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SASK.
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INTERVIEWER: DR. D.G. MANDELBAUM
INTERPRETER: JOE STANDING HORN
TRANSCRIBER: JOANNE GREENWOOD
SOURCE: DR. D.G. MANDELBAUM
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HIGHLIGHTS:

- The interviewer describes various possessions and articles of clothing of the informant.
Informant: iwe sigau (Fringe)

I met this informant in his tipi. The day previous he and several others in a wagon met me. He said that he would like to talk with me and so I came to his camp the next morning. His tipi was in disarray but this old man and his wife have more of the aboriginal artifacts than practically any other pair I have visited. For one thing the old man was leaning on a willow (?) backrest, built against four sticks and draped along the sides and on top with cloth. The old man himself was wearing plain moccasins, (illegible) pants, shirt and dark glasses. He has trouble with his eyes and showed me some medicine that the doctor had given him, but which he evidently had used but little.

Another article that struck my notice was an old tomahawk pipe with an eighteen inch oval stem, painted or dyed red. He said that it had been plowed up on the Mistawasis Reserve and that

it had been given to him by one of the men from there who is now dead.

To the tips of the ears of the tipi were attached horse tails. The old man asked me if I had seen any like that before and when I said no he answered that I had not seen a full-blooded Indian before. Tied to two poles of the tipi was a strip of hide upon which two pieces of meat were hung by holes through.

There was a profusion of the usual wooden chests, pillows, boxes, unwashed enamelled dishes. While I was there, the old woman came back with the rations she had just received and tossed the bacon into a battered tin basin. I sat on a steer hide. Near me was a container made of the whole skin of a calf, which had been patched with cloth in several places. At the side there was a steer hide which had the hair removed but had not been cut up yet.

I gave some tobacco to the old woman and she put it on a bag she happened to be holding. I asked to look at the bag. It was a container made of the whole skin of an unborn calf. It is called maskwehmutayuk. The carcass is taken out through the mouth and the legs sewn across with fringe and the umbilicus tied up. She said that it was not tanned in any way, only worked between the hands until soft. It is used for tea or berries. She said that she had learned how to make them from her grandmother.

Later the old man took out his ceremonial regalia. It was as complete and fine an outfit as I have seen. The moccasins were

decorated with a series of short rows of white beads. The leggings were of the old style and he had a breechclout made of a blanket and bound with cloth around the edges. The shirt was really in two parts -- the shirt proper, decorated with arm and breast bands in geometric style, the frontlet, hanging fore and aft, decorated with floral beadwork and cowrie shells. His feather bonnet was over at Sweet Grass Reserve so he put a ruche of feathers dyed red across his hat. He carried an eagle wing.

His grandson, a boy of about twelve (wearing braids), also has a very fine costume, also of moosehide; much cowrie on it. He carried a horse quoit made, it seemed, from the leg of a baby's chair, with brass tacks studded in it.

I took their pictures against the tipi which was unpainted. I hope to show in those snaps the medicine bundle that was hanging outside the tipi, slung from a tripod and covered over with an old coat.

Iwe sigau said that he was of the amiskwatciwi-nisuk -- Beaver Hills people. His father was of these people, his mother was half Stony. He was born somewhere south near the Red Deer River. He does not remember who was chief of the Beaver Hills people but Sweet Grass was one of them.

His chief at treaty was Poundmaker. His wife is the daughter of Chief Poundmaker's brother. Poundmaker was Assiniboine by his father, "ciga-gwayau," Skunk Skin. His mother was a halfbreed. Poundmaker took two opwasimu sisters to wife.

Poundmaker's father was only a headman for medicine, not a chief. Poundmaker was so kind (note that) and brave that many people joined under him. His band were House people -- when they settled on this reserve, they became known as Kiskikhkumanewiniwuk -- Cut Knife people. On the reserve there now are about ten Beaver Hills people, Soto House people, Assiniboine. Poundmaker fought the Crow, Blackfeet, Peigan, Blood. Never against the Sioux. Mrs. iwe sigau's name is itawiskwatcuwepiu, "Two Sitting Alongside the Fire." Her mother was of the Sakawickweu (?) from north of Lloydminster. Her father was half Assiniboine and half of the House people.

Iwe sigau's paternal grandfather was called oti, "Shoulder." He was headman at the pimpatcuwin -- trek. (This informant wanders very much and the interpreter was none too good so...)

Once when they stopped for dinner a girl was born. They called her ota-yiweupiusk.

To get the name ogihtcitau they had to give lots of things away and they had to be brave too. Only the ogihtcitau could dance the Prairie Chicken Dance. The Horse Dance (illegible) and Bear Dance (illegible) could be danced by everybody. The (illegible), Reindeer Dance, was danced only by the women as was also the (illegible) which was danced only upon the successful return of a war party.

The various Cree he knew were cipiwiyiuiwuk -- River people who always stayed in this vicinity. Sakauamiskwatciwi-misuk -- Bush Beaver Hills people lived north of Ft. Pitt Lloydminster. Wasahauwi-nisuk -- Bend people lived around here. Otcawcawewiuisuk -- "Arrow Makers" lived between Saskatchewan and Red Deer. Wasgahigauwiininisuk -- House people lived around Carlton. Mamixkei-niwuk -- East Indians, lived around Regina and Winnipeg. Wapucmayanuk -- Rabbit Skins, also around Regina. Nutimiwi-niwuk -- West people, near Edmonton. Saka-wiuisuk -- Wood people. These are all the Cree. Others: Pwatak, Sioux. Saka-opwatak, Wood Sioux, in the Rockies. Opwosi-mu -- Assiniboine, just east of Cree.

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