

## The Origin of the Beaver Bundle – Additional Resources

Type	Title	Source
<b>Video</b>	<p><b>The Blackfoot Beaver Bundle Ceremony</b> (57 minutes)</p> <p><b>Abstract:</b> In the late 60's Calling Last sold his bundle to the Royal Alberta Museum in Edmonton. He agreed to transfer the bundle to John Hellson so that the Anthropology Department of the University of Alberta could record the ceremony. This bundle has since been repatriated by the Calling Last family and they now care for the bundle.</p> <p>A recording of Calling Last's Beaver Bundle transfer to John Hellson. Calling Last allowed his opening to be recorded because at that time it seemed that his would be the last Beaver Bundle opened with the Kainai (Blood) people. The Beaver Bundle Ceremony has never been fully recorded. The Beaver Bundle is the origin point for most Blackfoot Ceremony, it is also the origin of the Sundance. The Beaver Bundle was the first bundle ever given to the Blackfoot people and was revived by the late Mike Swims Under of the South Peigan (Blackfeet) tribe in Montana. There are now Beaver Bundle people on all four of the Blackfoot reserves</p>	<p><a href="https://digitallibrary.uleth.ca/digital/collection/bdl/id/3118/">https://digitallibrary.uleth.ca/digital/collection/bdl/id/3118/</a></p>

<b>Book Chapter</b>	<p><b>Mad Wolf Gives the Beaver Medicine Ceremonial</b></p> <p><b>Abstract:</b> In 1886 Walter McClintock went to northwestern Montana as a member of a U.S. Forest Service expedition. He was adopted as a son by Chief Mad Dog, the high priest of the Sun Dance, and spent the next four years living on the Blackfoot Reservation. The Old North Trail, originally published in 1910, is a record of his experiences among the Blackfeet.</p>	<p>McClintock, W. (1968). Mad Wolf Gives the Beaver Medicine Ceremonial. In <i>The Old North Trail: Life, Legends and Religion of the Blackfeet Indians</i> (p. 76-102). University of Nebraska Press.</p>
<b>Book Chapter</b>	<p><b>Legend of the Beaver Medicine</b></p> <p><b>Abstract:</b> In 1886 Walter McClintock went to northwestern Montana as a member of a U.S. Forest Service expedition. He was adopted as a son by Chief Mad Dog, the high priest of the Sun Dance, and spent the next four years living on the Blackfoot Reservation. The Old North Trail, originally published in 1910, is a record of his experiences among the Blackfeet.</p>	<p>McClintock, W. (1968). Legend of the Beaver Medicine. In <i>The Old North Trail: Life, Legends and Religion of the Blackfeet Indians</i> (p. 103-112). University of Nebraska Press.</p>
<b>Book Chapter</b>	<p><b>Preserving Pelts Pipe Bundle</b></p> <p><b>Abstract:</b> The Ancient Pipe Bundle had started a somewhat routine way of Native religion. The bundle had to be exposed to the people, honored, at least twice a year – when the first thunder is heard and in the spring of the year. This chapter also captures the animals given to the bundle.</p>	<p>Bullchild, P. (1985). Preserving Pelts Pipe Bundle. In <i>The Sun Came Down: The History of the World as My Blackfeet Elders Told It</i> (p. 290-324). Harper &amp; Row Publishers.</p>
<b>Video</b>	<b>Beaver Bundle</b>	<a href="https://www.youtube.com/watch?v=0Z9b99lwZgM">https://www.youtube.com/watch?v=0Z9b99lwZgM</a>

	<p>(2.30 minutes)</p> <p>Abstract: This is a child's version of the original of the beaver bundle. This short animated video is appropriate for elementary children.</p> <p>*This video is incomplete and does not finish the origin story.</p>	
<b>Video</b>	<p><b>Prepping Our Beaver Ceremony</b></p> <p>(17.41minutes)</p> <p><b>Abstract:</b> Beaver Ecology - Twice a year, there are public ceremonies associated with the Beaver Bundle we take care of. This always involves preparations to collect some of the ritual ingredients from the coulees.</p>	<p><a href="https://www.youtube.com/watch?v=_lpPUwnatEA">https://www.youtube.com/watch?v=_lpPUwnatEA</a></p>
<b>Report</b>	<p><b>Traditional Knowledge and Use Assessment</b></p> <p><b>Abstract:</b> In collaboration with the four Blackfoot Confederacy tribes, overviews of significant Blackfoot sites and origin stories are reported.</p>	<p>Traditional Knowledge and Use Assessment (2017). In <i>City of Lethbridge, South Saskatchewan Regional Plan Compliance Initiative Environment and Historic Resources Strategy: Final Report</i> (p. 65-66). City of Lethbridge Publisher.</p>
	<p><b>Source:</b></p> <p><a href="https://www.lethbridge.ca/Doing-Business/Planning-Development/Planning/Documents/SSRP/Traditional%20Knowledge%20and%20Land%20Use%20Assessment%20Final%20Report%20Revision%201.pdf">https://www.lethbridge.ca/Doing-Business/Planning-Development/Planning/Documents/SSRP/Traditional%20Knowledge%20and%20Land%20Use%20Assessment%20Final%20Report%20Revision%201.pdf</a></p>	
<b>Book Chapter</b>	<p><b>The Beaver Medicine</b></p> <p><b>Abstract:</b> More than 100 years ago Double Runner and George Bird Grinnell sat quietly smoking in the company of other storytellers in</p>	<p>Grinnell, George Bird. (2003). The Beaver Medicine. In <i>Blackfoot Lodge Tales: The Story of a Prairie People</i> (p. 117-124). University of Nebraska Press.</p>

	<p>a lodge that was pitched along the river in Two Medicine Valley.</p> <p>This retelling of the story gives another version of the origin of the beaver medicine bundle.</p>	
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