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HIGHLIGHTS:

- General recollections of the informant

Informant: kawanipa-tcipiskweu (Night Traveller)

We entered this man's tipi. He was lying against a willow back rest to the left of the central fire. Beside him was a cutting board for tobacco. It was a rectangular slab of wood about a foot square. The corners were sawed off. A bowl had been carved in the centre with lines radiating from it, carved at an angle. Brass beaded tacks were studded in all around the bowl. It is called kaskihkotci-pahgua-n. The tipi was littered with the usual dishes, boxes, chests, duffel bags. I sat on a calf skin.

When we went outside to talk (at my request) he took with him a sheep skin to sit on and took the same kneeling attitude that is evidently the most formal one. He wore an orange-colored shirt, denim pants, braids, plain moccasins.

When my father first took treaty we were under pai-pwat, "Hole

Through His Body Sioux." His people were Manixki-yiuiwuk, East people. They were also called Nehiopuat, Stony Sioux. They were the same as the Paskwawi-niwuk, Prairie people. Their main hunting grounds were south of Saskatoon. There were two lakes -- the west lake was called Kapahkupe-awahka-k, Sand Hills Running Into Water. The east lake was Notukwau-sagahigau, Old Ladies Lake. That's where their best hunting grounds were. They took treaty at a fort south of Saskatoon called Kipa-higau, Blocking the River.

My father was really of the West people but was taken to the East people when he was a child because his father had been killed at Bear Hills. When Little Pine came down to Minahtagak -- Cypress Hills -- to take treaty, he took my father as councillor because they were related as miste-s -- cousins.

My grandfather's name was negahtik, Painted Forehead. His father was a great chief but I don't know his name because when a man is dead we never mention his name.

So it is with the father of Little Pine. He was a chief but I don't know his name. They were River people and hunted south of the North Saskatchewan as far west as Bear Hills. The East people and the West people used to meet where the Red Deer River flows into the South Saskatchewan and there would be a great camp on each side of the River.

They would arrange to meet in this way. One chief would send a messenger out with tobacco. The message would be that at such a time and at such a place we are going to put up a Sundance.

Every chief that smokes the tobacco would go. His people would have to go too. Then the messenger comes back with the names of the chiefs who have smoked.

Sometimes there would be several chiefs camping together. The one worth the most would be boss. A man would be a chief until he died. There was no moving around from one chief to another. A man would always come back to his old chief. A young man had to go under his father until he married. Then he could pick out his own chief.

The way the sons of chiefs were trained was this. A chief would tell his little son to go out in the bush or on a hill and try to get some knowlege so that he could be powerful enough in battle to be a chief. He would tell him to stay out until he got enough power. When the boy comes back his father asks him if he got the dreams. If the boy says yes, he is satisfied and he teaches his boy how to go out and fight.

Some boys received this dream power quickly. But he had to prove his power in battle; the first time, if he is successful, the people know his dream is powerful.

After the second successful battle, he gets the name kihtce-akinigiu, "Real Young Man," or "Worthy Young Man." (The implication of this name is that he is worthy of becoming a

chief and is working up to that.) On receiving this name, the man's tent is moved in toward the centre. If he isn't married he is, of course, living in his father's tipi and that isn't moved. He is one to be proud of and is respected. His word is good.

The fourth time he shows himself to be brave in front of the people, his father takes him for a chief. He isn't actually the chief but is looked up to as one. As the chief gets older he passes his authority on to the young man.

In the middle of a camp circle would be the chief's tipi and the ogihtcitau tipi. In this tipi the ukimau and the Worthy Young Man would hold council and decide what was to be done. If any man disobeyed the orders of the ogihtcitau his property would be destroyed. Four nights later they would give back to him more than they had destroyed.

When a chief made a decision or gave an order his Crier oea-kite[?] went around the camps and called out. Every chief would have a Crier even if there were only ten tipis. This Crier would be a person who talked clearly, loudly, and sensibly. It did not matter if he were brave or not. He did

not get any presents for doing this. "Why, if a chief told him to do it, he had to do it."

The ogihtcitau would live right in their tipi. In there would be some attendants to serve them. They were young fellows who were not ogihtcitau themselves. They were the ones who destroyed the recalcitrant's effects and who told the Worthy Young Men to move up their tipis.

No women would ever go into the ogihtcitau tipi, only the ogihtcitau and the workers.

Ordinary tipis would be painted with dream designs. But the tipi of the chief would be painted either with a record of war deeds or with a dream design, or with both.

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