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HIGHLIGHTS:

- Description of punishment for violation of hunting code.  
- Brief description of saddle making.  
Tell me if you have heard this story. My uncle nanico, "Two by Two", told me how he first got after women. When he first started the affair, the girl said, "You are the only one I have." So nanico gave her his blanket which was fairly new and his leggings of red flannel. He was lying there on the side of the tipi when he gave her that stuff. "I'll come back and see you after four nights." Now that he gave her that stuff he had only an old piece of tipi cover for a blaket and no leggings.

On the third night there was big wind blowing. He thought it was a good time to go and see his girl for they wouldn't hear him. He found another young man lying half way in the tent. He got sore. He listened and heard them talking. He got sore, doubled his fist and hit the man. He drew a tent (?) and pinned the man to the ground by the tipi cover.

The fellow never moved and nanico got angrier. The man tried to back out. Nanico sat on him, tore his buttocks apart and shoved his finger into the man's anus. The fellow lay flat again. Nanico told that at first he couldn't get his finger in and so he wet it. "You are a liar. You wouldn't have licked your finger after you had shoved it into his anus." "I was so mad I really did it." (This is high point of story.) The fellow jumped into the tipi and ran out. There was a (?) in camp and nanico washed his finger there and wiped it with grass. The dogs barked and that fellow yelled. I pretty near killed him.

Another of Nanico's stories. When I was very young and before I started after women, I went on foot to visit. At noon I was very hungry. I saw some men sitting on a hill. They were breeds hunting buffalo. After a while one said, "Come with me and we'll eat." There were two good-looking girls in the camp. I got bashful and held my hand on my knee as I kneeled (with one knee up.) They set the meal on a hinged board. In time we Cree had them too.

The girl kneeled to pour tea. She must have stepped on the fire for she jumped up and the tea was poured all over my chest. The man scolded the girl in French. I didn't enjoy the meal I was so scalded.

Right after the meal I said I had to go so that I could cool off. When I took off my shirt my chest was all blistered. I got to the camp and went into my brother-in-law's tent. I couldn't tell him what had happened because he would make fun of me. But he saw my chest and said, "You are sick." "No, it is just a rash on account of the hot day." I never told him about it.

Another of his stories. Not so long ago nanico cut his hand while butcherng a steer. He put a bandage around it. When he defacated he rolled up some buffalo grass to wipe himself but by mistake wiped himself with the bandage, although he didn't know it. He came back. "Something stinks here," he said. It was his hand.

Another. After the treaty the Indians made chairs and other things out of buffalo bone. Several men went on a train over the mountains to sell them. I bought a new hat. On the train I stuck my head out of the window. The hat blew off. "Hey stop the train!" No use.

Yes, the young fellows would lie next to the tipi, reach in and hold hands with the girl. In time they would have intercourse with them. Some parents didn't pay any attention, others were strict. A girl would always know who the father of her child was (?) and her parents would give her to that man. Some young men didn't want to marry the girl and they didn't force them to. Then she may find her own man. When she marries, the other man is kind to the child as though it were his own. When

the child grows up, they tell him and send him to his real father who gives him stuff, perhaps a horse. But the father cannot take the child when it is grown up.

No, no contraceptives were used nor did I ever hear of any. The women have medicine to prevent a woman from having a child. I know of a woman who didn't like her son-in-law. He was a homely Soto. She gave her daughter medicine not to have any children. Finally the woman got used to the man and she gave her daughter other medicine and she had a child.

A man is never called in to doctor a woman in childbirth. If, however, a woman is about to die, they call her husband in to watch his wife's last moments. Pooyak used to doctor his own wife. He is the only one I know who did it.

All the dancers are called ogihitan. Only those who have earned a name in battle are called kih. Pik ak was the one who killed the Sarcee at Cut Knife. He was a very brave man yet he did not take part in any ceremony or dance. He would be called ogihitan. Had he joined any dance they would have made him headman. Even in the tipis when they would be having a meal they would ask him to tell his deeds. All he would say, "It was hard." He was related to Chicken's father. They would invite him to the dance and try and coax him to join. He would go there, have his meal and go right out again. When he went to look he would only carry his bayonet (lance). There were eagle feathers on it. Every time he stabbed a man he would put one more eagle feather on it.

Yes, a man taken into the dance because he was a good hunter would be called ogihitan even though he had no war record. He would be called whenever the bunch was called. But he would sit below the kik. Every summer such a man, or even two or three, would be taken into the dance.

When a man commits a punishable offence (i.e. scaring buffalo), if there is only one chief in camp (one og. tipi) it is up to them to punish him. If there are two chiefs in camp, there are two ogih. lodges. If the offender belongs to one lodge, it is given to the members of the other to punish him.

Big Bear took Sweet Grass's place. He was not related to him. Mistawasis people had the kicinuk "Cold" Dance. It was almost the same as the Rattlers. The Savannah people did not have a dance of their own. They may have used the Cold Dance.

Sometimes there were so many buffalo they looked like a bluff in the distance. Once we went to move camp closer to such a herd so that we wouldn't have so far to chase. The women may not even let the dogs howl. There were three og. tipis in the camp. One bunch of og. went ahead and one went on each side to watch that nobody scared the buffalo.

Somehow a young fellow apictciwictawa "Little (?)" stole away and started to chase. The herd started to move off. The og. stopped the band and rode out to find who it was. They came

upon ap. He hadn't scared the main herd but a smaller one. He was of the Paskahkupawiyiniwok and kicinuk gave it to the two others to cut his tipi up. The tcimistawegatuk, "Hairy Legs" gave it to the Rattlers. I was headman. George's father was there. He had a lot of horses but he didn't have one as fast as a's. So they couldn't kill his horse for they would have had to give him one as fast as the one killed. But they did cut its foretop mane and tail and made it look pretty bad. I took his coat, stabbed it once and passed it to the others who ripped it. George's father hit his rifle on the ground and also passed it back. They even cut the saganapi he used for a (?).

A. found it funny. He stood there and laughed. They didn't know his character before. He proved to be strong-hearted. They even ripped his breechclout, his bridle and little saddle. One of his relatives tied a sag. around the horse's neck so that it wouldn't run away. Later someone gave him a breech-clout and they let him ride back. When they got back they started moving toward the herd again.

Had they caught him coming into camp with the beef they would have cut the tipi and bedding of the people with whom he was staying. He was not married. Had they done that they would not have molested his horse.

After four nights the osk. called in the og., "Big Bear said you have to decide what to give up." Then the osk. called all the dancers in. I put a blanket in to start. I also told the osk. to get a bald-faced horse to pay for the foretop I had cut. George's father gave a blanket coat and a horse to pay for the tail he had cut. The Rattlers gave a big pile of clothing to this man. Some young fellows who were not married and did not want to give their clothes gave their guns. While this was going on the osk. kept going around singing. Then they called in ap. He was very pleased to get all the stuff and he laughed all the more. He couldn't carry it all away at once.

A man who got mad lost everything. They did not give him anything back. (Note: again a premium placed upon the aloofness to passion.)

The osk. walked around, singing and naming the donors. Their song was kamatcawai higur, "Thankful Song." Nowadays that song is sung by recipients of gifts in the same dance.

Another young fellow was riding his brother-in-law's horse to the chase. They always rode in a line and when the leader fired his gun they ran their horses. They were just beginning to gallop when this horse broke ahead. The leader had to fire his gun and they had a long chase. The og. decided to cut up his brother-in-law's tent.

That evening, after they had a meal, the osk. fired his gun and called the og. The custom was that if a tipi was to be

stripped, they stopped a little way off and then made a rush for it. As they paused, the owner came out with a pipe, dragging a long rope of tobacco. He offered them a smoke. "If any of you take a fancy to this pipe, take it." I am thankful that you didn't disdain my tipi. Smoke this pipe and you will give my wife and children a chance to get out."

The osk. started singing the Thankful Song naming the man. After they smoke the pipe they sing:

astamakicik                    oma                    okwemesigan                    manitowan oma  
this side of the sky    this is    is my partner    is manito this is

This man was pretty well off and they cleaned out everything. First one of them strikes the tent and tells a deed of when he

struck the foe. Four nights later they give him even more stuff than they gave the other.

When they are not going to ruin the tent but just cut it so that it may be sewn up again, they sing this song before they rip:

Piecu                                    Nimiyik                                    Monkuman  
Thunder                                    He gives me                                    a knife  
Then they don't pay for the tent but just make the other fellow's wife mend it.

The Dance lodge is started in the spring. Suppose there was more than one chief there and so more than one tipi. The og. would take the tipi covers and poles from the other band. The wives of the four chief og. put up the lodge. They start to dance right then. Whenever they start dancing a pipe is offered. When camp is moved the wives of the owners of the tipi covers and poles come to get them. They have been using an old cover or sewn makeshift.

In the Wew. there is only one back rest for the og. uk. In the Sap. there are six, og. uk, 4 headmen and one who sits near the door. This last one is usually in the Sap. but not in the Wew. He is usually one who has been og. uk. but couldn't go higher to be chief. In the Wew. he can take any seat for he is still a chief man, all right. Before me kopiecicwaganu, "He had bird skin" was og. uk. He was getting too old and I succeeded him. No, no rattle was used in there. (F.D. laughed at the idea of using a rattle in there. It (?) accompanies only certain kinds of songs.) We used a hand drum, the only kind there was in the old days.

The osk. in there would be called og. too. No, no guards at S.d. in the old days. The chief would always have a man with him who would be sent out every evening to ask the young men to behave. He was called ocakitocamakew, "Yells About," otepwestamagew, "Shouts Around."

No, no rivalry among the og. (as in Skinner). Yes once this happened. The Calling River people had the tcipahkanvk dance. The Stonies had the cicigwansuk. A lame old man taught the tcipak. some of the cici. songs. When the Stonies in their

lodge heard the songs sung in the other lodge, the four chief men went over and danced to their songs. Then the Stony chief told his deed and then asked them who had taught them the songs. They pointed to the lame old man. The Stony chief grabbed the old man's blanket and was going to cut it up. "Wait, wait," said the old man. He told him it was given to him to sing the songs. The Stony however was going to rip the

blanket anyways when the C.R. chief stopped him. The Cree told his deeds. "Now you lay by the two until your companion can tell of a bigger deed." The Stony obeyed and lay down. After a while one of the Stonies told of how he had taken a woman and drums from the enemy. "I tell you this because I come for my partner. Also I (?) to take your drums and your women." They made the women sit up all night.

When there were several og. tipis in camp that happened quite often. Of course the man who was captured got something for it. They put down a new blanket for the Stony to lie on and folded some coats for a pillow. When he went he took these with him.

On war parties the kik. and the scouts do not cook for themselves. The other men do favors for them so if he gets horses they might get some. It is not exactly that you fear or respect him. It is so that you might give him a horse for doing a favor.

Meat was eaten raw. But when a person is on his first war trip he is not allowed to eat anything raw or eat the lower ribs nor fresh bones to get the marrow. The other men roast a leg bone in the fire until it is blackened. Then the novice is given a club and told to pace off three or four steps from where the bone is put on the ground. He closes his eyes and tries to bite the meat and bone. If he misses four times, the kik. breaks the bone and gives him the marrow.

Should the novice eat raw liver, it will make his nose bleed. Marrow eating will give him rheumatism. Some carry a little stick to scratch their head, others use their fingernails however. Their relations comb their hair for them. I don't know why some don't scratch their heads.

When the leader is going to sing they send the (?) away so that he won't listen and they also send him away when the scouts return so that he may not hear them howl. Should he hear them it will make him deaf.

Misatimncimuwin

e misatimucimu ihk

Horse Dance

I have seen many of these. Night Traveller's grandfather, oskapewis, always made this dance. He had a white weasel skin stuffed with human hairs along its back and a bell on each paw and on its nose.

A very big and long Sapohtowan was made. The Crier went around the camp calling for the young men and I went for I was called.

When the Sapoh. is filled with young men, berries are brought in. A stick is set up in front of o. and the weasel skin is attached to the stick. An old man who is to point the pipe is given a filled pipe and some berries. He is to be the first singer. After he has pointed the pipe and the berries, they are passed around. There are quite a few dishes of berries.

Then o. pointed the pipe. When he was done he said, "The best dancer will get this." A strip of red flannel with feathers attached to it. There were other strips of red flannel also but they had no feathers on. To the Sapoh. was tied a white horse painted with red earth as hips, shoulders, ears, base of tail, even eyes.

O. took a stick to which a bunch of bells were tied. It was pointed at one end and he stuck it in the ground. He kneeled, the singers pick up the drums, he sings the horse song and shakes the stick planted in the ground before him. I don't remember the song but he (?) the horse and the weasel as well. He sang it twice. His grandson, N.T.'s brother, was very handsome. I guess he had been told what to do. He came and took the weasel off the stick and danced away. The old man told the young men to follow him. They danced around once. After the song the young man carrying the weasel skin went out. They also gave him a string of bells. All the other young men filed out behind him to go and dress up. The leading young man stopped outside to tie the weasel skin down the breast of the horse and the string of bells around its neck. The rest of us were delayed while fixing up our feather bonnets. They had been rolled up and the feathers didn't lay right until they were smoothed out.

The leading lad got ready early and travelled around the inside of the camp on the horse. It was a very nice horse with lots of life. As soon as the others got ready they joined him and they rode around and around until everybody was picked up. Then we rode up to the Sapoh. I also had a good horse, a lively bay. The old men that were to sing came out of the Sap. and stood a little way off. They started a slow beat and we walked our horses around the singers. Then they started a faster song and rode around faster. Sometimes the young men jump off their horses and dance, then jump on and ride again. The horse dance also. My bay must have been a good dancer for I got the cloth with the feathers on. O. got up and tied it around my horse's neck. He tied the other three cloths on other horses. After that we had a rest.

Then another supply of berries was handed out. Late in the afternoon o. again offered a pipe. He prayed to have good luck and also that the horses might have good luck. That was the finish.

After o. died, his son, N.T.'s father, put up the dance. But he did it differently. He had no berries there. N.T. put up the dance as his father did. Poundmaker put up the dance and

also did it differently. He (?) his father-in-law's oskitci on a tripod.

Should one of the dancers drop anything dancing, they do not pick it up but shove it over to where the old men are singing, with a stick. Only a man who has taken a similar article from the enemy can pick it up and hand it to the dancers.

At a horse dance once an otter skin was dropped. Muskwa and I were the only ones there who were old. Even if there had been a little piece of otter skin on clothing we had taken from enemies we could have picked it up. But that never happened. Then I thought of Basil (?). He had never gone on the warpath but once he and his brother were sleeping out under a red (?) cart. Basil's brother woke during the night and saw a man trying to steal their horses. He woke Basil and told him not to move. He shot him, then ordered Basil, "Now you go." It was a Blackfoot wearing a looking glass ornament made of otter skin.

Basil was sitting a little way off from the dance (as he always does). I brought him over. He told the story and picked up the otter skin. "This is probably the very same one. It looks much like it."

Basil told how his brother wanted him to take the scalp but a breed woman screamed and told him not to do so. But they did take all the dead man's clothes.

During the horse dance it sometimes happens that all the riders dismount and dance at once, but this is very seldom. Usually one here and there gets off and dances. The man that makes these dances has his own songs. These songs are also sung in a sweat lodge built for a horse atay. Also on the warpath after the leader sings, he asks another fellow to sing horse songs to give them luck in stealing horses.

In the og. tipi they sing thunder songs mostly. They also mention the sky(?). That is, in the dance I was in. The other dance lodges had their own songs. These songs are given in a vision. If you are a member of the og. lodge and sing the songs given to you in a vision, they become the common property of all the members. They always had a good time when a new

song was taught to them. When they learned it well enough to sing, they all yelled. I sang my song in there. Soon after I gave mine another fellow sang his and it was a good one too.

The song I made was:

tipickotc	kicigohk	kohtwe	witaman
straight up	in the sky	from them	I come singing

wasagam	kicigohk	kohtwe	witaman
all about	in the sky	from there	I come singing

This represents the thunder.

The other fellow's song was:

aski oma	ninipawisten	kicik oma	nimiohtagun
The earth there	I stand by (it)	the sky there	likes my
voice			

No, a song a man learns in the og. tipi cannot be used for doctoring for this kind of song is not used for that purpose. But a song learned there may be sung on the warpath.

Doctoring songs are those that people have dreamt of to use for that purpose. Like myself, when I doctor my grandchildren I use thunder songs which I know in my sleep to use for that purpose only. When a person is doctoring he usually sings two songs and repeats each one four times. Both will be thunder songs. I have lots of these songs which I use thusly. When my patient gets well I show him these songs so he can use them in the future, when his child can't sleep to sing it to sleep with these songs.

#### Horse Harness

To make a saddle we would get two curved elk bones and then hew thin two logs into boards. Holes then bored on the ends of the bones and of the boards. Boards are tied to bone with saganapi. (See original for diagram.) Then this is wrapped around with rawhide, leaving a hollow between the bones (i.e. bones plus board are the frame). Two pillows are made of rawhide and stuffed with hay. The bones rest on these. Two bands of saganapi are attached to these, one in front around the horse's breast, and one behind around his tail as a scroper (cropper?). From each end of the saddle a girth. Thus (see original for diagram).

When you want to move camp you put the tipi cover on the saddle and then the travois on top.

Stirrups are made of wood. You cut notches in a stick so that it will bend and overlap on top. Another little stick is bent around on top and tied with sinew and let dry. The whole is covered with rawhide and sewn with the seam on the inside. This green rawhide cover dries tight. (See original for diagram.)

Another kind of saddle is made for travelling. Forked sticks are used instead of bone. This kind is made fancy but is not used for riding so much. Pads are put under the boards as in the other one. (See original for diagram.)

Another kind of saddle is made of two sticks 2 by 2" with hide sewn around them so as to bind them 6" apart. One pad goes under each stick. There are three holes in each pad whereby you tie it to the stick. Hide covers all (see original for diagram). (As far as I understand it now, the sticks are first fitted into leather sockets on each end which are connected. Then the pads are tied on, then the whole covered with hide.) The girth is attached to each side thus (see original for diagram). This saddle also used for travois.

Once an old man was riding on such a saddle atop a travois. His daughter was leading the horse. Now this kind of saddle slightly lifts up with the gait of the horse and then falls into position again. The old man's testicles were thus caught between the saddle and the horse's back. But (naturally) he couldn't tell this to his daughter. "Daughter, my foot is caught." She looked at his feet and went on. (Even an old man may not mention his testes to his own daughter.)

This was a very good kind of saddle. There were three different kinds of travelling saddles.

Indians get on a horse from any side they are accustomed to. I always keep my left foot in the stirrup first. (Note: However Walter Taylor's observation was that Indians invariably mount from the "wrong" side and always unbuckle horses from the "wrong" side.)

For a bridle we put a double loop across the horse's lower jaw.

Yes, the little "Lousy ones" (Kit fox) og. tipi was among the Nutiwi. The present Saddle Lake people used to have it. It is the same as the cicigw. They wore kit fox fur garters (a band of fur just below the knee). Most of them wore no leggings.

No, I never heard of a war party being stopped by the ogih. If a war party came upon another Cree camp and some fellows from this camp want to go along, the first bunch waits for them. When they are ready, all go on.

No, chiefs would not be deposed if their band should have bad luck.

No there never was any conflict between the chief and the og. Chief has no (?) og.

No, it is not an insult to say to a man, "You are without relations".

Sometimes a camp would have bad luck. In time the chief would state he was going on the warpath. He was the chief and the camp would have to follow. All men, women and children (?) go on the warpath. If another chief is in camp he goes too. When they get to the enemy the chiefs sit in the tipi telling stories while the young men fight.

No, I have never heard of a man offering his wife as payment for medicine. (Because wives had no exchange value?) Only clothing and horses given to man who has medicine. But I believe that the women sometimes do it.

There were two old men who were brothers-in-law. One of them was blind. There was a girl in camp who had been deserted by her husband and wanted to get him back. She went to one of the old men and offered to give herself to him in return for some

medicine. "I am sorry. I have medicine but it is not strong enough. Go to my blind brother-in-law; he has medicine." "How can I see him alone? His grandchild is always around." "No, just go and say, 'Grandfather, I have come to invite you.' If he says anything about his grandchild tell him you'll take him back."

The girl went up to the tipi. The blind man was alone. "Grandfather I have come to invite you." "All right, where?" "Close by here." The girl led him out of camp. It was late in the fall and they feared the Blackfoot. They went far and the old man got wise. "My grandchild, you said it was close." "All right, we'll sit here," she told him. "But I am sorry, I have no medicine at all." She got mad. "Your brother-in-law told me that you have strong medicine." The girl ran off and left him. He started to yell for his grandchild, "Flying Home, come and get me." His grandchild brought him back. He filled his pipe. "Grandchild, take me to my brother-in-law."

"Sit down, my brother-in-law." "Yes, you say it well when you say 'my brother-in-law' but what have you done?" So I think that women do it but not men. The blind man went over to hit his brother-in-law for playing a joke on him.

I have only known of one man who knew his wife was going to have twins and he foretold that he wasn't going to have much luck with them. No other twin beliefs.

I once heard of triplets being born. Their father was a Cree, kaskitewasiow.

No, we did not pour water into children's noses. I was a bad child and got mad at meal time. They put a bowl of water behind me and when I threw myself back, I spilled it over myself. Bad children were not fed.

I always wanted to ride a horse. My father put me on a tall horse and let me go. I would stay on it, crying yet afraid to get off. He tried in this way to break me of the desire to ride (when I was too young for it). I never was whipped.

Yes, boy raiders were called mosquitos (already recorded).

(After Sowie) Yes, a man on the warpath might not have a certain girl but have a fancy for her. He sings, after the pipe is smoked around he borrows it, points it toward camp and names the girl. "To her Ahtcak, I point this pipe. I will bring her a horse. I want to see her tonight (in a dream). I will bring her a pinto mare." He took a piece of... (Field Notebook (handwritten) has more text for Aug. 6.)

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