Rose: Could you please first state your name and your age?

Philomene: My name is Philomene Gladeau.

Rose: That's Philomene Gladeau?

Philomene: Yes.

Rose: What was your maiden name?

Philomene: Chalifoux.

Rose: What were your parents' names?

Philomene: My mother's name was Marie.

Rose: Chalifoux?

Philomene: Chalifoux.

Rose: And your father?

Philomene: My mother was not married when she had me so I was an illegitimate child.
Rose: Was she a member of this band?

Philomene: Pardon?

Rose: A member of this reserve (band)?

Philomene: Yes, my mother was a member of this band, but as for myself - I'm a member of the Sucker Creek Band. I married a treaty from that band.

Rose: Where is See pee seek?

Philomene: That's a Cree name for Sucker Creek.

Rose: You're a member of Sucker Creek?

Philomene: Yes, I'm not a member of Swan River Band.

Rose: Do Gladeau's live there?

Philomene: Pardon?

Rose: Are you still a member of Sucker Creek?

Philomene: Yes.

Rose: But you make your home at Kinuso?

Philomene: Yes, I grew up here.

Rose: You like it here.

Philomene: We prefer this place since we were born and raised here.

Rose: I heard through another source that you had lost your treaty status.

Philomene: No, my husband was a member of Sucker Creek Band including his mother. They took the treaty over there. That is why we're member of Sucker Creek.

Rose: Do your children reside at Sucker Creek?

Philomene: None of them. One lives in (Slave Lake?) and the other in High Prairie.

Rose: Are they still members of Sucker Creek?

Philomene: I think both of them are still members. I'm not sure since one of them now lives with a non-treaty at Sawridge. The other one (a daughter) is still a treaty.

Rose: Could you please tell us about the history of the treaty period when it was taken initially? What was related to you?
Philomene: I'm not sure. The elders used to talk about the treaty. My mother was there. I was very small.

Rose: Upon accepting the treaty, the bands in later years were allotted reserve lands.

Philomene: That's true. The bands were given reserves. They surveyed it.

Rose: So the Swan River Band was given land at this site?

Philomene: That's true.

Rose: The Driftpile Band received their own allotment?

Philomene: They were given their own reserve over there.

Rose: The cemetery site...(interrupted)...

Philomene: (Note: She named various places where their cemetery sites are located.)

Rose: The records in Ottawa show that this land was never used. I guess this piece of land was not wanted by the band members.

Philomene: That is probably true. That piece of land belonged to the white people. The people did not want to take it because it was not part of the reserve.

Rose: They didn't take it?

Philomene: That's right. It wasn't an Indian land.

Rose: The band is concerned about that piece of land. Do you know anything about it?

Philomene: There is one in Kinuso. (Note: There were too many people present and talking at the same time. My question was not answered.)

Rose: The people living in the vicinity of Slave Lake namely Sawridge members?

(Note: Since she was having difficulty understanding the English names i.e. Sawridge. I had to ask the Cree name for those places.)

Apparantly a few families from there came here to live. Would you know any of these people? What were the names?

Philomene: One of them was Edward Twinn. The other is Isabella Twinn.

Rose; Do you ever come across the name of "Ward"? It's a last
Philomene: They did not enter treaty but they did live around here.

Rose: I wonder if you could recall what kind of an arrangement was made with these people?

Philomene: No.

Rose: So, Edward & Isabella Twinn were the only ones that came here?

Philomene: Just them.

Rose: What was the name of the surveyor?

Philomene: I don't know.

Rose: You've never heard of the name?

Philomene: Never.

Rose: After the completion of survey ...(interrupted)...

Philomene: They surveyed. After the survey was completed, white people came and lived there.

They took land which was considered Indian land.

Rose: At that time the actual status of the land was not finalized although it was surveyed for them?

Philomene: The land where the town of Kinuso is situated is still Indian land. It was not sold. A lot of people believe that the land was sold.

Rose: Now, would you know those white people's names that took land in this vicinity?

Philomene: I don't know. That's right, there was a "Coal". Who else is there..."Mose".

Rose: I wonder if they knew that the land was supposed to have been part of the reserve?

Philomene: They must have known.

Rose: I wonder if they were aware that the Indians wanted that land in those locations?

Philomene: I don't know.

Rose: Assineau River - who was given land there? Who owned it?
Philomene: Ups chi nese (our grandfather). He was known by that name (Felix Giroux).

Rose: How long did he live there?

Philomene: A long time. He lived there prior to any movement to the north.

Rose: What position did he have?

Philomene: He was a councillor.

Rose: Key no say oo. Did you ever hear that name?

Philomene: He lived at Driftpile or maybe Sucker Creek. No, no, he lived at Driftpile.

Rose: Driftpile?

Philomene: Yes.

Rose: What was his title?

Philomene: Mustus lived at Sucker Creek. Astachukun lived at Driftpile. They were our headmen. (They died during the flu epidemic).

(NOTE: This part become ambiguous. There is too much interruption by the listeners in the background. This woman waits for approval from her companions. She waits for approval after every comment she makes.)

Rose: You mean, Key no say oo and Mustus died during the epidemic?

Philomene: All of them.

Rose: (Note: I didn't think of asking that upon the deaths of all these headmen - who replaced them.)

Including Astachukun?

Philomene: All of them.

Rose: I thought Astachukun deceased years after the flu?

Philomene: That's true. He died later on.

(NOTE: The time period was not specified, so the question was ambiguous.)

Philomene: The two other ones - Key no say oo and Mustus predeceased Astachukun.
Rose: What was Astachukun's position or title?

Philomene: Was he not a chief? (Companions agree)

Rose: Mustus?

Philomene: Mustus was a chief, too.

Rose: Were they closely related?

Philomene: Yes, all the Williers are related.

Rose: How?

Philomene: They're all Williers - all brothers. We are in a different system.

Rose: Did you ever hear the name Pesacunape?

Philomene: Pesacunapees? These used to live around here. They were not treaties.

Rose: Were the people told that this was a single band? That is: Sawridge, Swan River, Driftpile and Sucker Creek? These bands were under the authority of one chief? There were councillors on the local band?

Philomene: Yes, we all each had a councillor.

Rose: Were they free to move around?

Philomene: Yes, we were free.

Rose: When was this practice abolished?

Philomene: (Someone else interjected).

(This interview was poorly conducted due to the number of people present at the house. As you will notice it has an abrupt ending.)

(End of Interview)

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