Imbert: ...people, you see, in the rest of Canada know about the Skeena?

Jeffrey: No, no.

Imbert: May I start by asking you a question? But otherwise I would like you to just go on talking. The question is, what is the native name for the river, the Skeena River?

Jeffrey: The Skeena is, in our language they call it (Indian) and the meaning of that is the juice of the cloud. Like that’s (Indian).

Imbert: Which is the... Which means the juice and which means the clouds? Which part of the...

Jeffrey: It's, you know, the... That cloud or the fog came from the (Indian). Well, that fog is letting the water out in the fall. Well, that means the juice of that cloud or a fog makes the river stronger.
Imbert: Yes, I see.
Jeffrey: Yeah.
Imbert: That's a very poetical, very nice...
Jeffrey: Yeah.
Imbert: ...name and a very...
Jeffrey: Yeah.
Imbert: A true name too, because it's very much at...
Jeffrey: No, I've been trying to get this (Indian) for a long time with the olden people, you know. Some of them said different things altogether, and I don't satisfied with that. And I go to another older man and asked him how that name... (telephone rings)
Imbert: You went to another man. Could you start there?
Jeffrey: Yeah. I went to another man and asked him, "What's that meaning of that (Indian)?" Well, he said this and that and... (telephone rings) No, it doesn't seem to be, would be true, and at last there's an old woman down here, Kitkatla, I think it was. Well, that's the woman that explains the name of the (Indian) because those people they were up this side of Kitwangar. They used to live there for falltime, making dried fish and all... (telephone rings) Making fish food for the winter, you know, berries, and fish, and all things like that. And after the fall fishing for them, you know, they went home. So that's how they know everything in the old language up there.

And besides that there was a smallpox -- I forget what year it is -- when the people cleaned out on the Skeena. And it's very few people left when I was a little boy. And besides that there's no, not many people, not many older people, because of that disease just cleaned the people out. Later on they say the Hudson's Bay take the freight up, up to, to go to Babine. And it came so late in the fall and it stalled in the (inaudible). Those stuff that to be shipped in along Babine. So they sell it up there and one man marries a native woman up there. His name was Clifford, I think it was. Well this man was telling something on sugar. That's how the smallpox starts. Any of these people buying sugar because they like that sugar at that time, you know. Not many before so they buy those sugar, and that's where the diseases come and spread among the people and clean the people out. Well, that's the time of the Hudson's Bay and they don't like to say anything about it because they scared of the law to... They don't know what they to do or what to say in regards to this, you know. Now they just kept it down, because they can't fight it, they can't do anything, because they don't know how they
can handle it to the law.

Now before that I knew when the people lived before the white people came in and there's nothing, nothing for them to do for a living except what they made by themselves, you know.

(telephone rings) And there's no vegetables way before until the Hudson's Bay came in and brought in the seeds of potatoes. And one man says, the store man, he said, "It's a good seed, it's a good seed." Well, that night he heard that and he tells it little bit different, he thinks that's the name of that stuff is (Indian), he said. And that's how the name came to into being in our people and we still use that (Indian) now.

Imbert: The (Indian) means what?

Jeffrey: Potatoes. (laughs) This white man said, "It's a good seed," he said. And when this man here he said, like that's the name of that stuff, he said. And he said, (Indian). (laughs)

Imbert: Could we start now? I'd like to get back to some of these things, but for the moment could we start the, about the early river trapping? Could you start to tell about the canoes coming up and then go on to the stern-wheelers, anything that you can say about this. This is very nice...

Jeffrey: Yeah. Well, it has come to this in the first place, you know, and then come down to that thing. Yeah. Well, that's how we got... The men themselves in those times, before the white man came in, they made their own traps for wood, trapping. Some of them, like marten and fisher and all those things, you know, how... And the bear, they use a snare to kill the bear, no gun, no nothing. And what they do with the skin, they tanned it and make coats out of it, out of those martens and other things, and mountain goat. They used snares for that. And they used the meat and they used the skin too. They tanned that skin -- the mountain goat -- and use it as a blanket. It's very, very warm blanket, better than the Hudson's Bay. (laughs) I've seen one -- mother has it -- they tanned it and I think it's three, no, four skins sewed together and it's a good size of it for a blanket. And when the white man came in -- the Hudson's Bay people was the first people -- and then the churches, missionary. As they call it now, United Church, is the first church came to the Skeena, and then the Anglican, and then the Salvation Army. Those three, and the churches they have further up towards Smithers and Moricetown, it's all what they call Roman Catholic, yeah. And then from Hazelton this way is United Church, and Anglican, and Salvation Army.

Now in those days there, by the time, by that time, you know, these canneries... The first one father told me is Inverness. No, I think it's in (name), Duncan, is the first cannery built, and then later on the Inverness. (coughs) And then they don't travel by anything, they travel by canoe from up river. They... Four or five families to one canoe and came down here
early in the spring. And what the cannery was using is wood, wood for making to cook the fish, you know. And the women is working in the cannery and so on like that. Now they travel by canoe every spring and every fall. And those women in the cannery, early in the spring they're knitting nets, knit the sockeye net. These canneries they don't buy. I don't think there's any factories around to make a net the same as they do today. They just send out to Vancouver and get the kind of a net they want. Not in those days; the women does it. And there's cartons of twine. I don't know how many of them in the cartons, and I think women get two and a half for one carton to knit a net. All the women that came down does that work. And during the summer when the canning was on the women get the three cents a tray filling the cans; 150 trays to a ticket. That's a lot of money for them, you know, because it's an awful lot of fish in those times. Mother used to, she used to make a ticket a day. And they were surprised in how much money each get, for $7.50 a day for that ticket, you know.

And fishermen, they went out. They don't get, they don't sell the fish by each fish, you know, the same as we do today. They only pay by the month. Thirty dollars for a captain and $25 for a boat poler. And it's only two months in a year they fish. They fish day and night of that $30 a month, and they used a flat bottom skiff. There's no shelter, just open ski, flat-bottom skiff with two pieces across there to sit on. You know how much wind and how much rain we have here, and these people were sent out there in the rain and wind blowing. They don't, they didn't have enough money to buy slickers for themselves, you know, because it's so small of the pay; the boat poler is getting $50 for two months and the captain is $60. And their groceries is awful cheap at that time. I remember a forty-nine pounds sack of flour is $1.50 in those days, and (inaudible) is seventy-five cents, that's what they pay.

Now in those days, it's a awful lot of people died. They don't know what pneumonia is, you know, because they sitting out in the open sea for fishing. Nothing to protect themselves in that skiff. And, but... While they're doing that they don't care how many people dying off on that thing. And there's nobody else besides our native people doing fishing in those days, except natives. Now other race of people now...

Imbert: Just before the Japanese.

Jeffrey: Yeah, before the Japs and then the whites, yeah. It's, they gradually, the companies after the Inverness was started and a few years after Aberdeen starts up. And the people still coming down from the river using the canoe everytime... Now they... Gradually companies coming in, they must have heard that there's an awful lot of fish in those days. Father says there's about three or four feet dead fish in the beach. The cannery, they don't can the pink salmon, they just throw them away. They just picking sockeye and they getting the sockeye by the thousands each tide. When the peak
of the run, each fisherman they brought in 1,000 fish. From 800 to 1,000, one tide those days. So they don't care for pink salmon. They don't like pink salmon, except sockeye. And the dead fish was just loaded down the beach. When the tide goes out...

And then Belmore started and after, later on, the A.B.C. Company and then, what's that name of the other? I forget the name of the other company. And then Cunningham. Cunningham was started at Port Hazelton. He's the man, that first man that cans the pink salmon. And then the other cannery started at Carlyle, and then Clarkson, and Dominion. Used to be... I just forget how many canneries along here in those days.

Now later on the news was coming along. They say they're going to have a stern-wheeler. I think it was the Hudson's Bay was putting that stern-wheeler up. And it's awful short and small. They get it up one summer after the high water and they can't handle the Skeena. Too small, so they, too small, too short, and they can't buck the swift of the current. (coughs) Now the next year, I don't know what they do with that small stern, you know. They build a little bigger one and that handles the river a little bit better. And later on they build another one, Mount Royal they called it. And one early in the spring they came down and Cunningham he builds another one, little smaller than Mount Royal, the Hudson's Bay. So they working against each other, you know, who's going to be faster going up and down. Cunningham he's got a store of potatoes and he's got a store here in Port Hazelton. So they transport the goods up there then... (telephone rings) During the summer after the high water... (telephone rings)

Now early in the spring -- I forget what year it is -- I think it's 1907, I think it was, when the Hudson's Bay lost the Mount Royal. The river's up and down early in the spring so they got to mark of the water. Certain marks the (inaudible) was able to make the stern-wheeler make through down or up. If the marker's a little higher and Captain Johnson, they called him, he think he can make it, because he wants to beat, he wants to beat the Cunningham's boat. So he tried to go through when the mark is over the limit, and that's the time the Hudson's Bay lost the stern-wheeler. And I forget how many men they lost at that time. They say the engineer was trapped in. The boat was turned over and somehow the air was inside there and that engineer was able to hang on and the boat was drifted through the canyon and drift on the sandbar below. A man looking after the store on this side the canyon take it, you know, and go down to where that boat was drifting on the bar, you know. He get on there and sized up things. Finally they heard something squealing in the bottom so they took an axe and chopped the... And there was the engineer was in there. I don't know the name of that engineer. So they can't figure out how he can manage to be in there when that drifting through the canyon, you know. He's lucky.
Imbert: You weren't down there at that time, were you, yourself?

Jeffrey: No I wasn't, but I heard...

Imbert: Where were you? You were in Hazelton, I suppose.

Jeffrey: I, we were down at the cannery. I was a small... That's the year I started fishing with my dad, with one horse(?). (laughs) 1907, and I never missed a summer yet from that time.

Imbert: How old were you when you started that?

Jeffrey: Oh, eight or ten, I think.

Imbert: Just to go back to the canoe travel for a moment. What were these canoes like that they travelled up and down the river and how did they work?

Jeffrey: Well they, when they carrying the freight for the, before the stern-wheelers was on, there was five men on the canoe. One is a captain and one man at the bow, and three men was taking ropes to haul the canoe up through the rapids, you know. And when the fair wind they get sail on and it's very seldom to have a fair wind to go up the river. (coughs) Everything they do by hand, manpower we call it now, from daylight till dark and they just camped there for... And it took them a week to go up there. That's as close as they can make it, almost day and night.

Imbert: What did these canoes look like?

Jeffrey: It's a cedar. They bought these canoes in Queen Charlotte. Those people they're making it there. Great big cedar, hollowed in.

Imbert: Were they big, high canoes?

Jeffrey: Yeah. And it holds two tons of freight. Two tons and five men handled it.

Imbert: And would they use other things besides sail and rope? Would they sometimes use other ways propelling it?

Jeffrey: They use a pole and paddle when they cross the river, you know. Certain parts of that side or this side, they knows which is the best place to go. So when they come to a bad place on this side they cross on the other side and they took a rope and pulled the canoe up there. In places it's a lot of rocks and they can't pull the canoe among those rocks, you know, so they go on the other side...

(END OF SIDE A)

(SIDE B)
Imbert:  Was there a path on either side that they used to pull it along?

Jeffrey:  No.  No.

Imbert:  No path?

Jeffrey:  No.

Imbert:  Just, they pulled it just over the rocks but they didn't have a path?

Jeffrey:  Yeah.

Imbert:  Would the men pulling it, would they jump in and out of the water to pull it?

Jeffrey:  Oh yes, yes. They didn't have no time to land and, those men they pick up, those men that pull in with the ropes, you know, it's active strong people. In those days, you know, these people just like lightning(?), that strong.

Imbert:  Like what?

Jeffrey:  Those lightning(?), yeah. Active. I don't see any young man today like those people in those days. I don't know why. Strong, when they slip on those rocks in rainy days, you know, they land themselves on the rocks and they don't bother them at all. My uncle used to like that, oh gee, it just tickled him. (laughs)

Imbert:  Could you say again, could you tell me just about going in the water? I'd like to have it in your own words. What would they do? You were saying that they didn't wait to get to land?

Jeffrey:  You know, when they come to the shore, just enough where they be jumping in the water or to jump at the beach it doesn't make no difference. They just go right in and run with the rope.

Imbert:  What about their clothes?

Jeffrey:  Well, it's wet. They don't care, they don't mind, they just like it. It's a lot of fun, they say.

Imbert:  And their clothes just dry?

Jeffrey:  Just dry from the heat of the body, you know. Because they work awful hard, running from morning till night trying to beat each other, who's going to be, who's going to be doing the most running, you know. They don't take no food, heavy food, except rice with little bacon. That's, rice is quick, it doesn't take long to boil it with bacon. That's the
only things they eat. I don't think they spend half an hour for lunch. And while they running I was seen it myself, you know, when you run after you eating you just puking out what you eat and you can see the rice on the rocks and piece of bacon and so on like that. And they don't care. They don't care.

Imbert: What would they be eating before the white man came? This river traffic was the same, wasn't it? I mean, there was river traffic just like that before the white man came, wasn't there?

Jeffrey: Well, they eat, they dry some fish, they dry some meat, they dry some berries and they making other things besides. The sap of a tree they, in the springtime, well, they save that and put it in, they dry that and put it in so it won't be spoiled. They eat that in winter. Berries is the most because they picking it along the mountain. They burn the patch on the mountain and two years after it will be full of huckleberries and that's where they get their supply.

Imbert: The, these river canoes, of course, they used to go up and down the river long before the white man came, didn't they?

Jeffrey: No, they don't travel very often.

Imbert: Did they have them before...?

Jeffrey: Yes, yeah.

Imbert: But not so much.

Jeffrey: No, no, no. They only using the canoe when they go down the Nass River for oolachan grease, you know, and all things like that. And while these canneries was build up along the river very often they came down by canoes and go home by canoes. And some of them take a canoe from here to Vancouver -- they call that place (name), that's the language of the people down around Vancouver and around Victoria -- for help picking. That's how they go down by canoe there. They usually travel from here to Vancouver by canoe. Three or four canoes at a time, you know. So they can help themselves, each other, doing the travelling. The Milbanke Sounds they waited there for a long time, you know, if the bad weather. And the same way they call, what's the name of that?

Imbert: (name).

Jeffrey: No. Yeah, Seymour Narrows. Yeah, they had to wait for a long time for that to go through.

Imbert: On the river here, when the Indians were going up and down, would they sing at all?

Jeffrey: Oh yes. (telephone rings) Yes.
Imbert:  When, would they sing going up when they were pulling it up, or would it be only coming down?

Jeffrey:  Just when they're coming down.

Imbert:  There's no, no...

Jeffrey:  No, they didn't have no time (laughs) for going up, you know.

Imbert:  But coming down they'd often be singing?

Jeffrey:  Yeah.

Imbert:  What sort of songs would they sing?

Jeffrey:  Well, it's certain people used to... They used to invent songs according to the people moving. What they do and what they say, and how everything, certain people does that. They seen those things just the same as today with the white people, you know.

Imbert:  There were people who were good at making songs?

Jeffrey:  Oh yes. You know, in the spring it's got to be a new song invented. And in the fall they got to be a new one again. And around the middle of winter it's got to be a new one every year, come out every year, every quarter, every half of the year. It's got to be a new song come out and all the people sang it. According to the young people, you know, they, this man invent the songs according to the young peoples moving. Now at the time the North West was wrecked on the sandbar there was a song invented. I forget the name of... There's a certain man, one up at Hazelton, around Hazelton is the most. Now during... North West they called it, great big stern-wheeler, he had a 1,000 tons of load was on with hundreds of people.

Now he went on the sandbar and lost all those freights, you know. And then, and you know how it is with the young people, they're free of doing what they like at that time. So the man was invent a song according to these young people, you know. And it's (coughs) I think I still remember there the tune.

Imbert:  Would you sing it?

Jeffrey:  Yeah, I can...

Imbert:  Don't touch this...

Jeffrey:  Yeah. (sings) You know what it is?

Imbert:  No, tell me.

Jeffrey:  (laughs) It's, I don't know how I'm going to translate it in English. You know when you met your girlfriend it's in your heart, he said, and she's still there. She hasn't
come out to my heart after it's parted, you know.

Imbert: Well, what would that have to do with the North West, with the steamboat? That was not written, you said it was written for the, because of the steamboat.

Jeffrey: I didn't get you.

Imbert: I'm sorry. You said that they made a song up about the steamboat being wrecked and I thought...

Jeffrey: No...

Imbert: Oh, I see. It was just a song.

Jeffrey: It's just according to the...

Imbert: That was at that time.

Jeffrey: Yeah.

Imbert: Yes. I see. So this would be the one that would be made up at that time of the year.

Jeffrey: Yeah. You know, the, some young men they can't, the older people is awful particular for a girl, you know. They don't like let her out alone any during the day or nighttime. Mother or grandmother when she go outside for toilet, like, see they always go with her. And the young men they can't have no chance at all to come near her. So by that time when the river boat was wrecked, you know, they all free and they can do anything they like. So then they made a song of it.

Imbert: By that time the customs had changed and there was a new kind of way? I mean, they weren't so strict?

Jeffrey: Yeah.

Imbert: So they made love songs, which they didn't have before. Is that right, they didn't have these in the old days?

Jeffrey: No, no.

Imbert: And these would be the kind of songs that they would sing when they're going down the river?

Jeffrey: Yeah.

Imbert: Have you any more like that?

Jeffrey: (coughs)

Imbert: That they might sing? If you're singing it, you want to beat your foot to the time of it, do that, because this is part of the song, isn't it?
Jeffrey: Yeah.

Imbert: Would they beat with their paddles, perhaps, when they're going down the river?

Jeffrey: Oh, anything at all. When they have chance and thinking about his girlfriends and then they start it. And not very often they get liquor, you know. And that's the time -- when they get a little bit of liquor -- that's the time they sound it awful good.

Imbert: Have you got another song that they sang on the river?

Jeffrey: Let's see. There was a man invent this song according to the, according to the time. Somehow he use up against it with something and he don't know what's the time was or during the day. And he said... he looking at his time and he, and that time was so and he think it's not right according to the day, you know. They watched the sun from halfway up to the middle one and halfway down and then the sunset. When the time, when they got the watch, you know, they know when it's noon time according to the sun. Well, he look at his watch and his watch was altogether different. And he said... So he made a song to that. My throat hurts -- not very good for singing. So he made a song like this, you know. (sings)

Imbert: That's very nice, thank you.

Jeffrey: You know, "My time is altogether wrong and I must go to, you know, (Indian) is the most people still in something." And he led this song to go there to take a correct time. (laughs) (telephone rings)

Imbert: That's a very nice melody that...

Jeffrey: Yeah. Too bad my throat is...

Imbert: Have you one more song that you could sing? That might be sung on the river there or...

Jeffrey: (telephone rings) Let's see, there's another man in (name). He works in the mine there prospecting with, he works with the prospecting up there. He invent a song according to the moving of the people, you know. How many people here send a man up there to collect people for the cannery, fishing and women working in the cannery. Because there's so many canneries here and they pick up the best fishermen and the best workers, so they send a man up there to pick those people up. And that's the cannery they getting the most people. (coughs) I forget the name. Gee, I forget the songs that this man was composed at that time. No, I couldn't think of it.

Imbert: Were there any songs about the river itself? Anything to do with the river?
Jeffrey: No.

Imbert: Were there any legends or stories about the river that you remember?

Jeffrey: These, we get, they say there's no waters around except one place where a woman was living, there's a spring there. So this man he try and take that spring away from this woman and (coughs) he does some little tricks and it's a bad one too. He went out in the woods and dump, so he took that and laid along side of this woman and he said, what's the name of, I forget the name of that woman that owns the spring. That's the only place he can get water. So while this woman went out to wash herself, you know, so this man grabs the bucket of that water -- something like bucket -- the water's in there; it never dries out and he run away with it. And where he went the river was running that's how the Skeena come to... That's in the story.

Imbert: That's a nice story too, the idea that he was running away from the woman.

Jeffrey: Yeah. There's some grass that holds water, the grass, like. There's water inside of it and that's the only place they can get water before that. And when this man was running away with this water and spills the water along while he was running away from this woman, you know, and that's how we got the river.

Imbert: All the way down to...

Jeffrey: Yeah. (coughs)

Imbert: Is that about the end of the tape, Ian?

Ian: In about four minutes.

Imbert: Are there any incidents that you remember, anything that happened on the river that was interesting? That, you know, connected with the river, anything that happened exciting or funny or something like that?

Jeffrey: There's a lot of things that happens with the people at that time, you know. The coast people generally go up there and taking away something and then they fight. One time the Queen Charlotte people came up as far as Kitwangar and there was a little peak, small little place. That's where they beat those Queen Charlotte people during the fight, you know. They heard they were going to coming up and they get ready. They go in the woods and hauled a great big cedar log. I think it's, they haul it on top of that little peak of a dirt, small little place, you know, and they set it right on top. I think it's four pieces -- one like this and one right here and one, and one over here. And they waited till all those people coming up to attack them. They cut those timber to let it loose and let
it roll down and that kills all the enemies.

Imbert: The people from the Queen Charlottes, they were much feared in those days.

Jeffrey: Yes.

Imbert: They were always running around fighting other people.

Jeffrey: Yeah. Them the one that gets the big canoes to travel.

Imbert: What about Kitselas itself? Was that a place where there was a fortification? What was the special meaning of the Kitselas Canyon? There was some villages there...

Jeffrey: Well it's, the story I heard about that Kitselas is it's, there's no open place through that canyon, you know. It's all covered up and I don't know what's down below. And there's a people living in those places. There's a daughter of a chief of the village got lost and they searched her for long, long time. Finally they found out the beaver was took her in the pond there, big pond. (coughs) So they went to work and cut the... to let the water out, running. Cut it little deeper and deeper and watching those beaver that took the woman. When that lake was down they cut some more down until the big beaver was coming along floating to try and escape, I guess. So they got him with a spear. That's how I heard...

Imbert: That's how the canyon was made?

Jeffrey: Yeah.

Imbert: The canyon was cut through.

Jeffrey: Yeah.

Imbert: Let the lake out.

Jeffrey: Yeah.

Imbert: It was cut by these legendary people.

Jeffrey: Yeah.

Imbert: To find the chief's daughter. Do you remember the villages on the canyon or was that before your time?

Jeffrey: That's before my time, yeah. There's only man I've seen was living there was, what's his name now? An old fellow. I couldn't tell you.

Imbert: Is he alive now? He's not alive now, is he?
Jeffrey: No, no, no. (coughs)

Imbert: That's about it, yes.

(END OF SIDE B)
(END OF TAPE)

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