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SASKATCHEWAN
INTERVIEW LOCATION: LEASK
SASKATCHEWAN
TRIBE/NATION: METIS
LANGUAGE: ENGLISH
DATE OF INTERVIEW: JULY 21, 1973
INTERVIEWER: CAROL PEARLSTONE
ISADORE LEDOUX'S FOSTER
GRANDDAUGHTER
DORIS MCDUGAL
INTERPRETER:
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HIGHLIGHTS:

- Mr. Ledoux, aged 99 at time of interview, is of mixed French and Indian ancestry but is registered as a treaty Indian.
- Was present during the Riel Rebellion of 1885.
- Attended UBC and became civil engineer.
- Story of how Mistawasis, the informant's grandfather and a Metis, "went Native."
- Account of what the informant saw in the Rebellion.
- Views on the rebellion and the people involved.

This interview with Isadore Ledoux took place in August 1973 in Leask, Sask., where he was living. Mr. Ledoux, a Metis with treaty Indian status, was ninety-nine years old at the time.

Because he was extremely hard of hearing and had poor eyesight as well as having lost most of his teeth, the interview was difficult to conduct. It was difficult for me to make my questions heard or to stop Mr. Ledoux to get a point elabor-

ated on or clarified. Also there was background noise in the house. For these reasons, many parts of the tape are indecipherable. I have used square brackets to add clarification in my own words. Round brackets indicate a word, phrase, or sentence which was indecipherable or uncertain.

Present during the interview were Miss Doris McDougal from St. Louis, Sask., and Mr. Ledoux's foster-granddaughter, both of whom asked some questions.

CAROL PEARLSTONE
Interviewer (1973)

TOWARDS A NEW PAST

THE ANNOTATOR AS TRANSLATOR

The subject of this tape is 99 years old and very difficult to understand most of the time. This is due to his loss of teeth, but fortunately there is not a correspondent loss of his love of speech or his zest for living. He is one of the few people left who is old enough to remember vividly the Rebellion of 1885. His various firsthand experiences give this interview its intrinsic value, make it worth transcribing for posterity. But in transcribing it the Annotator faces an ethical dilemma.

Should the annotator record, faithfully, every pause, every hesitation, every mid-sentence thought change, every fumble and recovery, which then might lead to 100% accuracy but also to approximately 1% sustained reading interest? Or does he exercise his editorial judgement and, forsaking the ideal of accuracy, achieve far greater reading interest?

With this particular tape, this ethical dilemma was intensified. The subject pauses, hesitates, changes thought in mid-sentence, fumbles and recovers a great deal of the time. Should the Annotator give the historical researcher or student (or any reader) an unexpurgated but hard-to-understand version, or a clear, flowing, edited, easier-to-read but quite possibly inaccurate version? If the latter choice is made, won't the result be closer to fiction than to non-fiction, and isn't history supposed to be closer to non-fiction?

Which version, written down for "oral history," is more accessible? Obviously, a transcript loaded down with hesitations, mid-sentence thought changes, etc., severely taxes the attention and interest of any reader. A transcript is for readers rather than for listeners. It is another medium: if you want to hear precisely how a taped interview sounds, you listen to the tape, you don't read it.

On the basis of these conclusions, the Annotator has

decided to edit what would otherwise be an unwieldy verbatim transcript. But since he cannot completely forsake the ideal of accuracy, and since his readers generally will be historical researchers and scholars - he could not edit out the inaudible words and phrases that remained indecipherable after repeated listenings, and so they remain in the form of blank spaces and question marks. The result is what the annotator calls an EDITED VERBATIM TRANSCRIPT.

This is somewhat of a compromise to resolve the ethical dilemma. The Annotator has opted for relative clarity rather than absolute accuracy. This does not mean the transcribed version always flows smoothly and is perfectly comprehensible - there are still moments that make for bumpy reading.

Note: About half of the indecipherable parts have now been deciphered. But other indecipherable parts were uncovered while recovering parts not even referred to in the interviewer's transcribed version. The result is a greater amount of material in transcript form - and some of it indecipherable.

MICK BURRS
Annotator
(1974-75)

Carol: This interview with Isadore Ledoux - Isadore Ledoux is ninety-nine years old and very hard of hearing, so I'm going to - as much as possible, I'm going to do the talking. He speaks - he's not all that easy to understand, and so we're communicating partly by writing. Mr. Ledoux is a treaty Indian.

Isadore: ...that's what I say.

Carol: When did you leave Prince Albert?

Isadore: Leave Prince Albert? I can't tell you. I was a baby, you know, at the time. We were taken away from there. One of my sisters was born in Battleford. I might have been there. We were taken down to the States, in Montana. Fort Assiniboine was the name of the place. It was a fort.

Carol: Fort Assiniboine?

Isadore: Well, of course, there was a lot of trouble with Indians. In fact, we were attacked by Indians, I remember. I was only a little bit of a boy, but I'll never forget. I always remember. Yes, we hid ourselves in the bush, in the woods along the river, and there were several children with my father and my mother. Our family, in fact, were saved.

...Gabriel Dumont? And Gabriel Dumont ran away, you know, and everybody left. Oh, maybe after we were in the settlement. Maybe, oh, it could have been about a week - a party, a platoon of police came marching up there.

Carol: Just a minute (adjusts microphone.) Okay.

Isadore: A party of police came marching up there - after the camp. And they were met by - oh, a big bunch of halfbreed women, jabbering: "Ohhhh! The police! The police!" You know, yelling. And the men - the men had come back - they disappeared. Where they went to, I don't know.

Carol: This in Batoche?

Isadore: Yeah.

Carol: Okay.

Isadore: Well, they must have been afraid of being taken prisoner, or something like - I can't tell you that. I don't know that.

Carol: I'm asking Mr. Ledoux when he went to the Muskeg Reserve.

Isadore: ...ninety-four, we came from the States.

Carol: 1894?

Isadore: From Montana, from Fort Assiniboine, not far from Great Falls, somewhere in Montana.

Carol: Uh-huh.

Isadore: Anyhow, there was an Indian reserve - (?) - for halfbreeds and he was from (?), you know. And he (?) peas (?), made pea soup for us. And from (?) Fort Assiniboine, I seen him (?), you know. We (?). First of all, we stopped at Batoche. And my grandfather and grandmother lived in there - and uncles. They were living at Batoche and that's where we stayed, and then they went and (?). When the Rebellion started, I was here. I remember.... After the Rebellion... I was sent to school then, in 1886, in June or July, I don't remember. I was sent to... We travelled by wagon, all the way to Battleford, and from Battleford to Swift Current, and from Swift Current, we took the train there (C.P.R.), we took the train to Calgary. From Calgary we took wagons again, and went to Glenbow, that is, east, yes, pretty well due east of Calgary. It was a school mostly occupied by ranchers' sons, ranchers' children, boys and girls. You know, the ranchers all around there had no schools so they put them through the school. It was a mixed - it was mixed up with the Indians and, what do you call them, ranchers' children. There was some French, there was English, and there were colored boys. We were an awkward mixture in there. And we boys - we were Crees, you see, French halfbreeds - that's my name, Ledoux!

You see, we were French halfbreeds, but still we were treaty Indians. That's on account of my mother was a niece of Mistawasis. And Mistawasis was my grandfather.

Carol: Ah!

Isadore: Yes, for that reason, he used his influence to enter my mother and my father who were poor people, you know? We were poor. Well, at first, (I felt?)... I supposed that was because my father's idea was that they put us in there, and we became treaty Indians.

Carol: Oh.

Isadore: And we had no right to. Because we were French halfbreeds. Because my grandfather was a Boulanger.

Carol: Oh.

Isadore: A Frenchman - from Fort Gary. And he had settled at Batoche. (---?---). And it (this?) so happened he was not an

Indian. He was my grandfather, he was a Boulanger. My mother was a Boulanger, you see? And he had two brothers, there were two brothers that came from Fort Garry to Batoche. And one of them stayed in there, and the other one - he turned Native. He married an Indian woman and he followed her ways. And - I don't know how, the time of the first treaty - of the treaty - when the treaty was signed, I think Treaty Number Six, I think they called it, I don't remember. Anyhow, when there was (?), they made Mistawasis chief. He was a Boulanger. He was a halfbreed. He could talk French just as well as I could! And read and write French! Well, he turned Native.

He's not the only one - there were others that had turned Native. I know one - (gives a name in French: might be Lefont, Lafonde, Lafonde, Lafont?): he turned Native, and he even went so far as to drop off all civilian clothes, wear a breech cloth (clout?), and... But I talked to the Boulangers, and they said he was a funny-looking sight. He had an awful long beard. An awful long beard, you know? And just imagine, an Indian (he laughs) walking around in a breech cloth and moccasins.

Carol: With a what? With what and moccasins did he say?

Isadore: (?) Mistawasis (?)... and they counted him as being a very brave man, and even - even not so far or so long ago, when I had my (?)... him who he was. He was my grandfather - on my mother's side. He turned Native. He turned around too - he became a Protestant! We were Roman Catholic.

Carol: He became a what?

Third Person: A Protestant.

Isadore: And the Boulangers were all Catholic.

Third Person: He really changed.

Carol: There was - possibly an Anglican church on that reserve, then, eh?

Third Person: Probably.

Carol: Is that it?

Isadore: He became an Anglican. And that's the way he (?) there. (?) he was a big (?). They thought he was a great man - a very wild and a very, very brave man, and all that. Oh, the Boulangers were French!

Carol: Pure French?

Isadore: Yeah! My grandfather - my mother's side, you know - she was a - my mother was French. I'm the only part-Indian in there, you know. My father was a Metis, a halfbreed. But my mother was French.

Carol: Okay.

Isadore: At the time of the Rebellion, the first Rebellion - 1880, 1869 - that was the time of the first Rebellion in Fort Garry - in Winnipeg.

...settled at Batoche, around Batoche, all around there - St. Louis and all those places.

Carol: Okay. I'm now going to read an account here, entitled "What I Saw in the Rebellion." It was related by Mr. Ledoux to his granddaughter, who wrote this down. I'm just going to read from what she's written.

"I have been asked by many people, both white and Indians, what I know of the Rebellion of 1885 and the part played by the Muskeg Lake Reserve. I was only 11 years old in 1885 so you could not expect me to know much about it. All I remember about it is the Indians moving to Batoche to join the Metis in the Rebellion. I do not remember much about it. All I know is that we crossed the Saskatchewan River and camped at Carlton. There was nobody there, of course, except empty buildings, some of them partly burned. We found a pile of flour, but the police, on leaving, had spilled coal oil on the flour, rendering it unfit to eat. We left Carlton and camped at Duck Lake. The place was deserted, nobody there.

"We loaded at Batoche the next day. I heard a lot of shooting across the river and there was a steamboat on the river but I could not see it from where we were. It was blowing its whistle every five minutes. We had not been there an hour when there came a deafening bang right over our heads, and from there on a shell burst over our heads every 15 or 20 minutes all day till dark. I do not remember how long that shooting went on but it must have been at least three days. I never did find out if those cannon shots came from across the river or from the steamboat but it sounded very close. As far as I know, no one was hurt. There was just a lot of noise, no more.

"Shortly after this, my mother loaded us kids in a Red

River cart and we were on the move once more. I do not remember if we went up or down the river. Anyway, we reached a

place my mother called Labacan settlement. There were several houses and the place was crowded with women and children. We were there five or six days when men began straggling in - among them, my father. He said the Rebellion was over. Sure enough, four days after the men's return, a platoon of police came marching up the road. They were met by a crowd of chattering women. The police stayed perhaps an hour, then marched away again. Where were the men? I don't know. They simply disappeared. All I know is that we were having dinner when somebody outside yelled 'The police are coming!' My father shot out of the tent and I did not see him again until about half an hour after the police had left.

We left the settlement and returned to Muskeg. When we got back to our reserve, the Indian agent and the Indians of Mistawasis had also returned to the agency. Soon after their return, the Indian agent came to Muskeg along with several others. They gave a long speech about the crime the chief had committed in leading his people to fight our Queen. Someone who spoke English told the Agent, 'We were not fighting the Queen, we were fighting the police.' I'm repeating what my father told my mother after the meeting. The Agent said, 'It's the same thing, when you fight the police, you are fighting the Queen.' The Indian said, 'Kay-ki-essa-ken,' [a word or phrase in an Indian language, likely Cree]. What did he say? But no one spoke. Then he stripped our chief of his rank as chief in retaliation for the part he played in the Rebellion. The Agent said the Indian Department had cut off all help from the agency. Then the meeting broke up. Perhaps the Indian Agent thought that if he cut off all the help, the Indians would starve and come to him on their knees and beg him to help them.

"Well, we did not starve. The Indians in 1885 were more resourceful than the present day Indians. Today the Indians depend largely on the government for their survival. Not so with the Indians of 1885. We had no old age pension, family allowance, nor relief from the government. We had to shift for ourselves. As I said, we did not starve. In summertime, there were ducks and geese by the thousands, prairie chicken and partridge. In winter there were moose, elk, deer, rabbit. If they ran out of ammunition, their friends, the Mistawasis Indians, kept them supplied with all the ammunition they wanted.

"Without the Indian Agent's knowledge, we had no chief until 1922. The first chief since 1885 was elected for a term of three years. Of course, there were so-called chiefs that the Indians themselves elected, but the Indian Department did not recognize them as chiefs."

(End of handwritten account)

Isadore: My aunt was a Boulanger also. She was the sister of my mother. She was the oldest sister. She said that it all started on - the government had imposed sanctions on the

halfbreeds because, you know, the halfbreeds in those days, they just squatted in any old place. There was no survey. The land hadn't been surveyed. Then the government wanted to tax them. That was according to her, but I don't really know how - why it started.

Between Carlton and Duck Lake - oh... the Indian reserve on Duck Lake. It's an Indian reserve on the west side of Beardy's reserve, that place - that's where the fighting was. Because the Indians told me all about that, where it started. And the battle was fought in there. And the Indians got the best of that. The halfbreeds got the best of the troops, you know, the police.

And they beat a hasty retreat. They had a gun with them and they fired the gun but there was an Indian - a halfbreed, (?) [he is named?] - he was a marksman. And every time the police came down to the gun to load it, they shot them up. They killed off every police that was there, that ever came near the gun. The (---?---) type gun. [Note: This might refer to the Gatling gun belonging to the police? Not clear. Or to a cannon?]

And the first man killed, the very first man, was a brother of Gabriel Dumont. Isadore Dumont, he was the first man killed in there - and he wasn't killed by the police. He was killed by an Indian, an Indian that had taken the side of the police.

Carol: An Indian who had taken the side of the police?

Isadore: That had - you know, there were some volunteers among the Indians, you know, who had taken the side of the police.

And the police in their haste to run away, they left one of their wounded men, and the halfbreeds took him and tended to him. After they got through with him, after curing him, they let him go.

It wasn't Duck Lake. This was about 5 miles west of Duck Lake.

Carol: First battle?

Isadore: It was the Indian reserve. I've seen where the trees have been hit by - oh, whatever (?) - 1898. In 1898, I saw that.

That's all the information I could get.

I did, but I have a very poor memory, I do. (?) You see, well, in fact, you see...

When I was a soldier in 1919 - the First World War - I was in England, you know, I went to France and Belgium, and I went right through the whole thing, three years. But - conscript! They conscripted a lot of Indians. Among them were the people

of Muskeg. And Muskeg went to war. And after that - after the Rebellion, the Indian Department cut off all help - of the Indians. And this is - I've put it down, you'll see, it's in there, where I told all about it. [Referring to HANDWRITTEN ACCOUNT]

...those were - way out in Frog Lake, like that. (?) Like in Little Pine. They killed people. (?) I don't know why they did it. Because it had nothing to do with the halfbreeds. The halfbreeds didn't bother with them. Why did they do that? I don't know.

Carol: I'm asking Mr. Ledoux why the Rebellion took place.

Isadore: I'll tell you, without prejudice. It was the white people. I figure there were some like sharks. And others - you know, they are a sort of arrogant people. Men, you know, who tried to overtalk the halfbreeds, you see. And if they had gone about it in a quiet way like they do today. Today is a really big difference to what it was in 1885, a very big difference. The people haven't got the same thought. They're more - they're more humane at the present time than they were in those days. Over there, they tried to prominent men, you know: they were more overbearing over the halfbreeds. In fact, they belittled the people, you know - not the same - it's a big difference, billions of times it is different. Did you know 1922 (?), they depend on the Indian agent - the first Indian Agent here, we had an Indian agent here, the time they created the first chief after the Rebellion. [He probably means immediately after the Rebellion and up until 1922, when they were officially without a chief. This fits in with his HANDWRITTEN ACCOUNT, especially the section "What I Saw in the Rebellion" and is an expansion on that section, with details and examples following].

You couldn't do a single thing without a permit, you couldn't do a thing. If you had a load of hay you wanted to get rid of and you didn't want - and you sold it, you had thirty days in jail for it.

Carol: For a what, Doris? Did you hear that?

Doris: That was John Weir. He was the worst man - there are some tyrants, you may say.

Carol: What was the name again?

Doris: John Weir.

Isadore: Regular beasts, they were regular animals. That's what they were, they are not human. There was an Indian in Sandy Lake there. He had a sick baby, a sick child.

Carol: A sick child?

Isadore: And he asked the Indian Agent, he went straight to the Indian Agent, he asked for two loads of - to sell his two loads of dry wood.

Carol: Two loaves of what?

Isadore: Dry wood.

Carol: Dry wood?

Isadore: Dry wood. You don't need a permit for that. Why? Why! Why need a permit? (?)... That's what I often ask. Why a permit?

Carol: Was this - is he talking about before the Rebellion or after? After the Rebellion he's talking about?

Isadore: You couldn't sell - there are some things of course. There are exceptions. You couldn't sell green wood, or (green?) timber because if you did, there'd be no timber in no time. That was their idea. But some of those Indian agents thought that they had to have a permit for EVERYTHING.

As, as once (?), I told the Indian Agent myself. I told him, I said, "If I want to go to the bathroom, will I have to get a permit?"

(laughter)

He shut his mouth, that Indian Agent.

Far more advanced than they were in days gone by, because they were restricted by the Indian Agents, and even the ministers. They did more harm than help.

Carol: Church ministers?

Isadore: They never did any good.

Carol: Who? Who?

Isadore: In Ottawa, they falsified their stories, their reports. I know that for a fact. Not all. There were Indian Agents - Agents put there by the government who were very good. In fact, they were just. They didn't take and they did more good than harm... But those that did harm were those what we call (? policeman?) parasites. You know what I mean?

Why that's because each one was a member of Parliament, therefore he got a job.

Carol: Who?

Isadore: The Indian Agent.

Carol: Oh!

Isadore: I'm talking about the Indian Agent. Instead of - and there were others that were put there that were real good and did a lot of good and they did their best to try and raise the Indians to the same level as the white man.

What government is doing - there's a big difference to what it was in 1920, '22, and so on. Even after the Rebellion, all the way up, right up to, 19--, let's say 1940. And from there on, the government took a better - more - attention to what's going on, you know. And they helped the Indian. And today the Indians see - sees a little fine car and (---?---) treated a little like white people. And look what the government has done for these new houses and so on. Not this one. (Interviewer notes: "I think Mr. Ledoux means not on the Muskeg reserve.) But I mean others... in the reserve. You see, they have fine houses, and they are free to stay in their homes. They don't have to haul wood. They have their own ranges: electric ranges, gas ranges. There's a big difference... (?) you can't imagine...

(End of Side A, Tape IH-133)

(Side B)

Isadore: ...might call me a liar. (?) You just - you go on theory, on imagination.

Doris: You go on theory?

Isadore: You guess!

Carol: Uh-huh - and what do you guess?

Isadore: That's where my aunt - my aunt's story... (?) that it was on account of taxes. They wanted to impose taxes on the Metis around, all over, in Saskatchewan anyhow. And the people in power in those days were an arrogant bunch, as I said, (policemen?) parasites.

Carol: I'm asking Mr. Ledoux who started the fighting.

Isadore: Well, they say Gabriel Dumont, he was the head. Because - (Sound of a pot or metal object falling in background) Because...

Carol: He said Gabriel Dumont was the head.

Isadore: Riel, actually Riel was no more - wasn't worth that - he was a sort of a fanatical. He thought more of religion than anything else, and he tried to make a religion of - he tried to convert the Indians with the halfbreeds - with the religion of his own - of his own (make?) because he was not - you would say: "Well, is there a God?" I would say, "No, there is no such thing." And that... prayer. I've seen it, I've heard it. (laughs) The more you pray, the worse you get. Because the more you pray, the Lord gets tired of listening to you.

(laughter)

Carol: I am asking Mr....

Isadore: He was more profane than anybody. He was one of those headmen with a very strong mind, with... Whenever (?) he made his mind on it - on something - it had to go. In fact, he was the head of the Rebellion.

Carol: We're talking about Gabriel Dumont now.

Isadore: They went and got Riel from the States.

Carol: Riel?

Isadore: Riel, you know, they got Riel from the... But he was no good. He didn't do a single thing that was any good. I don't care where you look. You listen to, try and pick up all the information from the very beginning, you'll find that Riel had - he was just nothing but a fanatic! He was half crazy!

More religion. He'd be there, "Ohhhh! Ohhhhhh! Ohh!"

Carol: Talking about Philip Garnot...

Isadore: ...at the time of the Rebellion. And he's buried here in Muskeg. Philip Garnot is there. That's where he is. When he was the secretary to Riel... he was the one who told me that.

Isadore: He said he [Riel] was too crazy over religion. He wasn't doing anything. He didn't do any commanding! He didn't command or anything.

Gabriel Dumont was the one. He was the head. Without him the Rebellion would have lasted only a few days.

Carol: We're talking about Riel now.

Isadore: If it weren't for Riel, the Rebellion would have lasted much longer. Because Dumont - Gabriel Dumont - was a hard - he was a very stubborn, stubborn, you know, hard to - if he made up his mind on anything, he did it. But Riel held him back. Because there were lots of times where they could have overcome the English troops. Instead of that, Riel stopped it. And Gabriel Dumont had the chance to overcome them. He did more harm than good.

Carol: Riel?

Isadore: He was more for religion, religion, religion! He tried to convert a priest. A priest - what do you call him? Father Moulin. Moulin was his name. Why, he tried to convert him in that religion of his. And the priest told him, he said, "You'll kill me first."

...sympathy for Riel.

Doris: No?

Isadore: None!

Doris: None at all?

Isadore: They would have been better without him. Of course, you know (?).

Carol: I'm asking Mr. Ledoux if the Indians and Metis listened more to Dumont or Riel, that is, which one is more influential, and he says Dumont was.

Isadore: Dumont was a born commander. That's what he was. He showed no fear. And if all the Metis had the same courage he

had, that may have been a very big difference to the - the Rebellion would have ended - in a different way.

...(applauding? lauding?) him, having been a martyr, or some better thing... he doesn't deserve that. And the old Indian said to me, he said, "If I had the power, I'd put him out of his jail and throw him out."

(laughs)

Isadore: Dumont - he had no education, but - he was a very smart man. Natural. He was just natural. There are some people like that.

Carol: I asked Mr. Ledoux if Gabriel Dumont could read and write and he says, "No."

Isadore: Napoleon... Napoleon Bonaparte and all those - and Hamilcar - and all those - oh, they could (not?) read. And he didn't - couldn't read nor write, couldn't see a thing! And yet... they are born leaders.

Carol: Yep.

Isadore: That's what he was. [Note: Hamilcar was the father of Hannibal.]

Carol: I'm asking Mr. Ledoux to explain why Gabriel Dumont...

Isadore: (?) Gabriel - he'd have been hanged, because they hunted him. Really, they hunted. They looked for him - and they looked high and low. They ran all over - the police (stand and?) look for him, trying to get him - they knew he was the leader.

Carol: Talking about Dumont.

Isadore: And he got away. And they said to me, you know, they said (?)... way you can fight another day.

Doris: He can fight another day. (laughter)

Isadore: [Quoting from an old rhyme]... he lived to fight another day. And that's the way it was with Gabriel Dumont. He ran away, not because he was afraid to die. He ran away... to start another one, if possible.

The (police? place?) here... his own uncle, his uncle. Him and I talk often here; he comes here and talks. We talk about those days, the time of the Rebellion. He had a lot of relatives there, same as I did.

Carol: Oh, yeah. [NOTE: Mr. Ledoux is probably referring to a nephew of Gabriel Dumont, not to Gabriel Dumont's uncle. This could possibly be (?) Elie Dumont, born in 1886, twelve years younger than Isadore Ledoux, and still alive at the time of the taping of the METIS series. See Tape 19 (IH-129) in this series for Elie Dumont interview.]

Isadore: In 1901 he [but sounds like "I"] finally came back from the States. And the government tried to get Gabriel back. But they tried to have him sent back, so - the United States to send him back - in the days of Grover Cleveland. Cleveland was the President. And Cleveland said, "No!" He (---?---), he said...(---?---), we have no right to let him go. He won't go.

I wish I was more expressive, but I...

Carol: I'm asking Mr. Ledoux--

Isadore: ...leader. In fact, he was never even (?) sent to help. In fact, he had - special (?)... He told me. He did more harm than good (?) (that is?) for the betterment of the government. In fact.

(Long Pause)

One talks about Dumont being the leader, the other one talks --(?). He [Riel] was the leader in this way: Dumont listened to him. Dumont did things against his will in order to please Riel. That (was?) different from Dumont. It's just as I said, if Dumont had been sole leader, it would have been different: the Rebellion would have been a lot different.

..one thing about it. He [Dumont?] would just listen to what they were told - what others told him [them?]. Because his ways of running a war was different from those of Riel. Riel was more - he was (pathetic? prophetic?) - he wanted more peace. [Mr. Ledoux possibly means pacifistic?] But - and Gabriel Dumont was a regular fire - he was on the warpath then. (?) different from Riel.

Carol: I'm asking Mr. Ledoux if Gabriel Dumont was much of a fighter before the Rebellion.

Isadore: ...because he had no reason to. There was no war, or nothing. In fact, Gabriel Dumont was not in the Rebellion of 1869. That was the first Rebellion, when they stopped the surveyors from surveying the land and they had been misunderstood, and they were misunderstood purposely by some white people. There was a fellow by the name of Scott and others. Trying to get them to - in fact, egging them on. It was a big dog - a small dog egging a bigger one to fight, to fight.

Dumont was not at the first Rebellion. I don't know how old he was when I saw him in 1901. He must have been, oh, about eighty; he must have been around eighty. He wanted to get the government to understand what they wanted, what they wanted to do. They were not in a position to pay taxes at the time; they were poor. They couldn't afford it. They tried to tell them that, but, you know, as I said before, there are overbearing people that would not listen, that tried to get things in their own way. That's why it's all started -- what that Rebellion started all about.

That's according to my aunt. My aunt was a well-educated woman, my mother's sister.

I can't tell you exactly who. You couldn't trust (I know? Garnot? you know?). After reading and listening to everything that was done, I concluded that even the religious -- the priests -- were against the Metis.

Carol: Uh-hum, the priests were against the Metis?

Isadore: Because there's one - a priest - Father Andre - I know he was a spy.

Carol: A spy?

Isadore: He'd go and he'd get the (Metis?) to do something, and he'd go and tell the police about it. I know that much, because - according to my aunt...

(laughs)

I was a (?) of my aunt, and she told me that she wouldn't trust a priest to the end of her nose.

(laughter)

Isadore: (?) contrary, I will tell you - just the very contrary. It's not -- (?).

Carol: I asked Mr. Ledoux if any...

Isadore: In fact, they pretended. Oh, I'm not prejudiced, you know. I don't - and I - I don't know. I don't believe in - it's what I don't believe in, you know, because I have a mind of my own. I'm just as well educated as any other man.

They talked to the Indians, to the halfbreeds, to the

Metis, as they say, one way - and then they go down to the white people, the enemy, we may say, and have another story. You know what I mean?

Carol: Right.

Isadore: Two-sided, two-sided.

Carol: I asked Mr. Ledoux if...

Isadore: I know (about?) the priests and the religious - would have liked to have stopped it - I know, but I don't know.

Carol: I asked Mr. Ledoux if there were any white farmers fighting on the side of the Metis. He said, "No."

Isadore: ...to die! (laughs) (Rest inaudible)

I was at the University of British Columbia. I was in civil engineering. I was too poor. I didn't have the means to keep on. Four years.

Carol: Mr. Ledoux says he has four years of university.

Isadore: You know, I passed in civil engineering and I tried to get a job in British Columbia. You can't get it. Why? You're an Indian. I came to Alberta. I tried it, in Calgary. I tried. Why? You're an Indian. (?) halfbreed (anybody?). I wasted - wasted time. Prejudiced against the Indians. (?) as you would to a dog.

Carol: Mr. Ledoux says in those days, the Indians weren't worth talking to as far as the whites were concerned.

Isadore: ...land (?) here in Township 48, 49, in here, Township 47, yeah, 48, I worked there.

Carol: Um-hmm, Mister...

Isadore: (?) big resort west of here, called Iroquois Lake. (laughs) I used to (?)... right, even now, we're talking

about it. He said, "What should we call that place?" Oh, "Call it Iroquois Lake!" That's why we call it Iroquois Lake! (Laughs)

Carol: Mr. Ledoux says he...

Isadore: (He names someone) - he was an old man, an old engineer from Walkerton in Ontario.

Carol: Mr. Ledoux says he worked as a civil engineer in a nearby township - near Leask here. [That is, Mr. Ledoux worked as a civil engineer, etc.]

Carol: I'm asking Mr. Ledoux: for how long did he work as a civil engineer?

Isadore: It was late in the season. And - I often wonder. I quit. I had to. It was getting late. And - it was October. This is late. I don't know... if they ever - if they ever came back. I left the place. I farmed and worked for the - oh, I was a clerk in (Sandy River? Shelter River? Settle River? Shell River? Other?) that's (Swan River?) ((Not Clear)) - that's Township 50 - (15?) - township fifty. Now, I worked for - I think about it - a year and a half, I guess, two years. And then - a clerk here, in the big store. [That is, he became a clerk in Leask.] (?) Bear and Little Bear, I worked for them.

I got a job from the Indian Department to run a gasoline and tractor. Tractors. I was sent to Alberta to work for the Indians in Brocket - near Pincher Creek, it's near Pincher Creek.

And of course, I travelled (?) on the Crowsnest (railroad?).

Carol: Oh, yeah.

Isadore: The government (?) I was a treaty Indian. I had to go -- do part jobs (?). Of course, I got my clothes and all this, but, you know, I managed to get money? No. Oh yes, the government pays.

Doris: For everything?

Isadore: Yeah. The treaty Indians - there are lots of treaty Indians today - today that are university students - that's (it's?) just the same way.

[The subject of following section is not clear - cut off by taping while being recorded. Apparently it is about some white people(?)]

Isadore: ...of - about the Indians, and they know nothing. They were not born. It's just imagination. That's what they think of themselves!

...a woman - she was a singer, an Indian woman. Maybe you've heard of her, or seen her. I never saw her.

Carol: Buffy Saint-Marie?

Isadore: She's talking about - you know about the time of... Diefenbaker's Lake. They found a big elk here, and that big elk was the head of the... She said the Indians (holding? only? sacred?) [Not Clear] ...something sacred. The Indians, today, of - in - the Indians of North America, of this part: Alberta, British Columbia, and all north in Canada. There's not an Indian living that ever worshipped or held sacred an inanimate object, even living, no matter what - they never worshipped trees or animals of any kind. They never did. They had what they called dreams. I have it in the book - in my

writing. They had what they call dreams. And - a dream - you're supposed to go to a place like that - a place like that one - one that I am - that I talk about. You want to avoid them. [Note: It is not clear if Mr. Ledoux means to avoid people, or to avoid places. "Them" is not clear.]

And stay there. And - you try to get a dream there.

[Note: Apparently, Mr. Ledoux does not mean to avoid these places but to go to them, in order to "get a dream there."]

While he sleeps, when he sleeps, he dreams. Of any, any, any, any, any - any animal! That's his dream.

You know, the grizzly - in the grizzly family, among the big bear, the grizzly bear. And the grizzly and the cinnamon bear are very much alike. And - almost as beastly. They are - you know, you meet a grizzly and you confront it, you know - like that - you're committing suicide. Because that bear will tear you to pieces in no time.

That's the way he's (?). He's full of fighting - on the warpath. A grizzly bear is always ready to meet anything, anybody. While (where? why?) the cinnamon is not quite like that. But he [sound of train whistle in background, partly drowns out his words]... and that's why this fellow - asked for a dream. [Not Clear]

Carol: I'm asking Mr. Ledoux what he thinks of the Church.

Isadore: It's in all religions. You profess your religion, you get converted. (?) no matter (what?) it was like. Us Indians, we were sent to a school, it could have been an Anglican, and a Presbyterian school, or no matter, Methodist, or whatever, Roman Catholic - well, I was sent to a Roman Catholic. And of course, I was a Catholic anyhow, but there were others I knew who were Protestant, who were Anglican in religion, when they first entered school, the Church, the Catholic Church shoved them in there. In fact, the religion was driven down their throats, you may say.

I knew a lot of them. (You see? or names someone? The chief?)... from the start, he was a Catholic - he was a Roman Catholic. The chief of (?) - he turned Anglican. And he died. Now you get - you see, you can, like today (?). Of course, I'm a Roman Catholic, born that way. But you take others - (?) halfbreeds - they have churches, a lot of them are in school. They can go to any church they like. But there are some who are more (?) in faith. The Roman Catholic religion was more severe than any other religion I know of. You have to do this, you have to do that, you have (to) do penance, you have to go to confession, go to communion.

As a rule, and that's all. I've never heard of anybody, if he was converted into a religion - I've seen them. I've seen them right here in Duck Lake - who are Catholic, they become

Protestants; today they're real good Protestants. They follow their church. Oh no, it did them good.

Carol: (Inaudible) different (?).

Isadore: I did it - the churches, the churches have done their best to try and civilize the Indians, you might say, through (?) the religion. (One time?)... they were double-faced. Some of them. Some. Some! Not all.

Carol: At the time of the Rebellion - we're talking about the priests.

(End of Side B)

(End of Interview)

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