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PRINCE ALBERT, SASKATCHEWAN
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PRINCE ALBERT, SASKATCHEWAN
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Alma: Myles, can you tell me your earliest memories of
where you grew up as a young boy?

Myles: In Mont Neho. In Mont Nebo is where I grew up.

Alma: So your family, even your father, I take it that is
your dad?

Myles: Oh yes he had (inaudible) at Mont Neho, we had a home
there. That was our home up till 1906 then we moved to Big
River, at that time in 1906. And we were a poverty stricken

family. And there was quite a number of us, about 10 of us, boys, mostly all boys. Yes, but we always had a garden. You see at that time about 50 percent of the people grew gardens, other 50 percent well they just plant yellow rutabagas (inaudible). Everybody had to work but there was no jobs. What there were little jobs there was, everybody was picking them up at a dollar a day. A dollar a day from seven till six o'clock and you had to work for that dollar at that time. So everybody was full but there's 50 percent of them took to the foresight of having... they accumulate with themselves at home, accumulate and get themselves started going steady, and break up a few acres to do a little farming. Some of them was successful enough to keep on, that's about 25 percent successful. But the rest of them the other 25 percent, 50 percent of them tried to make it at home, as I said. But 35 percent succeed and 35 percent didn't succeed, well that's because they have too much... too much family, or due to sickness and stuff like that, you know, never do it. So that way they couldn't do as well as the other ones and it always happens. Any other questions?

Alma: What did your father do for a living?

Myles: Do for a living? Well kind of a mixed farming. We had a few head of cattle, and a few acres of grain at that time. It wasn't very advisable to grow grain at that time we had no had no elevators anywhere near except at Prince Albert, so it was long ways hauling wheat. Mostly, as I remember, is bringing back wheat and getting it gristed into flour. And they gave you... half the value of the wheat they gave you into flour. That's how most of them done it at that time. And maybe bring in a couple of jags of wheat, say maybe 30 bushels (inaudible) two of those. Fifteen bushels (inaudible) sell that for maybe other groceries or stuff like that.

Alma: But your dad (Cree) did he ever tell you?

Myles: Well, his father was brought up in, my grandfather was brought up in Winnipeg and he was a Scotchman had come from Scotland in about 1800 when he about 18 months or 18 years old, something like that, I don't remember. The man was John Isbister that come out. And he married a Swamp Indian, a pure-blooded Swamp Indian from Winnipegoosis, that's (Cree) swamp: they usually call them Swamp Indians. So that's how it was where I belong to the Indians, so I'm a Metis.

Alma: You consider yourself Metis, eh?

Myles: Yes. I consider myself more Indian than I do the white people because we was so badly mixed up with the Indians from that time on.

Alma: When you were growing up what languages did you speak at home?

Myles: Cree. Cree. Cree it was always Cree. I couldn't speak English until I went to school and very little at that.

And I went to school for a year and a half, about a year and a half. I passed my grade two and there's lots of things I didn't know. The only thing that I see, I could start to figure two and two makes four and that wasn't very much, you know, so I was in that grade and I didn't go to school long enough even to go to multiplication. I had to learn that away from school. Since I was fond of studying I learned a lot of things, division and finally I got into fractions.

Alma: Why did you only go to school for one and a half years?

Myles: Why? They moved the farm. Well, for some reason when they pulled out, you see, they pulled out to go to near Big River about 15 miles this side of Big River. They pulled out and they had a stopping place, rest stop. My dad had a stop-ping place. Big River took days. You see, Big River mill started about in 1900 and, well they started to build it in 1907 and that mill started running I think the following year, about 1908 it started running. So this (inaudible) for about 10, 15 years in that. There was no railroad, you see that's how come they had to float that stuff, no railroad except (?). That's the one going to Battleford and no railroad from there to (?) so they had to have a railroad. So they had to float them things (inaudible) right to Big River. So that's where we come on and since I knew two and two makes four, so I could figure (inaudible) coming in. So that's how come I was brought out from school. They couldn't afford to hire anybody, 25 cents a meal they were charging and they couldn't hire anybody on that, that much. So then this, then they had to build this bridge in Prince Albert. The American builders that was doing all this, from the States, I don't know just where they come from now, that I forget, but I think... see I was a (inaudible) one time I was, they asked me and I wrote all the history of (inaudible). I knew practically all of it (inaudible)

Alma: (Cree)

Myles: (Cree).

Alma: (Cree)

Myles: (Cree)

I don't think that she had a glass of wine in all of her life. She never did. But she looked after us. That's the one that brought us up. She looked after us. She was good to us. But we were called poverty stricken. (inaudible) I don't know how far back they were (inaudible) first time I remember when we was (inaudible), but we always as I say, we always had vegetables, like potatoes, carrots, not the full line but lots of them like potatoes, turnips, stuff like that, corn sometimes, and things like that.

Alma: Yeah, (Cree) you always had food?

Myles: Pardon.

Alma: (Cree). You always had food?

Myles: Always had potatoes, vegetables, yes, and we buy lots of milk. We had to do without bread lots of times. But then she would take this milk and boil the potatoes, boil the potatoes and make a mash out of them, smash 'em up (inaudible) put some cream with it and make it real nice. That's how we lived most of the time. Until I start to grow up a little older, then I started... My own dad bought me a .22 rifle, the first .22 rifle that ever come out I guess in Ontario. I was the only one that had it. (Cree) Then I started shooting rabbits, anything I could shoot, chickens, partridges, then after we had some meat that way after I got, oh, maybe 12, 13 year old, 12-year-old, going to school at the same time and shooting my food at the same time, and now ducks and... Anyway it started that (inaudible) and the older I got the more I got into hunting, I liked that hunting. So in the wintertime after I was expelled from school -- I mean, I had gone away from school -- I used to trap. Trap was my business in the winter-time. And so I went just for the sport of it. Sometimes I didn't get very much one winter, other winter. Of course, I could make my living at this. I got married in 19--, when I first got married was 1917 and I was married to a Metis woman (inaudible) I knew they were poor people, they were always poor people. So anyway when I got married then I started to raise a family, so that way... There's nobody living from that woman. Oh yes, (name) the only one living from that family.

Alma: When you started your family, what kind of a job did you have? What did you do to make a living?

Myles: Oh, in the summertime I worked at different farms. Some of the farmers, they were succeeding on their farms so they hire me to drive horses, it was all horse work then and (inaudible), harrowing, plowing, and I got a dollar a day for that. So before I started mining -- you had to be 18 in order to get a homestead at that time -- I had to be 18 years old, so I didn't have no place. So that way, eventually I was in the prairie, different places -- I was in Rosetown, one time, and I was in Kinistino, and when I was in Kinistino in 1916 that was the year... no, in 1917 I got married. And from there on Spanish influenza... and when I got married in 1917 the Spanish influenza hit us here in the fall of 1918, so I lost my wife. My wife died with it. Bessie's brother, the oldest brother, the oldest one in the family, died with it, so it just left Bessie in that family

Alma: This was the flu?

Myles: The flu, yes. The Spanish influenza, they call it. Oh, it was a terrible, terrible thing, terrible thing. There was more killed by this thing than the War did in 1914. All over the country, and all over... (Alma interrupts)

Alma: In the area that you were living, what did they other

Metis families do for a living?

Myles: The other families? Practically the same as me. They tried, some of them tried and when they didn't succeed some of them, of course, drank, you know, drank up their earnings and about 25 percent of them done that at that time. They didn't care too much for the family. It was the woman's business raising the family. And they had a few battles. Some of them didn't have them. Most of the persons had some battles.

Alma: Were there, when you were growing up were there outside people, like outsiders moving in?

Myles: Yeah.

Alma: Do you know where these people came from?

Myles: Well, it was a long time before. They start to move in, oh, well you talk about 1907. Some of them moved to Canada, Swedes moved to Canada, right from Sweden, I'd imagine, immigration from Sweden. Then the Danish people, Swedes, Norwegians come to Canada in about 1908, startin' then. Then the French come too, that (inaudible) immigrated from Montreal, I think, (inaudible) maybe some from France but not very many from France, I think, but mostly from Montreal, down east, Quebec. They moved in 1910, about 1910.

Alma: Do you know why they moved there in that area?

Myles: Well, it was freer out here and it was easier once they got started farming. There was a (inaudible) that you have to work out, you see, and they were their own bosses. The more they worked (inaudible). There's some of them still alive to tell you that. They worked like the very devil. (inaudible)

Alma: Does the word road allowance people, do you know, have you ever heard of that term?

Myles: Yes.

Alma: What's that?

Myles: Well the road allowance people is those that couldn't find no place, nobody wanted them, loan them a place to live, because those were the kind that was drinking a little too much. They didn't want to get mixed up with them so they didn't allow them even on their road allowance. You know what the road allowance is, a 66-foot passageway from different places. And well that's the reason that they had to move to a road allowance, some blind place that's, you know, impossible to pass when they built shacks in that place. And they were, oh, direct poverty, you know, poverty. Since they were drinking, then the guys that was getting along better didn't associate too much with them, they didn't want them because of that. Because the kids, you know, were almost (inaudible) full

of that bring them down, because they had to feed 'em once or more. Somewhere they were coming, want some flour, some tea or something like that and they say, and it was funny, this fellow that was getting along and working every day to try to make his living for his family, his own family so he didn't want to be pulled down, too far down, to get hungry, so that's why these people -- there were a lot more of them. Even among their own people, they just didn't want to have nothing to do with them because of that.

Alma: Where, where did these people come from?

Myles: All over. Practically they stretched from all over, mostly from down east. That was mostly the breeds, the half-breeds, mixed up with the white people of some sort. But they come from all over. They drifted in here and eventually the far north. They kept on going, some of them right through to Ile-a-la-Crosse (inaudible) I would say hundred years ago since that was settled by the priests, you know. First the (inaudible). Then they brought some more (inaudible) from either France or Montreal, Quebec, so they come in, you know. So the people start to come in. Now with the Chipewyans there's a people that seems to me was there before. There was always Chipewyans up in there. How they got there, I don't know. They immigrated there before everybody else. First the Eskimos. And you see them a far cry from along the shores of the Arctic which is where they took off. Then the what you call, the Chipewyan, they settled farther south so that's why they didn't mix. The Eskimos they were people that wasn't known for a long time because the ships couldn't go to the Arctic anytime they want to so they weren't on those farms for a long time.

Alma: Do you ever remember your father talking about history about the Metis people or where they came from?

Myles: Well, the Metis people come from, most of them, Winnipeg, old Fort Garry, around Red River, Manitoba. Manitoba Falls, Manitoba Bay -- I want to say, where the English, when they try to translate that, say Manitoba Falls. There was a lot of Metis people come from that part they had settled there in that Manitoba Lake on a certain bay that they call Manitoba (Cree) So the English going to translate that into the Cree, like, and they call it Manitoba that's how come that's the name, Manitoba, because they couldn't pronounce it. The other one, the Red River, well that was all right, was called the (Cree) so that was called (Cree).

 Is that somebody here? (Someone comes to the door.)

Alma: I was asking you about your dad what you remember him telling you about history.

Myles: He come from? You mean where he come from?

Alma: If he ever told you anything about what had happened about the people why they moved and where they moved to. Did

he ever tell you anything about what happened at Batoche?

Myles: Yes.

Alma: What do you know about that?

Myles: In Batoche? Well, I tell you some of them had different stories and so has my dad, different stories about... You know, I read it in the papers. It was a little different in different places. But the trouble about this Riel, you see he also made a revolution in Winnipeg. Then he went to... he crossed to the States and he was safe there. And my grandfather, my grandfather's brother by the name of James Isbister who settled here in Prince Albert in 1862 I think, 1862 settled here, and that's the one that, was one of them that went and got Riel in the States in Montana and Gabriel Dumont and the Parenteaux -- there's three of them that went and got him to negotiate.

You see when the settlers start to come in here the white people in Batoche here -- course that was the first place they come in was around that way -- so he... they want to take up the land. They took homesteads and 160 acres. It included some of the parcels of land these people was cultivating and making a living out of it, and (inaudible) a little grain, and they wanted to take all of it, you see, so they were kind of arguing all the time why they were taking out land when they had settled down there for years back. So that's how they got Riel into it to negotiate to the government for that and to talk with the people. See and that's what... first of all it was brought out to be a law and it started, the war started and they were refused, they were refused a settlement. This is what... the way I got that now, they were refused a settlement and... Where was I?

Alma: Well we were just talking about what you remember about Batoche and what your father told you, or what you remember or understand.

Myles: Well, by reading books and getting stories about it (inaudible) verbally, that's how I got it. But he never got no settlement about these lands and that I don't know. They got, I think, a partial settlement. They moved these... these... the government... not... they had to fight for it. When they started that fight -- the way I had been told at one place -- that they tried to negotiate and they had to ride to take these papers to a certain man, certain... there was already police, soldiers there to take this paper to this head man that was supposed to do a settlement. And this man was up on one of the, I think (inaudible), and of course they were armed with revolvers (inaudible). So when we read this peace talk they just turned around and shot that guy down, on horseback, he was on horseback. And shot that... this police just turned around till he read that and shot him down. So Gabriel Dumont was watching for that and he was a fast shooter and he had one of these 40... Winchester, I believe, a 44, something like 40, rifle, like that. I've used them, 44-40s. And when he saw this guy being shot off of his horse he turned around and shot that

policeman approximately about 400 yards, and he knocked him over. That's when the fight started. Everybody got in. The fight started and everybody took on some Indians and some, most of the Crees fight. Some of them got away from there, run away to different parts...

(END OF SIDE A)

(SIDE B)

Alma: Some of them stayed to fight them, some took off?

Myles: Yes.

Alma: And then some of them got a settlement?

Myles: Some of them got settlement after everything was cooled off, after they arrested Riel. And they got what they call scrip, or if you want to go to the Indian reserve you could go in at that time.

Alma: So you had a choice, eh?

Myles: You had a chance to go at that time, but they refused that. They didn't want to be held up into just a piece of land so many miles square, eh. Lots of them didn't want that: most of them. And these drunks, they took and sold that scrip, that land, raw land, wherever... and that scrip you could take anyplace at all, any raw land, as long as it isn't being occupied by anybody or even a shack built on it, you could occupy that land. Now these guys that... these (inaudible) men at that time bought the script away from these half-breeds and they... and so far... and the white man got the benefit. Now he's got the land, all good land and (inaudible) land they could get. They were not sort of farmers and the half-breed, he was a not a farmer. He was trying to be a farmer, but he wasn't trained that way, not like the white man. The white man had that ambition and he was trained like; so that's why he got along so well. And, of course, they jumped into this, buying this scrip away from the breeds, which was their rights, you see. But why... why... my reason about it, why did they not make a settlement before that scrip? Why they had to fight first, then after all they only give them scrip. That was a kind of a dirty deal by the government, lots of half-breeds died on that and a lot of policemen, lots of white people -- they were all white people, the police.

Alma: Did you ever here people talking about what happened there, other than your father? What did the other people in the community think about what happened there?

Myles: Well, the rest of the people that was not in arms they just went as far north as possible or down east as far as they could... get far out in the bush. They just moved off with their animals, some of them, and went and took up land, just squat on land someplace else. And until everything was all over and they come back home after the war, after Riel was arrested and everything settled. And that's the time they were

called out, the rest of the breeds that did run home away was called back home and they were called back to come and get scrip. Those that was born in 1885 was to get scrip, before... and those before 1885, 1885, yes, and that's the ones that got scrip and those before that, long before that, got, they all got scrips, kids and all, each kid, you see.

But I was not in it, I was born in 1896. My dad and my mother got scrips but they sold it. My mother sold hers for a bushel of groceries, stuff like that. I think my dad sold his too because he wanted a drink. There again the drink stopped him. That's what people should fight for, that this drink... while they're growing a family. And there's no place if you... no better place than out in the country to raise a family. I never did raise a family, I know what's going on here, even I don't (inaudible) a family. My, my granddaughters, my granddaughters, I got two of them here growin' up, you know, and they're all over, they're all over the place, you know, with this rough people. They're still okay, they still go to school; but there's rough people here in the city, in any city, and it's a poor place to raise 'em. And she's a nurse, my daughter's a nurse. And my son-in-law works for the Indian Affairs at Shelco(?). So they're always working, they don't sleep. The big trouble is they don't raise their family. They give them everything, eh, but they haven't trained any family. And that's the way it is now. It's not only them. And there's, oh heck, about 75 percent of people don't look after their families.

Alma: You're saying that it was different from your... the way you were raised and the way they're raising the kids today?

Myles: Oh, they're away different.

Alma: What's different about it?

Myles: The difference is we lived with our parents and at least as soon as they seen something, they seen something bad that we were... tried to do, they stopped us, eh. They talked to us about how to try and raise. If you start to go bad you are going to go to hell, so they told us, yeah. And if you go to hell you'll bum the rest of your life, so that's...

Alma: Who told you this?

Myles: My parents. That's how they knew the religion. That's what the religion used to teach them.

Alma: What was your religion?

Myles: Anglican, and Presbyterian, some of it.

Alma: Was the, was the church a strong influence on your family?

Myles: Not so much, no. No, no they, we didn't, we didn't attend the church regular, like we did attend at least sometimes.

Alma: Did your dad vote in the elections, government elections?

Myles: He used to, yes. I didn't vote until I was 21. We were not allowed to vote until we were 21 years old. That was many years, many years ago. We didn't have no plebiscite of any kind. Now it's 18 years old but we had to go to 21, to vote.

Alma: What political parties do you remember, well, when you first started voting?

Myles: These old time, either Conservative or Liberal, the old-line parties. Those are the parties that was on then. Well, the change and the only change I see is -- since we had to use horses, well, just like in the morning you go and hitch up these horses to go and do some plowing, or whatever. I saw a horse, I'll try this one now or that one, I'll try that one. That's how it looked to me. And the other one, maybe it pulled all right or something, well, it's really one small thing but it's all right, I use that one. I stay with that one. But then as soon as I knew it was no good there I got rid of it. And that's how it was.

Alma: That's how you dealt with... (inaudible, both talking)

Myles: That's how I dealt with the political parties. Then after some years I never argue and then first thing we know the CCF, they call 'em the CCF -- I forget the right name to them with they're two big words and a lot of us couldn't pronounce them anyway. And so I (inaudible) they was telling this (inaudible) skeptic about it and they were going to try and help the poor people, the CCF. And for a couple of years like that, and in my part of the country north in Big River, well the next when election come, they come in all of a sudden the whole, like a bang, eh, the CCF come in. And they had promised us a school, we tried to get a school, I tried to in my neighbourhood. We tried for a school for eight years previous to that. And we never could get it, we didn't have enough ratepayers. Well, they hadn't any excuses. We were not farming enough. So we were raising kids that was growing wild, some of them beyond our control, like behind our control. We wanted them (inaudible) so that we could teach them. We tried to tell them that... we tried to tell them we're angry. but you know some of them just take that advice on one ear and out the other so there's nothing you can do about it.

But when the CCF come in I was a secretary for the one school and I was... either school, in fact I was secretary for the both of them. I went to the meeting for the Jackson Lake, I went to the meetings to the Winters Lake, so either one of them was... this Winters Lake was the closest, three miles away; Jackson Lake was a little farther, about ten miles, so... But if there's a school I dig up some kind of caboose or something and let them drive themselves. They're quite big

already, my boys. As I say, they were getting a little beyond my control. Anyway... and when they come in, the CCF, that same year, that same fall in November they come around and gave me... give us help to build a school. I forget now the number of it, it's around 2,000... 2,000... over 2,000, I forget the exact number on each school. But it's Jackson Lake district and for the Winters Lake district. So they were... they allowed us that much money and I was surprised. Well true, they were telling us, before that they were going to give us schools so I guess that's why all the people vote for them, because they had children wild, eh, start to go wild and couldn't control.

Alma: Did you ever hear of the Metis Organization?

Myles: Yes.

Alma: Back then, like in the 1930s? Can you tell me about that?

Myles: It started about... not 1930s, no, about 1940s in our part of the country, about 1940.

Alma: Can you tell me all who was involved and what your objective was?

Myles: Well, gee, I forget the names, I forget the names of these guys. They were from down south someplace and had come to work in Big River. There was always the sawmill there. They had come to work and they started talking about this organization, these organizers. But the head man of that, I even forgot the head man...

Alma: Joe LaRocque

Myles: Yes, a LaRocque was one of them.

Alma: McKenzie?

Myles: That I couldn't remember...

Alma: Ross?

Myles: Now, it's Sinclair, you see, that... the recent ones I remember. So they were good men, there was an Isbister on there too. And, but there was not enough enthusiasm; they couldn't (inaudible) built up. Well, the people were still poor. That time they started to get little better off since the government start... Now that's the time, now this here people got spoilt by makin', by this welfare business. They started to go a little overboard with this welfare. Now people started to get this welfare, well they started to get lazy, eh, stay at home more. And finally they depended, today they're depending on that welfare every day. Of course they have to now, no jobs, you know, too many people.

Alma: Personally, did you ever get involved in the Metis

organization?

Myles: Yes. Yes, I was a member. I was a member of them. I used to go to Saskatoon for meetings of that kind. But at that time, before the CCF give us them schools, I used to talk for schools. My idea of this, we wanted that school, I told them, that we were badly in need of education in north (inaudible). That's all I asked for, just that one thing. So they couldn't give me (inaudible), still couldn't give me that school. As I said, for eight years we were trying and then the CCF come in, following year or so after that in about 1940 - '40, I guess, they come in at that time, about '45, somewhere around there. I don't remember those things. I had them all marked down but I haven't got nothing here. They're up in my home. You see I got a home in a place they call Bodmin south of Big River about six miles. We have a hospital, a union hospital, in Bodmin, I guess you know the place. Anyway, everything is okay over there but poor land, land is not so good. It's just grazing for farming.

Alma: How long were you involved in the Metis Association?

Myles: Oh for five, six years.

Alma: What happened? Did you drift away from it or...

Myles: Well, we kinda' got disgusted. We kinda' got disgusted. Things were not running right. And some of those that... heads of these people was kinda'... (inaudible) kinda' haywire (inaudible). And that way, some of us just quit. Oh, what was the use, if we can't... And I knew, for one thing, what... what... why not first of all, oh, they're helping those people from the Ukraine, Ukrainians, the government is helping them and, he says, we don't get no help. I told him, I told my own class -- I guess I was one of them that kind of quit -- "Well," I said, "they made a living by that and they're trained for that," I said, "for farming." That was in Blaine Lake there. And I said, "They dug the wells, they know how to do it." And I says, "We never done that kind of farming, what those people have done. That's why they helped them. They got more confidence in them than they do us, because they can do the work right and give their country a valuation, but we can't give no valuation because we don't farm that much, just enough to get by. But those people are supposed to farm and already they had big farms when I first come, in 1940 I think when I first come into the (inaudible).

Oh it sounded good, all right but some of them wants, most of them wants, want this welfare or something like that, they get handed it out like that. They didn't think about schools or nothing. So I got disgusted and finally said that I wanted them kids to learn something so they can have some value and understand something. Instead of that they just let them run around. So I got disgusted and I seen that, you know, we were gettin' from bad to worse, and I got off it. That's just a lot of bosh. I paid my dues for a number of years after that to the people I give (inaudible). I used to be one of the delegates

to Saskatoon or wherever there was a meeting. But I find (inaudible). I got disgusted because of that. Our racial origin didn't agree with the government. The government, just because we were not farmers to begin with in our generations from way back, well they didn't have no confidence in us. It's true enough; I know that. It wasn't their fault. They had to get a revenue from the people that work they bring in there to run the country, taxation and so forth. And it makes their country valuable by this cultivation, by the way the Ukrainians done it. I don't resent that Swedes nor Frenchmen who had farmers in among them so they helped them with political (inaudible) those guys, they wouldn't help us.

Alma: Did you ever feel discriminated against in this story you're telling me?

Myles: Well, we were discriminated by the government. We were discriminated because of that. It wasn't... it's how we were, it's how we grew up. We never grow up as farmers, we might seed just little plots, a garden or something like that -- it's not enough, not enough to make a proper living. So, we were discriminated because of that. They wouldn't say nothing to us, not to me anyway, but after I got to know a little about it I knew that we were discriminated. So, you see, I got kind of split away from the white people and kept on my own class, the Indian people, I was a breed people, I kept that side of and I always married that side. That's why, because we were discriminated anyway so what's the use. I wanted to marry somebody that's like myself, I wouldn't want to marry no white woman. I never did, I used to go with white girls, dance with them, but I had no serious notion about skipping -- you can't get out. Just because I was born I was now discriminated because I was born. So with that background I couldn't stand it. At last I just kind of keep away. Oh, I'm good friends with them right now with people that's good I know it's good and there's a lot of bad people in among the whites too, you know. And of course, I just don't bother, I just keep away from them that's all. And as well as my own class of people I just like to keep away from them. I know it's bad but I'm getting old, getting old, ready to die. So a lot of people, I try to tell others about it. Whether they're going to listen, I don't know.

Alma: What would be the one thing that you would want to tell the people, like the younger people?

Myles: Well, what I'd like to do is... what I'd like to tell them, just don't drink! Leave along the liquor and get to work. Get to work and try and make a home for themselves, first of all. And by this work can get a home for themselves, like, as a lot of my people. It's all right, they got homes, but I want list them in the same category to put their minds on making a home instead of just drinking and running around that way, because you won't have (inaudible) nothing like that. He died of cancer because they had strong drink all the time.

Alma: So you believe that a home is very important?

Myles: Very important, yes.

Alma: How do you remember your home? How do you remember your home?

Myles: My home was a quiet place. It was quiet; we were raised up because of my mother. We didn't have much visitors, no white people. There was no white people when I was a kid. Say, when I went to school, that's when the Swedes first come into Canada, first in 1906 when I went to school. So I didn't know too much about them since I didn't stay in school long enough. There was all these Scandinavian people coming about that time, as I said. And the Frenchmen now come in and (inaudible) them about 1910. So it's a cycle. That's how I'd like to see it. It don't matter where the family is -- I'm a grown-up -- I like to see striving for a home, striving for a peaceable place, peaceable home, and get out from these cities and get out...

Alma: (Cree)?

Myles: (Cree) I would be a farmer because it would be more suitable for me, because unless I could get a trade of some kind. But I would never be a merchant. I didn't (inaudible) for that nor either a clergyman or anything. No I wouldn't try to make my living at it. I don't need these (inaduable). I have no faith in it.

Alma: What do you believe in, where do you get your strength come, (Cree)?

Myles: Well no place, really. I read the Bible and I follow the Bible. And I get the Jehovah's Witness (inaudible) where I'm stuck. Those are the ones that (inaudible). Well, they just started, you know, not so long ago, about 1940 I started to learn (inaudible). They showed me what the Bible says. I know it's an inspired book, inspired by God, so I follow that. That's my religion.

Alma: (Cree) Tell me a little bit about your spiritual upbringing? (Cree)

Myles: Well, I told my kids, I told my kids that I'm (inaudible) and sometimes by accident and I'll be settin' on the table and by accident I would get (inaudible). And I tell them all about, as they were growing up, look after yourself, you have to look after yourself if you want to got through with it. Leave alone liquor, leave alone, leave alone more children. (Cree) You're a little bull, you'll get married. If you're a little bull like that, you'll get married. (Cree) He used to be teacher, you know. (Cree) He used to work for a dollar a day, I believe, a dollar a day. (inaudible) A dollar a day. Same old (inaudible). But anyway if she'd (?) these people, you know, the sorrow to these good people. Her dad was one of these strict, like that. His dad was strict about how they behaving and ao on.

Alma: The point is (Cree)

Myles: No, no. (Cree) because of that comes in one ear and
out the other. (Cree) cars, TV and stuff like that. They
stick their nose too much on TV.

(END OF SIDE B)

(END OF TAPE)