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[side one]

Dennis Demmert [DD]: For today I'd kind of like to take up where we left off before. In our last class, Hannah had told us about Dr. Burke and Archdeacon Stuck and some of her experiences in Fort Yukon when she was growing up. And there were some other questions that we had. Hannah also said she'd like to have you ask questions. Give you a little time to prepare in getting into that, first some questions I asked Hannah about the potlatches. As Hannah told us, they had potlatches just at those holidays, is that right? Christmas and Thanksgiving, or not...

Hannah Solomon [HS]: No, Thanksgiving Day came in later.

DD: That's right, but earlier it was New Year's and Christmas. Then they celebrated Fourth of July.

HS: New Year's, Christmas, and Fourth of July.

DD: And what about funeral potlatches?

HS: The funeral potlatches we never had at Fort Yukon. Not until my old man passed away. 'Cause I can only hear and I didn't going up in the villages to see what they're doing. When we first went to a Native funeral down at Minto in 1966, I think, my brother-in-law, Peter Solomon, passed away down at Minto. We went [inaudible] we went down there. When we were landing, we see so many people down there, out in the yard. And pilot told us they'd already

started with their potlatch. When we landed there, we went and they took us right down where they're having their potlatch, and they got place set up for us already, and they told us they start serving when we got there. And then in a little while they said, "We got to clean up so we can dance." It sounds so funny for us. We never did that over our area. And that was the first time I see Native dancing for the funeral.

DD: In Minto?

HS: In Minto. And when my old man passed away, we took, the family took, eight of Minto people over with us. I was still working in Fairbanks when he passed away. And when the--we took eight of Minto people over there with us and all the food. Like Dennis just said, we worried about what we going to feed people, but people just bring in food, all kinds from different places. From village they sent food in. And that was the time that it started at Fort Yukon. And now, from there on, they do it every time now. 'Cause I learn lot of things from the people around here myself. And my old man is very smart man. He told me just before, that spring--he passed away in September. In month of July, he was going back to Fort Yukon. And he told us that he's not going to come back to Fairbanks anymore. He say, "Even if I'm sick, I'm not going to come over. 'Cause I don't want my dead body to be taken--carried around." And when he got over there, he knew that the time was getting close. So he wrote out all, everything. He just arranged everything. He wrote down what hymns he want, and how he's being taken care of. And he even wrote out a prayer for the last prayer to be said on his grave before the people went home. He saved enough money that we didn't know, and he told my boys--well, Jonathan and Paul was down in Anchorage when their daddy

passed away, at the meeting. They went up to see him just before they left. He told them that, "My time is close. If you boys hear anything happen to me while you're at the meeting, don't leave the meeting. Continue what you're supposed to do before you, you know, coming home." And he said that, "I was born poor, and that's the way I'm going to be when I'm gone. I don't want no fancy coffin." And my son Paul is a carpenter. And he told him that, "Just pick up any board and make the casket for me at home. And I don't want no flowers on my funeral." And when we have the funeral up there, there was flowers sent in from Old Crow and one from Don Young out in Washington. But we just left that at the church. We didn't put it on his coffin. Up today, now, on Memorial Day, we never put flowers on him. But it just grows on there by itself, anyway. In the springtime [laughs]. So he wrote up everything so wonderful. Such a wonderful funeral we had for him. And when we went over, my son Peter faced the crowd and sings. And we never knew anything what he had in his mind. He's the youngest. The church was--oh, there was chartered planes of all kinds came in from Canada and all over. The church was just packed. And we had open casket until the last. And had Titus Peter take care of everything. And he told him what hymns to sing and everything. And they sang one song, Peter, to warm up his friend [inaudible] to play guitar with him. And they were going to sing, "Where Can I Go?" They start, and then my son just couldn't face the audience. He turned away, up there with the guitar in his hand. And then the audience sang. And then, a little while, Titus was telling him--telling the people what Paul told him to say to the people for him. And when Titus Peter said, "Peter Solomon wrote out a song that's he's going to play and sing," whew, we all didn't know what--he just couldn't face the people few minutes ago. But he couldn't stand up. They

put a chair there for him. And he sang and say the song that he made for his father. Oh, it was wonderful. After that, everybody went down. He even told us how to take his casket down to the funeral and sing "Amazing Grace" as we traveled down to the grave. And after that, everybody gather at the community hall, where they had a big potlatch. So from then on, everybody does it every time now. Different villages and all over now. This is what we learned from over on thier side. When I think of it, you know, it was so sad to think of old days. In old days, where there's a death, not many people in early days go to the hospital. Mostly at home. And the people passed away, and the people helped one another to pick out the grave and take care of everything. After the funeral, after the church service over, everybody just goes home. And I remember there was a family, her daughter died, and she was living at home, at home alone, and how, I remember, how she used to cry and cry and cry. But now, since the people start in with this potlatching, people get together, it make them feel stronger. It show what the people thinks of them, I think. When I think of the old ways, how the people used to suffer from crying so much. But now, everybody knows more about God, and they just leave everything to Him, I think.

Student: [inaudible].

HS: Seventy-four.

DD: Hannah, that reminds me of when I was growing up. I remember a funeral, when I was a little boy. I was very young still. That was when I was still living in Klawak, and I left there when I was four years old. But I remember everybody so sad before the funeral. And the cemetery is on an island. They go out there on

the fishing boats and they come back. Then, after they come back, they got together just like a potlatch and everybody just changed. They didn't talk about the person anymore, they just told stories and they joked and laughed. And I couldn't understand how just an hour ago everybody was so sad and the [inaudible]...

HS: Yeah, that's the way we felt in the first funeral down in Minto, because we never seen anything like that before.

DD: Yeah, and then afterwards people were laughing and joking and having a good time. And I couldn't understand that. 'Til I grew up, and I could understand what they were doing. Just helping each other out. But that sounds like the same thing at Fort Yukon...

HS: Uh, huh.

DD: ...where they have the celebration afterwards. But it really does help the family out of it.

Student: [inaudible]

HS: No, no.

DD: Okay, we've gotten some idea from Hannah about the potlatches they have now, but somebody had other questions as well. We can switch to other topics, I guess [inaudible]. And, as I mentioned, Hannah said she'd like some questions from you.

Student: What happened to Mrs. Burke?

HS: Oh, she died.

Student: [inaudible]

HS: What's that?

Student: A long time after [inaudible].

HS: After her husband, yeah. When Archdeacon Stuck died at Fort Yukon, he wants to be buried in the Native cemetery. We had two cemeteries at Fort Yukon. One for the mission, Native people, and they had one on the other part, Hudson Bay graveyard. I think those are the old Hudson Bay people that came down probably start that up there. But mostly whenever a white man died, they buried him up there. And the Native down there. And Archdeacon lived for Native people. So that's where he wanted to be buried. They buried him down there. And there was a plot on each side of him. One for Dr. Burke and one for Mrs. Burke. And they did brought back Dr. Burke's ashes, but Mrs. Burke they didn't. She died out in New York where they had two sons.

DD: Lois, do you have a question?

Student: Can you tell us a little bit when Mrs. Burke came back? I didn't come down to Arctic Village that time.

HS: Oh, that was hundred.

Student: I remember seeing pictures of it.

HS: Yeah, they celebrated hundred year of our church down at--in the church yard. Oh, there was a big celebration. They both were back. So she came in for it, and then she went back out. And passed away after that.

DD: But she was there just for that hundred year celebration of the church, huh?

HS: Uh huh, yeah. They both were at home for that.

Student: [inaudible]

HS: Uh, I wouldn't know. It must have been pretty old because they were there when I was a baby.

DD: Was that a big celebration for the church?

HS: Oh yes.

DD: Could you tell us about the celebration?

HS: Well, there wasn't much that I can remember, but they brought in lot of food and lot of people. Oh, talk about people! All over in the church yard. Uh huh.

Student: Were the people coming from Fort Yukon or the other villages?

HS: Everywhere! Everybody that wants to be there were there. And they brought a lot of people from the church too.

DD: When was that? Was that after you came to Fairbanks, or was that while...

HS: While I was still living in Fort Yukon.

DD: Before 1963?

HS: I don't remember a year.

Student: 1962 or 1963?

HS: Something. Somewhere in there.

DD: So just a few years before you moved then?

HS: Uh huh, yeah.

Student: What was it like when the ice broke?

HS: [Laughs] I'll tell you about ice breaking [Laughs]. Fort Yukon was--Fort Yukon is a Yukon Flats village, and it's really a flat place. And there's a hill up here. And we call that--there's one old lady that used to have her tent set up there in the springtime. And we used to go up there in the springtime, visit her. And nobody goes up there very much. And every spring, just about, we get flooded. Down those village. I remember, just before breakup time, how everybody used to pack things and put it up in the cache. And in 1949 the ice was so funny. Well, I live close to the river, except where the village is, right by the river. And our house is not too far from the river. And water is raising, but the ice in front is just solid. While the other bridge, the ice breaking up above is jamming under this big cake. And it's just like a big mountain in front. And Margie English, a friend of mine, and I, we got kind of worried. So we got our tents, and we went way back there on little ridge back there. We put up a tent. And we--the kids were small, so we took mostly everybody back there. She got a big family and I have a big family. And when we were just carrying things back there, there was one old lady hollered at us. Told us, "Why do you make so much work for?" And we just didn't pay attention to her, and we went back there. And all of a sudden that ice start moving. The whole village was just flooded. We had our tent up there. We had our blankets. This is two families. We had our blankets. We had our things up there. We couldn't do nothing! We had to climb on top of log cabin that was there, right next to it. Everybody had to climb on top. Soon that old lady that told us that we just work for nothing was coming up running in the water. Later on, up there she was on top that roof with us! [Laughs] And they had to--we

heard people hollering down there for help, all over the place. And they had to bring us down on a boat. They got a boat for us, and then we had to come down from the roof and get in the boat. And we were bucking the water, you know. It was so swift! Its from--the water was coming from Porcupine River and Yukon River. And it was so swift we had an awful time to get up to that village.

Two days before that, Margie and I--snow was slushy. We walk up there and when put up our tent back there, we said that we should go up there to that hill instead. Both of us, we were so worried. So we went up there. We went up there. We got ourselves so wet. And when we got up there, gee, it's just a bumpy place. Just no place, no smooth place at all. So we said, "Oh, we can't sleep here!" So we went back down. And the next two days that's when the ice started moving. And when they took us with the boat and that's where we slept the next night [laughs]. They took us up to that hill. And there's no way we can get any of our stuff. Because it was just--the lower part was just ice caked down that way. Just nothing! And they had to come over the helicopter and drop things on that hill for the people to use. And when the water was getting lower, the boys--you know how teenagers are, they jump on the ice cakes. They went down to village, and they come and tell us that, "This person's house is sitting here!" Different places. We just, I don't know. We just got the feeling that they meant the house was lifted and was in a different places. And two days after that, when we think we're able to go down, Margie and I, we went. We got big poles, big long ones. We went down there. And when we went down there to look over the village, we just can't believe what we see! It was just the upper part of the cabins. It's not buildings, it's cabins. It's the upper part of the cabins floated in different places. My house was pushed 'bout two, three

hundred yards back. And when water got down low, everything was broken on the way. My--one of my sons was discharged that summer from the Army. And he had nothing to do. So he cut thirty cords of wood, that was brought in and tied in front of our house. That was all washed away. And I don't know why, but when I was getting ready for the flood, we had lot of guns in the cache. I tied all that guns together. Well, that was found later 'cause they were all tied together. But everybody lost what they had. We were up there with no house, no cabins, nothing. And then the Red Cross came in and helped the people to build houses up there on the hill. So we were just moved away from our old village. Just a long time. And that winter Red Cross built a place for people. Gave them stoves, whatever they can, whatever little they can get. And when New Year's came, New Year's was approaching, we had no community hall, we had nothing. Sometimes I think of it and it just feels so funny. When New Year's is coming and everybody used to prepare for that. Nobody. Nothing. And they did shoot and drink or whatever they can on the New Year's Day. That's all they can do. 'Cause people were just all stuck with nothing, and people just had nothing.

And a year or two after--before we was wash away from old village, we used to have chiefs, second chiefs, and Native councils. Nobody ever think of starting anything. It was just a quiet place. And then all of a sudden my son, Mardo, and Percy and Vicky Carol Peterson, all those people, they got together and they say we just can't go by this. We just can't sit around and don't have no leaders. So they started a president and vice president and city council. White man's way. So the Native way of us having chief was just done away with. Just like it was washed away with the flood. I don't know why we never started it. But then they

started a white man's way, so they started president, vice president, and city council. And I was one of the woman city council, to start with it.

DD: Do you remember what year that was?

HS: Well, it was--well '49 was when we washed away. '50, '51, '52. '52, I think. '53. That's when we started that. Different way of starting to have leaders. And they never did went back to chiefs.

DD: Do you remember who the last chief was? Before the flood.

HS: Oh, I sure don't remember. There was a lot of chiefs. I don't remember who was the last chief.

Student: How did people used to decide who was the chief, and second chief?

HS: Nominate, I think.

Student: Sounds like a elections.

HS: Uh huh. Just by hand raising.

DD: Hannah, you know, the IRA started after about 1935 in Alaska. Is that when they started electing, do you remember? Or did they do that even before then?

HS: Electing their chiefs?

DD: Electing their chiefs, yeah.

HS: They did that ever since I was small.

DD: Okay, so even before that...

HS: Every January after the New Year is over, they get together.

DD: Even before IRA?

HS: Uh huh, yes.

Student: Did you have a new chief each year?

HS: Well, sometimes they stay. Sometimes. It's up to the people. They nominate. They just are--what's that?

Student: [inaudible]

HS: Uh huh. They used to have their own Indian way of having laws. Like whoever been in trouble during the year, those chiefs used to talk it over and have the person there with them. There was one time I remember there was a family that was separated from one another for so long. They lived their own life. And then one year, they brought them both in, and they talked to them, and they got them back together. They had their own children after that, too.

Student: What was generally done with the people who [inaudible]?

HS: How do you mean?

Student: Well, like the people who would break the law. Would they talk to them, the council or...

HS: Uh huh, yeah.

Student: [inaudible]

HS: Oh [laughs], those are little too [inaudible] me to remember. I was a kid myself in those days.

Student: [inaudible]

HS: What's that?

Student: [inaudible]

HS: Oh, yeah. The people that doesn't belongs at Fort Yukon. We send them home.

Student: After the flood, did you [inaudible]. So did they carry the water in buckets on poles?

HS: Always. We always did that. But after they start the new school up at the village, they had water where they can get water.

Student: [inaudible]

HS: What's that?

Student: Did they also have any kind of laundry facilities?

HS: Oh yeah, they do have that now. They have a good community hall. They have laundromats and--where they have gym and everything. Now, this past summer they're putting pipes into the homes, that people start having water in their homes.

DD: Hannah, you were saying about 1952 they started electing presidents. So from after the flood, until they elected presidents, I think you said they didn't have any kind of organization. Did they do anything? The community just didn't have the community hall. After they elected a president and vice president and council, city council, did they start to get things like a community hall and those kinds of things?

HS: Uh huh. By then the city, the community hall. That was started--the community hall, itself, was started by the church

people, too. And then, after that, the city got it.

DD: Did that help, then, when they elected a president, a vice president, and a city council. For getting things done?

HS: Oh yes, uh huh.

DD: Did any of your family--you served on the first one? How about other family members? Any of your children?

HS: I was in the city council for long time. Me and my son. And when they elected another one, I got myself out. I told them there's too many of us in here [laughs].

DD: Which son got elected first?

HS: Mardo.

DD: Mardo? And then...

HS: Mardo and I, we were in from the first.

DD: And then another son got elected?

HS: Jonathan.

DD: Jonathan got elected. And then you...

HS: I got myself out.

DD: Yeah, okay. Jonathan never did get himself back out of...

HS: Oh, gee, ever since then he's just into it! Today he's going up to Old Crow and over Inuvik and McPherson and Whitehorse. He started that today [laughs].

DD: Oh yeah. How does he go? Flying? Or...

HS: [inaudible]

Student: [inaudible]

HS: Oh, this for a caribou treaty, I think.

Student: Caribou treaty?

HS: Yeah. They're trying to prevent the caribous in those places, like Arctic Village and Old Crow have those caribou travel back and forth. So they're trying to prevent--so the government wouldn't bother those grounds out there and try to dig for oil or things like that. I think that's what it is. I don't understand it very much.

Student: [inaudible]

HS: We never see them. I've never seen a reindeer. We get only moose at Fort Yukon. No caribou.

DD: How about taking a five minute break now.

[inaudible conversation during break]

DD: Hannah is from Fort Yukon. Any other questions now [inaudible]. Well come to more recent times, after [inaudible].

Student: Hannah, in my culture, when people are adopted, lots of times they're prevented from knowing who their parents were or anything about their family. And some people feel it's very necessary for their own identity, really, to be able to find out [inaudible]. I wondered how you felt when you found out you were adopted [inaudible].

HS: I must be around ten or eleven years old, probably. One Sunday we--when my mother always take me to church and we came home

from church. And there was family, he had two, three, girls. They were, oh, beautiful dressed. And, well, by raising by these two old folks, there wasn't anything that I wish for. They gave me everything what I wanted. That doesn't mean that all the goodies and everything, but love, anyway. And after we got home from church, I told my adopted mother that, "Why didn't you make that woman be my godmother instead of this other woman?" And she told me, "You eat and I'll tell you." And we sat down, and she told me the one that I thought my godmother is, she told me that one is your real mother. "I took you when you was a baby, because I wanted a baby so bad. And she was willing to give you to me. And she's your own mother." Well, I just couldn't believe it.

DD: So your godmother is your real mother.

HS: It was my real mother. And I had a brother and sister. Two sisters and a brother there. That--I just got to know them all at one time then. And my real mother and my mother, my adopted mother, are real good friends. And they're always together. And in the springtime, they come down Black River with a boat. And by that time the steamboat would get there, and everybody start buying apples and oranges and everything. And my real mother told--I was eating one--and my real mother told me that, "These are the kind that I raise up at Black River. So why don't you go back with me?" Oh, how I wanted to! And I didn't want to leave my adopted mother and [laughs] she got my mind like that for a while. But then I was for these other old folks that always had me [laughs]. So up at village, whoever adopt a child from one mother is always friends. [inaudible]

DD: Where there ever any times when a family might have lost a

daughter or something, or couldn't have children, when they were able to adopt from another family?

HS: I think so, because there's a lot of people got other people's kids.

Student: How did the church feel about that?

HS: Nothing.

Student: [inaudible]

HS: Probably. Probably. In 19--I mean, when I moved to Fairbanks, I took a driving lesson. And they were trying to get-- at that time they're so strict that you got to have your birth certificate. I couldn't get any. I never did find one. I was just told by these old people where I was born and when I was born. Washington, D.C., if you notify them, I guess, so they sent me my school records and my census records. In 1910, on my census record, in 1910, it was marked down, "Mother - Eliza. Father - Mardo. Daughter - Hannah." And I was twelve years old. But that's wrong. I'm pretty sure that's wrong. In 1910, because I was told I was born in 1909. It could be '10, but they made a mistake. It could be two, but they made a mistake by writing down twelve.

DD: But then, I think you were also telling us last time, too, that there was--you saw the comet. When you were a little girl.

HS: Comet, uh huh. That was 1910. Uh huh. In those days, when they take census, they sure didn't do it like the way they did it last time. They're just all mixed up! [laughs] One day, I remember, in 1920, when they took census, people go to one home and write down everybody.

DD: In 1920?

HS: Uh huh. And they sent it through three teams up to Arctic Village and Venetie and all up that way. So I know they got true census. Then the one that we had here two, three years ago [laughs].

DD: That was different. Two or three years ago?

HS: Well, everybody just got mixed up the last time when they took census. Not only in Fairbanks, but everywhere. People just travel all over. Nobody makes sure of it.

DD: Yeah. So it sounds like you had a better census in 1920, then? For Fort Yukon?

HS: It is to me. Uh huh. Less people, too, anyway. People don't travel away from their homes very much then.

There was a question Lois asked me. So she didn't bring it out, I'm going to tell you about it. I didn't go through that, but I heard about it. I didn't really see it myself. In early days, when a woman turned to be a teenager and start their first menstruate, the people are so strict about that. Like me, I was kept inside the house. I couldn't go out. But I was told--Lois says she's seen it--they make a big bonnet for them. And they hide them behind the curtain or a tent, or anywhere where they wouldn't see people. For a month, I think I heard.

Student: [inaudible] a year I heard.

HS: Sometime are longer. They say they would have a tent or a little cabin out there by themselves where they couldn't look out. The way that those big bonnets for them. And they just feed them

what they want to feed them. We can't eat no fresh meat. That's that one I went through. Well, I think Poldine Carlo said that on her book, too. The young girls are not allowed anything that's just been killed. 'Cause they predict that will give the person hard luck. The men that goes out will have a hard luck if we--a woman's menstruating and eat some fish. Things that men kill. These are the ways the people took care of each other. They say that by hiding you save your complexion, and for the future of the person's life. But I was just kept inside the house. I didn't go nowhere for a month [laughs].

DD: But you couldn't eat fresh meat.

HS: Uh huh. That one, I think everybody get that rule.

Student: Can you eat dried food?

HS: Oh yeah. Uh huh.

Student: [inaudible] we have to eat behind [inaudible] nothing in front [inaudible] and we couldn't eat anything hot, either.

Student: What about bear [inaudible]?

HS: I don't remember. We don't have that over at Fort Yukon, so I don't know. They do that down in [inaudible], uh huh.

DD: What was the rule on that? That you couldn't...

Student: That you couldn't eat wild [inaudible].

HS: [inaudible]

Student: [inaudible]

HS: Like she said, no I didn't go through that myself. I didn't.

Student: [inaudible]

HS: No.

Student: [inaudible]

HS: Not really. I don't think. Oh, people used to be so strict. Trying to protect the other person's luck. Like, we had to--they really got respects for the mens. For they're the one that go out trapping, hunting, and provide things. I don't know who read Poldine's book, but Poldine got a lot of that in her own book. Poldine Carlo. When there's a men's cap or men's clothing, the girls are not supposed to step over that. Respect. You just can't do that.

Student: I remember, you know, even after we got done with it, whatever they were doing when we were menstruating, we couldn't even cross, you know, like, the slough or the river, where there would be the fish [inaudible]. We couldn't touch anything [inaudible].

Student: [inaudible]

HS: [inaudible]

Student: [inaudible]

DD: How about in Arctic Village? How was it there? Who gave you the food there? Who brought you food [inaudible]?

Student: Oh, my mother or my grandmother. My grandmother's the one that make me that [inaudible]. I was about nine years old [inaudible].

DD: She's still living. She's still living. Oh yeah?

HS: No, she's not. She died.

DD: Oh, I thought you said Sarah Hanks.

HS: No, [inaudible].

DD: Oh! I see [inaudible].

Student: [inaudible]

HS: What's that?

Student: [inaudible]

HS: Poldine Carlo. She's from Nulato. She wrote a book.

Student: [inaudible]

HS: Oh, yeah. She wrote a good book.

Side two:

[beginning of side two inaudible]

HS: I don't remember ever--I don't ever remember that he was [inaudible] after school, or anything. But he did a lot of good things. My old man fell on a [inaudible] one time, going downhill. And he hurt his breast. And it been bothering him for a long time. And it was getting worse. And Doctor Burke operated on him, and it could be cancer. And we didn't know it in those days.

DD: Now let's see, when was it that Doctor Burke died. Was it after you lived in Fairbanks in 1942?

HS: No.

DD: Was that before then, before you came here or...

HS: No, he died in '30's I think.

DD: Before you came to Fairbanks...

HS: Uh huh, yeah.

DD: And did the hospital continue after he died?

HS: Oh yeah, uh huh. Yeah.

DD: Was that--did pretty soon it stop. Was that before or after the flood, then?

HS: Well, the hospital was still on when we had the flood.

DD: Oh, so after 1949...

HS: The '50's, yeah.

DD: The '50's [inaudible].

Student: Was the hospital [inaudible]?

HS: No, that upper part didn't get...

Student: [inaudible]

HS: Yeah, uh huh.

Student: What do they do now for medical care? Is there somebody...

HS: There is a clinic over there. There's a medic there and nurses.

Student: Fort Yukon is like what, the center for a number of

villages?

HS: Uh huh, yeah. It is.

Student: How many villages does it [inaudible]?

HS: Arctic Village--Arctic Village, Venetie, Talkeetsik [sp?], and Birch Creek, I think. We were there a few times just in summer time. But it used to be fish camp, Tanana village, Circle. But now only those other.

DD: Where did you go before?

Student: [inaudible]

HS: Now, you mean?

Student: [inaudible]

HS: Pretty soon they're going to have snow machine [inaudible].

DD: Did they have snow machines before you left there? You left there in 1965?

HS: They got it after I left there.

DD: So that's a fairly recent thing, having snow machines in the village?

HS: Uh huh.

Student: What about [inaudible]?

HS: Well, motor boat, I wouldn't know when, but they used to have inboard motors, one or two, I saw it in old village. And then after that everything just just started coming in, so...

Student: [inaudible] something like that, did they share with

everybody?

HS: Lot of time people share. I just can't say.

Student: [inaudible]

HS: We had our fish camp about six mile below Fort Yukon. That was my father. But then after I got married, we never did do another fish camp. We fished, but it was right there in the village. In the lower part they have good soil. We used to have big garden there. We canned fish and we canned meat. And that was all washed away. The material and everything we lost. So I never did start that again. Up on the other village, the ground is different. Too sandy. It's not good for garden.

DD: Was that at your father's fish camp where you had the garden.

HS: No, at the old village. Our own yards.

DD: When did people move from the old village?

HS: 1949.

DD: After the flood.

HS: Uh huh.

Student: Did you get seeds from a catalog?

HS: I think we start getting our seeds through BIA school.

Student: [inaudible]

HS: Uh huh. In 1949, when we were washed away, we move up to the new site. We got a big family so we got two story log cabin. We lost that with a fire four years after, too [laughs]. So I simply

don't have no pictures of my little kids, my kids when they were small. When you have fire, that's the most thing that you miss is picture, I found that out. Any other thing you can get back, but pictures you just can't.

DD: You have--you lost pictures?

HS: Uh huh. Some in the flood and then the fire.

Student: My mother, when we girls [inaudible] whenever anything happens, grab the photo album.

HS: Uh huh! Really. It can't be replaced.

Student: [inaudible]

HS: Well, they got to find a good place. Fish don't travel everywhere. It got it's own channel where it goes. And people fix up where they want to have their camps. Up at Fort Yukon area, we haven't got a very good fishing area like they do down at Rampart and things like that. Plus, Rampart they only got one river going down that way. But after you hit Stevens Village, the river is just like that. That's all over.

DD: Lots of channels?

HS: Uh huh. Yeah.

DD: So Rampart is just a single channel?

HS: Uh huh. That's why they do more good fishing down that way.

Student: [inaudible]

HS: Oh yes, uh huh.

Student: [inaudible]

HS: Yes.

Student: [inaudible]

HS: Well, like I said that it never was plentiful up there like they do in the lower.

DD: Well, we've run out of time.

[tape ends]