Bob: Well, all around Schelowat Lake. And as time went on, they moved down. About that time -- this is long, long before the white race came into this country -- the tribes at that time had their own boundaries. And the boundaries all formed. One tribe here, another tribe there, well, like the Schelowat tribe here, there is one, two, three, four, five other tribes surrounding this, the Schelowat tribe. Now at that rate there is a valley called Chilliwack, it's Schelowat Valley now. It covers (inaudible), we've been asked time and again, about the different things and the different happenings. Say, for instance, (name) Creek. It's up here about twenty, twenty-five miles. (Name) Creek here, right up to Schelowat Lake. That has a story, all the ways down -- where they lived and how they lived, how they put up their homes, their longhouses as they used to be called. And yet it's just like, something like the history of the white race in Europe. A lot of things that happened, certain animals was at that time, is no more. Just the same thing that is happening all over the
face of the earth. We have that also, you see. As a matter of fact, the books that, picture books, we were told that there was a certain kind of an animal -- you couldn't find it in there. Now that must have happened thousands of years ago.

Although, they didn't want to find out just how Cultus Lake became a lake. Well, as they tell it, there never was a lake in there before, just a deep basin. And there was homes right in that basin. And all the creeks come from the mountains, gather into one stream. Now this stream had an outlet in the ground and young men, they go to bathe or swim, they were told, "Don't get too close to the mouth of that tunnel. You're liable to get drawn in." "Oh, yeah, man," he says, "that's not the first time we swim here. We're not bothered by it." Just a few moments and one of them got drawn in. And at that time, you know, they had, one tribe can tell where one man or where one's supposed to come from, with a mark (inaudible). Whether it's on the wrist or on the ankle. About a week or so, a few days later a runner from (name), that's White Rock, "Excuse me, we found one of your boys drifting between Point Roberts today and White Rock, (Indian)." That's in (name) Bay. The underground passage, the outlet is there someplace.

Imbert: What else about Cultus Lake, how did it become a lake?

Bob: That's another part of the story. On that side of the mountain there was a ravine.

Imbert: Which side of the mountain would that be, the east side?

Bob: On that side.

Imbert: The east side.

Bob: Yeah. Right up above the Smith Falls. You happened to be up there you'll notice just the other side of that hatchery where there's trees growing up, right up to the lake. That was caused by the opening of a dam at that time, built by one of the young men. Instead of swimming in the morning, as it was the custom or habit, right on the Schelowat River, he went up that way. Now that time there was no towels or soap or anything. They used bows; cedar, spruce, or fir bows to rub yourself. Whatever time he got up there, he got a bunch of them and he just laid here, laid there, a small little tree. The time went on, the fall, the leaves drift to this and formed a dam at the end of this here ravine. The further it went back, the wider it got. Now the other young men there said, "We never see you come down there to the river to swim in the morning." "Oh no," he says, "I don't." He says, "What do you do? Where do you go?" "I go up on that mountain." Well, they started razzing him. They were razzing him. He says, "You couldn't get up there," he said, "and get back the same time that we are back from swimming." "Oh yes, I do," he said. Oh
they kept at him and finally he told his people -- they were living in the low, low ground -- he told his people, "Anything you can take out from the south, put up on high ground. I'm going to break the dam up here." Now they call that (Indian). That's the word, you see.

Imbert: That's the name of the lake?

Bob: Yes. No, that's the name of this here man-made dam, man-made lake, pond, or whatever. Oh, early in the morning there was a big blast like thunder up in the mountain there. And then from that mountain it would echo out onto this other mountain. Wasn't very long the water started to flow down where the valley creek is now. At that time there was no creek there, just a very small little stream. As you go up to the lake, you know, there's a hatchery and a small little creek that comes down from that mountain. It's called (Indian). That's the Indian name, small little creek. That's the only little stream that flowed this way. The rest of the water from other creeks went down into that underground passage. And up there now where there was one small lake up on the (name) Trail, when that dam was broken, it caused a slide, trees and everything and it covered that small lake. The name of the lake is (name). It's still there now. The logging company there operating, they just put large logs and cross on that. When the trucks are on it, they are just waving like... That's the outlet is right there on Smith Falls hatchery.

Imbert: And then that made a dam.

Bob: Yeah.

Imbert: And made Cultus Lake.

Bob: That's right. And the people that lived in that basin all drowned.

Imbert: Because they were at the bottom of the lake.

Bob: They are in the bottom of the lake. That's one part of the story. When it goes down to that well, there's the legends, you see. (laughs)

Imbert: He let out the dam above the lake, above the, and then it came and flooded all that basin.

Bob: Yeah. That water come down and filled this basin. And just a short time, about two, three months back, I forgot, the young man, there was two of them. They were looking around and they saw all the creeks that come down, (name) Creek and all, that little creek down there that goes by (name) Creek, it couldn't hold all this water. As we hear there must have been an underground passage.

Now before the hatchery was built there, that creek was open. And in the fall of the year, the salmon, the sockeyes, they go
up there in the lake to spawn. Well, in the spring when the sockeyes are just about an inch long or an inch and a half, they travel on the west side of the lake and when they come down about half ways across the lake, they call that (Indian), Doctor Point. And when the young sockeye come down in schools, they draw away from there, way out until they pass that point and then they work towards shore again. There must be some instinct that the salmon knows, you see, if they get too close, they'll be drawn into that underground passage.

Imbert: What was the Indian name for Cultus Lake?

Bob: Oh, it's called (Indian), you see, that dialect, it died out. Almost the same as (name) and Nootsak, (name) is above, you see. Nootsak is below. The dialect now that a few of them speaks, not many now, is (name). The common language across the (inaudible), (name) Island. It seems that it's easier to pronounce the words. And (name) is spreading. It's way up to (name) and further up and across to Vancouver Island. One time when I was just a boy, I could hardly understand them from Vancouver Island and the same up this way. I can understand them now.

Imbert: They have come to speak more like you.

Bob: Yeah, that's right. It's something like the, must be something like the English language. That's spoken almost everywhere now.

Imbert: Yes, people are getting to speak English known as the Scottish or Irish or something, yeah.

Bob: That's right, yeah.

Imbert: What did that Indian name for Cultus Lake, what does it mean in Indian?

Bob: (Indian), it means that the water came down and filled that basin up and they had more water. There's two or three meanings. (Indian), when that dam was broken, trees and brush and stuff there drifted in, must have blocked part of that passage, that underground passage. Though part of the story of the history of the lake there, that's quite a story too.

Imbert: Could you tell that other story about it?

Bob: Yes, there was some party from University here in Vancouver.

(Break in tape)

Bob: Yeah, she's a young lady from that university, Washington University. She's a Hawaiian.

Imbert: Oh yes.
Bob: Yeah, she was here several times with another student.

Imbert: She's left up several languages here, Chippewyan, Natoli and Navajo.

Bob: Yeah.

(Break in tape)

Imbert: ...do with that? Did you get to know that?

Bob: The reason it's called Cultus, Cultus is a Chinook word formed from different nationalities of people, English, Scotch, and Irish and Hawaiian and French; much easier to understand. Well, Cultus means bad. It's not, the word is not Cultus, it's caltus, Cultus Lake. Caltus means no good. As years went on there the custom about trying young men was taught or told to do this and they had to do it, most of them, others. Just like today you tell someone, "You do this," well they won't do it, others did.

You see, there is something in the bottom of that water and there has been quite a few killed. They never come up, they dove down. One young man there had a brother younger than him. They made a rope out of cedar bows, a long rope. And he took a couple of rocks and he says, "I'm going down in the bottom of this lake and when I jerk on that rope, you pull me up." He says, "Oh, I'll do that," his younger brother. He lowered himself in. Kept on going down, finally that rope just started swinging round this way and that way, there was no jerking. Oh, the younger brother thinks, "There must be something wrong, he's been down there a little too long. I'm going to haul him up, haul him back." He started pulling the rope and he was tied just below the arms and they got him up, there was nothing but his skeleton. Eaten that quick in that length of time he was down there.

The other young men wouldn't go down there, they were kind of scared. One of them says, "I'm going to make me a suit of some kind, I'll go down and see what eats them." So he took this here iron wood, this hard wood, you know. They don't go just about that, inch and a half through. He made a small spear just about that long and sewed it on his clothes, close together.

Imbert: How long would that be, about six inches?

Bob: About six inches. It was on buckskin or bear skin or whatever kind of clothes they wore at that time. And he sewed it all over, even on the cap that he was wearing. So he had a partner and they went down there and he says, "I'm going down there, I'm going to tie myself up too and when I pull on that rope, when I find out what ate those other men, you pull me up." Well, he was down there. Start jerking the rope and so
they pulled him up. They said, "What did you find?" "I didn't find anything much," he says, "just eels. About that long."

Imbert: How long?

Bob: About eighteen inches or so, maybe two feet. He says, "They're pretty long. And when they come after me," he says, "these spears get them, drove them away." That's why it's called Cultus Lake.

Imbert: That would keep people away, would it?

Bob: Yeah. Though as I said there these two young white men, they said that that creek couldn't take all the water. And we hear the story of how, what's in that lake, in the bottom of that lake. Now we haven't come across any man that's willing to go down and find out just how long those eels were. That's today. (laughs)

Imbert: Is there any story about the country above the lake there, that valley, the Columbia Valley up there? Was that a part that the Indians went into at all, up above there?

Bob: Well, the Columbia Valley, Columbia Valley from the lake, it runs back about four, five, maybe six miles, that's to Maple Hall. It's quite a little valley. The Indians lived in there at that time, all along, right back, and in between these mountains, (inaudible) Creek all... As the old-timers tell it there's about four or five hundred Indians in the valley now. Well, maybe there was fifty, maybe one hundred to one at that time. There was lots of them, lots of Indians. So whatever happened to them we don't know.

Imbert: Is there any special... There's no special story about the Columbia Valley or anything up in there, that anything happened up there that you remember?

Bob: Well, the only story that I was told is that the people that lived in that deep basin, their language was a little bit different from the Schelowat language. It was in between (Indian) and the Schelowat language again, but they were one tribe. The tribal territories of the Schelowat tribe -- what we're talking about now, you see, I'm not talking about any of the other tribes. Well, their tribal boundaries was from Elk Creek Falls, across the scissor of the valley, right down past (Indian) Mountain there -- that's (Indian), that's the Indian name. Down till you come down to Miller's Stone House, that's (Indian), that's an Indian name. And right across from there, across the McGilvary (?) Creek, McGilvary (?) Creek, right across, you come to Maple Falls. And then up on the north fork of the (Indian) River. That's the tribal territory of the Schelowat tribe at the time. That's long before the white race come to this part of the country.

About that time I was fifteen or sixteen years of age, hunting around, and I come across... there must have been some boards,
oh, about that thick, leaves and stuff on them. I kick around, there's a skull there. They were in a sitting position like this, and then it appears that they must have been tied up. And the box was made out of cedar -- it must have been pretty heavy. At that time there was no shovel so the graves were just laid on top of the ground in those big boxes. And one family, they had a box of their own -- they put their dead in there. There was lots of them all along there.

Imbert: Where was that?

Bob: Along the Schelowat River, kneeling down here. Down there about a mile, what they call (Indian). A man lived there by the name of Lapman(?). He had a piece of land there of 160 acres. Well, he was clearing land there in the winter and a great big tree he fell and he was pulling these stumps out and he come across skeletons in there. He comes over to the old Chief, his name was (name), he lived down here at (Indian). This chief was pretty well up in years. "I don't know much about that but I'll go up and ask an old lady up here, her name is Sally." Where did you get that name Sally? He went up there and he told the old lady. She says, "Yes, I remember, I was told there was a grave there." So she named the ones that was buried there in these boxes." If you found the white skeleton there was six bracelets on the left arm. And he had a sister and the braids of her hair you'll find, well, there must have been brass or copper braided with her hair. And when she was standing like that her hair was almost on the ground. Well, they went over there and they gathered up what was left. Some of them was just broken up. Finally they come across this part of the bone, the arm, must have been the left arm.

Imbert: Forearm.

Bob: Yeah. Well, they found them bracelets all right, six of them. And they found the hair of this young woman. And that brass or copper, whatever it was it was, was just about the thickness of paper. Where they got that nobody knows. As time went on they moved to down here. And you know how religion is, some of them were Methodist and some Catholics. Well, the religion of the Indians at that time was quite strong. Well, the priest come up, "What are you going to do with all those bones?" "We're going to bury it up in our graveyard, this cemetery." "Were they baptized?" "What do you mean by baptized? There was no white man there, no priest there at the time." "Well, you can't bury them there." So they buried them in the little graveyard. Now that's what happened in that time, you see. The council is going to build a road from... (name) road they built a road over to South Inlet, just the other side of the reserve, (name). Well, they asked us to move the grave from there, we did. I happened to be one of them that was taking the remains from this -- the coffins they made then, you see. Well, we came across the bracelet. One man took one bracelet off -- there was only five -- and we came across the hair of this young woman. That's the sister of this man who had the bracelet. The hair was about that long.
Imbert: About two feet?

Bob: Yeah, about two feet, maybe a little longer than two feet. And I took this here brass or copper, I broke a piece of it, oh, about a half inch, very thin, it was just as thick as that paper. One braid about that big -- I couldn't get my hands around it. The two braids must have been... It's buried over there. That must have been a 1,000 years or so ago where they (inaudible) are large. That's just part of the Schelowat.

Imbert: That's very interesting because it goes back in the history. It's part of your experience too, you see. It's very interesting.

Bob: Yeah.

Imbert: Would you like to tell us something...

(END OF SIDE A)

(SIDE B)

Bob: Well, there was dozen or more houses on both sides of the river.

Imbert: Which lake, the...?

Bob: The Schelowat Lake. Well, they didn't all live in one place, they lived from the lake right down to here. And some of them went down to (name) at Schelowat Mountain. Up Middle Creek, Slesse Creek, this just happened there two or three years ago. We were up there, I was working, cutting, picking up cedar where the loggers went through. There was six of us, six or seven of us, there was two white men and the rest of us Indian. I was living in a small shack. Around the evening, just about this time, the little cabins right close to the bank of this creek, this fisher loggers creek. Well, one of them, a man by the name of Charlie Young, he comes from some part of England. And the other fellow was Tom Blanchard -- I think he's partly French -- he was working with us. Charlie Young says, "Say, listen," he said, "somebody is singing up there." So they stopped off and sure enough there's a noise up there. Someone's laughing, someone's hollering, someone's whistling. And there was two voices, very clear, good strong voice. So we all went through the door and we sit on the bank. We could hear right out there. It was as plain as if I hear you there. We stood out there about half an hour, and then these guys were ready to come in. We forgot all about it, and then, "Are the people out there still singing?" There was no more noise. And one of the boys there he start to imitate their song. Next morning this Charlie Young, he says, "I heard you imitating one of those songs. Can you sing it today?" "No, I can't. You had to get past a certain stage before you can learn any noise, any song." That's years ago and it
appears it still stands that way. (laughs) Like, it doesn't happen every night, maybe once or twice in the month or maybe a little oftener.

Imbert: You'd hear these songs?

Bob: Yeah, you hear these songs.

Imbert: And there's nobody there?

Bob: Nobody there, no. Seems like it's right in the creek and other time you think it's right across on the bank, across there. Yeah, Tom Blanchard -- this here Young, he passed on -- Tom Blanchard lives in (name). "If I didn't hear them people singing I would never believe it," he says.

Imbert: And the songs that they sing are old songs?

Bob: Old songs that I never heard before, we never heard those songs. So, the white people...

Imbert: Would you like to stop for a moment and light the cigarette? We'll just stop for a moment. ...meaning of slesse, or slesse, how do you pronounce it?

Bob: Slesse.

Imbert: Slesse.

Bob: Slesse, that's a word of the lost language, the Chilliwack language.

Imbert: The Chilliwack language is a lost language?

Bob: Lost language now, yeah. It's, there's quite a few languages being forgotten. And up to now I don't think there's six that live in the valley of my people that could talk all the language through. Some of them couldn't understand at all. Well, the first word that a little boy or girl would speak is a little English.

Imbert: What does Chilliwack mean? So how do you pronounce that?

Bob: Oh, Chilliwack is the (Indian). It has two meanings, very common meanings, too. If there was a creek or a river that goes to just so far and then the spring comes up, that's (Indian) that's as far as they go. Or...

Imbert: You mean it disappears?

Bob: Yeah. (Indian) means, on the other hand, is the head of a man or the head of the people. So up to now from time immemorial, the name of those people that live up there, the name still exists today.
Imbert: The name Chilliwack?

Bob: Yeah.

Imbert: They really mean the people that...

Bob: Yeah, the people that live there, their names still existed. There's a man here, Duncan (name), (Indian) is the name. And my brother, Richard (name), (Indian). That's the brother of (Indian). And my other brother here (Indian), that's the brother of (Indian). Then the other brother, (Indian), that's the brother of these three -- there's four brothers. Well, as I tell them, those are the leaders. Today it's called chief from time immemorial. When that party died the name was given to the next generation and so on until it come down to today. As you know, we didn't have no writing of any kind. We had signs -- if you were going some place down the trail you make a mark there. The one that could read, they can tell who you are, where you was going, and how long are you going to stay. Well, since the white race come we even lost that.

Imbert: What is the, what is the Indian name for (Indian) Mountain?

Bob: (Indian), well, (Indian) was a kind of a... I believe it was something like (Indian). Rosedale -- at that time up here in (Indian), the wild strawberries, lots of it. I might to call it the strawberry dale -- that's on the flat. But the mountain itself it had another name.

Imbert: What was that?

Bob: (Indian). That's just the three sisters, you see. That's the name of (Indian).

Imbert: What is the story? Is there a story behind that?

Bob: Yes, yeah, there's a story behind that. You know, as time goes this first peak on the front, she's the... there were three sisters. Well, the peak on the front is the younger sister. The second one is next to her and the third one is the oldest sister. Well, about that time there was three brothers -- they didn't live here, they lived further down this way. One was named (name), that's the oldest brother, (name), Mount Baker. And they come down Mount Rainier there, and what do you call the other mountain?

Imbert: Is that St. Helen's?

Bob: Yeah. Those were the three brothers and the three sisters, they were married at the time. Well, as time went on some great man or some great spirit come along and change the people into rock or wood or something. That's another part of the story. (laughs) It didn't really happen (inaudible).
Imbert: Somebody told me that another name for (Indian), the mountain, was (name).

Bob: Oh (name) that's down at the foot of the peak. (Inaudible) Well, down at the, almost down at the flat, there was a little pond there. And it doesn't matter how much it rained that little pond would never overflow. That's the chamber of the young sister, understand what I mean? That's how they tell us. (laughs)

Imbert: The chamber pot.

Bob: Yeah, that's the pot. (laughs)

Imbert: But that's not the meaning of (name) is it?

Bob: No, no, no, that's not the meaning of (name) at all.

Imbert: Did anything more happen up the Chilliwack River? There were Indians living all the way up there, up that river. I suppose in the old days they tended to live more up in the mountains where the hunting would be and the fishing would be, rather than... This valley was swampy, I suppose. It was not a healthy place to live.

Bob: Yeah. Well, as I said, there was four or five or more houses. That's just a few miles this side of the lake. A young hunter went up to the mountain there and got up almost to the top. And he'd been over that trail before, and he come there and there's a crack right across the mountain. The mountain was this way, well, that crack was this way. So he had to step over it. Well, when he come back home he took another trail back to where he lived. As time went on he went up the mountain again, it was getting wider. "Well, I better hurry back, tell the people down there what's going to happen. Half that mountain is going to break over." So he got down and he told the people, they started razzing and laughing at him. They say, "Where did you ever hear of a mountain crack in two?" So these people, this young hunter, what he told them was, "You better move." So they moved further down. And there was some houses there, these people they didn't move at all. Along that... some time at night there was a big rumble. A big slide or something covered those Indians that were still there yet, never found them.

Imbert: Was that up near Chilliwack Lake?

Bob: Just this side of Chilliwack Lake. Well, the leaders, they lived in between the tribe, about the centre of the tribe. As it is now, you see, some of the stronger they won't listen at all. You tell them what to do and they wouldn't. It was same at that time. Well, they had to be strict, the leaders. Not only the leaders but they had men to help them, the council or committee or whatever you want to
call it. One rule or law at that time, if you were travelling from down there and if there was nobody in the house when you came there and you wanted something to eat -- go and help yourself. When you leave there, don't take anything. If you do you're going to get punished, they're going to punish you. Well, a good many of them was caught when they come into this house. They took a parcel of food or whatever it was. They didn't go far and they caught up to them, took and stripped them, whether man or woman, stripped everything. They gave them no weapon of any kind. "You go away. If you're man enough after a year or two we'll take you back into the band." A lot of them didn't come back -- that was the punishment. Not only that, a lot of young boys, lot of young girls, they didn't mix with one another, young people. They had to be mature, they had to be of age. So the people, the old people, like my grandfather, well his cousin -- they called him Grandfather also. Or my father had a cousin and he had a cousin, we called him my uncle, you see, or aunt, whatever it is. So that way at that time, that rule or law, they think, they don't really think but they know that that young man and that young woman had to be mature before they started raising a family. That's why they didn't have any sickness. There was no T.B. in there, that came afterwards with all diseases.

Imbert: That the white man...

Bob: Yeah. We don't hold the blame, (laughs) no.

Imbert: I guess it came in with the white people.

Bob: Yeah.

Imbert: They had it before.

Bob: Whether it was the white or the black man, yellow man, they were in here at the time, you see. They're the party that had that.

Imbert: Do you remember any stories about the gold rush days, about the white people coming in at that time? Is there anything that you remember that was told you, you know, way back when the white people first came into the country?

Bob: Not much. They only told us that one... they called it the Red Money, that's gold. The white people come from down the mouth of the river up this way. They don't tell how long before that, but before that they didn't see no white man before.

Imbert: Of course, Simon Fraser came through. He would be the first one.

Bob: Yeah.

Imbert: Did the Indian people think it very strange that the
white man was running after this gold? I mean, was it something that... Because gold was useless to the Indian.

Bob: Yeah, about that time, you see, when they first saw silver, the Indians didn't care for silver or gold. And they didn't even care for sugar or flour. Some of them would taste the sugar, "It's no good," they would throw it away, the flour they throw it away. If it was meat, they had meat, salmon, or duck... they had vegetable -- onions and stuff like that, potatoes.

Imbert: Do you remember some of the early settlers coming in here into this part?

Bob: The older settlers? That's a long time ago.

Imbert: You don't remember any of this?

Bob: I can name a few, the Kipp brothers, Chancies, Wells came in later, Stevensons came in later. Well, about that time there you could name every one and count them on your fingers, that lived in the valley. But they're all gone. A few of the ones from the Chancie family, and Kipps.

Imbert: What did the Indian people call the river, the Fraser River? Did they have any name for that?

Bob: No. The only name that I heard them call it was (Indian). (Indian) means river, but the right name I never heard.

Imbert: (Indian) could then be any river, the Chilliwack River or...

Bob: Yeah, that's right.

Imbert: Do you remember any stories or legends about the river, about the Fraser River? Have you heard anything to do with that? Either legends or stories or anything about it?

Bob: Yes. I didn't hear it from here but I heard it from further up around... people from Ohamil -- that's Laidlaw -- (name), up to Yale. They tell it, you get up on this mountain -- that's this side of the river, Fraser River. You can get way up on top there. You find rocks like you find in the bottom of the river, round rocks. He figured that, at one time, there was no other here. The river must have been way up but as time went on the coast kept getting deeper and deeper until it got down to the bedrock; it couldn't go no more. Now some of them said that there was a small river, all right, not a large one. It remains to be seen now, but boy, that's eighty years ago you could almost throw a rock right across, just like it is up in the canyon. You can throw a stone right across. Well today, some place there it's over a mile wide, well, from here to New Westminster.

Imbert: It was narrower?
Bob: Narrower.

Imbert: And it's been changing and widening?

Bob: And it's been changing, getting wider and wider.

Imbert: Did you live down near the river any time in your life, or did you live...

Bob: No, we lived here, down here about a mile. That's where my father and mother used to live, over here about a mile. They moved from there over here.

Imbert: Do you remember anything when you were growing up, when you were a child, any incidents that happened, things in those days illustrated how life was in those days?

Bob: At one time there was a lot of children. Some of them had four or five, or six or more children. I almost forgot that, forgotten that time. (laughs) Some kind of a sickness come down, whether it was flu or something...

Imbert: (inaudible).

Bob: There was only three of us, three little boys left. The rest was all gone. That was Sam (name) and Alfred Louie, the grandson of this old chief (name). And this Sam (name) that's his grandfather also. We're all related, just like a chain. They're originally from the same family, from those four leaders.

Imbert: And all the other kids died?

Bob: Yeah, they all died through some sickness of some kind.

Imbert: That's when you were young?

Bob: Yeah, that's when I was about six or seven years old.

Imbert: What year would that be?

Bob: Oh, that would been about, let's see, 1884, 1885 maybe.

Imbert: Do you remember any other incidents that happened when you were a boy?

Bob: No, not very well. Because the year I was born was 1887, no, 1877. 1877, that's right. Supposed to be on December 16.

Imbert: Your life was quite uneventful then in your early days?

Bob: Yeah. Well, in my young days there was only two stores in the valley, just two stores down here, where the Five
Corners is now. There was Ashwell and Henderson. And the road, the first road ever, was built across the valley (inaudible). The Hudson's Bay put in a small post there and you had to come from the part of the Fraser River in there. That's why they built this road.

Imbert: Right from the States, from across the border, was it?

Bob: No. It was down here about a mile along, about a mile and a half from Five Corners where the Hudson's Bay post was.

Imbert: Oh? Was there a Hudson's Bay post? I didn't realize.

Bob: Yeah.

Imbert: Where was that exactly?

Bob: Oh, that must be, that must have been a little before my time.

Imbert: What part would that be?

Bob: That's...

Imbert: Where would this be? To the west, or to the south, or...

Bob: It's the east side of the old Chilliwack River. A little village there.

Imbert: Towards Rosedale?

Bob: No, towards Chilliwack Mountain.

Imbert: Oh, towards Chilliwack Mountain. There was a Hudson's Bay post there?

Bob: Yeah, small Hudson's Bay post.

Imbert: Right down by the river?

Bob: Yeah, right down by the river. That branch of the Fraser River used to go right down through (name). The other village was the other side of the, (name) Island. And from then on they moved to Langley, the Hudson's Bay. The trappers, whatever they had to trade, they sold it there.

Imbert: How did you hear about that? That was the thing that was passed down to you by your people?

Bob: Oh, (name) my grandfather, great-grandfather. Take a lot out of the boys, you know, he says, "You come here. Sit
down and listen. What I'm telling you now, what I'm going to
tell you, you have to remember. I'm not going to be with you
all the time. There's a day coming you're going to find
something about this. You'll look around, who are you going to
ask? There will be nobody around to ask. Well I'm that way
now," he says.

Imbert: So that was the way they, the stories, the legends,
the history was passed on from one person?

Bob: From one person to the other.

Imbert: They'd gather the children -- the boys; the boys, not
the girls.

Bob: Yeah. And we were told, "You can do this, that's
right. But don't do this, it's wrong."

Imbert: And he passed that on about the Hudson's Bay post
down by the river there? To the east of the Chilliwack
Mountain?

Bob: Yeah, east of the Chilliwack Mountain. It was just
about, oh, maybe three-quarters of a mile from the end of
Chilliwack Mountain where the post was at.

Imbert: Would you hold it just a minute?

Bob: About the Chilliwack River. The Chilliwack River,
the outlet is towards (name), (name) Lake. And as time went on
the river changed its course. Now the old Chilliwack River is
called (Indian). (Indian) means to go away, the old river
changed its course and come this way. That's why (inaudible)
river, that's the Chilliwack River road, this road. And one of
the outlets of the old river, right down there below Elk Creek
falls, come and be up around the Little Mountain. Then it went
out into the Fraser River.

Imbert: Did the Chilliwack River, then, when it came out of
the mountains, split up into several pieces?

Bob: Oh, in places, yeah. One's up at (name), there's
two, three further up this way. As they tell it, there's
little ridges here and there, but no trees. Little ponds here
and there...

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