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HIGHLIGHTS:

- Describes how dances are acquired.
I asked Fine Day to enlarge upon an incident that he had
mentioned before, the buying of a dance by the Stonies and
their attempt to prevent the Cree's use of it.

The opwosimu saw the Rattle Dance and they wanted to buy it
from the Cree. So they got together (i.e. the ogihtcitau got
together) and collected a lot of clothes to give to the Cree
cicigwausuk as gifts. They came up to the Cree ogihtcitau
tipi, in a body, led by one of their number bearing an oskitei
-- a sacred pipe stem. This stem bearer walked ahead of the
others holding the stem so that it was pointed toward the Cree.
The Cree could not refuse. But they said that they could not
sell all of the dance and so they, in turn, brought out many
clothes and piled them under the stem as gifts for the Stonies.
They did not, however, give back as many things as they
received. Then the pipe stem was laid on the pile of clothes.
The Cree taught the songs to the opwosimu. They did not teach
them all the songs, only certain ones and even those they could
still use themselves. It took them some time to teach the

songs.

The cicigwausuk themselves had bought the dance from some other ogihtcitauwuk but I don't know from whom.

The Buffalo Dance was bought from the pwatuk -- Sioux. It was bought by a bunch of ogihtcitau who were of the West people, River people, and East people. The bargain was made when the Cree and Sioux were camping together once along the South Saskatchewan, southwest of Saskatoon. The Sioux who were there came from the Red Sand Hills. I was only a boy then. It happened when Sitting Bull killed three white men, about three years before his big fight with the Americans.

The way it was done was this. The Cree came up to the ogihtcitau tipi of the Sioux. The pipe stem bearer led the way pointing the stem toward the Sioux. His men follow with much clothing and many horses. The leader stops some distance from the Sioux ogihtcitau tipi. The Sioux come out with clothes on their shoulders. Each one goes up to the stem, raises his outstretched arm (Nazi fashion), brings it slowly down to the butt of the stem, passes his hand up the stem, then down his forehead and breasts, and in the same motion takes the clothing from his shoulder and piles it under the stem. This continued until the pipe stem bearer slowly lays the stem on the pile of clothing, signifying that enough has been given and that the bargain is concluded.

The Sioux gave as much clothing as the Cree, buying the dance back for themselves. But the Cree gave horses to boot.

When the transfer was made they had half the tipi uncovered and everybody was invited to come and look. I saw two big buffalo heads, one painted red on the muzzle and the other painted black. They were resting on a red cloth. There were smaller heads all around. The Cree sat in a row on the left, the Sioux on the right. They did a lot of talking and praying. They sang "The Bull My Father Gave Me" then they would get up, put on the buffalo heads and dance.

That same year the mamihkiwiniwuk bought the mistahatimuk -- Big Dog Dance -- from the opiniskawiyuiwuk -- Paddling Men (Stonies) who lived in the U.S. They danced for four nights to learn how.

The powwow is called pitcitiwis "Moving A Little at a Time Dance." It came from the south and goes with the pwatciwuk "Sioux Dance."

A Mud House woman had four adopted children. She made feather bonnets for them and showed them how to dance the powwow. She said, "This dance will be all over and everybody will dance it." So it is. That is the story I heard in the States. They used to make a feather hat for a woman to lead the dance. A different woman would wear the hat for every song to be leader. In the old days only the young boys would dance the Sioux

Dance. (?) The girls would look on. The powwow as it is now was first danced by the Stonies. This was at the time of the rebellion. They danced four rounds and then would "capture" a man. That is where we got it.

The Prairie Chicken Dance I heard of all of a sudden -- that the Soto were dancing it.

I know of two men who made dances by their dreams. One was of the House people, called pwatsis. He made the kicinu, "Cold Dance." It happened when I was a boy but I was not there. Before that time the ogihtcitau of the House people did not have any dance. They just went hunting for the Hudson's Bay Company. Another dance was made by Chicken's father, mitacwayic, "Made in the Mite tipi." It was an addition to the cicigwansuk songs. But they still used the same dance step and procedure.

The Sundance is and always has been the same. But the pipe used by the leader is different. There is one pipe that only the host uses and which is different all the time. (?) All other Cree make the Sundance a little different.

Mitecekinigiunau -- this is a young fellow that works for you. They would not be paid but sometimes they would get gifts. One could call his own children by that name. If you called a man that before he was married you could call him by the same name after.

The only things that were bought were dances. Otherwise there was no trading among the Indians -- just the giving of gifts. There was no special way of giving gifts. If you were a friend of mine I would give you something nice. Then you would give me something later on.

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