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HIGHLIGHTS:

- General reminiscences of her life.

Woman: She has to talk in English, eh?

Imbert: Well, yes, as far as we're concerned, because we
would like people to know it, you know. We would like people
to know it on the air, you see, possibly, and that would be the
best thing.

Maggie: Well, I can't talk very good English, you know.

Imbert: Oh, your English is very clear, no problem at all. So
just, you know, when you feel like it. So just when you feel
like it just start and tell.

Maggie: I was going to say that my father he started with, he
put that boundary line. He started through Hope. He took Mr.
Hayne's pack horses over there and the white man came from
Vancouver. And he went through the mountains, (inaudible) go
right through the Osoyoos. And they went across the country

and he took all those camping outfit just alone, himself. He went across the country and then they skinned \$3.50 a day, they used the camps and that. Dad was not married yet, he's not married, he used to work with Mr. Haynes. They went across the country the other way and they quit then. The people went back, they took the pack horses back. He's been away for year and a half. He came back. He got back, in a year a half he get back, he want to get to Osoyoos -- Mr. Haynes -- and that the evening, and that night is Christmas, Christmas Eve got back. They said he's been away for a year and a half. And he pack all the money, just the little nuggets of gold, in a big sack -- I don't know how many thousand dollars. And he got back and next day he was working again for Mr. Haynes. And they bought some horses from Mr. Haynes, and cattle. And then after he married my mother. I don't know how long is that, I guess over, oh, about 100 years, I guess. It's over 100 years, the time come we say it's 100.

Imbert: This happened over 100 years ago?

Maggie: I think that's 100 years from now, you know. That's a long time.

Imbert: What was your father's name?

Maggie: Edward.

Imbert: Could you give me his full name?

Maggie: It's Edward Michel.

Imbert: And he was a chief?

Maggie: He's the chief. His uncle's a chief, and France was her name -- she's a chief here. And the four white people came he's the chief all the time, you know, look after everything. And my father -- when his uncle getting old and, they took the... Tell him to get out.

Imbert: Oh, is somebody here?

Maggie: No.

Imbert: I'll ask you some questions and then go back. And how old was he, how old was your father when he was on this boundary work, do you remember?

Maggie: Oh, me and Mrs. Dr. White, we were just thinking maybe he's about twenty that time.

Imbert: Do you know when he was born about?

Maggie: No. He born in Rock Creek.

Imbert: In Rock Creek.

Maggie: Yes, in Rock Creek. He born there, and just not long after that and his mother died. And the old people -- grandfather and grandma raised him up. He didn't know his mother.

Imbert: Yes, I see. Well then how old, when did he die and how old was he?

Maggie: 1916.

Imbert: Do you know how old he was then about?

Maggie: Well, we figure out from that time when he works for Mr. Haynes we put it to date, me and Dr. White -- you know, he's looking after my dad when he's sick -- we just figure out and we think he's about twenty when he works at that boundary line. We count from that, we say he's seventy-three when he died in 1916.

Imbert: He was seventy-three when he died.

Maggie: Yeah, that's what we figure out, you know. Or maybe it's a little more maybe, but, you know, her hair's not gray, just black. You know, they said this picture, it's like that.

Imbert: Well, that would give us an idea when he was out, the year he was out, and we could work that out, yes.

Maggie: Yes.

Imbert: Now could you tell me some more about him, anything that he did in those days, you know?

Maggie: Yes, in those days he's still working over at Mr. Haynes for years after he married my mother. My mother went over there and they been there camping right close to Osoyoos, you know. I had that Mr. Hayne's old house too, I had pictures of it.

Imbert: This would be the Judge Haynes, would it?

Maggie: Yes, Judge Haynes. He was the only one man there, Judge Haynes. And across over there Kreuger -- what do you call him -- Thomas Kreuger. That's that German, I think. He's got a story there across from that Osoyoos. And another one is the policeman -- his name is Nicholson, I think it's Nicholson.

Imbert: Do you remember old Judge Haynes yourself?

Maggie: No I don't. No, I didn't say. I'm not one to tell when he died, I guess.

Imbert: You don't remember him?

Maggie: No I don't. I know the name but my dad's talking about all the time and my mother talking about him, but I...

Imbert: Did you hear any other stories about your dad and your mother there or anything to do, that they did or that happened in those days?

Maggie: No, that's all I know is my mother just living together over there for some time. They come back and they

bought a place here, and my dad move over here and brought all the stock and stuff after he had the baby. He'd been married for five years, he has no baby. And my first brother, you know, born... after he born then he trying to get the home. They got a place here and they come over make a little cabin and he stays there. But I'm the one that was the youngest one of the family. The rest of them all -- we seven in the family -- the rest of them all died. I'm just left alone now.

Imbert: Do you remember any stories about the early days, about the other people, you know, that were around then in those days?

Maggie: Oh, not very much, you know. I know there's a story like that and...

Imbert: You wouldn't remember anything about when, what people thought when the first white man came down here?

Maggie: Yes, they'd be fighting. That's all I know. And my dad and my grandfather used to talk about it. When the first time the white people came from Spokane, come out from that, get on the land. And Indians wouldn't let them move stuff way out and they tried -- they're scared that the white people took the place. They tried to chase them and fighting, fighting, fighting for a long time. And after I don't know how long that they fight. They kill lots of whites too. They wouldn't let them walk away from... And the priest come along, the priest come along and talk to Indians. Then they got quietened down, then they let the white people came. The other time it came as far as (name) little ways across that way. The other people, he says, "We don't like white man come around, they going to take our place." He had lots of fish over there, you know,

getting fish right there, all kinds of fish about in July. And the white people came and then the Indians go and chase the white people, and kill the white people, chase them back. Shot them and (inaudible), wouldn't let them come across. And then after then the priest come and talked with them, they all quietened down. That's what I always believe in but the priest right now myself. But I think it's right, you know, they quiet everything.

Imbert: Do you remember Mr. Ellis here?

Maggie: Yes, I see Mr. Ellis.

Imbert: Did any of your people work for Mr. Ellis in those days?

Maggie: Oh, not my dad, not working that time. He's got too much to do himself. He raise lots of cattle and horse and he got too much to do. Mr. Ellis here, Tom Ellis, and he got a big -- all across this -- his cattle over here and they said the Indians they all do your stock on my stock, don't... "And they using all my bulls," he's got expensive bull. "You raise on your own bull. I just put my cattle on the reserve and I bought all the vegetables then you can mix them all up like that." And my dad didn't have no bulls, and one time he sent one to Calgary or some place. He didn't get very much, we didn't get very much here, just a little over 200 head we had.

Imbert: But they were mixed up with Mr. Ellis'?

Maggie: Yeah, mixed up (inaudible). Mr. Ellis lives over here in the reserve.

Imbert: You had brands of...

Maggie: Yes, he had brands. I think it's "69" I still remember. And my dad's brand is "E".

Imbert: "69" was Tom Ellis'?

Maggie: Yeah, Tom Ellis' was "69" branded on the hip.

Imbert: And your dad's was...

Maggie: "E".

Imbert: And do you remember Father Pandosy?

Maggie: I just remember, you know, when he died on my grandfather's house -- old Chief Francois. He got sick and they took him over and died right there. I remember when my mother took me over there and says -- I always call my grandpa's old, you know. And I went over there and my mother know that they took the, opened the coffin and says this is grandfather -- Father Pandosy died. But I don't know what people dying. I was looking and I turned and said, you know, "Why doesn't he speak to me?" Well, my mother says I'm four years old when Father Pandosy died. He baptized me. And I didn't know the people died, you know, what the dying meant. And I was watching, I think Father never speak to me. But I didn't know it was die. He tell me all, I never notice it. I was always Father -- maybe he was going to come up. He always eat at our house. But I also would look and I says, "When did Father come?" And my mother says, "Don't talk about him, he's dead, he's buried." I didn't know a person died and gone.
(laughs)

Imbert: That was the first time...

Maggie: Yeah, the first time I know. But after that I find out that a person died he wouldn't speak and he go away. Even

I got little brother died that's younger than me. Oh, I like my brother and my mother tell me all about it -- we buried him over there. But I always go outside and I say, "When my brother come back?" She think I was crazy, I think.

Imbert: Your grandfather's name, what was your grandfather's name?

Maggie: My grandfather's name Michel.

Imbert: That was the chief?

Maggie: No, that's not the chief.

Imbert: The grandfather that Father Pandosy, his house that he died in.

Maggie: Yes he did, that's Francois, that was the chief.

Imbert: What was his... Chief Francois was his name?

Maggie: Yes, Chief Francois.

Imbert: When you were growing up I suppose you heard a lot about the old days.

Maggie: Yes, I heard a lot. You know, sometimes when my grandfather came there and my mother and my dad talk about something and I was sitting there and my mother says, "What you doing listening? Go and play. You don't want to be listening." Oh, I like to listen until they scare me and then

I go outside and play. They always send me out like that when somebody come along, had company. And there was (name) she says, "What you listening? Go outside and play." Then I go out and play. It's the same thing when somebody come and visit and they had dinner, but I wanted to eat there and they say, "Don't eat. After we're finished then you come and eat. Go outside and play." Then I go out and play. (laughs)

Imbert: Do you remember any stories about the early days of the tribe here, you know what I mean? How, have they always lived here for a long time in this valley here?

Maggie: Yes. In Penticton everybody in here lay right here. And wintertime they make these, oh, winter house, just like a cellar. You dig it way deep and cover it up and they got a door right on the middle and go down there -- nice and warm. They stays there and when the spring comes then they go out and put outside house, you know, all those (inaudible) and sewing them together. They cover that up there.

Imbert: Did the, is this where, this is before the white man came?

Maggie: Yes, before the white man came.

Imbert: These, between these two lakes here, that was where a lot of them...

Maggie: Yes. Indians sits right here and some of them cross to live across before the white man came.

Imbert: And they lived here for many hundreds of years before the...

Maggie: Oh, they live here. I remember, I think, they were talking about, you know, some other people lives way over to (name), over there, the other side. But in the wintertime we all come here together.

Imbert: And from the north end of the lake too?

Maggie: No.

Imbert: Then that's another move?

Maggie: That's another one over there, you know, lives in Westbank over there. Some other people lives over there for years. And across from that as far as Winfield and somebody lives over there for years. Getting old and stay there.

Imbert: And there was another group that lived down at the, down at Osoyoos down there?

Maggie: Yes, this side Osoyoos. (Indian) what you call them.

Imbert: Do you call that (Indian) or (Indian)?

Maggie: That's (Indian).

Imbert: With an "M"?

Maggie: Yes, that's what he call them.

Imbert: I notice that sometimes it is spelt with an "N" in (Indian) and I wonder which is the right way.

Maggie: Yeah, that's what they call it. You know, that's entered from here. That's why they call the (Indian) in Okanagan, you know, everything is ended in (Indian). Everything is from here and up there that's ended. That's why the Indian call them (Indian).

Imbert: It means 'ended'?

Maggie: Yeah. That's from the Okanagan, what you call that.

Imbert: What does it mean, the (Indian) in Okanagan?

Maggie: In Okanagan or anything just go in (Indian) is end.

Imbert: Going into it?

Maggie: Yes, that was way ended. That's why they call (Indian).

Imbert: That means in going into something, (Indian)?

Maggie: Yeah. That's end. Yeah, go from here...

Imbert: Oh, the end?

Maggie: Yes, the end. That's what they call on the Okanagan.

Imbert: The end?

Maggie: Yes. Wherever they go right there, that's the end. (Indian).

Imbert: The end of the Okanagan.

Maggie: Yeah, that's what they call them, the Okanagan.

Imbert: How do you pronounce that, Osoyoos?

Maggie: It's (Indian). You know, the lake goes there together from there up to here. It will (inaudible) together that way. He says we call it, goes small on both ends, that's Osoyoos -- kind of small. That's in Okanagan, Osoyoos.

Imbert: Osoyoos.

Maggie: Yeah. The whites call them Osoyoos. It's not, (Indian), going small. I don't know what it means, (Indian).

Imbert: What does the, how does the reserve here call it? What do you call this?

Maggie: Penticton?

Imbert: Yes.

Maggie: Penticton.

Imbert: Penticton.

Maggie: Yeah. If they going to call them in white, you know, it's Penticton. Everybody been all the time, that's when the Okanagan.

Imbert: Well, Penticton is an Okanagan name, is it?

Maggie: Yes, and Okanagan they just change a little bit on the whites. You know, if people staying here all the time that's what they call, they been here all the time, Penticton. And Penticton that's what in Indian; and the whites call them Penticton -- a little different.

Imbert: The whites can't pronounce a lot of English words, rather, Indian words.

Maggie: Yeah. (laughs)

Imbert: This happens all the time. They always change it and they don't get the original name, you see.

Maggie: Yes, well that's, I notice that that's not Penticton. Everybody been here all the time. That's what they call, Okanagan called them, being here all the time. Yeah.

Imbert: What does Penticton mean?

Maggie: Being here all the time, people being here all the time. That's why they call it Penticton.

Imbert: What does Okanagan mean?

Maggie: Okanagan?

Imbert: Yes, how would you pronounce that in Indian properly?

Maggie: Well, you know, here Indians all Okanagan as far as Osoyoos, the other side Orville(?).

Imbert: That's the way you pronounce it, do you?

Maggie: Yes, that's just Okanagan. When they talk different to the other people.

Imbert: Is Kelowna an Indian name?

Maggie: Yes, it's an Indian name. Like used to be one years ago that's different, we call them (Indian). And after the white man came there he's got big whiskers all like that and the Indian call them like that's grizzly bear's face. That's what the Indian called them, a grizzly bear. He's, you know, all... there's no razors, nothing (inaudible). And the white people came they couldn't put that down, grizzly face. And he just talking about and he says it's better to keep Kelowna. And you know the Kelowna is easy to mention that. Kelowna, it's grizzly bear. And they call it Kelowna. I think it's...

Imbert: The Indians call it the Kelowna because that's the place where the white man lived, the grizzly bears.

Maggie: Yeah. And they call that, they said it's better that the Indian called them, I think Kelowna it's easy. He put Kelowna. They couldn't mention that face like that. (laughs) But no razor that time and the people came there, the white man came there and all their faces were all whiskers and stuff like that. And the Indian called them, that's grizzly face. You know you can't mention that and they turned out Kelowna. (laughs)

Imbert: He thought they were talking about the place and he

was talking about the white man?

Maggie: Yeah, was talking about the white man.

Imbert: What's the Indian word for grizzly face? That is Kelowna? Well, what's the proper way of pronouncing grizzly, Kelowna? What is the Indian way of pronouncing it, is that right?

Maggie: Kelowna. That was a grizzly bear, Kelowna. That's in Indian, what you call Kelowna.

Imbert: Could you just say it again?

Maggie: Kelowna. That's a grizzly, grizzly bear. And the whites, you know, just was Kelowna, easy like that.

Imbert: They take the easy way.

Maggie: Yeah. (laughs)

Imbert: What is the lake, Skaha Lake? How do you pronounce that in Indian?

Maggie: That's a little, we didn't call Skaha Lake. That's the other man from Vernon he call that. That's in different language. We know what means that, you know, this lake when you call them (Indian) Lake, what you call them. That other fellow call them Skaha -- it's not Skaha Lake.

Imbert: What did the Indians call that lake?

Maggie: Oh, this is (Indian) Lake.

Imbert: What does that mean?

Maggie: To go up, you know, the dog.

Imbert: The dog.

Maggie: That's what we want to call them, Dog Lake. And the other fellow put the name Skaha, but it's not Skaha Lake.

Imbert: Yes, it used to be called Dog Lake.

Maggie: Yes, Dog Lake.

Imbert: Skaha means dog but it doesn't mean in the Okanagan, I think it's (Indian).

Maggie: Yes, that's what... We don't want that. Another guy put that name on that, we don't know. We find out and I told him that's not the name for our, you know, we just call them different, Dog Lake.

Imbert: Could you give me the Indian name again for Dog Lake?

Maggie: Dog Lake, (Indian).

Imbert: (Indian).

Maggie: Yeah. The (Indian) Lake. (Indian) Lake that's what in Indian. You know one young guy years ago, when the woman or a man when he got get his fourteen, change his day. Then he can go out, nobody can see him for ten days and come back, he can be changed altogether. And the one boy went through there, right that lake, went around. He's been away for a couple of days, I guess, I don't know how long. And he see two little pups playing right there on the lake shore. He went to get

those pups. He runs over and those pups run in the lake, go right in the lake and never come out. Yes, and that's why you call them the (Indian) Lake. The (Indian) Lake, that's what they call them. And sometimes them dogs come out of that -- you'll see them and they run into the lake again, but we never see them now. I think they get scared (inaudible).

Imbert: Did you ever hear any legend about any animal in the Okanagan Lake, you know? There are some Indian stories about people that saw animals in the lake, you know, the Ogoopogo.

Maggie: Yes.

Imbert: Did the Indians have legends of that?

Maggie: You know, my grandfather used to say that.

Imbert: What did he say?

Maggie: He said he seen that all the time. Right through, that little light across the lake from Peachland and somebody was going, you know... That time it was not very big like now. (Inaudible), you know. When he going to hunt over there he go across. He took pups and rolled him up and threw them in that to pay that lake. And they go across over there and nothing, no wind comes. And of course if he didn't put any pup like that and the wind blow them out and they'll die on the way, you know, they can't go across. And that time I always give him pup. He roll them up and threw them in that and then he'll go across.

Imbert: What was the name of the animal, the Indian name?

Maggie: (Indian).

Imbert: Could you say that again?

Maggie: (Indian).

Imbert: And what did it mean?

Maggie: Well, it means, you know, it's kind of... I don't know what it means in English. Something big, you know, in the

water.

Imbert: Monster?

Maggie: Yes, that's what... You know, my grandfather said he seen that once in a while, right near the lake shore.

Imbert: Did he say what it looked like?

Maggie: Oh, this is awful big, like a fish. And his eyes is big; a little bit of ear not very big. Sometimes they swim around up there and it goes away. Well, we remember that he's been there all the time, but I think he's still there now.

Imbert: (Name) is not an English name -- not an Indian name, is it?

Maggie: No, that's... The (name) that is in... I got an Indian name too. (Indian).

Imbert: What does that mean?

Maggie: (Indian). That's in Okanagan but I couldn't imagine what is... But I don't know what that means in Indian. I'm an Indian but I couldn't remember. (laughs)

Imbert: Some of these words are very old, aren't they?

Maggie: Well that's, oh... Sometimes when I'm talking to somebody they say, "What you talking about?" And I says, "I'm talking to my Indian high word." (laughs) And I know some of them but I never talk a lot, just what I say. And the kids here, them youngsters, you wouldn't know. When I mention that, well they wouldn't know.

Imbert: Do the youngsters here understand Indian, Okanagan Indian?

Maggie: Oh, some of them they wouldn't speak, and it makes me mad. I just get after them. I told them, "You're not going to be turned white, you don't understand the Okanagan. What a shame. You can't be white." Of course if I could go out and get white I might do that. (laughs) I get after them.

Imbert: Yes, they should continue to speak their tongue.

Maggie: Yes, and I don't like them people go to... You know, my dad he learned me when I was small, he learned me to talk and talk nice to somebody and all that. In English -- I talk a little English when I was small. And he said, "Don't talk in English right here. You see white man comes and you going to talk like this for the man or a woman." Telling me what to say, and I do that. And I been working for Mrs. Dr. White -- Mrs. Dr. White died now about nearly a year. I working for her for a long time when I was young and after my husband died I worked there. And Dr. White there -- that's Bill White now -- the doctor said, "That's my son. I look after him when he's

a baby."

Imbert: Tell me, is (Indian) an Indian word?

Maggie: Yes, (Indian) is an Indian word.

Imbert: How do you pronounce it in Indian?

Maggie: Well, creek go right on the field, that's what you call it. When the water goes right on the field, right across, that's what they call (Indian). Those creek go right through, just like swimming right across. That's why they call them (Indian).

Imbert: (Indian). What does that mean?

Maggie: I think that's a little different language over there, a little different language over there. (Indian) Indians years ago, but I don't know what that meant. (Indian), yeah, there was not too many Indians like we do, is not like here. A little different years ago. They talk everything and a little different for us.

Imbert: Is Mount Copo(?), is that an Indian name?

Maggie: I don't know.

Imbert: You know, where they've got the observatory there?

Maggie: Where?

Imbert: They're going to build a big observatory down near Osoyoos, near the Richter(?) Pass. They've got this big mountain there, Copo(?). I just wondered if it was an Indian...

Maggie: No, I don't think. No, it's not an Indian.

Imbert: Oh, I just wondered.

Maggie: No, I think it just mean that her... something.

Imbert: Do you remember the story of MacIntyre Bluff? You know that big cliff there, Vaseux Lake?

Maggie: Yes.

Imbert: Vaseux is not an Indian word, is it?

Maggie: No, it's not Indian word. Well, you see some path and that's what they call. You know that's past your place...

Imbert: I just wondered if you knew the story about this. There's a story about (inaudible). Could you say that again?

Maggie: (Indian).

Imbert: And what does it mean?

Maggie: It mean, it's like me with little old creek go right through the field. I said what is (Indian), you know, small little creek we call it (Indian). You know, the creek right through the lake there, right the middle of the field.

Imbert: It's almost the same word.

Maggie: Yeah, it's the same word, the same words and nobody, and the creek is small we call them (Indian)...

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