

## Royce Pettyjohn—Parks Canada Interview, March 6, 2012

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Bradley Brown (BB): This is Bradley Brown on March 6<sup>th</sup>, 2012 conducting an interview on behalf of the Gabriel Dumont Institute for the Southwest Métis project that is being done in conjunction with Parks Canada. Now sir, could you please tell me your name and your home community?

Royce Pettyjohn (RP): Royce Pettyjohn, Maple Creek, Saskatchewan

BB: Q2: Who were/are your parents and grandparents, where were they from?

RP: Well, my parents are Terry and Debra Pettyjohn, and my grandparents were Willard and Vera Dumont, and they are from the Cypress Hills area. Willard's parents and grandparents were from the Cypress Hills as well. Willard's parents were Bill [William] and Vitaline [Degeurre] Dumont, and his grandparents were Henri and Melanie [Fayant] Dumont.

BB: Thank You. Question 3: Did or does anyone in your family speak Michif or serve in the military? Do you speak Michif?

RP: I do not speak Michif, and my grandfather Willard Dumont, doesn't speak Michif either. He said that his parents and grandparents could speak what he interpreted as being French, but I'm assuming that was actually Michif. They would speak it between each other, but they wouldn't actually teach the kids or grandkids how to speak the language, because they didn't want them to have an accent. They felt it was very important that the younger generation blend in with the prevailing culture of the Cypress Hills and Maple Creek, which was primarily English.

BB: Okay.

RP: And as far as serving in the military, my uncle, Louis Dumont, served in the military. That was Henri Dumont's son, who would have been my grandfather's uncle. He served in the First World War, and my grandfather, Willard Dumont, served with the South Saskatchewan Regiment in World War Two.

BB: Okay, thank you Royce. Question 4: How were the Métis treated in your community, did your family encounter racism from the larger community, do you have specific examples?

RP: The Métis in the Cypress Hills tended to get along quite well with the rest of the community. My grandfather never seemed to have problems getting work in the area. He worked for a lot of the ranchers between southeast Alberta and southwest Saskatchewan. So finding work on ranches was never a problem for him. I think the ranching community in the Cypress Hills saw the local Métis population as being very much a part of the community. They would gather together in the school for community dances, and usually it was the Métis community that would bring their fiddles, and provide the entertainment. So, insofar as getting along with the rural community and they ranching

community in the Cypress Hills, they were very accepting and integrated. I think in the city it was a different story, and certainly, my grandfather told the story in his interview with you ... After he came back from the war looking for work in the city of Medicine Hat, knowing full well that there were jobs available, but because he was Métis that he wasn't given the opportunity to do those jobs. My grandmother, he don't want her to have to live on a ranch and sort of leave that rural life that he had grown up with, but there were very little options of working in the city. He went back to ranching where he was more than welcome in that community and worked, until pretty much his retirement, as a cowboy.

BB: Okay, thank you Royce. Question 5: What other Métis families lived in the vicinity? Were they Michif speakers?

RP: I don't know that for sure, but there were a number of Métis families that lived in the Cypress Hills at that time: Leveilles, Belangers, Adams, Enos, Degeurres, Fayants... Just to name a few.

BB: Okay, thanks. Question 6: Do you know any traditional Métis stories or songs, and would you care to share them?

RP: I don't know any of the songs, per se or any of the traditional stories that would be kind of works of fiction, but a couple of the stories my grandfather tells about the family and their experiences. One of the stories he tells is the story of his grandfather as a young man, and they were out on the prairie, pursuing bison or whatever it was they were doing. They were camped out on the prairie, and then in the middle of the night, he was left watching the horses as a young man, and he was sitting in the dark watching the horses, he could hear some Sioux coming in towards the camp talking about how they were going to steal the horses. According to my grandfather, his grandfather could speak not only English and Michif, but some other languages, including Sioux apparently, and he could understand what they were planning on doing, stealing the horses. So he spoke up in the dark and shouted out to the Sioux, in Sioux, that they shouldn't come into their camp and steal their horses. They weren't very good horses, and that there was a another camp a few miles off that had better horses, and they best carry on their way. It got very quiet, and then he heard them move off. So, they never did come into the camp to steal the horses, so that was an interesting story that he told at one time. Another was the reminiscences of his grandfather as a young man in Fort Benton during the bison robe trade period, when all the bison robes were coming down to Fort Benton for shipment down the Missouri, and he said his grandfather could remember all of the buffalo hides stacked on the levy at Fort Benton, getting ready to be shipped down the Missouri down to St. Louis. The other story he talked about was at New Year's in the Cypress Hills. All of the Métis people would get together for a New Years celebration. It was sort of like a progressive dinner type thing where they would start at one house and they would go from cabin to cabin in the Cypress Hills, gathering up families, and then they would end up all together in one cabin, and all the furniture would be moved to the side of the cabin, and then they would have the fiddles and concertinas, and they would jig. He said that he could remember the older men would always bring their moccasins, and to this day, he'll never forget the sounds of the moccasins scuffing on the floor as they were doing the jig in these cabins. He said that the traditional food that they would serve

during these New Years observations was meatballs. He said they called them “bullets,” which I guess is sort of an anglicized version of the French word [*boulette*] for meatball. Then the other story he told was of his grandparents being Catholic. Of course, there were no Catholic Churches out in the Cypress Hills in this period, around the turn of the last century, and his grandmother, Melanie Dumont, was somehow able to create holy water that was used by the Métis community in the Cypress Hills. There was one day out of the year, and I don’t recall exactly what day it was, but her husband, Henry would go on a hill in the Cypress Hills, overtop of a spring that they got their water from. Early before the sun rose on this specific day, and as the sun just crested the hill, he would fire his rifle in the air, and that was the signal to Melanie down at the spring to scoop up the water and bless it, and that would serve as their holy water for the year. And they would have some in reserve that they would also distribute to the other members of the Métis community in the Cypress Hills area. So, those are some of the stories that stick out in my mind that my grandfather told about his grandparents in the Cypress Hills.

BB: Wow, those are some really amazing stories, thank you for sharing that with me. Moving on to Question7: What sort of resources did your family harvest? Where and when were these collected?

RP: My grandfather’s father, my great-grandfather, Bill Dumont, would do a lot of coyote hunting, and he would do the big push on the coyote hunting just prior to Christmas. They would bring the furs into Maple Creek, and they would sell them to Ben Bordnick(?), who was a fur dealer in Maple Creek. My grandfather can remember hauling all of these coyote furs out of the back of the wagon, into the store, and then down through a trap door into the basement where it was cooler and the furs were stored. The sale of the furs in December would basically pay for the family’s Christmas celebration, so with that they were able to get a few extras things for their Christmas dinner, and a few toys to put in the kids’ stockings. They would also hunt mink or ermine-type weasel animals in the Cypress Hills, and the other things would be the standard elk and moose and so on an so forth. Well maybe not moose, moose wasn’t brought in until after the Second World War. The other things they talked about harvesting in the Cypress Hills were blueberries. There are wild blueberries that grow there, and they had a device that they would use for harvesting blueberries. It was an old buffalo horn that was notched on the other side, and they would run the old buffalo horns through the wild blueberries, which grew quite low to the ground, and the notches on the bottom of the horn would knock the blueberries off into the body of the hollowed out horn casing. Then they would take the berries, dump them on a sheet, and bounce them into the air, so the wind could catch the leaves and what not and blow them away. Interestingly enough, they also harvested pinecones in the Cypress Hills, not necessarily because it was a traditional activity, but my grandfather’s grandfather Henri, as an older man, was contracted by the federal forest reserve that was established in the Cypress Hills to gather pinecones out in the forest. Those pinecones were used by the government to create a nursery to augment the tree population in the Cypress Hills. So, my grandfather as a young man can remember being camped out in the Cypress Hills with his grandfather collecting bags and bags of pinecones for the Forest Reserve.

BB: Oh, wow. That buffalo horn seems like very interesting device.

RP: Yeah, I've seen them in museums, the sort of European-style blueberry pickers made of metal, so I just thought it was interesting that the Métis version was made out of a buffalo horn.

BB: Yeah, that is pretty neat.

RP: And then the meat as well, like my grandfather's grandparents, around the turn of the last century, lived pretty traditionally right up until the end of their lives in the 1930s. His grandmother wore moccasins everyday of her life, and she was still making pemmican up until the end. She would make it outside with the wax, and the thin strips of meat, and the smoke. Yeah, she pretty much lived the way she grew up until the end of her days in the mid-20<sup>th</sup> century.

BB: Wow, that's amazing. Moving on to question 8: What sort of traditional medicines were used in your community and family? Who were the medicine people in your family and community?

RP: I don't know the answer to that question. The only story I knew was the one about my grandfather's grandmother Melanie and the holy water, but I don't know any stories about traditional medicine.

BB: Alright, that's okay. Question 9: Did anyone in your family live in a Métis road allowance community?

RP: No ... But there's sort of a story of displacement, I guess, there is a story in the Cypress Hills. Of course. at one point in the Cypress hills, by the 1870s in the Cypress Hills, there were three fairly large communities of Métis: there was Head of the Mountain, Four Mile, and Chapel Coulee/Eastend, and each of those communities had a Catholic chapel. There were missionaries that were coming out and doing confirmations, baptisms, and marriages among the Métis, and up until the mid-20<sup>th</sup> century, remnants of these communities were still visible, and of course, in the 1960s some were excavated as well. But after 1879, as the bison population pretty much crashed in Canada and the Métis started leaving the Cypress Hills, the population was not as great as it had been. At its peak, there were as many as 200 families of Métis living in the Cypress Hills, but by the turn of the last century there were still quite a few Métis living in the Cypress Hills. Pretty much every coulee in the Cypress Hills had a Métis family living in it, and when the Federal Forest Reserve was established in the Cypress Hills, many of the Métis families that were living in these coulees became displaced as a result of the fact that, in a legal sense, I guess they were squatting in these coulees. They hadn't actually filed for homestead, so when the forest reserve came in, they were sort of pushed off to the periphery of the forest reserve. They were given a little bit of cash, and those that took the cash ended up leaving the Cypress Hills area, they loaded up wagons and carts and headed north into the Battlefords area. Others could, if there was land available, be given the option of homesteading on the periphery of the forest reserve. My grandfather's grandfather, Henri Dumont, was one of these Métis families that were originally squatting in what's now the forest reserve, and when the forest reserve was established was compelled to leave. Unlike some of his neighbours, who packed up and headed north, Henri decided to remain in the Cypress Hills area, and file homestead on a quarter just outside of what's the forest reserve. That cabin that he had that was in the forest reserve they dismantled, it was a dove-tailed log building. And he moved the barn,

he moved the cabin, and he moved all the buildings, dismantled it all, moved it all out of the forest reserve to the new homestead location just at the edge of the forest reserve, and then reconstructed everything there. To this day, his dove-tail cabin, the walls of it are still sitting in its original location, just adjacent to what's now the interprovincial park and Fort Walsh National Historic Site.

BB: Wow, that's amazing. So was this scrip that he took?

RP: I'm not entirely clear on that. My grandfather just said that when the forest reserve was established, they could have either a little bit of money, or a little bit of land. I guess it would make sense that it would be scrip, but it was after the turn of the last century, so I'm not entirely clear on that.

BB: Okay, well thank you. Question 10: Did you have anyone in your family that made beaded or embroidered moccasins or other items? Do you know what happened to these artifacts?

RP: That would have been my grandfather's grandmother, Melanie. She did moccasins, like I said she wore them up until the day she died, but no one else in the family ever did make leather goods or beading after that.

BB: Oh, okay. Question 11: How did your family celebrate special occasions and holidays, such as Christmas, Easter, or New Years?

RP: I answered that question already. Christmas was celebrated with the big push for the coyote hunt, so they could have a little bit of toys for the kids. My grandfather remembered one year that they would each only get one toy, because that's about all they could afford, but at that time I think it was probably quite something just to be able to get something in your sock, considering they were such large families too. But, he can remember one year in his sock he got a tin train, a little tiny train set that ran on a little track, a little tiny thing that fit in a sock, and, of course, I told you the New Year's story already.

BB: Yeah, they had a big dance at some ones house.

Yep.

BB: Okay, thank you. Question 12: Was anyone in your family involved with the Métis Society?

RP: Uncle George was. My grandfather's brother, George Dumont, he seemed to be fairly active with the Métis Society, but I don't know a lot about that.

BB: Do you know where he was involved, like in Medicine Hat?

RJ: Nope, here in Maple Creek.

BB: Oh, in Maple Creek? Ok. Question 13: How are the local Métis connected to Fort Battleford, Fort Walsh, and/or Grasslands National Park?

RP: Well, for Fort Walsh, the local Métis are connected. The story of Fort Walsh is in many ways the story of the local Métis. Métis people were in the Cypress Hills prior to the arrival of the North West Mounted Police, like I said there were about 200 families of them living in the Cypress Hills by the time the North West Mounted Police arrived at Fort Walsh to establish the fort. In fact, the story of the McKay family is sort of tied up in the construction of the fort. Of course, Edward McKay had been one of the individuals that had encouraged the government to do something about the lawlessness that was taking place here in Western Canada. I wonder sometimes if he could have anticipated that his encouragement of the government to do something about lawlessness, if he would have realized that would have resulted in a North West Mounted Police fort being built in his backyard, just a stone's throw from where the McKay's set up their little homestead in Battle Creek Valley. The North West Mounted Police chose to build their fort. Edward is reported to have encouraged them to build the fort further downstream from where he was set up, but the Mounties decided they wanted to be right there. Of course, the McKay family always felt that it was because Edward had a number of English-speaking single daughters, which were the first English-speaking women the Mounties had seen in over a year. In fact, two of them did end up marrying Mounties at the fort. For the North West Mounted Police at the fort, they relied quite a lot on the local Métis to serve as scouts, guides, and interpreters, spies and informants, things like that. They hired some of the Métis, that their families still have descendants in the Cypress Hills and Maple Creek today. The Leveilles worked as scouts, guides, and interpreters for the North West Mounted Police. Louis Leveille, whose buried here in the Maple Creek A Division Cemetery just outside of town, was a scout that they engaged on their march west in 1874, and was pretty much the head guide at Fort Walsh. He accompanied Major Walsh into Sitting Bull's camp when he was meeting the Lakota when they were crossing the border off to the battle of Little Bighorn. They were involved with the investigation of Constable Marmaduke Graburn's murder, the first member of the North West Mounted Police to be murdered. They were also again there at the fort during times of celebration, like they would in later years, in Merryflat and Cypress Hills. You know they would be the ones who would bring the musical instruments: the concertinas, and the fiddles, and would play the music at the dances that the Mounties would have, whether in the town or in the barracks of the fort. The story of the Métis after the North West Mounted Police left is quite closely linked to the site, because the location of old town site of Fort Walsh, I mean it was important for the Métis 'cause it was an important trade centre. During that time, 1873 to 1883, when the town was there, the Métis would be there as well, bringing in furs and hides, and doing business in town. After the fort was abandoned and gone, the location of the old town of Fort Walsh in that valley was a gathering place in summer months. They would come and bring their tents, and they would set up for a short period of time, and sort of have a community gathering. There would be sporting events and sort of rodeo-type activities, there would be cooking, and games, and they would visit and just sort of gather, and spend time together for a short period each summer. Then later, the rancher that owned the site, David Wood and Wellington Anderson, they would have a more formalized community picnic and rodeo, and the Métis community would come and join in with the local ranching community, participate in that. During the Remount Ranch era, when Fort Walsh was rebuilt in the 1940s, it was a Métis craftsman who built many of the buildings that were being reconstructed by the RCMP, and

that would have been, I can't think of his name right now. But anyway it was a local Métis craftsman that lived just up the coulee from the fort who had a lot of experience building log buildings, and ended up being the one that the Mounties relied on to help with the reconstruction of the fort in the 1940s. But, in that period in between, after the Mounties left and when the Mounties came back, my grandfather talks about his grandmother, Melanie Dumont, organizing a cleanup for the cemetery, the North West Mounted Police cemetery on the hill overlooking the fort. It was originally just for Mounties, but after the Mounties were gone, the local Métis community started to use that cemetery. So, the majority of the civilians buried in that cemetery are all relatives of ours. The community was intermarried and whatnot, so there's probably lots of Métis in the Cypress Hills that are related to people who are in that cemetery, but certainly my family is also related to the majority of them. My grandfather's grandmother Melanie would organize clean up every spring, make sure that the cemetery was tidy and clean, and ultimately that's where her and her husband ended up being laid to rest. Henri and Melanie are both buried in the Fort Walsh Cemetery.

BB: Wow, thank you for that. Question 14: Who are/were your family involved with Fort Walsh. We'll, just stick to Fort Walsh 'cause that's where your family pertains to, but was your family connected to the fort in any way?

RP: Yep. In George Adam's reminiscences, which are on file the Glenbow, he makes reference to the Dumonts being among the Métis families that would attend the dances at Fort Walsh in the barracks in the 1880s, so certainly, the Dumont family was there around the time that Fort Walsh was operating. They did leave the Cypress Hills for a time after the fort was closed, to do things like work on the construction of the great northern railway in northern Montana, and so on and so forth. Some of the kids were sent to residential industrial school in Fort Shaw, but they did come back to the Cypress Hills, and like I said built a cabin just up the coulee from the fort, and as I said they used the location of the old town for that summer gathering place, attended the rodeos at the Wood Anderson ranch, and would pass through the fort there on their way to Merryflat to get their mail. Myself, I guess, I was the first local manager of Fort Walsh, I started work at Fort Walsh in 1992, worked there for just about 20 years, left Parks Canada in November of 2011, spent the last, I don't know how many years as the manager.

BB: Okay, thank you for that Royce. Question 15: Are there any historically and culturally significant landscapes or historic sites within the Fort Walsh area, which you as a Métis person consider to be important?

RP: I think that the town of Fort Walsh, that site, is important. Because of its role as a centre for commerce for Métis, it was also one of the locations where they would have their summer gathering, and their games day in the summer. I think that would be an important area, and, of course, the cemetery.

BB: Okay, absolutely. Question 16: Was your family involved with the 1885 Resistance at or near Fort Walsh? If not, were they involved elsewhere?

RP: No, not at Fort Walsh. That would have been during a period of time that they were most likely in the United States. Of course, Gabriel Dumont was famous in the 1885 Rebellion, and there was some family connection to that individual, but one of the things that my grandfather said that his grandfather never wanted to talk about that. He never wanted to say whether or not he or any of his immediate family were directly or indirectly involved in that conflict at all. It was a topic of conversation that just wasn't discussed.

BB: Do you know if the events of 1885 affected your family there, even if they weren't directly involved with it?

RP: I don't know if it necessarily affected them specifically. I think more of a general way, like the stigma that came as a result of being Métis after that: being "rebels," or "troublemakers," or whatever. But, I don't think that necessarily, but again not knowing the story, I really have no idea. It was something my grandfather's grandfather would never talk about.

BB: Yeah, the only reason I ask is because it seems that some areas in the south, it did affect some people, and others it didn't other than the large social stigma that came from it, so I was just inquiring about that. Moving onto Question 17: What happened to your family after the 1885 Resistance?

RP: They were in Montana, and my grandfather's grandfather, Henri, got a job working in a tie camp. Basically, a group of Métis had contracted a wintering camp to cut rail ties all winter for the Great Northern Railway, and then in the summer would work building the rail bed and helping with construction of the Great Northern Railway. During that period of time, he sent his eldest children to the industrial school at Fort Shaw, which was kind of a religious-type residential school where they would teach them to do farming and carpentry, stuff like that.

BB: Okay, just to be clear, your family migrated to Montana, but that wasn't a result of the events that happened at Batoche in 1885?

RP: That's hard to say. I don't know why or how they got there. My grandfather would say that his grandfather would tell him that they traditionally ranged from around the Battleford area, down to Fort Benton, Swift Current, Wolf Point, Milk River. They were kind of all over that area during the time period that my grandfathers' grandfather Henry was a young man. Whether that was just where they happened to be because it was part of their traditional range, or if they were down there specifically because they wanted to be out of Canada, I don't know.

BB: Okay. Question 18: Has your family been in the area for a long time? How did they make a living? Do you know how your ancestors made a living in the region?

RP: Well, the oral tradition in the family is that the reason why Henri Dumont wanted to come back to Cypress Hills was that's where he was born. He was born in 1860, which would have been at the beginning of when the Métis were first starting to make use of the Cypress Hills as wintering camps during the buffalo hunt days. So, they were buffalo hunting people, basically. There are not really



any stories of living in Red River, or farming in the Batoche area. It's all stories of them living in tents in coulees, hunting and living off the land in that large area that I talked about in sort of the middle of the prairies. So for them Montana, Saskatchewan, Alberta. It was all the same to them.

BB: Thank You. Question 19: What sort of relationship did the Métis have with the Mounted Police at Fort Walsh?

RP: I think, although there are no family stories that speak directly to that, but just my experience being at the fort and going through the materials there, it seems that it was a symbiotic relationship. The Métis were able to assist the North West Mounted Police in accomplishing their objectives, and I think in many ways, the Mounties wouldn't have been as successful as they were without the Métis there to aid them.

BB: Thank you for that. Question 20: Did any of your ancestors work for the mounted police at the mounted police posts at Fort Walsh? If so, can you tell us anything about them?

RP: No, no they didn't ever work as scouts or guides or anything for the Mounted Police. I don't believe that they specifically did anything during the '40s and '50s for the Remount Ranch either.

BB: Oh, Okay. Question 21: Do you know if your ancestors took Métis Scrip at Fort Walsh? Did they take it elsewhere? You weren't too sure of that, right?

RP: Yeah, I'm not too sure.

BB: Okay, moving on to Question 22: How can Parks Canada make Fort Battleford, Fort Walsh, and Grasslands National Park more inviting for Métis visitors? How might Parks Canada include more information on the Métis history of these areas?

RP: Well, when I was there, that was something that I was sort of trying to work through. I think that one of the things that captured my grandfather's imagination was the idea of a Métis cabin. Right now, there are some challenges I guess with the reconstruction of Harwell's trading post, which was always a tremendously popular attraction, because people were fascinated by the whiskey trade. But, also this notion of a cabin in sort of a remote area within the Cypress Hills, all fully furnished to period. I think that it would be interesting to visitors to have a representation of a Métis cabin at Fort Walsh. I think that it would be entirely appropriate, because there were certainly Métis that were there using that 21/2 sections of land. There were certainly Métis living in the vicinity of the fort during the time period the Mounties were operating in the town site, and so on and so forth. Even after the turn of the last century, of course, the Métis families continued to live in the coulees in the Cypress Hills, and I think we have a unique opportunity while my grandfather's still alive, he's 94, to actually have someone guide the furnishing and reconstruction of a simple one-room Métis cabin, from someone who actually stayed and lived in one of them in the Cypress Hills. You're not going to get any higher degree of authenticity. And I think it would provide an opportunity for visitors to see reflected physically, a manifestation of Métis heritage at the site, and it would also provide an interpretive kiosk for maybe Métis interpreters or even Parks Canada staff doing

interpretive programming around stories of the Métis in the Cypress Hills. So, that would be my suggestion, take my grandfather up on his offer of consulting on the cabin project.

BB: Okay, thank you for that. Question 23: Are there specific people or community groups that you would recommend Parks Canada contact to improve their interpretation of Métis history and culture at Fort Walsh?

RP: The Southwest Saskatchewan Oldtimers Museum, here in Maple Creek, is a very old organization. It was started in 1926 by a group of individuals that wanted to keep the frontier period in the Cypress Hills area preserved. So that organization has a number of artifacts and oral history about the Cypress Hills area. My grandfather was the honorary president not too long ago. I think that would be a good organization to partner with. Some of the descendants of Métis that were living in the Fort Walsh/ Cypress Hills area are now members of that organization, and they may not necessarily identify themselves as being Métis. I know there was a number of people that we had hoped would have come forward with this project to tell their families stories, but unfortunately, there's some, they don't really hide the fact that they are of Métis ancestry. And personally, I think it serves as a point of pride for them, particularly those who are descendants of the Métis families that served as scouts and guides at Fort Walsh, but it's not something that I think they're openly promoting about themselves, so to speak. So, it might be a way, through the old timers, of accessing these people and their stories without signaling them out or putting them on the spot. That would be my suggestion: maintain a working relationship with the Oldtimers Museum.

BB: Okay, thank you. Question 24: Did you or any of your ancestor ... Oh, this is related to Grasslands National Park, your family doesn't really have too much history that pertains to that area, does it?

RP: Nope.

BB: Okay, I'm going to skip that question then, and move on to Question 25, it pertains to Grasslands, but your input could still be helpful on it, so I'll just explain some of it and then give you an opportunity to comment on it. Question 25: A cultural resource value statement is being developed for Grasslands National Park. The park has identified a number of potential cultural values, which may be important to the history of the park. Would any of these identified potential value themes be important to you as a Métis person? If so, which ones, and what connections do you see? Are there any other cultural themes, which may have connections to Métis people that should be considered? So, in creating this statement, some of the themes that are being considered are things like: the Trading Post, relationship with the bison, ranching, farming, the Great Depression, governance and administration, creation of the National Park, paleontological and geological features, early exploration and survey, and historic use of the area.

RP: You know, regardless of whether it Fort Walsh or Grasslands, I think that probably the ones that would be most important would be that trade era. The whiskey trade, the bison robe trade, and the pemmican trade era are tremendously important to the Métis because that was basically the beginning of Métis entrepreneurialism, was that period of history. So, I think the story of the trade is

important. Also, the relationship with the bison obviously is important. The story of the *hivernant* and the wintering settlements in the Cypress Hills. Then of course ranching because the predominant culture in the Cypress Hills by the end of the 19<sup>th</sup> century and the early part of the 20<sup>th</sup> century was ranching, and the Métis community in the Cypress Hills adapted as best they could, and integrated themselves into the ranching community in the Cypress Hills. Some of them becoming ranchers, aspiring to be ranchers, being cowboys for the Spencer Brothers. My great-grandfather, William “Bill” Dumont, worked as a cowboy for the Spencer Brothers, and they opened ranged cattle from Milk River to the Cypress Hills and back. Most of the top cowboys working for the Spencer Brothers in Canada were Métis, and Emery Le Grand was one of the top horse breakers at Spencer Brothers at that time. Like I said, my grandfather himself worked on ranches basically his whole life, up until his health was, and he ended up owning a ranch in the Cypress Hills, in Eagle Valley at the west end of the Cypress Hills. So, I think that for a lot of the Métis that lived in the Cypress Hills after the turn of the last century ranching is a huge part of their identity culturally, but its also an interesting story about how they adapted, and reinvented themselves guess, to survive.

BB: Okay. Thank you for that. I guess that concludes the question part of the interview.

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