

DOCUMENT NAME/INFORMANT: JAMES BULL 2
INFORMANT'S ADDRESS: LOUIS BULL RESERVE
HOBBERMA, ALBERTA
INTERVIEW LOCATION: LOUIS BULL RESERVE
HOBBERMA, ALBERTA
TRIBE/NATION: CREE
LANGUAGE: CREE
DATE OF INTERVIEW:
INTERVIEWER: LOUIS RAIN
KEN TYLER
INTERPRETER: LOUIS RAIN
TRANSCRIBER: J. GREENWOOD
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HIGHLIGHTS:

- Establishment of the four Hobbema reserves (Samson, Ermineskin, Louis Bull, Montana).
 - Sale of Louis Bull land.
 - Fate of Papaschase and Sharphead Reserves.
- Louis: Now you want to ask questions.

Ken: You know how this land became sold?

Louis: Do you know how and why this land was sold?

James: I can't tell how much or what land number that was sold, that part I could not tell. But we know that it was sold. The old people sold the land long ago, and then when the land surrender question was brought up, they among themselves discussed the matter and came to agreement to sell the land and so they surrender that land. But I'm not definite where it was bought from, if it was from the government or from the Indian agency or from the local farmers. But we know it was sold alright and our late chief was given money, he distributed the money to each home, to his people. Here again I could not tell you much he gave to each family, that I don't know.

Louis: Would you tell how many members there were at that time?

James: There again I couldn't say how many members there were, but they were quite a few people here at that time, before they left. But they were more than a hundred people here but I can't name them all. Their English names I don't know, but I do know some of their Indian names, the people that were around at that particular time.

Louis: John Ward and William Ward were mentioned or were on the list the time they signed the agreement, could you tell who were they?

James: Their Indian names?

Louis: Where were they from?

James: I wouldn't know exactly where they're from, if they were from here or not. The Indian name of the one that took off or left from home was Ho-Ho-Peyas (Owlbird). If he was born here or from somewhere that I could not say for sure, they must have been brothers or cousins which I am unable to tell, but they must be related to use the same names. (Ward)

Louis: Would you tell something about Louis Lake here again like what you just said before. (Prior to this interview, we discussed about Louis Lake.)

James: About this Louis Lake, the time I tried to inquire the information regarding Louis Lake, as I've tried many occasions.

I was told at the time, the water was ours. It was left to be used as trapping and hunting area, this was the purpose why our chief left this (92) acres unsold. This is what I was told at the time, when we questioned about this matter.

Louis: Here I find in 1948 Louis Lake was for the people to use as a trapping area.

James: This is what I was saying a minute ago. The old chief left this piece unsold to be used as trapping area and for hunting.

Louis: Would you tell if mineral rights were included with the surrender?

James: It was never mentioned, I never heard anything about minerals. If they were sold or surrendered. Only the land was surrendered, nothing else. This is different matter altogether. It was only one (1) foot deep that was surrendered, the time the old people made the treaty.

Ken: When they wanted to sell that land, who was the one who first talked about the land, the agent of the Indians?

Louis: When they first talked about the land surrender who started, the agent or the Indians? Who wanted to sell this land?

James: That I couldn't tell. Because I was not fully mature at that time to really want to know anything in that nature. I don't know who actually started the proceedings. I don't think they themselves (Indians) started the issue. They must have been asked first from Indian Agency if they could sell that land.

Louis: Do you know or remember who was the agent at that time? (Mann or Grant)?

James: I couldn't remember who was the agent at that time, but there was one who was called Cus-kit-tayo-mee-yes-too (Blackbeard).

Louis: How about Mr. McDougall? Was he a priest or what was he? Could you say something about him? What he was or what he did? And before that?

James: He was a protestant minister. I've never heard anything about him if he was involved with the land surrender. Maybe he was involved when the time the treaties were made. But I never heard if he was involved with these recent surrenders.

Louis: But he used to come?

James: But he used to come now and then, the old people used to say he used to come here.

Ken: Do you know if the white people round here wanted to get the Indians' lands from these reserves?

James: That I say I don't really know, maybe they did want to buy the land.

Ken: Do you know any white people in particular, that might be, by names?

James: That I couldn't tell because I don't know.

Ken: In 1950 the government wanted to survey these reserves and especially Louis Bull and Ermineskin reserves and Indians of Louis Bull and Ermineskin. A lot of them didn't want them surveyed, do you know why that was?

Louis: In 1950 the Indians at Louis Bull and Ermineskin were asked if the land could be surveyed? Do you know if the Indians wanted this or not?

James: I think our chief was asked first. Francis Bull was the chief at that time and I guess he was asked, but there was a lot of us that didn't like the idea. But he was alone as a chief - he didn't have any councillors as yet that time. And he allowed the reserve to be surveyed. His cousin late Tom Bull strongly objected to the idea of subdividing the reserve. He told the chief not to allow it. But he (chief) went ahead anyway. He used his own judgement to allow the reserve to be subdivided.

Louis: Did the Indian people have meetings in regards to this issue? (prior)

James: No, he never called up meetings. It was his idea to let things as to what happened. If he had met with people first, I'm pretty certain nobody would have agreed about the survey.

Louis: Were the people afraid that if once the survey was done they would be forced to sell or surrender the land?

James: People were reluctant to have this land or reserve subdivided or surveyed, but he (the chief) went ahead to allow the reserve to be surveyed. He never asked the people if they'd wanted.

Louis: I wonder if you would remember some of these people that signed the agreement? Like Widow Paul Cadieu?

James: That one there, I'm really lost now. I was small at that time therefore I can't remember those people. Moonias - we all know him. John Ward - don't quite know him. Francis Threefingers? - we know who he was, he was our brother or cousin. Samuel Bull? - we know him. Sam Roasting, Alec Bull and Kitche'maukiman? yes. Soosay? James Shortneck or Saulteaux - that we don't quite know. Thomas Bull, Mary Ann Bull! - that one was Mrs. White who is still alive. John Moonias' - that's Alec Moonias' father. Mr. Lazarus Twins: William Ward and Kitoway-pea?

Louis: This Kitoway-pea's treaty number is still used by Widow Mrs. Crane, I wonder she was related to him or husband?

James: I think that was Pete Crane's father, the sound of the name Kitoway-pea.

Louis: Louis or Shortneck?

James: I think that was late Shortneck's father.

Ken: It says in the letter here that Mr. McDougall went to see Chief Louis Bull the winter before and asked the chief to sell that land and the chief said he would sell the north row of sections, just the north four or five sections in 1909 or 1908.

James: I don't know that. That I couldn't tell if he was here (McDougall) but he was already around here. I couldn't tell if he was involved with that matter.

Louis: This is what we've been discussing.

James: But we all know that long time ago there was a payment of (\$25.00) twenty-five dollars to each person. Maybe that's the one. That's how much we received one time.

Louis: You can't say what year that was?

Hames: No, I can't say what year it was, but I know that there was \$25.00 payments made to the people.

Louis: And did they get any assistance or money to buy horse, cattle or wagons at that time?

James: There was nothing at that time, there was nothing in that nature. It was way later when there was money that people started to ask assistance to buy things like that. That time I never heard anything if they were promised things like that. At that time pastures were made where they put their cattle and they paid to put the cattle in those pastures, and the white men paid the money at agency.

Louis: But before this was done, they used to do that?

James: I think that's what happened. Their cattle used to come into the reserve and the Indian people here didn't like that and they did something where the white men was supposed to keep their cattle off the reserve.

Louis: One thing here, Section 26, not too far from here, where (Kanapit) (Longtooth) Stroschien used to use that, apparently H.B.C. claims, like the Indians gave this piece to them was this included with surrenders? That time the white men bought this land.

James: That I'm not sure but I heard there was one like round here. The chief and council did not always let the people know what they were doing. They're the ones that dealt with things like that, therefore I couldn't tell where that is.

Louis: I will mention again here, when the white men's cattle used to come into the reserve, the Indians asked for wire to fence their land. I guess they didn't want the cattle to come into the reserve.

James: Yes, I think that's what happened. In 1910 that's the time this whole reserve was fenced. That's why they did, they sold part of this land. This is where our grandfather Louis Bull Chief got the wire from. When they finished the settlement they got the wire to fence the reserve.

Louis: I want to ask you about this Sharphead reserve. The one that was lost? Do you know anything about it?

James: Is it the one near Edmonton?

Louis: The one at Montana. The one you meant is Papaschase.

James: Right. That I don't know what was done. There were some Indian reserves where Indians used to live like this the one near Ponoka. Some place called Wolf Creek or Wolf River; some live there like Stoney's.

Louis: You wouldn't know if some people come here when they left from there?

James: Sure, there is some.

Louis: Could you name them?

James: Rains are still here that came from there, Harry Rain and his late father, the English name not known. Those were from there for sure and some others moved here also. Some could have been from here before or perhaps that reserve was separate is not certain. But there was a reserve there all right.

Louis: Why did the people went away from there?

James: They apparently done something, the ones that were there; from what I heard they weren't getting any rations. So due to hunger they've done something to the store that was there. After they done that they've created a distinction, suspecting precursory. There was a very strong indication the food they were given was poisoned. So they hastily went west along the Battle River. There were quite a few that died on the way by having sudden sickness. They suspect they were poisoned when they broke into the store. This is what they said.

Papaschase

Louis: How about this Papaschase? Do you know or have you heard anything? Would you tell us what you know about it?

James: I've heard so much about it, as to how they became separated. Anyway some left from there and the ones that stayed were the ones that took scrip. They left that reserve when they took scrip. They were given everything, horses, harness, wagons. That's what they were given and I guess money was given to them too. And then there were just a few that stayed there. Some old people stayed there for quite a while and then those that stayed as the saying goes, eventually came into this reserve, Samson and some here I guess and when that happened, when they left, those that are at Pigeon Lake. Rains were the ones that stayed there longer and the late John Baptiste and some others that belong there, and the last one that stayed there, when he made up his mind to leave, he went to Winterburn. And later on when there was money, that money had increased somehow, the one that went to Winterburn, he was transferred with that money. Must have been quite a sum. Not known. His chief was Papaschase when he was there. It is not

known if he was transferred with all that money, and this reserve if it was surrendered is not known. And now some that were from there are scattered on the reserve. The old man that was called (Louiege) was the one that went to Winterburn. That's the one who took the money with the transfer.

Louis: I wonder if you would know anything, if people from Papaschase and Sharphead came into our reserve? If so, could you name them?

James: Ask this question to Jim Moonias if he would know.

Louis Bull

Louis: Could you tell me how this Louis Bull came about? It says somewhere that the people were at Pigeon Lake first, before they came here.

James: Right. Firstly, how this was all the old people used to go and stay there at the lake. Louis Bull and Samsons used to go and stay there. They were the people that were there first and what happened is that the Pigeon Lake Reserve was supposed to own only by Louis Bull and Samsons. There were no Ermineskin members there and Montanas, none. It was way later the Montana people were brought here but the old people that were brought here used to go there. But then it was already so.

From there on they made up stories they were there before too and when the oil explorations took place. The chiefs and council at that time, from their good heartedness, they've decided to include Montanas and Ermineskins that they should get the benefit same as the rest. If they didn't do that we would split the monies two ways, but I guess they were sympathetic. That's why they include the people to get the oil money.

Louis: Who were the first ones to be given the reserve? Us or the Ermineskins as I often heard being said that the Ermineskins gave us part of their land or vice-versa?

James: That's a different matter now, about our reserve the first chief was Muddy Bull who own the whole reserve, he had all the Ermineskin Reserve, one time, right from the railroad tracks. Then as the time passed there was one old man who wanted to become a chief, that was old Ermineskin. He was loaned some people from each reserve just so to have one hundred, enough to make him a chief. There was some Samson's, such as Iwastin and another old man called Na-tok-ka-poo (One That Sit Many Ways). Some of those people were Samsons. Then

he became chief. After, as his band became increased considerably, he became very aggressive. And when Louis Bull members were making hay near Wetaskiwin slough called Keys-qua-pey-sak-kay-kun-nik (Drunken Lake) at the corner of the reserve, by then Ermineskin was getting old. Somehow one way or another they come to the conclusions, when he went to the camp where Louis Bull members were camping to chase them away from there with a gun. At that time Louis Bull was a chief then. Saying they were on his reserve or land. Here I've gotten ahead of myself, I'll go back from beginning again when he was first appointed as a chief. He was told, "Now you are a

chief, now take your choice," he was asked. Then he said, "Now I want a reserve someplace - but in the meantime you could stay here." He was told he would be allowed to stay there. Again he was told he would be given a land someplace where he could settle. From this he was not given this reserve (meaning the present Ermineskin Reserve) and that as soon as his band grew bigger. He went and chased our grandfather away, apparently he was serious when he rode up with a gun. Then the people moved away from there.

Our grandfather was very saddened over the incident. Late Chief Louis Bull, he made up his mind that he was going to Saddle Lake and take settlement there. He had some relatives over there. He went to the Agency and told the agent about moving up there. "The agent told him to wait and see, I will ask how we could settle the matter." And then he waited. Shortly after that he was told to take the land as much as he wished to take. Ermineskin was never given this land. Then they fenced the whole reserve with whatever wire they had, from the sales they made when they sold the north part. This could be found on papers or documents should be in Edmonton. Everything is on that document. There's this one old man who told me to investigate this matter when I first became a chief. He said, "There are a few of us who would be most willing to be with your reserve, if you could claim back this reserve." Everything about Ermineskins could be found those papers, like where he came from, what he did, and also that he took scrip once. All these things are on that paper. This is what this old man read on that paper. I think there wouldn't be much trouble to investigate this possibility of claiming back the whole reserve. The Ermineskin was never given the full titlement to have that reserve. It was his own aggressiveness that he chased these people.

There is one thing here I want to talk about. The time Francis Bull was a chief. He leased four quarters of our land. He leased that land for so many years. The white man who leased that land was Smith, and Stroschien took over after. This man Smith, I don't know if that was his first name or last name. This Smith was the original lessee, but eventually Stroschien took over the lease, away from this man Smith. Then ever since

Stroschien had leased this land and he used that land many years. And this is the same old man Iwastin who used to work for this Stroschien that told me this. One day when we're about to have dinner, he started talking about this land. If I use this land another fifteen years, it will be mine and this old man urged me to investigate about this and this is what I did. Nobody knew that this land was sold by our chief and John Rabbit. They never let anybody know, they sold that. They've done this on their own. And what I was told when I was chief when I look into this matter because it's been a long time this white man had this lease. I inquire if he was paying for the lease and I was told "No." It was sold or surrendered. I said "Who sold it?" Francis Bull and John Rabbit. John Rabbit was the Chief's interpreter at that time. This we were not aware of. This has been bothering me ever since, how this was! It

looks to me they sold that secretly, they never had meetings with the people. Regards to selling that land. I've always liked to see if this could be researched about the surrender. It never got very much of that. It should be asked if we could get compensation from this land. Land didn't cost much long ago. The old people never got very much for their land, we should look into any prospects if we could compensate from this land.

Louis: Do you know if the Indian agent ever suggested these four reserves to combine into one?

James: I've never known anything on that.

(End of Interview)

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