This first day Fine Day opened with this greeting, "I am very glad to see you once again. I am getting to be feeble and old. Not many more friends shall I be able to greet."

I started off with some talk about the funeral of an old lady yesterday which had prevented us from working. Last night Fine Day sat up till late with the relatives of the deceased. "In
the old days as now we sat up all night with the relatives telling them stories, atcimowana, passing the pipe; anything to make them forget their sorrow. Sometimes I say that they should not mourn so for we all shall meet together someday. Yes, this idea of all the dead coming together as when they were alive is an old one among us. In the old days some did die and then were told to become alive again -- to go back home. As for myself, I can say that this past winter I was pretty far gone. I saw all those that were departed. But when one of them spoke to me -- I didn't know anything then."

After a person dies the spirit wanders around for four nights aimlessly before it knows where to go. The feast on the fourth night is the last feed for the spirit and then it goes.

The method of burial was done according to the wishes expressed by the deceased on his deathbed. Yes, even stillbirths were buried.

That which you mention in regard to placing the mouth over the mouth of a dying one, has to do with the choking feeling that the dying sometimes have in their throat. It is an attempt to suck out this lump. Sometimes the sucking is done right to the throat.

No, I don't know of sucking tubes. The only such tube is one that my old lady has right now. It is made of a little buffalo horn and is used to suck blood out of the temples in which cuts are made. This cures headaches. Not everyone can do this. One must dream of it to be able to. In my young days I had such a dream. There were four of us who had had such dreams and had not tried out our power. We tried it on a tree -- and we were able to suck blood out of the tree. This sucking horn may be put to any swollen part of the body -- just cut open the skin and suck."

Here Baptiste told of how he had tried to suck blood from the temples of a woman, thinking that there was no trick to it. But not having the necessary dream he was not able to do it.

Broken arms and legs were set by the Indians who knew how. I once was chasing buffalo, the horse fell and stepped on my leg. When they took me home an old man sat me on a pillow and drove a stake at my crotch and another at my foot -- just a little beyond it. He pulled my leg out, patted the bones into place, put medicine around it. Then he took little sticks, laid them lengthwise and tied them across near both ends and in the middle. Then he wrapped them very tightly around my leg. The sticks stuck out beyond my foot on the ankle sides. Then he tied this to the stakes. I had to stay that way for four days and four nights. When I wanted to urinate they gave me a pan, when I wanted to defecate they put broken up buffalo chips under me on a piece of rawhide. Since it was done to me and I saw how to do it, I have set six broken legs. It is not necessary to dream of it in order to be able to set a broken leg or arm. You must watch how and also be brave enough.
Some of those whose legs I set fainted. That made it easier for me to do it right. Yes, men would faint if badly hurt in the old days too. The word for faint is wanigicgigew "no mind" or ehwaneatahk "lost mind".

For broken ribs they used to cut open skin with flint and rub medicine in. Also they gave them something to make them sneeze. This was the powdered flowers of a plant that grows in sloughs with yellow flowers (mustard). In the mountains they had another plant that was even stronger.

Here I asked Fine Day to tell me the names of the bones.

osgan -- bone
opeminak
opsgunikat leg bone (shin)
ohtcigwanigan "knee bone" -- thigh bone
misetcigan "foot bone" (all called the same)
otogwan
onetuganan "sticking out bone" (hip bone)
ospigahigan
ospigai ribs
otihtimac shoulder
otihtimanigan "shoulder bone" i.e. upper arm
otosgwan elbow
otosgwanigan "elbow bone" i.e. arm
otcihtcigan hand bone
owepatawaskwahigahigan "bracing bones" collar bones
waweganigan
ijubabugab spine
okaskiskahwan vertebrae "raisers", i.e. raise the skin
ostigwanigan head bone
otapisganigan jaw bone
oskiwanigan nose bone
ohtawakahigan "ear bone"
onepicahgabigan "tying bones" floating ribs, i.e. tie others together
ocoyekegan          coccyx, "tail bone"
onekanakapiwinan    "bone over eye"
wanowekikan          "cheek bone"
okwayoh:gan           "neck bone"
opiskukanan          "lump bone" ankle
mahkwani:gan          "heel bone"
отасинагехгиган      "shooting bone"; breast bone, because they used to put gun or cross bow up to it to shoot.
махт::гиган          "testicle bone", os pubis
м:тм:гиган           "buttock bone"
m:пиган              "teeth bone"
m:питах              teeth
отахапитана          "centre teeth"
opакасихкиганак      "reaching up teeth" canines
ок::гитапитана       "back teeth"
mикикитанан            big toe bone
искветканан          "younger toe bone", smallest toe
отактавигитканан     toe bones
микити:ганан            thumb bone
итвахитвихтканан      "pointing finger bone"
tавичтканан          "centre finger bone"
искветицэтканан      "young finger bone"
m::тэх              heart
мамитонехтганан      "thinking place", heart also
квоскваскут:гпев         (tubes from lungs)
w:йе:гапаман          tonsils
оквон              liver
w:sоп:              gall
There are two glands, one on each side of the tripe in a man. When an enemy was killed, the Cree would open his and take out these glands, dry them to a powder. The powder was put on a bullet, in a groove made for the purpose on the shell; an enemy hit by it would surely die. This powder was also used thus. It was put in water into which a buffalo tail was dipped. The tail was flipped across the back of the thighs of Cree who were pursuing an enemy. If they went before the wind thus prepared, the enemy would not be able to get away.

We knew that the blood must keep moving for a man to live, but just how we didn't know. The heart is connected with the brain. Thought starts from the heart and goes to the brain.

The spirit lived along the back of the neck. When something is going to happen I feel something moving there.

The names of bones and organs are the same for animals as for men. Only the Jumping Deer has no gall.

When buffalo were killed we first took the tongue, then the teat fat from the cows, then the shoulder meat which comes down the ribs. These were the choice parts, but we would eat all others too. A great medicine for T.B. was raw liver dipped into gall. Yes there was T.B. before the treaty, but not very much. Usually it was men who previously had been badly hurt.

If we killed a buffalo when we were very hungry, we would eat the liver raw right away. Also the soft part inside of the muzzle. Men would drink the warm blood so that when they were wounded they could stand their own blood. Most was cut fine and boiled in blood to make soup. Also fat was melted and mixed with blood and the whole sliced and eaten when cold. Blood was mixed with a kind of sweet wild carrot for soup.

The Stony like to eat raw meat. The Eskimo eat only raw meat. Now and then in the winter we would see an Eskimo. I never saw one. They live in snow houses and have a fire only to melt the inside of their house a little so that it will freeze hard.
According to what I heard, a bunch of people once went to get some buffalo that had fallen through the ice in a big lake north of here. All at once the ice cracked with a thunder and gave. These people had never heard that noise before. They were scared. Some ran to the north and became the Chipewaya. Some ran back to the south and became the Sarcee. An old Sarcee told me that the Chipewayan language is half Sarcee. The Chipewayan eat nothing but fish.

An old man, pahkwistenigan, told me this story when I asked where the Stony came from. At first there were only a bunch of men. They hunted and lived together. Then one of these young men was out alone and he saw a woman. But he didn't know what she was, only noticed that she wore long skirts. This brought together the men and the women who had never seen each other before. But it was not until they met a second time that they came to live together. This story was recently told by Mosquito, a Stony, but he told it differently.

Later, when the Stony met the Cree they took women from them. It is because they were intermarried that the Stonies and the Cree never fought each other.

These Stony here are called opwasimu and they were always friendly with us. The Stony that lived in the Rocky Mts. are called asin:pwatok and they sometimes helped the Blackfeet against the Cree.

My father had relatives among the Stony and took me among them in the summer. I played with the Stony boys and that is how I understand the language. The head man of the Stony there was called :n:ustigwan koc::i gwanit, "Skull Rattler"; he was not a chief. He was so called because he had a rattle made of a skull. He may have had another name also. No Cree ever had such a rattle.

The reason why the Bush Cree did not come south was because they never had horses -- only dogs and canoes. There were also buffalo up in the woods. Yes, otcipweuk and naxkaw:yinuk speak the same language. In the old days the otc. would come out on the prairie every now and then and many now live north of the Saskatchewan. But they all speak Cree now.

Yes, the Cree did come from the east and drove the Blackfoot out. The Blackfoot were not brave enough. They could only get women when they went for water and men when they weren't looking. Also the Blackfeet did not have snowshoes and the Cree were able to get them in the winter. The Blackfeet said that the Cree were the bravest of all. The bravest people we fought were the Crow. If we stole horses from them we dared not stop for four days and nights in our flight or we would be caught. I myself fought twice with the Flathead across the mountains.

Bravest of all Cree was Sweet Grass. His mother was of the Rapidas people. She was pregnant when captured by the Cree. A Cree thought she resembled his sister who had recently died and
so he took her for a sister, brought her back, and gave her to his brother-in-law for a wife. She later gave birth to Sweet Grass.

Thus it was in the old days and even now. If you see a person who resembles a dead and loved relation you take him for your relative. Here Pooyak told how a man came down from Big River three years ago to attend a Sundance. He saw Pooyak's wife, came up to her and said, "Thank God I have found my sister. My sister is alive." He has come down twice since to visit us. Every time he comes I give him a horse. He brought three moose skins the first time he came. Then he brought some moose skins and a moose skin tent.

Fine Day resumed with, "Yes, this happens today. Last month I went up to the Sundance at Jackfish Lake. Peter Poundmaker came there with his second wife whom he had married at Snake Plain. The father of his first wife, c:hkuc "Weasel" took this woman for his daughter for he likes his son-in-law.

I took a man from Pelican Lake for a son because he resembles my deceased eldest son. He comes here every once in a while and I generally have a horse for him. Sometimes he brings me moose skins or moose meat in the winter. When I first took him for a son, I told him and gave him a horse. I didn't expect anything in return. If he is poor he doesn't have to give me anything. I am getting old and cannot look after myself and so he may. He helped me build that stable.

If a child's parents died, a man's brother or father would take the child; a woman's sister or mother would take it. When Frank Knife's wife died, he took the infant around to whatever woman was nursing at the time. Finally, I adopted the girl and now she won't believe that I am not her real father.

No, there was no set way of teaching boys to hunt. Any young man that was a good hunter might invite a boy who was old enough to handle a gun or bow to go along with him. The girls were taught by their mothers and grandmothers. Yes, it was the grandparents who often looked after the children. I have a grandson and granddaughter with me now. I raised Anlue Fine Day.

Yes, there were many old people formerly. In my day there were many old men who were even too feeble to ride a horse. They always had a young man to hunt for them. It sometimes happened that a man's sons would be killed in battle but he would have horses. When buffalo were sighted there were always one or two young men who had no horses of their own. They would borrow the old man's horses and bring back some meat and hides for him. Yes, it sometimes did happen that game was so scarce that some starved to death.

I remember once we had a big camp at Nose Hill south of Hobbema. For about three months they camped there having a good time. We pretended to be drunk all the time. Only a few
men went out to hunt. I myself left this camp to go east and found plenty of buffalo there. But many camped on and did not follow the buffalo. When winter set in they were very hard up. They split -- some went north and some went south. Those that went north came to the H.B. post at Fort Pitt and they were fed there.

Those that went south came back to the Battle River. They ate their dogs and horses. Finally they could not get even rabbits. They had plenty of ammunition but it seemed that everything was afraid of them and they couldn't kill anything. They were pulled through by eating the wolf carcasses poisoned by the halfbreeds who were after wolf hides. This was the people's own fault.

We had pretty tough times but we always managed to pull through. The buffalo usually scattered in the spring and the cows generally came back to the same place every year to have their calves. Yes, the buffalo came north of the Saskatchewan all the way up to the Muskeg country.

The dogs would often separate a buffalo calf from the herd and kill it. They were great thieves and might even kill a colt during a blizzard. The dogs resembled German police dogs only they had more hair on their tails. They would generally howl three times during the night -- at sundown, about midnight, and at dawn. When a fight was near they would howl, being able to tell by the hurried movements.

My mother used dogs to move camp. We had a horse but used it for buffalo hunting only. Fast horses were not used for anything else. Both men and women raised pups. When a man would come in from the hunt he would cut off a piece of meat for each of his dogs, call each by name and give it the meat.

In the summer travelling is pretty hard on the dogs but in the winter they can travel well. The H.B. sent around men in the winter to buy pemmican and robes. These men had toboggans drawn by dogs. As soon as we saw the toboggan everyone began making one because we could only pack a little on a dog otherwise. We couldn't make the horsehair collars for dog harness that the H.B. men had. We made harness of saganapi. We never drove the dogs from behind as did the H.B. men (except when the dogs were headed homeward). We had to lead them. The teams were of four dogs. The toboggans we made were two or three flat pieces of wood with sticks lashed across. The board bottoms were grooved for the lashings to fit in. Toward summer the boards would wear down and the lashing would scrape.

By "pretending to get drunk" in the starvation story above, I meant that young men were pretending while trying to get the girls. The others would boil chokecherries with plug tobacco and get to feel good.

The H.B. would hire Indians to hunt for them in the spring and fall. These would bring in meat and robes. The H.B. made the meat into pemmican. Sometimes the Indians would change their
meat for furs.

We liked to have rain so that the buffalo might have water wherever they went. In the summer we were always ready for rain. We covered ourselves with a jumping deer hide or the smoked top of a tipi. We might cut branches and stack them against a tree and stand under that. If there was a pine tree to stand under that is just as good as a tipi. Children would be stripped and sent out into the rain.

When there is thunder on a rainy day, it is going to clear up. Rolling heavy clouds mean strong wind. Kinds of clouds are:

Mamenaskwas -- "scattered clouds"

pecaskwaw -- "long clouds" streaks usually in the east

emihkewskwahk -- "red sky" that means change of weather

kaskewaskwahk -- black clouds

No I don't understand myself why the nepcgwec is for rain and we have it even if the weather is rainy.

If one of the dancers in the Sundance (wishes?) the host may make water for him.

Once a man made a Sundance. It was very hot. Two men fainted. The host stood up and said, "Men and women, we must try our best to dance." He told the singers to sing a certain song of his. He went over to buffalo skull and put red paint on a line over his eyes and around his chin, down his nose and up to his lips and a spot on each cheek. Then he danced with a feather in each hand. He swung his left over the men -- you could hear the rain drops fall -- he swung his right over the women, and drops fell. Then he danced some more and through his whistle there poured a little stream of water. He gave each dancer a drink of it. It was hot. There were two women dancing painted like the old men but with yellow arms. One of these came up. The man took the wire he used to clean his pipe with, danced before the winter pole, stuck the wire into the pole, and out came water. He gave it to this woman. The other woman came up and sucked at the pole and water came forth. They were painted like the host. The host was told how to paint his face in a dream.

The Smoking Tipi is pretty near the same as the Sundance. When a man thinks that he can't quite make a Sundance he makes the Smoking Tipi. Neither he nor his wife drink until it is over.

No sleds or skiis were used in the old days.

In the winter, little shoes of rawhide were made to protect the feet of the dogs.

When a horse's hoof is worn out a piece of hide from the head of a bull is shaped to fit over the hoof. In it is put a
mixture of the horse's own manure and water. This is tied on and the hoof soon grows again.

INDEX

<table>
<thead>
<tr>
<th>INDEX TERM</th>
<th>IH NUMBER</th>
<th>DOC NAME</th>
<th>DISC #</th>
<th>PAGE #</th>
</tr>
</thead>
<tbody>
<tr>
<td>BUFFALO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-economic importance of</td>
<td></td>
<td>FINE DAY #21</td>
<td>140</td>
<td>5,6</td>
</tr>
<tr>
<td>CHILDREN</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-training of</td>
<td></td>
<td>FINE DAY #21</td>
<td>140</td>
<td>8</td>
</tr>
<tr>
<td>DEATH</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-burial</td>
<td></td>
<td>FINE DAY #21</td>
<td>140</td>
<td>2</td>
</tr>
<tr>
<td>DEATH</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-spirits of the dead</td>
<td></td>
<td>FINE DAY #21</td>
<td>140</td>
<td>2</td>
</tr>
<tr>
<td>DOGS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-uses of</td>
<td></td>
<td>FINE DAY #21</td>
<td>140</td>
<td>9</td>
</tr>
<tr>
<td>FAMILY</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-extended</td>
<td></td>
<td>FINE DAY #21</td>
<td>140</td>
<td>7,8</td>
</tr>
<tr>
<td>MEDICINE AND CURING PRACTICES</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>STORIES AND STORYTELLING (GENERAL)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-origin myths</td>
<td></td>
<td>FINE DAY #21</td>
<td>140</td>
<td>6</td>
</tr>
</tbody>
</table>