

DOCUMENT NAME/INFORMANT: BATTLEFORD
 INFORMANT'S ADDRESS: SASKATCHEWAN
 INTERVIEW LOCATION: SASKATCHEWAN
 TRIBE/NATION: CREE
 LANGUAGE: ENGLISH
 DATE OF INTERVIEW:
 INTERVIEWER:
 INTERPRETER:
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 BERKELEY
 TAPE NUMBER: IH-DM.112
 DISK: TRANSCRIPT DISC #145
 PAGES: 10
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NOTE: This document lists various Cree bands and gives excerpts from annual reports for the period 1883 to 1925.

BattleFord - Cree

P. 22 - 1925 Most of the Indians live in frame houses.
 P. 23 - 1924 Most of the tribes are Swampy Cree or
 Plains Cree.

- P. 51 - 1924 Lists the following bands:
- | | |
|----------------|-----|
| Little Pine | 159 |
| Meadow Lake | 81 |
| Moosomin | 152 |
| Poundmaker | 134 |
| Red Pheasant | 178 |
| Sweet Grass | 114 |
| Thunderchild | 144 |
| Water Hen Lake | 69 |
- P. 19 - 1923 Mixed farming and stock raising; trapping and hunting still an important industry. Dwellings mostly frame.
- P. 35 - 1919 Red Pheasant band receive large returns from trapping. Whooping cough at Battleford. Use tipis in summer.
- P. 21 - 1917
- | Band | Population | Pagan |
|--------------|------------|-------|
| Little Pine | 153 | 33 |
| Moosomin | 140 | 10 |
| Poundmaker | 119 | 17 |
| Meadow Lake | 83 | 10 |
| Red Pheasant | 158 | 2 |
| Sweet Grass | 85 | none |
| Thunderchild | 123 | 3 |
- P. 60 - 1916 11 Bands listed:
- | | | |
|--------------|---------------|-----------------|
| Red Pheasant | Meadow Lake | Kopway |
| Sweet Grass | Moosomin | Water Hen |
| Poundmaker | Thunderchild | Witcheacan Lake |
| Little Pine | Jackfish Lake | |
- All Cree except Jackfish Lake and Witcheacan who are Ojibway. Tuberculosis on the decrease. Houses cleaner and better ventilated. Less children die. All the Cree engaged in farming and stock raising. Strict control over sale of cattle. Indians interested in the World War. Subscribe over \$500.00. In most cases remain faithful to their wives. Legal marriage enforced and still room for improvement.
- p. 59 - 1915 Kopway - called Meadow Lake, listed as Cree. Chickenpox; eye disease common. Tendency to supply houses with fireplace. Housekeeping improved. Hunting, fishing and selling firewood favorite occupation. Meadow Lake band conservative and backward. All take more interest in farming than heretofore.
- p. 56 - 1914 Kopway or Meadow Lake. Tuberculosis on the decline. Some bands interested in farming;

others not. All raise stock, hunt, fish and sell firewood. Log houses with thatch roofs. Deaths decreasing. Some pigs and poultry. Red Pheasant plans to milk 30 cows and ship the cream. New day schools erected. Moosomin and Thunderchild bands practise exchange of wives; neglect legal marriage.

- P. 128 - 1913 Report by bands. 8 reserves. Some Ojibway claiming to belong at this agency are squatters and nomadic hunters. Approximately 300 Red Pheasant -- mostly Plains Cree. Farming and stock raising, trapping and firewood. Produce some lime. Houses improving; shingled roofs; furniture. Cree like white people. Many speak English. Sweet Grass - All Plains Cree. Report similar to the above. Poundmaker and Little Pine - all Plains Cree. Log houses. Inferior to other reserves. Furniture limited. Moosomin - Mostly Cree. Fishing and hunting; some stock raising and farming. Progress slow. Thunderchild - Divide their time between farming, stock raising and hunting. Kopway - All Cree. Fishing an important occupation. Some have good gardens. German measles and grippe on all reserves.
- P. 132 - 1912 The nomadic Ojibway refused to settle down number 293. Red Pheasant - Most ambitious band. Sweet Grass - All Plains Cree. Poundmaker and Little Pine - Smallpox outbreak. Use tipis in summer. Crops fail. Thunderchild - Agent uses pressure to increase farming. Kopway - All Cree. Population 931. Principal occupation hunting, trapping, and fishing. Measles prevalent.
- P. 122 - 1911 Red Pheasant - 8 die of tuberculosis. Drink when they can procure liquor. Sweet Grass - Ask to sell part of their land. Agent approves provided they retain 250 acres per capita. Log houses only. Moosomin - Raise enough food for the year. Use tents in summer. Kopway - The return from hunting and fishing so generous that Indians threaten to give up farming. Red Pheasant band reported a few cases of typhoid fever; all recovered though treated

by the medicine man.

P. 114 - 1910

1 - Red Pheasant	- 162
2 - Sweet Grass	- 75
3 - Poundmaker and Little Pine	- 250
4 - Moosomin	- 130
5 - Thunderchild	- 118
6 - Kopwayaawakemum	- 92

These are all listed as Cree, but Poundmaker and Little Pine bands are designated as Plains Cree.

#1 & #2 raise cattle, some farming. Mostly self-supporting; work for settlers. Fair income derived from trapping. Many excellent log houses. Live in tents most of the year.

#3 - In tents most of the year. Some cattle and pigs. Work for settlers, trapping, etc.

#4 & #5 - Select a new reserve north of the Saskatchewan, near Jackfish Lake. New houses being built. Expect to continue stock raising and agriculture, but with increased dependence on fishing and hunting.

#5 - Is reported as more conservative.

#6 - Mostly hunters and trappers, but are experimenting with cattle and vegetables. No mention of tents.

P. 124 - 1909

Red Pheasant band listed as Plains Cree. Women busy tanning robes. School fairly well attended.

Sweet Grass - Almost self-supporting. No school.

Poundmaker and Little Pine reported as Cree. All houses of logs; some with shingled roofs. Some sheep and pigs. Houses improving in quality. Day school fairly attended.

Moosomin - listed as Cree. Have horses and cattle. Some farming. No day school.

Thunderchild - Mostly Cree; some Ojibway. Near a boarding school.

Kopway - Chiefly hunting and fishing. Raise some stock.

P. 118 - 1908

Red Pheasant - listed as Cree. Some two room houses; some two stories. Day school fairly attended.

Sweet Grass - Cree. No school, otherwise similar to preceding bands.

Poundmaker and Little Pine - Cree. Cattle, sheep and pigs. Houses improving. Day school well attended.

Moosomin - Cree. Good farmers and stock raisers. Log houses mostly covered with

sod. No day school.
Thunderchild - Cree. A few Ojibway.
Principal occupation farming and stock raising. School poorly attended.
Kopway - Cree. Begin farming. Formerly lived by fishing and trapping. Occupied houses in winter only. School attendance small.

P. 110 - 1907

Red Pheasant - Majority in the Anglican Church. Others Catholic.
Sweet Grass - Evenly divided between Anglicans, Catholics and pagans, but few take any interest in the church.
Poundmaker - Mostly Catholic; Little Pine chiefly pagan.
Moosomin - About equally Anglican, Catholic and pagan.
Thunderchild - Catholic, Anglican and pagan.
Kopway - All Catholics formerly dependent on hunting and fishing for a living.
Return last year poor so now think of farming.

P. 114 - 1906

Red Pheasant	- 158
Sweet Grass	- 89
Poundmaker and Little Pine	- 226
Moosomin	- 134
Thunderchild	- 117
Kopway	- 84

Included with Poundmaker is a new name, Luckyman band. Red Pheasant take an intelligent interest in their stock. Most advanced band.
Thunderchild reported as slow in progress.
Kopway received little help from the government. Live mostly by hunting and fishing. The health of all bands good. Some tuberculosis. Indians happy, well-clothed, little drinking.

P. 102 - 1905

8 reserves. Reserve at Meadow Lake transferred to this agency; formerly attached to Carlton. Standing timber decreasing because of fire. Indians formerly derived an income from selling firewood. The railroad reaches Battleford. Indians formerly freighting now out of work. The total earnings about \$15,000. Great improvement in clothing, cleanliness and self-support.

P. 127 - 1904

Red Pheasant - Cree. A few parents beginning to appreciate school. Mostly Anglicans; others Catholics. Morals better than the average Indian.

Sweet Grass - Cree. A few pagans.
Majority Catholics or Anglicans. Service
seldom held on the reserve. Young folks
have an elastic code of ethics which needs
constant watching. Houses small; tendency
to overcrowding.
Poundmaker and Little Pine - Plains Cree.
Paganism dying slowly. Older folks sun
worshipers.
Moosomin - Cree and a few Ojibway. Indians
progressive. Houses are small. Still a
few pagans. The majority are Catholic or
Anglican.
Thunderchild - Cree and a few Ojibway.
Incline to be lazy. Little advancement in
farming.
Kopway - Not mentioned.

- P. 136 - 1903 Red Pheasant - Cree - 413 cattle. Day
school well attended.
Sweet Grass - Cree. Enough wheat to
provide flour. Produce lime and charcoal.
No day school. Some are pagans.
Poundmaker and Little Pine - Cree. Cattle,
sheep and pigs. Day school on each
reserve. A few pagans.
Moosomin and Thunderchild - Cree. Produce
lime and charcoal. A small number of
pagans.
- P. 128 - 1900 Some houses provided with bedsteads,
tables, cupboards, clocks, all of which
have hitherto been sadly lacking. All
houses have sod roofs. 5 day schools in
operation; 4 missionaries in residence.
- P. 124 - 1899 Red Pheasant - Sweet Grass, Poundmaker,
Little Pine, Moosomin, Thunderchild all
said to be Cree. Hunting and fishing yield
scant return. Firewood, hay, lime and
charcoal as substitutes. Religion an
unknown quantity, though many are nominal
members of a church. Many are pagans pure
and simple. Many still have crude ideas of
life and require constant supervision.
- P. 114 - 1898 Bands listed as in 1900. Live in tipis
most of the year. 85 sheep, 188 children
of school age. 5 schools opened. 3
Catholic and 4 Protestant churches.
- P. 117 - 1898 Houses poor class and poorly kept. Mostly
without furniture and very untidy. Hunting
and fishing no longer sufficient. Sheep
raising a moderate success. Indians
backward in clothing and domestic habits.
A few individuals doing well. Officials at

this agency show lack of real sympathy for the Indians.

- P. 116 - 1897 All reported as Cree. A number of Cree formerly living in the U.S. were added. Live in tipis in summer.
- P. 140 - 1896 Tuberculosis common. Produce wood, hay, lime, charcoal and a little fur.
- P. 104 - 1895 Indians supply their own beef. Houses any better this year. Sanitary condition not good. 8 day schools in operation; fairly attended.
- P. 84 - 1894 Crops fail; Indians discouraged. Supplying their own beef. Sheep doing well.
- P. 74 - 1893 Produce their own flour. 1,000 cattle. No separate band reports.
- P. 400 - 1893 Census - Little Pine and Luckyman are listed as one band.
- P. 169 - 1892 Cattle increasing. Indians soon be self-supporting. Have a resident physician who is popular. Indians making straw hats and baskets. No market for them.
- P. 274 - Census - Bands listed - Red Pheasant, Moosomin, Sweet Grass, Poundmaker, Thunderchild, Little Pine.
- P. 71 - 1891 Indians fairly prosperous. Supply their own flour. 1,000 cattle. Difficult to supply hay. 2 new schools opened at Little Pine and Thunderchild's reserve. Grippe epidemic. Indians raise money to buy threshing machine.
- P. 97 - 1890 Crops poor. Six schools in operation.
- 1889 Nothing to report.
- P. 85 - 1888 7 reserves. Indians practically self-supporting. Indians begin to use milk. Consequently the calves suffer. Sheep doing well though some killed by dogs. Children begin to attend school.
- P. 268 - 1887 Luckyman band listed.
- P. 91 - 1887 Drought kills crops. Hay scarce. Cattle survive. Learn to milk. School attendance discouraging. Tribal system breaking up on Moosomin reserve. Beginning to take separate farms.

- P. 126 - 1886 Reports by bands. Sweet Grass - live in tipis most of the summer.
- Poundmaker - Wood insufficient for houses. Many houses destroyed during the rebellion. Little Pine and Luckyman - Indian houses not large, but well built. Some fishing in summer. These bands the mostly recently settled.
- Moosomin - Abundant wood supply, but little hay. Situated south of the river, but Indians cut hay and farm on the north side. Housing poor. 2 Indians take separate farms.
- Thunderchild - Have hay lands north of the river. Tipis in summer. Day schools opened; fair attendance.
- Red Pheasant - Houses better than elsewhere. Many Indians occupy them in summer.
- P. 254 Census -
- | | |
|--------------|-------|
| Red Pheasant | - 118 |
| Moosomin | - 110 |
| Sweet Grass | - 192 |
| Poundmaker | - 237 |
| Thunderchild | - 173 |
| Little Pine | - 133 |
- The Luckyman band is listed as having been incorporated with other bands at Battleford, some individuals having moved to Peace Hills.
- P. 69 - 1885 Rabbits plentiful. Indians happy until January when news of the rebellion reached them. Practically all revolt. Raided stores, white settlers, etc. Moosomin and Thunderchild band do not revolt, but run away to the north. Cattle killed, houses burned.
- P. 220 - Thunderchild listed with Napahase. Luckyman band listed as in 1886.
- P. 207 - 1884 Census - lists 532 stragglers. Napahase at Jackfish Cree - 84. Luckyman - 366; Poundmaker, Sweet Grass and Napahase reported as wandering on the plains.
- P. 205 - 1883 Stragglers at Battleford - 545, but are being allotted to the bands in the district. Luckyman - 366. These Indians may be considered as settled since they are kept working in the neighborhood. Little Pine - 421, not actually settled on the land selected; expected to move soon.

Strike-him and Poundmaker - 235, hunting on
the plains, Napahase - Jackfish Creek
hunting in the plains.

P. 76 -

No report.