Inter: I will ask Alex Metchewais to say a ceremonial prayer to ask the Lord that he will give us strength and hope, that we make and come in progress for the work that we are doing.

Alex: Our Father, Almighty Father, gave us strong minds and he had given us strong minds to use, and lives to live with, and may we use our benefits for what he has given us on this earth. May we see the light for which we are blind, to see. For you are the Saviour of the earth, and can rule anything on the earth, even us. Anything you say can come true, as we are asking for is coming strong on us. You own us. Oh, Father may the grace and blessing be upon us to give more power in our ways of life. Help us, oh Lord, because the white man is really on top of us, and help us not to lose our minds, for we ask you the help which we need. Give us more knowledge and wisdom to know what we are to do, for you are the one only can do and say, that will come true. We alone cannot pull our load, but with your helping hand, we can pull our loads easier. We ask of you to do this for us. May the people who are working for us be bestowed upon your blessing, so they can come through with what they are working for. May you understand what we are and listen to our troubles, so we can get more of what we are to do.
Inter: Why you are asked to come here, I will tell you. Anything I relate does not agree with you, they will tell you where I have been mistaken a word to you. The first treaty that was made between the Indian people and the Queen is what we are looking for. What deal they had made, and all the stories that was passed on to us. Why these deals went wrong and why it happened. This treaty that the Queen made to our forefathers. The actual treaty that was made is not exactly written down the way they had made it. Often you can see, whatever the white man feels he can write and change this treaty whenever he wants to. So now, today, you old people who have seen the past, can relate their stories, for when they tell their stories, them are the true stories. That is why; they are looking for the true and rightful treaty that was made to the Indian people. To write it down in paper so we can tell about our truthful treaty in later years to come. To hold and cherish, and also be proud of our ancestors' deal in making treaty. So that the young generation can read, and in time too, when they come upon some misunderstanding of our treaty right, they can go and look and find it 'cause it was put away. Where also too, that it will protect them in any way. Like some young people when you tell them something, they really listen. They are the ones who know what the treaty is all about, and will some day pass it on to their children. That is why we are asking you to tell of what you know of the first treaty, the one Treaty 6, and all the reserves we will be going to see people, asking them to tell of what you know of the first treaty.

They will listen and write it down, and will prescribe it on a story book, where all your stories will be, and also your pictures will be in it. In the future years to come, when our children have a misunderstanding towards our treaty rights they will find your truthful story, and say that this was the true treaty that was made, between the Indians and the Queen. Sometimes people do not quite understand things but it is not hard to find out, what he does not understand. The white man is not going to use this, the Queen is not going to use this. It is us, treaty Indians, who is going to use this, and our children, grandchildren, great-grandchildren who will be using the treaty rights. This I had just said, and where the government is concerned, he sends his agents, and whenever they feel and like, that's the way they write and change the treaty rights. That is why these stories are being taken so the way the white man describes the treaty rights, and the true stories that are told by you people will be liked.

Every word that has been said, like the country, and all the mineral rights. Hunting, fishing, even water. That some day, water will be worth a lot more than oil, and oil, what a car uses. The government already looking into this, 'cause he sees that there is a shortage of water in places. Anything that was not written down in the treaty rights, like moose, elk, was also sold with the land. That is what is written in our treaty rights. The agreement that was made to the treaty was broken,
and that all the animals were sold with the land, that is what they had written down. All the Indians that made the treaty, have said they did not sell any animals. So the Queen agreed; that she said to them, "As long as there are animals roaming around you can hunt. Even, there is the last of one animal, you can kill it." They were told. But today things have changed, because the white man forgets his promise to the treaty. So now they are all after us, to try and forget the treaty and do away our rights. Like these children they are using them on us. I know it is not right to say this. But actually we do not know how the white man is using us. Today you hear the young generation say, "What good is it doing us? We may as well forget it." We should never forget it, 'cause this land is ours, it is so precious to us. "There will never be the day the white man will end his payments to us," the old people used to say. For that is where the white got rich and has a good standing. You are asked to tell your stories, with a good heart and in a good-natured way. You will not be the only ones who will tell their stories, so you can relate to us from the time you heard from, and the stories your grandfather and grandmother told or heard them talk about. One good word may come in use one of these days, one we can keep, and also our children. The travels we are making now won't be the last. We will still come 'cause we want to do it the right way. We are not the only ones who are working on this, there is others. We even should have brought maps, indicating the way the reserves were shaped. Your reserves, how big they are, even the reserves that were lost. They will dig into them at Edmonton, in Ottawa, or even possibly in England. The Queen had made the treaty with the Indian so most likely she could have brought some documents about the treaty rights to England. In the near future whatever you say, in your stories, will be written down exactly the same in English, so will the others who will tell their stories.

Did you understand what I have just said?

Alex: No, not quite.

Inter: I will just give you some of the outline of this work. We have to get all the people to be aware of us. Today is 23rd of the month and every word you say will go on tape, and also the time and where we are. Every word, time, and place and people who will speak will all go into the office. Everything I say will be in tape although this old man does not understand what I am saying. The interpreter who will listen to this tape, will not miss any word, they will write it down in paper.

(There was no question asked. He just started talking)

Alex: The first time they sold the land, we hear about from our forefathers. The one who sold it was a man by the name of Winaskoksiyan on the Treaty Number 6. It happened that there was a priest involved and the Hudson's Bay manager who spoke Cree. The Indian people gathered and had a big meeting, discussing the land which they were asked to sell. The priest
interpreted to Winaskoksiyan and he was the only one, who sold
the land, for he did even ask his followers. He was the chief,
and he was taken to England. The priest and the Hudson's Bay
manager went along, to interpret his selling the land to the
Queen. When he had made the deal and come back, he was given
some money -- the Chief Winaskoksiyan. When he arrived back
home, he gave the money to the priest to keep, but
unfortunately his brother-in-law killed him. But when he got
killed no one knows where the money went to. But if he
received the money, it should be in the files in Ottawa. But

later on when his brother-in-law killed him, they found out
that he truly sold the land, Treaty Number 6. He came from the
bush Indians, he was not from the prairie (the chief,
Winaskoksiyan). That is what I have heard from my uncle Hoyan
for he was a chief. Another one by the name of Mistikos known
as Little Stick from Mistikos Kawahsik. They had seen and
known. Winaskoksiyan the chief was not yet very big, the one
that sold the land. The lands that he had sold must be in the
file. Like the white man, he must have written whatever he
liked, 'cause the chief did not understand anything about it.
Maybe the interpreter did not interpret the rightly, make it
understandable. That could be understood and read. That is
why the documents of the deal could have been written
incorrectly, 'cause the chief did not know what he was getting
into. Just like myself, I never went to school, but from
listening this is how come I know these things. This is what I
have heard, and many more of the people will tell their stories
similar to mine.

The time they made the agreement, my brother was the
chief. At that time we had two payments, and the third payment
did not come. So my brother and five others went to Edmonton
to try and find out what happened. But we got paid after that,
but there was still some money left, and it went back to the
government or we do not really know. There were government
officials who flew in from Ottawa. That last time they came
there were three of them. We had a meeting with the white
people where the bombing location area is now. We had the
meeting till 6 o'clock and there were only five of us left.
There is one who died from this bunch and he is the only one
who would have anything to say. His name was St. Pierre.
There was some white people who had trap lines and they got
paid in a big chunk of money. There was this white who spoke
quite a bit but the government official told him, "I did not
come to see you. I came to see the Chipewyan people who own
this land." The people who got paid for their trap lines
received about seven thousand dollars apiece, so they got more
than any of us. Some of us received from two, three thousand
apiece, for the trap lines.

Inter: The Cree language you first used in telling your story,
could you relate that now in your own tongue, and he will take
it on tape.

Alex: I will talk about another thing which our forefathers
had related. There was an Indian called Jasjakskwes from Frog
Lake, which was given to him. The old man was called up to Ottawa, and when he got there they promised him forty head of horses because he was the chief from Frog Lake. They gave him one of the police horses and it was a very beautiful horse. When he came home the people were very disappointed, because he sold the land for horses. So he had to go back and give the horse back. That was the last of that horses was seen 'cause maybe that was the only payment they got for the land. This is what I've heard from my father's grandfather.

Inter: What about Jasjakskwes, did he have any children?

Alex: Jasjakskwes had lots of children. He died about 1912 and he was quite old. He was the chief from Frog Lake and that is where his great-grandchildren are now. On the north side of the reserve, Opaskiyakewiyan lived there. There was three reserves combined together on the Frog Lake Reserve. The length of the reserve is sixteen miles long but I do not know how wide it is. The people from Frog Lake Reserve own nearly all the lake. The people are in one, for they went together at Frog Lake.

(End of Interview)

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