

Interview SARAH MARSHALL August 1, 1985

...Was on those lots where Webster's is now. That's where the ice arena was, when Sweeney was quite the guy. That was the sports at that time. (Hockey)

They also had a baseball team, I don't remember who the players were. The ball diamond was on, its an empty lot now, it used to be part of where my ancestors had their vegetable garden.

(Q) Where?

You know where vera Wale's is? Well, on that lot between that and the school. The school is on part of the old ball diamond.

(Q) Were you born here?

Yes, in 1912.

(Q) In the hospital?

No, at home.

(Q) Were you told any stories about your birth?

They had midwives then, I doubt that there was anybody at my birth. Except for my mother and father. As a matter of fact they were the only ones in most of, all of their twelve children.

(Q) Where were you born?

At home, right in the house that burnt down. I don't think it was that house then, I think there was another house there before.

(Q) Where?

Between Simon's house, my brothers house

(Q) Was that the old house he had, the one that burnt down?

Yes, that was not too long ago. That was practically the only two storey house, you know, people had attics but not two storey houses. You know it was one of the biggest houses then.

(Q) What year was that?

I was born? 1912.

(Q) What was it like here when you were little? Can you tell us about some of the changes?

It was really very nice. I had a very happy life. There was a lot of us in the family and we had our friends, that would come and visit us. There was a few that we could visit but not too many. We were brought up to be very strict, because my grandfather was the chief of the town. Gidam Guldoe was his name. My father was also a chief and my uncles were chiefs. So I would be...we would be what they called Indian princes and princesses. We had to behave, absolutely. And an Indian prince doesn't do this or princesses, or nothing.

(Q) You had to be very respectable?

You had to be very respectable and very kind. You give allowances sort of. This was what we were brought up like, give allowances to those who are lower than yourself. We were tops, so it was easy to give allowances. When I think of it now, its really very comical. That's how the Indian people brought up their children.

(Q) Was it a very class society, like was there quite a few different classes?

Actually when you think of it now, it was a very class society. But they were very strict with the bringing up of their children.

Of course they became Christians. For some reason or another they had the spiritual knowledge. Even before they were Christians. So it was very easy for the Indian people to adopt Christianity.

(Q) What type of housing was available?

The houses like they have now. You saw the house that that was burnt down not too long ago, well the house we had before was similar. It burnt down too. I think I was born in the one that was there before. I'm not sure.

(Q) Did you ever leave Hazelton?

Only to go on trips.

(Q) You never left for a period of time?

No, never. I had no intention of leaving Hazelton.

(Q) Did you know Cateline?

Yes I know Cateline.

"Tell us about Cateline."

He was...I believe he was part owner of the pack train. My father used to work for him, because my father owned horses.

(Q) What was your father's name?

Tommy Muldoe.

(Q) Did you know William Muldoe?

Willie? My brother.

(Q) Did he ever work on the telegraph line?

On the pack train? The telegraph line. No, I don't think so.

(I was looking at alot of stuff at the museum and William Muldoe was mentioned in a lot ot the telegraph stuff.)

Excepting to haul, they hauled freight. This was one of the things they did. They had, my father and brother had horses, great big horses. My dad owned some of the horses that were on the pack train. Some other people did too, I believe Jeff's dad, Jeff Wilson, I believe he had horses that were used on the pack train too.

(Q) What about Dave Wiggins?

Yes, he was one of the workers on the pack train.

(Q) Getting back to Cateline, what was he like?

I remember him as a bearded, white beard, down to his waist almost. And where he lived, he lived across the river you know we used ot have a bridge across the Bulkley there. He lived across there on the flats, there used to be quite a settlement there. That's one of the places where the steamboat, not the steamboat, the paddlewheel, used to stop. I believe to pick up meat. It brought dried goods, you know, that goes into the store, and other things like that. Fruit of course, oranges and what not. But it did pick up meat there.

(Q) And it would take that meat to...?

To Prince Rupert or wherever it was going.

(Q) To a butcher shop there probably?

Yes.

(Q) Did you ever see a pack train?

Yes, I've seen lots of them. As I told you my father owned horses on the pack train.

(Q) What were they like, were they like just a big mass of animals?

It was a bunch of really nice animals, they had to be in good shape to be able to pack over those mountains. My father and his brother, Bill, they both worked on the pack train. Charlie Clifford worked on the pack train. Peter Barney, he was Peter Robinson, he changed his name.

(Q) Why did he change his name?

I don't know. But he...he was married for one thing, possibly he changed his name so he wouldn't have to get a divorce.

(Q) Can you remember any stories that your dad told you about the pack train?

My dad never talked to me about the pack trains.

But I do know some historical stories, but they'd have to be told as an anecdote. About the uprising, the only war the Indians had with the White people.

It was told to me by Johnny Smith's mother-in-law, and Johnny himself and his wife Emma. They told me about the stories of the uprising.

This was really quite the thing, how they gathered rocks, the women gathered rocks, and so forth, that was their weapons. To throw at the Hudson Bay thing I guess.

"Tell us about this story"

The cause of the uprising was because the Hudson Bay workers or manager, took this young fellow out, you know he was only a child I guess. And he kicked him out of the Hudson Bay. His name was John Muldoe, who happened to be a prince at that time. His father was Gidam Guldoe, that was before my grandfather was Gidam Guldoe. John Muldoe's father was the brother to my grandfather. But they put him out of the store, well you just don't treat a prince like that. So this was the uprising. Well there were other things that the white people had done before, which was not very nice, I guess this was sort of built up. So that was the start of the uprising.

For days and days the women gathered rocks in their aprons, and brought them to the men to throw, and so forth. So that was why they called the troops.

(Q) Who were the troops?

I know one person who came with the troops, that was Mr. Loring. He was the first Indian agent up here. He started up the D.I.A. then.

(Q) It wasn't called D.I.A. then was it?

Well the Babine Agency then but it was the Department of Indian Affairs, that was the beginning of it. But he was the only one that I knew of, he happened to be a young man who came with the troops, to quell the uprising. That's why I say it has to be an anecdote cause I can't remember the years. True but still....

(Q) How long did it go on?

It went on for weeks I guess. But they left the troops in

here, and that's where Mr. Loring met his wife, who was Mrs. Hankin, with eight children.

They used to live in one of my peoples place where the Anglican church is now. It had a log house there then.

(Q) That would have had to have been before the Anglican church was built?

Before the Anglican church was built. That was the log house where the Hankins lived. Anyways, I believe Mrs. Hankin did sell the lot to the Anglican church. And so she had no place to go, when her husband died, Mr. Hankin, so she had no place to go with all her children.

Okay, my grandfather had a log house, a small log house, where they had a garden, up where the Indian Department house is now. And so being a kind person, he took Mrs. Hankin and her children and put them in this log cabin to stay.

So, when the uprising came on, Mr. Loring met Mrs. Hankin and fell in love with her. He came back and married her. But instead of providing a place for Mrs. Hankin and all her children, he moved in with them, up in the log house. Then later on they surveyed the place and that's why there's Indian reserve on the right side of the house, and on the left side of the house, they called that crown land where the D.I.A. house is.

But Mr. Loring simply used, made his office there, they built an office there later, and a house for D.I.A. . But that was where he had his office.

When the uprising came, apparently he was not very pleased about this. You see Mrs. Hankin at that time, she knew the Indians and she knew they were not bad. I guess when they talked she told Mr. Loring what it was all about. They needed someone to help the Indians, to take their part, and that is what happened. He came and he was a very good Indian agent.

(Q) Did he eventually build that house with the patio on the roof?

Yes, they built that house.

(Q) Do you know anything about the steamboats? When they came and what they brought?

No, I can't really remember very much about the steamboats. But I do, because we were not allowed to be where there is any danger. But I know that they came and one of my ancestors had a totem pole out there. This was in front of where the Anglican church is now they owned the first building there, the first Hankins lived in, and he had his totem pole there it had not very much on it but just a pole simochean but they didn't have very much on it you know just a pole and this is what they used to to tie up the steamboat, they tied it to the pole and while they unloaded their stuff.

(Q) There was nothing on this pole so they figured it was just a pole?

Well not very much but there was something on it but not very much.

(Q) Out in Kispiox they have a large number of poles with absolutely nothing on them, what's the idea behind that?

The idea behind the totem pole is that you have to have a feast to have used any of the Yukws they call it, which they usually have a lox nox with it. You have to have a feast for this before you even put it on your pole and if you don't have very many feasts you don't have very many totem poles. The reasons that a lot of poles have a lot of yukws on it is because there are more than one chief who raised that pole, they can have maybe three or four people, chiefs, raise one pole and this is why they have a lot of stuff on those poles.

(Q) Well how come you get some with almost nothing on them?

Well I guess those people aren't very friendly, but I know that you have to have a feast to have used to Yukws on your pole if you didn't have very many feasts, and you're the only one that put up the pole then you're the only one thing on it, one yukws. So that's how this was. So that how this was. Ayukws it's like a box, you know, like a jack-in-the -box, this man jumps out.

(Q) Were you active in any sports?

I was a member of the softball team when I was young.

(Q) Hazelton ladies softball team?

Yes.

(Q) Did you guys go on any trips? To Smithers or anywhere?

Well, just around the villages.

(Q) You never did any outside travelling?

Not the way they do now, to Vancouver or anything like that. We'd just go to different villages when they had sports days. May is usually the sports days, all of May. They'd start at Kispiox; May 10th was usually their sports day, Gitanmaaxwas the 15th of May, then Kitsegukla and Kitwanga on the 24th of May (I want that on there cause they're claiming our day). Always Dominion Day they said, of course they changed Dominion days, was the 24th of May, but the government has since changed it to the first of July.

The Hazelton day usually started on the 15th, 16th, 17th it would usually take three days.

So this spring we had a potlatch supper to make peace. But the Kitwanga people kept saying that Dominion Day was theirs.

(Q) Did you have a special name for your team?

The Girls we were called. I was a catcher because no one else wanted the position, so I had to be the brave one.

The reason why the team broke up though was because we were always...doing embroidery work to sell them to raise money for our team. We had quite a lot of money, but we still had to chip in every time we had to buy a new bat. We didn't have any gloves, each player had to supply their own. And we felt, now that the team had money, should supply the gloves. You know, at least the first baseman's glove and the pitcher's glove, and a catcher's glove. I caught without any glove at all cause I couldn't afford one. The bats, we figured the team should provide bats. Instead of everyone chipping in all the time. Which was a hardship for some of the girls.

But our elders at the time didn't see eye-to-eye with this so, one day they decided to, you know, kick one out of the team, you know, sacrifice one to save the rest. What happened, the rest of us wouldn't play. We formed a team, we started the Mapleleaves, because they rebelled against the rigidity of their manager.

(Q) Were there money tournaments? Or was it just a sports day?

Oh yes, when you went to tournaments you won money, yes.

(Q) What kind of prize money was there?

Can't remember. It wasn't my interest, I didn't give a hoot I just wanted to play ball. Not enough to pay for our expenses, because we had to hire someone to take us to the tournament.

That's why we always had to be holding bake sales or anything to raise money. But we did have quite a bit of money.

(Q) But that was their own money?

Well, the team money, yes.

(Q) No thousand dollar tournaments eh?

No, but I think they probably had about an \$800 first prize. We had enough money that we could afford to pay for those gloves and bats and so forth. Instead of having the girls chipping in all the time. So that was how it was.

(Q) Do you know anything about the telegraph line?

I knew Jim Hotter who worked on the telegraph line, I believe Bill Blackstock worked on the telegraph line. Those are the two that I know, there were others there, because they had certain different cabins. They had to be serviced too, by the pack trains.

(Q) You couldn't really remember much about the telegraph line?

Well those were the people that I know of and that's all.

(Q) You never had any real involvement with the telegraph line?

No, of course not. My father was one of the people that supplied, they hauled their supplies out.

(Q) What did the people do for work here?

There was mining here at the beginning, the logging and there was no oil or anything like that, so it was a very good thing to cut and supply wood for the people.

(Q) So they'd get a certain amount for a certain amount of wood?

They'd sell by the cord, and you see the restaurants, and the hotels, even the boat, I believe, had to have wood to keep it going. They'd pick up their supply on the way down the river. That was a good lucrative business for anybody who had horses of course, to haul the wood, that's how the people made their money.

A few of the Indians they had cattle because there was always a need for a supply of beef.

Like my parents raised cattle and pigs. They used to breed pigs in the summer, then sell the pork when they're just the right size. They supplied the restaurants, and the pole camps. You see, any where there was a group of people to eat, they'd supply that. That was my mother's project according to my father, the cows and pigs were my mother's. When we had our chores to do, my father would say "Have you fed your mother's cows?" The horses were my dad's and so my mother checked to see if we'd done our chores she'd say "Have you fed your dad's horses yet?"

(Q) How did the people get by when there was no work?

I'm sure I don't know. I know there were very few people who ever took relief, from the Indian Agent.

(Q) Everybody usually had a job?

They had their own, yes.

(Q) Jobs weren't really that hard to find if you looked?

No, anybody whose not lazy can certainly make their way. There was always the cannery, they go to the cannery's every summer. Nobody that I know of seemed to be very hard-up. Like I said, there was very few, I can count them on my hand, whoever took relief.

(Q) Was it very much?

They didn't get very much, it really wasn't worth it. I remember the couple, the father had t.b. and a lot of children, \$9.00 a month that's what he got.

(Q) Did you or anyone close to you go to war?

My brother was in the army, my nephews, the second war.

(Q) Were they killed?

No, my husband was also in the army.

(Q) What was it like here when the war broke out? What were the attitudes of the people?

I know they didn't like it but there was nothing they could do.

(Q) They just kind of accepted it? Was there much of an influx or an exodus to the war? Did the area change much during the war?

I don't think so. Not that I noticed. We had quite a number of soldiers around, that was all there was. Because they had. Because they had to guard the bridges, you know, the railroad bridges. You'd see them around just briefly, in their uniforms.

Other than that the Silver Cup mine and the Silver Standard mine opened up. Because of the war. Of course there was the people that came in to man the mines. Not very many local people were working then.

(Q) So there wasn't a real change from when the war went on?

(Q) When you were young what did you do for excitement?

We had our own games at home.

(Q) What kind of games?

We had just, usually, questionnaire games, sort of, I think it was part of our education. Except that you made it a game. Much more fun to teach, if you make it a game.

(Q) What about adults what was their major type of entertainment?

They had the feasts then. There was a lot more to the feasts more fun to them than they are now. Like they always had their feasts in the winter time when everyone wasn't working. They put on their feasts, you know, like the burial of this person or raising of a pole.

First of all the Chief would go out and invite people. He'd always have his regalia. So they go out and invite, this would take days. That person or Chief you were inviting, would put up a show for you called Halite. That was an evening of fun.

(Q) Feast went on for weeks?

Oh yes, weeks. Then when they come back, the people who were invited, would have the welcome feast.

I remember them having a welcome feast right below our house, just on a big field. It was a moonlight night, the women always prepare scarves, and they dance right in front of the chiefs and they put it on whoever they want. But it was fun.

I remember I was upstairs by the window, watching this going on, it was a moonlit night and there was a show going on the ground, so you could see everything going on. That was there entertainment. Then the feasting, then the farewell afterwards. So it took days sometimes weeks.

(Q) When was the last feast that you can remember ?

A big feast like that ? When Joshua Campbell put up their pole. They put on an yukws, that had been given away already. But someone had come and chopped them off the pole.

(Q) What kind of activities took place in the community hall ?

, The feast and Indian dances, weddings.

(Q) What do you remember about about weddings ?

Usually the weddings were white, they marched on the streets from the church to the house to the community hall. They marched with abband, a real nice band too.

(Q) Can you remember any of the shiverree's ?

Mostly that was a white peoples custom. I remember, we went out to out to the Kispiox Valley, that was the last one I can remember. It was Jack Lee and Francis Love's.

We had a big truck load of people, this was at midnight or whatever, we arrived there and banged on the door. They accepted us so they were expecting us. It was fun, then we'd have a big party.

(Q) Did anyone ever go on honeymoons ?

Some did, some didn't.

(Q) Did you go on a honeymoon ?

No, we were married during the depression. We didn't really suffer during the depression though.

(Q) What was the depression like ?

To tell you the truth, I didn't notice. The only thing was that I didn't buy any clothes, because I got married, then my dad didn't buy anymore clothes. I dare not ask my father for anything.

(Q) Did you notice prices going up ?

Oh yes, the prices went up, we could get a dozen eggs for ten cents. Imagine that.

(Q) As compared to before the depression ?

I didn't buy any groceries then, we simply went and charged things up to my dad. I never really payed attention to prices. But I really payed attention after I was married. That was when

I realized things cost money , cause we had to pay for it. At the same time too, my husband were starting there business. So every little bit of money counted, it went in to buy the business.

So we would buy our eggs by the crate, put them in a water glass, because the prices went up in the winter time. It went up as high as 25¢ a dozen. You could get them for 10¢ a dozen.

(Q) What about fresh food? during the winter.

Mostly lettuce and carrots. We planted those. You put them in a root cellar. Any root vegetables we had, we were never with out. Then of course we had our fruit. My mother made jars of fruit by the hundreds.

(Q) When did the policeman first come to Hazelton?

I haven't the foggiest idea.

(Q) Can you remember any of the policemen's names?

I didn't have too much to do with them. I only heard names of them when Simon Gunanoot murdered that Macintosh guy. There were quite a number of them around then. I was too young then.

(Q) You couldn't really tell what they were like ?

No.

(Q) What were the main businesses in town and who ran them ?

There was the stores and the restaurants, Dick Sargent had a store , Hudson Bay had a store, there was another store - a general store. and there was the Larkworthy Store. William Holland had a store, Mary's father. Just down the corner by Dia Office.

(Q) Can you remember Adam's Drugstore ?

No, I can't remember that I was not allowed to go down town. We were only allowed to go down to the Cunningham's store, It was down by the Library.

(Q) What was the Chinese Community like ?

I wouldn't say there was a large Chinese community. There was no chinese women, They just came recently. The Chinese that had a restaurant here, they went back to China to get married. Then they came back here, but they never brought their wives, they were left in China.

(Q) Who was the first to have electricity ?

Dick Sargent. I don't remember what year that was, but he was the first to have it.

(Q) What was the powerhouse like ?

It was down where the old laundry used to be, that was Dick Sargent's too. Lee chong owned the laundry. The powerhouse was on that lot down by the river. He supplied the electricity all over.

(Q) Did he supply the whole town ?

People paid him for the electricity. Yes just the town and the people had to pay him. As a matter of fact, he did the water.

(Q) When did you first get electricity from the old plant up by the forestry ?

I can't remember dates.

(Q) Have people changed in the years ?

Yes. There's a lot more drinking going on now. People don't give quality for the work they do. They just seem to be putting in time for their pay cheques. They aren't proud of their work nowadays.

(Q) They were craftsmen ?

Yes, now they don't care about their work.

(Q) Did churches influence people ?

I can't say that they do now. Oh they were strict yes, but not as strict as they were then. Everything has changed a little.

(Q) Do you remember the coming of the railroad ?

No. I was the first to ride in one though, of my family. That was in 1912, in my mother's arms.

(Q) Do you remember the Amalgamation of the Indian school and the Public school.

I was a very busy person during the Amalgamation. I'll tell you why I was involved, during the war because there was no school for the Indians.