

DOCUMENT NAME/INFORMANT: DUCK LAKE AGENCY #1
INFORMANT'S ADDRESS: DUCK LAKE AGENCY

INTERVIEW LOCATION: DUCK LAKE AGENCY

TRIBE/NATION: CREE
LANGUAGE: ENGLISH
DATE OF INTERVIEW: JULY 15, 1934
INTERVIEWER: DR. D.G. MANDELBAUM
INTERPRETER: BERNARD VENNE
TRANSCRIBER: HEATHER YAWORSKI
SOURCE: DR. D.G. MANDELBAUM
DEPT. OF ANTHROPOLOGY
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BERKELEY

TAPE NUMBER: IH-DM.20
DISK: TRANSCRIPT DISC #135
PAGES: 5
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This day of my arrival was a fortunate and an unfortunate one. Fortunate because it was the day before the pilgrimage of St. Laurent, when all the Indians assemble from the reserves and unfortunate because they are then so busy and excited that it is hard getting them to talk.

The pilgrimage is to a shrine which I understand to be an imitation of the one at Lourdes in France. All the Catholic Cree for a hundred miles around come as well as the local French-Canadians, Germans, Poles, and Ruthenians. There must have been 250 tents of Indians and halfbreeds.

The agent, Mr. Smith (himself a prominent partaker in the pilgrimage) introduced me to Father Chevalier who told me (1) that this was originally Gros Ventre country, (2) that several entire bands were descended from one George Sutherland, and from a French trader. I hope to get more information from him when I can.

The informant I got, Bernard Venne, is a man of about 26, with a prolific vocabulary. He is a bit too wise however.

My impression is that these Cree have a great deal more white blood and have been in contact with whites for a longer period than the Crooked Lake or File Hills Cree. There was not a single tipi in the whole encampment.

Informant - Yayakikot -- "Turned Up Nose"

At the time of the treaty his ukimau was kamistsowesit, "Having a Little Beard" (Beardy).

This chief and okimasis, "The Prince"(?) were the only two chiefs of his people, the paskuxkupawiyiuiwuk, "Prairie Indians." (Bernard translated this term as Bald Prairie Indians, while a previous informant had said Parkland or Savannah Indians.) They hunted south of Saskatoon, mostly at the elbow of the South Sask. One Arrow's band -- kapeya-kwackonaht hunted with them and evidently was of the same people.

The Prairie Indians were also called nipicikhkupawiyiuiwuk, "Willow Indians." Their great-grandfather was a quarter breed who worked for the Hudson's Bay Company at Edmonton. He had three wives from whom he had nine sons and as many more daughters. All of his children lived to an old age and had large families.

This informant said that he was 82. He had hunted buffalo ever since he was able to handle a gun.

He was turning gray and had a little mustache. I note that the old men here are grayer than those at the other reserves and many have mustaches or beards. This seems a good index of a general admixture of white blood.

Other Cree he knew were muske-gowuh -- Swampy Cree, caka-wiyiniu -- Wood Cree.

Informants - Sam Wolf -- Joe Wolf "papamatewau" "the trader"

The former of these two is a treaty Indian who does not have a Cree name. The latter is one of the halfbreeds who withdrew from the treaty rolls to take scrip. Both are breeds and are related. They are between 70 and 80.

Their chief when the treaty was signed was uktuwehau -- "Sounding with Flying Wings," his English name was Alexander Cayen. He and his people were descended from the French halfbreeds near Carlton and were known as waskahigauinisuk, "People who Live in Houses."

Before the treaty they had but two chiefs, mistawasis, "Big Child" and atahkakop, "Star Blanket," some of whose people are

now at Sandy Lake. After the government, fearing rebellion, divided them up into groups of 12 tipis.

These "House People" were true buffalo hunters and only went into the bush when buffalo became very scarce. They were called "House People" because they lived in houses near pe-honau -- Waiting Place -- Carlton.

The hunting range of the "House People" was not very far east of Carlton and Duck Lake, not as far certainly as Prince Albert. They wintered where buffalo were plentiful, at the Elbow or at Mikicwatci "Eagle Hills" (north of Biggar). They went north as far as Turtle Lake "misgonaxksa-gahiguu" (Turtleford) and Tramping Lake, "tahkuckewinixk" and south of there to ma tcahatiuau "Bare Hills" and wa-kayucukaupaxtagit, "Where the Bear Killed the Man" (south of Red Deer River).

As buffalo got scarce they made trips down to Mauuxtigan, "Where they take Lodge Poles," to Cypress Hills and Medicine Hat.

The piskuxkupiuiwiyuiwuk lived at Kamixkwawakatiuak, "Red Clay Hills" where Daudesu now is, in general they were southeast of the House People.

They enumerated the following list of chiefs:

Pixtiwac, "Smoker," at Meadow Lake, of the Sakawiyiua -- Wood People.

Kinumutaye-u, "Long Moose Goatee," now at Big River -- Wood Cree.

Muniau, "White Man," at Surgeon Lake (north of P.A.) -- House People.

John Smith -- Muskagowuk, S.E. of P.A.

James Smith -- at Ft. La Corne, S.E. of P.A.

Tcikaste-peciu, "His Shadow on the Water," now near McDowell -- Paskuxkupauwiyuiwuk -- Prairie People.

Kape-wasyouaxk -- "One Arrow," at Batoche -- Prairie People.

Ce-cwepiu -- "Sits Down with the Ring of a Bell," now at Batoche with One Arrow's people -- Paskuxkupauwiyuiwuk.

Piheu-kanixkwucit -- Red Pheasant, now north of Biggar -- House People

Kawaxkatco-pat, "Lean Stony," Assiniboine, now near Red Pheasant Reserve.

Sakimihopwat -- "Mosquito Sting," same place.

Wixkackokiceyiu, "Couch Grass Old Man," on Sweet Grass Reserve

-- House People.

Wau-kauihk ko-tamahoht, "Hit Him on the Back," now on Sweet Grass Reserve -- House People.

Pihtogohanapiwiyiu -- Poundmaker, Poundmaker Reserve, House People.

Miuahigosis -- Little Pine -- House People.

Musomiu -- "Moose Berry" -- House People.

Kap-tigo (some obscene word) or piecuowasis -- "Thunder Child", also of the House People.

These listed above are all at the Duck Lake, Carlton, or Battleford Agencies. He mentioned the following chiefs:

Sakas-kutc, "Hung Up By His Clothes," Onion Lake.

Pimigwayau -- "Crooked Neck," Onion Lake.

Mistahimaskwah -- "Big Bear," at Frog Lake.

Kocikohciwayaniu -- "Having an Ermine Skin," at Hobbema -- Little Bear Hills, "maskwacisixt."

Both these informants wore mustaches, jackets, trousers, shoes. Joe Wolf can speak English fairly well, says he was 13 when the treaty was signed. He says that he has been as far as the Flat Head country and all about the country. He is blind now and may prove an excellent informant. He is living with his cousin, Sam Wolf, on one of the Carlton Reserves.

DOCUMENT NAME/INFORMANT: DUCK LAKE AGENCY #2
INFORMANT'S ADDRESS: DUCK LAKE AGENCY

INTERVIEW LOCATION: DUCK LAKE AGENCY

TRIBE/NATION: CREE
LANGUAGE: ENGLISH
DATE OF INTERVIEW: JULY 16, 1934
INTERVIEWER: DR. D.G. MANDELBAUM
INTERPRETER: BERNARD VENNE
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BERKELEY

TAPE NUMBER: IH-DM.21
DISK: TRANSCRIPT DISC #135
PAGES: 6
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HIGHLIGHTS:

- Brief account of settlement of disputes.
Informant - Sisikwau "Rattlesnake"

We came upon this old fellow in an old schoolhouse near the new mission school. It was just after the shrine pilgrimage and all the Indians had moved from the shrine grounds to the vicinity of the Catholic Mission school. In this particular room, about 18' X 12', there were five families and about 15 people. The women had spread out their blankets and their duffel bags and wooden chests were about every family group. One of the women was sewing a tear in her baby's dress. In this encampment I saw but one baby laced up in a bag -- the others were all free-legged.

This old fellow wore moccasins, an old jacket, had braids. He had a grey stubble over his face. If presence of facial hair and the greying of hair are any indicators of white blood,

these Cree certainly have a liberal dose of it.

He said that at the time of the treaty, Beardy was chief. He knew of no chief or ogihtcitau before him. A remarkable fact is that all the informants of this agency (up to July 18, time of writing), are not able to trace any ukimau beyond those for whom the reserves are named (with one exception, "Stong Man"). All are of an age where they should easily be able to do so. The explanation may lie in a disinterest in the matter or from an actual lack of outstanding leaders or conditions making for such leaders. This latter however does not seem to be the case as all assured me that they used to travel about in great encampments.

The old man began a story.

There was quite a big camp at the Forks (somewhere west of Saskatoon). The buffalo were on the south side of the River. The ogihtcitau (cf. this with his previous statement) did not allow the Indians to go out and hunt them. There were three brothers in the camp who asked the band to allow them to go off on condition that they would not molest the buffalo. In spite of the protests of the band the three broke camp and started off.

The ogihtcitauwuk held a meeting and then followed them. I got on a pony with another fellow; we rode double. One of the ogihtcitau, "Child of the Heat Waves," shot one of the brothers' dog which was carrying a travois. One of the three asked him not to shoot the other dog because they had it as a keepsake.

But another brother pulled out his muzzleloader, threw it on the ground and told the ogihtcitau not to step over it. The ogihtcitau made as if to strike him with the butt of the gun. Then one of the brothers shot the ogihtcitau in the breast. The remaining two brothers shot their arrows into the other ogihtcitauwuk who turned and fled. One of them, tca-pis "Steer," had an arrow sticking from his shoulder. Then one of the ogihtcitau who was a brother of mistawasis, "Happy Man" wiatwigaupeau -- shot one of the brothers in the thigh with a .57 Snyder. This brother fell and quickly bled to death.

At that another of the brothers gave a war song saying that he loved his brother and was going to avenge his death. The band took up their guns but he didn't do anything.

The "Happy Man" gave a fast buffalo horse to one of the brothers to pay for the man he had killed. The brother who had shot "Child of the Heat Waves," gave two horses to the deceased relatives. That is how the affair was settled.

As an example of judicial settlement, this tale is a fine example. More data should be secured as to the manner of arriving at a settlement, the consequences of non-settlement, etc.

Informant - Joe Wolf

I resumed my talk with this informant, who, although he is not a treaty Indian and is a halfbreed, nevertheless is one of the most articulate informants.

Bernard is, and Joe Wolf was, a member of the Petaguakey band of the Carlton Agency. Their chief when the treaty was signed was a halfbreed, uktuwehau, "Sounding with Flying Wings" -- or Alexander Cayen. This chief, however, soon abandoned the reserve and went to Medicine Hat where he died. His brother, pitixkwaxkeu, "Drumming With Wings," took his place and it is by this name that the band now is known. They all were of the House People who were descended from French halfbreeds mostly and lived around Fort Carlton. They had the Sundance, the Give Away Dance, and the Mitewicuiu occasionally, but do not have them any more(?). However, the Wood Cree at Laughing Man's Reserve near Big River, had a Sundance on June 8, 1934. It was held at Pahpiwiyiu, "Big Whitefish Lake."

Then I checked the list of Willow Indians signing the treaty of 1876 at Carlton with good results.

1. See-sec-quam-ish, unidentified.
2. Nee-too-kie-wee-kah-man, wihtigowixkamau, "Ogre's Knife." A Sweet Grass councillor for "Hit Me on the Back."
3. Kah-mee-yis-too-way-sit, kamiyistuwaisit, "Beardy."
4. Kah-py-yak-wahsh-oo-mum, kapeagwasgouaxk, "One Arrow."
5. See-see-quahu-is, sisigwauis, "Rattle."
6. Kah-uah-kah-show-what, kauagaskowat, "Body Checking Him." One of Beardy's councillors.
7. Kah-ah-tee-koo-new, Katixguwui, "Being a Sheep." One of Beardy's councillors.
8. Kah-nah-mah-chew, Kanamaxtcui, "Being Left-Handed." Councillor for Beardy.
9. Moon-oo-yas, Munias, "White Man," was chief at Sturgeon Lake, north of Prince Albert.
10. Po-miu-ah-kow, Omiua-keu, (Soto word, meaning unknown) councillor for Beardy.
11. Unidentified.

I then checked over the 1885 Report for bands under Prince Albert Agency.

- Band #95 -- One Arrow's -- Paskuxkupauwiyiuiwuk (now at Batoche)
- #96 -- Okamasis -- Paskuxkupauwiyiuiwuk
- #97 -- Beardy -- Paskuxkupauwiyiuiwuk
- #98 -- Chekastaypaysiu -- Paskuxkupauwiyiuiwuk (now near MacDowall)
- #99 -- John Smith -- Sakawiyiuiwuk (Ft. La Corne)
- #100 -- James Smith -- " " (?)
- #101 -- Wm. Twatt -- Never heard of it.
- #102 -- Petiguskey -- Waskahigaiuisuk
- #103 -- Mistowasis -- " "

#104 -- Attachakoop -- "
#105 -- (?)Kopahawaksum -- "Raising Dust." Do not know his
people.
#106 -- Kiuiumutayeu -- "Having a Long Moose Goatee" --
Sakawiyuiuwuk.

I tried to get some information as to the old homes of these
House and Prairie People. But they said that they always had
lived near Ft. Carlton and near the South Saskatchewan.

I asked about the band now called the Sturgeon Lake Band under
the Carlton Agency. They were under Chief Munias and are of a
highly mixed composition -- Wood and Prairie Cree. It seems
that they shuffled in and out of the bush, but I did not get an
opportunity to pursue this highly (?) topic any further. Joe
Wolf vaguely said something about coming to Carlton twice a
year, in the spring and fall, to get provisions. That is why
Carlton was called "The Waiting Place." I must get further
information on this point.

Informant - Alec Daniel

I was able to get a few words with a visitor from the James
Smith Reserve at Fort La Corne. Jas. Smith's Cree name was
kickipitiu, "Cut Arm." At the present time they are all
trappers, very little farming. Note that they call themselves
Sakawiyuiuwuk -- not Omuskegowuk. This man came down in a 1928
Ford touring car. Being a rather young man he could not give
me very much information.

Another visitor I corralled was from the William Charles Band
at Montreal Lake. He was quite a young man who professed not
to be able to speak English though I know he can. He said that
their band signed a treaty much later than 1876. They used to
live near Lake La Rouge and Big Lake, Misto-sagahigau.

He had come down with a team, although he had to go by motor
launch part way. It is well to note here that every Indian
family has a team and a wagon. The horses may be old and the
harness haywire, but it seems that this is their one means of
transport and hence their one means of communication.

One of the matters I must describe at length in the future is
the function of visiting among the reservation Indians. This
custom of visiting is an old one, being often and widely
practised in the old days. In fact, visiting went on, as I
have previously noted, between the Cree and Blackfeet. One the
reserve, visiting is still important and evidently is carried
on under certain rules of hospitality. Both Booth and Waddy
told of instances where a man would come to them and ask to
have the agent tell his uncle to leave. The relative was
eating too much of their supplies and yet the man himself could
not ask his relative to go and so the agent performed the task.

As an instance of visiting note old Buffalo Bull whom I first
saw at Crooked Lake -- then at File Hills -- where he was
leaving for Touchwood. Note also that there is almost a total

lack of visiting between the northern (i.e. Duck Lake and Carlton) and the eastern reserves (i.e. Crooked Lake, File Hills, Qu'Appelle, Touchwood), although I just now recall a man at Touchwood who said that he had just come from Battleford.

At any rate, the problem is (a) Why this visiting? (b) What duties and obligations are thus imposed? (c) What restrictions are imposed under the reserve life? (d) How does present day visiting compare with the old type?

Some ideas I already have as to:

- (a) for ceremonial and medicine purposes for sheer change -- for marriage.
- (b) hospitality and gift exchange.
- (c) irksome restriction by use of pass.
- (d) ?

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DOCUMENT NAME/INFORMANT: DUCK LAKE AGENCY #3
INFORMANT'S ADDRESS: DUCK LAKE AGENCY

INTERVIEW LOCATION: DUCK LAKE AGENCY

TRIBE/NATION: CREE
LANGUAGE: ENGLISH
DATE OF INTERVIEW: JULY 17, 1934
INTERVIEWER: DR. D.G. MANDELBAUM
INTERPRETER: BERNARD VENNE
TRANSCRIBER: HEATHER YAWORSKI
SOURCE: DR. D.G. MANDELBAUM
DEPT. OF ANTHROPOLOGY
UNIVERSITY OF CALIFORNIA,
BERKELEY

TAPE NUMBER: IH-DM.22
DISK: TRANSCRIPT DISC #135
PAGES: 4
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HIGHLIGHTS:

- The informant was the father of Almighty Voice, whose story
is described briefly.

Informant: seno-kisik "Sounding Sky"

This man who is between 80 and 90 belongs to the One Arrow
Reserve but is a Soto by origin. He said that his grandfather
had come from a place called iyiniu-to-ckwauixk, "Indian
Elbow," which is somewhere in the east, north of the Beaver
River, near Lake Winnipeg. He himself was born in that region
and had married there. But his first wife "divorced" him(?).
When I asked him why he had come west he said that it was in
the quest of a different kind of woman. There was considerably
raillery between the old man and his wife and another old woman
who was there. It seems that the old squaw was poking fun at
the old man saying that he had been a great one for women in
his day.

Actually the reason for his coming west was that he was working between York Factory and Norway House employed as a freighter by the Hudson's Bay Company for nine years.

Curiously enough he told of a crossbow that his Soto grandfather had used and which he had seen. It was used to shoot down rabbits and small game. It had a grooved crosspiece made of the saskatoon bush. The arrows were very short and fitted into the groove. The bow was also of a saskatoon shoot and had a sinew string. He emphatically denied that they had got this in trade, saying that the weapon was his grandfather's own invention.

He came west in this manner. At that time expeditions were sent out from Fort Qu'Appelle to trade with the prairie Indians for pemmican and buffalo hides. One buffalo hide was worth three beaver skins, i.e. \$1.50. The pemmican was made up into 100 lb. rolls. There were 10 Red River carts and all returned piled high. The Indians they traded with were the Paskukupau wiyuiwuk and the House People. There he met and married his squaw who was the daughter of kauamahtcit, "Left Handed," who in turn was one of the sons of George Sutherland, and a brother of One Arrow.

Beardy called okimasis, "Little Chief" nitciwau -- One Arrow called Beardy nitexkwatiau. This informant too could not tell of any ukimau of the Paskukupau wiyuiwuk before these, saying that their father, George Sutherland, had been headman (although hardly ukimau). Sutherland's Cree name was akayasiuw, "The Scotch Man."

I then asked where these sons of George Sutherland got all their women. He replied that his wife's grandmother was of the

Oticackeukamikowuk, "Mud House Dwellers," used to come up from the States (Big Muddy River) to a place south of Humboldt. They had very long plaited hair. The women wore long tight skirts which had frills at the bottom and necklaces made of American gold coins.

In one of the first encounters between the Cree and the Mud House Dwellers, this grandmother was wounded in the shoulder by a steel-headed arrow. She recovered and was married to a Cree. Subsequently the Mud House Dwellers came up on friendly visits.

He then told me how they would hunt buffalo in the old days. They would chase the herds on ponies and would load their muzzleloader while riding with loose powder from a powder horn and lead balls which they kept in their mouths. They wore buffalo hide vests and leather leggings. They wore breechclouts made of strips of Hudson's Bay blankets, some of which hung down in front and others which were bound in tight around. He insisted that I make note of the fact that their testes would often drop out since the strips were narrow. They did not have headgear of any kind except for ceremonies. Their moccasins were of the mitt type with a seam around the sole, called napackiciua -- "Mitten Moccasins." The type more worn

came from the Bush Cree and halfbreeds at Ile a la Crosse. They have anklets decorated and a seam over the instep, called otci-kwehinggaunackiciua, "Moccasins with Fancy Tops." On the old type of moccasin they did not use flower designs but the old women, who had made tipi covers and clothes of buffalo hide, said that flower designs were used in tipi covers as well as in clothes.

This old fellow is the father of "Almighty Voice" whose one-man rebellion is being exploited by the tourist brochures. The story as told to me by the hotel man is this. Almighty Voice had killed a steer for food without the Agent's permission although the steer was his property. The Mounted Policeman arrested him and while he was waiting trial the Mountie told him that he was going to be hanged. Almighty Voice believed him and that night he broke jail, got his ammunition and gun and ran off.

True to their tradition, the Mounties set out to "get their man." Before long Almighty Voice had killed eight of the police. He was finally surrounded in a bluff with two of his relatives by a hundred men. But it was not until some light artillery was brought up from Winnipeg that they were shot out and even then it is supposed that in the end Almighty Voice killed himself.

This informant wore moccasins, trousers, shirt, was encamped in a tent as were all the other Indians. His wife wore the black dress and black kerchief that the older squaws wear. She and the other woman in the tent were smoking regular man-sized pipes. At this reserve I noted only one of the stone pipes.

* * *

This afternoon, at the sports, should have been one of my very best since all the Indians from many reserves were gathered. Actually it turned out to be one of my worst days. Bernard Venne, my interpreter, could not be torn away from the soccer games, and I could not get another interpreter for love or money.

In contradistinction to the sports at Crooked Lake, Touchwood, etc., there was little of the Indian flavor at this event. Diligent inquiry satisfied me that no dances took place. The greatest item of interest for the Indians was the soccer game between the various reserves. The Muskey Lake team (pixtaxkwekeu reserve) finally beat out a team of Scotch halfbreeds from Prince Albert.

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DOCUMENT NAME/INFORMANT: DUCK LAKE AGENCY #4
INFORMANT'S ADDRESS: DUCK LAKE AGENCY
CARLTON AGENCY #1
INTERVIEW LOCATION: DUCK LAKE AGENCY
CARLTON AGENCY
TRIBE/NATION: CREE
LANGUAGE: ENGLISH
DATE OF INTERVIEW: JULY 18, 1934
INTERVIEWER: DR. D.G. MANDELBAUM
INTERPRETER: BOB
TRANSCRIBER: HEATHER YAWORSKI
SOURCE: DR. D.G. MANDELBAUM
DEPT. OF ANTHROPOLOGY
UNIVERSITY OF CALIFORNIA,
BERKELEY
TAPE NUMBER: IH-DM.23
DISK: TRANSCRIPT DISC #135
PAGES: 5
RESTRICTIONS: 1. THEY WILL BE MADE
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HIGHLIGHTS:

- The entire document is a list of the various mixed blood
descendants of one George Sutherland.
This day I went to see Father Le Chevalier of the Oblate Order
at the Mission. This Mission and school is one of the largest
that I have yet seen.

This priest is an old man whom I first met at the pilgrimage.
He spent most of his career as a missionary among the Blackfeet
and moved to this Duck Lake district eight years ago. His
hobby is Indian history and his office contains the most
important of the historical works on the region. He had copies
of Dr. Wissler's work on the Blackfeet. He keeps a card index
file and makes annotations from the historical journals and
diaries he has. Thus when I asked him a question about the
Gros Ventre, he pulled out several cards and quoted passages
which proved that the Gros Ventre once had lived in the
Carlton district.

But the most important of his works is a thick ledger in which he has the genealogical tables for most of the Indians on the three Duck Lake reserves. He has compiled these tables partly from informants' evidence but mostly from the old church records of baptisms, births, and marriages.

These records, as he has them compiled, show pretty conclusively that most of the Paskukupau wiyuiwuk, the Savannah People, or the Willow Indians as they were called, originated from one George Sutherland, a Scotch trader.

Father Le Chevalier had a short sketch of the life and appearance of this man which he had gathered from the literature and also from the stories of the Indians. Sutherland came from Scotland in 1790. In 1795 he left for Fort Albany and later went down the Assiniboine River to establish Brandon House. (This quoted from Masson -- Bourgeois de la Compagnie du Nord Ouest.) In 1795 he built the first Edmonton House (see David Thompson's Jul.) and in September of that year came to Fort Carleton. He is last mentioned by Harmon who saw him in 1800.

This man subsequently left the service of the Hudson's Bay Company and lived on the prairie as an Indian accompanied by his children and grandchildren who formed a sort of patriarchal group. He never went back to the Fort but his written requests for goods were immediately honored by the Factors.

His first wife, according to one of the journals, was an educated woman and so must have been from the northeast where the Hudson's Bay Co. had the only Indian schools of the day. The name of this first wife was papamikewis -- "Swinger." By her he had four children. They were:

Male:

1. Tcimauaskat, who married nap-tcis-t and kinaskamowisk.
2. Napikiu, who married maiku-t and another woman.

Female: The first daughter(s) migrated to Battleford.

3. Mitimuyi, who married ayapso.
4. Yakutsu-s, who married Beardy.

Note: Beardy who was the great chief of the Park People later, was thus a son-in-law of Sutherland. His father was a French halfbreed.

According to the story, George Sutherland took two sisters from "the prairie" to wife. His first wife left him and then went off to live with her children although there was not much bad feeling between her and her husband. His second wife was paskus, "Rising." By her he had nine offspring. They were:

Male:

1. One Arrow - who became chief.
2. Munia (not the Battleford chief).
3. Istcau.
4. Neamitamoneu, "Old Fifty."

Female:

5. Ckweu, who married Osowistikweu.
6. Apukusis.
7. Nicopumiusa, who married awitah.
8. Pawistik, who married asi-wiyiu.
9. Nawapukayus, who married seswepiu. This man was chief before okimasis, who was a Swampy Cree.

Sutherland's third wife, neototosimi, "Four Breasts," had ten children by him:

Male:

1. Kanamatcit, "Lefty."
2. Agamaskiu.
3. Pakustiwiu.
4. Kupimutuk.

Female:

5. Kapiskokatik.
6. Tcipitakwaskauik.
7. (?)
8. Tawiskamikus.
9. Kutciuisk.
10. Mutcikawakau.

Father Le Chevalier also had the records of a French-Canadian known as wimtcik, who had seven children by his wife. All of these excepting the youngest married children of Sutherland.

Male:

1. Okimauasu, married tcipitakwaskauik.
2. Kakutayawat, married tawiskamikus.
3. Nowisis, married wapukucis.
4. Cecwepiu (The Chief), married nawapukayus.

Female:

5. Ayamis)both married One Arrow.
6. Minuskipiuihat)
7. Wapiuo-tukeu married a French halfbreed Jos. Racette, Miatceu.

Sutherland died suddenly while out hunting buffalo with his grandchildren. Le Chevalier had a record of 59 of his grandchildren although the list was not complete.

At any rate, it is quite certain that the Willow Indians, whose descendants are on the three Duck Lake Reserves, were the progeny of Sutherland. Who inhabited the territory before he populated it, the Indians did not know, and Le Chevalier's only guess was that it was the Gros Ventre, who derived their name, Pawistigo wiyuwuk, Rapids People, from the Grand Rapids of the Saskatchewan River. My questions as to old chiefs were also unavailing and it seems that the first chief of their people was really George Sutherland. Unless the literature gives evidence of the existence of Willow Indians prior to 1800, it

may be said that this band sprung from the loins of one man. When I asked where they got their women or men, they said from "all over from the prairie and from the bush."

According to Father Le Chevalier, the two great chiefs of the Carlton district, ataskakop and mistawasis were also halfbreeds. Ataskakop was a descendant of one Louis Chatelaine, a man from Three Rivers who was clerk at the Northwest Company's South Brand Fort (See Jul. Of Duncan McGillivray). Mistawasis was also named Pierre Belanger.

The Cayeu or Callieu that so frequently is a breed surname (as uktuwehau or Alexander Cayeu) was originally Acadiai, "From Acady."

According to Le Chevalier, these Paskuxkupau wiyiuiwuk carry on but few of the old dances and even have very few artifacts bearing the aboriginal influence. They always kept somewhat apart from the other prairie tribes and were of a different nature.

It is apparent that these people are vastly different from those I encountered to the south and east. Not only do they bear a liberal admixture of white blood, but their very origin has been due to the advent of the Hudson's Bay Company. Most of them are devout Catholics.

Father Le Chevalier happened to mention that he had heard of a rich archaeological site at Blackfoot Crossing -- near Cheny where there is a wide flat beside the river.

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