HIGHLIGHTS:

- Discussion of Scottish dialects.
- Discuss the Scottish backgrounds of various people in the community.
- Discuss transportation by York boat.

Margaret: But I'm trying to get records. You said it was your grandmother who came over from Edinburgh?
Max: My grandfather came from Edinburgh and that's my mother's dad. He came across on the sailing ships. That was before -- now people were travelling by jets and everything -- but in those days, that's the only way there was of getting here. I think my mother used to say three weeks or something in the water to get across, and that brought my grandfather out north. He was a carpenter for the Hudson's Bay and he worked at the Fort. Many of his work that you could still see, you know. And he brought his tools right from the old country and he used to make trunks. That's what I call them anyway, trunks. I don't know whether I'm using Scotch word on that but that's my language anyway, English. Trunks, he used to make them in dovetail, you know, like this. And this is sort of a box where we keep our clothes like, you know. And they were dovetailed and you can't pull those things apart, you know. Once they are put in there, they are glued in there and dovetailed and you can't get them apart. You have to smash it before you can get it apart. We still got a few of those trunks at home. You know, we keep it as just really a souvenir, but nowadays you see everything different.

Now, her grandfather's name was Begg. This old man, I remember her old grandfather but she doesn't remember him.

Mrs. Paupanakis: I do too. (laughs)

Max: Yes, she just remembers a little bit. This is the old man that used to use a lot of Scotch in his language.

Mrs. Paupanakis: Oh yes.

Max: But originally, I can't tell you where -- I think he come from York Factory. Well, that's where the boats used to land, isn't it, when they come through this way? And that's where the old man come from that I know. And he, a lot of those people come out here from the old country as far as, according to my mother. These McLeods, you know, and McIvors, of course. All that name, I understand, it's all from the old country. And there is a cemetery across from the Hudson's Bay there.

Margaret: Oh yes, Mr. Remco mentioned it.

Max: Did he mention it? It's too bad you couldn't take a look at some of those gravestones. There's one there, Hector Morrison.

Margaret: I gather most of the Scottish clans are represented.

Max: Well, this one come from -- what do they call that?

Mrs. Paupanakis: Strongway or something.

Max: It's in Scotland anyway. That's where he come from. He is one of the old-timers. I suppose he come with the Hudson's Bay too. That's how my grandfather came here. He went back once to see his people. From the time he left the old country
he was a young man, you see. He went back once and seen his folks and he came back here and he never went back. That's how come he married here and then he died here. He is buried in there too, also. And his name was Jimmy Garson. Jimmy Garson was his name. As far as I know about my grandfather. And then his land was -- my mother had a lot of that, you know. We would be all the same, whichever way the parents talked, in English. In the English, I guess... And I'm afraid we are using a lot of those things in words today, you know.

Margaret: I wouldn't be afraid. I think this is wonderful.

Max: Well, the kids used to kind of laugh at me in places, you know. Granny always calls it, if it was a stable it would be a byre. And it seems funny to them. And, "Go and get a ballot of wood," or something like that, you know. And what else? There were a lot of those she used to say. My mother used to often use these words and the kids used to find it different because the language was changing, you see. But this must have been their language in those days.

Margaret: Oh yes, and you'd still hear it in Scotland.

Max: You still hear it there?

Margaret: Oh yes.

Max: Well, you know, myself, if I see a person from Scotland here, I can trace him right away by his language. Yeah, right away, doesn't matter who. If I get somebody and talk to him I can tell right away that he must have come from there. And a lot of those words my mother used to use and now these Scotch people that I know here, their language, I can always hear it there if I see anybody.

Margaret: Did she speak, did she say "schlock a light"?

Max: Yeah.

Margaret: For the fire.

Max: Yeah. She would just say fire. This was my mother. This is my old grandfather's language, I'm pretty sure, you see. And it's not only her but there is a lot of those people still use that same English for... If I go to different places, you know, if I come to a family that come from the deep like that, I can still hear the language my mother used to use, you know. But for twenty years or say thirty years, a person that's thirty years younger, his English is different, very much different to that, you know. But still, we can hear it here and there. You can still catch those few words.

Margaret: Can you remember, do you know where some of those places are or people who still have those phrases?

Max: Well, Cross Lake still has it, with the McIvors.
Margaret: I'm going over to see Mr. McIvor over in Wabowden.

Max: Wabowden, there, yeah.

Mrs. Paupanakis: (Inaudible)

Margaret: Well, apparently they are away just now.

Mrs. Paupanakis: Are they? Oh.

Margaret: So Mr. Campbell said. I was hoping to see them tomorrow.

Max: Where did they go?

Mrs. Paupanakis: He must have been -- he's always away. Gods Lake or somewhere.

Max: Well, the one you are talking about at Wabowden, now that's Louis's brother, you see. So that's quite all right. It would be the same thing.

Margaret: Well, he used to be at York Factory, didn't he?

Max: Who is this?

Margaret: The one at Wabowden?

Max: Yeah, he was quite all over the coast in northern Manitoba. So most likely you would get a lot of ideas there. Especially he was with the Indian people too, you see. And this is one of the people... I believe their dad must have come from the old country too. McIvor, they used to call him just McIvor.

Margaret: Well, McIvor (McEvor) is the Scotch pronunciation. McIvor is an English corruption of it.

Mrs. Paupanakis: Well, McIvor spells M-c-I-v-o-r.

Margaret: Yeah.

Max: But then my mother used to say McIvor. She always used to talk about McIvor. This old McIvor, I don't know what was his first name. This old McIvor, that's the oldest's dad and the one you are going to go and see. Their dad and my mother's dad were two good friends. They used to meet often, whenever there was a chance, at Cross Lake. McIvor was at Cross Lake and my granddad was at Norway House. So I guess when they meet one another, I guess they had a chance to use their language, you know what I mean. As long as they talk in this language, their children are going to get it straight from home.

Margaret: Well, your people were Begg?
Max: Yes, they were Begg.

Margaret: Was that from the Orkneys or the Hebrides, do you know?

Max: This is one of the old Beggs, they come from there. He was talking a lot of Scotch, the old man, you know. That is how old Jim got his name, Jim Begg. Her dad was also Jim too. They used to call this one young Jim. But this is one of the old-timers, old man Jim. And he come from York Factory. He was a fiddler, you know. We still have that fiddle at home. My son has got it. He has got the case and everything and the fiddle bow. He come from York Factory and that fiddle, my father says that's where it come from in the first place. And then there was no children, there was just her, of course. And there was no kids to spoil it or anything, that's how it's been kept so good. And her dad had it after the old man died, you know. And after her dad died, we got this fiddle, we still got it at home. So, I don't know where that fiddle come from. It might have been about eighty years old for all we know. I don't know how long...

Mrs. Paupanakis: Oh, it would be more than that.

Margaret: Were there any tales of any of the parties he fiddled for?

Mrs. Paupanakis: Anybody, he played for anything.

Max: Oh, he used to like that, you know. Some people would like it very much to play a fiddle. And they would just sit there and play the fiddle, you know. Whenever the dance was over and they would go home and you would ask him, "Come and play fiddle," they would be right there. Lots of people likes to play, he was one of them. And they often hear now... He was a good fiddler, you know. And those old tunes that he played, now those kind of fade away when the old people died. And Don Messer, he plays on the radio and he makes records. Now this is the tunes this old man used to play. I often told her, I could hear this old man playing. His name was Old Begg, you know. This is one of Old Jim Begg's tunes and Don Messer knows all those. And they would call Andy Desjarlais and he plays quite a few of those, and he is just a French Canadian, I think. But I read his story and I began to learn that he got a lot of these from an old man when they were together in a camp or something. An old fiddler, it must have been somebody from Red River. See, Andy's from Red River some place. So I guess that's how we still hear these old tunes and hear part of this old language, you know.

Margaret: And they are in Nova Scotia too, which was settled by -- it's New Scotland, Nova Scotia. Which was settled by the Scots Highlanders and they still have the Gaelic in Cape Breton and places like that. And they collected a lot of these songs there too. They would be, you see, they would bring them over from the old country.
Max: Oh yeah.

Margaret: And so again, these would be part of our whole background here.

Max: That's right. Well, I'm one of them. You know, I was working hard to try and find old Harry Louder's records, you know. I guess you heard about it. So I did phone -- how many did I phone, three?

Mrs. Paupanakis: Two or three.

Max: Three. I got one right from the old country. Somebody brought it from -- I got it at home. I remember old Harry Louder, "roamin' and a gloamin'" and all those, "Highlands and lass" here. Yeah, I got that record at home. I'm just keeping it, you know. Every time, like those Mowatts from Warrens Landing, they are another ones, their dad came from Orkney.

Margaret: Ah yes, the Mowatts. That's another family that's from the old country.

Max: Warrens Landing. Every time they come down, Stanley and Charlie and Herbie and... they always liked those tunes and we put those on for them, you know. And their dad was, I saw the old man. His name was Andrew, Andrew Mowatt. That's the old dad. He used to tell us he come from Orkney. He used to say Orkney or something like that. I guess that's the most close to Scotland, is it?

Margaret: Yes, it's just off the northeast coast and then the Hebrides are further to the west, they are off the western coast. But I have a friend who is now in Toronto, her name is Catherine McIvor, and she went to visit some of her old relatives in the Hebrides a few years ago. And they are living, I'm sure, as they lived two centuries ago. And she got records of their, of what they were saying, in Scotland itself.

Max: Where is this, what do you call it? Aberdeen?

Margaret: Hebrides, the Hebrides Islands.

Max: Oh.

Margaret: They are off the coast.

Max: But there is a place they call Aberdeen, isn't there?

Margaret: Oh yes. That's a city on the east coast of Scotland, on the mainland.

Max: Oh, I see. Because I know we had Mr. Clark here, Alexander Cooper Clark. And my father was in charge for the Hudson's Bay at Gods Lake, you see, and he come from the old country. He was a Scotsman, all right, but this is his place,
Aberdeen. After he went back and he used to write to my father and I remember his address and I looked for it in a map and I found it. I saw it there all right. Oh yes, there is a lot of people we know, I guess, from the old country. I mean, some of them went back. There is a lot of them that went back and then they come back again. Mr. Hampton, he is retired from the Bay, I think he was about thirty, over thirty or forty years in service, and he went back to the old country. And I understand he was only in the old country for one or two years and he is back some place in Canada again.

Margaret: I'm sure he would.

Max: I guess, I wouldn't blame him. That's too long for him to be now. I guess this is what happened to these people that we are talking about too, you know. They come from the old country and then when they have been here so long... It's not that they don't like their old place but I guess they...

Margaret: They have just grown apart.

Max: That's right.

Margaret: And gone different ways and some of...

Max: That's what happened, I guess, and most of them were married here. I mean these young Scotchmen that came over. There is old Donald McLeod now. He lives, used to be down here. He also come from Scotland but I don't know what part. If you go down the river, you'll find McLeod's. That's his sons, his sons and daughters.

Margaret: I must try and do that.

Max: There's Norman McLeod still living. That's one of them. He's a pretty old man now.

Mrs. Paupanakis: (Inaudible)

Max: Oh, at least that.

Mrs. Paupanakis: He died at 97 years old.

Margaret: When?

Max: Yesterday.

Margaret: Oh, this is Mr. Keeper.

Max: Mr. Keeper, yeah.

Margaret: I wanted to see the Keepers but this happened yesterday and so I didn't want to trouble them.

Max: Well his brother, Joe Keeper, is still living.
Margaret: Yes. Well I thought... I am going up to Wabowden and Churchill and then I'll be back for a couple of days before I go south again. And I thought then I would talk with the Keepers, but I didn't want to trouble them.

Max: I guess Joe Keeper is the one that you would talk to, you know. And he talks good English and he is also an old Hudson's Bay man too, you know.

Mrs. Paupanakis: He is quite old too.

Max: He is quite old. He must have been a way over seventy.

Mrs. Paupanakis: He is over eighty, Joe.

Max: Joe? Something like that. I don't just know because old Walter here, the one that died, he was 97. And one week, this was Walter, that must be how many days ago?

Mrs. Paupanakis: A week ago the day before yesterday? A week ago, when was that old day?

Max: Saturday, on a Saturday.

Mrs. Paupanakis: A week ago Saturday when we seen that old man.

Max: We visited him in his home. That's the day his wife died. We heard that his wife died so we went and saw him in his house, you know. And he was...

Mrs. Paupanakis: A week and two days, that's how long it was.

Max: And who would think that when we saw him that time you know. He was walking around and telling us just what happened about his wife -- his wife took a stroke. That's what killed her. She didn't last, just about two days, I guess, a day and a half. She died in the hospital. They brought her over to the hospital and he was telling us all about it. And we didn't think and he said, "I think I'll go outside for a while." He put his cap on and walked outside. He was a smart man. You wouldn't believe that he was that old, you know. So, he finally went. He used to give us history. Somebody told us on the phone, "Old Keeper, he is gone." So that's one of the old-timers and that is Joe's brother too, what we're talking about. Joe can talk more about a lot of these things.

Margaret: Won't you have more tea? I'm very fond of tea.

Max: I guess everybody is out here. Tea, everybody likes tea.

Mrs. Paupanakis: Well, that's what I live on in the daytime when I am alone and by myself all day.

Max: When I used to be a fisherman and go with the Icelanders, I used to drink a lot of coffee.
Margaret: Oh yes.

Max: But there was two Icelanders, two brothers. And there was another old fellow there, I don't know what nationality he was. But these two Andersons, they were Icelanders, and they used to make tea -- I mean they make coffee -- and halfway for lunch they used to make tea so that everybody would be happy, you see. The (inaudible) was settled. (laughs)

(Break in Tape)

Max: ...drink tea too, you know, but that's mostly they liked coffee better, I guess.

Margaret: Yes, the Scandinavians seem to like coffee. The Norwegians and Swedes and Icelanders, they seem to like coffee very much.

Max: But up north here we drink coffee, but most of them, more people drink tea, you know. I guess you know that.

(Break in tape)

Margaret: Are there any stories of the people around here that are sort of, oh, well known that have passed on from one group to another? Do you know?

Max: What kind of stories would you like?

Margaret: Oh, perhaps about hunting or about parties or New Year's celebration or anything of that sort that have been happening that people talk about?

Max: Well, I guess this one old fellow here, he talks English very good and he is quite an old man. He must have been close to eighty. If not eighty, he is pretty close to it. This is one of the old-timers that we still have that has still been living in the Indian life. But he knows a lot about trapping and he knows, oh, he is a very interesting old man. It's too bad you couldn't have met Mr. Bradburn and had a talk with him.

Margaret: Well, Mrs. Snow was talking about him, I think, this morning. And I was wondering perhaps I might get time tomorrow or Saturday morning. He lives not so far from here?

Max: He lives right, no, not far from here. There's the crooked turn and then when you come out the crooked turn he is right across there. Somebody takes you there, like little Tommy now. He could take you right to the house. And if you go and if you would like to see Mr. Bradburn at this place, I can always phone to him from my place and tell him and get a time.

Margaret: Oh, I'd like that.

Max: And then he would be, he's always home, you know. Just
him and his old wife is living in the house. He never goes around very much but he was at Rossville today, wasn't he?

Mrs. Paupanakis: Yeah, he was.

Max: He was at Rossville when we were there this morning. So he'll tell you a lot of things because he is a lot older person than we are, you know. But he is the one that can tell you about the Indian life from the past, you know, and trapping and hunting and all that. He's been in that life, you see, that's why I'm saying. I was a trapper myself but not as much as them older people, you know. I was fishing and I've been in the store here now for ten years.

Margaret: Oh, have you?

Max: For Mr. Louis. Before that, that's how I made my living, I was trapping.

Margaret: There isn't as much of that now at all, is there? I mean, it's...

Max: You mean the trapping?

Margaret: Yeah.

Max: It's kind of died out too. It's fading out now. But it's not as good as it used to be thirty years ago.

Margaret: Yes, Mr. Campbell was saying he used to go out trading with the trappers.

Mrs. Paupanakis: Charlie.

Max: Yeah, that's right. He used to go around to these places where they had these people's certain places. So many families would stay and then we used to call this camp trade. The dog team would leave from the Hudson's Bay here and go to these places and get the fur from these people and the same time he would supply them what they need like, you know. Because you can always pretty near guess what they want in the bush, you know, such as sugar and tea. The main thing is tea, they got to have lots of tea. They would always have moose meat in the bush, you know, but you never take meat with you. Maybe you would take a few, a little bit of pork and beans and corned beef.

Margaret: And bannock?

Max: They used to take flour, baking powder and lard. They can make their bannock, you see. Now that's what they were living on mostly was bannock.

Margaret: Well, wouldn't they need a good deal of sugar too for energy?

Max: Yeah, sure.
Margaret: And heat?

Max: They used to have this sugar. Now we got some of that from the store.

Mrs. Paupanakis: In tins.

Max: In little square...

Margaret: Cubes.

Max: Yeah. And this was the old fashioned sugar we called it. You don't see it now. You see this sugar that comes in the ten pound bags and five pounds, two pounds in the store.

Mrs. Paupanakis: And that condensed milk, you know.

Max: Condensed milk, that's another thing, you see. We call it, when I see these things, I always have our way of calling it, you know. And then this bannock biscuits, we have them in the store and I call them the York boat biscuits. That's what the York boats would bring.

Margaret: Who makes them now? You import them now?

Max: Yeah, they sell them in the store.

Margaret: Who makes them?

Max: Well, it's the company that makes them.

Margaret: In Winnipeg.

Max: Yeah, they are square.

Mrs. Paupanakis: Some of them are round.

Max: Some of them used to be round. This is what everybody else remembers, these biscuits. That's what they used to have in the store. Nowadays you go in the store to look at how many different kinds if biscuits you will see, but in those days there wasn't anything that fancy. And they used to take them in their lunch like, you know.

I used to see them in Hudson's Bay at Gods Lake when I was a kid. That was in 1917. We were there 1916, 1917, and 1918. And we moved away from there in 1920 and 1921, you see. When anybody's, like my father, he takes a contract for three years. In those days, when you signed up a contract, I think you had to sign for three years or something, three years in one place and then you would move to a different place. But I used to see, I seen a lot of things there that I could remember at Gods Lake. That was in 1918, quite a while ago. And when they used to bring in the stuff by canoe. Well, they were still using York boats when we first got there. They were still running up into Norway House here, I suppose. I was quite small but I
remember these. There is an old man named Daniel Hill at Gods Lake. He used to be the one that looks after York boats, you know. He was a captain, like. And he was the one that hired men through the Hudson's Bay Company. But like Daniel, I guess he knows the people more than anybody else. They would get him to hire men, you see. He would take the good men, of course, that he knows. And I used to see him up in, after those York boats, in the spring, to see the tower would be put on it, you know. He did that and that's how I knew the old man. I used to walk to him when I was a kid, you know. I saw him making a fire in this tower, you know. There is two space called pits and tar and then they mix it together and then they boil it for so long. They know when it is ready to be used and that's where I used to see this old Daniel, you know. That's quite a job, you know, those York boats were big.

Margaret: Oh yes, I've seen the one that they have as a kind of souvenir now.

Max: You mean at Fort Garry? That York boat went from Norway House here over there, you know. I saw it when it left here. Well, this is what they were using in those days. I remember seeing them, still using them. I think there was about ten in a crew.

Margaret: There must have been.

Max: There was eight rowmen and the captain and the bowsmen. There was ten in the crew.

Margaret: And only eight men rowing those huge things. They must have been strong men.

Max: Oh yeah, they had to be good men. That's what I say, old Daniel used to pick the ones that can do that, you know. He was something like a captain we saw on the boats now. Just the same. One man can't do this work, he would hire another one, I suppose. But anyway my father used to say, "Daniel is the boss," you know. Anybody wants to go on the York boat, he says, "Go and see Daniel." My father was in the store with him. He says, "You better go and see Daniel," if a man wants to go on the York boat. He seemed to me to be more of a boss in the boat, you see. It was the same as the boat is on Lake Winnipeg now, the Kenora. The captain is always the one that looks after everything. He is the boss like, but the same thing in those days. And after that, when they quit using York boats, I remember when they started using these canoes. They started using these canoes. And I always talk about this now. We will run out of stuff in the store here. One thing is running out, the people (inaudible) about it. But in those days, you know, we used to run out of sugar in March, and we don't see it till June, around June sometime. March, April, and May, maybe three months, almost four months without sugar. We didn't used to mind it too much. But nowadays, to see the young people running out of stuff like that, you know. That's what I always say, there's some people here from Gods Lake,
they were married up here, you know. These people, we met one another and we start talking about those things and we always said that, how many months we used to be out of sugar. No canned goods very much in those days, but you see this Roger's Syrup, you know.

Mrs. Paupanakis: And salt pork.

Max: Salt pork. That was the main thing. The Hudson's Bay always had a lot of that on hand. And flour, of course, baking powder. And then it was so hard to get stuff there, I guess with canoe, freighting in canoes. There wasn't too much of everything, I guess. At least I never -- I'm working in the store and I never had to do that, what my father used to do. He used to cut that lard in half, the one pound package like, you see. Sometimes he used to cut it in a quarter of a pound. I don't know, just that's why I say there wasn't too much of everything in those days, and that sugar. When the sugar gets too small, then 25 worth to each family, like here in the settlement. I know that. But you don't see anything like that nowadays, not around here anyway.

Margaret: I was interested this morning though, when I was on my way back and dropped into the post. Mr. Remple said that that boat was bringing in all the flour until next June.

Max: That's right.

Margaret: The winter supply.

Max: It's too bad here. This whole fort here, the Hudson's Bay Post, there used to be -- well, I guess you remember, you see it on a picture. The building was all around like this.

Margaret: Be something like the lower fort at Garry?

Mrs. Paupanakis: I think there is postcards of it.

Max: Yeah, something like that. Yeah, there is always cards of it some place.

Margaret: I must look around and see if I can find any.

Mrs. Paupanakis: I think I saw a picture.

Max: I saw one of those pictures at home. And this one storehouse -- L5, L6, L7 -- and this is L1, of course, this main post here. This is Oxford House and Gods Lake, they all had different numbers, you see. And every house, that's why those houses was built around. One was for Oxford House and maybe this was L5, you see, and Adam Lake may be L7. Gods Lake may be L6 or something like that. Each building, when the freight comes out from the boat like where you see them unloading stuff, all the stuff for Gods Lake would go to this L6 post, the L6 warehouse. And then that way they don't get mixed up,
you see. And this is what the freighters used to come from Island Lake to come and get it from canoe. Before the canoe it was York boats.

Margaret: When the canoes came in with supplies, it must have been quite a sight, wasn't it?

Mrs. Paupanakis: Yeah.

Max: You mean quite a few? Oh yes, there were quite a few. They were doing that all summer long. Maybe three or four, that's depending on the size, six and seven canoes. These people go, maybe two weeks after there will be another one going again. They keep meeting one another on the road. The road was always busy, you know, all summer. Till say about September. I think September 15, they would all go to their traplines and the freighting would be over. And then you don't see them, in those days over at Gods Lake, you don't see them. They left September.

Margaret: There wouldn't be anybody left except...

Max: Just the manager and this is what Charlie told you there, that's how they used to keep track of the people. The Hudson's Bay had about, oh, three or four dog teams all the time on the lines. One dog team would go this way and the other one this way and they would round up the people and take the fur from them and they would supply them with stuff, you see, and that's how it goes across. They don't come to the store till the trapping is over and then you will see them all again around about June.

Margaret: It would be a great reunion then.

Max: Oh yeah. And it was very good. You see, the post was in the centre and the people live on each side here, all in tents and wigwams on each side of the post. That's where they spent their summer. And then you would see them all together in July and August and part of September, and then you would see them go. But then in spring you see them come back there again. That's quite different then. But that's how I saw them. And if my father wasn't a Hudson's Bay man in those days I would never have seen them, you know. But I seen them York boats. I had a ride on it from Gods Lake to what they call, what's that store, that's... I don't know exactly how many miles, it takes about a day from there anyway. But this is where they used to pay treaty. The Indian Agent from Norway House would go over there and meet the people and pay the treaty there, you know. All those people from Gods Lake would go to this. That's the only way they are going to pay treaty is...

(End of Interview 1)
HUDSON'S BAY COMPANY (H.B.C.)
-employees of IH-MS.011b PAUPANAKIS 43 2,3,13
TRANSPORTATION
-York boat IH-MS.011b PAUPANAKIS 43 13,14
TRANSPORTATION
-canoe IH-MS.011b PAUPANAKIS 43 15