This 60 year old man who lives at Lubicon Lake is a member of the Whitefish Lake band. Describes attempts to move such people to the reserve and their desire to remain at Lubicon Lake and have a reserve established there.

My name is Richard Lightning, I'll be talking to a member of Lubicon Lake Band, I am a researcher for the Treaty and Aboriginal Research Program. (T.A.R.R.)

The person interviewed lives at Lubicon Lake, during the interview we will try to get more insight regarding reserves and how they were allotted.

Richard: What is your name?
Edward: Edward Labacane.
Richard: How old are you?
Edward: I am 60 years old.
Richard: Where were you born?
Edward: There is a lake nearby, that is where I was born and raised.
Richard: Is it near this area where you now live?
Edward: Yes, it is very close.

Richard: What reserve do you belong to, to your knowledge?

Edward: I am on the band list at Utikoomak Lake.

Richard: Do you clearly understand the English language, in terms of reading and writing?

Edward: No, I don't speak English.

Richard: And you can't read?

Edward: No.

Richard: The place you call Whitefish Lake (Utikoomak) did you ever belong there can you recall?

Edward: No, I always belonged here, but about 20 years ago, I was told that I belong at Whitefish Lake.

Richard: Did your parents or other older people ever belong to Whitefish Lake?

Edward: Never, they were always registered here.

Richard: Do you recall if any other people who are here now belong to Whitefish Lake?

Edward: The people who are here now have always been registered here, they were never at Whitefish Lake.

Richard: This area Lubicon Lake, where you are now living, is there a reserve here?

Edward: No, there isn't any, but it was written where we were going to get one. But when the chief died nothing was done, and we were not able to do anything else.

Richard: Who was the chief at the time, and when was it when he died?

Edward: His name was Joe Labacane, and I think it's about 25 years ago that he died.

Richard: Did the people who live here ever negotiate with the I.A.B. to see if you people could get some land?

Edward: We had asked them about it, but we never heard from them. Not even during this past summer.

Richard: They were here to discuss this matter at first, do you remember when this took place, that is when you asked about the land?

Edward: It was on March 20 that he came.
Richard: Is it the agent you are talking about?

Edward: Yes, that is who I am talking about.

Richard: Did he tell the people anything specific regarding the land question?

Edward: He did make a promise to us at the time, but we haven't met with him since, and we haven't written to him.

Richard: Do you have anything else you would want to relate, in terms of the requested reserve here or other matters related to Whitefish Lake (Utikoomak) or the people?

Edward: I was approached several times and told that I should be at Whitefish Lake (Utikoomak), to be registered there. He did mark my name down and I would get assistance, the same way in which the treaty people receive it on the reserves. This is what he told me. But I never did get any assistance.

Richard: Was there anybody else asked if they would go to Whitefish Lake to live?

Edward: There was another fellow by the name of Ned, he was asked to go there, but he couldn't be convinced to go, so he is still here.

Richard: This fellow you call Ned was he a councillor once?

Edward: Yes, he was a councillor during the period of time when we had a chief.

Richard: The white man who came to talk to the people, what was his name?

Edward: Gibson was his name.

Richard: What was his job?

Edward: He used to be known as the one with "rations." He visited the people. He could be similar to a welfare worker. That is the way I knew him myself.

Richard: There was also another man who was the Indian agent, is it not that man you are talking about?

Edward: No, I don't think he is the same one, someone else was the Indian agent.

Richard: What exactly did he say when he came to deal with the people?

Edward: He used to come to the place where I worked and said, "I have come to see you, to put your name at Whitefish Lake.
(Utikoomak). You won't be able to receive assistance if you are not registered over there, if you are not registered on a reserve. If your name is recorded there you will get assistance like the treaties do at Whitefish Lake (Utikoomak). You'll get the same kind of help. Not to go there to live, but just to have your name there," he told me.

Richard: At the present time, are you a treaty Indian?

Edward: Yes, I receive treaty.

Richard: Do you receive assistance at the present time?

Edward: Not really, we don't get assistance to speak of, not up here, to be truthful.

Richard: Are you the only one?

Edward: I am not the only one, it includes all of the people here. Nobody receives assistance to speak of.

Richard: When the treaty money was issued, where did the elders go to get their treaty money, when the Indian agent arrived?

Edward: They would go to Whitefish Lake (Utikoomak). Sometime they would travel and camp there, other times they would go on horseback. They just went there for their treaty money and would return here again. This is where they always lived.

Richard: We thank you for talking to us.

(End of Interview)