

and eat them. Of course she had children of her own. But the hunchback, there was Stake Leaf, he was a young man, he had a wife. And this was so far back it went into a legend, she couldn't catch the hunchback so she would throw rocks at him and all those little hills are her rocks. So this history is a way back, we don't know time flies by according to, we don't know how long the days or the months were all about but I know that history's back there. Where the Indian comes from, we don't know but that is the background of where I happen to be a Swinomish.

W: What did your family do, to make your living when you were on the reservation?

S: Well, they, when I came, fishing was the main thing. Fishing. The first time, I remember we went to Lopez Island and there was two families, Bob Edwards and Billy Edwards, there were seniors, they had two half brothers Charlie and Dick Edwards. They were from Swinomish, Dick Edwards and them, their mother was from the Swinomish, their father Amish, come from Dumish Island. The cannery was started over here, west of Anacortes and so they had these people here, they gave them, they had reef nets long before the coming of the white man so, these two brothers, four brothers got together and they went up to Lopez Island and their fish nets and they were so primitive. I guess at that time I was around four or five, anyhow, as I remember it. I laugh about it once in awhile. They gave them ropes and nets, anchors, so they could anchor these reef nets, these people so primitive, they said that Sock Eye would not follow the net, they'd have to make ropes twisted cedar to make ropes. They wouldn't use anchors, they would use big boulders. (Laughs) They didn't catch alot of fish, thats the first time I went fishing, and to go on with that story, I remember that, there was a big field day, it used to be in Olympia for quite a while, the ranchers around here were settling, oh there was Apple Creek and so on and anyhow they had a ballfield where they had been fishing, first

catch from this here reef net, they roasted them then they was a procession clear around this ballfield, and they were singing the tunes of this sock eye, because this sock eye, was a relative of theirs going back into the sea where the, one of the Samish girls had married into the people from the Sea. The land of the Sock Eye Salmond so they were giving thanks to the spirit who brought the salmond, they went clear around and they came back, then they spread everything on the head tables and spread it on the ground there, everybody ate. When they got through eating and there was a big baseball game, but the thing is that they still believe in they had to have the ways that the spirit guide, they had a spirit guide that helped them with their fishing. But then they continued, after the fishing was or the Cannery was developed many canneries came in there. My folks worked up there every summer. One summer we was over to Chuckman Bay, there was a Cannery there. I worked there for five cents an hour, put tins on top of these cans of salmon, we used to have to puncture the top of the can, where the steam came in, then they solder it afterwards, well this little piece of tin we put on there to keep the solder from going into the fish meat, well that was my job, five cents an hour, put in ten hours at a time, I've been working since I was that small, but then I got work when I was fourteen I left from there. But then I had learned something about this fishing camp, steam and so on and so on, well that was the main thing. Of course, they went hop picking When the fishermen wasn't working, he'd come up here to Puyallup. 1903, was the last time we come. But that was the main thing, fisheries, hopping and of course the younger men, some worked in the logging camps and the lumber mills, but my parents worked at the fisheries.

W: Last time that I was here, you mentioned that your uncle was a medicine man.

S: Oh yes, in the village where we lived, where we, on the east side, amongst this allotment, there was a village settlement in there with the

radius of about oh, a little over quarter of a mile. There were seven houses within that area. People lived there, out of the seven houses there were five medicine men. My Uncle Jim, was the youngest. That's where we commence to working was right above their place, How I happen to find out, of course we used to go, somebody was sick in Canada someplace and they'd ask my parents, they were good singers, to go up and keep time, beating on the sticks you know, and whatever it was, to keep time with these songs, so it basically gives the spirit more power to overcome the evil spirit. So one day mother and I, we went across the Swinomish Channel, we went to a farmer out there. And we come to a post and she said, "What's that son?" And I said, "That's an ad from the store down there about what they were selling." She said, "Take that and master it, we're slaves to this new country. Master that, and you'll be successful." And she said, "Look at my cousin, Thomas Williams, he went to school, and finished this semester course up here at Catholic Mission School in Tulalip." Mrs. Preston. She went on talking about who was successful. "But you don't want to forget your background." Once in awhile, we go out and fast for a day or two, away from the habitat, up in the mountains where you can by and sit out on the Islands and bathe and pray not that you would become, but because nature will know you. Stranded some place, if the nature knows you, your not gonna get sick and die, you'll live So that has been my livelihood, so my mother says, "look at your Uncle, his medicine is good as any.: I had two aunts, medicine was on both sides of the family which didn't do us any good so the new culture is the thing. That was the very beginning.

W: Can you describe for me what it was like when you started to school?

Did you speak English when you started, the school on the reservation?

S: No, I could say, "Yeah" and "No", thats all I knew, (Laughs) The language was very much in Indian especially in that neighborhood, except what mother tells me about these people. But anyhow, these Indians, who

understood the language, even if they didn't go to school, understood enough to speak with other, the English language, theres very little Chinook (Jargon) It wasn't there language at all. English in our Skagit language, before I forget, a version of the Skagit language, or dialect of the Skagit language was understood from Olympia clear to South Bellingham, similar dialects were developed, the accent was different. The Puyallups and the Nisquallies have similar accents. Up in parts on the Skagit River Valley, there was a difference of how they spoke much likesay the difference of England and someone from Georgia. But they understood each other. We went to school, that's all I knew. But the teacher, she was very patient, she was, she knew what she was doing. We had a teacher for a little while I think she was a stenographer, a stenographer's wife. I forgot what her name was now, she used to draw on the board, we had blackboards all around the school house. She'd draw images. We had a number of pupils, instead of going back to the Tulalip school, the mission school, they stayed and went to school here. We had to walk to school, walk over to school and the older boys and girls, would say, come on, we got to get there a certain time. If we didn't, we'd forget and start playing around. But anyhow we made it. But the thing was, when we only went up to the fourth grade, thats as far as we went. When I got to the fourth grade I stayed there, I don't know what year was I got to the fourth grade but I stayed there, all these young people left the reservation and went to some other place, they got married and so on and left, sixteen and around there, fifteen and sixteen, and the boys were only seventeen and eighteen, and I stayed there. But finally in 1904, this Mr. Potter. My Aunt Lucy, oh there were two pupils right from the fourth, there was Charles Billy, and Mrs. (Name) Thomas McCloud, Lucy McCloud who went to Chemawa. They put in three years a piece and came back. Lucy got to be there and was assistant matron and after that she went to Haskell. So I had to start, while I was at home and I couldn't quit because I was under