry, Verne. narr. *Nee Hot & the Bear Women, 1979*. Ed. by Preston L. Stiffarm. Fort Belknap Indian Community. Phillips County Printing, Malta, MT.

Folklore White Clay trickster, niiʔɔ, through actions taught White Clay people how to conduct themselves in day-to-day living.

In this story, niiʔɔ tries to fool bear mothers into eating their young. nii ʔɔ kills mother bears and chases bear cubs into mountains and tells them that this is where they will live now.

- Pohrt, Richard Sr. "Joe Assiniboin." September 23, 1937. MS. ©Richard Pohrt Jr. Flint MI.

Al Chandler relates life events that happened to his adopted father Little Man. Little Man received power from a grizzly bear to doctor people with a lone grizzly bear claw, roots and songs. During same event after fast Little Man saw two elks talking to each

other. At first opportunity he named a relative "Elk Old Man." He was given power from hawk to protect him during battle and feather to increase his horse speed and have great endurance. The third event was Little Man was given medicine to help women from becoming pregnant. When Little Man was close to his death a ball of yellow clay and coyote hair came out of his mouth.

- Pohrt, Richard Sr. "Joe Assiniboin." September 23, 1937. MS. ©Richard Pohrt Jr. Flint MI.

Joe Assiniboin was a historic and cultural significant person to the White Clay People. He-Who-Flies-Alone told of his grandfather, Chief Mountain, a White Clay warrior who possessed a war charm or medicine "resurrection power", given to him in the Sweet Grass Hills.

- Pohrt, Karl. "INDIAN AMERICA" "Curly Head" Ethnopoetic by Karl Pohrt. Winter 1976: Vol. 9 No. 2: pp. 44-47 Print.

On July 9, 1937, Richard Pohrt Sr. interviewed an White Clay Elder, Curly Head. Curly Head discussed life events his youth and friendship with Eagle Child. Mischievous pranks they played on elderly people. Included are two war exploits of Eagle Child. Included in journal is photograph of Curly Head with whistle and war charm.

- Pohrt, Richard Sr. "Tall Iron Man." July 9, 1937. MS. ©Richard Pohrt Jr. Flint MI.

Tall Iron Man discussed two life events of his father, Black Male Wolf. The first event of Black Male Wolf being on unsuccessful war party and harassed by ghost on return trip home. The final event also related war party against Salish. Black Male Wolf twisted ankle and was left by war party. During recovery a bear pitied him and repeatedly doctored his ankle and assisted him in finding his camp. Included in journal is photograph of Tall Iron Man.

- Pohrt, Richard Sr. "The Boy." July 9, 1937. MS. © Richard Pohrt Jr. Flint MI

The Boy gives account 'How the Gros Ventre Got Horses.' Young man went on journey to procure Red Otter Medicine (war charm) for himself. Passing through villages he was foretold to be aware of Red Bird near lake and not to take anything from it. When young man reached lake a lone lodge was there and had to fast 40 days and nights to receive power. Old man inside lodge told this young man to pick any feather from any bird. But

he ignored the warning of the red bird and red bird grasped him and flew him to an island and left him to starve. He was saved by a Water Snake, legend "Last Child' (i ʈɔɔ ʈɔɔ). and was given name "Starved to Death", horses from the lake; that he distributed among the villages and a rope that he captured the red bird with. Rope and untying song was given to the Flat Pipe bundle and remains with Flat Pipe today.

- Pohrt Sr. Richard A. & Horse Capture Sr. George P. *Journey of the Chandler- Pohrt Collection*. © 1992 Founders Society Detroit Institute of Arts. Detroit, MI. 1992 CD-ROM.

Narrated by George Horse Capture Sr. the, Journey of the Chandler- Pohrt Collection, tells of Richard Pohrt Sr. stay on the Fort Belknap Indians Reservation during the 1930's among White Clay people in Hays, Montana. How his collections started and has become a valuable visual and written resource to the White Clay people.

- Robertson, Gladys. "Indian Smallpox Story". Great Fall Tribune. 30 Dec. 1934.

This is Dan Sleeping Bear's account of small pox epidemic which occurred 70 years before Indian Small Pox article appeared in print. Account of blankets being given to White Clay People on Milk River. Small Pox plague exterminated one half of tribe. Scarred and wishing for death White Clay warriors went to fight Piegans and die with honor. They succeeded in only passing small pox plague onto the Blackfoot people.

- Salzmann, Zdeněk. "Salvage Phonology of Gros Ventre (Atsina)". *International Journal of American Linguistics*, Vol. 35, No.4 (1969): pp. 307-311. Print.

Zdeněk Salzmann account of the White Clay language in 1967 as he summarized, "... is no longer habitually spoken ... remains among the relatively few old timers is more or less fragmentary and deficient."

- Schilz, Thomas. "The Gros Ventre and the Canadian Fur Trade, 1751-1831." *American Indian Quarterly*, Vol. 18, No. 4 (Autumn, 1994), pp. 533-541. Print

Traces the involvement of the Gros Ventres in the Canadian fur trade from 1754, when the Hudson's Bay Company began swaying Northern Plains tribes to English commercial interests, to 1831, when the tribe migrated south. Describes the shared suspicions of traders and Indians and intertribal hostilities. Contains 20 references. (SV).

- Sifton, John B., S.J. *AN ENGLISH - AA'NI DICTIONARY, 1977*. © by George Horse Capture Sr. for the Gros Ventre People. MS, Gonzaga University. Spokane, Washington.

Father Sifton's efforts at capturing the White Clay Language during his tenure teaching the Nakoda, White Clay and Little Shell boys at St. Paul's Mission Catholic Boarding School south of Hays, MT in or near 1902 he mastered the White Clay language and completed a preliminary draft of the, "AN ENGLISH - AA'NI DICTIONARY," manuscript.

- Stallcop, Emmett, A. "THE SO-CALLED SUN DANCE OF THE GROS VENTRE." *Plains Indian Anthropologist*, Vol. 13, No 40 (May 1968): pp. 148-151. Print.

The so-called Sun Dance of the Gros Ventre was last held in about 1884. Informants living in 1967 have preserved in tribal legends an account of the ceremony in general and the last one in particular. One informant was an eye witness when his adopted father went through the self-torture rite. Factors of hardship, declining numbers, enforced attendance of the children in school, introduction of Christianity, and the severity of the rites probably all worked to bring an end to the practice of the aboriginal form of this ceremony.

- Stallcop, Emmett A. THE GROS VENTRE CEREMONY OF SUPPLICATION FOR LONG LIFE. *Plains Indian Anthropologist*, Vol. 15, No 50 (November 1970): pp. 307-308. Print.

Mothers in the White Clay tribe, desiring the advantage of long life for their sons, had a personal ceremony performed seeking the compassion of the Boss of all Life's in favoring their sibling a long and prospers life .

- Sutton, William, Hopper, narr. Ralph G., narr. and Main, Elmer M. narr. By Salzmann, Zdeněk. *Arapahoe Research Papers*, 1967. American Heritage Center-Digital Collections, University of Wyoming. 3" Reel 1 side A.

Private collection. White Clay Immersion School. Aanii/Nakoda College Fort Belknap Agency. Conversation between interviewer with basic conversions of English translated into White Clay language; first person, animate and inanimate acts and thoughts. Interview last 4 minutes and 38 seconds. Quality and speed of voice audio recording is fair.

- Sutton, William, Hopper, narr. Ralph G., narr. and Main, Elmer M. narr. By Salzmänn, Zdeněk. *Arapahoe Research Papers*, 1967. American Heritage Center-Digital Collections, University of Wyoming. 3" Reel 1 side B.

Private collection. White Clay Immersion School. Aanii/Nakoda College. Fort Belknap Agency. Arapahoe legends told in the Arapaho language by unknown speaker. Digital copy contains five (5) Arapaho stories and the three (3) are of White Clay tribal member Elmer Main speaking White Clay language.

- Taylor, Allan R. Ph.D. *Semifinal Draft; Gros Ventre Dictionary, three volumes; English to Gros Ventre*; © 1991 Gros Ventre Treaty Committee. Center for the Study of Indigenous Languages of the West. University of Colorado. Boulder CO.

This draft dictionary is still a preliminary document that contains errors in organization, transcription, translation, that Dr. Taylor has eliminated in the final document.

- Taylor, Allan R. Ph.D., June 1994; *Gros Ventre Dictionary Technical Introduction; Gros Ventre Stem Index*. © 1994, Gros Ventre Treaty Committee. Center for the Study of Indigenous Languages of the West, University of Colorado, Boulder CO.

This volume referred as "Reading and Writing Gros Ventre". Contains language pattern speech; men and women dialects, sound and letters, writing system; the alphabet, consonant vowels and dictionary entries.

- Taylor, Allan R. Ph.D., *Pre-final Version, Gros Ventre Dictionary Volume 3; Gros Ventre Stem Index 1994*, © Gros Ventre Treaty Committee. Center for the Study of Indigenous Languages of the West, University of Colorado, Boulder CO.

The lexical stem index contain root words of the White Clay Language. It does not contain any definitions only keywords.

- Taylor, Allan R. Ph.D., *Gros Ventre Dictionary; 2 volumes plus stem index*. Published and © 2012, Center for the Study of Indigenous Languages of the West. Center for the Study of Indigenous Languages of the West, University of Colorado, Boulder CO.

The stem index contain root words of the White Clay Language. It does not contain any definitions only keywords. The two volume dictionary contains lexical vocabulary of the White Clay language.

- Thomas, Sally, Ph.D. "Discovering Our Own Places; A Map Saga for Montana. High-Line & Judith Basin/Gros Ventre Cartobibliography." University of Montana, Missoula, MT.

Included in this loose-leave cartobibliography are exploration, fur trade post, treaty, military, settlement and natural resource development of the North Central and Central Montana and finally tribal lands.

- Wellington, J.W. "Duke. ***J.W. "Duke" Wellington photograph collection. 1952-1953.*** © **Wellington Family. Montana Historic Society. Helena, Montana. Research Center; Photographic archives. PAC 82-51**

Collection contains photographic views, essays, narratives and slide captions of Gros Ventre dances and ceremonies on the Fort Belknap Reservation, Montana. Collection includes photographic images of: Gros Ventre Feathered Pipe ceremony (1952) with narration and slide captions; Gros Ventre The Flat Pipe ceremony with narration as told by Thick and The Boy, and slide captions; Assiniboine and Gros Ventre Grass Dance (1952) with narration and slide captions; Gros Ventre Red Whip ceremony (1953) with slide captions, narratives and essay written by J.W. Wellington;

Images include the following people: Iron Man II, Jessie Blue Sky the Medicine Pipe Woman, Steve Bradley, Matilda White Plume, Rufus Warrior, Tom Main in Opening of the Gros Ventre Feathered Pipe; The Boy, Steve Bradley, Tom Main, Rufus Warrior, and Paul Plumage in Opening of the Gros Ventre Sacred Flat Pipe Bundle; and Rufus Warrior, and Philip Shortman in Red Whip battle site.

- Wellington, J.W. "Duke. *Gros Ventre Flat Pipe.* 1952-1953. Private Collection. Montana State University Library. Bozeman, MT. Box 17 Folder 19.

Collection contains narratives and slide captions of Gros Ventre ceremonial opening of the Flat Pipe on the Fort Belknap Indian Reservation, Hays, Montana. As narrated by Thick and The Boy.

- Wellington, J.W. "Duke. *Opening of the Gros Ventre Feathered Pipe Bundle.* 1952. Private Collection. Montana State University Library. Bozeman, MT. Box 17 Folder 20.

Collection includes slide captions, narratives and essay written by J.W. Wellington of the Opening of the Gros Ventre Feathered Pipe Bundle ceremony by Tall Iron Man, aka: Tall Jack, in Hays, Montana on the Fort Belknap Indian Reservation.

- Wellington, J.W. "Duke. *Opening of the Gros Ventre Sacred Flat Pipe Bundle*. 1953. Private Collection. Montana State University Library. Bozeman, MT. Box 17 Folder 21.

Collection includes slide captions, narratives and essay written by J.W. Wellington of the Opening of the Gros Ventre Sacred Flat Pipe ceremony (1953) on the Fort Belknap Reservation, Montana, Hays, Montana.

- Wellington, J.W. "Duke. Red Whip Gros Ventre Warrior. 1953. Private Collection. Montana State University Library. Bozeman, MT. Box 17 Folder 22.

Collection includes slide captions, narratives and essay written by J.W. Wellington of White Clay warrior Red Whip's battle site (1953) on west end of Little Rocky Mountains.

- Wellington, J.W. "Duke. "The Legendary Medicine Bundle of Red Whip, Gros Ventre Warrior." 1953. Montana State University Library. Bozeman, MT. Box 17 Folder 23.

Superintendent J. W. "Duke" Wellington version of the Battle of Bull Creek south of the Fort Belknap Indians Reservation and the western slope of the Little Rocky Mountains. This version of the Battle of Bull Creek was told to him by Frances B. Zahn, Indian Tribal Judge for the Standing Rock Reservation in 1954. Judge Zahn heard story from his grandfather's brother, Yellow Hawk, who witnessed the event. And as close as can be determined the year-count of the Sioux's time frame was early spring and during the decade of 1870's.

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Morris E. "Davy" Belgard