I am like the man that just finished talking, Mr. Stone. I am a young man yet and I don't know very much about long ago stories but they asked us to tell about the history of the reserve. As far as I remember how we all got together here, Assiniboines, Crees, and Sioux in this Moose Mountain reserve, the Assiniboine band was Pheasant Rump and the band of Spotted Blanket, sometimes known as Ocean Man. Sometimes I hear stories of how we all came to live together in this one reserve. Long ago the Indian commissioner, David Laird, he bought these two reserve off two of my grandfathers. He must have fooled them somehow, this is how we come to live in this reserve together. These two chiefs, Pheasant Rump and Ocean Man, had their own reserve one time. And how their reserves were taken away from them - I will tell you what my grandfather and grandmother told me. Their minds were always on their reserves that was taken from them because a lot of their people were buried in that reserve. This I believe in. All my close relatives are buried here. When I think of this I feel really bad this reserve was taken away from us. This year we got half of that reserve given back to us, but the government is still hanging on to it. The
white man said, "It is not in a reserve status yet." Right now some of our young people want to raise cattle there and move back there. They ask me what I think. I told them I have nothing to go over there for. My children are here and my grandparents are buried here and I am used to this place; if I die I will be buried here. As far as the old reserve I think nothing of it. The old people, Assiniboines, they used to roam the Cypress Hills Wood Mountain, along the border to Fort Garry; this is their territory. While they were away, they were making treaty in Fort Qu'Appelle, they gathered all the Indians together. So my grandfather Spotted Blanket and Pheasant Rump touched the pen and signed the treaty. I don't remember which one either Alexander McDonald or Alexander Morris signed the treaty. They promised they were going to give us reserves and look after us, build houses for us and educate our children. This is what the old people told me. They used to get me to interpret for them on trials or meetings. I didn't pay much attention to these old stories but lately I heard they want to hold on to their Indian ways.

I have always hung on to my Indian ways. I always danced and went to Pow-wows. I spent five years on the Carry the Kettle Reserve; I have never missed a Pow-wow. When I went home they made me a chief singer and I still sing with the young people. I have emceed all our Pow-wows for over forty years. My kids make a lot of beadwork and they made this medallion I am wearing. We get lots of revenue money. Our population is between 900 and 1000. Most of our young people are out working in Regina and Brandon and we are encouraging to establish work on our reserve. We have built a new skating rink and work at the summer resort. We are establishing a store on the reserve and a liquor outlet to which we have many applications. We have seven hundred cottages. The reason we are doing this is when our Indians are working out and get fired they always come back to the reserve. That's all I have to say.

(End of Interview)

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