Road Allowance Interview, Irma Klyne, Irene (née Fayant) Doetzel, Lorraine (née Fayant) Bailey, and John Fayant

Conducted by Darren Prefontaine with George Gingras
November 28, 2013

DP: It's November 28th. This is Darren Prefontaine and George Gingras interviewing Irene, Lorraine, and John Fayant, all siblings. We are also interviewing Irma Klyne. I guess we can start our road allowance interview. I'll just ask in general and whoever wants to respond, that's fine. Could you please tell me your name and your home community?
LB: Where I live now? Regina.
IK: And your name is Lorraine Bailey.
LB: Lorraine Bailey.
DP: Irene where do you live?
ID: In Lebret.
DP: And John, you live here in Abernathy?
JF: Yes, you're sitting in my place.
DP: Thank you for that. Now, when you were growing up, where did you guys live?
JF: In the valley.
DP: Was there a specific name to the patch of land that you lived on?
JF: No, I don't think so.
LB: I remember dad used to put some numbers down, but to tell you the truth—
IK: It was the Katepwa valley or something. Well, I heard that somewhere, but it was just the valley. We just came from the valley.
DP: So, if you were to say what the road allowance community was, you would say the Katepwa valley?
LB: You could probably say that, yes.
DP: Katepwa valley road allowance.
LB: We were the closest about four miles.
JF: Then when you come down to the end of the lake, it says Housebarrow Trail Valley Road.
IK: Oh okay, so it could be that, too. Nobody, every called it anything, but that's where it was.
DP: They would just say this is the "Fayant's place?"
IK: Well, the Fayants were just one family that lived there. There were a whole bunch of them. But the Fayants were the only ones with dead cars in their yard.
DP: They had a car cemetery?
IK: Well, it wasn't that, but they were mostly there for sleds and stuff in the winter, so they could take the hoods off and go down the hill.

DP: When they took the engines off, did they use them as Bennett buggies and use horses to pull them?
LB: Yes, we did. We rode down the hill, and the fenders and the trunk.
JF: We had an old Ford, and the hood was put all together, so we took it apart, and made two sleighs out of it. We used to go way up in the hill and come down to see who would go into the bush the furthest. I got some bruises in my face.
LB: But it was fun.
DP: Who were your parents, and who were your grandparents?
LB: My parents were Fred and Jean Fayant. She was a Racette.
IK: Yes, they're identical to the ones.
LB: Yes, they're the same thing.
IK: As the ones as the group you just had.
DP: Did your koohkom and mooshom live in the community with you guys, or did they live else where?
JF: They lived up north.
LB: Apparently, they did live some—
JF: Well, our grandpa from mom's side, they did live in the valley. But dad's side they were up by—
LB: File Hills, yes. Just outside the reserve.
DP: Yes, there were a lot of Michif people who lived around File Hills. There was that war veteran in both wars.
JF: Smartie (Joe Fayant).
IK: Smartie. I can't remember his name.
LB: What was his real name?
DP: You know who I mean right?
IK: No, I don't actually.
JF: Joe Fayant was his name.
LB: Yes.
JF: But not that one, this one was different.
IK: Oh, that's right the other Joe Fayant. There were two Joe Fayants that went to war.
LB: Joseph Fayant, yes.
JF: But the one he thought about would be the one from up north at Ituna.
IK: Well, see up north is another misnomer because Russell ran into this very same problem. He was talking to Delphine actually, and Delphine said, "Yes, we lived up north." Everything up north, and she was talking about Jasmine and St. Dauphin, you know instead of Ste. Delphine. And so, Russell thought this was on the other side of La Ronge somewhere, and it was in Ituna. So up north means something different. It means Ituna.
LB: Well, we only stayed there for a year because my other brothers and sisters didn't like it there. They moved back.

JF: And for us, anything on top the valley there, was north.
IK: Yes, I know but when you have to travel on horse back and you have to walk there, up north is a long ways.
DP: So, the grandparents lived near File Hills you said?
LB: Yep, more near File Hills.
DP: How far is File Hills from this area?
LB: About forty-five minutes.
DP: By car now, it would take 45 minutes. Back then, it would have been almost a day's horse ride?
LB: Yes, leave early in the morning.
JF: If you're walking, it'd take two days.
IK: Yes, if you're walking it would take two days, and they walked a lot. But by wagon, it wouldn't take a whole day.
DP: Did they come and visit lots, your koohkum and mooshoom?
LB: Not very often.
DP: They probably had kids living pretty much everywhere?
LB: Well, her kids—
JF: Uncle Frank lived up there and Uncle Jack.
LB: Yes, but Uncle Jack had a car, but Uncle Frank didn't. They came out twice a year, three times a year. But mom and dad used to go up there, too.
JF: I only saw koohkum once.
LB: Really? The Fayant one?
JF: Yes, and Mooshom Fayant. I never saw him in my life.
LB: We used to go there quite often.
IK: Yes, but there's years difference between you two.
LB: Yes, we're ten years difference, that's why.
JF: When we lived up north, on the way home I was born.
IK: That's true.
LB: I know he was born on the way down because we stayed after that, three months longer than they did.
JF: I remember we had to go back to school. So, we went back in to the valley. But in the end of November or something, we moved back into the valley.
ID: Quite late in the year.
DP: So, when you were in the valley, was it a typical road allowance home?
IK: Oh, yes. They had—
DP: No one moved around their things.
IK: Well actually, yes. They sold their houses to each other. Like your mom and dad sold your house, but when you came back it was empty, so you bought it back. And that's where you lived some more.

LB: Yes, that same guy moved to Sintaluta who bought the house, so he sold it back to my dad. That was the only house we ever lived in except for a couple years when we moved down to—
IK: Pugsley's Farm.
JF: But they were all mud houses. You were able to build a house on the road allowance, but it had to be mud.
IK: You couldn't build a real permanent house.
LB: They used to mix it with yellow—
IK: Yes, yellow clay.
JF: But not a house like this.
IK: Or it could be a log house.
LB: They'd mix it with hay.
JF: No one really had a log house, but
DP: So, they just chinked it with local clay and stuff?
IK: Yes.
JF: Yes, so they didn't pay taxes. That's why.
DP: So, the RM people would knock down a bigger more permanent house?
IK: Oh yes, you weren't allowed. You could build a shack.
DP: But the RM people, as long as you built your clay mud houses, they were okay?
IK: Nobody bothered anybody. There was never anyone that said you can't live here.
DP: And that was crown land?
IK: Only some of it was crown land. Some of it was just road allowance.
DP: And some lived on Skinner's land, too?
IK: People who worked for Skinner lived on his land.
LB: Hired help, yes.
IK: But he had so much land that there were farms every where.
DP: What other families lived in the community?
LB: Well Cecile will tell you more about that because she indicated all that in the letter. I would rather not say it in case I say it wrong. Uncle Frank did live there as did Frank Fayant for some time before he moved up north. She could tell you exactly where these people were living if we drew a little map. There were three little houses and there was this other old Mrs. Fayant living down here.
IK: Mariah.
JF: And Uncle Albert.
IK: And those Racettes were living there.
LB: Uncle Albert Racette, and I was telling you that Bill Desjarlais had that little wee house before he moved further east.
IK: That's my godfather. Bill Desjarlais and his wife were my godparents. They were my aunt and uncle.
LB: William was his name.

IK: William Desjarlais and Florence, she was a Racette.
DP: How was he related to the guy that passed on? Wilbert, was it?
IK: Wilbert? Oh, that's Bob. He's talking about Uncle Bob.
LB: That was his son.
IK: That was his son, yes. He was my cousin, but I called him, "uncle" because he was older than me.
DP: We got to do some interviews with Bob, and he was quite a nice guy.
IK: Oh, yes, he had a sense of humour, too. He could tell a story like no other. Well, his dad was a great storyteller.
DP: Did any of the road allowance people in the community own their own land or was everyone squatters and built their homes?
JF: Everybody except the Amyottes, but they weren't on the road allowance either. I don't know if they had their own land.
IK: If they had their own land, they weren't on the road allowance.
DP: Were there any non-Métis people, I guess just that old German fellow.
IK: Billy Bahr.
JF: He had his own land, though.
DP: He owned his land.
IK: Oh yes, he owned his land.
LB: He let us know, too.
IK: Yes, but you guys were so mean to him sometimes; knocking over his toilet at Halloween.
LB: That was only on Halloween.
JF: Once a year we did that because he used to chase us all around.
IK: Yes, that's right, he used to chase you all year-round. "You Half-Breeds get the hell outta here."
JF: That time in that little coulee there, my chickens were eating on his crop, and he came around there with his horses and he said, "Shoo shoo you little Half-Breeds." He chased those chickens away.
IK: So, you even had Half-Breed chickens. That's pretty damn good.
DP: They were probably tastier chickens.
IK: I'm sure they were.
JF: Well, they ran so fast you can't catch them, so they were like real Métis.
IK: Lii vrea Michif. (Real Michifs).
DP: How did your family and other Métis families around you make a living on the road allowance? How did your mom and dad make ends meet for the family?
LB: Well, my dad used to shoot ducks and anything.
JF: Gophers.

LB: Gophers. But gophers were good in those days. I don't think I'd want to try them today. There were two kinds. One was some kind of a groundhog. They were gray ones with a big fuzzy tail.
JF: That's a—
DP: Prairie dog.
LB: Yes, prairie dog.
JF: Not a prairie dog, that's a gray squirrel.
IK: Ground squirrel.
DP: Richardson's ground squirrel?
LB: But it didn't taste like it, they didn't even smell like a squirrel.
JF: Tasted like it.
IK: How does a squirrel smell?
DP: How would cook a gopher? Just skin it and roast it over a fire with a little bit of lard?
LB: Rabbits?
IK: No, the gophers.
JF: You just make a fire, singe them, then take a knife and you rub all that black stuff off and then you boil them.
LB: Sometimes, you can boil them and sometimes you can put them in the oven. I remember mom laying them all in a row and putting them—
IK: In a pan in the oven, yes.
LB: And we ate beaver.
JF: And muskrat. That was the best thing to eat.
IK: And tails. Muskrat tails, mom would cook them on top of the wood stove until they crackled and then you'd peel off the skin.
LB: What do you call those funny birds that dance?
JF: Prairie chicken.
LB: Prairie chickens were good.
IK: Oh yes, partridges.
DP: So, a lot of game. But sometimes there would be exchange with farmers for eggs and beef?
IK: Yes, he means what kind of things did you do to make money. What did your parents do to make money?
JF: Working.
IK: Cutting pickets and—
LB: They cut pickets with my older brothers, and Dad did a lot of hunting in the wintertime. We were the richest in the wintertime because the minks were good. He hunted coyote, minks, and weasel.
IK: And he sold the furs, the pelts.
LB: He sold that.

JF: Coyotes, whatever he could find, fox; whatever moved.
DP: And your mom basically just worked to keep the family going?
JF: Yes, that was a full-time job.
LB: And when dad was out hunting, looking after his traps, we never really were starving because mom was a good shooter. She'd just go a ways in the bush there and go shoot two or three rabbits and come home and cook us soup. But we had a few cows, too. We never went without milk.
JF: We had cows, pigs, chickens, and turkeys.
IK: Well, you have to with 19 kids for cripes sake.
LB: Jack Baggs would give dad the odd, what do you call those?
JF: He used to herd sheep there.
LB: Yes, sheep. That's why my mom couldn't stand sheep after that.
IK: Can't handle it myself.
LB: Because I bought some.
JF: Because we used to go work for a pig farmer and what not and would go stook for them in the fall.
LB: Go stooking and help them out.
JF: Go stooking and do 250 acres, go do that this morning.
LB: He used to drop us off there. We used to have fun. We'd put those sheaves up and then jump on them.
JF: Pick them up again.
LB: Throw them down again. We never got tired until we had to go home and do some work there.
DP: So, you guys would have picked lots of berries?
LB: Oh, yes. Mom did all her canning. I remember when I was probably three or four, I remember that. There was a lawyer and two cops who used to bring mom cases of fruit. She'd can their fruit for them. And what was left over, she could keep. So mom did a lot of that. And in the fall, we used to, well I didn't, I was a little too young, but they used to pick chokecherries and they'd mash them all. Put them in balls, lay them on top the house, and let them dry. When they were dry, she used to put them in mesh bags, and she'd hang them down the basement. When you'd go down there, you'd see these bags about this long, hanging down there. And in the wintertime, she'd bring them up, put butter on them, and put some raisins in.
JF: Fry them up.
DP: A little lard and water would reconstitute them.
LB: Lard, yes. Lard and water.
DP: And that would have been your winter treat then?
LB: Yep.
IK: And what did you cook that with, what the heck did we call it?
JF: Lii grenns tukwahuminaan.

ID: Yes, lii grenns tukwahuminaan.
JF: That's the crushed—
IK: Chokecherries.
LB: And the pigs, the fat from the pigs, she used to cook with that.
IK: To make guartoons (deep fried pig fat cut small and mix with potatoes. It was eaten cold or made bannock sandwiches).
LB: Yes, we used to call them guartoons. Some of them, she'd fill it right up with lard and throw raisins in there. That was pretty good, too.
DP: You guys would put that on bannock?
LB: Oh, yes.
IK: They ate lots of hard grease, too because hard grease is so good for your body.
JF: Beef tallow.
DP: Did they process Saskatoons, too?
LB: She never really made jelly or anything, but she used to can them.
IK: Canned fruit.
LB: When I was like a little you could go down stairs and there was shelf after shelf of Saskatoons. We used to pick the raspberries or the strawberries?
JF: Raspberries.
LB: She used to can those.
DP: Since you are all Catholic, what did you guys eat on Fridays? You couldn't eat meat. What would your mom make?
LB: We lived by the river.
DP: Did you eat li pwasoon?
IK: My mom used to fight for the fish heads.
DP: That was like a delicacy, like chickens' feet?
LB: They used to—
IK: No, we only played with the chickens' feet. You know, you pulled that little cord and—
LB: But we didn't always eat fish. If we didn't have fish, we'd just have eggs.
JF: Yes, the priest that time said, "Well, what about duck?" So, we thought for quite a while and he said, "They live in water so it's just like a fish." So, we were able to eat duck.
IK: Yes, that's what he said, that priest.
LB: We had beaver. And porcupine, but that's a very rich meat.
IK: But specifically on Fridays you could eat duck or fish.
DP: Just no beef, or deer or nothing like that.
IK: No, no beef.
LB: Oh, but lots of times when you'd go to holy communion, you'd tell him you ate meat anyway.
IK: As long as you said your penance.

DP: We're talking about resources. I think we've talked a lot about it. We didn't really talk a lot about the seneca root, though.
IK: Oh, yes.
LB: We used to dig a lot of those because dad used to sell that.
JF: That's right. In the summer time, that's where you made your money.
LB: It was good money.
DP: Where did your dad take the seneca root?
LB: To the drug store.
IK: In Indian Head.
DP: So, in what, a wagon or he just walked?
IK: A wagon or horses or he had a car later on.
DP: So that brought a lot of money to the family.
ET: Yes.
DP: And the kids and everybody—
LB: Well not lots and lots of money, but to get by. Like I said, we never starved.
JF: There were about half a dozen of us digging seneca roots.
DP: So, with the money, your dad could then give it to your mom, and she could go get sugar or flour or—
JF: She'd get everything.
LB: Mom was the one who did all the shopping.
DP: What sort of traditional medicines were used in your family, like your mom, was she the medicine person?
LB: Well, she used to make medicine. When I got bigger, we used to go to pick, by the river, a leaf. It smelled minty. And then I don't know what these big ugly things were, but they were about this big, and we dug it out. She used to say, "Don't wash it, just boil it that because you're going to wash the best part." And then we used to pick up these little wee things on the side of the hill. What did we call those?
JF: La prissant.
LB: La prissant. I don't know what the real name is.
JF: Grey sage, isn't it?
IK: Oh, yes, it is sage. Yes, la prissant. I forgot about that.
JF: That was when you had a sore throat or something, you'd drink that and oh boy it was terrible.
LB: But it helped.
DP: So, it beats Buckleys?
JF: Yes.
LB: And then we used to dig something on the hill side. It was a brown flower. It was yellow in the middle.
JF: What was that?
LB: What was that? It'd numb your throat when you ate it.

JF: What do you call that one?
IK: Oh, black root.
JF: Yes.
IK: Black root, that's like liquorice.
LB: Seneca roots, what do you call that now, seneca roots?
ET: That's what it is.
IK: Seneca roots.
LB: No, not that black root.
IK: No, not black root, that's different. Well, that big thing I was trying to name. She used to call it la rassin nwaer (black root). Don't ask me what it meant. We never did ask. But see those are the kinds of things that are lost, and that's what I'm so sorry about.
LB: And those funny things that are about this big. We used to pull them from the tree. They were supposed to be for when you wet the bed, and you didn't wet the bed when you drank it. They used to call that—
JF: Li bouloo
IK: Oh, bouloo.
JF: That's French. They were pchi bwaas (twigs) that long that you pick from trees. They used to boil it. It was used for bed wetting.
JF: Another thing is from the elm trees; we used to take the bark. Cut the bark and pull it up. If someone had the runs, they'd drink that stuff and it would fix it.
LB: You know, I never saw a doctor until I broke my collar bone when I was fifteen years old.
DP: Do you think by using those traditional medicines, the old Michif people were healthy? Did they have the ailments that people have now, or do you think it's gotten a lot worse?
IK: We were much healthier because people ate things, and I still eat things like kidneys and boiled heart.
DP: Gizzards on a turkey.
LB: Boiled heart.
IK: And like la muell comes out. What the hell is that?
IK: Bone marrow.
LB: Yes, marrow.
IK: Comes out and you drink it in the soup, or you suck on the bones.
DP: You'd butcher a pig and you'd save all the blood and make sausage?
IK: No, we didn't do that.
LB: No, we didn't save that.
IK: I love blood sausage mind you, but it was done by the butcher shop.
LB: Dad used to buy it only for himself because we didn't like the looks of it.
IK: Oh, I love blood sausage. Johnny makes the best damn headcheese in the valley.

JF: Can't find a pig now.
DP: Did the old people eat headcheese in the day?
IK: Yes, my grandma used to make headcheese.
LB: And mom made her own bar soap. Mom made her own, too. I remember her getting trays like that and when she was done, she would cut it.
JF: Smelled like hell.
LB: Smelled like hell, but it cleaned. It was nice and clean. You didn't need soft water to use it that's for sure.
DP: Did you have to haul soft water ever? Did you have to go to a special place?
IK: You had to go the slough or the river to get your water.
JF: We always had big barrels, so when it was raining, or snowing or something.
ET: Yes, you'd catch it.
JF: Had that all the time.
DP: That's what she used to wash clothes in?
LB: No, we used river water.
DP: River water, so you didn't use y soft water. Because I know some people were particular about their laundry.
LB: That was only for our hair.
IK: Yes, soft water for your hair. My mom, at home, and well my grandma never used anything but rainwater to wash her hair. She died when she was 86.
ID: And to make her tea.
DP: Those are two most important things—hair and tea—to an old Michif lady?
LB: Yes.
DP: Did anyone in your family make moccasins or embroider?
LB: Mom did a lot of embroidery work. She did some knitting, and she used to sew our dresses when we were going to school, my sister. Well one of my sisters.
IK: Yes, I was going to say.
JF: She used to make us mitts from—
LB: Yes, she'd make mitts.
JF: Like out of the old man's old, how do you call those?
LB: Coveralls.
JF: Blue jeans.
DP: Okay, recycled the clothes?
IK: Oh yes.
JF: Make mitts and put socks and make liners in it.
IK: The liners were socks, yes.
LB: Or if the men's underwear were worn out, they used to make lining for the mitts.
DP: Did your mom do any of that work for other people or was it because the family was so big?
LB: No, she had enough trouble with just us.

IK: Trying to cloth her family.
JF: She couldn't keep up with us so.
DP: What did you use for toys? Did your mom and dad make toys? Or did you buy them in the stores when you could or?
JF: We couldn't afford toys. We made our own.
LB: We used to build, we used to—
JF: At Christmas we used to get one.
IK: Yes, one toy.
LB: We used to get the odd toy from the church. Like the priest used to bring us clothes and there used to be the odd toy in there, the odd doll.
JF: Lots of toys.
DP: So, when you played it was just games like tag and physical play, sledding down the hill, that sort of thing?
LB: Yes, drop the hankie, blind buffalo or buffalo blind, whatever you want to call it.
IK: Blind man's bluff.
LB: Hide and seek and fun games. Or we used to play ball in the summertime or—
IK: Well, I know I used to cut out the pictures from the catalogue and play with those like dolls.
LB: We kept the catalogue busy.
IK: And my uncle was actually quite good at carving things. So, he used to make little horses and stuff out of chicken bones.
DP: So, there were no dolls or anything for the little girls?
LB: Well at New Year's
IK: Well, I had one doll.
LB: I remember having a few dolls.
IK: But I wasn't a doll person. I was more into trucks, give me a truck.
ID: I wanted to go climb trees.
IK: Yes.
LB: Lots of times when we were smaller, if we didn't have anything to play with, we'd break little sticks and make a mom and a dad and a few kids, and we would play with just the sticks.
DP: Did you have anything like the Michif knife game for the boys, where you played with knives and stuff?
LB: No, no.
DP: Nothing like that.
LB: No, never.
JF: Dad had one knife and that was his
DP You know some Michif had knives, the little boys, little jack knives and things.
JF: We would have killed each other if we had knives.
IK: The first thing they had was a .22.

LB: No, not even the people we knew around there would use those knives.
IK: But you had to use it for hunting?
LB: And I wouldn't recommend it.
DP: How did your family celebrate special occasions and holidays such as Christmas, Easter and New Year's? I know the big Michif holiday was New Year's. So, Christmas for you was just a matter of going to mass? And it was just religious?
LB: When we were younger, yes.
JF: Christmas was just for the kids.
LB: For the kids.
JF: And New Year's that was for the older people.
LB: Older people.
DP: When did the shift come when Christmas was the big holiday and when New Years was not the big Michif holiday?
LB: When I had my kids.
IK: After you became a townie.
DP: You became a townie and images of Santa Claus and toys in the store every where.
IK: Yes, you got caught up in the commercialism.
DP: So, you think it was the commercialism of the larger society that changed that?
IK: I think so.
DP: Do you think there's regret amongst Michif people who lived in the old way to have it switching around?
IK: Oh yes. The old folks didn't like it. My mother I know, we tried to keep the tradition going as long as we could, and then people just quit coming on New Year's Day.
LB: Well, there was no one left anyway.
IK: I know there was no body left to come, and so she really missed New Year's. And still does. I mean I go and get her and give her bullets and bannock, but it's not the same. There's no flock.
DP: So, there's regret of the old Michif ways that have been lost?
LB: And people used to start visiting New Year's at four o'clock in the morning. You could hear those bells, ring, ring, ring.
DP: And you knew they were coming and everyone got a hug and a kiss.
LB: Kissing and hugging, yes.
IK: Everybody got kissed, everybody got hugged.
LB: Kissing was always there for sure. Everyone got a shot of whisky.
DP: So, what time did the New Year's festivities start?
IK: From the time the first person knocked on the door at four o'clock in the morning.
DP: Four o'clock in the morning, so food would already be waiting for them?
IK: Oh, yes.

DP: And they would bring food?
LB: No, no, no. Food was all day long. Every time somebody comes you feed them.
DP: No one brought food. They then went to the next place for a hug and kiss.
LB: They had bullets and cakes and all kinds of things.
IK: And eat some more, that's right.
JF: And just go from place to place. It used to be the young ones at first, and then at our mom and dad's, then grandpa's. They'd celebrate for a whole week at one time.
LB: No one ever came after six on New Year's.
DP: That was it. That's just like what we'd call the nuclear family then? Like the moms and dads and kids after six?
IK: Oh yes, you'd stay home with your own family. Or you were passed out by then.
JF: Sometimes, we had dances after that, but—
IK: Well dances Yes, but the night before too.
LB: My dad was a good fiddle player, and they'd all come there and give him a drink.
IK: Oh, damn good.
LB: Everybody called dad, "Uncle Fred" even if they weren't related. "Get Uncle Fred a drink and get the violin."
DP: What type of alcohol did they make?
LB: Well, the hard liquor, they bought it, but I remember when I was small, dad used to make it in a great big twenty gallon. It was behind the house. The reason why I say that is we used to sneak some when I was about four years old. And I believe some of the kids got drunk on it, like Albert, Cecile, Leena, Edward. They couldn't figure out why they were falling down. Then my dad got home.
JF: That was beer mom used to make.
DP: She made her own beer?
LB: She used barley or something. I used to see this grain going in there so. Billy Bahr, he was short of something. That's probably where it came from.
DP: They never made dandelion wine or anything like that? Or was it just hard spirits and beer?
JF: I don't think they made their own wine. All I know is that they made beer.
LB: I don't remember wine.
JF: They used to buy wine, just for the cake, but I remember it got drunk on it.
DP: The cake got you drunk?
JF: Yes.
LB: Well, that's why that cake was so good, though. She always put liquor in it.
JF: She had a four-layer cake. She was the only one that ever had four layers.
LB: We'd eat it up all the time.
IK: We had a three layer, and it was full of rum.
DP: So that was the highlight of New Year's Day was cutting that cake and eating that cake?

LB: She'd always save that cake sometimes for a month before she cut it because she always had all kinds of other cakes.
IK: And pies. Pies were a big thing.
LB: But the longer you left that cake the better it tasted.
IK: So, if you didn't make it three months earlier then you didn't cut it on New Year's Day. You just showed it off.
JF: When the old people used to come around there was one she used to cut up, then we had the four-layer cake.
IK: Yes, you could cut one.
JF: A little one like that. We used to save that for July, I think.
IK: Well, apparently you could break it up and put it in jars and preserve it for a long, long time. You know, because it's all alcohol. And the icing, it would be like save everything. Nothing could get in.
LB: There were all kinds of little candies in there, little silver candies. Make it dressed up and look nice.
IK: They looked almost like wedding cakes they were so beautiful.
DP: When did that tradition die? When they left the road allowance?
IK: When they became a townie.
JF: When they left the valley.
IK: Yes, when we left the valley, you never saw it again. Well, that's not true, the first couple years in Fort Qu'Appelle I saw one, but after that, that was it.
ID: We used to when we first lived across the tracks there.
JF: Yes, but nobody ever came around there.
IK: Already then, it was people.
DP: Someone should do a traditional Michif New Year's spread because I think that would amaze people to do the research or to figure out how to do it.
IK: I wonder who the heck could make a cake like that today because I couldn't. Don't know how. And there weren't any recipes anywhere.
LB: Little bit of this, little bit of that…
DP: Does everyone speak Michif? Like do the three of you speak Michif to each other or?
JF: Most of the time.
LB: Some, yes.
DP: So, you all understand. Did you pass it on to your children? Or is it mostly at home?
LB: Not to my kids, but they understand some because I always, like my one daughter she'll come in the house and she'll say, "Tanshi"? and I would answer in English. She even brought in a bunch of Aboriginal books. And I said, "You're not Aboriginal!" So, she went and bought some Métis books.
IK: It's First Nations she's talking about.

LB: But yes, we still speak Michif.
DP: When you talk in Michif there's a definite world view that you've come from, a world that's different, because when you speak English, it doesn't translate. Like when you speak to me in English do you think in Michif or have you transferred over to English?
LB: Okay.
DP: Do you understand what I'm saying?
IK: So, when he asks you what did you do in the valley to have fun, do you—
LB: So, I would just probably say, "Gii matawanaan" (We played).
DP: No, I'm thinking before you speak.
IK: Do you think in Michif?
DP: Do you think in Michif or do you think in English now? Like has it switched or? Like, I know some people I talked to they say when I talk to you, I think in Michif, but I'll say whatever it is in English.
IK: Well, depending on what you're saying. Depending on how engrained it is. because I do that. Somebody says something to me, like I see a picture of it whether they're talking English or Michif, and so what I see in my head, I don't think Michif but I process it that way.
DP: That's kind of what I was getting at. It's really hard to answer that question.
IK: Yes, I know. It is hard, but Michif people who speak Michif, they see the picture of what you're talking about in their head. Like, shapashchipeewan, right? I mean when I say that when I'm talking about Michif is a very in the moment language. And so if I say, "Shapashchipeewan!" (snow blowing), somebody will look out the window and what they see out there, is shapashchipeewan means. But if I just say that in a sunny day, you have to be a little bit, they'll still see the same picture of the snow blowing sideways across the road leaving little finger drifts, you know.
DP: Something like that is important because I don't think young people understand the concept you just explained to me so that helps explain that it's a language but it's more than a language.
IK: It's more than a language. It's actions.
DP: It's actions, a world view.
IK: It's in the moment.
DP: So, when you were little, it was straight Michif amongst yourselves? Did your mom and dad and your koohkom and mooshoom, and your family speak just Michif?
LB: Mix.
DP: No other languages like Cree or French or just straight Michif?
IK: Well, your dad was very fluent in French.
JF: Yes, when they'd talk French, we didn't know what the hell they were talking about.
IK: Sometimes.

DP: So, they, the older people, when they didn't want the younger ones to understand would speak straight French or straight Cree maybe?
IK: I don't think anybody spoke straight Cree.
LB: No.
JF: Well, Michif that's half French and half Cree anyway.
LB: We got a lot of French words in there.
DP: But they knew all those languages, like say maybe your grandparents had the Michif language, but they probably speak Cree, French, and Salteaux?
IK: I don't know.
JF: French.
LB: Well dad spoke it. I know I heard him talking to some people from the reserve. And I imagine he knew quite a bit about that too because—
JF: Salteaux if you listen, it's just like Cree anyway.
IK: Close, it's very close.
JF: Well, you can understand quite a bit of it.
DP: Like French to Italian right?
IK: Yes, yes.
JF: And French is the same thing. Cree is the same thing. Because somebody starts talking French, we can understand half of it.
IK: Half of it, that's right. The Michif language is so great. I mean you say something like Larry was saying earlier this morning that one sentence where he told that guy in English, like it's such a different language. Like you say something, "Upuchikwani pahkishin" (stumbling over), blah blah blah, and you can see that happening in your head.
LB: Like someone falling over, and they fall.
IK: Yes, legs up in the air, every God-dammed thing, and you get up, and you run away.
JF: But you say that in English.
IK: You say that in English, "He fell down, got up, and left."
JF: It's nothing, but you say that in Cree, it's funny.
IK: That's right.
DP: That's why when we have interviews with Michif elders, the translation will get what was said, but they people being interviewed are slapping their knees and some of the old ladies are crying. We always ask: what did we miss in the translation? Is it one of those moments?
IK: It's one of those moments where you have to be able to see it.
DP: That's what you mean by a visual in the now language?
IK: In the now, yes.
DP: See that helps explain it to people who have no concept. I would have never thought of it that way; Michif as a visual in the now language.

IK: Mostly in the now because you're talking about the present. You're talking about right now or where you just came from. So, people see all of that in their heads you know? They have a visual image of what you're saying and that makes it a hell of a lot funnier than just saying he fell down.
DP: Traditional Métis stories or songs: did you guys tell a lot of Chi-Jean stories?
IK: Chi Jean chi pooce (Chi-Jean chi poss).
DP: Or more of Weeshahkachahk?
IK: Yes, Weeshahkachahk.
LB: Weeshahkachahk.
DP: Li Jiab.
IK: Yes, li jiab was a big one.
DP: Li roogaroo.
IK: Li roogaroo, yes. That was the main one.
LB: The roogaroo was the big thing.
DP: It was a real presence in the valley, that there were roogaroos. People believed in them.
IK: People say that.
DP: If there were big black dogs running around you didn't go out?
ET: Well that there is a different one, that's windigo.
DP: Whiitigoo or windigo?
IK: Windigo is what I've heard it called, but I really don't know. I was too young. Like I mean I never saw one or anything. Windigo was a black dog with big red eyes. And you didn't go out after dark because…
JF: That was the roogaroo.
IK: The roogaroo would get you too. That was another one.
JF: Lent was when—.
IK: Yes, Lent was a big one you had to give up something. You had to give up something, and you couldn't be out after midnight.
DP: So, before li Karrem, the stories would start?
IK: And during Lent, it was a big thing. I mean if you were stuck at somebody's house after midnight playing cards or doing whatever you were doing, you slept there.
LB: That was one thing we couldn't do was play cards.
IK: Yes, that's right some people would quit playing cards.
DP: So, if I was drinking whisky and gambling with my friend, they would turn me into the roogaroo?
IK: I don't know if they would turn you into one. but you should be scared of one. Yes, that was never a threat that way.
DP: Because there was always people that were bad Catholics
ET: They would come and get you. Yes, but we didn't, didn't, I don't know, the roogaroo was somebody else, it was never anybody near.

DP: It was somebody in another town or village.
IK: It was someone outside of your own little town or circle.
JF: Huh?
LB: She said Édouard.
DP: They said Édouard as well.
IK: Lii nakoosh (shadows from the hills). Isn't that what he was afraid of? Lii Nakoosh Édouard?
LB: No, those were the—
IK: I know what they are.
LB: When the sun was going down and the shadows that—
IK: Get long coming from the hills right because the hills would be the first to go down. And the big shadows would be coming and coming and coming. Those were lii nakoosh.
LB: My brother Edward was the only one that was scared of those.
IK: Well, his parents did that to him.
LB: We used to call them, "lii nakoosh."
IK: Get in here before lii nakoosh will get you. Well, lii nakoosh, the word means shade. But you know in English, a shade is a ghost, yes.
IK: Yes, well li nakoosh were going to come get him, but he was scared as hell.
JF: Sometimes, the roogaroos would try taking someone's life.
IK: Édouard when he used to walk back and forth, what the heck was he was scared of? Something, I can't remember.
JF: Scared of his shadow that guy.
IK: Li roogaroo. He had a big dog and a walking stick, and he wouldn't go anywhere without either one.
LB: And it wasn't an ordinary stick he wanted, it was a picket. He was scared.
DP: So, getting back to Wiishakaychaak and Chi-Jean, did they use them interchangeably? Like was he the same guy or did he have a different story?
LB: Weeshahkachahk?
IK: And Chi-Jean.
IK: Chi-Jean chi pooce and Weeshahkachahk are they different people. I don't know. They were never interchangeable at our house.
DP: They were distinct, different.
LB: Well, I remember when we used to talk about it. Weeshahkachahk, to me it was two different things.
DP: Some of those stories, like Nanaboosh, Weeshahkachahk, and Chi-Jean, they're interchangeable. But they were distinct in your community.
IK: For us they were distinct.
DP: So, who's the funny one?

ET: Weeshahkachahk was actually, he was the devilish one, the one that did the ugliest things.
DP: And Chi-Jean?
IK: Chi-Jean chi pooce was just a stupid guy.
DP: So, you'd say he was sort of a practical joker?
IK: The funny one. Weeshahkachahk was the one that did the stupid ugly things though. Eat his own scabs and stuff like that.
DP: He was a glutton.
IK: Yes, he was a glutton.
DP: Chi-Jean was just—
IK: Chi-Jean was just a stupid guy, yes; the funny one.
JF: The roogaroo is a different guy.
IK: Oh God yes, the roogaroo is a different guy. The roogaroo was the one you were scared of all the time. You scared the kids with it all the time.
DP: Weeshahkachak and Chi-Jean were told all the time, and roogaroo was around Lent?
IK: Well, yes but even nowadays, though, I think just to keep things alive we talk about the roogaroo.
JF: Years ago, there was such thing as a roogaroo.
IK: That's what they say, I totally believed it. Yes, they say that. I never had any experience with that.
DP: There are those that swear up and down they still live. And you can see the conviction in their eyes. They believe it.
IK: They believe it, yes. I know. Well, it's just like the northern lights. I mean people truly, truly believe that they would come down and choke you if you whistled at them, yes.
DP: Whistled at them, yes. What did they say or call that li chiiraan?
IK: Li chiiraan.
JF: But it was like they did come close.
IK: Yes, I know.
LB: Yes, they'll start to dance if you start to whistle.
DP: And that's when you'd clutch your rosary if you thought they were coming down or—
IK: No, you just quit whistling.
JF: You never played cards during Lent.
DP: No cards, nothing that was fun, really?
IK: Nothing. And every night you were kneeling saying the rosary.
LB: The whole thing.
IK: The whole rosary.
LB: The whole family would kneel around by the bed.

IK: Yes, that's exactly right. I was the only one allowed on the bed because I was the only kid in my family.
IK: But you know what, you're more grateful. It helps you morally.
IK: To you know deprive yourself of something and—
JF: In the valley, they really believed there were roogaroos.
IK: Yes, that's right, we all believed. All kids believed in the roogaroo.
JF: We had to cut all our wood and get in the house before dark.
ID: Well, when we moved to Abernathy, Billy saw the roogaroo. He said he seen it.
DP: So, when do you think those old beliefs broke down? When your generation moved to town or you think there are still people out there in the community that tell stories and believe them? I know people believe them, but you don't hear the stories. People aren't so scared at night to go out to their car.
IK: We're still a community, but we're not a community like we used to be. You know we're not together every single day, every night. There's television and all kinds of things to attract your attention. Before we used to be at home, we'd tell stories and everybody was playing together. We were always in one spot. Yes, once you get away from that, the stories quit being told.
JF: Now you just jump in your car and go. You don't have to walk. They'd catch you when you're walking.
IK: Yes, exactly. That's what Edward used to say.
DP: I asked the other siblings about songs, but what kind of songs did you guys sing? Did you sing in Michif, did you sing in Cree, did you sing in English? Did you do them in French?
JF: I never sang.
DP: No one sang?
IK: Oh, you're a liar.
LB: The only thing I ever heard was "Keeshpin ki shawkihin, shamawk ka weekimin."
DP: That's a real Michif song.
IK: Yes, we sang.
JF: That's the only one I know of.
IK: You know that one.
LB: Well, we—
DP: "Kiss me, if you love me," that's what they sang in Michif?
IK: We said, "If you'll marry me." Because you could say anything right, you could make it to your own bloody thing. We used to do that, too.
DP: The reason I asked is some of the communities they might have sang old songs in French even though they spoke Michif.
IK: Well, my uncle used to sing in French. Remember, that was Johnny's godfather. He used to sing the "Twelve Days of Christmas." Be darned if I can remember how it went. But he used to, he was good at it.

DP: "Au premier jour de Noël—"Something like that?
IK: No.
JF: It wasn't a Christmas song.
IK: Yes, it was the "Twelve Days of Christmas." He started at twelve, and then he went down to eleven or something or other. They were all, but he changed the characters, like you know.
JF: What's a toortarel.
IK: Well, that's a turtle dove. I only remember four ducks flying on high, "Kaat canawr aen vollant anlair."
DP: But he would put a Michif face on it, but he would put the things that the Michifs knew down here as opposed to some lords.
IK: Yes, it was seven lords. No, there were no lords there.
DP: They were all Michif world view things.
IK: Things that people would know in Michif, yes. That's right. So yes, there was one partridge, aen padriole.
JF: Aen padriole
IK: Deu rajibwaa (two old radishes). Trwa toutarel (three mourning doves). Rajibwaa, what the heck are those. Those are—
JF: Rabbits.
IK: No.
JF: Some sort of bush-eating thing.
IK: They're hedgehogs, kind of things. Rajibwaa.
DP: Aen portipik?
IK: Porcupine is aen portipik, yes.
ET: I think they are like those little bushy—
DP: Woodchuck?
IK: Rajibwaa? Maybe, maybe. They're made out of wood. It could be a woodchuck. Well, whatever it was, that was what he sang. And those are the only four things I remember.
DP: So, he could have heard that in English, but he put it in—
IK: No, I think he learned it from Frenchie Lamar who was very French. And his wife was Elizabeth Racette, remember, yes. What the heck was her nickname, Ladoon? And they, they used to sing those French songs, over and over again. I think he learned it from them. They were our neighbours in Fort Qu'Appelle.
DP: So, Lamar was a Canayen?
IK: Yes, he had a very thick French accent. Hardly spoke any English or Michif. He'd make us learn his language. If you didn't know what it was that you were singing about, he'd be gruff and tell you what it was. But yes, they used to sing French songs over at that house.
DP: And when people prayed to Li Boon Jheu it was all in Michif?

IK: No, it was in Latin or in English.
DP: What are your best memories of the road allowance? What things stand out for you guys, the most?
JF: For me it was being in our old house. I drive by every day and look at it.
DP: A lot of good memories.
JF: Yes, living there until the bears moved in there.
DP: Yes, I heard that, little black bears.
IK: Black bears, I don't know what they are but, yes. The guys said that too this morning.
LB: We had a bear going right through past here once.
IK: Swore you took a picture of it.
LB: I took a picture of it.
JF: Yes, that what you call her, Jesse's sister, the youngest one I think it was.
IK: Barbara? Oh Barbara
JF: When they went hunting. They saw that big bear going in the house, so she threw her gun down and ran to the car. I don't know what she would do if they'd chase her.
DP: Were there bears back in the day?
LB: No, not around here.
IK: No, there were no bears around here.
JF: No, there wasn't but there was a bear around here, we would have eaten him.
LB: Oh, I saw a bear in Edmonton.
JF: But not in the valley.
LB: Not in the valley. We only started seeing bears here, before Edward died, I guess.
JF: Didn't have any for a long time. Didn't see them, but I don't know.
IK: But one at a time kind of thing.
LB: But there's nothing to eat over there, that's why.
DP: Were there anything like prairie wolves in the day or do you remember hearing about cougars or anything?
IK: I remember the odd story.
JF: There were a few cougars, but they don't hang around there.
DP: So, the most ferocious predator would have been a coyote then?
IK: Oh yes, lots of coyotes.
JF: Getting shot at. There was lynx here at one time, Kenny shot one.
DP: How did you say coyote in Michif?
LB: Aen loo.
IK: Well, that's a wolf too. Well, loo is something that eats a lot of meat, that's my name.
DP: You're a meat eater.
IK: I'm a carnivore.

LB: Yes, but there's three kinds of wolves, aren't there? Aren't there three kinds of wolves? They have those great big ones up north
JF: Timber wolves.
DP: Yes, there's a gray wolf.
LB: We have the smaller ones. So, a coyote is the smallest wolf, right?
DP: It's a similar species.
LB: We used to hear coyotes at night.
ID: When I got up in the morning, I could hear them, all night.
DP: There are a lot of coyotes here; this looks like coyote country.
ID: Just hoping they're not behind the house.
DP: So, in the old days, when you ate deer, would they make lii boolets and roasts and—?
IK: Roasts and sausage, and yes, all kinds of things.
LB: He used to make jerky out of them.
IK: Jerky, yes.
LB: Roast it, boil it.
JF: Whatever.
IK: Whatever you want. It was fried. That's right, sliced.
LB: He made sausages out of his and what do you call that bologna type of thing that you made?
IK: A bologna-type of thing?
LB: Yes, cured. He made cured meat. He made some like that.
IK: Well, that's like a jerky then.
LB: Well, it was about this round and he made it. What was that you made?
JF: It was like a big sausage.
IK: Oh okay.
DP: On the road allowance, did anyone smoke or cure meat? Or did they just cook it and?
IK: I don't know. Well, it certainly bled for a long time.
LB: I know Mr. Racette used to do it, and dad used to help him, and he'd give some to dad. He used to smoke meat and cure it.
JF: Mom used to get those, remember those big crocks?
LB: Yes, that twenty gallon one I was talking about?
JF: No, she had some about five gallons. She'd put some of that lard in there, then she'd put a bunch of meat, and then lard on top. Then you could have that all summer.
LB: And when I was small, I guess it must have been beef jerky … You guys were not born yet. When we lived out on Pugsley's Farm. They used to cut it in real thin slices, and they'd tie it up, and hang it in the barn. But they'd put salt and pepper and whatever they put in it.

JF: Vyand shesh (dry meat).
LB: And dry meat or.
DP: Did anybody in your family encounter racism when you lived on the road allowance? Or did people just more or less get along?
JF: Well, we all got along except, Billy Bahr.
IK: Yes, but Billy Bahr, it wasn't racial so much as—
DP: He was just a character.
IK: He was just a character, yes. Yes, he would say, "Get out of here you little Half-Breeds."
DP: So, it was more when people moved to town and moved to the city that racism became an issue?
JF: Well, there still is, but nobody paid attention.
LB: Going to school there, there were the school kids.
IK: That's the second time I've heard that now.
LB: I remember the Nortons and the Robs used to say, "Oh, go away Half-Breed."
DP: So, the majority, the white people around here they were all English background?
LB: These people around here they were just perfect. They were sort of like one big family.
DP: They were white Protestants?
LB: Yes, only when I went to school, Tipperary south of Balcarres, those kids there, they were not—
IK: That's what George said, too.
JF: You'd jut take a big stick and tune them up.
DP: When did your family leave the road allowance, 1964?
LB: Yes, I was already married. These two were the last two to move.
DP: So, you guys are the youngest of the family?
IK: Well Jean Fayant is the youngest. You'll see her in the city.
DP: Jean, okay. And that was in '64?
JF: '64, yes.
DP: So, what did your folks do when they retired after they left the road allowance?
JF: Just sit around at home.
DP: They got a home here in town or?
LB: They were all on their own already.
JF: By the time we moved, we were all at work. But dad couldn't work. He was old already by then, and mom never worked. Well, she did a lot of work in her life.
DP: She just worked hard for the family.
JF: Yes, but we used to give them money, whoever got home.
DP: So where was their home base after the road allowance?
JF: In town here.
DP: In Abernathy?

JF: Yes.
DP: And all the kids moved all over, like to find work?
JF: Yep. These guys all went to Regina. Then I was here, and Albert stayed here.
LB: Whitewood.
JF: George and Harry, Clifford, Billy was here.
LB: Abernathy. Balcarres.
JF: Edward was here.
LB: Fort Qu'Appelle.
DP: So, when you were talking about when you left—
IK: Alberta.
LB: And Manitoba.
DP: You said you left for BC, but your base was here and you left everyone?
IK: Oh no that was well after, I was long married.
DP: If everyone was in Balcarres, Abernathy, Fort Qu'Appelle, Regina, with cars that's hardly anything.
IK: That's right. When I moved to the coast it was awful. We're very close. Like not just within your own family, but as a group.
DP: The extended family.
ET: If Irene doesn't call me twice a week, I'm having a shit haemorrhage, you know, we're all close.
DP: The extended family is really strong still.
IK: Still very strong.
ID: If I call her on a Monday instead of a Sunday, what are you doing, it's Monday, not Sunday.
DP: So, when the phone is ringing, you know who it is before you answer?
IK: Absolutely.
DP: So, you did carry on some of the road allowance ways in that sense?
IK: Well in that sense, yes. Well, we have Shirley, too. She lives in North Battleford. That woman will know. She's one of the nieces. She knows absolutely everything that's going on in the Métis community before we even do and we live here. She's one of those who absolutely carries on this tradition. She calls everybody on their birthday, and I'm talking hundreds of people. She's a very, very strong Catholic. She and her husband are big in the Knights of Columbus. They're very community minded. They live on a farm. They raise kids, grandkids, and great-grandkids. I mean, that's what they do.
JF: But like for us, we visit each other all the time.
IK: Well and you know, it's not uncommon for us. And we see each other all the time, but it's nice. I mean every time is a good time.

DP: Do you have anything you want to share about living in the road allowance community? If you wanted to tell a young Michif person what life was like on the road allowance, what would you tell them?
LB: Well, when I told our kids, my grandchildren, about what we did and all that, they said, "Oh that was the olden days."
JF: Take them to the old house where we lived.
LB: Oh, they liked it there. We took them there lots of times. They took pictures of it.
ID: My kids they loved to go back there.
DP: You'd like that life again, if you could?
LB: Yes, if I was young again, I always said I wouldn't be living in Regina. I'd have a house.
IK: In the valley—
JF: If you lived in that old house, you'd nee to fix it up again. It's buggered up now.
IK: You can't, it's not fixable.
LB: We all lived there. Everybody born in our family lived in that particular house.
DP: It was your grandmother that delivered you all, right?
LB: Most of us were born—
IK: The midwife.
LB: I had old Mrs. Mariah Fayant.
JF: Koohkom Merrance (Emmerance Bellegarde).
IK: Yes, Koohkom Merrance. Her name was Emmerance Bellegarde.
LB: They used to call somebody, la Vyey Cecile. Who was that?
JF: That's you know, Chitai's woman there? What's her name?
LB: Emma?
JF: That was her mom. She was a Denomie.
IK: See we missed her.
LB: It was only from Morris. They were all born at the hospital. Morris, Larry, Johnny, Irene, Jean, and Billy.
JF: I was born in Indian Head. Everyone said Balcarres, but when I went and got my—
LB: Oh, you weren't born in Balcarres?
ID: No, he was born in Indian Head.
JF: Guy said Balcarres, but my birth certificate said Indian Head.
IK: I was born in Indian Head, too. But we lived in the valley when I was born, in that house that's on that little map.
DP: So, anything else to share, other than that if you could you would go back to those times, right?
JF: Yep. If I could I'd live in that house right now. Irene would have to bring me some wood.
ID: Yeah right
JF: The only thing we had, there was no power out there, no fridge, no nothing.

LB: Yes, we had to open the roads. We always had to have shovels and dig their way out, but we had to keep it open for some cars to get through. But you couldn't meet a car, there was one track.
IK: Somebody had to back off.
LB: Yes, there one track only.
DP: Who was the first member of your family to have a car?
LB: My brothers or sisters.
DP: Brothers and sisters, was that in the '40s?
JF: Brothers maybe, but the sisters didn't know how to drive.
LB: '40s or '30s, but—
DP: Going into the '50s?
LB: Well, dad had a car but not until the '40s, and then my brothers followed later.
JF: Albert used to steal everybody's car. He never had a car.
DP: You know what, that would change life too, having a car.
IK: Oh, yes.
LB: The first one that ever had a car of my dad's brothers was Uncle Jack. He lived on top the hill from where we lived. We used to see this old square car coming down the hill.
DP: That was him. Okay, I think we can conclude. I thank you all ever so much. Marsii. Thank you. That was great.