

Oliver Wells oral history interviews, 1958-1968

Overview of the Collection

Creator	Wells, Oliver--1907-1970
Title	Oliver Wells oral history interviews
Dates	1958-1968 (inclusive) 1958 1968
Quantity	3 linear ft.
Collection Number	XOE_CPNWS0258Wells (collection)
Summary	This is a collection of oral history interviews conducted by Oliver Wells between 1958 and 1968. The content relates to Pacific Coast Native American culture and to farming practices in the Chilliwack Valley of British Columbia. The tapes have been indexed and some transcripts are available.
Repository	Western Washington University, Center for Pacific Northwest Studies Goltz-Murray Archives Building 808 25th St. Bellingham, WA 98225 Telephone: 360-650-7534 cpnws@wwu.edu
Access Restrictions	The collection is open to the public for reference purposes only. Use/duplication restrictions apply.
Languages	English

Historical Note

Oliver Wells was born in 1907 at Edenbank Farm in Chilliwack, British Columbia. He was the sixth of seven sons of Edwin and Gertrude (Kipp) Wells. Edenbank Farm was the home of five succeeding generations of the Wells Family, who were known for their progressive agriculture practices and leadership in Chilliwack's community affairs.

Wells grew up to be an amateur historian and ethnologist. He was president of the Chilliwack Historical Society from 1957 until his death in 1970. He recorded numerous interviews with native elders and was instrumental in reviving traditional native crafts as an economic enterprise. He died in 1970, but in an anthology of his research and writings, "The Chilliwacks and Their Neighbors," was published in 1987.*

*The information for this biographical sketch was gathered from the finding aid for the Edenbank Farm Fonds housed at the Chilliwack Museum and Archives, and from "The Chilliwacks and Their Neighbors" by Oliver Wells, edited by Marie Weeden, Ralph Maud and Brent Galloway and published in 1987 by Talon Books.

Content Description

This is a collection of oral history interviews conducted by Oliver Wells between 1958 and 1968. The content relates to Pacific Coast Native American culture and to farming practices in the Chilliwack

[Oliver Wells oral history interviews, 1958-1968](#)
<http://archiveswest.orbiscascade.org/ark:/80444/xv17288>

Valley of British Columbia. Many of the recordings have been described and some transcripts are available.

Use of the Collection

Restrictions on Use

Restrictions apply: duplication requests must be referred to the Royal British Columbia Museum (for sound recordings) or the Chilliwack Museum and Archives (for transcripts).

Preferred Citation

Oliver Wells oral history interviews, Center for Pacific Northwest Studies, Heritage Resources, Western Washington University, Bellingham WA 98225-9123.

Administrative Information

Custodial History

The original interview recordings are custody of the Royal British Columbia Museum, with copies housed at the Chilliwack Museum and Archives. Duplicate audio recordings were donated by Oliver Wells to the Center for Pacific Northwest Studies for preservation and research purposes (date unknown). In 2001, the Chilliwack Museum and Archives provided copies of the corresponding interview transcripts to CPNWS.

Related Materials

The Northwest Tribal oral history interviews are also housed at the Center for Pacific Northwest Studies.

Detailed Description of the Collection

Series I: Audio-cassette recordings, 1958-1968

Container information for

Container(s)	Description	Dates
Box-tape		
1/R1T1-T4	Wells, Oliver DESCRIPTION: Oliver Wells on A.C. Wells and Edenbank Farm history, Sardis, B.C., for "Country Canada" (CBC).	undated
1/R1T1-T4	Achinson, Andrew	1965 September 15

Container(s)	Description	Dates
	DESCRIPTION: Worked at Edenbank 1899-1901, lifetime farmer in valley, Edenbank Farm history.	
1/R1T1-T4	Farrow, Earnest DESCRIPTION: Pioneer-settler in valley 1899.	undated
1/R1T1-T4	Bailey, Bridge DESCRIPTION: Interviewed by Oliver Wells and Casey Wells.	1965 December 3
1/R2T1-T3	Bailey, Bridge DESCRIPTION: Edenbank Farm history.	undated
1/R2T1-T3	Twigge, Frank DESCRIPTION: Edenbank Fram history.	1967 January 5
1/R2T1-T3	Townsley, E. DESCRIPTION: None.	1958 June 7
1/R2T1-T3	Toop, Fred DESCRIPTION: Sumas history.	1966 December 28
1/R3T1	Kelleher, J.W. DESCRIPTION: [Interviewed at?] Abbotsford. Wells asks about Canoe Passage, of which Kelleher recalls as being called Swinomish. Casey asks the definition of Xwenak, which Kelleher says is the humpy going up the river. Wells speaks about bking to Jack Khatsalano, who attests to being closely related to the Nooksack. Kelleher recalls Indian people from Vancouver Island coming over to hunt elk. Kelleher speaks about the hunting rounds of the Nooksack, hunting mountain goats and deer and bear while at the same time gathering cedar for canoes, hunting up Matsqui. Women digging wild carrots in the "flats" or the prairies. Gathering potatoes brought by the Hudson's Bay people in the large potato fields. Indian name for potato, Sxows. Transcript available in-house: 4/16	1966 Spetember 11
1/R3T1	Kelleher, J.W. DESCRIPTION: Nooksack legends. Kelleher speaks about the light that shone from Mt. Baker. Light that you could read by. This light was the eruption of Mt. Baker. Kelleher tells the story of the origin of fire, which originated on Mt. Baker with an eruption. A party of Indian men went up the mountain to obtain some of the fire on the mountain, and from that day women had to pack the fire all the time. Kelleher recalls Jack Jimmy's telling of the story about the flood. Kelleher tells of the flood that came Lummi way and swept everything up, all the animals, in its torrent way up past Chehalis. Wells speaks about	1966 October 6

Container(s)	Description	Dates
	<p>the ice age, and how it could have affected the terrain of the area. Kelleher speaks about an ages old story told to him from generations back about giant balls, the worlds of long ago, that slipped from the hands of the God known only to the Indians. Wells asks about Sepass and his teachings of two spheres passing up and down and the transition between the two by the Indian people by canoe. Kelleher speaks about the coming of the North Vancouver Indians, and people from Tsawassen into Nooksack Territory, and the diffusion of certain parts of language and ideas. Kelleher on Jack Jimmy talking about the Vancouver Island peoples. Kelleher recalls his grandfather telling about the flood, and the fossil evidence found today that is proof of the flood for the Indian people. Wells asks about Sepass' poems, of which Mrs. Harry has. Wells recalls speaking to Mrs. Harry about early religion and the beginning of all things. Wells recalls Mrs. Harry speaking about life coming from the sea, or emerging from the mists. Wells asks Kelleher if the traditional stories of religion were told in a separate dialect from the everyday language. Transcript available in-house: 4/16</p>	
1/R3T2	<p>Kelleher, J.W. DESCRIPTION: Wells asks about the creation of the smaller animals. Kelleher attests to the separate creation of the animals. Wells asks about coyote. Kelleher says that coyotes were not common in Nooksack Territory. Kelleher speaks about the use of herbs and the power of the mind to heal what is sick inside of you by the Indian doctor. Dr. Reilly, early settler who witnessed a Chilliwak Indian doctor heal with his power of the mind. Name of Mount Baker, Pekows, "white top". Tiexw, steelhead, Qwo'lexw dog salmon. Deer and Skagit Indian peoples in Nooksack. Indian place names from Jeffcott's book. Kelleher reads the names from the book to provide correct pronunciation. Kelleher notes that Jeffcott's rendition of Nooksack words is wrong. Muddy waters, Nesakum. Nux'sa'ak, Anderson Creek, ferns. Crossing place, qwom. Lil'y'e, small Indian settlement. Nooksack prairie, Newishek. Steelhead salmon run, Niwesay. Lildapi, where the dead trees are. Swift waters, Aga'swxet. Silver salmon, Nigleshem. Tam whilqsen, Gooseberry Point. Lummi Village, many snakes, Elhký. Lummi name for Lummi Island according to Jeffcott. Nux'sa'kum, Cherry Point. Tapelhum, Ferndale in Nooksack (Different from Jeffcott's book). Qwelshan, Dakota Creek. Sikemix, Bertrand Creek. Fishtrap Creek, Skelam. Kelleher corrects many of Jeffcott's renditions of Indian words for place names in Nooksack. Transcript available in-house: 4/16</p>	1966 October 6 (cont'd)
1/R3T2	Nowell, Reuben	1968 October 14

Container(s)	Description	Dates
	<p>DESCRIPTION: Grandson of pioneer Reuben Nowell, interviewed by Casey Wells. Nowell speaks about the difference between superstition and psychology. "Spanking the devils out of the children." Children afraid to sit on ground because they were told snakes would crawl on their backsides and lay eggs. This as a tool to discourage laziness in children. Nowell speaks about the white conception of the Indians during his grandfather's day. Nowell speaks to the conception of the Indian in his current day. Nowell speaks about his knowledge of slavery among the Indian peoples of pre-contact times. Nowell speaks about his knowledge of the Indian marriage practices.</p>	
1/R3T3	<p>Nowell, Reuben DESCRIPTION: Nowell speaks about his knowledge of the responsibilities of the slave worker. Nowell speaks of the good treatment of the slaves. Nowell speaks about the giving of fish, you only give the front half of a fish to a guest. Nowell speaks about courting and marriage practices among the Indians. Nowell speaks about meeting some of the Indians in the area. Nowell speaks about the community gathering practices of the Indians. Nowell speaks about trading practices. Nowell speaks of his knowledge of the potlatch, or give-aways. Nowell speaks about warring and marriage among adjacent tribes. Nowell speaks about the ritual bathing practices. Nowell speaks about the ritual nature of dancing among the Indians. Nowell speaks about Slehal and the mind control of the Indians. Nowell speaks about Tin Wharf, where Bertrand first built a settlement. Nowell speaks about Bertrand's doings. Bertrand rescuing an Indian woman at Semi-ah-ma whom was taken captive, and bringing her back to her people. Casey Wells recalls speaking to Amy Cooper, and Mrs. Cooper denying that the woman at Semi-ah-ma was a captive. Nowell speaking about Lacrosse. Nowell speaks games that were played in the early days.</p>	1968 October 14 (cont'd)
1/R3T4	<p>Nowell, Reuben DESCRIPTION: Nowell continues speaking about games for both adults and children. End of interview with Nowell. (About three minutes)</p>	1968 October 14 (cont'd)
1/R3T4	<p>Toop, Fred DESCRIPTION: Wells speaks about the Coqualeetza stream called the Luckakuck stream. Coqualeetza as meaning the "beating of blankets". Wells attests to the stream being called the Coqualeetza before it was known as the Luckakuck. Toop speaks about the practices of reciprocity or balanced giving among the Indians.</p>	1966 December 28 (cont'd from Reel 2)

Container(s)	Description	Dates
1/R3T4	<p>Bailey, Bridge DESCRIPTION: Oliver Wells reads notes from his interview with Bob Joe. Bailey speaks about Elk Mountain as being a major hunting place for the Indians. McGuire Mt., called Tamihi Mt. Oliver Wells speaks about a conversation with Mrs. Amy Cooper who spoke about Tamihi Mountain being a place where children with deformities were placed. The name of the mountain in Indian means place of deformity. Bailey speaks about hunting on McGuire Mountain with an Indian guide, Billy, and encountering bears. Bailey speaks about witnessing a site where large rectangular holes remain where longhouses were. Bailey speaks about the rafts that were constructed on the river for fishing platforms. Bailey speaks about the house construction style used by the Interior Salish people; ten feet above the river, dug down into the ground. Bailey speaks about the canyon fishing by the Indians. Bailey attests to the futility of run fishing by the early Indians. Bailey speaks about 30-mile Creek. Bailey and O. Wells examine a map and discuss certain locations known of and used in the early days, Indians trails and creeks, Chilliwak Indian villages.</p>	1965 December 3
1/R3T5	<p>Bailey, Bridge DESCRIPTION: We'sa'mi'ne, large Chilliwak Indian village below Chipmunk Mountain. Bailey and O. Wells continue to examine the map and discuss certain locations on it, and those not on it. Bailey mentions the belief in Sasquatch by the Chilliwak. O. Wells speaks to the belief in Stick Indians by the Nooksack.</p>	1965 December 3 (cont'd)
1/R3T5	<p>Kelleher, J.W. DESCRIPTION: Kelleher speaks to his family coming from the Chilliwack/Matsqui territory. Kelleher speaks about the Yakama uprising in which his father was conscripted to fight. Kelleher speaks about the name and meaning of Whatcom, Xwot'qom, boiling in the cave. Kelleher speaks about his sister who died very young, the only sibling he had. Kelleher is 94 at the time of the interview. Kelleher speaks to the foundation of the Mission by Carrion. Mrs. Kelleher speaks about her side of the family, her mother who was from Port Douglas, and her father, John Wells, who was from Michigan. Mrs. Kelleher speaks of her mother. Kelleher speaks of the meaning of the word Sumas, "Sumalh" meaning the "Living place" Math'xwi (Matsqui), "down on the rising ground". Wells asks about the coming of the Hudson's Bay people. Kelleher speaks of the route that the HBC people could have taken through Matsqui country. Burial mounds on Sumas mountain as written about by Charles Hill-Tout. Transcript available in-house: 4/16</p>	1966 September 11

Container(s)	Description	Dates
1/R3T6	<p>Kelleher, J.W. DESCRIPTION: Wells asks about Mr. Kennedy who lived on Kennedy Ridge. Kelleher speaks about Mr. Kennedy selling fir pitch for medicinal purposes. Wells asks about a village on Sumas Lake on pilings. Kelleher can't recall. Kelleher speaks about Sumas Lake. Kelleher speaks about going down to New West Minister. Wells asks about the effects of the draining of Sumas Lake. Wells asks about harvesting round fish in Sumas Lake. Wells asks about the Nooksack R. coming through Sumas. On Miller's Landing. About McDonald's Landing, and the first post office. Wells asks about the first roads, and first settlers along the Old Yale Road. Hertz, meaning lake. Other names of locations in Kellehers' Native Halq'emeylem language are discussed. Sumas, Sah'mats meaning as "big opening." Thompson Indians coming over the mountains to raid for slaves. Wells and Kelleher speak about the Indian Trails through the territory that marked the annual rounds of the Indians for hunting and fishing. Kelleher speaks about the Whatcom Trail. Wells asks about some of the old Nooksack names. Mrs. Kelleher gives her mother's Indian name. George Swanaset, and his Langley ties, John Xwichtalem. Transcript available in-house: 4/16</p>	1966 September 11 (cont'd)
1/R3T7	<p>Kelleher, J.W. DESCRIPTION: Wells asks about Jimmy Antone who was Kelleher's cousin, Sumas Joe. Kelleher speaks about the Sampson's who were driven out of their home by white settlers. Kelleher speaks about the Nooksack choosing to homestead instead of joining up on the Lummi Reservation. Kelleher gives the name for the Deming area in his language. Kelleher speaks about working taking Indian claims for the Government. Transcript available in-house: 4/16</p>	1966 September 11 (cont'd)
1/R4T1	<p>Jeffcott, Percival R. (P.R.) DESCRIPTION: Interview with Percival Jeffcott at his home in Nooksack, July 12, 1965 (transcript available - most of this interview is in The Chilliwacks and Their Neighbors): Jeffcott attests to coming to the area in 1899, for the purpose of teaching school. Jeffcott speaks about the formation of his interest in the Native American peoples. Jeffcott speaks about his land, the evidence of a Nooksack campground on his property, evidence for elk hunting as a primary occupation. Jeffcott speaks about his knowledge of the Indian Trails. Jeffcott speaks about the yearly gathering expedition of the Nooksack to the Bay to gather clams and other shellfish. Jeffcott can only surmise to the origin of the Nooksack, which he attests to be that of the Chilliwack and Matsqui also. Wells asks about Bancroft's mention of the "Nu-kwars"</p>	1965 July 12

along the shores of Lake Whatcom. Wells asks about the "Stick Indians" (Indians that lived in the timber) "Stick" being a Chinook word meaning timber. Jeffcott speaks about his publications. Wells asks about the pronunciations of the Indian place names in Jeffcott's book. Skwa'halish, Nooksack village at the present site on Nooksack river. Nu'qwe'am, clear water (South fork) Nuk'qwo'lem, dog salmon, North Fork. Nux'a'kem, Muddy waters, Middle Fork. Nux'sa'ak, Anderson Creek, ferns. Pop'a'homi, crossing, Nooksack Crossing. Schish'stu'al, name of crossing on the Nooksack about Jim Kelly's place. Li'lu'ayl, Indian settlement. Jeffcott tells the story about the longhouse that was washed away by the changing channels of the Nooksack River. Lu'he'say, steelhead, Smith Creek in Lawrence. Dep'da'pi, dead trees, Nugent's bridge, smokehouse in vicinity. Qw'we'oos, place for digging roots, above Nugent's Bridge. Jeffcott describes the roots (camas) that were dug by the Indians. Jeffcott speaks about the treatment of the root. Le'may'ok, taking salt water away, Jeffcott tells about the story that went along with that word. Jeffcott speaks about the evidence of the sea being much higher long ago. Aga'th'ot, swift water, reach in Nooksack below the fort. Nu'ples'kem, silver salmon, Barrett Lake. Tam Whilqsen, gooseberry, Gooseberry Point. Wells asks how far the Lummi came. Jeffcott attests that the Lummi had supervision of the Nooksack Valley up to Barrett Lake. Nooksacks had the right to navigate to mouth of the Nooksack River. Nu'qwes'ka'em (Elhkýem), many snakes, Lummi Village. Xwot'qom, noisy waters. Se'ma'mi'o, high mountains, Lummi Island. Sqwetasem, Portage. Nux'sa'kum, Cherry Point. Kay'tas'em, above us, above Lummi. Jeffcott attests to August Martin informing him to these names. Kis'ku'el, fishing ground at forks of Nooksack, chief fishing station on upper Nooksack. Totl'nu, Camel's Creek, Semi'ah'ma word. Kulem, Dakota Creek. Si'kom'e'kol, Bertrand Creek. Kulam, Fishtrap Creek. Chil'o'wi'uk, Chilliwak River. Chilh'qwi'uk, as Wells knows the pronunciation of the Chilliwak. Swelh'che, Cultus Lake. Jeffcott speaks to Cultus Lake being a major center at the trails crossings. Jeffcott speaks about a cattle drive through Cultus Lake and Miller's Landing. Wells and Jeffcott continue speaking about the cattle drives. Te'mi'e'hal, Tommy Hoy Creek. Sen'i'say, Selisay, near Hannegan Pass. Klam'na, Chilliwak Creek. Pi'ko'si'e, Silver Lake, Maple's Creek. Qol'wot, Glacier Creek. Nutch'say'kat'su, Wells Creek. Ti'hot'kol, Bagdelay Creek. Nuqwe'oy'chu'em, Roof Creek. Jeffcott attests to most of these names coming from the Boundary Survey. Jeffcott speaks of the Boundary Survey people finding a hunting camp up on Roof Creek, marked by deadfall. Transcript available in-house: 4/12

Container(s)	Description	Dates
1/R4T2	<p>Jeffcott, Percival R. (P.R.) DESCRIPTION: Chuckanut, word is disputed to its origin. Shuk'sen, steep and rugged. Si'hom, after Chief Si'hom of the Samish, whose daughter married E.C. Fitzhugh, who named his coal town after his father-in-law. Jeffcott tells about Fitzhugh and the name now known as Sehome. Skwal'i'kum, dog salmon. Kelshan, bleeding wound, Mt. Baker. Le'plach, bend in River above Bertrand Creek. Yo'qet Meq'sen, long nose. Li'em Meq'sen, evil nose, Devil's bend. Sly'ek'sen, Sandy Point. Spetos, trail. Ke'na'kene, smokehouse. Qwek'smanek, Mt. Baker in Nooksack. Qwi'smanek, Red Rock. Jeffcott reads a list of the Nooksack Chiefs. Jeffcott shows Wells some of his pictures. Jeffcott speaks of hearing the stories about the Nooksack losing their homes to the white settlers during the treaty signing times. Transcript available in-house: 4/12</p>	1965 July 12 (cont'd)
1/R4T2	<p>Wallace, John DESCRIPTION: Wells asks the meaning to certain Indian place names. Wallace gives the real Indian name for certain locations in Chilliwak/Nooksack country. Su'it'se, Cultus Lake, meaning "water come up like the tides." Wells asks about the legends of the Slal'i'kum/monster in Cultus Lake. Wallace speaks of the legend of the spirit in Cultus Lake that takes men. Wallace speaks about the Su'ike, a legendary creature with four legs and a long tail. Wells asks about old Indian villages, he reads the names of them from the Boundary Survey. Qwel'qwý'e, a stream by the church. Bob Joe's longhouse that collected water on the eves, Qwo'qwe'lel, watery eves, where Bob Joe claims Qwe'li'lek was born. Wells gives names that Bob Joe told him of early Indian names. John Wallace as being of the same family as Captain John. Wells asks about Commadore, Ts'i'e'qwi'e from Sumas. Wells asks about the way bears were hunted in the winter. Transcript available in-house: 4/22</p>	1965 February 26
1/R4T2	<p>Wallace, John DESCRIPTION: Wells asks about some of the old people of Soowahlie, before the white man came. Selaqw'iyitel, lived near Cultus Lake. Lived in a longhouse. Crazy Bill's daughter married David, Selaqw'iyitel. Annie of Cultus Lake. Wallace can't recall. Captain John, Su'oles. Dr. George, Wallace's father, was an Indian doctor. Gives mother's name as Mary. Sheep for making blankets. Care of the sheep. John Wallace speaks about the loom in his home that was used for weaving the blankets, Swe'kes (Loom). Wells asks about Captain John's relatives, his uncle that was a warrior according to Albert Louie. Wells asks about Te'lachuk and Uqwalem. Wallace speaks about Mr. and Mrs. Willy Dick's longhouse built from the split cedar, and made Hudson's Bay style. Wallace</p>	1967 October 2

Container(s)	Description	Dates
	attests to the early use of plank houses. Skebul, winterhouse. Ske'mose (underground house), Wallace speaks about their inside construction. Spel'qwatsé, spirits still dancing within the Ske'mose. Transcript available in-house: 4/22	
1/R4T3	<p>Wallace, John DESCRIPTION : Wells asks about Mrs. Willy Dick who was a basket-maker and weaver. Wells asks about what kind of baskets Mrs. Dick made. Yo'qway'oh'qway'us. Wallace names a few others he knows, their Indian names. Sle'wa'i'e, Sepass' sister, etc. Wells asks about a man down at Sqway who was a good carver and a member of Dan George's family. Selay was his brother's name, the carver. Albert Louie, Qwe'li'wek, a relation of Antone George. Nedd'sus'tun, name of the Chief put on the first survey map of the Nooksack of which Alice Cooper was in possession, until she gave it to Norman Commadore. "Old Nedd" was from Kilgard. Mrs. Cooper attests to there being a Chief before Captain John. Transcript available in-house: 4/22</p>	1967 October 2 (cont'd)
1/R4T3	<p>Wallace, John DESCRIPTION: Discussion about John Wallace's father, his Indian name and occupation as an Indian Doctor. Xwe'lam, Indian doctor. (Wallace's father's side is from Skagit) Wallace speaks about his mother. Wells asks about the old people at Soowahlie. About Sampson Jim (Not In Book), Tso'mots. Wallace speaks about working for Bowman. Wallace speaks about "buckin" logs. Wallace speaks about working for the farmers. Wallace goes into a bit of detail about the original cut of the land around the Fraser River when it was on an earlier course. Qe'low'xwie, home for dog salmon, spring water stream. Qwolexw, dog salmon. Wallace on working at the Fraser Mills. Wallace on fishing the Fraser River. Wallace on being a skiff man. Wallace elaborates on the his duties as a skiff man, and the particulars of the skiff boat fishing. Setting net. Wallace on fishing the rivers. Wallace on hand logging. Logging on the Queen Charlotte's. Wells asks about John's son. Up in Queen Charlotte's in 1926. Rigging slinging on the Skagit. (In Book) Wallace speaks to his ties in Skagit. Aunt is Mary, Mrs. William Paul. Grandmother (Mother's mother) is from Lytton. Father's father from Skagit. Discussion of Ts'oxaylem who is John's great-grandfather. Wallace speaks of working for some of the farmers in the area, Charley Evans, Mr. Rosebush. Transcript available in-house: 4/21</p>	1967 October 3
1/R4T4	<p>Wallace, John DESCRIPTION: Settlement near hatchery in Kendall called Lhechelesem. Wallace claims this is the name of the people,</p>	1967 October 3 (cont'd)

Container(s)	Description	Dates
	not the language spoken. Wallace speaks about taking fellows prospecting. Tape about half full on one side. Transcript available in-house: 4/21	
1/R5T1	<p>Wallace, John</p> <p>DESCRIPTION: Wells asks Wallace about losing his leg. Wallace speaks about working for a barbershop in Blaine. Wallace continues on his injury. Wells asks John about his experience building barns. Wallace speaks about building bridges near Hope. Hunting on Elk Mountain. Old Indian camps on the Chilliwack River. Wells asks about the water babies in the lake. Wallace tells a story about the water babies. Wells speaks about a story told to him of two Nooksack people who weren't supposed to marry and ran off. This was the start of the group of "little people" found up in the mountains. Wells asks Wallace if he recalls the taboos involved in the slave/owner relationship. Lashi'lhits, bull-rush mats, creek off Smith Creek. Wallace attests to the Soowahlie people being separate from the Chilliwack people. Side Two: Sto:lo, meaning river. Wells asks about the house built by U'lay'lek, on Bob Joe's land. Wells asks the pronunciation of many Chilliwack words he has heard. Wallace does not answer many of them. Wells asks about names of plant from which tobacco and teas were made. John names the plants and goat-hair blanket. Wells asks if Wallace knows any Nooksack members. Transcript available in-house: 4/21</p>	1967 October 3 (cont'd)
1/R5T1	<p>Pearson, Mr. and Mrs. C.</p> <p>DESCRIPTION: Non-native informants. C. Pearson came to Chilliwack area in 1894. C. Pearson speaks about the flood of 1894. C. Pearson speaks about coming to the area because his father knew Rev. Tate (First Methodist Missionary among the Sto:lo). Wells asks about the construction of Coqualeetza school. C. Pearson Pearson speaks about the strictness of Rev. Tate. Mr. Pearson speaks about living at Coqualeetza when his father worked there. He recalls the sports played by the Indian students. C. Pearson identifies a picture of an Indian team of students at Coqualeetza: Andy Commodore, Francis Kinley, Roberts kids, Robert Hall, Pat Joe, Clarence Matheson, Armor Malloway, E. Commodore, Dick Press, Alec Joe, Steve Charley, Ted Joe, Sam Charles. Wells remembers his father and C. Pearson going among the Indians to talk with them. C. Pearson recalls a story about O.N. Wells' grandfather.</p>	undated
1/R5T2	<p>Pearson, Mr. and Mrs. C.</p> <p>DESCRIPTION: C. Pearson Pearson tells a story of hunting a bear with Billy Sepass. Wells tells a story about his father and Sepass encountering a cougar in a bear trap. C. Pearson</p>	undated (cont'd)

Container(s)	Description	Dates
	<p>speaks about "haying" with horses at the Wells' farm. C. Pearson Pearson speaks about the opening of the new big barn on the Wells' farm. Wells speaks about the ventilation system in the new barn. C. Pearson recalls the workers on the Edenbank Farm, i.e. Mr. Chapel, Mr. Nichols etc. On coiling hay. Wells asks about August Sam, Westly Sam's grandfather, who was a blacksmith up at Soowahlie. C. Pearson speaks about meeting his wife at Edenbank Store. Wells asks questions about the farm; milking cows, horse breeds and teams. Side Two: On tread-bars and churning implements, (there is much laughter and joking to be had that make this line of conversation a bit more interesting than it might appear). C. Pearson speaks about driving the cattle onto a boat for shipping. Wells asks about his grandfather, A.C. Wells. C. Pearson tells the story of A.C. Wells pulling his tooth. C. Pearson speaks about going to Rev. Crosby to have a tooth pulled, and Rev. Crosby pulling the wrong tooth. C. Pearson speaks about the strict nature that needed to be upheld while working on the farm, no tobacco, drinking or swearing. C. Pearson speaks about the segregation of white people from the Indian during the church services and revival camps. The Indians would hold separate meetings outside of the church, and didn't attend the services dominated by white people. Wells notes that little is ever written about the women of the prominent families. He inquires to his Grandmother Wells. Wells asks if C. Pearson ever attended any Indian dances. C. Pearson speaks about attending one at a longhouse in Sardis, B.C. Old Billy Uslick's potlatch. Six drums, George Cooper and Indian Billy. She'lal'oh'ki (place where they soak dried salmon), village where Bill Uslick had his home.</p>	
1/R5T3	<p>Pearson, Mr. and Mrs. C. DESCRIPTION: Wilmexw'qwo Large Indian house. C. Pearson speaks about how Malloway lost his arm. Wells speaks about the ban on recording songs in the longhouse. Lummi singers especially will not allow their songs to be recorded. The local native people who sang the songs at the hop fields that were recorded in 1926 strongly lament allowing their songs to be recorded for fear of misuse by the public. (This was in 1966) Wells can admit to the fact the native people don't want their songs recorded, but still tries fervently to record them, and retain the hop field songs in his collection, which is now spread all over the Northwest. Wells speaks about the possession of songs by certain families and individuals. Those who do not own a song cannot sing or reproduce it.</p>	undated (cont'd)
1/R5T3	<p>Chadsey, Mrs. Ed (Aunt Alma) DESCRIPTION: Interview with Wells' Aunt Alma, Mrs. Ed Chadsey. She will relate some more history about Edenbank</p>	1966 October 11

Container(s)	Description	Dates
	<p>farm from a woman's perspective, her husband worked for "Grandpa Kip". Cattle came from Oregon, and driven through New West Minister. Wells asks about the "Spanish Corral" on Resse's property. Alma speaks about her father and mother's experiences coming to the area, obtaining land and setting up a farm. Alma recalls Wells' parents' marriage. Alma tells various family stories. Side Two: Alma continues with her remembrances of her parents' first coming to the area. (The rest of the interview time with Oliver Wells' Aunt Alma is not described.)</p>	
1/R6T1-T2	<p>Chadsey, Mrs. Ed (Aunt Alma) DESCRIPTION: Interview begins with Alma Chadsey speaking about the school system in her time.</p>	1966 October 11 (cont'd)
1/R6T3	<p>Harries, Elouise Street DESCRIPTION: Sepass poems. The speaker is introduced by Earl McLeod. Elouise speaks about her relationship with Chief Sepass, who wanted his Indian people to know about their culture. She recalls seeing Chief Sepass at the hop fields, giving an oratory to his people. Elouise recalls Chief Sepass giving her a volume of poems to be published for his people. Elouise recalls her mother translating for Chief Sepass. She speaks to the difference of speaking "High Indian" for rituals and sacred traditions. Sepass would translate the High Indian into Salish and Elouise's mother would translate the Salish into English. Elouise speaks of the poems being published in three versions, hers and two others, which are all very similar. Elouise attests to Sepass' confessions to her of his family's origin and history. From Kettle Falls in the South, Sepass claimed his family was pushed up North into Chehalis country. Elouise recognizes the imperfection of translating Indian into English; you lose connotation and intended meaning. Elouise gives a preface to the Coyote poem. She speaks about the importance of Coyote in Native tradition. Three hemispheres to cross to reach the home of the salmon people. Elouise speaks of the conflicting nature of Sepass' life as an Indian cultural leader, and as a worker in the newly intruding white world of commerce and trade. Chief Sepass name: Te'hol'ts'e'gin (in Thompson dialect). Side Two: Chief Sepass' mother was a Thompson River Indian, as was his wife. Elouise reads a poem, Oh'a'buts (Dawn). Tape cuts out before poem is finished. Wells' reads from Wilson Duff's work on the Upper Sto:lo Indians, the Chilliwack particularly. Mrs. Robert Joe's recount of the Sxway'qwý mask her family owns, its origin story, is recorded in Duff's work and Wells reads it verbatim from his(Duff's) book. Origination of this type of mask with the Coast Salish. Duff summarizes the transmission of the Sxway'qwý mask.</p>	undated

Container(s)	Description	Dates
1/R6T3	<p>Cooper, Amy DESCRIPTION: Wells interviews Amy Cooper about her mother and father, Mr. and Mrs. Bob Joe. Mother was Te'tas'el'wet from Yale, her mother was from Laidlaw. Amy Cooper testifies to not having seen a Sxway'qwý dance herself. She recalls her mother describing the origin or coming of the Sxway'qwý across the lake. Mrs. Cooper is not very responsive to this line of questioning. She speaks more easily about family lines still existing from this the first Sxway'qwý owners. The rest of the interview is recorded only on the third track of the reel making it very distant and difficult to decipher, thus was not recorded onto a cassette tape.</p>	undated
1/R7T1-T2	<p>Salish Indian songs - produced by Library of Congress, originally obtained at Sardis Hop Fields</p>	1926 September
1/R8T1	<p>Kelly, Reverend Peter at Soowahlie Social Evening – Chief Commodore, Bob Joe, Oliver Wells DESCRIPTION: Everyone sings "O' Canada" Rev. Peter Kelly is introduced, his connection to certain tribal members, Mrs. Cooper, Chief Commedore. Dr. Kelly was of the Haida. His uncle was chief his group. Dr. Kelly worked on the Charles Crosby, a boat that went up and down the coast, as a skipper. He went to Coqualeetza with Chief Commedore's mother and father. Chief Commedore calls on Bob Joe to speak a few words on the impact that Rev. Kelly has had on his peoples. (Very difficult to hear) Bob Joe speaks about Indian identity. Bob Joe speaks about the help that Rev. Kelly is trying to give to his people. Chief Commedore asks all the people who attended Coqualeetza Indian school to stand, and he names them. Rev. Kelly is then asked to speak. He begins by recalling what he had heard about the church at Soowahlie. Rev. Kelly recalls playing football with Sam Casimier, Gus Commedore and Albert Cooper at Coqualeetza. Rev. Kelly recalls the staff at Coqualeetza, in particular, Rev. Joseph Paul. He recalls the discipline, being chastised for whistling on Sunday morning by Rev. Paul. Side Two: Rev. Kelly concludes. Oliver Wells is introduced. He shows some pictures and such of Coqualeetza and the Fraser Valley, and of Captain John and the Cooper girls.</p>	undated
1/R8T2	<p>Joe, Bob DESCRIPTION: Tribal names. Interview begins abruptly with Oliver Wells asking Bob Joe about names of places using a map that Sepass made. First name is Suh'mats, Tet'te'lin, Sumas River. River changing its course, Su'wal'moh. Su'ilh'tse' Cultus Lake. Stu'ta'loh, stream comes off the hatchery. Many more place names. La'q'wots, Middle Creek. Chil'xwi'eq,</p>	1964 January 16 and December 5

Container(s)	Description	Dates
	<p>Chilliwack Lake. Beaver Lake, Sklaow. Wells brings out another map that Billy Sepass made, and asks Bob Joe to pronounce some of the names. Suk'suk'oh'mý, birch grove. Wells asks about Indian names. Yu'ku'qwi'us, Indian village. Graveyard on Lapin's place, Xwý'wi'e'le lost grave, headquarters of tribe, where sqway'qwý was first used. Wells asks about the locations and names of other graveyards in Chilliwack territory. Wells asks where the fishtraps were on the Chilliwack River. Watchtower on ridge above river, Schi'tos (Ti'tos). Bob Joe speaks about the location of Indian villages. Village at Ryder Lake, Te'tohp people lived there. Transcript available in-house: 4/13</p>	
1/R9T1	<p>Joe, Bob DESCRIPTION: Chilliwack words; Halq'emeylem vocabulary continued regarding animals, animal part (products; i.e. hide, horns, hooves etc.). Bob Joe speaks about the village on the Chilliwack River, where a lookout post was located. He speaks about the lookout post and the raiding that went on. Bob Joe speaks about the warriors from the Coast raiding up in Chilliwack Country. Bob Joe speaks about the communication network used before roads. Returns to vocabulary. The rattle used in dancing. The cradle used for rocking a baby. Wells speaks about a mask he has recovered. Bob Joe speaks about masks, i.e. where they came from. Bob Joe speaks about the intrusion of the Catholic Religion and the hiding of masks in the ground. Return to vocabulary. Bob Joe speaks about the Shinny game. Bob Joe speaks about the "burning song," when it is to be used and how. Vocabulary: colors. Side Two - Vocabulary continues: Village where the sxway-qwý was used. Bob Joe speaks about Lapland who cleared his land and found the remains of Chief Louie's father. Return to vocabulary: fortune-teller, spells, spirit-shweli, swamp creature and Sasquatch. Bob Joe speaks about some Transformer sites, i.e. Harrison Lake. Bob Joe speaks about Sepass' relatives and ties. Transcript available in-house: 4/13</p>	1964 January 16 and December 5 (cont'd)
1/R9T2	<p>Joe, Bob DESCRIPTION: Vocabulary continues Transcript available in-house: 4/13</p>	1964 December 5 (cont'd)
1/R9T2	<p>Peters, Edmund Joe (Seabird Reserve) DESCRIPTION: Wells introduces Edmund Joe Peters. His wife joins him speaking fluent Halq'emeylem, no English. Vocabulary: place names of Tait and Pilault people. Wells reads off the Reserve numbers and Mr. Joe Peters and his wife give the original village names. Wells asks about the tunnel through the slough from which the mask came. Mr. Joe Peters tells a</p>	1964 August

Container(s)	Description	Dates
	Sxwiam about a man that fell into this slough and got power. Side Two - Village names continue, particularly on the Fraser River. Transcript available in-house: 4/20	
1/R9T2	<p>Peters, Edmund Joe</p> <p>DESCRIPTION: Wells asks about Mr. Joe Peter's family. They speak about Mrs. August Jim. Mr. Joe Peters speaks about making cedar bark blankets. Wells asks about the Indian names of certain kinds of blankets. Wells asks about a picture of Mrs. George Johnnie(Johnny) making a blanket. Wells asks about old village names. Mr. Joe Peters gives Tit'a'lit as the Indian name for the Tait Indians. More names in Halq'emeylem for Indian villages, and modern day reserves like Katzi reserve. Mr. Joe Peters and Wells speak about wild onions. Mr. Joe Peters translates for his wife on how to cook the onions. Transcript available in-house: 4/20</p>	1964 September 16
1/R9T3	<p>Peters, Edmund Joe</p> <p>DESCRIPTION: Wells asks the names of the different canoes. Mr. Joe Peters and his wife answer with the names of three kinds of canoes. Wells asks about the Indian trails from Katz to Nooksack. Mr. Joe Peters speaks about some other trails. Transcript available in-house: 4/20</p>	1964 September 16 (cont'd)
1/R9T3	<p>Peters, Edmund Joe</p> <p>DESCRIPTION: Mr. Joe Peters tells a story about Yale, and Jim Melý'qle. Mr. Joe Peters speaks about the first white man brought up to Yale along the Fraser. Mrs. Peters counts in Halq'emeylem. Mrs. Peters recites colors. Mr. and Mrs. Peters recite vocabulary ("to verb"). Family terms. Transcript available in-house: 4/20</p>	1964 November 6
1/R10T1	<p>Edwards, Harry</p> <p>DESCRIPTION: Edwards speaks of being Chief for 40 years on the Cheam Reserve. Harry Edwards gives the correct pronunciation of Lux'tsiam (Cheam), and Pilalh (Pilalt). Wells asks about village names and locations. Harry Edwards speaks about an epidemic that hit one particular village and he speaks about one man using a skunk to ward off the illness. Edwards speaks about canoe building by the Pilalt people. Edwards speaks about the raiding that use to go on between the Northern Indians and the Sto:lo peoples. Edwards speaks about dairying. Edwards recalls certain earlier Indian people, i.e. Chief Alexis. Side Two: Edwards speaks about why Hope slough was called what it was. Edwards speaks about where the Pilalt people use to get wild goat. Edwards and Wells speaks about spinning wool and wool blankets. Edwards attests to Mrs. Gordon James being a good spinner. Wells reads</p>	1964 October 8

Container(s)	Description	Dates
	<p>from Jason Allard's account of an Indian prophet in Sto:lo country. Edwards does not recall hearing of this incident. Wells speaks about his collection of material culture from different informants. Edwards recalls when Sumas was covered with water. Transcript available in-house: 4/10</p>	
1/R10T2	<p>Khatsalano, August Jack DESCRIPTION: Interview conducted at the Squamish Reserve. AJ speaks about his grandfather's ability to make canoes. AJ speaks about the use and pronunciation of his name, Khatsalano. AJ is 97 at the time of this interview. AJ recalls the large gatherings he saw in his youth. AJ speak about the origin of the Nooksack peoples around the Mt. Baker area. AJ speaks about the "stick Indians," how they come down from high up in the mountains to fight the Squamish Indians. AJ speaks about ho te Mt. Currie people use to come raid in Chilliwack territory. Piece where AJ speaks about the retention of knowledge in the mind of the peoples, not in the books. AJ's wife gives the name for the god, He'yi Siam, AJ gives this as Chilh Siam. Wells asks about gatherings again. Side Two AJ speaks about the Cowichen people coming and gathering with the Chilliwack people. AJ speaks about the one spirit dance of the Squamish and the Chilliwack. Wells asks about different kinds of dances (this section is edited severly). AJ speaks about getting his siowen song. AJ speaks about how they had to hide their dances and their dance paraphernalia from the non-natives. AJ speaks about how the Indian peoples had a "minister" figure before the white people came.</p>	1965 July 9
1/R10T3	<p>Khatsalano, August Jack DESCRIPTION: AJ speaks about cedar. He attests to it being to only and constant friend to the Indians. AJ tells a Thunderbird story. AJ tells of the Sea Serpent. AJ tells a story about the mask. AJ speaks about the knowledge of Indians about such things as eclipses. Side Two: AJ speaks about how the longhouses, plank houses, were constructed from the cedar.</p>	1965 July 9 (cont'd)
1/R10T3	<p>Khatsalano, August Jack DESCRIPTION: Interview begins with August Jack Khatsalano, where Wells goes over a map with AJ soliciting the names of traditional villages and place names in the Squamish language. [Refer to attached map, from The Chilliwacks and their Neighbors.</p>	1965 September 13
1/R10T4	<p>Khatsalano, August Jack DESCRIPTION: Interview with August Jack continues where place names are given for the Squamish/Musqueam territory.</p>	1965 September 13 (cont'd)

Container(s)	Description	Dates
1/R10T4	<p>Khatsalano, August Jack DESCRIPTION: AJ speaks about how they tell the history in the early days with sticks. AJ tells about the Cheakmus river people. AJ tells about the first peoples that came down into Howe Sound, the Schenq' people (at Gibson's Landing), and how they got the sea lions for food.</p>	1965 November 2
1/R11T1	<p>Khatsalano, August Jack DESCRIPTION: Interview with August Jack continues. The second half picks up with an Interview with August Jack Kahtsahlano where Wells brings a map and asks about traditional place names (see map in "Chilliwacks and Their Neighbors").</p>	1965 November 2 (cont'd)
1/R11T2	<p>Charles, Mary (Mrs. Harry) DESCRIPTION: Mrs. Charles who speaks about her family. She speaks about her mother's people and language, the Thompson. Mrs. Charles speaks about attending an Indian school at St. Mary's under Father Tebonaire, and being able to speak her Indian language and learning the Halq'emeylem language. She says they could speak Indian until about 1907. Mrs. Charles recalls Father Jejune who attempted to create a sort of writing for the Indian languages. Mrs. Charles recalls the structure of a typical day at St. Mary's. Mrs. Charles speaks about Seabird Island, where she now lives, in Agassi, B.C. She attests to Seabird Is. being the place where the people smoked their fish, sturgeon and such. Mrs. Charles discusses how names are given, and the process involved in organizing and giving a naming. Mrs. Charles speaks about tribal leadership before there were Tribal Counselors. Mrs. Charles speaks about the power of the head chief at Yale. Wells asks the names of some of the past chiefs at Yale. Mrs. Charles recalls Leq'we'ten, the chief at Yale in the first part of the 1900s. Wells asks about some of [George] Gibb's claims about the language distribution along the Fraser River. Mrs. Charles clarifies. Wells asks about Tox'to'witse. Mrs. Charles speaks about Tox'to'witse's prophecies that the French missionaries would come with one wife and other such foretellings. Mrs. Charles recalls about Yoh'le, and his ancestors. Mrs. Charles and Wells speak about Pal'leq, who was a great hunter, and leader. Side Two: Mrs. Charles speaks about Yoh'le. Transcript available in-house: 4/4</p>	1967 October 5
1/R11T2	<p>Hope, Mrs. Lena DESCRIPTION: Interviewed on Seabird Island. Mrs. Hope speaks about her family, and living at Spuzzum, and Indian village on the Fraser. She recalls washing gold with her grandparents on the Fraser River. Mrs. Hope speaks about</p>	1967 September 28

Container(s)	Description	Dates
	<p>the division of groups on the Fraser. She speaks about her Thompson language, the difference between the downriver Sto:lo Halq'emeylem and the Thompson dialect. Wells asks about Indian villages above Tate and Yale. Wells asks about traditional leadership. Mrs. Hope recalls the village layout, i.e. the cemeteries. Picks up with Mrs. Hope speaking about Sese, a village at Yale. She recalls this as the last village with a traditional Indian grave. She speaks about the cedar boxes. Wells asks about other Indian villages. Wells asks about an excavation. Mrs. Hope recalls her grandfather telling about the Fraser once rising much higher on its banks. Mrs. Hope speaks about her grandfather hunting up on "Pointing" peak, Momet'es, for grizzly bear. Transcript available in-house: 4/11</p>	
1/R11T3	<p>Hope, Mrs. Lena DESCRIPTION (transcript available in-house): Wells asks about other village names, names of creeks and the name of the device used for smoking tobacco. Mrs. Hope recalls some. Wells asks about some Indian people who appear in the Hudson's Bay Company Reports or in other historical works. Mrs. Hope recalls some. Picks up with Mrs. Hope speaking about the Indian prophet in Spuzzum, who predicted the coming of the white people. The Indians response to the landing of the white people was left out. Mrs. Hope speaks about her grandfather traveling up the two peaks to get the red and white paint for her grandmother. Side Two Mrs. Hope speaks about marriage patterns, status, and her grandfather hunting on Mt. Baker. Transcript available in-house: 4/11</p>	1967 September 28 (cont'd)
1/R11T3	<p>Louie, Albert DESCRIPTION: Interviewed at Yakweakwioose Transcript available in-house: 4/15</p>	1965 July 28
1/R12T1	<p>Louie, Albert DESCRIPTION: [Recording quality is poor] Discussion of Catholic Tommy from Sumas. Legend of the two brothers who were bear hunters. AL affirms that the Chilliwacks have always been there. Wells tried to elicit an origin or creation story but was unsuccessful. Transcript available in-house: 4/15</p>	1965 July 28 (cont'd)
1/R12T2	<p>Louie, Albert DESCRIPTION: Interview continues. Transcript available in-house: 4/15</p>	1965 July 28 (cont'd)
1/R12T3	<p>Louie, Albert DESCRIPTION: Interview continues. Transcript available in-house: 4/15</p>	1965 July 28 (cont'd)

Container(s)	Description	Dates
1R12T3	Charlie, Dominic DESCRIPTION: See "Chilliwacks and Their Neighbors" for interview description.	1965 August 4
1/R12T4	Charlie, Dominic DESCRIPTION: [Recording quality improves] Discussion of canoe building and construction of pit house ladders, paddles and other material items. DC speaks of attending a big give-away at Victoria with his father, who given two canoes. DC speaks about digging clams at Victoria, and baking them traditionally. DC speaks about drying clams and salmon. DC speaks about raiding and alliances between the groups. The Northern people were generally considered as hostile or enemies, particularly at Alert Bay.	1965 August 4 (cont'd)
1/R13T1	Charlie, Dominic DESCRIPTION: Dominic Charlie tells several stories, most of which are included verbatim in The Chilliwacks and Their Neighbors. Side Two: Last 1/3 of this side is a story not included in the book, it tells of the Shadow woman, who instructs the people about what they could take from Howe Bay and Alert Bay, Gibson's Landing, and around Village Island. They were allowed to harvest every kind of fish, salmon, the devilfish (octopus), and clams, seal etc. She also told them about how to cook the fish and other resources from the sea. She also told them how to make the sea going canoes.	1965 August 4 (cont'd)
1/R13T2	Charlie, Dominic DESCRIPTION: Dominic Charlie continues his telling. Xay'lem, the first people, Xay'nuxw, the first man. DC gives the Indian names of some of the constellations, the Big and Little Dipper, who both carried the name of the flounder. Second interview begins November 15, 1965. Dominic Charlie tells two stories in the Squamish language, speaking first the English and then in the Squamish. These are located in the last 1/3 part of this tape.	1965 August 4 (cont'd)
1/R13T3	Milo, Dan DESCRIPTION: Milo tells the story of the beginning of the Chilliwack people, speaks a bit in Halq'emeylem, and then in Chinook jargon. Transcript available in-house: 4/17	1962 January 8
1/R13T3	Stevenson, Jack and Dan Milo DESCRIPTION: Wells hopes to capture a conversation in Chinook jargon between Stevenson and Milo. Stevenson and Dan Milo recall various Indian people. Side Two: Discussion	1962 January 8

Container(s)	Description	Dates
	between Milo and Stevenson continue, focus mainly on Milo. Transcript available in-house: 4/17	
1/R13T4	Stevenson, Jack and Dan Milo DESCRIPTION: Milo and Stevenson recall stories about Indian people that they knew in the older days. Transcript available in-house: 4/17	1962 January 8 (cont'd)
1/R14T1	Milo, Dan DESCRIPTION: Wells asks about the Indians that use to work at Edenbank Farm. Dan Milo speaks about certain topographical features. Miscellaneous discussions. Most of this side is not in the book. Side Two: Conversation about place names and territory continues. Interspersed with tellings of certain places. Dan Milo is able to recall much about the traditional place names and territories. He often attaches people or families to certain places. Dan Milo tells the story of Coqualeetza, and how they call it Luck-a-kuck stream. Dan Milo tells the story of the Beaver. Transcript available in-house: 4/17	1964 July 29
1/R14T2	Milo, Dan DESCRIPTION: Interview with Dan Milo continues with the telling of the Beaver. Wells continues asking about certain topographical features like sloughs, creeks, villages and mountains. Transcript available in-house: 4/17	1964 July 29 (cont'd)
1/R14T2	Milo, Dan DESCRIPTION: Dan Milo tells many traditions. The first is about the Wealick family. Dan Milo tells the story first in Halq'emeylem (not transcribed/transliterated in the book). Dan Milo tells several other traditions, first in Halq'emeylem and then in English. Side Two: Traditions in Halq'emeylem and English continue. Transcript available in-house: 4/17	1964 January 6
1/R14T3	Milo, Dan DESCRIPTION: Dan Milo (DM) speaks about where the Sumas groups use to live. Wells asks traditional place names and territories of the Sumas. DM speaks about canoes. His father constructed canoes at Chiaktel. DM gives the Indian names of the different types of canoes. DM describes the process his father went through to construct a canoe. DM speaks about how Sepass use to make canoes from the cedars up at Chiaktel. Wells asks about the potlatches. DM recalls the last one he attended at Catholic Tommy's in Skulkale. Side Two: DM speaks about playing the violin with Frank Fulatoh. DM speaks about interactions with the Royal Commissioners. DM speaks about the Nooksack people in attendance at the potlatch. DM speaks about the Nooksack getting wives	1964 December 4

Container(s)	Description	Dates
	from Matsqui. DM speaks about Thomas and Agnes Cline. DM tells of how Cheam peak was formed. DM speaks about hearing Cap. John preach. Cap. John took Crosby's place, and spoke the Nanimo language. Rote vocabulary in Halq'emeylem. Transcript available in-house: 4/18-4/19	
1/R14T4	Milo, Dan DESCRIPTION: Vocabulary continues. Transcript available in-house: 4/18-4/19	1964 December 4 (cont'd)
1/R15T1	Milo, Dan DESCRIPTION: Vocabulary in Halq'emeylem. Transcript available in-house: 4/18-4/19	1964 December 4 (cont'd)
1/R15T1	Cooper, Amy (Mrs. Albert) DESCRIPTION: Mrs. Cooper speaks about the original territory and placement of the Chilliwack groups. Mrs. Cooper speaks about the Soowahlie peoples. Transcript available in-house: 4/2	1962 February 28
1/R15T2	Cooper, Amy (Mrs. Albert) DESCRIPTION: Mrs. Cooper describes a famine. Transcript available in-house: 4/2	1962 February 28 (cont'd)
1/R15T2	Joe, Bob DESCRIPTION: NONE. Transcript available in-house: 4/13	1962 February
1/R15T3	Joe, Bob DESCRIPTION: Side One: Bob Joe speaks about traditional marriage practices. Bob Joe speaks about monuments and some of the little cemeteries in the area. BJ speaks about fishing grounds, and ownership and use of the fishing grounds. Wells asks if the Skagit fished the Fraser. BJ speaks of his father telling about when the Skagit would come to fish on the Fraser. Wells asks about how the Indians use to hunt bear. Excerpt of an interview with Bob Joe and Wells, Introduction by Casey Wells. Bob Joe speaks about the Indian longhouse called Qo'qowe, which on the door posts features an animal not in existence anymore, but known to the old people, like Bob Joe's grandfather. [Recording of poor quality, but decipherable] Side Two: Interview with Bob Joe continues. Interview with Mrs. Albert Cooper who tells of Mt. Cheam and Mt. Baker. Transcript available in-house: 4/13	1962 February (cont'd)
1/R15T3	Jim, Mrs. August and Mrs. Cooper DESCRIPTION: Mrs. August speaks only Halq'emeylem, so Mrs. Cooper translates. Mrs. August Jim's grandson, Joe Lorenzetto, is there also and translates questions and answers	1962 October

Container(s)	Description	Dates
	for Mrs. Jim from English to Halq'emeylem. Mrs. Cooper translates a story told by Mrs. Jim. Xaytem "Changing the people". Mrs. Jim speaks about living in the pit house with her parents and grandparents. Mrs. Jim speaks about the different types of fishing technologies used on the Fraser River. Mrs. Cooper speaks about swassem. Transcript available in-house: 4/4	
1/R15T4	Jim, Mrs. August and Mrs. Cooper DESCRIPTION: Mrs. Jim goes over some vocabulary. Mrs. Jim's grandson speaks about the Grizzly Bear. Mrs. Jim speaks about the Grizzly Bear. Mrs. Jim speaks about how a bear was hunted as it hibernated. Mrs. Cooper speaks about her recollections of how bear was hunted in the winter and spring times. Wells asks about making arrow points. Transcript available in-house: 4/4	1962 October (cont'd)
1/R16T1	Jim, Mrs. August and Mrs. Cooper DESCRIPTION: William George drops by [This is an exceptional interchange where Mr. George, Mrs. Cooper and Mrs. Jim carry on a conversation in Halq'emeylem]. Wells asks about the use of sign language. Conversations about canoes, whirlpools and dancing etc. Conversation about dip netting continues. Side Two: Conversation about the names for spring salmon. Transcript available in-house: 4/4	1962 October (cont'd)
1/R16T1	Cooper, Mrs. Albert (Amy) DESCRIPTION: Mrs. Cooper speaks about traveling in Catholic Tommy's canoe to a potlatch (gathering). Mrs. Cooper gives Catholic Tommy's Indian name. Mrs. Cooper speaks about the potlatch (gathering).	1964 November
1/R16T2	Cooper, Mrs. Albert (Amy) DESCRIPTION: Mrs. Cooper talks about the retreating of the glaciers from the Chilliwack and Sumas area. Wells adds his knowledge of the glacial period from conversations with geologists, and Andy Commodore. Mrs. Cooper tells of avalanches, glacial advances and retreats in the area that she has heard tell about.	1964 November (cont'd)
1/R16T2	Cooper, Mrs. Albert (Amy) DESCRIPTION: Mrs. Cooper speaks about the location of old time graveyards, when people were still placed in cedar boxes for burial. Transcript available in-house: 4/6	1964 November 24
1/R16T3	Jim, Mrs. August and Mrs. Cooper	1965 February 24

Container(s)	Description	Dates
	DESCRIPTION: Ohmail Reserve. Mrs. Jim speaks in Halq'emeylem and Mrs. Cooper translates. Wells wants Mrs. Cooper to express to Mrs. Jim that he has dedicated a booklet he produced to her, because she best represents the culture as she is one of the last who speak the language with absolute fluency. Transcript available in-house: 4/7	
1/R16T3	Cooper, Mrs. Albert (Amy) DESCRIPTION: Mrs. Cooper speaks about the salmon runs in the Fraser River. Mrs. Cooper speaks about drying salmon on the riverbank. Transcript available in-house: 4/5	1965 July 3
1/R16T4	Cooper, Mrs. Albert (Amy) DESCRIPTION: Wells asks about the names of constellation. Mrs. Cooper does not recall them. Mrs. Cooper and Wells speak about other possible informants who might know them, i.e. Dominic Charlie and August Jack Khahtsalano. Transcript available in-house: 4/5	1965 July 3 (cont'd)
2/R17T1	Cooper, Mrs. Albert (Amy) DESCRIPTION: Wells reads a passage relating an incidence between a Catholic priest and Captain John. Mrs. Cooper talks about the Indian men that worked on the boundary survey crew. Transcript available in-house: 4/5	1965 July 3 (cont'd)
2/R17T1	Cooper, Mrs. Albert (Amy) DESCRIPTION: Mrs. Cooper speaks about relations with early settlers. Mrs. Cooper speaks about early Chilliwack villages. Wells asks about the wolves in the Cheam area. He inquires if wolves were hunted. He asks direct questions about the placement or understanding of wolves in early Chilliwack society. Mrs. Cooper speaks about the respect owned to the wolves. Mrs. Cooper denies that wolves were hunted. Mrs. Cooper speaks about the use of milkweed. Side Two: Interview continues. Mrs. Cooper speaks about what varieties of fish were coveted and which were avoided. Wells asks about Lottie Tom, a Nooksack woman. Mrs. Cooper recalls Lottie Tom and speaks about Edith Johnnie. Transcript available in-house: 4/8	1966 January 18
2/R17T1	Cooper, Mrs. Albert (Amy) DESCRIPTION: Wells asks about Captain John. Mrs. Cooper recalls Captain John. Several narratives about various Chilliwack, Thompson and Soowahlie people.	1967 September 25
2/R17T2	Cooper, Mrs. Albert (Amy) DESCRIPTION: Mrs. Cooper discusses her memories of various people, such as Mrs. David, the Sampsons', Mrs. Dick,	1967 September 25 (cont'd)

Container(s)	Description	Dates
	Sepass, Jacob Milo etc. Wells asks about various Nooksack people that Ms. Cooper may recall. Side Two: Halq'emeylem vocabulary, people, plants and other items. Mrs. Cooper speaks about the winter dance circuit.	
2/R17T3	<p>Cooper, Mrs. Albert (Amy) DESCRIPTION: Discussion of the winter dances continues. Mrs. Cooper speaks about the first salmon ceremony for spring salmon. She speaks about the individual or specialized nature of knowledge concerning healing plants. Mrs. Cooper speaks of the traditional healing process she witnessed. Mrs. Cooper tells of how they use to travel across the Chilliwack when it was high and violent, they used tump-lines and such. Side Two: Mrs. Cooper speaks about a time when a white women suffering from a stroke, asked to be helped by and Indian woman. The Indian women used nettles to help her. Mrs. Cooper speaks about other maladies she has seen healed with indigenous plants. Mrs. Cooper speaks about Kinnikinick. Mrs. Cooper speaks about rites of manhood, shouldering stones across the river as representative of shouldering the burdens of marriage. Mrs. Cooper speaks about the location of family residences. Mrs. Amy Cooper speaks about the location of kikweli houses, and the arrangement of villages in the old days by status ranking. Mrs. Cooper speaks about the big house at Willy Dicks' place. Mrs. Cooper speaks about the secluded nature of the Cultus Lake people. Mrs. Cooper speaks about a village at Soowahlie around David's place.</p>	1967 September 25 (cont'd)
2/R17T4	<p>Cooper, Mrs. Albert (Amy) DESCRIPTION: Mrs. Cooper speaks about digging native potatoes around the creek on Sumas Prairie. Wells asks about the Sampson family. Mrs. Cooper tells a story about Willy Dick and Sampson smuggling liquor. Mrs. Cooper speaks about seeing a gravebox on one of the islands in the Chilliwack River.</p>	1967 September 25 (cont'd)
2/R18T1	<p>Cooper, Mrs. Albert (Amy) DESCRIPTION: Mrs. Cooper recalls Captain John's refusal to talk about the "little people" that would come into the hunting camps up in the mountains, not the "water babies." Mrs. Cooper speaks about her knowledge of the "water babies." She attests to them living up at the Lake. Mrs. Cooper recalls what she heard about "water babies" from Billy Sepass. Mrs. Cooper speaks about John Wallace.</p>	1967 September 25 (cont'd)
2/R18T1	<p>Cooper, Mrs. Albert (Amy) DESCRIPTION: Wells asks about Nooksack history. Mrs. Cooper describes a photograph she has, with a man with the name Jimmy (last name). Mrs. Cooper speaks about</p>	1968 March 31

Container(s)	Description	Dates
	the beginning of the relation between the Chilliwack and the Nooksack people. Mrs. Cooper identifies the other people in the photograph. Mrs. Cooper speaks about Mrs. Louis George. Side Two: Wells asks about Captain John's family history. Mrs. Cooper speaks about how Captain John use to set net and until he was quite old and then share our all of his catch. Mrs. Cooper recalls the course of the Chilliwack in earlier times. Transcript available in-house: 4/9	
2/R18T2	Cooper, Mrs. Albert (Amy) DESCRIPTION: Mrs. Cooper speaks about the pointing finger up at Yale. Mrs. Cooper speaks about the big canoe and Sumas mountain. Mrs. Cooper speaks about riding in Catholic Tommy's canoe. Mrs. Cooper speaks about social class mobility. Mrs. Cooper tells the story about the slave girl at Hope Island who came from the Coast. Transcript available in-house: 4/9	1968 March 31 (cont'd)
2/R19T1	George, Dan DESCRIPTION: Dan George from the Berrard Band in B.C. begins his talk with a discussion of the misconceptions perpetuated by the colonists that the Indian people were without a religion. He speaks an old time prayer, translated in the 1800s, which lends proof that the Indian people knew religion before the white people came. He then speaks about the problem of Indian integration and assimilation programs, which placed the Indian children in public schools from the Indian boarding schools. Dan George tells a story about the problems of alcohol for the Indian people. Gives a soliloquy about the change that he has witnessed throughout his life. Dan George ends his soliloquy with a song sung in his language. Question and answer period. Dan George speaks about being an actor and playing parts in such plays and movies as Little Big Man, playing the part of "Old Lodgeskin." He speaks about being a longshoreman before becoming an actor. Dan George sings a Paddle Song, sung when traveling.	undated
2/R19T2	Deloria Jr., Vine, Dan George and Wil Wasson DESCRIPTION: More questions are directed to Dan George and his accomplishments.	undated

Series II: Reel-to-reel recordings, 1958-1968

Container(s)	Description	Dates
Box-tape		

Container(s)	Description	Dates
Boxes 2-3	Reel-to-reel recordings	1958-1968

Series III: Manuscripts and Transcripts, 1958-1968

Container(s)	Description	Dates
Box/Folder		
4/1	Oliver Wells notebook and manuscript	circa 1960s
4/2	Mrs. Albert Cooper	1962 February 8
4/3	Mrs. August Jim; Mrs. Albert Cooper; Joe Lorenzetto (with Willie George)	1964 October
4/4	Mrs. Mary (Harry) Charles	1967 October 5
4/5	Mrs. AMy (Albert) Cooper	1965 July 3
4/6	Mrs. Amy (Albert) Cooper	1964 November 24
4/7	Mrs. August Jim and Mrs. Amy (Albert) Cooper	1965 February 24
4/8	Mrs. Amy (Albert) Cooper	1965 November; 1966 January 18
4/9	Mrs. Amy (Albert) Cooper	1968 March 31
4/10	Harry Edwards	1964 October 8
4/11	Mrs. Lena Hope (Seabird Island)	1967 September 28
4/12	Percival R. (P.R.) Jeffcott	1965 July 12
4/13	Bob Joe	1962 February; ; 1964 May 10; ; 1964 January 16

Container(s)	Description	Dates
4/14	Bob Joe	1964 December 5
4/15	Albert Louie	1965 July 28; ; 1965 August 5
4/16	J.W. Kelleher	1966 September; ; 1966 October 6
4/17	Dan Milo	1962 January 8; ; 1964 January 6; ; 1964 July 29
4/18	Dan Milo	1964 December 4
4/19	Dan Milo	1964 December 4
4/20	Edmund Joe Peters	1964 August; ; 1964 September; ; 1964 November 6
4/21	John Wallace	1967 October 3
4/22	John Wallace	1965 February 26; ; 1967 October 2

Names and Subjects

Subject Terms :

Chilliwack Indians--History--Sources

Chilliwack Indians--Interviews

Farm life--History--Sources

Frontier and pioneer life--History--Sources

Indians of North America--British Columbia--History--Sources

Indians of North America--British Columbia--Languages

Indians of North America--Salish Sea (B.C. and Wash.)--History--Sources

Indians of North America--Washington (State)--History--Sources

Indians of North America--Washington (State)--Languages

Personal Names :

Wells, Oliver--1907-1970

(creator)

Geographical Names :

Chilliwack River Valley (B.C.)--History--Sources

Chilliwack River Valley (B.C.)--History--Sources.

Finding aid prepared by CPNWS staff

2012