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NOTE: There is a hum on the tape and the interviewee  
is at times very soft-spoken with the result that it is some-  
times impossible to discern what he is saying.

Karen: Interview with Mr. Clarence Trotchie of Saskatoon. Mr. Trotchie, you're from Round Prairie originally. Was it easy for you to adjust coming from Round Prairie into the city? What were some of the most important changes you had to make in this move? [Interviewer is testing the microphone] Is this the microphone or not, I'd sure like to know. Or is this it? How do you see your life now compared to 10, 20, 30 years ago? Do you see your life different from your father or grandfather? The date is February 22, 1984, and I'm interviewing Clarence Trotchie, who was born October 14, 1923, in Round Prairie, Saskatchewan. Mr. Trotchie, when you think about yourself as a person how do you see yourself?

Clarence: Well, I don't like to blow my own horn but I think I'm a good citizen. I think I contribute a lot to the city of Saskatoon where I live, and I'm also very concerned about other people and equally as concerned about myself and concerned about my appearance. And being a leader, I think I have to try to set an example in my conduct and also in my appearance.

Karen: Is this also what kind of a person you try to be?

Clarence: Well I try to... The thing is, I'm not trying to be somebody that I'm not: I'm just being myself. I like what I am, and I like what I'm doing. I take pride in what I'm doing. I'm proud of myself and some of the achievements that I've had over the years, and I think it's just a matter of pride in liking yourself and liking what you're doing.

Karen: When you look back at your life and all the things that happened in it do you see it as interesting, or was it difficult, or satisfying?

Clarence: Well it was a mixture of all that you've said there. I look back at some of my life in the early days when we were so poor and the struggles that we had of just, of getting food on our table. And I look back at my parents and I feel sorry for them, uneducated, unable to get any kind of a good job or work. We lived a true Metis way of life. Most Metis people were poor and I guess a lot of that rubbed off on me. I know my people were very common people, (?) people, and I tended to follow their way of living, to the extent that living in the urban centres like I am today is very difficult to live the Metis way of life. I've had personally some good times in my life. I have accomplished a lot of things that I wanted to and I've also had a lot of struggles. I had a real problem with alcohol but I overcame that. And I was able to play hockey and make a living at it and it was something I loved doing. And also the work I'm doing today, I love doing that and I take great pride in it.

Karen: What are some of the most important things that matter to you most in your life?

Clarence: I think the most important thing in my life -- and I have got to say, there's three things that really stand out in my career or my life. One would say the time I spent in the army was a real experience for me being so young when I went

in, and able to go through the whole War without any serious injuries, and able to come back to Saskatoon and take up my hockey career where I had started out in the early years of my life. I was able to fulfill some of my boyhood dreams and that was being able to play hockey and get recognition for it, and also, I think, born into racing, I think. (?) I lived in an Indian reserve south of Saskatoon, (name ?) reserve, and horses was really a part of life. I always loved horses and the way that you get into the racing business. And my dream as a boy always was to win a big race (inaudible). And I was able to fulfill that (?) dream. And also, the life I'm living now and what I'm doing is really, I think, the grand finale of a life of working with people, my own kind of people, and some of the accomplishments that I've had. I have to look at that (inaudible) as a major part of my life and the most enjoyable things that I have been able to accomplish.

Karen: What do you recall about your life growing up? What comes to your mind?

Clarence: Well, I don't think I really had a direction as a boy. I wanted to be a famous hockey player, that was one of the main things that I wanted to be. But the War kind of took that away from me. I went into the army at sixteen years old and when I came out of the army I really didn't want a hockey career. It went down the tube because of the five years I spent in the army. I wasn't able to practice, and I lost the best years of my life in the army as far as hockey was concerned. So I have to look at hockey as one of the major things, the highlights of my life.

Karen: Describe an everyday day that you remember as a young boy. What was some of the things you did to pass your time.

Clarence: Well, as I said before, I was very involved with sports. Hockey was really... I remember when I was a kid, I was only about nine years old, I stayed out on the ice -- and I was so cold -- I stayed out on the ice 'till I got pneumonia and I was hospitalized for about two or three weeks at that time. (inaudible) I loved hockey so much that weather -- it didn't matter how cold it was -- I stayed out on the ice (inaudible). Also I worked with the Indian people even at that age. I liked all the Indians. I was a very good friend of Mark (inaudible) on the reserve. I was very involved with horses and this was where my love for horses came in. I started (inaudible) rode in all the sports days and the exhibitions had these great pony races. My love for horses was now very substantial. My whole life was geared around hockey and the horses.

Karen: Can you describe the house you grew up in?

Clarence: It wouldn't take me very long to describe it. It was just a big, one-room shack, if you want to call it that. It was a log shack with mud used in between the logs. And we had a wooden floor and... there wasn't much to describe. It was just a simple, big house that we all lived in and slept in the

one room and ate in one room, pretty well did everything in it.

Karen: What does the term road allowance people mean to you?

Clarence: Oh, that was a pretty familiar thing. Just after the War years, when I came back from overseas I didn't even know where I lived. We had no address. My mother and I were living in a little shack on the road allowance this side of Saskatoon here. My brother Alex was in a little shack on the road allowance, my brother Irvin -- he come back the year before me -- and he was living in a shack. And I think a lot of the Metis people in Saskatoon, here, they were all living in little shacks just south of Saskatoon on the road allowances.

Karen: Did things change for you when you grew up and raised a family of your own?

Clarence: Yeah, a lot of things changed because I married a white woman, and, you know, we had a large family of six. And I think my children were brought up in a white atmosphere, and we were living sort of like an average white man. But I was still a native and I kept close ties with my family.

Karen: What comes to mind when you think about your family life when you were young? Was it happy? Was it close and loving?

Clarence: Very much so. I think most Metis families, I say -- I speak for our own family -- we had a real closeness. Everybody helped out and the main objective was to have food. And we had a good time because we played cards and that, and the older people visited one another and we made our own fun. We had no money to (inaudible), actually most people were pretty poor. So we made our own fun by visiting and just doing simple things and just coping with our way of life we were able to cope with poverty. We were very happy if we had lots of food to eat, lots of fuel for the fires. (inaudible)

Karen: Did your family do a lot of special things together that you recall?

Clarence: Yes, we visited together, and we played... they played a lot of cards, and we...we... I remember (inaudible). We went to church together, we talked about our grandparents and how they were, we told stories and it was simple things but we enjoyed them.

Karen: What were some of the responsibilities that went along with your brothers and sisters?

Clarence: There was something that we had... everybody had to contribute regardless of our age. I remember like, just around the age of two or three or four years old or seven, eight, nine, ten years old we all had responsibilities. Mother would grow a garden. We'd all have to maintain the garden because it was a way of getting food. We had our chores to do, cutting wood, chopping wood because we had no gas, hauling water.

(inaudible) we shared that responsibility. We went out and made a few nickles and dimes. Unfortunately that all went into the house because everybody had to contribute to the food.

Karen: How do you remember your mother and father?

Clarence: I remember my mother, well my mother raised our family pretty well. My father had nothing to do with that. He was separated when I was seven years old. And my mother and my two older brothers sort of raised us, the two younger ones. And it was a real struggle because the boys wanted to do their thing and they said, the people, that they had an obligation looking after these kids. So they done a good job. We were happy. (inaudible)

Karen: Are there any other people in your family that you remember especially?

Clarence: Well, yes, our family was very close I think. I... my brother Irvin and I were in the service together. We met a few times over in Germany. We'd always get together and do some... We became very close, we still are. And I drank a lot with my brothers and sisters and we shared our good fortunes, shared (inaudible)

Karen: Were there any aunts or uncles that you remember especially?

Clarence: Yes, I remember my Uncle Charlie. He was sort of my favorite, I guess. He was closest to grandmother. We used to go visit him and play cards (inaudible) We would go over there and play (inaudible) until three, four, five o'clock in the morning. So he was one of the closest ones that I could really talk to about (inaudible). And then I had another aunt that was very close to me, too. (inaudible) She always liked me. She used to tell me stories and cook (inaudible) and goodies.

Karen: Was there a strong family loyalty in your family?

Clarence: Oh yeah, there was and there still is. There's the old saying, "Blood's thicker than water". I think we have to relate to that. I think most Metis families and native families are very closely knit.

Karen: What did your father do for a living?

Clarence: Well, like most Metis they went out. They sold wood; they sold hay; they sold fence pickets, fence posts; they went picking rock; and they hauled top soil and they sold manure. They did a lot of different kinds of jobs but they always made a living.

Karen: Did he have any livestock?

Clarence: Well, most Metis took pride in having a good team of horses with wagons. They called them outfits, "I got a good

outfit," and that meant they had good horses and they took pride in their horses and they kept their horses well looked after.

Karen: Can you remember any times that your father was unemployed and not working at all?

Clarence: Oh, well, during the... most of their work was seasonal because in the summer they would pack all us kids in our tents and tub stoves and away we go out to the different parts of the province picking rock and... This is why a lot of my family's not educated because, you know, they'd go out in the spring and to hell with school. They'd just go, load us all in the wagon and away we'd go and pick rock for the summer. And in the fall we'd come into the cities and maybe we'd have to go to school for the winter and then in the spring away we went, pickin' rock again. So it was... In the wintertime they would always look at different things, too. They would sell Christmas trees. I remember my dad in the War years. He used to go to around Prince Albert with a chain in the hay rack and cut a bunch of trees and take them home to Saskatoon and sell them. And they sold wood all winter. They always were doing some- thing. I would have to say any Metis that had a good team of horses -- you know, that was their livelihood,

having a good team -- they could always make money doing different things with their horses.

Karen: You mentioned a tub stove. Could you describe exactly what that is?

Clarence: Well, tub stoves are just things that were easy to carry and easy to make. It's just an ordinary washtub and they would cut a hole for a chimney and another hole to put the pots on (inaudible) and they would (inaudible) their tents. They'd stick up their old stove, cut a hole in the tent for the stove-pipe and they were ready to fire her up. And that was as simple as... They became quite known to Metis people that this was their way of heating their tents.

Karen: What kind of employment (I wonder if we would have covered that), what kind of employment was there around the area where you grew up?

Clarence: Well, a lot of... I remember as a kid, when I was 6, 7 years old in the spring there was all the Metis would go trapping, muskrats. They would be skinning them and they would be stretching them on their boards and they would be drying, cooking up the muskrats to eat. There would be hay to cut, and they would take hay to different parts of... I remember they would take hay to Haywarden and Hanley and different places like that which was close to Round Prairie. And they would sell wood, and they would go and cut fence posts in the bush (inaudible) take 'em out to farmers and sell 'em.

Karen: What was your first paying job, how old were you?

Clarence: My first paying job was,,, I remember when I was about 15 years old I went out harvesting and I had about ten days of harvesting at a dollar a day. That was the first money I ever had. And shortly after that I went into the army and was making \$1.30 a day.

Karen: How old were you when you were first aware of being a Metis?

Clarence: I was at a very early age. I think I was 6 or 7 years old when the kids, we were going to school, and the kids used to call us half-breeds. So at a very early age that I was aware I was Metis. My mother spoke Cree to us at home and it wasn't any good for school. We had to go to school (inaudible) to teach English. So I knew at a very early age that I was Metis, and I still know I'm Metis.

Karen: Besides Cree, was there any other language spoken at home?

Clarence: Most of the Metis and because of their descent they spoke French, Cree, and English. They sort of all mixed it together so it was a combination. They spoke a little, mostly, a lot of Metis spoke really good French, and mixed Cree with their English.

Karen: Would your parents speak often of themselves as Metis people?

Clarence: Yes, they'd relate to the old days when they were kids growing up and I know my mother would always (inaudible) that she grew up (inaudible) in Helena, Montana, where they lived along a big river and there was lots of game and they always had lots of food and lots of good fresh water. They talked about all the Metis that lived in the Montana area there as far as (inaudible), Havre, Great Falls, and all these places where we originated from.

Karen: Were they proud of being Metis?

Clarence: Very much so, I think they were... they were... most Metis they could make a good living for their family, put food on the table, were considered good Metis people. They were proud of that, they bragged about it. And I remember when I was a kid (inaudible) "You know, I'm a good man. I got food in my house and lots of firewood, and I made our house," and they would brag about it. And most people would agree with them and say, "Yeah, he's a good man. He provides good (inaudible) in the house." (inaudible) So they worked hard at the fact that they were Metis and they were good providers and good hunters as well.

Karen: Did your parents or grandparents ever tell stories about Metis history?

Clarence: Well, my grandparents...I was too young. I was too young to... my grandfather died when I was about... I was

only three years old when my grandmother... two years old when my grandmother died and three years old when my grandfather died. So I don't remember too much of them, very little from my grandfather (inaudible) and I would pound nails in the wooden floor in her shack. When Grandmother was sick they would say, "Take his tools away because he's making a noise," and I would wish my grandmother would die so I could use my tools. But my mother told me stories about her dad when he was young. (inaudible)

Karen: Did the Metis people ever get together by themselves for their own social events?

time Clarence: Oh yes, they got together. New Year's was a big time for the Metis people. They got together for a big feast, and they would go for a whole week and they'd party at different places and food... The tables were set twenty-four hours around the clock. (inaudible) Day or night you went to visit (inaudible) you sat down and ate. And that custom is still practised today with lots of Metis families.

During the summer months they used to all come in for the exhibition. If they were picking rock, if they were in Swift Current or wherever they were in the province, they'd load their wagons up and away they'd come to the fair and usually there'd be a big drunk. Powwow would last a whole week and then they'd go back to their jobs or wherever they came from.

Karen: Did your father wear traditional Metis clothing such as a Metis sash?

Clarence: No, my father never, but a lot of my uncles wore them (inaudible). My father wore a big Stetson, a big cowboy hat.

Karen: And what about your mother did she dress in the Metis style and did she do some of the traditional skills such as beadwork and tanning hides?

Clarence: No, my mother never got involved with any beadwork, but she was great for hides. She could... deer hides, muskrat hides, beaver pelts, she could (inaudible)

Karen: Did your parents know how to jig?

Clarence: Yes, I think most Metis people (inaudible) It was quite a thing when they went to these functions especially at New Year's they would have these dances nightly and they would have sort of a jigging contest there. They weren't competing as to win prizes. I remember as a child watching. There would be two, or three get up and jig and then when they got tired three more would jump up in the centre of the floor and they would continue, and so on. I used to think that those violin players would never stop. If they got started they just seemed to go all night

Karen: Did they teach you how to jig?

Clarence: No, I never got into the thing like that but when we moved into the city a lot of that was lost. Never got to the parties. Mind you as a kid I remember we used to go around visiting Metis people and there was a dance and there'd still be people that still wanted to jig.

Karen: Were there any fiddle players in your family?

Clarence: Yes my brother Alex could play the fiddle.  
(inaudible).

Karen: Would they play and sing Metis songs?

Clarence: Oh yes. (inaudible)

Karen: Can you remember any of them what they were about?

Clarence: Well, they would sing some just like the Indian people do and then they'd go into some words and it became kind of telling a story (inaudible) like the old cowboy songs - love lost and the guy is jealous, and so on.

Karen: Did any of the elder people in your family believe in the traditional Indian religion or Indian medicine?

Clarence: Oh very much so. A lot of them did. They used it. They believed it. They used it. My mother until the day she died had muskrat roots, different ferns that she used. As kids if we had a serious cough we got a piece of muskrat root stuck in our mouth. (inaudible)

Karen: Did they use (inaudible)?

Clarence: Not that I can remember.

Karen: Did you follow these practices as you grew up?

Clarence: Well, we used to relate to a lot of them. I don't practise them now but I talk about it (inaudible)

Karen: Did your living standards increase or worsen when you moved into the city?

Clarence: I would have to say they decreased because we were trying to compete with the white man and we weren't knowledgeable enough and all we could get was relief them days. That's what they call social aid today, but it was relief them days, a bit of food and we used to get hampers (inaudible) just on relief it was pretty difficult to survive.

Karen: Was it difficult for you to adjust coming into the city?

Clarence: Yes, it was in a sense, because, you know, we had many strikes against us. We hadn't had much school (inaudible) and the kids were calling us half-breed (inaudible) Not that I

was ashamed of being a half-breed but it was just the idea of being addressed as half-breeds like that (inaudible)

(END OF SIDE A)  
(SIDE B)

(The hum is louder on this side of the tape and drowns out much of the interviewee's responses.)

Karen: Did the ties that you yourself had and most of your family, did they weaken or strengthen with the other Metis people (inaudible)?

Clarence: Oh I think, if I remember, most of the Metis families all (inaudible).

Karen: When you were growing up did your family fit into the white community? Did they fit along with the native people in the area?

Clarence: Oh they got along good (inaudible).

Karen: Did you or other Metis people ever receive less pay than what a white person would for the same kind of job?

Clarence: Oh, I wouldn't say we got less pay, just the types of work the other people (inaudible)

Karen: Were you ever denied a job because you were Metis?

Clarence: Not to my knowledge, no.

Karen: Did you feel comfortable when you went into the stores where they were all white people?

Clarence: It really never bothered me. (inaudible)

Karen: Did the town authorities treat your family fairly?

Clarence: Well, most of my family lived in Round Prairie (inaudible). I can't say that we were treated unfairly (inaudible)

Karen: Can you describe any memories of dealing with government people or police or different people?

Clarence: I would say in the early days around the... most Metis people didn't have too much to do with police (inaudible). People, they used to get along (inaudible) get into trouble those early days unless (inaudible) can't say the police harassed them (inaudible).

Karen: Did the town ever try to force Metis people to move away?

Clarence: Well, I don't think they... we never bothered anyone. We lived on the road allowances (inaudible). We didn't pay taxes, (inaudible).

Karen: Did the church play a major role in your parent's life at all?

Clarence: Oh very much, most of the Metis people were very religious (inaudible).

Karen: Did they go to church regularly?

Clarence: Very much so. They were very... most Metis people, you go into their home, you'll see the crucifix (inaudible). Oh yeah, we were very religious.

Karen: Did you also go to church a lot?

Clarence: Yes, as a youngster I did. I went to church a lot. And then when I got into the army (inaudible). And after the war years (inaudible).

Karen: Can you recall the priest ever visiting your home and if he did, what were some of the things he talked about?

Clarence: Oh, the priest used to come and visit us lots of times in our home, especially when we had to go to our first communion (inaudible).

Karen: Did you or your parents ever go to the priest or the church for help other than just advice?

Clarence: Oh yes, (inaudible) we used to go there (inaudible).

Karen: Did your commitment, your ties to the church get weaker?

Clarence: Oh, just sort of drifted away. Today I still believe in God. (inaudible).

Karen: So do you believe the church is more or less influential today than it was in the past?

Clarence: No, I don't think so not today (inaudible).

Karen: Do you think that the church generally helped Metis people face their difficulties?

Clarence: They did and they didn't. They did maybe with food and clothing, but they also kept the Metis people (inaudible).

Karen: Why would they want (inaudible)?

Clarence: Oh, I don't know. I think most people were in the Catholic religion, most of them were Catholics. Today (inaudible) give to your church (inaudible). Most people were

having big families and they don't believe in birth control  
(inaudible)

Karen: What do you remember about going to school?

Clarence: Well I liked going to school because I could play hockey. (inaudible). I really didn't like school (inaudible). I liked school because I could play hockey, sports.

Karen: Did you (inaudible) school and the teachers?

Clarence: Oh very much. There were six teachers (inaudible).

Karen: Were you allowed to speak Cree in school?

Clarence: No I never did speak Cree (inaudible).

Karen: What do you remember about the kinds of things that you were taught in school?

Clarence: Well, I went to Chalmers(?) school (inaudible)

Karen: Did you feel that you belonged at school, or did the other kids make you feel uncomfortable because you were a Metis?

Clarence: Well like I said at the beginning we were called half-breeds (inaudible).

Karen: What did you enjoy about school?

Clarence: I enjoyed hockey (inaudible). I enjoyed... I was good in catechism. I liked history. (inaudible).

Karen: Did your parents encourage you to do well in school?

Clarence: Oh yes, my mother would always say to me, "Make sure you go to school and do what you're told and don't get in trouble."

Karen: Well, she felt that was important?

Clarence: Oh yeah.

Clarence: I enjoyed hockey (inaudible). I enjoyed... I was good in catechism. I liked history. (inaudible).

Karen: Did your parents encourage you to do well in school?

Clarence: Oh yes, my mother would always say to me, "Make sure you go to school and do what you're told and don't get in trouble."

Karen: Well, she felt that was important?

Clarence: Oh yeah.

Karen: What were you taught at school about Metis or Indian

history?

Clarence: Well, we were taught just, you know, that the Metis were (inaudible)

Karen: Well what was that (inaudible)?

Clarence: (inaudible).

Karen: Looking at it overall was your experience at school a good or a negative one?

Clarence: I would have to say (inaudible).

Karen: Why would you say that?

Clarence: Well, I got some good, I remember the teacher I had in Grade Six. I have to (?) her, because she was such a great person. She had a great love for Metis kids and poor kids, because for all the kids at St. George(?) school, poor and welfare, she had a real soft spot. She never was backwards to help us (inaudible) encouraged us to stay in school, gave us a good feeling (inaudible). I have to look back at that. She would always say, "I know you're going to make it." (inaudible) She gave us a lot of encouragement.

Karen: What political party did your parents vote for?

Clarence: Well, a lot them they weren't too political (inaudible). I remember the old Metis talk about (inaudible). I think they... they... the P.C.s came around and (inaudible). They vote Liberal. They don't care (inaudible)

Karen: What about the other parties such as the CCF?

Clarence: Well, I remember (inaudible). They were scared.

Karen: Did the Metis people generally see one party as the one which spoke best for them?

Clarence: No, I don't think they were involved that much in politics. They didn't know, they really... in the power to vote (inaudible).

Karen: Did politicians ever visit your home when you were living with your parents?

Clarence: No, I never knew a politician (inaudible)

Karen: Was the church ever involved in politics?

Clarence: No. (inaudible). Politics was something we never had much to do with.

Karen: And the church (inaudible). So in general how could you say that most Metis people and your parents, they viewed politics?

Clarence: I never heard them discuss politics as a little kid. They just accepted the Liberals and the CCF (inaudible)

Karen: How did you vote over the years? Who influenced you to vote the way you do?

Clarence: I got involved with politics shortly after the War with the CCF. I campaigned for them many times. (inaudible)

Karen: So were you influenced to vote this way or was it by your own judgement?

Clarence: It was by my own judgement. (inaudible) for the poor people and the working man and that's what I was so I (inaudible) that party.

Karen: Did your friends get active in politics this way?

Clarence: Not until we got involved (inaudible).

Karen: Were you ever involved in the 1930s in the early Saskatchewan Metis Society?

Clarence: Well, just as a kid I remember going (inaudible). It was very difficult for our people, the Metis people to realize the value of numbers like we do today. They didn't realize that they had the power of the vote. But (inaudible)

Karen: What do you recall about the organization?

Clarence: Well like I say (inaudible) raising funds and having dances and we had fun. When we was kids we used to go and hear them talk (inaudible)

Karen: Did you have a local in your town?

Clarence: There was a local here in '36 and that's the one I'm referring to. We were active, I guess, as could be them days. The War came along and it was disbanded.

Karen: Did they try to help Metis people such as with relief and jobs?

Clarence: Well they weren't organized that well. They had an awful time just getting money to hold meetings and that. So they didn't get a real opportunity (inaudible).

Karen: Were there very many Metis people involved at that time?

Clarence: Well there was a few. There wasn't many, because a lot of people, like I say, didn't know what they could really achieve. They were ignorant of them all so they just didn't get involved. There was a lot of staff (inaudible).

Karen: What did the white people think of the Metis Society

when it was first organized?

Clarence: Well I don't think they really got to know it, because it was so low-profile they didn't get enough publicity. Them days you never saw it in the paper or used to hear the radio. So you just organized very quietly and had little functions at different houses, and bingo games (inaudible) a dance. They didn't get the publicity they would get today.

Karen: Did you ever attend any meetings other than (inaudible)?

Clarence: No. (inaudible)

Karen: Today now, you're involved with the Metis Society of Saskatchewan. What are some of the changes you think that the Metis organization has done?

Clarence: Well there's been changes, but they've come along very slowly (inaudible). ...good leadership, good attitudes (inaudible) ...discipline. If you haven't got the discipline that you would require to be a powerful organization, if you lack discipline (inaudible)

Karen: When you say discipline, in what way do you mean?

Clarence: Well I think people don't have work, don't have jobs, actually (inaudible) not just for the sake of a job but for the sake of what you can do for the people. If you're just in it for the money you're just in it so you can take what you can get and get out of it. The way people ought to have a real feel for native people, to help them. There are so many areas where we need to help -- children, to educate them, to help our elderly, to help (inaudible). So if we have people that are taking positions and only doing it for the money they can out of there (inaudible)

Karen: Do you feel that there is still a lot of discrimination towards native people today?

Clarence: Oh, very much so. There always was and there always will be.

Karen: What do you think are the native community's most important problems today?

Clarence: Oh I'd like to list our priorities alcoholism, housing and education and I think the four of them you can put them either way you want to. Education is a priority but they all got a role. And I think for one we have to ensure our people are sober so they're gonna get (inaudible) ...the education part is to educate them to go on to bigger and better things. I'd like to see Metis people being teachers, and that's starting a trend in that direction, (inaudible) native politicians and that's started today. I'd like to see the education broadened that our kids get a chance to become lawyers (inaudible)

Karen: What do you feel that you can do to reach the problems of the Metis people?

Clarence: Well, I think I contributed a lot as it is today. I think when I started. (inaudible) ..to educate our children and encourage our children to go to school and take advantage of all the education they can accumulate (inaudible). And recreation is a very, very high priority at this time (inaudible). And I think our look at recreation is a culmination of the problems that I talked about (inaudible). Recreation is a money-maker (inaudible) It's a form of recognition, that they'll be recognized as famous people (inaudible)

Karen: When I mention some of these names here do they mean anything to you, such as Joe LaRocque, Joe Ross, Tom Major, Joe McKenzie or Solomon Pritchard? What do they mean to you?

Clarence: Oh some of the older Metis people were involved in the formation of the Metis Society. They contributed a lot (inaudible).

Karen: If you had a chance to be born again what would you want to do? What would you do, like, if you had another chance?

Clarence: I would become very much (inaudible)

Karen: How do you see your future?

Clarence: Well, at my age I don't mind. I'm just contented to do what I can, contribute what I can to this organization because I think (inaudible). And once I get this recreation program, get it off the ground and get it to where I want to see it go, I'll be contented to sit back (inaudible)

Karen: And what about your children?

Clarence: Well, I'd like to see my children get involved and become proud of what they are and I encourage them to get involved. It's a tough struggle. I say this with a lot of sincerity, I think children today shouldn't give up so easy. As soon as the going gets tough they take the easy way out. I think the struggle has to -- if it's ever going to succeed people have to grind their teeth regardless of what's happening if they can handle it. They're going to get to really believe in what they're doing. It will be good for their (?) and education there. My kids (inaudible) with proper education because without that you're not going to (inaudible). You can't be dependent just on the organization. I think education has to be the key. We have to look at bigger and better things, as I mentioned, become (inaudible), getting professional jobs, lawyers. Without this we're going to stay at the welfare level. Kids have to really be concerned. My granddaughter, I use her as an example, she's proud to be a Metis and she's going to school and she's a very smart young girl (inaudible). I think these are the things we have to do to

encourage the kids. I know it's frustrating sometimes because, the way of life today (inaudible) the kids get... fall into these traps. I think if we look back at it and I look back at my childhood, I never had the opportunities kids have today (inaudible). So I encourage my children to be proud of what they are and to work at it and do a good job at it and I think regardless of how tough it might seem to be I think if you're concerned about it that you'll overcome all these hurdles and be successful at what you're doing.

Karen: So over all then would you say that your (inaudible) contribution to the Metis people

Clarence: Very much so. I think I have contributed a lot of effort. I'm sixty years old today. I can't go on. I'd like to go on. I want to live a little bit of my life (inaudible) my children to get involved if they see fit to. It's not that they have to but if they want to I'll sure encourage them. I think younger people have to get involved, different ideas and better ideas. Do more for the people.

Karen: Mr. Trotchie, I'd like to thank you for giving me your time today. Thank you.

Clarence: You're quite welcome.

(END OF SIDE B)

(END OF TAPE)