David: Could we have that one again?

Hilda: (Indian). That's when a girl becomes a woman.

David: Was there a term used for boys when they entered puberty?

Hilda: (Indian). Almost the same as (Indian) only it refers to...

David: And were those special occasions, would they be marked with a feast?

Hilda: Some of them would be marked with a potlatch, giving away of stuff. And then they have a name for that period.

David: Oh, I see.

Hilda: And then another name too.
David: Oh, I see. So your name changed...

Hilda: As you grow older.

David: As you grew older, right, yeah.

Hilda: Until you're stuck with the last one. (laughs)

David: Say that again.

Hilda: (Indian). That was her last known name. Of course she was (Indian), too, but that's mine now.

David: Does the word (Indian) mean anything, (Indian)?

Hilda: (Indian) is welcome. To welcome someone (Indian) coming from another religion.

David: How about (Indian)?

Hilda: (Inaudible)

David: Right.

Hilda: Yeah. Madman.

David: The (inaudible) run fire around it, is it?

Hilda: Yeah.

David: Who's that?

Hilda: (Name) I think he's the leader of the song, that song. He's the leader of the singing, I think. He's going to dance. And it's (Indian). That means he's going to dance now, he's going to dance.

David: It's not a different dance from the Hamatsa dances? Or it is the Hamatsa dance, is it?

Hilda: (Indian) means that you're going to dance, or no, you are dancing. (Indian) that's telling him you're nobody, you got no, you got nothing, (Indian).

David: What does that mean in the terms of the dances? That he's never danced?

Hilda: Yeah.

David: Oh, I see.

Hilda: (Indian).

David: So the dances were obviously very important social...

Hilda: Yeah.
David: Yeah, status things.

Hilda: Yeah. My niece -- the one that lived in the condominium here -- she's got a name of being the crier. She can cry for anyone, no matter who it is, and still get away with it, because she's got the name for it.

David: So she could be a mourner then?

Hilda: Yeah. For anyone at all if she wishes.

David: Did you give me her name already?

Hilda: No. Gee, I can't remember it, she might remember. Yes, we do. Gee, I can't remember it. This ghost.

David: (Indian).

Hilda: (Indian). You got to get all those juices in your mouth and those... (laughs)

David: How about (Indian)?

Hilda: (Indian)?

David: What's that?

Hilda: Noise or curve -- must be there. Maybe that's it (Indian) means you go way back.

David: Oh, I see, yeah, that's a real (Indian).

Hilda: (Indian). That means we fall back. That's pertaining to the fish, (Indian) means fish. (Indian) is what it was. (laughs)

David: So you were born in Rivers Inlet, were you?

Man: No, I was born at Campbell River.

David: You were born in Campbell River. How long did you live in Campbell River?

Man: Oh, I don't know. Till about three years old, I guess. Then we moved away from there to (name) for two or three years. Then we went back up to Rivers Inlet. We stayed around there for maybe two years and then back down to Vancouver again. And after that I lost touch until about '42, I think. Went back up to...

David: Were most of the people living in the present village then in 1940, '42?

Man: There was no village. They were just starting to build the houses. You know the house there, beside where
Danny's present house is?

David: Yes.

Man: Well, there's a house right beside it, right close together.

David: An old house.

Man: Yeah. Well, they were just building them houses when I was up there.

David: How old would you be about then, around 1940?

Man: Ten years old.

David: Oh, I see. Did you then stay in Rivers for a while then?

Man: I think we stayed there for about a year. Yeah, about one year and then we went down to Vancouver.

David: Was your dad a fisherman?

Man: Yeah. I was a fisherman. Well, there was canneries, there was canneries all over Rivers Inlet at that time.

David: I just wonder why he moved around so much.

Man: Well, he moved around (inaudible). Well, he was logging at Campbell River at the same time. There's a place called (name). They had a camp there with... Well, it was supplemented by Indian Affairs. How long that lasted I don't know. It didn't interest me very much at that time. I was too young go understand it.

David: Where did you start going to school then?

Man: I started going to school at North Vancouver, Queen Mary. I was there for about three years.

David: Did you spend any time at all at Alert Bay, at the residential school?

Man: No, I was only... the school I went to -- residential school -- was in North Van. But that was just for day school, you know. We lived in North Van. And we used to go back and forth. We didn't live in the village, we were outside the village then. See, my father got off the reserve in 1933.

David: This is at Campbell River?

Man: Campbell River band. And we moved to Vancouver. He saved all his land, and his land possessions and claims, and houses, and...
David: He did, eh?

Man: Yeah.

David: Did he come from a big family?

Man: No, he had one brother and one sister.

David: Were they very... what was their position? Were they a very high-ranking family?

Man: Yeah.

David: They were, eh?

Man: Yeah, they were highest, I think. That I can remember they were. (Inaudible) He had land right between Campbell River and Campbellton, they call it -- went there. Well, his father was... there's a bridge there. Well, halfway between... His father owned land on the other side of the river, that creek, they lived on this side, the lower side of the creek. He cleared all that land there by, with blasting, a few horses, you know. Ever since that time I don't think nobody's cleared that place. It's all overgrown now with crabapple trees and alders, I guess. And there was my uncles (inaudible) train tracks coming down and (inaudible) timber. They used to come right down to Campbell River and they'd dump logs. Well, I guess we were salt water, high water, salt water... And from that time we moved until '42, that I can remember they went and stayed at Rivers Inlet for about another year after that.

David: So that was just during the... I guess the War was on then, eh?

Man: Yeah, the War was going on.

David: Did the War affect the people of Rivers very much? Did any of them go into the War or did it effect the economy very much up there?

Man: Well, most of us were too young at that time, I think. I really don't remember anybody who went to the Second World War from Rivers Inlet. The only one that I know of is Dave Bernard. That was the First World War, though.

David: Oh, I see, yeah. Did you then stay down Vancouver way for a while?

Man: Yeah, we stayed down in Vancouver. Well, not exactly, I didn't stay there myself. I moved around quite a bit. I went to a logging camp, you know. We went down at the States, done some logging down there, and berry picking.

David: Yeah.
Man: See, we didn't really actually stay there too long. I was travelling around quite a bit.

David: Your mother was Evelyn?

Man: That was Walker.

David: She was a Walker?

Man: Yeah. Well, she had a pretty high ranking position, up close to princess or something. And my father was chief down in Campbell River. I come from a large family, you know, but there's only the two of us left now. I have two nephews -- Danny and Harry -- they were my older sister's children.

David: Your older sister was Ivy?

Man: Ivy, yeah.

David: So Danny is your nephew then?

Man: Yeah, I call them my brothers -- Danny and Harry.

David: What happened to your other sister and brother?

Man: Oh, my brother died of some kind of concussion or something like that. Hit in the head, back of the head, and never quite recovered from that. Well, he was about fifty-three years old then when that happened. My sister, Ivy, she died from drinking too much. She used to be... well, I don't know, it's hard to say these things about my own sister, you know. Now the towns (inaudible) made her like that. Easy access to liquor and everything like that.

David: So you did mostly logging, did you?

Man: Until '59, I guess, and then I went fishing for a while. Oh, by this time Hilda and I had been together for about three years, I guess, '56.

David: So you went gill netting?

Man: Yeah. And I... Well, we made enough to live on. That's all we were worried about. We didn't have too much to worry about -- just two kids, you know. And whenever we wanted to go someplace we just packed up and go. Weren't stuck, you know, in one place -- didn't have no place to call home, you know. Took off when we felt like it, or stayed, you know. Didn't make any difference.

David: How long did you gill net for then?

Man: Pardon?

David: How many years did you fish?
Man: Well, I fished for... All the years you mean?
David: Yeah.

Man: Let's see, first outfit that I fished for was Canadian Fish at Kiltala Canneries in Rivers Inlet. And the second was Anglo-British Columbia, ABC, had a good cannery. Was using Columbia skiffs then, no engine of any kind, just oars.
David: That's when you get towed out and dropped off and then picked up again?
Man: Yeah. Well, I was about twelve or thirteen then, out by myself. And... well, I was twelve when I started. Kiltala canneries in Rivers Inlet. I don't know if I made it very much, I can't remember -- that's a while ago. And then I wound up in Nelson River, I was about sixteen, I guess, seventeen. Then B.C. Packers and then I quit fishing again -- I went back. I was logging, you see. And there till, well, I went to camps all over the coast. I even went down California to log redwoods. You know, experience, it's to learn something different. Well, I guess I did learn some, you know. I met lots of people, new people, and different ways and such. Then I, let's see... Then I work in cannery for quite a few years. I couldn't go canoe fishing since I worked right in the cannery.
David: So you were able to get your own boats eventually or did you use a company boat?
Man: Oh, I had my own boat after a while. It wasn't very big. It was just a small inlet boat, you know. Never did get any big kind of fishing in that. And, well, at Night's Inlet couldn't get a boat to go fishing so I used to have to stay in the cannery and worked in the cannery there for the whole season. I made out all right because there was a poor year for fishing at that time. Better than I would have if I had been fishing, you know. I'm just trying to think of some... I'm trying to think, like I can't (inaudible). Well, it was that year that her and I got together, eh, Hilda and I got together. I used to go up there for hunting trips, that's all. And for drying fish -- stuff like that.
David: Where abouts would you go to dry your fish? At that Smokehouse Island still?
Man: Smokehouse Island. Oh, my uncle invited us up there, couldn't refuse. And he come up and say, "Come up and smoke some fish." Well, it was more of a command than asking, you know. That's the Indian ways of... I guess it's a politeness or something, I don't know. And we'd go up there. It seemed like everybody just wasn't interested in doing things like that after, you know. Like we were in between, it seems like always in between, you know, like they didn't want us socially to be accepted as an Indian in the reserve and they
didn't exactly accept us as a white person off the reserve. So we were just sort of right in the centre. There's no...

David: It was a very frustrating place to be then, was it?

Man: Really. Like when I talk to people my own age they say I'm lucky. (laughs) I don't understand it, why they call me lucky when we struggled for everything all the time we were growing up, you know.

David: Did you ever... Were you ever at any of the big feasts or any feasts at Rivers at all?

Man: Yeah. One I can remember was in Kiltala. Somebody had a big potlatch, '42, somewhere between '40 and '42, somewhere around in that area. Well, they had a real big feast, eh.

David: Who put that one on?

Man: I think it was my uncle Simon. Well, he put part of it up for his wife. I guess she died not too long ago, something like that.

David: So there would be dancing at that time as well?

Man: Oh, there was mask dances, and there was... Well, it was an affair that lasted pretty near a week, maybe two weeks, because they were fishing, you know. Passed the weekend fishing and then dancing, celebrations, and then the talking. And then after the chiefs of Rivers Inlet, they had their say first. And then the chiefs from different tribes from the coast, they got there and they said their piece. What they said, well, I couldn't tell you; I didn't understand it at that time. I didn't understand Indian at all. I mean, I was brought up mostly in English language.

David: Did they give out names then?

Man: Yeah. They give out names to quite a few of them, but I don't remember who or what the names were.

David: Was this held right in the cannery houses then? Or was it on a reserve, like?

Man: It was held in the cannery houses. They had dances right in (name). That's right beside the main cannery, Kiltala.

David: Was potlatching illegal at that time?

Man: No, well, there was still (inaudible).

David: No, I just... Hilda mentioned that and Ada -- I spoke with Ada in town. She mentioned something about a potlatch at Kiltala but I haven't gotten very many details about it, you know.
Man: Well, it was between '40 and '42. I know that because I remember being there.

David: Were there any other feasts then, after that, that you know of?

Man: I can't say for sure. There might have been. I can't say for sure. I think they were just starting to clamp down on the potlatches about that time too. Didn't want us to... Well, I don't see why. Why should we stop something that's been in our heritage for years, you know? But the law says it was illegal so they took all the dancing masks and blankets and everything of value -- they took it all. Our mother had an old blanket. It's still in Ottawa somewhere, museum there, wherever it is they took it to. No hopes of getting it back because I don't know, don't even know if it's under her name anymore, that's how long ago it was.

David: Was this a cedar blanket?

Man: No, it was a woolen blanket from mountain goat wool. It wasn't for dancing or anything like that. It was too heavy for dancing, it was just for play. Her crests and different names and stuff like that. Not painted or that, I guess it's woven right into the blanket itself. And the masks -- there were plenty of masks... Between Simon, my Uncle Simon, and my mother they had quite a bit of stuff that they took away, that I know of. I remember that big fire they had up there in Rivers Inlet, Smokehouse Island.

David: Yeah.

Man: Just vaguely.

David: You were there around that time, were you?

Man: Yeah. I was out fishing with my dad and we see these smoke and flames coming up. I didn't think anything of it. I figured somebody was burning something up there and...

(END OF SIDE A)

(SIDE B)

Man: ... further up than it is right now, at a certain time, what they call oolachan ground now. I think that's where it was.

David: Right, the houses were there.

Man: Big smokehouses there, (inaudible).

David: What was the, what started the fire? Does anybody know how it got started?
Man: I couldn't tell you that. I wish I could remember, I just vaguely remember. I was just a foolish kid, you know, no interest in anything. (Inaudible) dances they used to have there. That's just the village itself. House to house there'd be, used to try out a new song or say hello to somebody that you haven't seen for a while. Give your greetings to somebody that just came through to the village, you see, who were passing by, you know.

David: Did you ever participate in any of the dances then?

Man: Pardon?

David: Did you ever do any of the dances yourself?

Man: No. I was going to but we moved out. We went and moved right out of there. We were already enfranchised, my father was. And I had no say if I could remain an Indian or become... Well, I had to follow my father because he was the head of the family, as it were, you know. And there was a few instances... I didn't dance, actually, I just stood there in front of... talk, what they talked about. Maybe some kind of name giving ceremony or something. Other than that I didn't join in any of the dances or anything. (Inaudible) Jack Johnson -- well, that was years later, around 1960, yeah, about there '62, '63.

David: Did he try to revive some of that dancing and things?

Man: Well, everybody, we were at Rivers Inlet, Oowekeeno village, at that time. He tried to get the young people interested in it so it wouldn't completely die right out. It held their interest for a while, only a short while, you know, and then they... But it's too bad, you know. It would have been good. It's still there, they might have done it after we left, I don't know. But there's no carvers left, except for Frank, that I know of that's up there.

David: You do carving yourself, eh?

Man: Pardon?

David: Do you carve?

Man: Yeah. Yeah I do some carving. Not too much of it.

David: How long have you been carving?

Man: Let's see. Oh, around 1945, I guess, I started around. That's not, well, maybe one a year or two a year anyway, any carving at all I do.

David: Did you ever do any hand logging at Rivers at all?

Man: I did through my Uncle Simon
David: You did do some with him?

Man: Yeah. There was three of us, Percy, my Uncle Simon and myself. We were hand logging his property and (inaudible) in Owiken Lake. We had, oh, we had an order for float sticks. I think he had about half a dozen float sticks to take to... I think we were making "A" frame or somebody wanted "A" frame poles out of fir, some got that. Just a minute.

David: So that was in '63, was it?

Man: Yeah.

David: You mentioned that he was doing his property. Does that mean that he had a part of...

Man: Yeah. Well, handed to him by his relatives at Rivers Inlet. I think every one of them has got a claim up there around the top or the bottom end of the lake.

David: For hand logging or for trapping?

Man: Yeah, well, for... not for trapping. Just, well... It's property that they own. It was given to them, you know, handed down.

David: Oh, I see, yeah.

Man: I don't know how. Well, it's hard for me to say because I can't remember that far back. Then the whole area up around there is all Indian property, you see, Crown Zellerbach they just wanted to put a road through there. They didn't have no claims to go to take, you know. Now I hear they got the right to the whole property right up to the, what do you call, (name).

David: Do they?

Man: That's what I heard. I can't tell you for sure, they might have, I don't know.

David: Oh, I didn't know that.

Man: I think it's Crown Zellerbach, but I...

David: Yeah, yeah. I think it is.

Man: Not for them. He didn't, my uncle didn't have no license of any... He owned land, he owned claim, eh.

David: Yeah, he just take off what he wanted, eh.

Man: Yeah, we had that float sticks, "A" frame logs. I think he got it for Vandel(?), somebody like that. I worked with them about a couple of weeks, I guess, hand log. And then some of us we were following one (inaudible) log. We're
drifting around, eh. The roots on it and everything. We beached it, cleared it, float that down.

David: During that time, like this is early '60s now, eh? Were there very many men commercial fishing then from the village?

Man: Yeah, everybody was.

David: Everybody was.

Man: Everybody that I can remember. They either worked in fishing itself or they were involved in cannery, fishing industry of some kind, like cannery work, you know, net making... The whole works, anybody that was eligible.

David: I was just wondering now... Like there's nobody there now that's a gill netter. How has it happened that, like, in the last... over a period of say ten years or so there's no... all the fishermen have gone like, everybody is logging or doing other things now?

Man: Well, the main reason for that is because the Inlet closed down. There's no more commercial fishing in Rivers Inlet. The people there that used to fish are moved out to where the fishing grounds are open. Because right now they have to travel about eighty, ninety miles an hour, I mean eighty or ninety miles to get to the fishing grounds that's open. And they can't. See, there are only two or three days' fishing in any specified area, like, you know. Say you go up here, you've only got forty-eight hours fishing and you travel 100 miles up here just to get forty-eight hours fishing and travel back to the village. You see, that's part of the reason why everybody moved. They either moved or they just quit fishing altogether, you know. Because of the involvement of... Well, you can't always depend on the weather, you know.

David: Did the, did they have any problems, like financing their boats, and keeping their boats up and going? Was that part of the problem too?

Man: In some cases, yeah. But not all of them looked after their boats pretty good. So that's the reason why, I think, they all packed up and left -- it was too far away to go to get to fishing grounds. You had to be involved in the company in order to get your gear, your food... an independent fisherman can't come and use the float -- B.C. Packer's float -- and take the gear off and mend his net, or can't go to ABC or Canadian Fish -- any one of them, you know, because they're independent. Got to have his own float and own repair, own repair shop, engineers. You deliver your fish to one certain company. Have your class of independent fishermen, you'd get more money for the price of your fish, more for the sale of your fish than you would if you were obligated to that company. Like they rent you the boat and everything like that.
David: So were most of the men from the village then would be working for companies?

Man: Some of them would be independent. But like I told you, you can't get no place to dry your net or hang it or store anything, you know.

David: Well, right now there's some sort of derelict boats in the river, you know, just in the village there. Who owns those boats, do you know?

Man: Well, there's one that belongs to Bobby Hanuse, and one I guess belongs to old Henry Hanuse. There's one that belongs to Clifford (name). There's one that belongs to Johnny Hanuse, then there was one that belonged to me. And one more... Rivers Inlet is a beautiful place.

David: Yeah, yeah, it is. So most of the people just went into the logging, eh, when these logging camps moved in?

Man: Yeah.

David: When did the camp at R.I.C. start up as a logging camp?

Man: B.C. Packers sold their cannery and they sold the whole works to some kind of a... Just a minute, I can't... No, they sold out, they sold it to that, what's the name of the river, the name of that (inaudible)?

Hilda: That's what Glen was saying. What was his name?

Man: Paul Finch.

Hilda: The other guy that was there. Didn't he say he owned R.I.C.?

Man: The old guy with glasses on?

Hilda: I think so.

Man: Yeah, well, I'm just trying to think of his name. What was his last name? He was a big Swede anyway, or Finlander.

Hilda: It was after we left Namu and went back to Rivers?

Man: No, we were living in R.I.C. then. That's how we come to know...

Hilda: Oh, that was just, I think, a year before we came to Port Hardy -- '64.

Man: Two years.

Hilda: '63, we were there for two years.
Man: No, '60. Well, it wasn't in the '50s.

Hilda: No, '63 or '64. That was before we came here. We went anyways, to pick up scraps. We dealt with that guy.

Man: Yeah. These people are going to make a resort out of it, R.I.C. And it was in '62 or '63, something, because we were living right there in R.I.C. at that time. So we wanted to visit anybody, we had to jump in a canoe and get the motor started and go up to the village. And then sometimes stay up there for a night, a week, two days. It's not there anymore.

David: Yeah, I saw a photograph of that. Whatever happened to that canoe then? I saw a photograph of it.

Man: Went, drifted away.

Hilda: When we first moved to Port Hardy.

Man: Franky was supposed to look after it.

Hilda: And our rowboat.

Man: Well, everything we had, boats and motor. Because we figured were going to be back the next year, you know.

Hilda: We did go back, we had nothing when we got back.

David: Really?

Man: We had nothing left.

Hilda: Our home was gone, our rowboat was gone.

Man: Broke into the house and the furniture was gone, television was gone.

David: Really?

Man: Everything was gone.

David: You had a house on a float then, eh?

Man: No. We were staying in her brother's place.

David: Oh, I see.

Man: Yeah. Well, he was patting himself on the back because everybody else locked their houses up and he says, "They all fall apart," he says. "I left mine," you know, let him use it. They keep it up, you know, make it a liveable place like, you know.

David: Which house was this?
Man: Right beside the big boat house up there.

Hilda: Right beside the red house, Bobby's house. They said they had a hard time getting rid of that house, but they put dynamite underneath it twice before to get rid of it.

David: Who owns the boat house there?

Man: Who owns it now?

David: Yeah.

Man: The village, I guess.

David: And you said the boat house was that partly built boat?

Man: Yeah.

Hilda: Oh, he gave it to him. Then he tried to give it to John, but they never went and got it.

David: So technically it belongs to William now?

Man: The new boat house down there was never completed.

David: Where abouts was that at?

Man: Right in front of where the school is now.

David: Oh yeah.

Man: Right directly below that. You can still see the posts standing there and part of the deck.

David: Yeah.

Man: And that was the end of that. I don't know, I guess everybody just moved away that time. I don't know why the project stopped -- lack of funds or something, I don't know.

David: So why did people move away?

Man: Well, the reason we left, or I left, is because the school -- there was no school facilities there. And I have four kids, two school-aged kids and two preschool now. And, well, we tried to ship them all, get somebody in Vancouver to look after them while they're going to school and we stayed in Rivers Inlet. Tried to send them to Bella Bella but it didn't seem to be doing any good, to either us or them, you know. And we resorted to correspondence courses. And then, you know, they're not too far apart in age difference, you see. And you try and teach two school-age kids about school, you know, "Sit there and study," while two other children are just maybe ten feet away or so. Try to teach them how to "A,B,C," but it
can't be done. Just too much distraction.

David: Was there also some difficulty, like getting a house in the village? Was that a problem?

Man: No, there was no difficulty in getting a house there because there was plenty of houses. There was nobody living there. Like there was only one family, there was only two families there -- it was myself and Hanuse for quite a while. And then Simon's, and then Jack Johnson. Well, they left before and then the others started coming.

David: Oh, I see, yeah.

Man: That's when the jobs were starting to roll in. They built the road. They cleared the lot and then a logging camp opened up that's when the people came back.

David: So this would be mid-'60s now, around there?

Man: Well, that's about it, yeah, that's about the '60s. Can't comment on that because I had, didn't do me any good, they didn't... Well, I had nothing to do with the village anyway. I was just a visitor there. But when they did, when they did (inaudible) on my part I did go and say my piece there. They didn't kick me out or anything like that, they attracted(?) me. Well, there wasn't very much there, people there that they can pick and choose, you know. (laughs) They said you're there, eh, and... Well, after I didn't want to go back there again, that's all.

Yeah, I had been given other names from my mother, some from my father's side, but I can't remember them right now. I was given the name in Rivers Inlet. What year was it -- '64, '65?

Hilda: '67.

Man: '67, yeah. We put up a... well, I remember it's a potlatch for Robert Shaw.

David: Was that sort of a small village fair or was it a pretty big one?

Man: Well, not really, because we try to call some people from Smith's Inlet and Bella Bella -- the busy season, busy time. And... well, a few from Smith's Inlet came and Bella Bella's, there was a few of them, and Rivers Inlet. I gave a potlatch because we were given, well, I guess custody of Robert Shaw for the summer. So we took him out for the summer out of school. Unfortunately he fell overboard and drowned. I got... well, it hurt quite a bit but there was nothing we could do about it, so we put up a potlatch. Hired a crier to sing his death song. It took quite a while, took us about two weeks to organize the whole thing. And my Uncle Simon was the spokesman there. He wrote names to all the kids and then he gave out... First he gave out the name of the departed one, you know. And
then the rest of the kids. And then one for himself. You know, with the names, I can't remember them all. I don't even remember one of them. Every one of his kids, even grandchildren, got a name. The old community hall.

David: Oh yeah, right. That community hall burned down?

Man: No, it collapsed. Too much snow on the roof. That's the only time we ever (inaudible) after you retired, I guess you call it, too old to get around anymore on his own. When my mother was still alive they used to come up and visit us just about every year, you know, for about a month. So, well, we wanted them to stay with us for the year round. We built a little smokehouse across from R.I.C. on that little island. We had a whole bunch of fish we cooked there for winter, and they wanted to stay right in the smokehouse. They didn't want to go back to across (laughs) ... They wanted to stay right there and cook the fish, or watch the fish, you know, so that... I says, "What if a bear come around?" And he says, "Oh, we got fire here, he says we'll just throw the fire sticks at him." I didn't think of that myself. (laughs) If you get somewhere to thinking about their own way, a long time ago, well I guess they didn't have no rifles -- not too much protection.

David: Yeah, right.

Man: So they say, "There's lots of fire anyway." "Well, it's cold and damp on the ground." He says, "We'll fix it." They didn't stay there...

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