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INTERVIEWER: DR. D.G. MANDELBAUM  
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HIGHLIGHTS:

- about pipes and smoking

If an animal was wounded by one man and found by another dead,  
it would belong to the one that found it.

If ten went out to hunt buffalo and only three made a kill,  
they divide the beef amongst all. When they go to hunt buffalo  
they usually scatter.

The front teeth of the buffalo are bored through and used for  
wristlets and necklaces. The back teeth are (?) and used for  
medicine. Wire was used to bore the holes, also awls purchased  
at H.B.

Kanipowiciw, "Paralyzed," made needles out of brown grass. He  
swallowed two stalks of brown grass and then spit out two  
needles, just because his wife had lost her needles and had

nothing to sew with. Mustatak, "Bare Ground," did that too. There were a bunch of young lads around all laughing and Johnny and he did that.

Yes, a dog was sometimes taken on the warpath to carry extra moccasins and hide to mend them with.

Nipickan, "Leaf Shelter," made by leaning boughs against each other. They are not tied with saganapi. No excavations are made. Ten or twelve people could sleep here and when there was a big party several would be put up. They are made on the warpath and also when caught in the rain on a hunt.

Also on warpath and hunt they dig a hole in a bank and lie in there against the rain. Some carry an untanned antelope hide or a wolf skin and if caught in a rain just squat holding it over them for shelter.

If a person struck by lightning is not dead, they revive him by wrapping and throwing him up in a blanket. One of my uncles was struck when the heads already had carts. They threw him on a cart and started running around with him but he was too dead.

Yes, there are wolves called crazy. When they come in camp and bite the dogs, the dogs go crazy too. We usually kill such dogs. I knew two old men who were bitten by crazy wolves. I was young and didn't see it but I saw the smoke. They wrapped them in buffalo hides with hair on so that they were completely encased. They threw bad smelling stuff on the fire, dog chips and such, to make smoke for the bitten ones to inhale. They roll them in the fire and then unwrap them. They vomit and get well. The old man, kiceyinu, "Old man", vomited up wolf hairs.

Pipes: We got stone from a place where this creek joins the Battle Run. It is a soft blackish gray stone. A harder streaked stone was taken from a creek this side of Wamagat.

In my time we had iron knives but I heard that long ago they made knives from the ribs of animals. When they made the pipes they shaped them by rubbing with another stone. They must have cut the stone out with rib knives in the old days. I don't see how they could do it. They used the stone called Pehpekahagun, "Arrow Tip," (i.e. also used for arrow heads) to smooth out the bone.

The real pipe stone comes from the States. After the peace we also got some from the people on the other side of the Rockies. They brought it to the Blackfoot and the Blackfoot passed it on to us. I had a big piece given to me then. I gave it to Chicken's father. He made four pipes out of it, gave me three and kept one for his labor. (Note: recompense of craftsman.) I think the stone came from a place called Miot (Butte(?)). The Flathead or maybe the Bitter Root people live there. Reports came that the white people used the stone for building houses there.

The pipe stone, ocpwaguncpick, splits easily. There is another stone used for pipes but you can only recognize it on cloudy nights. They glow like matches rubbed on your hand. Before I used to know anything I saw them on a hill and I got scared. After the (?) I told an old man that I saw a glow on a hillside. He told me that it came from stones which were used for pipes. One cloudy night I saw one and went up to it. I didn't dare touch it at first. I took it and hid it near camp. I gave it to an old man, kawapacut, "Fair Hair" to make a pipe for me. The stone split across and I didn't get any pipe.

Pipe stems were carved out of stone. All kinds of designs were carved on the bowls. On one stone stem I saw an animal carved as though standing up.

When the stone is being worked it is kept in water. When they are finished they dry it in the sun. After it dries, hard fat is rubbed all over it and in the holes. Then it is gently passed over a fire and heated. The fat melts and is rubbed off with grass. Then soft grease is put on and it is heated again. Then it is polished with hair from a buffalo's head. The stone turns black and smooth. That is how the stone taken near here is worked. The other kind of stone is not stuffed with fat, only heated with grease. The reason why the stone is dried in the sun first is because it is water-soaked and would crack if put right over the fire.

Some pipes are made nicely and called itackonikewocpwagvn, "Stem Painting Pipe." These are only smashed when the stem is to be (?). All pipes are made flat at the bottom so they will sit up. This is the shape they usually are. Animals carved on them are just for decoration. The old women smoke a pipe like this.

When made the holes are bored first and then pipe cut to shape. This is done now as of old. This shape is also made. (See original for diagrams.)

Women never smoke oskihistem.

The way the stem was made was by splitting a suitable stick, cut grooves in both halves, fit it together and bind with sinew. Then take water from buffalo's eye, put it over sinew and all. It is sticky and dries to a smooth finish. We had mostly round stems.

That stem of mine has a story. The porcupine quills mean that the enemy I got had porcupine quills ornamented in his clothes. The weasel skins mean that I took a grey scalp from an old enemy. The brass rings (I did not see them on the stem) are brass rings on the hands of an enemy I scalped. Any man that has such a stem can tie weasel skins to his wife's or his daughter's hair.

A man that has such a stem doesn't take it for himself. The old people tell them to do it that way. Big Bear and his chief man held a council because I brought this scalp back. They all

decided that I should have the stem made to my name that way.

Yes, we made the platform pipe. It has no special name.

Ordinary pipe stems 10 to 24 inches long, are made of Chokeching, Maple, "hardwood", (?). My brother's son-in-law was a big (?). When he came to (?), he had camp on the road five times. One year he brought a tan colored pipe with him and gave it to my elder brother. When he died my younger brother got it and now I have it. The stem was carved like an (?) like which we had never seen before. Sam's children broke the bowl.

We had no other way of having tobacco except in a pipe. The flat stand (platform?) pipe was first made when I was a young man. The stems had no mouthpiece as some do now. In the old days we had to go easy on tobacco for a spring supply had to last all summer. I didn't start smoking until I was about 50 years old. That tan pipe came from a long way and I should

have kept it carefully just as I keep your cane because it did come from a long way. But Sam asked for it. Blowing smoke through the nostrils has no meaning.

This stem carved like a fish I got from my brother in the States. I never saw another fish carved on a stem but I have seen dog, horse, buffalo and wolf. There are not many of them because when the man who owns one dies they usually bury it with him. (See original for diagram.) (Note: This pipe stem is simply but strikingly done. It's the only example of sculpture from the Cree. It was made of a red stone.)

Ceicpwagunagun, "Pipe Cleaner" and to clean pipe and to tamp tobacco. The saganapi strings in it mean that he has killed a man while on horseback.

The first time I saw willow bark used to mix with tobacco was by breeds. When the Sioux moved up here they all used willow bark. So I didn't know where that came from -- the Sioux or the breeds.

Yes, we always wet the forefinger and put down the tobacco so that it won't spill out or blow.

No, I never heard of a man being told to make a pipe in a dream. Yes, there is an atayokhan by the name of Pipe. I have heard a voice coming from a kocapahikan, "Who do you think I am?" "I am Pipe." That man I told you about probably named for an atay.

A good-hearted, kind man's pipe stem has a groove right along the top. The groove is painted red and the rest of the stem is painted black.

Another stem I have seen. A man's son was killed by a Soto. The Soto ran away. They listened to the man for a year and he never mentioned it. Big Bear called his men in council and

they made a stem like that with a longitudinal groove. But it was all painted red. They gave him that to show that he had controlled himself when his relative was killed. He carried that stem whenever there was a dance. That Soto came back after many years. He was so old and the crime was so old that nobody bothered.

When some men offer up a pipe they say, "I show you the pipe." I say, "I show you the stem." But it is all the same.

Yes, I have heard of doctoring with a pipe. "Playing Child" was thus cured. First the doctor burned him on one shoulder and then on the other shoulder and cured him. I think it was a Soto who doctored that way. No results from. "To (?) their grandchildren even more than their children."

The pitcitciwin is called Ghost dance by the Sioux. They said it was first made by a woman from the Mud House people.

In the cicigwansuk they danced individually as now they do in the Sioux dance.

They say that the atayokhan Bear lives in every bear and at the same time lives wherever his place is and comes when called. Some people are given a bear cub to raise. That cub then understands whatever you say to him.

Just some of the boys would try to get a vision, not everyone. They are not warned when they go on a vision quest not to listen to certain animals. Girls get visions when they live outside of camp for four nights and fast when they reach womanhood. That is the only time they fasted.

It was my mother that made me go out and fast for she wanted me to know something.

People did not swear at each other in the old days when they quarreled. Once I made a Soto mad. He came up to me and said, "Old Fine Day, you are crazy in many ways." I smiled and got up and walked away. It was the custom for me to get out of the way when the other was mad. He walked after me, took a stick and raised it but didn't strike. I suddenly grabbed the stick and said, "I am not going to strike you but I am going to show you what a man does when he takes a weapon." I hit him once.

There was no swearing. When they got mad they told each other of their cowardice. Nowadays they open right up with swearing which mostly is translation of English words.

Yes, the stories are bound to be told a little differently for one man will forget one part and another will forget another part. Then also those stories we heard from the Blackfoot are told differently because some Cree didn't understand Blackfoot very well and misunderstood some parts.

The leaves used in kinnikinnik are called akigacipagwa "anigaci

leaves." They are tied in bunches and put on a rack to dry over a fire. When they want to do them in a hurry they are roasted in a pan. They are used to make the tobacco milder.

The fall leaves, without the green, are (?). The berries are eaten in the spring and in the fall.

Tobacco was cut on square boards. No bowl was scraped out, this was worn out of the wood by many cuttings.

Men and women may smoke the same pipe. But if they want to give a woman a smoke out of the "stem printing pipe" they take the stem out of the bowl and put another stem in it.

No, the Cree did not have parfleches. I have seen them among the Blackfoot.

I have seen figures carved out of wood for kids to play with but one in a bundle.

We had a hunting cap with great big ears on it just like a deer's. I cut the ears out of a blanket and stuffed them so that they stood upright. The old men used the hide from the centre of a buffalo skin. It is white and keeps them warm at the same time. Called oyakehtawactotin, "Split Hat." Horns were never put on them. In the fall the males would be easily decoyed that way. They are keen-eyed and as soon as they see the ears they make for you. But they try to get your scent and you have to keep moving to windward. The jumping deer are even more foolish during breeding. They make straight for you.

Hides were not scraped to make designs nor grooves made in hides in which to lay the colors. Robes had hair on.

The food bags were decorated with beadwork, not with painting.

Elk tusks were sewn on women's dresses and also strung into necklaces with beads in between.

Facial hair was plucked with the fingers. Later tweezers were used. They are called paskunistowagun, "Bead Puller."

Discs were not cut from shoulder blade of the buffalo.

To weave snowshoe netting, take bone, bore hole through, use as a needle. Women cut part of an old shoulder bone away and use it to scrape hides.

That in Sioux was club. I have seen two such among the Cree but they were made by the Sioux.

Yes, it is the Cree way to point with the lips.

(Mr. Taylor tells me that they will not tell their own names.)

Ablutions: Wash hands first by sprinkling them with water

