

This interview is with James and Randolph Krise By Carrie Bratlie February, 14, 1993 Shelton, Washington.

Jim, when were you born? 1916.

When was Randy born? 1911 or 1910, pretty close in there.

Where were you born? Skokomish Indian Reservation.

Where was Randy born? Oyster Bay.

What did you do growing up? Where did you grow up mostly?
Potlatch, Kamalchie. At Kamalchie, I was taken into captivity.

When you say captivity what do you mean? Is that where you went to school? That's where I went to school. Yes, to me it was just like going to the penitentiary.

Which school was that? Oyster Bay school, and Chimowa. At Chimowa I learned how to ride a freight train so I just took off.

At about what age did you take off and ride the rail? Oh say about 15-16.

Could you tell me about your school days, what was so awful about them? Well I didn't know the importance of going to school. The only thing I knew was that it was a law and I had to go to school. I had to learn what they were going to make me learn. I thought I was part boss too.

Were these schools on the reservation? No, these schools were Public, when I went to Chimowa I was too far behind. That's when I realized that I had done wrong. I wish that I would have tried harder to learn.

Were able to speak your native language or had they taken that away?
No, you'd get your mouth washed out if you spoke in the native language.

When you were younger in your mother and fathers house you could speak the native tongue? Yes.

Do you remember any of it? Oh no, that was when I was Just a young Injun. So was that the Salish that is in my text books as the local language? Must be because it the same language as spoken by the Seattle people Nisquallys, and Puyallup's, and the Cowlitz and I imagine the Oakvilles I think that they speak the same language, because I know old George Leslie and Frank Peters spoke the same language.

But you don't remember any of the language as a small one? I was too young to know very much. I couldn't speak the English or the other but my mother spoke it all the time.[the Indian language]

So you left the state of Washington by railroad car? Well yes, I went to California , Idaho, eastern Washington and back and forth. I gehawed back and forth.

Were you in the hobo camps or were you making money at odd jobs? Oh yes, odd jobs but they were pretty hard to find. We would be going South and and other bunch coming North. Passenger trains were longer than freight trains but the freight trains were carrying the most passengers.

Now when you say you rode the rails where you underneath the actual box cars or were you inside the car? Inside, we usually found a Reefer or a Gondola.

What did you do for eating? Did you cook, how did you do that ? Well I wasn't much of a beggar. I can't see that you would be. But I would pull a job once a while. When no one was watching at these grocery stores I would

real quick take what I needed. I think that some of them just turned their heads.[grocery store owners] **Times were pretty tough?** Tough! You know I had people say that they wouldn't steal. They would beg before they would steal but I couldn't say that. I told that to a friend of mine, we were talking one day. He was from Minnesota, I said, "Bob you know that people said that they would beg before they'd steal but I can't say that." He say's, "Jim, they weren't where you and I were. They had a lot better deal because I remember the old soup line four blocks long or better". Meals were pretty far between. Sometimes I would work at a ranch. They didn't have much to pay , but if they fed me I would work anyhow.

After the depression what did you do? You could never hold a job very long. They had these deals called NRA, just like I didn't have enough seniority to stay on the job and I was one of the first to be laid off, so I would grab a train and go somewhere else.

When did you come back to the state of Washington? 1941 I came home, well I was on my way to Portland Oregon going to go down and hire out on a ship. They wanted crew on a liberty ship. **Oh! For the war.** Yes, I was on my way there and I ran into Wes Whitner, and my brother Randy. I ran into them at Kamalchie. They said to stick around I said I was on my way to Tenino to catch the Great Northern. I was going to catch the Great Northern to Portland. He said, "why don't you stay a while and have a cup of coffee and a bite to eat, then I'll drive you over" [to the train station] but he didn't drive me over. We got to driving around working trapping, and fishing. We were fishing when the Japs bombed Pearl Harbor and it was after that the draft came.

So you went anyway a little later than the Portland trip. I went the other way, I went into the Army. I did my three years eight months and eight days in the army. Then I came back home and lived in Olympia.

Where were you stationed when you were in the Army? McChord Field and the Aleutians, I came back in 1944. I had a chance to go back overseas again, I had a choice to go over seas or stay here. I said, "I wouldn't mind going overseas again if you don't put me back on the rock". They put us on the rock and just left us there.[the rock he refers to are the Aleutian Islands in Alaska] I know what it's like to be in prison. You couldn't go anywhere.

That was up in the Aleutians? The Aleutians yes .

Were you in an area of guns to protect the US? No, I was a medic.

Did Randy get drafted as well? No, he didn't have time. I guess he was called but didn't have to go.

After the war you came back to Olympia ? Yes, I stopped over to visit Wes Whitner. He say's, "what are your plans". I said, "I was already signed up for my unemployment, but I don't know if I'll find a job somewhere." Wes said, "Well they need cutting crew up at Camp Three. I have a pair of cork shoes that will fit you." That sounded good and the next day I went to work.

Was Randy already working up at the camp? No, he was working at Camp Five. So I went to work at Camp Three.

Where was Camp Three? Up around the Agobie area.[South Puget Sound area]

Was Camp Five around Nisqually? No, it was up around Wynochee. I went to work back up there when they layed me off at Camp Three. I went up to Camp Five to work, then I went to work in the oysters.

When you say you went to work in the oysters, what do you mean, were you seeding or tending the beds or what were you doing? No, I tried opening and that didn't work out so well so I went to work in the little saw mill then went to work picking up oysters.

When you were picking up oysters were you selling them back to the shellfish buyers as they do now, or what were you doing with them? Yes, taking them to the market and they opened them.

Your hands look too good to have been too bad of an opener. Well I didn't stay with it too long, no. They pushed me around too much. In one place[there] wasn't [any] sitting and I told them that's enough for me. Then, I went to work to work in the sawmill for a while. It was winter time, snow, and there wasn't any logging. Then I went back to cutting timber.

What was Randy doing at this time? Working up at Camp Five.

Were you sawing down timber or were you part of the crew that brought it down? No, I was cutting timber.

What was Randy doing? Rigging Loader.

Is that where you used the block and tackle? Yes, the old scissors and what not.

What are the names of your mother and father? Mother's name was Cora Slocum, the daughter of John Slocum. [John Slocum founded the Indian Shaker Church in 1882.]

It was her father who started the Indian shaker church? Yes.

Who did she marry? Ralph Krise.

Do you remember anything about your grandfather? Which one?

John Slocum. No he died in 1897.

Do they have any stories about him that you remember? Well, I didn't know anything about him, until I had come back out of the service sometime around 1950. I was questioned by a minister, he wanted to know if there was any descendants of John Slocum. He said, "the man that the casket could not hold." I said, "yes I am his grandson". Well he said, "tell me about him" and I said, "I didn't know anything about him." So I went out and asked questions. I asked my grandmother's sister Aunt Annie James, and Nancy Peterson. Nancy Peterson was there at the time when John arose. She [Nancy Peterson] was nine years old. She told me she was out playing in the yard when the casket was brought to the house. That was at Church Point. A canoe was coming up to the house with the caasket for John [Slocum]. They had to go get the casket [in Olympia and bring it back via canoe]. Coming up the bay I [Nancy Peterson] went in and told Aunt Mary that the'e coming up the bay with the casket . So she [grandmother] went out to take a look, yes, that's them. So they went back inside the house and the body woke up, body got up, and said, 'fix me a bath I have work to do. I have talked with the angel of the Lord'. He was up in heaven and they wouldn't let him in. He had work to do. He had a message for his people. During those days most all this county was Catholic, and he was a Catholic man. His brother, Jack, was a Catholic and remained so. But he was a shake,[another name for shaker] too. The experience of the shake was like Pentecost the power. Grandmother didn't know

what was going on, the power was on her and she didn't know what it was. **That was John's wife?** Yes, that was John's wife. The stories that they told me about them people. I've read the Bible and I've read the book of Acts. It's just like reading the book of Acts to hear those people talk. They were thrown in jail, trying to stop the movement but they wouldn't quit. Jerry Meekers said when asked if he knew Jack Slocum, "well, yes I put him in jail many times."

For What? Well, he was shaking. Well they didn't know what it was all about so they put them in jail. They were trying to stop the shake, just like the early Christians. They thought it was of the devil, and they couldn't stop them. My dad told me about being over at the Nisqually Church. Grandmother was in church all the time. It was all church with her. He said that he was over at the old Nisqually [where they burned them out, the Shakers]. He said that for four days and nights they would come out of the church and go back in pray and shake. Come to the mess hall circle the table three times, and right back, for four days and nights. He said he didn't understand where they were getting the strength. Well there's only one strength just like when Moses saw the burning bush, and it wasn't consumed. It was some power, that was with them. It was the power of God, I believe. There was a lot of prophecy going on. There were a lot of people being saved from the Tamahnous spirit. The Tamahnous spirit caused people to kill one and another. That was the message from John. Some had good spirit and some had bad. My grandmother was Tamaus. Mary Slocum, my Auntie James, told me that you could hear these things crying wanting back into her [Mary] after the Tamahnous was out of her but that the power [the good] won out.

I stayed out at the Slocum place. Something was walking on the floor, walking like they had a stick, my cousin Johnny Krise, was with me. I had just turned down the kerosene lamp and the thing came right up to my bed. I couldn't see anything as it was moonlight. Pretty soon it went back in, stick poking down and I turned up the lamp and Johnny asked me, "what was that". So he was awake. "I said, "I don't know, John, but it came right up to my bed". I didn't like that very well. But he said, "did you see it"? "I said," no I didn't see anything."

How old were you when that happened? 17-18 somewhere along in there. We were cutting wood for the Japs that worked on the oysters.

At this time those Japanese were not interned? No, this was before the war. Those Japanese people were a good people. I know that when we were out there on the islands[Aleutian] of two [islands]there was only 11 prisoners alive of the 15,000 that were held and some of the guys wanted to kill them.

When you were in the Aleutians you held POW's that were Japanese? Yes, some of them could speak better English than me, they were educated in America in the state of Washington and California. They were deceived. They were told that the Japs had already taken Seattle.

These POW's were educated in America went back to Japan for the war, and were now held by America as POW's? Yes, some had gone to college in California and Washington. They were something like those krauts they were all educated people, busy people.

Last Sunday when we spoke on the phone you told me an interesting story about Suqaxin Island that it was a POW camp during the Indian wars 1854-1860, who was kept out there? Any Indian, you see, this land

here, we pictured ourselves in that place. Here was a people that didn't build fences and didn't put up no trespassing signs. And here their land was being devoured and they couldn't get where they wanted to go. The change was coming. Take Chief Joseph and Chief Leschi.

I know a bit about Chief Leschi, according to white history but I know nothing from the Indian side. I guess he was a very sharp man.

Yes, he saw the problems of the treaty at Medicine Creek as Stevens had designed. He wanted no part of the treaty. The Indians were being sold out. We were a different people we didn't put up fences and no trespassing signs.

The whole thought of a native American owning the land never crossed that generation's mind. Gee could you sell a breath of air. No, to this generation you could no more sell a breath of air as own a piece of the soil.

This treaty started the whole problem. Nancy Peterson told me that the first POW camp was at Priest Point Park and, of course, the falls at Tumwater is where the Indians did a lot of the fishing. And they were captured from there and from any point around here.

I recently read in a book that Fox Island was used to enturne the Indians during the wars of that time. It was absoutly facinating to find out that Squaxin and Priest Point were used as POW Camps.

Yes, that is not Washington history to most.

Did you and Randy collect shellfish and fish off of Squaxin island?

Not very much off of Squaxin, but off of the beaches around here [Shelton].

Skookum Bay, Tauton. In those days, you could dig clams almost anywhere. We would also go to Hoods Canal to dig clams. Remember no fences!

When you went to Hoods Canal, is that by canoe or by road ? No, we went by car, the old Model T Ford. We'd all jump in the Ford and take off and dig clams and bring them home and can them.

Now did the wives can them or did you go to the old commercial cannery? No, the people did their own. I stayed with Anne Whitner and her family.

Are you and Wes close in age? Wes has me beat by six or seven years .

Oh, he's closer to Randy's age. Did Wes participate in WWII? Just about, [but] he had part of his hand shot off in an accident. He now has 2 fingers, however, he could run a saw or anything else he wanted.

I grew up with those people [the Whitner's] Anne had a real load [the mother], [Jim's Aunt on fathers side] she had ten kids to rear only four were hers.

To bring you back to school again, when you left the state of Washington you said you were 15-16. How long had you been out of school? I would have nightmares that I was back in school. It was an awful experience.

Did they ever open a school for the kids on the reservation? Did you go to the white schools? We went to the white schools because there were not very many [Indian schools]. In those days they had Indian schools and more than likely that was where they should have put me.

In the treaty [Medicine Creek] they were to build a school for the Indians and keep it going for 20 years. That would not have

encompassed you or Randy but it would have been better. It does not seem fair or right that the language is gone. No, but then again they didn't teach school in our language.

I stoped by an attorney's office in Olympia to get furlough papers notarized and he knew me when I went in. He said, 'you're surprized[✓] that I know you. I said, "yes I don't know you. I just saw your notary sign." He went and opened his safe and brought out papers, "I knew your grandfather and grandmother all your uncles and aunts". He brought out papers about my grandmother and how she was making out timber allotments at Quinalt and my grandfather said, "NO! You're no longer Indian ". That's why I was to speak English. Because this was America and Americans speak English. I was to be an American.

Do you remember much of your grandmother and grandfather on the Krise side? No, grandmother passed away before my time. My grandfather was blind and I just remember seeing him. I didn't talk to him . We were living over at Potlatch [where] my dad worked lumber .

What did your mom and dad do when you were growing up? He quit school when he was 9 years old.

So he didn't have much to say when you quit?

No, he intended for me to go to school but he didn't know, he didn't understand. I was then interested in the log rolling sport . I was doing pretty good. I had won three years in a row. I was all set to go on exhibition with the champions. I was all for that, paying me \$16.50 a day to go to like the Puyallup fair to go play in the water. I was all for that. Dad was making five [dollars] something a day but he

said, "no son your going to Chimowa. I'm sending you." But it was already too late. Well not really if someone would have taken the time with me.

Was Chimowa a white school? No, it was Indian. It was a government boarding school.

Where is that located? Salem, OR.

You stayed in Salem for a little bit? Yes, I did but only long enough to find out that I was too far behind. The superintend James T. Ryan, must a been an Irishman. He came up to Brewer Hall where I stayed. He came to my room and asked for me in room 38. He had my public school records and asked me, "you were doing so good in public school why can't you do that here"? Well my public school [record] one was false. It was easier for the teacher to write ok and push me along in the system. I never passed any of my classes. Until I got really interested and I was too far behind, [then]. I took the state exams and I couldn't pass. I was getting into sports. I was good in track. They were looking forward to having me in Shelton, but my grades were not up. At Chimowa it was a bigger school and I was too far behind.

Was Randy in Salem with you? No, he did better in school but he quit later in seventh grade. Then he went to work for the Northern Pacific Railroad. He went to work for the railroad and then the Mud Bay Logging Company.

Both of you were more in the logging business than the fish? Yes, I didn't fish very much . I fished the Nisqually, my wife was a Nisqually. I worked ranches on both sides of the mountains,[Eastern Washington and Western Washington] where ever I could get a job. I didn't do bad.

I don't think your lack of formal schooling has hurt you any. You have had a full and fun time in life. Yes, but we really didn't need it in those days. But today though its a different story. If you're going to be learning something it might just as well be worth while.

Randy was showing me the pictures up on the wall, and said that one of your grandsons was shot did he survive? No, he's dead.

He did die from that? Yes, they said it was suicide but it wasn't. Why would he hold a gun way out [Jim indicates that the gun was a shot gun not a pistol] to shoot himself in the side of the head? Prejudice, here they were not going to do anything about it.

I noticed at the meeting that for such a small group of people you have alot of police. None of the children or young people seemed out of control that day. It was suggested to me by a friend who lives in this area that it's not necessarily the Indians, but the clash of the whites and Indians. Yes, there is quite a bit of prejudice in this small town. I have Apache friends that wanted me to give up my rights as a Squaxin and move to Apache. Because of my work record. This lady said, "we need more Indians because most of the good jobs on the reservation are held by whites and we need more Indians to encourage the youth". I had two grandkids staying with me at the time. So I asked them if they wanted to move to Apache [Brandy and the One I Lost]. My friends said it would be a good place for the kids, but my grandson said no, he didn't want to go. I could see that he was having problems and came to stay

with me and go to Kamalchie schools [outside of Olympia on Highway 101]. But when he went to town he go into trouble.

The prejudice around here, is it caused by the Bolt decision or has it always been here? It's always been here. I know that when I was young and living around Olympia I was always put jail.

Just Because? Well I didn't get along with white folks and I was boozing then, drinking. It was illegal to sell booze to Indians but some of the places did it anyway. I went into Curley's place. Curley wasn't prejudiced.

Why was it illegal to sell alcohol to an Indian? Prejudiced, because it wasn't for real. They [BIA] said that we were wards of the [Federal] government . I would stop in at Curley's to have a beer before I went home. And one day I stopped by and the bartender turned his back and walked away but he told Curley , "I cant tell him". And Curley got two glasses, one for him, and one for me, and said, "let's sit down over here in the booth." He said, "you know I can't sell you a beer, I can't sell you a drink". He said, "that it was said, that booze makes Indians violent, but I don't see that". He said, "you people have never given me any problem here". I have more problem with the white than with you people". He said, "where do they come up with this"? He said, "I don't understand it, we go out there in the woods and work together and pull together why in the H can't we sit down and have a beer together?" He said, "he didn't understand but that today quite a few of the places were pinched by the Bureau of Indian affairs (BIA)".

What year was that? In the 1930's late 1930's. I know the guy that was working with the BIA . He didn't look Indian he was a white Indian.[a white person representing the Indians] He went around and told all the bars in town "no more". Were we getting help from the government and was the BIA putting it in their pocket or what is the story? And what's the deal that we got violent ? No! After the war [WWII] Randy and I went up to Seattle to look for our sister and we stopped into a place for a drink. And here comes a big loud mouth yelling at us siwasher [derigatory race statement]. The bartender came up behind this guy and grabbed him by the neck and the seat of the pants and threw him out the door. It was still illegal then to serve alcohol to us but he said that the guy was not to come back "you're a trouble maker" he said to the guy. We drank all the time with no problem but this guy knew how to start a fight . I was ready to oblige him [and fight] but the bartender took care of it and he apologized to us.

Did you find your sister in Seattle? yes!

Did she still live up there? Yes, but she had moved from where she had been. I had gone into a barber shop. I was working up at Camp Five. I drew my pay and Randy and I went up. I was getting my hair cut and a shave, it cost six bits at this time. The barber had my face lathered up for the shave so I couldn't see. My sister was walking by the window of the barber shop and saw my brother. They kept it a secret until my shave was over. I sat up to see her and Randy.

How Many children are in your family? There was four.

You and Randy, what was your sister's names? Nellie, the youngest and Martha, but she died in 1932 of tuberculous. She lived seven years after they found it. There is a lot if tuberculous among my family. That's what my mother died of. They had them on that island[Squaxin] and it sapped all of their strength. Nancy [Peterson] said that they were all sick and dying. I asked why they didn't bury the dead and she said they were too weak to bury them. They just stacked them around the island [Squaxin].

The same island as the POW camp? My Dad told me, your grandmother counted 42 of her relatives that had died of TB during the Indian wars. This was during the same time that they stretched chief Leschi's neck. Tuberculous ravaged my people. I was only about five or six when my mother left. I once asked my cousin, Joe Andrews (my Mother used to go to their place)---. And I asked why my mother left us. I would never run out on my kids. He said that I had to remember that she was sick, and dying of Tuberculous.

Where did she go when she left? The last place I know, she was on the Cowlitz Reservation.

Did your father raised you? No, No, he dumped me, my dad dumped me. He took me to Whitners when I was six. I think we interfered with his drinking. I think that may be why mother left. Boozing, it doesn't improve your personality.

Has alcohol really effected the Squaxin Tribe? Oh Yes! We don't have anything for our young people. There is nothing for our young people on the reservation. Our people are not given a chance. I know my grandson didn't want

to work, and I didn't understand why he didn't want to go to the Apache country. It sounded good to me.

What State would that have been? Arizona. They sent me pictures. They said, I could have a place anywhere on the reservation. "If we don't have a house for you we'll build you one. We have our own mills". I said, "you don't have fish". She said, "oh yes we do"! They have man made lakes. They [the whites of the treaty era] thought that they had best of us when they put us up on the hill but we got first crack at the water. They [the Apache] are not foolish people.

I got acquainted with one of these people down at Kamalchie. He had lost his job in Port Angeles and had no place to go. So he came to Shelton looking and found a job at Simpson's on the boom and stopped at Kamalchie. Marvin Moe was the pastor of the church over there and he and I were good friends. He called me and said that there was a couple with two kids with no place to stay. "I've been trying to help them find a place to stay do you think that you can help them?" We found a place by Arcadia point. They needed a truck to move with, and I got them situated. Very nice people. I loaned them money. I didn't expect it back but he caught up with me and paid me back. So because I had helped them, their people wanted to do something for me. He did not want to return to Apache country. His Aunt found him and wanted to visit and they asked me to smoke a salmon so I did and I wound up staying and talking with them and that's how I was asked to be an Apache....

Is the Squaxin tribe having a drug problem? Oh yes! I have one granddaughter. I lost her when she started city schools, high school. She went to a bonfire and it all started. I asked what was so important about the bonfire? She claimed that Pastor Moe went, but I said, "no, he didn't." Pastor Moe was doing a good job with the young people. I was with him one time when he told a man that it [drugs] was getting into the schools and to look into the lockers. And he said he can't do that (man was Frank Travis). Pastor said if you don't the people will. He was doing quite a lot of work.... I was with him and he was getting rid of the dealers [drug dealers]. A friend of mine was in a motorcycle accident but when I went to see him in the hospital he warned me to be careful, because the accident wasn't an accident. Fighting the drugs could cost you your life he said. I said "what you die for makes the difference". "You're going to die some day but what you die for makes the difference" I wasn't going to let Pastor Moe stand alone.....You can't change the person in rehab because, you have to change the heart of the person. The person must want to change by themselves, no Doctor can make them. When I was young I was a boozer. When I was a medic in the Army we had free run of the pure grain alcohol. I would fill my canteen with the alcohol. Captain Hall was in charge of the quarters at night he told me what I was doing was bad. He explained that I was killing brain cells as it quickened the thinking...People drank because there was nothing to do. When I was stationed in Ft. Thomas Ky. I went to town and got a job to keep busy and not drink. I worked for a machine shop. We changed commanding officers and he said no more town jobs. But at the base there was a pool hall and alcohol and I didn't play pool so well. I found myself in the booze halls. Then we changed CO's again and he said

Krise you were doing good for a while what happened you've been AWOL why? I was out boozing and forgot to come home... Then he let me go back to work in town. I straighted out and went to work for Krogers Grocery. I always stayed working and didn't ride the same trails. And I vowed not to go anywhere where I wouldn't take my kids.

How many children did you have?

One.

Is your wife deceased? Yes, she died in 1950.

How many grandchildren do you have? Eight, and I have sixteen great grandkids. They keep grandpa busy.

How many children does Randy have? none.

Did he ever Mary^v? yes. Once but they quit, it wasn't working out...

Why does no one live on Squaxin any longer? There's no water there. There are four wells but no pumps.

Do you and Randy ever go out to the Island? No, we used to go and dig clams but now you need a permit to do that.

Why? Because, those in power are power hungry and want to rule over some one...

The Story of Frenchie Badgley Death

The day that he died [Frenchie is a relative of the peters family see other interviews] he was going to go fishing with me. He never got off the bottle, he never sobered up. I had my grandson fishing with me I said, "why don't you take the fish over to the buyer." I had 72 salmon, well he never took them. I was working around cleaning up the boat and camp and he never got back. So I waited a little longer. So now I was either going to have to give those fish way. But who would I give them to? No, I decided I'll go home and get some rest. No, they'll spoil so I'll go over to the buyer. When I got over there Dewy's nephew was buying. I saw my grandson's boat and I asked where he was. They said that he was up on the hill and that Frenchie had died last night or early that morning. He said, "Jim I thought that he was full of superstition.[Frenchie]. I didn't believe, I thought he was just full of stories. But, he [Frenchie] said that when he died his spirit would go with crows. This morning, that's what got our attention, was crows in the tree. You could not see the tree for the crows". There's reality there. There's a lot of things that we don't understand. I wish more people could see the body. I couldn't savvy what he ment, he said he exploded, he burst in the abdomen.

His appendix? No his body burst open blood everywhere, I went to see for myself. The place was really a mess... There's things that we don't know.