HIGHLIGHTS:

- This tape is virtually imcomprehensible and does not appear to contain any material of value. Since the bulk of the dialogue is in a native language, it might be worthwhile to have it translated.

James: (Speaking in Indian). Now I will talk to you in English. Now a while back before before (inaudible) would become Oowekeeno, part of ancestors of us, we become like this. They are many... we are a big family. Dave (name)'s father, that's eldest in our family. Then comes Herbert Johnson's mother. Then comes Tom Harris, Peter Harris, then comes John (name)'s mother. One family -- brother and sisters. And my mother, and then comes, well, uncle. We used to call him (Indian), good name. And then we have one old man named (Indian) -- we call him Mr. Hall. That's (Indian), one big family. (Inaudible) and that's family. It's a big family.

Now I seen, I saw (name) killed in maybe 1807 kill a (inaudible). We used to go, oh, everybody goes gill netting. Row -- no gas boat, and (Indian) used to come see us family. We have a good time. He really talk in our language. (Indian) you better wake up and do that. And then he used to talk to... tell us old time people, their names and songs. We got lots of
songs from (Indian), you know. (Indian) and we got lots of names. We got (Indian) in our family and like (Indian). Come from (Indian). We can't (inaudible) we're poor. (Indian)

That's what notes I have, little notes, but there's more to that.

And now I seen (Indian), 1907. Call all the people of the village, oh, maybe two, three thousand people -- used to be lot of Indians going. And there was a big house end of the long bridge from cannery through that reserve on that island, like. And here I see, the first time I see this (Indian), I begin to realize, know, remember. I see (Indian), you know her? Yeah. I seen her hold the mask. Oh, that was beautiful. Lot, maybe over twenty masks, maybe more than that. (Indian). Whole lake is beautiful with a cedar bark, oh, beautiful. Oh, Oowekeeno people, oh, they sing, really good orchestra, really good at it. And we still remember that we are part of you. It's not only stories or history of our life with you and us and you

must know that we are part of you and you are part of us fully. No fool around, real, one family -- that's what my old people said to me. One family, one name. It's a big chief's name (Indian). And now then we hope... Well, him and I live and maybe Adam Dick will give away something, never know. If I live, that day comes, we going to use that (Indian). And you going to come maybe. I hope they use that, we use that. We could use that (Indian) too, that (Indian) our people. (Indian) have the secret box, I would say spiritual box (Indian). Never empty -- you could take out the mask and use it, another one, never empty, always full. Both cedar bark ceremony dance, and (Indian). Well, that's one of me. Oh, I'm going to tell the history. I want to reveal it. (Indian) You say a few words.

(Several people speak in Indian)

James: Now I'm going to tell you the trip I made to Rivers Inlet for (Indian). And there was bread and what not, they brought pork and beans. "Well, chief, I got pork and beans, we'll have pork and beans." I said, "Okay." $1.45 a can of pork and beans, and they told me there's a highway robbery, everything high. So we got to Rivers Inlet eleven o'clock at the wharf -- the oil dock. And answered to me, "Don't you make a move." The canoe, big canoe came. And (Indian) got a skull, a loon skull and tell us, "Take the stuff off. And there's a truck come take the boat. Then you go with them, or you're going on the next trip. Don't move, you sit right there." So me and Hilda sat there and everybody move around. They took the boat up and they come and get me and Hilda; we went to Johnny Johnson's place. And his wife and then the children came. They held that for four days at Johnny Johnson's house, I was there. And then P.C.P. 43 went, what's his name?

Lady: David Carpenter.

James: Yeah, he went with some Bella Bella people and the Pentecostal minister used his own boat -- he's got a boat, eh,
the Pentecostal minister. And very good man, I think
(inaudible) really good, I talked with him. And then Hilda
said to me and Bernard, "I want you... We're going to have a
big banquet tonight after the funeral, and I want you to go
sing the mourning songs at the graveside. I want you to say a
few words to help out my mother." That's what Hilda said. "I
will, I will." So at the graveside I break down, I got carried
away. All my great-grandchildren, oh, they feel bad. They
never see children of mine cry their heads off for their
grandma. I speak a few words, I sing the mourning song, but I
break down. I feel bad to see my grandchildren cry. So I
told, "I'll break down, do better when I feel better. Tonight
I'll talk to you." I went down through, went right to bed -- I
feel so bad about my grandchildren, you know, crying. They
really took it hard.

Then they wake me up -- table is all set, must be about sixty
of us in there and Johnson speaks, says a few words. Johnson
told me there's no Indian culture way of talking in the
Oowekeeno now. No more people, people all gone. Nobody could
sing now, nobody could mourn song, not even love song. That's
what Emma told me, Johnson, "But you do your best tonight. I'm
going to give away," Hilda say that. "We have your good
children." I've got $25, Carpenter got $25. We have (name)
and one of (name) boys, they got $20 apiece. And the Bella
Bella people they got $10, $15, $5. I bet him over $200. So
after supper, big banquet. Then I started to talk, "I'm going
to tell you history, I'm not too stranger, I'm part of you
Oowekeeno people. Way back we have history, there were
(inaudible) way back." Sleepy head like me, I guess. They
always sleep, father kick Ray, "Get up." No wonder (Indian)
chief (Indian). "Your wife sleepy head girl," that's what the
father say to (name). Well (inaudible) say, "Well, I'm going
to look for that woman." Walk through Oowekeeno to (inaudible)
maybe not too far, eh. Well anyway that's far out. Then she
twist couple trees as she go in case she go back she know how
to get (Indian). Got a deadfall for deer, you know, for deer.
And he got four, like deadfall, false ones down, no deer. So
he went, got off, got a brace and fix it up, you know. And
then a rattling noise, "Goodness me! My deadfall made that
noise." Four times that thing make noise again, (Indian) with
a cup of rum like you use to for (Indian), you know, make
noise. She had all over her body there, (Indian). I said to
her, "No way. I'm looking for (Indian). I want him to be my
husband." (Indian). Then they went on the canoe, they forget
the rest of us (inaudible), go back to the reserve. And the
people wondering (inaudible). So he was alone when he went up.
And (name) sing rejoicing song. He's got a wife now. Oh,
everybody come, meet them when they land the canoe on the
beach. He spoke, he said to the people, (Indian). Let's have
ceremony with Indians, I got a wife now.

The girl was eight years old, of four kids, the eldest was
eight years old. And they went back to Oowekeeno, this family,
the (inaudible) and his kids. Oh, maybe four, five years after
Oowekeeno came (inaudible) Thompson (inaudible), you know where
they make (inaudible) and (inaudible) you see the (inaudible)? You can just imagine how Oowekeeno came through that trail with us (inaudible). Just before they reached to the reserve town they got smallpox. One survived and they all in a big cave. Oh, they (inaudible) everything, (inaudible) there (inaudible). And last one pass away and the kids, one survived came to (Indian). And (inaudible) laying down, he said, "I got bad... We seen with all the masks." Told them (inaudible) Thompson and Bernard for you. (Inaudible) And there's a couple of them, but I can't say that, "And your wife pass away. All my

people died -- there's just me left. I'm going back to Oowekeeno, maybe I'll go. I'm sick and feel bad." Now since that we been using that (Indian) my old people. (Inaudible) we use that. Now from there I figure we were part of the Oowekeeno people and (inaudible). See (inaudible), but too bad they died. So Herbert Johnson, Johnny Johnson, my eldest brother, cousin, marry (inaudible) Oowekeeno. Many years back they brought that secret box -- Oowekeeno came to Guilford with this (inaudible). That house eighty-nine years old still stand Guilford. Where they (inaudible) was laid, put in, by the Oowekeeno people they (inaudible) and they know, I wasn't born yet when they use that. Next time my three brothers would (inaudible) at this time. There was (Indian) old man (Indian). He came when my people (inaudible). And then from there now and we are, we part of the (Indian), same thing with them. Many years back (Indian) marry Oowekeeno lady -- I forget name of that lady, what family, Oowekeeno. They also make (Indian) big man, big people, early days. And this guy went to (Indian) too. Now we still using that too. Then after (inaudible) boy married to a Rivers Inlet girl. That big potlatch (inaudible) -- I went there. I seen the lady and I forget her name. So we are really mixed up with you from this branch (Indian) and us guys. Now, well that's all I could say to you, that I just keep the points of our life because we are in one. I'm a part of you, you're part of us. I was... some day you see the whole family. Oh, we got big family, part of you (inaudible). Now let me stop...

I sing the mourning song when I come to, when I feel better, at the banquet we had. I'm going to sing that to you. (Sings mourning song). That was, this song was made about thirty years ago, mourn for our beloved honorable son of the (Indian) band where we come from. I sang that for (name). I told the people I take this mourning song to hand on my grandchildren,

Willy's children, Willy Bernard's children, for grandma. I know grandma was a big lady, (Indian). Both side, father and mother, I was told from old people. I know, that's why I say this very important mourning song." That's what you want, eh? And then I'm going to sing (Indian), part of my grandchildren we have (Indian) and I'm going to sing that to you.

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