HIGHLIGHTS:

- The informant was the father of Almighty Voice, whose story is described briefly.
Informant: seno-kisik "Sounding Sky"

This man who is between 80 and 90 belongs to the One Arrow Reserve but is a Soto by origin. He said that his grandfather had come from a place called iyiniu-to-ckwauixk, "Indian Elbow," which is somewhere in the east, north of the Beaver River, near Lake Winnipeg. He himself was born in that region and had married there. But his first wife "divorced" him(?). When I asked him why he had come west he said that it was in the quest of a different kind of woman. There was considerably raillery between the old man and his wife and another old woman who was there. It seems that the old squaw was poking fun at the old man saying that he had been a great one for women in his day.
Actually the reason for his coming west was that he was working between York Factory and Norway House employed as a freighter by the Hudson's Bay Company for nine years.

Curiously enough he told of a crossbow that his Soto grandfather had used and which he had seen. It was used to shoot down rabbits and small game. It had a grooved crosspiece made of the saskatoon bush. The arrows were very short and fitted into the groove. The bow was also of a saskatoon shoot and had a sinew string. He emphatically denied that they had got this in trade, saying that the weapon was his grandfather's own invention.

He came west in this manner. At that time expeditions were sent out from Fort Qu'Appelle to trade with the prairie Indians for pemmican and buffalo hides. One buffalo hide was worth three beaver skins, i.e. $1.50. The pemmican was made up into 100 lb. rolls. There were 10 Red River carts and all returned piled high. The Indians they traded with were the Paskukkupau wiyiuiuwk and the House People. There he met and married his squaw who was the daughter of kauamahtcit, "Left Handed," who in turn was one of the sons of George Sutherland, and a brother of One Arrow.

Beardy called okimasis, "Little Chief" nitciwaiu -- One Arrow called Beardy nitexkwatiau. This informant too could not tell of any ukimau of the Paskukkupau wiyiuiuwk before these, saying that their father, George Sutherland, had been headman (although hardly ukimau). Sutherland's Cree name was akayasiuw, "The Scotch Man."

I then asked where these sons of George Sutherland got all their women. He replied that his wife's grandmother was of the Oticackeukamikowuk, "Mud House Dwellers," used to come up from the States (Big Muddy River) to a place south of Humboldt. They had very long plaited hair. The women wore long tight skirts which had frills at the bottom and necklaces made of American gold coins.

In one of the first encounters between the Cree and the Mud House Dwellers, this grandmother was wounded in the shoulder by a steel-headed arrow. She recovered and was married to a Cree. Subsequently the Mud House Dwellers came up on friendly visits.

He then told me how they would hunt buffalo in the old days. They would chase the herds on ponies and would load their muzzleloader while riding with loose powder from a powder horn and lead balls which they kept in their mouths. They wore buffalo hide vests and leather leggings. They wore breechclouts made of strips of Hudson's Bay blankets, some of which hung down in front and others which were bound in tight around. He insisted that I make note of the fact that their testes would often drop out since the strips were narrow. They did not have headdress of any kind except for ceremonies. Their moccasins were of the mitt type with a seam around the sole, called napackiciuwa -- "Mitten Moccasins." The type more worn
came from the Bush Cree and halfbreeds at Ile a la Crosse. They have anklets decorated and a seam over the instep, called oti-kwehihgaunackiciua, "Moccasins with Fancy Tops." On the old type of moccasin they did not use flower designs but the old women, who had made tipi covers and clothes of buffalo hide, said that flower designs were used in tipi covers as well as in clothes.

This old fellow is the father of "Almighty Voice" whose one-man rebellion is being exploited by the tourist brochures. The story as told to me by the hotel man is this. Almighty Voice had killed a steer for food without the Agent's permission although the steer was his property. The Mounted Policeman arrested him and while he was waiting trial the Mountie told him that he was going to be hanged. Almighty Voice believed him and that night he broke jail, got his ammunition and gun and ran off.

True to their tradition, the Mounties set out to "get their man." Before long Almighty Voice had killed eight of the police. He was finally surrounded in a bluff with two of his relatives by a hundred men. But it was not until some light artillery was brought up from Winnipeg that they were shot out and even then it is supposed that in the end Almighty Voice killed himself.

This informant wore moccasins, trousers, shirt, was encamped in a tent as were all the other Indians. His wife wore the black dress and black kerchief that the older squaws wear. She and the other woman in the tent were smoking regular man-sized pipes. At this reserve I noted only one of the stone pipes.

* * *

This afternoon, at the sports, should have been one of my very best since all the Indians from many reserves were gathered. Actually it turned out to be one of my worst days. Bernard Venne, my interpreter, could not be torn away from the soccer games, and I could not get another interpreter for love or money.

In contradistinction to the sports at Crooked Lake, Touchwood, etc., there was little of the Indian flavor at this event. Diligent inquiry satisfied me that no dances took place. The greatest item of interest for the Indians was the soccer game between the various reserves. The Muskey Lake team (pixtaxkweku reserve) finally beat out a team of Scotch halfbreeds from Prince Albert.
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