- General discussion of early missionaries.

Max: He talks good English. There is a lot of old-timers here, now most of them don't talk English, you know. But there is some, like we were just talking about McIvors and McLeods, those people talks English right at home when they were kids. Like with our family at home, we were talking half English and half Cree, that's good. But there is a lot of those people now, the older men, that never talked English at all. It's pretty hard for you to talk to those persons. But old man Bradburn, he can talk to you in English.
Margaret: Well, I thought tomorrow morning I'd go over to Robertson Bay and see some of the people there. And then perhaps early tomorrow afternoon, young Tom cold take me to Mr. Bradburn, is it?

Max: Yeah. Tomorrow, that's Friday.

Margaret: Would that be all right?

Max: Oh, yeah. That would be all right. You want to go to Bradburn tomorrow afternoon, is it? Round about, say...

Margaret: Oh, I'd say sometime after lunch, possibly around two.

Max: Oh yeah, right after dinner. You see, I could phone to him. I could maybe phone to him and talk to him and tell him, "There is a lady that wants to visit you tomorrow." He'll be very glad, you know.

Margaret: Well, that would be very good of you if you would.

Max: Yeah, I'll do that when I get home. I can talk to him, like he has got a phone and I'll phone him. At one time when you wanted to tell a person something, you had to take a skiff and row down there and go and tell them and row back again. Now there is phones, you can just talk to one another. That is something that makes it very easy for us. Yeah, we met a lady at the Fort just now, she was talking to us about in the old days. She is quite old too, you know. She must have been around sixty or something like that, or fifty-five. She says, "When our mothers were still living, they used to take the lunch over to the church at Rossville and row over there in the skiff. There was no motors. And we would have our lunch with us and then after morning service we would have our lunch there and make a fire on the point, right at the church point there. And we would go into the afternoon service and we would row home again. Everybody did that every Sunday." Now they got so many different kinds of motors and fast ones, 18 and 30 horses, something like that. There is not that many people attending churches now as it was in those days. We were just talking about that, you know. It is quite true, you know.

Margaret: Rossville gives a very impressive view as you are approaching. The big buildings and the church and nice looking houses and things.

Max: This is where it started first. I think the people started going when James Evans was there, when they first put up this church, you know. But before that I guess there was no houses. One can read a story about James Evans when he first put up this house and the people started to look at this house and they started to put up their houses the same kind, you know. They used to call them, my mother used to call them posthouses. That's those frame buildings there, made in the old country type, I suppose. They were different from these,
we call them dovetail, another one again. But these were posthouses. And this is the kind James Evans put up. I have a picture of it at home. The first houses put up at the church point. That's the kind of building he put up first and then the people started to make houses from there, you know, from that building they saw. It's too bad I couldn't find that other book. I have a little book there that tells about when Evans was arriving at the Fort. From there it was Donald Ross. I guess it was Mr. Ross, who was a manager. That kind of helped them to start it. At Rossville there, you see. And this was 1840. That's the year that it started. Yeah, it's 1840.

Margaret: And the old bell in the post, it's even older than that.

Max: Oh yes, it would be way older than that, sure, because the post was here way before the church. But I was thinking about one of those gravestones at the graveyard there, it's quite old. There is a lot of people talk about that when they saw the date on the oldest one there. And I forget the date, I should have marked it down. But it's there, if you have a little time. It's not too far from here, if it's a nice day. Just across from the Bay on that side. If you just walk up to this graveyard, you would see. The gravestones would give you an idea where a lot of those people come from, you know.

Margaret: Of course it would. Then I must do that.

Max: Yes. Well, you can always get in touch with us two at home, you know. If you want to ask me something, maybe where you would find this certain person, just call us, 6301, that's our number. You can always call.

Margaret: I'll write it down here.

Max: That's when you are here at Norway House, if you want to ask me something, you can just call that 6301. That's our phone number. My name is Paupanakis. Oh yes, that's right, you got my name there, that's right. That's all. But one thing about now, besides the old days we are talking about, there is phones all over now.

Mrs. Paupanakis: There's only one thing, you know, our phones are not private. They are party lines.

Max: Yeah, they are private as far as here. Nevertheless, we get along with them just as good, you know.

Mrs. Paupanakis: But sometimes when you try to get on your line, there is someone using it. You know, you watch.

Max: Yeah, but then still they are handy just the same.

Margaret: Well, this is like in small places at home. I was born and brought up in Alberta in a small town and until the place developed there were party lines there too. Well, if you wanted people to know, then you just sort of call, you know.
Everybody come in, it was one way of... If there weren't newspapers around, this was one way of letting people know that there was a party on or a trip(?) social or something.

Max: Yeah, that's right. Well, this is the same with us today. Like this old Keeper died yesterday. There was a phone call at home. Suddenly he was phoning and telling me because, you know, I didn't hear it yet so I knew right away.

Mrs. Paupanakis: He phoned just for that reason, that old man died. He was our minister some time here.

Max: Well, he was one of the church leaders, the United Church leaders and he was like a minister. He used to hold services. And another thing with Walter, he knows too many young people, you know. When he met a kid on the road, it was just like a grown up person to him, you know. He thought everybody was the same, you know. A child or anybody. And he had fun with a lot of young people. All these young people just feel sorry about old Walter, you know. It's nice to live that way, I think, yeah. We still have one like that up the river though. His name is Clark, John Clark. That's our United Church leader up the river. He looks after the church and he's the same way, he likes the kids. Everybody at all, you know. That's the way a lot of them old people are. Or like, you know, I think that's a good way to live. When you hear... That's Clark. That's an old country name too, isn't it?

Margaret: Oh yes.

Max: Yeah.

Margaret: That's more English though. That's an English name rather than Scotch.

Max: We don't know really. Between English and Scotch. I mean the names, you know. But I know the Swedes, like Norwegians. They seem to have, well Icelandic and Swedes always seem to have this Johnson, Joneson.

Margaret: The "son" at the end.

Max: Yeah, that's right.

Margaret: It used to be, once meant "son of" would be the first name, Harold, and then his son would be named Haroldson.

Max: Oh yeah. I think that's right.

Margaret: It would be James Haroldson and then his son would be named Jameson.

Max: Oh yeah. We have a boy named Jameson. Well, he is named after a doctor, an Indian doctor. He was called Dr. Jameson, I think. And he was there, Dr. Jameson was there when this little boy was born in the hospital, so they called him after Jameson. See, if we go by Dr. Jameson's first name we wouldn't
know what the name he's going by, you see. That's why we used this Jameson, they call him Stanley. They call him Little Stanley. Stanley is his first name, Stanley Jameson. Yeah, and there is a lot of those people with those names too, that you hear around here, that's named after us. Like my brother, my brother Cooper, now he is named after this Mr. Clark I'm talking about. His name was Alexander Cooper, Cooper Clark, that was his name. Alexander Cooper Clark. And when we were at Gods Lake, my father was still with the Hudson's Bay post and that's where this Cooper was born. That's how he got that name, through the manager we were with down there, he got his name. Some of the people say, "Where did you get that name from?" There is a few Coopers around, not too many though, you know. But that's the name he is going by is Cooper. He is not here though, he is at Warrens Landing right now. He is working down there.

Margaret: How many children have you?
Max: Eight.

Margaret: That's a good family. Are they around or are they scattered?
Max: No, most of them is here right now. They are all here. They are all here right now.

Mrs. Paupanakis: There is one at the Bay. Were you in the store?
Margaret: Yes.

Mrs. Paupanakis: You must have saw the oldest one. He works at the Bay. And the other one is here, you know that one in the store?
Margaret: Yes.

Mrs. Paupanakis: And the other one is working in the hospital on ward.
Max: Did you go to the hospital at all?
Margaret: No, I haven't been over there.

Max: Well, when you go into the dispensary room, that's the first one you would see anyway, when you go in the hospital. That's our third child from the family. And from there there is Kenneth and Lillian. Those two are in high school, attend here.

Margaret: Where do they go to school?
Max: Pinawa.

Margaret: Did they come up on the boat?
Max: No, they came by plane.
Margaret: Oh I see, because there were a number.

Max: Oh yes, that's Gunn. Gunn's daughter is here, I guess.

Margaret: And the Campbell girl was on the boat too, there are several of them.

Max: Yeah, Kathleen. One is working at the Bay there. There is two there came on the boat. School is just out.

Mrs. Paupanakis: And you know they come for grade eight here. That's one thing we would really like to have is a high school. But I think it might come up.

Max: Oh, maybe later someday. We can just hope. Well, if we had a high school here, I think we would, there would be more chance. A lot of those people get up to grade eight and they can still go further up to grade nine but there are no grade nines around here. And a lot of them wouldn't go off to school, you know. They just set them loose.

Margaret: Well, it's expensive and it is a lot further to go.

Max: I always say if they had that, say about forty years ago, there would have been more people educated today than what it is now. I'm pretty sure.

Margaret: Well, last winter, you know the... Well, were you at the conference?

Max: The Indian and Metis?

Margaret: Yeah.

Max: No, I wasn't with that conference. She was there a year ago.

Margaret: Oh, I see. Well, last year was the first time I had gone. I went down to hear and one morning all the chiefs were giving reports and it was one of the most moving things I have ever listened to.

Max: Is that right?

Margaret: And at the end of morning there were times that I was almost in tears. By the end of morning I sort of thought if I were only a hundred people, that I could go to these various places. Well of course I can't, because I've got a job I've got to do. But the... There was a man from I think it was Little Grand Rapids, a most dignified... He didn't speak English, he spoke through an interpreter, but a fine-looking man. And he said there were only three people in his reserve who spoke English and they had good jobs. And he said he wished that all his people could speak English so that they could get a good living. But he said there is no one to teach them. Oh, I just -- it just tears your heart out to hear that.

Max: Well, it was like that here and maybe one time at Norway
House, you know. I seen it.

Mrs. Paupanakis: But now there is very few that don't talk.

Margaret: Oh, you've got schools here now to help you.

Mrs. Paupanakis: There is a lot of schools but only up to grade eight.

Max: But grade eight is better than nothing. I didn't go to school very much myself. I didn't get much chance, you know, where we were staying at Gods Lake. And there was no school down there, you know. And there was no school in Island Lake. But there was school in Norway House. That's one reason why my father had to quit this going from post to post. He wanted to give us a chance because he was a school teacher himself. He went to school in Morley, Alberta. And Red Deer, Alberta. In those two places, that's where he went to school. And that is... I guess Morley, Alberta, is quite different to what it was in those days now.


Max: Yeah, well, that's where my father went to school. You see how hard it was those days to get education. You just had to leave home, go way up, maybe Alberta or some place. That's how my father had his education because my grandfather, old Edward Paupanakis, was one of the old-time missionaries, you know.

Margaret: Oh, I didn't know that.

Max: You didn't know that, eh?

Margaret: Then he must have been all through the country too.

Max: Yes. Well, he worked up north here, you see. There is a lot of people today -- I usually look, help them to find their birth records out, find them. Find out they have been baptized by my grandfather because I saw his name there. Saw his name there, he was the one that baptized them. That's Norway House, Oxford House, Cross Lake, Nelson House, Island Lake -- those places he looked after. He was at Oxford. He was the first one to open a church at Oxford House. The first one to open a church there. And then Cross Lake, he was the first one to open a church there. So this new church they put up is named after him because he started the first mission there. And that was the first year, that must've been about, how many years ago now? Eight years ago when they put up that new church. When they first opened it, after it was finished, when they opened it, they called me there to go with the conference, you know. When they opened the church and dedicated it, I was called in there and I was very glad to go. They wanted, I got all the story written up there, you know, because I was one of the grandsons of him, you see, and they wanted somebody that's
related to him. So I had a great photograph picture of him, you know, about that size. I give that to the church. It's still hanging there in that Cross Lake church. So, from there...

Margaret: Your family has done a great deal for this part of the country.

Max: Well, I guess my grandfather did a lot of work in his days, you know. I guess it was a lot of... they had lots to do like, people with experience in those days. That's what I think. Fred (name) was quite a fan(?), a mission worker too. But my grandfather sure did a lot by the people that were told, you see. He died just in 1911, in July sometime. And the next year in July 1912, that's the time I was born. Just one year before. And that's where I got my house, just where he stayed. Just the same foundation, I just redug the cellar, I'm using the same cellar. That's where he lived, up the river where I live. That's about four miles from here. Yeah, I got a picture of him when they had this conference in 1900 -- that's 65 years ago -- in Brandon. It's too bad you couldn't see that little book.

Mrs. Paupanakis: You should have brought it here.

Max: I should have brought it with me. I never thought about it, you know. I could have brung that book and I could have showed it to you. There is old-timers there. I mean the old missionaries, you know. Oh, maybe you'll come to these stories sometime, this old S.T. Gard. That's the one that baptized. S.T. Gard is one of the old-time missionaries and he talked, he learned Cree that one. And he talked Cree like an Indian. That's how he did when he was out here, you know. He learned his Cree just talking to the Chief personally, but Cree, you know. And the people know of him in so many places, like here at Norway House and Cross Lake and Nelson House. They sure never forget about old Gard. There is a lot more like him though, you know, that's been spending their time up north here. And this McDougall, what is his name now? Was it McDougall that set up a church in Alberta someplace?

Margaret: Oh, the McDougalls. They were early missionaries.

Max: Yeah, well that's... We have his picture there, he is also in it.

Margaret: I think the main United Church in Edmonton is called after a McDougall.

Mrs. Paupanakis: I've heard about that, yes.

Max: Well, that's John McDougall. That would be John McDougall. His picture, if I could -- well, I might have time to show you this little book. It's quite old, you know, but...

Mrs. Paupanakis: Well, didn't Reverend Richardson show slides of that McDougall church?
Max: Maybe he did.

Mrs. Paupanakis: I thought he did.

Max: Oh.

Mrs. Paupanakis: We had a minister here that went to Red Deer, Alberta. We often hear from him.

Max: He said that when he went away from here, that's where he went.

Mrs. Paupanakis: Have you ever hear of Ken McLeod, Reverend McLeod?

Margaret: I'm not sure.

Mrs. Paupanakis: Yeah, he was at Norway House.

Max: He is quite a man from Norway House. He was here twice. Like some of those ministers would leave and years after they would come back. That's how Reverend McLeod was. I'll have to show you that little book. Also like from the first missionary at Rossville, right down to Reverend Martin. That is 1938 or something like that. I got a list of all those ministers that many years have been. I'll bring that over. I'll show you that just before you go so I can give you a little more idea how the missions have been going here. It's always nice to have everything, a record of something when you, like who you are talking about, missions now. James Evans started Norway House. Another one after that and so forth, you know. It tells you how many years they've been here and what (inaudible), it's all marked. Maybe some of your relatives might be in there for all we know.

Margaret: No, I don't think so. My people were in Ontario. My father's people were Irish, they came over from Ireland to Ontario. And my mother's people were Scotch and they came over from Scotland to Ontario. Then my mother and father met at the Sault. And they got married and they went out before the Northern Wales were through with Alberta. They came out by a covered wagon and prairie schooner. My mother was 21 when she went out there.

Max: But then your mother come from the old country?

Margaret: No, not my mother, my grandparents.

Max: Yeah, that's what I mean. Your grandmother. Oh yeah. Well, you know, where did James Evans come from, England? And James Evans himself come from England. That's why I say the people here could be related even though they don't know it. That's right.

Mrs. Paupanakis: Well, it's pretty close to supper time.

Max: Well, did we give you any help or...?
Margaret: Oh, this has been wonderful and I do appreciate it very much.

Max: Well, we hope to see you again, you know.

(End of Interview)

INDEX

INDEX TERM                      IH NUMBER     DOC NAME     DISC #          PAGE #

HOUSING
-frame houses                  IH-MS.002a     PAUPANAKIS2  44              3
MISSIONARIES
-arrival of                    IH-MS.002a     PAUPANAKIS2  44         9,10

PROPER NAME INDEX

PROPER NAME                     IH NUMBER     DOC NAME     DISC #          PAGE #

EVANS, JAMES                    IH-MS.002a     PAUPANAKIS2  44       3,10,11
PAUPANAKIS, EDWARD              IH-MS.002a     PAUPANAKIS2  44              8,9