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NOTE: This document lists various Cree bands.

#### Crooked Lake

Four bands seem to have been located on reserves under this agency. They are listed as follows:

- #71 - Ochapowace
- #72 - Kake-wista-haw

#73 - O'Soup or Cowesis

#74 - Sakimay

Skinner seems to have visited this reserve in 1913, but does not give a list of the bands. He considers them to have been a part of the Calling River Cree.

In 1886 Little Child's band is reported as under this agency, though this seems to be the same Little Child who was reported at Fort Walsh in 1879. His band was then in company with the Assiniboine under the Man-that-stole-the-coat. At this time, Little Child declared his intention to be [?] the selection of a reserve, about 20 miles east of Fort Walsh, but later changed his mind suggesting a site on Battle River, a stream near Fort Walsh. The agent did not consider this a favorable location, but did not oppose Little Child settling there. Apparently this location proved unsatisfactory and Little Child was eventually located under the Crooked Lake Agency.

Band #71 - Ochapowace

This band is insistantly listed as Cree and in 1898 their chief industry seems to have been tanning skins and gathering snake root. The next year we are told that fishing furnishes a part of their food supply. At about the same time they seemed to have practised bootlegging and to have given the agent trouble for some time. In 1905 they were still living in small log shanties covered with clay, taking no interest in school and subject to scrofula and tuberculosis. Their birth rate was considered low and in consequence there were many old people in the band. They continued as conservative pagan until long after 1913 and of all the bands under this agency were most inclined toward their original life. However, in 1906, the agent reports that no Indian dances were held during the year for the first time. However, such statements must be taken with some reserve.

Band #72 - Kake-wista-haw

This band is considered Cree and in 1898 were still listed as half pagans. It was during this year that one Indian was punished for holding a give-away dance. In matters of housing and adherence to old customs, they seemed to have differed

little from the preceding band. Possibly they did a little more farming.

Band #73 - O'Soup or Cowesis

The reports show some confusion as to tribal affiliations since in 1896 the agent reports band #73 and 74 as dominated by Ojibway. This seems to imply that many Ojibway had joined these bands and intermarried to such an extent that their tribal identity was threatened. We find them more progressive than the bands previously noted since in 1907 they were reported as having a fair number of horses and most of their children in school. On the other hand, the agent reports their

chief as reactionary and a hindrance to progress. This school attendance began to show results since in 1911 a considerable number of this band were graduates of the Industrial School, but later on are reported as inclined toward easy habits and finding it difficult to adjust themselves. The situation was further complicated by the number of mixed bloods.

#### Band #74 - Sakimay

As previously stated, this band becomes largely Ojibway in composition and in 1907 were still regarded as mostly pagan and as showing no desire to farm. About this time there appeared to have been two separate bands under this number, but one of them sold its land and joined the other so that after 1908 they are listed as a single band living chiefly by hunting. A little later they were addicted to drinking, giving no care to their cattle and, what is stranger still, not interested in horses.

In general the Indians under this agency seem ultra-conservative living part of the year in tipis and maintaining their own religion and customs. The Sundance appears to have been the regular ceremony for all these bands, being reported in 1896 and in 1912. A general description of this ceremony is given by Skinner.

In 1887, the agent reported that Chief Cha-ca-chas left with a party of 40 Indians to visit in Dakota and later to have been camping near the mouth of Milk River, at which place this chief died. It is not clear whether this band returned to Canada.

One chief custom cited in 1893 indicates that after a death in the family it was customary for them to spend a year visiting on other reserves. Naturally this disturbed progress in farming and stock raising.