- This elderly man gives a fairly detailed account of the events at the signing of Treaty 8 and of the years immediately following this.

Isadore: When we first got paid, when they first asked us if we were to give up our land, one week was spent in negotiations with our chief. As the week was ending, he was told this, "Today we're coming to buy your land, Chief. If you don't sell today, never again will they be back to buy your land," our chief was told. Also, this is what he was told, "The way you have been struggling for a livelihood, no one will ever stop that form of livelihood. If you should take treaty, this is the way you will make your livelihood. Moose, cariboo and any other wild bush animals, no one will ever stop you from obtaining these animals anywhere. As long as the sun walks and the rivers flow, always and forever always, no one will ever stop you. You will always make your livelihood that way. If you should take treaty, and if that is what you're going to take, nothing will stop you from fishing and duck hunting. There will be no limitations as to what you want to kill, to continue your livelihood in this manner forever," the chief was told. There is only one law pertaining to treaty Indians, not two or three but only one. There is no one that can change that law. Nobody will change that law. The only thing that can change that law, is when the sun stops and the rivers run dry when the treaties will change. That is the only thing that can change our treaties, no one else can. Anyone wishing to
challenge our treaties, to change that, he may try, but he will find out how our treaties are. These are our laws and our treaties.

If you take treaty, you won't pay for hospitalization and medication you won't pay for. If you should be hospitalized, after recovery you may put on your clothes and go home. That is the Queen's responsibility and not yours as a treaty Indian. Medication and medicine you will not pay for. The Queen will pay for all medical expenses. Forever and ever you will not pay for medical services, as a treaty Indian, if you should accept treaty. As long as you live and the sun don't stop, you will always remain treaty if you don't take scrip.

You will be given horses, four teams, four wagons, plows and discs and other farm implements. All of these you will be given and also potatoes for you to seed in spring, which you could reseed the following year. Cattle will be given ten head, from those you will make your livelihood. These cattle will be rotated. Should a cow have a heifer in a year's time you decide to keep the heifer you can do so, but the cow will be released for rotation so the other party can do the same. Soon everyone will have cattle, we were told. Should you take treaty, if anyone wishing to break land and go on farming should he, he will be given a tractor, maybe two or three that they will be given. Plows, discs and other farm implements. After all of the cultivation is finished in the spring, the Indian agent will inspect the land if it's ready for spring seeding. If approved by the Indian agent and chief, then the Queen will supply the seed and there will be no expense for the treaty Indian. But if the person wishing to go farming, he must forfeit his guns, so that hunting wouldn't interfere with their farm work. The Queen will supply all necessary food until seeding is completed. Upon completion, then the Indian agent will give back the guns to the Indian farmers to continue their livelihood as it was before farming. And if they should get a good crop, the Indian agent and chief give their approval of a good crop, then they will receive a threshing machine and a farming mill. Then they can proceed with harvesting. This is the way I understood the treaties. I don't want to tell any lies, 'cause I don't like lies. You've come a long way to get this information.

If the crops turn out well, they will be given four granaries each. If these granaries are filled from that if there is number one grain, one full granary will be locked up. The one locked up granary will remain locked for the following spring. The other three granaries of grain, they can sell to feed their families. The money received from these three granaries, will be theirs totally and no one else. There was no mention to use these monies for liquor but for only to feed their families. Regarding the number one grain, after all the plowing and seeding is finished, eventually a white man will approach. Then he will ask if you have number one grain then the Indian will reply, "yes, I have number one grain." "I want so many bushels." He will be given the required bushels of grain.
He will then count his money to pay for the grain. The money will belong to the Indian to feed his family and no one else. The money received from any further grain sales will belong to him and no one else. It was said, we were told, we were given that understanding.

Dave: Regarding your reserve, should it extend into a lake, what is your understanding, how far does the reserve extend into the lake?

Isadore: We were the ones that made the reserve. We were the ones who were involved in the actual surveying. You take like our reserve, our mound that runs across the lake is missing but the land extends right through the lake. The amount of land that extends into the lake, we own that land. Because the land is joint we own the land that partly in the lake. We have an example of this on our reserve but I'm not sure just where the reserve ends this is where our reserve extends. And also we have another example this side of Faust, Alberta, this where our reserve extends again. That is one example. Also, Driftpile have an example where their reserve extends across a lake. The portion of land that is in the lake we own that portion of land. That is why fishermen do not fish within our territorial waters of the reserve when they fish. They usually fish on the other side of our water. This is the case on our reserve but I wouldn't know what it's like on your reserve.

Dave: The way the story goes, what has been promised to some, everybody must have been promised the same, wherever the reserve boundary extended into a lake.

Isadore: Our chief was the one that the promise was made to and Key no say oo was his name, this was the land here. What he was promised here in Canada by the Queen our reserve here in the north, he owns all the Indians here and he owns all of the reserve and that is our chief. He was our leader.

Dave: Did the Hudson's Bay Company own this land before the treaty?

Isadore: What?

Dave: Hudson's Bay Company.

Isadore: Yes, at first there was only the Hudson's Bay Company store. At first there was only that one store. There was no other store only that one.

Dave: Do you know anything about the lands that were given to the Hudson's Bay Company?

Isadore: Store?

Dave: Meaning the Hudson's Bay.

Isadore: Do you mean the lands that were given to the Hudson's Bay?
Dave: Lands all over.

Isadore: Lands all over. Yes, prior to treaties, Hudson's Bay occupied some land. This here part, where Hudson's Bay occupied. Just like these here, I shouldn't say this but you take like Hudson's Bay at High Prairie and Hudson's Bay at Grouard are the same. The one at Grouard is still operating. No one else has a store there at present but Hudson's Bay. There were two other stores but they weren't too useful and they went broke. As long as I can remember, Hudson's Bay was the only store in existence. That is the way it was given to them.

Dave: And these missionaries, were they here prior or after treaties or did they come along with a commissioner?

Isadore: Prior to the treaties, there were no missionaries. Eventually, as time passed on we brought them in. You must have heard about the large barges long ago that had 8 or 10 men and skipper to one barge. These eight men would barge to Athabasca. We would bring back these missionaries with us. That is how the missionaries came into existence here. You must have known Father Giroux. And another one that was known to be Little Father. That was the first two that came here.

Dave: Little Father was known as Father Filaday?

Isadore: Yes, also in the Cree language (Stand over) was another priest or missionary.

Dave: Also when the treaties were first made here, was Father Lacombe the interpreter?

Isadore: Yes, I know that Father you are talking about. Those were the ones that were here.

Dave: Okay, referring to the treaty, if you are going to take treaty, in your reserve there will be a ration house built. From there you will receive clothing every month. From this ration house food rations will be distributed within this reserve?

Isadore: That is true. There was a ration house that stood across over there that we built together before the basement was completed. True, these things were fulfilled, we received food rations right from the ration house each end of the month all you had to do was to get the food rations. In addition, women would receive clothing such as stockings, shoes that they would just go and get them from the ration house. There was also blankets issued. Men received pants, shirts, shoes, etc. a complete wardrobe each month. This is the way were issued at first.

Dave: And later on were these rations cut off that were issued before?

Isadore: The way we were treated before? One thing I would
like to mention now that you have mentioned it. A person that we are to think about, regardless of any discrimination, it could be any person even though he is not well known, take for example, we have no business pertaining to an Indian agent that is off the reservation. We have no business over there. A person in his right mind within his own reserve, that is where his strength lies. Outside this reserve, approximately 40 miles is High Prairie. The Indian agent left from there, why did he leave his Indians like you have mentioned? Okay, now he goes outside of the reserve and speaks. Now the Indian has no business to leave his reserve and speak elsewhere. He should speak within his reserve where his strength lies, the chief, council all of them. Within their reserve lies their strength, not outside the reserve. We have no business pertaining to an Indian agent who stays off the reserve. I'm going to take an example of these over there. You will know. Okay. You will go and see the Indian agent and speak to him over there, okay, as soon as you speak to him over there, okay, as soon as you speak over there, "yes, I will give it to you, yes, I will give it to you," will be his reply but you cannot say if he's going to give it to you. Okay, if he doesn't want to give it to you, nobody can do anything about it because he is on his own when he is off the reserve. Many an intelligent person has told me even as humble as I am, many an intelligent person has told me when an Indian agent is off the reserve nobody has any business of go and speak to him over there only on his reserve. Okay. That is true when a person belongs to a reserve, only on his reserve. For instance, these reserves that we have we own the inside of the reserve and if the chief wants to speak he may talk all he wants to.

Dave: That I believe very sincerely and I wish to thank you very much for what you have told me. I would like to ask you one more thing. These uniforms that were given to the chiefs that had a stripe on them and councillors wore a badge what is your understanding on that?

Isadore: Something like this, it wouldn't be nice to tell far-fetched lies, eventually. You take these clothes that are given to you when an Indian agent goes out and they all go out now, when an Indian agent does not stay on the reserve, that cannot be taken, also there are two things that the Indian is holding back because of his foolishness. Take children for an example, I will say why that happened was the flag. At first when our chief was given treaty, he was given the Queen's flag. The flag was sent back. Okay, it looks like the flag was refused when it was sent back. Also his money and his gold medallion that he wore around his neck, it's valued at $50.00 I believe. That medallion is the only one of it's nature in existence throughout the world. That medallion came from the King, that is for certain, I saw it for myself. Okay, that medallion you will know and you will be amazed as well, on your field research but for whatever it's worth, this medallion no
one knows where it's at. That medallion has been lost. I will say this for an example and this you have seen. If you give anything to a child he will play around with it and lose it. No one will know where. And there is one chief here who was entitled to this medallion, he passed it on to a person at the creek you knew called Koo sap pee geet who was a chief. He gave it to this person here. When this chief resigned he respected the medallion and brought it back. He gave it to the chief. That medallion we have not seen. We do not know what has become of it. Perhaps the children played with it and lost it or perhaps the dogs played with it and lost it, no one knows. That is what we have lost. That is the truth. That is the truth and nothing but the truth. If man seeks the truth, he shall find it. But there is nothing left.

Dave: You take these medallions, I don't think there are too many around the reservations. Why this has happened, previously the younger generation who have become chiefs have very little respect for that type of thing. They do not believe that it existed. And just like you have mentioned you have told the absolute truth. This is what my grandfather used to tell me who was called Red Moose. If the chief wishes to use the truth, he will wear the medallion and the uniform is what he used to say. Apparently this was the truth.

Isadore: True, true but I will tell you one thing which you may try, if you would like those uniforms you may request for them and they will be sent to you by the government. These uniforms will be all sent to you. Then they may be used. For an example, these people from the creek, they have many of these uniforms which they had sent for from the government. They received them. I have nothing to brag about.

Dave: No, you have given me a good interview. And about this, there aren't too many people who believe this, even though its in print, about the treaties which we have accepted. And there are still some white men who do not believe that the treaties exist up to this day. This why, grandfather, that we are travelling around so much. All the old people that are still living we would like them to tell us in this manner. These interviews will be compiled and a report will be drafted and taken to Ottawa. It will be just like you presenting the case at your age of 107 years. Then the government cannot deny us because you have seen and witnessed it yourself because your age proves it. Also, I would like to ask you one more question. The land that we have sold at the first treaty what was your understanding of the depth of ground given towards mineral rights. Was it a certain portion or was it the entire depth? Just like oil I will mention.

Isadore: Yes, yes.

Dave: Did we surrender the entire depth or was it just the surface? What was your understanding?
Isadore: No, no there was no mention of that right here. It was just the reserve. The reserve was just mentioned. The Indian owns what's within his reserve. No one can take what is within the reserve because it belongs to the chief. On his reservation the chief has his power. If he wishes to exercise it on a matter, it must be within his reserve. The chief has no business off the reserve. The reserve that he owns, he must remain within, the fight for and the Indian agent in Ottawa. What are you seeking for to be put on your equipment? I have gone on a speaking tour all over. I have spoken just like I have spoken here. In many places, I have spoken, like High Prairie. My speeches have been taken over there just like today. And what I have told you today and mentioned to you.

Many years ago a new tribe arrived here to come and look at our land. This new tribe discovered a lake and that is why it is named after them. When they arrived here, they told us about their people. Indians were sent over here to come and look at the land. And when they saw that livelihood was plentiful with moose, ducks, fish and everything was so plentiful. Livelihood was plentiful. That is when the Indians were brought over and lived around the lake. There is one old man here who has died. He was called White Eagle. He was one of the first ones to arrive here, of the newcomers to settle here. His name is registered in Ottawa, also, where (Kin noose shes) councillors are registered is where he is also. And what we are mentioning, an Indian may only speak on his reserve and not outside. In the reserve where he belongs can he only speak. I have brought this up in a form of a resolution, that was promised to us in our treaties. This was brought up in a vote. I spoke over here, to our nurse here and she spoke to me and this is my story that I am now going to tell you. That resolution was approved in Ottawa. Only my resolution was passed in Ottawa. That was approved. They sent me a letter of their approval but my son-in-law has it. There was also another letter that was sent to me that was about the same size. Many a person has asked me how these things came about, the same questions you are asking me now.

Dave: With this survey, we would like to approach as many elderly people as we can while they are still living. Women folk included, not only the men folk. This is the type of information we are looking for. This won't be the only time we will be seeing you. But we would like to give you a rest in the meantime. We shall be back again and in the meantime you can refresh your memory. Then we shall come and visit you every once in a while. Soon you will recall everything that has been promised in our treaties.

Isadore: I remember everything.

Dave: Yes, but we would like to give you a rest so that you won't be over-tired, grandfather.

Isadore: If I don't lose control of my faculties eventually.
Dave: It will be soon, it will be soon. We will be back next Sunday.

Isadore: Yes, your immediate return will be all right. Just like that, I recall the past very quickly. I still remember everything that was promised to us with no problem.

Dave: But we are getting you tired, so you can refreshen your memory after we have left now. Soon you will recall other matters, so I will leave you for now. What other elderly people are there here on your reservation?

Isadore: There is nobody that I can tell you.

Dave; What would you think if I went and saw Pat Lalonde? He took treaty for a long time and he still living. Do you know him very well?

Isadore: I don't know what to tell you. He is not aware of these matters. But the only person here I think you can see is Pat Lalonde. No one else I think who is real elderly. Also what you are asking about none of them has witnessed the treaty except Lalonde. He's the only one who witnessed it. Also I would like to tell you part of a story. The Metis when we first accepted treaty, what was said to the Metis, I will tell you this. This is what was said to the Metis, "you are all to take Indian treaty on this land. As long as one man, one man, (it doesn't mention what kind) as long as he stays at Ai atchee new, Lesser Slave Lake, he shall take treaty. One thing we are not going to tell you," we were told, "if you accept treaty you are not to bother with liquor. If you bother with liquor when you have accepted treaty, if a policeman sees you he will arrest you and put you in jail. There was no mention of having to pay a fine. You will be put in jail if you bother with it. Okay, this last time when scrip was accepted, as long as the world exists there won't be another issued like it, only today. Okay, if you take scrip, your children will be the ones to suffer, also your grandchildren. They will not receive anything. They will have no chief. They will just grow up. Okay, but now you people that are Indians who get along, who try to make friends and be able to laugh whenever you see one another, always try to maintain that friendship. We only have one blood, it doesn't contain hold to around any animosity, "we have been told. "I am not going to take treaty. It has never brought any happiness that I can see. I won't remain silent. I'm going to accept scrip," said some of the Metis. "Me too, me too." Soon there were many. "Okay, you will be poor, later on when you wish to speak on an important matter. Okay, the Queen or the King, if you wish to speak to them about anything that you have requested for, do not forget about the Indian. Invite as many as you can. They will speak for you. They will be your partners in attempting to achieve what you are requesting for. But if you do not go with Indians, if you leave them and forget about them, it doesn't matter how much or how many times you
request for things after you have accepted scrip, you will receive absolutely nothing."

This is what the Metis were told, verbally is what was said. Today the way they see things and the way I see it, why their daily food consumption is limited is no one's fault but their own.

Dave: That is the exact truth. That was an important item you just mentioned. That isn't written anywhere in the land scrip. That is an important item that wasn't written in the scrip. This is something that the people aren't aware about. what has happened, many of the younger generation are not aware of scrip. I am aware of it but the younger generation are not. Take for example the Metis people, it is as if they have been thrown away but that is not the case. They were given a choice, were they not, to take Indian treaty or scrip. Is this what you are saying?

Isadore: No, they were not given a choice. No, they were not given a choice. It was a desire for all residents of Lesser Slave Lake to take treaty. This is what was said. Okay today scrip was given to some but as long as the world exists, scrip will never be given out again. If anybody accepts scrip, he will be doing a great injustice to his children, also his grandchildren as long as the world exists, the offspring will not receive any benefits. Today you people will accept scrip. Only you but your children won't receive anything. But if they accept treaty they will always receive treaty benefits. They will draw their annuities but if you accept scrip your children will receive nothing as long as the world exists. They will receive nothing. Forever and forever they will receive nothing. Okay, there is no thought about children on this earth, only the scrip. If a person doesn't want to accept treaty, if he wishes to accept scrip for the benefit of liquor privileges, today what is the case? Okay, today the Indian sits in the beer parlor. The Indian was never promised to sit in the beer parlor. Okay today you see him sit in the beer parlor. He will be poured beer in a glass. He might be sitting with Metis people. The Metis might be sitting with an Indian or a white man. When the Indian sees the other people drink, so will he.

(End of Interview)

INDEX

<table>
<thead>
<tr>
<th>INDEX TERM</th>
<th>IH NUMBER</th>
<th>DOC NAME</th>
<th>DISC #</th>
<th>PAGE #</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHIEFS AND CHIEFTAINSHIP</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>7</td>
</tr>
<tr>
<td>-clothing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CLOTHING AND PERSONAL ADORNMENT</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>7</td>
</tr>
<tr>
<td>-chiefs' uniform</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Topic</td>
<td>IH Number</td>
<td>Doc Name</td>
<td>Disc #</td>
<td>Page #</td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>-----------</td>
<td>----------</td>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>CLOTHING AND PERSONAL ADORNMENT</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>5</td>
</tr>
<tr>
<td>DRIFT PILE RIVER RESERVE</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>3,4</td>
</tr>
<tr>
<td>FOOD</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>5</td>
</tr>
<tr>
<td>HUDSON'S BAY COMPANY</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>4</td>
</tr>
<tr>
<td>INDIAN AFFAIRS, DEPARTMENT OF</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>6</td>
</tr>
<tr>
<td>METIS</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>10</td>
</tr>
<tr>
<td>MISSIONARIES</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>5</td>
</tr>
<tr>
<td>SCRIP</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>9,10,11</td>
</tr>
<tr>
<td>TRANSPORTATION</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>5</td>
</tr>
<tr>
<td>TREATY #8</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>2,3,5,8,9</td>
</tr>
<tr>
<td>PROPER NAME INDEX</td>
<td>IH NUMBER</td>
<td>DOC NAME</td>
<td>DISC #</td>
<td>PAGE #</td>
</tr>
<tr>
<td>KEY NO SAY OO</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>4</td>
</tr>
<tr>
<td>LACOMBE, FATHER ALBERT</td>
<td>IH-338</td>
<td>I. WILLIER</td>
<td>28</td>
<td>5</td>
</tr>
</tbody>
</table>