

DOCUMENT NAME/INFORMANT: PETER GAMBLER & MABEL DRISCO
INFORMANT'S ADDRESS: CALLING LAKE
ALBERTA
INTERVIEW LOCATION: CALLING LAKE
ALBERTA
TRIBE/NATION: CREE
LANGUAGE:
DATE OF INTERVIEW:
INTERVIEWER:
INTERPRETER:
TRANSCRIBER: J. GREENWOOD
SOURCE: OFFICE OF SPECIFIC CLAIMS
& RESEARCH
WINTERBURN, ALBERTA
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PAGES: 3
RESTRICTIONS: NONE

HIGHLIGHTS:

- Promises made in Treaty 8.

Inter: How old are you?

Peter: I think I must be going on to 67.

Inter: Now you tell us, how did things went on or how the other Indian people knew or what were the promises towards the Indians.

Peter: Long ago when the treaty was passed, the people were given things to use. People were given rations like bacon - tea - etc.

Inter: You are asked to tell what you know, like did you pay for medicine and so forth?

Peter: No, we did not.

Inter: Are you being given any more rations?

Peter: No, not any more.

Inter: You have been given gunpowder and pellets, they haven't been given now?

Peter: No.

Inter: Did your father take treaty from there at Wabasca?

Peter: Yes.

Inter: If you want to go farming business that there were to given help?

Peter: Yes.

Inter: This reserve that joins the lake, is that where the reserve ends?

Peter: I don't really know.

Inter: Are you allowed to set nets for fish?

Peter: Yes, we're allowed to set nets anytime.

Inter: About schools or schooling, you are not to pay for them?

Peter: No.

Inter: So is medicine and doctor bills. That these were mentioned at the treaty?

Peter: Yes, now you pretty well have to pay for what you kill, as for big game. That's the white man's way now, as the Indian had the privilege to hunt or fish at any time.

Inter: Are you to pay for a game license?

Peter: No, not right now, but we cannot shoot ducks now.

Inter: No, the government had broken the treaty which was promised to the Indian.

Peter: It isn't the Indian people who destroy the game, it is the white man, who does these things.

Inter: What is your name?

Mabel: Mabel Tresco, but my maiden name was Mabel White. I was born here and raised here at Calling Lake. So we went moved and went Fort McMurray, and that is where I got married.

Inter: How about your dad? Did he take the scrip?

Mabel: I don't really know, but on my mother's side they took the scrip. They were given cattle and cash but do not know how much, because we Indians did not know how to count. We must have got quite a bit, she said, but maybe this other old man might know, if he can remember.

Inter: How old is he?

Mabel: I don't know, how old he is. I looked for his birth certificate but I could not find it. But the only thing I found was that he was a godfather down at Wabasca. The priest had sent that. My old man is some sort of a white man, but he must be in his nineties, or else 92. His name is Mikes. He hardly moved around, he might know more about the scrips. But when they got the scrip they brought clothes. Here comes the old lady, maybe she can give you more stories about it. That's all I know about these scrip. Since I can remember we did not any things, that is during my time. So I don't even know who took what belong to us. I have about the oil rights, some people got some cash for it, but here we never got any. We are not whites because we born here.

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
SCRIP	IH-274	P. GAMBLER	30	3
TREATY #8 -interpretation of	IH-274	P. GAMBLER	30	2,3