

DOCUMENT NAME/INFORMANT: FINE DAY #23
INFORMANT'S ADDRESS: SWEET GRASS RESERVE
SASKATCHEWAN
INTERVIEW LOCATION: SWEET GRASS RESERVE
SASKATCHEWAN
TRIBE/NATION: CREE
LANGUAGE: ENGLISH
DATE OF INTERVIEW: JUNE 28, 1935
INTERVIEWER: DR. D.G. MANDELBAUM
INTERPRETER: BAPTISTE POOYAK
TRANSCRIBER: HEATHER YAWORSKI
SOURCE: DR. D.G. MANDELBAUM
DEPT. OR ANTHROPOLOGY
UNIVERSITY OF CALIFORNIA,
BERKELEY
TAPE NUMBER: IH-DM.66
DISK: TRANSCRIPT DISC #140
PAGES: 16
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HIGHLIGHTS:

- Describes a significant dream he had as a child.
- Description of a naming ceremony.
- Describes the procedures leading to a Sundance.

When I was a small boy somebody came to me in a dream and invited me to go along. I followed him. As I was walking along behind, he stopped and I looked ahead of him. I saw a cleared space in which a young woman was sitting. She was sitting on the west side of the clearing. I entered on the north side but before I got to the centre of the space the girl flew up. I

was sorry for I liked the girl -- she was so beautiful. He who invited me was that little stone.

Pretty soon the same one came and invited me again. As soon as he did I remembered the girl. I wanted to see her again. I followed him. As soon as he reached the circle he stopped. I went straight on. The girl was sitting in the same place. I got a little further into the circle than I had the last time before she turned her head and smiled at me and then flew up.

The next night I got an invitation from the same place. I went on. I got a little further yet before she turned, smiled at me, and flew up. I thought that the next time I will get pretty close before she will fly.

The fourth night I came up to her and just before she turned her head I grabbed her and she stood there. She sat down and asked me what I was thinking by catching her. I told her that I liked her very much and I would like to take her for my wife. The girl said, "Yes, but only for a little while." Then she stood up.

The one that invited me generally stood behind my back. When the girl stood up the little man told me, "That's the sun." I stood close to her, almost touching her. "Look here," she said. She pulled a bow painted blue out of her side. She looked for something on her side again and this time pulled out a bow painted yellow. The one that stood behind my back told me that the blue bow was the Winter Hawk Bow pipunaciuhtcapi and the yellow one was kihkihktcthtcapi Raven (?) Bow. Every time he spoke to me he whispered so that the girl should not hear.

The girl asked me, "Do you know that Blue Bow?" I gave her its name. "Do you know the other?" I told her, "It is Raven Bow." She said, "Yes." She told me, "I will be with you but only for a little while. The one that stands behind you -- follow him wherever he takes you and wherever he goes. He will show you the things that I am boss of (look after). I am the real boss of all those things. What their job is they will tell you," she said.

Every night I got an invitation from the same man when I was a boy. We went some place and all of a sudden he stopped. I could see posts around in a circle. I think, "This is a Sundance lodge." The man answered in his mind, "Yes." I understood his thoughts. I never knew about the Sundance then, I was only a little boy. (Note: this is recurrent. True of all dreams. May be of interest to psychoanalysts)

The next night the man led me back and the posts were a little higher. The next two nights they were higher yet. On the next night the posts stood up and there were some across to the centre pole. On the fifth night the lodge had already been used.

When I looked around I could see roads nice and green coming

into the place from all directions. On the sixth night I saw a Sundance lodge that had never been used. I went in there. The one who led me told me where to sit down and that I would dance there. I sat down. He himself stood by the centre post. He told me to stand and I did. I looked around and saw nobody -- a man standing at the end of the woman's side, his body painted with white mud, his face painted with yellow, red on his eyes and a streak of red across his mouth from ear to ear.

The man took me around and asked me if I knew him. I said no. When I took a good look at the man I saw that he was wearing a raven skin cap on the left side (of his head?). Across the raven's eyes there is a strip of red cloth with little pieces of tin sewn on where the eyes are supposed to be. (I have still got that.) He came up and stood beside my leader. "I am the oskapeus in this lodge." He said this to the one who led me but I heard. "I am always on the right side of the door post. I am going to give him this cap." He handed the raven skin to my leader. "I give him this white to paint his body like I do. But I am not giving him to be an oskapeus." I understood all he said. My leader put the skin on my head and repeated what had been told.

"Now look here," the osk. said. He showed me the excavation tawatawatahigan and an old buffalo skull in it with horns on. He said, "Ever since there has been a Sundance lodge I have got this job. At the first Sundance a live buffalo stood there. This head stands for that buffalo. But all these things will be told to you in the future by old people. I have told you that I have worked in this place long enough now and I want you to look at it." I saw a buffalo rising there. He wasn't very big but he was chunky. He shakes his body. The next look I had there was nothing there but an old buffalo skull. But I saw a buffalo hide over it with weasel skins sewed on. "That's the thing the buffalo head gives you. You see how it is made. That will be your robe in the future."

Before I had this dream, ever since I was a little boy I wanted to have a buffalo robe with horns on it. When I was told that it was to be my robe I took it and spread it and it had the head skin and horns on. (Wish fulfillment) Just below the horns there was one bell sewn on and with it a pheasant feather. From there right down the back to the tail there were 8 whole weasel skins. The whole hide of the weasel was tanned, even the claws.

The osk. said, "That robe and the Sundance lodge is given to you. Use this robe when you make a Sundance. In the future some old man will tell you what this Sundance is for. Now you and your partner can go." After I went out I looked around. I see a lot of Sundance lodges which had never been used. These stretched in a row over a hill as far as I could see. The ones I had seen unfinished before were still there.

My leader said to me, "Now it is for you to choose how many Sundance lodges you are going to use. This one here is the

first one given to you. We now call each other partners." I told him I will use them all, although some I could hardly see. "All right," he said. Then I went home. He followed me to my tipi and left me there telling me, "I'll be with you right along."

Every night I used to wake up now and then wondering how I could get that buffalo robe for my own. I looked around for it. When I slept I dreamt that my partner is taking me around. Sometimes he sings a song for me. That stone song you heard me sing is the first one he gave me. He is still my partner today. He also told me, "Before you make this Sundance that was given to you, you will have a child." But at that time I had never seen my wife.

I skipped part of my story before -- about the bows. "Now look at the bows," she told me. When I looked at them two fine young men stood there. I thought that they must be my children. (Wish fulfillment again) "Before you make this Sundance which is given to you, you will have two boys. You will call one of them by the name of the blue bow and the other by the name of the yellow bow. Those are the names you must give to the two boys."

When I was quite a young man I used to think of that buffalo skin for my robe. When I did see a Sundance I watched how they acted but I couldn't see when they pointed with stick itacko-nikewin because they put a blanket over when they were doing it.

As I was growing bigger I watched the Sundance and thought, "That's what was given to me."

One day when I was older I saw the Soto girl that I told you of before. I hung back at first. But when I took a good look at her, it was the girl I saw in my dream.

I lived with her. Sometimes I go to the Blackfoot country for war and leave her for almost a year. Every time I would leave five ponies with her. When I come back they are gone. She sold them all to buy food and clothing because I could not look after her. But I always bring back more horses.

After we had been living together for four years, I came back from a raid and found a little boy had been born to her 10 days before. Now I remember that I must name the child after the Blue bow. I told my wife that I must name the child. It was a fine looking baby with gray eyes because my mother and my wife's father had gray eyes. My wife told me, "You had better wait first. I will ask my father what he thinks about it, and you ask your grandfather what he thinks." I knew what had to be done for child naming.

I went to my grandfather and told him about it. He sat for quite a while thinking. At last he took his big red pipe. He lit it and pointed it and smoked it and set it in front of him.

"Now my grandchild you have not thrown away any prints. You had better wait until you have enough prints to put away and then you can name your son."

My wife did the same. She asked her father what he thought about it, that her husband should name the child. He said that I had not thrown any prints away and that I should wait until I have some before I name the child. "You had better get somebody else to name the child," he finally said.

Now I knew how to act for a child naming. I took my saddle horse and another horse. The camp was at Indian Head and I left to go to the H.B. post at Carlton. That is quite a distance. I sold the horse that I was leading and bought prints in twelve colors and some tobacco. It was towards evening. I went a little further and made camp.

While I was away my father-in-law started to cook something. I had three sisters-in-law and my mother-in-law -- all were cooking. My second oldest sister-in-law had a fine looking husband atokien, a Stony. In Cree his name is ukimawkehkehk, King of the Ravens. He was a fine looking man and they used him a number of times for doctoring by blowing enipicket.

This man was on my mind as a good man to name my boy as I came home. When I got back my father-in-law came with tobacco cut and ready to smoke. He asked me whom I choose to name my boy. I told him, "Your son-in-law atokien." He was a Stony but he could speak Cree. My father-in-law called atokien but he didn't come in himself. When ato. came in I filled a pipe, burned some sweetgrass, and held the pipe over it. I gave the pipe to ato., then I passed the prints over the smoke. He was holding the stem waiting for me to tell him what it is for. "Now nitcewan the reason why I want you is to name my boy." He lit the pipe and laid it down. He took the prints and pointed them to where his pawamuin were. He pointed each print separately. It took a long time for there were twelve prints. He always mentioned kiceum. first -- who is father of all. With every print he asked that the boy grow up to be an old man. Then he sent his wife to get his father-in-law. "Tell your father that all the people may come in now."

All the food that had been cooked was brought into the tipi. I could hear my father-in-law shouting and naming all the old men in camp to bring a plate and cup. The Stony asked his wife to bring his rattle. The tipi wasn't very big so they opened part of it. There was not room enough for all so some women sat outside.

I had been burning sweetgrass right along. The Stony took his rattle. After he prayed to km. and all the atoy. asking that the boy grow up to be an old man, he sang four different songs. After he finished he put the rattle on the ground and told me to go and bring my son. I took my baby in. He took the child in his arms. "Now Thunder that stays on top of the mountain, you are called kapiwapickwac totinepin 'Sitting With an Iron

Cap on.' That's the name you had. So I give this child that name. You will take care of him and he will grow up to be an old man and a good man with everything that is useful to him while he is living." Then he passed the baby to the next old man who called him by his new name and said, "K., I hope you will be a good hunter when you are old enough to chase buffalo." Then to the next one, "K., I hope you'll have lots of horses." So with all the old men and then to my wife. She named the child and kissed him. Then outside to the old women. They did the same. I heard one old woman say, "K., I hope you will be a great horse stealer." "K., I hope you will kill lots of buffalo." I didn't hear them all.

I lived with my wife and so we had another boy. We had a girl too. When my oldest son was nearly a young man and when the girl was 10 years old, my wife died. I had just come to this very place where we are now. That was 48 years ago. The girl in my dream told me she would be my wife only for a little while. But I made a mistake not to name the child as I was told in my dream.

After the rebellion quite a big bunch of us went south. I went with them. I had my second wife with me. When we were quite a way from here my oldest son sickened. We continued on but went slowly. At last we couldn't go any further. The boy was dying. The others went on for we had no food. I sat near my boy and my mind was pretty heavy. I thought of what I had been told to do. The names I should have given are always on my mind.

I went out. I stretched my arms up. "Now manito my father, you have given the Sundance lodge for people to pray to you that all be well. I am afraid of losing my son. But I will put up a Sundance lodge when it is convenient for you. You tell all the atay to try and help me finish the Sundance. Although the S.d. has been stopped by the white man, you are the boss of everything. By your help I will be able to finish it. So help me manito to finish this S.d. that I am promising."

I went back into the tipi. I sat up but I was pretty sleepy. At daylight I laid down beside my sick son. My wife (the present one) got up. She lit the fire. We had a blanket over his head. He was breathing pretty fast. I told my wife, "I think he is sleeping now." I fell asleep; suddenly someone tells me, "My partner get up before the sun is up." I jump up and go out to wash my face. I sit down near my boy and I think, "What is this for?"

The sun begins to rise. As soon as he is above the ground I hear him singing. Nobody spoke. I listen and he sings 4 times. I know the song. The words are, "Now is the Sundance talked about." My wife and children did not hear him, only I did.

My boy began to get better. I was pretty sure that I would be able to make a S.d. on account of hearing the sun singing.

Those who had gone ahead got to the big camp at Little River and told them of my trouble. My brother-in-law (brother of my present wife) started right out to bring food to me. When he came we started eating for we were pretty hungry. While we were eating my boy raised his head and looked at the food. He said he would like some too.

My brother-in-law had brought some bread from a store. It was the first bread I had seen. I asked my boy what he wanted. He pointed to the bread although he didn't know what it was. I took the crust off and gave him some of the soft inside.

When my other relatives heard that I was in a bad fix they came with grub. My younger brother and two more brother-in-laws came. They told me, "You have to move camp." I didn't like to go because my boy seems to be getting better. But I had to. They hitch up a travois and put my boy in it. At the end of the travois they tied saganapi so that they could lift the travois up when they come to a hole.

We stopped once. As soon as we did the men cut trees to make a shade. The boy wants to eat right away. We had lots of grub then and whatever kind he wants we give him-- but not much. Within ten days he was able to walk around and hunt horses for me. I told my brother that I had made the promise. They told me, "You won't be able to do it." I told them that I had to make it. They went to the store and bought me two long prints. I got back here in the fall. This was after the buffalo were gone but I used to go south onto the open prairie for foxes.

I had a bit of good luck in the beginning of that winter. I killed a black fox but the fur was not very good. When the storekeeper in Battleford heard that I had a black fox they came here to get it but the most I could get was \$150. That was enough for prints. I had just a little bag of berries. Some people had some and I bought a few here and there. But the little bag I started with I kept separate.

At the first new moon in the beginning of winter I invited mitcowagan because he had made a few Sundances already. When the Sundance lodge was first given to me the osk. said, "The old men will teach you how to act in the S.d." After eating, I gave him something to eat of course, I have to. I ask him to show me how to make the S.d. At first he didn't say anything -- after he eats, "You must have four men who understand it. You can invite pietciu from Red Pheasant, wapuyah at Thunder Child has made one or two, one at Little Pine pimuchteacu, and myself.

The next day I started off. From here I went to Battleford. When I got there I saw a few men from Red Pheasant. I went home with them and got to old pietciu house. I told him what I wanted of him. "I knew that you were going to make a S.d." He knew it although nobody had told him. "But I am sorry I can't go with you tomorrow. But I'll go the next day. I have something important to finish here first. I don't think you will be able to get up a Sundance."

I started for home the next day. While I was on the road I thought of what the old people would be satisfied with most, whiskey or grub. As a rule the old men like whiskey best. So I went to Battleford. I didn't see anyone to get whiskey for me. Then I saw a halfbreed whom I knew well. I asked him. "How much do you want?" "Four bottles." In a short time here comes my friend with four bottles of whiskey. He put them in my rig -- I hitch up and go home.

I told Wm. Favel to go and get pimuh. at Little Pine. "Fetch him in your rig so that he won't have to use his horses. Tell him that I need him very much for my promise which I want to fulfill."

I myself went to Thunder Child reserve and got old man Thdchd. He was very pleased. I brought him here. Soon the two others came. Toward evening, after we had our supper, I sent for m. I had everything ready -- the prints and the sweetgrass. I had a stone pipe myself and I borrowed three others. When there is a S.d. four pipes are generally used. As they were sitting around I filled the four pipes and passed each of them over the sweetgrass smoke. I took the bottles and unwrapped them. I gave each man a bottle. I had four prints of different colors. I passed them over the S.d. and gave each man a print.

They hold their pipes up -- do not speak. I say to them, "You have made a S.d. before and I want you to show me how. You have heard that I am going to make one. No doubt somebody (i.e. power) gave you the S.d you have made. I want you to show me the way it was given you, and you know who gave it to you to make the S.d."

After I told them this they thanked me for it. They told me to open the bottles and to pour them all in a clean pan. Then wap. spoke first. "You do the right thing, the way you are doing now. That is the way I was told to do. But still there is a long distance yet that you don't see." Now he began the story of aski-win and the S.d. which I have told you before. And they all told me this story. They said that they would teach me all winter but the way it now is it is very very hard to get a S.d. because it has been stopped by white men. All the people around when they heard that I am going to make a S.d. said that I couldn't do it. I didn't fear but thought that I could do it with the help of the Sun and of kicum.

After I emptied the bottles in the pan they took the stems and held them up and finished talking. "Now kiu our father see this stem. You have given me the S.d. to make and I want you to help the S.d. to be carried on." They all spoke pretty nearly the same. Then I light the pipes for them. After they smoke they start to sing S.d. songs. That was the first time I ever smoked.

I had a rattle. They used that where they sang. Each man when he finished asks kiu and all atay, to help them to get the S.d.

up. Each of the four asked for the same thing after they sang. I took the pan of whiskey and pushed it toward them. They asked me who was to be the head man. Pi. was sitting last. I pointed to him. They handed the pan to him. He started to talk. He tells of how he got the S.d. He got it pretty near the same way as I was told. When he finished talking, he dipped sweetgrass in whiskey and held it up to the five thunders. When that is finished the pipe and prints are put to one side. There is nothing more to do but to drink the whiskey. That's last. They didn't drink till then so that they could finish the first part. Quite a few old men came in to drink and all were feeling pretty good.

I used to invite the four men every month and had the same teaching. I told them of the dream I had about the S.d. I got the full story for if one man would forget he would ask his neighbor and they soon remembered. Every time I invited them I had 4 bottles of whiskey. When they heard I wanted them they come in no time. Next thing now I've got to see the agent.

I forgot one part. During the time those old men showed me how, each night Thunder gave me songs. That is why I didn't get discouraged.

There are quite a few young men now like the one at Moosomin reserve who just gave a S.d. Some say that they were given to make a S.d. by their grandfather or father. Some don't tell anything. Only there is no whiskey now. An old man can give the S.d to his son and teach him how to make it. No, a person could make a S.d. without dreaming about it in the old days. I myself never told about my S.d. dream, not even to the four old men. Nobody asked me about it.

Yes, a man would make a S.d. for a sick wife, just as for grandchildren. Just as long as he was given to make it. Even if he isn't related to a person, a man might give a S.d. for them. If he doctors them and can't do anything with his pemmican and doctoring, he can promise a S.d.

Yes, women can make a S.d. when it is given to them. But they generally get their sons or husbands to look after the S.d. Some women will be ashamed to sing their songs but they will teach the songs to their sons or husbands.

There is a Soto at Jackfish, wiapamuc whose wife has been very sick all winter. I saw her when she was brought in at the S.d. there. Her hair has fallen out. Many times that woman has told her husband that it was given to her to make a S.d. and live but the man is too jealous and he doesn't want to make it. She says to him, "If you let me make a S.d. I will be able to live again. I should make a S.d. for it was given to me to make. That's why I am going to die because I don't make it." But he doesn't let her do it. But he is jealous. He is afraid that she will look at another man when he is busy in the S.d. or when they put the blanket over.

I've known them since they were young. He never allows her to

look at the men at all. As for myself, I wouldn't act that way at all. I'd rather see my wife live and look at a hundred men.

Yes, I knew men who were very jealous. In the old days both men and women did not marry until they were 25 or 26. The man's name was wacigew "Reflector", the woman was pieingehkwan-skew "Fornicating Woman." They were married a long time and had many grandchildren. Once when they were sitting with their grandchildren around the man said, "Now wife we are getting old. Let us tell where we had a good time." So the woman said, "Remember when we were first married you left me for four months. I slept with a nice young man. That was the best time." The old man grabbed her and blackened her eyes.

Then the woman prepared buffalo tongues and they called in their grandchildren so that the tipi was full. The man said "Now granddaughters if ever you do something -- hide it. The same to the grandsons -- hide it -- let no one find out." Then the old lady took her digging stick and laid it beside her. "Now grandchildren coax grandfather to tell you about the good times he had." But they couldn't coax him. He was afraid of the digging stick.

Once when we were moving camp to a clean place my grandfather told this story. Whenever the camp was moved the old men would sit someplace and tell stories. There was an old couple but they had a baby. While the old woman was driving in stakes for the tipi the baby was crying. The old man was a comical one. He looked at his wife once in a while but she kept on fixing the pegs and let the baby cry. So he went up to kick his wife -- she moved and he fell down. "Hu Hu," he grunted. She went into the tipi and he grabbed her robe to pull her back. She let go and he fell down. "Hu Hu," he said again. Even his son-in-laws and nephews who are not supposed to laugh fell over laughing.

Another story is about two fellows, kayacigan "Old Bone" and tcahtcamugai "Drop into Water." They knew that one young man kocawanaskit "Yellow Flower" had another woman beside his wife. They waited for him at night. He came out during the night wearing a buffalo robe. He looked around, didn't see anybody,

he went into the next tipi. He dropped his robe close to the next tipi and crawled in. Then the two others came up -- they took his robe and cut it into strips. Then they kicked the pole of the tipi and shouted, "K. is in there." Then they ran away and hid. K. came running out and grabbed at his robe. He went a little way and found he had only a strip. He went back and picked up another strip and beat it. He came back again and saw something near the door. He grabbed it. It was an old dog. He ran with it away before he dropped it. (This story recorded last year.)

At this juncture, word was sent that the feast for the old woman who had died was ready. We went to John Fine Day's tipi. The old woman had been John's mother-in-law. Following is an account of the ceremony as told by Fine Day who led it.

John made a mistake. The ceremony should have been yesterday, four nights after she died. John said it should be four nights after she was buried. (Note: think there was no food yesterday until the boys sold a load of wood. Probably the real reason.)

First I asked k:m to see the stem. "This is the stem you have given us to use whatever there is to use it for." Then I lit the pipe and pointed it to kiceayisin. I told him, "This woman is going to reach you. Be watching for her to get there. Let your osk. also get ready to put this person in."

Then I pointed up to the star. I asked him not to let this person who is leaving this world look behind but to go straight on. Then I point to tcakcapeatayohkan. I ask him to tell the departed spirt ec-pwehtcahk-w "Going Spirit" where to go in the right way. Because tcsh. is to look after her and direct her after the feast is over.

I pointed to tc. sister notoyo. and ask the same thing of her. "Tell the spirit where to go and how to act." After not. talks to her the spirt does not wander about without a mini. Then I point to the ground and ask tcp. to go with her. Then I passed the pipe to John.

Then I held up the pail of food. This food is for the heavenly oskapeus to take so that the friends of the spirit who are waiting for her can have a good time. If there is no grub they say that the newly arrived spirit is not much good. There was a little of each kind of food in that pail.

When I raise the pail I said "Kiu. look at this -- then kiceay s n. This is the food for the spirit that is going to reach you to take along. May she go straight to you. Tell your osk. to come and get the food for her so that she won't reach her destination empty handed."

Then I raised the pail to kicenapew (ciu?) and asked her not to let the spirit look back to go straight on where she is wanted, not to look back at her children or grandchildren. Next to teshk. "Take care of the spirit as she wanders around." Next to notoyo, "To talk to the (?)." Next to tcipaiyucini, "Take the spirit where she is wanted. That's your work." Then I put a little food in the fire shovel on which the sweetgrass was burning. That meant the food that the osk. was to take along with them.

Then I took the cup of tea and held it up in the same way. Then I pray to kiu. to take care of us. All the children around to grow up to be old men and women, take care of old people. Take care of white man (me) so he may make friends here and get what he is after, and reach home safely. When I finished talking the food was served around beginning with Pooyak on his left. Before they ate I ask that all those that eat the food do so for their health. May everybody be spared again to see another year. All start to eat. They took food

out to others that didn't attend the feast so that when they eat it they may have good health.

When all finished eating I took my pipe and pointed it to tcipaiy. "Tc. it's your work to take the spirit where she must go so that she may reach there safely. Osk. get ready to take the food for the spirit that is leaving." I pointed the pipe around in a circle. When I drop the pipe, tc., osk. and spirit go off together. The same amount of food is brought up as there was at the feast. When they get up there, they start to dance.

It is pretty hard for me. I am not proud (?) to do these things. Although I have a pretty poor memory I do all I can what I have learned from the old people. This is no new thing but an old one. And I am the only one left to do it.

I believe that there is a spirit myself but it is very hard for people to see it. I once was chosen by the band to get food for the cleaning of the cemetery. I thought I saw a big bunch of them going to a certain place to work. No human being can stand seeing a spirit. They never talk to anybody.

When the Bush Gophers (Ground Squirrel) are heard it is going to rain. Their name is ap ctcanackos "Little Badger."

Yes, I have heard of a road to the land of the dead. In my dreams I followed the road where the ahtcihk go. I came to a

big lake. There was a springy board over it. I was running on that board. I can hear a drum beating and the board goes up and down to the beat of the drum. After I crossed the lake I was running but dancing too, as though my steps are to the beat of the drum. I saw the sweetgrass plant that has berries (of which you showed me a picture). They were blowing down the way I was dancing.

At last I reached the place where they were dancing. I didn't know where the door was. I came up to the side of the wasagamecimowik (which should be n. and south). I lifted up the leather and crawled in. I joined the dance. They all, men, women, and children shouted, "Fine Day has arrived." When I danced around to where I had entered, they all sat down. I sat down and looked around to see how it was built. I see something hanging from one of the poles. It seemed to me to be the skull of a man. I wondered what it was but after I looked at it a while I saw legs and arms but I didn't see any body. I thought, "I'll grab it and run away."

The drums started to beat and the songs sang again. All stand up and dance. It was high enough to get by jumping. I thought that must be kiceayicin. I join the dance and circle around. When I reach the place where I had entered I looked around for my knife. I couldn't find it. I dance around again. When I got near enough I grab the head and break the string it was tied with. They all shout, "Fine Day took it away from us." They didn't say what it was.

I went back at full speed where I came from. When I reached the lake I ran across the board but I didn't feel it spring. I looked behind and saw somebody close behind me. I ran as fast as I could and saw some trees being blown down. When I reached them I jumped over and then hid under them.

The one that was behind me jumped over too. He stood looking ahead and couldn't see me. He searched but couldn't find me. Sometimes he would come near and say, "This is the last place where I saw him." Sometimes he almost touched me. I can hear his hand. Every now and then he would run up to the tree and jump over. "That's the way he did." I couldn't see who he was talking to, I only saw him. "It is a pity for us that he took that thing." They didn't say what that thing was. "Oh it is a pity, a pity. Fine Day took that thing from us." The man stood there looking around for a while. "I guess we can't find him. We had better go back."

After I didn't hear anything I crawled out. I beat it for home again. I looked back every once in a while -- there was nobody behind me. Then I woke up. It was daylight. I put my hand under my left arm to feel for the skull. I didn't find anything. This is not the real truth -- it was only a dream. It is a long time ago since I had that dream.

We lived along the Battle River then, some of us to the west, some to the east. The east bunch would drink painkiller, dance, and pretend that they were drunk. All the people on our west side would go there. I would be left alone.

I forgot one part. Many years after I took that skull, I saw it again in my dream. It spoke to me, "You will take the eye teeth. That is what I was giving you." I know that is the skull I grabbed. This is still my dream. When that tooth was given to me he told me, "After this I will talk with you." Later on I can hear whistling close by my ear. I didn't understand what it meant at first but at last I did. I didn't take the tooth but he whistled close by and told me what is going to happen in a short time.

When I was left alone I hauled lots of wood. We didn't have a stove then. I made a big fire expecting the women and children. All at once I hear, "He's all alone." I recognize the voice of a man I knew, nanikanowew "First to Shout." He was first to come in. Others followed him. They made fun of me. They said all kinds of things. I was scared and kept looking at the fire -- I didn't look to see who was there. I sat until my fire was just beginning to go out. All at once, "I guess we have got to go out now, they are coming." They went out.

When the men and women came in they told me that they are going to have another dance. I said that I would go with them this time. I didn't want to be left home alone. At night I had to do some work and I couldn't go. They all went again. "Here he is alone again." I hear them shout. Nan. was the first to

jump in again. Then I was scared. I made a big fire. I sat looking at it and didn't dare to turn around. They say all sorts of things and make fun of me. While I was sitting there thinking what is this supposed to be, it came to my mind that I took the skull away from the spirits. I said, "You had better leave me. Pity me. I'll get up a dance for you at the first fall of the snow. I'll make a wewahtahoganihk 'Joined together Tipi' (wasagamecimuwini 'Round Dance') and you will have a dance." There was silence for a little while. I didn't hear anything. Then they went out one by one. This is not a dream. I saw that myself. This is nothing but truth. I didn't see them or I didn't dare look around. But I heard them talk. As soon as I promised they left one by one. I didn't hear them go but I heard the door. After that they didn't bother me.

In the summer when the berries began to ripen my mother and my wife helped me get a lot. That fall I have everything ready. I am just waiting for the snow to fall. I move down to where we are now. After I moved it snowed a little but not much. I've got to fulfill my promise. I had everything ready. My mother went around to borrow some pails to cook in and a few women came in to help with the cooking. We had all kinds of berries and lots of miteimapui soup. I invited maskawatik "Hand Stick" and mahihk amiwayan "Wolf Skin." They used to make this dance. They showed me how to act. They said, "This is not the only dance you will make in the future." They were the two headmen.

That's where my dream came from and how I come to make this dance. In the round dance the pipes are pointed pretty nearly the same as at the feast. Sometimes when a person dies they do not make a feast but promise to make a round dance.

Four drums were used in that dance. As soon as Wolf Skin started to sing you can hear somebody whistling close above his head. While he was singing they stopped beating the drums. He said, "Everybody get up. They are dancing between you." When he said that it was the ahtcak dancing between the people. I don't know if he saw them.

The first four singers passed the drums on. Each man sings a song until all finish. When there are no more singers they hand the drum to Fine Day and three men help me. In the dream I heard a song while I was crossing the lake. When I joined the dance there I learned other songs. I used those songs in the dance I gave. I sang four times, and after I did the people went out. I was the last to sing.

When I used to sleep with my grandson Archie, that thing used to whistle right over my head. Archie used to cover his head. When he left to go to Duck Lake School I never heard it any more. I couldn't say if Archie took it from me. I never heard it since. I never ask him if he still hears it.

After I had my dream, I watched now, the man whose voice I had heard. I forgot to tell you that the spirits bothered me for five nights. But I couldn't say if he was with them for four

or five nights. If it was five nights, he was to live only five more years. He did die five years later. (Note forcing of dream interpretation.)

I have told all that I know about this. It is half dreams and half truth.

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