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Martin Sampson

Nov. 6, 1975

Blending of Two Worlds

Interviewed by: Ruth L. Wett

Discussion of family life, early schooling and later life.

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Interview No. 9 Tape No. 1&2 Track No. 1&2 Speed...

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Ms. Wett: Mr. Sampson, can we start this by having you tell me your full name?

Mr. Sampson: ~~Mr~~ name is Martin Jacob Sampson. The "Sampson" is an old pioneer name. I always laugh about that because people generally think I'm Scandinavian from my name, however old man, Sampson, Ben Sampson, came into Skagit County, his grandson told me that old Ben was a Dutchman, he'd acquired his name some place in the east part of the United States coming over here, like many of those ^{early} ~~other~~ pioneers did. Of course that's our name and my parents homesteaded outside of the reservation and Ben Sampson had an Indian wife, she was part Canadian, he had daughters from that, were born in the ^{Fiscer River Area} States and settled ^{came back to the} there and homesteaded and my parents came. ^{My} Grandmother, my mother's mother and them, they were part Canadians and ^{Christians} ~~Dutch~~ so of course they were very friendly to us. So then we was... My Father's name was Joe Sam, or Sam Joseph, either way, because, so that's where we get the Sampson, they called him, Joseph Sampson. That's how we get that from the old ~~timers~~, ^{pioneers}.

W: Where were you born?

S: I was born at Skagit City, its about five miles below Mt. Vernen. ^{Skagit City was a metropolis at that time.} The Steamboat came into,...the stopping place was Skagit City. That was the Metropolis, Then it went up here to Mt. Vernon as far as to JandiceThat's where I was born July 3, 1888. I beat the state by one year but there is a mix up in my records. Some of the records say that I was born 1866, well when I listed, when I was enlisted in the

S: Armed Forces during World War I, I cut my age down two years and from that,...but my regular age is 1888. July 3rd.

W: That makes you about what Eighty....?

S: Eighty-six or Eighty-seven.

W: Can you tell me a little bit about your family, about your mother and father?

S: Well, during their time, not only with them, but the policy of the Indians at that time was intribal marriages for Security. It seems that Joseph Sampson's mother came from Duwamish. ^{the} People, ^{the} somewhere, might been around Duwamish's White River and all that Duwamish area. You see that was where she was from. But his grandmother came from Duwamish and married into the Snoquamie. Now that marriage, then she married a Snoquamie man. Out of that marriage come her father, grandfather was Pat ^{Kanem} ~~Hadem~~, and but she took a servant along and the servant girl, the servant girl was a slave. Thats what she took along, she was a beautiful girl, well proportioned, under the supervision of that period. She had the misfortune of being a captive of war, wherever she was from but her brother-in-law, a Snoquamie man said, Why can't I have the sister-in-law, they says, you could have her, so when the child was born of the brother-in-law and this servant girl, they had to give this child a name, Can we borrow your grandfather's name, Pat ^{Kanem} ~~Hadem~~, they said, So Pat ^{Kanem} ~~Hadem~~'s name was given to this young fellow. He proved to be quite a guy. Thats the one thats in the history, he signed the treaty for the Snoquamish but lets come back to my background. Joseph Sampson's mother was born a Snoquamie, Duwamish and Snoquamie man, her name was (??????), she married a Snohomish man (?????)

S:(^{of course}????) was a Snohomish man, of this marriage between(???)
 and(???) come, what her real name was, we used to call her
 Duwamish. Duwa-bish, that was her first tribal name. Then
 Joseph Sampson's father was Swinomish. And Swinomish, ~~so~~ ^{and()} ~~????~~
^{or upper} were all Samish so, she ~~made~~ ...married(???) ^{with} ~~so~~ out of that marriage
 came four men, and Joseph Sampson's father was the youngest.
 There was ???, ???, ???, ???, (names of four men) in that order,
^{their} ~~there~~ grandfather was head of the Swinomish from the old legends.
 He had his name in history so that is Sampson's background. Now
 Susie's background comes from the Mt. Vernon to Camil City, that
 Kikelys Tribe, that was her fathers and mothers from both sides
 of them and the father came from the Sikequil which is Hamilton.
 Sikequil mean big boulders, Boulder creek which was Day Creek
 during the Ice Age, ^{after it all melted and came down} ~~during when all~~ ... Day Creek was that part
 of the river, flat ^{it made good water front.} place where water fountains, and thats why
 they call it Sekequils. ^{of course} So then at first her mother, she went
 to the upper Samish, ???, thats around Dayview, they had a
 camp around South Bellingham, all of that ^{Hidalgo} waterfront from, not
 Hidalgo Bay but all of that ^{of} area Connor up in the Bay that goes
 clear to Bellingham, around the upper Samish, thats there
 waterfront, ~~so the area that,~~ another one of Joseph Sampson's
 cousins, he married into the one of the Suado, he married
 a women by the name of, I forgot the name. ^a But he was in ~~the~~
^{mail carrier} military by the time the treaty was made, These Suado wanted
 to and others didn't want to sign the treaty, they wanted a
 treaty and they wanted to be sure of getting their land, they
 were part Wenatche's and part...east of the mountains, ^{They}
 know what happened, so they didn't sign, so somebody told the

was from the very upper part of the Duwamish tribe.

^{mail carrier}
 S: military, why don't you sign your ^{you have rights.} chief, ~~your own words~~
~~So he signed the treaty that's why those poor people have what's in that treaty.~~
~~are on that treaty, that's why them Indians won't sign that~~
^{His name was}
 treaty. ????(Name in Indian) signed that treaty, So the
 Swinomish would come in and my grandfather's name was
 ???(Name in Indian) and they finally called him Bailey,
 Dr. Bailey, His mother and two men that had signed the treaty
 for the Swinomish were his mother and the mother of these two
 fellows were sisters. So ???, ^{and Bailey} ???, (Names in Indian) these
 treaty signers, ^{at} were first cousins, that's how ^{when} we did come ^{up there} in
 that, my mothers, ^{grandmother's sister} sisters, Annie, and Mary Williams came in
 and they listen to, ... and my Uncle was in an allotment,
 (First name) Williams was the son of Mary Williams, ^{came in here} and we came
 along after the treaty was signed, ^{came along.} but that's our background,
 (Indian name) was the name of this person that came in to
 Swinomish, Picnic and he come over here and they went to
 this whole end of this, known as Hidalgo Island, ^{A witch owned that} which they
 owned, ^{she} they controled that whole thing, ^{the witch} which had a big
 (Indian name) they called it, it is a great big basket,
 a loose basket, and she takes ^{the} her children wherever, ^{and} to pick ^{them up}
 any place in the villages, take the children and ^{eat them.} and of course
 she had children of her own. But the ^{hunchback.} Hunts backs, there was
 Stake Leaf, he was a young man, he had a wife. And this was
 so far back, it went into a legend, she couldn't catch the
^{hunchback} Hunts back so she ^{would throw} through rocks at him and ^{all these little kids are her} (Laughs) ^{rocks.}
 So this history is a way back, we don't know time flies by
 according to, we don't know how long the ^{days or the} months were all about
 but I know that history's back there. Where the Indian come
 from, we don't know but that is the background of where I

S: happen to be ^{a Swinomish} ~~of~~ ??,

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

S: Well, they, when I came, Fishing was the main thing. Fishing and ^T the first time, I remember we went to ^{Lopez} Locals Island and there was two families, Bob Edwards and Billy Edwards, there were seniors, they had two half brothers, Charlie and Dick Edwards. They were from Swinomish, Dick Edwards and them, their mother was from the Swinomish, their father Amish, come from Dumish Island and ^T the Cannery was started over here, west of Anacortes and so they had these people here, they gave them, they had ^{reef} fish nets long before the coming of the white man so, these two brothers, four brothers got together and they went up to ^{Lopez} Locals Island and their fish nets and they were so primitive, I guess at that time ^I it was around four or five, anyhow, as I remember it, I laugh about it once in awhile, ^T they gave them ropes and nets, anchors, so they could anchor these ^{reef} nets, these people so primitive they said that ^{Sock Eye} (Name) would not follow that net, they'd have to make ropes, ^{twisted cedar to make ropes.} They wouldn't use anchors, they would use big boulders. (Laughs) They didn't catch alot of fish, thats the first time I went fishing, and to go on with that story, I remember that, there was a big field day, it used to be in Olympia for quite a while, the ranchers around here were settling, Oh there was Apple Creek and so on and anyhow they had a ballfield where they had been fishing, ^{NY 5} first catch from this here ^{reef} net, they roasted them then they was a procession clear around this ballfield, and they were singing the tunes of this ^{Sock} Stake eye, because this ^{Sock} Stake eye, was a relative of theirs going back into the sea where the

S: one of the Samish girls had married into the people from the Sea, the land of the ^{Sock Eye Salmon} ~~Sapphire Samond~~ so they were giving thanks to the spirit who brought the salmon, they went clear around and they came back, then they spread everything on the head table, and spread it on the ground there, everybody ate, and when they got through eating and there was a big baseball game, but the thing is that they still believe in they had to have the ways that the spirit guide, they had a spirit guide that ^{helped them with their fishing} did, ~~But~~ then they continued, after the fishing was over or the Cannery was developed many canneries came in there. My folks worked up there every summer. One summer we was over to Checkman Bay, there was a ^{Cannery} Camp there, I worked there ^{for} 5 cents an hour, put tins on top of these ^{cans of} Salmon, we used to have to puncture the top of the can, where the steam came in, then they solder it afterwards, well this little piece of tin we put on there to keep the solder from going into the fish meat, well that was my job, 5 cents an hour, put in 10 hours at a time, I've been working since I was that small, but then I got work when I was fourteen I left from there. ~~But~~ then I had learned something about this fishing camp, steam and so on and so on, well that was the main thing, "Of course, they went ^{hop picking} ~~????~~, when the fisherman wasn't working, he'd come up here to Puyallup, 1903, was the last time we come. ~~er.~~ But that was the main thing, fisheries, ^{hopping} logging and of course the younger men, some worked in the logging camps and the lumber mills, but my parents worked at the fisheries.

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

S: Oh yes, in the village where we lived, where we, on the east side, ^{except this allotment} there was a village settlement in there with the radius of about oh, a little over quarter of a mile. There were seven houses within that area. People lived there, out of the seven houses there were five medicine men, My Uncle Jim was the youngest, that's where we commence to working was right above their place, How I happen to find out...of course we used to go somebody was sick in Canada someplace and they'd ask My Uncle to go up and keep time, ^{Parents, they were good singers,} beating on the sticks you know, and what ever it was, to keep time with these songs, ^{It basically gives the spirit more power to overcome an evil spirit.} so Bay Center's spirit...

So one day mother and I, we went across the Swinomish Channel, ^{we went to a} and we come to a post and she said, "What's that son?" and I said, "That's an ad from the store down there about what they were selling". She said, "Take that and master it, we're slaves to this new country, ^{and you will be successful.} master that, and she said, "Look at my cousins, ^{Thomas} Thomas Williams, he went to school, and finished this semester course up here at Catholic Mission School in Tulalip, Mrs. Preston, ^{she} she went on talking about who was successful, ^{"But you don't want to forget background."} said nothing but ~~no~~ the only thing about my background, Once in awhile, we go out and fast for a day or two, away from the habitat, up ^{by} in the mountains where you can read and sit out on the Islands and bath and pray, not that you would become ...but because nature will know you, ~~Stranded~~ someplace, if the nature knows you, your not gonna get sick and die, you'll live So that's has been my livelihood, so my mother says, Look at your Uncle, his medicine is good as any, I had two aunts, medicine was on both sides of the ~~family~~ ^{Family}

S: which didn't do us any good so the new culture is the thing. That was the very beginning,

W: Can you describe for me what it was like when you started to school? Did you speak English when you started, ~~was~~ the school on the reservation?

S: No, I could say "Yeah" and "No", thats all I knew, (Laughs)

The language was very much in Indian especially in that neighborhood, except what mother tells me about these people,

But anyhow, these Indians, who understood the language, even if they didn't go to school, understood enough to speak with

other, the English language, theres very little Chinook, ^{Chinook (Jargon), It wasn't there} The ^{language at all,} English in our Skagit ^{language Before I forgot, a version of the Skagit language, or} land, ^{the dialect in the Skagit language}

was understood from Olympia clear to South Bellingham, ^{similar} dialects were developed, ^{the accent was different. The Puget lips and the Nisqually here similar}, ^{Skagit River valley, there was a difference of how they spoke much like some in the difference of English} ??????? accents. ^{Up in parts on the}

But they understood each other, ^{and someone from Georgia.} but when we went to school,

thats all I knew. But the teacher, she was very patient, she was she knew what she was doing, ^{we} had a teacher for a little while

I think she was a stenographer, a stenographer's wife, I forgot

what her name was now, she used to draw on the board, ^{We had blackboards all around the school house.} she'd ^{draw} draw images. ^{We had ~~at least~~ a number of pupils, instead of young boys to the Twidup School, the mission school, they stayed and went to school here.} we had to walk to school, walk over to school and

the older boys and girls, would say, come on, we got to get there a certain time, If we didn't we forget and start playing around.

But anyhow we, ^{mediant.} But the thing was, when we, ^{only} went up to the fourth grade, thats as far as we went, ^{when} I got to the fourth grade

I stayed there, I don't know what year ^{was} I got to the fourth grade but I stayed there, all these young people left the reservation

and went to some other place, they got married and so on and left, sixteen and around there, fifteen and sixteen, and the

S: boys were only seventeen and eighteen, and I stayed there,
 but finally, this Mr. Potter, ^{in 1904} ~~1900~~ on my Aunt Lucy...oh there were
 two pupils right from the fourth, there was Charles Billy, and
 Mrs. (?) Thomas ^{McCloud, Lucy McCloud} ~~(?)~~ who went to ^{Chemawa} ~~Quinalt~~, ^{They put in 2 yrs. a piece and came back.} Lucy got to be there
 and was assistant matron and after that she went to Haskell.
 So I had to start..while I was at home and I couldn't quit
 because I was under sixteen, and the law required I go ^{to school} until
 I was sixteen but in the meantime Uncle Thomas McCloud, had
 work on this, ^{logging camp as a blacksmith} shoeing horses, and.....^{asked him to show me how to shoe horses and I} So ~~thats~~ when I even tried
 to weld but when the time came for me in 1900, ~~for me~~ to go
 to school ^{I had}^{Chose the wheelwright trade.} END OF TRACK ONE-----

Track Two, Tape One,

S: It was awful hard to master the meaning and once in awhile when the school got so large fifty pupils in there, so they had an extra teacher and the Sub-agent's daughter, Bristol, Stella she had gone through school at ...and I don't know where else she went, oh but she was a smart girl, she was substitute once in awhile, You know she was so smart she used to count backwards from 900 right down to 1, just the other way, (Laughs)

W: This was on the reservation, wasn't it?

S: On the reservation yeah. I have pictures in my book, Indians of Skagit County. I got pictures in there. But there was always that helping hand, ~~there was always~~, oh Mr. Bristol, ~~he~~ showed us how to make gardens, he was what they call a Egg Farmer, He said, your supposed to learn agriculture, there was nothing said about Fisheries, these people never heard anything about Fishing as a living. If only we had some Scandinavians in there and Boy, we would have really went after some ...(Laughs) But these were men that were raised in the United States, Agriculture, Agriculture, agriculture, and but that was the drawback, ~~we~~ didn't have anybody that knew anything about fisheries to help us along. But I might as well go on, On to Chimawa, I was in the fourth grade, I got there in March, well I don't know what grade I was in but it was the fourth grade, put me in there, and the school was crowded so the teachers ^{said} say, principal I guess come up, and theres too many pupils here, you can advance them so they can achieve higher grades, so they pointed to this new boy over in the corner, so I went up there and I got to the fifth grade and the sixth grade, I landed the seventh grade alright, we used to go to school up to Chimawa, up to July, when we do get out, we went to a farm some where. So thats my background, I actually

S: Out of the kindness of my teacher, Mrs. Whitaker, she taught me, I can see now, all through Jr. High, all those years I was there, when I got through with the fourth grade she kept me going. When I got to Chimawa, I was four and a half years in Chimawa, we had to go a regular high school, for four years, and I was the first one to ever graduate from that reservation. Also I was the first one to ever attend college from that reservation. So when the time came for me to organize, when Sub-agency's were continued, I was called back there and where I delivered, and went to work and I organized the business council, the tribes on the reservation were already organized, they soon gave them their ~~greaty~~ rights in 1906, this was 1928, when I went back there and organized, maybe I'm getting ahead of my story but anyhow thats my education, that part. ¹⁷ Yesterday when I was over, going to, this, freedom Train, I told them I says, I went to Hampton to put in two years of college but where I stopped, my son, then we went from there, to all the schools in Tacoma, the University of Washington. He was a Lieutenant at Larson Air Base, taught him his radar and stuff, He was wounded at the city of Terran, today, He put in ten years for Hughes Air Craft, he'll be coming back in March and He expects to get a job as Office man ^{in the} headquarters down in Los Angelos. I say this because the time it took the treaty to ^{get a} holdt, anyhow these, even now, they say, you can't learn because you are a minority group, you simply can't learn, but you know better we proved it, thats we came here, and Ben has proved it, he wanted the top job, well lets get back to our...where we belong.

W: I was curious about the school down in Oregon, Chimawa. Did

W: a special privilege where you'd be able to go down there?

S: Oh, that's was an Indian School, now again, how did these schools start? Treaties brought them, the schools, it appears to me that these army men, they were fighting the Siouxs, and those people in the East, Hampton, and I know that for a fact, they told that story time and time again. They had captors or war supposedly Captors of War, Siouxs and they brought them over to Hampton and from there to an Army Post, There were all men and women, children, and they didn't know what to do with them, we can't send them to the old country, (Laughs) so they kept them there and they got to worrying about them so he was building this Negro School, this was after the Civil War, he says, "If those Niggers could learn then why can't Indians' learn too?" So half the teachers said, "bring them down there," So they brought the kids, about two or three months, the Indians were chattering away in English, they had learned that much. Now as I see it, Carlisle was an Army Post. As a result of this one ^{general} gentlemen taken these Indians clear down to Portland to enroll, the school, then we Indians were admitted into this negro college, Hampton, to the Negro who were admitted their by Scholarships, we already demonstrated that we could learn, that the Indians would learn, well Carlisle was an Army Post, that goes to say that these men that had charge of this army, says, why kill all these people, there wonderful warriors, their very strong their patriotic, "Why not educate them", and then that's how these schools started. But Carlisle was an Army post that they turned into an Indian School. Now Chimawa, you asked about

S: Chimawa, started at Forest Grove, the Captain Hutchinson I think, Wilkeson, I'm familiar with Wilkenson. He started it as part of a civic college, College of Pacific was affiliated with that. The people of Salem said, Why can't you bring in an Indian School? Bring them more culture and bring them more education, so they donated this ^{little} piece of land five miles north of Salem, So they moved Chimawa into the City, so that's where I went. ^{It was a trade school.} they can teach them different ways of ^{learning like} Professors and so on, ^{they} can teach them and so on because their handy with their hands, but if you went on, ^{trades} you went to Carlisle and then to Haskell, and further on in the South, ^{further} all of these started by the ^{treaties.}

W: Did the schools have Indians from all over Oregon and Washington?

S: Yes, the West, part of California, and Montana, Oregon and Alaska and before that, well about the same time, Puyallup School ^{was} here, we had alot of Puyallups that went to Chimawa. Puyallup actually started with Alaskan Indians, they brought them from Alaska to come to school here. So we had alot of Alaskans but it was up to the people to bring their children there. Of course, these reservations like Swinomish where there were ...while your child didn't go to school. But outside these reservations why, they belong on a reservation, yet out of the treaties, there all of these areas, west of the Cascades is under the treaties, they should have had every pupil and the reason why, they put them in the treaty that called for reservations for the Duwamish, Snoquamish, Sucamish and Snohomish the Swinomish, that are on reservations now. and the place where the Lumis ^{is}, these were temporary reservations,

S: then they become a permanent but there was thirty-six sections of land established, ^{reserved} near...for the purpose of establishing an industrial school, now all of these Indians were going to attend that, but it never came up, ^{when} Father ^{Chrise} (?) came out in 1858 and started this Mission School, ^{at} Grotheter ^{Priest} at Greech Point but then Father, was a noble one, he was ordained in Eastern Washington someplace, but he had plenty of money then he went out and he got his pupils and went to these loggings camps and so on for something they could donate and finally he got the federal Government to donate their share of this educating Indians so the church and the United States started the education ...under the treaty that's what they tried to get back at the last election but they couldn't do it. (Laughs) But that was a precedent set..... that could be done anytime, legally, ^{but} we're not Christianized yet. From the time we get Christianized and become a true discipal of Christ we're gonna forget our differences. The Govern^{ment} today, now as I see it, if we are good Christians, like Pope John says, lets get together and forget fighting about this whole thing. Of course that goes back clear to the fifteenth century. The Church did have control of ^{these} a country^{es} up until the time of Christ, sure they controled Rome, they controled France, they controled Germany, they controled England but then you know its these damn Englishman, (Laughs) An old Frenchman said that, Rome, if you have a Pope, we have the right to have a pope, so they finally had to get a little priest to, a parish priest back there and by-pass all of these popes made by the different countries and set in Rome and stayed right in Rome and for many years until Pope John come up,

S: So we coming back from way back.....?.....so thats that.

W: When you finished school back in Virginia did you decide to go back to the reservation or did you have other plans?

S: I came back to the reservation, I was sick, I took sick *Anders* very ^{weak} early, and I came home and I stayed home and I, but you know I took the old dog and my shot gun and I went out and I had ^{signs of} some fellow ^{who} had tuberculosis, the nurse....After I got strengthen^{ed} out then I worked in the Cannery for a little while, I worked in, fish cannery and that~~s~~ fall, I made enough money out of that, I built a house there, well I could not see, here I had, oh I had, when I went to Chimawa I put in two years of Wagon making so finally I went and I took up steam electric of course, and I thought whats the use of taking the saw in my hand,.....So anyhow thats how I got into it and I could a ^{when I could be sitting at the throttle of that locomotive and being pulled. O I admire the 100 locomotive-engineer.} Scholarship for the Hampton Institute, I took up Mechanical Engineering, and so I was a well-qualified mechanic and Engineer also another thing I didn't know, at Hampton ^I learned that our boss, our instructor, He had designed the first duplex ^{engine} for the Navy, ^{Carthage engine. We used at what} so when I come out, I come out, ^{of Hampton, I was} a specialist and I didn't know that, I was just an Indian, (Lines garbled) But I worked at the Cannery as just another hand except one thing, the Sutter knew that I had gone to school, I was in charge of this, he had put me back to two little weighing machines developed in Belling ham, ^{when they came out here, if they (the scales) we too light, I would have to regulate them} camp and (Lines garbled) ~~So I had to regulate that~~ I was only there about a day, ^{I had to regulate mine} (Lines garbled) (So I had to take the others too, Then I worked, I helped these ^{on these} Canning machines through the night, I learned that...all I had to do at that time was...in fact they wanted me to stay and ^{work} wait for them and during

S: the winter, well I wanted to build a house, and I finally ^{I had enough money to build a house, so I went home and built a house.}
 went to work for that winter as a fireman for ^{a Sawmill,} the Shingle Mill in Anacortes,
 but if I had known the Cannery business ^{it is} would have been my
 business. I understood that fairly well. One day while
 I was going down to the Cannery there was a boat stalled
 about four miles from Anacortes, ^{Pacific American Fisheries.} (Name of Co.) there were
 people sitting in there with the boat, and fellow on the boat
 says, "hey, ^{hey, do you know anything about gasoline engines?} can you come and check out Engine?" and I said,
 "Yeah", and the thing wouldn't start and it was flooded
^{So I gave it a spark and said "light again" and all day it went. They took me down to the cannery and back for that}
 (Lines garbled) But the big thing about, after many years
 Well, I worked in the river for while and then I got tired of
 working on the River, I worked in the sawmill for awhile then
 one day I saw these Indians at the sawmills, ^{the carriage going back and forth.} (Lines garbled)
^{I wanted to know about them so I went to Chemawa at Christmas time to ask about it. 1912.}
 He say's, why don't you stay help us, we have no assistant
 engineer now, you could stay here and help us, we had these
 oil burners, so I stayed there, and I worked there until, ^{an engineer came along and they} then
 I transferred ^{me} to Poplar, Montana. the Indian School didn't
 have a engineer or Mechanic so I went over there. And these
 people finally set me straight, ^{of course this is a lot history where I went here and there} (Lines garbled) but I learned on one that I was a
^{specialist. I know these things. I was told at Hampton to learn one thing and him it good, Be a}
~~Specialist~~ Instead of...I was told don't be afraid young man, said, this
 agency mechanic has been here, ^{long time} if you need any help, call on
 him" The agency mechanic had to go some place and the first place ^{things I had to do was}
 the boys, at the Indian School, they was out on an ^{a farm} assignment
 working the mower and hay. ^{ing and breaking tongue} So they asked me if I knew anything
 about it, and I said, "Oh yes, I can fix that thing, so I fixed
 the thing". (lines garbled) Anyhow, I fixed that and so I was
 pretty handy. There were two Agents, sub-agents I think.
 That Reservation is only 80 miles long, 30 miles wide, That

S: summer I helped the...Oh first thing when the school's out they had a new boiler out there and school was just about out so eh asked me if I knew how to put that in and I said, "oh yeah I know how to put that in, I just got through at Chimawa, We

had touched on at there, these oil burners so ^{I got a team of horses and used out them} (Lines garbled)

^{with some blocks and lines and they said how are you going to do it. I said was going to} (Garbled for several lines)

^{take a team of horses with them and put on a slide under it, We put the blocks, tuck on and pulled her in and set her up}

Oh everybody thought I was a smart guy, I was still pretty fresh with my college, I hadn't yet to be a logger, I hadn't mastered the (Lines garbled) so I made a hit with them, anyhow these people was going to give me... ^{an acre of land} Oh I went to this Pow Wow the

Fourth of July, at the round house, about a mile or two from the school and I asked the teacher if they wanted to go over there so I took them over there, the teachers, and while they were there, an old man was making a speech, he was blind, (Lines garbled) I told them, "Where I come from when a man makes

a speech like that well we pay him for it, I said, I come from a neighborhood where they have these Pow Wow's and have these things" ^{and the speaker is always paid for it.} So the next Monday or the Next Sunday, ^{that} the old

man that, during the summer, they left some of these Children there, that had no homes to go to, parents were out working, but they had two girls, ^{girls} older, Sixteen, Seventeen to work for the matrons, and the same for the boys, and the old man when I came back, he come to see his daughter and he come up to me

and he says, "Hey I didn't know you was Indian". ^{He says, "Didn't you tell me about the wig, and the wig, I said "Me the wig carry," He said} (Lines Garbled) Laughs. So his girl come back to school that ^{o, come on.}

year, she was in the upper classes, seems like her brother and her father or something was counting so they offered to give

An acre

S: (??) if I would stay with them. I said, "Sure, sure, sure, and thats alright." Anyhow, that second blizzard, I went back to the sub-agency to do some repair work, (lines garbled) *I just left. It was too cold with blizzards and cold air. Even with clear skies. It never rains there. So I got out of there.*

W: Did you go back to the reservation, is that when you went back to help...

S: No, I was always in and out of the reservation all the time. *I worked at the logging camp for years. Finally the* (lines garbled) wartime came along and I enlisted in.. I cut my age down so I could get into the Army and I did. It was after that that 1926, 1926, I was home but anyhow, I was working while I was in the War I came into Tulalip, I was on my way

to California, (lines garbled) *I stopped in Marysville with my three checks I had saved. I was looking at a logging camp at ^{and everywhere} Concretly I stopped in Marysville to have my checks cashed but couldn't because I wasn't known. So I went over to a garage there and said I can find that and the owner went to the bank and said he was alright. the fellow says, "sure, you can have a job here", ^{Soldier}*

END OF TAPES ONE-----

John Lewis visiting a cousin in a logging camp and asked for a job and the...

S: well, I came back in 1942, from Montana I came back in 1914. This Federation was organized in Tacoma here, for the purpose of helping Puyallups, the Puyallups moved from the first reservation where Old Town in now, they moved up into the Valley, they were allotted then, ^{land was surveyed and allotted.} (Lines garbled) They were given deeds for the 90 allotments, ...under this deed it said that, when the State Legislature had been formed, they will have the authority to remove these restrictions. The First State Legislature was in 1893, first order of business was the restrictions on this valley over here and then ten years there were only... ^{it} to become effective, ⁱⁿ 1904, and nine years, ten years, there were only, I think 9 allotments left under that 90 and it was partly owned by Indians, That's when this Thomas Bishop was a member of the city council I understand, he was his mother was ~~Swinomish~~ ^{no homish of course}, his father was ^{Senator} ~~Swedish~~ ^{Chimacoom in the state legislature} ~~Swedish~~ ^{Caucasian}. And a brother of his was ~~Bishop~~ ^{Bishop} from ~~Swedish~~ but anyhow he said he ^{why} find out and organize and help these people, Well there was ^{Charles Alexis} (?) from the Snoquamish, and yet was talking about this thing in 1913. Trying to get them together and organized, 1914, ^{Charles Alexis} (?) was a ~~Shimawa~~ ^{Duwamish} graduate. He was a Duwamish (?), ^{and (name of tribe) from the upper Skagit valley,} then there ^{his father} was a ^(?) I don't know what his first name was, he was ^(?) then there was Henry Steed, he was married to one of the Lane girls, he was a Chimawa man, he ^{and his brother were} was ~~here~~ and Bob Shelton was there and of course there was ^{Baticoom and Old Dominion} others from the old people that couldn't read or write, they had to say their views on the whole thing. ^{So Mr.} ~~The~~ Bishop had finally said, we can sue the Government for all these treaty rights, I just sat back and listen to them, This Charles ^{Alexis} (?) was a cousin of mine, so I

S: was watching him and so then, after all I had gone through Chimawa, but anyhow so ^{I moved up on the Skagit River. I had checked the upper Skagits to organize} (Lines garbled) ^{in 1916. I was up there in 1916. The upper Skagits were a number of them who could read and write but they were far different people and did not speak the Skagit language. They asked me to come up to D.O.K. So I came up for them.} I had helped the Skagits organized in 1916,,...they had a number of them that couldn't read and write but they

were from a far different people, they could not speak the ^{Skagit} native language so they asked me to come up, and I said, "Okay,"

So I went to work for them and so I become the Secretary of the upper Skagits. And the first thing I had to do was, was to send me over here to Tacoma, ^{They had heard this fellow Bishop before, he was up there (Upper Skagit)} (Lines Garbled) And so I ^{he had talked about the treaty} came over here and I got a copy of the treaty and I got ^{So they wanted the terms of the treaty}

a hold of the Attorneys Bates and Peterson and the first attorneys for the treaties, the treaty on this here, Indian Organization, anyhow ^{Federation of} on the Northwest American Indians, I

had two sessions with them ^{What} the treaty means and So I went back there to help the Skagits, Joe Campbell, ^{was then} chairman and so on interpret among them. Well, Tulalips were into its, Lum ^m and all these people in ^{to Federation} the Skagit area, and they ^{fe} was one thing says, they claim they couldn't do, they can not sue the

governement, unless its an act of Congress promitting them to ^{sue the government. That's what the hitch was} do so, ^{Well} in the meantime, the Snohomish, and the Tulalip (Lines Garbled pretty bad) ^{says "Why don't you go over there to the"} Bureau of Indian Affairs, ^{they} will

help you. " They were the ones, ^{These other fellows were just renegades outside. Just troublemakers.} That's what ^{you go back to those big crowds} said. The Bureau of Indian of Affairs ^{who listen to you."} So he came back. ^{of} of these were Snohomish and friends of mine, ^{they told me about it. I was working at Tulalip at that time}

and these guys came back and they told me about it and I was working in Tulalip at that time, so I went and had a meeting and asked them if they would join and help the Federation and get this tribe ^{separate} and help get this reservation through. So we had a meeting at

S: s; Shelton, to let the people knew that we're not joining the Federation, instead we'll work as a tribe. ^{We had a meeting in Marysville} (~~Lines garbled~~) and we talked this over so we invited them to the next meeting about a month after the meeting in Mt. Vernon, Thomas Bishop in the meantime had gone to Washington D.C. and tried to get a bill through and he couldn't get it through because he didn't have the backing for it, so the first thing in order was to, sent a delegation ⁱⁿ to support ^{of} Mr. Bishop but the trick was we had this, to involve the Bureau of Indian Affairs into this, through the Shelton^{s(?)}, so we passed a resolution, we elected delegates to go and so we sent delegates to go over there, ~~The~~ Bureau of Indians Affairs was supposed to work to ^{im}prove that legislation to ^{include} (~~Lines garbled~~) in 1920. ^{So we had a chance to sue} So as a result of that, in 1974, we finally, ^{we went} no, before the ^{Commission} Claims, the Court of Claims, Oh, you fellows got more out of that.....We had to change attorneys then, Arthur E. Griffin of Seattle, was our attorney, Arthur E. Griffin came with the Swinomish out of the Federation then. He said, "We appeal to Congress". I was back on the reservation organizing so, we appealed to Congress. Congress then, organized this Claims Commission, as a result of this Claims Commission, we were awarded big money. Thats there and they ^{don't} recognized us because we were not organized, Tribes, I organized the Swinomish under the Wheeler-Howard Act, they recognized us from both divisions. In fact, it was about the best they did, the Bureau of Indian Affairs. Judge Boldt ^{& caught these fellows} (~~Lines garbled~~) without an organization, without constitution, charters, they were supposed to have educated these Indians so they can have a ~~tribe~~

Tribal organization
Tribal organization

S: in the meantime, Steve organized the Tulalip tribe, Incorporated, many tribes and some reservation Indians and their using that....^{answer of Judge Pollett.} Well anyhow that, its up to date now, but we sued the Governement and we, the Skagits Tribe they were in the front then, (Names) but (Name) and ~~the~~ ^{Whidbey Island and Oak Harbor} ~~whole tribe~~ was settled before so they got the highest pay they got a \$1.77 an acre for it, and the Swinomish was right next, we compromised so we took \$1.50 an acre for ours, \$1.75 an acre for ours. \$1.77 an acre, big money, thats where it stands today,

W: Was there ^{Cooperation} alot of Cooperation between the Indians on the Skagit and the ones down in Puyallup?

S: No, everybody was on this Federation, everybody worked, but how, the whole thing' ^{was some stopped}gave up. We had to pass a law first. Its was after that we understood that, that we finally worked toward one thing. And I was instrumental in getting these things, not ^{to} ot brag about it, but I had two years of college. I'm not bragging but its the amount of education, now we have alot of educated people, College people see.

W: When did the Northwest Federation end?

S: It ended after I was here, ^(in Tacoma) I got a letter ^{noticing us} ~~from the (?)~~ thats when ~~subject~~ (Name) Williams, after we had sued the Government, and had the thing going, they kinda says, "Well we got it through the Government lets forget about this thing. And it dies down. But anyhow, I think we were here now when It finally ended. the people in Oregon joined the National Congress of American Indians and ~~that~~ ^{they are} the ones speaking for us now.

W: You came here in what, 1950?

S: 1942.

W: 1942.

S: I was 55 or 54 then.

W: Is there, when you came here did you mix with the Puyallup Indians as far as the Indians in the area?

S: Well, like I said, we come ^{hop picking} (?) way back when I was a small boy 1903 was the last time before I went to Chimawa. We was always affiliated with all these tribes. By inter-marriages here and there, and the whole thing was, ~~the~~ language was similar and my folks could communicate with these people.

And my Aunt and Uncles, they went to school here, so we're very much at home here. Of course when we become Government employees we're just Government employees. ^{We associated with} Whites and Indians... We even had Chinese girls from down in around Frisco, they were ^{as} up here trainees, Chinese girls in the hospital.

W: Do you feel, just to sort of round this out, that the efforts of the Indians to get the treaties implemented by the Government has this been successful?

S: In as far as the instruments of the understanding of these treaties yes, but, they've just ^{scratched the surface} (~~lines garbled~~) of what they could have done for the Indians. ^{scratched the surface} There was not that communication not that understanding, like I say now, here, a man from over here ^(the East) the one of the ^{last ones} ~~Alaskans~~ we had here, he had gone through Agricultural College, they sent him out here (Laughs) what good is that, a farmer out here, all these trees out here, the only thing good to do was fishing. If they sent some lumbermen out here, they might, it might have been better, but here it was, agriculture, agriculture, and so a lumbermen out here might have been better. And now my ~~advise~~ ^{advise} was, my wifes advise, she says "Why don't these White

S: ~~fi~~ S~~4~~hermen, their having a hard time now, why don't they go farming?" There was good fishing, thats what they told the Indians here. (Laughs) Why don't they go farming instead of trying there was good fishing, thats what they told the Indians here. (Laughs) Thats beside the point but thats about the way it

was. And so I was back in Swinomish, the first thing I did, to organize~~d~~ was to ask for my certain ~~own~~ fish...^{traps that were our own} (?) because ^{we got} it ~~cost~~ \$1500.00 and somebody says, "Whos gonna build ^{them, "we will."} a (?) and so we got \$1500.00¹ and within three months from the time we got the money we were fishing. Yeah, (Lines Garbled)

W: Well you knew how to fish?

S: Oh yeah, I can fish, I fished when I was...all I had was a bent hook, on the Puyallup River I fished when I was ten years old in 1898. And my job was to get Salmond ^{for the} and Hopickers so so you go...oh it was about ^{Pg 20} two miles or so where the Hop yard was, I used to go over there and pick out a ^{gobb} hook with a hanger about two feet. ^{I would stand on the ristles and just watch the salmon. First one, I would hook a few and put them in my sack and go back. That river was} (Lines garbled for several lines) ^{Chuck full of fish. Ranchers came over here.}

Last time we were over here was 1903, there was wagons here, they had pitchforks and throw the fish in and use them for fertilizer but 1900, (Clear his voice) the canner^{ies} were just over loaded with some Salmond and they couldn't handle it (Lines Garbled) ^{The fish traps were aed but bursting with fish.} they dumped ^{slow} sail load after ^{slow} sail load of Salmond into the Puget Sound, it was floating all over the Sound. Thats only a part of how they lived. There's all these dams ^{up them at} of Concrete up there, Pioneers said they were going to kill off 20,000 or

S: 26,000 or what ever it was of Salmon~~d~~ here, ^{putting up this} ~~at~~ ^{dam at the} mouth of the ^{Baker} Snake River. But these loggers came in, even the Sportsmen he's dumb you know, he only knows catching fish, He wears his high heeled boots and he walks out here, and walk on the gravel, ^{the spawning ground} ~~and (?)~~ of those Salmon~~d~~, he doesn't know. Or he doesn't care he's only for sport and he catches them fish ^{maybe he don't} like ^{it} he can throw it away and get another one. And for the first time, the Fisheries Department of the State of Washington, does control and can control with the cooperation of these tribes, the fishing, regulate it because the treaty is an international document. The State can't do anything with it. They've tried it, they can't change it unless the Indians themselves sign with the President of the United States. Thats why Judge Boldt was not only doing a favor to the Indians but to everybody so they, the statewide fishing for the man who actually depends on fishing for a living, you see, not the big money man they hired out, with ten or twenty boats, and hires fisherman here and there and sits back and drinks his beer and reaps the harvest. Thats not man I'm talking about, I'm talking about the man who depends on it, somebody that goes to Gig Harbor over there, they actually have to fish for a living. Those are the men that we're protecting, besides, ^{we are going to have fish.} (?) ~~Look~~ at the ~~East~~ Coast beautiful streams not one fish around, I was over there 1908, and '09 and '10, these big power wheels you know, for the factories that kill off all the Salmon~~d~~. This is what happening here, Judge Boldt came up and he's honest enough, big enough man to stay here at 50-50. The treaty says, the Indians still fish and common with the ^{Citizens of} fish ~~in~~ the territory, and ~~common,~~ ^{it should be} ~~is~~ just ^{be} reversed, it should

S: have been in common with the Indians, they own most of the territory. Boldt worked with them, Judge Boldt, more power to them, he'll go down in history as one of our greatest statesman. Well, theres another question, *I can fill you out?*

W: No, I was just, that pretty well covers the, you know, my lists of things, if theres anything you'd like to say about maybe about the changes that you've seen that are good or bad since you were a boy.

S: Well, I should come back, what I appreciate, I appreciate, now, like I said, over at the, there was this train over here Freedom Train, these men would organize the United States, and took command, they could see that the Indians were worthy, they were human beings, second to none, they said, there has to be a communication, as far back as that. New England States, they opened Dartmouth College, and while I'm siting here talking ~~about~~ Victor Johnson was a Columbia River Indian, he went to Puyallup School here, and he went to Carlisle and from Carlisle he went to Dartmouth College, he didn't finish there, he come to visit a friend of his at Hampton Institute and I got acquainted with him, but his two sisters were classmates of mine who went to Chimawa. He and I, when I had become President of the Federation he used to write the Resolutions, the Resolutions man, and we met with Commissioner Burke in 1926, to open up the schools, he was the principal of Puyallup Indian School, and I wasn't ^{*a delagett,*} ~~there yet~~. I just took some friends of mine over there, he says, "Martin, won't you help me, second this motion I'm going to make before I come back with the Commission of Indian Affairs tomorrow." I said, I'll do that. So I recited in my ten years couldn't get

S: it across, because I was Indian, I was brought up over here I can't go to public schools, so Victor Johnson opened up the Schools all over, ^{the public schools} to the Indians, Commissioner Burke, so I second it, I was well qualified for it, even if I had gone to college in the East, I helped him and he helped me afterwards with work, after I got on the reservation to organize the Service side of the Community. Thats the whole story, but that college helped. Oh the other thing, Priests came here, down the Columbia River, ^{to the Couleby} ~~they call it~~, to the Nisqually and then into ~~Whidbey~~ ^{Woodby} Island, they finally says, we have the freedom and why not go and extend instead of going to the Hudson Bay People, so they organized these big missions here, and like I said when the priest come up, When you die, your body goes to the ground but your spirit goes to heaven, and Indian says to him, "Black Robe, how do you know there is a heaven?" they said, He says, "your talking about our religion, when we die we go to the happy hunting ground, wheres your happy hunting ground?" He says, "Christ told us that", Well he came, he was born of ~~our~~ ^a Virgin, then when he grew up and would be crucified on the third day, and would arise again and go back to heaven, and thats what he did. he proved to the people here, that he was the Son of God and thats why we know." The Indians, says, "Black Robe, we're right with you, I don't how many of them there was , but we're still trying", (Laughs)

Sings song.----- you got room for another Indian song?

when I was at Fort Lewis, at the Freedom train, I sang them this song, it's the song of a man traveling from the east to the west, with a good cheer for the people, and the man says,

S: Listen to the ^{Song} sound of the traveler from the east, good tidings with you, take to the west, and here it is,.....

end of song) The theme of all the songs seem to center on that

one thing, always the rising sun, a new day, every new day brings

cheer and brings hope, thats why ^{we lived all the centuries waiting for the white man to bring the} ~~(Lines garbled)~~ and I go on to ^{gospel}

say, that Shakerism come in here and told us how it would happen

when an Indian was converted into Shakerism, not only himself

was converted into it but also his spirit guide was converted

into, and this song was something similar to like that. we used

to sing, and when my cousin ^{Joe} joined, Harrison became a Shaker.

the changes had a different beat.

sing songs.)

the same song although it changes, the same rhythm, but anyhow

they, this spirit guide stays on the world right here for generations

and gernerations, and never changes always here, its goes with

the nature, like Chief Seattle says, "When we're gone, the spirits

of the people will stay here", thats what he meant. The souls

of the men goes someplace else, the spirit guide roams, these

Indians are always on the earth here and another thing, turing

back to this, a young men from Seattle was in ^{France} (?) when they

stopped the Germans, a fellow was Skagit, he was all alone, his

grandfather was the medicineman, well he was not living at the

tim^e, World War I, pretty soon, he heard this song, ^{ob his} these people,

he says, "I'm not alone, my people are with me, he went to the

Battle's end, survived and came home. They believed in that,

every where he went, We don't follow it, just like the man

said, I brought him to church but I didn't go, and he says,

you have to go to church to get somewhere. Thats the way with

S: us, we still have in our background to help us.

but what I missed over here, I should have...there were alot
of Negros in the Air Force, out in Fort Lewis, I should have
sang, told them about Hampson, instead of that,

Sings song in Irish-----

End of track one, tape two

Tape two, Track one