

DOCUMENT NAME/INFORMANT: ROUND LAKE INDIAN SCHOOL #2
INFORMANT'S ADDRESS: ROUND LAKE, SASK.

INTERVIEW LOCATION: ROUND LAKE INDIAN SCHOOL
SASKATCHEWAN

TRIBE/NATION: CREE
LANGUAGE: ENGLISH
DATE OF INTERVIEW: JUNE 27, 1934
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JOE STILL

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HIGHLIGHTS:

- Very brief description of a naming ceremony.
Informant: Sam Belanger (Long Horned Sitting Bull)

I have made entries as to the tipi of this informant
previously. This tipi, at the sports grounds, was an unpainted
one.

Came originally of the Pasquainiwuk -- Prairie Indians. But
when treaty was made he happened to be with Rabbit Skin people
under kakiwistahau and with them remained. The father of
kakiwistahau was mihtcetokihwup, "Many Sitting Eagles," whose
other name was tohkihkih', and he was a chief also.

The Prairie Indians roamed about Regina, Medicine Hat, Maple
Creek. At the present time there are some of the Prairie
people located eight miles south of Maple Creek who have never
taken treaty money. The head of that group was nikauit, "The
Leader." His son is still living, but is very old --
muhctacages, "Bare Skin." A later entry in the journal says

that they are Rabbit Skin people. I also note that southeast of Maple Creek there is an Indian reserve, no. 16017. Also there is a Belanger Creek and a town of Belanger near Maple Creek.

Sam said that he had heard that the Rabbit Skin people came from Beaver Creek -- Amiskwacipi -- which is somewhere north-east of Moosomin. East of them at that time lived the Otcipweuk who talk like the Soto but with some difference. In his father's time the Rabbit Skin, Prairie, and Calling River people all roamed west for buffalo and came east for supplies at Beaver Creek.

The Cree to the west of them who roamed ever west of Battleford were:

Paskuxkupau wiyiniwuk - Thicket People (Clump of Bushes)
Nutimi wiyiniwuk - West Indians
Sakau wiyiniwuk - Wood Indians

I went over the tribal designations given in Skinner's society paper:

Mamaxkitice wiyiniwuk - Big Navel People was another name for Calling River Indians. Had not heard of "River Indians."

Sakau wiyiniwuk - Roamed in bush north of Battleford.

Masinaso wiyiniwuk - Varicolored People.

Wetcipwayi wiyiniwuk - Chipewyan lived far to the north.

Nehiau pwatuk - Cree - Assiniboine are now on Piapot Reserve and are also called Young Dogs.

Nehiawuk - Cree

Maxka wiyiniwuk - Soto

Sakime pwatuk - Mosquito Assiniboine, so called because they took things unasked.

Atimotakayuk - Dog Penis Assiniboine, so called because of their ardor for women. Now at Sintaluta and Moose Mountain.

Before Sam's day (he is about 60) the Cree and Assiniboine intermarried very much.

They fought with:

Pwatuk - Sioux

Kaskiteuiya cit - Blackfeet

Napakstigweu (Napakictigwanuk ?) - Flat Head

In his grandfather's day his people ranged west as far as Regina, south to Moose Mountain, not north of Qu'Appelle River much, about to Yorkton, eastward sometimes to Winnipeg.

His father went as far as Battleford because of the fights with the Sioux. The Sioux kept going west and so did the Cree and the others. Two Voices is the only man now living who went that far.

I asked him a little about the ogihtcitau. There were quite a few in every camp and they had a dance of their own. An ogihtcitau was one who used a knife on an enemy instead of a gun. Sam's father meutoabu "God Sitter" was one.

Then I asked him a little about material culture. He and his wife wear shell earrings. These shells are bought in Regina and carved out. In the old days the shells were bought in Winnipeg. Many people wear a neck ornament called wapes, which is carved out of shell. It is about four inches long and two inches wide, of an oval shape, serrated at the edge, with two holes pierced in the centre, through which the neck cord is drawn.

Sam took out an earring which he called esik atciminuk, "Sioux Earring(?)." It was twelve inches long and made up of such conical shells, strung in rows of fives and sixes, with pieces of leather at the joints.

Sam said that the Cree never did any wood carving but the Ojibwa did. The Cree made spoons out of buffalo horn. Rabbit-skin blankets are still in use. (The word for rabbit hide and rabbit-skin blanket is the same.) Stone hammers, asinipakamahigun, were made and used in the old days.

I went over the list of dances in Skinner's society paper with him. The Buffalo Dance is not performed any more, though Sam remembers having seen them. The Prairie Chicken Dance belonged to the Rabbit Skin people: it also is not performed any longer. Scalp Dance is not given any more. The Bear Dance, Round Dance, Horse Dance, Clown Dance, and Smoking Tipi still are given.

As I was talking with Sam, both this time and on the previous instance, his wife made herself very busy about the tipi, possibly to show off what a good housewife she was, or simply to find some excuse for being around. Last time she combed the hair of the little boy who is their adopted son. This time she fetched him in and washed him with soap in a basin of water. The little fellow wore a rose silk shirt trimmed with black, short knee pants, moccasins with a strip of beadwork over the instep. His hair is parted into four braids with the parts running along the midsections of the head, front and back. I noticed other little boys have their hair parted in the same way. After the boy was washed and combed, Sam's wife made the bed at the left of the doorway. She pounded the pillows, folded the quilts. Then she hauled out a side of beef and began cutting it. She cut along each rib with a knife and then hacked the bone with an axe. So far, I have noticed two ways of preparing meat. In front of almost every tipi there is a tripod of five-foot sticks. Under the tripod is built a small

fire and on it are laid strips of meat to be smoked. Suspended from the tripod is a chain with a hook on the end. To this hook is attached the pot. I saw a meat and potato stew boiling over the fire in Jack's tipi at the sports.

Informant: kicemanito'owacis (God's Child)

Jack was lying in his tipi when I entered, and beside him was a handsome young Indian, with two long braids. I later found that this was Jack's thirty-year-old son who was born deaf and dumb. Later, Old Assiniboine and Kenny came in.

I questioned them about the Little Child band named in the 1885 Reports. The father of kakiciweu was Big Tipi whose other name was apistcauwacis or owacis, "Little Child." I asked about the significance of the double name. When a child is born, its parents take it to some old man. This man has dreamt that they

are going to take the child to him and has already dreamt of a name for it. He offers a pipe and names the child. A second name is required if a man is very sick. He goes to a medicine man who gives him a new name. From Red Dog at File Hills I heard that a name would sometimes be given to a man on the battlefield if he executed some brave deed. The name would, in some way, commemorate the event. But neither of the last two explanations seems fully satisfactory for the presence of two names is too universal.

Adjoining to the Otcapawes Reserve in the east, there once was a reserve called Tcekotcas, also called Pexko, "Ashes."

I went over Hayden's list of bands. Eyes Open, Tcu-xkap, was once paid treaty at Johnson Lake, called in Cree, Old Woman Creek. They did not know Magpie nor Striped. Kias kuis, Little Gulls, was Sam Belanger's grandfather, who was a great fur trader and was of the Kakiwistahau people.

They had heard of cima higun, "The Lance," but did not know anything about him. There was a kickicimahagun, "Cut Lance," who was an ogihtcitau, came from the north and was a great fighter.

They fought with Kinepikoiniwuk, "Snakes." This was before Kenny's time, but he had heard much about it. When Kenny was small, they had fought the Kahkakiuwatciyinuk, "Crow." Also fought with:

Katano heuk -- people living at Browning Mountain.

Kotasiakikamikowuk - Mud Houses (?) who were like Sioux and lived just east of Turtle Mountain.

Akam pwatuk - "Sioux Across," i.e. swim across some river.

Ayahtciiniwuk - "Strangers", all (?) Indians.

They knew of:

Omuske-gewuk - Muskego Cree, north of Winnipeg.
Pimiskau iniwuk - Paddling Assiniboine (Canoe Assiniboine?)

Jack said that there was never any Dog Penis band of Assiniboine. It was the name of an Assiniboine dance.

The term ukimau was used for a chief before the treaty. After treaty times the term ukimaxkan became the term for the chiefs elected by the band.

NOTE: In compiling this historical material you must emphasize the role of the treaty in the Canadian Indian Affairs as compared to the situation across the line where no such definitive event took place.

Jack showed me a spot where he was tattooed. Joe Still said that his grandfather had been tattooed all over his body. It was done with four needles tied together. Tattooing is not practised nowadays, because no man is brave enough to stand the pain. Note here the breaking down of the road to prestige via bravery. What has been substituted?

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