

**Mae Leask
July 8, 2001
Ketchikan, Alaska**

**Tape 1 of 2
Side A**

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EH: This is Eleanor Hadden, today is July 8, 2001 ... it's 2:50. We're in Ketchikan, Alaska and we're interviewing Mae Leask So if you could go ahead and give me your name.

ML: My name is Mae Irvine Leask. I was born June 4, 1921. That makes me 80 years.

EH: And where were you born?

ML: And I was born in Ketchikan.

EH: Do you have a Haida name and if you do ...

ML: No I don't have a Haida name. I was given a Tlingit name ... but as a child we didn't remember or ... remember our names that they had given us ...

EH: What's your clan?

ML: My clan is Eagle and Raven. Is that right?

EH: Could you explain why you're Eagle and Raven. They mention that my grandfather was an Eagle and my Grandmother was an Eagle and they met in SJS the starting of the school and they couldn't intermarry with the Eagle-Eagle so she had to change hers to Raven... so that's why we have the Eagle Raven clan...

EH: Could you give me the names of your parents, your brothers ...

ML: You mean my mother?

EH: Your mother.

ML:... My mother was Margaret Violet Jones her maiden. She had married my dad, Bill Irvine and he passed away and she consequently married Otilius Olson. And her parents were ... Mr. and Mrs. Joe Jones... her maiden name was Susan Finlay ... and they originally married in Sitka... but they came down to Kasaan, Old Kasaan ... and then they eventually got stuck there and of course, that's why they built their home there in Kasaan.

EH: And how about spouse, your children, your grandchildren.

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ML: And I left home when I was about 16, 17 to go to Wrangell Institute. And consequently married Ronald Leask ... from Metlakatla ... and we lived within this area and then shortly after we moved to Seattle where Sharon, my oldest daughter was born. Cause, Ronnie has, was born in previous to that ... I had four children ... there was Ronnie, Sharon, Bob or Robert, and Susan, that's my family, boy, girl, boy, girl...

EH: And where were they all born?

ML: The three were born here in Ketchikan and Susan .. we lived in Seattle at the time, Sharon was born in Seattle.

EH: Do you know any Haida names for your children?

ML: No, none of the Children have Haida names ... at the time, I guess they didn't encourage ... children to either speak or learn their language ... at the time and of course they were that interested in Indian ... Indian names or ... or anything to do with Indians for that matter (laughs) ... as they do now, I guess, you know it's more popular ... I guess ... that they have all their Indian dances and potlaches and what have you ...

EH: Did you speak or understand Haida when you were growing up?

ML: I don't know where I picked up the Haida. They didn't speak much Haida, but I can understand it to this day. But, I can't speak it. I can barely put words together to make it sound like, anyone can understand ...

JB: I had a question when you mentioned you had a Tlingit name. Why did you have a Tlingit name?

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ML: My grandmother ... was from Klukwan area ... she was ... 1/2 Tlingit and 1/2 Russian... although she absolutely refused to admit to her Russian background ... so that's where the Tlingit came in. So we're Tlingit and Haida and my children, of course, are consequently are Tlingit, Haida and Tsimshian from their dad's background ...

JB: And she spoke ... both Tlingit and Haida ...

ML: Yeah. Mmm, hmm. ...

EH: What places in or around Kasaan...

ML: Pardon?

EH: What places in or around Kasaan have, did you used to go to ... to that were important to your family.

ML: Oh, we used to go ... I mean, spend a lot of ... of course, ... planting various vegetables, mainly potatoes ... we'd go out in the outlying areas ... of ... Kasaan, of course, we'd go to Grindall ... to, the whole town would move there ... to do their fishing ... my grandfather owned a boat and he's the one with a packer ... and he also brought his ... grocery store there ... and consequently the whole town moved there.

EH: About where in Grindall ... was your summer camping area?

ML: Right in Grindall ... I guess there's only one place where they call Grindall.

EH: Right ... but where in that area ... do you remember?

ML: It was just what we call Grindall ... which is the whole ... little camping ... place, I guess they call would be Grindall ... where Grindall is now, what they call Grindall ...

EH: You said, you had a garden ... where was our garden?

ML: It was about three miles north of Kasaan ... in that area which seemed like an awful long way ... I mean we went by boat ... we were able to walk ... if the weather was bad ... you know, to bring us back ... to Kasaan ... and a lot of times they took the boat from there the ones, maybe two people took the boat from where we were planting potatoes. And then we'd have to walk ...

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EH: Now, you just planted potatoes there or was there other things ...

ML: Just potatoes. And of course, there were various other families ... that went there that had ... gardens close to ours, next to ours in fact. And we made a picnic out of it ... I mean we made the whole day out, we brought all the family there ... and had picnics on the beach and built a fire and ... and often times there was often a baby in the family and my grandfather always put up a little cradle. It was always the first thing they put ... besides they always brought all their food and we cooked the salmon or what have you ... by open fire ... while we were doing the planting, planting potatoes ...

EH: Earlier you told me about how you planted potatoes and the fertilizer. Could you please tell me...

ML: Yes, the little ones I guess, we all had our own jobs and ... I mean the youngest ... little ones we used to get kelp and we used to have ... herring that they ... had salted ... the year before, maybe ooligans ... and that's what we'd use for fertilizer ... and that was the children's job ... to fill in these little holes that they dug up ... that where they were going to plant the potatoes ...

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EH: Did you go back periodically to take care of them?

ML: And of course, we had to go back periodically to weed the place ... and make sure that ... there was a farm area shortly, little ways from there ... that had a lot of pigs that ran wild ... and they used to go ... they used to go after the potatoes ... so they'd have to make ... sure that they watched ... their potatoes (laughs)

EH: (laughs)

ML: So the pigs wouldn't get them ... eat their potatoes that they had planted ...

EH: You talked about Grindall ... and what did you used to do there?

ML: I took care of my grandfather's store and of course, he had the boat and he had the fish packer ... and they ... I was the one who took care of the store ... while they were gone ... fishing ... or whatever they did in their job ...

EH: So what were the other people doing?

ML: Everybody was trolling it was all hand trolling. You know, nobody had outboard motors ... or and their fishing gear was all together different than what they have now ... they didn't have fishing poles ... they had the real heavy ... fishing gear and of course, everybody ... all had a seine boat and they all used oars to ... go fishing with ... in their little boats ...

EH: You had talked a little bit about ... when you went to get seaweed. ...

ML: Yes, we went to get the seaweed ... and that was a big ... picnic in itself. We'd go get seaweed and bring it all home to Kasaan ... from Grindall ... and then we'd dry them all on ... on the large rocks ... and that too we'd make a big picnic out of it and then we'd all take turns turning over the seaweed to dry. It was usually on a hot day ... and after they were all dried, my grandfather built a huge fire with a ... wired ... chicken wire that they laid over on top of the ... flames to ... make the seaweed crisp ... and then we'd put it all on... on a big ... wide ... canvas ... and they'd tie it up like a, like a little package and we'd all step on it and it would be a huge thing to ... break up the seaweed ... to various size ... and of course, they'd pick the big pieces on top, we'd put in one can and it was always in 5-gallon cans that ... that was previously used for grease ... that they had. It was an empty ... 5-gallon cans. A lot of times, they'd get coffee even. So that's how we ... processed our seaweed.

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EH: You talked too about ...

ML: And they made the cake type also. There was three different kinds, there was two different sized seaweed that they'd have ... and then they'd have the cake ... what they called the cake. It just fit in the bottom of the 5-gallon ... can. And they'd press it down with boards that would be the size of the ... can ... and they'd use weight on top like a rock or something to press it down. And that's the way, and after ... it formed it's size, they'd take it out and I'd guess they'd dry it in the sunshine. Until it was completely dry and then of course, they'd use it for the winter time. We'd just cut it off, cut a slice off and ... use it that way.

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EH: Did you, you said, you talked about ... trolling, so ... the fish that was caught in that area. Did you use it for home use or did you sell it? Or?

ML: Not that I remember ... that ... they, I don't remember them processing any of the salmon ... it was all sold. And of course, that was our main object of being there at the camp was to ... fish for king salmon and of course, oftentimes it was all sold. So, none of it was processed as far as I can remember like ... smoking and ... canning ... at Grindall ... They used to have all their sockeye packed by that time and all the sockeye was smoked and put away ... by 4th of July ... or in that area ... you know, at that time.

EH: And where did you get that fish from?

ML: From Karta Bay. And of course, at that time they used seine. Till they were restricted and of course, eventually they... we'd have to walk all the way up to the falls and carry the salmon down. The sockeye maybe 2 or 3 at a time, depending on how many each person, the size of the person ... to pack down ... but ... I remember the whole family would walk all the way up to the falls to ... get enough sockeye ... to can for the winter ...

EH: Then would you smoke it, where would you smoke it?

ML: We had a huge ... smoking house ... it was almost, you might say ... almost the size of our house ... we had a huge smoking house ... that we smoked. Had to be hundreds of ... sockeye that they smoked ... at one time ...

EH: That was at Karta Bay?

ML: That was in Kasaan.

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EH: Oh, in Kasaan. So, you'd bring all back --

ML: -- they brought all the sockeye back... of course, I said, my grandfather ... owned a boat, so it was nothing to ... haul the fish back and forth or to, you know? To Kasaan ... to can it and smoke it ... and salt it and ... preserve our salmon for the winter. And it was usually ... my grandmother, she was the one that was supposed to be the expert. And she'd know where to ... change the salmon from hanging up in the ... top of the fire ... above the fire ... know how to keep the fire ... so it wouldn't cook the salmon before they were dried. And she literally ... almost lived it until it was all done ... you know. She hardly ever changed her clothes much, just working in the smokehouse.

EH: Right.

ML: Yeah, it was her job ... that she (laughs) that she loved, you might say ... she just lived it ... and that was Susan ... Susan ... my grandfather Joe's, Joe Jones' wife ... my grandmother ...

EH: So she taught ... her children how to do the same thing?

ML: Yes, uh, huh. Of course, they, I mean we just naturally were all helpers ... so we learned as we went along without ... getting the idea that we were being taught, you know, it was just something we accepted. We had to, we learned as we went along.

EH: So, when you were doing the sockeye, throughout your, I guess from when you can remember. What was your job?

ML: We pitched in, we did everything we could ... everything, like maybe for canning ... sockeye, maybe they'd give us the bowl of ... salt with a spoon and we'd fill all the cans with salt for people... and then of course, there was different ones we'd have to pack water ... and ... if they were going to hang the ... sockeye, there was different ones that ... would dip the sockeye in the salt water with enough salt before they hang it up ... to dry to smoke ...

EH: Mmm, hmm.

ML: So we all had our jobs, you know, everybody pitched in ... in a large family ...

EH: With the smoked salmon, did you can or it or did you, would you get it dry enough that it was ...

ML: Well, earlier I don't remember them putting up any kind of kippered salmon ... at the time, I mean ... it ... it was dried smoked and they had salt it and of course ... I think in years back they start having kippered salmon ... where they cut the salmon different. And it was usually king salmon ... it seemed like the king salmon was a lot ... it was ... bigger you might say ... and easier to cut for ... kippered ... so then they start canning the kippered salmon... but I don't remember them having kippered earlier ... they might have, but I don't remember ...

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JB: I was thinking ... that ... one of the things just to kind of back up a little ... bit about relations so ... that I make sure I understand who all the people you are related to.

FO: Can we stop for a second?

JB: Yeah.

ML: Cause you ... thought you could turn from being Indian ... which was good enough. I mean the way things were ... you know, like Frederick's ... grandfather was white ...

JB: Mmm, hmm.

ML: And of course, there was so many white in the family, that ... it was hard to think Indian ... and because they didn't want us to speak ... Indian or Haida ... or ... and .. living in a whiteman's world ... which they had so many white people within the area there ... with my mother marrying a white and of course ... Pauline, Bill, he was half Norwegian and half Hawaiian ... and that sort of thing. So, I can understand that ... at that period ... but then of course, now, it's more ... more ... popular to be Indian ... you know, having Indian artifacts are more popular ... and carving and ... potlatches and so on and so forth ... Indian blankets ... and ... you know? Very popular, I was thinking ... I

was looking in the .. in the ... display there ... how much they were selling the *baskets* for. \$600 and \$700 for a little basket! It's not on is it? (Laughs)

JB/FO/EH: (laugh)

EH: Did any body in your family weave?

ML: Yes, my grandmother. She tried to teach us but then we weren't interested. ... and I kick myself to this day, you know for not learning. That was my dad's mother and of course, my ... oldest sister, she came ... they went to SJS [Sheldon Jackson School] ... and she learned how to play piano ... and ... she was one of the .. she was the one who played the piano we had. My dad ... was the choir leader ... and of course, they practiced in our house quite often ... and ... she tried to teach us how to play piano. We weren't interested. We didn't have that time ... you know. And we .. and to this day, I'm sorry we never did learn. At least a little bit ... you know? But we never did learn to play the piano.

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EH: I'll go back to the baskets.

ML: Tell me when they turn it on -

EH: Oh, it's on.

ML: Oh. (Laughs)

EH: The ... did you use the baskets for anything that your grandmother made?

ML: Not that I know of ... I guess they used some of them for picking berries, they used to make tiny little ones with ... with little strings hanging or you know, that ... from material ... and ... make it for the little kids to pick berries ... in ... but outside of that ... you it was just for ornament ... at that time, to me ... And there weren't much basket weaving at that time ... there was hardly anybody weaving baskets. I suppose there was ... no need for it, so ... and no interest in it ... and so then there ... there was much no you know? Basket weaving like there is now ...

JB: Okay, I just want to just back up so I can make sure that we have a good understanding ...

ML: The family background?

JB: Yeah. Who your family ... brothers, sisters ... aunts, cousins ... and other relationships.

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ML: Okay, the Irvine family, my ... mother married ... her brother-in-law, so to speak ... my mother had an older sister ... that passed away and they had three ... children which was ... Mabel, Frances, and ... Adeline ... and of course, the Indian way ... I guess, they encouraged the ... younger sibling to marry ... like for instance my dad, because of the ... close relationship with, because she would be their aunt and she would treat them ... better as a ... a ... step-mother ... because she was an aunt ... so that's why they made her marry my dad ...

and of course, my mother had four children after she married him ... there was Laura ... Laura Irvine ... and me, I was the second, Mae, and the third was Bill or William Irvine, Jr., and then there was Theodore ... was Teddy, Teddy Irvine ... and then my dad passed away and then she met and married my step-dad' ... which is Otilius Mark Olson ... he was the web boss there at ... in ... came up ... working in the cannery ... in Kasaan. Of course, she married him. At that time, she ... owned an ice cream parlor ... of course, my grandfather owned a store and a pool hall ... all in one building ... and then they married and she had six children, which is the first born is Leif, Leif Olson ... and Fred Olson ... and then there was John Olson ... Bob Olson, Inga ... Olson and the youngest was Helen Olson. So that was the Olson family ... so my mother had 10 children. Which was not unusual ... I guess the family ... all, everybody all had huge families. ...

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EH: you were asking about aunts and uncles ... so, maybe your mother's brothers or sisters ... were?

ML: My mother, my grandfather, they didn't have any, there was just a house-full of nothing but girls ... and women living in her family. In fact, there must have been about ... maybe six or seven ... there was my grandmother ... and my mother ... and my Aunt Pauline ... we all lived in the same place ... and of course, as I said, my half-sisters ... Frances and Mabel, Mabel first and then Frances and Adeline, then Laura and then of course, when I was born, they all wanted a boy, of course, all along the way, and of course, here I come, and they said, they pushed me away (laughs) ... and it bothered me for the rest of my life ... that they didn't want me ... you know, because I was a girl ... so consequently my mother had 6 boys in a row after that ... that showed her (laughs) and she had two girls after ... so that was the family ... I mean at that time, grandparents often lived with ... the ... I mean it was all one family ... no matter if it was the grandchildren or oftentimes ... that they all lived in one house ...

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(background noise)

EH: School ... you said you went to Wrangell? Institute?

ML: Yeah.

EH: From what grade or what age did you ...

ML: (whispers unintelligible)

ML/EH/JB: (laughs)

EH: Well, what did you, did you go to school in Kasaan? Was there a school in Kasaan?

ML: Well, I went in school in Kasaan but there was one year we missed ... a teacher came there ... she didn't like the whole layout, course, she lived ... upstairs from the school ... and you had to pack water all the way up there ... and of course, she had a toilet up there but then they had to use water that they brought in to flush the toilet ... and she didn't like the whole layout I guess, the size of the town and ... amount of children. But she left right after ... she was there so we were without a school for a whole year. So everybody we went to school with we were always a year behind ... in age, you know, we were a year older than the rest of them ... and then I went away to Wrangell Institute. And then I had gone to school the second year ... in high school ... and then I married Ronald Leask ... and I lived in Metlakatla for several years until I was hospitalized in ... Tacoma ... and ... what's the name of it? ... Cushman Hospital ... and I was there for five years ...

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EH: Do you remember how you got up to Wrangell?

ML: Yes, I remember we went on a ... what everybody called a steamer ... which was a ... I don't know what you call it now, but we all called them steamers ... I went to Ketchikan on the "Invictus" which was owned by Raymond Jones and then from there we they put us on the steamer and we went up to Wrangell.

EH: Could you tell me about any kind of experiences that you had at school.

ML: Nothing fantastic ... (laughs) ... other than I knew that I... at that time I knew I had TB and they treated it that way ... I mean they gave us x-rays ... and I was given, we were on special diets and they gave us codliver oil and (laughs) that sort of thing ... so I knew at that time that I was eventually ... enter a sanitarium ... because my oldest sister was ... was in the sanitarium ... earlier with TB ...

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JB: So you had TB when you were young and then later because I remember you saying something about getting it later right?

ML: Pardon?

JB: You had TB when you were little?

ML: No, when I was quite young

ML: ... I mean ... say about 16, 17 years old ...

JB: Mmm, hmm. Oh, wow.

ML: Must have gotten it from my older sister ... and of course, consequently, I don't know where she got it but ... she went to SJS ... you know? And eventually she got married and lived down in Seattle ... and then she ended up in ... sanitarium there. And

then eventually I went Cushman Hospital

EH: You told us kind of how you met your husband ... was he going to school there also?

ML: No, I met him at ... Ketchikan which we came over quite often. We came here to Ketchikan for dances during the 4th of July and ... to celebrate for the fall ... when they used to have what they call a ... playground where they had the ... baseball playground ... now they used to call a "Fair." They'd have a display like all the fairs do, they had fruit and vegetables and an area where you go dancing. The men would have to pay 10 cents and you'd dance with the girls. And of course, they had other dances in different halls. And during the 4th of July ... we ... they'd have ... at least 3, 4 huge dances, they'd call the "Purple Bubble Ball" would be one dance and of course, the other one would be the "Confetti Ball" ... other one would be the "Queen's Ball" ... and of course, naturally, all the Tsimshian boys (laughs) came from Metlakatla ... and he was always interested ... even though I was 11 years younger than he was ... but he was always asking about me ... and always wanting to know if I came to town ... or always picking me out to dance with and that sort of thing ... so that's how I met him ... and of course, he knew my older sisters quite well ... you know, they all knew him. They all knew the Leask ... being that he's my husband's grandmother ... was married to a minister ... in Kasaan and they ... through the years while they were little, the ... his dad ... used to bring all the whole family on his little boat ... and they'd come right to Kasaan right on the beach ... and all the kids would jump off the boat and go up and stay with their grandmother ... and they'd spend some time there. So then we saw them more or less through the years ... and of course, my family knew their family so ... we knew them quite ... well, you know their background ... Mrs. Davis because she was Haida, you know? So we knew here ...

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JB: Who was the minister that ...

ML: Sam Davis ...

JB: Okay ... so there was somebody married to that person.

ML: And then of course, eventually they closed up everything there ... in Kasaan, the cannery ... and ... there was hardly anything left ... there to stay with and they moved to Hydaburg like a lot of other people did. Like the Baronovich's ... they all moved to Hydaburg ...

EH: Do you remember what year they closed the cannery?

ML: No, I don't know ... not ... because they closed it and after awhile, eventually they opened it again.

EH: Oh, okay.

ML: and then it ran ... and then of course, they had it opened for ... they imported razor clams from Canada. And my second year in going or the first year in going to high school, they sent for us ... I reluctantly, I hated to come home but ... they insisted we come home ... because they wanted us to make ... it was a moneymaking thing, they thought so they brought Julia and I home ... to work in the what they call the clam cannery ... at the time.

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JB: When you growing up in Kasaan, I'm thinking back on those times, what are some memories of that you have that kind of stand out?

ML: The memories were all happy memories. I mean all the children got together and all the children, there was no ... fighting so to speak ... no jaw fighting or no quarreling between the children. We all seemed to get along, whether they were tiny tots or ... teens. We all played together ... we all played hide and seek, we all played baseball. We even made a big deal of, there was a hill ... there was a ... hill there with nothing ... but grass ... and it was a big thing, we just rolled down on those things. And that was, we spent the whole evening just doing that. You know? I mean, we made all our own fun ... and we just enjoyed ourselves ... growing up and I don't remember ... of ever being dissatisfied with being in Kasaan where there was what you might say, nothing to do ... but we all kept ourselves pretty ... occupied and ... everybody, nobody seemed dissatisfied with you

know? The, our own entertainment we had little radios ... you know? It was a big thing that anybody that owned a radio that we were able to (laughs) ...

JB: Who were your playmates?

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ML: Like our playmates? I vaguely remember now would be ... there was ... Griffins lived there ... they had a big family ... and then of course, there was David ... Peele, he was one of the oldest and they had a huge family ... and there was Baronoviches ... and of course, your family, was ... the Joneses ... lived up on the hill ... and of course there was us ... with our big family and ... there were several, like the Griffins, they were all white family, ... they lived there for many, many years and of course, we all ... grew up together ... and then there was ... Burnards ... they had some children there ... and then there was Youngs ... I guess you remember Robert Young's wife, Betty Young ... Carolyn and ... her dad was Bob Young ... and Eliza Young ... the kids all grew up there ... they all lived there ... so there was quite a few children ... that ... we grew up with ... maybe I didn't mention them all, (laughs) I can't recall ... the see who they are all. I'm trying to visualize in my mind when we were taking school pictures who we all were, you know? When we were taking pictures ...

(pause)

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ML: Dressed up, they used to be ... you know?

JB: Church was kind of a social then, huh?

ML: Yeah.

EH: (unintelligible) Yeah.

ML: Can I put this on?

EH: Sure

JB: (laughs)

EH: We were trying to sneak this on, she was telling good stories ... earlier you talked about the piano, that was in your house.... and the choir used to come over and practice. And who was playing the piano, again?

ML: My older sister, Mabel. When she went to SJS, she learned to the play the piano. And of course, ... which is a must because ... my, ... at that time, my grandfather ... bought the piano purposely for choir. My dad was the choir ... choir leader ... and they used to practice in our house quite a bit. And of course, it was always a social thing. They either made ... they always had a coffee time ... and they always whipped up ... soapberries ... and ... and it was like a social evening after the choir practice ... you know? I remember as little kids that ... we used to peek in and ... see all the grown people there ... practicing in the choir ... and they used to travel an awful lot ... they used to go to Canada and ... Metlakatla ... and various places, I don't remember the boats but they used to take a boat and they'd go to various places ... with the choir.

EH: Did anybody play any other kind of ... anything else besides ...

ML: There was ... there was ... I guess even before I was born ... they had a band ... a great big and ... according to the pictures that I've seen. My dad ... was one of the ... he played a bass horn, in fact we still had it up in the house when I left there, years, you know? Years ago ... so they all played in the band, I guess ... similar to what they had in Metlakatla. And of course, I guess it was all competitive too that one band over the other from a different, various villages, I suppose. And I guess there was a lot of people there that ... according to the pictures that I seen, that they had a lot of people playing in the band

...

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EH: Where was, what ... what church was in ...

ML: Presbyterian Church.

EH: Presbyterian?

ML: It was always a Presbyterian Church ... there was no other church

EH: And the minister was?

ML: Sam Davis.

EH: Sam Davis.

ML: Mmm, hmm.

EH: And was he the first minister that was there?

ML: That I can remember. But there was various ... preachers that came there ... as guests, you know? Like ... maybe, on the "Princeton," ... they always had someone come from Sitka, or ... or ... other villages came there to preach ... like they do in all other little towns that they had ... visiting ministers ...

JB: Did you used to live by the cannery at some point?

ML: And when they had the cannery there, ... they opened the cannery after having it closed for so many years ... they opened the cannery and of course, we ... the whole family worked in the cannery so we moved to a vacant house that was ... we lived right across the Filipino house, what they call the "Filipino House." So it was closer to the cannery ... so ... my mother and the rest of the us would have, wouldn't have that far to walk ... so we lived there and ... of course, the bears never saw ... or smelled so much food I guess from the cannery and I imagine from the Filipino House ... so we were troubled with a lot of bears at the time ... like getting into our garbage and walking underneath the roads and stuff, the streets, you know, ... there was always bears we used to be afraid of ... going to and from work late at night, working in the cannery ... (laughs)

EH: Did you work in the cannery?

ML: Oh, yes!

EH: Where?

ML: I worked in every part, I start working in the cannery when I was 13 years old ... I ... we went over to Skowl Arm, that was the only cannery ... in that area, so we all went over to live in little cabins .. of course, I think Laura was married to Raymond at the time, and I was only about 15 maybe 16, I don't remember, 15, I guess. And I worked in the cannery all summer long ... and we didn't get paid much, I think it was 35 cents an hour ... or whatever, but my whole summer wages went to one formal I used for the 4th of July (laughs) ... oh, anyhow ... it was quite an experience ... (laughs) ... after that after that, of course, they opened the cannery in Kasaan, and we all worked there. I worked in ... in fact, when I worked in Skowl Arm, I worked in just about every area, piling cans ... worked on the table and I worked filling ... can covers, putting in can covers, so I worked, in testing cans ... I test cans upstairs ... and ... worked in various parts in the cannery at the time ...

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EH: Were there enough people in Ketchikan to, I mean Kasaan to ... be workers at the cannery? Or did they...

ML: No, they ... all the women worked on the patch table ... and that's about all the women they had there ... there was Betty and Caroline Young and of course, there was me and their mother which was Eliza and of course, Julia ... and my mother and Pauline ... they ran two lines ... and we all worked on the patch table and of course it was all imported Filipinos ... that's why they had that, what we call the "Filipino House." Huge building where they ... housed all these Filipinos ... and of course, when we worked long hours, we'd just invite ourselves. Instead of walking all the way home, we'd just walk right into the Filipino house and they were more than tickled to see us. They'd be there with white gloves on ... these canvas gloves and of course, we knew them all ... working in the cannery. So, they'd seat us and then come waiting on us, just like we were really big time, you know. And, we'd all sit down and we'd just loved their food with all that seasoning with all that garlic ... and ... the different various seasonings they use in Filipino cooking. It's really upper (laughs) ... everything we enjoyed, you know, in food. That's where we learned how to cook, with like, I guess you'd say Filipino-style ... and ... used an awful lot of rice ... (laughs) ...

464**EH:** Right, right.

ML: And even though we never went down there, they liked us so much, we lived right across there and they used to give us great big gallon cans full of their left-over porkchops and it would always be flavored with all garlic and ... all the various ... Filipino spices ... and they'd send it over to our place and the bottom would all full of fresh cooked rice and they'd send it over ... I was thinking I bet they thought 'poor little kids' living over there (laughs) ... but we enjoyed it ... I mean, we got acquainted with and of course, Laura at the time, she had ... she didn't have a store but she had a lot of pop ... pop ... pop, 20, 30, 40, 50 cases of pop ... she had and that was a big deal. Everybody was going there to buy pop ... you know all the people, the Filipinos and ... and, she did a pretty good job, I guess just selling pop... and I don't remember what else she sold. She must have had candy or some other thing, but it was mostly pop.

EH: The fish for the cannery ... did it, was it just from the boats that were in Kasaan or were there other boats that were selling fish to the cannery?

ML: That I couldn't ... couldn't possibly tell you. I couldn't say for sure ... I could be mistaken, you know by ...

EH: Right.**485**

ML: By ... saying otherwise ... but, I know they brought in an awful, I don't know if it was during this time when they had traps or, but they had ... far too much fish to handle. They used to just dump it ... they couldn't handle it ... cannery was practically running night and day, you know, and they used to just throw it all away ... there was s-o-o-o much fish ... and of course, same way with Karta Bay was just ... more than they could handle. People used to take in all that salmon and bring it in ... of course, in our family ... we didn't do it that way ... I mean, there were a lot of other people that took too much salmon, couldn't handle it ... brought it up on the beach ... and ... couldn't can it all and consequently ... was just all rotten, all spoiled ... and of course, that's just what spoiled the spawning of the ... to this day, of the sockeye. You know, that there was just ... just that much ... they outfished it you know? ...

JB: Did any body fish there right in Kasaan Bay for ...

ML: Pardon?

JB: Did people fish right in Kasaan Bay for ... different things, for eating? Or for?

ML: .. They used to do ... during the winter time ... they did a lot of .. I remember my grandfather used to go out fishing quite a bit and they'd bring in huge ... halibut and of course a lot of red snapper ... and they'd bring it and just ... dump it on the ... bring it up on the ... beach and cut it up and ... everybody from town would come and get their ... slices of halibut or whatever ... they all shared ... you know, shared their food supply, usually always ... of course there was lots of deer hunting and various things. There's lot of ... lot of food ... that we prepared ourselves. You know, like ... my mother used to put in a big garden of carrots and radishes and ... peas and ... we always had patches of raspberries and strawberry ... strawberry garden.

520**EH:** Right around your house?

ML: Right next to the house... mmm, hmm. Raspberries and strawberries ... so food was plentiful, I mean we canned an awful lot of wild berries, like rasp, I mean salmonberries and huckleberries ... blueberries ... and then my grandfather owning the store, he'd buy ... various, like peaches and pears and they'd have boxes of ... he'd bring home and it would almost reach the ceiling ... that they'd have that much ...

EH: Wow.

ML: ... fruit that we had to can ... and we'd can an awful lot of fruit. Of course, fruit with eating salmon ... I suppose various ... fish that we put up ... you always, when you have boiled fish ... you always ended up with ... your dessert was always ... canned fruit of some sort ... so that's why they used an awful lot of canned fruit...

EH: I want to ask you about some of your memories of growing up in Kasaan. Do you have any ... favorite ...

ML: You mean precious memories?

EH: Yeah, precious memories ...

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ML: Well, family gatherings ... parties ... they had, of course, parties was a big thing in, in ... having, not having TV ... or any other entertainment but there was parties usually all, parties of some sort ... to celebrate New Year's, Christmas ... of course, there was always a big thing with ... in the townhall for Christmas ... I remember my dad putting up a ... when a big tree and they tie all the apples on there ... on the tree ... and ... they had many, many socials, pie socials and ... various entertainment to raise money to buy ... toys for the, each child in ... Kasaan .. they all made sure everybody had a toy on their Christmas tree ... in Kasaan and everybody brought their gifts up to the townhall to be delivered. You know, we all went there. There was an awful lot of people there ... and everybody would go home with ... a .. big bag full of ... fruits of all sorts and bags of hard candy and ... kids would come home with all their presents ... and at the end of the ... party, I remember my dad climbing up this tree that they had put there with all the apples and he'd just shake ... the apple tree and all the apples would fall off and everybody would grab all the apples whatever ... whichever and the kids were scrambling all over the apples ... and it was a big occasion ... you know, they made a big thing of all their parties ... whether it was a pie social or Christmas party or whatever. They often had ... home parties ... to celebrate either ... someone's ... and there, I guess there was a lot of Filipinos ... not a lot, but say about ... three, four of them that stayed back ... and all played instruments ... and they used to have various parties and like at the Griffin's home, they had a big living room and they'd have a big party there. And I think it was more like a potluck. And the Filipinos would play ... and they'd have an orchestra, a little orchestra there and they'd play and we'd all dance ... with whoever was there to dance with (laughs) ... but they had quite a celebration ... that way. I mean, a lot of entertainment with ... they made their own entertainment that way ... like I say ... in the townhall or the ... socials and ... home party.

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EH: You talked a little bit about some of the things you used to do as a little girl, could you tell me what games you used to play besides ... you said, baseball

ML: We played baseball ... oftentimes, of course, it was always ... initiated by the teacher. I mean she was the one that furnished ... all the balls ... lot of times, the kids would hit the ball and it would so far and they never ever could find it, in the bushes, so she always supplied ... more balls. You know, she was always ordering for balls through the dime store in Ketchikan, so we could play baseball. And we'd play ... hide and seek and ... and we used to play ... stilts, I don't know if you're familiar with stilts ... where we had Louis Jones, Louis Thompson made both Julia, Laura and I ... and stilts where they had a long pole ... with a place where you could put your foot, you know, and you're standing way up. You see it on TV and we all this and this was a big thing. We used that ... and that went on for awhile. You know, it was various stages of times when we had different things to play with. And of course, we ... there was a period of time where everybody had a ... had a wheel ... and still you can buy them that way, I guess with a cross-piece of wood with a handle on it ... and you have a little wheel and you'd push it along ... and ... whether there were big wheels, small wheel, but everybody ... entertained themselves that way. Of course, we had boardwalks ... in those days, you know. And we entertained ourselves by ... crawling underneath the streets to look for ... loose change ... oftentimes we ...

END OF SIDE A

TAPE 1 OF 2

SIDE B

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FO: ... are we on?

JB: You talk about your store, or your dad's store. What was the name of it? Did it have a name?

ML: No, no ... I think Louis Jones and that family had a store ...

JB: Mmm, hmm.

ML: And their only store name was "Nelsons" which they owned, but they had the post office in the back, at that time, of course, he sold everything besides groceries ... and ... toiletries and ... and ... like kerosene and gas ... and like that from the back ... he sold just about everything ... and in fact, he sold, at one time, they had a lot of shoes and I remember ... maybe 20, 30 year old shoes, you see with the buttons on the side and ... he'd throw them down all beach and the kids used to pick them up and we'd play with them (laughs) ... play house and use the shoes with the button shoes ... (laughs)

EH: So, we know how you got your food, and some of your toys how did you get your mail?

ML: We, the mailboat was run by ... Fred ... forgot his name now ... Fred ... funny, I mentioned his name the other night (laughs) ...

EH: We'll find it ...

ML: ... yeah, but anyhow ... he had the mailboat ... he'd bring the mail and of course, also, brought our orders of ... from the store, you know, groceries and of course, the whole town would come down to the dock to ... everybody would be watching for the mailboat ... and we'd all go down there and everybody would crowd down there and of course, they'd hoist up the ... groceries and the mail and consequently we'd all meet at Annabelle's. She, eventually, she's the one that ... since Jack Nelson ... got sick and left and his wife went back to Australia ... I guess. So Annabelle took over and she was the postmistress for many years. And of course, she was the one that had the ... radiophone to communicate to Ketchikan in case we ... needed help for various things ... anybody being sick or needed plane rides. She was always, they'd have to start up her motor to ... use the radio phone ...

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JB: What kind of chores did you have as a kid growing up out there?

ML: You mean the chores?

JB: Yeah.

ML: Oh, packing wood ... and ... various things that ... it was mostly always play time ... there was so many in our family that ... we weren't expected to even learn how to cook. We just didn't have the I guess the time or the ... there was so many women living especially in our house ... that we were just hardly expected to do much other than doing the dishes, we took turn washing dishes and ... if there was any ... wood ... or preparing the food like, working in the garden ... or picking berries. I mean, we all helped in. Everybody was ... you know, there was so many in our family, that everybody chipped in ... to help. And I don't remember anybody trying to fluff off or ... not wanting to ... it was just, we all made it a happy occasion ... to whatever we were doing ... preparing ... like for preparing salmon. I mean we ... like if there was salmon to be packed up, maybe the little kids were able to just pack one salmon or like coming from Karta Bay, when we had to go up the falls, we were able to pack just one salmon ... and maybe the older people they'd have a long pole ... and they'd put all their sockeye on there and of course, they take two men to pack down maybe 20-30 sockeye at one time. ... and of course, they had to dip their salmon from Karta Bay ... the river, way up ... where we used to go. And I remember ... we had to cross over one time, and ... and .. there was no way to cross over one time and ... and ... there was no way to cross over. There was a big lake that the ... that the ... what do you call those animals that make ...

JB: Beaver?

SB: Beaver?

ML: Pardon?

SB: Beaver?

ML: Beavers ... my grandfather took and tore down all their work that to let out all the water .. so we could cross over there ... and then of course, we got all our sockeye and we were ready to come back ... and that thing was all (laughs) ... the place was all built back over again with (laughs) ... so we had to do the same thing over again. But we used to have a lot of fun. Pauline used to be s-o-o-o afraid frogs. There was just frogs by the hundred, tiny little, about the size, not much bigger than your thumbnail ... and we used to tease her ... and we'd grab a piece of a little rock and we'd throw it in her pocket and we'd say, "here's ... here's a little frog, Aunty Pauline." And, she'd just scream ... (laughs) and hold her little ... apron out and she wouldn't touch it ... and we told her, it's jut a little rock ... and I guess consequently some people some people took some of those turtles, not turtles, but ... frogs and they brought them to Kasaan ... and I heard there's some in Kasaan. Cause, we noticed when I was there last time there was ... a ... various sizes of frogs that would jump out at us when we walking down the road, you know.

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EH: I want to know again, of all the different things that you've told us. What's the best thing you remember about Kasaan.

ML: The best thing I knew about Kasaan or remember about Kasaan, is the social ... events ... with the mixture of all the young people and the older people. I mean it was ... it ... the younger children weren't segregated from the ... older people. We all ... seemed to gather ... and all celebrate different occasions all together. I mean there was all ... a happy time for everybody ... there was hardly and misunderstanding with ... as small as the town was ... that you know, that people all socialized ... and everybody seemed to ... you know, like one another.

EH: Okay, thank you. Now, we'll get to the little tougher questions.

ML: Ohh.

EH/JB/ML: (Laughs)

EH: These are ones you're going to have to think about ... a little more. As we're trying to relearn or remember a lot of our Haida ... our Kasaan Haida traditions ...

ML: Uh, huh.

EH: ... what do you think we should be teaching our children or ... our grandchildren about ... Kasaan and the life you used to live there?

ML: Well, I brought my daughter back there one time just to reminisce and to ... show her what we used to do ... when we lived there. Like ... course, I wanted her to see the totem poles that ... moved over from Old Kasaan ... and sort of like we said, ... we're taking the tourist tour so to speak ... and doing everything like ... going down to the beach and building a fire ... big huge fire ... and cooking ... bread by the open fire ... making coffee down the beach and so on and so forth ... and ... what else could I say ... about kids enjoyed?

EH: Could you tell us a little bit how about how you used to make bread down on the beach?

ML: How do we make it?

EH: Mmm, hmm.

ML: It was just regular ... baking powder bread ... that they used and they put it on a huge frying pan and they put it right open, on the open fire ... till it got cooked on the bottom so they were able to turn the whole ... bread which was the size of the frying pan. They turned it over so then they braced it up by an open flame ... and then that way the bread was cooked, by the open flame. And then of course, they turned it over and then it would cook on both sides. And that's how they cooked ... the bread.

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FO: Is it possible to do that again? It kind of turned into the airplane bread ...

EH: Oh, no.

JB: Okay.

EH: What part do you want?

FO: The whole thing.

EH: Oh, the whole thing.

FO: Just the bread.

EH: The airplane was going by when we were talking about bread ...

ML: (laughs) Oh.

JB: (laughs)

EH: All we could hear was airplane noises and bread once in awhile.

ML: (laughs)

EH: Could you explain a little bit about how you used to make bread on the beach.

ML: Oh, we used to make bread like you make baking powder bread. I mean without the shortening evidently, I think I remember they didn't put shortening in it ... and then like I told you ... they would take the ... it would usually be a cast iron ... frying pan and they would put it right on top of the open fire ... and then they'd cook it long enough so you would be able to handle the dough and turn it over ... and then you'd cook the ... dough by the open fire and turn it over if you figured the bread wasn't cooked well on the other side ... so eventually, the ... it didn't take long ... and of course, we had the coffee pot going about the same time ... and ... everybody made a big picnic of it ... and we had our bread with coffee and whatever anybody brought down. Kind of like a little potluck party, I guess you might say. So it was kind of a big social thing. Whoever wanted to come down in town, if they saw our fire ... they came to join us or whatever. And another big thing ... we often did, was everybody ... there'd be some ... some boat that would go up to ... get all the crabs .. like I said, and would get a big ... tub full and we'd have an open fire down on the beach ... and we'd cook that. And lay boards on the floor ... on the sand and we'd take after the crabs were cooked, we take it and dump right on that and everybody would just dig in and all have hot, fresh crab. Eat to their hearts content (laughs)... and oftentimes we'd bake potatoes that way even ... and of course, right after ... somebody would go to Grindall, and they'd get a lot of ... gumboots, the black gumboots ... and we'd cook that by the open fire ... and of course, we'd get our ... run down by the edge of the ... beach with the pot and get the salt water ... and that's what we'd use to rinse the ... gumboots in ... and that too, we made a big party of it. Everybody would have gumboots and have a good time... you know, just cooked by the open fire ... and of course, while the fire was still going, we'd sometimes bury a ... few potatoes around there ... and of course, we'd cook our potatoes that way ... right by the open fire ...

FO: Plane

alked earlier about ... all your family everybody was going out fishing ... what did you used to do when your parents were out fishing?

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ML: I was the appointed babysitter. And I of course, my older sister wasn't that fond of taking care of children, so ... they left me with all the kids to take care of ... all my siblings ... and I'd stay home ... never resenting ... at any time that I .. had to do the daycare ... in fact, I enjoyed it ... I ... I either baked up a batch of cookies ... or ... made biscuits ... or did something and my ... leisure time, and of course the kids all entertained themselves at that time at that age ... they played on the beach ... and ... had their own entertainment so, there wasn't that much ... you know, you hardly ever worried about the children. They know how to take care of themselves when they were playing ... around or down the beach ... or whatever. And of course, I carried that on through my (laughs) through my life. I did daycare for 30 some years ... after I moved to Seattle ... after my husband had passed away. We relied on my childcare, so ... I did that for 32 years in Seattle. And of course, I ... I always had my ... reward was all these children coming back to me ... maybe 20 years later ... married, having their own children ... and grown-up and wanting to know who they are ... come knocking on my door ... want to look at my house ... and remember what they did ... we have a playhouse in the back ... so like I say, I carried that childcare you know, up a professional job ... after I moved to Seattle ... so we lived in Seattle off and on ... since 1941 after when I entered the hospital there and then we moved

to Seattle 33 years ago ... so I made my home there. And various times I've come to Alaska to visit the rest of the family.

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JB: How old --

FO: -- sorry ... Auntie Mae, you're going to have

ML: ... some with little strips with ... skin on it ... and seaweed ... and ... Hudson's Bay Tea and all that. And of course, his daughter, they had a program in school, I guess and she chose the Indian cause she had Native American background ... so she brought all these different foods to show people what we ate ... and what we used here in ... Alaska ... and he's interested as far as Indian art ... he has all these different paintings that either Boxley or somebody else ... had painted and he ordered for one. And I think he said he paid \$50 some dollars for a small little one, because it was autographed by David Boxley ... but every time, I get one of those, you know, how they pass it out at, I don't know if you've been to a potlatch where they pass out ... prints of Indian designs? Well, I usually keep mine and I usually roll it up and send it to him. Because they right where they have the largest ... cas, ... Indian casino ... to where he lives, about 20 minutes ... ride from where they're at ... and it's a beautiful building that's just, has all full of Indian art ... with various carvings ... and ... Indian displays of different things in that casino. It's really nice ... In fact, that's where they have the ... last meeting, Kenneth ... attended, Kenneth Leask ... he was representing the Haida Tlingit and I guess he went back there and of course, they had Indians from all over the United States that met there at that ... casino ... and that's where they had their meeting and he met (unintelligible) Ronnie ...

JB: Which casino was that?

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ML: Pardon?

JB: Which casino?

ML: I forgot the name of it.

EH: Pequot.

JB: Pequot?

ML: Pequot, correct.

FO: Yeah, the Foxwoods

JB: Okay

ML: Yeah.

FO: In New York you always see that advertised ...

ML: And there's so few in that tribe, that they are millionaires ... and, and, my son knows ... all the ... of course, he's read up on it ... and being right there, he knows how much they make, or how much they employ ...

EH: I'm going to back track just a little bit. You talked about when you went to school in, in Wrangell...

ML: Correct.

EH: Wrangell Institute ... and ... I know, as you grow up, there's certain people there that were friends or acquaintances ... through the years have you kept in contact with any one from that area?

ML: We pretty much ... keep in contact, in fact ... within this area ... like in Seattle, there are some from Tacoma, and various little towns that we know were Wrangell Institute kids. And we have a gathering, a picnic ... what we call Wrangell Institute Picnic and we all gather and, in fact, ... I keep in contact right in Seattle. There must be about 5 or 6 of us ... left or maybe, 7 of us that went to Wrangell Institute. And we call one another, almost ... like every 3 or 4 days ... we all keep in contact ... and it always seems like it's such a bond ... that there's just a few of us left ... that ... that we keep in contact with one another. And of course, when we have a picnic, they have, they send out literature to all the ones that we knew that went to Wrangell Institute ... so we always have a picnic usually on Golden Gardens ... picnic down there ...

EH: Is there a large Haida community in Seattle area?

ML: Pardon?

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EH: Is there a large Haida community in the Seattle area?

ML: Yes, there, in fact we used to have ... we have once a year ... we have what we call ... Haida Heritage ... Thanksgiving Picnic and they usually have it in the VFW Hall and the place is just overflowing. That's it's so packed, that's surprising to know that there are so many ... Native Americans living within that area ... you know, that would be interested ... gather like that and it's always a potluck ... and there's always such a big showing ... of people within the area ... I'm surprised that's there's so many people from our tribe that ... live within that area. It's usually in Seattle ... close by area, Seattle area ...

EH: Okay, I have just a couple more questions. ... What, what I'd like to know is, ... what do you think ... is important to pass on to ... other people that ... other children, my children ... what do you think is important?

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ML: I would think of ... friendliness ... like we ... like we share ... with ... the rest of our ... tribe, to make them aware of their ... Native American background ... like our culture ... that oftentimes, fade away, I guess from ... through the years, I guess ... like I say ... like people always say we've grown up in whiteman's ... ways ... that we've all grown away from our Indian heritage ... so oftentimes, ... of course, my kids I, I have a son that ... attends all these dances ... and he has his ... his grandmother's Indian blanket ... and he's very interested in our Indian background ... and so is Sharon. I mean she works over in Metlakatla as a teacher for the past 5 years. And she, too, is quite aware of our Indian heritage ... so I think that's very important being ... our children growing up knowing that they are, their background ... as Indians ... cause there aren't too many of left and of course, our Indian ... language is fading away, especially our Haida ... the, it's just dying out ... language, there's just a few that know the language, of course, our ... age and after they're gone, I imagine our language will just disappear. I can understand Haida, but I can't speak it ... and of course, my children don't know ... anything in the Haida language, I think at all. ...

(small airplane noise)

FO: Plane.

ML: It has nothing to do with ... an Indian story anyhow. But I mean ... he was talking about reincarnation ... a lot of people, he mentioned a story. This is a true story ... he said people used to travel in canoes and he said there was a family going someplace where they had never been before, like they, people usually travel to either get fish or ... looking for food and that sort of thing ... and there was one little boy sitting at the ... end of the ... canoe ... looking down at the water and ... they were traveling ... and he said, "Gee, that ... a few years ago," he said, "let's ... stop up here," he said, "I left a little ... boat, a little canoe up here," he said. He said, "I want to go get it." And of course, to pacify him, he fretted and ... and they finally reluctant, they went up on the, on the ... on the beach and he ran right up ... and he went up by the little ... stump ... and he grabbed this little boat, it was all full of moss ... and everything. They brought it back down. He said, "This is my little boat," he said, "when I was a little boy," he said ... and of course, he was proving, my grandfather was proving there was reincarnation ... you know, that this little boy that they had never been there but this little boy, evidently ... they said had been reincarnated ... that he had this little boat that he had put there I guess in a previous life ... that was (laughs) one of the little stories that ... my grandfather used to tell ...

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ML: ... and of course, he mentioned ... they mentioned different stories about how ... various families used to have ... slaves. My grandmother had slaves ... and he said, where they got their slaves was ... boats used to come down here with the men in a canoe ... and they just literally kidnapped ... some people, I guess, and they take them back up and they'd have slaves ... they'd keep them as slaves ... and I was s-o-o-o surprised when I

found out my grandmother had slaves (laughs) ... and in fact, ... the ancestors of the slaves that she had ... I guess lived in Hydaburg ... I guess you remember ... but ... I ...

JB: Want to pause?

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ML: You don't believe all those things anymore, I mean witchcraft ... and .. all that, I mean ... that's my belief ... you know, it overshadows ... the belief of witchcraft ... and .. whatever ... that we were taught when we were little ...

EH: Is there ... that's all the questions I have.

ML: Okay.

EH: But is there anything that we didn't talk about that you'd like to ... let us know?

ML: (pause) ... no I can't ...

SB: What I would think ... would like when you were ... how you were brought up ... you were brought up in a ... Haida ... you moved to a Tsimshian community. What was that like for you? I know it's not great thoughts, but ... you know, it has an insight ...

EH: Yeah, how, how ... you were as a Haida ... because you know, it's Tsimshian country, I mean the community is mainly Tsimshian, so how did you ...

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ML: How did I adapt?

EH: How did you adapt and live ...

ML: Well, I had my mother-in-law was a Haida. So she kind of ... steered me in the right direction, so to speak. Being a Haida, ... and of course, her children suffered ... being Haida, that the Tsimshians, I guess ... kids used to taunt the kids that they were Haidas and call them 'dirty Haidas' and ... so then Grandma Leask being a Tsimshian, himself, he ... pounded in the kids when they all went away to college, he said, whenever you come back with your education, don't ever apply for a job here ... in Metlakatla ... he said, because you were so mistreated all these years, you know, that .. it would never ... lessen if you did get a job here ... that you should always not have a job here ... you know, being that you were Haida ... but we adopted very well ... I mean ... as far as I was concerned ... even now when I go back ... I go to the senior citizens and everybody ... through the years past ... they, everybody's hugging me and ... glad to see you and ... and accept you ... and to this day, I have still have a lot of friends there ... that ... I used to visit with and socialize with ... while I was there ... all wonderful people, in fact ... like I said, Sharon lives there now, and she finds ... the same thing. That she finds that there are a lot of nice people, most all the people I know that would never have no conflict with any of the Tsimshians. And of course, the ... my mother-in-law ... she all her friends were all ... people, all women ... that were married into the Tsimshian ... community that ... like ... Haidas and the Tlingits ... they all kind of ... stuck together ... and they were all very close friends ... with Mrs. Leask being a Haida. That they were all her friends ...

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JB: Who was the mother-in-law, the name?

ML: Pardon?

JB: The name of your mother-in-law.

ML: Lillian.

JB: Lillian.

ML: It was her mother that ... was married to that preacher in Kasaan.

JB: Oh, okay.

EH: And the names of her friends that were the Tlingits?

ML: ... Mrs. [Elizabeth] Baines ... and Mrs. Davis ... and Marietta Benson ... Cora Lang ... and Lucy, Lucy Booth ... these are all the married names of all these various people ... of her friends and ... there were several others that I off-hand can't remember ... the only Haida ... man that I knew that married there was ... Henry Duncan ... he was married to Frances ... Frances Hanbury ... and he adapted quite well ... of course, he owned a boat there and ... did quite well with ... socializing ... with the rest of the Tsimshian people ...

EH: Is there anything else you'd like to add? ...

ML: Is that it Sharon?

SB: She's asking you if there's anything else you'd like to add? ... anything you want to add?

EH: Is there something you'd like to add?

ML: No.

EH: Okay. ... Well, I'd like to thank you very much. I enjoyed ... your interview and your stories you had to tell us .and I would really like to say, "How.aa"

ML: How.aa dagwaang. And I'm glad for the interview myself. I never realized that I would have this much to offer being I left ... Kasaan at an early age. I left when I went away to Wrangell Institute ... and consequently got married right after and I thought my short years there, I thought maybe ... I wouldn't have this much to ... to help with the interview ... with when they kept after me to ... for this interview and being ... the first one ... to be interviewed, I enjoyed ... both Honey and ... or Eleanor as ... people know her ... and Jeane ... and I made so many friends and ... I've never seen my nephew Freddie for several years and this too is a big plus ... to see him here as one of the operators ... of this interview and I want to thank ... all of you for ... being so pleasant and so easy to deal with. And I've enjoyed every minute, in fact, we could go on for two more hours.

JB/EH: (laughs)

ML: And I thank you all ... for those that will be seeing my ... tape and I really appreciate all your effort ... and you seem so dedicated ... that I just loved everyone of you ... and I thank you all.

EH: Thank you.

ML: How.aa dagwaang.

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**END OF SIDE B
TAPE 2 OF 2**