

Road Allowance Interview, Tina and Gladys Settee, Liza Brown, and Bryan Lee

Conducted by Scott Duffee

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SD: Could you please tell me your name and home community?

TS: I'm Tina Settee. I'm originally from the Fish Lake Métis community, Tweedsmuir, Saskatchewan.

BL: Bryan Lee. I'm from, started in Allan, and I moved multiple times in my life, but I'm settled now in the Fish Lake area.

GS: I'm Gladys Settee and Tina is my daughter. I was originally from Tweedsmuir Saskatchewan also known as Fish Lake.

SD: Was this Fish Lake community a Métis squatting community? Was it a road allowance community? What would you call it? What type of community?

GS: Well, I'm going to call it squatting.

TS: Not according to all the people in the area. They called it "squatters" when I was growing up.

GS: And everyone, like us. I didn't think it was, but I guess—

BL: Fish Lake was a result of displacement from several Métis families after the national park was created in 1928. So, the Métis weren't recognized as being able to go and reside on the reserves. Pundra Lake. And so, they really had no place to go and take up homesteads. Some Métis did in the Fish Lake area. But for the most part, there was no where for them to go. So, they did just take up residence generally in the area of Fish Lake.

TS: And the history was that Mr. Lavallee and then grandpa, his history was in the Red River, were then moving in that direction to northern Saskatchewan with the missionary, his was a missionary family. And he came into the national park at about that time. And he and a group of the people were displaced. Well, he was fighting for hope because he travelled like that was his route, through the Red River, Manitoba through Moose Lake in northern Saskatchewan where his father was a missionary.

BL: Cumberland House.

TS: But north, really north, by that church.

GS: Oh yes, Cumberland House.

TS: Yes, Cumberland, but what's that church called up there? I thought—

BL: Stanley.

TS: Stanley Mission. That's where he met my grandmother. They married. She was orphaned at two or at birth, a new born. She was orphaned, but her father left her there when she was two, I think, right?

SD: So, what was this man's name? Lavallee?

TS: James Settee.

SD: James Settee, okay.

TS: And then he came down into the Green Lake, Meadow Lake area with John Roberts. That was his history and then our history. And my grandfather and Louis Lavallee met in the national park, where Louis Lavallee was originally living. Actually, that's where the people were living. And then when they made it into a national park, a lot of Native families needed this place, so my grandfather and Jim Laronde, is it? They contacted the government to see if they could make this their home because they had no where to go. This was Fish Lake, right by Tweedsmuir on highway 263. Just to the northern boundary of Waskesiu. So, in the community of Tweedsmuir is the Fish Lake Métis settlement. And that's where they started, and Louis Lavallee, which was Bryan's grandfather, he was there as well. Right, is that it?

BL: For about a year—

TS: For about a year.

BL: When he died.

TS: And then he passed on, but then we lived there. Those letters I was referring to had a lot of the history in them, unofficially from the very early days.

SD: Can you describe what those letters were?

TS: I wish I had brought them. Those were the ones you got from the (? 5:43).

BL: Oh, that was—

TS: Kind of like a little bit of a history.

BL: Yes, it showed about 45 years of history for the Métis of Fish Lake. Different times, living in tents, to having harvesting rights. Being denied and then also trying to get to lease the land and being denied as well. So that came up until right about 1960, the early 1960s.

SD: Who are your parents and grandparents? And did they always live in this community?

GS: We answered that.

TS: What about you?

GS: Like my grandparents? They lived at Little Red, and dad well, he was at Fish Lake. For as far as I can remember, we used to go and visit. We used to go with dad sometimes to visit my grandfather until he died.

TS: Because he was a minister there.

GS: Yes, he was a minister, he was a lay-waiter and, but he did give service, quite a few times.

SD: What type of church?

GS: Anglican.

SD: Anglican Church.

TS: What was his name again?

GS: John.

TS: John Laliberte.

GS: John Laliberte.

SD: And this is on the little Red River First Nation?

GS: Yes, Red River First Nation. Yes, he used to live close to the river, but I know it's the reserve land.

SD: So that's your grandparents on your mother's side?

GS: No on my dad's.

SD: On your dad's side.

GS: On my mother's side, well they were all Treaties. So, they were okay.

SD: And they were from the Red River?

GS: Yes.

TS: Montreal Lake.

GS: Actually, from Montreal Lake. Then my grandfather met my grandmother. I never saw her. Both of my grandfathers died. like my dad's and mom's side. I never saw my grandmothers either. They both died young.

SD: Did they always live in the community I guess is part of the—

GS: Yes.

TS: Yes, that's where I grew up, with my grandparents. My grandfather was a park warden at that time. I guess he worked at the national park as well.

SD: Sorry can you say his name again please?

TS: James Settee.

SD: James Settee, park warden. Okay, thank you.

TS: I don't know if he was officially but they—

GS: He would have been, but he didn't want to sign. They brought him some paper to sign.

TS: To become an official park warden and he didn't.

GS: But then he didn't want to. He said that he didn't want to arrest his own people if they were hunting because they're feeding their families. "I couldn't do that," he said. But later on, before he died, he said he regretted it. He said, "That's the only thing that I really regret because I didn't." Because he often wondered, "I guess what would have happened."

SD: That's interesting.

TS: But it was honourable that he didn't want to arrest his people for trying to survive off the land.

GS: That's right.

TS: But that's kind of where I grew up in the park, too when grandmother was working at the Narrows. And then Twids-Narrows. So, I kind of remember bits and pieces. That's where I'm originally from, my origin.

GS: Then back to Waskesiu actually.

TS: Yes, Waskesiu, Fish Lake I guess would be my original home.

SD: Bryan, did you have anything you want to add about your grandparents' origin and if they always lived in Fish Lake or not?

BL: Louis Lavallee, during the years of the Rebellion, chose to move his family and himself north to be away from the conflict. And he took up residence in the northern area of the park. As far as we can determine, it was about 1885 when they took up that residence. He farmed. He trapped. He had seven children all together, four sons and three daughters. And the eldest was my grandmother, Philomene. So, she was Treaty. She would be, at the time, from the William Walt Reserve, or William T. Walt Reserve, which in later years was changed to Sturgeon Lake Reserve by way of a band council resolution in 1949. But my great-grandmother was treaty. And then in the 1900s, she was encouraged by her father to take scrip. So, by taking scrip, she gave up her treaty rights. And so, from there, she was in the range of about 18 or 20 years she met Bob Lee from England. And so married and they had many children. And they basically settled. He was an Englishman and was actually a surveyor. Old Bob Lee was a surveyor. He did a lot of the surveying in what became the national park. In those days, I don't know if he did it by way of homestead, but he did have a quarter section of land in the Allen district as did my father and mother. And I was born in 1945, and then around 1946, they traded the farm for the saw mill. So, then my dad ran a saw mill in the Montreal Lake area. So, in terms of living, he would build his small little cabins that you could actually move with a tractor. And that's what they would live in. Bunk houses built the same way for just living on crown land.

TS: A bunk house, like a homemade mobile home then.

BL: Well then, you could skid them around. But he was in that business until about 1951, 1952, and then our family moved a lot because we had no place to live.

SD: What other Métis families lived in the Fish Lake?

GS: There were Pratts, Andersons, and of course Baptiste. Three, three boys. Clares, and Browns and Lavallee. And, I said that already, and (?? 13:52).

BL: Samaganus Johnson.

GS: Yes, Johnson. Pete Johnson. He didn't stay that long actually. He just stayed with Mrs. Clare, Rachel Clare. That's how, when they moved from Prince Albert to Fish Lake. I can't remember which year.

BL: Her husband was Tommy, wasn't it?

GS: Yes.

BL: And he was displaced from the national park.

GS: Yes.

BL: Another Métis family, moved out of the park, the McKenzies. Did you mention McKenzie?

GS: Oh McKenzies, too. Philip McKenzie too and he's from La Ronge.

BL: Edwin Lavallee was my dad's uncle. He settled at Fish Lake. It's in the story of Tweedsmuir book. He's my dad's first cousin. So he tells the story of Fish Lake.

SD: Oh good.

TS: Edwin.

BL: Edwin Lavallee.

SD: Did any non-Métis live in Fish Lake?

GS: Not that I know of.

BL: There has been in later years.

GS: (?? 15:15)

BL: He married Joyce Anderson. Then Betsy moved out, right?

GS: Yes, she moved out and then...

BL: Which was Joyce's mother.

GS: And then (??15:30) stayed there for oh jeez. Irene was about 15 when they moved away.

SD: So, the Clare family, how do you spell that?

GS: C-L-A-R-E.

SD: Okay, and the Samaganus family, where did they originate from?

GS: You know. I don't know that.

BL: (?15: 56) did a study and they said if they had more money they could make a determination. Follow that genealogy.

GS: I really don't know where Samaganus came from.

BL: Same with the Ratt family, they moved and live in the La Ronge area. And they're registered First Nations.

GS: Oh, if dad was alive, he'd tell me lots. He had lots of knowledge. He used to go and, you know Grey Owl?

SD: Yes.

GS: Well, he used to go and get him supplies in the park. So, he's been in the park for a long time. He used to go drop off. And he said he used to like his whisky.

SD: Grey Owl?

GS: Mhmm.

BL: Did I mention to you about Grey Owl's book, *Tales of an Empty Cabin*?

SD: I have three of Grey Owl's books, but I don't have the one.

BL: Because there's a chapter in that book on his meeting and different times discussing Louis Lavallee.

SD: Yes, I wrote down the name of the chapter and the name of the book.

BL: Sage and Pelican Lake.

SD: Sage and Pelican Lake in the book?

BL: *Tales of an Empty Cabin*.

SD: Sorry, what was your dad's name again?

GS: James Settee. He was a reverend.

SD: Did you guys live in any other Métis squatting type communities or Métis road allowance?

GS: No, since dad got that place, we stayed right there.

SD: Okay.

GS: Until I don't know how it happened, but we were all told to move up from Fish Lake, like where the lake is. We moved to the hill. You know where that old school is? Just down there.

TS: Just about two miles away from the original home.

GS: Everybody moved, and then after that, I don't know what they were trying to do.

TS: Because they were displaced again. They were actually moved from the lake area to roadside. You'll see it in that map.

SD: When did that happen?

BL: About '65, eh?

GS: Yes.

SD: And the guy, who?

BL: The Brown family and the Settee family.

SD: Made the move on their own or did someone force them to move?

GS: Yes.

SD: So, the government forced them to move from the lake to the road side?

GS: Yes.

SD: But they didn't give them that land, they just said, "You have to go and live on it?"

BL: Yes.

GS: Away.

SD: Away from the lake area.

BL: They never did get leases.

GS: No.

SD: Do you know why they had to move?

GS: Well, I don't. I have no idea. Dad never mentioned it. And of course, we never asked him either. He might have said something to other people, but when I wasn't around.

SD: Well, that sounds like a bit of an upheaval when that happened.

BL: Another good resource for you if you wanted to hear it in Saskatoon. I don't know if it would cost you anything but go and talk to Butch Amundson, Stantec.

GS: Oh yes, that place.

BL: Because Butch interviewed a lot of the old timers on the farm, and the one old fellow, Mr. Nickles.

GS: And Jack.

BL: Henry told Butch that when he was moved, the government came and loaded all of his stuff up in the wagon. And then he was to move out of the area. But before they let him leave, they burned his home so he would know there's nothing to come back to. Butch Amundson tells that story.

SD: Okay.

BL: The Lavallee home site is up on Lavallee Lake now. They had four different homes around the lake actually over the years, over the 50 some years that they were there. So, I don't know if the homes were burnt or what but there are still remnants.

GS: When dad was at the narrows, he used to go and have a boat riding, right around, there. And then one time, we went looking for berries just right across from the narrows, too. And dad usually used to go ahead you know to look for berries. All of a sudden, he yelled at home, he said, "Come here!" So, we all went. It was a nice big house there that had caved in.

BL Oh yes.

GS: Yes, I don't know if it was the same elder who lived here, they didn't burn it or anything. So, they must have just left it like that. That's what he said. Probably, oh I wish I would have taken some artifacts there. (?? 21:40) sometimes.

SD: And that was somewhere around Fish Lake?

GS: No, no. This was at Kingsmere at Waskesiu, just right across from there. That's where they were sent away from, Montreal Lake. There were some Montreal Lake people there. And then they'd gather people from Montreal Lake, and they were placed where they are now. You know all of a sudden, they're fighting to try and get it back. I don't think they'll ever get it back.

SD: Did any of the people in Fish Lake own their own property?

BL: No.

GS: No.

SD: Out of all those families there wasn't—

GS: All gone now.

BL: The Fish Lake area was originally a grazing lease when the lands were in the domain of the Dominion of Canada. And a man by the name of Delbert Hannah had the land by Fish Lake under a grazing lease. This was cancelled in 1930, which happened to be the same year that the, happened to be the same year that the Dominion in Canada turned over all of the crown reserve land to the jurisdiction of the province of Saskatchewan. So, it was later that they started opening up the settlement. So, one of the local white persons, a fellow by the name of Otto Conner, he came into the area. But he got a homestead just down, over by the, but no one was ever able to get leases on that section of land.

SD: Or homesteads?

BL: Or homesteads. Interestingly, what we did in our Métis local in 2008 was to write to the government and asked them to sign over the right of domain of the land know as Fish Lake historic community. So, the government, the minister of the government at that time, said that there's no legislation in place to allow the government to sign that over to the Métis. So, what they did then subsequently when they suggested we apply for a lease of the land. So, we thought, "We'll try that." And the then local lands manager here, Corrine Tochouski, was going to suggest that we have a lease 30

metres by 30 metres, which is 100 feet by 100 feet. So, we said "No." We wanted a lease on each of the home sites at least. So, we made an application on their form, and we were never successful to get a lease either. So, the point I'm making here with this story is that from the time that the Métis first came to Fish Lake up until the current time, they've never been successful in obtaining it.

SD: Or a homestead.

BL: Or a homestead, right.

SD: So, what's the difference between a lease and a homestead?

BL: Well with a lease on non-occupied crown land, you can later transfer the lease. A lot of local leases are determined recreational leases.

SD: Oh okay.

BL: Or commercial leases. We have a local businessman that has been very successful with commercial leases. Leases the land for a time, then over a period of proving up the land, he's given the opportunity to purchase it. So that's the business in Northside known as the Full Circle. So recreational leases were opened for people I on Ledlee Lake where two of the descendants of Louis Lavallee, Della Lavallee and her sister Mable Halkett, today still have four trapping blocks. And one of the little lakes that's in their trapping block, where the trapping cabin was on the south shore of Ledlee Lake. Some gentleman from, we think Saskatoon, got in there and got a recreational lease and has built a log cabin on the lake. Now with this current government, they're able to turn those into purchases, so they'll own the property. These as far as I know were never given to the Métis. One of my great-uncles, Louis Lavallee took a 99-year lease. They did have them. The government said they didn't have them. There was no such thing as 99-year leases. But in fact, the archives in Regina has a copy of a 99-year lease for Louis Lavallee in Green Lake. So, in 1941, he was given a 99-year lease on 40 acres of land. I visited that land and I still have relatives in Green Lake as well.

SD: How did your families and other Métis families make a living in Fish Lake?

BL: Rabbit stew.

TS: Rabbits.

GS: Rabbits, yes. And of course, dad worked—

TS: Rabbits, and sometimes you would have really starving days. So you would have to throw your neck bones back into the pot and make soup the next day.

GS: That's what they usually did. (27:47?? inaudible) My mom used to can rabbits.

TS: Yes, beaver tail, rabbits, muskrats.

GS: My mom used to can rabbits.

TS: She used to pick roots and herbs, mushrooms.

GS: Oh, were they ever good.

BL: Did your dad ever shoot a deer out of season? Come on...

GS: Not that I know of.

BL: Because you're started, you're going to—

GS: I think Joe used to work all the time.

SD: Okay. Where did your dad work?

TS: Uncle Richard used to—

GS: Uncle Richard used to, my uncle, my brother—

BL: He would take the deer.

GS: Mhmm.

BL: Because in my family we would too. (Pit laughing?? 28:36) it was called.

GS: He was only 11 years old when he first went hunting and then dad was working and when he came back. He said he was so sorry that he never registered him. He could have had his name, you know he was only 11 and with a 22. Just hit it right, I guess.

SD: Who was this?

GS: My late brother Richard.

SD: He shot his first deer at 11 with a 22? And your dad was?

GS: Working at the park.

SD: And he wished your brother would have been registered to be able to hunt it?

GS: Yes, no, no to have his name that told you know, to get a deer.

SD: Oh okay.

GS: But my poor brother, he was so scared.

SD: Oh boy.

TS: He was scared of the deer or what?

GS: He was just scared himself.

TS: But he found himself. He was a hunter and trapper in the family. He fed the family, the son. My grandpa couldn't.

SD: So, folks made their living by hunting and trapping?

GS: Mhmm.

SD: Were there any other ways?

BL: There was a farm. Andersons had a big garden.

GS: Andersons had a little farm.

BL: Garden north end of Fish Lake.

TS: They'd feed the families.

GS: Yes, mom used to have a garden too.

TS: Yes, grandma had a big garden.

GS: Oh, big garden.

TS: I remember one time, she would be picking herbs. She'd pick mushrooms, berries, and plants. She was more in that. She passed away when I was 16, so I didn't get to know which were poison mushrooms. I thought everything was edible. So, I'd eat the plants.

GS: I remember she used to say, I think that was before I was born that she used to get those seneca roots, and she used to sell them.

TS: I remember watching her sort them. She had this bag when we'd be walking in Candle Lake because my grandfather worked in a Candle Tower watching, but I remember she would see a root and she would pick it out, like the whole root. I remember her dusting it off and putting it in this bag. Seneca root, I guess.

SD: And you said your grandfather was a watchman in Candle Lake?

GS: Mhmm.

TS: Fire tower.

SD: So, that's a way that he made a living, I guess.

GS: Surveyor.

BL: Interestingly, at one point he took fellow Métis people from Fish Lake to Washington State to work in the harvesting of apples in the orchards.

GS: He got a job.

BL: She went down there when she was three years old.

SD: Wow.

TS: Yes, I went down there.

SD: Who arranged all that?

TS: My grandpa. Yes, just to get jobs for the people doing sugarcane or apples or crop production.

GS: Yes.

BL: If you access the documentary film produced by Jeanne Corrigan, out of Saskatoon, *Jim Settee: The Way Home*. That will tell you a lot of the history.

SD: Yes, okay.

BL: They even interview Jim Settee.

BL: Write that down.

SD: We have it at the office.

BL: You have it?

SD: So, what sort of resources did your family harvest? You mentioned that you saw harvesting mushrooms, seneca root, herbs.

TS: I remember she picked mushrooms, too. I remember picking. I remember eating mushrooms and I remember poisoning myself. She gave me heck of course, "Don't eat everything! What are you eating? Here have a potato chip or something."

Whatever it was, eating something else got that taste out because my whole mouth was burning. So, I lived that time. And it wasn't the magic kind, I think. It was a pure white mushroom, glistening, a shiny one. There were no insects on it. Found out later, that you eat the ones that the insects eat.

GS: Yes, the insects. Just if it doesn't have anything on it, then it's a poisonous one. Insects know, I guess.

SD: So far, we got mushrooms, herbs, gardening, rabbit, deer, what else? Beaver.

TS: Everything, beaver, muskrat.

GS: Beaver, muskrat, and ducks.

SD: Okay.

GS: Whatever.

TS: But not plants, right?

GS: Prairie chicken. Not the legs.

SD: Where and when were these collected?

GS: Any time of the year except mushrooms, they were picked just in the summer.

TS: I remember grandpa said there was a certain time of the year we couldn't hunt because the animals were having babies.

GS: Yes, they left them alone

TS: We followed that time because we would say, "No we can't. We can't" And fishing too.

BL: During the spawn.

TS: Spawn. I think that people were conscious about destroying the food. No hunting seasons, seasonal animals.

BL: They had to do that because they didn't have a Walmart there then.

TS: Yes. Superstore.

GS: Costco.

TS: No GMOs.

SD: So, what sort of traditional medicines were used in your community and your family?

GS: Well—

TS: Your father made poultices. He uses poultices on me all the time.

GS: What are those?

TS: If you had a boo-boo.

GS: Oh yes.

TS: Bread and milk, and something else.

GS: Yes, I used to have all kinds of that.

BL: Mustard on there.

GS: Yah mustard plaster. Just moist aspirin

TS: Well aspirin that was the—

GS: Buckleys.

TS: Because I remember grandma was sick one time and I remember listening to them talk Cree. That's all they spoke, but she would say, "Can you get the root from this one room?" I remember that, and then they got her this wheelchair because she had a fever, and so I remember her just chewing that root all the time. And when I tasted it, oh it was bad.

GS: It was really—

TS: Bitter.

GS: I used to like it in tea.... That's (36:27 inaudible) and of course good old Buckley's.

BL: Good old Buckley's.

GS: I still use it today. It was not very often that anybody would go see the doctor there.

TS: You had a baby brother who died at a very young age.

GS: Yes, of pneumonia. We couldn't take him to the hospital. I think he was only about two-years-old. John.

TS: You, too?

BL: My oldest brother died at ten-months old, yes. Same, we couldn't get to the doctor in Prince Albert.

GS: That's what they used to have.

BL: One of our staples, for a couple of years anyway, for our family when we went to school was lard and bread sandwiches. And I didn't really like those. So, I wanted to make sure when I grew up that I never had to eat bread and lard sandwiches again. Kind of salty and it wasn't so good. When going to school, we were boarded out, my oldest sister, my twin sister, and myself. We were always boarded out with other families. We were, at one time, in a residential school at Timber Bay.

SD: Was that common for other kids at Fish Lake?

BL: What?

SD: To be boarded out.

BL: No, I don't know.

SD: There was a school in Fish Lake?

GS: Never.

BL: In Montreal Lake, there was the northern Freemont Mission, a religious group, and they started in there about 1949 in the Timber Bay area.

SD: So, kids from Fish Lake, where did they go to school?

BL: Tweedsmuir.

GS: Tweedsmuir.

SD: Tweedsmuir, okay.

GS: Tweedsmuir School in Christopher Lake.

SD: Were there any people in the community picked medicine in a specific—?

GS: Well mom used to and let's see—

TS: Anderson.

GS: Anderson. And Fanny. Fanny used to do that.

TS: Yes, the Cree woman.

GS: Yes.

SD: Oh okay, so most of them?

GS: Most of them, but there's, I can remember Rosie Settee.

TS: Across the way, a mile.

BL: Have you ever tried rat root?

GS: What?

BL: Rat root.

GS: Rat root. I used to, yes. Betsy Anderson used to.

TS: She'd go into the lake. It's in the lake.

GS: They used to have a canoe, and they used to paddle out. She and her husband went and then picked that. But she used to pick lots and then she used to give it away because she knew that there was nobody around with a canoe. We used to help each other.

TS: We were community-minded for their own survival.

GS: Yes, whoever needed help, they helped each other. You don't see that today.

TS: Even if a husband was beating a wife.

BL: What would she do?

TS: They'd gang up on that guy if he beat his wife.

GS: Oh yes.

BL: Oh good.

SD: Do you have an example of that

GS: Yes.

SD: Feel free to share if you like.

GS: My cousin Baldy, he was staying with this woman from Montreal Lake, Sylvia. Well, they had a little boy. And he used to be so mean. One time, she was running with her little baby, and he got up to her and he started hitting her. Lawrence, Jean, mom, about 6 women there, ran to him with a broom, and the other one's spoons, whatever they could get. Boy, they sure chased that guy. Poor, poor Baldy. I shouldn't say poor, he asked for it.

TS: He suffered later in life, big time.

GS: Oh yes, he did, big time.

TS: Karma, I wanted to say. He was very mean to her, but that's how violence carries on.

GS: Those women taught him that time. He never tried that again.

BL: My mom would not put up with anybody.

GS: No.

BL: My uncle Bob one time was mistreating his wife Opal and mom interfered and said, "You've got to stop this." And she hit him pretty good with a poker. That got his attention.

GS: I think that's what happened to Baldy, too. It didn't really teach him anything.

BL: I mean a poker like that, metal. Whack.

SD: Wow.

BL: And she had my dad one time too, but dad was a gentle old man when he drank. And I only ever saw my two parents get into it, they would argue but I only ever saw them once get into a situation, only once. And dad was in the little house we were in. The bedrooms were just divided by sheets. So, dad was laying and resting after he had had a bout of drinking, and he was waking up and you know when you're waking

up from drinking, you're not in that good a mood hey? So, he got up, I remember he had coveralls on, still had his coat on. And he started ragging on mom, and mom went over and hit him with a stick and that was the end of that. No more. He behaved himself after that.

GS: Oh, I guess.

TS: Boundaries hey. Just a little.

BL: Talking about that mustard plaster; our family, my youngest sister was actually burned. Mom mixed this mix of mustard plaster or something like that, and she was burned on her neck. She still has a scar there, believe it or not.

TS: On the chest.

BL: Yes, she put a poultice on it.

TS: But amazingly, I work in the hospital, and if you have an injury of some kind, you're actually supposed to apply a hot thing now. That's, how they do that now. They actually are going back to some of those things. They used too much medication, of course. They've got nurses that are—

BL: An infected cut and they just put a poultice on it.

GS: I remember, I think it was Wally who had some accident with an axe. It was an axe, one of the boys, I think. And then he had just a little scar, but she chewed this poplar bark. She chewed it really good and then she applied it like to the wound.

BL: As a poultice.

GS: Yes, I remember my late brother was crying because it was hurt. But it helped.

BL: Oh yes.

GS: Didn't bleed anymore. It stopped.

SD: Did you have anyone in your family that made beaded or embroidered moccasins or other items?

GS: Mom used to make moccasins, but she never used to bead. They were just ordinary. And Betsy used to and Fannie. I remember watching her.

SD: Betsy and Fannie, your mom's sisters?

GS: No. Betsy and Fannie was her sister-in-law. Myles, Betsy's husband and Fannie were brother and sister.

TS: Liza Brown, you remember her? She beads, and she makes moccasins. She does a lot of beading.

SD: Oh good.

BL: My granny did that too for us.

SD: Bead work?

BL: She'd make moccasins for us kids.

SD: And in your family, just moccasins, not so much for bead work?

GS: Not so much for bead work.

TS: I remember digging into grandma's chest.

GS: She used to do bead work? Well maybe.

TS: She used sinew for thread.

GS: Yes.

TS: I used to take a piece and chew on it.

GS: But that is the strongest. Good for making moccasins, that's what she used to use.

SD: Who made the sinew?

TS: The elders in Montreal Lake used to bring it to my grandmother. That was where it was from. Her original family used to bring it and wild meat.

BL: What do they call those moccasins in the winter? They come up about that high.

GS: Mukluks.

BL: Tie around with a leather lace in the moccasin. You put a wool sock on, and you put a rubber boot on.

GS: Okay yes, moccasins. That's all I know.

BL: Yes, but they were in winter and they had high sides on them. In the summertime we got the little low moccasins.

TS: Mukluks.

GS: But in the wintertime, that's what I would say, but no they were about this high. They were about this high and then you wrapped them.

BL: Yes, then you'd wrapped them.

GS: Wrap them around, those ones.

TS: I had a pair.

GS: Jamie had a pair. Auntie Lydia made them.

BL: I had them there now.

GS: Still got—

TS: Is that what your grandma made them or your mom?

BL: No, I bought them.

SD: So, do you know what happened to any of these artifacts?

GS: Well, I got mine here.

TS: Mine has a hole.

GS: I have Jamie's and I kept them. That's all I could find, one pair. But I still got them.

SD: I think it's nice to see a pair of moccasins. They all say this came from this community, this way.

GS: Yes.

TS: I still have that. You still have my slipper?

GS: Yes.

TS: Okay, that's good.

GS: Just curled up from your feet.

TS: They'd curl from your toe because I'd walk on my toes.

BL: One of the things that I plan on doing is letting people know that Louis Lavallee was a traditional pipe carrier. One of the old photographs shows him with a

traditional pipe. So, we think that that pipe might be in the museum in Regina because we talked to a lady with the Saskatchewan Archaeological Society at meetings in Wanuskewin. We met a doctor there who was the, I don't know, curator or whatever of the provincial museum in Regina. He said they have how many, about 8 or 10 pipes, that are unidentified. So, I was planning to take that photograph with this pipe to Regina and see if we can't identify it. "But if I do make an identification." I said, "I would like to have it identified but left in the museum." I wouldn't want it to come into private possession.

GS: Yes.

SD: Yah well that's good to know too that that artifact is kicking around somewhere.

BL: It is yes.

TS: Bryan used to, this is off topic, but he used to (? 49:45) for black tail elk.

BL: Wallace Black Elk. I follow Lakota traditions. St. Louis in the Lavallee family. Some of them were Lakota. Sioux. Louis Lavallee's father was a guide for Superintendent Walsh. The fort was named after him, Fort Walsh. So out of the university's archives in Saskatoon, I was able to discover a story on him, and I printed it out of the book. So that was in the 1870s, whenever Fort Walsh was established. He was one of their scouts anyway, Louis' father. That's probably where his teachings came from, the pipe. See the pipe came from the Lakota. The Cree have the pipe now as well. But the original pipe came from the Lakota people 19 generations ago.

SD: Thank you for sharing that.

TS: Bryan does have a, was gifted a (spelling? 51:05).

BL: Yes, there's a Lakota word for pipe, (spelling?). Orval Looking Horse, he's the keeper of the sacred pipe now in the Lakota nation. He's active. He's an elder now. He's ridden horseback from Wahpeton here South Dakota, an. 850-mile ride. So, to keep it, Wahpeton to North Dakota, Sioux, but to follow the same traditional beliefs, of course, they're very similar.

SD: How did your family celebrate special occasions and holidays like Christmas, Easter, New Year's?

GS: The same as anybody.

SD: Okay.

GS: Just like Easter. On Easter, we used to go to church. Now I kind of forget.

TS: (Inaudible). I always remember just, yes...

GS: Yes.

TS: Someone would get a box of oranges.

GS: Yes, and wine for Christmas.

BL: Dad would get all the wine.

GS: Dad always used to have wine. You know, for people when they come and have a glass.

BL: Mom couldn't have the wine. She wouldn't buy the wine.

GS: Yes, he always used to have it.

BL: Dad would drink all the wine.

SD: How about New Year's?

GS: The same.

SD: Okay, about the same.

GS: I remember—

TS: The meals—

SD: So, did or does anyone in your family speak Michif?

GS: No.

SD: No, okay.

GS: Just their nephew Bert when I was working up north.

SD: Okay, what languages were spoken in your families?

GS: Cree, English.

BL: English.

SD: Cree and English for everyone here?

GS: Yes.

TS: What my grandfather spoke was a mix of French and Cree.

GS: Uh huh.

TS: I think Michif, too.

SD: What about other families in Fish Lake? Was it mostly Cree and English for all those families?

BL: One of the things you might understand that it wasn't a very popular thing to be known as a Half Breed. So, my dad disassociated himself from our relatives. Matter of fact, if we saw granny walking in the ditch and when she would holler at us and say, "Hi" or whatever, if there were other kids around, we didn't want to recognize her because she was an Indian.

TS: That was a shameful thing. I knew that.

BL: Since I've retired in the last ten years, I've learned that I have more relatives on the Sturgeon Lake Reserve and different areas that I was not aware of as a kid growing up because, although dad was quite dark in complexion, he tried to disassociate himself. We didn't fit right in with the white community, and we didn't fit in with the Native community either. We were in that middle area. So, in terms of celebrating, we never celebrated very much at all of anything. I remember once we were given a pen like this on Christmas morning. Oh, I got a pen and I wouldn't have gotten it if a neighbour hadn't come over and given it to my mother so us kids could have a little gift Christmas morning. So, I don't have very many happy memories of Christmas or Easter.

SD: New Years?

BL: No, when I was a teenager then I started celebrating. 16, 17, 18 you know? But of all the troubles I must say that were in our family from alcohol abuse, my father. My

mother never drank that was a saving grace. The family always stayed together. Mom and dad, when each of them died, they were still married. For all those years, there were a couple of times at Christmas where my sister got a gift, but it was quite significant because it was a bicycle. But I don't remember anything. A lot of times we wouldn't be at home at Christmas. We'd be living with another family, and like in later years, we told mom some of the stories of how it was for us. I think some of it, she couldn't believe because, at times, they would pay for us to live with these families. Mom and dad would pay for us to live with these families. I was always ashamed to go to the school wearing socks on my hands in winter. Actual socks with a thumb sewn on and carrying my five-gallon lard pail with my lard sandwiches. Those are not happy memories for me and being taunted and being looked down on. Mom was resentful for that in later years, because she said, "You know we paid, in those days, you to have proper winter clothing and proper food." But our mainstay meal was brown sugar and water boiled and then bannock. That was one of our staple foods. I don't know how I've lived so long. I enjoyed it actually.

TS: You know Carol went back to her Métis roots pretty strong and your brother.

BL: Yes.

TS: And then you, even though you were kind of taken away from your heritage.

BL: Yes.

TS: You went back. The three of you went back, in the valley with history.

BL: It's a good part for me to depart on.

SD: A long way yet before you do that.

....

BL: You used to know more stories from Fish Lake.

LB: Okay, I'll hang out.

...

SD: Do you want to do it that way, because we're already a little over half way?

LB: Okay, let's do it that way.

SD: But if you feel like you have something to say to get some more ideas going feel free.

LB: Okay.

SD: If you feel the need to participate, we'll have you fill out a copyright release afterwards and we can still do a secondary later.

LB: Okay

SD: Next big question; do you know any Métis traditional stories or songs?

GS: Well, I grew up with the radio.

SD: Okay.

GS: I know all these '60s music. Good old Elvis Presley. Donna—

TS: I think "Amazing Grace" is probably the—

GS: Yes, the old ones.

SD: Okay.

TS: For the music and stuff.

GS: Mhmm, "Amazing Grace."

TS: And Liza's grandfather he played the fiddle. I can't remember if just that.

GS: Oh, he used to come around with his little old violin and play and visit and have a little fiddle music.

TS: Liza has a strong history there. And there's a story of her grandpa. What did your grandfather do? It was a belly button?

Liza: Yes, what he did was, and I didn't know this until the last few years back., I didn't know this when I was younger, but I'm the first born of his oldest son right, and we lived beside grandma and grandpa for most of my young life I guess.

SD: Okay.

LB: But he apparently, he came and asked my mom, "You don't happen to have Liza's belly button yet? You know when babies are born and the belly button falls off." And mom said, "I do." And she said, "Yes, I do." He said, "Do you mind if I have it?" And she asked him why he wanted it. He used to go for walks all the time to the first homestead at Fish Lake. When I was a little girl, I used to always try to go for walks with him, but he used to always say to me, "No, it's too long of a walk." Anyway, the reason he took the belly button was because he was going to hang it in place on the land. And it's an old practice, and I didn't know this until way later, and I didn't even know or understand the relevance of it. It's a practice that First Nations people would have done in the past with their children's belly button. And it's a practice that they would have done for their babies, and it connects the new child to a piece of land. He's passed away now for a long time, and I didn't know he did this until about 4, 5 years ago. I was doing moss bag teachings, and when I was a little girl, he made me a cradle board for my baby dolls. It wasn't fancy, but you know he just put it together, and I remember as a little girl, just like "Woohoo," you know. And I said to my mom, "You know when grandpa made this?" She says, "Yes," and he also asked for your belly button. I was like what? Then she started telling me this story and so I wouldn't have known. My mom might have never told me, it just happened through conversation. So that was really cool.

GS: That's the first time I've heard of that.

LB: Yes, I know. Usually, I only talk about it when I'm talking about moss bag teachings and cradle boards or the—

GS: But that belly button thing.

LB: Yes, so I ended up talking to a couple of elders about it just to find out what that meant. For example, another one was Willie Ermine. He said to me, "People still do that." So, he said, "Let's say you have a son and you want him to be a great hunter and a great provider, good man, etc. There's a process to it. You would place the child's belly button safely in around hunting gear, garb or whatever.

GS: Okay.

LB: For so many days, and then if you wanted them to be a good provider or something, you would put the belly button with what you think would represent a good provider. And then you would take care of the belly button after. They would do give the belly button to the daughter or son as they got older, and they would keep it as their personal token or their own personal thing. So, it's a really kind of an old practice that I really never knew about until just recently.

GS: I didn't know anything about it.

LB: Yes, cool stuff.

GS: She's a lot younger than me.

LB: But I'm still learning all the stuff and that's the neat thing about it.

GS: Oh yes.

LB: So yes.

SD: So, what are your best memories about living in the Fish Lake Métis community?

GS: In Fish Lake, freedom, lots of playgrounds. Quiet. Nice neighbours.

TS: Being next to the forest and not being afraid of animals. I was never afraid. I remember we hide amongst the rabbits. Running around, just running around trying to catch rabbits.

GS: Now, you're scared to go out. I am anyhow.

TS: (?) not working.

GS: No, I'm too chicken to be going around. I never used to be. It never used to bother me. Mind you, I could have gone into the bush and had a good sleep. That didn't bother me, but now I don't feel like going out into the bush by myself.

SD: Do you have any bad memories that you would care to share about when you lived in the community?

GS: Lots of boobos.

TS: Lots of booze?

GS: Lots of boobos.

Liza: Boobos, I thought she said, "Hoohoos" like ghost stories I haven't heard about.

GS: You know growing up, I never really knew anything about ghosts because dad never used to tell us nor did mom. I think they didn't want to scare us until I got a little older and then.

TS: There were spirits: animals have souls. They'd share stories of these spirits.

GS: Spirits, yes, but I didn't like ghosts. The ghosts scare me more than spirits. So, we used to go and sit outside sometimes, and we had other good memories. The bad ones are climbing trees and falling down. This happened lots of times. Finally, I gave up.

TS: I remember my sister Tammy had fun there. She was climbing a tree, and she was on a branch, and I was like, "Oh Tammy wait, I'll come and save you." So, she was

there stranded on that branch. And then there were rose bushes underneath when that branch broke and fell on top of Tammy, and she was crying. Poor girl.

SD: So, is that your best memory?

TS: No, actually it was community stuff. Playing cards. Just community.

GS: Yes.

TS: The local hall used to have lunch box socials, tie box.

GS: Yes, tie box, but at Fish Lake they used to clear the snow for ice skating and sleighing. Your dad used to have a big toboggan out and at midnight he'd be at it.

TS: I can see him doing it.

GS: He was the only one that had a nice big sleigh.

TS: It fell through the ice one time.

GS: Oh yes, it was going through, in high school, in grade 12.

TS: Because he got sick?

GS: He got really sick. Oh, mom just about fainted because we lived close, not far from the lake. And they used to cut right across, but it was starting to melt. I remember mom saying, "I hope he doesn't try and go across that." Well, he did. I was close to it. I almost saw him go under.

SD: Jeez, you saw that?

GS: All of a sudden mom went like this. Give her some water and we did. Oh, all of a sudden, he popped up again. But he said—

TS: It was hard to get.

GS: Yes, but he said when he reached that bottom it was so muddy that's what kept him.

TS: Down, oh.

GS: So, he just jumped, finally he reached the—

TS: I think he said he had to break ice for quite a ways before he could get himself out.

GS: Yes, threw all his books.

LB: Why would he carry his books?

GS: I don't know. He was trying to save his books.

SD: School books. So, he made it out, okay?

TS: Yes, but he was really, really cold.

GS: Sick.

TS: Cold. Apparently, he was—

SD: Who was this?

TS: That was my dad.

SD: That's your dad, and what was his name?

TS: Gordon Brown.

SD: Gordon Brown, okay.

TS: And he would have been what, about 14, 15?

GS: No would have been about 16, 17.

TS: Okay, so he was grown by then right.

GS: Mhmm because he was just taking his grade 12.

TS: I wonder if that's what made him so sick when he was labouring. I bet you that chilled him to the bone, hey?

GS: Yep, yep. Oh, I remember Agnes came over to visit. Actually, she came over to ask mom if she had any aspirin. That's all we had and seneca root. He couldn't stop shaking and that was a couple days. He was in bed.

TS: Oh, my goodness. Yes, because that could affect your heart. It slows your heart.

GS: Yes, because he stayed in that water for quite a while.

TS: Yikes.

SD: So how were the Métis treated in your community?

GS: When we were going to school, we were treated bad. We were teased a lot. I didn't know where to finish. When I was going to school, you have a test and you have to write a lot. I knew the answers, but the only thing was I couldn't put them down on paper.

SD: Jeez.

GS: I was you know, Cree.

SD: You didn't know a word of English you said?

GS: I didn't know a word of English. And then when I had Tina and Tammy and my kids, I swore I'm not going to let them go through that. Tina picked it up fast, and so through and Tammy after that.

TS: I remember when I was 13, I used to be ashamed, a little bit ashamed (1:17:30 inaudible). Yes, I got into a lot of fights, mostly boys I fought with.

GS: That's the way it was over there, too.

TS: About three different times. And my brother got into fights in the back of the bus, too. As did my cousin. And then I don't know what happened one time, I am hanging laundry with my grandma. I was about 13. She spoke Cree to me, and I pretended to ignore her and not understand because we were the only Native people in there. And then she walked up to me in front of all those people and said "Oh I'm ashamed of you. How can you be ashamed of your own language?" And she just reprimanded me and she said, "Don't you ever be ashamed of who you are." So that taught me. She was quite a high-class woman. She was about in her 50s.

SD: Okay.

TS: She looked at me and she kind of just smirked and sort of nodded and smiled, and she kept folding her tea towels. And I got the picture that they agreed with my grandmother. So, it was a lesson.

SD: Did—

TS: She always spoke Cree, but that day she spoke English very well, and I just—

LB: Oh yes, those grandmas could push and shove when they were off. Same with Grandma Brown, too. She didn't speak English period. Not until she was pissed off, she would, then it came out. Yes, it was then you really knew they were mad. Okay.

SD: Can you think of specific examples where your family encountered racism?

TS: Many times.

SD: Can you give an example? If you're comfortable sharing it.

GS: Racism...Trying to think here.

TS: Not in the community alright, like Tweedsmuir. We were usually accepted.

GS: They were accepted, you know. I can't say, especially around Tweedsmuir.

TS: I was told by a community person that we were the laughingstock of the community because of the alcohol. That's it, other than that, not a lot.

GS: I just can't. I just can't. I don't even know.

TS: I remember one time going to a Halloween party when I was very young and bobbing for apples. They didn't want us to because of possible germ contamination with the apple stuff. Like little things like that. So, there's always an underlying racist of mindset. Like, you're beneath us, different and full of germs. You felt it. The bus drivers were quite understanding such as Hank and Cecil. But they couldn't fight our fights to let us win. I remember this one kid one time, I was okay, they left me alone, but they bothered my sister. I couldn't stick up for her that much. A couple of kids, I'm the only one that could beat her up, the other sister. I just remember one time that they said, "Tina, Tammy you're not supposed to be on this bus. You go on that one over there. You don't belong with us." And I just remember everything was grey. I went to the back of the bus, and I don't know what I did, but he had a bleeding nose by the time I sat down. He never bothered us again. Yes, you had to have physical altercations before anybody got in the picture. Words didn't really work. I remember Christopher Lake School as we got older. The teenagers they mixed very well. Usually, just when we were younger. And it wasn't everybody: it was probably 4 or 5 racist families that their kids would dial up the racism.

GS: You know around Tweedsmuir, I don't remember ever having that kind of trouble except with Yvonne Trottier. She never liked anybody. And—

TS: So, I mean 4 or 5 were quite—

GS: But those kids that were after her, I don't think they were from around Tweedsmuir either.

TS: They moved.

GS: Yes, they moved, I think.

TS: From the lake area.

GS: From the lake area, so they didn't—

TS: Tweedsmuir was quite a good place to go.

SD: It was a good community?

TS: Yes, for the most part. I can just think of some things, I'll save for later. What about when you and dad went to school at Christopher Lake and that? It was a community school, right? Was it from kindergarten to grade 12?

GS: No, Tweedsmuir it went as far as grade 8.

TS: Oh okay.

GS: And from there, 9, they had to go to Christopher Lake.

TS: Oh okay.

GS: They'd go to Christopher Lake.

TS: And in Tweedsmuir school, it was like a mixed group of people, hey?

GS: Yes.

TS: And like all of you kids from Fish Lake went to this school?

GS: Yes, it was mixed. We all got along.

TS: Yes, I never really did get to find out much about that. Like how that was for dad or anything.

GS: But I don't know when they got to Christopher Lake.

SD: When did people leave Fish Lake and why?

GS: Oh gosh, like I said they were sent out of there or told to move out. And that was in—

TS: How old were you?

GS: Huh?

TS: How old were you?

GS: Wally was about in his 20s, 19. And he died at 21, in 19—

TS: He died a year later.

GS: Yes, because he helped dad build that house. He was the only one that did.

Now, I can't remember what year that was? What year did we lose Wally? I guess I didn't want to think about it.

TS: I was 5 so maybe 1966, 67...1971-ish. 1970.

GS: 1970, yes.

TS: It would have been when they worked up from the area.

LB: (1:25:37 inaudible) day-to-day?

TS: Where your grandpa's place is. Those home sites are still at the lake.

SD: So, they moved by the shore at the lake?

TS: In 1970.

SD: In 1970 up to where would they have been?

TS: The roadside.

SD: The roadside was like a mile away or?

GS: No.

SD: Far away?

TS: A mile?

LB: Well, our house would have been about half a mile and you guys maybe an eighth.

TS: An eighth, maybe because it's not very big.

SD: So, you moved from the shore of the lake to the road side, half a mile to a mile away?

LB: Yes, that's a good question.

SD: What purpose.

GS: I don't know.

SD: And who forced you?

TS: The provincial government.

SD: The provincial government.

TS: After your dad passed, you said there was some government man that came to your house to talk to your mom. But Liza will cover that.

SD: Okay.

TS: That period.

SD: Okay.

TS: And they've been trying ever since to have their heritage back.

LB: Designation.

TS: Like that's where I met Brian in 2002. He's been really instrumental. Like probably has file folders of that. Back and forth because we had to go step by step. Like with our Local we had to first visit four people who were a part of the Fish Lake community. We collected history and Brian has a bit more information that he could share.

GS: Oh lots.

TS: He kind of brought up together and part of the local.

LB: Yes, I wonder why they did. I never really did hear that reason why.

GS: Yes.

SD: It was their compensation for a house they had to leave behind, and so they took it.

TS: And so, they probably moved.

GS: They took everything.

TS: I think it's all in here.

SD: In that book that Brian gave you?

TS: I have another document. I forgot it. I was in a hurry this morning and—

GS: (inaudible 1:27:40)

TS: So, it's the (1:27:44 inaudible) ... that might be another document, a Fisher document right when they were doing the ... No, okay, it says...

SD: So sorry, what happened to the houses when the people left?

TS: There's another document—

GS: Fire burned them. I know.

SD: Did people see that happening? Where they moved was so close.

GS: Yes.

TS: Well, I saw the actual houses. Mel Ross got the lease, the business lease. Like for—

GS: Water skiing.

TS: Water skiing resort. He took me around all the home sites. He said, "You know this was your grandma's." And I saw them, the actual buildings that were there and the stuff inside. And then that same summer the (1:28:47 inaudible) bulldozed everything down.

SD: What year was that?

TS: That was 19—. I was 17, 18. So that was 30 years ago.

LB: So, when they moved, they didn't do it immediately after they moved? It was after?

TS: No, they were up for a long time, for quite a while. And I remember walking around that when I'd be biking or going to the beach or just going down highway 263. And I'd see people coming out with these huge (inaudible) and I remember stopping to talk to those young couple one time. You should see all the neat stuff back there. The artifacts they said they're awesome artifacts. They were bringing out the actual horse and wagon. Whatever stuff that they took out, like the artifacts. A lot of artifacts went from people just taking them there. They tried taking the old cars. There are still old cars back there. Your dad's old car is there.

LB: How in the heck did his car get back there? That's bizarre to me. It's like what the heck, how did that car get there?

GS: There used to be a road down there.

LB: Oh okay, just a bunch of trees around it.

SD: I hope people get there and take a picture.

LB: You have to go during the summer. It's most beautiful in the summer. It's like really, really—

GS: In Anglin Lake, the fish used to come. The run and then they put in the dam, and then that was the end of fish.

SD: When did that happen?

GS: Holy crapes, way—

TS: Anglin Lake Dam?

GS: Way, I can't remember that Anglin Dam.

TS: I don't know. There's no fish in Fish Lake. People ask us if there's fish and we say, "No, there's lots of frogs."

LB: Keep saying no, keep saying no. Then they'll pop up. Yes, don't say anything, just kidding.

GS: Don't say anything.

TS: But those two guys that come across they said they went fishing in there.

GS: Yah but you know sometimes when I'm sitting there I'd see fish jumping. So there probably is.

TS: How old were you when the Anglin Lake Dam was built?

GS: That's what I'm trying to remember. My mind is blank.

TS: Can't remember. You were a teenager?

GS: Oh no I was a teenager.

TS: So probably roughly...50 years.

GS: Because I remember when I was small going with my mom to go and get supper. I told dad we were going to go and pick up a fish because they were running, going for dinner or supper.

SD: Oh, is that right?

TS: Yes, at Fish Lake, right?

GS: Yes, she just took a couple for us to eat and that was it. That's what dad said. Just enough to eat. That's what we all used to do.

TS: Take what you can, but not too much.

GS: To eat, not too much. I don't know, I guess they wanted the fish all to themselves.

SD: Was your family involved in the 1885 Resistance at all?

GS: What do you mean resistance?

SD: What happened at Batoche with Gabriel Dumont?

GS: Oh no, I don't think so.

TS: I remember grandpa was quite into it. Your grandfather, too because we used to go to Batoche.

GS: Yes, they used to go to Batoche.

TS: I remember grandpa would talk about this. It was quite ...

GS: Batoche.

TS: Politics at the time, I guess.

GS: Yes.

TS: But I remember going there, and they'd have meetings. I was small but I was with the big men.

SD: Okay.

TS: Yes, I guess.

SD: So was—

TS: Sitting there and watching a mosquito crawl on my grandpa, and a tipi and the powwow at Batoche.

SD: So, was anyone in your family involved in the Métis Society?

TS: Now.

SD: Now.

TS: Now, but not in the past, just our grandparents and your dad. But Liza will share that story.

SD: One question I missed was where were your parents and grandparents originally from?

GS: Well dad always talked so much about Green Lake, Fish Lake. So, Big River.

TS: That's where he spent a lot of time.

GS: Around there.

TS: But his history is more from the Red River, like Winnipeg. When I lived in Moose Lake, he said that's where your grandfather was a missionary, an Anglican Minister. I never really knew.

SD: Where was this?

TS: Moose Lake, Manitoba.

GS: Moose Lake, Manitoba.

TS: I was there for three winters, but I never went to that Anglican Church. We went to the other church. The people from the States, the Mennonites I went to that church. I guess I wasn't really into the history back then.

SD: How old were you when you lived in Moose Lake?

TS: I was about 30 because it was about 17 years ago. So, he told me about that history, and I never stepped foot in that church where my great grandfather did his ministry.

GS: Ministry.

TS: I never stepped foot in there. I don't know why. I walked by the church on Sundays. They'd be ringing the bell. Those are the Anglicans, which I am. I went to those people. I think they're Mennonite.

SD: Okay.

TS: So, I went to them. No, they're Baptist. Yes, that's right because the father had a different way of running things, but they were nice. So anyway, he said they went down by. They never had those old documents. It all, ended up in, I always want to say Churchill, but it's in Stanley Mission. My grandfather was there and that film, there was some of the history there.

SD: You mentioned something earlier about the poplar?

TS: Yes, that's where John Robert or James Settee—

SD: Originated.

TS: James Settee. John Robert was from Onion Lake. Like all in the residential schools. My grandfather as a teenager he grew up in that area. That's where he kind of originated.

SD: Which area was this?

TS: Stanley Mission.

SD: That's your grandfather?

TS: Green Lake, White Fish, yes.

SD: He originated from there?

TS: Yes, I guess that's kind of where he grew up. That's where he grew up.

GS: The one that he talked about most when I was growing up was Green Lake and Big River. Because there are lots of people that he knows that he knew from there.

TS: And when I was in the hospital there was this 90-year-old elder that had cancer. And it kind of reminds me, this was about 7 years ago. I was in the hospital and this man, I forget his last name, and he's from White Fish. And I was in there. I was looking after him and I said you're from White Fish. Did you know Jim Settee? And it was like he wouldn't talk to anybody or speak to anybody, but as soon as I mentioned him, he said, "That's my brother." And he wouldn't take care from anybody else. So that was who he grew up with. So, these are the elders. They grew up as kids.

SD: Wow, interesting.

TS: Like together so.

SD: That's good to know.

TS: So, his family would say, "Could you come and feed our dad?" And he recognized me and he would take the fish or whatever they would buy him. And we'd talk about my dad. Then he came down into the park because that's where he ended up, which was on provincial land. That's when he met Liza's grandfather. They worked together. Their families established Fish Lake. Jim Brown. Our grandfathers.

SD: Gladys what was it like for you in the Fish Lake subdivision having kids there, because you were there when your kids were young?

GS: We already moved up. They were not raised at Fish Lake.

SD: Moved up to the roadside?

GS: Yes, when the women, like when they're having kids. Not in the hospital that's for sure. They had a midwife there and there were lots of times when your grandma—

TS: Would help

LB: Was working with them? Really?

GS: Yes.

LB: Oh, that's cool. I didn't know that.

GS: Oh yes.

SD: What was her name?

GS: Fanny.

LB: Go grandma.

GS: Fanny.

SD: Fanny Brown?

GS: Mhmm.

SD: Was a midwife?

GS: Sometimes, I remember...

TS: She helped grandma have a baby?

GS: Yes, Rachel Claire, she's the one that was the head.

TS: Head midwife.

GS: And your grandma.

LB: And my grandma was helping?

GS: Yes, she was there all the time, and saw the baby being born. She used to sit there all night, sometimes during the day.

Liza: Interesting.

TS: Your grandma and Rachel.

LB: Yes, sorry. So, was Rachel a lot older than grandma?

GS: Oh yes.

Liza: Okay.

GS: Then grandma used to go.

TS: Because grandma had all her babies in town. But I know she said—

GS: And Rachel.

TS: I heard her saying that. I remember that.

GS: She was really experienced with that because she knew exactly what to do.

SD: And how about raising kids in that community? How did you do that?

GS: We were all raised right, I mean good. Of course, we'd get into trouble and they'd get after us. Not just a hand. Boy oh boy.

TS: Pick your switch.

GS: Oh, you sure listened.

SD: So, it was a decent place for raising kids?

GS: Oh yes.

SD: Good, okay. I wanted to ask that because you're the first person I've interviewed who actually raised kids in a Métis-type community. Everyone else was kids growing up there. You're the first.

TS: My mom was a single parent, so she would work. She worked the highways when we were young, so my grandparents raised us. Officially family. Then you moved up and rented the seacan there. You were beside us.

LB: When we moved back.

TS: We called it the "white house."

GS: The white house. That's how come I was in the north, working in your area, La Loche and there in Buffalo, Key Lake, Pierce Land, all over and down to Radium City.

SD: So, you had a lot of support as a parent?

GS: Oh yes, lots but you know if it hadn't been for my mom and dad I couldn't have gotten all of it done.

SD: Because if they were there (inaudible 8:49).

GS: No, I owed them so much

TS: Yes, and that's the same (inaudible) ... like my career... Because a lot of it is if you have family there.

SD: To have family to support you while you are raising them.

GS: One thing about families at Fish Lake they were really close, everybody.

TS: It was a good place, a good place to go.

GS: You had to laugh. When somebody wanted their kids to be home, all they had to do was yell.

TS: Across the lake.

GS: Across the lake.

TS: Manny, home!

GS: Oh, and whatever the kids were doing, they'd drop it and go running.

SD: So, do you have anything else that you'd like to share about living in a Métis-type community?

GS: Well, I wouldn't mind going back.

TS: To live back there?

GS: At the lake? Exactly like the way I was raised. Oh, I liked it. I still miss it.

TS: Me too, I'd rather be there.

GS: I can see these girls walking down the straight all dressed up. I don't know what they were getting dressed up for.

LB: The trees, the trees. Too funny.

TS: Well, we had a fresh water spring that was there.

GS: Oh yes that's right. Two.

SD: That's nice.

GS: Dad, you know he used to go all over you know. Fish Lake, but he found both of them. But the one he favoured the most was right by the highway. That was more, I don't know why, probably it was better.

TS: You know, Tammy was sharing with me. I don't know if you remember this, but you might. Tammy was sharing with me. She said, "You remember how?" I think it was grandpa. I don't think it was my dad. I think it was grandpa she was talking about. She said, "Do you remember that time when he would help people find their well waters using—?"

GS: That's your dad.

TS: That's my dad?

GS: Your grandpa.

TS: My grandpa. Okay.

GS: I remember.

TS: I didn't know that and she was telling me this story.

LB: What is it called?

TS: I want to say well witch but it's not.

GS: I was just going to say the devil.

TS: There was also a well witch. It's a divination or something like that, finding water.

LB: And they would use like a "Y"-shaped stick, right? I didn't realize grandpa knew how to do that.

TS: I didn't believe auntie Florence. I said, "No way." So, she said, "Sure come." So, I held on with the stick and she said, "Hold it as hard as you can, don't let go." So, I

walked and the inside of my hands were scratched from the power of the rod going down because I held as hard as I could just so I had the proof. Because she held a stick and I held a stick.

LB: So, she knew how to do that, too?

GS: Oh yes.

TS: She was here and I was there.

GS: She was the one. You know the wells that they had at the farm? She's the one that went.

LB: And found them?

GS: Yes.

SD: So, who was this? She had the—?

TS: That's her sister.

GS: That's my sister.

SD: And she had the gift of being able to find water?

TS: My grandpa.

SD: That's good because that's a special gift.

GS: I never did try. Maybe I got it.

TS: I used to be able to do the animals.

GS: Yes, I used to catch birds.

SD: Oh yes, keep them as pets?

GS: No just to catch them. I just used to pet them until I went and killed one. You know I was—

TS: Was it accidental?

GS: I don't know how that happened, but the boys left their slingshot and stones and there was a bird hanging quite a ways. Just for the heck of it I aimed it and I'll be darned if I hit it.

TS: And your gift went away?

GS: Uh huh, I never did catch a bird again because of my shot.

TS: So, they know that nature knows you know?

GS: Yes.

TS: It's a lesson learned.

GS: But we had a little prayer. It was very intimate. But our minister I guess mom was watching us from there and then she was just laughing her head off. She was laughing at Cyprian, that's the minister. He didn't know how to read, but he had the Bible outside the house giving the service.

TS: He couldn't read.

LB: Oh my, good Lord. That's hilarious.

GS: All of us were just standing there. I don't know what the heck he said.

TS: When you first shot the slingshot—

GS: Huh?

TS: You were telling the story of they told you how to use the sling shot. So my mom went like this, and she let the rock go.

GS: I think that's how come I had a dent right here.

LB: That must have been your brothers showing you that.

GS: Oh yah.

TS: And them rolling around laughing at her.

GS: Oh, Steven just fell to the ground laughing. I don't know how that was going, running into mom crying.

LB: Oh, my goodness, those boys must have played some nasty tricks on you? Because dad too some of the stories of him. It sounds like him and Ernest and Steven are the same age.

TS: Sounds like they were always playing tricks.

GS: They were just horrible little ones. I'll never forget that. Funny I didn't hit myself in the eye.

SD: Oh boy, jeez.

GS: I remember mom went running, chasing after the boys. She went and got them into trouble anyhow. We had lots of fun. We didn't have a baseball, and didn't have a big yard, but we always used to play where we lived, when we were bigger. There was our baseball.

SD: Thank you, thank you Gladys.

GS: You're welcome.

SD: Thank you Liza.

LB: Oh yes.

SD: And thank you Tina.

GS: It was nice meeting you.

SD: It was really nice meeting you, too. I really enjoyed your stories.

TS: It was nice reminiscing too.

SD: Good.

GS: Yes.

LB: Yes, it does.