HIGHLIGHTS:

- Brief account of settlement of disputes.
Informant - Sisikwau "Rattlesnake"

We came upon this old fellow in an old schoolhouse near the new mission school. It was just after the shrine pilgrimage and all the Indians had moved from the shrine grounds to the vicinity of the Catholic Mission school. In this particular room, about 18' X 12', there were five families and about 15 people. The women had spread out their blankets and their duffel bags and wooden chests were about every family group. One of the women was sewing a tear in her baby's dress. In this encampment I saw but one baby laced up in a bag -- the others were all free-legged.

This old fellow wore moccasins, an old jacket, had braids. He had a grey stubble over his face. If presence of facial hair and the greying of hair are any indicators of white blood,
these Cree certainly have a liberal dose of it.

He said that at the time of the treaty, Beardy was chief. He knew of no chief or ogihtcitau before him. A remarkable fact is that all the informants of this agency (up to July 18, time of writing), are not able to trace any ukimau beyond those for whom the reserves are named (with one exception, "Stong Man"). All are of an age where they should easily be able to do so. The explanation may lie in a disinterest in the matter or from an actual lack of outstanding leaders or conditions making for such leaders. This latter however does not seem to be the case as all assured me that they used to travel about in great encampments.

The old man began a story.

There was quite a big camp at the Forks (somewhere west of Saskatoon). The buffalo were on the south side of the River. The ogihtcitau (cf. this with his previous statement) did not allow the Indians to go out and hunt them. There were three brothers in the camp who asked the band to allow them to go off on condition that they would not molest the buffalo. In spite of the protests of the band the three broke camp and started off.

The ogihtcitauwuk held a meeting and then followed them. I got on a pony with another fellow; we rode double. One of the ogihtcitau, "Child of the Heat Waves," shot one of the brothers' dog which was carrying a travois. One of the three asked him not to shoot the other dog because they had it as a keepsake.

But another brother pulled out his muzzleloader, threw it on the ground and told the ogihtcitau not to step over it. The ogihtcitau made as if to strike him with the butt of the gun. Then one of the brothers shot the ogihtcitau in the breast. The remaining two brothers shot their arrows into the other ogihtcitauwuk who turned and fled. One of them, tca-pis "Steer," had an arrow sticking from his shoulder. Then one of the ogihtcitau who was a brother of mistawasis, "Happy Man" wiatwigaupeau -- shot one of the brothers in the thigh with a .57 Snyder. This brother fell and quickly bled to death.

At that another of the brothers gave a war song saying that he loved his brother and was going to avenge his death. The band took up their guns but he didn't do anything.

The "Happy Man" gave a fast buffalo horse to one of the brothers to pay for the man he had killed. The brother who had shot "Child of the Heat Waves," gave two horses to the deceased relatives. That is how the affair was settled.

As an example of judicial settlement, this tale is a fine example. More data should be secured as to the manner of arriving at a settlement, the consequences of non-settlement, etc.
Informant - Joe Wolf

I resumed my talk with this informant, who, although he is not a treaty Indian and is a halfbreed, nevertheless is one of the most articulate informants.

Bernard is, and Joe Wolf was, a member of the Petaguakey band of the Carlton Agency. Their chief when the treaty was signed was a halfbreed, uktuwehau, "Sounding with Flying Wings" -- or Alexander Cayen. This chief, however, soon abandoned the reserve and went to Medicine Hat where he died. His brother, pitixkwaxkeu, "Drumming With Wings," took his place and it is by this name that the band now is known. They all were of the House People who were descended from French halfbreeds mostly and lived around Fort Carlton. They had the Sundance, the Give Away Dance, and the Mitewicuiu occasionally, but do no have them any more(?). However, the Wood Cree at Laughing Man's Reserve near Big River, had a Sundance on June 8, 1934. It was held at Pahpiwiyiu, "Big Whitefish Lake."

Then I checked the list of Willow Indians signing the treaty of 1876 at Carlton with good results.

1. See-sec-quam-ished, unidentified.

2. Nee-too-kie-wee-kah-man, wihtigowixkamau, "Ogre's Knife."
   A Sweet Grass councillor for "Hit Me on the Back."


5. See-see-quahu-is, sisigwauis, "Rattle."

   One of Beardy's councillors.


   Councillor for Beardy.

9. Moon-oo-yas, Munias, "White Man," was chief at Sturgeon Lake, north of Prince Albert.

10. Po-miu-ah-kow, Omiua-keu, (Soto word, meaning unknown) councillor for Beardy.

11. Unidentified.

I then checked over the 1885 Report for bands under Prince Albert Agency.

Band #95 -- One Arrow's -- Paskuxkupauwiyuiuwuk (now at Batoche)

#96 -- Okamasis -- Paskuxkupauwiyuiuwuk

#97 -- Beardy -- Paskuxkupauwiyuiuwuk

#98 -- Chekastaypaysiu -- Paskuxkupauwiyuiuwuk (now near MacDowall)

#99 -- John Smith -- Sakawiyiuiuwuk (Ft. La Corne)

#100 -- James Smith -- " (?)

#101 -- Wm. Twatt -- Never heard of it.

#102 -- Petiguskey -- Waskahigaiuiusuk

#103 -- Mistowasis -- "
I tried to get some information as to the old homes of these House and Prairie People. But they said that they always had lived near Ft. Carlton and near the South Saskatchewan.

I asked about the band now called the Sturgeon Lake Band under the Carlton Agency. They were under Chief Munias and are of a highly mixed composition -- Wood and Prairie Cree. It seems that they shuffled in and out of the bush, but I did not get an opportunity to pursue this highly (?) topic any further. Joe Wolf vaguely said something about coming to Carlton twice a year, in the spring and fall, to get provisions. That is why Carlton was called "The Waiting Place." I must get further information on this point.

Informant - Alec Daniel

I was able to get a few words with a visitor from the James Smith Reserve at Fort La Corne. Jas. Smith's Cree name was kickipitiu, "Cut Arm." At the present time they are all trappers, very little farming. Note that they call themselves Sakawiyiuiuwuk -- not Omuskegowuk. This man came down in a 1928 Ford touring car. Being a rather young man he could not give me very much information.

Another visitor I corralled was from the William Charles Band at Montreal Lake. He was quite a young man who professed not to be able to speak English though I know he can. He said that their band signed a treaty much later than 1876. They used to live near Lake La Rouge and Big Lake, Misto-sagahigau.

He had come down with a team, although he had to go by motor launch part way. It is well to note here that every Indian family has a team and a wagon. The horses may be old and the harness haywire, but it seems that this is their one means of transport and hence their one means of communication.

One of the matters I must describe at length in the future is the function of visiting among the reservation Indians. This custom of visiting is an old one, being often and widely practised in the old days. In fact, visiting went on, as I have previously noted, between the Cree and Blackfeet. One the reserve, visiting is still important and evidently is carried on under certain rules of hospitality. Both Booth and Waddy told of instances where a man would come to them and ask to have the agent tell his uncle to leave. The relative was eating too much of their supplies and yet the man himself could not ask his relative to go and so the agent performed the task.

As an instance of visiting note old Buffalo Bull whom I first saw at Crooked Lake -- then at File Hills -- where he was leaving for Touchwood. Note also that there is almost a total
lack of visiting between the northern (i.e. Duck Lake and Carlton) and the eastern reserves (i.e. Crooked Lake, File Hills, Qu'Appelle, Touchwood), although I just now recall a man at Touchwood who said that he had just come from Battleford.

At any rate, the problem is (a) Why this visiting? (b) What duties and obligations are thus imposed? (c) What restrictions are imposed under the reserve life? (d) How does present day visiting compare with the old type?

Some ideas I already have as to:

(a) for ceremonial and medicine purposes for sheer change -- for marriage.
(b) hospitality and gift exchange.
(c) irksome restriction by use of pass.
(d) ?

INDEX

<table>
<thead>
<tr>
<th>INDEX TERM</th>
<th>IH NUMBER</th>
<th>DOC NAME</th>
<th>DISC #</th>
<th>PAGE #</th>
</tr>
</thead>
<tbody>
<tr>
<td>COMMUNICATIONS</td>
<td>IH-DM.21</td>
<td>DUCK LAKE #2</td>
<td>135</td>
<td>5,6</td>
</tr>
<tr>
<td>CRIME AND PUNISHMENT</td>
<td>IH-DM.21</td>
<td>DUCK LAKE #2</td>
<td>135</td>
<td>3,4</td>
</tr>
</tbody>
</table>