

DOCUMENT NAME/INFORMANT: EDWARD BUFFALO  
MAGNES SWAMPY  
JOHN SMALLBOY  
INFORMANT'S ADDRESS: MONTANA RESERVE  
HOBBEMA, ALBERTA  
INTERVIEW LOCATION: MONTANA RESERVE  
HOBBEMA, ALBERTA  
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INTERVIEWER: LOUIS CRIER  
CYRIL MUSKEGO  
INTERPRETER: JOE REDCROW  
TRANSCRIBER: J. GREENWOOD  
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HIGHLIGHTS:

- Three elders of the Montana Reserve give their interpretation of Treaty #6.

Louis: There are just three of us in Alberta who are working on the treaty #6 area. Just like you, if you can tell us something about the first treaty and how or what promises were made to them and also what they sold. What they got for it, something like it. What they are doing this for is to gather some information. All the Indian people will be listening to you. Just like these children, our elders used to tell their stories and that's the way our forefathers told their story. In the near future we will be meeting with the government to prove how our forefathers made the agreement and we still are proud of it and also we do not want to lose it. So you know the white, the government is slowly working on us to try and make us give up our treaty rights and that is what we do not want. That is why the white man makes his by-laws the way he wants to. We cannot believe it, we treaty Indians. That is why they are taking your stories. When you tell your story, your chief and council will take and listen to your story and like the older people, they too will tell their stories and this is why we are doing this. I think you understand what I say to you.

Edward: I used to hear Kawakotew (Straw Hat) and that he has seen the first treaty. Also Sakintchen (Rabbit). But I will tell this which one you will like to hear. There is one place where the government officials came where there were lots of tipis. The Queen and our chiefs met and she made a promise on how she will provide us on our treaty rights, the Queen has told. There stood Mounted Police, doctor and a missionary and the Indian chiefs were sitting down. The way the sun shines, I will keep my promise the Queen said and she also stated that as long as the river runs, that I will help you. The Queen has said to our forefathers and she pointed to the Mounted Police and said that they will keep guard on us on all times. "The sergeant will be guarding you at all times and doctors, he will treat you and give you medicine when you need it. The priest will help you and pray for you from all mishaps you are to get." There was one man amongst the people who had only a blanket over him and came forward and said, "Look how poor I am. This is how poor I am, because you have broken the way God has been treating me, for he treated me good. I do not know if you will keep your promise the way you have promised." There they gave him clothing to wear and she promised to give them clothing also at the time. That they would get help at all times. Some got clothing but now they don't. At the time of the treaty we were getting \$12.00 apiece and that \$12.00 was shortened and that was put aside, we received \$5.00. I don't know if that \$7.00 is still being kept or is that what we are using now or maybe it made some interest. The land they have

sold, they only sold the surface of the land and anything underneath they did not sell. Today the government makes a lot of money from any kind of minerals to what he can grab onto and we do not ----- for the surface of the land but a white man gets the benefits which he hasn't got no rights to get any profit of it.

Inter: Did you hear them say they sold the animals, trapping, fishing, any thing they can make a living from? Did you ever hear them say they sold any kind of mineral?

Edward: I have not heard that they sold anything. This is the only thing I've heard which I just related to you. They were given cattle also to make a living from which in time some had quite a few. But now there is nothing. That is all I can say hearing it from the older people.

Inter: This is Edward Buffalo and a member from the Montana reserve. How old are you Edward?

Edward: I am 66 years old, going on to 70.

Magnes Swampy - Hobbema

Inter: We would like you to relate to us the story of the first treaty, because lots of people are standing in court, because they are caught killing ducks, and so forth. This is

why we are doing this, cause it will protect our children in the future. No matter how you tell your story maybe it comes to the same. Everyone we've gone to have said the same, which we have seen, but some told exactly the way they have seen it.

Magnes: My mother used to say that they were going to the place where they were going to have the treaty. We did not know what treaty meant but we went to see, and there were lots of people. The old people were making a bonfire outside, cooking something to eat, while others were twisting dollar bills because they did not know what it was, and having lots of fun. While doing so, some lit their pipes from the money, which they used as a match. Because they did not know what money was. At the time of the first treaty, my mother said they received \$15.00 per person. When the treaty was finished, we were given some cow meat to eat, but the smell of the meat was strong, and people did not eat any of it. She said that we were used to eating buffalo meat which had a different taste. She said as long as the sun shines and the river runs, will the treaty be on. But in the later years people received less money. They only got \$5.00 per person, and the \$10.00 was put aside for medicare use. The Mounted Police and the

missionaries were to look after us as long as the sun shines and river runs. They did not sell any bush animals, duck, or any living creature that live here. If there is fish in any lake, they were not sold 'cause people made a living from them. In the future, you will never have any trouble for killing these animals. They only sold the surface of the earth, and the depths were not sold to the white man, so he could not make any money from it. I am only giving you two feet from the surface down, and that was said to her, Queen. This is my mother's story.

This you will have to know, when I've said, everybody will know what the white man is going to do to us. How he will try in such way to deprive us from our treaty rights. From what I've heard the priests themselves are going around, getting some information, to what has happened in the past. Some Indians will be hired from the government to work for the priest and going around to get some stories from the Indian people. But this is our own, not the white man, we Indian people are the ones using this program. If I know, there is going to be some foul play, everyone will know about it. Maybe I should let these old people speak their ceremonial speech to all reserve older people that will pray for us so we can have some luck.

The older people are forgotten, and that no one ever mentions them, even through the Alberta Association. That is why we are putting more effort into this, to give more attention to the older people. That also, the old people preach and tell the younger generation some understanding, so that in later years the young people will know what it is all about. It is very hard from where we are being looked after, it is very strong. In what way will I put it, say for instance me, how should I put it? I have children, grandchildren, and I

have relatives, that is why if I notice anything, I will tell. I will not hide anything. We are not holding out anything towards our Indian culture. Some of these people who tell their stories, say, this white man told me that. But to find this white man and ask him why he has told this to the Indians. There is a lot of white people who are with us and are supporting us. They are not all against us. Just like out in Kasaptchwekanak (Chain Lakes) we were to go and get a letter and that maybe you should have your picture taken because in the future, there is going to be a book, where your stories will be read. This is what our forefathers said, they will say. But if we do not do this, it will get lost. So in the future when our children will grow up, to be smart and intelligent amongst the white people, he is the one who will have no say, when the government puts pressure onto them. He will have nothing to lean onto for he did not know what the treaty was all about. That will be the time he will think of the old people. Then he misses something. The government

himself can do or change any by-laws, to this supreme treaty that was made. Us, we have nothing. The white man is always looking in some ways to destroy our treaty rights. Every day and every year he goes at it. But like us, we just sit down and do not take action on it. I thank you very much, but in the future there will be some who will thank you for telling this story. There is a lot of misunderstanding about this thing we are looking into. Why, this is happening, there is too much crooked business going around. The white man uses the priest to try and have them misplace us.

This is all it is all about. We went to Cold Lake and took some stories. There is one who told a story, and said, that one of the Chipewyan people was cheated, before the treaty was made. His name was Wikaskokisenew. We may yet go as far as Saskatchewan. It was in that direction that they had a big meeting between all Indian tribes and then when it was over they all went into different directions. That is why too, that our great-grandmothers were taken away, cause they were married to different tribes. Even now what relations we have, in various reserves, we do not know and our children do not know this, cause they were not told. We are not looking for anything bad or anything that is going to put us down, we are getting some truth about what happened.

John Smallboy

Inter: Why we are taking these stories is that we want to know of what happened when the first treaty was made. All these tapes, that are translated will be word for word, there will be nothing missed. Even if there is a reserve that was lost or if the government did not pay enough or something like that, they will try and see what has happened to these things. Then there will be some others who will read and study this, that is their work. Like the people from Wabak, have lost an island that belonged to them, and there are people who are working on

this, are looking into it to see what has happened to it. Just like these maps of the reserves, take for instance, Hobbema. They will find a map of it and how it looked. On how it was shaped in the treaty that was made. There is a tribe who owned this reserve called the White Bears Indian. That's a lot if we can get these reserves back. People from the north, east, west and south will tell their stories and these will be published and some will have their pictures on it. All these books that will be made, will be kept by the Indian people and in the future when someone wants to look for something about the treaty, he will just have to go to the Indian library. Nothing will be missed in whatever a person talks about. All these will be written down.

John: The person who wrote this letter is in Ottawa and my grandchildren were going to read the letter. The person who brought these letters were put away but someone wants to read it will have to pay a five dollar fee before he can read it. That is where he got the letter from, which he had bought. The person was not a treaty, so he passed it on to my grandchildren saying you read what is put and said in the letter, which will someday come of use. His son-in-law that killed the moose came home, but the game warden came and confiscated the meat. So they showed him this letter and he read it. Within the day, the meat was given to them and the next morning they came with a truck with meat and bread. Telling them not to say anything about this incident, for what he has done to them. This letter tells the truth, that is why they kept the letter, that is where I got my details regarding to the stories I have told.

(End of Interviews)

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