

DOCUMENT NAME/INFORMANT: NED LABOUCAN 2
INFORMANT'S ADDRESS: CADOTTE LAKE
ALBERTA
INTERVIEW LOCATION: CADOTTE LAKE
ALBERTA
TRIBE/NATION: CREE
LANGUAGE: CREE
DATE OF INTERVIEW: MARCH 2, 1976
INTERVIEWER: DAVID STARR
INTERPRETER: DAVID STARR
TRANSCRIBER: J. GREENWOOD
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HIGHLIGHTS:

- Area of land covered when living by traditional trapping, hunting and fishing.
- Relationship between residents of various northern settlements.
- Bringing freight by barge from Lesser Slave Lake.

I'm David Starr. I'm in the home of Ned Laboucan in Cadotte Lake and the time is about 11:00 a.m. The date is March 2, 1976. I'll be interviewing him about his background and how long he has been here in this area. Also I'm here for the Treaty and Aboriginal Rights Research (T.A.R.R.) out of Edmonton under the directorship of Mr. Richard Price.

So I'll go ahead and ask him his name, his age, and his birthplace and as much as I can get out of him as far as he can remember. So, I'll go ahead and interview him now.

David: That's finished. Now, those things that you were telling me about, if I could get you to repeat those things over again, and also those people you mentioned because these people (T.A.R.R.) would like to know the names of these people that you named. Places where they used to live and hunt, and also which direction from here (Cadotte Lake) that would be. North or east or south. Well, as you go along with this story like how many here or there if you can. I'm taping this now. So, the first thing they want is your name. What is your name?

Ned: Ned Laboucan.

David: What did you say your age was?

Ned: Seventy-seven winters last fall. The second of the month they call running moon (September 2) just before the moose start running. Some still rubbing the willows with their antlers but some all ready to start. That was when I was born. Seventy-six winters last fall.

David: Your birthplace, where did you say that was?

Ned: We call the place, Fish Lake (Egg Lake) over there that was where I was born because that was where we made our living.

David: Now this Fish Lake where is it from here?

Ned: North from here yet a little towards where the sun sets about 40 miles (North, Northwest). About 40 miles from here we spend our lives there. There were a lot of fish and also a lot of game in the bush. We were raised on this. There wasn't any extra food to live on except in the fall when the hunters used to kill moose; then we'd have plenty. We would dry meat and put it away for later. This I remember because there was no law then. We could get what we wanted any time. It wasn't that long ago since the white man came and took over this land. The white man came and stopped us from getting game. In those days this didn't happen. We could kill a moose anytime and then we

had meat. Also fish. We didn't have to pay for fish. All it was, the better the hunter, the more we had, meaning especially us who were raised in the bush.

David: Now, at this place you call Fish Lake. How many people were living there in those days?

Ned: There were only three old elders there and also our older brothers and cousins. Then these started to live in other places as they get wives and then there were quite a few houses around there.

David: Could you name some of those people that are living now and also those that are dead and where are the ones who are living yet? Where are they now?

Ned: There's one of our cousins who's living. His Cree name is Pe ne pow wee ho. He's the son of our uncle. He is the eldest son.

David: What was the name of your uncle?

Ned: That one. His Cree name was Pip pam ma so. He was our eldest uncle. He was the oldest brother to my father. Pip pam ma so was the oldest of these brothers of my father. Now my other uncle was younger than my father. His Cree name was Pa pow wa kiw. There was a cousin of ours who used to live here but is dead now. He was the son of this man Pa pow wa kiw. His Cree name used to be Ye ya wa chi hop.

David: You say he died here?

Ned: Yes, I think he died at Whitefish Lake but his children are still living there. My older brother, he's dead also. His Cree name Pee no koo so. His children are still here.

David: Your own brother?

Ned: Yes, my own brother. He was the oldest of us. We had the same father. Now the rest....

David: Now your father what was his name?

Ned: His Cree name was Wa kin na kun (Jackpine). Now these people I just named all these used to live there. They used to trap there also. They all had a house each.

David: You were saying something about Whitefish Lake before. Did they go there by canoe down river?

Ned: Yes, we used to call it em ma hak (going with the river). They used to use flat bottom boats to bring back freight. I don't know how far they used to go for it but on the way they had to pull up stream by ropes because these were big boats and to come up stream the men would have to walk and pull. Now I didn't see this myself but this was what the elders used to tell us about. But there was a big lake they used to talk about. They said it was about 70 miles long. They used to call it Slave Lake. When they reached this lake they had to paddle from there except if there was a wind blowing the right way. Then they would stand up a flag or sail and make good time. Then if this wind was right all they needed was a man to steer the boat. This was the same when they came home across this lake with freight.

David: Now you say, these men used to leave from here?

Ned: Yes, those men were from here but there were other people over there where they unloaded the boats. That was their homes also. (Grouard) But men from here used to go there for work. I don't know how many times the men did this but I remember my father telling me that he had done this work. They used to call them The Riders because they rode these boats. They used to bring this stuff to the end of this lake, (Slave Lake) because there was a store there. Then (Grouard) there was also a church, a store, and a lot of people there. It was what we called a town in those days.

David: Even if you didn't yourself go that far north, about those people when they tell about their trapping, did they ever tell how far north they went?

Ned: Yes, there is a lake north of here. We call it Raspberry Lake but I myself have seen this lake.

David: Yeah, this is what we want to know.

Ned: There is also another lake close by that we call Ling Lake. Now, those two lakes there, the trappers from here go there to trap and hunt in winter. And in the spring this is where these people trap the beaver and muskrats. Since we started to pay for traplines these people paid for these traplines there. They leave from Cow Lake (Bison Lake) to go trap there and its a long way but I've seen these lakes myself because I used to trap, too. Also one time I went along with other trappers one spring. That time we used horses. We were going to a place along the Peace River which we called Wolverine Point. This was down river. At that time there was a store there and also some people lived there. The reason we

went there was that we needed supplies. We were trapping at Cow Lake (Bison Lake) that time. I was hired by an old man to go along and bring him some supplies, too. I took along one horse to pack the things and also one to ride. Things like, tea, tobacco, and other things.

David: This old man that hired you then, what was his name?

Ned: Joe Sawan, that was his name.

David: Joe Sawan?

Ned: Yes.

David: Where did this old man live?

Ned: He was living at Cow Lake (Bison Lake) then. That was his home.

David: Now, this other way say toward Loon Lake. Did you yourself ever go in that direction (northeast)? Or have you heard of anybody go in that direction? And how far?

Ned: Oh yes, people did go there to visit also because we have relatives living there. We have relations living in both places like say Whitefish Lake. Just about all the people there are related to in some way. This is the way with the people at Loon Lake also. It was a long time now since I have went to Loon Lake.

David: Oh, you've visited Loon Lake yourself?

Ned: Yes, because my oldest brother who is dead now, the one we called Pe no ko so, used to live there for awhile.

David: You say he used to live there?

Ned: Yes, he used to.

David: Good, this is what we wanted to know, too.

Ned: But, now that he died none of his children live there any more.

David: You mean none at all?

Ned: No, none, they all left the place (Loon Lake). This was the same with us, when our father died we all left Fish Lake since our uncles died, too. We stayed at a place we call

Prairie Lake for a while then came here to Martin River (Cadotte Lake) to live.

David: These places are they still north of here?

Ned: No, not far from here, its towards where the sun rises (east). This river right here, Martin River it comes from Prairie Lake, this one, that's where we stay first for a while.

David: You mentioned one old man that was the first to live here what was his name?

Ned: Kee as ki was his Cree name. Kee as ki wa pis te kwan. (NOTE: Translation--Seagull Whitehead). He was the first here across the river.

David: He was the first to live here?

Ned: Yes, he was the first. We were the next ones who came to live here. We built a house where the school is now. These were the only houses here then. Nothing else. There were no other people around. It was later that these people came from different places in the bush. These that are here now. This was a long time ago. I was about 20 winters old when we first walked to this place and it was that summer when we built our house here, the first one.

But the old man was here first. He used to have a few cows, horses, the one we call Ke as ki Wi iw te kwan. (Whitehead)

David: Is this where the name Whitehead came from?

Ned: Yes, these young people here got their name Whitehead from their father. We call Ka me yo wa pim mat. These were all Whiteheads from the first old man that was here. This other fellow that lives here also is his father. His name is Po ya. Now this Po ya's brother's wife is still living; she is real old now. Just barely getting around on her own and she can only see out of one eye.

David: There's also one thing I have to ask you. These old people, do you remember if they ever told about any people coming here to this settlement years ago to get people to sign up for treaty or scrip?

Ned: No, no, not that I remember except there was some man that came to Prairie Lake years ago getting people's names to sign up for this.

David: You mean he came there to Prairie Lake?

Ned: Yes, he did in the summer time. My father was still living then. This was a long time ago. My father went to put in his name for this scrip.

David: But this man he went over there not here?

Ned: No, no, over there not here. This was a long time ago. I wasn't 16 winters old yet at that time or was 15. This man was giving out pieces of paper so people could put these names on it for this scrip. Because people were to get money if they would put down their names on this paper. Then they would be known as halfbreeds. But all these people finally all died and they never did get anything. So that man stole those names like my father he was told he was a halfbreed since then.

David: But your father never received anything?

Ned: Nothing. My father finally died himself, without ever having received anything.

David: So, up until today still nothing?

Ned: Yes, still nothing.

David: Well, this is what we want to hear things like this of what really happened. Things like this happened all over. This was how the white man dealt with the Indians then. We were given promises but didn't get anything.

Ned: But then again I went on out at treaty time and I was given treaty money. This was at Whitefish Lake. Whitefish Lake was already a reserve then. We went from here and we were given treaty money. So, now we are treaties.

David: Well, it's sure funny how things happen.

Ned: Then, there came an Indian agent and he told us to go sign our names and have them put on the Whitefish Lake band. I had my name put down, too. And said that I would go to the reserve. I had someone to interpret for me. So, he signed my name on that band. I was already with my wife then and my wife's father was promised a reserve here. All there was to do was to survey it. There were stakes up to show where it would be. It was supposed to be a big reserve. He had asked for a lot of land and he was promised a reserve as there was not many of us.

David: This chief, you talked about what was his name?

Ned: His name was Ma chi mo cha sis. Joe Laboucan.

David: So, finally he couldn't be chief of anything then?

Ned: No, he couldn't. Yet we are still told that there's a reserve there. When we get letters we are told this is at

Prairie Lake where it's supposed to be. Now why is this? He was given a suit that chiefs were given then to show he was chief.

David: This Prairie Lake you're talking about how far is that from here?

Ned: Not far from here about 9 or 10 miles. This Martin River comes from there. This is the place where we used to live.

David: Well, that's all we wanted to know. No use to go on for now. So, I thank you for telling me these things.

(End of Interview)

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