

DOCUMENT NAME/INFORMANT: LITTLE PINE (SUNDANCE #2A)
INFORMANT'S ADDRESS: SASKATCHEWAN
INTERVIEW LOCATION: SASKATCHEWAN
TRIBE/NATION: CREE
LANGUAGE: ENGLISH
DATE OF INTERVIEW: JULY 02, 1935
INTERVIEWER: DR. D.G. MANDELBAUM
INTERPRETER: SOLOMON
TRANSCRIBER: HEATHER YAWORSKI
SOURCE: DR. D.G. MANDELBAUM
DEPT. OF ANTHROPOLOGY
UNIVERSITY OF CALIFORNIA,
BERKELEY
TAPE NUMBER: IH-DM.68A
DISK: TRANSCRIPT DISC #141
PAGES: 4
RESTRICTIONS: 1. THEY WILL BE MADE
AVAILABLE ONLY TO GRADUATE STUDENTS WHO HAVE SECURED PERMISSION
TO DO SO FROM THEIR FACULTY ADVISORS. OFFICERS OF THE LIBRARY
OR OF THE CENTER WILL JUDGE AS TO A POTENTIAL USER'S
QUALIFICATIONS. 2. THOSE WHO CONSULT THE NOTES SHOULD AGREE
TO MAKE PROPER ACKNOWLEDGEMENT OF THE USE OF THESE SOURCES IN
ANY PUBLICATIONS. IT WOULD ALSO BE A COURTESY TO INFORM ME OF
SUCH USE.

HIGHLIGHTS:

- Description of a contemporary Sundance.

Wm. Sap carries a pan with a smudge in it made of three kinds
of grasses and fans it on the dancers with an eagle wing. This
is probably to refresh them. He fans the women dancers also.
Evidently there are pine and juniper needles in the mixture and
a grass called "Raven Stick."

The Shouter announces, "All you visitors here. We take you for worthy people. You have come from far and you should speak now. There will be no time for speaking tomorrow." However no one got up following this announcement. Behind the screen Bones said, "We are going to have a real good time tomorrow. Gosh, I am tired already."

A new song leader spoke in this wise before commencing, "I don't want to make anyone angry by what I sing here. I wish good luck for all my friends and for the white people too -- of course I must speak for them. My nephew has been asking for life and I wish life for him." Following this speech there was the usual 'amen-hai' or 'ai'.

There are several preliminary songs before the dance proper begins. At the end of each of the preliminary songs the dancers toot their whistles sharply from behind the fence as if to say, "Hurry up -- we want to dance." At least that is Solomon's interpretation.

Archie Taylor and I walked around the circle. There were nine tripods bearing bundles behind tents. There were between 100 and 120 tents, the number fluctuating. I did not secure the band layout in the circle. I noticed that the chief's tent was just a bit nearer the centre of the circle. Whether this was intentional or not I do not know.

There is another round of speechmaking. Sap: "Try and keep this place clean. I know that a menstruating girl has been looking on here. Keep her away. Some one saw her (bloody) clothes hanging outside her tent and so we know she is unclean." Bones: "We are appointing another guard beside those we had last night. Restrain yourselves a bit. When this thing is over it will be all right to go after the girls then." Shouter: "I was yelling at you this morning but you didn't get up. You are having a good sleep here. If you were at home the fleas would keep you awake."

Kacohkio "Strong Body" brings in wood again. "I am used to this job. I got wood for the warriors in the old days. You are (also) worthy now in making this ceremony (i.e. and I am proud to serve you as I did the warriors)."

Cuthand told me, "I hold this bundle of feathers in my hand to show that I am a worker in here. They are eagle feathers. Only the Shouter carries them. The eagle wings that the old men have are to fan themselves. The ashes from the pipe are put into the fire. My boy is a minister now. He has got that black thing to put around his neck already. I (as Shouter) am not supposed to say any bad words in here. The reason why the centre pole is important is because even a little twig does not die in the wintertime. That is how we put the pole in and it lives again."

As I was speaking to Cuthand, several little girls were playing a game just outside the lodge entrance. They held hands in a

circle and one chased another in and out. Cuthand said that they had learned the game in school. It was not aboriginal.

Another round of speeches.

Alec Tcotcosis spoke. "I'll delay you only a little. I was told to speak. I don't take myself to be much for I am very poor (evidently poverty must be stressed a la Chinese style). Some people say they are poor when they have a housekeeper. (One world war pensioner on the reserve has a housekeeper. Is this a crack at him?) I don't have one. We have thought much of this ceremony. Today our father has given (the blessing) to us to reach it. Any person who wants to stop us had better desist. Boys and girls should obey the old people (in following old ways?). I won't force you to go at this but it is very close to the finish now. Thirty-three years ago my father told me something good and I am following it yet. I am not taking myself to be all pure but I tell you to be good. Go at this hard and we will finish. It is pretty near to the end and if we finish it will be nice."

An old Soto wapihgweaciwin "White Face" spoke. "They told us to help each other so that all would go well on the world. Where men offer cloths they ask for food. This ceremony is good."

Cuthand: "I want you people to tell what's good. That is why I am yelling at you. I cannot say anything better. Much of the time I talk here I am choking. I cannot say anything right. It is better to have a visitor talk. That's all. Start now." (singing) Applause followed this talk by hand-clapping.

I noticed that a .22 gun is tied in the nest.

A woman, Mrs. Alec Yellowmud, dances now holding up prints. She is going to quit and she is offering them to manito walik(?).

Wm. Sap told me, "We are begging for rain or heavy clouds now. One of the two so that we won't be tired tomorrow."

Josie calls for all Red Pheasant men to come and sing. Evidently the shifts of singers, though not strictly from one reserve, were generally so. The song leader's friends would come to help him.

I took a hand at beating the hide. It seemed to me that there was a certain regularity in the beats. First an introductory passage of 10 fast tempo single strokes -- then 10 double (one light one heavy) beats -- 50 single -- 10 double -- 50 single -- 10 double -- 10 single -- 10 double -- 10 single.

Muskwa, kacohkio, a Stony came up. The Stony and k. offer pipes aloud. Muskwa says, "I am going to talk to you dancers. We ask a gift from km. to give us what we beg of him. We should have been prepared to come here very clean. That's how

we spoil it when we don't keep ourselves clean. In the past people have been getting me to stand for them in the S.d. lodge. I have done too much for people and I have had bad luck (i.e. lost his wife). It's hard to go home with the body. If you have begged m. for good life, ask for health. Try to make the end of this S.d. Tomorrow morning I will tell you when to finish." Audience: "Ai-ai." By "clean" Muskwa alluded to the fact that both men and women dancers are supposed to refrain from sexual intercourse for 4 nights before the dance. This taboo prevents the dancers from getting tired.

Behind the fence I heard Bones say, "My children are giving me a hard time to dance" (i.e. he is dancing for his children's sake).

I said something to Bones about the dance. Brown was sitting next to me and called back to Bones, "The white man told you to take your mask off." (i.e. his mask of a face) Solomon said the two were brothers-in-law. It is a distant relationship however through deceased wives.

Left dance at 10:30.

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
CEREMONIES				
-Sundance (Cree)	IH-DM.68A	SUNDANCE #2A	141	2-4
MENSTRUATION				
-and pollution	IH-DM.68A	SUNDANCE #2A	141	2
SEX				
-taboos	IH-DM.68A	SUNDANCE #2A	141	4