Roy: ...smash everything up, put all the fires out, grab all this dirt, throw it all over the place.

David: What was that name again, what's that called? What was Jack Johnson's name when he did that?

Roy: (Indian). Yeah, he went around and after that was pretty funny part. We couldn't even grab a hold of him. He went to the old shit house -- he grab it, he go, he roll himself around in the shit house, you know, and he start eating it. (laughs) I couldn't get any. And then he goes, go dance around. Go dance around, you know, the big (inaudible) and
lots of shit papers, you know, and sticks, you know. He'd started licking it, you know. (laughs) Oh, that's real funny dance.

David: Did he have a skull with him?
Roy: Yeah.

David: And what part of the dance is that called? Is there a name for that?
Roy: (Indian).
David: Oh, I see.

Roy: Same as the Hamatsa. Hamatsa, he brought the big... In the olden place, I wasn't born yet. They used to go to the grave and they pick out... somebody would pick out the guy that wasn't sick or something, you know, and died. And they bring him up and then they come around and they Indian dance; had a big party. Dance around and eating the body of the dead man. That's Hamatsa. And then they start, go right to the eyes, you know, and eat it and everything.

David: They actually did that, did they?
Roy: Yeah. And after that was just imitation. Like Lila and Peter Chamberlain tied together bones, you know. Well, they got the real skeleton from somewhere and put something in the eyes, you know. Then they dance and eat it. And what they did to my brother, Henry, they just pinch it off and then used scissors.

David: Yeah. That must hurt, eh?
Roy: Yeah. If it was a gold mine, if somebody do it they all do it. Some guy used to fool around with the money. It was like... Well, this is '76 -- a long time ago there was gold and silver.

David: Oh yeah.
Roy: Jack Johnson tell me this couple calling, arguing and the old man put his hands in the pocket -- full of gold and silver. Threw that somewhere and nobody knows where the money go. That's why I get jigger, whatever they call it, I go and look for that. There's salmon, make a small little potato patch up there. They find lots of money, quarters, dimes, nickles -- not nickles those little five cent pieces. Some of them 1870, old money.

David: At Katit?
Roy: Yeah. There's lots there. Of course there used to be a stumbling ground potlatch.

David: Did you ever do any hand logging?
Roy:     Yeah, we used to. Me and Sammy used to hand log. What the hell do you call it, the saw? And then we under-cut, we chop.

David:  Did you have to get a license in order to hand log?

Roy:     Not before.

David:  Not before.

Roy:     No.

David:  And what happened then? Did you have to have a license?

Roy:     We had to go any place we want to, up the lake.

David:  So you could hand log anywhere you cared for, eh?

Roy:     Eh?

David:  You could hand log anywhere you wanted to?

Roy:     Yeah. Hand log anywhere. Usually you get some... Springtime we used to go up the lake and get some piles for any cannery. They ordered piles so we went up and get some piles.

David:  So you did your work mostly for the canneries?

Roy:     Yeah.

David:  When did you need to have a license though, at what time?

Roy:     I don't know. Can't get, can't cut the tree down anyway (inaudible). We used to go up there and cut tree down for wood, you know, but not now. I don't remember -- that's been twelve, fifteen years ago. We can't cut the tree down for ourself. Not unless it's inside the reserve.

David:  Oh, I see.

Roy:     But we can cut anywhere. We used to do that, go up the lake and cut down fir for wood.

David:  You didn't need a license, eh?

Roy:     No. But now we can't, we go to jail for that.

David:  Oh yeah.

Roy:     But anytime, but if it's inside the reserve, but not outside. In them days the guy put up a big potlatch, you know. He hire somebody, pay him $20, $30 for a tree. And then they hired somebody to cut it up and then four foot log for a big
fire inside the house. Big potlatch there. I don't see any of those, I don't know what happened. This big pot -- four legs on it.

David: Oh yeah.

Roy: I don't see it anymore, I don't know what happened. Somebody must have taken them away.

David: Yeah. A big pot for cooking in?

Roy: Yeah. They set in the big shed, put the big pot, send somebody out, pay him some money, go hunting. You bring a couple deer down, you know, whatever you want, goat or deer. In them days you used to send guys out and (inaudible). Guys shooting... I don't know how many ducks they'd put in that big pot. And we used to have big potlatch. Start about ten o'clock. Stay there until daybreak.

David: Oh yeah. Ten o'clock in the morning?

Roy: Yeah, we start about ten o'clock at night.

David: Oh, I see.

Roy: And we stay until daybreak. Indian dancing, you know. Well, after your big potlatch they said, "Open the big crock."

David: Oh yeah.

Roy: And you hire some women to start squeezing them. There's big drinking party after that.

David: After the potlatch?

Roy: Yeah.

David: You have to dance first though?

Roy: Yeah. And then somebody spread out the big blanket on the floor and they start playing blackjack and money all over the place. I tell you, there's lots of money in that island. Some guys losing their money and... Yeah, Simon was there, you know, he make a small potato patch, he got some, found some old money there from 18 something.

David: When he dug up his garden, eh?

Roy: Yeah. And there's another place down in -- right across from R.I.C. -- and there's a big marriage potlatch there, you know. Guys throw their money in that big pool there, right in by that island there.

David: Oh yeah.
Roy: There's a big pool there. Threw all their quarters in. And just for the kids, you know. Kids go down there and dive around and pick up money.

David: Oh yeah.

Roy: Oh, there's lots of money in that pool there. Yeah, the... there's one family get them two villages burned down.

David: Really?

Roy: Simon Walker's first wife.

David: What was her name?

Roy: Alice, I think. She had parted, break up with Simon and she lived by herself in R.I.C., right across from R.I.C. And got her smokehouse burned and it burned the whole place down. And that other, at Katit, is her son, Simon Junior, play around in the fire and burned one of them houses down and burned the whole works down.

David: They all caught fire?

Roy: Yeah. All the masks and everything.

David: Is that right? Is that how the village burned?

Roy: Yeah. Just one family burned the two villages.

David: You lost all the dance props and everything?

Roy: Yeah, masks and everything, instruments.

David: Was that the end, then, of the dancing after that?

Roy: Yeah. Yeah, we started up for a while and then after Jack Johnson died and everything's gone.

David: Oh, I see.

Roy: She used to dance too. I used to be a funny man there, laughing, laughing, what do you call it, (Indian). We call it (Indian).

David: Making jokes and...

Roy: Jokes and everything. I had my own mask on.

David: Oh yeah.

Roy: Laughing face, you know.

David: You entertained the people?

Roy: Yeah. You see anybody couldn't do something, I go
copy him right away and make him laugh.

David: Yeah, you imitate people?

Roy: Yeah.

David: Is that a special title then, a special name for that?

Roy: No, we just call it (Indian). Making all kind of funny noise, laughing. It happened -- I got something with that mask.

David: Oh yeah.

Roy: Yeah, every time I put it on I forgot about everything, just joke with everything. But when I take it off I couldn't joke anymore.

David: It's something with the mask then, eh?

Roy: Yeah. Oh, there's a whole bunch of us; we'd dance till about after midnight.

David: Oh yeah. When was the last time that you danced then? When was the last time you had a potlatch? Can you remember the time?

Roy: No. Ten or fifteen years ago the last time we dance.

David: What was the occasion for?

Roy: Oh, we just practicing. He was dancing too.

David: That's when Jack Johnson was doing it with the drum?

Roy: Yeah, with the drum. He usually go around with it and we'd go circle around that hall.

David: Oh yeah.

Roy: We used to go to Vancouver and we're supposed to go to Ocean Falls, but we didn't make it.

Man: Well, we just started after our Queen Mother took away all our dancing masks, everything we needed for it.

David: Did you know somebody (Indian)?

Roy: (Indian), that's Peter Chamberlain.

David: Was there anybody else had that name, (Indian)?

Roy: His great-grandfather, I think.

David: Yeah, did you know him at all?
Roy: No.

David: Oh, that's before your time, eh?

Roy: Yeah. Well he, my mother used to tell me about it. He was a big Hamatsa.

David: Oh yeah.

Roy: Real Hamatsa -- he can smell something far away.

Man: He could smell you and he could smell me. He could smell that, oh, miles away.

David: Did he have a special power then?

Roy: Yeah, he had some kind of a power. He's, I forgot what you call these, he seen the (Indian), he seen it.

David: Yeah.

Roy: And then he went right through it, just like some of the... Like my wife's great-grandfather, he went up to (name) right behind R.I.C. -- the big mountain there. He was out there hunting for goat. But he'd never make it down before dark and he gather up wood before dark and sitting right in front with little, sitting there like this on that big tree, big fire right in front of him. And then there's a... He heard something coming up making noise. He's watching. There's a big man coming up. He was a sasquatch. Well, they were talking together, you know. And the big sasquatch talk our language too. Well, that big sasquatch say, "Them guys, I couldn't make it, I couldn't get nothing." And the big sasquatch say, you know, "I couldn't get nothing. Every time I go close to the village the dogs come after me, chase me away." And then after that, you know, the big sasquatch this is what, this man say, "This is what I'm using, hunting." He had pulled his trigger, "Boom! boom!" And that big sasquatch say, "Sure, that's what I been heard all over the world -- 'boom! boom! boom!' All over the place." And then that big sasquatch he's got these packsacks, something like that. And he pulled that mask out, "This is what I'm using. I put it on my face and make you just paralyzed and I put you, take you home with me."

Well this guy he had, he feel funny after the, just see a little part of it. Well, I heard that story lots of times, but... Oh, about sasquatch. (Indian) that's Tommy, that's Albert's, is it?

David: Yeah. Is there a story with that too?

Roy: Well, (Indian) was a, he was a big shot at home, some kind of a chief. I know he was married with a... my auntie. And he got one baby, Lila. And Lila grow up, she got married with Simon Walker. And she died and then Simon married with
Mary Johnson. No. She died and he married with... Simon married with, what you call?

Man: Can't remember that.

Roy: Lucy, I forgot the... The last one he married was Mary Johnson.

David: Do you know...? Peter was telling me about a man named Moses.

Roy: Moses (Indian).

David: Do you know anything about him?

Roy: Not very much.

David: Did he have power, was he a shaman?

Roy: Nothing much. Just that he was, he was a halfbreed guy.

David: Oh yeah.

Roy: Or he was married with a (inaudible), you know. And anyway he, him and his wife broke up and then his wife get together with... Yeah, his wife left him and then she get married with Jim Thompson.

David: Was there anybody in your time that you would call a shaman in the village?

Roy: Eh?

David: Was there anybody who was a shaman with power, like a Medicine Man for healing people?

Roy: Oh yeah. There's (Indian). I forgot his white man's name. That was my brother-in-law's father.

David: (Indian), is that his name?

Roy: Eh?

David: (Indian), is that his name?

Roy: I don't know. Me and Jack Johnson went down to R.I.C.; we was up in Oolachan Town. And Jack Johnson tried to shoot the raven that was up on top of the tree. He missed. Every shot he missed. He handed me that gun -- it was my own gun, .22. I aimed and shot that raven and it came right down. But he never died. So I went fool around with it. I put it on the sidewalk and step on it -- never died. So I threwed it down the beach. I got... just made it home, I got sick.

Something's wrong with my chest. Yeah, try to eat, after we
get back, try to eat, you know, can't eat. And then I went to
this... They sent me over to this old man, (name). He feels
around. I never tell him nothing but he find out what I was
doing. "You been fooling around with the bird," he said.

David: He knew that?

Roy: (Indian) that's what he say, (Indian). "Yes. I shot
a raven but he was half alive and I step on it." And that's
what he said, "That bird pay you back." And then he start
feeling around again and then he start sucking around here and
he got the stuff out. Throw it -- one in the corner, another
in the corner, another corner and another corner -- four,
(Indian). Well, he got that thing out.

David: He did, eh?

Roy: Yeah. And next day I go play out again.

David: How old were you though when that happened?

Roy: Oh, must be about ten years old.

David: Oh, you were just a kid then, eh.

Roy: Yeah. Well, he was an Indian doctor at home. That's
all I know. One time my mother... there was four big chiefs,
jealous because my mother used to always big potlatch every
year. And then them big chiefs hire some Indian doctors to put
my mom away. So they did.

David: What was your mother's name?

Roy: Kitty. (Indian) in Indian. So they did. The Indian
doctors gave her something make her go. But her brother was
there and my uncle was sharpening a knife. "Before my sister
dies," my uncle said, "I'm going to cut her open."

(END OF SIDE A)

(SIDE B)

Roy: If I was a Indian doctor I'd put you in, make
yourself dead or something.

David: Yeah.

Roy: And then when you die you put a necktie on and then I
have to hang myself out too.

David: So what happened with these four chiefs?

Roy: Well, he just called the same (Indian) as the guy you
killed.

David: Oh I see. So like killing a man you... through... by
using an Indian doctor was pretty dangerous, eh?
Roy: Yeah. One Indian doctor he got, they got power. One guy got lost, lost up in the mountain hunting goat and they got his pa out and go look for the guy. But he see where that, what you see but nobody seen. He seen that thing (Indian) going down that big gully. That's where that guy fell down, and then the guy is up there (Indian). Dropped down in the valley and everybody went up and picked that guy up. Yeah, them guys had the power in them days. Oh, some of them gathered by (Indian), you know. They had to take a bath every day down the beach. And then the spirit come around and give them power.

David: Did they have to fast at the same time, go hungry?

Roy: Yeah. And that what they would be doing when we start hunting for, no, trapping. When I was still young I used to go out, snow about that deep. I go down the beach and take a bath, nighttime.

David: Oh, nighttime.

Roy: Yeah. That's where my dad used to, usually jerk me off the bed, "Come on. Let's go take a bath down the beach." So I went down, dunk about four times. So the marten and any kind of animals don't smell us.

David: Oh, I see.

Roy: I used to do that all the time when I was about eighteen years old, trapping with my uncle. That's... he was married with a Mable -- that's Peter Chamberlain's sister.

David: What was your uncle's name?

Roy: Ned.

David: Ned Wesley?

Roy: Ned Wesley. We usually stay in (name) all the time, trapping in the wintertime, drying fish.

David: Was there other Wesleys in...? Where did the name Wesley come from? Were there other Wesleys up there or...?

Roy: No, that's the only one I know.

David: Who was his mother and father?

Roy: I don't know. He did have a sister named Agnes, but Agnes was married with a white guy, name Joe Moore.

David: Oh right, yeah. Agnes Moore, I saw her picture, yeah.
Roy: Yeah, she was a nice little woman. Well, right after my dad died I stayed with Ned Wesley all the time.

David: Oh you did, eh?

Roy: Yeah. I even wrote him a letter in school, "Dear Uncle, I need a suit." I send him what I picked out. Well, he put money right away and send it down -- next week I got it.

David: Really?

Roy: Yeah, he was a good guy. Got a daughter down the (name) named Edna.

David: Edna, yeah. Did he used to go up to (name), eh?

Roy: Yeah.

David: Was there any part of the lake there that was his territory?

Roy: No.

David: How about (name)? Whose territory was (name)?

Roy: (Name) was, yeah.

David: Ned Thompson?

Roy: I forgot who owns that (name). (Indian). Oh, he go there for trapping, that's all. No, I don't remember.

David: I was wondering if I could ask you some names that were used. Like, what is the word for a marriage ceremony? Do you have a word for that?

Roy: What?

David: For a marriage ceremony, for a wedding. What do you say for that?

Roy: (Indian), something like that.

David: Is there another word for engagement? You know, to announce an engagement?

Roy: (Indian). That's (Indian) is living together for all and then after that (Indian), get married.

David: Was there a special name then for the actual feast or ceremony?

Roy: For a wedding?

David: For wedding, yeah.
Roy: Yeah. There's big potlatch for that too. Yeah, you know Jack Johnson, when he got married with his -- with Annie -- there was a big platform about that high, that ceiling. And... Well, I think Annie was, that's Moses (name) daughter. And she was a good woman. And then Jack Johnson had to climb up -- she was sitting up on top there. And Jack Johnson had climb up the mountain to get her.

David: Oh, up a board?

Roy: Yeah.

David: What is that called when they do that?

Roy: Eh?

David: What is the word for doing that?

Roy: Oh, I don't know. She was a good woman and then the man had to climb up the mountain and get married with her. And there's a big potlatch outside and throw all the hankies out and everybody picking hankies out, you know.

David: Oh yeah.

Roy: Oh, that was a big dance there. Dance after that.

David: When the groom pays money to the bride's family, is there a term for that? Is there a word when the grooms pays, gives gifts and things to the bride's family?

Roy: I don't know. Yeah, what they said if I got married (Indian) now I have to give the woman -- the owner of that girl I'm going to marry -- to give her, oh, I don't know, as much as I want.

David: And would she, would the family have to pay it back to you sometime in the future?

Roy: Yeah. Double it.

David: Double it?

Roy: Yeah.

David: Is there a word for that, though, paying it back, paying back for the bride? Is there a word for that?

Roy: Yeah, I forgot how you say it. (Indian). If I got married here I give, what, $100, or $200 to the mother or father of the girl I'm going to get married to. And then year after that they'll give me some back -- double.

David: In the old days, then, did they arrange marriages in order to get, you know, the rank from the marriage, to improve
themselves through marriage? Did they ever do that?

Roy: Yeah.

David: Is there a name for that, for that kind of a marriage?

Roy: I don't remember.

David: Is there a name then for when, if a couple have a quarrel and they split up? Is there a name for that?

Roy: Get quarrel and split up?

David: Yeah.

Roy: (Indian), yeah you quarrel. And then (Indian) split up. And then the guy wants his wife back and then a big potlatch again, got his wife back, get together (Indian). Once with my wife, and after all we get back together again and after that, well, we was still young yet. Yeah, I get married with my wife young. She go fool around. After we get old and we never quarrel and never...

(Tape is shut off)

David: Did it employ many people from the village?

Roy: Yeah.

David: How many people would work there?

Roy: Oh, mostly all the men works there. And used to be lots of Hindus there, and they got... the Japanese got their own place. And they got a China house there. But the Indians live in that end of the... somewhere around here, got a bunch of Indian houses there.

David: Oh, I see. So everybody, usually it employed quite a few people. It was a big saw mill, eh?

Roy: Yeah. Used to be a saw mill there and then the saltery. They salt some fish and they ship it to the old country.

David: When did the saw mill close down?

Roy: Oh, I don't know. I was just a little young one when it burned down.

David: It was burnt?

Roy: Yeah.

David: Oh yeah.
Roy: Yeah, I was sitting around this beach, you know. And when the big mill burned down we could feel the heat right from right across.

David: Right across, eh?

Roy: Yeah.

David: A big fire.

Roy: Yeah. And they... just on the town site they all saved but just the mill burned.

David: Oh yeah. And that was the end of the mill then, eh?

Roy: Yeah. Yeah they supposed to rebuild it but they never did. Now they got a small one, R.I.C. now.

David: Yeah, yeah, it is a small one.

Roy: The people, they're planning to buy it out.

David: They are, eh?

Roy: Yeah.

David: Is the band council going to buy it out?

Roy: I don't know if they're going to do it. Where did you get this one?

David: That's Hilda's.

Roy: Hilda. Yeah, I remember him but I don't have, don't remember the name. No, I don't know anything about that. Yeah, we were all mixed up, right from the up the lake. They used to be scattered all over the place, you know, different tribes, you know. And then after that we get together wintertimes, and then they left the place like Sheemahant. Used to be a big trout there and then after that they dying all and then we get together. And some from Kiltala, and after that they moved in with us, you know.

David: Oh, I see.

Roy: I think my dad was true from Rivers Inlet, and the other guys from Sheemahant, other guys from (name), and Kiltala, and Crow River -- they all get together. I don't know anything about that. Well, all the Bishop Brothers(?) been taking everything away from us and the government been taking all the lands, you know. We're supposed to get Sheemahant for our land. We lost that -- I don't know what them guys trying to drag us because they didn't fight about it.

David: So you expected to have Sheemahant as part of the reserve too?
Roy: Yeah.

David: But it didn't happen, eh?

Roy: We got... All right, when there three lands, there's right in the reserve and then Kiltala, some part of Kiltala, and then the whole island at the mouth of the rivers is all I know. Yeah, the island I was talking about is (Indian), right across R.I.C.

David: Oh yeah, I got that from Hilda too. Can you name any of those places?

Roy: Yeah, what I was telling you about where our land is (Indian) as they call it. (Indian).

David: Are there any other camps down that way?

Roy: And right in the end of it is... I forgot the name of it, they call it White Beach anyway. They go there and dry some clams, you know.

David: How about (Indian)?

Roy: (Indian) but I don't know their names. They used to have little Indian houses there, you know. Like just for camping, drying the... just for the winter, winter camp, you know. Go there and go out, jigging, get cod, dig clams. And the smokehouse behind the big lighthouse, I forgot the name of it.

David: A light house at Adambrook?

Roy: Yeah. Used to have the smokehouses there. Yeah.

David: (Indian) and (Indian).

Roy: I know that place and (Indian), and three country I know. And somewhere around Goose Bay there used to be houses there too, just for food fishing.

David: At the head of Goose Bay?

Roy: Yeah, somewhere around the mouth of Goose Bay.

David: Oh, the mouth of Goose Bay.

Roy: Yeah.

David: What was the name of that place?

Roy: I think they call it (Indian).

David: Oh yeah. Was there a camp at the head of Goose Bay, right at the very head?
Roy: I don't think... I think there was. You know they used to... Smith's Inlet people and Rivers Inlet people, they used to walk through there and when they got invited for a big potlatch, you know. They can't go around because the storm, you know, so they walk through.

David: Did the bring their canoes with them?

Roy: Oh, I don't think... they got canoe waiting for them.

David: Oh, I see.

Roy: Yeah, same as the one over at the head of, you know, the south end at Moses Inlet where they had... Them guys usually drag their canoe over -- they can't go around. They used to drag their canoe over.

David: What the south arm of Moses?

Roy: South, yeah.

David: Or the west arm?

Roy: West arm, rather.

David: West arm, yeah.

Roy: Yeah, they used to drag their canoe right over.

David: To where?

Roy: Up behind... somewhere around Adambrook.

David: Oh, is that right?

Roy: Yeah.

David: There used to be a Hudson's Bay Store there?

Roy: Yeah. Yeah, that's what my dad told me, there was a Hudson's Bay Store there.

David: There was, eh?

Roy: Yeah. Yeah they used to sell guns and gunpowder, and some other things, you know, blankets. Trade with the furs, you know.

David: Do they sell liquor too?

Roy: Eh?

David: Did they sell liquor as well?

Roy: Yeah.
David: Do you think the people (inaudible)?

Roy: Yeah.

David: Or did people just drink too much and...

Roy: Yeah, they went out and got some furs and then they sell the furs to, drink it up. Hudson Bay used to give them hell with the Indians up there long time ago.

David: Yeah. Did people get along fairly well?

Roy: Oh, some of them, just like today, you know. They fighting over each other, you know. I forgot which is the worst one, Kiltala people or Oowekeeno people. I don't know which one was bad. One tribe was bad. Used to be I heard they were fighting each other, you know. Yeah, there used to be... between the, behind, below the rapids there's a big village there and there's a big village right across and they used to go fight each other, you know.

David: What would they fight about then?

Roy: I don't know. But they're fighting about see who's the biggest shot, big shot would call his people and they go fighting. (Indian), that's where the Oowekeeno people get slaughtered. A lot of people, one of the big chief, they wanted to move into our rivers just because there's lots of fish and lots of game. And then they, one of the big chiefs, they invite all the Oowekeeno people to a big potlatch. And then they camp at the (name). And while the Oowekeeno people were sleeping, and then they killed them all, but most of them stay home.

David: Oh, I see.

Roy: And some of them, some of them get away. They tell the story about the people who wants to move into Rivers, you know. But they never make it. Yeah, one time there was big bunch of them who went to invite Rivers and somebody else came ahead of them, tell everybody, and everybody ready. Some of them went to the rapids, both sides of the rapids. And the Bella Bella came up -- never see anybody home, nobody home, everybody hide.

David: This is Katit?

Roy: And then they take the canoes, you know. They going down the river and then while they going down they were all shot up -- everybody was waiting for them. No, they never get our home. Yeah, same thing what happened to that Haida people -- sent one home, sent one guy home. So they go home and tell the story what happened. From Rivers they went to (Indian), Haida, slaves, you know. I don't know if any went to Bella Bella, but most of them, some of them goes to Haida. Taking
slaves home.

David: They did, eh?

(Tape is stopped)

Roy: Yeah. I guess stay around here and waiting for that life insurance about my son.

David: Oh yeah.

Roy: Supposed to get about $50,000 or $75,000 coming to me. He didn't left a will, nothing. He had no wife and...

(END OF SIDE B)
(END OF TAPE)