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HIGHLIGHTS:

- Discusses the ceremonies and customs connected with
potlatches.

Inter: Could you give me your full name?

Winifred: My name is Mrs. Winifred David.

Inter: Could you give me something about your background?
Like we asked you before, where you were born and about your
family and your parents. Just tell us about them.

Winifred: Well, I was born in Port Alberni on the Opetchesaht
Indian Reservation. And my parents were Hamilton Angus George
from Port Alberni. His mother was from Kyuquot. She was a
chief's daughter. My mother was from Port Alberni too, but her
father was a white man. He was an Irishman. And her
grandmother brought her up for a while after her mother died.
She was four years old when her mother died so her grandmother
put her in school and she was brought up by the principal and
his wife in school.

Inter: When were you born?

Winifred: 1909. June 24, 1909. I'm sixty-eight years old now.
I had eight... There was nine of us in the family, six girls
and three boys.

Inter: Are you the youngest or the oldest...?

Winifred: I'm the oldest in the family, yes, I'm the oldest one. There is only four of us left now. All our brothers died. We lost one brother in the last World War; came home in a coffin. And our oldest brother, he got TB from another boy in the Indian boarding school and he died of that.

Inter: Did you go off to a boarding school too?

Winifred: I went to a boarding school when I was six years old. I wanted to go to school because my cousin was going to school, Margaret Mundy from Kyuquot. And I wouldn't eat my supper. I told Dad I wanted to go to school so he took me to school. He said he didn't sign me in just then. He said, "We'll try her out. You can keep her for a week." And I liked it so much, I made them sign me up. So I was in school for eleven years, in a residential school.

Inter: Where?

Winifred: In Port Alberni.

Inter: You really liked it there?

Winifred: Well, not in the latter years. Girls became mean. They started having gangs, you know. And whenever a girl didn't do what they wanted us to do, they beat them up or something like that. And they got... I didn't like it anymore. We were supposed to stay there till we were eighteen but I made up my mind when I was seventeen that I was going to quit because I got through with all the books when I was fifteen. I finished all the books we had and all I did was drawing in school after that. And it was no fun, I was just there for work. And my dad and mom came up from Kildonan where they were working and I told Dad, "I'm not going back to school." I said, "I might as well stay home and at least earn money for the work I do." So he said, "We'll have to go to the Indian Agent because nobody is supposed to leave that school till they're eighteen." So we went to the Indian Agent and he gave us, he gave me permission to stay out. And he said, "I'll write in to the government and tell them what you said. And if they say okay, you can stay, but if they say you have to go back, you'll have to go back." So I went down with them and I worked. I worked in the cannery and I earned \$250 and my letter came and they told me I could stay home. So that was the end of my school life. (laughs)

Inter: When did you get married?

Winifred: I got married in 1928, August 18. I was twenty years old when I got married. And I married a man from way up the coast, Clayoquot Sound. He was a Clayoquot. That's from the Opitsat village. And he was four years older than me. His name was Hyacinth David. And we had fourteen children

altogether, him and I. We had twin boys once. But I lost four boys and three girls. I would have had nine boys all together, nine boys. I've got five now and I have two girls.

Inter: What did your husband do?

Winifred: My husband was a commercial fisherman all his life. He was a commercial... He had his own boat, one boat after another. He did real good, he was a highliner. He made good, we never wanted for anything. We had a great big home, all furnished and everything.

Inter: Where was that?

Winifred: Opitsat. His reserve. And we left that all behind in 1958 and went over to the States. He put his boat on the beach. He had a big boat, 98 Grey Marine engine in it. We left it all behind and never went back. Died in Victoria and

we never did go back. I haven't gone back either, just, I went there to... We took his body home and buried him up there because that's what he wanted.

Inter: Why did you leave?

Winifred: You know, Opitsat was -- it isn't now -- it used to be a Catholic reservation. There was a priest living there and they were all Catholics. Well, my cousins came from Ucluelet in 1958. They, some of them were Evangelists. They came up to the reserve and they were going to have a revival there for a week but the priest asked them to leave. And I attended that service. Me... and my husband came along with me because before I married him I was a Presbyterian, my parents were Presbyterians. So I thought it was only right I should attend my cousins' service because that's the way I was brought up. And I took my children with me. Well, the next day, their very own cousins stoned them. And I had a cousin married up there too and she attended and her children. And they dragged her daughter on the gravel down the beach, dragged her by the hair, two girls. And my husband got mad. He said, "That's it," he said, "we're leaving." He said, "You go pack, just take a change of clothes, blankets and some pots and pans and dishes. We're going to the States," he said to me. "We're going to go to the strawberry fields and pick strawberries."

And we were only going to pick strawberries but we ended up in Yuma, Arizona. We never did go back. They raided our house to help themselves to our furniture and everything. They took home whatever they needed. We never got nothing out. My son, my oldest son, had \$500 worth of tools in a box and when he went to pick them up there was only a level sitting in the bottom of the box. But he got his band saw and his table saw. But the other stuff, he didn't get it.

Inter: Can we talk a little about when you were younger? Do you remember... Well, first off, let me ask you, can you tell us what a potlatch is? Can you tell us about a potlatch and

what they are?

Winifred: Well, there is different kinds of potlatches. You know, there is a time to be happy and this one we're having now, it's a different one altogether. See, we're going to what we call (Indian). That's in memory of our dead one.

Inter: What other kinds are there?

Winifred: And there is a potlatch for when your girl turns into a woman. You have to give a potlatch to tell the people that she's become a big girl now and give her a name and give away presents and money, you know. And you have different dances of your own. You know, it's a disgrace to use someone else's dances and songs. We've got to use our own. We've got our own, you know, each family have their own.

Inter: What other kinds of potlatches are there?

Winifred: And there are some you know, some of them just... Some people come from another reserve and they bring you some stuff, you know. Like long ago it used to be beds and blankets and different things, you know. They'd come and bring it to the chief. So the chief had to give a potlatch to tell the people that he got that stuff from this other chief from the other reserve. And he had to give a potlatch and invite the whole reserve. And you know, he'd give away money and oh, he'd give away pretty nearly everything that he owned, he'd have to give away. That was quite a bit too. Long ago, all they used

to give away was blankets. They'd have to buy, if they didn't have enough blankets, you know, they had to buy them. And they had great big soup dishes long ago. I had quite a few of them I was keeping, and some platters, and great big platters. Thick, talk about thick. (laughs) The same with the soup dishes, they were real thick and heavy. And that's what they gave away. They'd buy about two, three hundred, you know, so that each lady would, each man would get some.

Inter: Where would they buy them?

Winifred: In the store. They had trading stores up there. But long, long time ago, before the white man came, they had different things that, you know, that they owned. Different... Like they'd mostly give feasts you know, because they had plenty of fish and deer meat, bear meat, and things like that. They didn't have these blankets and dishes and what have you.

Inter: And they came with the white man.

Winifred: When the white man came he brought this stuff because he traded it for fur. The Indians had all kinds of fur, you know, when the white man came. It was plentiful then.

Inter: Were there potlatches before the white man? Or were they feasts?

Winifred: Feasts, mostly feasts, yeah. Not potlatches because they didn't have the material. All they had was what they wore and what they used for blankets. They used mostly cedar bark, the inner layer of cedar bark. That gets real fluffy when you fix it up. And it's warm. Yeah.

Inter: Do you remember the first potlatch you went to?

Winifred: Oh yes, I remember. I was five years old when I first went to my first potlatch. And my father didn't like potlatches; he never went to one. He was, he said it was a waste of money. But my mother, she was the halfbreed with the white father, she loved it. She loved giving money away. (laughs) I guess I take after her. So my mother took us, you know, took all of us kids. Left Dad all alone at home and we went up to the second reserve up the river and they gave us... The big houses were different then. The flooring, there was no flooring, it was dirt flooring. But they had platforms up about two feet high and it had, you know, where you could sit. Bring along blankets to keep comfortable and we'd all sit up there. And they'd do the dancing on the mud floor. And I remember very well, and we were supposed to, they were supposed to take us away and that was called (Indian). And they had to take the kids away and they claimed that it was the wolves that took them in the woods but really they didn't, you know. They took us into a house and hid us there for four days. Fed us and, you know, looked after us while we were there. And when we got back to the big house -- this used to last in the weeks, you know, this affair -- and when we got back to the big house, my mother had to give away money for me because they took me away; I was away for four days. My mother had to give away, and she gave away three hundred dollars of my dad's hard earned money. (laughs)

Inter: Did you actually go to see the ceremonies or were you away for that?

Winifred: We were away the four days. We weren't allowed outside the door. And so we didn't see nothing that was going on in the big house. All that time they were having the time of their lives dancing away and what have you. But when we got back, you know, we had this friend of ours -- he came from the same reservation, Opetchesaht -- and he'd be dancing for us. And then we gave away the money. Excuse me.

(Break in Tape)

Winifred: That I'm telling you about, that danced for me, I watched that. I watched him, he was a real good -- he was doing what we call the (Indian). They have to squat down on all fours. They have to, you know, act like a wolf. They put a blanket on, cover themselves all and they have to wear this headdress and we call (Indian). It goes out and it's like a wolf's head. And that's what he did for us. He went all

around the great big building. They have to go four times. Everything had to be four times. It was always four times, you know.

Inter: Why four times? Do you know?

Winifred: Well, if you didn't do it, they claimed that something would happen and it had to be four times in order to stay right with the spirits that, you know, that gave it to them.

Inter: How much longer did you spend at the potlatch? You were put in a house for four days, how much time did you stay there?

Winifred: Well, after Mom gave away the money, you know, we went home. That was... All in all it was five days because we were there a day before that wolf came around. (laughs)

Inter: Do you remember when there was...? The government said you couldn't have potlatches. Do you remember what it was like then? Did people still have potlatches?

Winifred: Well, I was in the boarding school when that happened, when they didn't want that anymore. I know we used to go out during the holidays -- we had summer holidays. We'd go way out, there's an island away out in the Pacific, out right at the mouth of the Barkley Sound, and we'd go out there. It's called Village Island. The whole of the two reserves in Port Alberni, we all went down there for the summer. And the men would go out fishing, you know, and the women would dry fish. And that's where they used to -- no white man ever came there so they did have their potlatches and their feasts and what have you. It didn't stop them when they were out there. Nobody could stop them because there was no policeman around or anything. But when they got back, they had to, you know, they couldn't do them because there was policemen around.

Inter: Do you remember anybody ever being arrested for that? Was anybody you knew arrested for having a potlatch?

Winifred: I don't think anybody got arrested in -- a lot of the Allard Bay Indians did.

Inter: But none of your...?

Winifred: Not on the west coast. There was a time, just about the same time, the government also forbade us to talk Indian. That's the truth. And we weren't allowed to talk Indian around the school grounds. We had to talk all English and it was really hard for the kids that just came to school, that didn't know a word of English. I was lucky, I went to a white school before I ever went to the boarding school. I attended a white school when I was five years old and I knew how to talk English, so it wasn't hard for me when I went to school. But

the children that had never been off of the reservation, and their parents talked Indian to them, they didn't know a word of English, they were pitiful. It was hard for them. And it was like that in all the schools, it wasn't just Port Alberni. It was like that in all the schools in British Columbia, I guess, maybe Canada.

Inter: When it was possible to have potlatches again, were they like the ones in the past? When they let you have them again.

Winifred: Do you mean the ones we're having now?

Inter: Yeah.

Winifred: Well, the only difference is that we give a big dinner now before we give the potlatch and... But the dances and rituals, they're all the same, because it's handed down from generation to generation. We have to teach our kids as soon as they're able to understand, you know. When they're three, four years old we have to, we've taught our boys to dance. They can dance, do all the dances, all our boys. We've taught them since they were four years old. And my husband taught them to carve, you know, since they were four years old.

Because that's the easiest time to teach children. When you try to teach them when they are around nine, ten years old, it seems harder for them to learn. It's a funny thing but it's the truth. The younger you teach them, the quicker they'll catch on. And that's the way to bring up children. And not only that, in the evening, when they become ten, you start telling them about your background, tell them all about your grandparents and all that your ancestors did. And what isn't right and what isn't wrong, and teach them names and teach them songs, sing to them. Sing to them and they'll grow up hearing that song and they'll know when they grow up, they'll know the songs.

Inter: Are potlatches as important today as they were in the past?

Winifred: Oh yes, they are. They are very important because it is our tradition. It's really important if you want to keep your, what your ancestors did long ago. If you respect them -- it's mostly respect -- if you respect your ancestors, it's very important that you keep it up.

But there is some people that... they're off of the reserves now and they don't care about these things. They just don't, they seem to care more about the city life now. I have two cousins in Vancouver, my uncle's sons, and both of them are in Vancouver. And, well, they attend, all right, when they're invited, and they go to all the funerals in Port Alberni. But otherwise, they don't care. They just don't care. See, they have what I have and I've got all that my father's mother... She was a princess and she had these three sons, my father and

he had two younger brothers. My father was the oldest, and he had two younger brothers, Cecil and Robert. Well, it's Robert's sons that are in Vancouver. But Cecil, he lost all

his children, all his children are dead. One of them died just after the World War. He was a veteran. And he got a GI loan and he bought a boat and his boat blew up and he burned to death. And I don't know what happened to the other two.

And these boys that are in Vancouver now, they're entitled to do what I can do. I have dances that I got from up there that my boys can do. They (Indian), they Hamatsa, they do mask dances. My grandfather had all this. My grandmother's brother, he was a chief, now, he was a chief just before he died in Kyuquot. And he left me a river. I have a river up in Kyuquot called (Indian). And he gave me a name and he gave me all of his dances so I have that. And nobody can use them unless I lend it to them. Nobody can use my names. Nobody can use Hyacinth's names because it belongs to our family. Our boys are entitled to it now. And it'll go on after I'm gone. The boys will keep it up and teach their children. Yes, it's very important for us to have these potlatches going. Not to let it go, you know.

(END OF SIDE A)

(SIDE B)

Inter: Can you tell me about the potlatch you're giving? Why you're giving it and... I guess why you're giving it for now.

Winifred: Yes, well, we're giving this potlatch in honor of my late husband. He died last year, last August 21 and it is our tradition to, you know, when we lose a loved one. If he was a respectable person it's very important that you give a potlatch for him. And my husband was a real respectable person. He also worked for the government, a long time ago when he was

young. He was a great interpreter and he was a, you know, a leader. He was a leader. He had a boys' club when our boy, our oldest boy was just a little boy. He used to teach them basketball, baseball, and things like that, football. He'd see that they keep fit. And they used to, white people used to come to the reservation to play against them and they'd win. And you know, a lot of people, I think, were expecting this potlatch. So we're giving it in honor of him and my son made four totem poles to put on his grave. Each corner post is going to be a totem pole. And he was going to carve a big one but I think he'll carve that later on and he's going to put it on the island, the island where he's building his home. He's not building at the reserve. This island was a reserve too but he'll be the only one living there. Well...

Inter: Maybe, can you tell us what types of privileges, I guess, you will be using, displaying at this potlatch?

Winifred: Well, we're going to use... his mother came from Nitinat. She was a Nitinat woman and we're going to use her side of the family, not mine or not the Clayoquot side. They are going to use, my boys are going to use the dance that comes from Nitinat. And it's a deer dance, what they're going to do. And it doesn't belong to anyone else, it just belongs to their grandmother. She had a sister and her descendants are entitled to it too. And afterwards... But we're going to show all the things that my boys are entitled to. My boys made headdresses and the girls... I have this dance that, it's a woman's dance. The headdresses are, you wear it up here. It's like a mask. It comes right up to here. And...

Inter: Over the eyes, you mean?

Winifred: Yes, it goes like that. We'll just make the little kids, my grandchildren, they'll wear those and they've got capes. And my son has a big cape, my oldest one. I've made two capes with all of their history on it. We can't use anybody else's emblem on our capes. We have to use our own.

Inter: What is your emblem?

Winifred: Our emblem is the thunder bird and the sea dragon and we have stars that their ancestors used, not mine. But my husband's ancestors, all their big houses, they had totem poles inside them in the four corners and beside the doors. And their beams were whole logs and they had stars on them, blue stars. So that's on our cape. That's what I have on their capes.

Inter: Can you tell us something about how much preparation is going into this potlatch? How are you preparing for it?

Winifred: Well, we've...

Inter: How long ago did you start preparing for it?

Winifred: We started when he got buried, after he was buried. We've been at it for one whole year now. Little by little I've bought stuff everytime I, you know, I've worked for her. I never spent it on anything else. I just bought cups and glasses and fruit bowls, different things. Towels. And my son has been carving. Joseph, he's been carving all year and he made prints. They asked him for a certain amount of prints and he made them and they offered him, they spent a thousand dollars, so he made it for them. And he's also made a lot of...

He's going to give some prints away and I hope he's making them now. He's going to give away fifty drums, five hundred dollars worth of drums. The skin alone is worth five hundred, never mind, I don't know how much he paid for the hoops. The hoops are five dollars apiece.

Inter: What other gifts are you going to give away?

Winifred: Blankets. We've got fifty blankets and ten, eleven shawls I've made, I've made myself. I worked on those. I crocheted two spreads, and I crocheted a shawl and an afghan, and I crocheted for cushion tops, and I've going to give them away. I'm not through yet, I've got to make some more cushions. So that's all the preparations we've made. It's taken a whole year. That's all the Indians did long ago was save up, they never used, they were real thrifty. They ate mostly fish and deer and bear meat and they'd keep their money, what they earned. They'd keep it just for potlatch or giving a feast, you know. Buy the food, rice, potatoes, and beans, and whatever. They had great big copper pots. I remember when I was first married, my husband, they'd cook the rice in that, or beans or what have you, stew, in those great... They'd have an open fire outside, you know. That's where they cooked it. Great big pots, I bet they were about that high and that big around.

Inter: At the feasts, you mean?

Winifred: Just before the feast they'd cook it in that. Start early in the morning, they'd get up early in the morning.

Inter: Where is the potlatch going to take place?

Winifred: Up at the New Christy school. It's just south of Tofino. It's between Tofino and Long Beach. It's a new school but just orphans live there now and they don't go to school there, either. They have to go into Tofino or Ucluelet. The high school children go to Ucluelet and the younger ones go to Tofino. It's just more or less a residential school now. But they have all the facilities there. They have a great big kitchen with everything in it and a great big dining room and the hall is separate, a great big hall. That's where the dancing is going to take place. But they are going to barbecue the fish down at the beach. My youngest son and his wife will do that. They barbecue the fish over in Neah Bay... George...

Inter: How long will it last, do you think?

Winifred: Dear knows. Sometimes till next morning. Sometimes you get home next morning, daybreak, around four or five in the morning. That's how long it lasts because we're not the only ones that are going to have this dance. The ones that are invited, especially the Neah Bay people, they, each family always dances and they give away money and shawls and blankets and different things. And then we'll be the last ones.

Inter: How many people do you expect to come?

Winifred: All in all, we hope around three hundred. We've invited people clear up to Kyuquot, from Neah Bay, Port Renfrew, Nitinat, Hohoaets, Kildonan, Port Alberni; there'll be a lot from Port Alberni because that's where I was born and my relations are there and... Port Alberni and Ucluelet. I have first cousins in Ucluelet, and I have grandchildren there and then the whole tribe, the Clayoquot tribe and some from Ahousat,

(Indian), Hesquiats, Nootkas, Ehatisat, and Kyuquot. And we've invited some white people.

Inter: Can you tell me something about...? You mentioned before that people would be dancing and music... Who else is going to be doing dancing and music? Will it be singing and dancing music?

Winifred: Anybody that wants to. They all have their, they all bring their headdresses, you know, and they all want to dance so we let them dance. And they all have their own songs. So it's quite nice, you know. Each, they're not all the same. They are different kinds of dances. That's what makes it interesting. It'll be on the (Indian). Yes, they always, they have a photographer that goes out to all these going-ons and they take all the pictures. I have quite a bit, I've been keeping the pictures on the (Indian). I'm putting it, I'm going to make a big scrapbook. You know that stuff they have now that you can pull off and I'm putting them in there.

Inter: Do you plan on having any speakers?

Winifred: Oh yes. We have to have speakers. It can't be anybody, you can't just grab someone, "Come here, I want you to talk for me." It's got to be certain ones. Well, Dan David is the oldest one in my boy's family now. And he's the only one left now, he's the only one we have left in my husband's family. So he's the one who's going to speak for us. And I guess my oldest son will do some too. My oldest son is forty-eight now, so he's not a young boy anymore. You know, the speakers of long ago, they used to have to really, they have to be athletic, clean, both in body and in spirit. They

had to go in the woods or go to a creek or a river every morning when they first get up. And pray, pray about, for strength and to give them power over people that they can talk. And it was very important for them to do that. They had to have a clean body and clean mind in order to do that. My husband, me and my husband, we used to... Every morning when I first married him, we used to go up the creek and bath every morning before we have our breakfast. Daybreak we'd go up to this little creek and we had our own swimming holes. Mine was further up the creek and his was down. And we'd rub ourselves off with leaves. Because he was an important man. He had to bury dead all times when they wanted him, the chiefs, when they wanted him, you know. When they had to send someone to talk to the people for them, they used to get my husband. And when the Indian Agent came around, they'd call for him too because he was a good interpreter. He could interpret what the Indians are saying into English. There's not many Indians can do that. They're dumb somehow or other, I don't know. I guess they just don't care.

Inter: Do you have any sort of organization, not organization, but ritual as to where you are going to seat people at the potlatch? Are you going to have special, certain

places, certain ways to seat people? I mean order, a certain order in seating at the potlatch.

Winifred: Oh, we've got, I think my daughter-in-law's already... Well, we ask certain ones, all the relations of the boys will be helping in the kitchen and helping with the serving of the meal. We don't just go, you know, ask anybody. We ask our own family, like, you know, and we pay them. After, when we're giving out money, we pay them, the cooks and the girls that were serving. And, you know, whatever they do for us, we pay them. They don't work for nothing.

Inter: Is this the first potlatch you've given?

Winifred: No, no. Me and my husband -- it wasn't ours really but we danced in, three times we danced over in Neah Bay and gave a lot of money away. The last time we gave money away, we gave away \$400 over in Neah Bay. Mostly me and my daughter, together we had \$300 and my husband had \$100, and we gave away that much money. Mostly to the Macaws because our, my youngest boy is married to a Macaw. Eileen is from Neah Bay and that is the reason we did that. Because long ago, you know, when you got a daughter-in-law from a different village, you had to give her family money. You couldn't just take her, you know, out of the village for nothing. You had to pay the family for their daughter. You know, when my boy is giving out this money, he doesn't go ahead and do it himself. It will be other young men that will walk for him and give it to the people.

Lady: Oh, this is important, Winnie...

Winifred: Because sometimes they come up and get it themselves. But most of them just sit still and there has to be a carrier. A boy that will take some money and give it to the person that it's given to.

Lady: Isn't that interesting.

Winifred: And we'll have to pay them too.

Lady: Oh, well then, we should put that in.

Inter: Yeah, we got it on tape now.

Lady: Oh, you put it down?

Inter: Right now, it's going.

Winifred: (Laughs) The singers, the ones that are doing the singing, we invited them to dinner long ago. I think it was the beginning of August we had a dinner up in Opitsat and we invited there certain singers. It's not everybody, it's the Manson brothers, there's three of them. There's Willie and Benjamin and John. They're the singers of Opitsat and we already asked them and they're the ones that are going to sing for us. We'll have to pay them too.

Inter: How about some musicians, I guess?

Winifred: Well, it's only with the drum. They all have drums and they do the singing. And that is the only kind of music there is. It's not like a white person's dance, you know, you use a record player or something like that. We just use the singing and the drums, that's all we use.

Inter: Is there anybody else who is going to take part who you have to pay?

Winifred: That... And there will be girls that will dance with whoever is going to do the dancing. I think that their cousins are going to do the dancing. My boys don't know the dance they're going to do. I think it's their cousins that's going to do it.

Lady: Are there any special people that you've invited that you will be giving some gifts to?

Winifred: Well, we're inviting all the chiefs, the chiefs from each tribe, all the big chiefs and their sons. And, you know, some from the villages, each village there's, the only, there's just a few from each village except Port Alberni and Opitsat. All of Opitsat is coming and a lot from Alberni because I'm from Alberni.

Inter: This is going to be one of the bigger potlatches?

Winifred: Yes, yes, it's going to be a big one. I haven't seen anybody give away as much stuff as we're going to give away. It's going to amount to the thousands of dollars. Yes.

Inter: (Inaudible) again?

Winifred: The only other time me and my husband gave a great big potlatch was when our oldest daughter became a woman. We gave away a real lot of stuff that time. We had piles and piles of dishes, pots, pans, everything. Me and my mother-in-law, we started saving from the day she was born. We started saving. We'd buy, you know, little at a time and put it away, put it away, put it away. And by the time she grew up, you know, became a big girl, we gave that potlatch. But we gave it for both of them, the younger one too. We had two daughters grown up, just two years apart.

Inter: How did you invite the people to this potlatch? Is it different from the way they used to invite people?

Winifred: Well, the very same thing they did long ago. We got these four men. It was a certain four men in the village that used to do it and they'd, we'd invite them for dinner or lunch and we'd tell them what we want them for. So they'd... we'd have to supply the... They'd wear sheets and they'd put

feathers on their hair and they'd put charcoal on their, mark their faces and put red rouge and then they'd go out, you know, from house to house. They'd start from one end of the village and go right clear to the other end. And they'd tell who they came from and they'd tell what the potlatch is for. And each... it was our tradition, too, when they'd go around like that, if they mentioned our oldest one in our family first, the oldest son. We had to give these four men money or give them dishes and by the time they are finished the whole village, they'd have a whole pile of dishes and a lot of money. (laughs) So they didn't work for nothing either. Nobody else could do that, you know, it was their lot to do that. We are going to have Stephen David do what they did in the olden days. They used to have four men, but Stephen David is going to go around the Opitsat village and invite, go from house to house and invite all the people on the reservation.

Inter: When will they do this?

Winifred: Well, I don't know just what the day, but before, maybe he's already doing it. But the rest, the other reservations, we sent out cards, invitation cards. They didn't do that long ago. In the olden days they had to go in a canoe and there'd be four men in the canoe. And they'd go from village to village, stop at each village who they want to invite. If they just want to invite one village or if they want to invite two villages, they'd go to two villages and they

had to go from house to house and go around in a canoe. It was hard in the olden days. Now we can just mail our invitations. (laughs)

(END OF SIDE B)

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