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HIGHLIGHTS:

- Discusses the intervention of various spirits.
There are many atay. A man may put things in a dance lodge in
the middle of the floor, and they are distributed among the
people. So it is with the weponaconan -- they are distributed
among the different atay.

When a man or beast is sick, the sickness comes from matci
manito. So a man may pray to the evil sickness, "Leave this
person and I will kill the dog." For that reason they don't
eat it -- just throw it in a spring. But if the matci manito
refuses to leave, the sick one will die even if the dog is
killed. Yes, even if the person dies, the dog will be killed
as had been promised. A man may not have a dog handy when he
promises. Later, after the sick one dies, he may have a dog.
He will be afraid to keep it lest he anger the matci manito.

Yes, there are two gods -- the good god made good -- the evil

one makes evil.

A man's life depends largely upon matci manito as it is he who sends sickness. When they talk to him they may say, "M.m. go" or "sickness go."

It's this way. Suppose I dream that I see you. You tell me that you are kind to me -- I will be able to doctor the sick -- that's opaw (?). I won't forget that dream. There will come a time when somebody will be sick and one will come up to me and say, "Give him a print and ask him to help the sick one." I take the print -- depending on you. I go up to the sick one and talk to you in prayer -- asking your help to heal the sick. You in return will go to someone farther up -- the good god -- and ask him to help you. If god helped you and you helped me -- the sick person gets well. You would get the print.

All this evil sickness is not m.m. himself but comes from him. You pray to the atay. You rely on this. "I saw you in a dream -- you told me you would help me." The atay. then asks help from the maker -- then there is a war-like between m.m. and the atay. If atay. wins, sickness leaves.

If you dreamt that Bear was kind to you and gave you power to cure the sick -- for all these atay. are good and do all they can to help humans -- you can offer prints, not one but many of different colors. That will please Bear more. You can offer prints to any other atay. that you may have -- they will work together.

If it is your son that is sick -- you may think a lot of him and make a promise to m.m. That will give him a better chance to live. Very seldom they did that.

M.m. too has his children, his atay. But very seldom does an Indian dream of them. But there might be one of us who dreamt of them -- it might be the sickness phlegm. It takes a man of that knowledge to offer a dog to m.m. -- that is why a dog was seldom killed that way. The "children" of m.m. are also called atay.

The sickness comes from m.m but you cannot call it an atay. Very few persons will try to cure t.b. because they have no atay. strong enough to cure it.

The S.d., smoking tipi, etc., all belong to km. There is no such thing for m.m. except the sweat lodge. They smoke pipe in them and feast on berries when they come out -- just as they do when made for km. The sweat lodge they make is the same as the one there only bigger. They may have 6 poles and 8 stones or 10 poles and 10 stones, up to 100 poles and 100 stones. Even in the sweat lodge put up for m.m they ask for good health.

A person who has knowledge of these evil pawagana is never heard to pray aloud as do those with good paw. They keep their knowledge strictly to themselves. For that reason I never saw or heard how the (?).

When a man gives a horse to a doctor, the doctor may use medicine or he may just sing -- blow -- suck -- it all depends on from where he receives the power. The doctor takes a few hairs from the tail of the horse and offers it up with the print. That is like offering the horse to the atay. The hair is tied with sinew and brings us luck. If they don't do that the horse often dies.

No, I never heard of a horse being killed as a sacrifice.

A man whose wife was an adulteress, if he was not good-hearted he would get mad. If he was good-hearted he would go to the other man who would give him a horse. He would take it and become his nigocak. No, the people would not make fun of a man like that. They would say he is good-hearted and strong-hearted to love his ogucaka. For if he were afraid of the man he wouldn't go up to him.

Those boys who are sent out for a vision don't tell of it until they are middle-aged. A father of a boy would collect many prints. Then he tells the boy what is on his mind. When the boy consents, he cuts tobacco and fills a pipe. The two go out to a high hill and sit on top. The father fills the pipe and

prays with the stem pointing up. He asks km. to allow some of his atay. to be kind to the boy. Then he smokes. If the boy smokes (is used to smoking) he smokes too. He tells the boy to stay there two days and nights or up to four days and nights without food or drink.

After the smoke, if there is any brush around the old man makes a little shade and covers it with the prints. Grass is put inside for the boy to lie on. The boy strips to his breechclout, goes in the shade and takes the filled pipe with him. He goes in and cries to the atay. to pity him. He cries himself to sleep. When he wakes he smokes the pipe (if he does smoke), then knocks ashes out and refills it and puts it down. If he has enough prints he covers himself with some of them at night. A stone or a buffalo skull is also put inside the lodge for the boy to use as a pillow.

There are different ways of going out like that -- some make a nest in a tree and stay there -- others make a sweat lodge on a raft and let the raft drift -- or on the bank of a river -- or where there are a lot of stones -- or in a bear's den -- some take a horse away a long distance from a camp and get on its back without any (?). If the atay. are going to be kind, the horse does not go home. They stay on the horse's back all day and all night and even sleep. If the horse goes home the faster knows he will get no vision -- others will go out in a hot day and strip and let the mosquitoes and flies bite them in the hope of seeing a vision, for even the mosquito is an atay. Others go out till they find a great big rock and stand by it all day without moving -- others go into the bush with a buffalo skull. They paint their face like they paint the skull -- others pierce a hole through the shoulder muscle and pass a

stick through it. They lead a horse around by this all day hoping that the atay. will be kind to them by this means -- others go to an island and stay there.

It doesn't matter which means he chooses, he has the chance of getting different atay. So the man who sleeps with a buffalo skull may see all different atay. but the buffalo is supposed to be the first to show kindness. After that the buffalo will tell the faster that another atay. will come. Yes, it happened that a man would go out with a buffalo skull and another atay. will come, not the buffalo.

I can't tell you the story of a vision for I never had one and the people who do have them do not make them public knowledge.

But when the at. comes up it is in the guise of a human being. The father of the boy takes his clothes back and passes them over sweetgrass. He comes for the boy at the end of the time.

Yes, the faster would fast in a place (as bear's den) where he is likely to be blessed by the atay. he wanted. Even though the buffalo's skull might be old, its spirit went up when it died. The faster sees a human being -- that shows that the buffalo had a spirit. "Do you know me?" "No." He sees a buffalo. When he looks again it is a man. "Do you know me now?" "Yes, you are buffalo." "Yes, I am buffalo." He will give his blessing and tell the faster that other atay. are coming.

No, they do not keep looking at the sun. They can move around and go out to defecate. Older men rest that way too. When one first gets a vision he is usually shown a piece of land (a place) and is told to fast again when he sees that place once more. In his travels the man will see and recognize that hill and fast there. Then he may be told where to fast again. That may go on until he has fasted quite a few times.

Yes, it sometimes happens that nothing comes to the faster. They just quit and try again. They may not see anything on the second try. Yes, there were many such in the old days. There were not many that had a lot of pawagu -- there were more that didn't have any.

I never saw it done -- it is not done now. The boys were not painted. Power cannot be acquired in any other way. They never paint faces when fasting. Only take pipe -- sweetgrass -- tobacco -- prints -- with them.

When they pray, they mention the places where they saw atay. That stone you mention -- there is no atay. inside of it. If it gave a blessing it is just that stone. The horse a man dreams of may be a hill or it may be another animal in a different place. A big cut bank, for instance, is where at. stay. It may be a buffalo or horse or any at. that live there.

Atay. also live in springs. They may be the bad atay. -- lynx, lion, big frog. These live in springs and are known only to

those who dream them. These spring dwellers are bad and anyone that gets a blessing from them is ematcipowanit "Bad Dreamer."

Here Coming Day told me the tale previously recorded from Fine Day -- it follows in condensed form.

There was a big camp just this side of where John Albert lives now. It was about this time of the year and berries were plentiful. The women went to pick them in the creek hollow. A girl 8 or 9 years old was with them. They came to a big clump of bushes and told the girl, "You pick here." She did and was

so preoccupied that she missed the women when they went home. They thought she had gone ahead. Soon she got thirsty and went down to the creek to drink.

She found the tracks of the women and started for home along a big cut bank. It was getting late and she was nervous. She heard something and looked up. She thought she saw a house in the bank and a man standing in front of it. "Come here my grandchild." He took her hand and led her in. When the door closed she saw the room in the bank. He made a sweetgrass smudge and had her smell the smoke. She saw a few old men around and at the back a big red lynx. It looked as though it were going to spring at her. The old man said, "This is our grandchild, you ought to give her a blessing too." (Much more to the story in the field notebooks.)

The other old men asked the same thing of the lynx. On one side of the lynx the girl saw a bunch of prints and flannels and also a pipe. At last the lynx gave in and the girl stayed there.

They were all the bad atay. that live in springs. They didn't know what blessings the girl got. Meanwhile the whole camp searched for the girl. They gave a pipe to a man who had many atay. He could see the girl's tracks up to the den but he couldn't see any further for the evil atay. hid her. He even made a kocapahtcigan and called his at. and sent them out to search but they refused to go.

The only other thing the girl saw was that every once in a while the door would open and prints and berries ready to eat would be handed in. The old man who took her in was the oskapeus. He took these things and handed them to the lynx who would then fill a pipe and point it up as people do when asking for a blessing. After he did this he would take the dish and pass it from one to the other. They ate. Then the osk. would take the empty dish and pipe and hand them out.

Meanwhile the search for her went on. The osk. said to the girl, "We are poor and helpless like you are. When you ask us for life, we must ask someone higher. If we can't get help, we can't help you. My grandchild, these you see here are not good atay. -- there are some living in the bank across from here and in one further on." After four days and nights he let her out. She looked back and saw nothing but the bank. When she got

back she wouldn't tell where she had been. I saw her 35 years ago at Turtle Lake. She is dead now.

When people found out where she had been they thought she must have many atay. But when they offered prints to her, she

seldom accepted. But when she did doctor, she would only rub the sick one's chest with her hand, she didn't sing or blow. The patient usually got better. That woman never raised a family -- her children died. People thought it was because of the evil atay. she had been with. They usually ask for one, two or three of the person's children in return for which they can cure. All the kamatcipowamit Evil Dreamer's children die young. They are great life savers for other people but not for their own family. If they don't have children they lose wife or husband.

Some people raise a big family. They usually have no atay. and are guarded by km. Those that have atay. sometimes get in wrong with them and the at. take one of their family.

Sometimes a man or a woman with a good atay. will know how many children they will raise. They displease the atay. by not keeping their promises. If a man displeases one of the atay. the other will not help him. If a man offers a print to a horse and doesn't give it the horse is sure to kick him or his children or harm him in some way.

Yes, some are told not to eat the meat of their at. animal. If they do the evil comes on them -- not on their family. I don't suppose anyone was ever told not to eat buffalo, elk or moose. There were many people who had different food taboos. A man who didn't eat dog had the dog for his atay. But dog doesn't prohibit the dog meat to every man he gives the blessing to. It might tell him to give a piece of meat prohibited to him to the one he doctors.

It seldom happens that an ahtcah appears. An old couple may die. They love their children and especially their grandchildren -- for the Cree love their grandchildren even more than their own children. They come back to the earth to guard them. In that case, when a spirit descends to earth, no print or anything is offered. They cook a meal and offer it up in thanks to the departed with sweetgrass smudge and a pipe. The man that puts up the wasagamecin never has a departed spirit for an atay. Any man that has dead relatives may put up a feast like the one you saw at the chief's. Then the departed too have a feast.

No, I never heard of a powerful medicine man appearing after his death as an atay. (?). He might come in a vision but prints are never offered to them.

Yes, they offer the food both because they love the ahtcah and because they want their blessings. They ask the departed to offer up prayers to the higher deity for them. Those that make the feast do it not only for their own good but for the good of

all. I think that the ahtcah are higher up than the atayokhan. Those people who have seen it in vision claim that the good haunted man's spirit lives higher up than those who led a bad life. So it is with atay. Good ones are higher up than the evil ones. This is known because some people die and go up. But it isn't time for them yet and they are sent back to earth. (Note that this is an archaic Cree pattern cf. (?) and ghost dance.)

Atay. maskihkiw manito and mitew manito are the same. For them dogs are killed and eaten. People are given medicinal plants in a vision by them.

The Rattlers and Big Dogs feasted on dogs during their dancing. They didn't provide the dogs for their own dances. Any family that was short of anything, even tobacco or moccasins, could kill a dog and cook it if they had one handy. The dance tipi was in the centre -- the okhakens never leave it.

The woman brings the pail up and tells the osk. that they are short of such and such a thing. The osk. calls the dancers in any time, even in daytime. They dance and feast.

The dancers bring what they have in their own lodges and bring it to the dance tipi -- all goes to the family that provided the dog. In the case of a family that wanted to put up a tipi and had no poles (for they were scarce on the prairie) they used the same means -- that of killing a dog for the dancers. The Rattlers would go around the camp and take a pole and a peg from each tipi until they had enough.

That is how they got accustomed to eating dog meat. They might kill a good fat dog anytime just for the sake of feasting on it. Now only the old people eat dogs.

Yes, it was only the poor people who would do a thing like that. The (?) or (?) would not do it.

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