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HIGHLIGHTS:

- Discusses his efforts to improve the conditions of his people.

Margaret: And where were you born?

Chief: I was born here at The Pas.

Margaret: Well, Joe Ross told me that you were chief here and councillor for ten years before that. You had a lot to do with development?

Chief: Yes. Unfortunately I didn't have too much of a schooling to begin with like, you know. But I did go to school out of The Pas, I mean up, way out west, Battleford. That was before the railroad hit The Pas. That was the year 1907. Of course, that was the same year the railroad hit The Pas then too. But they were just opening up, you know, for the railroad. And I went downriver instead of going up this way. I took the boat, what they call a sternwheeler, passenger boat, you know. Took us right down to Cedar Lake and from there on to Lake Winnipegosis and landed on Mossy River -- that's where the Winnipegosis town is situated now. Of course, that's where I first saw my train. That was something really strange because we didn't have any, we didn't know what a train looked like in the first place, you know. It was a real surprise when I saw one there and a bunch of children went along, you know, from here. And we got the train and of course we got off at Battleford, transferred by a team of horses from across the Saskatchewan River there through the south town, you know. There's another little town there, old town, old Battleford I guess they call that. Yes, then across the Battle River and up on a hill, that's where the school was. Course, I never came around for a holiday or anything like that during the time I was there, but I stayed up to 1910 before I got my holidays.

Unfortunately, I never went back and that's all the schooling I had, only two years or so, three years, maybe. And I came around in the fall, by train of course; I landed right here at the railroad station. And my dad was living that time and I worked with my dad you know, and helped around and so forth. I was trapping and helping along with wood business and so forth. You know, I mean just for local use, our own use. And as time goes along, I was nothing but just a little trapper, you know, and made my living that way and finally I was man enough to go out with survey parties and parties like that, you know. White people come along doing some survey work.

And, well, in the year of 1934 -- of course that's quite a jump from what I was telling you. In 1934 I went in, I went in appointed as a councillor for The Pas, Indian reserve that is. And I carried on until 1944 and I took office as the chief in 1945 and went right on for twenty years. After twenty years,

well, I lost my chieftainship to somebody else. Somebody else who was a better man than I am, I guess. And then I was appointed not too long ago as a member of the advisory board, what they call a regional advisory board for Manitoba. And I carried on that for three years, you know. And that expired now, just recently, about two months ago or so. I had a meeting in Winnipeg.

But then previous to this, I was appointed as member of the National Indian Advisory Board. And for that matter, I travelled quite a bit and quite a few times to Ottawa. Made a couple of, at least two trips to Montreal. But the first trip was just by accident, you know, because we couldn't land at Toronto. There was too much of a fog or something like that

and then we had to carry on to Montreal. I got to Montreal, of course I didn't know where to go. I was just a stranger in the place, you know, but as long as I could speak a little English, you know, I managed to find my way out to the station and back to Ottawa by train. So really I didn't get lost. Anyway, I found my partners, I guess, that belonged to the Board, you know, the Advisory Board. Come from across Canada, you know, from the Maritimes right down to Yukon and around that place and British Columbia and all over. We were talking about something to be improved for the Indian people, in the way of life, you know. That is, we worked on the Indian Act and the changes of the Indian Act and so on and that is still going on, I think. We haven't finished that exactly, you know. I think there is some more meetings coming up although this is, it will take in pretty well all the Indians from across Canada, I imagine, because it's an important thing, you know. Something like, it might not be exactly like a treaty but a treaty calls for all the people concerned, you know, in the country, like the Indian people in Canada. And we tried our best to try and make amendments and recommendations and so on at these conferences we had in Ottawa. Four or five times one summer there and talking about other matters, you know, that would be of interest for the people. Welfare of the people, really, the Indian people I mean.

And up to now I've retired. I haven't done too much of anything. I don't know whether I'm still a member of the advisory board. I know this has been called off, what they call the Regional Advisory Board, but I think the National Board is still in existence. I had that letter here a while ago stating that there would be another meeting sometime. Probably in Vancouver this time, you know, a place that I haven't seen yet. I've seen Edmonton, we had conferences at Edmonton and Regina and other places, you know, but Vancouver I've never been that way at all, you know. I suppose I've heard a lot about it, you know. We had an Indian Agent here,

he lived around that part, you know. We really missed him a lot. He was a real good man for us, you know. I mean we could get along very nicely and help one another in the way of things concerning the Indian people of course.

There is a lot of Indian people living up north. Naturally, they can tell you lots of stories, you know, all kinds of stories when the old days like, you know. I never went back to the way we used to do around here, how the Indian people preserved their food and so on. Like in the summertime, they didn't have no freezers like we do now. But they did preserve their food. It would last them, well, all through the winter, especially the fish. They dried the fish, you know. Ground it into powder, like, and put it where it would keep for years, for a long time anyway. It might not last for a couple years but at least one year they were good for. I knew that. Not only fish but meat as well, you know.

Margaret: Pemmican.

Chief: Pemmican, they made pemmican, yes, that's right. And another thing, I didn't see and wasn't work -- I didn't work on was the York boats. I've seen York boats, you know, they come from paddle away, the York boats. They were real big boats of course, took good men to handle them. I think there were about ten men to a boat. Yeah, I think it was about ten. But I did paddle once, just across the Saskatchewan River, that's all. They were just about giving up then, you know. That was around 1912 or something like that, I guess it was, the last one. I'm not sure. Just around about 1912 or 1913. But after that, well, they used to trade up north, you know, for the Hudson's Bay Company. I went a couple of times to Pelican Narrows by canoe, going all those rapids, you know, with supplies. It's hard work. And all those people in the old days, they had to go and tough it out through these rapids, you know, taking them York boats, you know -- 1,000 pounds to a person. That's an awful lot of work. Them Indian people used to work from daylight until dark. They didn't have no time. You know what they got for the day? They got one dollar a day. When you see a man come in and working through the summer for 60 days, well you know that man made $60. Today you can make that in no time now, you know. But of course, prices different, money was worth something then, them days. Well, these kind of stories I thought I'd tell you.

Well, the bridge, I seen the bridge when it was built in 1911, 1910. Finally it was completed. Well, I worked on the railroad for a while, you know. I worked all over. I worked on the highways, I worked on the railroad, as extra man, of course. I never worked as section man. I was with the Game

Branch for a few years, travelled around with the mining engineers, looking in for samples up north. Some of the places are open now, you know, where I went.

Of course, I didn't make no discoveries -- we didn't make no discoveries, but we were pretty close to discovering the Lynn Lake. It was only a few miles out. Straight by the map, that's where we went, because I looked at a map and that's where we went. But some Indian found a sample, you know, and give it to a certain engineer, caught wind that they had it, you know, and finally got some samples. We went but instead of the old man coming along with us, he sent his son. And the son couldn't find that place, you know. That's why we missed Lynn Lake. Somebody else had made the stakes and claimed it, you know. That's how the Indians lost out. By the way, all those mines that have been discovered, the Indian people knew about it. Like Flin Flon, it was an Indian that discovered that. But you know how ignorant the Indians were about these things. They got a little flour for it and some lard and maybe a little bit of tea and all, and showed these people where to go and these people naturally know what is going and they staked the claims. And they got the Flin Flon mine. Same thing happened with the Sherridon-Gordon mine. Sherridon-Gordon mine was discovered by another old man. I knew the old man personally too. I knew these old people. It was Dave Collis(?) that discovered the Flin Flon mine. And then it was

Charlette(?) that discovered the Sherridon-Gordon mine. And he wasn't so badly off, he got $50 for every month as long as he lived, you know. But he was an old man then. Yeah. I think that's the only one that got something out of the mining business.

Lynn Lake of course, you know, somebody found it, it was a trapper. An old man that showed this, it was his son that tried to teach us, show us the way to go to Lynn Lake -- by water of course, you know. That's a long trip. Not like today, you can get on a train and go to Lynn Lake and all these places. Them days there was nothing, no railroad, no anything like that. We had to travel from here, it took a couple of weeks to go to Pukatawagan and now today you can go in the same day. You know, it takes a day to go to Lynn Lake. Maybe I'm talking too much?

Margaret: No, no.

Chief: Well, anyway, if you want to ask any questions. I don't know if -- what you have in mind. I might be able to answer.

Margaret: Well, Joe Ross too said that you have a lot to do with establishing the reserve here and giving it a good start.

Chief: Yeah, oh yeah. That's right. Well, as I said, I sat on the council for ten years -- 1934, that's when I got on as a councillor. And of course in 1945 I was appointed as a chief. I came in and we had election every two years and I'd been appointed every year, every term like that, every time there was a running for a chief every two years. I thought I had a pretty good record and still carried on with the work for the Indian people, you know, for the betterment for the Indian people. I don't know just how to say it, I'm not... I can talk a little English but that's about all, you know. Too bad I didn't go to school. That's one thing I miss really now. I've got grandchildren and some children... Of course I miss out on my own personal, you know...

(End of Tape IH-MS.028b)
(Tape IH-MS.017a)

Chief: You mean the reserve that was sold? Well, there was 500 acres surrendered. That was 1906. See, I go by the records, you know, showing that this here place was surrendered to the Crown, I imagine. And they sold it by the lots to the people, you know, that come in from the outside. We had about 1000 acres in one particular place, right where the town, where they call block A. Well, that is across the river. This is E we are on. They go by blocks and number and letters, not by (inaudible) way, you know. And there is something there that I wouldn't like to mention exactly just how this land was surrendered because it has a lot of things to do with people. And this is one particular thing, I've always waited that the time will come that there will be a Claims Commission regarding the

land, you know. Because the way it was surrendered, people were surprised to find out. But I have knowledge of it and to a certain extent by the people that were present at the time the surrender was made. And of course, I don't mean to say that the people are not too satisfied with it. In a certain way they are satisfied, but not exactly according to the younger people. When they come to find out how the land was surrendered, it was really surrendered in certain ways, well, the way it shouldn't be. But I am still waiting, the time will come, you know, to have some copies made out for what the Indian people (inaudible) about the way this land was surrendered.

And then of course, it had been sold quite regularly. A little bit here and a little bit there, by lots, you know. But there is quite a bit left in the reserve. I mean in the town, where the town is situated now. But then it come along, the fellows from Ottawa. Mr. Lang, of course, was the minister, you know, Northern Affairs. He came out distinctly telling the people that there will be no more land sold. I got up and asked a question then. I said, "How about that land that has been surrendered and not sold yet? What do we do with those?" Well, he didn't answer personally but somebody else answered for him and said that it reverted back to the Indian people, of course, what's left. See, that means that we got quite a bit of land in town, right in the centre, right in the heart of the town. We can go and build in there as far as I have been told. They told us we couldn't sell any more land. Even though it was surrendered, still you couldn't sell it. And the same time the negotiations was going on here for the bridge, the new bridge being built here. It was supposed to go through the reserve. But of course... I think the deal is made now but it doesn't take too much of the Indian reserve. Just alongside, maybe just a little bit. But I have an idea they were going to build right where Joe Ross is living right now, right by there someplace. But now, I think that is not going to happen now. But we have quite a bit of land here, you know. And just in case you people want to know, we got farming land up here, right in the heart of the farmer's area, you know. But we had to (inaudible) of course, you know. So many acres in one block and so many acres in the next and so forth. And we leased that land to farmers because we tried farming one time but since there was no farmers around here in the Indian reserve... They were all hunters and trappers them days, you know. That's quite a few years back. Well, I don't want to mention it so much but we went in the hole. I don't want to tell you exactly how much we went in the hole. But finally decided well, nobody could take it over but we give a limited time for leasing, you know. So many years, just three years or five years. That is just in case some of the boys that go out to school, you know, they want to do some farming later on in the years to come, we will always have a chance to open up that reserve land. In the meantime, it is leased by the white people. And I was talking to one of the boys yesterday. He is a fairly well-educated boy and he figured on raising cattle on that reserve, you know. And I told him, I said, "The council knows how things stand right now because I am not in the council any more. To go and

tell them just how things stand in regard to the reserve."

But one thing I would like to say too is that we have a great improvement in reserves. I mean to say that all these buildings that you see are new, newly put up, you know. And they have nice houses. It all depends what time of the year you build, I guess, because I have built at certain times. My house is a little bit too small but the ones they got now, well, they are really good houses, you know, very nice. And some of these, I think they are going to, maybe after shift our

houses a little bit and make some sort of a town planning like, you know. Maybe a school or something like that later on to come. But the main thing that people like to have now is a little more consideration, of course, from the government, you know. The old days the Indian people would just sit and do nothing for themselves because, well, we wouldn't blame them too much because they didn't know what civilization was and what was going to be happening in a few years time, like, you know. They were Indian people, wild country. They lived in remote areas.

Even the The Pas itself was just a remote place before the bridge was built or railroad or anything came. People had to make their own living in the best way and they lived out of the country. Trapped and fished and hunted and so forth. Killing ducks, naturally, for their own use. Surprisingly now, the ducks just kind of disappear, you know, deteriorating or whatever you call it. Not so many like it used to be. But them days the Indians made their living. They hunted any time they wanted to. There used to be a lot of ducks but today you don't find so many of them. People crying, they might have to go out one season, maybe two seasons, something like that, you know. But them days they never did because the Indian people were naturally with God-given rights, I imagine, that things keep coming all the time. Never die off, you know. I don't mean to say that there is no more ducks around but according to reports by Ducks Unlimited, what I read, you know, and sometimes they figure there is not too many ducks this year, maybe next year there will be lots of ducks. Pretty hard to guess, I guess. It is a hard world for them too.

Well, anyway, my own personal way of living as I told you before, I worked for the church quite a little bit, you know, and a little break preaching off and on, you know. Still doing it off and on. I was to be a lay reader one time. Not now. But every time they want me to come, well, I go. I done a lot of interpreting for the preachers. When they preach in the church, I interpret it. Not too long ago the bishop came along here to confirmation, you know. And he wanted me particularly to go and interpret for him in the congregation and I did. That was the last time I interpreted for the bishop. He is away overseas somewhere now. Biship Norris -- I wonder if you know Biship Norris from Brandon?

Margaret: I know Bishop Anderson from Red River. His grandmother was Indian. But I don't know Bishop Norris.

Chief: Well, Norris, he comes from Brandon, you know. That's where his home is really. But he said he was going to go to England and Cyprus and some places now to do the same kind of

work he was doing here. He's seeing some of these soldiers over there, you know, or confirmation I think. That's what he said anyway.

So, the way things stand right now, it's not too bad. We people in the old days, we never had privileges like the Indian people have today because our old-timers, well, we had to look after them when they get old. They had no old age pension, you know. Like what we get now, we get old age pension, assistance and so on. No family allowance whatever. No relief whatever. We had to tough it out but then of course, we had the freedom of the country. I mean we could hunt and we still survived. Today you couldn't do that now, you know. The first thing you would do, if you want to go out and they call it poaching if you hunt, go and shoot something for yourself. That is something bad that happened to the people. Treaties are another thing too. The treaties, there is not too many people interested in reviving the treaties or amending the treaties or coming back to the treaties and so forth. But there are a few people who would like to go into it again. I mean, renew the treaty more or less because in the old days, they didn't get too much, you know. Maybe today more educated people all over the country, you know. And they didn't know what to ask for when the treaty was made, you know, or whatever you call it.

Anyway, I think, as far as education goes, the Indian people are all interested in it. There is no more schools in this reserve. All these children go to school and integrate with the white people now, you know. And they all seem to like it, you know. They might have a little trouble once in a while but that's the bus up, but most of the time they are doing pretty good. I like to seem them go. I got one grandson here, tried to get his grade 12 but he dropped off and he is going back in again this fall and see if he can get back on again. I got another boy in grade 10 and another girl here in grade 8, and taking over 9 now. She goes to Dauphin. They are my grandchildren, you know. None of my children are in school any more. They are all grown up. I can't tell you how many grandchildren I got because I don't remember, I got so many of them. I've even got great-grandchildren you know. One great-grandchild at Churchill, two in Winnipeg, and there is five or six in Thompson. All over like that, you know. Yes, it is a great thing to see them too, you know. Once in a while at least, come to meet them. It is nice to have them come around whenever they do come around. And when I go to Winnipeg I go and visit them. I never been to Churchill in my life yet. And I don't know whether I'll make it there, maybe I will. Some reason, if I really wanted to go, naturally I could do it but... Like Grand Rapids, I went down there not too long ago. About two years ago, a place where I've never been before. But then you have to go by car, you go a long way south first before you can hit the #6 that takes you down to Grand Rapids

and Easterville.

Margaret: But you have seen more of Canada than a great many other people have.

Chief: Oh, I've seen a lot of country, just on account of these here meetings that I had to go along with, you know. And I feel happy about it. I travelled in a jet plane quite a bit, you know, a thing I thought I would never do.

Margaret: They're wonderful, aren't they?

Chief: It is really wonderful and you get good service and that too, you know. Well, you'll go to Ottawa for the first time, you know, and make changes in the other places. Like, you know, it is kind of awkward the first time. But I tell you, if you get to go, you look around for the gate and number and so forth and by the time you get on and you feel great. I had a little trouble with it to begin with but I finally got to know how they operate, you know.

Margaret: Well, what were the main things that you had to do with while you were a councillor and chief of the reserve?

Chief: Well, naturally, we used to work through the Indian Office pretty well. People used to come to me when I was a councillor and ask me something that should be done for them, you know. When they get sick or something like that or they want to have something done and they haven't got the tools and they haven't got the equipment to do anything. And then they had to have some kind of, they have to rely on some kind of relief. When the relief came along, naturally you would have to get it because they can't work. One thing I have found about the Indian people, you know, I don't know about the people crying about the Indian people getting relief and relying on relief most of the time. That isn't true. I spoke to parties in Winnipeg certain times and the same thing at Ottawa, if an Indian asks for relief that means he needs it because, you know, they want work. But there is no work, even at this time right now, there is no work available.

(End of Side A)
(Side B)

Chief: In my time there was no relief whatever but I had relief once, you know. That time of the flu, that was 1919, there was the big flu on, you know. I tell you how much I got and it doesn't sound very big. A cup of oatmeal and maybe a

little bit of rice. That is all the relief I got in them days. You know, that was because you were tied down with the flu. That don't mean to say you're still in that category. I don't know whether you should use that word or not but I know what it means. But of course today, it is a lot different now.

But in 1934, when I was in the office as a councillor, I tried to look after the Indian people as much as I could but then

again, the Indian people didn't understand what the councillor's job was. Some of them figured that you had to go and work for them, you know, for nothing. That's how ignorant the people were about these things. But today, they all understand what the councillor's job is. He is supposed to speak for the Indian people's welfare and so forth now. And the same thing goes for the chief. The chief has a big responsibility now, you know. He has got to look after the reserve and see that the people get fair treatment as much as possible and speak for them and act for them and so on. Whatever the Indian people request, you know, you come to think about it and if you think it's right, well, try and tell them sometimes it's not right. Sometimes it's not worth asking. But then again sometimes, well, naturally you go along with them, you know. And this is the time you have to make contact with the Department of Indian Affairs. Mostly we are lucky, you know, we have the Indian Affairs right here across the river, you know. Not like the remote areas. Well, they have an awful time because there is nobody to talk to there until certain times when they come around. No, but we were very fortunate that way. You sit down with the... When we have a meeting, we have a meeting for discussions like...

In the old days, in my time, we only had, just before my time, you might say, the old chief that I know, they had a meeting only twice a year. That is in New Year's time and at treaty time, twice. And then I come in in my time, well, we had a meeting once a month, once every month. Today, you don't know how any meetings you have. They have a meeting one day and they will have another meeting the next day and so forth, you know. Pretty hard to keep track of them. But they have a record of it, I suppose. Joe Ross is a councillor and all of the... One of my boys is a councillor too, Phillip Bignall there. He is going to work for the building, he was down supervising the building.

And this relief, as I was talking about relief, well, I think people don't have too much trouble. We haven't got so many people on permanent relief, not in this reserve that I know of. But it might be different in some other places, you know, in some other Indian reserves. It is surprising how many Indian communities are in the north country, you know. But they

haven't got no soil like we have got. That is out of the question. They can't plant anything worthwhile. They do a little bit of a garden, you know, but that is a pretty hard thing for them there. There people are nothing but hunters, trappers, and so on, you know. Of course that is the only source of living, fishing and stuff like that. Nothing much outside of that. They go along as guides to people who come from all over, you know, to do some fishing in new areas where they haven't been before. Like I mentioned Pukatawagan because that's one of our, in our own Agency, you know. Agency takes in so many reserves. Like we had The Pas Agency, I think there was eight reserves, Indian reserves.

That's where I was appointed by the majority of these people

when I was appointed as a member of the advisory board. That's the regional advisory board. I was called back on that. And in Winnipeg, and of course we meet together from different representations, you know. And then the time came when we had to vote and I won that again but it was against my will because I wasn't... Sometimes I think, "Oh well, I don't want to estimate myself more than what I really am," you know. I underestimate myself sometimes and sometimes maybe I overestimate myself. (laughs) My ability and actions and so on, you know. But I enjoyed working for the Indians. I am not sorry, I am glad. I am happy to retire in a way, you know, but any conference within my reach, well naturally I'll go down to see if I can possibly do a little talking, you know. Anything that comes my way that I can talk about.

Like this here conference here that we had, naturally they expect you to say something. They don't want you to go and represent the people and not say anything, you know. That's another thing that a delegate or representative will have to watch out for all the time because they come out in the book forms, you know, and people send all over to the people and know what you are doing, whether you are doing your job or not. (laughs)

Margaret: Well, Joe Ross said that you have done very fine things to help the people here get along.

Chief: Oh, I see. Thank you very much for that.

Margaret: Can you tell me about some of the...?

Chief: Some of the things that we have accomplished? Well, I don't know exactly just what to say about this but all I can say is that all the improvements that we get, if we done through the Indian reserve, through the Indian council, myself. Like for instance what you see on the road, you know, they opened up these roads. All these little roads were just little paths. Today you travel any place through the reserve by car. You can go anywhere now because, well, that's one of the things they have accomplished anyway. Then again, the buildings and not only the buildings but I remember distinctly when I was talking about our money problems or materials or equipment or whatever we bought, we tried to deal with the Department of Indian Affairs to grant us out of our own band funds, to buy some equipment so we could make improvements on the reserve. We had an awful hard time. There was a big meeting in Winnipeg in -- I forget what year it was, and this was how I brought this up to the attention of them, you know. Saying that we could make a lot of improvements if only we were granted to get what is rightfully ours, the money I mean, the band funds we call it. But that is the band's. I said we could buy tractors, I said we could buy even some other things that's necessary for the reserve. With a tractor we could do a lot of work, we could make roads, we could build some things. Now today, after that, you know, I got a grant permission to order some of these things, you know, like tractors and so on. We got good tractors here. We got another loader and so on, you

know. We got a full budget of our own. And the children know we...

That's another, that's improvement I call it. Not only that but the way the people are situated now in their own homes. That's another improvement, as far as I'm concerned anyway. And people are enjoying themselves and we... The government after all hasn't been too bad with us, you know. Some people might say that, you know, still complain. But if you are a man that can be satisfied with a little consolation or so, you know, you don't have too much complaint. But then of course if you want to make an improvement as the time goes on... Because if you lay idle and not advance in anything, naturally you don't get no headway. But I think the people are quite satisfied here the way they are. I don't see there's too many complaints from the people and we are making it through ahead with these political parties to a certain extent like, you know. But of course, you know, with the election that's just gone by we don't want to talk no politics or anything like that, but we don't really... We couldn't do too much about it but anyway, we still have to vote now, you know. There is a lot of things we do now that in my time, when I first came in on the council, we could never have happen here. Everything is all right as far as I'm concerned.

But the only thing that I know now is that some of these rules that is made by the -- this is a big question -- it is about the Migratory Birds Act and so on, you know. That's been brought up off and on, many times. And that kind of hurts the

people because they were so accustomed to making a living out of it, but now it cuts you down a little. Naturally you will have to fall back on the government now to do something. People are always asking for employment. There is no employment right now.

Well, with education we have no complaints whatsoever too much about it because our children are being looked after in that regard. But employment is the thing. There is employement in the reserve when the housing materials comes along. They start to put up houses and they get paid for it. That is one way the government helps the people. And I spoke about wages quite a bit in Winnipeg. I said, "If you want the Indian people to be self-supporting, well, give them wages when the time comes, when they have labor to do or something. Give them good wages so they can be on their own and not have to rely on relief. Naturally, if you don't work, well, where else can you get your support for a living?" So these are the things that has changed for the better now.

We got a lot of Indians, we got a lot of white people in the reserve too. Yeah, but we lease them so much an acre like, you know. A lot of them, that is how we build our money. Money comes in pretty well every year, you know, and builds up our band funds and so on. And some of their, I don't know what to say.

But anyway, things seem to be quite satisfactory. You know, there might be some complaints about people. When you come together, that's the time you find out what the people thinks really. But when you are alone and you are thinking about your own, not thinking about the people too much, but when you come together to a meeting, you think you have covered everything. Then something pops up, you know, and something to think about too. Something that has been neglected or forgotten and so forth. And now we have to ask for so many things that the people would like to have here. We would like to have, one thing that we would like to have is a social worker. We haven't got no social worker. I got a letter from a certain guy from Winnipeg and I give him some of the points, you know, about what a social worker could do in this reserve. Some of the things that I thought would be worthwhile to mention. And I told him in the letter, I said, "If you want to..." When I was appointed over here, you have to have meetings with them and find out all they want and so forth. All by myself. If I can mention a few, sure, that helps, but you'll find out from the majority of the people. I don't know what more to say but if there is anything you want to ask me, what you have in mind, I might be able to say something.

Margaret: Well, what about possibilities of employment from now on? Where will they find work?

Chief: Well, we are looking forward for this year, what you call, the Churchill Forests or Forest Products. Chances are that the people will be hired, you know. They are not exactly all unemployed, you know. We have quite a few men working on the railroad. They have quite a number of men working on the highways. I worked on the highway, oh, say about six years anyway, you know. And I had to come back and tend to my business. I was still the chief and they didn't like the idea of me staying out there. I couldn't have a meeting...

(End of Interview)

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
CHIEFS AND CHIEFTAINSHIP	IH-MS.028b/.017a&b	CHIEFBIGNALL	45A	2-3,6
CHIEFS AND CHIEFTAINSHIP -duties of	IH-MS.028b/.017a&b	CHIEFBIGNALL	45A	10,11
EDUCATION -accounts of	IH-MS.028b/.017a&b	CHIEFBIGNALL	45A	2
EDUCATION -attitudes toward	IH-MS.028b/.017a&b	CHIEFBIGNALL	45A	9
GOVERNMENT BY INDIANS -decision-making	IH-MS.028b/.017a&b	CHIEFBIGNALL	45A	12,13
RESERVES -sale of	IH-MS.028b/.017a&b	CHIEFBIGNALL	45A	6,7
TRANSPORTATION				

-York boat	IH-MS.028b/.017a&b	CHIEFBIGNALL	45A	4
TREATIES				
-attitudes toward	IH-MS.028b/.017a&b	CHIEFBIGNALL	45A	9