

DOCUMENT NAME/INFORMANT: PAT PADDY  
INFORMANT'S ADDRESS: THUNDERCHILD RESERVE  
SASKATCHEWAN  
INTERVIEW LOCATION: THUNDERCHILD RESERVE  
SASKATCHEWAN  
TRIBE/NATION:  
LANGUAGE:  
DATE OF INTERVIEW:  
INTERVIEWER: ABRAHAM BURNSTICK  
INTERPRETER: RICK YELLOWBIRD  
TRANSCRIBER: JOANNE GREENWOOD  
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& RESEARCH  
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HIGHLIGHTS:

- Pat Paddy, aged 86, gives his understanding of Treaty #6 and describes some of the changes which resulted from it.

Abraham: We are looking for information about Turtleford. First, what is your name?

Pat: Pat Paddy is my English name and my Indian name my grandmother gave me is Min-Noo-Sees-Ta-Ko-Tayw.

Abraham: How old are you?

Pat: 86 winters old and it was a while ago that I came to this earth. My grandfather used to talk about this to my father as he grew older. He told my father that he would pass on to him knowledge so that when the time came he would speak for his children. Kap-Ti-Ko was my grandfather's name.

An interpreter spoke to my grandfather when the commissioner came and spoke to him of the treaty. There was many people who listened to them. The commissioner said he wanted land and he would pay money for it every year to each person. My grandfather wasn't a chief but he was a leader in his own right so he spoke to the commissioner.

The commissioner stated there would be treaty payments every year for everyone and that the Indian would set lands aside for

himself and they would be known as reservations and the Indian law would be prevalent. Outside of the reserve would white man's law only apply. The redcoat would be there to offer protection and provide safety. The Indian asked how much money he would be receiving, and the chief would get more. I'm not sure of that: there is another story of it, but I heard they had received \$50.00 and now they only get \$25.00 but the people received \$12.00 every year. One payment was made of \$12.00 and the following year seven dollars was held back to future benefits and it saves and gains interest. The councillors also received more than the people but less than the chief. It was said twenty years later the people would get anything they asked for and they would receive it and laws would be well known. The hunting rights were the livelihood of the people so they retained them plus the trapping as well. The white man's animals would be branded signifying they were his but the rest were the Indian's.

The people were told to choose an area they wanted for a reserve. Na-Gayw-Wa-Chees was the name of the area the people picked, but they stated later that it was too small so Kap-Ti-Ko asked for more land for the people were crowded. There was a priest and a minister were present at the signing and they were to stay with the Indian and help him and they also stood as symbols on which the treaty was sworn and declared. Three days

the meeting took and it was still with reluctance when they did give up the land. The money was brought out and the people were asked to raise their hands who wanted the money for the land. The money has been our downfall. I was too young to be counted as a man so I didn't lift my hand.

Abraham: I doubt if our forefathers made hurry to take the money offered but wouldn't they rather, beforehand, pray or follow ceremony? Why did they use the sun and river to ensure the strength of the treaty?

Pat: I don't know of that. Later, there was meetings Ya-Ya-Num (Swimmer) and Harry Chatsus later who talked of their thoughts on the reserves and they feel that they weren't receiving due consideration. John Tootoosis was the chief then and soon he didn't come to seek the people's opinions anymore as he had. The Indian agent was called to the meeting to ask his opinion. There was five of us from here who went to a meeting. John Tootoosis was there, but he was told to remain silent and which he did. Tom Peynootch took his place, his grandson who is still alive today. (I suggest finding this man to further give credibility as to corresponding names and place in two stories - Rick Yellowbird).

The laws were strange. Soon we were chastised if we were with a gun to hunt. We complained of it though.

Abraham: How much depth of land was given away?

Pat: They said only one foot deep and whatever was underneath was the property of the Indian people. They only agreed on the

treaty at the start of the fourth day.

Abraham: What of the water, lakes and rivers?

Pat: I don't know if they were given away but the elders did say that they were ours. Today our men can't fish when they want to, they are restricted.

This wasn't so at the start. The old ones also said that if the lake dried up, that was our land. I don't remember names but I had a paper with names on it. I travelled but not too far. I went to Sa-Kun-Nat-Chees for meetings, I went to a three day meeting but not too much was finished for all the time taken. There were those who disagreed with many things and had differing viewpoints so they too had much to say. Some didn't say anything when the whites took plows to some of their land. They didn't watch out for their affairs.

Abraham: At the signing was education, schools? Were they mentioned? What of hospitals and medicine?

Pat: I don't know. We have a (food-giver) we call him and you call yours agriculture man in your land. The Indian agent was appointed to administrate the affairs of the native people. They were told twenty children to one teacher and from here three buses of children go to school. The school near here burnt down and another was never built.

Abraham: Were promises made to aid in the planting of crops?

Pat: Grain and three cows were given to one family of four. They were to be raised to eat if the people wanted to. That happened, I planted wheat and scythed hay.

Abraham: Do you see the treaty promises in effect, still?

Pat: I doubt if any now. We sold the land for the sum of Me-Ty-Ya-To-Tum-Now-Ay-Whak-Me-Ta-Tut-Kicn-Me-Ty-Ya-Toom-Ta-Nov (1,000,000) was set aside for us and it gained interest every year Niw-Wow-Kichi-Mety-Ya-Toom-Ta-Nov (\$4,000.00) was gained every year as interest. We've used it now and then. We have been given food bought with that money. We have a co-operative wheat farm of four sections which we used to buy food with as well.

Abraham: Do you know if there was talk of compensation for overpopulation? Was it mentioned that more land may be given in the event of it?

Pat: We talked of that. We wanted more so a paper was taken to Ottawa by five of our leaders and they were assured of more land. We had papers of it one written in Cree by a priest. Kus-Ki-Chaw-Wee-Yas (Little Black Man) was our leader who should have papers.

Abraham: What of the grasses and mountains?

Pat: I never heard of it but the elders said that the mountains shouldn't be sold as it should be that we have it forever. I never heard of the mountains given away.

Abraham: Is it used in the Indian way?

Pat: Yes, the elders spoke of it. If we sought answers, we should go there and seek them. Some of the elders really had future knowledge of what would happen. They spoke with their grandchildren in mind.

Abraham: Did our people before have use for the rocks, trees and grasses?

Pat: Where I was raised, we had much hay, as we had cattle. We had hay farm land and our terrible land has never been used here. We had a fire and lost some. My son Andrew was chief once and spoke of that he should move into that area as we were getting overpopulated here, see, no one lived in that timber. We leased some land here for range cattle. I wonder if we'll ever get that land they put fences on.

Abraham: What was life before the treaty? There must have been a lot of animals.

Pat: Yes, it was that way, the elders say there was no sickness. Only if an accident resulting from falling off a horse was all that happened. Soon he contracted T.B.; when the white man came he brought his sickness as well. The old ones used to say our children have gone to white schools and gotten used to them.

Abraham: Who used the sun and water first, the whites or the elders?

Pat: I heard that it was our grandfathers to show the strength of the treaty. The sun still shines and rivers flow so the white man used it first as we could understand the connotation in our way of thinking. There was a meeting in Saskatoon and I went to listen. My-Yow an old man from Fish Lake invited me there just to listen.

(End of IH-199)

(End of Interview)

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