I resumed work with Fine Day today. We only worked during the morning for Fine Day escorted the visitor from Paskwa to the train later. The visitor was not to Fine Day although the old man had never seen him before. He housed him and promised him a horse.
"They are mixed at Paskwa, some Cree -- Stony -- Soto. My mother's father was of the Calling River People. He married a Soto woman. That man is his son's son."

No, Muskwa did not do everything right in the Sundance. He sat at the northwest corner of the excavation instead of the southwest corner. He is a peculiar man. The reason why he does that is not to teach the people right. He knows well how to do it and I see no other reason why he should do it wrong as he did. He did that at the Soto Sundance too. I told some of the men about it, Muskwa's brother for one, but I didn't tell him. The other didn't say anything to him for if they did he would answer, "Well, why don't you do it yourself then?"

Another thing he did wrong was this. At the Moosomin Sundance (which Fine Day ran) there were 8 rafters on the lodge, for it was the first Sundance given by that man. At the next Sundance he gives he will have 12, then 16, then 24 which is the limit. Muskwa gave the Soto 25 poles and the same at Little Pine which is one over anyway. And those two poles on the outside -- that's the first time I've seen it. I guess they were showing off. But every man acts a little different in some places.

Yes, I was outside when the gifts were being given away. I didn't expect anything from that Sundance.

I didn't drink or eat from the time they started until they finished. (But not that he arrived at Sundance on morning of last day and later tells how he drank before it was over).

Also one of the women fainted. The men who gave the Sundance should have looked after her -- they didn't. I could have fixed her up but they didn't ask me to. I painted Fox's face when he was tired. (Note the etiquette involved. He could attend to Fox, probably because Fox is from Sweet Grass, but would have to be asked to do other).

Mrs. Fox was very sick last year. They thought she was gone. Her mother began crying to beat the band. Fox promised to stand up one whole day at the Sundance. That's why his wife got better. She was dancing too to help him out. During the afternoon the men who made the Sundance thought he had done enough and asked him to sit down. For my part I would have let him drop. Then Fox motioned to me to come over. I told him that I would rather let him drop (from exhaustion). I painted his face to help him out. I saw he was trembling.

I went forward and talked. First I mentioned the Creator of all things -- then the sun, maker of the Sundance -- all the rest of the thunders. The last one I mentioned is the buffalo head. I said that Fox had done his best and had tried to fulfill his promise. Now he may sit down and reach home safely.

I also spoke another time and told the people that they don't
do right. They drank after a day and a half. I didn't drink for four days when I made the Sundance. Do what is right and all will be well. This last expresses a dominant tone in Cree religion. To secure supernatural favor man must undergo certain acts -- if these are carried out as prescribed, the favor will be accorded -- if not favor will be withdrawn.

I was pretty dry and all in at the Sundance. I had to look for my horses every day. I asked the fellows that made the Sundance to ask for rain but they were pretty tired and didn't do it. They didn't try to make it rain. Just before they quit I took a lunch in the Sundance lodge.

The one that wore the mask was supposed to bring rain but didn't. (Note that the dance itself is not considered enough to bring on rain. Many other means are utilized.) That mask has been used several times but it doesn't work. It belonged to a man who died last year.

There is another mask that used to bring rain all the time. Julius "Tcanac" Kennedy has it now. He got it from his father. That is a lucky one. We used it at my last Sundance. We pointed it and one hour later it rained. When the mask is first put on, the wearer must look up at the nest and then slowly let his eyes follow the pole down to the bottom. He does this 4 times. Then he looks around, back and forth from side to side 4 times. A half hour later there was a light rain. The dancers caught enough in their pails to drink.

No, I didn't go to the Pound Dance although I got an invitation for it. Those young fellows who made it do not handle it in the right way. I have gotten invitation many times but they did not ask me to show them how. (Note etiquette again) They know where to point the stem, but they don't know the order nor the names of those they point to -- to mention as ni above, tcahkapewahyeyothon and notogontachkan and kiceayis n, then to the ground teipaiy c ni.

Muskwa used to make the Sundance right but during the last two he acts differently. They should burn sweetgrass around the centre pole in four places, after the poles are set up. He burned it in only two places. And when they throw the rawhide in, he burned 5 smudges instead of 4. He also made three smudges between altar and fire. There is only supposed to be 2 -- one in front of altar -- one in front of fire.

When I saw two smudges issuing from the centre pole, I went up and burned two more so that it looks better. But the main part he didn't do right is when he set in the wrong corner of the altar (i.e. the other things are trivial). Bones was the chief one of the two makers -- but even if he has given 4 Sundances he should have 24 poles, not 25.

Yes, they are supposed to cry after it is all over but they don't.
No, there has been no change in the Sundance for as long as I can remember. The only differences are in the ways of making rain about which I have already told you. (But he went on to tell me again) The first man I watched was Kak ciwew. He painted his body with white mud. He painted his face around with red like this. He went close to the pole and said, "Well women, I want to say a few words to you. Whenever a woman thinks she can do something she has the right to dance in the Sundance." (See original for diagram) He sang a song and told the singers to sing it. It was very hot day -- you could feel a hot wind blowing. The words of the song were:

"Thunder, my father, I live with you."
"Manito, my father, I live with you."

He took his whistle and danced holding eagle wings. After the first song he swung one way -- splash -- ice cold water came from it. I felt a drop myself. With the other wing he splashed on the women. From his whistle water trickles until he filled a little pail. He passed it over the sweetgrass and gave a drink to the men -- just to the men. No, I don't know why he started to speak addressing the women only.

There were 2 women, one short and one tall. They came around and stood close to the pole (Note -- this incident is probably when women were talked to by him). The tall one borrowed the little pail that K. had used. The short one painted her face the same as K. painted his. She painted her arms yellow as he did. She danced, the tall one sitting beside her. Before the song was over she stuck K's pipe stem, which was painted yellow, into the pole. The tall woman held a pail under and yellow water came out. She passed the pail over sweetgrass and gave it to the women.

Then the tall woman gave her pail to the short one. She painted her face yellow and when they sang, she danced. Before they quit singing, the tall one kissed the pole, kind of sucking it. As she drew away, yellow water came out. The short one held the pail.

These I saw myself. I have heard of a few other ways they made water but I never saw them myself so there is no use telling about it.

There used to be four old men looking after the dance; when one forgot he asked the other. They helped one another and all went fine. Now they think they know it all. They only worked two headmen over there. It is pretty hard for 2. There should be 4 or 5 (?) Kontciy nu, Muskwa's brother was a headman. He has made two Sundances. I told him how Muskwa acted wrong. He said, "I think the same too. I don't know why he doesn't do what is right."

The following notes are answers to questions I put in order to clear up some points that were confused.

Msk Kehkehiiy is a chicken hawk.
About the naming of sons. My wife didn't want me to name the boys. She told me to ask my grandfather about it and she asked her father. "If you name the child something might happen." My grandfather thought it over for quite a while. Then he told me to get some prints and get somebody else to name the child. My wife asked her father. "My son-in-law is too young yet. He didn't throw away enough prints." That's the only reason that they gave me -- that I didn't throw away enough prints.

Yes, I was told in that dream that it was not given to me to be an oskapeus. But I have forgotten the reason for it.

The way I knew those Sundance lodges I saw in my dram had not been used was that the grass was not beaten down and the poles were freshly cut.

Yes, the stone (point) always took the lead. But when I was returning home he followed me.

Oh, occasionally a man would leave horses with his wife, as I did, before they go off on the warpath. But usually they just go. Some relative would look after the horses.

Yes, many men that I knew named their own children. I was the only one who didn't do so after having dreamt of it.

The name that etokieu gave my eldest son is one he got in a dream. Atokien's son sings all of his father's songs but atokien never taught them to him. It is a wonder how he knows them. The words of one is "Iron Cap is looking after me now."

Yes, that whistling would warn me. Sometimes I would want to go somewhere pretty badly. I would hear that whistling when I laid down -- Don't go -- that means. I heard it before I went to a Sundance at Moosomin. After we moved camp to where we are going to start the singing, they brought Abraham's boy's body down from the Lake.

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