As far back as he can remember, the Cree had guns. But bows and arrows were much used also. In the early days not every man could own a gun. Those that didn't used the bow and arrow. Armed with these weapons a man had to ride a very fast horse in order to kill the buffalo. Those who had guns but no horses would crawl up behind the herds and pick them off.

The paskwa wiyiuiwuk very seldom had guns but the wasgahi-guwiwiuisuk were better off. These House People would take goods from the Hudson's Bay Company stores and go off on long hunting trips. If they met any of the River, Prairie, or Between People, or the Assiniboine, they would trade the goods they had for dried meat, pemmican, and robes.

At first all the bands had very few horses and they had to be very proficient with the bow. Later the Hudson's Bay Company freighted horses in from Winnipeg.
Informant: wa paoue (Light Complied)

This informant is the oldest man on the Mistawasis Reserve. He is a bit deaf and it is an effort for him to speak so he did not make an especially good informant. He lives in a peaked-roof, sawn-timber, government-built shack. In the one room of the house was a table, chairs, a bed. On the walls hung pictures, a mirror, an eagle wing, an old hide rope, an old beaded fire bag. Over the stove, which was in the centre, was a drying rack about five feet above the stove. On this rack there was a hide drying and bits of root, and bundles of grass stored away. Tied to the bedpost was a bottle with some liquid in it. (Medicine?) Ragwork rug on the floor.

The old man was dressed in a ragged pair of trousers, an old sweater, beneath which was the top part of a pair of pajamas. He too had a mustache and a whitish stubble on his face. He wore quilled moccasins.

The old woman wore an extremely dirty skirt and blouse affair, plain moccasins, and a turban cocked over one eye, perhaps to conceal a bad-looking eye. She hauled out for my inspection a dress made of blue cloth ornamented solely with ribbon applique. It was cut after the fashion of the old skin dresses, straight up and down, seamed at the sides, no sleeves or collar. The only beadwork she had was a pair of spats. She also had a pair of moccasins ornamented with lines of horse hair, quillwork and beadwork.

The old man lived at Eagle Hills before the treaty and his chief was piheukamihgocit, "Red Pheasant." Before him wataui was chief. At the time of the treaty he joined Mistawasis's band but he does not know of any chief before Mistawasis.

Since it was so difficult to question the old man, he started off into a rambling narrative.

Years ago the buffalo were very thick. In the fall we would kill many for our winter clothing. In the winter we would go out to the prairie to hunt the buffalo(?). No matter how cold it would be we would go out to hunt. The women would come to get the meat with dog travois. When the snow is hard we would go out on foot. I was one of the best runners. All we had for footwear was buffalo hide with the hair on the inside. We wore leggings, kiskiskita-sah fastened to the belt on each side with two strips of hide anosigah. For a breechclout we had a narrow strip of buffalo hide hanging down before and behind.

When we would go out after the buffalo on foot, we would choose a cloudy day. Then we would get them into a hollow where they were snowbound. On the coldest days we would wear only a buffalo robe fastened at the neck, no shirts or sleeves at all.

Another way of getting the buffalo was with great corrals of
piled up brush. Piles of brush extended out from the opening, these were called askasta-gaua. One pole was left in the middle of the corral. The buffalo were chased into the pound by three men who started out on foot. A lot of meat was thrown away when the corrals were used. Sometimes they filled up so much that an additional corral had to be built onto the first one.

Every spring, as soon as the breakup comes, there is danger of enemies raiding. Then we would move our families into the bush and go out looking for enemies. If we shot any we would scalp them. When we came back, we would divide the scalp into four parts and have a dance. Sometimes we would even butcher and eat a part of the enemies. The belief was that we were feeding our opawa-gaua.

We fought with the Sarcee, Blackfeet, Blood, Flat Head and Sioux. Also with a people called the ce-cwapuk. Note that this informant, as have all the others, could not distinguish any particular bands of Sioux or Assiniboine.

He too said that the old style of moccasin was sewed around the seam only, not over the instep.

He was liberally besprinkled with fleas.

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