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George Cobb tapes

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ACKNOWLEDGEMENTS

The interview of **William Taylor** the Third was conducted by **George Cobb** in 1967, the Canadian Centennial year. Since then, it has sat on the shelves of the Trent University Archives, never having been transcribed.

Judy Jamieson-Mitton, having both an old tech audio tape transcribing machine and substantial transcribing experience offered to transfer the interview from tape to paper. The audio recording was not of the greatest quality and the pickup up the dialogue was a very difficult task.

Mae Whetung-Derrick, following the written words, listened to the tapes to fill in the blanks in the narrative, make corrections and provide historical context to be included with footnotes.

Jack Hoggarth, with a set of younger ears, was able to fill in the blanks of the conversation that were difficult to decipher. **Jack** also provided some of the spellings in Anishnabemowin. CHI MIIGWETCH to Jack for his considerable contributions.

This project was labour intensive and took many months to complete. With countless hours, the tapes were listened to over and over, and over and over. The finished product is the best as is possible.

CHI MIIGWETCH to Elders **Douglas Williams** and **Merritt Taylor** for taking the time to listen and confirm the spellings of the place names. CHI MIIGWETCH for sharing your knowledge of **Seawid's** or **ZiiWiid Island**, commonly called today **Seaweed Island**, and **Pashkominiss** or **Clear Island**.

Also a CHI MIIGWETCH to **Mel** and **Darla Blodgett** for taking the audiotape and transferring it to a CD format.

With this group effort, the voice and story of **William Taylor the Third** lives on and is preserved for and accessible to future generations.

All my relations

MWD

November, 2016

Try it now

Well hey, good morning. What do I say? Mr. Taylor or something like that?

*Yes. Mr. Taylor, Mr. **Bill Taylor of Curve Lake**? Now you were going to tell us about the um, how the Indians came here?*

Oh yes, I was talking about **Bobcaygeon** there. You know **Bobcaygeon** was a place where they all came, everybody come to Chemong house and pitch a tent there. **Mr. Sinclair** [1] and stay for a week or so and you know, **Bobcaygeon** isn't the right name for **Bobcaygeon**. It's **BOB KWAAB KIDJEW WAAN**—*Water Running Over the Rocks*. And as close as the white man can come is Bobcaygeon. He couldn't say **BOB KWAAB KIDJEW WAAN**, see? And then they come down the, they came from all over, camping Big Island and one fellow came Big Island and he sold the island for one bottle of whiskey to **Mr. Boyd**. And **Mr. Boyd** could take some big timber there to turn in and um, he cut all the timber; he had some buffalos and he pastured them there. And he tried to sell it but he couldn't sell it because it wouldn't belong to him, see? It belonged to the Indians yet. Of course, it would be quite a while before he'd get it straightened out. Who owns it, see?

That was Boyd--the lumber man?

Yeah, **Boyd the lumber man**; he lived right in **Bobcaygeon**. And then the Indians used to camp all along the shore. And they used to put up their camps for the winter here and they cut wood and farmers' lots and forced to be, you know; and they moved from one place to another. And they camped at **Grenadier Island**, that's at the mouth at **Pigeon Creek**. And it used to take them seven days to walk to **Waa-mii-mii . . .**

Walk by water?

By water. The farmers at **Ennismore** and **Emily**, just when before the dams was built round here, see? And the water was very low and the farmers used to visit **Ennismore** and **Emily**, they used to cut trees down and walk right over the creeks, see? Past **Pigeon Creek**, see? And it used to take them seven days because they had to cut their way out through to **Omeemee**, see? And they used to stay at **Thomas' Hill**, and camp there. And there was so many of them wild pigeons. They used to lay on the grounds and, long poles, you know, and knock them down, see?

Did you ever see any of those?

No I didn't. My father used to tell me.

The passenger pigeons . .

Yeah. And that, that's what they call **Omeemee**; that's what the Indians call the pigeons, mii-mii

That's Indian for pigeon, is it?

Yeah, mii-mii. And they, the white man what's call **Omeemee** [chuckles] that's ah. . . that's. . . I don't know. . . that's um . . . they had it this way that the game Warden say **Omeemee**

That's the Indian girls, see? and they used to camp in there, there used to be a point there

called **Buckshot Point** and the Indians owned that point. Now it's chuck full of cottages. I don't know who sold it . . . it's a lot of cottages there now.

She'd get off there. She was Indian [yelling] GET OUTTA HERE!!!!!!!, see. This was private property, see?. That's all over now, see?

It wasn't part of there of the reserve there, was it?

No, it was a . . . every piece of land you know, I just don't know how exactly to put it because they used to survey, they surveyed the place and cut off . . . it's like right here now. Well you don't own anything. We don't own anything privately outside of the shoreline.

I thought you were on some of the island out there.

Well we own a lot of islands around there, sure. What I mean is broken front; that's what they call it, see? That was a broken front, called **Buckshot Point**. The broken front belongs to Indians, you see. What there are cottages all there now. A lot of cottages.

And same way when you come out, come back out here [showing on map] there's **Crowley's Island**^[2]. That used to belong to the Indians too. That's where the camp was for the kids now.

And then [map rattles], all these islands here . . . and we used to camp all these islands before they got to this point, you see. Now the great-grandfather was born on an island there; they called it **George's Island** now. They called it **PASHKOMNISHAY**^[3] because it was too free. **PASHKOMNISHAY** that's **Clear Island**, see? "Clear" as there's not too many trees

Oh I see. What's that word again?

PASHKOMNISHAY. And then, that's where he was born. He was a hundred and eleven or fourteen years old when he died. And ah . . .

That's your grandfather?

Great-grandfather. And they used to camp when . . .

Well he was born before the white man?

Oh yeah, sure. He was older than this thing coming in Montreal^[4]

The Centennial.

The Centennial. Yeah, see? It's just a hundred years ago, see? And then they used to camp all along these islands, like the place they all fished and the water was low and they took them oh half hour; within an hour, hour and a half to follow the creek where **Scotsman's Point** into **Sandy Creek** see? There's only a wee little channel and there was a lot of muskrats sitting there and ducks. They always carried ah . . . shotguns with them year round.

Now. . . what do you get now? If the guy with inspection caught you with a .22 outside there, well he'd take it away from ya and cost ya something.

He wouldn't, would he?

Oh yeah, sure. And then they built a dam down here in **Buckhorn**. That's where they used to pull out . . . years ago, you know, the rice, wild rice . . . chuck full in every bay. Even right from here, right from down here to **Seaweed Island**^[5] and right across to **Scotsman's Point**. That's where they used to gather rice.

Well that's all gone now, isn't it?

Oh gosh. Wherever I see a cottage it's all cleared. No rice. It's gone.

What is it? The cottagers have cleaned it out?

The cottagers.

The carp cleaned quite a lot out . . .

Oh no, they won't allow . . . they do . . . but when the carp eats off the roots of the rice, floats up and it's there, see? Once . . . you don't see no rice floating around there see? It's all clear. It's all taken care of. And then when you ah, when you get off any place now a days— [raises voice] GET OFF! THIS IS PRIVATE PROPERTY! We gotta to be drivin' folks outta here.

We're don't, we're not that brave. We're not that way. The Indians aren't that way. We make tables out there for everybody to—strangers, white people, tourists, come it they want dinner out there, they can have it. We don't say anything. We don't put them off, say "Private Property". No!

Now we go down to **Buckhorn** now, see? And ah . . . we'd better start from the village here. This village was given to us by the New England Lumber Company[6]. They lumbered here, took all the pine and all the second growth of pine. And when they got done with it, they give it to the Indians. And they start to build little shacks; log cabin over there belonged to **Curly Tom**—you know **Curly Tom**?

Yes

It's over a hundred years old.

Is it? There are two of them there, aren't there?

Yeah and that's where I was born, close to that log home

Were they some of the original house that were built here?

Oh yeah. That one there, it was **Curly Tom's**. He'd be . . . he's a fellow named **Ike Johnson**. We used to call him **Seward Johnson** and he built that and just before he finished it, he sold it for eight dollars to my grandfather.

Whew! Eight dollars.

Eight dollars—he wanted to go to the **Rice Lake** to see a girl. And my grandfather bought—that's my father's side—and he bought it for eight dollars. It's still standing there. And he was a hundred and three when he died. And he still died; he died . . . oh. . . after I came home from the First World War. Me and me uncle **Charles Taylor**[7]—that's my father's brother and grandfather's son, see?

We went over there and he lost his left leg and his right eye.

In the First War?

And I lost a brother, the oldest brother[8] . . . in the First World War. And then he says . . . I don't care . . . when he seen me and me uncle, he says I don't care now, he says my sons be all here. And ah, he went out and got his canoe at ninety-six years old and he took a troll and he was trolling along and he got a seventeen pound lunge.

And the young fellows heard him yelling there, I'll tell you. He couldn't land the lunge. He was ninety-six years old. And then ah, the boys run down to meet him and some came to canoe whatever canoe they could find along the shore and they went and see what was going on, see?

And he was gesturing. It was a big lunge, see? So they clubbed it for him and took him to shore and ah, when he got to his place, it used to be two big elms there. And . . . that's where they used to sit in the evening, there . . . he and my grandmother, you know.

My grandmother came from Ireland.

Oh did she?

Yeah, Dublin. And ah, and ah, she was dead then . . . much. He went under that tree and he yelled. It was, you could hear it all over, jeez, that's right. "Last fish I'm gonna kill!" and so it was.

Was it?

Yeah . . . and he died. I wasn't here when my grandmother died. I was at the Soo. And ah,

Do you remember your grandmother?

Oh yes! Yeah, I remember. I'm seventy-eight years old[9].

Yes, you don't look that.

No. And um . . .

Was she a Catholic Irish?

Oh yeah, oh yeah Catholic Irish.

She was a Catholic.

And my grandfather was an Orangeman. And there was never one word against each other.

No

No. They lived good! And I was named after me grandfather, William, see? And his father was William and I was William. They used to call me William the Third, see? And they both passed out. And . . . I think it's nineteen . . . forties . . . forty-two when my father died and I went to, to um . . . Kingston; they examined me, my heart was bad. And, I ah, well I went and seen him before I left; I says I'll be back tomorrow night. All right.

I . . . when I went away, he died that . . . that same day.

So one fellow came after me he says look, came after me, he says I got bad news for you. I says I know it. So he says see me tomorrow and I, I got home and he was gone.

[They go back to map]

And then we starts to go down to **Buckhorn**, now. And you know years ago, when the Indians used to travel back and forth, they never used to have a light boat; they'd always have dugouts, see? What you call a dugout.

Do you remember seeing the dugouts?

Oh yes. Quite a few. And . . .

Did you see them being made?

No, I was never see, let's see now . . . no I never seen them made, but I seen birch bark canoes made.

Yeah, I was wondering how they made the dugout. Did they scoop them out or do they burn them?

No, I tell you they never, they used to hunt back north here and um, they never took the boat because dugouts was too heavy. So when they get to the place where they gonna trap beaver, they'd just go look around, see a cedar or a big cedar, a good pine to cut it down and throw it into the boat.

Yeah

And um . . .

Did they cut the inside out . . .

With their knife oh, ah with the axe. They dug it out with an axe, see.

They didn't burn it out?

Oh no. They just hack it [*gesturing*] and [*gesturing*] dug it right out.

Well next morning, you'd jump in there, way you goes setting traps for beaver. Well when he gets four, five beaver there why he thinks of another lake and he just canoe there. Would go there, camps there and make another boat.

Gee! [both chuckle]

And when they get done trappin' they'd bury their traps.

Do they? To make sure they go back and . . .

They'll take some birch bark and dig a hole in the ground and put the birch bark down there and birch bark on top and cover it up. Put a stake there.

So it's in a birch bark box almost.

Yeah, so they wouldn't rust, see? And then . . . we would go to Buckhorn and when they were portaging in Buckhorn then they found a big deer's horn, buck's horn see? And then that's what they name Buckhorn for, see? That's the name **Buckhorn**--buck's horn. Deer's horn. That's that Indians, they made it talk a bit **Buckhorn**--they just found it on the rocks when they were porting their boats, see?

Oh I see.

And it's Buckhorn still. That's the name of that.

There wasn't an Indian name for Buckhorn before?

No. No. And then they went down; they used to camp down **Deer Bay**, oh all over **Deer Bay** and nobody bothered them or anything like that. And a lot of fishin' you know. They, when they find a good place they'd stay there all winter maybe.

Get the, ah, ah cedar bark. They'd strip cedars, see? And put it all around make a moosh.

They had to put the poles up?.

Yeah

You were in one of those camps were you?

Oh yes.

Are the poles, do the poles go up to the top like?

Oh ah, they, they just start at the base and cross like this [*gesturing*], see?

And they cross here, and cross over here . . .

So it isn't round?

Yeah, it is, it's round. They make it round. An ah, then when they put the cedar on there, they put in there, you know, a little deep set where they get them . . . they, whatcha call it? ,ah . . . tar paper and then put the tar paper around, see?

How did they, how did they hold the cedar together? It was with Cedar bark strips were they?

Yeah and they just stick them on the ground and get a leather wood and tie it up to, tie it all around, see?

Oh I see. Sort of lace them together?

Yeah, lace them together to these poles, see? so the wind wouldn't come in on it.

And overlap them I suppose?

Oh yes. My father had one over **Sandy Creek** they was where we was trapping every spring. And ah, and then ah, we go down through **Buckhorn** and we used to trap there and hunt and, all winter. They began to, you know; they'd come together and clean a bunch once like, in the spring of the year after the trapping, they'd have a pow-wow. And then go down to **Lovesick**—a bunch of them there camping—and um when they were there and the back country was there and this fellow—young fellow—got into a boat and goin' along fishin' along the shore and seen a girl standing there.

And her hair. . . and ah, she couldn't talk English or anything like that . . . so this fellow was lost—he was a surveyor, see?—and when the girl, daughter,

So he went away and ah, this girl went with an Indian to **Lovesick** see? And she stayed there with him for two moons. I don't know what that means. Two moons is you know?

Two moons

Two months, I guess. And then he says she, she couldn't talk then with the English, see? He says you let me go for; I'll be away for three moons. She took him, he took her right back where he found her, see? The way he went and followed the trail. It was blazed for him, see? And ah, he was there. Oh he was going some; thinkin' about the girl, see? He fell in love with her at first sight.

So . . . and the three moons came up; he went down there and she not there . . . and he waited and waited for her now. She didn't come back. And then the . . . he paddled home to **Lovesick** again to where the camp was. And he sat there . . . and he was so-o-o in love with the girl that went away . . . he jumps right in and drowned himself. That's why they call it **Lovesick Lake**.

And they went to **Burleigh**. . . we went down to **Burleigh**. **Burleigh** is ah **Jimsokweidjiwan**. That's **Burleigh**; that's *Boiling Water*, *Boiling Water*, see?

Boiling water.

Yeah, and ah, they went down to, we went down to **Clear Lake** and, and we get into **Young's Point**. And we used to camp in **Young's Point**. And then we went over **Lakefield** and pretty near through this, with this . . . whatya call it now? . . . went down to **Lakefield** and um . . . they named that. The water was so high, it used to go over **Lakefield**, flood the fields, see? And then they call that . . . what is it now? . . . I forget now . . . ah . . . **Waaztedjiwan**, *Water Going Down*..

*Was that they called that **Katchewanooka**?*

Yeah Katchewanoke; that was white man's name.

That the white man's

Yeah, yeah. **Katchewanoo**; that's what they called at **Lakefield**, *Water Going Over the Fields*. Katch-a-wan-noon, see?

And then that's as far as we would go, but I'll tell you what lake we didn't go in there; that used to be **Mud Lake** . . . oh the water was slow, you know before they build the dam at **Buckhorn**. And they built the dam in nineteen . . . eleven, I think. Started in nineteen-ten and finished in nineteen-eleven. And ah, the runner used to be **John Taylor, Harvey's** grandfather, you've see his . . .

Yeah I've seen his picture

Yeah and he was runner for the three villages for reserves

You remember him, do you?

Oh yeah.

Was he a very big man?

Oh, he was a powerful old man. And ah, he used to go to **Chemong**. And that's, **Chemong** and that's another thing I'll tell ya. **Chemong**, they call it. We used to call it **SHKIGMAANG** see? It's **Curve Lake**, same as now. It's as close as the white fellow, white people come as to say **SHKIGMAA**, they named it **Chemong**.

Well, they named it **Chemong** and we say our SHKIGMAANG and that's **Curve Lake**, right here and after that, see?.

And he used to go from there . . .

What's SHKIGMAANG mean?

"Curve"

Oh, "curve"

Yeah, **Curve Lake**.

Like the?

SHKIGMAANG— You got that "curve" and "lake" together: **SHKIGMAANG**, see? And then he used to go to **Rice Lake** and get the . . . he was a runner for the region, see

What he'd do, take news around?

Yeah, if there was any news from here, he'd take it down there; what's the news over there he'd fetch it down here and they he'd go to **Scugog**, cross country; every month he done that.

Every month

Yeah, they used to have council every month, you see?

He took sorta council news.

Oh yes, the papers, they take it, wrote see?, see? And, he'd off on the way; he had a good job. He tells me one time that as soon as he was at **Emily Creek**, he would take a shortcut overland. It's a still run, see? Called it **Scugog River**. He says I heard my dog barking over there, he says. And I went over. There was a big ah, otter. I shot him, killed him, skinned him . . . oh, it takes a long . . . Oh, I wouldn't wanna make it, make a quick job of skinning an otter.

They difficult to skin?

Oh you couldn't pull the skin off.

Can't you?

You could, you gotta hack it well with a knife

Yeah, pull it back on . . . [both speak together here-indistinct]

Yeah. And it's very tough. And he says when I got to **Scugog River**, I heard him barking again. He was following a track. See, he had another otter. He says I got two otters. And when I was coming back I got just one fox.

That used to be the golf course [10] there west at _____ in them days, you know

There what?

Before; there wasn't much in them days.

No. There weren't many otters, were there?

Oh yes. More so than what there is now. There's too many trappers now. Take them back in the back lakes here. You couldn't, you couldn't find a place to put a trap if you . . . they've got acres and acres here; you run ah . . . for miles

Have they?

Yeah.

Who does the trapping then now?

Well there's old . . . **Don Windover**. Another one's over here in **Selwyn**. He's got places that won't keep it. The place is chuck full of, miles and miles of it. . . with trap lines. We have no trap lines. In nineteen . . . just after I came back from the war. . . when **MacKenzie King** was in.

Yeah I remember him.

And um . . . he sent an envoy here from Ottawa. And ah, . . . and they had a council; they met the envoy here at council and he says we want to buy all your . . . hunting rights that you never seen, see? This was all at one time hunting grounds here . . . any place for miles and miles and way back north where they went for trapping now. And . . . and he says whether you like it or not we gonna buy it. See? And he says your notes and money will be twenty-five dollars a head for seven years.

Well [sighs] . . . we all signed. Every soul. The land never seen. When . . . when they got back they had it printed . . . 'bout all their land from the Indians.

And that's all you got was twenty-five dollars a head

Yeah, for seven years. We had one pay, twenty-five dollars a head. That was gone. We never got another cent for it.

You never got the other six years?

No. A few years you'd get paid twice a, twice a . . . every six months. We never seen it again [laughing].

Did they put that in the band funds do you think or . . . ?

No. No. We haven't got even ah . . . anymore what this here . . . what you call it . . . they used ah, what'd we should get paid? Everyone a dollar a day . . . a dollar a month. . . that's it, annuity money. But we don't get annuity money now

Don't you?

No. We don't get nothing.

They stopped it.

Yeah and they want me to go on and used the money to go on

So the only thing you get now is doctor's bills paid and that sort of thing?

Yeah and schools *and dentists and schools*.

Yeah. Well they make a good job at schools all right. But I tell ya, in my young days when I was at school, there was only . . . four books. First part, second part, third, fourth and that's, when you. . . we used to, up to read, read them two and three hundred times each book, see? When you get to fourth book. . .

What were they about? English books?

Yeah. *The Red Curricular*

They were all in the one book?

Yeah. And ah, [laughs] and when they get through the fourth book two-three hundred times, well you were out of school.

That's it.

That's it, see? Now look at now . . . they get the bus here, they go out to high school; they get nurses and they get um . . . oh, salesmen and

everything. And if they fund us, we were like that long ago; oh why we'd be something.

That's right.

And ah we were foolish, you know. I wouldn't say foolish but we help the country in the First World War. There was five brothers of ours in it. And there was a heck of a lot of Indians from all over. And in the Second World War, just the same once it was over. We lost our country.

Yes, you didn't have any choice, did you?

No . . . we lost it

When I tell ya then . . . the government is good if you have the right government.

Yes. But um . . . they could do a lot more than what they're doing, couldn't they?

Oh yes! Oh yes! If they pay the Indians for all, all the land that they . . . took off 'em.

Yes.

They would break the government [*laughs*].

They would, wouldn't they?

Yeah.

There was some, something I heard from somebody about the original treaty saying that the white man just wanted the ground to the depth of a plow.

Six inches, yeah.

Did you hear that?

Oh it's on there, it's in there.

It's in the treaty?

Treaty . . . yeah.

What . . . which treaty, do you know?

It's a, the Indian Treaty they made when I was . . . with Queen Victoria.

Oh.

You know, them old days, them Indians wasn't educated they um . . . they made a better treaty than what they are doing, doing now, see? The Indians . . . they don't know the first thing about . . . how to . . . where to make a, make something sound, see? Like they did years ago.

Probably some of the older one are better than they. . . ?

Oh they, the Indians long ago, made all the treaties as we go by now, see?

Yes.

If you were allowed to go by them treaties, there, they say they're well, fair done

Nobody sort of sticks to the original, . . . wording of them, do they?

No, but I just tell ya . . . if they did, they wouldn't listen to you in parliament anyway.

No

. so you gotta stay where they put ya [*laughs*].

*That's all there is to it [*laughs*].*

Yes, that's all there is to it. If they want to make white man out of Indian, they, they'll do it someday. Not very far away from now, see?

No. It seems a pity the younger ones are losing the language . . .

Oh . . . look it here. I was seventeen years away from this village . . . I went through France, Belgium and into Germany . . . and . . . I think . . . I think . . . man is foolish to tell you that he forgets his own language, Indian language, you know. So you can't forget . . . even if

they tell them, I won't care how long he stays in Canada from Germany will he ever lose his language?

No. But the young ones here are not learning their language.

No.

That's the trouble.

Uh huh.

If they learned it to say ten or twelve they wouldn't forget it then would they?

No, if they talked to them when they're raisin' them, why they know something about

Germany anyways. And here, in the village here, we, before this bus drove school went to Lakefield and all, everything. I don't believe anybody could forget his language.

No, not then.

Can, can you forget your English language?

No.

Ah, because you got the accent whenever you speak.

Yes

Right? . . . and the Indians is just the same. Germany, the Frenchmen is just the same. And when you lose that, I don't care where he come from, what ah, place in Africa he comes from, he's got talk the language.

Yes, but the children here now not learning the language, are they?

No, they're not learning the language here. But I tell you, the old folks that's raising the kids, their kids, they talk to them, they talk their language; whatever language they use here. They want to, see?

The old people, some of them talk Indian, don't they?

Yeah. Sure. Same with every nation . . . you see them come out here, paid for the wood, of course, they . . . when anybody comes here, he's workin' to learn his language, but at the same time he'll never forget his own language, where he comes from.

No.

We were born in the country and ah, there's a lot of us here. I was married to a white woman and ah, my son, two sons, married white women . . . white girls. I guess and quite a few of them here married white gals. And quite a few of the girls married white men.

They have, haven't they?

Oh yes. . . . You know how **Cliff Whetung** got rich, sort of?

Yeah.

He married a white girl.

Yes he has.

Used to live cross here . . . and ah, his woman, his white woman lived down the corner, just a . . . ah **Marion Jones**[\[11\]](#), that's her name.

Well she was too, was she?

She married **Dan Whetung**, that's **Clifford's** father.

Yeah

And the grandfather, old **Jim Taylor**, he had a lot of sons and daughters . . . there was eight in my, in my old grandfather's family. That's my father's father . . . and if you want to put this in there whatcha call it, in Peterborough, why mention my name in there in the bottom

Oh yes, we will.

Yeah, **William Taylor** the Third.

William Taylor the Third.

[both men talk at the same time . . . unintelligible]

That will be on that.

From **Curve Lake**

Yes

Well now, I think that's all that I . . .

Is it?

Yeah . . .

Um . . . when the um, this . . . what was it, the Canadian lumber company . . .

New England

New England Company had this point

Ah, this point nineteen hundred and sixty-four acres, this point.

Was it?

Yeah . . .

They, they um they took all the pine off of here?

They took all the pine, only what you see here, second growth. They're no good now; it's all punk.

It is, isn't it?

Yeah

Well, they gave it to the Indians

They give it to the Indians, yeah . . . and ah . . .

That was a long while ago, [both speak together]

In the 1930's, something like that, yeah. Nineteen thirties, yeah at that time.

Yes

And then they built what? Did they build a school here or anything? Or a church?

Oh they built a church and they built a hall. Now they got two schools here and they got a hall . . . a church.

Well your grandfather would have been born before the white man came here, wouldn't he?

Oh yes.

Did he tell you anything about the . . .

Yes, he and my grandmother, my grandmother^[12] . . . came from Ireland and they landed in ah, **Whiskey Creek** on the other side of **Lindsay**.

Yes,

And my grandfather and his brother, Jim was trapping together over there and they seen these two girls and they . . . well, of course, they got together and got married, see?

But soon after they landed here?

Yeah. Right, soon after they landed from Ireland.

That was a bit of a change [both laugh].

Yeah and they moved up here and they, they, they really built log houses here before the house was built oh, years, see?. I think this house was first built just cost one hundred and fifty dollars.

Did it?

Yeah.

This is just frame, is it? There's no log underneath it?

No. Oh yeah, there's logs underneath.

Oh you've covered it over?

Yeah. No, there's no logs here what's underneath, you know.

Oh yes.

I built that myself.

Did you?

This one here. Kitchen . . . and I built a cottage in **Eagle Lake**.

*Did your grandfather tell you anything about where your . . . your name of **Taylor** came from?*

No, he never did.

*Because he had always been **Taylor**.*

Yeah, well, I just tell ya. Taylor ain't an Indian name. It's a, a white man's name.

Yes but most people have got well, white man's names now, haven't they?

Oh yes.

Funny where they came from? Were they people that they knew? Or missionaries? or [talk together, unintelligible]

. . . from off the reserve, you know.

Yes

They got together, married; maybe ah the girl married a fellow from a different reserve and . . . a woman from the other reserve married somebody here on this reserve. That's where it went, see?

Yeah

Well that's the same the world all over right now.

It is, isn't it?

Yeah . . . was you married when you come over?

Ah, yes I was.

See? there's a lotta of us come from all over the country getting into Canada now marrying Canadian girls.

Oh there are huh?

Yeah Well, I just tell ya if I was to live my life over again I wouldn't stay this reserve.

You wouldn't? You're sort of tied down, aren't you?

Well, there's nothing here on this reserve.

No.

You got to go so far. You got to go into Peterborough and into ah, whada-ya-call it . . . Oshawa to work. That's a long trip.

There's no where you can work close here, is there?

No. There's nothing, there's nothing here at tall.

That's why it's difficult for young fellas.

Oh yes. Sure, they, they go away . . . well, I, I was the same when I was a young fella. I worked all over.

You, you left here and went to work?

Oh yeah. And I never got sacked .

Didn't you?

No, never got sacked at tall. I was a lumber man. I knowt quit a bit about lumber and. . . I know how to put it out . . .

You on the river?

Oh yes. I been on some wicked rivers . . .

Was it . . . what, a driver?

Yeah.

*The **Mattawaska River** was the worst, wasn't it?*

Oh that was . . . nothing ah, I never seen um oh . . . I forget the name . . the place down in near **Southfield**[\[13\]](#), I drove on that river and ah, . . . oh, I forget that name . . . of that river . . . oh jeez, there's a lot of . . .lumbermen drowned there, see?

They, what they used to do, they'd bury them right where they'd find them, see? with his boots tagged on them stumps; pipe tobacco laying on them stumps

You just put, make a cross there?

Yeah and then ah, what the heck? They was done with the stump.

[unintelligible]

And they buried them right there without a box

Yes

And that's the way they used to do it.

How were they killed? Mostly in log jams, or?

Drowned.

Falling off the rafts?

Well, when you're making a jam, you're still not quick enough to ah, jump to shore. Well that's, well you can't make a jam on that, on the shoreline, see? You, you gotta go look over the jam first and then you know where a loose logs would be and you fire them off all at once you go . . . you not quick enough to go.

You gotta have an experienced man to break to break a jam.

Yeah.

Did they ever sort of dynamite the jams?

Oh yeah

Sending men out to do it?

Me and another fella from **Bobcaygeon**, we were watching the crooked rapids there in **Mississauga** and there was a sharp rock on the other side and the logs used to go here and go right straight across and bounce off. What there was a boom stick, about thirty feet long and it's got caught in there, see. Oh . . . and it kinda backed the water up from the other side and they, the logs went through logs see? And we put five sticks of dynamite *[laughing]* on the, on the, we tied them up in sticks, you see. You tie them up and shove them in the hole. So, the other fella, he set the whatcha call it, she was afire. Run. We run. Both of us run.

And here's a great big rock, about fifty yards . . . and by gosh . . . all at once it, dynamite went off about seventy-five yards *[laughing]* down below *[laughing, laughing]*. And then we put her right close to the big rock; it was ah, oh, it wasn't very big, you know. Round, I mean, but it was high. And then we put, I think seven sticks we did on it. And we went way back in the bush. Put a long fuse on it *[laughing]*.

And all at once BOOF! Well, you gotta watch your timber, you know. They fly and ah, in pieces. You gotta watch them. And then ah, we went down where the big rock was *[laughing, laughing]* way down about fifty yards. *[laughing]* Just rolled and took all them logs out. Holy

Gee!

Ah, that dynamite make your head ache.

I suppose you didn't hear anything from your grandfather about the Mohawks, did you?

Mohawks? Yeah. No . . . what um, the Mohawks watching the whatcha call it island[14] here . . . you can only dig about two or three feet to show them bones.

Yes.

They had just as yellow, old.

Well, they weren't Mohawk on that island, were they?

No. That's where they fought. Mohawks and

They actually fought . . .

Oh yeah.

It wasn't used as a burial ground or anything?

No. They buried them, anything that was killed you know, anybody that was killed, you, they buried them there.

Yes.

And um

Did you ever hear of any other places where they had battles?

No. That's where ah the Chippewas used to wait for them. Wait for the Mohawks coming down the lakes, see?

Oh I see. Then the Mohawks would land on the island.

They wouldn't let them land.

No.

They's be . . . shoot them before they come onto the land.

Yeah.

And clubs, see? There's nothing but bows and arrows them days. There's no powder and shot

Oh no. They used quite a lot of clubs, did they?

Yeah. They're making them.

Does anybody have any of those old clubs?

I don't think so

That's um, I think I showed you a paper last week that um . . . Mrs. Knott, when she was chief um made a speech about it. She said they landed on the, on the south side of this point originally, when the, when the Indians took it over. The original village was on the, on the south side of this.

No. I tell ya the, the lumber company's left all the shacks there, see? and they, that's where they moved some of them. And you can see the, you can see the um. . . down here we, we call the lime kiln . . . and they would see all the cellars they dug in there.

Oh that was the original lumber encampment?

Yeah. And that's where they stayed.

Oh I see.

That's on land, south-east shore on the lake. And ah . . . they used to, they used to be an old man and he was always afraid of the Mohawks comin' in when they were sleeping, see? And they used to send this old man, he had money. And, you know, he knowed when anybody what was going to come.

And he'd go round this point and he says if anybody gets off it, off their canoe and cross my front, my path he says, I'll know. I'll tell you.

So he did

That's on the south . . . here, see?

Yes it is, isn't it?

Yeah. East is over here right straight over there, see?

Oh is it?

Yeah.

Yes. . . . east is this way.

Yeah. North is there [*map crinkles*].

Oh I'm all twisted round here.

West is over here.

Yes.

But of course, in the summer there's some that go right over there, see? West is right there.

Yeah.

See why your television is pointing south.

What in Rochester? To Rochester or...

No, Peterborough.

Oh I see . . . well it does start from here. Yeah. . . . um

There's **George Coppaway**^[15], he used to, he was a chief 'bout eight years . . .

When, was he after um Dan Whetung?

He beat **Dan Whetung**.

He was before him?

Yeah . . . after him. He beat him on the, on the run? you know. Council I wouldn't want that be entered.

All right.

He, he got drowned. And he fell out of his boat drunk, fell on the dock he had. He got drunk.

He was drawned, wasn't he?

Yeah. He raised by my grandfather and that's old **William Taylor**, William the First. And that's ah . . . [end of Side A]

[*looking at photos*] And there's ah, this girl's mother—that's my brother's, **Sam Taylor's**^[16] wife. And that's the one that's got the . . .

The store, isn't it?

Yeah, the, the whatcha call it.

Was she William Taylor's daughter?

No! That's ah **Sheelin, Jerry Shilling's** from **Wewenz's Falls** daughter. She came **Rama**.

Oh, I see.

Yeah.

She married a fellow down here [both talk at the same time]

Me brother, **Sam**.

Oh yes, now I've got it.

And this one here, Muriel, that's the one that's, she was running that little store.

Yeah. And that's her daughter?

Yeah. And this one, o-o-o-h boy, that was a good man, **Tommy Quinquish**. He lives right, he used to live here. He was my neighbour and ah, gosh, you never had, I'll never have another neighbour like that for. Boy.

Was he an old man when he died?

No, he's not. He wasn't old. Well, he was in middle age, you know.

Yes. How old was he when that picture was taken?

Ah, I think it was . . . he must've been about oh, about forty or fifty years old. Yeah he had a nice team. He had cows and two teams of horses and there's ah, **Dan Whetung, Clifford's father**, see?

Yes. Now was his father chief here too?

No, he's, he was the chief. His father had a store. And when the, ah, the old lady passed and he was all alone, old **Dan Whetung**[\[17\]](#) was all alone, and he helped . . . ah, some good to the store, see?

But, oh boy, he, he was a good fella, good natured fella.

Was he?

Yeah.

Well his grand, his father used to do a lot of buying and selling, didn't he? Didn't he buy fish and furs?

Buy fish, furs and everything. And . . .

*Did um **Dan** do that as well?*

Oh well, yes.

Not as much as his father, though. Who him?

Yeah. . . that's, that of ah **Clifford's** mother lives on this side of the store as you go in.

Well, she's still living, is she?

Yeah.

Oh, I didn't know that.

Yeah, she's white.

*So **Mrs. Coppaway** is still living, isn't she?*

What **Coppaway**?

George Coppaway's

Oh yeah, oh yeah. **Mrs. Coppaway's** still livin'. Ah, and all his sons still livin' yet. I think he's got one daughter ah still livin'

Who was chief after him?

Ah, **Mrs. Knott**[\[18\]](#)

Mrs. Knott came after him . . .

And then that's . . . when everything got bugged up when she got in. When she, she . . . you know.

Yes, it must be very difficult.

Yes

Were there any songs they used to sing other than the hymns?

Oh, they used to sing the old hymns, you know, Indian hymns.

They did?

Yeah. And ah, they, we had a **Taylor, Dow Taylor**, he was a leader for o-o-o-h from, many Sundays.

On singing

Singing, in, in church, in the church choir. We had the best choir all around this country here.

Did you?

Yeah. Singing in Indian and ah . . . white.

Course you've got that record of them, don't you.

Um-huh This here, this here *Sing Now*, this whatch call it *Chimes* here? Yeah, Miss ah, **Miss Long** walked in and give it to the Indians, cost a thousand dollars. She teach school here for about, I forget now twenty years or so.

Oh

And then theys, she took ah just another reserve, way up north . . . and she must be there now.

You said she moved there after twenty years

Um-hm. She come a, she ah, she's taught school in um, in um **Lakehurst** for oh, a heck of a long time and then ah, if I'd could only see it, I don't know. In what? twenty eight years she stayed here

That's a long time to be in one school, isn't it?

Well I tell you that the people in this village liked her very much. And no one had any trouble with the kids or . . . anything like that. And everybody thought a lot of her.

Yes.

That's the way 'tis, you know . . . when you ah treat the people right then any place you go. There's a lot of them here that . . .

I think they do, don't they? Oh yeah. Shut 'er off, I'll tell you something.

[1] Mr. Sinclair was the Williams Treaty government representative

[2] The island, purchased by **Crowley** is now known as **Jacob's Island** where **Camp Maple Leaf** is situated.

[3] An alternate spelling is **Pashkominiss** [Source: **Douglas Williams**].

[4] Refers to Canada's centennial in 1967.

[5] **Seaweed Island** was named for a 19th Century Chief who had a camp on the island. Older generation Curve Lakers would have pronounced the word as "**Seawid**" or **ZiiWid**, as he camped often on this island. According to **William Taylor, III, Isaac Johnson**, who lived in the early 20th century was called. **Seawid. Merritt Taylor's** uncle, **Lawrence Taylor**, was also nicknamed **Seawid** or **ZiiWid** as he often camped on this island. Similarly **Snowstorm Island**, situated next to **Seaweed Island** was named after a person. [Sources: Elders **Douglas Williams** and **Merritt Taylor**]

[6] New England Company was a mission society that held the land deed and set up reserve in 1829.

[7] Charles Taylor also served o/s in WWI.

[8] **Isaac Taylor**

[9] William Taylor, III was born 1889.

[10] Possibly, this is the site of today's Wolf Run Golf Course.

[11] Correction: **Muriel Jones** was **Cliff Whetung's** mother

[12] **Mary Hannivan**

[13] "**Southfield**" is possibly **South Bay**, an area where there was an old logging camp on **Stoney Lake**. It is also possible that William Taylor was making a reference to a river up near the Soo.

[14] **Fox Island**

[15] Chief from 1943 to 1951

[16] **Sam Taylor** married **Laura Shilling** from **Rama**. Their daughter, **Muriel**, married **Rollie Taylor** and they ran a small store.

[17] **Daniel Eli Whetung**, son of **Daniel Sr.**, was chief from 1913 to 1943

[18] **Elsie Knott** was Chief from 1953 to 1962 and 1970 to 1976.