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NOTE: This document is a list of instructions to Dr.
Mandelbaum concerning areas of importance to be researched.

*I believe that this was the only memorandum I had from Clark
Wissler about what to look for on my Plains Cree field trip in
1934.*

Memorandum for Mr. Mandelbaum - 1934, from Prof. C. Wissler

Willow Indians

It is important that you work out a list of the Cree bands with their chiefs at the time of settlements on the reservations. In addition to the list of names furnished you, I note that in 1876 a treaty was made near Carlton signed by chiefs and headmen of the so-called Willow Indians. The Willow Indians signing this treaty are as follows:

1. See-see-quam-ish
2. Nee-too-kee-wee-kah-man
3. Kah-mee-yis-too-way-sit
4. Kah-pay-yak-wahsk-oo-mum
5. See-see-kwahn-is
6. Kah-nah-kah-skow-waht
7. Kah-ah-tee-koo-new
8. Kah-Nah-mah-chew
9. Moon-oo-yahs
10. Po-min-ah-kow
11. Oo-tuk-koo-pah-kah-may-tou-may-yet

Skinner mentions the name.

Hayden - p. 237

The following lists of bands are given:

co-kah - eyes open - 100 T. Range around Lac Qu'Appelle

pe-i-si-e-kan - striped. 40-50 T. Around Tinder Mountains (Touchwood Hills).

pis-ka-kau-a-kis - magpie - 30 T. Around Tinder Mountains; only band not using tipis; farm in a small way.

ki-a-sku-sis - small gulls - 30 T. On the fourth Qu'Appelle Lake.

ma-tai-ke-ok - Le Sonant (the chief) 300 T. From Wood Mountain to the Yellowstone.

she-mau-kaw - La Lance (the chief) 350 T. Around Cypress and Prickly Pear Mountains.

Isle La Crosse bands - 200 T. Ranging north of Saskatchewan.

Fort de Prairie - four bands around Cumberland House country. 130-140 T.

Total - 1,200 T.

List of Bands in 1885

In 1885 (p. 218) the Canadian Indian Report listed the following Cree Bands:

No.	Name of Band
	Birtle Agency
68	Pheasant Rump
69	Ocean Man
70	White Bear
	Crooked Lakes Agency
71	Ochapowace, formerly Kakesheway
72	Kakewistahaw
	Muscowpetung Reserve Agency
75	Pia-pot
79	Pasquah
80	Muscowpetung
	File Hills Agency
81	Peepeekeesis
82	Okanese
83	Star Blanket
84	Little Black Bear
	Touchwood Hills Agency
85	Muscowequahn
86	George Gordon
87	Day Star
88	Tah-we-kesiquape, formerly Kahwakkahtoose
89	Yellow Quill
90	Yellow Quill
	Prince Albert Agency
95	One Arrow
96	Okemasis
97	Beardy
98	Chekastaypaysin
99	John Smith
100	James Smith
101	Wm. Twatt
102	Petequakey
103	Mistowasis
104	Attackakoop or Star Blanket
105	Kopahawakenum
106	Kennemotayo

It is important to get as full information as possible as to where the bands listed in 1885 lived before settling on reserves. Also if they were aggregated in larger divisions under the leadership of a head chief, this information should be noted. Naturally, you will attempt to secure some traditional information as to when and where these bands moved out of the woodland or where they originated. Most of them are still designated in the reports of the various agencies. Finally there is a band in Montana known as Rocky Boy about which you may secure some traditional information.

You may recall the various names that Cree and other Indians used by Kelsey and others. To check up on these names, it would be well to gather Cree names for all the surrounding tribes and the divisions of the same. For example, how many different Assiniboine did they recognize? Finally the Cree traditions as to the locations of all the surrounding tribes when first met by them.

Some early writers say that the Mandan and the Sioux raided as far north as the mouth of the Saskatchewan. What did they know about the Arapahoe, Crow, and the Snake? It may be possible to find informants with whom you can work out the distribution of tribes in a manner similar to that given by Teit. In the same connection the history of guns and the horse may be developed.

Culture Notes

The Sundance has been recorded in some detail so a mere checking of elements will answer. Perhaps your informant may know certain differences in the Sundance ritual for the several bands however, the historical traditions they may have as to where and when the ceremony was first performed.

The buffalo drive has been well described, but the Cree may have some idea as to where it originated. Again we lack information as to the particular ceremonies associated with the tree or pole that stood within the enclosure.

The ceremonial pipe has never been worked out. The pipe itself is similar to those of other tribes, but nothing has been said about the ritual.

Since one point will be to record the degree to which these Cree have taken over plains culture, I suggest that you take careful note of all the objects about you as traces of old customs, bead work, quill work, painting on skin and robes. I suppose a man or woman familiar with robe and skin painting could draw some designs for you. In fact pencil and paper sketches are useful in all connections.

If you remember Wilson's paper on the horse and the dog, find out how far the Cree have developed rituals with these animals.

Memorandum to Mr. Mandelbaum

Variety and time for Kinds of Work

The literature of our subject gives but few studies of the details of work performed by the people concerned, hence it is suggested that an effort be made to secure full information on this subject. Perhaps the first job is to record the particular kinds of work by an individual during the year. Since the change of seasons brings new activities, the problem may be conceived as an attempt to describe the yearly cycle.

Naturally, the first procedure would be to secure the above

data in terms of the present, thus giving a picture of contemporary reservation life. With this as a base, one might proceed to check this cycle with the first ten or fifteen years on a reserve. Since most of these reservations were established in about 1880, there should be a number of persons living familiar with life at that time.

The next step might be to secure traditional information as to the program of work in a buffalo hunting camp. It may be possible to find an occasional individual who remembers something about this. Another aspect of the problem is to ascertain in how far changes from houses to tipis or from the farm to the hunting camp brings to life the old plains camp patterns. It is possible that many customs are definitely associated with the tipis in contrast to the houses. In any case, the facts are important.

Sex and age may make some difference in the kind of work. Hence the following outline is suggested.

(1) Men - Enumerate all the tasks performed during a normal year. Apparently Cree men have taken to certain types of wood

work as tool handles, bowls, etc. It may be important to scrutinize the tools used in this work and the method of holding the same. For example, some primitive people always draw the knife toward the body instead of the opposite direction. Possibly certain magical ideas and taboos have been carried over into these acquired techniques. The same suggestions were applied to agriculture, cattle raising, etc. In the case of hunting and trapping it may be expected that the Aboriginal attitude will prevail; however, it is best not to take this for granted.

(2) Women - It may be more difficult to secure information here, but I suspect some of the older women will be adaptable. Woman's work may fall into two general units covered by our classification as housekeeping and outdoor work. Look out for white occupation such as soap making, canning fruit, etc. On the other hand, there may be Aboriginal customs associated with these new processes. Perhaps more than in the case of the men, age differences may be observed in all these occupations, the older women representing the earlier type of housekeeping. The remarks above as to the change from the house to the tipi may be applied here.

(3) Children - Notes of their participation in various kinds of work are important.

Property

Careful inquiry should be made as to what is man's property in contrast to that of woman. The present practice should be worked out in detail and this used as a basis for determining the past distinction in property. Also children's properties should not be overlooked.

Such concrete cases as the ownership of cattle, grain, game, fish, horse, dog, house, etc., should be checked. In this way, it may be possible to run over the entire list of visible material property. Also note if there are conflicts between the mode of inheritance in property favored by the Agent and that sanctioned by the Indians themselves.

New Occupations

The reports of Indian Agents suggest that the making of baskets, hats and mats was introduced. Also that knitting and spinning was taught these Indians at the outset. Obviously, it is important to secure the main facts in this case as distinct from skin dressing and other Aboriginal occupations.

A point of special interest is quill and bead weaving. Woven bands of these materials seem to have been made with a bow loom, but the information on file is not satisfactory. It is suggested, therefore, that you make special inquiry on this subject, and if such a loom is still used, to secure a specimen, otherwise a native drawing will answer.