

Barb Parchman—Parks Canada Interview, January 23, 2012

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Darren Prefontaine (DP): Okay, this is Darren Prefontaine and I'm interviewing Barb Parchman for the Grasslands National Park project and it's January 23rd. Thank you, Barb. Could you please tell me your name and your home community?

Barb Parchman (BP): My name is Barb Parchman and I'm from Swift Current.

DP: Is that your married name or maiden name?

BP: That is my maiden name.

DP: Okay. Who were or are your parents and grandparents?

BP: My mother, well the Métis side of my family comes from my mother's side of the family.

DP: And what were their family names and names please?

BP: My mother's name was Rosemarie Hay was her maiden name, H-A-Y. And her mother was Tilly Rose Parenteau.

DP: Okay.

BP: That was her maiden name, was Parenteau. And, we spelled it P-A-R-E-N-T-E-A-U.

DP: Okay.

BP: And so, my grandmother's parents Leo Parenteau and Ursula Trottier.

DP: Were they from the Batoche area originally?

BP: Well they, well like, all the Métis, they migrated all over. They, when they got married there was a settlement of Métis that lived south of Lac Pelletier.

DP: Okay.

BP: And they lived there, I know after they were married. And, and raised their kids south of Lac Pelletier. There were several of the Trottier families that lived there. Between there and Val Marie. And I know that when I was in Batoche last summer or the year before my I think it's great-great-great-great grandmother's grave is at Batoche.

DP: Okay.

BP: And, she was a McGillis.

DP: McGillis.

BP: Yeah.

DP: Does anybody in your family speak Michif?

BP: My grandmother did when she was younger.

DP: Okay.

BP: But she tried to bury her Métis history. And so, I know my mom said that even when they grew up, like there would be Métis people around and stuff. And my great-grandparents both spoke Michif in fact, I remember they eventually, they moved down back to Montana.

DP: Okay.

BP: And lived in Chinook and they both died inside of Chinook or Harlem, and they were in a nursing home, but I remember going to visit them, I was very young and they couldn't, they didn't speak English then, they only spoke Michif. I didn't know what they were talking about. And nobody told me what that language was.

DP: Okay.

BP: But my grandmother had kind of buried, tried to hide her Michif because she was ashamed of being Métis because of the ridicule she got from growing up in the Lac Pelletier valley.

DP: So your grandma and your family and the other Métis families, they encountered a lot of racism in Lac Pelletier, in the southwest in general?

BP: Yeah I would say so. No one ever said why but I suspect that is probably why my great-grandparents moved back to Montana.

DP: The area was too racist.

BP: Yeah and like as more of the Europeans settled there, like they basically just pushed the Métis out. The Métis were like, they had like some of them had great land at the south end of the lake.

DP: Okay.

BP: I don't know if they all owned their land down there but they had been settled there for years. And, and they just basically got pushed out by the white Europeans.

DP: A lot of the Métis in and around the area went to places like Harlem in Montana eventually? Like...

BP: Yeah, I know, when my grandparents, great-grandparents went down they took four, well three or four of the kids went with them down there. So then I had two great aunts, my grandmas sisters, one lived at Libby, Montana and one lived at ... drawing a blank right now but they were both in Montana. And they had families down there.

DP: Did—

BP: And my grandmother stayed in the Lac Pelletier area. She married a Scottish man. And, she obviously was so affected by the way she was treated as a child that, that when she married my grandpa I think she felt like she moved up in the world. She really tried to hide her Métis roots. And, some of the other Métis elders that I've talked to that knew her said that when they used to, they'd often stop in for a visit and sometimes she'd kick them out.

DP: Okay.

BP: Because she didn't want them there probably because it brought up the past.

DP: A lot of painful memories of being teased.

BP: Yeah.

DP: Did any of your Métis family members serve in the military? Like in World War One or World War Two?

BP: Yes, actually her brother, my grandma's brother Irvin, Irvin Parenteau. He was the youngest child and when they moved down to the States he was still quite young.

DP: Okay.

BP: And he actually served in the American Army.

DP: Okay.

BP: And I haven't quite got all the information on that but it was the second World War.

DP: Okay. What other Métis families lived in the vicinity around your family? Do you know any family names?

BP: Well, like there was several of the Trottier families that lived in that area. And they were like brothers and sisters.

DP: Okay.

BP: And then my great-grandpa Parenteau, I know, some of his family was up around Batoche.

DP: Okay.

BP: They were kind of, they were more scattered.

DP: Okay.

BP: There were some I think at Turtle Lake and all over. And so there was Fayants in the Lac Pelletier valley, Fayants and Trotters and Whitefords or Whitfords. And, Adams. Dumonts and ... I forget. But those—

DP: Okay, no—

BP: But those are some of the common names, you know.

DP: Okay, thank you for sharing. And the community, do you think they spoke Michif together? The old people?

BP: Yes, I believe they did. I've actually, I have a, it's some kind of religious book. I imagine it's a Catholic book that is all written in Cree. That—

DP: Oh, okay.

BP: I got from my grandma and it may have been my great-grandmother's.

DP: Oh, okay.

BP: And that was something I wanted to do was maybe bring it into Gabriel Dumont, somewhere, someone that knows Cree that could read it and know what, what it was.

DP: Okay. That certainly sounds like something ... I'm sure someone in the Institute... We do have some Cree speakers but not in our office but I'm sure we could find someone to help you in that regards though, most certainly. You mentioned Catholic—were the Métis families down there, were I assume all Catholic?

BP: Yeah, Yeah. They, there was, the Lac Pelletier village was just south, and it would have been just east of their settlement. And they, there was the Catholic church there for many years. And before that church was, for a few years, was presented in a cave south of the lake.

DP: A cave?

BP: Yes, there was a cave on this land. It doesn't, now it doesn't look like much. The people that owned that land have, they figured they've located where it possibly could have been.

DP: Oh, okay.

BP: More of a, kind of a rock outcropping on the side of a hill.

DP: Okay.

BP: Probably provided shelter. And Father Cabanel he was the one who used to travel, I think from Ponteix, and, he would do services in that cave and they say he even lived in there for a time.

DP: Oh my. That's interesting.

BP: Yeah. And then like you say, and then ... And, there's actually several Métis buried up in the cemetery in the village.

DP: And which village was that again?

BP: Lac Pelletier village.

DP: Lac Pelletier village. Now most of the folks that lived at Lac Pelletier they became dispersed to different places. You mentioned the States, a lot ended up in places like Swift Current, Medicine Hat and other places.

BP: Yeah, they would often go to where other family was. And go, like say there was, a lot of them went down to the States, Harlem and Havre. There's Whitefords, relatives of mine that settled around Malta. There are, some of them went to Battleford area.

DP: Okay.

BP: And I've been interviewing several of them. They remember coming, most of them went, left or weren't born here but they remember coming up to visit.

DP: Okay.

BP: The other families, some of the Trotters moved out to the Val Marie country and started ranching. And some of them, my grandmother, or great-grandmother used to go, Parenteau used to go visit relatives around Turtle Lake and go, apparently she would go. She was a very short lady, and drove this big old car, and took her tent wherever she went and wouldn't stay in people's houses. She insisted on setting up her tent and sleeping in her tent.

DP: Okay.

BP: ...Wherever she went. And she would go up to the Battlefords and then make her way up to Turtle Lake and all through that country to visit relatives in Montana. I know as a, when they were young and newly married they, well as in their younger years, when they used to hunt the buffalo and chase them around. Like Round Lake and Maple Creek. And trace the birth and death records.

DP: Okay.

BP: They really traveled all over and, and some like some people aren't sure which Round Lake they've been to because there's the one up by Saskatoon, but there's also a couple Round Lakes in Alberta as well. And, they figure that they could have traveled that far in northern Alberta.

DP: You mentioned, hunting bison, living off the land; what sort of resources did your family harvest? Like your Métis ancestors, like what sort of plants and animals did they harvest? Do you know where they harvested these things?

BP: Well I know I, one of my mom's cousins actually had my great-grandma Ursula's buffalo skinning tools so I know that they did harvest buffalo. And then when the buffalo were gone and they settled around Lac Pelletier, they did have a garden. And they netted whitefish out of Lac Pelletier.

DP: Okay.

BP: And, some of the Lemires would sell whitefish to people that would come around the lake or else they would take it into Swift Current and sell it.

DP: Is that Lemire or Lemieux?

BP: Lemire. L, well of course there is different spellings, but L-E-M-I-R-E.

DP: Okay. Okay, thank you for clarifying, I wasn't quite sure.

BP: Yeah.

DP: It sounds, like I know there are a lot of Lemieuxs down there too but ...

BP: And there's, Yeah.

DP: Lemire, okay. Did you, pardon me, do you know any traditional Métis stories or songs or, is that something the older generation knew?

BP: Yeah that's my grandma used to tell me as she got older she opened up a little bit more about the Métis and I, she was a resource without realizing it. She used to collect scrapbooks of newspaper clippings. She had scrapbooks that were labelled obituaries, another labelled weddings, another labelled current events. And in a lot of the obituaries scrapbooks I found a lot of Métis names.

DP: Okay.

BP: And , stuff like that. But, she used to tell me, actually there is a picture of a powwow, or I thought it was a powwow. It would be in Montana. Used to talk about going to the Rocky Boy Reservation quite a bit.

DP: Alright.

BP: And they would travel from here, from Lac Pelletier. They would travel down there. Because they would go and they were doing sun dances down there. And they would go to these sun dances, and she said they always left before the feast because they would pick a family to honour during the feast. And they would cook dog meat.

DP: Okay.

BP: And that family would get the dogs head as an honourable thing. And so, she says we always left before that because we didn't want to eat dog meat.

DP: Okay.

BP: And so I remember that kind of stood out when she would tell that story.

DP: Did your grandma eventually reconcile to her Métis heritage?

BP: No, I wouldn't really say so. As a, when my mom and my aunt were living in Swift Current they already had kids. My mom and aunt probably would have been in their '30s. It was then early 70s. There was a Métis organization formed in Swift Current, and that's when they started learning about their history. And making connections with, you know seeing different people and some of the things that went on. And realizing that my grandma had made bannock all these years. And never really said that any of this stuff had to do with Métis. And so they started learning about this stuff and then they, I think, started asking her questions and she opened up a little bit. Her sister Annie was more open the Métis and knew more or tried to remember more about the culture and stuff that went on. She, then she passed that on to one of her daughters. So she probably provided more information on the Métis than my grandma did.

DP: Okay.

BP: But, she sort of yeah, I wouldn't say that she ever fully reconciled with it. My aunt Annie actually went to residential school in Lebret.

DP: Okay.

BP: And, I don't know if there was a fleet of kids from the Lac Pelletier area that they took or that went because she was, as far as I know, she was the only one out of all the brothers and sisters that went to residential school. And according to my grandma, my grandma was jealous that my aunt was able to go and she said that my aunt would come back teach my grandma the things that she had learned there. But my grandma has this wonderful picture of the residential school. But, my aunt that was there, I don't think it was as bad for her as it was for some of the other kids. But—

DP: Okay.

BP: But I don't imagine her recollection was really positive.

DP: Okay. What sort of traditional medicines were used by your family and community? Do you know of any medicines that might have been used?

BP: Well I know that they did use medicinal plants and stuff. My mom kind of talked about my great-grandma picking stuff out of the ground, and they didn't know what it was and she would make teas and medicines from it.

DP: Okay.

BP: And then, I think my grandma did tell me about, about some of the stuff that they used, but where I learned more was I was interviewing some Trottiers that live at the Battlefords, and they had taught me about some of the traditional stuff that was used. Like they used wild sage a lot.

DP: Okay.

BP: Or, I think for respiratory stuff.

DP: Okay.

BP: And, they would use a lot of the berries and they would even, they would pound the willow and make a tea with that and that was for, I think to settle a stomach or if you weren't feeling good.

DP: Okay. Okay, did anyone in your family live in a Métis road allowance community that you're aware of?

BP: Not that I know of. No.

DP: Okay. Were there any road allowance communities in your part of the world that you came across in your research?

BP: No, not in the south here.

DP: Okay.

BP: I guess actually there, I shouldn't say that. I think there were some down by Wood Mountain.

DP: Okay.

BP: And, yeah, I haven't, yeah I did come across that last time I was...

DP: Okay. Did anyone in your family make beaded or embroidered moccasins or other artefacts?

BP: Yes. My great-grandmother used to bead, and I think my grandmother used to bead as well. But I don't have any of those artefacts.

DP: So they didn't stay in the family, they just kind of got dispersed?

BP: Yeah. The only thing, I have my grandmother's wedding dress from 1929.

DP: Okay.

BP: And it wasn't done in a Métis, it was kind of a flapper-style back then.

DP: Okay.

BP: And there's actually some beadwork trimming on it, and when I was looking at it I was thinking I wonder if that is from, if that is from what she learned as a kid.

DP: Okay.

BP: There's nothing about it that would say it's Métis.

DP: How did your family celebrate special occasions and holidays such as Christmas, Easter, New Years? Like from the old Métis tradition?

BP: Well there was always bannock. I remember my grandma every meal, like holiday meal that she made, it was, she always made bannock. It was, she would make it, like she made it quite a bit I guess, regularly. But, it was always definitely part of special occasions. And boulette. Have bannock and boulette a lot.

DP: Okay.

BP: Didn't realize, you know, just grew up with those foods not knowing that they, they come from our Métis background.

DP: So la gallet, what?

BP: Boulettes.

DP: Oh, boulettes. Oh, okay, the meatballs.

BP: Yeah, the meatballs.

DP: Oh okay.

BP: And then my grandma would sing. Like, if they had her drinking a couple beers she would sing a song in Métis because my mom used to play it on the piano and sing it.

DP: Oh okay.

BP: And uh, but as kids we never knew what language that was.

DP: Okay. So by the time, say your grandma celebrated Christmas it kind of became a Euro-Canadian type Christmas?

BP: Yeah, more that. Other than, like it was always important for us to be together as a family.

DP: Okay.

BP: And I noticed that was definitely stronger on the maternal side than my paternal side of the family for sure.

DP: The Métis side with the family gathering.

BP: Yeah, you know and it included second cousins, it wasn't always immediate.

DP: Okay. So you attribute that largely to Métis kinship ties being continued?

BP: Yeah.

DP: Okay, was, you mentioned the Métis society earlier: was anybody in your family involved in the Métis society?

BP: Yeah, well my mom and aunt they were both living in Swift Current at the time it was formed here so they became involved. And, us kids were involved too. It was quite an active organization back in the '70s. And, there were a lot of funding for different things so. I remember that there was Cree, they offered Cree courses and both my mom and aunt took them. The kids took sewing lessons and took some beading classes. And, they would have, often have a lot of social gatherings. And, they would, it would be pot luck with, they would bring a lot of traditional food as well.

DP: Okay, okay.

BP: And visiting.

DP: How were the local Métis connected, I guess in your circumstance, where you were at, Fort Walsh and Grasslands National Park? Like the land. In any of your research or your family history, did you come across anything relating to Fort Walsh or say, the lands around Grasslands National Park?

BP: I, well I, there's some, my great grandfather had some scrip at Maple Creek.

DP: Okay.

BP: But it's, I don't know like if he sold it or whatever happened to it because they never actually settled there.

DP: Okay.

BP: But I found that he also had scrip at Lac Pelletier and at Round Lake, I think.

DP: Okay.

BP: And they would, ah they would, they had relatives around Maple Creek and Fort Walsh. I know there was a lot of Whitefords out there and there was some Trottiers there as well. And so, they would go visit out there and they would go “camping in the hills,” as they called it.

DP: Okay.

BP: And they’d go there and Grasslands, there were Trottiers that would have been my great-grandma Ursula’s brothers. Or, one of them at least settled down at Val Marie. That would be Kathy Grant’s grandpa or great-grandpa, I guess.

DP: Okay.

BP: That settled down there so the family would, they’d go down there to visit. And, I imagine they must have camped through all that area.

DP: Okay.

BP: My great-grandmother also, her father was a trader and there’s a, I found a handwritten story by my mom that I’m not sure if my great-grandmother told it to her or if it was passed down through family somehow about my great-grandmother and freighting from Montana to the Battlefords. And, she was twelve-years old at the time, and she operated her own wagon. And, she talked about how she was always so terrified of river hills, like the Frenchmen River Valley and the Saskatchewan Landing, and the Battlefords too. And, how she was so terrified of going down the hills that she would shut her eyes, and talked about how they would tie up the wheels or something to slow them down these hills.

DP: Okay.

BP: When she got to the Battlefords, they got paid two dollars for the trip, and she bought herself a pair of red rubber boots. So my cousin in Calgary has more of that story, I just haven’t gotten it all from her yet.

DP: Okay, thank you for sharing that.

BP: So they would have had some, like they would have traveled through this territory quite a bit, and through the Grasslands. Because, I’m not sure where she was coming from the States, I haven’t quite got that yet. If it was Fort Benton or I was told it was around Havre.

DP: Okay. As a Métis person are there historically and culturally significant landscapes or historical sites around say Fort Walsh or Grasslands National Park or even Saskatchewan Landing that you consider as important?

BP: Well there's a Métis settlement at Fort Walsh that I've been told about. I wasn't able to make it there last year, but I have someone who is going to drive me down there. It's somewhere outside of Fort Walsh; where a lot of them lived in the '20s and '30s, I think.

DP: Okay.

BP: It was an active area. And then there's, a place called the "War Pit."

DP: The War Pit, okay.

BP: Down by Admiral.

DP: Okay.

BP: And this is in the PFRA pasture, but the Métis had dug these pits to defend themselves against, I'm not sure which tribe of Indians, if it was the Bloods or the Piegans. They were going around terrorizing the country, and they were trying to defend themselves and had dug these pits. And, there never was a battle that took place there, they never did show up or whatever.

DP: Okay.

BP: And that's, I haven't, those are all places that ...

DP: Okay. Was any of your family involved in the 1885 Resistance that you can recall?

BP: Yes, I found some Trottier names that were involved in the resistance. A couple of them had actually died.

DP: Okay.

BP: And my, I believe my great-grandpa Leo from what I, from what I trace in the records they were all in that area around that time.

DP: Okay, and after 1885 people left, your family left Batoche and settled more permanently in the southwest and then some went into Montana? Is that correct?

BP: I think at first, some of them went right down to Montana after the resistance because of the fear of persecution for being involved in that.

DP: Yes.

BP: And then they kind of, some of them kind of made their way back into Canada and settled around the lake.

DP: Okay. Your family, have they been in south-western Saskatchewan a long time do you think?

BP: Yeah. My grandma was born in 1905 so they would have, as all Métis they migrated you know following the buffalo. Once the buffalo were gone then they would have settled here in late 1800s.

DP: Okay. What sort of relationship did the Métis in south-western Saskatchewan I guess to a larger extent within some of the communities your ancestors lived in, have with say the Mounted Police? Do you think it was a good relationship or you don't have enough information to make a judgement?

BP: Well I actually have, I'm just trying to find it. One of my relatives actually married Samuel Fields.

DP: Okay.

BP: So I suppose it couldn't have been too bad ...

DP: Okay.

BP: ... At the time. But, I imagine they had, probably had some problems with them.

DP: Okay. From what you can recall, did any of your ancestors work for the Mounted Police?

BP: No not that I know of.

DP: Okay, you mentioned earlier Métis Scrip. Now some of your ancestors took scrip at Maple Creek, were there other instances where your ancestors took Métis Scrip and where did they take it?

BP: Yes. There's the evidence that they took scrip at Lac Pelletier. And , there's actually, I have one relative that had some land at Swift Current. And Maple Creek or Cypress Hills, I guess. And Batoche as well.

DP: Okay. I'm going to switch gears here now for a minute if that's okay. I talked with Hugh Henry and did an interview last week, your name came up.

BP: Right.

DP: Regarding the research or research projects, I know you had brought this to our attention when we were in Swift Current on October 5th. Could you share a few moments about the research you did for the Swift Current Museum and maybe some interesting things that came up in the research?

BP: Okay, well it was a, I believe it was a four month project with them which once I got into it this was just a drop in the bucket really. And because of the budget I wasn't able to travel a lot. So I got a lot of my history from local interviews as well as I spent a lot of time going through all the history books in the area. And so there was a lot of interesting things that came out of the research. One of them was realizing how challenging it was going to be

with all the different spellings of the names. Like Trottier could be spelled twenty different ways.

DP: Yes.

BP: And even in my own family history it was spelled different ways. And I have Fayants in my family history and my great grandmother on one place where she had to sign it was spelled one way, on another she spelled it another way.

DP: Okay.

BP: And what was interesting about that was that her grandmother was a Fayant but she wasn't a Fayant but she used the Fayant name when she signed.

DP: Okay.

BP: It made me realize that this was a lot more extensive a project than I realized because you know, back then they didn't, they might have not even known they had a last name because it wasn't like they were writing stuff down or they had to sign for things or that kind of thing. And I have, I came across a scrip record from my one relative and they were asking how old he was and he says well my uncle tells me that I am ten. And uh, so I forget, it went on to say more. But with this history it's so oral that it's hard to be really accurate with dates and stuff.

DP: Yes.

BP: Because they didn't have a written history of it. And so, I spent some time with some Trottiers at the Battlefords, and I got to actually go out into the prairie with them and learn about the medicines that they have been picking all their lives. And there's stuff that they tell me that they can only get from the south. And so, we still have another trip to do, and they want to come down here and come and do some picking so that's been really interesting to learn about that stuff, and know that there's, know that there's all this traditional stuff around here that they use, and that I get, that I might get the opportunity to learn about it. And in my research, I went Batoche and spent some time in the graveyard, and realized that I had uncovered great-great-great-great grandmother's grave.

DP: Oh okay.

BP: So that was quite interesting.

DP: So it worked out well for this project, you were able to cover a lot of family research too.

BP: Yeah, Yeah. And I guess that is the other thing, to realize how, how even though the research is so extensive the actual number of families involved is quite small in that everyone is related somehow in the Métis community it seems.

DP: Yes.

BP: And uh, that they all...It seems like you could almost trace everyone back to eight or ten original families that probably came from Manitoba. The other thing that is interesting is that there is a lot of French communities in the Ponteix community where people started approaching me saying that they thought they had Métis history in their family, but it had never been discussed. They were always told it was just French. And so a lot of those people, there's a lot of those people coming out figuring that they have Métis history that was kept hidden from them all these years. And I've tried to, a couple of these families tried to trace back Métis roots and it's proving to be very difficult. Finding Métis connections when they tried to bury them.

DP: Yes. Well and I think sometimes, I know some of the people we dealt with in the southwest corner, they had Aboriginal or Native ancestry in Quebec that intermarried in their French-Canadian family then they come out west and not sure what that means. As opposed to being a Michif person living out west, you know what I mean?

BP: Right.

DP: We've come across that a lot. And the family names are all the same almost. It makes it really hard.

BP: Yeah, Yeah.

DP: As a Métis person, how do you think Parks Canada could make improvements in their interpretation of say Fort Walsh or Grasslands to make it more Métis friendly? Do you—I don't know if you visit the sites regularly but do you think there is something they could do to make the sites more Métis friendly?

BP: I can't think of anything off hand. I have been to both places. I toured Fort Walsh a couple times and I suppose there really isn't, like when you are touring the Fort itself most of the emphasis does seem to be on the North West Mounted Police and their history.

DP: Yes.

BP: I think that is something I discovered in this research is how integral the Métis were to the settlement of this area. That the North West Mounted Police probably never would have made it to Fort Walsh if it had not been for the Métis guiding them.

DP: Yes.

BP: And that kind of thing so. So I think that maybe if they could develop more of the, more of those stories. Local Métis stories. And they have the re-enactment of the Fort but maybe they need a re-enactment, maybe they need a Métis settlement there too to show how the Métis and First Nations lived out there.

DP: Okay.

BP: As well with Grasslands, I had did another story on the Prairie Learning Centre down there, and so I actually went on a hike to Seventy Mile Butte with Kathy Grant who is actually an interpreter and the guide for that hike. And, it was some little kids that took it.

DP: Okay.

BP: So she did a fantastic job of talking about the Métis history in that area and First Nations and setting up ... she set a miniature tipi and pointed out stuff, and I think it helps that she had that personal connection and so I think the kids might have looked at that a little differently. Their Métis relatives in the area. I have taken, I am really interested in the other interpretive walks and stuff that they have.

DP: So you think more Métis community involvement, whether it's from individuals or institutes like Gabriel Dumont Institute would be necessary?

BP: Yeah that probably would help. If there was I suppose a visible, a visible partnership that people could recognize.

DP: Okay. I got one last question for you Barb, it relates to cultural resources value statement that's been developed for Grasslands National Park. The Park has identified a number of potential cultural values that may be important to the history of the park. Would any of these potential value themes be important to you as a Métis person; if so which ones and which connections do you see? Are there any other themes that may have connections to Métis people that should be considered? And here they are: trading post, relationship with bison, ranching, farming, Great Depression, governance and administration, creation of a national park, paleontological and geological features, early exploration and surveys, historic use of the area. Any of those you think important in terms of Métis interpretation for Grasslands?

BP: Well it all kind of sounds important. Yeah I just I don't know what would stand out there.

DP: Okay. Okay, is there anything else you would like to share Barb relating to Métis history and culture in south-western Saskatchewan? Anything that you think is important? Anything that needs to be emphasised? Anything that you think Gabriel Dumont Institute or Parks Canada may miss in doing this project?

BP: Well I think it's great that they are helping this. I hope that it can somehow be paired with students. That they maybe find ways to develop more things like the Prairie Learning Centre.

DP: Okay.

BP: And offer these learning opportunities to kids. Because I think those kinds of things really impact kids more than sitting in a classroom if they can actually be out there and make connections with the earth and with the history.

DP: Okay. So those sorts of initiatives.

BP: Yeah.

DP: Okay. Well Barb, I thank you for your time. It was a very good interview, I learned a great deal. So, I thank you for that.

BP: Oh, you're welcome.

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