

DOCUMENT NAME/INFORMANT: MORLEY TWOYOUNGMEN  
 LAZARUS WESLEY  
 INFORMANT'S ADDRESS: MORLEY  
 INTERVIEW LOCATION: MORLEY  
 TRIBE/NATION: CREE  
 LANGUAGE: CREE  
 DATE OF INTERVIEW:  
 INTERVIEWER:  
 INTERPRETER:  
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Even in hard winter, they to survive  
 for cats and other fur animals and  
 the east there. Because  
 they were able to make their living there. They  
 . Even though I used the Land, you have cut down trees and for  
 this payment, give me the land, give me more, land  
 than what we have in Kootnay Plains.

Q. One other question I am going to ask you. Are you willing  
 to fight the government (Protest?) say the way to do it was to  
 camp up there and saying that this was our land. To go against  
 it the hard way?

A. I stayed over there in the right way but the government has  
 treated him the wrong way. The INDIAN was the first man under  
 the sun to be here.

A. Because of that I claim the land as mine. Myself I never  
 went across the ocean and claimed their land. I leave it  
 alone, but he (whiteman) comes and tries to claim my land even  
 though I was here first. He tells himself that there is a God  
 and so myself I believe him and I live in his way. Him, he  
 tries to take away the land that God gave me. That is for  
 I am going to live over there because that is my land.

Q. Do you know anything about the treaty and why do our

fathers and land got money?

A. The way my grandmother told me. I am going to tell yiu what they told beause myself I was not there and I did not see it. I was born after. They went from here to (Darc Hill) (wi YATHCA BAK) there and were gathering over there, government officials are coming for the treaty, we are going to get money and so they went. This was the first treaty and was . The government said "Now we are at peace with each other. We will run the land for you, I will keep you. I will only watch it for you and if I get money for this, half of what I get will be yours. Because that I work for it to get the money, the other half will be mone. This was what was settled. Now when they were all camped together what my grandmother tells me was that while they were talking about peace there were a row of cannons. So one of the chiefs said "You talk of peace while there are guns pointed at me. This is not peace. I have not accepted this peace yet. You point guns at me and tell me this. This is not peace. I can not answer you. When you lay down your guns and put away your guns then I will believe you

that this is a peace treaty. This other way, you are going to fight us and kill us, that is why they are like that." So they did what he said and that when they accepted the treaty and received money. He said (Government?) to one chief "I will keep you" so he (Chief) said "You will tire" and he (government) said "No". He (Chief) said "No you will tire" so he (Government) still said "I will keep you."

He (Chief) said "The peace, we are about to have put it into writing, how much money I am about to get, and put as long as the rivers flow and the sun shines." The chief gave him these terms in writing but was refused. He told them (Chief) "As long as the water flows and the sun shines!" So he (Government) said yes and did not put it into writing. So right up to today that treaty is not finished. That is why there is no settlement up at Kootenay Plains. What would help us is not completed. (Treaty properly completed) They just speak with lies and like they stole, manipulated like this. That is why all we have is sound. He (whites) brought the word (Bible) to us from across the ocean and told us we were all equal, and that we should treat each other equally and be equal in everything. Instead because we only have sound, they took our land.

Q. Could you name the people who had lived up there?

A. A man called Choppy lived near the mountains, which I know of and Big Moses had lived from the mountains to Skunk Lake. From Big Horn to Brazeau up to Rocky Mountain House, lived a Stoney called Adam. He is buried in Big Horn and also this Chief Jacob has reigned at these areas which I mentioned. From the Brazeau to Melted Snow River had lived a man called Meat Hunter. They still had this name. These people whose last

name was called Hunter had gotten their from Meat Hunter. These people are descendent from this Meat Hunter. The Stoney Chief ived from Brazeau to Rocky Mountian House. The whiteman had respected him. After the whiteman came when they built houses at Rocky Mountain House. And after they nearly wiped out the buffalo, they (whiteman) adopted this Meat Hunter with his people. He used to hunt fur in the spring time and in the winter, the whitemen used to search him and bought hides and fur from them. The women were experts in tanning hides so they kept them in the winter time. They were not all Stoneys. This is a true story.

Q. Do you know who first went, when the first treaty was signed?

A. Yes. They are four parts of land which they lived in. Bearspaw lived at Eden Valley and also James Dixon (Big Jamis. And in Morley, there was Chief Hector Crawler, and when they had not come back, they used to go out and search their own groups. They met some enemies over there so they are either wiped out or they wipe their enemies out. I said that they used to watch over themselves and this Meat Hunter had lived around Rocky. Chief Jacob is still named Jacob Gichipiot. They said to go up to Bearspaw to talk about this treaty assignment, finally they believed this Chief Jacob. These Ministers were the first one who came before the Treaty No. 7, but they first came to Norway House, so they first knew how to talk in Cree language. These Ministers had come through rivers and met the Crees. So the Ministers kept them as servants. Finally they searched other Indians and found the Stoneys and said that this magic type things are bad and to quit it. These Ministers said that there is only one God. This Jacob Gichipiot believed it that way and he said he dreamed of this. And this Meat Hunter took it and he burned all the bad things. The Stoneys al took it. He said to go over to talk with him. They said to make peace. They said that these Ministers said it was bad to kill each other. They say this whiteman God who had come. This is how he talked with them when the first treaty was to be signed. And this Buttoned Headress was the one too.

Q. Could you name some of he family who lived up there at Kootenay Plains about 1900. 1930 and 1948, the different families?

A. I was not born in 1900 but I heard some names about them. One was Choppy. This Choppy was not an English name. I think maybe it was a Metis name. These Metis knew this Choppy but this Choppy was meant by Traveller. And this Mountain Dweller had lived up there in the 1900's. And the House family had lived up and the Wildman's. There were a lot of beavers sho had lived up there, some twoyoungmen, and Abrahams, this is all I can remember and the Wesley.

Q. How about in the 1930's?

A. These are the people who lived up there. Twoyoungmen, Hunters, and the people which I mentioned before.

Q. How about in 1948?

A. In 1948, the people which I mentioned before lived up there.

Q. Do you know anything about how they took the reserve when the first treaty was started?

A. This Jacob Gichipiot which I had mentioned, was their Chief when he came back to Morley. They marked an area of land for Chiniquay, and from Eden Valley it was Bearspaw, but he was not there, so they did not mark an area for him. They told chiniquay that he was to own this area of land. The Chief who lived on the North side was there, wo they said, From Ghost River to the mountains up through Canmore. This is where the Stoney Indians made shelter and lived in these area of land, and owned this area of land. They asked him what area of land he would like to have, but the Stoneys said that he used to live up through Kootenay Plains and eastward. He might pick these areas but nobody never talked

. . .  
hunting down where the brush was cut, there was a lot of game there. I can remember a man named Philip Poucette and I went fishing below Windy Point in the winter time. We caught a lot of fish at that time. There was a lot of game to live on, so I feel they should build houses in Kootnay Plains. They should use electricity without paying it. From the power they are going to make from this proposed dam, they should have a bull dozer, that could make roads for them. I do not think all these things are not equal to the cost of this damage by building a dam. Why do they not build stores up there. They used to go and live there before they had cars.

Q. Do you know about the treaty signing?

A. I know some of it.

Q. Why did they make the treaty? Why did our forefathers sign this treaty?

A. I told you before, that a Minister came and said killing is not good, and magical type of things are bad. Meat Hunter burned all the skin according to tradition and his friend believed the same way as he did and did what Meat Hunter said, because they always respected him. He would go out and hunt game even if it was very cold, also he used to interpret what the Minister said to the people because he knew how to talk the Cree language. They taught him about the bible according to the word of God. He understood quickly. He said to take the treaty and also had said the Governor had said that since the

treaty was signed according to the agreement, that my police will guide you. Any problems will be their responsibility and nobody will steal anything from here on in the future.

Side 2: Continue interviewing Lazarus Wesley

This Moose Killer and Bearspaw said to fight, because it is not to fight the white. It was to fight with Bloods, and the Bloods all came together to make trouble. They would come in a large group and some of the Bloods would go out and sneak up on them. When the whiteman saw them, the Bloods would run away to the large group of their people and they pretended that they were not afraid, but you could see they were afraid. So the whitemen did not bother with them. They used to say that when someone pretends to be brave, we called them Proud Ones. This is why they said to make treaty with the whitemen, because in that way they will not fight and kill. One time mother of this Bearspaw Chief went porcupine hunting. She went southward and she did not come back. They searched for her all over the place but they did not find here. After that they found her dead. In English we call it cruelty. So the Stoneys got mad and said to fight the Bloods until they were all wiped out. They told to all the different kinds of Souix, and the Stoneys in others places come together to fight the Blood people. If they did not make treaty with the whitemen, they would fight with the Bloods first, but this Chief Gichipun believed in God and he did not want them to fight, and he won his people not to fight. He had this power to persuade his people by his great faith in God. We did not intend to fight the whitemen. This is what my grandfather told me in his story.

Q. Do you think the Government has lived up to his agreements and promises?

A. Yes, he supported me. He said he would give us education so that we would learn how to look after our things. The Gov't is quite honest to a great extent. He was honest when he said, if you were sick I can take care of you. I will feed you when you have no food. The one he did not keep his promise is when they said they would not infringe our hunting rights, but you take your own responsibility in preserving the big game animals. If you do this, there will always be animals and big game for your own use. The whitemen too should borrow this and we should prepare for this purpose for the future. But what the whiteman did not live up to his agreement is, he said he was only going to use this land and he said this was all he was going to take responsibility of the land. This duck regulation has affected us according to their law, now this is one of it, the Government did not (Keep his promises?). BUT if we don't continue to consider our Treaty agreements, we are bound to

lose all of our treaty status and agreements which were made between our forefathers and the Government. They have already taken away our ducks, for we should all prepare to retain those

agreement which was made by our forefathers. I had mentioned at the first time of the treaty, the whitemen was going to take the responsibility of us Indians. He said that he is not considering any minerals under the ground and he also told them any minerals under the ground all belong to you entirely. This is what he told them at that time, and this is how the whiteman did not live up to his word. Because he promised the Indians, he was going to use the top surface only. He was going to take the responsibility on only the surface. The minerals under the ground belongs to you Indians, he said. But we Indians only own the minerals only inside reserves now. Outside the Indians reserves, they take the minerals rights from us because at first, right from Her Majesty the Queen, the agreement says we are the owners and have the right to be, the owner of the Indians in Canada. This is what Her Majesty had given in the agreement regarding the minerals. The Gove't said that they will take payment for the labor if they get gas, oil or toehr minerals. This includes the payment we were supposed to get rom our land too. I think he did not make a written statement of this agreement when he said this, according to the treaty agreement, because they are amking some problem for us. That is why they wanted to give a large amount of money. They gave us some of the money.

Q. Do you think it is alright for us to live the modern way or the Indian traditional way?

A. I told you before they burned all the Indian traditional things what they had when they came to them. This is my idea of it. All of the Indian traditions like sun dance and medicine dances will not be used in the future generations. The Ministers that came said that there was only one God and his son Jesus we now know that this is true from the Bible.

Q. Do you think it would be better to let our children go to school and let them complete their education?

A. Yes, we should let our children finish school. Because we now know that if they do not go to school, they would be poor. But we will not lose this Indian way of (life?).