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RESTRICTIONS: WOULD NOT LIKE ANYONE TO USE THIS STORY ABOUT
GRANDMOTHER WANTING TO "SEW HER UP".

Margaret: I'm speaking to Annie Lavallie of Regina. Annie, can
you tell me a little about yourself, your background?

Annie: I was born on the File Hills Reservation, Peeksees
Reservation, in 1912.

Margaret: That's fine if you don't remember your dates, that's all right. Do you remember much...?

Annie: But why I said I was born in 1912, May 26, my sister always said that I was born just two days after the treaty (phone rings).

Margaret: Oh, I see.

Annie: Those years the treaties were paid out at Ft. Qu'Appelle, in Ft. Qu'Appelle.

Margaret: Okay, just one minute. Okay, do you just want to explain that a little more.

Annie: Those years the treaties, the treaty money was given out to all the band reserves you know, through Saskatchewan. They gathered at the Fort and treaty money was paid out to them on the 24th of May. And it was two days after the treaty, it was supposed to be my first treaty. But I was born just two days after that and that's how come my sister said I was born May 26. Those years didn't have no calendars, nothing...

Margaret: May 26. And when were they giving out the treaty money and that, on May...?

Annie: They used to give them at the Fort.

Margaret: Oh, I see.

Annie: Yes, every year. Now all the Indians in Canada, not Canada but Saskatchewan gather at the Fort and there would be a big camp. And all these bands, treaty bands would gather there and get their treaty money. Treaty money, five dollars a head.

Margaret: Everyone in the family received that.

Annie: Yes. Yes, everyone in the family received their five dollars. And then I grew up on the reserve and I did not go to school till I was twelve years old on account of I was sickly and my dad wouldn't give me to school. Those years the priests used to go around bartering for children to go to Lebret school and whoever took the deal, their children went to Lebret school. Like they'd give them flour and blankets and things like that.

Margaret: If they went to the Lebret school.

Annie: Yes.

Margaret: Were there many children that did?

Annie: Oh yes, there was quite a bit on our reservation that went to the Catholic school. But my dad would never give in because he always told us, "This is the way we were put into this world. This is our belief." He'd make us go and see the

sunset and the sunrise. How beautiful it was. And the birds, he'd make us listen to the birds and just hear, you know. And

he made us understand that all those living creatures and we'd watch the worms on the ground, the little ants and everything, and he'd tell us, "All these things are created by the Great Spirit." And it wasn't until I went to File Hills Boarding School that I learned that this Creator of mine, he had a name, God. You know, from there.

Margaret: Your dad never, ever referred to him as God?

Annie: No, he used to refer to him as the Great Spirit, the Great Loving Spirit. Kitse Manitou, Loving God.

Margaret: How did that make you feel?

Annie: Pardon?

Margaret: How did that make you feel when you found out?

Annie: I don't know, I felt kind of glad and I thought, "That's my God." (laughs) So I went into believing that, you know. From early childhood I was made to see the beauty of the earth and everything. And then when I went to school (inaudible) so I think I really had a, what would you say, spiritual background.

Margaret: From your father. And how was it in school? How did, what type of religion did they teach in school?

Annie: They were, what you call it, Protestant. The United Church.

Margaret: And how was it different from...?

Annie: It wasn't much different. Only our teachings were from the Bible.

Margaret: Oh yeah, and you learned all the biblical stories and things.

Annie: Yes. I believed what was in the Bible. Besides, I loved the beauty of the earth and this was really the way we were born, the way we were put in this world. And they tried to stray away from it. All this went back and I taught my children that too, you know.

Margaret: How long did you go to school?

Annie: I was there nine years. And I was only twelve when my dad put me to school. But I did not know one word of English.

Margaret: What did they speak at the school?

Annie: English.

Margaret: They were speaking English...?

Annie: And all my little friends, you know, my little playmates, my cousins and everything, make fun of me because I couldn't understand what games they were playing and everything. I suppose that gave me the spirit of determination. I was determined I was going to...

Margaret: What did you speak at home?

Annie: Cree.

Margaret: Cree.

Annie: My dad, that's all he spoke at home. Cree and Saulteaux, my grandmother was Saulteaux and she always spoke Saulteaux to us.

Margaret: So when you went to school you had to learn English then.

Annie: Yes. (laughs) I had to learn yes from no. It was quite hard.

Margaret: How did you like it? How did you like changing your language from Cree to English?

Annie: Oh, I was just determined I was going to beat it. So I did.

Margaret: Did it...?

Annie: In nine years, I accomplished what I done. And I felt, "I'm going to show my little cousins then."

Margaret: Could they all speak English?

Annie: That I could beat them, yes. And I was just, I just had that determination in me that I was going to, I was one of the first nine girls in Saskatchewan to go to high school.

Margaret: Oh.

Annie: I was in grade 12.

Margaret: Where did you go to high school?

Annie: Brandon, Brandon Collegiate. But we boarded at the Indian boarding school.

Margaret: That was in Manitoba?

Annie: Yes. That was in '30.

Margaret: In 1930.

Annie: Yes.

Margaret: And the other children didn't go on to high school?

Annie: No, some, at eighteen you had to leave school. So when you became eighteen you just were automatically dismissed from school and then you do whatever you wanted to do. And there was no real, there was really nothing to make a living from, eh, on the reserve. And during hard times, all my dad done was to cut wood and take it to town. Twice a week he used to do that. In order that we could have our jam. (laughs) In those days you could stretch that dollar into unbelievable things. You paid five cents for a pound of butter, seven cents for a dozen eggs. He sure made that dollar go far.

Margaret: How did you feel coming off the reserve?

Annie: When I first came out, when I got back from Brandon, I felt there was no future, no future at all in my reserve.

And that doctor, Doctor Simes took me in his care. And those years there was only two hospitals that took Indian girls for nurses and that was the Denver Hospital in Winnipeg and in Saskatchewan it was the Holy Family. And that Holy Family hospital was under the Roman Catholic.

Margaret: So did they take you on then?

Annie: Yes, they took me. And at that time, I think I only put three or four weeks of probation, the first seven weeks it was to be...

Margaret: They were training you to be a nurse, is that what that was?

Lady: So you were a nurse when you were younger?

Annie: No, I wanted to be a nurse. I never got any further because at that time my dad died and that was the most precious being I had, you know. My grandmother was gone already and my dad had died so I just dropped out. I didn't go back. I met my husband. Just to be secure, I married him. (laughs)

Margaret: What happened to your mother, did she die too?

Annie: My mother died in 1918 in that flu that they had. And my grandmother died during the hungry thirties. I was going to high school then, during that time she died.

Margaret: What, so you grew up without a mother quite a bit then.

Annie: Yes. But I had a wonderful grandmother.

Margaret: Oh. What did your grandmother teach you about?

Annie: Lots of things about life that she told me about, you know. What to expect. What to expect and she used to tell me, "When we are born, we are put in this world with a gift. We are born, it was a little, I wanted to be a girl, that's your gift you have. Now it's up to you how you're going to treat that. If you're going to respect yourself, I can't help you in any way." I shouldn't tell you this. "In my words, if I could," she said, "I'd sew you up." (laughs) "And that's the gift that you have to respect. Don't let anybody tell you're married. That's your gift is to bear children and that's your gift." And the boys, she had a different story for them.

Margaret: What did she tell them?

Annie: It was a little funny to us, you know, to our language, it sounds funny.

Margaret: What did she tell the boys?

Annie: "When you are born, you are born to be a man. Now it's up to you, I can't help you, I can't do anything for you. Now it's up to you what you're going to do with your gift." She always said, "Go ahead, go ahead, but don't you come running to me with sore balls." (laughter)

Margaret: Did they listen to what she said?

Annie: Oh, I think so, yes. Those years, you know, when I try and compare those years with today, like, we were so innocent. We were brought up innocent. Was it because we were told the true facts and made to respect them but not today. You see, young children.

Margaret: There's quite a difference.

Annie: I don't know what's wrong, something's wrong. I tell my grandchildren that. The same things that my grandmother told me and the same things that I try to respect myself for, you know. And those years we had no, there was no booze in those years. All we done was innocent playing, hide and seek. And there was a, we used to play tag but I didn't know how to remember that too. We used to call it (name). (Name) and we used to play with these old fellows that started us up, "Come on, (name)," and we'd run and chase them until everybody was running, all the young people, all the young girls and young boys. And after those games are over, so the old ladies would make soup and we'd gather around and have soup and call it a feast. (laughs)

Margaret: What kind of food did you eat at home?

Annie: All of us wore little cotton dresses. (laughs)

Margaret: And your grandmother made all your clothing did she?

Annie: Yes.

Margaret: And all the bedding and...?

Annie: Yeah.

Margaret: And what did you wear for...?

Annie: They used to get, at a certain age the old people got rations, rations from the office, flour, sugar, tea, tobacco and rice and beans, bacon. And sleds.

Margaret: How often did they...?

Annie: Every month.

Margaret: Every month.

Annie: Every month they got their rations.

Margaret: And who used to bring them around?

Annie: You went to the Indian office, every man, woman, and child, what, how many children there was, they'd count them and then they'd give her according...

Margaret: So how many children were in the family?

Annie: Oh, there was quite a number of us in our family, there was my sister's family and, but we all got a share in that what my grandmother had.

Margaret: So did your father or your grandfather ever have to go out and supplement what he received from the rations to go out and do hunting at all?

Annie: Oh yes, they took in wood and and of course Grandma always picked berries and sold the berries for us. Made hay. But then that time too, those years, an Indian couldn't sell anything without a permit. And rather than go and get the permit, they'd sell on the sly to the farmers, trade for cattle and my dad done quite a bit of trading. We had got some cows.

Margaret: About when was that, do you remember?

Annie: That was about, no, that was before the '30s, before I went to high school.

Margaret: And it's different now. They can....

Annie: Oh yes, it's different now, you see great big farmers out there on the reserve, all the land is broken up and they even give grants for, what you call, implements. The only grant I know of my father ever getting was he got a mower and a rake. That's the only grant he ever got.

Margaret: And when you were living at home, you lived on the reserve then did you?

Annie: Yes.

Margaret: In what kind of housing did you live in?

Annie: We had little mud shacks, yeah. (laughs)

Margaret: I was asking you about the type of housing that...

Annie: The first house that I remember, that I can recall was a mud shack and we had tenting over that (inaudible) and tenting over that. But I've seen other houses that had hides over that. That was our daylight.

Margaret: What kind of furniture did that house have? Do you remember?

Annie: Furniture, nothing. Just a stove and we slept on the floor. We had all kinds of robes, hides.

Margaret: What about in the wintertime?

Annie: In the wintertime, we slept on the floor too.

Margaret: Did the floor have a grass?

Annie: No.

Margaret: No grass.

Annie: No, until way after, about '25 I think. That they started having lumber, lumber floor. But still mud shack with a lumber floor.

Margaret: How was that in the wintertime?

Annie: It was very cold. All the heating system we had was just a heater and a cook stove.

Lady: A heater? What kind of heater? (Inaudible)

Annie: Those little, what do you call them, they're little...

Margaret: But it didn't require any type of electricity did it?

Annie: No, nothing, nothing. No. I remember the first radio that we had, my dad earned it by chopping wood. And it wasn't a brand new one, it was just from the farmer eh. And we're telling him where the station, we just had those earphones, telling him this is someone talking way in the North Dakota. He couldn't believe it. Turning that radio, "Where is

it coming from?" Looking at that radio and turning it upside down. (laughs) (Inaudible)

Margaret: What kind was that, did you have toys or anything or did you have to make all your own?

Annie: Oh, I think, I don't remember that part. Except in the summertime we used to play tag and the first doll I had was in 1927, my sister gave me a doll.

Margaret: A doll.

Annie: Yeah.

Margaret: Did she make it herself?

Annie: No. Already the dolls, you could buy dolls in the stores at that time.

(Break in tape)

Margaret: Could you just tell me how the teachers treated you in school?

Annie: We just had to talk English. We weren't allowed to talk our own language. If we talked our own language, we got punished.

Margaret: What did they do?

Annie: We got strapped. Sometimes if you were caught two or three times, you got your hair cut off.

Margaret: Cut off?

Annie: Yeah.

Margaret: All of it?

Annie: Yeah, all of it. I remember one girl that had her hair all cut off because she was forever talking her language.

Margaret: Even amongst each other?

Annie: Yes, even amongst -- we couldn't talk. And when someone came to the school, if they wanted an interpreter, then they wanted us to interpret what was going on. And I always thought that was, it wasn't proper for us to interpret when they didn't want us to talk our own language. And you couldn't get the idea over to them and you couldn't get the idea of what they thought over to the, to whoever....

Margaret: Did any of them speak Cree themselves?

Annie: No, no, they were all English.

Margaret: What were they, nuns?

Annie: No, ours all belonged to the United Church.

Margaret: Oh, yeah. So other than that, how did they treat you? Other than...?

Annie: Well, we were treated with strict discipline. Made to tow the line and stand at attention and when we went down to meals we had to line up because they had a role call. Then file down to the dining room, sit in our proper places. We couldn't go and sit any old place, you know just sit in our seat what we were supposed to be sitting in.

Margaret: What kind of school was it?

Annie: It was a Protestant school.

Margaret: But the building, was it a log house...?

Annie: No, it was brick.

Margaret: A brick.

Annie: Great big building. It housed 250 students.

Margaret: What can you remember about the Depression or during the '30s?

Annie: Oh, the Depression, yes, I remember. It was very, that's why we had a rough, rough time. My dad had to keep on trying to sell wood. All the menfolk and we used to go out digging seneca root and seneca root was only two pounds for 25 . We had to be on the move all the time. And that was just drilled into us, whether, you know, just to get to know how to survive on our own, like, you know. So we were, we had to work hard too. We weren't, we were all given different chores. Hauling water, we never had no wells, we had to haul water. And the first government houses came out in '25 and they were log houses too. But they had shingles and flooring and just one great big room. Nothing dividing the bedrooms or anything like that.

Margaret: And so everyone had to pitch in and help out.

Annie: Yes, we all had to pitch in and do our share of work.

Margaret: How old were you then, do you remember?

Annie: What's that?

Margaret: How old were you then?

Annie: I must have been about fourteen.

Margaret: When you were working, you weren't going to school?

Annie: Yes, we stayed in school right until we were eighteen years old. And then after that we were, we were, what do you call it, nowadays you say graduate.

Margaret: What about, can you tell me about your husband and when did you meet him?

Annie: I met him (inaudible). He used to work for Mayor Baker, the late Mayor Baker, the late, the former -- he was working as a common laborer.

Margaret: What was Mayor Baker, what was he?

Annie: His parents had a big farm north of Lipton. They still do. This is where my husband worked. And he'd pass through the reserve there. That's where I met him. But I never knew that, I never knew he was married.

Margaret: Oh, your husband?

Annie: Yeah, until after his wife died. Naturally, for security I thought, I said yes to his proposal. We married, we worked here and there together.

Margaret: How long did you know him before you married him?

Annie: I must have knew him about six or seven years before I married him.

Margaret: And what kind of work did he do?

Annie: He was a laborer, common laborer. But he worked hard.

Margaret: Could he always work for...?

Annie: Always, I can say we never, he was a good provider.
(coughs)

Margaret: Did you want some water or something?

(Break in tape)

Margaret: Your husband's background was Metis was it?

Annie: Yes, yes.

Margaret: So when you married him...?

Annie: He come from a very respected family from (name), Crooked Lake.

Margaret: Oh, yeah. Do you know what mixture was in his background? What was his father and mother? What were they?

Cree or was there any French background in his parents?

Annie: Yes, he was French, yes. His father was French and his mother was an Indian girl.

Margaret: Oh, from your reserve?

Annie: No, where was she from -- Muskopegan(?).

Margaret: Oh, so when you married your husband, you lost your treaty rights.

Annie: Yes, I lost my treaty rights.

Margaret: And you were aware of that when you were married?

Annie: I didn't sign off right away until about, well I'd say 1945 I signed my treaty rights off and all I got was \$50 but the Indian Agent at that time told me, "This is just your treaty for ten years and in the meantime if you want to come back, you can come back after ten years." And then I tried to get back in after my old, my husband was quite old but they wouldn't accept him.

Margaret: So how did you feel about that?

Annie: Oh, I felt I was wronged by that promise. I was told to come back. I never signed no mineral rights, just my treaty. Five dollars for ten years. So I think it was an injustice.

Margaret: Yeah.

Annie: For me.

Margaret: I guess there isn't anything you could do now about it is there?

Annie: No, no.

Margaret: What other relationship, did you have any other relations with other Metis people?

Annie: Oh, oh yes, in, where my husband, where he came from, there is quite a little colony of Metis people there.

(END OF SIDE A)

(SIDE B)

**NOTE: Although there is documentation for side B of this tape, the actual tape is blank and therefore will have to be transcribed at a later date when the original tape can be obtained.

(END OF TAPE)

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Margaret: What do you teach your grandchildren today?

Annie: I talk Cree to them. I talk Cree to them and they
understand it. They won't try and talk back to me.

Margaret: They speak English then?

Annie: Yeah.

Margaret: But what do you teach them today? Do you teach
them...?

Annie: I talk Cree to them. But if I want to get something
over to them I talk in English to them. It's their language
now, the English language.

Margaret: But as far as your ideas and those things.

Annie: Their ideas?

Margaret: Do you tell your grandchildren your ideas?

Annie: I tell it to them. I talk to them in English.

Margaret: I understand that but do you tell your grandchildren stories? Do you do that?

Annie: I tell them crazy stories what my grandparents used to tell me. My grandmother used to tell me this and that.

Margaret: Well, what do you think about the younger generation?

Annie: Now, today, I was asked that, I went and spoke at the University, I was asked what do you think, how are your games, the games you played, how do they differ from ours? And I said, "Today," I said, "your games," I said, "they are hard to explain. You listen to that TV too much. A lot of evil comes out of that TV and we had not, we didn't have those. Just trained so fast that my grandparents taught us and our mothers taught us and we never tried, we were just in an innocent age. Now today," I said, "everything, from a youngster when they are able to talk and they are able to understand, already they almost know everything about sex and everything."

Margaret: You don't think that's good for them do you?

Annie: What's that?

Margaret: You don't think that's good?

Annie: No, I don't think that's good.

Margaret: How do you think that...?

Annie: I say it's up to the parents. Why does the parents allow little children to watch TV especially when it's not a good show. Like having an (inaudible) at sixteen years old, one of my grandchildren. When they sit up and watch TV, cable, it's two, three o'clock in the morning. But what's on the show, I don't know.

Margaret: It's just watching whatever comes on. (laughs)

Annie: Yeah. This one smart Indian that was in the audience eh, he had braids, he asked me, "You think you can go back on the reserve and make a living? What do you think we can make a living on on the reserve?" I said there is nothing there that you can make a living on. The best living you can make now is go ahead with your education. Stick to it and make something, set your goal and stick to it till you reach your goal. And I

said I will give you a message. To thine own self be true and thou canst not be false to any man. Yourself, because to yourself you are falling, the above spirit is giving a message. You can't listen and decide if the best, there won't be enough space for every Indian on the reserve, our little reserves, how small they are. Like, my reserve is only six by six by six miles by six. Now just gather all the Indians that belong to that. You can't space them all out in that reservation. Now what kind of living will they make? Nothing. All the wood is gone, all the trappings are out of the lakes, all dried up. You can't go down there and set traps.

Margaret: The ones that are there, most of the ones that are on the reserves, what are they doing today?

Annie: Today they are farming. Yeah. That's I guess, the smartest ones turned to farming. But now they can get grants. You see, in our day, we never got no grants.

Margaret: So you don't, you think it's better for the young people to move off the reserve, do you?

Annie: I think so. (Inaudible)

Margaret: Even coming into the white society, do you think it's better?

Annie: Yes, it would be. But not to throw their real, like, their traditions. That's another thing I said when I speak at the University, we were a proud nation. And let's be proud today, let's put our heads up the way our forefathers did. Put our heads up. Sure, try and get along with your neighbor, the white neighbor, try and get along. And you can do it, you can do it. Make the most of it. And, but don't throw your traditions away. Teach your children our rituals, our rituals are something that we should hang on to. Teach them that. If you don't, I said, all that is going to be wiped out and there will be nothing left. But you'll be raising little brown white men. Oh, you should have heard them clapping. (laughs) You'll be raising little brown white men. Yes.

Margaret: Do you like living off the reserve now? Today? Do you like living in the city?

Annie: I've lived in the city for so long, I've not been out to the reserve for so long now that I've just become part of the outside world.

Margaret: Yeah.

Annie: Although I have my own little, very own place back home.

Margaret: On the reserve?

Annie: Yeah, or my family there. And that's another thing my grandmother taught us was how to slice meat. Yeah, make dry meat.

Margaret: Do you ever have to go out and vote yourself, do you vote when elections come around and that?

Annie: What's that?

Margaret: When elections come around? You know, the elections, when the come here, do you ever go out and vote, yourself? Or do you...?

Annie: I didn't get you. (laughs)

(Break in tape)

Margaret: When you go out to vote, how do you choose who you're going to vote for?

Annie: I just go according to the way I've seen the politicians, understand the politicians, how they work and what they done and what they've done for my people. I know the ones who've really worked hard, who've worked the hardest. And those are the ones I always try and vote for. I have to take a sip of my coffee. (coughs)

(Break in tape)

Annie: I was the first secretary-treasurer.

Margaret: For the local nine with Jimmy Sinclair.

Annie: No, with Walter Langdon.

Margaret: Oh yeah.

Annie: But I didn't stick to it long enough because my husband was, he didn't like me leaving home and I was so much away from home. I'm sorry I didn't stick with it.

Margaret: What do you think about the...?

Annie: I think now today their Metis Society has come a long ways from what they were. They used to be just knocked around and doing labor, just common labor and hard-working people. That's one thing that they have inherited was being strong laborers, they knew how to work. And they know how to work to earn that little bit of money. They had to work. Now they are encouraging their children to go on with their education. Now I see so many young people with that, getting a proper education.

Margaret: That's what's really important to you know is the younger generation getting educated.

Annie: Yeah. Keep pushing them, the kids, in order to have

a better tomorrow for the other children, the great-grandchildren. And I always say, like, I went to a meeting there not too long ago. It was in June I think. Where one guy, Moses Lavallie, wanted representatives from the Elders' Society, two from the Elders' Society, and two from Local Nine and two from, two natives and another Metis stood up and said, "Why segregate, we should all unite and try to pull together." And I said, "Yes, we should unite, here, the three. Unite and

try to understand each other so's we can pull together for the sake of our children. No, if we organize and pull together and push those young people, the young people now that are in office, push them, give them our support. Push them because they are thinking of the other generation, next generation that's going to come. They're the ones." Now the Metis Society has come a long ways, they are getting recognized now and we have lawyers, we have doctors, we have nurses, hairdressers, yeah. I have a little young boy here who has won a scholarship and now he was supposed to go to University of Calgary. He doesn't want to go till next semester.

Margaret: What does he want to study?

Annie: What he had a promise of a job yesterday at the New Breed and he wanted to take that. No, I said, I wish I had someone to talk to him. I think he should take it and go now.

Margaret: He might not want to go later.

Annie: Pardon?

Margaret: He may not want to go back to school later.

Annie: Yeah, that's what I'm afraid of. (Inaudible) school now that he's home and he was in a foster home and he really made to understand what an education meant. Now that he's home and free, maybe he won't want to go. That's what I was afraid and I was wishing someone would talk to him.

Margaret: (Inaudible)

Annie: But then I don't want anybody to know that I told him to try it. He used to be with Fred Bird before he went to this foster home. And he went and see Fred and Fred promised to come and see, come and have a visit with him. That was day before yesterday. And he was supposed to start work at the New Breed today. Then he got back and they haven't quite decided what to do with him yet. Hard to explain and it's real hard for me to (inaudible) because in my way I don't, I sure don't like the way the young people are. Taking things into their own hands. Where did we go wrong? What did we do? Like me, eh, where did I go wrong? Because if my grandchildren, they are having problems now. I can see they come from broken homes (inaudible). Like these young people here, they come from a broken home when they are small and Grandpa and I took over and had to bring them up. And their mother was killed in a car

accident so that left them. It was very hard for me, like, eh. And then Grandpa had to die and that's when I started having problems with the little boys. So I gave them over to my daughter with, she had an alcohol problem. Now today she recognizes, she come to face reality and she knew she had a problem and she knew enough to quit. Now today she is a counselor for the alcoholics. That's when I (inaudible). Lawrence too. Lawrence was a terrible drinker. But he is doing good too. Sometimes he's called in to give the alcoholics a lecture. But he's all right. There's only one that I'm worried about. I have a boy in the Pen, what's he going to face. Is he going through life with bitterness or is he going to try and conquer that bitterness when he comes out or I don't know what, I don't know what to think of it. Last time we went to see him you could see, you could see the bitterness on his face, eh.

Margaret: Is he young?

Annie: He's young, only 30. Before he'd be a handsome guy, now he says, "Mom," he said, "what makes me very bitter is that when I lie in my cell," he said, "thinking did I do it? Am I capable of doing it? And I say to myself, 'No.'" I wrote him a letter, like the first year he was in, eh. I wrote him a letter. But there is only one. I can't judge him, I can't pass my judgement on. There is only one great judge and that's the one you have to face. I myself, a mother loves, a mother's love, I know you couldn't have done it. I would like to believe it that way. And he'll be out in, he was supposed to be out in March, and that damn fool, he was getting day visits back and forth to Winnipeg eh. He was working on a farm. Now he could get these visits with anybody as long as somebody went and signed him out and whoever signed him out had to take him back within a limited time, you know. Now he got on a drunk, we went and see him in December. A few weeks after that he got on a real roaring drunk with his nephew. Of course, the nephew forgot to take him back. Stayed out for five days and he got another six months clapped onto that. Had to stay in a hole for eighteen days, solitary confinement. Now I don't, I dread to go and see him. We plan to go and see him at the end of the month.

Margaret: (Inaudible).

Annie: Yeah, Stoney Mountain. And he's completed his grade twelve when he was in there. I have his diploma. His sister has his diploma. She's going to show it to Jim Sinclair, see what Jim could do, eh. They could promise him a job, anyway.

Margaret: (Inaudible) get off on the right track again. So he can get on the right track again.

Annie: Yes.

(END OF SIDE A)

(END OF TAPE)