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INTERVIEWER: DR. D.G. MANDELBAUM
INTERPRETER: SOLOMON
TRANSCRIBER: JOANNE GREENWOOD
SOURCE: DR. D.G. MANDELBAUM
DEPT. OF ANTHROPOLOGY
UNIVERSITY OF CALIFORNIA
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HIGHLIGHTS:

- Gives Cree terms for various months, units of time and measurement.
- Describes a ceremonial dog feast.
- Describes ceremonial painting.

I can tell that bad weather is coming. I feel it and I hear the way the coyotes yell.

Sapohtowau, "Going Right Through Tipi." One that is open at both ends so that nothing is between the two. Wewahtahcgau is joined together or facing each other tipis.

At this point a halfbreed man and his wife came up. They were passing through and stopped off to greet Fine Day who is related to them in some way. Fine Day rose, kissed the woman and shook hands with the man.

A word whose meaning is unknown is used in emphatic exclamations or rather in oaths to enforce an oath, thus: "tca mwupatc -- it is true!"

In a camp in the old days, an old man would get up just before daylight and call out, "If the sun catches you working when he comes up you will live a long time and you won't be sick." Any old man could do this. If one got up before the others, those who still slept wouldn't bother to call out. When a man got too old to do it he would pass the task on to some other man.

But it took a powerful old man or a big ukimau to cry out in the evening, "Get my grandchildren ready to watch the sun going out of sight." All the children watched the sun go down.

When the children went to sleep, sweetgrass smudges would be made so that they would have good dreams. This happened only when there was a large camp.

The names of the months are wactepakaupi-cim, Leaves Change Color Moon; or pinackopi-cim, Falling Leaves Moon. That is now. Okas-katano-pi-cim, Frozen Over Moon. Pawahtcakimaci-spi-cim, Scattering Moon (i.e. twigs on snow or other useless things). Kice-pi-cim, Kind Moon. This is when the owls are very attentive to their young. Every animal and person must look after its little ones to keep them from freezing. A better translation may be "Watchful Moon." It is also called apihtapipunpi-cim, Mid-Winter Moon (January). Mikiciwpi-cim, Bald Eagle Moon. That is when these birds are seen. Mis-kihpi-cim, Goose Moon. Ayikipi-cim, Frog Moon. Sakipakaupi-cim, Leaves Coming Out Moon. Pinawewipi-cim, Egg Laying Moon or paskawehowipi-cim, Egg Hatching Moon. Paskowipi-cim, Feather Moulting Moon. Ohpahowipi-cim, Starting to Fly Moon. No-tcihitopi-cim, Breeding Moon.

Time terms are: atcihtcigicikan -- part of the day, i.e. noon or thereafter; atcihtcitipiskau -- part of the night, i.e. midnight or when the Dipper has turned around once.

Terms of measurement are: peukotcihte -- one thumb width; peukwanehitinahk -- one grasp (four finger width); eskopihkipitonehk -- up to bend of arm (from tip of thumb to point of elbow); eskotoskwanehk -- to the elbow(?); tawaskigau -- mid breast; from centre bone to outstretched thumb; peukonisk -- one width of outstretched arms.

The old people would not usually marry their nitcimus unless they loved each other and then they sometimes would marry. My grandfather used to tell me that the children resulting from marriages between kitcimuk are weak.

Marriage could not occur with father's brother's daughter.
ni-tim
nimusum
ngawis
nosisim (girls)

Here Solomon explained his relationship to Fine Day. "My father called Fine Day nohtcawis and so I call him nimusum. But Fine Day's wife was my mother's sister and so I call her "mother" because my own mother is dead.

In the dog feast the dog is addressed as, "Bear that stays about the camps" and is looked on as a substitute for bear meat. Dog meat is used to serve either men or the atayohkauk. The mitewuk use it a lot when buying medicine or healing.

The Soto mitewuk kill the dog in this way. They have two oskapeus who are equipped with clubs -- paga-maguu -- which are painted red and have feathers at the end. They stand over the dog, wave the club over its head and cry, "ho-ho-ho." Then they make as if to bring the club down on the dog's head. Although they do not strike the dog, it falls dead.

Sometimes the ogihtcitau would go around the camp looking for the young and fat dogs. If one of the ogihtcitau had killed an enemy with an arrow he would shoot the dog with an arrow. If one had killed an enemy with a gun, he would use the gun. About four dogs would be killed and the oskapeusuk from the ogihtcitau tipi would drag them around the camp and sing and yell. They would burn the hair off and then the wives of the ogihtcitau would come and cook them in their own tipis.

Among the people here, when they want to use the dogs for medicine they string them up or else club them. There is no special way to prepare the meat but it must not be touched with a knife before the hair is burned off. The carcass is slit

down the median line, the insides cleaned out, washed, and then boiled.

Dog Feast

A man cannot "conduct" a dog feast that is given for his benefit. He must have some man to speak for him. The bundle owner opens his bundle. The headman gets the dish with the meat. In it are the breast, the four feet, and the head which has been cooked with the fat inserted in the mouth. He starts talking to manito saying, "It is you who taught the people to do this." He talks a long time. Then he takes the dish and holds it to the east, south, west and then to the ground.

Then the meat is served. The left hind foot is given to the man sitting to the left of the door. He is served first. As soon as the headman sets the dish down, the oskapeus gets the bucket which contains the rest of the meat (i.e. all except paws, head and breast) and gives the left hind foot to No. 1 (see diagram). He then serves 2 and 3 and 4. When he gets to 5 the headman holds out the left forefoot and gives it to the oskapeus who gives it to 5. Then oskapeus serves the host and goes around 5 to serve 6, who gets right forefoot. Then 7, 8, 9 and 10 are served. 11 gets the right hind leg and 12 gets the tail and backbone.

When the oskapeus finishes the serving, he makes a sweetgrass smudge and passes a pipe already filled over it. The oskapeus gives the pipe to the headman who points it and then the oskapeus passes it to No. 1. He says "kauakehkaua." He smokes

a few puffs and passes it around. Each man says "kauakehkaua" before he smokes. This is a Soto word and I don't understand what it means.

When the pipe goes clear around, the oskapeus puts it near the medicine. No. 1 says "kauakehkaua" and everybody answers the same word and they begin to eat.

When all are finished eating, the headman takes the pipe and lights it with a coal brought by the oskapeus. Then he talks for the medicine. That is the easiest way to give power back to medicine.

Another way of restoring power to medicine is harder. It takes place in a big tipi. An altar is raised in the centre by packing down dirt. On it the fire is placed.

For this occasion, the oskapeus summons the guests by going to their tipis and giving them feathers dyed red or blue. When

the men come into the big tipi they give their feather back to the oskapeus. If a man should somehow forget to bring his feather along, the oskapeus says to the headman, "That fellow forgot his feather." The headman answers, "He must want a lot to eat." Then when everybody is ready to eat, the headman sings four songs and the man who forgot to bring the feather stands up with his dish of food and raises it a little higher with each song. The oskapeus gives him more than his share of the food. Then at the fifth song he dances with his arms outstretched and then goes home. This only happens if someone forgets to bring his feather. (I questioned Fine Day at some length as to why the forgetful one should get more food than the others but I did not succeed in clearing the matter. This must be checked with some other informant in the future.)

In this way of giving power back to medicine, it takes a longer time to talk and so is harder to do. The tipi is made just like the smoking tipi. It may be done at any time of the year and may be given in fulfillment of a vow made when someone is sick. At this ceremony they ask manito to improve all of the medicine in the camp. The round altar is called pihgohka-n -- Like Ashes.

Before the fire is built on the altar, medicine roots are ground up and sprinkled over it so that when the fire is built, there is a nice smell. In this tipi the pipe does not go across the medicine but all else is the same as in the other.

Face Painting

Some people paint their faces according to the way they are told to do it by the atagohcauuk. When the ogihtcitau danced they painted their faces to look nice. For fighting the men daubed themselves with white clay and over this crushed, wet charcoal.

When the men came back from a war, they would save the charcoal

from the fires that they built on the way back. (Usually pine or Crow tree wood which is bluish.) When they came into their camp they would smear their faces with it. Whatever was left they gave to the women who used it to paint their faces for the "Happy Dance." They would put the charcoal on each cheek and red on the forehead.

There are certain ways of face painting that go along with the medicine bundles.

The mitewuk use medicines to paint their faces. Sometimes they tell a man to put paint on his palm and fingers and to press it

over his mouth so that the picture of a hand is across his mouth. My father-in-law told me that this is not learned at all but the mitewuk then know that the man has a loose tongue. Of course the man himself is not told the meaning of the thing.

Here I asked Fine Day why it was that Buffalo Bull at File Hills put red paint on his hair. He answered that it was because Buffalo Bull wanted to show that he was a real Indian and was following the Indian ways.

In the old days both men and women would paint their faces and hair with red all the time. We got the red paint from a place just west of Battleford. It is a kind of clay. We also got yellow clay there. The women used to paint their cheeks only but the men would put it all over their faces. In the spring they would paint themselves every day so that they might not get black from the sun. First the face is smeared with grease and then the paint is put on with the fingers. For ornamentation only red was used. The paints were kept in pouches called pitciyamawahkwan -- "Paint packed in."

Before a fight some men would blacken their faces all over and put white on their eyes and mouth. Some would paint with yellow and black, others with white clay only. If a man put white clay on his hair it meant that he had gone on a war trip in the wintertime.

Earrings were made out of river shells smoothed and attached with saganapi. A child's ear would be pierced by an awl. Then lead was melted and drawn fine and then put through the hole. Later "bracelet wire" would be drawn through. Earrings are called tapihtcepicoua-pickoc, "Ear Holders" or "Wire through the Ear."

A neck ornament was also made out of a river shell worked with a rough stone and two holes pierced in the centre. Thongs were drawn through these holes which were punched by means of a piece of bone called tapiska-gau.

I saw nose rings worn by the Soto but never by the Cree.

I myself never saw tattooing done among the Cree but I did see it done down east. It was done the same way here also. A man gets a dream which gives him the power to do the tattooing and

he would pass the actual tattooing to someone who could draw well.

Much food would be prepared and a very large wawahtahoga-u put up. All the medicine bundles in camp are brought in. The tipi is called asasuwewikamik -- Tattooing Tipi. Then an old man goes around and calls out, "Come in early in the morning. When you are finished you will always be dressed up. When there is a dance or any celebration going on, all you will have to do is take off your coat."

They coax the young boys as much as they can. They give them a big meal to fill out their skin. Everybody comes to watch it. They chose a light-skinned fellow first. He lies down flat on his back, naked to the hips. The tattooer marks out the lines with black water, starting with a point at the top of the neck (see diagram). Then he takes an instrument made of four needles tied together with feathers on the handle. Inside the quills are little pellets which rattle. Then the one who dreamed the power to tattoo begins to talk. He asks that the boys may grow old with the tattooing. Then they begin to sing and as soon as they do, the tattooer brings his needles down with short, rapid strokes. The young fellow must not move. When he has marked four stripes, he takes an old piece of canvas that has been smoked and blots the blood with it. They keep singing until he is through. Then they ask the boy how much more he wants. He may say, "On my arms as far as my elbow." They put about six lines on his arms. Then he gets up and goes over to where his blanket is and is given maple sugar to eat.

Another fellow laid down. They marked him up. But when he felt the needles he got up and ran off. They ran after him and punched him. Sometimes they would ask the sweethearts of the boys to come and sit at their feet as they were being tattooed. She holds his feet. It took four days to do them all -- one day for the girls who were tattooed on the chin and arms. Many were not tattooed.

I heard tell that among the Nutimiwiuiwuk it once happened that a young fellow got scared and ran away. His sister laid down in his place and said, "Do to me what he should have had done to him." They tattooed a few lines and let her go.

In the dog feast, the dog takes the place of the bear. The bear showed the Cree medicine and he lives in a hole. But in the feast they say, "This is the only bear we have. The bear that stands among the camps."

The word nitcimimus is now used for sweetheart. It is used to be nitcimicim. But a man would try to hide the fact that he had a sweetheart.

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