Ranald: This is tape RT 82.4. I am Ranald Thurgood and I am continuing an interview with Mrs. Elmira McLeod, at her apartment in Mississauga, Ontario, on July 20, 1982.

Elmira: And George Beaver used to tell us, "You must not go in that bush looking for berries. There's a great big cat in there, it's got feet about ten inches across; I can see the tracks." And he'd really have us afraid. My dad says, "Go on, pick berries. He wants to go in there and get all the good ones himself." And one time he told us, he said, "I went through the bush, I took my gun, my game bag on my back. Halfway through the bush," he said, "I could hear a bang. Bang, somebody keeps shooting. So," he said, "I went toward it," and he said, "I shouted to hold that gun." And he said, "There was a man, and I stood and watched him for a while," he said. "He was shooting up in the trees, but I couldn't see a thing in the trees. So I went over to him and said, 'Hold the fire, you might shoot me.' So," he said, "I stood looking at him and I said, 'What are you shooting at?' This man says,
'See that up in the tree there? I'm trying to kill it.'" And
George says he looked at him, right in the eyes, and could see
there was a bug on his eyelash. And that's how his stories
would end, (laughs) and he said he thought... he had the weird
stories, you know. But just the same we liked it. And he said
one time this here -- this is silly, maybe you don't want to
hear it.

Ranald: Sure.

Elmira: You can cut it off you know.

Ranald: Yeah, sure.

Elmira: Don't you cut the tapes for the...

Ranald: Usually that, but I'd, I'd like to hear the stories
anyway. I like stories.

Elmira: Another time... we used to bother him for stories...
and he said, "Right back in that yonder hill, there was a man
lived there." He even told us his name, I forget what it was.
And he says, "He had a tail." And he said, "He married a nice
young woman because he had lots, he saved his money all his
life, and he married this beautiful young girl..." from I don't
know what city he named. And we said, "What's that got to do
with him?" "Well," he said, "every time she'd pat him on the
head," he said, "he'd wag his tail." (both laugh) My dad
says, "I want you to quit listening to that old man," he said.
We used to like that, you know, just sounded so, something to
make you laugh. So you know my, my nieces... He was still
living when my nieces used to go '30, '35. They said, he used
tell us about (inaudible). George Beaver lived till he could
make a bow an arrow for my Jack, that's how long that man
lived. And they said, "He used to tell us about that man with
the tail." He even told the next generation.

But he was a nice old man. He's the old man I told you made
the paper racks. And he'd go and sell a few, and we'd all
chase after him for five cents to get some candy. But he
wouldn't give us five cents, he'd buy a bag of candies and
divide it out. He couldn't read or write. I remember they got
him a radio, the reserve got him a radio so he would have
something to play and listen to. And his sister lived with
him, old Aunt Carrie. And she said, "Every time George goes
out he'll pull that wire and I can't hook it. For a long
time," she says, "I noticed that wire, that the radio wouldn't
play. So," she said, "I called a man off of the road to come
and look at our radio." He'd disconnect that wire every time
so she couldn't play. (laughs) He was quite an old guy, I
trying to think of any more crazy stories he used to tell us.

I said to him one time, "Uncle George, why didn't you ever get
married?" He said, "Nobody ever asked me." You couldn't, you
couldn't tease him, you know. Another time we're all sitting
around out in the night time, all the neighborhood kids. And we're acting silly and telling jokes, telling little wild stories. I guess not very nice stories maybe, but at that time that was quite a thing, to get away from your parents, you know. We weren't free to... He come along and sat there and some of the boys said, "George, how many stars is there?" The whole sky was lit up with stars. And he looked up for a minute and he looked at us and he said, "Well, there's hundreds, and hundreds, and hundreds, of thousands of stars. And if you don't believe me just go up there and count them." Jack just loves... he's writing a story and he's got a lot of these things quoted, you know, in that story, about one of these old men, old fellows will come out with a story. One time I got my mother mad. I asked him if he'd marry my mother. I was teasing my mother, and he really took me serious. He said, "I'd marry her if she'd marry me." And my mother had the butcher knife going at me, you know, (laughs) (inaudible). Yeah he used to live for an awful long life. He didn't look much older, though, and you know he never, he never took sick, he never had to have a doctor, and he never went to bed. And that's the way he died. Aunt Carrie... he'd get up in the morning and he'd build a fire, and put the tea kettle on, and then he'd go and call Aunt Carrie, "It's warm now, you can come out." And he'd make tea and toast, and this time she heard him start the fire and he didn't move anymore. He usually started, got everything going and then he'd fill his pipe and sit down on an old rocking chair. So she called him two or three times and he didn't answer, so she came out and he was dead on the rocking chair. He died just the way he lived. I said, "He must be telling that up in the sky someplace." But the other old men were serious, that I was telling you about -- old Grandpa Lake, and they were more... What they told you was real serious, you know. They could take and preach to you like a preacher. They were a -- we called them local preachers, and they would pray for the sick, baptize babies, and if you weren't living right they would catch up to you and tell you what you're doing wrong and not to do it anymore. But it seems there's no old people anymore. I said to my brother-in-law, "Seems we're burying all the people that's our age. Pretty soon it will be just you and I left." "Gee," he says, "Don't talk that way!" But actually we are... it's not like the old people. Well, I suppose I'm old, but maybe we don't live the same way as the old people then. They used to talk a lot against dancing, and card playing, as being devils, you know, deviltry. I don't know why, what they had connected with the dancing.

But cards... one time my dad told me this, that there was an old empty house and whoever died there left table, chairs, and an old stove, you know. And the men used to go over there and gamble. And at night -- oh, it wouldn't be big, just maybe pennies and nickels, you know. But it was the fun of getting together and out of the house. And they said they went for two, three nights and nobody took any coal oil. And they looked and there was -- they way they'd tell us -- maybe an
inch of oil, and they said, "We'd better get playing here, or else we're going to run out of oil." And they'd get a fire going, and he said way near morning there was still the same amount of oil in that lamp as when they started. So they got scared and they put the light out and they ran, and they never went back. Whatever kept the coal oil there? I guess maybe they thought they were doing wrong, gambling. My dad said they just had a little, what they call gambling money, maybe a dollar and a half. They sort of kept that floating around. But it was just a get-together, you see.

And stories like that would scare us. I guess that was why they'd scare us from playing cards, you see. But we used to play a lot of Euchre and rummy and stuff like that, you know. And we could play poker, but we played for peanuts -- it was fun, peanuts in the shell. We'd raise them with two or... But I don't know what was against the dancing, but they never held with dancing.

Ranald: Did most of the people dance?

Elmira: Oh, in those days... They still have a lot of dances down there. Anybody who gets married, there's a big wedding. They have to ask everybody and then all the outsiders... There's a beautiful wedding in the church, and then they go over to the recreation hall and the community centre... There's cooks down in the basement cooking; and some people bringing all of the... all of the relatives would bring something. It was usually a turkey dinner. That's served and then they'd get the music going and dance. It's quite nice, it's a nice get-together, you know. I used to take part in them all. If there was a wedding I'd go down and help.

Ranald: When you were living in Mississauga?

Elmira: Yeah. So I (inaudible). And my sister passed away, my sister. We were going to build there one time. I wish we did, but it's too late now.

Ranald: How old were you when you started staying at home, when your parents were out working?

Elmira: None of us ever went to high school, and some of us never even got through what they call public school now. We just quit when we thought we were too old to go. And we just hung around home maybe. It was quite a, quite a way that... anybody lived the way we lived. Maybe I'd go and stay with my aunt and help her for a while; or go out to Peterborough and try and get a job.

Ranald: How many children were there in your family?

Elmira: Just three.

Ranald: Just the three of you?
Elmira: Yes, I was the middle one.

Ranald: And what was the age difference?

Elmira: I think we were all two years apart.

Ranald: Who was older -- your sister?

Elmira: My brother and then me and my sister. But my sister died in, I guess ten years ago, I guess.

Ranald: When did you start going to school?

Elmira: Well, the same as any place else. We always come under Board of Education, you know, and they always had teachers, and what they call truant officers, come and ask you why you're old enough to be going to school -- you'd better get going. I think we were about seven years old -- there was no kindergarten then at that time. And you went as long as you liked, you could go until you were fifteen if you wanted to. Most of our teachers were all missionaries.

Ranald: Was it a church-run school?

Elmira: No, but I think they got these missionaries very much cheaper than when they hired a minister and a school teacher. But they were qualified to teach and, mind you, they taught us an awful lot of religion. And they were good teachers too, because you had to obey them, not like now. I'm amazed to see kids in the classroom; they speak right out any old time, or turn to the back, turn their back and have a little fight and say everything to the teachers. My older boy said he's seen teachers cry after class. These young girls, you know, they couldn't take it any longer -- weird that. Our name went on the blackboard and we missed recess for I don't know how long, and that's terrible punishment, you know, to lose your recess.

Ranald: Did they use other punishments?

Elmira: Not very much. The last one we had was a very, very good teacher, the last one that taught me, anyways. He said that he didn't believe in punishing anybody -- you're old enough to know what you're doing and if you wanted to live a life like that, that was your privilege. "But," he said, "I simply will not use the strap or strike anyone, or send you home with a note, because you are in my charge from the time you leave home till you get back home, so you try to get along." And we all did get along with that man.

Ranald: What was his name?

Elmira: He was Mr. Wilding, I think he was an Englishman, and he was very good. Some of them there I hated so bad, some of the missionaries, you know, they were really nasty, sarcastic. They're the ones that told you that you shouldn't talk Indian
language, you shouldn't talk Ojibway. "Cut that out and talk English, because English is spoken all over the world." And he, they never, they never... They liked to rub like, as they say, rub salt, you know, in an, in an Indian history book. There's a lot of it taken out of the history books that used to be in there, and the Indian was so, was put down so bad, that they loved that. They loved to tell you that -- what a bad man the Indian was. So we just shied away -- we never spoke, or we never wore an Indian -- any Indian costumes. We never danced, played drums. I have a, I don't know where the picture come from that... I know that it was very sad. Some didn't, some talked it all their lives and they still do. And they loved to tell us about totem poles and you wouldn't think that from a religious man, you know. But my husband was used the same up in Spanish River School by the Brothers -- that's Catholic up there. And you'd wonder why they kept their religion; some of them they were beaten so bad. Now this is, I try to see it with, that's Alderville, that's the nearest I ever come to seeing an Indian man there.

Ranald: Alderville band in fancy dress. That's an old issue of the Ontario Indian...

Elmira: I was scared of them. When I seen them coming into... They had these homemade costumes, you see.

Ranald: Scared of Indians and that?

Elmira: And we'd hide. It was something we were, you see, we were taught against it in school. Well, oh, my father he... I don't think he's in there, but he played trombone at one time. And I was telling somebody and they didn't remember. I said, "Do you remember when we had the men in Indian costumes playing in the band?" She said, "No." "Well," I said, "we did." And I said, "They laid around some of the old houses, the old costumes." So I... I try to see with this magnifying glass if I knew any of them.

Ranald: (Inaudible)

Elmira: Jack says he going to try and find the original photo. Might be in the archives, you know. Do you take that book?

Ranald: I don't subscribe to it, I read it sometimes. They have it at the library.

Elmira: There's a story of Jack in one of them.

Ranald: Oh really?

Elmira: Yes. I don't know which one now, not too far back. Yeah, well that's Alderville, but there's no reading about it, though. I think, it was just put in there. I haven't read it
all, it's kind of hard to read in that color.

Ranald: Were the, were the missionaries all Methodists there?

Elmira: Yes. See, whatever lands on these reserves and brought religion, they were the... That's what the religion was. And I think we were Wesleyan, John Wesley. And there was John Sunday, Billy Sunday, I think... we have John Sunday... Billy Sunday.

Ranald: Were you saying that Billy Sunday had been to the reserve at some time?

Elmira: Not Billy Sunday, it's too far back, isn't he?

Ranald: I don't know how far back.

Elmira: But there was an old John Sunday, I think, and he's buried in our cemetery. There's a big monument to him. I was telling that to them. A fellow that comes, here he's a professor now, a history professor. And he used to come here a lot when he was going to university in Toronto. And he was showing some slides and I told him... So he went down to see John Sunday's grave. I'm sure it's John, but maybe it's Billy, I don't know. And there was John Wesley Beaver, one of the first baptized down there, and you know from now right to this day we've got a John Wesley Beaver.

Ranald: Is he a relative?

Elmira: Well, all our Beavers down there are all related. You know John Beaver? You've heard of him, haven't you?

Ranald: I've heard the name.

Elmira: Well, that's John Wesley Beaver. They seem to carry the name, you know.

Ranald: What were you... After this kind of exposure in school to the bullies of missionaries and things like that, how did it make you feel about yourself as an Indian?

Elmira: It made us kind of, I think, it give us all, what would you call it?

Ranald: Inferiority?

Elmira: Yeah, it made us feel different. And right up till, I could say, the War ended, you know, and everybody became like one people. We had an awful hard time.

Ranald: Was that counteracted at home by the adults?

Elmira: Oh no, no, no. Just to go into town, you know, you felt as if you didn't belong there, or you felt secure to hurry back home. And when we got old enough we just had to go
to work; we'd go to these tourist resorts. At that time there wasn't too many jobs for us, even if you had skills, even if you were non-Indian, there wasn't that many skilled jobs because there wasn't that many people in Canada. So I remember this missionary and his wife teaching us to wait on tables. He'd sit down for his breakfast and fold his napkin, you know, and we'd bring in a tray of empty dishes. First they'd take his order, then she'd put empty... and then we served at lunch and served dinner, and how to stand at one side and carry your tray. And use the words, "Good morning, sir" or whatever, "Madam." So we'd go to these tourist resorts, and you know the tourists that came in, they just loved us. Because Canada stood, represented Indians and Mounted Police. And they all wanted to see the Mounted Police and the Indians. And to think we were serving them! And we had jet, jet black hair, it was just shiny black, and they used to tell us never to get that cut and also let it grow. And they gave nice gifts, a nice sweater maybe, or a dress, or a big lot of money. We just loved to go among the tourists and work. One of them took us to Callander one time to see the Quintuplets. Got up early in the morning and took off, got the day off. We might have left midnight and some... I know we had breakfast, there... Just terrible roads, we didn't realize it then, but now you remember. It must be quite different now. And you see the old Father, Father Routhier, you know, he'd come out of that little, his house... Not the one the babies were born in, that was just there to show people. Little old... wasn't a shack, like a little four room house, you know how they're built, with a little roof, cottage roof, or whatever. That's where the babies were born, but they had a nice new house, all modern. And every little while he'd walk out of there and walk towards a little old barn. And my sister says, "He just likes walking out so we look at him." But there was just a line up and you had to keep moving.

Ranald: Did you, did you have to pay something to look?

Elmira: Oh, the man we were with he, he wanted to give something. He was a doctor from Cleveland, Ohio. And they followed the nurse, fighting and hugging each other -- cute little girls, you know. They brought them two, three times -- I guess they kept it up for a while. You could watch them, then they'd take them in and they'd, they try to keep moving. There were souvenir shops; you could buy their pictures or something made up there.

Ranald: Did they just walk through the yard, walk back and forth through the yard?

Elmira: No, no, no. They were enclosed, a verandah. I imagine there was glass enclosed. But you could see them -- little girls with black curls and little ribbons, and all dressed alike. Yeah, we got along well with the tourists. We'd go every year, Storie Lake in one place, and maybe Marmora; anywhere where they hired waitresses. They usually got us to go early and clean up the whole place, and get it
ready, and count silver, and count dishes, and... I worked one time -- helped the cook. That was my job and I said I wanted to do it. And I washed dishes for about two weeks and that was it, I never stopped. I'd start washing dishes at breakfast time and I didn't finish until night. And a lot of them, some other old people -- bedmakers or that, they'd turn in and help me get my dishes done. It just seems that, I think, I never did it again. I never start (inaudible), you know. But now I still get the dishwasher, you know.

That's the way we worked, an awful lot, like. That's when we'd get my mother the things she needed like; suger to can, and buy fruit for her, and... One time there was a farmer and his wife come an got me, "Would I go?" They wanted a girl to stay with his wife, she has, she was sick, and they had two, three little girls. And well I went, and they were just as poor as we were, really, but he had some old cows and sheep in the barn, you know, chickens and that. I stayed, got meals ready, and kept the little girls cleaned up, and whatever there was to do and their house wasn't any better than ours. So every week or, every week, maybe twice a week, they'd have a Euchre party up in the reserve in the hall, and him and I would go. To the Euchre parties... everybody was kidding me about my boyfriend, just fun you know. And so after a while she was well enough to go and we wrapped the little girls up and we'd all go up to the Euchre party; she liked to play too. And so she got real strong again, and started to put on a little weight, so it was spring. I said, "Well, I'll have to go home, I have to help my mother go around the housecleaning." So he said, "You know, I can't pay you for a little while till my land starts coming and then I'll have... and the cows freshen, and I'll have lots of milk (inaudible) and I'll be... shearing starts." But I didn't, I didn't expect anything, I just stayed, had a lot of fun and my father didn't have to feed me. He said, "How would you like some beef for your mother? I'm going to kill a beef." So I thought maybe he'd give me a roast. I said, "I'll take some meat." They killed one and they cut it right down the centre -- gave me a half. Put it on the... "Go fast, the snow is melting. I'll take you home on the sleigh." And he layed that down on a clean sheet and newspapers and stuff, and put it on my mother's table. My mother said, "Did you take that on them poor people?" She said, "Why didn't you just take a quarter?" I said, "He told me that..." I said, "I got to pay for it yet, you and I will have to go and help them can hers, after we can ours, we got to go there and can hers." I said, "He made me take it." So I gave my two aunts -- Myrtle's father, and my other aunt -- a nice piece of beef, you know, and some soup stuff, and they were so happy and thanked me. And my mother and I canned that.

Ranald: How did you can it?

Elmira: You see there was no freezers and the summer was coming. Well you had to sterilize glass mason jars, you know.
And my father would make us a little flat heavy stick he'd carven off neat. And fill your jar, and pad it in there with that stick. And when you'd come to the top you'd put, I forget, so much salt, anyway, two or three tablespoons of salt. And you'd just set the rubber in the glass on top; left it loose and it was put in the boiler with the false bottom, and processed for about four hours. And then my mother, to be sure that's cooked, she'd have a bed made with straw and she'd cover it, put that in there and cover it with old coats to keep it warm for a while. And my dad would tighten the lids. And you see you'd have that in the summertime, just like opening a stew or something. And then she'd boil all these bones and put away the stock. She'd give some of the old women around, neighbors, "Come on over and get some and make yourself a pot of soup." And then we went and canned hers for her. I said to Mom, "She can't lift that meat if we don't go down and do it." So we went down and done her meat; she was so happy. Well that's... I used to work different places in the winter just for my board, you know, maybe they'd give me money to go get my hair cut, or Saturday night a couple of dollars or something. I did that a lot. There's a hotel in Warkworth -- that's where that big penitentiary is now -- I used to go and stay with that woman in the hotel. I'd stay with her just... and I knew some girls down there, you know, they'd come up to my room and we'd smoke cigarettes up there, and what a way to see what mischief we'd could get into -- at them times you couldn't smoke. I'd say, "Come on down to my bedroom tonight. I got a package of cigarettes." We'd put the window up and smoke. And I'd stay with her right till it was time to go to tourist resorts. Oh, she'd maybe give me a little bit of money, or buy me some shoes, stuff like that. Well, that was Depression. I was just glad to get away -- my father would have one less to feed.

Ranald: How old were you when you stopped going to school?

Elmira: When I was, I guess I was about fourteen. I remember going to work for a farmer when I was fifteen. Farmer was a way back -- little place called Warsaw. There's huge farmer there, come and got me for the hay season. They always take on extra men when haying, you know, look after haying. And they keep extra men for about... near winter after all the threshing is done, fall. There was three, four of these young English boys there, they were called Barnardo boys. And they, I got to know the girl across on the farm there, and she'd come over and we'd play ball with those Barnardo boys. And the lady I worked for was so strait-laced that when it started to get dark she'd make you come in, and quit playing with those boys out there. And they all used me like a little sister, you know, they'd bring you a bag of candy or give me little gifts.

Ranald: Were they older than you?

Elmira: Oh yeah, come from England, you know, they... I don't know, they seemed to be on all the farms these Barnardo boys.
And I'd, they'd get up so early on these farms; the men are out on the fields by seven o'clock, and by ten o'clock I'd have all, we'd have all the dishes done and the milk cans. Do you know how it is, what a hard job doing milk cans there and pails? I'd do all that and then I'd go...

Ranald: Cleaning them out and...

Elmira: You had to scald them and put them in the sun, and scald the floor in the milk house. And she'd have a basket ready to take the lunch to the men about ten o'clock. She'd say, "Now you get over there and you take Roley," -- I remember the old dog Roley -- I'd have to take him with me. "And don't you stop and listening to them say bad words. They'll be swearing, don't you listen." As if I didn't hear it all at home, you know, my dad cursed in, in letters. So I'd take the lunch over and the farmer man there was there himself, you know. I'd give it to him and they'd eat and I'd come home. "Did you hear any swear words?" "No," I said, "I didn't stay long enough." So then in the afternoon I'd go picking berries along the fences for her and I'd have to take Roley on a lease, on a old long rope and keep tying him as I moved along. Gracious, in that lonely country!

Ranald: Yeah, yeah not many people would tie up dogs, would they?

Elmira: Well, just to keep him near me. In case somebody comes to scare me, or an animal scare me, Roley was right handy.

Ranald: Did you want that, or was that something that...

Elmira: Well, she told me to do it and I did it.

Ranald: What was the couple's name?

Elmira: Their name was Batten(?). He sold Massey Harris implements, and he got the name of Massey.

Ranald: That's a nickname?

Elmira: They always, he was only known Massey Batten. But they were nice old people. She used to go to market with eggs, and chickens, and whatever she had to sell, you know. Go in to Peterborough market and they wouldn't get home till quite late at night. When the girl from across the other farm would come over and we'd have a great old time with those boys, you know, playing ball, and hide and seek. And just when we thought she's coming home, Viola would go home or come in the house and stay with me, and the boys they'd go, I don't know where they disappeared to -- sit outside or something. She'd never have any idea... maybe one of them could play the organ and we'd dance, fox trot, and that. She never had any idea of... She'd say, "Were the boys good? Did they work today?" "Oh," I'd say, "they must have. They weren't around." One of them was
pretty good to play on the old organ. That's so long ago that the lace curtains come right to the floor, they were all lace, you know, and starched. And the old organ was there, the old pump organ and, and this kind of stuff was all mohair. Nice lace doilies covered with that, covered...

Ranald: The couches were mohair, or what, what was mohair?

Elmira: It was horse hair, I think, woven, you know.

Ranald: Oh, the couches and stuff?

Elmira: Very beautiful stuff; now it's worth a fortune. All fancy holes, you know, cut out there -- trees and things on the back, and we thought they were nice; but I'd call them ugly now. And nobody went in there, only on Sunday. This is called the parlor, and they'd go in there on Sunday and go to church, and then come home and sit in there; maybe bring another family and talk. I'd be in the kitchen, you know, getting tables set up and that. And one time her group come there to sing, to visit, like... These Ladies' Auxiliary, they work for the church.

Ranald: What church was that?

Elmira: The United Church. And he was, Mr. Batten used to play the organ and sing "We're Marching to Zion" you know, "beautiful, beautiful Zion". And so she got him to play and I'd help her sing. So we'd practice for two or three nights. I said, "If I can turn my back to the ladies and read from the book I'll sing, but I can't face them and sing." So Mr. Batten, he'd play and I sang with him, but he wanted us to do it in the church, you know. I said, "No, I couldn't face them," I said, "I've got to be with a group." Because if there's three, four girls and there's boys and I would sing, but not... I said, "I just couldn't have all the eyes on me." But they all thought it was quite nice, you know, Mr. Batten was playing so loud and I often hum that little, that little hymn, you know. It was quite nice, and then there would be dances. There would be one great... there was an Irish settlement not too far away, just before Lent there would be one great big dance.

Ranald: What was that place called?

Elmira: I think it was Duro, D-U-R-O, something like that. He'd hitch the sleigh up. He wasn't, they weren't Irish, but they went anyway for the fun. And the hall would open up and I'd go with them, and I knew the neighbors around and they accepted me as one of them, you know. And square dancing, and then the food was... You see the next day was, like Lent started, and at that time they didn't dance in Lent, or get married, or... It was more or less very quiet. It started, well, that's Shrove Tuesday, you know. It starts then and ends on St. Patrick's Day, is it? Good Friday, I think, it ends Good Friday.
Ranald: Did they fast during Lent?

Elmira: At them times we did.

Ranald: Did your people fast during Lent, or would that be a Catholic custom, or...?

Elmira: No, that's only Roman Catholic. My father, I thought of him on Saturday, he was an Orangeman. And so was that Mr. Batten. He was way up in it, he'd get dressed up, you know, and he told me he was married on the twelfth of July, after the big parade. He says, "We got married." I thought of my dad on Saturday... No, I just married into a Catholic family and I sort of leaned that way, because I wanted Jack to be brought up with something, you know. So he had all the First Communion and he had his, I forget what it is, but... He done all that, everything that should be done. And he used to go on to the Holy Name Society. I think he still does.

Ranald: What is the Holy Name Society?

Elmira: It's a form... any man in the Catholic Church is supposed to keep from swearing, cursing, taking the name of God in vain, and impart it, spread it to others, that they don't do it. As you noticed my sons don't swear, you know. Jack might, once in a while he'd bring out... I said, "You sound awful silly." I said, "You can't even swear right." But, so when they become old enough, let them do what they like. My other boy wasn't brought up that way, he was brought up in his father's way. Or my nephew I should call him. Rice Lake are all... there's a few of them there, Catholic girls lately. Am I an awful kid you know. And all in all I think I had a nice, a good life, really. I worked, I worked awful hard, but I enjoyed every bit of it.

Ranald: I wanted to ask you a little more about school. We were talking about, oh, just about your not feeling too good about being Indian in some schools. Was that something you talked about with other people? Or was that something people kept inside?

Elmira: I think it just got to us, so much of it.

Ranald: Do you think that the older people felt proud of being Indian, or did they do anything to act against the way the school was teaching you?

Elmira: No. We were more or less, them times, lived a cloistered life, you know. We were all the little bunch of people that... We didn't mix very much with the outside of the reserve. So we just... That's why a lot of us get in our older age, now, we get needles and moccasins....

(END OF SIDE A)

Ranald: Tape number RT 82.4 side B. This is Ranald Thurgood and this is the conclusion of an interview with Mrs. Elmira McLeod at her apartment in Mississauga, Ontario, on July 20,
Elmira: We never got those epidemics, because nobody left the reserve. After we moved off the reserve and Morley got them, I got them from Morley. I got mumps, German measles, measles, anything Morley brought from school I got it too. But now it's no different than anywhere else, because they're all over.

Ranald: You left school when you were fourteen. Was that pretty typical in Alderville?

Elmira: Oh yes, you just quit. I didn't go through... They called it entrance class and that was the last thing you done was, you went to another school, and you'd fill these big forms with questions on them. And if you got so many right you were ready for high school. Well, I didn't do it. I got up to that grade, but I didn't do it because what's the good of it? I just stayed home, my parents couldn't make me go any longer, and I went to them Battens and worked when I, right away I was fifteen, and I went and stayed with them for about two years. It was just like my home.

Ranald: Did your parents want you to go longer, or did they care?

Elmira: No they, there was nothing to do. There's a, I knew two teachers we had. Well, they never worked as a teacher, because they never had a chance. There was not that many schools. We had one school, one school and one teacher, that's the one room schools and one teacher in it.

Ranald: Were the adults in the community, the parents, involved in the school at all?

Elmira: No, no. They could all read and write, you know, some taught each other, years and years ago. Some picked it up on their own; enough to read and write, you know. I know one old man there he said he taught himself reading comic books. He taught himself to read, well he did, he knew a little about it, but...

Ranald: Was there a home in school, or anything like that? So the kids would kind of go off to school and that would really have nothing to do with the lives of the adults?

Elmira: No. We were just told to go to school and we went, and more or less there was a chief and council. If something wasn't going right you could make a report to them and they would intercede with the teacher, see what they could do about it. There was a big school up in Muncey for Protestant children -- that's up around London. We had some children go there, well they were without parents -- one parent -- and they were just trying to get along. Well, they'd pick them up and send them over there. And I went there to a convention, and I said, "Where's the old school where our children were?" They said, "This school is built right on top of the old school foundation." She took me outside and there was a couple of
silos caving in. She said, "That's where the little boys used to raise cattle, and thresh that silo full of corn, and..."

See, the boys farmed a half a day and went to school a half a day. And the girls went to school a half a day, and they either done the cooking for the school, or done some sewing, or pants hemming or something like that. And a lot of them didn't want to come home and they had to come home, because they liked it up there. But they closed them down and I don't think they should have. They made a new ruling that our kids come under the Childrens' Aid, and they start giving our children to anybody who would take them for a while. Here I cut a...

Well, there was a man who gave me a piece he'd cut out of the paper, and this couple from another country wanted to adopt a child. And they got real mad, they said, "All you can have is a retarded child, or an Indian." So I said, "I wonder, are they calling East Indians or..." We use the word native now to distinguish between the two. "No," they said. So I had it xeroxed and when the Ontario Native Women were meeting I mailed it down to them. I couldn't attend, but I said, "Be sure to work on that, find out." So they made them apologize for saying that. And they tried to get out of it by saying, "I meant the East Indian babies." Well, at that time there wasn't that many East Indian babies in the shelters.

Ranald: When was this?

Elmira: Oh, five or six years back. And I don't think they, I think they raised them among themselves, you know. So I was always fighting for our own orphanage. There is some weird things done. If you read in the papers last winter where a doctor operated on a women in the west, and when he sewed her up he sewed colored beads in the stitches. Like, before he took a stitch, he put a bead in it and then another; then she woke up. But he must have paid her off, she didn't... They went to work on that too, these Ontario Native Women. And he said that she only laughed about it, she didn't mind. But we think she was mad about it when she woke up, but she changed her mind. And we think that he gave her some money to stop, don't say anything. Because she could had some disease, she wouldn't live long. Maybe she took the money and... money talks to poor people, you know. Oh yes, it's not over yet. There's a lot of discrimination right today.

Ranald: What kind of influence did the missionaries have on the reserve?

Elmira: Well, he was respected and liked. And they were great old fellows, they done what they could. The missionary's wife used to always organize a ladies' group, you know, and get that going. Have a little bit money for to treat the children at Christmas and something like that; but just the kids sometimes. We didn't have too much to chew about excepting now I realize that about the way he taught us about, about being Indians. All but that last teacher that I told you was quite
nice, the last missionary, then they, they superannuated them and they didn't use them any more. We got qualified teachers. And he wasn't like that, he just, he never said, he didn't have a separate place for us, you know, like... He's the one used to teach us domestic service all the time, how to make a cake. Take our father's best shirt -- every man had a good shirt them days, one good shirt -- we'd take it to school and she'd show us how to starch the front and the collar, and the cuffs, and iron them, and fold it up. So when we went to work we'd be able to do shirts, wherever we were working. She even taught us how to put wax on the floor, and make beds proper like they do in the hospital, you know. When you're at home you just smooth them down and that's it. Taught us a lot of things our mother would, we wouldn't do for our mother. One of us would take an egg, another some sugar and we'd make a cake; she'd show us how to make a cake, and we'd have more fun than anything. When the cake was made we'd cut it up and all sit down and have a piece of cake. And mine, I'd always wrap mine up and take it to my father to taste the cake we made, and he'd make a big fuss -- nicest cake he ever ate. We got along with that teacher very nicely.

Ranald: What was her name?

Elmira: That was the minister's wife. Then we got on a circuit of ministers, you see. We had a teacher, and we build a house for him and, we always had a house for him. Then we had this Indian boy that I went to school with, got him teaching on the reserve. And I think I went over there when he was twenty-five years teaching, we give him this gold watch and a wallet with money in it, and somebody gave a little extra gift on their own. And he taught quite a while after that. Now he sits on the, he's the head of the teachers in the district.

Ranald: When did he start teaching there?

Elmira: He didn't teach me, but I went to school with him. So twenty-five years, a few years back. And he always liked Jack and Jack needed grants off of him to go to... he went back to University, in London, Ontario. He took some trades there, that's how come he can teach this history, and things like that.

Ranald: Did the missionary have any power over the adults in the community?

Elmira: Oh no. Might go and ask them why they don't go to church. Or he wouldn't ask why, he'd just tell you, "Church service at seven o'clock, one at ten o'clock, and we'd be happy to see you there." You know, they'd give you a pep talk. I don't think they had any right to tell you to go to church.

Ranald: Was there an Indian Agent on the, on the reservation?
Elmira: Them, them things skinned us alive. When we realize it now, we didn't realize it then, you know. I think that they got a lot of money that we should have got at the time.

Ranald: How was that?

Elmira: Well, maybe there was some money sent to us to use some way or another and they just kept it. We didn't know... I remember my dad saying, "They're going to be damn sorry when they educate the Indians," because the Indian will smarten up and look after his interests, you see. Now it's pretty near all the Indian boys in, in the Department of Indian Affairs. We don't have the agents anymore, maybe just one agent for a whole group.

Ranald: What did the agent do?

Elmira: Well, they'd come to every council meeting, or went to the reserve and if you want to sell something we did it through him, and looked at our doctor bills, and give us our interest money. And if you wanted something done in Ottawa, go to him and he'd do it for you, or try. So after a while they got going down to Ottawa on their own and doing it on their own. So they said, "If you're going to do that we might as well do it on our own." So now they... really, there's no agent at home anymore. But it's got to be, got to be looked at by someone, which you do, you know. You can't... there's crooks among the Indian people as well as the Indian Agents. Up in Six Nation they got twelve chiefs, one of them, twelve chiefs, one represents Oneidas, or, you know, Cayugas. And there's two of them, one to watch the other one. There's six chiefs and there's one extra one. I guess that's like a vice-president or something.

Ranald: How were the chiefs and council chosen in Alderville?

Elmira: Oh, they're always, as far back as I can remember, they were nominated, like you nominate your... It's like a mayor or a reeve only we call them chiefs. If you're not liked you're put out of there by a vote.

Ranald: Was there such a thing as a hereditary chief?

Elmira: Not that I, not down in Alderville, that I'd know of. I think Six Nations -- that's the Longhouse -- I think they still have hereditary chiefs.

Ranald: What did the council do?

Elmira: Well, if you wanted something done, or you wanted a favor you'd put it to them and they'd argue it out and... They just didn't hand it to you unless there was good cause for it. Same as they would in Toronto, the controllers, you know. Suppose you wanted to sell your land. You'd go to them and they'd try and do it for you, and one tries to see that you get enough, and so forth.
Ranald: Could people sell land on the reservation?

Elmira: Well, to each other. I think I'll sell mine this May, maybe. There's this guy wants to buy it.

Ranald: How did your father and mother meet?

Elmira: How did they meet?

Ranald: Yes.

Elmira: We used to have a lot of fun over that, you know. One of their sisters met this Billy Beaver and she married him, come up here to live. So...

Ranald: She was from Caughnawaga?

Elmira: Yes, so my other two sisters, her two sisters thought they would like to go work. They were living in a place called Cloyne, that's where my mother grew up, around Mazana Lake [Lac Mazana, Quebec] another reserve.

Ranald: What was that?

Elmira: They just lived there and he... So the other two sisters thought they'd come up where Mary was -- maybe they'd get some jobs and go to work. So my mother told me her father give them five dollars apiece, and put them in a horse and cutter and drove them to Kaladar, and put them on the train. They come to a place called Hastings, that's where... So they got off there and she called it a livery stable. They went in there and they got a team (inaudible). It was a cold winter and the snow was blowing. "Did they know where Alderville was?" And he said, "Sure." "Well, we would like to go to Alderville." So they got on the sleigh and he took them, so they said they'd like to go to Frank Beaver -- that's the one she married -- Frank Beaver. So he inquired and took them right to the house; it was just getting dark. So there was a great reunion, I guess. And they still had money from that five dollars each that -- can you imagine coming that far? They said they still had money to give their sister. And they all... there were other two girls that went up. One married Billy Beaver, and one married Herb Beaver, my father. So we used to tease my mother about hitchhiking, she'd tell us not hitchhike. We'd say, "That's how you got Herb Beaver, you hitchhiked!" But she didn't, you know. They're not brothers, they're just Beaver men, they're related -- might be cousins and so forth. But one of my mother's nephews from there she said, he said, "Was there any other men but Beavers?" Some time when you got more time I'll show you some pictures of the Beavers of the old... There's some man in Ottawa making a book on the First War veterans, so I'm just sending him two, three pictures I have here of the First War veterans -- I only have three. He wants the overseas, killed overseas. So I said, "I
hate to mail you my pictures, I'll never get them again. Have I got any guarantee of getting them?" "Oh yes." So he called us back, "Send it by courier." And he'll send it back by courier. You know you can send pictures away and you never get them back. Any reporter that takes your pictures, they never bring them back. So that's another project going for Alderville, I guess. He said he'd give me a book when he's finished with it. That's part of Don Smith, Jack's friend from, I told you, from Calgary.

Ranald: Did you keep that much contact with your mother's reserve at Caughnawaga?

Elmira: No.

Ranald: Did you go and visit there at all?

Elmira: Not... you see they weren't on the reserve, as I told you, they were on Mazana Lake there. We used to go for summertime; that was train travelling, too. My sister and I always got train sick. Well, my father would hold me out of the window, and my sister -- my mother would hold her out of the window; so one day the train man told us to sit us facing where we're going. He said, "They're riding backwards and the trees are making them dizzy." We'd be so sick. Yes, we used to go down there to Mazana Lake. There was a farm there, and he, he made boats from... It wasn't long ago I was watching a little show from Tyendinaga, you know, that reserve.

Ranald: What's it called?

Elmira: Tyendinaga, it's down near... below Trenton, around Trenton there, not far from the Trenton airport.

Ranald: Deseronto.

Elmira: Yeah, Deseronto. He was showing the little Indian museum there.

Ranald: Yeah, I saw that.

Elmira: And he said, here's a canoe donated, presented here by a Chief Johnny Bay, from Cloyne. That's my grandfather, that's my... that put that canoe in there. And I was telling the Brants at the Centre one day I said, "I was watching that museum." They said, "Yeah, we know about that." I said, "Well, that Johnny Bay that put that canoe in there is my grandfather." They wouldn't believe it. It seems so long ago. I said, "I'm the oldest granddaughter," and I said, "I'm sixty-eight years old, so you'd better believe it." And I said, "I'm the first granddaughter," but I said, "I'd like John to go down and see it." And then it wasn't long after that I was watching a place in Cloyne. Oh, it's vacant land, lots of vacant old land down there, you know, and it's... Here's an old mine shaft, gold mine; and that was discovered by Chief Johnny Bay. You should see, my grandfather's mentioned twice.
He discovered that gold mine, Star of the East Mine; but it was never any good. You know they cheated him. All he got was whiskey. And he said, "Nobody will ever make money out of that mine." He says, "I'm going over there and put holy water and pray over it," he says. And there has been never anybody able to make money. Once in a while they'll reopen it and sell shares, but it falls through.

Ranald: Where is the mine at?

Elmira: At, you've never heard of Cloyne, Mazana Lake?

Ranald: I know the name Cloyne.

Elmira: Well, that's where. And I said to John, "If you were only smart, go down there and dig around that old mine, you might find some gold nuggets. Camp right there." I said, "Nobody really owns it." And he'd, I said, "There's caves there called..." I forget, but they're caves, Star of the East Caves or something. But it showed the whole history of Cloyne. There's so much old land there, that old downed buildings, you know. And there was the old pioneers used to... But where my father, my grandfather owned was a beautiful piece of land on a hill in a little lake right there, like glass, you know. They sold it after my grandfather died, and they have cottages all down the front.

Ranald: Were there other Indian people living there?

Elmira: No, just... He left the reserve and I think he was granted that piece of land. He actually wasn't real native, he was French or something; and he'd translate, he done translating for the reserve. And he could either become a member or they'd grant him the land. So he took the land grant and raised his family. There was quite a lot of land. But they let it deteriorate after he died and they lost a few things -- too much fighting over it, you know, one wanted it all. So that's what become of that.

Ranald: What was the relationship between the Ojibway and the Iroquois people when you were young?

Elmira: Enemies.

Ranald: Did that affect your mother moving on the reserve at all?

Elmira: No, no, they weren't that bad enemies. They used to have war. The Iroquois were a bad race of people, you know. They used to chase the peace-loving people as soon as their crops were ready, chase them off from the... keep it for themselves. But my dad, no. My dad used to say some time, "Oh, behave yourselves, you darn little Mohawks." So one time we were playing out in the rain and my mother wanted us in the house, you know, "Get in the house here you damn little
Mississaugas." My father never forgot it. (laughs) No, my mother had respect of the reserve. She was an easy, kind going woman, you know. My uncles used to call her (Indian name) that's a (Indian name), that means "the Mohawk woman." But, no, she was never... A lot of them married girls from Deseronto, you know. A lot of our Indian boys were married to girls from Deseronto. But I think I was the first one to get married in Cape Croker to an Ojibway over there.

Ranald: How did you meet your husband?

Elmira: I met him around here after the War. He came back and, and got together and we got married, but we weren't young you know, either. I worked hard to support that little boy my mother took in. My mother too, but times picked up and things got better.

Ranald: Who told you things about the Ojibway and the Iroquois?

Elmira: My father.

Ranald: Did he tell you, did he tell you any other stories about them that you can remember?

Elmira: No. But there's just that ill feeling between them and... I won't say anything against the Ojibway -- somebody might be hearing the tape. But there was a little ill feeling there and maybe you couldn't, couldn't blame them. But sometimes you see that in a show of the Mexican people, the vigilantes are chasing the Mexican people and taking what they've got, their provisions. It was something like that, so they weren't wanted. And they're not all... I wouldn't say everyone from Caughnawaga are part of that. Some of them are brought over here by, after the War, after the 1812 was it? I seen something in the paper about that last night, there was a write-up about, about that War. And they never mentioned the people from the Six Nation that has some good people like Tom Longboat the runner, you know, and Joseph Brant -- that's Brantford is named after Joseph Brant -- and quite a few little articles; they said they didn't get any mention in the history of that. And when I went to Cape Croker -- to this day if Jack goes to Cape Croker everybody will laugh and say that's Malcolm's son. Where it could be somebody else's son, they don't think nothing of it.

My father-in-law used to call him the Boy of the Seven Nations. He thought the world of him, you know, but that was his pet name for him, the Boy of the Seven Nations. He said, "He's going to be a good talker some day, because," he says, "he's full of it." So sure enough, he is a good talker. He knows a lot of, he reads a lot, from a little kid, you know, he was no, no hand for sports. And I tried everything. Morley and I would get him a rugby ball, we got him skates, hockey sticks, boxing gloves; he'd take it out to the kids and give it to
them, and then he'd sit under the tree and read. Only thing he played was lacrosse for a little while. And he was a good runner, but to take part in a hockey game, a hockey team, or join up with something -- he didn't, he read. So now he can speak on anything you want him to. There's a little show I watch here in the evening, six o'clock, it's called Jokers Wild, and it's a quiz. And he can answer them before they do. I said, "Why don't you send your name over?" He said, "This is Canada, I don't think I could bring anything over that I win." I says, "You can always sell it."

Ranald: There seemed to have been a lot of contacts between native people and non-native people in the Alderville area. Was there much inter-marriage?

Elmira: Well, that reserve is white, it's really white. I brought home pictures from the last wedding I went to and the little girls in the kitchen, you know. I said, "Here's our nice pretty girls." They looked at it and they said, "Where's the Indians?" And my son got married -- I held the reception in the centre when Morley got married, and he married a Japanese girl. And (telephone rings)...

Ranald: We were interrupted for a couple of minutes while Mrs. McLeod answered the phone, and then we resumed the interview.

Elmira: Now what were we...?

Ranald: You were just talking about Morley's wedding.

Elmira: And I asked Bobby Woods -- I guess you know Bobby Woods -- if he would bring in some drummers and drum, start to drum and chant as soon as they start coming down the receiving line, and then they'd come downstairs. There was quite a lot of Japanese people and from Alderville, you'd try and to get them here and there, and Morley's friends from out here. And when we sat down to eat the Ladies' Auxiliary says, "We'll cook and serve for you, Mira." I said, "He's going to furnish all the food." "You been helping this place so we'll do it for you." So I thought it was nice of the Auxiliary and... Anyway, after it was all over the Auxiliary said to me, "Where were the Indians?" I said, "They were there." I said, "All that line-up were Indians. But," I said, "there's so many of them inter-married, you know." I mean, what do you say -- not inter-married -- mixed marriages, that you don't know them apart. I said, "My nieces were sitting there, two nieces, that one of the long blond hair." Their mother was red-headed, you know. And I said, "The Crow boys with their wives." "Oh," they said, "we didn't know that." And so I showed them the picture, the girls in the kitchen; and that's what they said, "Where's the Indians?" And I said, "There's only one poor little chick there," I said, "That's little Cindy Simpson." The rest were half, you know, but they counted as an Indian. Once they get your status you are an Indian.
My mother was a very fair person with a kind of a greenish eye with... something like yours. We used to call her Cat Eyes. And she was a nice lady too, you know. A lot of boys called her Aunt Kate. She helped sick people, she delivered babies, and whatever she could, you know. But she wasn't much to go down in the community centre and get mixed up in there, you know. I often wonder what she'd think of all this dancing, native dancing now, and singing. I really didn't see that until I saw that Ontario Place. And I had to go down and I went to talk to Johnny Yesno(?) and Mike Mitchell. Mike Mitchell was from Caughnawaqa. I think I went for two, three... I wasn't in the, working in the Auxiliary then, I just... I said, "I'm going to join that centre if that's what it's like. I'm going to get in that Ladies' Auxiliary." I knew some of the ladies in there so I joined the Auxiliary. Jack and I used to go down in the basement at home and we'd put the Indian dancing on. He's got a lot of records, and we'd dance down there. And that's how, you see, these three strange girls married on the reserve, and they had children.

Ranald: When was Morley married?

Elmira: About seven years ago.

Ranald: And was he married in Toronto or at Alderville?

Elmira: Toronto. That's where she lived, in Toronto, and that's where her church was. Very nice girl he got. One of her brothers is a minister, a Baptist minister. He went to that centre -- that was an old Bible College. That's where he got his teaching there. He was looking around at us and I walked through the building slowly. And I says, "I know every room in here." That's why I took him through. I said, "You want to see what it looks like now." I forget their name though, I can't remember. And whenever they'd get up to dance, the whole crowd got up. I wanted them to put on a show, like Morley and Bobby dance while the rest sang and drummed. But as soon as they'd get up, everybody would get in there. It was a lot of fun, you know. The reason I did that was to show the Japanese the Indian dancing. And Bobby sort of put on that there sweetgrass. After our own minister said his grace, then they called Morley and Joan and they anointed them with sweetgrass. And Bobby sort of went through something there, I don't know what it is. So he told Joan she was just as much Indian now as he is, so she laughed and sat down. She thought it was really cute, you know. But I just did it for the sake of the Japanese people, so they would see. But they wouldn't sit still; everytime the boys would go to dance they'd get right in there, too, really fun.

Ranald: You were saying that your mother delivered babies. Were there any other women in the community who delivered babies too?

Elmira: Oh yes. My mother used to bring them home sometimes
and have the baby in our house. There's quite a talk about that now, there's nothing wrong with that. We never had babies die that my mother or anyone else delivered. I can't remember anybody my age that were born in a hospital, until this modern day, you know. And you prepare everything, get everything ready and clean; towels, and clean dish to wash in for the doctor, and sometimes there's two women. There's a law, you've got to have a doctor, you know. You've got to have a doctor present. He comes -- examines the baby and gives it a birth paper to fill out.

Ranald: There was a... there was a doctor at that time then was there?

Elmira: Oh yes.

Ranald: Where would the doctor come from?

Elmira: We always had a doctor with a dispensary, always, away, years back.

Ranald: In Alderville?

Elmira: Well, he's in that little town, Roseneath. He doctored Alderville and the surrounding district, but we could go there and get pills or iodine, or whatever, cough medicine.

Ranald: Did your mother take you along on any of the deliveries?

Elmira: No. I'd be in the house and the baby's being born upstairs.

Ranald: Where did the women get their training? Where did the women get their training?

Elmira: They don't need training. I wouldn't dare say your mother could do it, you know. Somebody get caught, couldn't get out quick enough, I'll bet you she'd deliver the baby. It's nothing, I don't think, much of a job. Only I wouldn't want to do it. Policemen do that now, if they can't get to the... or the ambulance people can do that. But there was a piece in the paper the other night that you got to be careful having these home births. My sister had her two babies right here in Clarkson. Had a doctor come in and a nurse, had a real nurse for the night, you know, till the baby was settled down. And then he got a woman to come in. And they're great big healthy girls. I think you're better at home having a baby.

Ranald: We had ours at home.

Elmira: I think so, a hospital they never leave you alone. They wake you at six o'clock in the morning. Every hour there's something you must do and you're just so tired when you get home.
Ranald: Maybe we could end up the interview for now, we've been going for quite a while. And this one, like the others, will go on to file at the Spadina Library. And it will be accessible to the general public and to library users. And do you agree that it can be put there without restriction?

Elmira: Oh yes. I don't think I've said anything about anybody.

Ranald: Okay, thank you very much.

Elmira: Could you make me one, a little one?

Ranald: Sure, sure.

Elmira: I want to give it to my boys.

Ranald: Okay.

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