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INFORMANT'S ADDRESS: CARLTON AGENCY

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Informant: te-tapaxtoweu "Falling Noise" Tom Mutceheu

This man is one of the best informants I have had. As we came up he was hosing his garden. He is a fine looking old fellow with a bushy white mustache and an aquiline nose. He showed me a book about the old life of the Cree that he was writing. He himself had written a ledger full in Cree characters. His son had translated part of it into English, some had been written by Moore, the local missionary, and his sister. The old man said that he expected to get \$700 or \$1000 for the book when he was finished and said that the Moores had promised to publish it. I did not get more than a glimpse of one of the notebooks. It told of an old war expedition. This informant was continually (?) and I could not get more time with him. His house was another government job. The room I was in had a table covered with black oilcloth. A bed stood in one corner, there was a kitchen stove on the side, a sewing machine. Outside the door stood a washing machine.

There were four divisions of the Waskahigau wiyuiwuk -- the Saka wiyuiwuk, Bush or Wood people -- the Pas-kwa wiyuiwuk, Prairie people -- Cipi wiyuiwuk, River people -- Tastau wiyuiwuk, In Between people. The Prairie people roamed south of Saskatoon, around Eagle Hills. They were on the south side of the North Saskatchewan.

The Cipi wiyuiwuk were along the South Saskatchewan and south of it. The Tastau wiyuiwuk lived between the two branches of the Saskatchewan. The Paskuxkupau wiyuiwuk were just out of the bush, near Melfort. Mixed among all these bands were the Opwisimu, Assiniboine, but he did not know the names of the different bands. All these bands had different chiefs, even the Stonies. One of their chiefs whom he once saw was called piecukotecgait, "Horned Thunder."

The only Bush country that the River, Prairie and In Between people used to hunt in was near Eagle Hills which now is on the Red Pheasant Reserve. There used to be many moose there.

Once a group of Prairie people rode into the bush there after moose or caribou. They came to a big clump of birch trees and tied their horses there. Since they did not know how to hunt in the bush (note: specialization of techniques!) one of them shot his own buckskin horse thinking that it was an elk. One of his relatives shouted out, "You have killed your own horse." When this man came home with his saddle on his back, his wife said, "Why have you brought just the meat and left the horse?"

The Bush people very seldom went out to the prairies because they had no horses. They could not carry the equipment they needed. (Note: lack of working capital.)

Best supplied with horses were the Prairie people who came north between here and Sandy Lake. They got their horses in trade with the Hudson's Bay Company which brought the animals from Winnipeg.

The main part of the House people lived right around Fort Carlton. The Prairie, River, and In Between people were called House people also because they intermarried with the House people.

The Savannah people did not descend from George Sutherland but always considered themselves separate. Thus were these people before Sutherland had anything to do with them[?]. I didn't see it myself but that's the story I got from the older people. They used to live near Ft. La Corne; when Sutherland came along they roamed toward Saskatoon. They were the Cree furthest to the East. Beyond them were Sotos and other tribes of whom I know little.

The House People also are descended mostly from one man, a Frenchman called Sad la. (Chatelaine?)

The Kaskitiwayasituk (Blackfeet) were on the South side of the South Saskatchewan. The boundary between them and the Cree would be the South Saskatchewan, somewhere along Calgary. Farther west were the Sasiwuk, Sarcee, of whom there were not very many even in the old days because they were nearest the Cree and got the brunt of the Cree attacks. They are near "Elbow," along the Rockies.

Some Sarcees once met some Chipewyans and found that they could speak the same language. They thought that long ago the Indians were all together but had had a quarrel and had separated.

I once went to the Sarcee country to trade for horses. This was after the treaty.