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HIGHLIGHTS:

- Tells of the arrival of Simon Fraser amongst the Thompson Indians.
- Discusses the life of her grandfather.
- Speaks at great length of her devotion to the Christian religion.

Imbert: What were you saying about your grandfather?

Annie: My grandfather, he was a thorough breed Indian and he resided in Spuzzum. He married my grandmother -- my grandmother was a real Spuzzum resident. And when he married my grandmother they lived at the end of the Alexander Bridge where those orchards are. And he lived there until he retired from the C.P.R. But in the beginning he was a scholar for, you know, he was a scholar. The first clergy came along -- the Anglicans -- and he went to school at Jackass Mountain. There's a little school there where he went to school, where he got his little education. And when he grewed up, a man about twelve years old, he went on the survey gang. So he went on

the C.P.R. as an assistant chain man, and when he was a boy he was asked to cook one morning and he made the breakfast. And the head engineer asked him, he says, "Joe, you're a cook -- bacon and eggs and coffee." So when he made this coffee he couldn't think how to make coffee, so he just took and he sprinkle it over the eggs and the bacon all together and put it in the frying pan. When the engineer came for breakfast he says, "Where's the coffee?" "Well," he says, "the coffee is in the frying pan with the eggs." (laughs)

Imbert: What was his name?

Annie: Joseph Urquhart, that was his name.

Imbert: And he grew up here?

Annie: Yeah, he grew up here and he was raised right here. And him and his brothers they all worked, two of his brothers worked on the C.N. and himself on the C.P.R. most of his life. But that was the beginning of his life -- he was a chain man on

the C.P.R. So he had really experienced on the C.P.R. One time he went out one night and he went as far as the tunnel, that big long tunnel, and he went along with his speeder. Apparently he got a long piece of rope on his speeder and that thing got caught on the wheel, and he thought to himself, "For goodness sake! It must be so, what the people says about ghosts." He says, "The ghost must have caught me. I couldn't move the speeder anymore." So he pushed and pushed with the speeder. He tried to pump it and he couldn't do it. So finally it went so slow when it got to the mouth of the speeder, I mean the mouth of the tunnel, he looked around and here was the string wind around in the little wheel of the speeder. And that was the ghost.

Imbert: Tell me a little more about him, his experiences.

Annie: Well, experiences... And one time he was going along and he met a couple of boys on the road and he asked them where he was going. He says he was going up the track and these two boys, he says to them, he says, "Can you lift the speeder?" They were both Indian boys. And he said, "Sure I can. I can lift it by myself." Oh, the boys insisted he couldn't so he took the speeder just by himself and lifted it up that high and then he put it back onto the track. And so they told him, they says, "You must be one of the (inaudible) men in the C.P.R.

Imbert: He was pretty well known then, was he?

Annie: Yes, he's a pretty well known man on the C.P.R. He worked in the C.P.R. till he was quite old. Of course his age was ninety when he passed away from this life.

Imbert: How do you remember him?

Annie: Well, I remember him. He was a pretty tall man and he has an appearance of -- I tell you he has an appearance of

just like a white person. And he was the most lovable man that you could ever wish to meet. He was a man that, well, he was... I think every child in the district liked him so much and he was well liked by the white children. I know the last of his hour, there was a boy that used to be at Yale -- his parents were in Yale -- and once in a while he used to come and visit here. And he became as a policeman -- Mr. Dodd. And his last of his death this policeman came along to see him when he was -- I was nursing him -- and so Mr. Dodd came in and there was anything that pleases him to see this man in the uniform coming to see him. So I told him, I says, "Do you remember this boy?" He says, "Who is he?" So I told him, I said, "That's Mr. Dodd." And he says, "Isn't that wonderful!" He says, "He's got a wonderful uniform." And he says, "I'm so thankful to see him in a uniform and now I'm going to pass away." And that very hour, as soon as that boy, this policeman left, and the clergy came in. They gave him last sacrament and he passed away.

Imbert: What year was that?

Annie: That was in 1951.

Imbert: How old would he be?

Annie: Ninety. He was ninety years old and he has his presence of mind. He can walk down to the river and lift his own canoe and he can do most anything until he got this pneumonia and he passed away.

Imbert: And he... this is your grandfather?

Annie: That was my, that was our grandfather.

Imbert: This is very interesting. Is there anything further about him that you remember? If he told you any stories about the people of that time? He must have known all the old-timers.

Annie: Oh yes. He knows a lot of the old-timers, like the old engineers and all those that worked with him in the C.P.R.; he knows them all. He's well acquainted with all the C.P.R. people. And of course he used to tell me how wonderful the people, the way they... When they begin to learn to dress, the Indians in those days, it's nothing the way you see them today. The young boys today, when they go to church, they don't dress up like the way they are. I always remember my grandfather. He would have a couple of suits and there will be one special suit that he puts on when he goes to church and a white collar, and a tie, and a nice polished shoes. He would have that on and go to church. And we were sent to go and take a Sunday school and that was the brother of our grandmother. And we were taught to obey the Ten Commandments -- that's the old Chief Paul Spuzzum -- he teaches the Sunday school, sort of a Sunday school class in the church. And we'll be all sitting around when... The short time that I remember seeing this old

man -- he was a wonderful old man too, Mr. Paul. He used to teach all the children their hymns, their Commandments, and how to keep clean, and to keep your hands from stealing, the way he used to teach us. That we must obey all the laws that the whites have given to us in this stage of age. And if we don't follow it we'll be sorry for ourselves, that's what the old man used to tell us.

Imbert: And this is old Chief Paul?

Annie: That was old Chief Paul. And our grandfather, of course, he was the one that used to keep the church, the fuel. He'd go down there specially to make the fire and keep the church warm for the clergy.

Imbert: Where was the church?

Annie: The church is down here. Of course in those days, the whole family of Spuzzum, white or no different what color they are, whether they're Orientals or Indian of any other races, they're welcome to come to the church to take part in the service. Even the C.P.R. people used to go there and go to church in that little church.

Imbert: Tell me about Chief Paul. What was...? You know, he was a famous old chap. What were the things that he did?

Annie: Well, Chief Paul, his life was a man that in the Caribou Highway, he was a chain man in the Caribou Highway. And he also worked in the packtrain, packtraining through here and he was a very wonderful, clean-cut man. He was a tall and well dressed man. I could remember him, just the several times that I seen him, I remembered him with the Dodd family -- that was his step-daughter. His step-daughter's family they were, there were three of them at that time, and the girl. And I always remember him the night, in the evening, the first thing that he would do to us children was to teach us how to say our Lord's Prayer. He was a man that he believes in his creed. And his life was a chain man on the Caribou Highway and he

learned all the English way of your manners, the well mannered man. He was a man that learned how to use his manners and how to live, and he feeds everybody that comes along whether they're rich or poor, and he was taught to treat the other tribes as himself. He was a man that he doesn't believe in mistreating anybody else. And he worked in several things when he was...

At one time his experience was up at Clinton -- both him and his friend. And his friend was my granduncle from my mother's side. The both of them they were working on this Caribou Highway and they were in a packtrain and they got lost in the woods. He got lost in the woods and they went without eating for four days; they lost their way. And the Spanish that they were working, these Spanish people they owned the horses, and they went out to tether the horses and they lost their way out there. And they went without eating for four days. And when

they came back the Spanish people asked them, "What did they know?" "Well," he says, "what do we learn?" He says, "We only learn God's way and God's nature. That's all we learned in the woods."

And when he came back to Spuzzum to settle down he became the chief, and from there on he took his religion and he taught the other Indians how to behave and learn. But although, in those days, the Indians were very different. They have two or three different rulers; one for the religion -- there's a chief for the religion; and one for the band.

And the one for the religion was one old man was called (name)'s grandfather, and he was an old man that really was the chief and he rules the hymn. In the first place, when the first white people came into the country, he went to Langley to learn to say his Lord's Prayer. He walked all the way down

there to learn. He went on foot and part ways he went in canoe. And when he was there he meet this lady called Miss Young. And this Miss Young was the one that translate the Indian hymns and all the Indian prayers from the English to the Indians. And they translated to him so he brought it back. And while he was there he brought this acacia, this acacia plant. And today you can see that plant growing at the point right at the mouth of Spuzzum Creek, and that's where it grows today. And once in a while the young generation goes there to look at it, just to think about him, what a wonderful man he was to walk that far to learn the Indian, to teach the Indians to learn their religion. And he was a man that was remembered all, and his brother as well as him, was the same at Lytton. His brother remains at Lytton, he does the same.

Imbert: What was his name?

Annie: Peleck.

Imbert: How do you spell that?

Annie: I seen how it was spelt but I lost the book.

Imbert: His name was Peleck. Did he have another name as well?

Annie: No. I never heard of any other name that this man was, any other name that they called him. That was the name that he is. But it was written in a Chinook, where I read part of his life, it was in Chinook book. And he was the man, this Peleck, he was the chief. And he was the man that was taken to the States.

Imbert: Yes, you would spell his name P-E-L-E-C-K, something like that, Peleck?

Annie: Yeah, something like that but it was in that Chinook book of Aunty's, you know. That Auntie Pauline -- it was a

pity she died.

Imbert: What was the Chinook book? Was it a hymn book or something?

Annie: Well, it's the history. It's written in Chinook and English. And I got this little book and I went, and she wanted it so I went and give it to her. And when she died of course that went with it, the other stuff. I guess they destroyed it.

Imbert: It was Chinook. What is that? A history of what?

Annie: The history of the B.C. Indian.

Imbert: The whole of B.C.?

Annie: Yeah, whole of B.C.

Imbert: And who was this brother, Peleck's brother?

Annie: Peleck's brother was (Indian) at Lytton. They were brothers and he's the ruler at Lytton and he's the chief here for the religion, right here in Spuzzum.

Imbert: How did Chief (name), was it?

Annie: Yes.

Imbert: How do you spell that?

Annie: I don't know how to spell that either. They have a monument at Lytton for him.

Imbert: How did Spuzzum get its name?

Annie: Well, Spuzzum it got its name because it's got a little flat... It's a little flat up there and this has a little flat over here, so they call it Spuzzum. Spuzzum, it means a little flat. That's what Spuzzum is.

Imbert: And then some of the people that lived here took their name from that?

Annie: Yes. Yes. Well, in the C.P.R. the Indians, some of the Indians in the C.P.R., you see, when they're working in the C.P.R. And for instance, say Mr. Urquhart -- that's Mr. Urquhart's uncle -- he couldn't find a name for a special person and only the Indian names are pretty, they pronounce the 'H' and it's pretty hard. So there's a special man here that's called Jimmy Spuzzum. Well, they couldn't say his Indian name so they call him Jimmy Spuzzum. That's the way they gave him that name. There's a lot of Indians like that in the different district. I suppose you've heard one up there, Jackass Mountain, he was called that too. He was named after that mountain.

Imbert: Who was?

Annie: This man he was called Jackass. (laughs) And that was his C.P.R... I had that time book of Mr. Urquhart's and that's what it has on.

Imbert: What's his first name?

Annie: Billy Jackass. Mr. Urquhart, superintendant from the C.P.R. asked him, he says, "Why did you... Can't you find a better name for that man?" "Well," he says, "I couldn't find any other name and that's the place where he comes from." He says, "So that's the only name I could gave him."

Imbert: That's interesting. Anything else?

Annie: Well, the Indians in Spuzzum, the one I was telling you about, that Peleck, he was the one that went to the States the time the line... When the, you know, when the Americans in Canada, when they going to divide the line, he was the one that was taken there. And he was made to sit in a chair and I think the man that was with the opposite from the States, he was a doctor. I imagine he was. But so they said to him, "Whoever gets drunk first is going to be the loser." So the Chief Peleck he took, he had out -- the Indians used to use this oil, fish oil. They make the fish oil and they keep it in the fish skin and it was sturgeon oil. So he took and he drank this sturgeon oil first before he went to this party.

Imbert: What was it? How did it...?

Annie: The fish oil, he took it because it wouldn't effect him when he drinks the liquor. So he has that idea in mind that that was what the party was. So when they took him over there they had this party and he drank I don't know how much. And he didn't got drunk, you see, after he drink the oil. But the other man he fell off the chair. But he sat on the chair without getting drunk so he won his line.

Imbert: (inaudible)?

Annie: That was the dividing line between the States and B.C. That's at Chilliwack, isn't it, over that way?

Imbert: Yes, that line comes along the border there.

Annie: Yes.

Imbert: But the border is a parallel. You wouldn't have a dispute about that.

Annie: No.

Imbert: I just wondering what this was in connection with. Because that would have been established somewhere else. It wouldn't be a sort of competition?

Annie: Yes. No.

Imbert: It must have been about...

Annie: It was written... Mind you, that was in the book too. It was written in the book and I know a woman that owned it in Merritt. But she was foolish. She went and... When her mother died she took and throw out the whole thing. And Bishop (name)'s book was with it too and she burned it. She didn't value it at all.

Imbert: These books were printed?

Annie: Yeah, they were printed, the two of them. And that's where I seen that too. And what was the title of that now? Something...

Imbert: (inaudible)?

(Break in tape)

Annie: Oh, that was when the whites first came into the country. I couldn't tell you what year it was, mind you, but I've heard that from my grandfather, was telling us all the story. And of course I have cousin that is still from that branch -- she is the great-great-granddaughter of Peleck. And Harry James is the great-great-grandnephew at North Bend.

Imbert: Anything more about Peleck?

Annie: Well, Peleck, he was a chief for the hymns in Spuzzum, and he observes the law. On a Sunday he has one man looking after Sunday. And Sunday must be observed, that no women is allowed to go berry picking on a Sunday. And he sends out a special young man to go out and look at every houses. And every woman must do their laundry, their house cleaning must be done on Saturday. And if they do work on a Sunday they must pay a penance. And they're made, or anybody committing any kind of sin or any girl committing a sin, they make them come to the chief's house and they must kneel down on the floor. And she must never sit down but she must stay on her knees for so many hours. That was the punishment they get for doing anything on a Sunday.

Imbert: These punishments were devised by Chief Peleck?

Annie: Yes, by the Chief Peleck. Which these punishments must be observed by all the Indians. And they must never go out on a Sunday to hunt. They all have to observe Sunday. And everyone must go to church and they must be clean, their clothes must, don't make no difference what kind of clothes they wear but they must be clean. But Chief Peleck, after he was passed from this life, of course, Paul took it over -- that's Chief Paul Spuzzum. He took the contract and oath in his office. He had a robe, he has his Bible, his flag was given to him, and he carried that on until he passed away. And

his son Chief Henry James came on the throne and he observes the same way until he passed away. And that's the Spuzzum tribe Indians traditional. But the other part of Indians of Spuzzum they have beautiful things behind them, what things they used to make in life. Like making baskets -- that was their traditional work, the women. And each one of these women has their own patterns of making their patterns in their baskets. And their Indian blanket was made all by the Indians of Spuzzum. There's no other Indian can compete with Spuzzum Indians' Indian blankets and their baskets.

When the first white people came into the country the Indian of Spuzzum were the only Indians that has flag. And their flag was the pattern of rose in the middle and the dogwood on the outside. And these flag must be carried by... Their chief at that time, for their religion, was a woman and she was a peacemaker. There must be never a fight or any kind of trouble held in Spuzzum. Their blood must never be shed in her property and all her domains. These things, they must be observed by everybody. When other Indians tries to invade there, she's the first one that's out there in the beach, right at the mouth of Spuzzum Creek. And she'd carry this flag and

she'd beg the other Indians not to do any crime or any kind of trouble for them. So she goes and she asks her tribe to provide any goodies or any kind of food for these Indians. They must return where they come from. And this woman, she kept that up for many years until she passed away. And her offspring today they remain in Merritt by the name of (name). Those are her family, her great-grandchildren, and these families are in Merritt, the (name).

And after that, of course, Paul and Henry James was the one that carried all the duties in Spuzzum. And from there on we must always obey and think about them any time that we walk to our cemetery at the point of Spuzzum, right at the mouth. We think about our ancestors, what they were like in this life. And we always wished our young generation would carry on their traditional way of life. Because our ancestors was true and loyal to their religion.

Imbert: ...a hymn chief? What was that thing to describe what he would do?

Annie: Oh, Peleck. He was the chief that he's, he's chief for the religion. Because all these Indians they had one for the Catholic, one for the Anglican. The Anglican has their own and they must, they're the ones that makes the rule that everyone that belongs to that church must come to him and direct them and give them the righteousness to run their life.

Imbert: What was he called? What was his title? The hymn chief, did you say?

Annie: Yeah, that's what the religious chief. That's what we always call him, the religious chief, because that's the

title he goes on. Because he's the chief for the religion -- there was several of those in my time, in 1904 right up to 1907. There was one for the religion -- he was called Chief Dick. That was the one in 1904 right up to, I think it was 1907 when he died.

Imbert: This religious... This is of course the Anglican or Catholic religion, the Christian religion?

Annie: Yeah, that's the Christian religion that he carries on. He went to, see he went to Langley to learn the religion and he brought it into Spuzzum and from there on the Indians has been using that special hymn and that's the creed and their prayer. That's the two hymns that he learned while he was there and of course the Ten Commandments.

Imbert: Did he learn them in Chinook or in his own tongue?

Annie: He learned them in his own tongue. He... At first, of course, he learned from Chinook language and then he turned it into the Indian translation. Well, there's very few today that's using the Indian hymns and Indian prayer.

Imbert: The lady down at Port Langley, that was Miss Young?

Annie: Yes, Miss Young they call her. And that's where he went to learn that. I guess she translated, you see, in Chinook and from there he translates it in Indian. And it was translated in Indian and from there on the special prayer has been used from generation till right up to now. And of course now today they don't use Indian hymns in churches anymore, it's all English.

Imbert: This was the Lord's Prayer?

Annie: That's the Lord's Prayer and the creed.

Imbert: How does the Lord's Prayer go, could you tell us?

Annie: Well, it goes exactly the same.

Imbert: I mean could you tell us in the Indian language? It would be very interesting to have record of that.

Annie: My father can do it better than I can.

Imbert: Could you just try it for us?

Annie: I'd have to have the prayer book. My prayer book is over there in my bedroom.

Imbert: Okay.

Annie: (The Lord's Prayer in the Indian language.)

Imbert: Could you say what that is?

Annie: Well, that's what it means, exactly what it is there.

Imbert: Say what it is with your translation.

Annie: That's the Lord's Prayer.

Imbert: In what dialect of Indian?

Annie: That's the Thompson Indian.

Imbert: Thank you very much. Can you remember any hymn or any one verse of a hymn?

Annie: Oh yes. I remember...

Imbert: Could you sing us one?

Annie: I can look it up in here. (Sings a hymn in the Thompson Indian language.) That's the evening prayer of our Thompson Indian tribe.

Imbert: That's not a translation of English words. Is that the actual...?

Annie: That's the Indian, the real -- that's Peleck's hymn. That was Peleck that translate that hymn for the Indians to use, it's really translate. It says, "Oh God, lead us to your holy commandment and lead us always to righteousness that we must never follow and fail in our trail."

Imbert: That's Thompson...

Annie: That's the Thompson Indian.

Imbert: Did Peleck compose that himself?

Annie: Oh yes, he composed that himself. He has special prayers...

(END OF SIDE A)

(SIDE B)

Imbert: That was all there was to the prayer?

Annie: Yes. Yes, that was all there was to the hymn.

Imbert: Could you give me the first line again? (Inaudible) How did that come, that first line of that prayer?

Annie: (First line of hymn sung in the Thompson Indian language.)

Imbert: When would that be used? When in the service that would be used?

Annie: Oh, there's sometimes it's used in evening, evening is... I remember Chief Henry James. I couldn't, I don't think I could make it to walk into that church again. I always remember Chief James, Henry James. A lot of times when I'm cleaning that church he comes in and he sings that hymn.

Imbert: The church services would be run then by the chiefs?

Annie: Yes.

Imbert: There wouldn't be an Anglican minister there?

Annie: Oh yes. Sometimes if the Anglican minister is not available the chief performs the service. And the Anglican minister is, say for instance, Mr. Higgs -- Reverend Higgs -- he speaks this tongue pretty good. And the very one that really knows how to speak it was Archdeacon Small, and Archdeacon Pugh(?). He can really master the Indian language, the Thompson Indian language.

Imbert: This tune for this melody, would the chief have made up the melody? Or would he have taken it from some other tune?

Annie: No. It's just, I guess it was just... You see, the reason Peleck and (name)... in the beginning before the whites came the Indians have their own religion. When (name) at Lytton, his wife she went in trance. She died, mind you, for three days or four days. And when she returned to this life she was taught what prayers to use and what was... She foretold everything that was coming ahead, even to the airplanes, cars, electric stoves, what they going to look like, she told the young generation. She says to the young generation, she says, "There's people coming from across the sea. They're coming to rescue us in our poor ways of living. And these people is going to have a fire that's going to be inside of a thing and when you going to do your cooking it's going to be just automatically done." And she says, "There will be things that you never see before. It's going to fly in the air, and some," she says, "it's going to run on a pathway." But she says, "I couldn't describe it to you what it going to look like." But she says, "The one that's coming is going to be joined together in a long thing," she says -- that was the train. And she says, "It's going make a funny noise. It's just going to be making a funny noise and you going to hear it." And that's what she foretold to the generation and it did come.

Imbert: Do you have any stories handed down of when the white man first came?

Annie: Oh, I have my record that is in my mother's side. My mother, my great-grandmother, they were visiting way up at Pennask Lake -- they have relatives back over there. And they went there, it was early in the spring. They went there and they fished, there wasn't many fish, the fish was scarce, but

they really belonged to Thompson Siding, that's my mother's people. And my great-great-grandmother... And when they came along as far as Merritt, this side of Merritt, right by that spring, it's a place called Spring on the other side is Shulus Reserve. They seen something coming and they see this dust coming on the, behind them, and they thought it was a whirlwind by the way it looked. But when they looked they seen there was an animal coming and a woman with a funny looking clothes. And when she looked at this and they seen several others with them and that was on the horseback... So the poor things they went and hide under trees, the little children, their children, hide under the trees, and they run away from these people -- they don't like to see them. So finally they got around and they coaxed them so they went and the first thing they did to them was to give them bread and butter. And what do you think they think the bread and butter was? They think the butter was one of these fungus from the trees, those yellow fungus, and she told, the mother told them, she says, "You children mustn't eat that stuff, that's poison." She says, "You'll be dead tomorrow if you eat that." So the children wouldn't touch it.

But no, the lady was so kind to them that they fell for it. And all what they could see was an old prayer book that this woman carried and she keep on showing to them because it

has a cross on. So that's the only thing that they could identify that these people must be religious. But the horse is what scared them; they don't like to go near the horse. So when night came these nice people came and they covered them with a blanket and what they never seen in their life was a blanket. So they asked them if, they make motions to them like this and...

Imbert: Like what, what kind of motions?

Annie: Motion to them like this and they couldn't understand at first what it was. And the old lady says, "I know what that means." She says, "That drink." So they moved them on right where the spring, right below where Shooter's house is now, and there's a little spring there. That place is called Spring all the time from there on. So she took them there, she took these people there, and so they got water and they make their tea. And the thing they made was what they tasted wonderful was the stuff that was made out of flour. And it's cooked in a great big iron pot, cast iron pot. They just make a fire beside the pot and it boiled, and they couldn't think what that was. And this woman she made something out of this flour and she put it into the pot and she put some dripping in there and they made sort of a soup. And she put sugar in them and when the kids tasted the sugar that sugar that was something wonderful from heaven.

So from there on they were tamed, they weren't savage anymore. So they lead these people all the way down as far as Thompson Siding. And these people -- these people that was travelling across -- went to Thompson Siding. And the first thing these people did, they took out a gold pan and the old lady, my

great-great-grandmother and great-great-grandfather from my mother's side, he looked at this pan and they wondered what on earth are they going to play by the beach. So they stood and they watched them. They went there and moved all the rocks and they find this great big nuggets, gold nuggets at Thompson Siding. And they were just yellow in the pan and the kids run home and told their mothers, "You know these whites they are playing with the rocks down the beach there and they're having a nice time gathering these nice red rocks like this." So the old lady went down to see and wondered what on earth are doing with the rocks, because she says, "In ourselves we don't value those rocks, we don't take them." Themselves they just play with it and throw it around.

So these people, this woman and the man and the young fellow... This woman's name was Annie and the man's name was Louis, but the other two I don't know their names. But anyways my great-grandmother, her children was named after this woman, her daughter was called Annie. In fact she so fond of the name that she called her two daughters Annie -- both of them was called Annie -- and the son was called Louis. So after that they showed them how to wash gold and they told them that's the stuff that they going to use to buy their clothes with. And they wondered what clothes was that going to be used for.

So anyways they cried and cried when they see these people was leaving them. They left them with food, they left them with clothing, shoes, and a coat, but which a thing they never own in their life. They use this thing -- they never washed it, they don't know how to wash it -- until they get so ragged before they seen others begin to come in then from all directions. They seen different people coming in, different style of people coming, and they were stringing around the beach there at Thompson Siding and they do mining, washing

gold. And that was my ancestor from my mother's side. And after a while my mother's mother she married an Englishman. They performed an Indian wedding for her -- which it isn't legal of course -- but she married in the English church in later life. But my mother was just a wee baby when my grandmother passed away and she never remembered what her mother looked like or what her father looked like. And that's Mr. Palmer. And Mr. Palmer himself he was a locating engineer and he was resided at Gladwin in later years. He came down this way and he worked along here in the Caribou Highway. And Chief James worked under him as a chain man as a boy. And Chief James, of course that's why he learned. He was a very learned man and he worked with the English people and his manners were perfect. It was English, all English in his ways.

Imbert: This white woman that came through that they met, this was up near where Merritt is?

Annie: Yes. That's right where Merritt is and that's where they caught up to them. They were coming home from Pennask Lake and that's where they caught up to them. And when they...

I got the story written, only the little title part of it, somebody titled it kind of wrong. I have that story, I kept it.

Imbert: I'd like to see that too. Then they lived at Thompson Siding?

Annie: Yes, my mother's grandparents lived at Thompson Siding. And of course my grandmother she lived with this Englishman, Mr. Palmer, and of course that's my mother's surname, is Palmer. And then of course later years he was travelling all along here when they were trailing all this

Caribou Highway. He came down as far as right here, and that's why I always say he's a foolish old man. He didn't bless that two big rocks down here.

Imbert: Tell me, what was Thompson Siding? Was it an Indian...

Annie: That's an Indian village.

Imbert: What was it called?

Annie: Nicoamen. It's written on that rock there when you go, when you go up you see that board there. It's called Nicoamen, that's its Indian name.

Imbert: Nicoamen.

Annie: Yes.

Imbert: Like the Nicoamen Island?

Annie: Yes. Nicoamen.

Imbert: What's that mean?

Annie: Well that's, I think it means just a gully like this. That water, you see, it's kind of gullied like that and it drips down to the river, and that's what it means in Indian.

Imbert: Did you hear any stories from the Indian side, point of view, of the coming of Fraser down the valley?

Annie: Oh yes. I've heard the story when my grandfather and our grandmother, he told us when Simon Fraser came down. When Simon Fraser came down, of course, the Lytton Indians were the first one that viewed him. They seen this man, the Lytton Indians seen this man coming down in a canoe with his party. And Chief Spuzzum he soon spotted it and he says, "That's what my wife foretold, that that man is coming to this area." So he said to the Indians, "You Indians must never touch him. You mustn't hurt him. See that white what he has in his head," -- he had a white handkerchief just tied around as a band and he sits and he's the head man in the canoe. And when this Indian

spotted him his servants -- Spuzzum's servants -- he camped down there somewhere around the other side of (name), somewhere around there somewhere. And that's where he forget his axe, his little hatchet -- Simon Fraser forgot his little hatchet. But Spuzzum said to his servants, he said, "You boys must make it. You must run after that canoe and you must catch up to him and give him his axe." So they did. They caught up to him and gave him his axe. But he told, Spuzzum told his men, these two boys, "You must keep on going to Spuzzum and send the word down there that they must never hurt that man. That's the man of the sun. He's the son of the sun."

So these Indians came along and came to Spuzzum and they spread the news all around. But our grandmother, our own grandmother, she was ten years old. And they lived down there on the other side of this creek, Spuzzum Creek, right at the mouth and there was several others. This (name)'s people were there too and several other Indians were there. And the special man came in a canoe and when they see him they knew who he was. That was the man that was foretold to come along. And they welcomed him. And when he came he came with a dog. I mean this Indian

came with a dog, a little dog, and the Indians had fish broiled by the camp, for their summer campfire, you know, spring, it was in springtime. They had this campfire and the fish was, they were broiling the fish. And so they offered him the fish, but he didn't like the fish, he kept pointing at the dog, this little dog, and the Indians couldn't understand why he keeps pointing at the dog. He wanted the dog. Anyways they gave him the dog and what do you think he did? He killed the dog and he ate it. That was what he had for his supper. But the Indians didn't like that very much, but anyway next morning they cooked the fish for him and then he partake of the fish. And the chief came and then they had their pipe. The pipe that was always used, the chief flew his flag and ordered all his tribe must meet this new man, because that was their traditional way of living.

So Peleck he ordered all his people, they must never hurt this man, they must welcome him; and so they did. And he stayed for a few days. And down there by the cottonwood tree -- there's a big cottonwood down there by Spuzzum Creek, at the mouth -- and that's where the camp was. And our great-grandmother was there and our grandmother was ten years old and she told us this story.

There was a special woman -- she's a relation of our grandmother -- this special woman she was an entertainer, she was a singer. And she was asked to sing this special song when Simon Fraser was leaving, so they have a sort of a prayer, a special prayer for him that he must be safe in his voyage drifting down the Fraser River. They warned him down there at Battleship Island, they told him that's one of the rapid that was very fierce. They told him in a way that they, in a way that they could understand them. They pointed then and did

this to the water -- they made it rough -- and told him that's

where he's going to go through. But these people that was with Simon Fraser they understood what these others meant, that it was rough.

So when he was leaving they had this party and this lady sing a special song, a special sort of a traditional song for him. So anyway she sing this song. And Simon Fraser, when he was leaving he feel so sad over it, he had tears in his eyes when he was drifting away in his canoe. And this lady she sing this song she says, "We'll meet you again when the leaves are turning red and yellow. And when our chief ask us to pray, we'll pray for you when the sun rise. And when the sun rises we'll bow our heads and face the sun and we'll pray for you. And when our chief takes his pipe and smokes his pipe his smoke will drift down the river to follow you and our prayers will be sent with you and will accompany you. And when all the trees sways along the beach, the green leaves and the green bows, and with all the emerald winds will sway around you. And the silvery circle, that eddy, the pool, you will be safe when you go through this channel. And when we are in the woods, in the forest, we'll always pray for you, and our prayers will be always remain with you. And all that our tribes from Spuzzum will always pray for you to return and one day your flag will fly over us." That was Chief Peleck's word to Simon Fraser. And this lady she sing that song for him.

Imbert: Could you sing the song for us now in the original dialect?

Annie: (laughs)

Imbert: Very nice, very nice words.

Annie: Yeah, yeah. (Sings the song in the original dialect.) (Sings in English.) It's hard to sing it sitting down.

Imbert: Really nice tune.

Annie: Yeah, well that's... You see, I have to sing it in English for you.

Imbert: Can you not sing it in...

Annie: I can, I can sing...

Imbert: Would you?

Annie: Yeah.

Imbert: You wouldn't mind. I'd like to hear it again. Because we know the other words now, as she sang it.

Annie: Yes, that's the tune. Yes. (Sings song again in the Indian dialect.) I can sing it better when I'm standing.

Imbert: (Inaudible)?

Annie: Well, you see Simon Fraser, when he first came here, of course, this was the last of the Thompson Indian right here. This is the key of the Thompson language right here. And when he went over... Of course the Indians there they have a traditional way of guarding a person. So when he was leaving they gave him all the Indian's blessing, and when he went

through Yale and all the way down nobody done no harm to him; he was safe all through. And I don't know how the chief found out that he was safe. He went and he told all his people and they prayed for him again and sent their prayers to him.

Imbert: He was felt to be, right from the start, somebody very special. The son of the sun.

Annie: Yes. Yes, that's just the way the Indians took him, that he was the son of the sun. Well, you see the Indians always think that the white people come from the sun, and they reverence the white people that way. I don't know why but that's just the way they look at it.

Imbert: They did in the beginning.

Annie: In the beginning anyway. (laughs)

Imbert: They don't think anymore. (laughs) About the hymns, the other hymns that were sung, you know, in the Indian language...

Annie: Oh yes, there's...

Imbert: Is there anything else that you remember? Would they be just translations of the...

Annie: Oh, they're translations of English, the hymns, the other hymns.

Imbert: They didn't have any special hymns that were not translations, like the prayer?

Annie: Yeah. Well, the prayer, it just contains like... You see the Indians, when they pray, like in the springtime when they get a fish, they have a special prayer. When they're going to eat they have a special prayer. And they must never eat by themselves, even it doesn't make no difference how small the fish is. They cut it all in little strips and the old ones is the first ones that get their share. The children they get the last. But they have a special prayer and their prayer is so similar to the English, you know. Like when they give their blessings, they bless their food. And they ask God to bless their food for them and gave them more and provide them for all their needs in the way of berries, games. And their work must be done without any fear, their work must be helped from God's help, that they may learn how to do things and how to preserve things, and how to go up in the mountain without getting tired.

And they must make their journey safe and animals may never attack them. And that was the way they say their prayers.

And of course their special way of living, the Indian children, the little boys are taken by their grandfather and taught by their grandfather. The girls are taught by their grandmother. Their grandmother, they always have a special little place where they teach the girls and the boys. They have a (Indian) home, the (Indian) houses are made -- they're dug out so far and then they stick stumps out like this and then they have a ladder right on the center and... Well, the young girls, when they get to be about nine, they take them away, they mustn't live among the grown-ups. There's a special lady that teaches them how to weave basket, how to weave their Indian blankets, how to dry their berries and how to dig their sweet potatoes, roots that they gather up in the mountains. They teach them

how to cook them and how to cook the Spanish moss -- that black stuff that they gather that from the trees. And they soak it so many days and wash it clean. Then they dig the earth and they put this hard fern in the bottom of this... They make a fire first and the earth is hot then they dig that out and then they put this hard fern and they put the Spanish moss on it after it's clean washed. And they put it there and they put rocks in the bottom then they put the stick like this and they pour the water in there and then covered it up good and it has to be there for about twenty-four hours...

(END OF SIDE B)
(END OF TAPE)

PROPER NAME INDEX

PROPER NAME	IH NUMBER	DOC NAME	DISC #	PAGE #
FRASER, SIMON	IH-BC.70	ANNIE YORK#1	181	25-30
SPUZZUM, B.C.	IH-BC.70	ANNIE YORK#1	181	2,7,9,10,14,16

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
EDUCATION				
-traditional	IH-BC.70	ANNIE YORK#1	181	31
FOOD				
-traditional	IH-BC.70	ANNIE YORK#1	181	31,32
NAMES (PERSONAL)				
-origins of	IH-BC.70	ANNIE YORK#1	181	10,11
NAMES (PLACE)				
-origins of	IH-BC.70	ANNIE YORK#1	181	10
NON-INDIANS				
-first contact with	IH-BC.70	ANNIE YORK#1	181	21-24
NON-INDIANS				

-prophecies regarding	IH-BC.70	ANNIE YORK#1	181	20
STORIES AND STORYTELLING (SPECIFIC)				
- first Thompson contact				
with Simon Fraser	IH-BC.70	ANNIE YORK#1	181	25-30
WOMEN				
-as leaders	IH-BC.70	ANNIE YORK#1	181	14,15