

(Voices)
3:35:08 PAN little boys eating on a deck of house
Woman 3:35:18 (Background) ..I go get some
(Voices)
3:35:28 CU of boy eating
3:35:36 PAN people walking to boat at lake carrying bed rolls and saying good bye
3:36:03 PAN Tent Kid coming out walking dragging a string going to where people are sitting

Interview with

Irwin Gardiner

Okay

A My name is Irwin, I'm 16 years old, I'm Sandy.. I was brought up in Sandy point,

Q You spend a lot of time on the land Irwin

A Yes, trapping, fishing with my dad, hunting

Q How do you feel about it?

Q It makes you feel good?

A Yes

Q what do you look forward.... what do you look forward to when you come out?

A Hunting,

Q How long have you spent on the land?

END

Elizabeth Durocher???

21 & 22 AUG 1999

Tape #3 - Interview #4 - Ile a La Crosse/ Sandy Point

Michef Translations

Tape 65 minutes

NOTE: Lots of Ohhh's & Ahhhh's in Tape

She

Q 3:36:15 Where were you born?

A 3:36:25 over there, across (Uk-Kom-meek)

Q 3:36:28 When were you born?

A 3:36:32 On the 23rd of September

Q What year?

A 1902...1908

Q 3:36:40 1908... oh

Q 3:36:44 What were your mother and Dad called

A My Dad he was a halfbreed... Norbert Morris

Q Ohh

A my mother ... all I know is Margaret ... I don't know her family name

Q Ohh
A Those days they didn't care about your family name
Q Ohh
A 3:37:16 yes
Q Where were they born and where did they grow up?
A Who
Q Margaret and Robert
A 3:37:29 Robert ... they were a big family... grandfather, their dad he was a manager for Hudson Bay at La Loche
Q Ohh.. ohh
Q Did you talk Cree?
A yes, over there
Q 3:37:49 yes he worked there?
A He worked there yes... yes for 40 years
Q 3:37:58 Ohh
A name-tu-no (40) years he worked
Q Oh, he worked Hudson Bay
A Yes
Q And your mother, she was very...
A 3:38:07 ..her to in La Loche .. she was married
Q Ohh... yes
A 3:38:16 But not for long... she died
Q Oh I see
Q 3:38:22 .. and what can you remember
A .. ahhh about the Indians ... I didn't recognize them, I was.. I grew up in school
Q Oh I see ... what were you taught there
A French
Q 3:38:49 Ohh that's why you talk that language
A That's why
Q 3:38:54 Who did you know before that, that talked like that? That talked Cree and French?
A Not in school, I was ... we had to talk French, I don't know... I was too young (2 Voices here)
Q How many years were you there?
A About sixteen years
Q Ohh, that was a long time
A Yes, maybe fifteen and at that time as soon as the girls were old enough they wanted to get married
Q 3:39:36 Oh, and how many of you were there in
A ... the family?
Q Yes, the family
A 3:39:49 from me...
Q yes, how many of you was there
A about whit (eight)
Q 3:39:56 Oh, yes, yes
A They all left
Q Yes, your the only girl left
A One of my sisters, she's still alive, she's ninety five ... I think
Q 3:40:15 Oh, where does she live?
A 3:40:18 She just lay down ... she don't hear and she don't , and she's blind
Q What's her name?
A 3:40:26 ahh... Angelique
Q Oh, Angelique, does she live here
A 3:40:33 No, not here, PA
Q 3:40:41 When you grew up was there any jobs that you's did?
A 3:40:48 In school
Q 3:40:50 No, after you grew up with the Indians
A 3:40:54 I didn't grow up here
Q Oh, over there
A yes, we served and other things, not with my parents... I never saw them

- Q Oh
- Q 3:41:11 When you were going to get married who did you marry?
- A George Durocher
- Q 3:41:20 How many kids did you have
- A 3:41:25 Five
- Q 3:41:30 Which man did you take as a role model (Kee-a-tame-mut) as you grew up, who did you lookup to (A-tee-mut) that had been ...
- A 3:41:42 no, nobody
- Q 3:41:45 No?
- A 3:41:50 they both laugh
- A 3:41:51 For me it was all the same
- Q Oh, yes
- Q What kind of games did you like to play
- A 3:42:04 swinging was the only thing (Aye-wape-soo-yak pu-ku)
- Q Oh, and playing ball?
- A 3:42:08 That we played yes, nobody showed us that, that way nothing, just what we thought of
- Q 3:42:29 What... ahh
- A After the end of the day there was no balls laying around, they locked them up
- Q 3:42:47 Where did you live around here
- A 3:42:55 Beaval
- Q Beaval... ahhh ... over there... that's where you got married and you lived?
- A 3:43:02 Yes, Beaval at the Mission
- Q 3:43:03 mmmm That's where you raised all your children too?
- A 3:43:07 No, we had our own house in the village, when he went to work we stayed at the Mission in a tent
- Q 3:43:25 What was your husband call?
- A I told you already
- Q 3:43:26 Yes, but it wasn't clear
- A George Durocher
- Q Mmmmm
- Q 3:43:35 and you already told me what school you went to..
- A Yes
- Q But, what kind of work...
- A They never told us once if we were in grade eight or four or five, nothing, we got different books, that's all, so we knew we were higher now, I think I went to grade nine
- Q Grade nine, up to there
- A I was fourteen before they started teaching me how to talk English, before that we never spoke no English at all at the school, the only ones that spoke English was the Nuns and Priest before that.
- Q 3:44:28 Did they talk Michef over there? Did they talk Michef over there?(Repeats in French)
- A no
- Q 3:44:36 No... they didn't talk Cree either?
- A 3:44:40 No... they... just one after the school burnt .. there's one that came from Alberta....
- Sister Leah (???) she was called
- Q 3:44:52 I wonder what part of Alberta he came from
- A 3:44:54 Same way I said _____? _____ maybe... I wonder
- Q 3:45:03 St. Paul maybe?
- A Maybe...
- Q Oh, okay
- Q 3:45:07 This here ... (old lady cuts in)
- A The Nuns never spoke about there families or where they came from
- Q 3:45:18 Did you work at anything else besides raise your children?
- A 3:45:24 Yes, I used to sew
- Q Ahhh.... What did you make?
- A Anything, shoes
- Q Clothes
- A We weren't rich to buy, there was no store anyway in Beaval
- Q 3:45:44 didn't have enough money uhh

- A 19....32 about Hudson Bay made a store
 Q Ohh, at beaval
 A (She nods)
 Q 3:46:05 Ohh... What about religion, did you pray lots as you grew up?
 A (She nods)
 Q 3:46:22 Yes, Did you ever hear of people talk about Metis ...
 A They only said Halfbreed
 Q Oh... where did they say they were from
 A I don't know they never told me nothing about where...
 Q Where they went... ahhh
 A 3:46:48 From Winnipeg they said... Lee Gardiner and ...
 Q That's where he's from right?
 A Who
 Q Gardiner
 A He come from Winnipeg?
 Q ahhh, Winnipeg
 A Not at la Pointe (Sandy Point) here, he wasn't there
 Q Ahhh
 A 3:47:15 His parents weren't there, that's not true that, they weren't raised here
 Q 3:47:24 Did they have any get-togethers like dances and ...
 A Ahh nothing dance in school
 Q 3:47:41 After when you were going to get married
 A The people didn't know how to dance no
 Q 3:47:54 What a festoon (holidays)
 A What
 Q Festoon, Festoon? ...Festes... festivities? Like when your ahhh ... Christmas and Easter ... New Years ... did you get together than?
 A 3:48:18 In school yes, we already got dolls given to us in there and different things to play with
 Q 3:48:32 When you lived in Beaval was there anyone that could play the Violin good and to sing, did you know anybody?
 A 3:48:46 there was some boys who used to play mouth organ
 Q 3:48:53 and the violin
 A no, no violin... but violins
 Q The violins all the time
 A yes
 Q 3:48:59 Now, that time, when... did you just talk Cree when you went to school (Le Quen), when you were there, did they teach you French
 A 3:49:12 Yes
 Q 3:49:13 Ahuh ... When you were going to get married, what did you speak, Michef?
 A Yes
 Q 3:49:26 It was there when you started to talk
 A Yes
 Q Did you know anybody there that talked Michef?
 A 3:49:35 All the people, yes
 Q Yes
 A All that stayed in Beauval they spoke like this... bring the pail... that's how they spoke or else when they asked you to go get water and other things they'd mix it up with French
 Q 3:50:07 I guess you don't remember who if you told me about the families
 A Who
 Q That
 A 3:50:18 They must have all died, I'm the only one alive I think
 Q 3:50:20 Yes, but you don't remember though?
 A What
 Q To tell me ...about it even if they are dead
 A 3:50:35 There was little Kennedy girls talking, four of them, the priest went to the first gare (???)
 ... and never returned

- Q 3:51:00 Did you see other people talking Michef even if they weren't Michef?
A No
Q Just like...
A They never tried, they didn't like that
- Q 3:51:20 There were no whitemen
A There was no whitemen those days... we didn't know, we weren't allowed to talk to white people
- Q 3:51:44 Did you know any travelers around(Long-tourr) that spoke michef?
A Where
Q Anyplace
A 3:51:57 all over, you can go
Q Where
A Beauval, Ile a La Crosse and Bea... Suk-kaw-kum-suh (Sucker Creek???)
Q Buffalo
A 3:52:10 I don't think about Buffalo because they think there white over there
Q Ahuh, and what about Green Lake
A That's it, yes
Q 3:52:34 and ... our town was called a different name before... what was it called before?
A 3:52:48 No, Le Plonge is what they called it before
Q 3:52:51 Oh, they changed the name
A Yes, Le Plonge is three miles away, five miles ain't it?
Q 3:53:00 Oh, Oh, but that's what everybody called Beauval
A Yes, Yes
Q 3:53:05 What about Ile a la Crosse... did they call it a different name?
A 3:53:07 I don't know I wasn't raised around here
- Q 3:53:13 Oh, ahhh What about other areas, lakes, rivers, where you all used to gather together did you use Michef?
- A 3:53:30 Saskatchewan, that's a Cree name
Q Ahh huh ...But you all moved around then didn't you ... the family, picking berries maybe?
- A 3:53:45 When we went to school?
Q no
A Oh yes
Q You don't remember if they used Michef names to name places?
A No
Q No, okay
Q 3:54:09 What kind of a nick name did you get?
A 3:54:13 (Tape-a-koop) seven is what I was called
Q Why did you get that?
A Seven, number seven
Q 3:54:24 ahh, number seven, okay
A 3:54:24 Does it make you embarassed about the language you speak
A No
Q No, nobody ever laughed at you even because you spoke Michef
- A 3:54:35 no, no I never heard them
Q 3:54:37 ahh huh
A 3:54:37 you know, they called me number seven because ... there was a lot of us girls in school... big girls...
Q ahh huh
A an there was only one lady who was trying to get those boys ... and she was wanting a boy friend .. so they said lets give all the girls a name so they won't understand what we're talking about ... and that's why .. me... number seven cause, I used to.. theres a (game) that you play... white... or two red spots... cause my cheeks... were red... thats right...

- Q 3:55:35 Did you ever talk Cree when you were in school
A Shakes her head "no"
Q 3:55:47 Did you catch heck when you talked Cree?
A 3:55:51 She didn't hear us
Q 3:55:58 Oh, That's what I thought, they were really strict
A 3:56:06 That's right
Q 3:56:09 Was there ever any Indians or Frenchmen that would come and look down on you or laugh at you when you talked Michef?
A 3:56:27 Shakes her head "no"
Q 3:56:30 No? What about your dad, did he talk Michef?
A No
Q Did you recognize them? No, What about Father Reme
A Father Reme in Ile a La Crosse? I don't know
Q 3:56:40 Yes, but when did he move here
A about after the World War
Q Oh, the 40's ahh
Q 3:56:55 Do you understand any other languages besides Cree?
A 3:57:05 Oh yes
Q 3:57:06 Which ones
A What
Q 3:57:08 What other languages do you understand like Cree, French, Chipewyan .. do you understand them?
A 3:57:22 She nods her head "yes"
Q Mmmm
A and ahhh French, English, Cree, and Chipewyan
Q ah-moot-ta-yah???, oh , that's what they used to call ... (old lady cuts in "YES")
Q 3:57:44 That's what ahh, My uncle was called that ahhh, he that Gardiner... he used to be a good singer
A Leon
Q 3:58:00 Leon, yes
A Leo your uncle, is that the one
Q Yes, yes that's my unclebecause I'm a Gardiner
A oh he played the accordion good to
Q 3:58:16 Yes
A Yes, he played in the hospital for the patients
Q Oh, he used to be a good singer at the church when they were there
Q When did you learn about this Michef language or did they just call it Cree
A They just called it Cree
A 3:58:28 Yes
Q ahuh, ... when
A they never said Michef or...
Q 3:58:54 Yes, when were yo told that, that's what it's called
A 3:59:00 No, nobody paid any attention
Q nobody paid attention?
A No
Q 3:59:05 Yes, we're starting to lose that
A Yes
Q It's not good that
A Yes
Q 3:59:12 So do you think of yourself as a Michef
A Yes, yes
Q Ahuh
Q 3:59:22 Did anybody... around town... ever tell you where Michef came from ... where it started ... this language of ours?
A 3:59:38 Oh, the French, The Frenchmen when they got here ... they married Indian women ... and they didn't understand each other... so that's why they ... it's from the Michef ... started

Q Ohh, oh
Q 4:00:02 That's a long time ago I guess
A Oh yes
Q ahuh
Q 4:00:14 Are you tired now?
A "Yes" she nods
Q I have two more yet I want to ask you ... ahhh.. (laughs)
Q 4:00:24 where did this Michef language get its name
A 4:00:33 because we were called Michef (she says michisk)
Q ohh, not Michif
A No
Q 4:00:38 and...
A Halfbreed
Q 4:00:45 Did you know any young people that want to talk Michef
A What
Q Do you know any young people
A 4:01:00 I wouldn't know if any of them speak it... all they talk is English now-a-days
Q 4:01:12 Do you ever think about how we're losing our language ... cause we're losing it now ...
that's why I got you here ... because you talk it so well
A Yes
Q 4:01:30 Do you know of any form of praying in a Metis way
A 4:01:44 Oh yes, I have the book
Q 4:01:47 Can you say it?
A Hail Mary and the Our Father in
Q 4:02:00 The thing is we talk Cree
A Yes
Q 4:02:04 Now, I want to ask you some sentences
A sen... fren ...cis
Q .. in English.. in Michef, tell me exactly what I say to you
Q Where are you from... How would you say that in Michef
A 4:02:38 Where did you come from, I guess
Q Who were, or are your parents
A 4:02:38 Who are your parents
Q 4:02:41 Ahuh, How old are you
A 4:02:45 How old are you (Cree)
Q 4:02:48 Uhuh, Your talking Cree, right?
A Yes
Q 4:02:51 ahuh, I walked to the bush
A 4:02:54 ... they call him ... bush Cree ... us from the North over there
Q 4:03:00 I walked to the bush, how would you say that in Michef
A 4:03:11 I say that I walk in the bush
Q Ahuh, ... that's right
Q 4:03:18 My family speaks Cree, how would you say that in Michef
A 4:03:22 Huh
Q My family speaks cree in Michef, ... thats what your going to say..
Q 4:03:31 Le Femme (my family)
A 4:03:37 my family speaks in Michef
Q Michef
A 4:03:40 ahh Michisk
Q 4:03:44 Ah, Michisk... all right
Q 4:03:49 Are there fish in the lake... in that lake?
A Who's lake?
Q 4:03:52 No, I'm asking you, I want you to talk to me in Michef, saying that same ... but in
Michef ... are there any fish in that lake
A 4:04:03 Are there fish in the lake (Cree)
Q 4:04:07 maybe le pusso (fish)
A 4:04:08 yes, le pusso, they say pusso
Q 4:04:13 I would like to eat some of those fish

A 4:04:16 I want to eat some of those fish)Cree)
Q 4:04:20 I would like to eat some apples
A 4:04:24 Le pomme in-noo-tay-mwaw-wuk
Q 4:04:35 My grandmother made bannock for the whole family
A 4:04:38 Yes, grandmother cooked lug-a -let
Q Ahuh
A 4:04:45 everybody
Q the family
A yes
Q 4:04:51 Thanks Elizabeth, you have been very helpful and ...

okay

4:05:10:06

Tape #1 SandyPoint
Ile-a-La-Crosse August 21, 1999

=====

1:42:20 I got a boiling lard
1:42:24 just about
(Lots of voices)
1:42:36 Oh my bled fingers
43:14 now, making lebank (grease bread)
43:27 O sah-sap me lebank
(voices backgrnd)
1:43:30 huh
-four
-four
1:44:6 go ahead
1:44:16 Spuck-so-whuck ... (yes there sticky)
its hot enough
yes, its hot, look
oh yea, for sure
1:44:27 going good
1:44:33 you got to talk to them in Cree
1:44:32 yes
1:44:39 yes that's right, I'm making grease bread in shudroen (this pot)
1:44:44 they've got to be cooked reddish brown that's when there better
1:44:51 Where's the plate
1:45:12 Where's that dish
1:45:22 They're cooking real good
1:45:28 for sure
1:45:35 Your standing the wrong way, you should be standing this way
1:45:38 You should be standing this way account of the fire because this guy said to stand here
1:45:40 Did he say that... Ah, that don't matter (to heck with him sort of thing)
1:45:50 eight
1:45:51 How many more yet before we get enough
1:45:53 just about
1:46:02 we have eight now
1:46:09 (voices background)
1:46:05 What do you want me to do cook them
1:46:13 (can't make it out)
1:46:13 OK
1:46:23 This is a hot job I'll tell you
1:46:26 Some more, there to pale
Turn some more
some more, turn em over
there to pale ...some more (meaning to cook them more)
1:46:39 Don't you fire me either
1:46:43 there worse on the outside
1:46:50 When is the other group coming
1:46:53 I don't know there's no road anymore ... but...
1:46:59 its hot
1:47:02 Where is this guy from
1:47:04 From Saskatoon (about camera man??)
1:47:07 Oh, Saskatoon
1:47:11 Who, your name is Al you said
1:47:15 Where is he from, Saskatoon you said
1:47:15 right
1:47:23 Don't turn them over right away
1:47:26 Till there dark brown - don't touch
1:47:32 There dangerous these old people
1:47:36 (2 old guys talking in background about something that crossed the road to the lake ???)

1:48:26 What do you want my boy
1:48:28 young guys ... (to many voices)
1:48:36 ... we got moose meat and potatoes Mary Rose is bringing from Meadow (Lake) - big bag so over here there to cook it over there it over there then bring it over here???.. Michef .. pardon me, I take it back (something about supposed to talk michef for the camera)
1:48:50 your supposed to use some French when your talking
1:48:51 Its known as a le put (pot)
1:49:00 So around 5:00 we should be altogether here
1:49:02 and maybe than our fiddler will arrive to
1:49:05 well who is he
1:49:06 Adam, he'll be here
1:49:12 Who is that that's going to play
Adam, Alberts osima (son)
1:49:12 That's the one eh
I think so, yes
That's good, that's good
1:49:20 the Morins side first ..(about taking the people???)
1:49:25 Make sure your light is good
This is where my mom and dad raised me, 3 of us, the cement is still showing, the house (maison) doesn't exist any more where I was raised
1:49:46 .. and today its all covered with bush, before it was all open
1:49:53 ... there was no saplings (Sapan) or brush
1:49:50 \$30000.00 it cost for that ... something like that ... they bought it in (Le Pell) ... home....
(very hard to understand)
1:50:44 (background) you to, you'll get on the boat ...
its so big....
Come from Winnipeg (voices hard)
1:51:27 (to soft to hear)
1:52:00 PANNING house LS
1:52:15 Panning at Dock
1:52:36 (kid walking from Lake) .. you stupid mutt...
1:53:26 Panning lake and boat on lake LS
1:53:42 Panning canoe on shore then over to two boats
1:54:00 (man splitting wood) ... I can't chop it....
1:54:16 ... Oh, my axe, right in the cement ...
... not the first time
1:54:32 LS of Lake Voices in background
1:55:28 ... nots its all covered at one time it used to be all bare ... everything was pulled out by the kids
1:55:38 I guess as kids we must have pulled it ... sort of ... bared it ... there was so many kids playing around. There was so many of us kids playing around ... There was so many of us kids playing around ... we had trails every where plus we had 13 cows here at one time and everybody had horses ... so
1:56:06 ... It was grandfather Ambrose Morin ... that got land ...over there first on that little hill (le bit) ... they built a house ... LeRivierre over here... grandma LeRivierre moved from Buffalo Narrows over to here and they settled here and had lots of kids
1:56:38 Us we were grandchildren, we were raised here ... there was a bunch of us today now
1:56:44 Le Morin & Gardiners and us and Durochers and Masponaus ... they must have been four or _____ (Ta-tapun-tu-no) or more of us and grand children we grew up here. We were bought up good here ... lots of praying and we were taught to be respectful ... Today now, because of it, we can gather (or live) together in harmony
1:57:25 This is the Virgin Mary, Msis-metos (?) stood here, my grand father made a shrine here in this place ... many a time my grandmother .. my cousins .. we'd gather here to kneel down and pray on a Sunday saying the rosary ... we'd take turns saying the Hail Mary's into the evening
1:58:01 Grandmother wouldn't allow us to miss... when we weren't allowed to go and swim or play, we had to go and pray and say the rosary into the evening
1:58:21 PANNING Horse shoe players
1:58:34 Two points for me,
you got points right there
1:58:56 Oh, that's a close one

1:59:04 Your trying to knock mine off
1:59:15 TRAP SETTING
1:59:15 ...you run back over here when your finished to the finish line.
1:59:50 45, 97 trap setting
1:59:57 Okay now who
 whose next
 Okay George
 don't be shy, don't be shy..
2:00:00 Everyone will get to try it regardless if your not a trapper ... whatever
2:00:10 LS Lake and Boat
 LS Tent
 LS Teepee
 LS Tent
2:01:10 Man setting trap
2:01:10 thirty six seconds exactly
2:01:32 CU Teepee and sky then back to teepee top
2:01:25 LS people sitting
 Okay, Go... (trap setting)
2:03:09 my trap ____ ! (upset, for an expression such as darn)
 I ruined my chance
 Don't worry about it, you still got good time
2:03:44 (done trap set) one oh eight, George
 Eric one oh seven
2:03:56 Who's next
 I don't care
2:04:04 Are you ready? Okay go!
 (laughing background) take your time
2:04:21 Watch out
2:04:22 Oh, I was going to put it here
2:04:32 There's rust on here (background voices talking about rust)
 that's all right! (Background)
2:05:13 Okay
2:05:20 There's a chair over there (voice background)
2:05:32 (laughing, clapping)
2:06:04 Is it time already?
2:06:06

Old Man Albert/Harry(?) Gardiner

21 AUG 1999

Tape #1 - Interview #1 - Ile a La Crosse/ Sandy Point

Michef Translations

Tape 45 minutes

(old man Gardiner, could not make out the first name)

Asking if he is comfortable and telling him that he could hold on to that stick with his hands if he wants to. More instructions and more instructions to him about the interview

2:06:25 Okay anytime your ready you guys

2:06:50 The canes okay there eh?

2:06:56 ... okay, that's okay..

If he moves around like that, how's that..

2:07:07 Tell us what your name is

Harry Gardiner

Q Where were you born and where were you raised?

A 2:07:26 Ile a La Crosse.... Sandy Point is where I grew up. I was raised by Ne-Ke-Kwak (nickname)

Q How many years ago since you were born?

A 2:07:30 Ah.... 75 years since that time I was born 1924

Q When you were bought in Sandy Point here .. in this land ... the neighbors ... they taught you things , tell us how it helped you in life

A 2:08:12 When I grew up here, lots of people said I was poor but I wasn't poor because I had lots to eat and different things from the bush, meat, (2:08:42) Today's times are different, The people that raised me worked hard, I learned and I followed in their footsteps, it helped me, you had to get up early, start by prayer before food, we were taught again in the evening and we had to pray before we went to bed..

2:09:18 We weren't given anything, when we ate we were given bannock, what was placed before us, that's what we ate. That's the way we ate

2:09:35 When we were short, we weren't given any more ... that's the way we were bought up

2:09:48 The work I did is what I was taught, I was taught fishing, I was taught these things, It did me good, it did me no harm.

2:10:08 I liked what I did, and I wanted to keep it, when I was twenty three I left Sandy Point, I went and married at ___?___ Lake. I found a woman

2:10:45 I went there and I stayed... it was fifty one years since I got married there. Fifty one years and a little more

2:11:06 We had kids, we bought them up the same way as I had learned

2:11:13 Just like work, nobody complained about it, they had to work

2:11:24 what he was told he had to do, to learn how to make their own living because I couldn't support them forever

2:11:33 That's how I taught my children that I raised the way I learned that's what they learned

2:11:54 In the place where I was raised we didn't have much room and stuff, when I went to bed I slept on the floor

2:12:10 I used to cover up with a duck feather blanket and a little pillow was there. When it was cold, 30 below, 40 below, maybe even 50 below, I didn't know, I used to be able to sleep with my blanket, in the morning the water in the pail in the house was frozen about one inch thick

2:12:50 We (liked/hated) it in the morning when we got up, we went out and chopped wood, bought it in to the person who made a fire ... all we had is a little heater, we didn't have a cook stove right away... I didn't think I was poor and today I still don't think I'm poor, even today if I had nothing I wouldn't think I was poor

2:13:03 As long as I could help somebody that's what I was taught

Q There's a lot of strength in that, how a person was raised, don't you think (gives an example)

A 2:14:08 That's the right thing the way I see it to pass on to your kids what you know, so they will follow in your footsteps, the kind of work you do, you set an example and you give them the will to be like you and to go on.

2:14:40 They'll help each other and teach others, that's why I say what your saying is very good.

2:14:57 That's the way it is

2:15:03 Many a time I was told, never to look down on people or to think that your better than somebody else not to think that someone is beneath you or above you, you have to help your people, uplift them, if you have something to give them, if they need it, you have to give it to them. Even if its something I really like, I have to give it if you ask me.

2:15:53 I think its good for a person to think that way

Q 2:16:00 I heard you say today... land Trapping ... fishing ... and doing other things .. why do you value it so much?

A 2:16:20 I'll tell you why I like it, why I hang on to it, the way I was raised up now, us we never seen bad in people, all those things, only out herein the bush, year round. We hunted, we trapped, they traded for goods, we never got money, we were fed, I thought a lot of that. The way they treated me.

2:17:10 I'm not sorry about that

2:17:16 I killed Muschicotayak (???? Otter) when I was young and I didn't sell them, but I prepared them and stretched them then they took them to sell them, they brought back food so we could eat, they did a lot and I helped a lot.

2:17:43 I loved what I did, and I loved the land, but why did I leave it to go and live some where else

Q 2:18:07 From here you left and you raised your kids teaching them what you knew

A 2:18:18 Yes, I raised them and I told them lots of times ... and I told them... I had hard times ... and my dad had hard times

2:18:29 That's what I did to raise you all when you all grow up that's what you have to do to follow what I taught you all, today I'm not sorry for the way I spoke to them and I didn't take them aside to bawl them out..

2:18:58 we did it carefully, Today when they get work they have to try to make a good living on there job and they quit

2:19:10 ... boys and girls have to do it

2:19:15 ... you see lots of that For you to see your kids find work and hold the job ... not to work two days, or three days or four days and then quit and say I don't want to do this ...

2:19:40 ... I never did that, they shouldn't do that either, just when their laid off or the job is over. Some are still carrying on the work and others are in town doing other work.

Q 2:19:54 I heard you talk about before when you used to get up you used to pray to God to teach you, what ways did you learn and how did it help you

A 2:20:14 That's good to follow that .. to pray .. you got to stand up in this land and follow your religion, like me the Catholic church is my religion that's what I follow, many different ones I've seen they come into my home, they have different ways of praying (different religions) They talk to me and tell me and I tell them that I pray with the Catholic religion, I don't go and bother you trying to convert you ... I believe I have to follow what my mom and dad taught me, I won't throw away my religion, I make that stand.

I think a lot of what I have done, I get up in the morning I kneel down and I pray the rosary, I kneel down in the evening and I pray again before I go to bed and in the morning I pray again kneeling down and then before I eat. After all these years I still follow that, I never changed it.

Q 2:21:51 By praying to God did it give you strength

A 2:21:58 That's what Gowie (nick name ???) told me, "come here my child, come here beside me, I'll teach you how to pray. The way I'm going to teach you how to pray .. This is what you have to follow

in this land, don't leave that, the strength you get there is no other strength", so I knelt down right there , he was sitting there, to pray what he was teaching me.

2:22:40 I was talking Cree not French, no French or English, Cree only,

2:22:50 I understand some French but not very good if some one talks to me I can answer them in a broken language ...

2:23:01 ... when I'm talking maybe after while he'll ask me again, just like now as I'm getting up in age I'm getting treated good. I sit now, I think, how did the people before me get by when me at 65 I get a pension them at 70 ...

2:23:40 they didn't get a pension, My forefathers what did they do when they didn't get a pension, how did they make a living. Most likely their families helped them live.

2:23:54 Today if we seen that, if it went like that again, there'd be a lot of killing ... lots ... lots of bad times

2:24:15 The people that are with you today helping you all of a sudden when they got nothing they'll take away the things you need to live

Q 2:24:38 Are you going to speak some more?

Q 2:24:38 In today's times your grand children, my kids, should we try as much as possible to teach them the way we were raised? How do you see we could help those that have lost their way?

A 2:25:10 I'll tell you, me to when I was raised I wanted to be wild, I kind of lost the way to ... I could have went astray if I would have went some where else but I was in this area and couldn't very well lose my way, now today's children,

2:25:40 ... the highway, car. Truck, TV, they have all these things. If they want to go someplace they stand on the road and stick their thumb out, stopping vehicles, jumping in and leaving

2:26:07 They don't stay home any more, If kids are treated good and raised properly these kids they listen to what their told, like you have boys, ..

2:26:21 .. you tell them some thing, that's right what my dad told me, we have to do what he taught us, they think, that's how the mind works with these kids, you have to use what you've got.

2:26:35 It takes a lot for a kid to make his own living, not just to go begging around and do things he's not supposed to do, to go around breaking in and stealing. No, That's not the way.

2:26:59 That's not the way to make a living, that's not the way it works. If I see something, like if I wish for it, I can't take it and stick it in my coat, that's not me

2:27:54 Even if somebody didn't see me. It makes no difference, I wouldn't be able to do that.

2:27:29 But today there are a lot of kids that do a lot of things like drinking and smoking, eating pills, mind altering drugs,

2:27:45 ... with their mind gone how are these children able to think, these young people, there mind gone, they don't remember, they forget what they were taught after these drugs get hold of them...

2:28:08 lots are saying that to take a lost child back to the land they listen more and they get stronger with kindness and counseling, It's like they get the strength from the land. When a child is troubled like that .. do you think it would help?

2:28:40 You help him when he gets here, there's no place to go, he'll listen to what you tell him here, as soon as you leave him alone he'll go back to what he was doing before, he'll think a lot about what he was taught, he'll think a long time, I should be doing right (what he is was taught he is thinking) ... this is wrong ... but he misses his free life

2:29:31 Like when your drinking, you get yourself a bottle of wine, you think your having fun, but that's when your not in your right mind, any other kind of mind altering drugs they take, that's the way they get, just like if you keep your grand child, I'll let him go and visit in the town, with other boys, your taking him to a bad road which is followed

2:30:18 you can tell him anything at all after they get home, you'll notice something different, different action, different way of thinking.

Its our way of thinking that's to lead us in our walk through life.

2:30:48 After a child is exposed to that life, he sees all these bad kids, him to he takes these ways and he can't forget that for a long time, just like a sickness, or if you get a pain here or all over, your feet your legs, you have a hard time, you want to get well, that's how that child feels, once they take those ___ (drugs) or what ever they been into, just like their sick when they leave that life and when you try to tell them what is right it makes them sick, what they were doing made them feel better, that's how a child goes.

2:31:51 ... just like you, you might have went astray when you were young, but you came back to the way you were taught, the way you were raised, you see that's the way its got to be, that's the way it should be.