HIGHLIGHTS:
- account of migration from the United States to Canada.
- encounters with evil spirits and how to ward them off.

This is Jocelyn Keeshig, I am interviewing Mrs. Lucinda Froman, who is a Mohawk Indian originally from the Six Nations Reserve, Ontario. I am here in her fourth floor apartment at Wigwamen Terrace 14 Spadina Road, Toronto, Ontario. This date is Monday July 19, 1982, this is tape number JK82.2 Side A.

Jocelyn: Mrs. Froman, what nationality are you?

Lucinda: Mohawk.

Jocelyn: Mohawk. Could you tell me your birthday and your place of birth?

Lucinda: Yeah, I was born in November 30, 1915.

Jocelyn: And where?

Lucinda: On Six Nations Reserve, yeah.

Jocelyn: On the reserve?
Lucinda: On the reserve, yeah.

Jocelyn: In a hospital?

Lucinda: No, in a home. I guess, in them days they didn't -- women never go to hospital to have a baby, eh, not them days. They all have their babies at home. Their own home, eh.

Jocelyn: And how many sisters and brothers do you have?

Lucinda: Well my own full sister and brother, I only had two of them. My brother was the oldest one, but he died when he was three weeks old and my sister came then I came. That's three. And my dad had three families, eh. First wife he had, he had five children; second wife, he had six children; and then us three. So I guess... and he once when he was a lot younger up in States somewhere (?), but anyway he used to say there was fifteen of us all together. And I'm the youngest of the whole family, eh.

Jocelyn: At that time everybody was born on the reserve you say?

Lucinda: Well there was some living. There were a few living, like when I come to know them, you know, because they're much older than I am, eh. Well, there was three, four living when I got acquaint with two brothers, two half-brothers and one half-sister, eh. Yeah, one-half sister. There's only one... no, two half-sisters. I met four of them I knew, but they all passed on while I was still young. So my last, my own sister just passed away two months ago, my own sister. So I'm the only one that's left now.

Jocelyn: Could you tell me, did anyone ever tell you how babies were born on the reserve? Like, did they have a midwife?

Lucinda: Oh yeah, they always have somebody, maybe neighbor or someone down the road to come in that knows everything about it, eh.

Jocelyn: Oh yeah.

Lucinda: So they have their babies at home and, you know, look after them like a nurse, eh.

Jocelyn: Oh yeah.

Lucinda: Yeah. But they never even called doctors until afterwards sometime maybe they would call a doctor.

Jocelyn: Were you ever told anything about how they did it, like...?

Lucinda: No, no, no.
Jocelyn: You were never taught anything?

Lucinda: No.

Jocelyn: Okay. Was any history of your people ever passed on to you before reservation time?

Lucinda: You mean before I was born like, or what?

Jocelyn: Yeah, before you were born.

Lucinda: Well, I was told by my foster mother, relatives too, like my dad's sister daughter -- she raised me, eh, because my mother passed away when I was only a baby, eighteen months old -- but anyway I was told that my great-grandmother died when she was 103.

Jocelyn: A hundred and three?

Lucinda: Yeah, and she was a little girl when they first come to Grand River down there. We were in a war at the time, eh, and her father was riding horse, because that's all they rode on when there was a war on. They rode on horses, eh, and my great-grandmother was only a little girl at that time. I don't know how old she would be. But they got down at the reserve -- all bushes, no roads or nothing, only paths. Because there was what you call squatters was living there, eh. So they chased them off and then after that they cut down trees and made roads and all that. So up till now there's some paved road there and gravel roads.

Jocelyn: Oh yeah. What are squatters?

Lucinda: That means... squatters... like some kind of a white people.

Jocelyn: Oh.

Lucinda: Yeah. They were living there in the little... They made like a... almost like a wigwam only there's something different they used at that time. They used to sleep in it. They eat outside because they built fire outside.

Jocelyn: You say your great-grandmother was 103 years old?

Lucinda: Yes, she was 103 when she died. I wasn't born yet at the time this happened.

Jocelyn: Oh no. (laughs)

Lucinda: No, but the woman that raised me, she was a young woman at the time; she just got married, eh. But that long before I was born too. So anyway my aunt was living, well just what I overheard, what they were talking about old times. And
they said in the olden days they had to work so hard to cut
down all the trees and make fields and that so they can plant
seeds on it. And they made roads all themselves and government
did this. They put all that in through the reserve. So they
said they really worked hard to own that place on the reserve.

Jocelyn: Did your aunt ever tell you anything else about
reserve life? Before reservations, like how people lived, they
farmed, any celebrations they might have carried on?

Lucinda: No, no.

Jocelyn: Could you tell me where they originally came from?

Lucinda: It just seems like the way they told me they come
from States somewhere. I don't know just where because my
foster mother didn't really know, but they come from States. I
forget what it's called, where they come from. It was when the
war started, eh, so they all fought through there. I guess
it's about maybe two thousand miles they travelled before they
got to Grand River, eh. So I don't know where they came like
that. I couldn't tell you.

Jocelyn: Do you know which war that was?

Lucinda: No.

Jocelyn: No?

Lucinda: No.

Jocelyn: Do you know which time, which year?

Lucinda: No, I wouldn't know because I don't know. You can
almost figure it out, I guess, because I would say -- my own
guessing now -- I would say maybe my great-grandmother would be
about maybe around seven or eight years old, and she was 103
when she passed away. I don't know what year that was either.
Because they never keep track of when anyone passed away, eh,
like we do now, I don't know. But that was before I was born
so you have to figure it would be way over, way over a hundred
years ago.

Jocelyn: Oh yeah.

Lucinda: Maybe two hundred years ago now, you know.

Jocelyn: How many years did you yourself live on the
reservation?

Lucinda: Well, like I say, I was born there and then my old
lady and I left to go to another reserve, which was called
Oneida Reserve. That's near St. Thomas.

Jocelyn: Oh yeah.

Lucinda: We resided there for a while till after a while and
then we had to come back to live on our reserve, on account of her parents was getting sick. We come back to look after them, you know, her father and mother, which was my aunt and my uncle, of course. I was eight when they passed away, eh.

They both passed away only one week apart. My uncle died first and then my aunt. That was, that would be -- well, I was eight so you can count that from the time I was born. Say 1915, and I was eight then, so you can see what year that would be.

Jocelyn: Can you remember anything about the reserve when you lived there? Did you go to school there?

Lucinda: Oh yeah. I didn't start school until I was ten, eh.

Jocelyn: Oh.

Lucinda: I only went five years. Oh yeah, I went with that. And when I first went to school they had white men teachers, school teachers. And when I got a little older, I don't know, about three years later we had the Indian (inaudible). She come around and taught us until I quit school. When I quit school (inaudible) used to come in to be a teacher so that... from then on I don't know who else taught there.

Jocelyn: What was the school like that you went to?

Lucinda: Number Ten school on the reserve.

Jocelyn: Number Ten.

Lucinda: Yeah.

Jocelyn: What does that mean, there were ten schools?

Lucinda: Number Ten school, yeah, Number Ten. That's what they call it, eh.

Jocelyn: Oh yeah. How many classrooms?

Lucinda: Secondary school, I guess. How many what?

Jocelyn: How many classrooms?

Lucinda: Oh, I don't know. I'd say there was around fifties anyways (inaudible) sometimes less.

Jocelyn: Oh yeah.

Lucinda: They have, you know, classes from A - A,B,C class right up to senior four, eh.

Jocelyn: And what does senior four mean?

Lucinda: Well, senior four class they call it. Instead of call it grade they used to call it class.
Jocelyn: It's a little bit confusing. What kind of things did you learn when you went to school?

Lucinda: Oh, a little bit of everything like, draw, drawing and make things, you know, different things. And exercises and play baseball and that, you know. That's about all. Not too much of anything. Not for me anyway. I never had a chance to be out too much and (inaudible) My foster mother was too strict so I never seen too much of anything, you might say. I was always at home working.

Jocelyn: Oh yeah.

Lucinda: Yeah.

Jocelyn: What kind of work did you have to do at home?

Lucinda: Oh, just chores, different things. Milk the cows and that, go after the cow, go after the horses and hook on the horses and buggies or wagons. Oh, I was around twelve then, about ten or twelve years old then. Then I helped them plant in the spring time, eh. Then I got to do the hoeing in the summertime. Hoe weeds and that.

Jocelyn: Oh yeah. So you spent a lot a time with your foster mother?

Lucinda: Yeah, oh yeah.

Jocelyn: What kind of things did she teach you?

Lucinda: Well, she taught me how to bake, bake pastries, you know, make breads and cook different things, stews, and soups all kinds. And I never learned how to make corn bread and corn juice(?) but, you know... But other things I learnt how to cook.

Jocelyn: So that just like going to school almost?

Lucinda: Yeah. I used to even slaughter the chicken myself.

Jocelyn: Yeah?

Lucinda: Yeah. (laughs)

Jocelyn: How did you like doing that?

Lucinda: I used to be scared but I had to do it, eh. (both laugh) I used to see chickens jumping up and down, just standing, poor chicken. (both laugh)

Jocelyn: So with all this time spent at home did you ever learn anything about like any stories? Like ghost stories or anything from the old ways or anything?

Lucinda: Well, some of it. You know, my old lady used to --
when I was older, around fifteen, I guess -- she used to tell me stories what happened in her young days. She used to see something walking on the road. Like this is late at night going home or something. She'd see something walking ahead of her, looks like a dog or a cow, and then she'll put this silver dime in her mouth and then she'll try and chase after it. And before she can catch it, it appeared to be a man or woman. And she said the woman say, or man, "Don't ever tell nobody you saw me." She would know who they are, eh. "Don't ever tell anybody. I'll teach you how to do this." (laughs)

Jocelyn: (laughs) Is that right? What was the dime for?

Lucinda: Well, they were going to meet somebody, on their way to go and meet somebody.

Jocelyn: Oh yeah.

Lucinda: Yeah. Somebody they don't like, I guess, they go and put a harm on them, you know, so they can get sick and die or something or get crippled or get accident of some sort, you know.

Jocelyn: Is that right? And why did she put the dime in her mouth?

Lucinda: Because that gets them to show who they are, whether they want to or not.

Jocelyn: Oh yeah.

Lucinda: Because silver is really strong. Or even in the spring, in the springtime, if you know these here buds that come out, you know the tip of the buds, you know how they are, like that? You cut that off and you put that in your mouth too, you can still catch the witch.

Jocelyn: And what's the name of that?

Lucinda: Now I just forget now what they call... Well any, as long as it's buds, eh, any trees at all.

Jocelyn: Oh yeah.

Lucinda: Oh, like hazelnut trees, or anything like that's got a bud on it. You usually grow a blossom on it, or leaves too. When the leaves breaking out, you know how it is, buds come out first. Any tree at all, eh.

Jocelyn: Yeah. Did she ever tell you anything else?

Lucinda: No, not too much. No, not too much of anything else, only except the ghost stories, different things. I can't remember everything now.

Jocelyn: Oh yeah.
Lucinda: No.

Jocelyn: Well I'll ask you some other questions and then maybe you can get back to that later, okay?

Lucinda: Yeah.

Jocelyn: Oh, let me see, how far did you go into school? We'll go back to education now. How far did you go into school?

Lucinda: Well I went... I was coming in to be a senior third when I had to quit. That means in another class grade like, if you go be grades that would have been like grade, let me see, grade five, I guess. Yeah, grade five, that what you'd call it, you know. But they call it junior third and senior third. I think that's what it is.

Jocelyn: When you were going to school, can you remember any times that are really special to you? Like say if you had a class party or a Halloween party.

Lucinda: Well we don't... When I used to go to school all we ever had was Christmas parties, you know. We make things to make decorations in school and we each take something to help refreshments and something, you know, to eat.

Jocelyn: Oh yeah.

Lucinda: Different things to drink, drink some kind to make and then we, we usually exchange cards, homemade cards. We make our own cards like them days, instead of buying.

Jocelyn: You celebrated Christmas. Did you have any special thing that you did? Like did you have a Christmas concert?

Lucinda: No, not at that time. Until later years when I had family of my own, then they had Christmas concert.

Jocelyn: Oh yeah.

Lucinda: We never had that when I was a kid, though.

Jocelyn: How did the community celebrate Christmas? Did they all get together in one place?

Lucinda: Yeah, they all get together, you know, and each different schools, you know, like each parent would go to the school where their children goes, eh.

Jocelyn: Oh yeah.

Lucinda: Each parents, you know, will go to their own school, their children's schools and have concerts there. And then Sunday schools too have concerts, you know, Christmas concerts and that. Well, they do everything and there's singing and
refreshments and, you know, one thing and other, and they getting presents, Sunday school. It depends how many Sundays they make. They get prize for that too, you know. On top of that.

Jocelyn: Can you remember anything about Christmas when you were small, like what was it like? Did you get lots of presents? Did you have a big Christmas tree?

Lucinda: No, my old lady never believed to have Christmas trees and things like that. Oh no, we just decorate our own house, on our own. No, we never had no Christmas tree in the house. I used to decorate outside with just ordinary cardboard. I'd make it myself, eh. Cardboard and tie it on, on a Christmas tree with all colored stuff on it. (laughs) That's all I done outside on a tree in front of our house.

Jocelyn: Can you remember any other celebrations or anything?

Lucinda: We went to weddings, different things like that, you know, if somebody has anniversaries. And picnics and that, you know, in the summertime, picnics.

Jocelyn: Oh yeah.

Lucinda: In the wintertime, you know, different things going on, social gatherings. Well, I can remember different things they do.

Jocelyn: What about with other children, what did you used to do? Did you have sleigh-riding parties?

Lucinda: Oh yeah, oh yeah. I had a lot of sleigh-riding parties, with my neighbors, my own neighbors like, you know. And cousins and friends, you know. And we'd have our own parties outside and then we'd have a place where we'd go in like a shed, you know, and we'd have a lantern in there to warm up the place. (laughs) That's about all I can remember there.

Jocelyn: Well what kind of religions did they have on the reserve when you were a child? Were you baptized to a certain church?

Lucinda: Oh yes, I was baptized. My people used to belong to the Baptist church.

Jocelyn: Oh yeah.

Lucinda: And, well, they have a Baptist church, they have Anglican church and they have Methodist church, which they call it United Church now. And Longhouses of course, and Pentecostal. Until after I was older the Mormon people come down there and they stay. They hold their meetings. I can remember once they had the Seventh Day Adventists too; they had that.
Jocelyn: Oh yeah. So a lot of the religions that were brought in were brought in by people that were non-native?

Lucinda: Yeah. Yeah like Baptist church or not a Baptist church they tried to get it together and then they each have their own, you know, their own religious say. Like Anglican church where they all get together there and Pentecostals and Longhouse to Longhouse, eh. So I went to the Longhouse a few times. I don't see nothing against them. They have Indian dance for certain things, like in the fall they make like Thanksgiving, what they grow in the garden and that, you know. Different things like that. They have a dance and have a feast besides, you see.

Jocelyn: Very traditional.

Lucinda: Yeah.

Jocelyn: Did many people attend the Longhouse?

Lucinda: Oh yeah, quite a bit, quite a few, because you know all kinds of Indians and Senecas and Onondagas, they all go to Longhouses. Now I was told my own grandmother, my dad's mother was Onondaga, and my granddad, my dad's father, he was Tuscarora. He come from Lewiston, New York. He married my grandmother, yeah.

Jocelyn: That's a long way from home.

Lucinda: Yeah. So and my dad married my mother. She was Mohawk, all Mohawk, eh. So I guess I'm all mixed.

Jocelyn: Your all mixed up. (laughs)

Lucinda: Yeah, I'm all mixed, oh, what would you call it now, nationalities. I can talk it all too. Onondaga, Tuscarora, and Mohawk.

Jocelyn: Is that right?

Lucinda: Yeah.

Jocelyn: And who taught you how to talk?

Lucinda: Well, I was with the people that talked it. My aunt, my own aunt, my own mother's sister, she's Mohawk. She taught me how to talk Mohawk, and then when I got married he Mohawk and Cayuga, eh.

Jocelyn: Yeah.

Lucinda: But I never learned the Cayuga language. Just the odd one to say "hello" and that's all the words I learn in it. But Tuscarora, I can talk that.
Jocelyn: What else can you tell me about traditions living on the reserves? Like the Longhouse, like was there still a medicine man around?

Lucinda: Well, I guess some odd places, yeah. I've met one medicine man. He makes medicine for people that have been harmed, like, you know. They fix them up, you know, and had to put up a certain feast for certain things. Like, you know, whatever it put on to them, they had to put up a feast for that, eh.

Jocelyn: Oh yeah.

Lucinda: And they used medicine after that, eh.

Jocelyn: How did the other people feel about the Longhouse -- from other religions?

(Break in tape)

Lucinda: Well, when I was young this foster mother got crippled up with rheumatism and I looked after for her for eleven years since she passed away. She could never walk for about six years, I guess, all told, could never walk again. So I had to look after her, because she was always sitting down in the rocking chair or on the bed, you know. I looked after her all those years and I still, I had her yet when I got married. So after I got married I still looked after her. She went away for a while to find somebody else to look after her, but she always comes back to me, because I was the best nurse than anybody else. (laughs) So I used to let her come back, you know, because I figured, that she worked hard to get to raise me, eh. So anyway I had family of six and only on my three when she passed away. So after that my youngest one, I guess, was about going on ten when my husband passed away. So they grew up, they all grew up. They're all on their own now, you know. I'm just by myself now, for quite a while now. I moved in here to Toronto two years after he had passed on, because I couldn't live on the reserve because it's pretty hard to go shopping in the wintertime even though I was able to walk better than I do now. But three miles this way, three miles that way, so you have to walk six miles there and back. So I find it hard for us, me and my children to lug the groceries in the wintertime, especially with the deep snow. (laughs)

Jocelyn: Oh yeah. (laughs)

Lucinda: So we couldn't get nobody to take us to the store. They all refused us, because they got other things to do. So anyway, finally when they all grew up, they moved out. So I said, "Well, I guess I'll go too, there's no sense me living down there and having a hard time in the wintertime." We used to burn wood too, and I thought, that would mean I would have to split all the wood by myself. So that's why I left the place and after a while I sold the place, so I lived in the city ever since from '61.
Jocelyn: From '61.

Lucinda: Yeah.

Jocelyn: How do you like living in the city?

Lucinda: Well, I find it not too hard. I liked when I first moved in here. My oldest girl was still living in Toronto then at the time, but she's in New York City now. So I only got the youngest daughter living in the city and I have a younger son living in the city; all the rest is all living far apart, one in Manitoba, two in Manitoba, one in B.C., and New York. So I hear from them quite often over the phone. I tell them, "You could write -- it's cheaper." Well, well once in a while that don't matter, you know, "We can hear your voice. It makes us feel better." So here I am, I'm still here alone. I see my youngest daughter and grandchildren. I got three of that from her, by her. They come and see me. Some weekends the older ones will come and stay with me. But since my daughter hasn't the time so she has to keep her oldest girl most of the time to help her with the baby. She's past two years old.

Jocelyn: Oh yeah.

Lucinda: So I don't like to take the girl away too much from her. Might go there sometimes on the weekends to visit them.

Jocelyn: What kind of social life have you led since you've come to the city? Have you become involved in different clubs?

Lucinda: Well, the club I joined was what you call Elders Club at the Indian Centre, and I go to another Senior Citizens Apartment Club. So anyway I go there. That's all white people there and I belong there since '62. I've been going back and forth since then.

Jocelyn: Oh yeah.

Lucinda: Yeah, and we do our things there too. I help, you know -- volunteer what I can do. Well if not, well I don't do it, eh. So we always have make good trips we take all sorts trips out you know, and we all sort of have a good time.

Jocelyn: So you're telling me that you, you spoke three languages, three native languages.

Lucinda: Yeah.

Jocelyn: And that was Mohawk...

Lucinda: Yeah, Mohawk and Tuscarora, and Onondaga.

Jocelyn: And Onondaga.
Lucinda: Yeah.

Jocelyn: What can you tell me about these languages? Well first Mohawk, do you know...?

Lucinda: Yeah, Mohawk. (Mohawk word) That means "hello", eh.

Jocelyn: Oh yeah.

Lucinda: And then Tuscarora, (Indian word), that means "hello" also. And Onondaga, (Indian word), that means "hello" too.

Jocelyn: Oh yeah.

Lucinda: Yeah. And (Indian word), that means "hello" too. That's for my husband, eh. And the rest I don't know. I've kind of forgotten now since he passed away. Told me things about bread and (?) but I've forgot about that now.

Jocelyn: Where does Mohawk language come from? Did you ever hear of a story how those Indian people got that language?

Lucinda: No, I don't. Nobody ever told me about that. I, I used to, well, I used to ask (?) somebody who could tell me those. I know that Joseph Brant, he was pure Mohawk, eh, Joseph Brant that fought too. That might have been the time my great-grandmother was a girl, a little girl. I don't know. I forget now what year that was at the time. Joseph Brant was killed in Brantford there somewhere, and he's got this monument standing there now. He was a Mohawk. I don't know whether he came from, whether his relative resided at the Toronto(?). I hear it's all Mohawks out there. Of course as far as I'm concerned Mohawks scattered all over too.

Jocelyn: Who told you about Joseph Brant?

Lucinda: Well, I had a book that told about it.

Jocelyn: Oh yeah.

Lucinda: My dad used to have all kinds of history books, but it's too bad I lost it all. I've forgotten all what I've read about it, but it was good story. My dad used to have great big albums, big stories about Indians from way, way back in the year of 1600s. I remember that much. Told about all these prime ministers or who was, what do you call this, premiers and all that. The names was all on there and the pictures was all on there, but we lost that in a fire. Other than that I could be telling stories today, but I can't remember it now.

Jocelyn: You like to read then?

Lucinda: Yeah.

Jocelyn: Yeah, and that's something you learned in school?
Lucinda: Yeah, I never, I never... that's one thing I never studied too much of the history when I was young, when I was going to school. I don't know why. I never did; I never bothered too much. Just the odd things, you know, I might remember, not everything. I think because I had to work so hard at home never had time to think too much. (laughs)

Jocelyn: Well, can you think of anything else that you think you might like to share with me? Any kind of a story or...

Lucinda: Well there's one thing I can... I'm trying to think. I'm thinking the same time when we were talking. I remember when I was only about fifteen I used to save all the husks, even when I was younger, because I watched my aunt that passed on. I used watch her how to make husk mats, you know, that you wipe your boots off of on those muddy days, you know.

Jocelyn: Oh yeah.

Lucinda: I braided that quite a few myself to make into mats. So when I was a young girl of fifteen I used to make whole two, three dozens. And traded off with groceries in the store, eh.

Jocelyn: Is that right?

Lucinda: Yeah that's so. I make quite a few, and then I make some for ourselves too, you know. Leave it outside the door where it wouldn't get wet, eh, like a little shed over like a verandah like, you know. Used to be handy in the springtime when there's a lot of mud. Nothing but mud in those days, you know, when I was young until I was married and then they started to make gravel roads.

Jocelyn: Oh yeah.

Lucinda: Started that, and then when I was leaving the reserve then they put pavement.

Jocelyn: Pavement. And who taught you how to make husk mats?

Lucinda: My aunt, my aunt, my youngest aunt that died when I was in the year of '54. That's the youngest aunt of my dad. You know, I've known three aunts when I was a kid. Well, one passed away and then the other one passed away, and so on. And my youngest aunt died when I was married and had children. She taught me how to make mats.

Jocelyn: Did anybody else ever teach you any kind, something special?

Lucinda: Nah, make quilt tops, patchwork, you know. And I learnt my own self how to make clothes for my children, you know. I used to make their clothings myself when they was small.
Jocelyn: Is that right?

Lucinda: Yeah, even coats too I used to make them for them. So I just studied that out myself. I would buy this pattern, eh. So that's how I learnt to make clothes for my children. Make pillowcases, and aprons, stuff like that, you know. I never learned how to knit because I never had time to sit down long enough to learn to knit.

Jocelyn: Have you taught any of these things to your children?

Lucinda: Oh yeah, but they never got on to it because they were always going to school when they were younger.

Jocelyn: Oh yeah.

Lucinda: No, they didn't. And now today I don't think any of them can even sew. Well I'm trying to teach my granddaughter. Whenever she comes here I try to teach her how to sew by hand or sewing machine, or how to keep clothes together, like doll clothes, you know. I'd try to teach her how to cut out patterns and how to make. I know I remember one time that what my sister that passed away not too long ago, she had a doll there (inaudible) she started to make doll clothes. So I said, "You make the doll clothes and I'll make mine for my dolls." So when she got finished that she showed it to me and she says, "Boy, I made it wrong here." I says, "Well, what happened?" So I looked at it. She had this here seam on the shoulder where you put them together, eh, one side was narrower than the other one. (laughs) I laughed. I said, "Boy oh boy, why did you do that? You should make them both sides when you cut out." (laughs) Well, we laughed about that, both of us laughing. She looked at mine, she said, "Oh boy, you really made nice dress there, all even all around." I said, "Well, you know I cut them out right." I put them all together and cut all alike, you know. Anyway, finally she could never get the shoulders right even after she was older. But never always one side wider than the other. (laughs)

Jocelyn: So you played with a lot of dolls, any other games?

Lucinda: Oh yeah, we used to play a lot. I used to have fifteen dolls when I was a kid.

Jocelyn: Is that right?

Lucinda: Yeah, I used to make all their doll clothes. My old lady bought me a little sewing machine that you could, you know, go around like that.

Jocelyn: Oh yeah.

Lucinda: I used to make clothes on that. That's how I learnt how to use the sewing machine. When I got a little older, she
started to let me use her sewing machine. You know, the one you peddle, you know, with your feet peddling. There was no electric them days. So that's the way I started to make quilt tops on my own, my own imagination. With my aunt, of course, she showed me the pattern and I could go by that, I'd make it, and then I'll make different designs myself, you know, my own imagination. My aunt used to say, "Oh, keep it up. Don't give up. You could be a good quilt maker." (laughs)

Jocelyn: Who taught you how to make quilts, quilt tops?

Lucinda: Just myself, because I used to see my aunt how to make it. My aunt used to get me to cut out the patterns for her, you know. I'd help her cut up. You need so many patterns to cut out for this and that. So I just went by that and I started to make it my own.

Jocelyn: Have you taught your children how to speak your native tongue?

Lucinda: Yeah, I tried to, but you know when they went to school, that school in Brantford -- they call it Mohawk Institute -- they went there for a few years. I guess they made them not to talk all languages. So by the time they came home -- two, three years, something like that -- they couldn't talk it any more. But I tried to teach them to keep it up, but it just seemed to never come back to them, not really. But they understand what I say. They understand when I talk Mohawk so I just gave up. So when we get together we just talk in (native) and all that and speak together.

Jocelyn: What about when you were going to school, did you have any difficulties talking?

Lucinda: No, no some of them, you know... because where I went to school, Number Ten school, it was all, mostly all Onondaga kids, Cayuga, Seneca, you know. There was no Mohawk too much there, only one or two maybe. But they didn't know how to talk Mohawk, they could (inaudible). Only when I come across my own, my mother's sister, and cousins we talk Mohawk. Until I got married then I kept it up. When me and my old lady came back from Oneida reserve I used to be able to talk that Oneida. Well of course it's almost like Mohawk language, eh, only a little bit more draggy. I used to talk all the Oneida language when we first came back to the reserve. But I got away from that too.

(Break in tape)

When I was young, very young, I guess I was about sixteen or something like that, my old lady wasn't quite crippled at that time, she looked after this blind man. And we used to -- what was it about now you want to know? I forget.

Jocelyn: About a nickname or something.

Lucinda: Oh yeah, that's right, because he could never call me
by my name, my English name. So he says, "How about it? I'll give you a nickname, Indian name." I says, "Okay, go ahead." So he says, "Let's go back and forth on the floor, like, in each hand in hand like this three times and I'll give you a name. Each time we turn I'll give you a name." So he called me (Indian name). That means "picking flowers". That's the only one I can remember he called me that. So after that he always calls me (Indian name) if he wants anything -- water or anything. So I got that nickname through him, but not through the Longhouse or anything like that.

Jocelyn: Oh yeah.

Lucinda: No.

Jocelyn: How did other people get their name, through Longhouse?

Lucinda: Yeah, a lot of them. Yeah, through Longhouse, they give me nicknames through Longhouse. They have priests and that, you know, so I hear. I never was to it yet. And then when there's something doing they use nickname, Indian name, nickname. They call one another their own names and that. It seems, I understand, according what the clan is that's the name they're going to give you, Indian name. I don't know how true that is.

Jocelyn: Oh yeah. What's a clan, do you know?

Lucinda: That means like a... some people got a clan like Turtle or Bear or Fish, you know, different things like that. And I don't know. Wolf too, I guess, I think Wolf. They almost pronounce the name only a little bit opposite from it, eh.

Jocelyn: Oh yeah.

Lucinda: The nickname, yeah.

Jocelyn: Do you have a clan?

Lucinda: Yeah. I don't know my own mother. I never could find out what the clan she had. But my dad, he was in Turtles, Turtles clan, clan Turtles. So was his mother.

Jocelyn: Oh yeah. And what does this mean? How do you become a member of a clan?

Lucinda: Well, I don't know. Might be what that means, a clan. But they say in the olden days they used to all go by that. Whatever they make, like calendars, or something like that, I don't know, it seems they go by that by different things. And they got to know what the family from way back what they, where they're from and all that; where they are born and all that. Not only where they're born but what they carry on with their clan. That's all I know.
Jocelyn: That's all you know about that.

Lucinda: That's about all I know. I don't know. Sometimes I think they don't really explain to me the right way, the way they should. So that's why I don't really know. I'm not that old to know everything.

Jocelyn: That's right. (both laugh)

Lucinda: I'm old enough but I don't know. In the olden days, you know, didn't have no education and that's why I claim because they really can't start from the beginning from the end to tell me a story. It just cut out like here, this and that, you know.

Jocelyn: Oh yeah.

Lucinda: So that's why I can't follow it up on everything. So that's the best I can tell you.

Jocelyn: I'm forgetful now. (laughs)

Lucinda: I'm getting you mixed up now, mixing you up now. (laughs)

Jocelyn: Have you passed this on to your children?

Lucinda: What, about the clan?

Jocelyn: Yeah.

Lucinda: Oh yeah, I told them, just what I told you now. Well, you see my father died when I was seven years old. I think he could have told me a lot more if I was more educated. And he bought all these history books and that, you know. He could have told me more but I wasn't with him, because he adopted me out to this person. I only see him now and then because he comes and sees me. So my foster mother told me, "That's your real father right there." The man she had, you know, they both was raising me but he died when I was five years old. He died even before my dad. So he thought the world of me because he never had no girl, I guess, little girl or anything like that.

Jocelyn: How did people make a living on the reserve? Did they have to go out and work?

Lucinda: Oh yeah, a lot of them. A lot of them had to go out and work, you know. Quite a few, I know -- men -- they went in steel workers, and different kind of construction jobs, you know. And the woman went out working, picking fruit, you know, right from the beginning, probably from (inaudible) right up to apple time.

Jocelyn: Would the other people be doing farming and things like that?
Lucinda: Oh yes, quite a few farming, grains and that, vegetables and that, you know. The odd ones. Not everybody, just the odd ones that had big, big farms, big, a lot of property.

(Break in tape)

Jocelyn: You were talking about the farms on the reserve, how make people made their living.

Lucinda: Oh yeah, how people make things, oh yeah. Well you see some people, like the big farmers, mostly raised a lot of pigs and chickens, and the women make their money through chickens profit. And the men they have their pigs, and cattle, calves -- they sell that, you know. And then besides what they grow on the farm, grains and vegetables. They got more than what they need so they sell. And the woman a lot of woman, wives, they make their own clothing, like I used to, and make their own bakes and that. And they had their own eggs. They had a lot of eggs to sell so they take it to market in Brantford, and then make sale of it, what they got. So that's how a lot of them used to live on the reserve that was able to have that, you know. And the rest, you know, that had a little bit of land, well they go out working and picking fruits and work on the farms, different things like that. Or to go threshing. When threshing time well then the men got jobs. They hire them to help them thresh, and also get the hay off the field or grain, stuff like that. The men had jobs then, from one neighbor to the next.

Jocelyn: Oh yeah. So how do you feel about talking now? Do you feel you've had enough for today?

Lucinda: Yeah, I think so, yeah.

Jocelyn: Yeah, okay. What this tape's going to do is that we're going to put it in the library. It's for the purpose of researching.

Lucinda: You better check if it's correct. Maybe it's kind of a silly one.

Jocelyn: No, no I think it's a very good tape.

Lucinda: Yeah. I'd like to get a copy of that too.

(END OF SIDE A)

PROPER NAME INDEX

<table>
<thead>
<tr>
<th>PROPER NAME</th>
<th>IH NUMBER</th>
<th>DOC NAME</th>
<th>DISC #</th>
<th>PAGE #</th>
</tr>
</thead>
<tbody>
<tr>
<td>BRANT, JOSEPH</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>22</td>
</tr>
<tr>
<td>BRANTFORD, ONT.</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>22,27</td>
</tr>
<tr>
<td>INDEX TERM</td>
<td>IH NUMBER</td>
<td>DOC NAME</td>
<td>DISC #</td>
<td>PAGE #</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>-------------</td>
<td>-----------</td>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>IROQUOIS INDIANS</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>8,9,13,14</td>
</tr>
<tr>
<td>MEDICINE MEN AND WOMEN</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>6</td>
</tr>
<tr>
<td>NAMES (PERSONAL)</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>28</td>
</tr>
<tr>
<td>NON-INDIANS</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>5</td>
</tr>
<tr>
<td>PREGNANCY AND CHILDBIRTH</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>2,3,4</td>
</tr>
<tr>
<td>RELIGION &amp; SPIRITUALITY</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>16-18,28</td>
</tr>
<tr>
<td>SPIRITS</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>11,12</td>
</tr>
<tr>
<td>STORIES AND STORYTELLING (GENERAL)</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>11,12</td>
</tr>
<tr>
<td>WORK</td>
<td>IH-OT.003</td>
<td>L. FROMAN</td>
<td>104</td>
<td>5,6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>31,32</td>
</tr>
</tbody>
</table>