Cyndy: Today, July 14, 1983, I am in the home of Josephine Beaucage at 14 Spadina Road, apartment 614 in Toronto, to interview her for the Native Canadian Oral History Project. Mrs. Beaucage has led an interesting and adventuresome life, which is especially evident when one listens to her narration of the year she spent on a trapline in the bush with her husband. My name is Cyndy Baskin.

Josephine: ...on the reserve in 1904, April 15th. My mother and dad were of Ojibway descent. When I was seven years old we moved to Cochrane. My mother died in 1914 in New Liskeard from Cochrane... She was very ill in Cochrane and she was brought to the hospital in New Liskeard and she died there.

Cyndy: What was your name before you got married?

Josephine: Commanda.

Cyndy: Commanda?
Josephine: Yeah.

Cyndy: Can you tell me what that means, your translation for that?

Josephine: No, I don't remember. All I remember is that it was Commanda, that's all.

Cyndy: Okay, what about your family? You already mentioned about your mother; how many brothers and sisters did you have?

Josephine: I had, well, I don't remember how many of the family we had because I was very young. But when mother died -- she died from a birth, giving birth to a little boy. And he died and there was only two of us girls left, just the one younger than myself, sister, so there was only the two of us left in the family.

Cyndy: What did your parents do?

Josephine: My dad was working for the Carnegie Museum Company every summer since 1912. And he was always away -- he never was home, because he was on these expeditions with the Carnegie Museum Company -- Dr. Todd was the name of his boss. And my mother died while he was away. And when he came home in the 1914, in August, he got us ready and we went to a convent in Spanish; and that was in 1914, the year the War broke out. And my grandparents didn't take care of us because we were alone; I remember my sister and I being alone after my mother died. And there was one lady that came and looked after us for a very little while until my dad got home, and then he shipped us away to the convent. We were both in the convent for seven years, in Spanish.

We got out of there in 1921, I was seventeen then, I was a young woman. I was scared when I got out of there. So my dad took us to my grandmother's. My grandmother had moved from Cochrane back to Beaucage on the reserve, and there they had a big farm -- they had cows, and horses, and then they planted a big, what do you call it, lands of corn, and potatoes, and all the vegetables -- every kind of vegetable they liked, they planted. They had a large, large garden. They had seven cows, so when we came home from Spanish on a summer when we were let out, we used to milk the cows for grandma. And we used to look after the milk and separate the milk, and then sometimes a week goes by and she used to say, "Well, it's butter time." And I used to worry when she used to say, "It's butter time," because they had those old churns with a dash, you know, to fill it -- like that there, I don't know whether you ever saw that. Anyhow, it was a big long urn with a cover with a hole in the centre and there was a dash that goes there, and you worked that dash all day long till that cream turned into butter. So I used to worry about that, because it used to take all day long and sometimes it was so hot and you still had to do it. So anyhow,
that's how I...

When I was in Spanish we learned everything that I know now in the line of sewing, any kind of work - we learned how to cook, we learned how to look after gardens, we learned how to milk the cows, and look after the dairy. And to separate the milk we had separators in the convent then. And then, in the fall of the year, like, when they were cutting hay, we were out in the hay too, what do you call, how do you say that? With pitchforks, you know, throwing the straw up in the great big, big wagons -- we helped with that. And then we used to thresh, help the men to thresh the wheat and oats. And I learned how to sew -- I was, we were good seamstresses. And we learned how to crochet, how to knit. The only thing we never learned was any kind of native work -- they never done any bead work, or done any leather work, never, not while we were in the convent.

It was, this convent was a convent for orphans, children that didn't have a mother or a father. And when we got to the convent, most of the children there that could speak Indian were not allowed to speak the native language anymore. So when we got out of there we didn't know how to speak Indian when we got home to our, to the reserves. But as the years went by -- I stayed home for two years, around home with my grandmother -- and I learned most of the Indian language then. I had to pick it up or else everybody was kind of making fun of us because we were Indians and we can't speak Indian; so I picked it up. I can talk real well in Ojibway now.

And from there I got... When I got married -- I married a young lad from Garden Village. Now that's the same reserve, the Nipissing Reserve, and they lived in Garden Village. And I stayed with them in Garden Village until my two, no, three oldest little girls were born there -- in Garden Village, three girls. Then we left there and we went to Temagami. Temagami is a great big tourist resort and my husband used to work up there, so he got a job up there every summer -- what do you call a... Working with tourist in tourist camps, or sometimes driving boat on the lake so that was... Then in 1935 we moved from good, from Sturgeon Falls -- we used to go back and forth from Sturgeon Falls to Temagami for a while. Then in 1935 we moved for good up to Temagami. And from then on I raised the rest of the family -- there was two others that were born, a little girl and my son. They were the two that were born up there. I worked... In the meantime, while they were growing up, my mother-in-law used to come and stay with us, and she used to look after the kids when my husband and I used to go out working. I used to go to the tourist camps and go and cook, or do the laundry work, or whatever other jobs that I could get in the tourist camps. I worked every summer right up till 1950. And then 1950 there was the Boatlines -- they called the Boatlines. It was, what you do call, a real good tourist place. So these great big steam, there was three of those large boats that used to go up the lake in different arms of the lake to commercial camps. Well, I got work with the
Ontario Northland Office to do receiving and, what do you call that now? Make out bills, anyways, from the... kids that get off the train with the parcels. What would you call that?

Cyndy: Invoices? Shipping and receiving?

Josephine: Shipping and receiving, that's it. The Shipping and Receiving Department is where I got on from 1950 to 1958 inclusive. And this Ontario Northland Railway was called The Boat Ranch, while we were working for the Boatlines. Well, I used to have to do all the bills twice a month for the companies. And I got so they didn't ever have to ask me anything -- when anything was asked for I knew where it was and how to fix it up for them. I done that for eight years. And after that, in the meantime when this is, what do you call -- Just work for the summer, like, what would you call that? Partial work?

Cyndy: Temporary?

Josephine: Temporary work for the summer like, summer months. Then when September came, when the tourist resorts started to close, well, my husband and I used to go out on the trapline then. We lived on the trapline from the end of September right up to December for the first period. And we used to sell our fur to the auction in North Bay -- the auction sales. It brought us good money. And then at the same time I was an organist in our church in Temagami. So I used to play the masses and all the services for our church there. I learned that music in Spanish -- that's where I took my music.

Then he got hurt, in 1960 he got hurt. He fell out of a boat -- driving a boat he hit a rock and he fell into the lake. And from there the doctor said that they shouldn't have tried to revive him because the oxygen had completely went out of his brain. He was too long in the water, eh, and the oxygen in his brain went out. So from that time, 1960 to 1970, he lived like, partially... From the beginning it wasn't too bad. Maybe the first five years after he got hurt, he used to start to not to remember things and he used to be altogether different. Before that he used to always make a breakfast in the mornings and then he used to tell us, "Well, breakfast is ready." He used to be working, you know, he used to, he liked to cook, so he used to a lot of the cooking for me. After, when he got hurt, he never wanted to touch a pan, never wanted to go in the kitchen -- he would just sit at the table and then wait on his needles. I found that kind of funny because I was so used to him doing, you know, the other chores that he used to do when he was well.

So anyhow, then I kept taking him to the doctor and the doctor told me, he says, "He's got deterioration of the brain." He says, "As soon as his brain deteriorates, he's not going to be no more, because he will be a real vegetable," he says, "before he passes away." I says, "My God!" I says, "When is that going to happen?" He says, "You can tell now that it's
starting to deteriorate, because he's forgetting things, and he's doing things that he should never do." You know, things that a person would never think of doing is what he would do, and I never ever thought, you know, that he would try even to hurt anything. He used to abuse the dog and that was something that he never used to abuse -- he used to like our house dog. And then, at last... So my daughter here in Toronto, my oldest daughter was living in Toronto here, and she told me, "Bring him down to Toronto and maybe we can get something done for him here." So I brought him down here in 1963, I think it was. We stayed in Toronto here from 1964 then till he died in 1970, in July. And he died, he passed away at 999 Queen West there -- that's where he had to be put away, because he was so bad. Anyhow it was a hard life for me for a long while.

So in the meantime I didn't want to feel as though I should be, what do you call, permanently in a home, in a place where I'd be looking at four walls. So I decided that I would learn myself how to do bead work. So I took bead work just as a hobby and before that I never done anything like that. So I just thought, "Well, I'm getting up in age and I don't know what I'm going to do for a hobby." I thought bead work looks oh, so nice. So I got me a little loom and a little strap and I started by just teaching myself how to do the loom work. After a while I started putting beads on the material and I got them the way I want them...

And then I, and then, before 1970, we were asked to go down to Niagara Falls to go and work at the Indian Village there. And we used to go there every summer for a while -- not too long, because it was only a couple of months. That's where I met a lot of crafts people who told me, he says, "Why don't you get in somewhere," he says, "where you can learn how to teach this craftwork." So I said, "Well, I haven't even thought about that." So when I got back here, like we could go back and forth from Niagara Falls to here. And I finally got into the Indian Centre when it was on Beverly Street for a while, and I was teaching them how to do craft work there for a little while, but I was being paid back there.

And so the guy there that was the director says to me, "Would you like to take a trip?" he says. "There's a group," he says, "but you'd have to go to Thunder Bay," he says. "And from Thunder Bay you got to go into Nipigon, a place called..." -- I know it's up in Nipigon Lake -- there's a little reserve up there. And that's where he sent me. Well, that was my first time that I ever went out to try and teach, you know, my work, the bead work, and leather work. And they were good, they accepted me. Because a lot of places in these reserves, if they don't accept you, you just can't stay, they just don't want you, they just tell you, "Get out and stay out." Well, I taught there for about three weeks, I think three or four weeks I was up there and then I came back here to Toronto. And then after that they had a new director again at Beverly Street and then this guy didn't want me anymore. "We don't need you
around here," he said. So this is where... I didn't go back there anymore.

Then I started to go out teaching at different places. Every now and then somebody would say, "Well, would you like to go here and would you like to go there?" And I went through the Board of Education for all this kind of work, and I was well paid, and all my expenses were paid wherever I went, back and forth. And even my room and board was all paid for. And after a while the income tax wanted to take money off, income tax off of me when you're teaching in the reserve. It was okay when I working in Thunder Bay in the university, yes, they were able, you can take my income out of there. But on the reserve, I'm exempt, being a native myself and teaching in a reserve. They can't, through the office over here -- I was on the carpet for a long time, you know, over that. (laughs) At the end they found out that I'm exempt no matter where I taught, as long as I taught in the reserve. So after that they knew that, you know, and I get my money back. They couldn't take no income tax off, it was mine.

Cyndy: Are you still doing that your teaching?

Josephine: Well, if I know, you know, or if somebody would... Right now I think money is awfully tight all over, because they usually get grants, eh, in these reserves. And they get a grant for, sometimes, to improve their bead work. Okay, I'm a person on the line for any kind of work for, that I'm asked to go. But lately, this past year, I haven't gone anywhere, but last year I was out eight weeks way up at Ogoki -- that's way up north of Albany River, it's a long ways. I was up there for eight weeks last winter and that's the last time I went out. I was saying to myself, "Gee, I wish they'd find somewhere where I can go to, just for a couple of weeks here, or three weeks there," you know. They only have these courses in weeks, eh -- they don't have it like the whole season. Some places they have four weeks, another place they have six, another place they have eight. So it just depends on the money, the amount of money they get for their grant and how much they can spend. They have to figure all that out first before they get their teacher to go in there to teach them.

Cyndy: Are you teaching on the reserves in the schools?

Josephine: Not children, no.

Cyndy: Adults.

Josephine: They're all adults, yeah. I haven't taken no children at all because I did try it once when I was at Birch Island, and the teacher asked me if I would go down to the school and see if I could teach some of the children. They are too hard on my nerves. It's so funny -- they don't sit down and they don't listen to you. They'll all come around you and they'll all talk at the same time, and you can't make out what,
you know, what they want. And you try to tell them to keep quiet and sit down for you to tell them exactly how to start anything and what to do. Because I give them an idea on the blackboard, eh, what I want them to do. No, I got no patience with them. So I says, "No more!" I says, "I don't think I'll ever take any children to teach." I said, "Adults, yes." I says, "Adults are very easy," I says, "to get along with." And then some of them, I says, "Some of the adults are lazy," I said. I really find some in a group, probably one or two in a group, that are very lazy. They don't want to really do anything -- they just sit there. But they sit there because they want the money that they get. You see, the, what you call, the compensation, not the compensation. What do you call that other company that gives you money to work out? Gee, what's wrong with my brain? Anyhow, it goes through that company for them to draw money while they are, while I'm teaching them. Like, they get so much a day, eh.

Cyndy: Is that like manpower?

Josephine: Manpower, that's it, manpower. They get paid also like $5. a day for every adult, and then there's additional money given to them if they have a family, eh. So many dollars for each family -- that's how they're paid when they take a course when I'm teaching them. And then some of them are lazy, eh. They say, "Well, I'm going to have that cheque anyways in a couple of weeks, why should I work? I'm just going to sit here and do nothing." So I do all I can to try to encourage them, but it's hard, you know. It's not something you know, that you can go ahead and give them a... shake them up, you know, or tell them what to do. But I had some very good students, a lot of them were very nice.

I was in Lac Simon, that's in Quebec. I had a nice group, I think we had about twenty-two in the group, there. And we made parkas. They embroidered on duffle cloth and they made beautiful parkas. They made all their own parkas. The only thing was wrong with them is they didn't know how to sew on a sewing machine. I had to do all the sewing on the sewing machine to get their lining inside of their parkas, eh. And to stitch the shoulders and the sleeves, I had to do all that, but they had to do all the other hand work, no matter what it was. They put in their zippers and everything -- they done some beautiful work.

And then other places I taught... And last winter, when I went to Ogoki, I taught them how to tan small beaver pelts and marten pelts, in order to be able to send their material down for saleable, to be saleable, so it would be tanned instead of being raw. A lot of places, you know, I find that some of the... yet, some of the pelts that they trim with, you know, is raw. Nobody knows that but I, you know, when I go around in these craft shops. This is what I go around, looking around in the city here, bunch of different craft shops and I look at the material that's there and everything.
So that's, I gave two courses with that -- one in Elliot Lake and one up there in Ogoki, tanning beaver, tanning the small beaver pelts. That was not too hard, but it was not too nice of a job either. It was kind of a sloppy job, eh, because all these pelts are wet when you're working on them. However, they made good... we, and made beaver hats, we made hats of them and we lined them and they sold them for a hundred and some dollars apiece. And they made some little hats with the marten skins. And, you know, they were, after a while they really liked to do this kind of work, because once you know how to make anything out of the hides, the skins that they're working with, I think that they were more or less, you know, interested. And once they're interested it was easier for me, then, you know. I had to plan out all the linings and all that.

That goes through the Board of Education, too, whenever we sent for anything. Then, of course, it's put on their grant bill, eh. And then when I used to go to these other reserves, I ordered my leather -- all my leather I ordered through B.B. Smith here in Toronto. I used to order by thousands, hundreds and thousands of square feet of leather for each course that I give. And the same with the bead company -- I got my beads from, what do you call, what's the name - the bead company, anyway, a big bead company here in Toronto, I can't remember the name. You know, they used to be here on Spadina, Spadina Avenue, and they're moved way up north now. I can't remember it, but anyhow, it's a big bead company -- that's the only bead company that I dealt with. And I have his name on some advertisement. When he saw me he says, "Boy," he says, "thank you," he says, "for your advertisement, for advertising us."

And so now it's awfully hard for us to buy any leather. It used to be around about a dollar and some cents a square foot, and now it's gone up to $3.25, $3.50 for a square foot. And you know what a square foot is -- I don't believe it's the size of that piece of paper. And what could you make out of that? If you want to make a pair of gloves, you couldn't make a pair of gloves out of a square foot. And then with all the trouble you have to cut them out and to sew them, I mean it's... And then when you want to sell them to somebody they say, "Oh, that's too expensive." "Yeah," I says, "it's expensive all right." I says, "So is the leather expensive. It's hard for us to get leather." A lot of the people that I work with now, they haven't got that kind of money to go around buying leather and buying beads, or trying to get anything to help themselves. And this is one reason why I wonder, I even wonder here, in this building, why a few of them don't try and do something to help themselves. Because they just sit all day long, you see them sitting outside; sitting down in the lobby, doing nothing. I'm busy all day long, day after day. Sometimes I feel real bad and I feel real sick, you know. I says, "It's no use for me to lay down, I got to just keep on going." Because if I don't keep on going, I won't feel well the next day.
Josephine: It was long before the Hudson Bay ever came to this part of the country, before they came to the mainland. The natives used to use little seeds from flowers, or from these pine cones -- there's little seeds in all those little things. And then they used to use -- I used to know the history of that whole thing and now I can't recall. And porcupine quills, they used to use porcupine quills to make laces with. And shells, little shells from the sea shores, or small little shells -- whatever they can gather. They used to use them to decorate their clothing, and they used to use sinew. They'd take that from an animal -- that comes from a back of animal, it's a thing that's about that big, it comes just like a big cord, eh. And well they'd take that sinew and they'd dry it real hard. It's so hard it's just like glue, you know. So when it gets dry they pound that, and the more you pound that the finer that thread comes off of that sinew. And that's what they used to use for their string, and to make their mukluks. And they used to tan their own hides. I don't know however they learned how to tan all these things that they used to use themselves, but they did somehow. And they knew how to make moccasins -- they made all kinds of their own clothing, leather clothing is mostly what they used to make for themselves. And hook things from fur for their winter wear. But it was sinew they used to sew it.

So once the Hudson Bay came to this part of the country is when they traded with the Indians. Fur that they used to get from the Indians, they used to get beads and they used to get all kinds of trinkets from the Hudson Bay. Then from there is where they started to learn themselves how to weave these beads into different patterns, and what kind of beads they needed. The first bead that I learned was a cony(?) bead. A cony(?) bead is a little bit larger than those seed beads that we were using. Well then, later on, they got these seed beads, they're called. Well, then they started to do a lot of work with these seed beads. And, oh, from way back you can tell in some pictures where they done an awful lot of beadwork, and they used to weave it, too, in the... Then I think it was with this, what do you call, same kind of thread that they used to sew with, that's what they used to use to do any kind loom work. And they made their own looms, like. Just like a little rod and string... I don't know how in the world they ever learned that, you know. You often wonder today.

And then again, too, when they had their children, they used to gather moss -- they never had no diapers, you know. And they used to gather this moss, and it's only a certain kind of moss that they gathered. And they cleaned that moss, and they washed it, and they put it away in large bags, and they used to get these bags from the Hudson Bay Store -- great big long white bags. I recall what they look like. They put away all that moss and when the baby comes that baby is wrapped up in
that moss. So this is how we said that was the first, what you call, diaper, the first, what do you call that kind of a diaper?

Cyndy: Those ones you throw away?

Josephine: Yeah.

Cyndy: Pampers?

Josephine: Yeah. It's like that, that's the first kind. They were the first to really invent them kind of things. You know, they didn't have to wash, they just did the moss and they... this story that my dad, they used to bury everything and this is how they kept their babies. And they had them laced in those cradles, then, because in order for them to be nice and straight, you know, they didn't want them to... A lot of the people, when they have their children, they have, they're bow-legged, or some of their bones are not nice. So the reason why they have them laced like that, any time they travel, that bow that you see in the front of that cradle there, is if they're going over the portage, and they leave the baby standing against a tree or something, you know, and they go back over the portage. And they'd bring their stuff across again and find the baby tumbled; well, that thing preserves that baby's head, it doesn't hit anywhere -- it will just lay there, it's not hurt. This is one reason why they have that rod on the front of that board.

They knew a lot of things and yet they didn't. I mean they were not like a person that was educated in the white people's ways. They made their own clothing -- I don't know how they made it but they did. And my grandfather, Commanda, my dad's father, he saw the... Long before the railroad was in the country he was... he died at 111 years old. Now when he was living they used to portage from south of the country up to the Hudson Bay up north in large birch bark freighters. And he said they used to have those big barrels of sugar, and barrels of rice, and barrels of different kinds of food that they used to portage. And he used to be travelling with them, with them kind of people when he was young.

Now, whether they were going through South River when he was going on about 50 years of age, he saw this family that camped along the river at South River. And he saw this woman there and, well, she was only about fourteen years old I guess, my grandmother. Jewish(?) French people from Paris. She couldn't speak one word of English, neither could my grandfather speak one word of English, just the Indian language. He went over and asked for that girl. And at those days, I don't remember, but those days when they asked for a woman they had give it over whether they liked it or not, without any kind of, without courting them. So my grandmother was taken from there and she had to go away with him. And I don't know where and how she ever learned how to speak Indian, and she spoke pure good French. And my grandfather learned how to speak French, and he
spoke English, and Indian. I'm telling you that was a real mixed-up family. So when she raised, I think it was five girls and two boys, is what my grandmother raised. They all spoke French, and they all spoke English and Indian when they were being raised. So that's where I guess some of our French names come from too, you know, on the reserve, that Beaucage. I don't know anything about the Beaucage family at all, because I never was, I never did meet too many of them. The only one I met was my husband's dad, and his mother was a Scotch woman -- she was a McLeod before she married the Beaucage, Joe Beaucage. And my grandmother's name was Laronde. So anyway, that was a real mixed-up family.

Cyndy: So your husband was French, Beaucage is French?
Josephine: Yeah, and Indian and Scotch.

Cyndy: Did you lose your status when you married your husband, your Indian status? Did you lose your status when you married him?

Josephine: Oh yes, we were still, belonged to the reserve, but I forget now what year it was he sold, he went... When we had an Indian Agent there at Sturgeon Falls said that we couldn't have our Indian rights anymore, that we had to sell out, because we had to pay our own doctor bills and all that. Well, he kind of frightened my old man, the way he was. He was somebody that you couldn't say anything to, because some of those men, you know, have their own ideas and their own minds, so he sold our rights. And we never did go back to the reserve -- we can't go back to the reserve, I guess.

Cyndy: Does it bother you that it has to be that way?

Josephine: No, it doesn't bother me. I never did live on the reserve that long to be, to worry about the reserve because we always, my parents always lived among the white people up in Cochrane and around there, and then just back to the reserve for a little while. And then they passed away, and then after that my dad passed away, too, and then from there nobody went back to the reserve.

Cyndy: Do you remember what your home was like on the reserve when you were young?

Josephine: Yeah, it was... We lived in a big log cabin, a big log house I remember, along the shores of Beaucage, there. I've got a sister, my sister is two years younger than I am. Now, when we were through school at Spanish, she went on to the States and finished her schooling down there. And she took up vocal lessons and she was a, she learned to be a, not a soprano... What do you call that real high singing?

Cyndy: I think it's soprano, I'm not too sure about that.
Josephine: Like Jeanette MacDonald and, what you call, that
sang in the "Indian Love Call," what kind of music is that? You don't know? Anyhow, that was the kind of singing she took up, the real high singing, opera. You know, my memory is getting so bad it isn't even funny anymore. I guess maybe that goes with my age. That's what they tell me, anyway. Yeah, she sang opera, she sang all around the States, she went around entertaining in different places. She worked for different, what do you call, people that took her up, you know, in these entertaining places; she done a lot of that. And then after a while I went down to visit her in Miami, Florida. 1959 I went down there, in March; stayed with her for six weeks. And she wasn't singing that time, she was at home, she was just laying around. She said she didn't have any call for any entertainment anywhere at that time of the year. But then she moved from there to Anchorage, Alaska, and I went and visited her in Anchorage, Alaska, I think it was 1977 or '78, I can't remember, somewhere around there. I was up there for six weeks with her and she was looking after a nice, a real beautiful craft shop, a big one, for a very, very rich man that owned it from New York. She was manager at that craft shop. She done very well and she was real good at being a saleswoman. That's...

(END OF SIDE A)

(SIDE B)

Cyndy: Would you tell me some more about when you were at school in Spanish, about going to church? Did you have to go to mass every day?

Josephine: Yeah, every morning we were wakened at six o'clock in the morning -- the whole dormitory. Wash up, we'd go down the chapel and we had mass from half past six to seven o'clock. And then from seven to about a quarter after seven, I guess, we went back upstairs and made up our beds up in the dormitory and then down to the refectory for our breakfast. And then from breakfast time -- there was 106 of us girls and they made us into seven or eight different sets; so many girls in each set, like, you know, for your work. They cut out this work for different parts of the school -- some go to the dairy, some go to the kitchen, some go to the classroom, clean the classroom, some do the hall, some go up to the dormitory, some go out in the gardens. And there were maybe seven or eight of those different sets, and maybe about eight or nine girls in each set. And they all start from the older girls down to a younger one, and they have them just like in a form of age and sizes is how. And then we learn each other how to do work in these different parts.

We even go at four o'clock, when we're through school, we go up to the dormitory and we learn how to do quilts. We sewed quilts up there, and they used to have barrels and barrels of felt pads. And we used to cut those felt pads in strips about that wide and we used to braid them and make braided rugs.
That we learned there, and then in the sewing room, the sewing class a half an hour each day out of our class work. But we had to have our class work because that wouldn't be cut no way; but there's one half hour out of our class work that we'd go up in the sewing room. And there we are taught how to cut out material, how to darn our socks, or how to patch anything, how to lay a patch on anything, and, well, to have it nice and neat done. And then we learned how to darn with different kinds of yarn in the same material as you're going to patch, to men, eh. Then we used to do the college boy's laundry. Well, their laundry used to come up in our sewing room for anything that needed any sewing or any patching, we had to do it -- the girls done it. And then they used to pack it back in large boxes and send it back to the college, that we done.

And then during the War, when it was war time, there was bales and bales of yarn sent to the convent, khaki colored yarn, and we all had to make socks for the soldiers. There was, oh, many is the pairs of socks we made -- that's where we learned how to knit socks, how to turn the heel and how to finish it all up -- we learned that. That was not too hard, but there was an awful lot of other things. And then from there we used, during the class -- we had our class work, which was very interesting.

Then when I was taking music lessons I used to have to take a half hour or an hour -- one of the teachers would -- we had a little parlor where there was a organ and that's where I used to have to go for my music lessons. But I had to go there nearly every day to practice. That was one thing I hated so much was the practice. But I finally made out all right, and toward the end of the years that I was there I used to play in the chapel -- play our hymns in the mornings, play them in the mornings. And the teachers used to come and tell me, "Come on now, we want to sing some hymns this morning."

And then, let's see now. We had an infirmary. Any time there was anything wrong with the girls there was a... I never ever knew whether she had been a nurse. She probably had been a trained nurse but she was quite, quite an elderly person, that used to look after us. But she seemed to know a lot about the medicine, you know, whatever to give us when we were sick. And whenever we had that flu that went through that killed, where a lot of people died. There was one hundred and two of us girls that were sick and there was only three, three or four that didn't get sick, and one teacher didn't get sick. And there was seven or eight of the girls that were the heaviest that died in that whole group, during that epidemic that we had there. Well, we got over that, my goodness, that was a terrible mess. We had beds in the classroom, we had beds up... they had to separate the girls because the ones that were very sick -- they had to separate them because they knew that, well -- they had pneumonia, eh. Once you had pneumonia at that time, you were a dead person, you were gone. So they used to have to separate these girls that had pneumonia into another big room, and then have the rest of us up in the dormitory. And, oh, the teachers had an awful time with us. My dad used
to want to come and visit us, but they didn't let him in.

So after we had the flu and after that was over, my dad sent a great big barrel of apples for the school for the girls to have a treat. And he used to send things like that to the school every now and then. And then besides that, my sister and I used to get one of those orange crate boxes of fruit and candy and stuff like that -- nearly every month we used to get one like that from him. And we used to treat our little girlfriends. Some of our little girlfriends would never leave us, make sure we were chums with them or else. (laughs)

We had a great big play yard too, they used to play ball and we used to slide in the wintertime, they had a big slide. And we had quite a bit of recreation too, along with the having to work. But having to work -- after I left school, you know, sitting around, I think that was one of the best things that ever happened in my life, was going to school there and had all my education. I went through to grade thirteen and I was happy after that.

Cyndy: What were your teachers like? Were they nuns?

Josephine: They were a certain kind of a nun, but they didn't have habits. But they were dressed with long skirts and always blouses with real tight collars and their sleeves right up tight up to their cuffs, real tight cuffs. Now it was a certain order of a nurse, of a sister, so I never did learn, I never did in the school, what order they were. But we were told they were a order of sister. But they were good, you know, the ones we had in different places to teach us, they were real good.

Cyndy: So the children were treated well?

Josephine: Oh yes, yeah. As far as I, you know, when I was there. Once you get to the idea that you have to follow the rules and regulations. And whatever happens during the day, you know what's coming next, you know, as the day progresses. And you don't mind it; you like it real well. I know I liked it, I never even worried about... Although sometimes our meals were... we never had butter, and we never had eggs. I even forget... And if we had porridge in the morning -- we used to always have porridge in the morning -- if you take milk you can't have sugar; if you take sugar you can't have milk. So this is how we were served. But we got used to that, we didn't mind that at all. And then at lunch time I think we had stew, which the cook was very good -- it was tasty, you know, whatever we had was tasty. And sometime at night we had only soup. You see, we didn't have a heavy meal at night, they never cooked a heavy meal in the evening. We always had soup and probably a part of a sandwich of some sort. And we never had tea, we had to have water, a glass of water all the time. Only on big holidays, like Easter, we had a egg. Christmas...
time, well, we had probably a little candy cane or something at our table. They used to set all our tables up, you know, when we were in the refectory. And then the teacher would tell us what were going to do that day and how we're going to spend it, so we were all happy.

Cyndy: Did you go to school with... Were the Indian kids and white kids all together there?

Josephine: They were together. There were some French kids there who were orphans. I forget, there was some by the name of Labelles. And there were mostly Iroquois children from Caughnawaga, and St. Regis, and then a lot of them from Manitoulin Island, and Wikwemikong. And I don't know whether there was any from Sturgeon Falls, I don't recall. But I know my sister and I, we come from Cochrane in order to be put in that school that time. I don't know how my dad happened to know about the school, because as soon as he came home and found us alone, he packed us up and shipped, took us to Spanish.

Well, anyhow, I was glad that I had, I was happy to have that education. I mean, a lot of them now -- look at my own family, my own girls never completed their education, not one, just one, the youngest girl. She's an accountant now, which I know she's making a living. And then my young son -- I only had one son, and he didn't want to go through school. Although, Dr. Sullivan here, I worked for Dr. Sullivan when I was in Temagami, and he wanted to put my boy through school, through St. Mike's. And we put him in, 1958 I think it was, something like that. And we brought him down and Dr. Sullivan put his name there. He says, "I'll see that he gets a good education." Do you know that he didn't stay. He packed his clothes when Thanksgiving Day came, and he packed his clothes and came back for good. Oh, my God, you know, that hurt me so much. I said to him, "Joe," I says, "education nowadays is the main thing," I says. "It's not like years ago," I says. "Your dad," I says, "can hardly sign his own name," I says. "He can neither read nor write," I says. "And he got along in his life? Yes, sure," he says, "so will I," he said. I said, "No, no." I says, "that's not the way life is going at all," I says. "The way life is," I says, "you can read that and you can see it," I says. "An education is what you need the most," I says, "in order to put your life in a, you know, you can have a good living." So, no, he didn't. Anyhow, just the one, the only one that's not going to be... you know, that's got a really good way of living -- she's an accountant. She raised three boys and three girls, and she's a grandmother.

They're all grandmothers my... No, there's only one that's not a grandmother. And they all lost their husbands. My oldest girl, well, her husband took a heart attack and she raised three boys and two girls -- she's a grandmother, and I'm a great-grandmother. And my next girl, Corrine, lives in Colorado Springs, and she raised three boys and three girls, and they all have children. And then the next one to her,
Yvonne, lives up in Minden, and she's raising two girls -- well, they're still in the school age, around, say fifteen and sixteen. And then the youngest one is the one that's up in Kirkland Lake, and she raised three boys and three girls, and they're all married except the youngest boy. She's got one at home, but he's not at home -- he's goes to school in Lindsay, and he's passed his thirteenth grade. He's two years now in -- taking a course in forestry. And then this summer he got a good job through the forestry up in Kirkland Lake -- he's working, he's not idle. And he says, "I'll work, I'll work my way through the school." He says, "I'm going back to Lindsay, back to school." And all her family, they're all working and they all have good jobs. So, you know, she made them, you know, finish school up in Kirkland Lake. Because there's the college there, and there's the high school, and there's everything up there in Kirkland for them. You know, they didn't have no excuse to, you know, drop out of school. So anyhow at least one of them has got a good family, and they're a nice little family. I like to go and visit them at Christmas times, and they always want me, because they say, "Well, nanny, we want you up here with us for Christmas and don't forget." They are very good to me, that's the family that's really good to me.

Cyndy: Could you tell me some more about when you were on the traplines with your husband?

Josephine: Oh yeah. Well, we used to start in September, late September, get ready. And before there was any outboard motors we packed canoes, eh, paddled all the way up the lake. We were at Temagami and we'd go into Snake Lake and we'd portage our food, and our camping outfits, and whatever we... and our guns and ammunition and away we'd go, my husband and I. The first year that I went out with him, and we paddled until we thought well... "Oh," I said, "I'm so tired of paddling," I said. "When are we going to stop?" He says, "Oh, just a little ways more," he says. I said, "Okay, a little ways more." We went around opposite Rapid Point on Rabbit Lake and we stopped there and there was such a nice place where we camped. He set up a tent there and we unload, get settled. So he says to me, "You know," he says, "this place right here," he says, "I think we can make a nice log cabin." He says, "The trees are real nice. They are all the same size," he says, "and we can easily make a cabin." So that's what he done, right from the beginning when we got there. He started to knock down trees and I helped him to peel the trees, you know, peel the bark off the big pine trees. And we started to set up the cabin. My God, in no time at all we had a cabin! But we didn't have no floor, we had just the ground floor. "Well," he says, "we'll fix that later on," he says. "Never mind that part," he says, "let's get the roof on," he says. So we paddled out on Rabbit Lake to get in... We had a big, big freighter then, too, also, with another canoe. So we went out in the freighter and we paddled along the shores and we saw an old lumber camp. "Gee, it's deserted," he says. "Oh, we're going to get some lumber," he says. "for our roof," he says. So we got off and he started to
lift the boards off the older roofs there, and we took them down to the shore. Then he loaded them on a canoe and we took one load across, went back again; the next load it got so windy we had to stay overnight outside. (laughs) We camped out, we were not worried, because... I never worried when I was with him because you always know, well, you know that there's somebody anyway that knows what they're doing.

Then by the time we got our lumber all over there and our roof on our shack, well then we started to look for... Oh yeah, and then we got window frames, there, from the old camp too. We fixed them window frames up and then we went back to Temagami a couple of weeks after that, we went and got panes for the glass of the windows; we fixed them. We found a door there, too. We fixed the door just the side of the cabin. Oh, in no time at all we had a dandy cabin. We had a nice little home.

So anyhow, from there, then, we used to go out in canoe and set the traps. We set mink traps, we set mink traps along the... We had to buy our trap license in order to, to have a trapline. And you only have so much of an area in that area where we were given, it's where we stopped around Rapid Point. But we didn't have too much rivulets, you know, the streams that come into the lake. And that was kind of hard, because those little lakes above are the ones that furnish the beaver above, you know, and the other little animals like mink and otter -- they live in among, along them kind of places. Not in the open big, big lake, eh. But anyhow, we didn't too bad. We used to trap a couple of minks every morning, or...

But we had a little dog, too, that used to come with us. And that little dog never spoke English, never understood English -- you had to talk to him in Indian. (laughs) And any time my husband says anything in Indian that little dog's little ears used to go up, you know. And sit there, you know, and look at my husband -- it was so funny. And then after he would say, "Well," he says, "we are going out hunting," he says. "Today we're going to see if we can get a deer," he says, "we have to get some meat in the house for our meals." "Okay," I says, "where are we going?" He says, "There's an island out there," he says. "I think there must be some deer in it." He says, "We'll get the little dog and he'll chase the deer out for us," he says. "We'll get the deer before it swims across to the other shore." I says, "Okay." So he went up and he put the dog out, and then he came back down to the shore and we got in the canoe and we stayed out on the lake. All at once we heard the little dog barking. My husband said, "He must have a deer," he says. So he just listens to which way that dog is going and it always goes with the wind, eh. The dog would be right behind the animal, like, when it's chasing. And then he says, the wind was a certain way, well we paddled towards where the wind was blowing and we waited there. And sure enough, here comes a nice big deer out into the lake. And the little dog stops at the shore and he's still barking. And we waited for the deer to go across and almost get into the other shore,
like, before we shot it, so we won't have very far to take it, eh, just off of the shore.

Anyhow, that's how we killed our meat. But we never did kill... You know, like a lot of people say -- there's some of the people are so extravagant -- they'll kill a whole lot of meat, you know, and don't use it. No, we never did that. We always just -- if we wanted anything, we just killed one deer. And then we have that, and then sometimes we salt some of it, and sometimes we dry some of it. And then whatever we can use while it's not cold, you know, when the fall is coming to the colder weather, well... Then when colder weather comes, when winter sets in, then we get a moose. Then he makes a big lean-to outside and we... When he kills a moose he fixes it all up and we just hooks it there and we have it frozen -- like your refrigerator, deep freeze. Boy, that meat is good when it's out fresh like that.

So anyhow, we had all kinds of meat. We used to go partridge hunting; I used to go out shooting partridge. And duck hunting, we used to get a duck once in a while. When we'd get hungry for different things, that's what we go for, and then besides our trapping. Trapping was very, very good in some years -- some years it was good and some years it was not as good as other years. I think because sometime, you know, when you're trapping, you happen to trap the beaver that had the little ones, and this way you diminish your trapline like, you know. There's no other beaver that are in this lake. So anyhow, after a while again, in the following year again, there's a lot of beaver. All kinds of nice wildlife -- otter, mink, and once in a while we saw a wolf. A lot of times we saw a moose standing around in these creeks, along the shores. But we'd just look at them -- we didn't want to shoot no big, we didn't want all that kind of meat right away. Not till we really needed it did we kill a moose.

But our deer hides, everytime we had a deer hide we tanned it right away. But now, I know, when I went up north the people are lazy even to do their own, own tanning any more. They're absolutely lazy. I said, "What are you going to do with those hides?" When I was up there they killed seven or eight caribou one morning, and I saw them when they were skinning them. I says to the men, "What are you going to do with those hides?" "Oh," he says, "I don't know." I says, "Are you not going to tan them?" I says, "You know that's awfully expensive hide," I says. "If you'd only tan it," I says, "you'd get good money through that," I says, "even if it's kind of hard work." It is hard work to tan a hide -- it's not easy, nothing is easy. So they didn't tan those hides. And everytime we killed a deer, we tanned our hides. We always tanned them, my husband and I, because it was so nice to have anything. When you have a tanned hide at home you can always make a pair of mitts, eh, when he's out of mitts or something like that, or even a pair of moccasins for the evening, we always made them. Or something else that you need with the deer hide. We've always
had hide handy to be able to make what you want out of it.

Cyndy: How did you tan the hides?

Josephine: Well, that's a long story. It's dirty, the first part of it is real sloppy and dirty because you have to scrape all the flesh and that off of the flesh part of the hide. And then when you turn it over, you got to scrape all the hair and the grain that's underneath that hair has got to come out. Now, that's the hard part of the starting of the tanning. But after, once that's done, well, the rest of the tanning is clean. It's all nice, it's a good sailing all the way until you get it so that you cure it. And we cure it by smoking it -- this is one reason what you notice... Did you ever notice that when you smell a deer tan hide that it smells smoke? Well, if we didn't smoke that hide when we're tanning it it's not cured, because if you go to work and... We tan it, when it's being tanned, it's pure white, just white. Oh, is it every pretty, looks like velvet, eh. Well, it's not cured because you can soak that thing, you make something out of that and it gets wet, it gets hard and it turns amber color again -- it turns raw. So in order... They found out, our native people, I guess when they were, you know, years ago, found that they had to do something to cure those hides. So they tried smoking it and this is how they found out that smoking the hide is curing it. And no matter what you do then with the smoked hide -- you can wash it, you can do whatever you like and it doesn't get hard. And you can walk, walk in your moccasins or whatever you make out of it. So this is what cures the hide is the smoking part of it; otherwise it's not cured. Some of them, you know, wonder why. They say, "Why can't you leave it nice and white?" I says, "Okay," I says, "you can leave it nice and white, but it's not going to do a person any good," I says, "because when it gets wet it turns raw." So I guess that's why, it's for a good reason.

Cyndy: When you were with your husband on the trapline, the meat and the pelts that you got -- was that just for your use, or did you sell those?

Josephine: No, we sold all our fur that we dried. And we used to clean them real nice and stretch them nice, because the nicer your fur is when it goes through the auction, the higher the price is, you know, that you get when it goes through the auction sale. We made good money -- we had nice fur all the time. It was so nice and clean and white, and the fur part was always nice and clean and shiny, eh. You have to really work hard at it.

So the sales used to come just before Christmas, I think around about either the twelfth or the fifteenth of December -- this used to be our first auction sale in North Bay. And we used to go to that one, and then again in spring of the year, I forget what day it is, anyway, in spring again we used to have another auction sale, and that would be muskrats and whatever you get,
otter, probably, and other small pelts. There's always two auction sales in a year -- one in the spring and one in the fall. But the ones before they ever had a auction sale, we had to sell it to what they call, always a fur buyer, eh. There's always one in between -- now there's nobody in between. These fur buyers are cancelled right out, they can't buy anything off you. If you want to sell them to them, yeah, you can, you know. But you don't get as much money as you would at an auction. Whereas the auction sales are men that come from France, and England, and all the different countries come there and bid on these parcels. All these things are all put in parcels, eh. And your number is on there and whenever your number comes up you just listen to see how much they bid on that parcel. Sometimes we used to make a couple of thousand dollars sometimes. We always went home and we always bought a whole lot of groceries -- that's the first thing we always thought about is that we replenish the home first. But I don't know, I missed that trapline so much after that, after he got sick. I imagine I would like to be out in the woods every now and then.

Cyndy: How long would you stay in the camp?

Josephine: Well, we stayed from the end of September till, oh, a week before Christmas, the first session. And then, of course in between time we would go out, eh, and home and find out how everybody is. And find out if they're getting along or if they need anything, you know. Then we'd come back out. And whatever we need too -- sometimes we're short of something in the camp. I used to bake bread in the camp, and oh, we used to have some real good meals. And at the same time there was a big lumber camp that was out, way out, further from where our little trap camp was. And they used to go by our camp, and everytime they went by they used to come in and visit us. So I got so that every time they came in I made a great big pot of tea and I treated them with my homemade bread. So every time they came by they'd give me something, too -- they'd bring something for me. Like a payment I guess, you know, or whatever. So it was kind of nice, you know. When we used to go out on the lake where we saw them taking out their logs and hauling their logs out on the lake, and watch them. And then we get back the guy used to come over, he says, "Come over here," he says, "I have something for you in our lunchpail." They had great big lunch boxes, these men, they're in groups where they're working along the lake there with their logs. And they used to give us one of those great big baloneys, you know, those wax covered cloth full of baloney. I got so sick of baloney. You mention baloney to me I get green. (laughs) I had all the baloney I wanted in my life, it was on that trapline, I'm telling you. I always tell my kids, I says, "Don't bring baloney in my house," I says, "I don't want to see any baloney." But it was good while we were in the bush, it was really, you know, it was big treat, you know. We always had potatoes, baloney, bread...

It was nice, it was a nice life. Go out fishing, go out
fishing in the evening sometimes get a couple of trout or else some pickerel. We were forbidden to use a net, eh, because we used to be able to use a net at one time to get our bait for our traps, eh. But after that, I don't know, somebody I guess made too much of a... spoiled the whole thing. There's always somebody that will spoil everything for another, eh. They'll have a whole lot of fish and all rotted somewhere, you know. And after that we were forbidden to have nets, we couldn't have a net in the house. If we were caught with a net we paid a big fine. So what we had to do was we had to go and fish out in the creek or else somewhere in order to get our baits for our traps, for our mink traps.

Cyndy: What about when you had to move to Toronto? How did you feel about moving to Toronto?

Josephine: Well, for a while I didn't like it very well. I wanted to go back to Temagami. But my sister, she says to me, "Stay for a while," she says, "and see just how he gets along. If he gets along okay," she says, "maybe you can go back home." He seems as though he's getting worse all the time, and the doctors told me here, too. They say, "We can't do anything for him, really." He says, "We can only wait for him to, wait for the deterioration of the brain. He has a deterioration of the brain," he says. That's what they find out too when they examined him here, eh. They went through a lot of tests and all that. Well, while they were doing that they pulled his teeth, and they done everything to him to try to make him, I guess, feel as though he was looked after. And the first year I was here in Toronto I was so lonesome, I didn't know what to do with myself. The following year, '64, I felt a little wee bit better because I used to be able to go out and look around out there.

Then what I done, I upgraded myself here. I went and I took typewriting and bookkeeping. Oh, I liked that very much. I was good at figures because I had worked for the Ontario Boatlines and I used to like figures and I'd done a lot of. I passed my test there in bookkeeping; Jones Avenue is where this great big old school is, that's where I went to school. I don't know how many months we were there, three or fours months I think that I was there. And I loved it. I was paid I think it was $55 every two weeks, I think it was, and that helped me.

So we got an apartment of our own then, place for our own, just him and I. Because when we were living with my daughter, I don't know... you just can't, I find out, you know, that you just can't get along with your own kids no matter what, you know. If they're real good to you, you're still not your own boss. You're looking at something, like supposing the T.V. or anything, and they like something else -- well they put something on. And you're sitting there wondering. So anyhow I found out that we were alone and were better. So it's hard to stay alone, but we got along all right. But once I started to go out to work, though -- this is how I started to go to work then. I used to be called down to Elliott Lake...
I took a trip, I took a trip -- that was after he died, I went on a Mediterranean cruise. Yeah, it was after he died. We were, it was eight weeks or six weeks on the Mediterranean cruise. That was a nice trip, I'll never forget that trip. I went with a cousin of mine. She asked me if I would like to go on a trip. I says, "Oh, I don't know," I says, "I don't know whether I have enough money or not." She says, "Never mind," she says, "counting your darn coppers. You know you're not going to take them with you," she says, "when you die."

(laughs) "Okay," I says. I says, "All right," I says, "I'll go with you." I says, "How much is it going to cost me?" So we figured it out. I says, "Fine," I said, "I'll be able to manage it." It cost us over $2,000 for the trip and besides that I think $300, or $400 cash. We flew from here to Toronto, from Toronto to Frankfurt, Germany; and we changed planes at Frankfurt, Germany to Juno, Italy and that's where we got on the ship. Stayed on the ship for three weeks, it was on the sea, Mediterranean Sea. We went all around that horn up there, every great big city that we went by we got off and went on a tour. But I didn't know that we had to pay extra for the tours, you know, didn't know that. It was a good thing I took enough money with me, eh. I said, "Well," I says, "sure." I says, "I'll go on a tour." Well, everywhere we went, we went on a tour. We even went through the Isle of Capri. And we went to Jerusalem, Alexandria, Bethlehem, into the Holy City. And oh, gosh, there was so many big places we went to, I can't recall exactly all of them. But one place I thought was so poor -- we were going along in a bus, I think we were going to Tibbiley(?) I think they called the place. And along that highway I saw the cows -- they're just like, just skin hanging on the bones of the animals. And they were the ones that were going around on that great big wheel like a water working, water thing -- where they draw water. Anyhow, this is what these animals were doing on that thing. I says to one of the women with us, "My God," I says, "those people." I says, "I wonder, do they feed their animals?" "Oh yes, they feed them enough," she says, "just to live." "God!" I says, "that's awful looking," I says. And then they lived in mud huts all along that one particular country that we went through; it was very poor, the people are very poor. And in those mud huts that they were living in, their animals were living in with them.

Cyndy: Which country was this?

Josephine: You know, I can't even remember what the name of the place was. I know it's out there in the Mediterranean Sea somewhere along the coast, you know. We went around the coast like that, eh. It was in one of those places that we went on a tour when we got off the boat. I can't recall, I can't even remember exactly the name of the place. But anyhow this is what really bothered me after when we got off and we come back.

I said to my cousin, I says, "My God," I says, "those people are poorer than what we are." I says, "We Indians are over there
in Canada." I says, "At least we have clothes to wear and we
don't abuse animals like that." The animals look as though
it's just the skin hanging on their bones, that's what they
tell really look like, real pitiful looking. So anyhow, that was
one thing that I really recalled when I was on that trip. But
other than that we had a beautiful trip. It was, oh, it was
time on that big ship. There was something going on all the
time. You got up at six o'clock in the morning, you'd go on
deck and have a cup of coffee all ready there for you. And
then at night again, late at night, you still can go on the
buffet dinner. They had buffets I think three times a day.
Anyway you wanted to eat there was a buffet, no matter where
you went on that ship. And good cooks, oh my gosh, they were
good cooks! The food was good and my gosh, you know, you just
couldn't have enough of it. But ate all that I can -- I didn't
want to eat too much. (laughs) But my cousin's husband, he
was always drinking. And Lucy says to him, she says, "You're
going to kill yourself." "Oh," he says, "don't worry about
me." Lucy and I we'd go to the, what do you call -- we went
and played with these, like Las Vegas room, eh. We went in
those and we went and played every now and then. I'd sit for a
while and watch them putting their quarters, you know, and
dimes in those slot machines. I thought, "Gee, I'm going to
try it now. I think it's about time something should spill."
(laughs)

Cyndy: Did you win?

Josephine: Oh yeah, a couple of times, oh, a great big pile of
quarters come flying out. (laughs) We had a lot of fun. She
used to play blackjack; my cousin used to like blackjack. I
said, "I don't know," I says, "I don't like them card games," I
says. Sometimes... "Imagine," I says, "you can make good all
right," I said, "you know, if you're lucky." I says, "I think
it's only luck," I says, "those blackjacks." So anyhow, her
and I had more fun together... and we never saw him till late
at night. We used to leave our cabin first thing in the

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