

DOCUMENT NAME/INFORMANT: BUD POCHA  
INFORMANT'S ADDRESS: BOX 146  
SHELLBROOK, SASKATCHEWAN  
INTERVIEW LOCATION: SHELLBROOK,  
SASKATCHEWAN  
TRIBE/NATION: METIS  
LANGUAGE: ENGLISH  
DATE OF INTERVIEW: 04/30/84  
INTERVIEWER: ALMA ROY  
INTERPRETER:  
TRANSCRIBER: HEATHER YAWORSKI  
SOURCE: SASKATOON NATIVE WOMEN'S ASSOC.  
& BATOCHÉ CENTENARY CORP.  
TAPE NUMBER: #IH-SD.45  
DISK: TRANSCRIPT DISC #155  
PAGES: 19  
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HIGHLIGHTS:

- general account of his life
- describes his involvement in early Metis organizations
- discusses his view on ways to improve the situation of natives

Alma: Bud Pocha from Shellbrook, Saskatchewan. Bud, can you tell me what you remember most about in your early years, of where you grew up and where you (inaudible) yourawld?

Bud: I was born in Lindsey, Saskatchewan. That's just 17 miles out of Prince Albert, and that's where I was born. My dad, my dad joined the army -- sold his homestead, joined the army. Then when he come back we were, we moved to P.A. I was in P.A. till I was about maybe 13, and from there we moved to Saskatoon and that's where I was raised, was in Saskatoon.

Alma: How old were you when you moved back here?

Bud: I was about 14, I guess.

Alma: What do you remember before 14 about at your farm? Did you, it was...

Bud: No I, I never... like I didn't remember the farm but I remember in Prince Albert. Prince Albert wasn't very big then, but that was (inaudible). But anyway we lived in P.A. there and my dad decided that we'd move to Saskatoon and that's where I was raised. I was about 14, maybe a little younger, but in that range of age. And that's where I grew up, in Saskatoon. And it's, I remember my grandparents -- my dad's parents -- his brothers and sisters, also my grandmother McLaughlin on the Irish side of our family. She was, she married a McLaughlin and she was an Adams before she married a McLaughlin, so it... And I grew up like, I grew up like an ordinary kid in Saskatoon.

Alma: Your, your grandparents were half-breeds?

Bud: My grandparents somewhere were French and my grandfather married a Blackfoot. That's where the half-breed come into our half, our half they come from Saskatchewan here, from Winnipeg. Poplar Point, Winnipeg is where they... but they were moved, they were moving from Quebec coming this way and they stayed in Poplar Point for a while. Well, that's when they were travelling with ox and carts. And then they moved out, my great-grandfather moved out in 18.. something, come this way.

Alma: Do you know why they came this way and where they came from?

Bud: I think their biggest reason why they come this way was when the, the government start to say, you know, there was... Them days and age you pick a piece of land and you live

on it and the government starts surveying land and the people start to come this way and get away from, I guess, get away from the people. I don't really know why they came this way, but it took them six months to come from Winnipeg with ox and cart. But there was a (inaudible) supposed to come ahead before they come out in 1870 and he went back and brought the bunch in those years. Because my dad's brothers always said if it hadn't been for the North Saskatchewan River my grandfather would have been still going, so... But I, I don't recall much of my real early childhood, you know.

Alma: Their, your, your memories are moving to Prince Albert and that's where your earliest memories are, eh?

Bud: That's where my earliest memories.

Alma: What do you remember about your family, like what do you remember most about your father or your mother?

Bud: My father was a... what you call a true half-breed. He, I mean he, he never, he'd work, he never drank, no, he never drank. But my dad was very, he worked here and get fed up of it, quit and go work someplace else. He was never a stable man like, you know. It was one of those shifty half-breeds, I guess you want to call it but he was a quiet man. He never drank. But he had a very strong tie with his parents, a very strong tie. My old grandfather, our grandmother, always her sons could never do wrong, they were (inaudible). And there was 18 on my dad's side, 18 on my mother's side, and I think my dad was always the favorite, like. My grandmother found out when he was a small boy taking a stallion to water -- my old grandpa was quite a horseman -- and he got struck on the head. And them days it was horse-and-buggy doctors, you know. So they brought my mother's mother over and they operated on my dad on the table and they just scraped on the brain and bone and stuff. They figured he'd never live anyway -- they never put a plate in because they figured he'd never live anyway. (inaudible) He always had, like, a soft spot in his head. So he never had any education because he never went to school 'count of that and I think this is why my old grandmother favored him. But he grew up with no ill effects, no ill effects from that, except he was spoiled by my grandmother.

Alma: And your mother?

Bud: My mother was McLaughlin. The McLaughlins they... his dad come from a Ireland, and my grandmother was an Adams. My mother's mother was an Adams and she married this McLaughlin. He was a big easy-going man, he wasn't... I think

them day and ages the men never wore socks or like... and they had a big family. My old grandmother on my mother's side, they lived on the farm, not too far from my, my dad's parents. She'd think nothing of taking a shotgun and go out and hunt chickens and stuff like that. She was quite a progressive old girl, a hard old girl. But my mother she was a bit more after my, her dad, she was easy-going, but a very keen woman. And I know my... you know, I wasn't very old when my mother died. You know, my mother dropped dead when she was 40 years old so I wasn't very old, but, you know, my mother was a hard-working woman. There was my brothers and sisters, I had four brothers and one sister. My oldest brother got down P.A. when they had the Prince Albert Saw Mill. I guess that's the biggest reason why my dad come to, moved to P.A. when he got out of the army was to be... for work, I should say. And he worked in the saw mill there, but my oldest brother, he was just small, walked out on the boom -- you know what a kid would do -- and fell off and went under and drowned.

Alma: What did the other half-breed families in Prince Albert do for a living?

Bud: Well, my dad he worked with the Prince Albert Saw Mill them days, he worked on the Coal Falls (?). They freighted, everything was freighted down to that dam they built

at what they called the Coal Falls dam. And he worked for the Arctic Ice, and you know he'd work but he'd take a notion, especially when we lived in Sasaktoon, take a notion go home. And well, hell, he'd never leave anything for us, you know, he'd never worry about us, his family.

Alma: Well how, how do you remember your family, your home life?

Bud: My home life was... because we were, we were more white than we were native. We lived more... not like the old half-breed families, you know, with nothing. We always had a home, we always had a bed, and the house was always clean. And just like the average, oh, I'd say the average... I wouldn't say the average half-breed but we were a little better off than the average half-breed, I always figured -- not that I was ever, ever ashamed of my nationality. So, when it was all figured out, you know, really I'm only quarter-breed, you know, when we start putting things out again.

Alma: Were you raised... like you father, your parents, did they talk to you as you were a half-breed or were Metis?

Bud: No. They never talked like that.

Alma: Did they tell you anything?

Bud: No, I don't think so. I don't really know, I don't think they told us we were a half-breed, we were all the same.

Alma: You never felt discrimination or...

Bud: I never, I never felt discrimination. Today I don't feel discrimination. I've never encountered discrimination. Maybe it was the way I was raised. I think the biggest trouble today is a two-way street. The half-breeds, you know, they're going to have to meet us half way. They always put themselves down, don't they, today, you know. No, I was never discriminated against.

Alma: What about when you went to school, what was it like when you went to school?

Bud: Well when I went to school I was just the average kid. I was never, never picked on any more. I had my fights at school, but I never had any problems with the school teachers. I was never called a half-breed either, you know. But no, I was, I was never discriminated against, I can't ever recall somebody standing up to me and calling me a half-breed.

Alma: Today what, what do you consider yourself today?

Bud: I'm a half-breed, I was always a half-breed. I, in the 1930s we started a Metis organization in Saskatoon in the 1930s -- that's before the big organization started, and we

were in the parade and dressed in a black shirt and a black hat and an ox and cart. And we had half-breeds on the cart. That was really before this Metis word came out, you know.

Alma: Do you remember any of these people that were in the beginning of this organization, any of the names?

Bud: No, I didn't know Malcolm Norris. See I come back here, I come back to P.A. oh, over 30 years ago to retire, bought a farm. In fact I come back earlier than that, bought a farm and then I went back to Saskatoon and worked out. Come back, I come back and I bought a farm because my brother was living out here and my brother was very close to me, because I raised my brother. When my mother died my brother was really young, both of them were young. My sister died years before and I raised my two brothers. So my second oldest brother was out here, so I come back and I bought land and I bought cattle. Well, like I stayed in Saskatoon and I bought close to him so I just run my cattle and stuff with him there. And built a house

and then me I moved back to retire. That's when I really start to get involved with the Metis organization.

Alma: How did you first hear or know about it, like how did you come across it?

Bud: I can't recall that, you know. That I can't recall, how I ever got mixed up with them. But you see I was, see I belong to the unions, you know, I was strong in the unions, of course in my day, naturally, working out, you know. We were just talking about, the other day, a chap who worked out for \$25 a week. I worked out for \$15 a week and you know... And I was very involved in the unions, with John L. Lewis's union, the coal miners, you know, I worked in that. But to be honest to say how I got involved with it, I don't know.

Alma: What was your objective, what was your interest? You must have believed in something to...

Bud: Well my belief had always been to help the underdog, my belief for the Indians I was... always believed in the... You know, there's a lot of people in this world can't talk for themselves, a lot of people. And this is why I think I've always been involved with people, because I was never scared to stand up and be counted, never bothered me. And if somebody else was being put down or something I never believed in that. And I, I, I know been raised among the Trotters and that bunch in Saskatoon, you know, I raised them on church and I knew their parish church. And I always consider myself a half-breed or a Metis, I never try to put on or something... I couldn't be an Englishman; I couldn't be a German, so be what the hell you are. And I think, and I think if you believe, if you do that, you stand up and be counted, say, "I am a half-breed." Who the hell can discriminate against you? Can't hurt you by calling you a half-breed because that's what you are. And this is why I always thought of myself as a half-breed -- I never put on the dog to try to be something I wasn't, never did, and

I raised my own kids that way.

Alma: With some of the people that I've been talking to, one of the general things they seem to be saying is that they had a choice to either lean towards their Indian side or their white father's side, a lot of them, and that a lot of them in Prince Albert tended to lean towards the white, their white father's side. Is that how you see your life?

Bud: No I, I didn't, I didn't lean that, I've always been me -- nobody else, just me, I was just what I am. And you either accept me as I am or go down the road... go by me and that's the way I've always been. I've always spoke for what I thought was the truth and even this day and age it don't matter to me who I speak to, how I speak to them, just the way I would speak to you or anybody else. Even if he is an MLA, it don't mean anything to me, because I look at them this way, they're working for us. You know, he's no better than me. I don't think anything, you know, because nobody is better than me because all he's going to get is exactly what I'm going to get, six feet of dirt and there isn't a damn thing he can take with him. So why make, what makes him better -- his skin might be white. I put down a lot of white people when they want to put on the dog. It's the English. The English is the biggest bunch of half-breeds there is in the white race. You know what I mean. You know, they're no better than us. Just because our skin is a little darker than theirs, that don't make them a damn bit better than us -- they're still a half-breed, you know. There's no pure bred blood any more. Look at our kings. Old King George his brother was, old Kiser Bill was his brother -- German, so what happened... I think, Sinclair was right when he wouldn't go and visit the Queen in Regina when they come, I think he was right, you know. I mean, why should we honor her? We're a conquered race. It's like Africa or any of those places. The English and the French come and fought over us and took it.

Alma: You were talking about being involved in the Metis organization. How long were you involved in... What, what did the organization attempt to do?

Bud: Well, we attempted to help the underdog again, the Metis that couldn't talk out for themselves. But the biggest thing the organization has ever done for our people was to learn to stand up and be counted. Whatever it's first starting to grow. You can go to a big meeting, stand up in front there and say anything you want, there was nobody in the meeting to stand up and contradict you. But you try today with a big meeting, you would be put down so damn fast, because our people have learned to talk out. That is the biggest problem I always figured with our native people is that they'll back off. It was easier to back off than to stand up and be counted. I was never that way, I (inaudible).

Alma: Do you know why maybe your attitude is sort of different from others?

Bud: Well I don't think my, maybe my attitude is different, maybe the reason...

Alma: Well, like you were saying a lot of people are afraid, you know, and that's, I'm assuming you're not afraid to say what's on your mind.

Bud: No, I'm not afraid to say what's on my mind. I hurt a lot of people by talking the truth. You know, people don't like you to talk the truth, a lot of people don't like it -- like the whites. And I'm not scared to stand up and be counted, if you want to call it that way. I don't care who it is, you take our Sid Dutchak, I harassed him over the CBC and I want, any politicians want to meet with me they come to my house, I will not bow and scrape and go to their house, they come and see me. He eventually come and see me in my office on my grounds. Why should I go there? Because he's working for us. This is what a lot of people I think go around, because thinking about Dutchak or Blakeney or any of them guys are better than them. They're only servants of the people. You know? That's my attitude, it's always been my attitude.

Alma: And I'm also meeting a lot of people who would never think of standing up to be counted, you know, to even stand up in a room of five people. Like I'm trying to figure out maybe... I think it might be environment.

Bud: No I think, you know, I've said it -- native people try to figure out what the hell we could do to bring them out, to bring them from the bottom up. I was talking to a principal -- you know, I'm a great one for talk, I talk to everybody because I don't care who it is, somebody has got something that you don't know and can tell you -- I was talking to a principal from Nipawin. I was sitting having coffee and him and his wife are standing up so I said, "Sit down." And there was no room in the restaurant, I said, "Sit down." I didn't know who he was, so he sat down and we start talking and he start telling me that he's a principal in Nipawin. And he start telling me about the native people coming from Cumberland House to school there, you see, and he said to me, "How can we help those people?" My answer to him was to breed more greed into them, breed more white into them so they're greedy and they will help themselves. If you look at a Metis that is more on the white side, on the white side, you just pay attention as you go along through life. You look at those more on the... carry more of the whites or don't show the Indian so much, they're more progressive because they've got more white in them. Because the white man is a greedy son-of-a-gun. If his neighbor gets a new car he has to have a new car, or, you know, I mean they're greedy. This is where, where the Indian and the Metis, they're not greedy. They don't give a damn what kind of a car it looks like they're driving or what kind of a place they live in, you know.

Alma: So you think there's different values...

Bud: Well, you got to breed that value into them, that's my strong belief. That's the only solution I can figure to bring our native people out and educate them, breed more white into them. You know, when you breed white into them you breed greed into them. Because face it, it's the native person that shows more of the Indian side, they're the ones that has a hard time, they're the ones that are discriminated against. You know, because they show more of the Indian side and they will take it, they'll walk away like a whipped dog and say nothing. Where if they got more white into them they'll stand up and be counted. That's my...it may not be right but that was my strong belief and I think it will take another 100 years. See, I don't think there's a pure bred Indian today -- just think, on the reserve, a pure bred Indian -- I mean a pure bred Indian -- I don't think there's any.

Alma: Oh there's, there may be a few left in all these.

Bud: Not very damn many.

Alma: Check out Stony Rapids area, Blackfoot.

Bud: Yeah, but maybe way in the north. Oh yes it still exists, you see that... the Indian and the Metis I remember on the north wasn't... It was nothing, the white man figured there was nothing there. So some of the Indians may be north, some of them up north. Get them out of there.

Alma: You don't think it was by choice that the people moved to Prince Albert?

Bud: No, I think it was more or less, well, they called it the hunting woods, yes. But I think most of them was to get away from the white man, you see. To get away from them, because the Indian people are very clanish. Your Metis people today are not so clanish as the Indian people, you know. In fact I remember talking with my staff because I got one white in my staff, she's my bookkeeper, and there was a friction. And I said, "Don't stand over there and talk together, involve her." You know, because if you want to see a happy bunch you get a bunch of half-breeds at once together. They're talking and laughing and having a hell of a good time. Have you ever noticed that? They're kind of clanish. Well I guess it's account of... I don't know, shyness or, or scared to face the whites, they think the whites is separated. What the hell is a white? If you cut him he's going to bleed exactly like you and me, he has to eat exactly like you.

Alma: So, the sort of thing you're experiencing at your office, do you think that that's just starting to happen now with people, or has that always happened in your experience?

Bud: Well no, I don't think so. I never tried to, I never tried to discriminate, because the only way to stop discrimination is for the both sides to quit discriminating, to stop this discrimination. The wife and I started a day care in the block. I wanted white kids in there to mix with our native kids, so our native kids or the white kids know that our native

kids is exactly the same as them. They have to eat and play, to be together.

Alma: Do you have any white kids?

Bud: Yeah, we have white kids in there. It's mostly the biggest percent is the white kids in there now.

(END OF SIDE A)

Alma: There must have been another half-breed family. Did you sort of stick together and create a community?

Bud: No, I don't think so. We lived on our own. I have always lived on my own. I have never... I don't need to have my own people around me to survive because, maybe because I'm different. Everybody tells me I'm different but I was different about that.

Alma: Do you consider yourself fortunate, or lucky that you didn't have to come to the sort of same experiences most other people have? Especially I'm, I'm... again I'm going back to the racism, discrimination...

Bud: No I, I don't think I'm lucky. I think I was what I was and if they didn't like me, to hell with them. That's always been my answer. I have never seen anybody stand up in front of me and say, "You dirty half-breed," or something like that. I have never had it because I would knock them down. I, I don't know... and I was quite... I never discriminated I can't ever say I was ever discriminated against.

Alma: I... I've heard one other person say that.

Bud: Never discriminated against. Today I'm not discriminated against, you know. And everybody knows Bud Pocha is a half-breed, you know. If they don't like it, don't come near me. I am what I am, I can't change. If you're born a half-breed you're a half-breed, so what the hell. There is a hell of lot of half-breeds and they try to stick their nose up in the air and try to be something they're not. And I think they're the ones who are gonna get discriminated against and hurt.

Alma: For not being real.

Bud: For not being themselves, you know. Be what the hell you are. I can't be an Englishman, I can't be a Scotchman or something like that. I've been mistaken for a Ukrainian lots of times, you know, but I can't ever say I was discriminated against.

Alma: When did you learn or understand the term road allowance people? What does that mean to you?

Bud: Well, that means a half-breed.

Alma: When did you, were you ever aware of road allowance people, and how old were you?

Bud: Oh, it was about 40 years back.

Alma: Back then you knew...

Bud: Yeah, because you see the Indian didn't want us, the white didn't want us, that's why we lived on the road. We walked in the middle of the road. You know what I mean, the term, we weren't wanted either way so we walked on the road. Today I think the Metis are better off than the Indian because we weren't shoved off on a piece of land and left there. You know, I, I think we were better, better off to be raised on the road allowance.

Alma: I, I had the impression that people had a choice at one time either to go on reserve or take land. The people who sold the land scrip were the ones that ended up being called the term road allowance people.

Bud: Well that was on account of your... what the hell is the use of giving you, right today now, say here's a quarter of land for you. You've got nothing to farm it with, you've got no tractor, you've got no horses, what the hell is the piece of land? See, the Indian never valued the land. It was just something to walk on, that's right. That's why the white man come in here and took it away from us, because it was no value to them. You see if the Indian... what hurt the half-breed because doing the, doing the, when the Indian was making an agreement with the government the government asked those chiefs. "What about your half-breed brothers?" The Indians said, "We will look after him." You see? So what the hell

happened? He looked after us all right -- he didn't want us. I guess the Indian figured that maybe they will get the half-breeds' share, but the government asked, "What are we going to do about the Metis?" And the Indian said, "We will look after our half-breed brothers." So I, I don't know, it's... But I feel that a lot of our people... as I said to you, a lot of our people breed more white into them. Maybe that's why I always strived, I always strived to live better than my dad did, you know.

Alma: When you were younger were your family... was the church a great influence on your family?

Bud: No. No. It was for my grandmother on my dad's side and my mother's side, but not... my mother and dad never did much about the church. See, we turned Protestant when my grandparents come to, to Lindsey (inaudible) on account of the closest Catholic church was 17 miles away. So we, them day and age horse and buggy, so my old grandmother... I can take you out and go to the churchyard and show you some of my

great-grandparents -- 100 years old and the Pochas was all... the old Pochas was all buried in that area. In fact there's some (namd ?) buried in Batoche that are relations to us. I don't know, but that was a bad thing too, the Catholic Church. Well, all the churches but the Catholic Church was... I think they were more domineering. They put the fear of God into the native people.

Alma: Did you see any of the church's influence on other families?

Bud: Yeah, I did.

Alma: What did you see that you felt was strongly influenced by the church or by the priest?

Bud: Well, there's no damn way I'm going to pay a priest to pray to get my grandmother our of purgatory or someplace like that. No damn way, you know. What the hell is he? Well hell, so what the hell can he do? When you're dead you're dead. You see, you're not gonna... And there's that... in this day and age there is still... we went to a Catholic funeral here a few years back. A friend of ours died, what the hell, they took up a collection. That's a fact. So you're...

Alma: So you really don't favor the Catholic Church to do... I don't know how to say it, but try to get your opinion of the Catholic Church, an overall opinion of the Catholic Church.

Bud: My opinion of religion. I don't go to church because I've seen so many of your Catholic priests, your Protestant, the greed in the buggers. They're not there to help you. Sure they can say a few prayers for you, stand up there and degrade you of your own color that way and say you're going to hell or someplace like that. And my opinion of the ministers and the priests -- Sunday saints, Monday devils.

Alma: So I guess you can say in your life the church hasn't really been an influence on you?

Bud: Absolutely not.

Alma: Your lifestyle?

Bud: I believe in God. Don't give me that I'm a heathen, I've been called a heathen. But I realize there's a God because you look at your nature, you know, you never see a half-breed bird, you never see a half-breed deer, it's only people what mix. So there's some control.

Alma: Was, was your family involved with party politics at all?

Bud: No, away back there were some involved. My grandfather McLaughlin he fought on the wrong side because my

grandmother had a big (inaudible) what he got for being scout for the, well, the Mounted Police or the North West Mounties during the Rebellion, because my people were here before the Rebellion, you know. But of my, my own, my dad, the Pochas never got involved in the Rebellion. They moved to P.A. where the fort was. That was before my day and age, you know, they moved to the fort.

Alma: Why do you feel some people chose not to become involved and why some did?

Bud: I don't know, I don't know what my old grandfather, my great-grandfather and my grandfather... (inaudible) My grandfather was only a young man them days. And I don't know, well this day and age people don't want to get involved, you know. They can see, they can see somebody getting beat up, they'll walk away. They don't want to get involved. I don't know why it was.

Alma: Why, why do you think that is? Do you think that has changed from say when you were a young man to today, how you see people?

Bud: I think it has changed. People have got more harder. You know, we just had one guy he wouldn't, he wouldn't say anything against his neighbor and his neighbor is causing him a hell of a lot of misery but he wouldn't stand and be counted, you know. He wouldn't stand up and say, "That guy is bothering me," you know. "Oh, I don't want to say nothing, I don't want to say nothing." That makes me mad when people will do that, got that yellow streak, you know, whatever you want to call it. They don't want to be counted. I believe that it will not go away if you don't, you got to stand up and be counted, I always figured. And if you don't try to do something about it, well, what the hell, you're a coward, or else you don't want to get involved.

Alma: So other than the Metis organization were you ever involved in other party politics?

Bud: Oh yeah, I was in, you know, involved in unions heavy, I was always involved. I guess just because I was mouthy I was always put in some position in unions. I always try to help the weak, if you want to call them that.

Alma: Are, are you still active in party politics today?

Bud: No I have, I have backed off since I was elected out of the board of directors. They have fought me. See the biggest trouble with the half-breed is they are a jealous bunch among themselves, really a jealous bunch among themselves. When I started... got the block, got the block started, well, the whole God damn community, the half-breed community or the Metis community was jealous against me. Well damn it to hell, I wasn't holding their hands or their mouth. Why didn't they step out and do something? I have started a lot of things and

backed off, because of the jealousy among themselves. In the Gull area there, I was, I was the, in our local I was the president of our local. I brought in a lot of things because... Then they started to fight me figuring that they wanted to be the big dog. I never considered myself it, our big dog or try to be something. Even today, you know, we got over, I control over, oh, pretty near \$7,000,000 project. I, I didn't ask for it, but the same thing with the Co-op, I got \$300,000 from the, from the, the, the Minister of, of Manpower but you got jealousy in there so I pulled out. I said, "You're not spoiling my (inaudible). See, there's nobody in the organization has anything on me, nothing. I can stand up and say what the hell I figure is the truth and they cannot back up and say you did this, you did that but you ripped us off, nobody. See, when I first started, when the government come to me I got the block, I started the block, I got the money -- that's \$400,000 to renovate it. It took me seven months but I

built something for our people. And still our own people was fightin' me, because I, I just, see the... Why? I don't know why, and I wasn't doing it for myself, I was doing it for all you. Go and look at the block today, you see what's livin' in the block.

Alma: But you feel like this is jealousy amongst the people that are not Metis?

Bud: That's it. Killingthe Metis people, a lot of it.

Alma: And earlier you were saying that (inaudible), but doesn't greed breed jealousy, or jealousy and greed (inaudible)?

Bud: No, you never see the white man, you never see (inaudible) against one another because one got started a store, or one did this, do you? You never see the community fighting. See the Metis are like a pack of dogs, a few, one of them, that's why we got none on the police force -- well we got some in P.A. (inaudible). That's why our people will not stand up and be counted. They're trying to better themselves because the rest of them, as I say, like a pack of dogs, they're down on them. He's trying to be a white man or something, you know. Because you take a priest, for instance. I talked to Stubbs, I know all those people...

Alma: So you feel that you've been quite successful in this project you have for your senior citizen's home, or no, it's just a boarding home, isn't it?

Bud: A block.

Alma: A block, an apartment block? I'm sorry. You were involved, you were talking earlier about the 1930s, you were involved in the Metis, in the Metis organization. How long did that last and when did you...

Bud: It lasted a couple of years and a woman, a Liberal,

Miss Moore was her name, she bust it up. She didn't want people to be counted, I guess, I don't know. Because we, that was duing the hungry '30s we started it and we had numerous helpers but she was always there.

Alma: Do you remember names like Ross?

Bud: Ross? No.

Alma: How about Tom Major?

Bud: See I never moved back here until about, oh, about 35 years ago. I moved back to Lindsey there, bought a farm and moved back there to retire. So I didn't know the P.A. people, you know, I didn't know the P.A. people. I lived in Saskatoon.

Alma: What, what was discussed at these meetings that you were involved in?

Bud: That's a hard one. That's a long time ago.

Alma: Well, you must have been some objective of some sort. To help the underdog you said earlier, but like in what areas?

Bud: I think the biggest thing was farm land, land for the native people is the most that, the most discussed.

Alma: You were going for a sort of a land base of some sort?

Bud: Something to, to start up on. I remember when the government was giving... See the government during the hungry '30s, if you were chosen you got a hunk of land, you got horses and you got a little bit of equipment and so much welfare, relief they called it them days. And then what really made me mad, one time they picked an Englishman. And my brother and I both put in for, they picked an Englishman -- didn't know enough to unharness the horses. They killed a team of horses. They were given land up near Battleford and they moved from Saskatoon. They took the horses, went up to their homestead land and drove their horses back to get another load without unharnessing them, you know. That's how much he knew about farm land. So that's the way it was.

Alma: Did you get discouraged then when...

Bud: No I, I have never been discouraged in my life. I think the good Lord has always smiled on me. I can always make a buck, I can always... I survived during the hungry '30s because I wasn't scared to work at anything. As I said, I drove truck for 35 cents an hour when they built that skating rink, the old skating rink in Saskatoon -- I worked on that. I was never afraid to work. This is what is killing the young generation today. They specially educate them more, they want to have a high..., starting at the top. They don't want to

start at the bottom, you know what I mean. I left home when I was real young, the biggest reason why I left home was because I worked out and my dad used to go and collect my wages. So that's why. And I swore I would never live like the way he lived. He never... after he sold the homestead he never owned

a piece of land. I can stand back and say one time I owned seven houses in Saskatoon by the... earned by this. I never got a nickel in my life from anybody.

Alma: So your total involvement with the organization was only a couple of years?

Bud: Well, about four years. I was a board of director for about four years, and there was jealousy -- why I was elected out. Just by a few people.

Alma: What about locally?

Bud: Locally?

Alma: Are you involved in the native community like do you work...

Bud: No, I'm not involved in the native community but I could call a meeting and I'll bet you I could get a hundred people to come to my meeting if I wanted to. We got, I think it was three votes less than the three locals got at a meeting we held during an election one time thirty years back. I don't know, people will... Our people, you know, the native people, I'll always work for our people. The native people will come to me for advice, kind of a godfather, if you want to call it that or something, you know. They'll come and talk to me and I don't give a damn who it is, I'll talk to anybody. And I... the time that I had the big meeting with... at the Friendship Centre here... was it this spring or during the winter, when the guy got up and accused me I wouldn't talk to him. So I called him a liar right in the meeting, because nobody... I will talk to anybody. My office is always open for any of our people to come. They may have to wait a little bit but I'm always open to talk to anybody, because I am interested in people. Once I got (inaudible) I don't care how, how mixed up in the head he is, he's got something to say.

Alma: Do you think that the native people in your community are aware of the political sort of repercussions of what's happening in Ottawa? For the meaning of the average help a person is receiving. How do you feel the native people are...

Bud: Well I am, I am very interested in it but I don't know what's going to happen. But it's not going to happen today or tomorrow, it's going to take years. And another thing, they're going at it the wrong way in my opinion. Why the hell isn't the, the Indian and the Metis after the mineral rights in the north? What the hell do they want to be self-government and they're forgetting about the wealth from

the ground. You figure that the uranium that's going on, if they got 10 percent even, how much money that would be coming out of that ground. Nobody talks about it. I talked years back about, about mineral rights. I have talked, back when I was a board of director, to call ourselves a Metis Nation, which we are, a nation within a nation. Why I don't know. And I think it sounds a hell of a lot better than the Metis Society if we were called a Metis Nation. They're using it sometimes now (inaudible)

Alma: So you don't, you don't really think, I don't know whether I got an answer yet. Do you believe that the people are aware of what's happening?

Bud: No, I don't think they're really aware. They're too damn greedy trying to get over one another, trying to get the buck, you know. If they'd stop fighting among themselves and stand up and be counted together, our government (inaudible) here a few years ago. And the Metis down there they're voting a block system. Say if an area voted in a block system they'd hold a big meeting. Who are we going to vote for this year? It's thrashed out within the meeting who's going to give them the best deal and we all voted for that one. There's 35 percent of us in P.A. We could control P.A. The MLAs, they would fight to get our vote, they would treat us better to get our vote. See the States votes in the block system, the Indians do. No Metis in the States. They call them nonelanders (?) That's only the ones that don't belong on the reserves.

Alma: What do they call them?

Bud: Nonelanders (?) And they're settling with them today. So we're behind, we're way behind. We got the damn horse before the cart, want to be self-government, govern themselves. Where the hell are they going to get the money to govern us? They got to go to the white to get it anyway. And yet they want to fight the whites and yet they got to go and hold their hand out to get money from the white people to keep going. I say mineral rights, fight for your mineral rights which is there. Why did they move Montreal Lake bunch out of there, put them over in (inaudible)? Because the whites found some green coal there. So they built them new houses and give them a big mortgage that we never had -- we never knew what a mortgage was -- because they found that green coal out there. See the white man manoeuvres and we're too stupid, we're cattle. They open the door, push them all in there, nobody says why. Ain't that right?

Alma: I agree with you. I always sort of see like sheep.

Bud: Yeah, sheep. I always say the white man is like a coyote among a bunch of sheep. He lives on the outside. He lives off of us on the outside. You take Indian Affairs. I always said that, said years ago it would take five years, every Indian could die and it would take five years before that bureaucrat system would die. You figure the amount of money it

costs to run that bureaucrat system down -- that's more money than the Indians get. And the Indian doesn't see it, the white man has to tell him. A white man used to live on a reserve and you couldn't butcher one of your own cows or something. That's what started the damn Rebellion. And it was a Metis that shot another Indian is what started it, around Duck Lake. It was a MacKay, some of (inaudible) relations shot this... he was with the Mounties, leading the Mounties and come up on this guy and he shot him.

Alma: Yeah, I've heard that story.

Bud: Yeah. But if the Metis people would only wake up to the fact, you know, as I said, vote in the block system. There's suppose to be 80,000 of us in Saskatchewan. Okay, we want a Prime Minister of Saskatchewan. There's 80,000 votes if we stuck together, but you can't get that. The other one would say, "Oh, I'm going to go to this party and maybe he'll throw me a crumb or throw me a buck or something..."

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