

Dick Byrd—Parks Canada Interview, Feb 22, 2012

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Darren Prefontaine (DP: Sure. Well I tell you what, why don't we formally start? And whatever you can share would be very good and much appreciated. And then, I'll talk shop to you for about a minute or so, get your address to where I can mail the copy right release forms. It's February 23rd, 22nd rather. This is Darren Prefontaine interviewing Dick Byrd for the Parks Canada-Gabriel Dumont Institute Métis history and culture project. Hello Dick, could you please tell me your name and home community, please?

Dick Byrd (DB): Okay I was, my name is Dick Byrd. And I spell my name B-Y-R-D. And I live here in White City.

DP: Okay.

DB: That's outside of Regina.

DP: Okay.

DB: And I've lived here for a little over twenty years now, and actually I was born in Fort Qu'Appelle, Saskatchewan, not very far from here.

DP: Okay. Who were your parents and grandparents?

DB: Okay now my parents, Robert Byrd or Bobbie Byrd lived on the Peepeekisis Indian Reserve. And my mother came from Pasqua Reserve. Her name was Beatrice Gordon.

DP: Okay.

DB: Theresa Beatrice Gordon. And that's kind of an interesting story there too. But anyway, both of these families are traced back to Métis roots.

DP: Okay.

DB: And one of the reason's was my father's reserve and family was Peepeekisis. Now way back in 1911, Métis people were being brought from different parts, well we'll say the west. In Manitoba and eastern Saskatchewan and from even further away, and they were being brought to reserves to stock the reserves with people that were not totally Indian. You know, not truly Indian that could speak the language, and had already accepted the Christian

tradition, whatever. And the assimilation process for First Nations people already would have been expedited in that manor.

DP: Yes.

DB: That was one of the reasons they transported them. And the Métis people could also farm pretty good so that would have been a real draw to First Nations people into the larger culture. And they brought about 50 families to a place called Peepeekisis. One of those was my grandfather.

DP: Okay.

DB: He was born in Manitoba, and he was not pure-blood Indian at all, okay. And my grandmother on that side, her last name was Brass. And Brass we could trace back to the north part of Scotland.

DP: Okay.

DB: Yeah, that's a name from the north part of Scotland. And today, there's still, there's still several families by the name Brass living in southern Saskatchewan.

DP: Yes.

DB: So that was my dad's parents okay. Now on the other side, Pasqua Reserve, that's kind of an interesting story. My great-grandfather, his name was Henry Jordan, and he joined the US army way down in Iowa. He trained in Missouri right after the American Civil War, and then they sent him north to build, they built a place called Fort Buford.

DP: Okay.

DB: Yes. Which is not very far from here actually, on the Missouri River. And he left near 1866, that's when they built the fort, one of the very first. And anyway, the conditions of that area were so horrendous with the horrible summers and the horrible winters and the marauding Indians, which were the Sioux Indians at that time. You know the forts all along the Missouri. And so a couple of these guys, well there was lots of desertions; one of them was my grandfather and two others ran away from there because they had enough of it. And they didn't see the point in staying there so they had enough and what we think is that they headed to Wood Mountain because that would have been the closest settlement. Wood Mountain, of course at that time had a large, large Métis population.

DP: Yes.

DB: Coming from one of the reasons, if you have ever been to Wood Mountain anyone who's ever been there, it's a beautiful place that had water.

DP: Yes.

DB: And it had hills and it had wood.

DP: Yes.

DB: Now it was a great place for Métis people to stop over on their brigades who were hunting the buffalos in the early to mid-1800s. And of course, instead of going all the way back to Manitoba they decided “Look, let’s just stay right here and we’ve got everything we want here.” And they did so it became a good centre for traders. And the traders were coming out of Fort Union at that time too, just as Fort Buford was being built. They had been coming from there to Wood Mountain trading here. The Hudson’s Bay Company was competition at that time. So, therefore, they would come down to Wood Mountain, and they would, they would trade with the Indians. Now the, this was various tribes of First Nations people, various tribes, including some Blackfoot.

DP: Hold on.

DB: Cree, the Gros Ventres, the Lakota, the Nakota. And, so anyway what happened from there, my great grandfather winds up over in the fort, Fort Qu’Appelle.

DP: Okay.

DB: There’s an outpost here, just close to Regina. And way back in the 1860s, if you had been looking for a place to work, and you sure wouldn’t want to go back south of the border so he headed up there and got work as a labourer for the Hudson’s Bay Company. Which is pretty interesting because we find him later on in Wood Mountain, and one of the people who had written a book on the adventures was a fellow by the name of, I don’t know if I told you this, but his name was Isaac Cowie.

DP: Yes.

DB: Issac Cowie wrote a really good book on Saskatchewan, what is now Saskatchewan.

DP: Yes.

DB: Those were his journals that he had kept over the years. All the people he had met here and he had names like Xavier Denomie, the Denomie boys, Métis. And they, one lived at Old Wives Lake which is south of Moose Jaw. And the other lived up here at Fort Qu’Appelle along the lake, [the] Mission’s Lake. And of course, there was Henry Jordan, that was my great-grandfather. Basically, they ran into him at Wood Mountain and in Cypress Hills.

DP: Okay.

DB: Anywhere else, and there’s one story of how they were trading, they wanted to trade with the Blackfeet, the Blackfoot confederacy that is. And they were very fierce, very fierce tribe, people that said, “Look this is our land and we don’t want anybody in it.”

DP: Yes.

DB: And they, he established a, the Hudson's Bay Company established a little trading post about five miles north of, have you ever been over in that part of the country?

DP: Wood Mountain? No, I'm from close by.

DB: I mean over in uh, closer to Cypress Hills.

DP: No no, I'm more by Wood Mountain.

DB: Okay, okay. There's a town called Eastend.

DP: Yeah, I'm familiar with the town yes.

DB: Okay, Eastend which was named by the Mounted Police. That's why it's situated at the eastend of the Cypress Hills.

DP: Yes.

DB: And how he did it, he established a little post and started trading with the people around. And he took a lot of grizzly bear hide, all kinds of stuff, lots of stuff. And they got to get this stuff back to the Hudson's Bay Company in Fort Qu'Appelle, and one of the wagoners was my, carters. I'll say, they had carts in those days, and they headed back towards Swift Current Creek. That would be, and they were heading out. They knew that the Indians were coming, the Blackfoot. They knew they were a deadly, deadly danger. So they ran, they ran for it. And my grandfather was really afraid of Indian people, my great-grandfather was. Well they finally got to Moose Jaw to where the, I guess the confluence of rivers, I don't know, and the valley. And from there they got to safety. They were afraid of the Blackfoot all the way to Moose Jaw.

DP: Okay, okay.

DB: And so, so anyway years later they place him, that's Henry Jordan my grandfather, they place him in Fort Walsh, and he's a wagoner. And he was probably all the way down to Fort Benton.

DP: Okay.

DB: At the time, they traded with Fort Benton. They got a lot of their supplies coming off the Missouri river. And, then he later on married, well his wife, he had married an Indian woman we believe from Wood Mountain.

DP: Okay. A Lakota woman probably.

DB: What's that?

DP: A Lakota woman probably or ...

DB: No, we're not really sure. There's something that goes wrong when you're tracing Indian people or First Nation's people. The trail will sometimes go cold.

DP: Yes.

DB: Because it was only the church that kept really good records. The government and the churches.

DP: Yep.

DB: But before anybody, churches were the ones keeping, keeping the records. And what if he didn't get married in a church.

DP: Yes.

DB: See we don't know, we don't know if he was Catholic or not.

DP: Was he—?

DB: So anyway if he had that lady with him, they were up in Fort Qu'Appelle when my, when my, he got his kids on the reserve somehow.

DP: And so Henry was non-Aboriginal?

DB: No, he was a white man.

DP: Okay. So the Aboriginal heritage would come through the First Nations wife?

DB: That's right. And like I say, the trail sort of grows cold when it comes to her.

DP: Okay.

DB: Never really could find anybody in my family that traced it back too far.

DP: Okay.

DB: But I do know that my grandfather, his name was Henry Gordon and changed the name to Gordon rather than Jordan. And he was born in Medicine Hat, and he and my great-aunt, I guess or my aunt, that would have been you know, his sister. And after Henry Jordan either died or left, no one, the trails goes cold for him at Medicine Hat. She brought the kids back to Fort Qu'Appelle and got them onto Pasqua Reserve. And how she did that, I do not know because they would have been known as Half-Breeds.

DP: Yes.

DB: They would not have been known as Métis or First Nations or anything. How she got onto that reserve I don't know. But, if she was Indian herself she might have said, "Look I belong here," and this and that. Because at that time you remember there was a lot of

Dakotas after the Battle of Little Big Horn were up here in Saskatchewan sort of fitting themselves in where they could because they did not want to go back.

DP: Yes.

DB: There could have been a little intrigue there that you know, where we wouldn't have known about.

DP: Did the descendants of Henry and, your maternal ancestor, did they identify as First Nations, or I'll use the old term, Half-Breed? How did they identify?

DB: Well you know. I think perhaps she was pretty smart that way. Because with him out of the picture she could always say these kids belong here. They belong here on this reserve. And somehow she got onto Pasqua Reserve. And how she pulled it off I don't know but anyway my grandmother, now that's my maternal grandmother, was born in Fort Qu'Appelle. And my, like I said, my grandfather was born in Medicine Hat.

DP: Yes.

DB: They must have met over, of course, they met over here, and if he would have been on the reserve, as a Métis woman because my grandmother was Métis, she spoke Michif. She wasn't really, really dark-skinned. She had sort of a reddish brownish hair. And, she spoke Michif and she spoke another language. In those days, they pretty well had to speak more than one language on the prairies.

DP: Yes.

DB: Because it wasn't until, say after 1867, Canada becomes a country, and then these people would be saying English would be our one official language, what everyone wanted to do. Which meant the Europeans will speak that too.

DP: Yeah.

DB: So anyway, those languages disappeared off the prairies after a while but she spoke it. And my grandfather was an interpreter.

DP: Okay.

DB: For the, he spoke what they called Ojibwa, Plains Ojibwa. Saulteaux is another name for them.

DP: Yeah.

DB: Another name for it was Chippewa. Now he could speak that language, and he could also speak, I guess probably Cree because I think there was predominately Cree. So he probably spoke that and Michif and English. English was good because when the First Nations people wanted to write a letter or anything or talk to anybody, he became their interpreter.

DP: Okay.

DB: And so he was a very interesting fellow too.

DP: What was your grandpa's name?

DB: His name was, his last name was Gordon. Andrew Gordon was his name.

DP: And he spoke Michif to Métis people?

DB: He had spoken all of those languages. Now he passed away in the 1940s.

DP: Okay.

DB: And as a little boy I still remember him.

DP: Okay. On the reserve where he lived, there were people that spoke Michif, right?

DB: Yes. Yes I would believe that there would have been, yes, because a lot of those people remember came from other parts of the country. Like I said, the Canadian government had a plan to get great First Nations and Métis people.

DP: Okay, that's interesting.

DB: To a large degree it worked. It was a plan that actually worked because then when the Métis people married in with the Indian people, the Indian lady would probably take Métis names.

DP: Yes.

DB: Like for example, on Peepeekisis Reserve they had the McKay, McKay or McKay [variant pronunciations].

DP: Yes.

DB: And of course, that would be Scottish.

DP: Yep.

DB: And they have the name Denomie. They had the name Bellegarde. All kinds of names like that. You know, Dumont. You see they had these people brought from all over.

DP: So a lot of Red River Métis?

DB: I would say some of them would have had to trace their ancestry back to the Red River country, yes.

DP: Okay.

DB: I'm sure my grandfather did.

DP: Okay.

DB: And you know our name would have been Tronsell . Now I got that through my mom who said you know your grandfather over there in File Hills, his name was Lee Tronsell, and somehow he was orphaned when he was young. And he was taken by somebody else and they just called him Byrd for some reason. Named him and his brother Byrd and that name just stuck.

DP: Trons—how would that be spelled Dick?

DB: Well it might have been, it couldn't really have been Torongeau, now but we're not sure of that. So that was just hear say in the family. And I don't know how because we lose track, his when he was a little boy he didn't even know his own background because he didn't have any parents, he was orphaned.

DP: Okay.

DB: And in those days when you were orphaned, they just went up north to a post, somewhere that you could live.

DP: Yeah.

DB: And that was, he was in Swan River I believe he was from that area.

DP: Okay.

DB: That's just outside the Manitoba border.

DP: Okay. When I had talked with you before you had mentioned how some of the Métis and some of the, well I'll use the old word again, English Half-Breeds on the reserves encouraged the other Métis to enlist in World War One and Two. Would you mind sharing a little bit about that Dick?

DB: Okay. Well during the First World War, of course, like I say, my grandfather and these other fifty Métis men transferred there. Transferred from other places and they were given 80 acres of land and oxen to start their farms with and everything that they were provided the First Nations people got. And, so later on the war, came which you know started 1914 when the war comes up and they needed replacements from 1915 so they went out to the reserves. Started recruiting. And, it was these guys that joined up first then it sort of encouraged the other Indian boys from the north.

DP: Okay.

DB: And it didn't take very long for the two, and they aren't vastly different cultures.

DP: No.

DB: So they didn't take too long for them to sort of say "Oh you belong to that reserve, I belong to that reserve, we're from the same place." And, they were encouraged to go in. I can imagine the Métis people that said that to them. Because I have a picture taken by the Canadian government of the First Nations it's called. It's called *Aboriginal Soldiers* ...

DP: Yes.

DB: *from the First World War.*

DP: Yes.

DB: And I have this picture and my grandfather is in that picture. So is my great-uncle, his brother-in-law.

DP: Okay.

DB: His name was Brass. Brother-in-law's last name was Brass. And my grandfather, of course, they both went overseas together I believe in 1915 because they would have been replacements for Canadian soldiers that didn't make it back.

DP: Yes.

DB: But they all went over in the recruit train and they recruited on every reserve. Probably starting with the Half-Breeds. The Indian boys would of course be friends with Métis people or Métis guys that were on reserves, but by then they're all called Indians okay?

DP: Yep.

DB: There was, it was just about you guys are from that reserve, you're Indian.

DP: Yep.

DB: And they sent them over together.

DP: And then—

DB: You see there was no segregation in the Canadian Army.

DP: No.

DB: See, which was a good thing, a really good thing so.

DP: Unlike the American or whatever, yeah.

DB: That's correct. That's correct.

DP: In the United States there was a black regiment, in the Second World War there was Japanese. Two Japanese regiments in the American Army.

DP: Yeah.

DB: So of course, like I say, the Japanese were from Hawaii, California and they fought in Italy. I've got, anyway getting back to this story here when these guys went over together a lot of them didn't make it back, wounded, whatever. My grandfather was wounded over there.

DP: Okay.

DB: The other, his brother-in-law, my great-uncle, won the Military Cross at Vimy.

DP: Oh, really?

DB: We were kind of proud of that.

DP: What was his name?

DB: His name was Brass, Alec Brass.

DP: Alec Brass?

DB: Yeah, Alec Brass, yeah.

DP: Okay.

DB: And we just knew him as Uncle Alec on the reserve. And there's kind of a sad story to that because he didn't have a wife when he left so there was no one to maintain the homestead. You know how the reserves go, they sort of, those days they'd sort of give a location ticket to a family and maybe if you don't use it, you lose it. He comes back from overseas and there's no place for him to live.

DP: Oh no.

DB: Yeah, and somebody had sort of just appropriated his land that had been assigned to him. And so for a long time, he just lived in a little old cabin by himself. And I thought that was a pretty sad story.

DP: For a war hero.

DB: I remember him very well coming by the house. And then he was, we'd see him coming across the field from an old town called Lorlie. Lorlie is just out of Belclarres there.

DP: Yes. (2211)

DB: We lived two miles from town when we lived with my grandparents. Boy, you used to see him coming across the field, and he'd always have something for the kids. This is the kind of man he was you know so he didn't deserve that kind of treatment.

DP: No, no.

DB: But anyway my father during the Second World War, where my father and my two uncles went overseas.

DP: Okay.

DB: And it was the same thing, once again they were replacements. And they joined up here in Regina. And of course, took the same troop training as you know, along with a bunch of other boys, but then again there was no distinguishing between Half-Breeds or Métis on the reserve. They were all Indians at that time. By the Second World War everybody that lived there was an Indian.

DP: Culturally and as well as ...

DB: Yeah, whatever the cultural melted down into, sort of morphed into after. Because the government sort of interfered with any ceremonial, took a lot of the culture away to begin with.

DP: Yeah.

DB: And, so you know what you had during the Second World War and after the Second World War, you'd have a lot of people playing violins, and banjos and guitars.

DP: And jig and all that sort of thing.

DB: And Yeah, they did the jig. A lot of them were quadrilles and square dances.

DP: Okay.

DB: They were having these square dances right on the reserve. And I remember as a little boy going to these, even little kids were invited to square dances and staying up all night the adults dance. And they had a really, really great good time. And of course, on the reserve, the alcohol was banned from the reserves. And, they'd sort of make their own. They'd make it out of, they'd make apple cider. What do you call apple cider, home brew. And sometimes that would come out and they'd have a good time with their dances. But there's always someone there that could play a fiddle. Always someone that could take a guitar and chord along. And just about everybody played a harmonica. And one day one of the Stonechild boys, they had a little band or they were trying to put together, these guys wouldn't get paid, they'd just always come to a dance. Someone would bring a fiddle, someone would bring a guitar and that's who'd play. And then, after a while somebody else would start playing. So there was no paid bands or anything like that, sort of your own people. People would bring lunches and there'd be a feast, but they didn't call it a feast. Just said, "we're going to eat

now.” And there’d be kids all over and sports day. It’d just be a great, great carnival time for the Indian people on the reserve.

DP: Do you think—if I might ask you this and, and I hope I couch it right. But do you think that the government’s ban on traditional First Nations ceremonies and dancing, and sweats and all that, do you think the Métis culture filled in a bit of a void for the people on the reserves?

DB: Well yes absolutely. Absolutely it did. And you’ll also have to remember a lot of the Métis gravitated towards the Indian culture. For example, they would wear these beaded, pants or jackets or whatever.

DP: Yes.

DB: They did. Métis women, Métis women of the reserves were very, you know, becoming very, very close to the Indian women, you know, how they did things.

DP: So there was a way the cultures kind of merged into a common culture taking aspects of say, Cree and Métis culture making a, kind of a hybrid culture, still First Nations people?

DB: Yeah.

DP: But merging aspects of Métis and First Nations culture together.

DB: Yes, yes. That’s what they did on the reserves. And the other thing that sort of brought them together in a large way was the religion too. There were two churches on every reserve. There was a Protestant church and a Catholic church.

DP: Yes.

DB: If not three, or many, many more. Not until now, there’s there multi-churches out there, but they had two churches, and this of course was a part of the plan, the larger plan back in Ottawa, I guess was to Christianize. Now they did take to the churches. And I can remember as a little boy getting in a wagon. Say at Christmas time, they’d hook up the greys, and they would have the wagon on a jumper, what they used to call bobsled. And you’d go two, three miles away to church for a concert, and that was a great thing. In those days, they really helped each other. There was a strong feeling of community on the reserves. And, they, I can remember my grandmother always addressing the other Indian women as “Mrs.” Mrs. so and so. There was politeness. And there was “Mr.” so and so.

DP: Yep.

DB: That’s how they did things. And of course, being like, white people the ladies always wore dresses when they went to these events. No matter, they always wore a dress. You’d never see women in slacks you know in the 1940s, early 1950s.

DP: No.

DB: And the men would go to church. They'd always put on a tie. They'd always dress up. That was their Sunday meeting clothes. That was literally taken. Mind you this was what I'm going to wear to weddings, funerals, and what I'm going to wear to go to church. The men dressed up. And my grandfather never, never missed church, every Sunday.

DP: No.

DB: And he sang the loudest. And he was well respected. Now there were, there were some differences I believe in the Métis and the Indian traditional because my grandfather was one of the more affluent guys. In other words, he ran a full herd of horses, had a very large garden. I remember Mrs. Dieter, what they called "Dieter Land." If you went to her house, her and Fred Dieter, way back in the 1940s, I remember riding in the back of a buggy. And my grandmother was going to visit Mrs. Dieter. And there was trees, you know just like those shows you see about the deep south and the plantations.

DP: Yep.

DB: There was this row of trees, and the road that lead to the farm where they lived. All of the outbuildings including the bar were painted. They had painted fences. Oh, it was beautiful. And she had a large, large garden and the boys, were her children, which were all young teenagers were all out there working in that garden, bringing in the produce. They all worked on the farm. They were pretty well off looking. And my grandfather not living very far away had a herd of horses, every colour. And we had chickens and turkeys and geese and lots of cattle for milking and everything. And I can remember my aunts and uncles going to the barn and milking, doing those chores. And we were kind of proud of that. Now what they did was they would hire a lot of the Indian people from a little further north on the reserves and they'd hire them. They'd come down looking for work and my grandfather had a little bunkhouse that they could stay and they would work for my grandfather. He'd hire a lot of Indian boys. But he didn't call them Indian boys, I'm saying that, for lack of a better word. But that's what they were known, they were Indian. My grandfather considered himself an Indian but he was the employer and they were the employee.

DP: Okay.

DB: So you see, maybe there was a little difference there. If you remember, he started out ahead of everyone else because he could speak English.

DP: Yes.

DB: He already was a Christian.

DP: Yes.

DB: A lot of times basic training, then when you come back from overseas you had, that was a leg up for him because he had now been exposed to Europe.

DP: Yep.

DB: And big Canadian cities.

DP: Yep.

DB: Coming back, some of the Indian boys coming back, “Say hey,” but they all had one thing in common—they all wanted to go back to the reserve because it was home.

DP: Yes.

DB: Big mistake the government made when they took away both Indian and Métis, and put them in residential schools. They forgot that these people were human beings.

DP: Yes.

DB: And they didn’t want to leave the culture, they were lonesome you know? They were heartbroken to have to be away from their parents and other people. And that File Hills school wasn’t very far from where we lived, that was somewhere up in Okanese I believe it was. The reserve right above the Peepeekisis. And I believe that’s where because I remember seeing it when I was a little boy.

DP: Okay ... in terms of Métis history in general, what things stand out for you? Like what things do you think are really important? You were talking a bit about, I guess some of the hidden Métis history. Métis that lived on First Nations reserves and culturally intermarried with the First Nations and developed, you know, joint Cree-Métis communities. But what stands out to you as some of the important things relating to Métis history and what things need to be preserved? Kind of a broad question, I apologize.

DB: Well here’s one thing I, is that the way things unravelled in Red River country and the early going. How the Métis people under Louis Riel were badly misunderstood.

DP: Yes.

DB: The racism that started back east with the Orange people, that’s the Protestant English-speaking people.

DP: Yes.

DB: And how they came to the area, the Red River country which new comers, which is what they were, and they open a newspaper, of course, and they open the newspaper the *Nor’Wester*. And then, they start blasting away at the Métis cultures. Métis culture was of course Catholic and you know, they couldn’t they didn’t speak English, French was their language. They had a different way of measuring their land. Everything was vastly different, but the Métis people said, “Look this is our country and you can’t come out here and do this.” But the Canadian government without real consultation to the Red River decided they were going to make their move, they were going to do what they said they were going to do, they were gonna. Like John A. Macdonald was a strong man, I have the greatest respect for

him historically, but I think they forgot something along the way. They forgot how to deal with people that lived there. The Métis people had been in the country for 400 years. And here were these people, newcomers sort of telling the Métis people it's not your land. We're gonna come out here and we're gonna divide it up, we're gonna settle it, we're gonna do this and that. And naturally, one thing lead to another which was very bad because you know, it started a chain reaction of bad things happening and one of the things was the execution of Thomas Scott. And when they executed him it wasn't Louis Riel that did it.

DP: No.

DB: It was the Métis council.

DP: Yes.

DB: It was a very, very bad move but, of course, that bad move had been triggered by a bad move by the Canadian government, you know trying to take their land by measuring it in a different way.

DP: Yes.

DB: Here these people had lived on these lands in river lots, you know the river front lots.

DP: Yep.

DB: Which were extended lots. And here these other guys with squares come along and say you know we gotta put them in square lots and settle the country. And they sent somebody else to govern, they sent a governor to govern the area when the Métis people didn't have a chance to vote anybody in representation so they were, it's the same old thing. Without representation that's how the American Revolution started. That's how the Texas Revolution started with the Mexicans. Same in the Red River. We did not have representation.

DP: No.

DB: So Louis Riel steps to the front and says, "Look I can represent you." He's a great statesman, he's a great writer. And what do they do with him, no, no because Thomas Scott is hard-headed blithering idiot from back east. He gets, he gets, by the way we'll leave that in.

DP: Okay, fair enough.

DB: Because historically there's some people I contest.

DP: Yeah and he'd be one of them.

DB: But anyway they shot Scott then after that when it was over, when that was, Louis Riel couldn't go back and represent his people. He had been elected to go. You know, he had been elected by his people, by a few other people that were there as a good representative. They wouldn't seat him. As a matter of fact, they said, "You come over here, we'll arrest you, we'll hang him." So he flees to United States. Now that part really sticks out in my

mind, at how they originally, and at the outgoing dealt with the Métis people. The of course the Red Smiths, the history follows the same pattern with Batoche.

DP: Yep.

DB: There was still no representation. You make a proclamation, you say we want provincehood. And I really do believe that Louis Riel was a Father of Confederation because you know, and the thing was I don't know what was going through the brains back in Ottawa at the time because you know from the brigades that they had, the Métis brigades, the traversed through the country. And they would travel all the way down south, and they'd travel in the northern states too. That's why there's a lot of Métis names down there and Métis people. But the thing is that these brigades were based on democracy. They had a leader, they had a council, and everyone had a vote to name the leaders. That was democracy. They needed that organization. They took that democratic approach of government making and applied it to this new proclamation of wanting to be a province. To seek provincehood. See and they, that is, if they, the Canadian government would have said, "That's the democracy, they're doing it in a democratic way." We have predicated our new Canadian government on the British parliamentary system. Now that's exactly what they are doing in Red River so why don't we let them in, why don't we get them out here. Why don't we have a sit down with these guys? Let them join but instead of that it went the other way.

DP: Yes.

DB: And I think the Canadian government was sort of waiting for that because they wanted to civilize, Christianize the west. They wanted to settle it with European people with Protestant people if they could get them.

DP: Yep.

DB: Yes, that's part of Métis history with the Red River, and I find it very, very sad. Very sad.

DP: That imposition of an English-speaking culture on everybody else's culture regardless of their, you know, time spent and contribution?

DB: Yes. Louis Riel made a, made a comment. He said, "God gave us this land, we're here as Métis people and God gave us this land." So he was a very strong believer in the church okay, and maybe being a Catholic was one of the other things that didn't sit too well with the Orange people back in the area.

DP: No, no. Well and I think we forget the 19th century the biggest cleavage wasn't ethnicity, it was religion.

DB: This is very, very true.

DP: Like for, ethnicity in a sense if you were African-American or Aboriginal that discrimination was very real, but in terms of say, whether you were a Scot, English, German, Russian or whatever, your religion played a big role.

DB: Yeah it did, it really did.

DP: In terms of, now you talked, you talked earlier, you mentioned Fort Battleford and Fort Walsh, you worked with Parks Canada at one time Dick?

DB: Yes I did.

DP: And what did you do?

DB: Well okay, I was a historical interpreter at Fort Battleford.

DP: Okay.

DB: Now the way it happened, was I had always been doing history, and I saw this ad in the paper, and I worked for the federal government before so this was just right down my thing, in my line.

DP: Yes.

DB: The kind of work I'd love to do. And so they interviewed me. You know where the Motherwell Estate is over here by Abernathy? Okay well that's federal, so I had to write down, I had to apply. And it took a long time to do this. It took almost a year to get that job.

DP: Okay.

DB: Because the correspondence going back and forth, I had to write a test. They gave me an example, an examination. An examination to, I guess they wanted to know how much history I knew of that area. And then, they interviewed me over at the Motherwell homestead there and, and then of course, I didn't hear anything for a long time so I didn't think I had the job. And one day, I got a letter in the mail saying "Okay, you're, we've accepted you and we're stationing you, we're going to station you at Fort Battleford."

DP: Okay.

DB: So I sort of had to stay up there all summer. And they hired a lot of students at that time. The federal government was trying to get students that were I guess, you know ... and what they were doing with the students is something I really didn't agree with, but they did it. But that was, they sort of took them and gave them a crash course on the local history of Fort Battleford, and then they became interpreters. And sometimes, I'd accompany these young students and they'd be getting some of the histories wrong.

DP: Yes.

DB: So I went back to the supervisor and said look, we better do something about this. They dressed me up like a Métis. I was given a Métis costume that they got for me out of Fort Walsh and that was Royce that got that for me.

DP: Royce, okay Yeah.

DB: Yeah him. And, anyway, he says, "Okay tell Dick he can have this." But I knew him. I knew of him. And anyway, they sent me this Métis costume and dressed me up like that. And people wanted to get their pictures taken with me.

DP: Okay.

DB: So just walking around I would be sort of producing animation you know, for the background, for the fort. And, I just went, I didn't give my tours. I was one of the tour guides. And they'd say, "Dick you're going to be taking up three tours today." And each tour was an hour and you'd have to take them around to each building. Have you been to Fort Battleford or?

DP: Yes. I've been to, yep, Fort Battleford.

DB: Okay, I did, they assigned everybody a certain area and mine was the jail.

DP: Okay.

DB: And I'd do a lot of my presentations right there in the jail with the groups that would come through. And we had people from all over the place, like we had people from the United States, of course, and Europe. We had a lot of Europeans coming through. And this was really exciting stuff for me. I just loved it. I loved every day I worked there. And I got really good at it because I got some very high marks from a person who was doing a book. She come out from the United States. She wrote a real nice letter for me. And Tracey Verigin was my supervisor.

DP: Okay.

DB: Tracey Verigin. Now Verigin is, there's a name right there that will tell you about some of the culture of Canada.

DP: That's Doukhobor name.

DB: A Doukhobor name, but she traces her family back, it's very interesting stuff. But anyway I, when I was finished there the following year I wasn't going to go back to Battleford. My wife had cancer and I was trying to stay closer to home.

DP: Okay.

DB: But anyway, I get a call and it's from Melody Nagel-Hisey, and she is a supervisor at the Cypress Hills Provincial Park, the center block. She lives in Maple Creek. And she phoned me and said, "I got your name through Fort Battleford" ... and she said, "Would you like to come and work?" And she gave me a telephone interview the following day. And then she said, "Okay." She sent me a letter, and she said, "okay would you report to work as an interpreter?" And I said, "Absolutely," and I went over there, and I had been there several years. I went back every summer.

DP: And how did you find interpretation was it generally conservative, was it respectful of Métis, First Nation point of view?

DB: Oh yes it was. They had a special program there. They had gone to the Department of Indian Affairs and gotten some, like a grant, like some money and they, they bought us a tipi. There was a tipi, we had artefacts. And like that, and all I would do, they sort of gave me that area. The other area was general programming. Like they had canoeing okay, they had horseback riding, they had this; they had that. A whole lot of things. But the Aboriginal area was left to me. They said Dick, "This is your job, you will develop this area. You will write programming for it, you'll make sure the tipi is up at certain time." And Melody was just a wonderful person to work for. And she just gave me my, gave me the long rein to do what I thought should be done, and I'd just run it by her and she'd say, "Good idea, go for it." And then the Aboriginal Day, Aboriginal Day which is usually on the June the 21st, I couldn't have it then because I was short of Aboriginal people to put on any kind of a show. I got my talent out of Nekanet Reserve there. It's a Cree reserve. And, anyway I did their Aboriginal day at Cypress Hills and I was totally in charge of that, totally.

DP: Okay.

DB: And no one would even, I didn't even have to get their help. I did all of the writing myself, proposals, I lined up all the acts, I coordinated all the events. So it was, and it was a successful day.

DP: So in terms of interpretation with the site you're most familiar with, obviously Fort Battleford, Fort Walsh, but I guess Grasslands as well, you would strongly recommend the Aboriginal component developed by Aboriginal people and consultation with Aboriginal communities? Like do you think that is vital in the interpretation for Parks Canada?

DB: Well absolutely. And because the First Nations people I know there's one trouble, there's one possible, I guess you could say weakness of dealing with First Nations people and that is the fact that a lot of these stories transferred were verbal.

DP: Yes.

DB: You know, transmitted verbally person to person. You know the oral tradition.

DP: Yes.

DB: And there's sometimes I'm wondering whether if it was more into the 20th century some of the, excuse me, some of the sensationalism that some person might just, I don't know. The history might not have come down right at all times.

DP: Yep.

DB: So that's why I do a lot of reading. And like if I'm going to read about one particular incident I'll say I try to read it from three different perspectives. So I can really get the three different stories. Sometimes some of the great authors will always quote some Métis person

that they knew or a story that had been handed down. And sometimes they fit right in good, just like a puzzle. The piece of a puzzle. And, so I believe the input of First Nations and Métis is absolutely essential.

DP: So you would encourage Parks Canada to continue that at these sites?

DB: Yes I would, absolutely.

DP: Okay.

DB: Because you know there's a lot of people now, it seems to be like this resurgence in First Nations culture over the last few decades, more people want to know about the First Nations because they know what happened to them.

DP: Yeah.

DB: They know that they were sort of pushed, shoved aside by the Canada and by the United States. And they were brought out in a very bad image in all the movies.

DP: Yes.

DB: If you're a movie buff at all, which I am—

DP: Yes.

DB: My very first idea of Indian people in the movies was that you know I got to dislike Indian people because they were shooting up my heroes. Shooting at my heroes. When I was a little boy, I was really cheering for the wrong side. And, that was natural to do. And for example, Louis Riel we weren't taught anything. I went to school in Swift Current when I was a kid my father was stationed there, they had a trained militia to the southwest.

DP: Yep.

DB: So they were based in Swift Current. That's where I lived for about five years as a boy and, it's really something being the only Half-Breed in the town. I think there was one other Half-Breed family that lived just a little bit out of town of Swift Current. And we were the other ones. That's it. There was no black families at that time, I don't remember a black family. And you know when you're the only coloured boy in town, it's kind of strange, but I fit in after a while because of my, well I had a lot of athletic ability and I played sports so I overcame that. I also played guitar and sang and they liked that. So you see I sort of fit myself into, you know, even though I was Half-Breed. But I can remember living in Swift Current and going to a movie called the "North West Mounted Police," you and I talked about that before.

DP: Yes and I am familiar with the movie, yes.

DB: It's how Louis Riel, some Half-Breed was selling Gatling guns.

DP: Jaques Corbeau.

DB: A Texas Ranger was the central character. And they were in the mountains in Saskatchewan. Yeah, you see, everything being just totally askew. There was nothing right about that damn movie. But yes, people were going to it and bought it. They were not teaching history in school.

DP: No.

DB: And they'd teach a social studies and I learned about Jacques Chartier and Cabot, you know? La Vérendrye and all those names, but I never learned anything about Louis Riel.

DP: No.

DB: Who in the devil was Louis Riel? You see then when I saw him in the movies, oh he was a bad guy! That guy was going to take a Gatling gun and kill those Mounties.

DP: Yep.

DB: See it made the Mounties a central hero and people, you know and all of that but they weren't. In the Rebellion, they were no such thing.

DP: No.

DB: So you see I just, and that's where we got our history from in the 1950s.

DP: Yep.

DB: And I think that should all change. That should all come around again. And I'd like to see someone make a movie of the Rebellion, the way it was. Besides it's changed now, it's not called the Riel Rebellion now, it's called the Resistance.

DP: Yes.

DB: And I guess it's a better term, but what's in a name?

DP: Well small semantic changes might not seem like a lot, but I think Resistance does have a little bit better connotation.

DB: Yes.

DP: Is there anything you would like to conclude with regarding your interest in Métis history and culture or your time with Parks Canada or how Parks Canada could improve Métis and First Nations interpretation. Do you have any last thoughts Dick?

DB: Well okay when I was up there in Fort Battleford they dressed me up as a Métis.

DP: Yes.

DB: They've never done that with anyone since.

DP: You'd like to see more of that.

DB: Yeah. There was a Métis woman working at Fort Walsh and every time we had Aboriginal Day, I would get her to come over and dress in her Métis outfit. And she'd look really good in her Métis outfit.

DP: Yes.

DB: To come over and read a Métis poem or tell a Métis story or something on the stage. We always had a stage show.

DP: Yes.

DB: We always had a stage show and she would come over. And then sometimes, one time I went over to Fort Walsh to help out and they sent me over there to help out, and there she was in her Métis costume providing the animation.

DP: Yes.

DB: And we should have definitely more costumed Métis people because they were an integral part of western history. Because they were not only the interpreters but they were the go-betweens. You could not go talk to an Indian tribe in the old days in the Old West unless you had a Métis person standing by.

DP: Yep.

DB: For example, when they took Sitting Bull back to Fort Buford, it was Métis people that did that.

DP: Yeah, well they spoke Dakota.

DB: It was a Métis person [*sic*] Légiaré who had stores down there, he was a Métis person. He fed those Indian people. They were starving at Wood Mountain and they always, the Métis people that went down and got, they had to go down, down to the States and got, brought Louis Riel back in 1884. Four Métis people did that.

DP: Yes.

DB: They knew their way there. When the North West Mounted Police, and this is a big part of Parks Canada, especially Fort Battleford, really, really heavy on this, when the North West Mounted Police in 1874, they're coming across the mountains like a desert in southern Saskatchewan.

DP: Yep.

DB: And they had to fight all these adverse conditions. It was the Métis people that led them across and said look, “You’ve got the wrong horses, you’ve got the wrong saddles, you’ve got the wrong guys, you know you guys are not prepared for this.”

DP: No.

DB: And it was the Métis people that said, “Look we are going to find you some clean water or else they’ve been drinking buffalo tea”

DP: Well that’s the thing, I tell people down there it’s all alkali water, and you know if you don’t know where the good water is, you’re in big trouble, if you are to ride horses and stuff.

DB: That’s right. And that’s what they used to call buffalo tea because they used to wallow in these little ponds and if you didn’t get there before the buffalo, man you didn’t get a drink of water.

DP: Or you got dysentery or something.

DB: Absolutely. And the Métis people were the people that took them across safely, took them down to Fort Benton where they could get some help from the Americans.

DP: Yep.

DB: Get a voucher from the Canadian government for food. It was the Métis people that took them up to Fort Whoop-Up, in southern Alberta and showed them where the bad guys were. And the Métis people were, they had this, I don’t know they had a certain level, that must have come from the First Nations, their First Nations side. Because they could look at a hill, they could absolutely look at a hill and say, “Oh I’ve been on that hill but I know where the next hill is” Where these people, these new comers couldn’t do this.

DP: No.

DB: It was almost like working some sort of magic, how do you guys know where you’re going? “We just know, we’ve been here before.” And we were told, okay. And they knew how to read the signs just like an Indian man.

DP: Yep, yep.

DB: They knew how to read nature. They could read all of that. So they’re an integral part of history and every Parks Canada place should have them. Dress them up like Métis and tell them look, “We want you to sort of give us the Métis perspective. We know the other history but give us the Métis perspective as well.”

DP: Okay.

DB: I think Parks Canada could, because they used me as a Métis and I was really proud of it. And I put on my costume and get up, they gave me a uniform to wear, but I’d get out of that uniform into my costume, and at the end of the day I’d change back and that. And it

was just a lot of fun. Just a lot of fun. People, it's really nice, come up and want to take a picture with you.

DP: Yes.

DB: People from as far away as Quebec came, you know. And I think maybe we should use some of the Métis, not just the uniforms or their costuming but we should have them speak a little bit of Métis language, some French and English.

DP: Yes.

DB: And remember the Half-Breeds were here too. And you know, act the part.

DP: Okay.

DB: We've got to start undoing some of those old movies.

DP: Yeah, they, they're interesting to watch but they sure caused a lot of harm.

DB: Yes they did.

DP: I'm familiar with the "North West Mounted Police," in fact my mom liked Gary Cooper so I think in about 1987 I stayed up for four hours one night taping it on CBC for her. So I watched the whole thing, and it certainly was a very bad racist movie.

DB: Okay think about this, I'm a boy living in Swift Current, only Half-Breed in town. And I go to, after I see this movie, I go the next day I go to school.

DP: Yeah.

DB: The kids are sort of playing, and we're in the fifth grade and we're playing. In Central School there. They're playing guns. They're shooting Métis off their horses. They're shooting Half-Breeds off their horses.

DP: Yeah.

DB: Killing Indians. They're definitely the bad guys.

DP: Yep.

DB: And I got to really hate Half-Breeds and Indians because they were bringing pressure down on me. You know like when I played ball, there'd be all these people calling me all kinds of names. They were calling me, "Hey Sitting Bull, hey Crazy Horse", you know, "why don't you go back to you're people?" stuff like that.

DP: Yeah.

DB: And when I was playing ball, I was a catcher one day and they come and got behind the backstop, all these girls from the opposing school and they called me all kinds of names and Indian names. But those same Indian names today, if you want to call me Sitting Bull and Crazy Horse, I'll be damn well proud of it.

DP: Yeah, they're heroes.

DB: Well I've learned something about them, see that was the ignorance. I was ignorant. My mom and dad were afraid to tell me a whole lot of this stuff.

DP: Yeah.

DB: Like they said, "Look just get along in school, get along here and do your work in school, keep playing your games." But you know, I didn't want to go home and tell my parents about the racism that was happening to me. I was ashamed of it.

DP: Yeah, yep.

DB: And I didn't want them to be ashamed too.

DP: No.

DB: My dad knew. We knew what racism was. Okay, but you know I think that maybe those movies caused racism. And I think that the people in the schools today now, I teach treaties now in the schools. That's what I do in the elders' program.

DP: Yep.

DB: And they started the elders' program about 4, 5 years ago, and I joined up about 3 or 4 years ago now. And they've got me doing about 5 or 6 schools. I work like full time, and I visit these schools, and then they have me talking about treaty. And they didn't talk about treaties in the school system back in the 1950s or the 1960s.

DP: No.

DB: And so people thought that Indian people were nothing but these bums that live on a reserve. You see them downtown and they're drunk and all that. It exacerbated racism to a height. Now we're starting to bring it down by telling them the truth.

DP: And—

DB: Tell them about Métis history which I also talk about in the school. I talk about Indian history or the First Nations people. Now the kids are starting to take stories home to their moms and dads. Like we had to have treaties out west so we could deal with the First Nations people so we could settle the damn country.

DP: Yep.

DB: As simple as that.

DP: Well we need to know a sense of time and place to know where we're at.

DB: You're exactly right. Like you couldn't just take the land away from the people out here with an army because Canada did not have an army or nothing to speak of.

DP: And, and what did—

DB: They didn't even had an army.

DP: And even if they wanted to, you saw like in history what had happened in the United States, the government couldn't have afforded all those wars. Like the Americans had, like even if they went down that road.

DB: That's exactly right, they couldn't have done it.

DP: They had to have a relatively peaceful treaty process.

DB: Yeah and that's what I teach, that's what I tell. And the of course, the idea of smoking the sacred pipe and handshake, that was their word. That was their stamp of honour, where as the commissioners were stamping it with a royal seal well that's good too because that's their way, but the two did come together and the treaties are forever. And if you teach that now then somehow I told them that we extinguished the Canadian government, extinguished the Métis claims through scrip.

DP: Yes.

DB: And of course there's a sad story to that.

DP: Yes, very sad.

DB: Very, very sad story because I still had relatives that took scrip, or ancient relatives that took scrip. And they were poor, you know, poor, poor people. Those were your Road Allowance People.

DP: Yep.

DB: We used to see them all the time. By the way, they were our relatives. I have a lot of relatives living along the valley there who were not put on any Indian reserve but were related to people on the reserve.

DP: There were a lot of First Nations road allowance people too, weren't there? They weren't just Métis.

DB: Yeah. But, I think when we change the proper things in the school like the racism portion comes down.

DP: Yes.

DB: It drops considerably because kids are saying, “Oh that’s what really happened, that’s what really happened.”

DP: Well—

DB: And the Canadian government should have been teaching this damn stuff 40 years ago.

DP: Yep, it should have come down and when I talk to people you know I always say everybody in western Canada in particular, but you know Canada maybe in general, but in particularly in the prairies, we all have to decolonize because we’re all products of what happened you know, with reserves, and the racism and so whether you’re a wealthy, non-Aboriginal business person or whether you’re someone on a reserve in northern Saskatchewan, we’re all colonized to one extent to another. Just we all have to deprogram and value each other as human beings, and value our contributions to our community. You know, and I think education is the key.

DB: And what we’re doing too is we’re saying it took six treaties to put Saskatchewan together at one time. It took many years to put this province together on the map, and now six places on that map, if you live in a treaty area in Saskatchewan, you’re a treaty person.

DP: Yep.

DB: Because Saskatchewan is a treaty land.

DP: Yes.

DB: So that’s what we tell them in the schools.

DP: And you know—

DB: First Nations they have one over everyone else where they got this card. This plastic card that says they’re treaty. But, I don’t know if I can add anymore.

DP: Well Dick, you know, I think it was great. I learned a lot. I’m very glad you put the contributions relating to your time with Parks Canada because I know it’s a concern of theirs and I know in the past, and I’ll speak as an employee of Gabriel Dumont Institute, interpretation of history and culture through Parks Canada has been very conservative. But what I’ve noticed and we have a partnership with them, the Métis component is really strong. They work with us out at Batoche and they encourage a lot of Métis community participation so I’m very hopeful that we’ll have full Aboriginal participation at all Parks Canada sites. I see that coming. And I know that the people that we work with are very sincere in that regard. It’s always the powers that be that you have to get a board. But I think if you’re; if you’re intentions are good and you prove your argument I think people come around. And I’ve seen that with Parks Canada, their interpretation say at Fish Creek. 1885 Resistance battle, we worked with them to change the name to Tourond’s Coulee/Fish Creek because the Métis community always knew that place as Tourond’s Coulee. So no in

the interpretation of Parks Canada it's now Tourond's Coulee/Fish Creek. Now you said names, what do name changes mean you know, but I, I think that small changes like that mean a lot. It's like Indian to First Nation or Half-Breed to Métis, you know, little, little changes over time put together mean big, big changes. And educational programs you do in the elders' program or interpretation of Parks Canada resources we make at Gabriel Dumont Institute. It's when we reach the young people or the immigrants that's how we change opinion. So I think—

DB: I agree with it.

DP: I learned a lot with you in your discussion. I'm glad you shared about Parks Canada. That's important because different people are always a little worried about what they do, about what they do good, about what they do wrong. And I think you were very frank and very honest. I think that's very valuable.

DB: Like I said, the part about students, hire them and give them a crash course, and sometimes students won't know it because a lot of people come to me, and say, "Now these are good students, these are engineering students or they were not history students."

DP: Yeah there's not a lot of history students to go around, and even if you got a history student, you wouldn't necessarily who would be good at that too. I think it's interest and passion for one. But having a background in history or Native studies wouldn't hurt for sure.

DB: Well what I did you see was they had a little library there that was pretty well stocked up with North West Mounted Police background, and I went through every darn book they had. And I'd copy some and that's all I do is read history seven days a week, I don't read anything else. And I just read that, and I just got really honed up on, all of it. You know, sort of the link between the North West Mounted Police and anyone who came out here and the Indian people were by the Métis people who said, "Look, those boots you got on, you're going to freeze your feet."

DP: Yep.

DB: "We're going to show you how to dress. You wear these mukluks, moccasins. And you're going to wear a different kind of coat, we're going to show you what a buffalo coat is." In the wintertime, we're going to show you some mitts that we wear. And pretty soon the Mounted Police started looking like the Métis people.

DP: Yep.

DB: The Métis of course a lot like the First Nations. They knew how to dress. They knew what kind of horses to ride. They just knew the countryside, and I think we're forgetting that. And that's what Parks Canada has to bring back, in big form. Like you guys, I was going to tell them one day, you guys have this, you have high tech, you got cell phones, you got everything, but just think about these guys that used to live here in these buildings. What the people used to have to deal with. I said just think about the hardships they had to go through and they had a good life, they loved it. Somehow they loved their life. And there's people today with all these, the way we live in a soft world today, and they're not happy.

DP: No.

DB: There's a lot of unhappy people with all this technology and everything we have. A lot of unhappiness, I don't understand it.

DP: Yep.

DB: Where as those people back there lived, and they respected each other, it wasn't all war. The Métis people were damn good people.

DP: Yep.

DB: And they were, I believe, that they were the people that in communication lines, they were the ones that would run across anybody else in the frontier. They would share their stories, like I was telling you about when there was a massacre and it was the Métis people that went there and reported that. And that massacre at Eastend, just around Eastend there, there was a Métis village, they called, they used to call it Chimney Coulee.

DP: Yes.

DB: And now there, after the, my grandfather, great-great grandfather was a part of that, when they left to run they had to run away and take their hides back to Fort Qu'Appelle. Heading east, they heard the shooting behind them and there was nine Assiniboine people that were there and after the fort, that little fur fort was being abandoned they wanted to go down there and scavenge.

DP: Okay.

DB: And the Blackfoot happened to be there and the Blackfeet wiped them out, killed all nine guys. Scalped them, left them right here. Then it was the Métis people once again that said, "Hey look you got to be damn careful what you do here."

DP: Yep.

DB: You know, and they knew the lay of the land and everything. And they warned, the Métis people were always around to warn the Hudson Bay Company because they looked up to the Hudson Bay Company. The Hudson Bay Company was the only civilization they had out here. So well anyway, I could keep going all day.

DP: Well I, I very—

DB: What I did is, I'm going to think of about a hundred things that I never said.

DP: Well you know we can always talk again when you have a moment. But I do thank you Dick. I do thank you for sharing and taking so much time. I'm going to get your address before I forget so I can mail the forms if that's okay.