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HIGHLIGHTS:

- Gives various reasons for holding a Sundance.
As I was getting the construction of snowshoes from Frank Knife
he said that the Chief had come upon him making the snowshoes
and had made fun of him, calling him peyak, because he made
snowshoes in the summer. I asked FD about this.

Peyah is one who has a naturally short foreskin which doesn't
cover his penis. Such men are usually known and are teased by
their companions even on the warpath. The part of the
intestine which comes out of the pouch, called opiskwatai is
supposed to be the favorite food of the peyah. As a joke
somebody would take this and also a piece of hide with the fat
on. They lay the hide down with the fat up and make the peyah
sit on it. They take his breechclout off and tie a piece of
cloth around his penis. Those who are only a little that way,
whose foreskin is just a bit short, are hooded with a blanket
so that he can just see through. That is what he is called,

"looking through." He sits behind the other peyah. They give them pipes to smoke and the peyah hold the bowls upside down and smoke that way. Some young people when they first see it think it is a ceremony of some kind but it is just for fun.

Some crazy fellow would start that. He lifts up the breechclout of a peyah, looks under, says, "You come ahead." Sometimes they even pull the breechclout off and wave it in the peyah's face saying, "You are invited."

There is another way of having fun when there are only men around -- as when out on a buffalo hunt. The large intestine of a buffalo is turned in on itself halfway and roasted in the fire. A string is tied around each end before roasting. When it is cooked, the ends are cut off, the outside layer stripped and thrown away. The main one is white and merely cooked as though it had been boiled. Each man cuts off what he thinks the length of his penis is.

Once two young men were laughing and joking about it and when it came to their turn each only cut off two finger breadths. They got killed a year later.

Yes, if a man were sick in any way they would cut his foreskin. It was mostly for worms in the stomach. I never saw it done for people don't look in when they doctor that way. I didn't even see when my brother was doctored like that. I think the skin was thrown on the fire.

The bones amputated from a man were thrown anywhere.

The makers of the wihtcigokancimuwin doctor when the lodge is put up but before they start to dance. I never saw them. I heard they make the sick man hold on to the staff and by that means the sick man finally pulls himself to his feet. They got well. This was way before the treaty. There were no white doctors in those days.

Before the regular Sundance song is sung there are just 2 songs. The first is also sung when they got to scout for the pole and when they raise the pole. The second song is sung when they count coup as when Kacohkio brought wood into the lodge. The words of the first when the scouts come into camp:

mahihkanuk piapahtatc k

the wolves (i.e when coming scouts)

atayokhan omiawate -- makes merry

The same song but to different words is sung when the pole is raised. Either of these may be used as the first introductory song when a new song leader takes the rattle.

misitik kitawaniskaw
 pole wake up

berries. I know of two cases where that happened. No evil befell these people. They made the Sundance earlier the next year, as soon as the leaves were out.

Twelve years ago I was stopped from making the Sundance. I told the people to meet again elsewhere and continue but they were afraid to do so. A week later the policeman's horse rolled on him. Ten days later my wife died. I think that the one who sent the policeman should have had the evil on him but it didn't turn out that way. (Note: (?) no concept of heavenly justice applies. All involved in transgressing suffer, the guilty and innocent alike.)

A person that makes the Sundance is supposed to be kind and not to get mad. When they bring me news that someone gossips about me I pray all the harder and I find I can forgive him.

No, I have never seen the dancers come forward and dance around the pole (as witnessed in 1934). It must be the maker's knowledge of how he saw it done in a vision.

Last summer John Fine Day promised to give prints and berries whenever he saw the first Sundance. He was at the Moosomin Sundance and left the offerings behind. That was his first mistake. He came back for them when it was practically over and missed the Soto Sundance too. At Little Rim he was also late -- I went up and talked good and hard to him about it. He offered the prints and the berries. That is why he went up, leaned his head on the pole and cried. He begged forgiveness.

Those that thirsted all had promised to do so. Some have no prints -- they thirst -- do not dance. Wapatonish -- white earth is used by the dancers to help them spit.

About a month before the Sundance was put up, Bones gave tobacco to Muskwa to tie up. They never leave that -- always carry it with them until the lodge is put up. It must be unwrapped by the man who tied it up. Every time he unrolls one round of saganapi they are supposed to sing one song. When you saw Muskwa rolling one hand around another, he was taking a short cut -- symbolically unwrapping the tobacco. After he does that he just unwraps it.

No, I don't know of a barren man or woman to promise to give Sundance or offer print to cure their sterility. The only way you can tell which one of a childless couple is to blame is when they part or one dies and the other mates again.

There is no fee for face painting. They paint the face of a dancer who is just about played out. Fox's wife was practically dead last winter. (I was later told it was gallstones.) He promised to stand all day. The makers helped him all they could but it was hard for a man to do, especially Fox. You can't expect a young man like that to have any blessings from the atay. The makers helped him all they could with their prayers. He was ready to fall. The maker gave him permission to sit down before his time was up. He sent for me

and asked me what to do. I told him that I was not sitting in the Sundance but if I were there I would rather see him fall. But as they had given him permission I said I would pray for him and go to the (?) and talk. When I motioned to him he was to sit down. I offered up print -- talked -- when I motioned to him he just collapsed. It was too hard for any man. Mrs.

Fox had also promised to dance. She danced right through and wasn't hungry at the finish.

Yes, it is an old custom to sprinkle oneself with water as Wm. Sap did but the water is supposed to be mixed with white earth and also some water with charcoal. But they don't do it now. That water is given to a dancer who falls on a (?) to revive him. The charcoal water is for the women.

The skull was stuffed with buffalo grass. Not all the makers stuff bufffalo grass into the skull, just people like us.(?)

The smoke that Sap blew into the dancers was to strengthen them. I gave that to him -- there are three grasses mixed: cihtapehkwanuk (smells nice)

nipicewacaskwitow

Mustusowihkackwah - Buffalo Grass

This last may be used in place of sweetgrass as also amisko wehkackwah, Beaver Grass, and sakawmustusowehkackwah, Bush Buffalo Grass.

Sometimes a person who doctors will ask for one of these grasses in place of sweetgrass as per dream instruction. When I doctor myself I know when Buffalo Grass incense will do most good and I ask for it. These were all used long ago. Yes, some people have the Sundance taught to them by Thunder -- but some have it taught to them (by man). The sun could tell a man to make Sundance. I have told you before that the sun showed me how to do it. I have never heard that the bear has given a blessing to make a Sundance.

If you were going to make a Sundance, having no dream about it, you would stand when the maker stands but you would have a man make a speech for you.

onipagwecimunihkwew -- Sundance maker

otetackonikectamakiwuk -- Stem Pointers

otupictamakew -- "Sitter for other" (Muskwa)

Bones should have sat when Sap was and Muskwa should have prayed for Sap to live the year around (i.e. around the dance lodge) to see another dance and come to stand in the maker's place -- that Sap had given print and berries and made a sweat lodge.

No, they do not promise before hand to give things away. Those gifts that are brought to the lodge represent wepou but are given out amongst the people. A man that has given stuff away many times is chosen to distribute it. He gives it to people

whom he knows to have given stuff away. (George: Like me -- I have never given stuff away. I never expect to get any there.) I have seen men chosen to distribute stand by the pole and pray for the man that gives the stuff and then pray for the man that gets it. Then he tells the story of when he has given stuff that way. I never accept the invitations to distribute -- I don't like it.

Yes, I have heard of where a man armed with a knife and a lance would stick his lance into the ground -- sing his song -- and go on with the knife alone so that he will fight at close quarters. But they seldom come out alive. I once heard tell of a Blackfoot who did that against some Crow who were in a trench. He was wounded but lived. They get (?) that way.

Yes, it happened many times that a man pledged himself to die. (Note that I did not get no flight offices but individual pledges. The following story was recorded before.) There was a woman who had four brothers, all Kilete. She married a man and they lived with their brothers-in-law. This woman was not very good. She would go and stay with other men and when she came home her husband would not say anything to her. He was not a Kilete but was trying to be.

Once she came in and struck him. He got mad, said nothing -- went out after she did. He carried his gun. In the centre of the camp as usual was the sapohtowan (?) the (?) tipi. He walked there. Some were playing the hoop game near there. The woman followed him calling him all kinds of names. He took the scabbard off of the gun, threw it toward her. "Don't step over that." As soon as she did he shot her and then quietly walked on to the sapohtowan. He went in there and leaned against the back rest. His name was atcayohkanic. He was of the Bush people.

The oldest brother was og. ukimau. When they finished burying the woman the four brothers gathered in one tipi. It was the eldest brother's duty either to kill his brother-in-law or else to get some one to kill him. But these four were very kind. They always talked slowly and always talked very little. The eldest: "I think that it won't be so bad this way. Let us call our brother-in-law in and have him live with us now that he has no one to cook and sew for him -- rather than make more trouble." The others said "Yes, we'll do that." He lived with each in turn.

Sweet Grass was chief of the camp. The brothers never thought of the chief but went ahead and made their own decision. When Sweet Grass learned what it was he went up and thanked them for

if they had killed their brother-in-law, much more blood would have been shed.

They lived that way all summer. Toward fall there was a rumor that a war party had started out. They usually sneaked out -- not wanting a crowd. This man was amongst them. They travelled until they knew they must be close to the enemy by

seeing old tracks. When they sat down to eat he said, "My fellow children, when I started out with you I never intended to return. I have been in pain all summer for I did a great wrong to my wife, and my brothers-in-law have been very kind to me -- that shows how much they must have thought of their sister."

The older men of the party said to him, "No, you mustn't do that. You must not give yourself away like that. You will make more trouble" (i.e. by prematurely warning the enemy etc.). "I don't mean to give myself away. But if there is a fight I will do something good and earn a big name."

(Field Notebook VIII handwritten starts here)

They finally reached the enemy camp and at night they got horses. This man too went into the camp and got 14 horses. The next day they couldn't travel very fast for they had taken too many horses. The Blackfeet overtook them. The Cree got as far as a hollow near a big creek and there fought off the B. all night. Finally that man went down and picked one of the very best horses he had taken. He tied a saganapi on its mouth and jumped on its back. Then he raced right for the Blackfeet. His companions said that he had a gun but they did not see him fire it. He was right amongst the B. when they shot him down and piled on him.

When the Cree got back to camp they sent the 13 horses to his brothers-in-law for he had told them to do so. The brothers-in-law divided the horses amongst themselves. My father's brother had a daughter who was nearly full grown when she died. My uncle was so lonesome that he said, "It's too bad that there is no more war. In a few days, not ten, there will be fighting. And I think that I will do something. I will join my daughter." (G. Poplar: "That is a promise right off then according to the Indian way.")

In a few days came the battle of Cut Knife Hill. My uncle went out and sat in front. He made a good target for the police. He was found with three wounds. (The exact place of the wounds was described as is stylistically necessary in all these tales.)

I have known and heard of many instances like that. When people are known to have made such a promise they are watched and held back. But in the excitement they get away. (Note how far this is from the Crow Crazy Dog) Yes, they are very kind to a man pledged that way but I never heard of a woman going to them at night.

Yes, women would go along on warpath when big parties would go out. It was bad because the young men wanted to outdo each other when the girls were along and many young men would be killed. Women would not go with small parties. I never heard of a woman gaining a name as a warrior. There was a woman at Little Pine who used to go out to the fighting with the warriors. She would sit behind and coax them on. They blamed

her for the young men getting killed but she must have had a brave heart anyway. She was the one who laid down to be tattooed when her brother ran away. At any ceremony she would be the first. When the men would tell their battle deeds she would yell like a man, "ni-ni-ni-ni-ni." She was my niawemaw.

A man who had fought off the enemy alone would cut the bottom of his coat into strips.

If a man had been with a party of four or less (five did not count) who had fought off the enemy in a trench, he carried a hooked staff with feathers attached. The feathers signified a big bunch of the enemy. Many times those entrenched were saved because the besiegers grew thirsty.

There is no sexual confession. (Skinner's illustration of sexually (?) face paint seen on Stony from east.) Sometimes when a bunch of men are out alone they start telling of their sexual deeds. But it is always something funny or unusual that each one tells.

When a man promises to make a Sundance he does not have intercourse with his wife from then until he makes it. It was that way of old. They thought a lot of themselves and did it so that they might be pure. I have never heard of a man vowing temporary sexual abstinence. All medicine men who doctor the sick have no intercourse with their wives during the time they are doctoring. I don't know about the women.

Matcomitaw (Crazy Dogs?): There were two of them on a war party -- a Stony and a young Cree. When the party stopped, these two get up and sing all the time as though they were going into battle. Someone might give them a pipe -- they take several

hurried puffs and go on with their dancing and singing. The only weapon they carry is a flat knife with bear claws attached to the handle. At the time of the fight they have to hold them back for they go half crazy. They held the Stony but the Cree broke loose and danced out.

There was one such among the Flat Head and he danced out too. The two came together and stabbed at each other with their knives. Both dropped. When the Cree came up they didn't know which was which. They asked, "Which is the ayahtciyun?" "This is the ay." answered the M. and stabbed out in the direction where his dead enemy was laying. He died too.

It sometimes happens that one brave from each side goes out to fight. One may get scared and turns his back. That is fatal, he usually gets killed. The one that goes out that way alone and comes back is usually sent to the rear for that is a brave enough deed for one fight.

They were called Kickwewatimuk "Crazy Dogs" and also Matcomitawuk (no translation). They were very scarce. They joined dances but had none of their own. One I knew was in a fight with the Peigan one winter. The Peigan had built a

wooden fortification with loopholes. The Cree fought them 12 nights until this Crazy Dog danced up -- the Peigan couldn't hit him with their bullets. Then the Cree rushed up and cleaned them out. It was given them to be Crazy Dogs in a vision. The only one I saw was onitawictcimwes "Horse Hunter." He wore garters "cickepicon" and a headband of wolf fur.

They can't turn back unless their partners go out and beat them back with clubs. When they do break away they make trouble for the enemy for they can't be shot down. When they reach the enemy their partners charge. No, they would not sing every time they stopped. Maybe after they get a good feed they get up and dance. The youngest of my grandfather, a cipi., used to tell that story.

Yes, I know and have seen sham battles among the Blackfeet. They enact their deeds outside the Sundance tipi.

We don't know the sign language very well. We recognize the signs but don't know how to make them. (?) the Blackfoot on they know them very well. The nutimiwuyiniwuk and the amiskwatcawiyinisuk know them well as do the Stonies. Some signs are:

Cree -- hand cutting across throat
Blood -- finger across mouth
Blackfoot -- grasp foot

Soto -- finger (?)nose
Gros Ventre -- sign of big belly
Crow -- flap hands
Flathead -- hands to side of head.
Kinosa wiyiniwuk "Fish Men" wiggle hands as though through water. These lived on the other side of the Rockies and are also called Wisakitcepih wiyiniwuk, Bitter Root men, for they ate a certain bitter root.
paipegomuk -- Pierced Nose -- Nez Perce

We never fought with them -- they were too far away. Near the Crow are people called "Talk Cree a Little." We fought them. The Crow were very numerous.

The Gros Ventre were also numerous but they had enemies from all sides and were wiped out. Then Chief Little White Head said to them, "If any people come from the north, we will try to make peace with them. Then we will have enemies on one side only." Soon after some Gros Ventre hunters were attacked by a bunch of East Indians. The G.V. threw up their hands and made signs that they should stop fighting. A halfbreed interpreted for them and they made peace. The G.V. now claim that it was a woman who interpreted. They said that they should take wives from each other and in that way they should start a real relationship. They also arranged to make a certain sign at every camping place -- so that when the Cree came upon it they would know that it was a Gros Ventre camp. (By cutting a hand in the earth outside the camp.)

They did visit each other but did not intermarry. After the

Cree killed a lot of Blackfoot at "Where they get the Red Earth" a bunch went to the G.V. camp to keep the treaty. Some Soto went along. Their headman was one kayatowes and he was the only one who had a horse. The headman of the Cree was sokihtagwas "Blue Flying." Okin is, who was head of the tcipahkanuk dance, was along.

At this time another Little White Head was chief, probably the other's son. When the Cree got to a place (near the town on a creek a little east of Rocky Bay) they found a G.V. camp and two dead men. They followed the trail and came close to the camp but did not go right in for it was getting dark. People who go on peace trips do not go into strangers' camps at night but only in full daylight.

The next morning they dress up and go into camp. They saw a man sitting with his back toward them. The two headmen went up to him. He was startled and was going to run away but they made signs to him to sit down and that they wanted to go to the camp peacefully. He went back to tell the news.

Soon after the horses were gathered in and a big bunch of riders came out to meet them. Little White Head was the first to reach them. He jumped off his horse and embraced the headman. Then the Soto spoke -- White Head flared up and got mad. He thought it was a Stony. The five Soto stood apart and the G.V. wanted to kill them but Blue Flying calmed them down. The two dead Gros Ventre had been killed by Stonies while stealing horses. Finally they all went into the camp.

The horse that the Soto had was not good for packing or for hunting buffalo but was very fast. They had races in the camp and the Soto always won. The G.V. wanted the horse and when the party left, that Soto stayed behind to make a deal -- he wanted two good horses. He got them and went back.

I was a little boy when the peace was made. They had no fight since but there was no intermarriage.

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