

DOCUMENT NAME/INFORMANT: DICK ALOOK  
INFORMANT'S ADDRESS: CHIPEWYAN LAKE  
ALBERTA  
INTERVIEW LOCATION: CHIPEWYAN LAKE  
ALBERTA  
TRIBE/NATION: CREE  
LANGUAGE: CREE  
DATE OF INTERVIEW: NOVEMBER 14, 1975  
INTERVIEWER: DAVID STARR  
INTERPRETER: FRANCES STARR  
TRANSCRIBER: J. GREENWOOD  
SOURCE: OFFICE OF SPECIFIC CLAIMS  
& RESEARCH  
WINTERBURN, ALBERTA  
TAPE NUMBER: IH-249  
DISK: TRANSCRIPT DISC 29  
PAGES: 8  
RESTRICTIONS: NONE

HIGHLIGHTS:

- Dick Alook, aged 70, has spent his life as a trapper in Northern Alberta.
- Describes the territory covered by himself and his ancestors in their hunt for animals.

INTRODUCTION

My name is Mr. David Starr, Researcher for (T.A.R.R.), Treaty and Aboriginal Research Program.

I will be interviewing an elder from Chipewyan Lake, Alberta, to gain information about the following:

- I. HUNTING GROUNDS
  - A. How far to the East did you hunt?
  - B. How far to the West did you hunt?
  - C. How far to the South did you hunt?
  - D. How far to the North did you hunt?
  
- II. DID THE HEADMEN OF YOUR COMMUNITY
  - A. Ever sign treaty?
  - B. Ever take scrip?

C. Did the people in your community ever signed treaty?

III. FAMILY BACKGROUND

A. How long have you lived in this community?

Mr. David Starr started the interview by introducing himself to the interviewee, Mr. Dick Alook. He then informed Mr. Alook purpose of his being there and gave him a general idea of the type of questions he will be asking.

Dick: I was born on the Northern side of this lake (Chipewyan), and my father raised me up on that hill. There were no white men living here at the time and the people were very poor. The trees you see here now, they weren't here before as long as I can remember. It was just a clearing.

David: How old are you now?

Dick: I am around 70 years old because it is about 10 years since I first started receiving my old age pension.

My father used to say that Chipewyans were here first. Once we dug up an old mud stove used by the Chipewyans about the length of a shovel under ground.

I used to travel a lot to Fort McMurray and 30 miles north to MacKay. I also used to go as far as Buffalo Lake, trapping beaver. It has been 50 years since I first started trapping around that area.

That was where I got her (his wife) and it is there that she had first gotten her treaty money but when I brought her to this valley she was lost. They didn't know where she went and since then she had received no money at all, besides there was no treaty ever held here. I know that a long time ago there was a treaty held at the river, (Wabasca River) but never here.

David: Did you know if anybody ever went to Moostoos Askeyk? (Wood Buffalo National Park)

Dick: No, north of here is Moostos Askeyk, that was how far I went to but I do not know of any other person that went there. From here I mean, only the people that live at Fort Vermilion. There was one family from here that went and lived at Fox Lake.

I have seen their grandfather but they (Adolph Laboucan) went there with their father and that was where he died. These people I just mentioned are from here.

David: Do you know his name? (the grandfather)

Dick: Sam Laboucan was his name. He lived there for about three years before he died. He's the father of the family I'm

talking about. Adolph is his son's name and his eldest son, Johnny became headman in that area. (Fox Lake)

David: Are they still living there?

Dick: The children, yes. The father (Johnny Laboucan) left his children. (Which means he died).

David: Yes, but now many of his grandchildren are still living there?

Dick: Many. He had a lot of sons. His eldest son is quite old and his name is Absalom.

David: Is he also a Laboucan?

Dick: Yes, they are all Laboucans. Sam Laboucan came from Wabasca but he died at Fox Lake.

There was three other families living here before my father moved here.

David: Did your father come from Wabasca?

Dick: That I don't know. He moved here when treaty was being held.

This old man here across the lake, Arno's father, and another man, Strip Standing, and his eldest brother, Natakame. I don't know who was here first of the three.

These people here across the lake and Sooseep, the son of Natakame. Sooseep is the eldest now since his brother died. He is an old man now. He only had one younger brother and his mother died here at Sepakamak. (The end of the lake.)

David: How far north did you trap?

Dick: We travelled across the mountains near Athabasca and then went further north to trap beaver. We travelled over two more mountains before we got to the place we trapped.

David: How old were you then?

Dick: I was a young man but I was already with my wife.

David: Before, when you were young, did you move anywhere?

Dick: Wabasca. No place else but Wabasca.

David: Is Wabasca south from here?

Dick: I don't really know but we used to travel mostly along the river using horses.

David: Did your father or any other older people from here ever went to Moostoos Askeyk to trap?

Dick No, but my father used to say that he travelled a lot around Fort Vermilion.

People who moved from here went mostly north. There were three people that moved north and at that time there was no baptism, so they only had Indian names. One of them was Keyakeyskanee. His father moved to Wabasca and that is where they lived, so did their children, and their children's children.

David: What was his name?

Dick: Keyakeyskanee. He was an old man and he went with his son-in-law from here to Wabasca. They used to call his son-in-law Wanocheese. My father used to talk about him. And another man, a Stoney Indian by the name of Askneepots, was his son-in-law too.

They both moved from here to Wabasca. They travelled along Loon Lake and the Loon River and headed straight for Wabasca. Wabasca is not very far from here.

People used to go through and there was some Chipewyans living not very far from here at Moostoos Lake, (Wood Buffalo National Park). From this Athabasca River there is another river before that called, PASTECHO River. That was where they came from and we met them when we were out trapping.

David: That was what I wanted to know.

Dick: And also straight ahead from here is a river called Waskway (Birch) River. Over on the other side we met more Chipewyans coming up. At the time they were already giving out land papers.

David: How old were you at the time? Were you young?

Dick: I wasn't that young, I was getting old at that time, but I know it was the time they were giving out land papers. A policeman came to where we were trapping and he spoke for us. From there he asked me to work for him. That was why he gave us a trapline up to the Wood Buffalo National Park. He gave us this land from the Wood Buffalo National Park to the PASTECHO River, coming from the other direction. It's a wide river and there is a valley on this side with a lake.

David: Do you know what name they have for that lake?

Dick: It had no name but they used to call it Hayacascow (Athabasca) when referring to that area. At the end of this big river we used to see Negroes passing through after the war. We used to see them every day when we were living at MacKay. We went and lived there for the summer.

David: How did you go from here to MacKay?

Dick: We used horses. MacKay, I think is nearer here than Wabasca.

David: Is Mink Lake very far from here?

Dick: Very near. I don't think it is even five miles from here.

David: What was your father's name?

Dick: Alook. He was known as Alook, nothing else.

David: So maybe that was where you got your last name?

Dick: Yes, that was where it first started.

David: There were people here already before your father came?

Dick: Yes, those three people I mentioned. Yasho, Stripe Standing, and this old woman's father named Seeloom Cutwin. He used to tell us how this lake was before. He said there was nobody living here only Chipewyans a long time ago. This was Chipewyan land and the birthplace of the Chipewyans.

David: Was it a long time before you were born when they left?

Dick: A long time before I was born.

David: And before your father came here, were they gone a long time before?

Dick: Yes, it was a long time before. It was only a story then already.

David: Did they ever or the headmen in this area ever signed treaty?

Dick: No, the people that moved here were just living by themselves. They didn't get any money from the treaty. The people also that lived north of here at Burnt Over Lake. That's not very far from here. There were a lot of people living there.

That was where, Kezcapahoo was from. That was his birthplace. That was where he started from but he died at Wabasca.

There were other old men, Noskiyes, up north. There are a lot of Noskiyes up north and they are all from here. Wayamanpeak, an old man, was the headman over at that area, (Fox Lake) at the time and he was from here also.

David: Which place is this that you are talking about?

Dick: Fox Lake.

David: How far to the west have you ever went?

Dick: The farthest west would be Fort Vermilion. This is the way Athabasca River flows near Fort Vermilion and it is 60 miles from the end of the big river to Fort Vermilion.

We went and lived about nine miles across the big river where the fire was last summer.

David: How far in the direction of Trout Lake (west) did the people go? Across the Wabasca River?

Dick: I went as far as Loon Lake not too long ago and maybe you can even call it today. People that moved from here usually went North.

David: That is what I wanted to know. And another thing is, is any of your children or relatives living in Trout Lake or any other settlement?

Dick: One of my daughters is living at Trout Lake. The wife of Johnny-can. Further from that I do not know if any of my relatives live someplace else, but I have been to Loon Lake.

David: Is any of your relatives living at Fort McMurray?

Dick: My relatives used to live there. My father's brother used to live there at one time but I went looking for them once but never found them. He also had two other brothers living at Fox Lake.

David: What were their names?

Dick: One of them was Simoo. My father's mother had 12 children and all of them had different fathers. She was married 12 times and each one of them husbands had a child each.

David: What was your grandmother's name?

Dick: Watchascoos (Muskrat).

David: Where was she from?

Dick: She was from here. She was my father's mother. My dad used to say that he had moved all the way to the end of the river (Sactawak). I used to travel with my dad all over Fort Vermilion and from Fort McMurray to the Wood Buffalo National Park. They never had a permanent house because they were always moving living on what they trapped. There was no store, no flour, and they used to go to Fort Vermilion to get tobacco. Some of his relatives were living there too.

David: You have helped us a lot. Thank you very much.

(End of Interview)

(End of Portion of Tape with Dick Alook Interview on it, Tape  
IH-249)

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
CHIPEWYAN INDIANS				
-range	IH-249	DICK ALOOK	29	3,5,6
FOOD				
-traditional	IH-249	DICK ALOOK	29	8
TRANSPORTATION				
-horse	IH-249	DICK ALOOK	29	5,6
TRAPPING				
-range	IH-249	DICK ALOOK	29	3-7

PROPER NAME INDEX

PROPER NAME	IH NUMBER	DOC NAME	DISC #	PAGE #
FORT MACKAY, ALTA.	IH-249	DICK ALOOK	29	6
FORT MCMURRAY, ALTA.	IH-249	DICK ALOOK	29	3,8
FORT VERMILION, ALTA.	IH-249	DICK ALOOK	29	3,5,7,8
LOON LAKE, ALTA.	IH-249	DICK ALOOK	29	5,7
WABASCA, ALTA.	IH-249	DICK ALOOK	29	5
WOOD BUFFALO PARK, ALTA.	IH-249	DICK ALOOK	29	3,5,6,8