- This elderly man says he was present at the Treaty 38 negotiations. Describes how he understood the promises.

Inter: What is your father's name?

Pierre: Pierre.

Inter: Pierre what?

Pierre: Pierre Nanamaho.

Inter: How old are you, Grandfather?

Pierre: I don't rightly know how old I am, because I did not keep track of my age. I must be pretty old.

In the olden days, nobody kept track, we bush people. There is some young people, who were baptized and then from there, they were booked down as treaty Indians. But in the olden days some were not baptized till they were quite old, not like it is now. That is why some people did not know how old they were. In fact a long time ago I got a letter, I don't know how many years ago. It has been a long time since I got letter; I don't know how many years ago I got one.
Inter: How was it when the first treaty came? Did you remember?

Pierre: Yes, I was getting big. I was nearly an adult at that time when the first treaty came.

Lady: They are out to see treaty Indians.

Inter: How do you understand the treaty rights?

Pierre: It is been said that any treaty should not be stopped, in any way, if he should kill animals, that is what they were told. People did not take treaty long ago, just like my dad did, not me. While my parents were living they did, and so are the rest of the others who took the treaty. As you can see, the old people, they are all the people who went to the first treaty. Which I knew that it happened that way. And that is the way we have heard, that a treaty Indian should not be deprived from his hunting facilities so they've said.

Inter: Just like hunting?

Pierre: Yes, just like hunting.

Inter: And like duck hunting?

Pierre: Like fishing, so all can make a living from, that a treaty Indian should not be stopped from doing so, so they said.

And they wanted to change the ruling, I've heard, and that's the way it's going to go. These chief and council, especially these young people who become chiefs and council, they do not know how the law was passed.

Inter: Yes, and they have promised that the children should go to school.

Pierre: That was understood that the children should go to school.

Inter: And did you hear about medicine and a doctor, that you would not have to pay for?

Pierre: I did not know that the medical was not to be payed for. But any treaty is not supposed to pay for his medical; maybe some others do, just like the mailman, I don't rightly know, but I did not hear that a treaty should pay for his medicare.

Inter: And that they promised to give some ammunition out?

Pierre: Yes, they had given them out before. That's why the treaty came so that they can give ammunition for rifles, and they gave out gunpowder and pellets. This has been going on...
for some time. But as soon as the rations came, that is why they stopped give out ammunition, that's why I think.

Inter: No, it didn't.

Pierre: No, it should't stop, that's the way it happened a long time ago. Ammunition was stopped to be given out to people so they can go hunting, no matter if he was old or not.

Inter: Netting twine was also given out.

Pierre: Yes netting twine was given out, but now they don't give them out.

Inter: And how much money was given, when the first treaty came, was it always $5.00?

Pierre: Yes! Always, it was told a treaty would get $5.00, and the other things were costly, so we've heard.

Inter: Do you remember the first treaty?

Pierre: Yes, I clearly remember.

Inter: Did they have the treaty long and did the people accept the treaty right away?

Pierre: Yes it was heard before, people have heard that the treaty was coming. So people thought which one to take, because they were told. And some Metis people who worked, and that they were asked how much they knew of the mishappenings. So the Metis told what they knew. So they took notes of what should happen in the future and a treaty should have a treaty card to get the $5.00 and the treaty will be permitted to go game hunting. People were not forced to take treaty, and the old people let go of the land. So they wanted the treaty; that is why there is so many treaties now at Wabasca.

Inter: Now in your reserve in Wabasca, how's it join the lake?

Pierre: Yes! It goes down to the lake and there is a river also, like the one you came across. That is where the reserve joins and further on. The reserve runs across the Wabasca River and comes along here and from both sides it runs into the lake.

Inter: Did they say the lake belonged to you?

Pierre: No! Nobody payed any attention about the lake, only the reserve and that they did not say whether to fish on the reserve where the reserve joins the lake. Anybody who wants to go fishing, goes out of fishing.

Inter: Later on if you people want to go out farming on the reserve or raising cattle. Were they told that they would get some assistance?
Pierre: Yes! They were promised but nobody tried doing it, or is it that land is not fit for farming. We should have helped each other to take farming and maybe it would have helped people on the reserve.

Inter: Were the people given any cattle?

Pierre: No, they were not given any.

Inter: They were not given?

Pierre: No, they were not given. But if anyone wanted some, all they had to do was ask. I don't know of anyone getting any cattle. But there were some who had cattle which they bought. So older people had cattle also, but I imagine they bought.

Inter: Supposing they found oil or gold or any kind of minerals would that belong to you treaties? Is that the way you understood?

Pierre: Yes.

Inter: That the reserve belongs to you?

Pierre: That's the way it should be because the reserve belongs to the treaty Indians.

Inter: You don't really know how old you are, you must be pretty old.

Pierre: Yes, I'm pretty old. I got my old age pension long time ago.

(End of Interview)

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