- Briefly discusses tribal rivalries.
- Care and uses of dogs.
- Describes various games of the Cree.
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I never saw it but I have heard that the tongue of a buffalo was used as a comb.

I heard about a fire drill but never saw one in use. I tried to make fire that way several times but did not succeed.

The Blackfeet rarely come on foot to fight. They would not brave a pitched battle but would ambush single men. When the Cree went to war, they usually went on foot.

Robes were not painted with designs but only with war record.

According to what I have heard the old Cree used to live further east but not near the sea. It was Blackfoot country and we drove them out. My father used to tell me that before his time the Indians never came any further west than South Branch (near Ft. La Corne). In my father's time they wandered north and south of Ft. La Corne and never went west of that. In my time we came west. There were more Cree than any other tribe. Sometimes peace would be made with the syahtaiyiniwuk but fighting would always break out again.

Ft. La Corne was called Wihtaukihtciga-moihk, "Place Where Things are Growing." The first garden the Indians ever saw was there. This name was given in my father's time. The present name of the place is South Branch.

The Stony and the Cree would fight with each other every once in a while. When the Indians wanted to make peace before the white men came, they would take a sacred pipe stem with them. First they would talk about the enemy camp and move in on it at night. Before sunrise they would dress up in their best clothes and move into the camp. The Cree chief takes the lead holding the stem pointed toward the camp. When this is seen, the other people shout, "The Sacred Stem is coming." The Crows, Sotos and Sioux had it the same as the Cree. The Blackfeet made it different.

When the syahtaiyiniwuk wanted to make peace, they used to wrap twist tobacco and sweetgrass in thick white flannel. They would leave this at the Hudson's Bay store and tell them that they wanted to make peace with a certain tribe. When that tribe came in the bundle was given to them. If they are willing to make peace they make a bundle in turn.

When I was a boy, Muskwa will remember this too, the syahtaiyiniwuk came to make peace with the Cree. Among the Cree there were some men who wouldn't listen to anybody. One such was Muskwa's father, iyahkwa-tewapeau, "Sharp Eye." He didn't want to make peace and as the Blackfeet were standing around shaking
hands, he got on his horse and rode full tilt into one of them. The Cree held Sharp Eye's horse and took the Blackfeet to the various tipis. The man whom Sharp Eye rode down had to be doctored for a long time. Then the Blackfeet were escorted back by the Worthy Men. I remember things well because when a person would tell me anything I would look straight into his eyes. That is why I remember as much as I do.

In my father's time the Stonies and the Cree used to fight. In my time we fought with the Stonies every once in a while. We fought with those Stony who now live south of Battleford and with some who now are in the States, Nutimipwatsuk -- West Stonies (are now south of Battleford) and e-pimiaka-wiyiniwuk -- Paddling Men.

We never fought with the Soto. Some kind of Sotos are:

Nahkawiyimipwasuk -- Soto Stony (at Moose Mt.)
Pihkoapiwiyiniwuk -- Great River People.
Otcipwiwuk -- Ojibway. I never saw these people for they live far to the northeast.

The Katepwauiwiyiniwuk speak Cree but many of their words are different. In the old days just a few young men from these people would come to the Sundance.

Of the Wapucwayamuk there are only a very few living now near Maple Creek. Some men from here have married into that band.

As a rule more women married into other tribes than men among the cipiwiyiniwuk. Many women were married to Sotos. The Cree took more women from the Stonies.

My father came west as the ayahtaiyiiniwuk were driven back, because there were more buffalo here. He was both a good hunter and trapper and a good buffalo chaser. In his days they had only very few horses and used dogs mostly.

I remember well the time when we had few horses, and used dogs. The dogs looked like timber wolves. I once saw a bitch mating with timber wolves. Dogs were trained to carry burdens when they were pups. A harness would be put on them evey day until they got used to it. Then the travois would be put on. The dogs were named according to their color:

Kamiema-sin-asut -- Black and White.
Maya-we-watin -- Curly Dog.
Kaskite-watoap -- Black Eye.
Kaskite-whtawagin -- Black Ear.
Kaskite-wastim -- Black Dog.
Pi-gwaskan -- Shaggy Dog.

They were trained to answer to their names. A woman might have ten or twelve dogs and she would call each one by name to come and be harnessed. They were no good for hunting and not used thus. Nor could they retrieve ducks. On a stormy day if no one was watching, they might kill a colt. They would kill and eat buffalo calves. During a chase some would get away and chase the buffalo with the travois on their back -- you couldn't stop them.

When camp was moved the dogs would be tied one behind another to the travois with saganapi. Their harness consisted of a thong around the neck and another around the belly. The women owned the dogs but when the women would have lots to do they would get their husbands to feed the dogs. Strips of meat are cut and each dog is called up to the door of the tipi in turn for his share. When the men went hunting, the women hitched up the dogs to the travois, one behind the another. I have gone out with twelve dog travois belonging to my mother. If there were not enough travois, the meat would be loaded right on the backs of the dogs.

The dogs seldom fought because they were castrated. The women did it. They would hitch a dog to a travois and turn it over. Two women spread the legs, another would cut open the scrotum, scoop out the testes with two fingers, and turn the dogs loose. No further attention was paid to the wound. The biggest dogs were left for stud.

A man could be accounted rich in dogs. (?) Dogs could be given as gifts but before a man could give a dog away he had to ask his wife. The Hudson's Bay traders travelled by dog toboggan in winter and when they would need dogs they would come to the Indian camps. A man had to ask his wife for permission to sell a dog. If she agreed he did, if she said no, he did not sell it. The Cree adopted the use of the dog toboggan from the traders. I never have used one myself.

The women fed the dogs on meat. Sometimes when meat was scarce, we would follow the Battle River to where the springs are ice free. A fire could be made on the land and a birch bark torch stuck near the hole. The fish would be attracted by the fire and would come in schools. We would spear them with a sharpened forked stick. They were so thick that you couldn't miss. This is called wintau-wax-wewuk, "Giving Light." We did this when we had no fresh meat -- only dried meat.

There is yet another way of making rawhide thongs, pi:saganapi. Men did it when they were on a raid. They would not carry any
when they started out and would make the saganapi they would need to lead the stolen horses as they went along. They would kill and skin an animal and cut strips from the belly. They would scrape the hair off, grease it, work it over a buffalo skull and chew on it as they went along to make it soft. Then they would work it over a buffalo skull again and stretch it. On such a trip fire was made with flint and steel and dry grass. In those days every man carried a bar of magnet steel to sharpen his knife and light the fire.

On rainy days in camp, when chips could not be used to make a fire, a buffalo skull would be filled with grease and lighted. It would give a long hot heat. Both men and women tended the fire.

Games

Pagama-pakihteiteiganiuiu -- Striking At The Bow.

When a big crowd was camped together this was the first game to be played. Four men play -- two on a side. Each has four arrows. The bow is planted in the ground by one man and an arrow is sharply struck against it. The arrow flies off and serves as marker. Object of the game is to strike arrow against bow and lay it across feathers or head of marker arrow. When one succeeds he and his partner get one arrow each. If none succeed in four tries each, they try over again. Play until quiver is emptied.

Another game I don't understand very well because I only played it once and someone counted for me. It was played with a wooden bowl. In the bowl were two lynx claws painted red on the inside, two slugs cut out of an old kettle, a pheasant's claw cut so that it could stand on end and four prune stones. These stones were of two kinds, either flat and painted black on one side, napa-kiminuk, or round ones, kuckuakuaisuk. When you start to play you ask your opponent which kind he prefers. They are made of the pits of the wild plum which grows in the east.

You shake the bowl with your hand over the mouth. Uncover it. The highest points are when the pheasant's claw stands on end, or the lynx claws show red, or when the coppers touch each other or the prune stones show black. At these counts, they yell Okwe-ataigou "finish."

I don't know of other tribes playing this game but among the Cree even horses were bet on it.

Mitei-htcihk -- Hand Game or Kaniswakunhk -- Double Stick.
This game is rather complicated and as I have incomplete notes I shall record it later.

Iteimutwahtok -- Stake Game.

Played in winter. Bank of snow piled up. Three-foot stakes stuck in side, three logs put around as frame (see original for diagram). At the ihtctcigau, the stake, sticks were thrown from a distance of ten feet. There were willow wands three to four feet long and pointed at the end. Object of game to hit stake. Arrows were bet and sometimes used for throwing. This game is not played any more.

E-pimu-tahkwatuhk -- Shooting Arrows.

Played in summer with two men on a side. One arrow shot out far. Object of game to lean arrow against marker. Each man shoots four arrows. If none scores the man whose arrow is closest stuck one arrow in the ground. He who first gets four arrows in the ground wins. But if a hit is made before four arrows are stuck in the ground, scorer takes all grounded arrows. The game is sometimes played when in the march -- arrows are bet (note use of arrows as common medium in gambling).

Too-skumiua-n -- Sliding Game.

Played in winter. A strip of snow five feet long is iced and levelled to a slope. Twelve holes are made at the lower end, numbered from one to twelve. Number twelve is the largest hole. Tips of buffalo horns are rounded and rolled down. The biggest hole is the furthest and often the marble jumps out after going in. Sixteen marbles used -- eight to a side. Marbles marked by cutting holes or lines and filling them with red paint. This is a very slow game for it is hard to score. Twelve points wins. Played by men and women.

Tipaskwo-nama-towiu -- Stick Hitting Game.

Played with twenty-one sticks. Bundle rolled in palm and then divided. Presented to opponent crossed. Opponent picks one bunch -- if it contains an even number of sticks he wins. The one who guesses even three times takes the bundle, makes kissing gesture with it and breast sucking gesture with it and presents it to opponent. He takes a handful of sticks -- if he has an even number he wins. Played by men and women and mixed.

Itcigakhwe-hk -- Dropping Sticks Game.
Four sticks used fourteen inches long, one inch wide, flat. Two carved with snakes, two with frog. Held by end and dropped. Scoring is thus:

all carved sides up - 4 (game)
all blank - 3
2 snake - 2
2 frog - 2
1 snake - 0
1 frog - 0
1 frog, 1 snake - 0

Fine Day has a set of these sticks that belonged to his mother. Men and women and mixed played. When men played with women they would bet a lot.

Kwas-kwece-cime-wiu -- Bouncing Stick Game.

Played by boys. Horn of yearling buffalo scraped thus. Four foot saskatoon stick notched at head and inserted in horn. Fat packed around and frozen solid. The stick is slender enough so that it bends under the weight of the horn. Stick called cocimeuuk. A smooth stretch of hard snow chosen. Stick whirled around vertically and released with an underhand motion. Object of game -- to send stick farthest. We often were warned not to play this game where there were people or stock around, for it might hit and wound them.

Co-cime-wiu -- Sliding Stick.

Played by boys and young men. Four foot stick made of saskatoon branch. Tapered down to a flat finger hold. Mound of snow built. Stick whirled and bounced off of mound. Stick called co-eiman. Object of game to send stick farthest. No betting on this game. I saw the Soto play it also.

Pakitcime-nuk -- Sliding Stick.

Hardwood sticks two feet long whittled flat on one side, on the other carved like snake or duck. A zigzag road would be tramped in the snow down a hill and the sticks slid down the path. Object to see whose stick would slide furthest.

Maskicinme-towewiu -- Moccasin Game.

(This is not really a game but a sleight of hand trick). Many men gather in a tipi around a player who has seven shot in front of him. No one allowed to stand directly in front of or behind player. Suddenly player seizes one shot, blows on it and whisks it back-handedly behind him. (Really drops it in
fold of palm). Spectators think he has thrown it away. Lifts moccasin in front of him, slowly peers under heel -- nothing there. After he has done this with all seven shot, he looks under moccasin and finds them all there. (I suspect that the fun in this game was mostly in the gestures of the player).

Here Fine Day told me a humorous story. It was an account of his brother and the man who was married to their sister. They were sitting on a hill above the man's mother-in-law's camp. His brother bet the man that he wouldn't slide down in front of his mother-in-law. He bet a knife. The man slid down and the old woman got scared and ran to the next tipi crying, "Come quickly, my son-in-law is hurt."

Tihtipin-towa-n -- Rolling Game.

This game played only in the spring when the snow is gone but the ground is still frozen. Six or eight men play on a side. Game is played with a hoop a foot in diameter, made of willow twigs. Saganapi are laced on the hoop, with a hole in the middle. This hoop is rolled by one side who shoot at it with three-foot sticks with little projections (see original for diagram). The end of the stick is pointed. Each side lines up and shoots at the hoop in turn until a hit is made. If a hit is scored through the centre hole, it is o-te "heat." If through the net it is waskas-ichi-k "claws." When hit is made, scorer grabs hoop and chases the other side. If he hits one with the hoop, that one is retired from the game as also is one (his partner?) from the other side. The last man to be touched loses for his side.

E-pwe-pitiwe-ge-hk -- Testicle Game.

Played by women only with two bags made of hide stuffed with buffalo hair (see original for diagram). Fastest runners selected and equipped with long one-inch stick. Four to eight on a side. Start in centre. One player throws bag up with stick. Ball must not be touched by hands or feet and cannot be carried, only passed. Goals two tipis on each side of the camp circle. Ball may be knocked off of opponents' stick. It takes a long time to make a goal. One goal wins.