- General account of the movement of the Sarcee Indians.
Tony: This is an interview with Frank and Mary One Spot at the Sarcee Reserve on July 5, 1983 and it is recorded in stereo, two track.

Tony: Okay, what I think, maybe we could start by finding out when you were born, Frank.

Frank: 1903.

Tony: 1903?

Frank: Yeah, I was born in 1903.

Tony: Whereabouts?

Frank: In Sarcee.
Tony: On the reserve, eh?

Frank: Yes.

Tony: How about you Mary?

Mary: Same.

Tony: On Sarcee?

Mary: Yes, on Sarcee, May 3, 1914, during the First War. I was born on the reserve, Sarcee.

Tony: So you can go back quite a way.

Mary: Our parents are Sarcees too.

Tony: Frank, just before, a little earlier there we were talking. You know some stories that go back, about the Sarcee. Maybe you could tell me where the Sarcee came from and what you know about the tribal origins.

Tony: Well, we are supposed to be Athabascan tribe. We come from Fort Chip, I think. That is where our people come from. Then, they were all together then. Then they, after a while they start to separate. They are moving west for a while and then across the Athabasca River. And some all split up again there, so they came further south. Then they split up again, like the Beavers and Chipewyans, Slaves, all them were with us; they all moved away. Then we came further south. Some were along that way, further south. Some went south again, I guess, into the United States. And that is how come Apache, Navajos, all talked the same. There is some more in the States -- I don't know them -- in Oklahoma, I think. And there is some in B.C. -- Carriers -- the only one I know. The rest I don't know the name of the tribe. So, we settled down. They made friends with the Blackfeet, my tribe. And then they were going together, you know. So they stop at... They were camping at Blackfoot Crossing, which is called Blackfoot Crossing now, around Cluny. Then they... Well, they were going to sign the treaty and the government wants to give us one side of the river, the south side of the river to the Sarcees, and the other part for the Blackfeet country there. And a lot of these elders didn't want that, to live there. They want to come, they know, they spotted this place around Calgary, west of Calgary. I guess there wasn't, just a house, a bootlegger's house. Places, you know, were there, before the Mounties ever came around. Then they all moved down from Glacier one spring and there is south of Calgary there.

Tony: When would that have been?

Frank: Southwest of Calgary. I wouldn't know. Somewhere in the 1800s. I think it is somewhere around 1800.

Tony: Was this before or after the treaty was signed?
Frank: After the treaty was signed.

Tony: It was after the treaty was signed.

Frank: Yeah, it was in the 1800s.

Tony: Well, that's all right. I'm just going to get to Mary in a moment. But I wanted to ask you about that early movement, though. When you were saying that the people came from Fort Chip, do you have any idea how long ago that was?

Frank: I wouldn't know.

Mary: Before our time.

Frank: Maybe a thousand years ago.

Tony: A long, long time ago.

Frank: A long, long time ago.

Tony: And there were lots of people?

Frank: Oh gees. When they camp along the river there, the camp was twenty miles long. And when the kids get lost, you know, they never find them again. Somebody else raised them. And that's...

Tony: Did children get lost often in those camps?

Frank: No, not too often, I guess. You know how the kids, they play around, and some of them get lost and won't know which way to go.

Tony: Now, you told me also that there were, you know, some people had, I suppose in your family, had passed along stories to you that... What happened after they moved down here to where the Sarcees are presently then?

Frank: Sarcee Reserve?

Tony: Well, you moved down. Where the reserve is, is that where that movement took place around 1800?

Frank: No, what the time they moved from up north, that was way before the treaty. Yeah, that is how they all separated again.

Tony: Were there many Sarcees then?

Frank: Oh yes, a lot of Sarcees.

Tony: How many do you think when they moved down here?

Frank: I won't say. (laughs) I won't say how many.

Tony: Do you have any idea how many there were after treaty
when they moved to where they are now?

Frank: As I was telling you, there's Slaves and the Chipewyans and the Beavers, the Carriers in B.C. They were, that is where they separate again. This was after the treaty when they came down this way to where we are, southwest of Calgary.

Tony: You also were telling me a story about a battle with the Crees around Cutknife. When did that take place? Could you tell me that story?

Frank: I wouldn't know the year but this old man, Spotted Eagle his name is, he was training these young men. He had picked out twenty young men. He was training them to be warriors. So he took them out to watch the, in Saskatchewan, and the Crees they saw them up on the hill. So the Crees run at them. And they were fighting them and he sent one young man out somehow, the spiritual way. He went out to tell the news back home. And he did, I guess. Then it took them two days and two nights -- they are trying to make a fox hole. You know what that is? Yeah, they were hiding right in there. They were shooting arrows and they killed everybody. Just him alone left, that Spotted Eagle.

Tony: The Crees killed all the Sarcees?

Frank: Yeah, the young men. Just him left. So, he come out of the pit. He said, "You can kill me now. You can kill me with whatever you have got." But they had muzzleloaders then. And they wouldn't kill him with them guns, you know. So he told them, "Load your gun with that charcoal. I am tired." He said, "I am really tired. I can die now." So he came out of this fox hole and they shot him with that charcoal. They loaded it in the muzzleloader. That is how he died.

Tony: Was he a chief of the Sarcees?

Frank: No, he was just a spiritual man. Yeah. Whatever you call it, medicine man.

Tony: Do you have, do you know any other stories about the old times?

Frank: No, not fighting or anything like that.

Tony: But any kinds of things about how the people lived.

Frank: Well, the way the Sarcees lived. Every morning they go out, two husky men, you know, strong men. They go to every tipi and they bring out the boys from twelve years old to eighteen. Eighteen or twenty, I think. Then they train them to run. And in the wintertime, wherever they camp, by the river or lake, they make two holes in the ice. They step about five steps and they make another hole. And they put a rawhide through. Every boy had to swim through this hole, with a rope
around them so they wouldn't miss the hole. And they run home.

Tony: Was this to toughen them up?

Frank: Yeah, every morning they would do that. And when they are moving camp, you know, they hold all them same boys back, and they wait till evening and then the boys start. Maybe they camp about ten miles away and they make these boys run all that distance, back to the camp. Some boys play out, well, they just cover them with snow and they come after they take a rest. (laughs)

Tony: What other sorts of things went on to train the young Sarcee people?

Frank: Well, I guess the horses and make them ride the horses, you know, unbroken horses. And they train them that way to be horsemen and they train them how to use a horse in a war. Fighting, how they shoot from the, away from the arrows so the arrows won't hit them. Yeah.

Tony: Mary, do you know any stories, or do you know anything about the way in which young Sarcee women were brought up? How they were trained in the past?

Mary: The way I was trained myself. I don't know about other ladies. The way I was raised, I was raised among the elders. My granny raised me and we always in one bunch like, elders. I was with the elders most of the time and everything they know they used to teach me. Everything they know about culture. They always tell me, "Well, in future, you won't be sorry if you learn all this the way we, what we do to survive. That is what you call surviving." You know, they had to train you, they would have to slave you. Because they always tell me, "We are not trying to be mean to you but we are trying to train you and show you how to train your younger people some day how to survive, how to look after everything." So that is how I learn all these trades. Like you seen the machine, that is all my designs, that is all in there. The way my, insisted taught me, taught me how to make those things. I don't pick up things from a book but it is in my mind. The way the old people raised me. That is the way they used to live. That is all I know, but education, well, I didn't have. I had little education in school, in boarding school, but not much. All I did was scrubbing. All I learned was to be a scrubbing woman. I didn't learn no... but I had little education. I went just as far as grade three I think. But I am really proud to be educated by my elders.

Tony: Educated in the Indian way.

Mary: Yeah, that way I am trying to teach our young people to carry on that way. Everything is turning too fast for them. They got no time for us. They got no time to listen to our stories, how to, someday, we are going to face this survival. Because we have got easy living today. Everything is easy to
us. And they think it is going to be the same all their life. But someday, something is going to happen and then they got to learn how to survive, how to live on. That is my thinking. So that is my, that is the only thing I can tell about young kids. It is the young people that is more important. I got a lot of granddaughters, grandsons, but we got to help the young people. That is what we are doing, I and Frank. We teach at school, what do you call that school?

Frank: Survivor's

Mary: Yeah, Survivor's school. They got a culture school for Indian dropouts, you know, from school. And they are trying to teach them about culture beside their education. So they had us for two years. Well we, it is no good, just half an hour to teach them, that is no good. They don't give us time to teach them, just half an hour. So, I told the teacher, "Well, it is no use me hanging around. Half an hour is no good to teach the young people." I told them. So they want me back this fall. I don't know if I... some are interested and some don't. I am just trying to encourage them. And because we are one race, Indians, we are not, we got to think that we know better. We got good education, everything. But still we are Indians. That is the way I look at my heritage, is that what you call it?

Tony: Your heritage.

Mary: Yeah, yeah. That is the way I think about our young people.

Tony: You know, you were saying...

Third Person: Looks like they are kicking you out of house and home, are they?

Mary: Yeah. (laughs)

Tony: ...the, you were saying that you learned all these things from the old, from the elders, when you were younger. Could you tell me exactly what they were? Describe them to me. Describe to me the things that you learned.

Mary: Well, first thing my granny used to get me out of bed about six in the morning. I had to go out and chop wood and haul water from the creek. Maybe the first thing, I had to haul water. She does the cooking herself and I always watched what she was doing, and I don't have to be told what to do. The next day, I know what the job was I had to do. So that's how, the older I am getting, that is all I learned. Then this minister, he collect all the kids to go to boarding school. So, he put us in a boarding school. Well, I forgot, we didn't have much time with our elders from then. He wouldn't even let us go home. So that is the education I got from the elders. But that is what I learned. To work hard, that is what I learned from the elders.
Tony: When you said that you had learned all these cultural things, exactly what were the cultural things that you learned?

Mary: Well, scraping hides. Well, my granny does that. And then when I was about seven, my auntie, she is the number one beader, she taught me how to bead since I was seven. That is how I learned my beading. And that back line in everything inside the tipi. And she taught me that. And how to make suitcases out of rawhides. Everything. And backrests. Like, you don't know what backrests is. All that, she taught me all that. Oh, she used to drive me nuts sometimes. "Do that! Do that!" Gee, you can't get mad. Today young people get mad at you when you ask them to do. Me, I had to do that. I just wished the day was over. That is what she taught me to do everyday. Now I...

Tony: Was it a traditional thing for young women to be brought up by their grandparents?

Mary: Yeah, that is number one.

Tony: So, how many people would have been in that family?

Mary: Well, the ones that interested, the ones that, just a few of us, you know. But mostly me. I am the only one that knows everything. I had to teach my own tribe how to make that and that.

Tony: But when you were brought up by your grandparents, how many other children and aunts and...?

Mary: Oh, just me.

Tony: Just you?

Mary: Just me, yeah.

Tony: Were there other aunts and uncles there?

Mary: Yeah, lots of them but I was the only one they were teaching.

Tony: And at that time, did you live in a...

Mary: Tent. I was raised in a tipi, in a tent. My (inaudible) was raised in a house. Just lately we used to have a one room house but my grandparents didn't like it. They would rather live in a tipi. They think it is more homey that a house. Yeah, I lived in a tent, in a tipi all winter.

Tony: How long did that go on? How old were you when you stopped living in a tipi?

Mary: I was eight when they took me to school. All them years since I was small, I was living in a tent all my life, until I went to boarding school. I stayed about, how many years, about six years in school. Them days, they don't give us sense to have more education. They let us go when we were sixteen.
That is not good. We never learned nothing. Especially the minister, he was so cruel.

Tony: What sort of a boarding school was this?

Mary: A Sarcee boarding school.

Tony: Anglican?

Mary: Yeah, Anglican, yeah.

Tony: It was an Anglican boarding school?

Mary: Yeah, yeah.

Tony: Who was the minister?

Mary: Archdeacon Tims. His daughter was our teacher.

Tony: Dickinson?

Mary: Deacon, Archdeacon. You should know him!

Tony: Tims?

Mary: Tims, yeah?

Frank: Archdeacon Tims.

Tony: Archdeacon Tims.

Frank: He was from England anyway.

Tony: But there were different schools for the boys and the girls?

Frank: Separated.

Mary: Well, the same building but separate rooms.

Tony: Tell me what it was like in the school. Tell me about the things you did in the school.

Mary: Oh...

Tony: Tell me in detail what you would do.

Mary: Well, you know what we have for breakfast? We had little, half a bowl of porridge and a little dish of brown sugar and skim milk. That was all we had. And half a slice of bread with no dripping on it. That is how they raised us in school. Nothing nice to eat, just sometime we have, when they had a treat for us, we only have a bowl of a few prunes, dried prunes. Or cooked prunes, you know, that is all we had. Oh, they wasn't interested in the Indian children. Until Doctor Morrey came.

Tony: Doctor...
Mary: Morrey.

Tony: Morrey?

Mary: He was a doctor, yeah. So everything changed. Oh, he really got mad at the minister. That is how a lot of children died with TB, through starvation. He didn't give, they didn't give them a chance to go to good doctors, and he didn't care until this Doctor Morrey came. We were eating good from then. We had three decent meals a day.

Tony: Could you describe what a day, what a whole day in that school would have been like, from the time you got up until the time you went back to bed at night?

Mary: What do you mean?

Tony: Tell me, just tell me what you can remember about anything. What was a day like? What sort of things did you do? Or describe what you did through that day. You got up in the morning and then what happened?

Mary: At school?

Tony: Yes.

Mary: Well, the same old thing. We would go to school and then they would let me off about ten or eleven to help the cook. I would have to do some cleaning and help her because she was kind of crippled, eh, the cook. So, I never had an education. Every day, it was the same thing. And then Sunday, we would go to church and he would brainwash us, Archdeacon Tims. "This Indian powwow is heathen. I don't want you to go home because you learn the laws of heathen things. This is a good place for you to go to school." That is how he brainwashed the Indian kids. But still, still we think a lot of our parents and they come to visit us. And they are scared to come too. See how mean he was. He doesn't want them to come and see us. Even when we were sick. It was just, "Oh, she'll be all right tomorrow." I had scarlet fever when I was in school. He wouldn't even let my mother in to see me. He said, "She will be okay." They put us in an attic, I and another girl. Gee, we sure suffered. They had to cut all my hair off. I went through, just like in Germany, the way they treated the poor Jews. That is the way he treated us, Archdeacon Tims. And a lot of them knows about him. A lot of them can tell you about him. But nobody did anything about it. Yeah, that is the way I was raised. Every day, that was routine work until I left the school. So, I went and got together with my granny and my mom.

And another thing, how to survive, that is the main thing. Indians, our elders, you know, they used to go stooking. In them days, it was hard to get jobs. It was hard times. They would go stooking grain, like grain feed, and all day, just for a dollar and a half all week or something like that, eh. They
scrape all the little money they make. Then we go to Okotoks and they pick all the berries they can find. I guess you know about dried meat? They dry, tripe, and what do you call those things?

Frank: Intestines.

Mary: Intestines, well what they use for pork sausage. But they would dry them and a lot of chokecherries or saskatoons. Anything they think of for food. And then they all pack everything for winter and then when we get home from harvesting, well, they all go in the foothills to chop wood for winter. Today our young men won't chop wood down, no way. Not today, they all make enough wood for winter use. They have got nothing to worry about as long as they burn wood and something to eat. They don't know how to survive today. Welfare business, everything is spoiling the Indians. And they are turning against the poor Indians, how lazy they are. They make the lazy Indians out of them. Yeah, that is true, this welfare business. In our life, it was a good life. We used to struggle for a dollar. But when we see a dollar, we think it is a lot of money to us. We would get a lot of stuff from that dollar. Enough to feed us for a few days. That was our life. That is what I am trying to tell my grandchildren. I say, "If you had our life, you would be happy. Look at us, we are happy, we are still alive because we have been through a tough life in our times. That is why it kept us. Got a younger feelings in us. And if we were lazy and good for nothing, well, we would have died long ago." We used to struggle all the time. That is the way, I am not fooling around, but it is true what I think about it. I don't make up stories and that is my life, what I am telling you.

Tony: Frank, you must have gone to residential school too, eh?

Frank: Yeah.

Tony: When did you go? What was life like for boys?

Frank: Oh, it was the same way. We had the same minister and the same teachers when I went to school, you know. And well, it's hard to get along with them.

Tony: How old were you when you first went to school?

Frank: About nine, I guess.

Tony: How long did they keep you there?

Frank: Until I was eighteen.

Tony: And what sort of things did you do?

Frank: All that time, I used to go to school, you know, classroom, two hours a day, that's all. Sometimes I don't go to school. I would haul coal from (inaudible) to the school. I had a team, you know. That was my job. I was thirteen years old when I started to unload carloads of coal, you know. And I
had to finish that in two days. I unloaded it into another shed. That's... I never been to a classroom too much.

Tony: They were presumably giving you an education, but making you work?

Frank: Yeah, making me work.

Tony: For nothing?

Frank: Yeah, for nothing. That is right. Yeah.

Tony: What other sorts of things did you do?

Frank: Well, things like that. And I guess what I told you and what she told you is the same thing, you know. Yeah, it is. I had a tough life anyway in them days. I was raised that way.

Tony: In the traditional Sarcee way of life, how were people brought up?

Frank: They were brought up different ways, you know. Like, well, you got to work. That is the main thing.

Mary: They were pretty strict.
Frank: Yeah. They were pretty strict, our parents. Put us to work.

Mary: They had to chase you out of bed. (laughs)

Frank: But they get good stories from them, understand, teach us. That they are teaching us the right way. They called us heathens anyway.

Tony: Were your parents traditional people? Did they believe in traditional Sarcee things?

Frank: Yeah, both ways. They were Catholics too.

Tony: They were Catholics? But you went to an Anglican school?

Frank: Yeah, I know. Before they became Catholics.

Tony: Oh, that was before they became Catholics.

Frank: Yeah, they belonged to the Church of England, the Protestant church. And after a while they became Catholics. And that is how I didn't become Catholic.

Tony: Who were the, do you know who the, anything about the allies that the Sarcee had and their enemies? Do you know who were traditionally the enemies of the Sarcee? I am talking about now, before the white people came.

Frank: The Crees and the Sioux -- I know them two anyway. But the rest, they were friends, like the Stonies, Blackfoot, Bloods, Peigans. When there was a war going on, they help each
Tony: How did you get the name Sarcee?

Frank: It is a Blackfoot word, you know. It is a Blackfoot word. We were supposed to be Athabascan. Our real name, I guess.

Tony: What is your name to yourselves?

Frank: (Indian).

Mary: (Indian). It has multiplied, you know. A lot of tribes together multiplying, (Indian).

Frank: That means a big nation.

Mary: Yeah, a big nation.

Frank: Like, when they were all together you know, up north. Fort Chip, wherever it is. We have been up there, Fort Chip. We been to Fort Chip.

Tony: When did you go there?

Frank: Oh, yeah.

Tony: Were there any of the... Did the Athabascan people have any prophecies? Do you know what I mean by a prophecy? About the coming of white people, did they know that they were going to come?

Frank: Yeah, they did. The Sarcees, the old people. I guess, in them days, there was one old man, they call him Lightning. His name is Lightning. I guess one day he was visiting the Blackfeet, you know, and he was going back to his camp. And I don't know whether that lightning kind of hit him, you know. And he went, this is the story I heard. Everybody talks about it. And he fell, you know. He was unconscious all that day. In the evening he come to himself. In these visions, you know, he seen some, a man. This man says, "I am sent from the one that made the world. I am sent from him." And he told all about what is going to happen. "There will be people from across the river," he said. He means the ocean, I guess. "Be coming over. And they are going to take your land away and things like that, you know. And all the starvation and sickness." There was none in them days, I guess. "You are going to have all them. And there will be a lot of you will be gone, be dead and gone." And today, you think back and... But they believed in the one who made the world. Well, the minister said, "Let's teach the poor Indians about God." And they know it way before they came, you know. Yeah, this old man was, he tells all... He is not a medicine man or a spiritualist, but he told what is going to happen. He said somebody talked to him when he was unconscious. Told him what is going to happen. And he told the people the day he was going to die. And so he said, "Where we are camping," he said, "see that hill." I don't know where this was. It was kind of
a high hill. "I am going up there. You come with me," he says. Just a hill by itself, you know. "If you don't believe me, you come with me," he said. So they all went up and follow him up, you know. And he said, "Soon as I close my eyes, all run down and move the camp," he says. So they all went up there and he lay down and oh, they thought he was just sleeping, you know. They were trying to wake him and he died then. They said a spring broke out, water, you know, shooting up in the air. I guess his spirit left him then. That is what I heard of him, that old man. Everybody used to talk about him. His name is Lightning.

Mary: (Inaudible)

Frank: His grandfather, Egret's grandfather.

Mary: I know, but he has got the same name. Not only (inaudible). Yeah.

Tony: How did the coming of the white people affect the Sarcee?

Frank: Well, they met the white people through Hudson's Bay, you know. The Sarcee used to travel to, all over these trading stores up north. These Hudson's Bay Company. And when they buy a muzzleloader, what you call, they pay...

Mary: I think it is forty hides.

Frank: Buffalo hides. They pay for a muzzleloader. A seven dollar gun. In cash it is seven dollars. And beaver pelts, eighty beaver pelts for a gun, a muzzleloader.

Mary: They sure cheated the poor Indians.

Tony: They sure did. What other effect did the white people have on the Sarcee?

Frank: Well, the disease. Every kind of disease. The Indian never had any kind of disease. Like smallpox, you know, and TB and all that. The way I heard, they brought the blankets over from overseas and people been, had the smallpox, whatever it is. And they give them to the Indians. Indians were glad to get it but after a while the smallpox affect them.

Mary: You should talk about that minister, that priest.

Frank: (Inaudible).
Mary: The priest who took all the guns away from the Indians.

Frank: I don't know much about it. I don't think I should talk about it.

Mary: Yeah, he let the poor Indians all be killed.

Frank: That is a Cree story. I don't want it mixed up with this.
Mary: That is the way ministers and priests are. They are not...

Frank: We don't want to put it on that.

Mary: Well, that is what I heard.

Frank: Yeah, same here. After we talk about it, get it off this.

Tony: Do you know any stories about the signing of the treaty? Treaty Seven?

Both: No.

Frank: All the promises they made, everybody knows it anyway. The promises they made and today they are trying to break that.

Tony: But what do you think the treaty meant?

Frank: Oh, the treaty meant give up, to be friends and all that, all that kind of things, I guess.

Mary: Not to lose our land, everything. The treaty means everything... to the Indians.

Frank: We were promised that.

Tony: What do you think you were giving up, the Sarcee people were giving up when they took treaty?

Frank: Our land and our religion, things like that, you know.

Tony: And what do you think you were going to get in return?

Frank: (Laughs) Nothing, I guess.

Mary: That is why I said I don't trust anybody any more since (inaudible). I don't trust nobody.

Frank: We are talking about the treaties, eh? Well, you take a English and French and all them. They make treaties just like that. Yeah, just like that.

Mary: We have (inaudible) the Indians in the treaty, yeah.

Frank: (Blackfoot).

Mary: (Blackfoot).

Frank: (Blackfoot).

Tony: This side has about run out so I think I will turn it over.

(End of Side A)
(Side B)

Frank: ...you know. We had to haul things to Calgary to make a living, to make a dollar. And we had to have a permit to sell hay. If not, you get thirty days in jail, without a permit.

Tony: Do you remember any of the Indian Agents at all, and what they were like?

Frank: Oh, as far as I know, they were pretty good anyway. Like Littlemore(?) eh, he was pretty good unless, oh, this was after the War. He had been overseas, you know, for the First War. And he came to our reserve. That is him that saved all the children from TB. Yeah.

Tony: Were you in either of the World Wars? Did you go?

Frank: No. I was too young.

Tony: Do you remember when the, when you got liquor rights on the reserve?

Frank: What year was it?

Mary: I don't remember.

Tony: Was it in the sixties sometime?

Frank: Yeah, sometime in the '60s.

Tony: 1968 maybe?

Frank: Maybe, yeah.

Tony: Can you tell me what effect that had on the reserve.

Frank: Oh, that sure did. Yeah.

Tony: How, what happened?

Mary: Well, that is all our young people are interested in today.

Frank: Yeah, beer.

Mary: Beer, getting killed.

Frank: That dope, there was no such thing as this dope and stuff.

Mary: What I understood it was, what do you call it, old Diefenbaker, and that Gladstone. They are the ones that let it go for Indians. They are the ones that are responsible for it. That is what I understood. Yeah, it really affected our young people.

Frank: Killed a lot of Indians anyway. Mostly young people.
Mary: In our young days, we don't see any drunks.

Frank: Way back in the hungry thirties, they called that in 1930, you know, and the 1920s. There was hardly anybody who drinks on the reserve here. There was only two or three people who drinks.

Tony: Were there many boot-leggers around in those days?

Frank: Oh yes, a lot of them.

Tony: A lot of those, eh?

Frank: Yeah.

Tony: How did they boot-leg?

Frank: Well, they sell whiskey.

Mary: I wouldn't know. I didn't buy any from them. (laughs)

Frank: Yeah. Even the store keepers were boot-leggers. Selling drugs and liquor.

Mary: Lemon extract.

Frank: Lemon extract, canned heat.

Mary: Everything a poor Indian could get drunk on. And canned heat, I don't know what canned heat, but they say you can get drunk on that.

Frank: Shaving lotion, rubbing alcohol.

Tony: Everything.

Frank: Everything. Not only the Indians drink that, you know.

Tony: No, I know.

Mary: Where it comes from... alcohol, it comes from the white man.

Tony: Okay, let me ask, let's get around to some things about yourselves. What do you know about your own family, your ancestors? How far back can you trace them?

Frank: Oh, I don't know. Way back since I was a kid anyway.

Mary: There was a lot of them, a lot of elders in them days when we were young. But today there is only a few. You can visit them, you see them everywhere.

Frank: Do you know, there is... Like a grandmother, and your aunt and people like that, you call them grandmothers. Even your aunt, you call your grandmother.
Tony: Were you brought up by your grandparents or your parents?
Frank: No, my parents.

Tony: Were your grandparents still alive then?
Frank: Yeah. They were still alive.

Tony: Do you remember much about them?
Frank: Not too much, no. I was raised away from them, you know. My father was working for the government.

Tony: Don't put your hand over your mouth, Frank.
Frank: Oh.

Tony: We won't be able to hear you talk.

Frank: My father was a stock man for the, on the reserve. He went to the Calgary... Indian Industrial School in Calgary. He was in Calgary there, southeast. A lot of them went there. Had better education anyway, them days.

Tony: What did they teach them? What did they teach your father?

Frank: Oh, my father, they taught him to be a printer, you know. He was, I think he worked for the printing office for two years. Then he came back on the reserve and he got, what do you call this, tribal police. They call them scouts them days. He was a scout for quite a while, tribal police. And after that, he got a job as a stock man looking after cattle. He was the foreman on that kind of a ranch. But my mother died when I was not too old. I was young, a kid then.

Tony: How many children in that family? How many brothers and sisters did you have?

Frank: I don't like to talk about that.

Tony: You don't, eh? Okay.

Frank: My family affairs, you know. I don't like to talk about it.

Tony: Do you mind telling me how many children you have got?

Frank: Oh, six or seven.

Tony: Lots of grandchildren?

Frank: Yeah.

Tony: How many do you figure?

Frank: A lot of grandchildren, a lot of great-grandchildren, yeah. I couldn't count them. I never keep track of them anyway.
Tony: What sort of work did you do through your life, Frank?

Frank: Oh, different kinds of... I done carpentry work. That was on my own, I taught myself, you know, building log houses. And I worked at the stock yards for six years.

Tony: Whereabouts?

Frank: In Calgary stock yards.

Tony: What did you do there?

Frank: Oh, I used to feed cattle first and then they put me on (inaudible). They put me on different jobs after that. Like branding cattle and things like that.

Tony: When would that have been?

Frank: The end of the Second War. Yeah, 1939 was it, around there? Yeah, I think it was 1939.

Tony: What else after that? You were a carpenter and you worked in the stock yards. What other things did you do?

Frank: Yeah, I done that too in the stock yards, carpentry work and loading cattle. And I checked the... another job I had was check every, gee, I never remember. The next job I got was to check every, well, the pen like that, you know. How many cattle in there, I count all the cattle and the sheep, how many pigs. Every one so we got to do that.

Mary: What time is it?

Tony: It is twenty-five to four.

Frank: I keep forgetting about it.

Tony: That is all right. How did you get this tipi design?

Frank: Oh, I got it from my father. Not my father -- my mother, you know. She bought this tipi painting from an old man called Running Antelope. But the people calls him Old Sarcee, that is another name. In 1915 when they painted this for the old man.

Tony: Does that design have a meaning?

Frank: Yeah, but I don't know the meaning of it. Yeah, you pay lots sometimes for these things. Horses and saddles.

Tony: They have a lot of meaning. Then the design itself has a lot of meaning?

Frank: A lot of meaning, yeah.

Tony: Is that is why it is expensive?
Frank: Sure, yeah. Through dreams too, you know.

Third Person: What are you doing, beading?

Mary: Yeah.

Third Person: Get my glasses on. (laughs)

(Inaudible conversation with third person).

Tony: It is funny what people don't see, isn't it?

Frank: Yeah. I think we all...

Tony: How did you come to have a beaver bundle?

Frank: Well, one time they brought... When people die, their fathers had owned it, you know. They die and they'd land into the Indian office. Then we had meeting to see who as going to take it. Well, she is the one that took it, you know, Mary. She said, "We'll take it." I can't say no. You know, that is how we...

Tony: So Mary, you are actually the owner of the beaver bundle now?

Mary: Not really, I am just the keeper.

Tony: Or the keeper of it.

Mary: Yeah, because what I did was, well, this bundle been with us so many... over a thousand years.

Frank: At the time they were up, all together.

Mary: When we were all together, the Athabascan, that is when it was discovered, I guess. And I don't know how it got with the Sarcees. The Sarcees came over with it, I guess.

Frank: The Sarcees are the ones that got it, one old man.

Mary: I know, that is what I mean. Yeah, and then, well the owner of the beaver bundle, he passed away and my uncle took it from him. His wife was the owner's daughter. Big Crow, he was the first owner of the beaver bundle. And then Atinila(?) -- he died and then...

Frank: Then they took it, no, Two Guns...

Mary: Two Guns, no, he transmits it to Two Guns. He was the last man to own this bundle. Then, after he passed away, well, nobody interested in it. Joe Big Plume looking after it but it wasn't doing anything with it.

Frank: It was the chief's.

Mary: So, when he died, well the boys, one of his boys was keeper, you know, and they looking after it. And they got
tired of looking after it. So, we had a meeting about it. They took it in to them, in the office, what they going to do with it. Whether they going to put it in a museum, or who is going to look after it. Well, nobody know much about it, you know. This I told you, people don't interested in it since. And so, you have, they said they were going to build a little shed for it by the office if nobody wants it. So I told them, "Well, we might as well look after it. It won't hurt looking after it." So, I took it because my grandparents, well, they were taking part in the culture in every way. Especially my little granny, she is a member in it. I meant to say, well, she is taking part. That is how I am interested in it. Anyway, we have been keeping it for six years now but we are not the real owner. We still... they want us to keep it for good. But we don't own... it is a really holy thing too. Because, people today, they don't believe in things like our spiritual way. But, that is what, I like keeping looking after it.

Tony: Are there many people at Sarcee who live a spiritual life, a traditional spiritual life?

Mary: Not mostly.

Frank: Not too many.

Mary: Most of them are church people. Just the Blackfeet, they still carry on with their societies. Yeah, they do. I like their ways, you know. They are still having Horn Societies and Pipe Bundles. They have ceremonies for it. Well, they got more elders than we have. We got a few elders but they are not interested. There are just I and him. And we got pipe bundle too on the reserve, but my brother's got it. We got it back from the Edmonton museum. So, I don't know.

Frank: We don't own it though.

Mary: No, nobody owns it. So, we have to give lots away to own it, then we are responsible for it. But right now, it is under the band. We are just looking after it. But I make feasts for it, every spring I make a big feast -- Indian way of feast. That is what I do for it. That shows I am interested in my Indian life. And I am not... I am an Indian. I was born and Indian and I like to be that way. I know I have got a lot of brainwash but still I believe in my own beliefs. I know they pray to one, they call him Creator. That means the man that made the whole world. That means one god, Creator. That is what they used to call him. Yeah, that is the way I look at my life.

Frank: (Blackfoot).

Mary: Someday, if they want it back, well, it is up to them. Yeah. We can't hold it back. But I am used to keeping it.

Frank: This thing, we are talking about this bundle, you know.
I believe in the Bible, you know, the Old Testament. And, well, God gave Moses something like that, but it is a different thing. They call it the Ark of the Covenant. Well, they kept it holy, the children, the Israelites, they kept it holy. So, today, this is a bundle that we are looking at, that is the way I am thinking. That is my own thinking. God gave, told Moses to make this thing and keep it holy. We don't pray to it, we pray for it. We pray to God to keep it holy. Yeah. The people thinks we pray to things, you know. The old people, they... maybe they say, "Oh, that is an Indian praying to the rock, to the mountain, to the trees." Well, they just talk to it, you know, because the holy hands make them, God. Our Great Spirit or whatever they call it. So, that is the way I look at it myself, yeah.

Tony: Mary, what was considered to be proper behavior for women in the way in which Sarcee were brought up?

Mary: Well, respect each other. That is the rule we all had, to respect each other. To get along together. Things like that. That is the only way I know. But today, we don't do that any more. Because every, there is too much, you know. We got not time for each other today. But elders used to. They visit each other for a few minutes, they keep in touch. Yeah, they keep in touch with how they are. Today, no. The only time we see each other is shopping. We don't visit each other any more.

Tony: Do you find, or do you feel, I don't know whether this is the right word to use but, do you feel lonely now?

Mary: I do. I do sometimes. I get lonesome for my elders, other elders, because, well, I got my little grandchildren to keep me happy, but the other way I get lonesome. Sometimes I got nobody to visit, you know. Before I used to visit my auntie or cousin, like that, but today I got nobody to visit. That is...

Tony: Do many people come and visit you?

Mary: No, no, just our children.

Tony: So you are pretty well on your own?

Mary: Yeah, that's why, that's what...

Frank: Just your brother, he visits us.

Mary: Nobody got no time for each other today. Just when we have a little meeting, that is the only time we get together. And we don't visit each other. We are really pitiful. We are pitiful today. That is okay, if they want that life, it is up to them, we can't force them. But that is my way, I get lonesome sometimes.

Tony: It must make you sad to see these, those sort of old ways passing with the new world.
Mary: Yeah, that is true, yeah. That is the way I am. Just like our culture, just a few are interested, not everybody. Blackfoot are, they good. Yeah, they still respect their culture. Even the young people, but a lot of them turning back to their culture. That is why I like to have that museum, so that way the young people might come back and try to learn something. That is why I wanted a museum on the reserve. Just for to encourage the young people. If they do.

Tony: What do you think, either of you or both of you, what do you think would be the best thing for young Sarcee people today?

Frank: I think it is the ministers and priests and all these, that is the ones that tried to break all them things up.

Mary: They think their preaching is better than Indian.

Tony: What do you think would be the best thing, though, for the young people? What would be the things that would be good for them?

Frank: Both ways. I think they should have a good education, high school. So they fight for their people, you know.

Mary: Another way, their culture. Both ways.

Frank: To fight the government. It's right after us for our land and oil. Oil, when they die, will they take that with them? Oil and money? Millionaires? (laughs) I pity them that way, yeah.

Tony: What do you think about the Constitution?

Frank: Oh, it is no good. No good at all.

Tony: What do you think is going to happen because of the Constitution.

Frank: I think it is going to be really bad things are going to happen. War and things like that.

Mary: Oh, I don't know. In our way, you know...

Frank: People fight each other, I think.

Mary: The Indian way of praying and that helps a lot, you know. It really helped a lot this winter. All the elders prayed. You go to a minister and ask them for to help you, they won't help you. No, they just want your collection in the plate. But Indians don't. They pray hard for what is going to happen. We really did in Edmonton, all the elders tried...

Frank: Like these healers, you know, the Indians. And the doctors, surgeons, all they want is to get paid. But the Indian healer, they are not supposed to ask for any payment.
Whatever people gave them, they take it. If they heal somebody through prayer, that is all.

Mary: It is the faith too. You got to have faith. So now I start...

Frank: Some people, some Indians cure cancer. Yeah.

Mary: You know, there was no such thing as cancer in them days. I never hear, but lately that is all I have been hearing, cancer, cancer, among the Indians. There was no cancer among the Indians. No, just lately, I don't know what happened.

Frank: I think it is this chemical stuff, what we eat.

Tony: Could be.

Mary: All the Indians seem to get cancer.

Frank: The young children.

(End of Side B)

(End of Tape)

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>ALCOHOL boot-legging</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>19,20</td>
</tr>
<tr>
<td>ALCOHOL liquor rights,</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>18,19</td>
</tr>
<tr>
<td>introduction of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ALCOHOL boys</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>5,6</td>
</tr>
<tr>
<td>introduction of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BOYS -training of</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>5,6</td>
</tr>
<tr>
<td>BUNDLES -Beaver</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>23,24,25</td>
</tr>
<tr>
<td>DISEASE AND ILLNESS spread by non-Indians</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>16</td>
</tr>
<tr>
<td>EDUCATION accounts of</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>9-13</td>
</tr>
<tr>
<td>EDUCATION and child labor</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>13</td>
</tr>
<tr>
<td>GIRLS -training of</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>6,8</td>
</tr>
<tr>
<td>HUDSON'S BAY COMPANY (H.B.C.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-trading practices</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>16</td>
</tr>
<tr>
<td>NON-INDIANS prophecies regarding</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>15</td>
</tr>
<tr>
<td>SARCEE INDIANS</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>2,3,4</td>
</tr>
<tr>
<td>WARFARE, INTERTRIBAL accounts of</td>
<td>IH-156</td>
<td>ONE SPOT</td>
<td>7</td>
<td>5</td>
</tr>
</tbody>
</table>