

K. Ar., B. An. A. Pa
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Copy #1

Transcript by E. L. Paul

Conversation between Katie Archer, Ben Andrews and Alice Paul

K. Ar. Song: I don't know how the Indians got what ever they were entitled to; to whatever they had or how they knew what they should have.

A. Pa. They were given pieces that what Mike says that they were each given measured property or whatever they were given, that's what he said.

K. Ar: Yes, I guess that's the way it was. Only think I remember was our grandfather "kws'hqi", they were invited by the "hom is ath" because they were going to measure how long whatever he will have also the property he will have. He was invited from Hesquiat to be given a place of his own. So he only kept "ken te tsum" was the only one that had lot of children "ta push go sis" had one child, only one the wife use to cry because they only have one child and they'll have only one to play with even his father is the chief. So, they went to propose to a girl from Moachath so that's how come we are related to the chief of Moachath, So he said okay to the young man, then they had two children. It was then "ta push go sis" and "yum uk sulth" there father of my great grandparents, this that had one child got married and the young one also married so they got 5 boys and here where you all come. (and bybe you don't know which is which now.)

A. Pa: No, we don't know.

K. Ar: There are lots, like two girls the chief use to say that he's child didn't belong to him "hai mis" and said that the lady was already pregnant but I like that (**page2**) lady very much that's why I married her so I had to keep the child. And he was told not to say anything and that some day the child would come in handy. But he said let it go to "qwa hqi" so "kwa hqi" took the child and give or shoved the whistle into its mouth, where all the people were suppose to have fainted like. That's how he became the older brother of "hai mis" because was the older then grandparents. Because they were two other girls ahead of these five boys,. Now that I don't know maybe younger ones don't really know now a days. Especially the grandchildren of Susan Mary. Then then they were invited then the chief spoke again, laughed and said that we're like wolves, just eating from anything that drifts ashore or on beaches looking for food. Then he told them to go out fishing because you have canoes down there go out... Then again he said they didn't want to eat anything rotten from the beaches. He never wanted us, me and my brother didn't want us, we were two of us. I had a sister. He would say go over to "kwa'hqi" so that gran'pa would tell stories of "son of raven" he use to only want to listen to the stories that aren't very good, because of the way "raven" was. So most of the time we used to stay at "kwa'hqi" a to sleep – Harry Dicks' mother used to wash his blankets all the time. I was almost the same age as 'ma ma ins" wife before that lady had lots of children, I often think of 'ma ma in' they were

three boys and two girls - also “Pascal” was married to my older sister, because it was “kwa’hqi” s niece, “kwa’hqi” had lots of children too, only “she pat” had one my grandfather. (when I’m singing, right away they start...) And one time I was singing lullaby, song when the baby was born. And she must have been putting it on tape.

Alice Paul: That was the mean thing, by using a wolf.

Katie Archer: Yeah, he use to go first Susan’s father – and then yours (chief Ben An.) because he wanted one that use to get there feet dirty, the one that leads the way so the leader was a chief-wolf, and the youngest, was one who was the leader because they didn’t want (page3) the chief wolves feet to get dirty. So he let his younger brother to lead as a wolf.

Chief Ben Andrews: That we couldn’t straighten out, that’s what Hippolyte was sort of saying the way you have just said now. But we forgot all. Maybe you know, don’t you?

Katie Archer: Yeah! They use to let Susan’s father.

Chief B. An: Yeah, they use to say their father.

Katie Archer: Yeah! Use to be Susan’s father and then comes your wolf. (Ben’s) and then “hay’uha” and then I believe the next was the one you use to call “nenis.” They use to be six now I wonder where “pasham a,” because they’re use to be “pashama.”

Chief Ben Andrews: He use to be last.

Alice Paul: “Pasha ma” use to be last.

Katie Ar.: “Who”

Alice Pa: He use to be last “pasha ma”

Katie Ar.: “ma malth ni” – no he wasn’t last – see I think I said three – he “ka nalths,” maybe he was on this side because I think long before he use make something for him to hold, so he can be high because he was small, compared with “ka nalths” was really tall man because they use to laugh most of the time, so they were told to behave by Alex’s father, so he’d tell them to behave and say “you know what you are doing.” Because all he use to do was rehearse with “pashama” of how tall or high he’ll be and tell him to wag his tail so he’d tell him it can’t he couldn’t wag his tail, because they use have a piece of wire on their back, so all they had to was sort of bend, so the tail would move, so this could have been “ka nalths” that use to make it for him. (page 4)

Chief Ben An.: Then who came next?

Katie Ar.: Now how far was I, “pasha ma,” maybe that was all, but who else did you have then.

Alice Pa.: It was the younger brother of “ta pu shi owis” I think it was him, “ta pu shi owis”

Katie Ar.: O’yeah, yeah that’s who it was, sometimes “mac ha” and “ta pu shi qwis” they use to be just two of them, sometimes they use to just the two of them, when they are going to take the child away from the chief.

Alice Pa.: Yeah! It use to be them.

Katie Ar.: Yes, it use to be them “ta pu shi qwis” and I believe the “he ltha tuk this ath” use to be the last ones. I believe, ten of them.

Alice Paul and Chief Ben Andrews: “ta a’qaup”

Katie Ar.: “ta a’ qa up” that I had forgotten, I forgot they wanted me to do, it could have been NcTavish because he had asked me about the chiefs, which side and what have you. “ma mathlni” will ask anything, because it is really hard to explain about these things, before Canadian and when I became a citizen of the United States, I had to tell the honest truth what, the only thing that was alright was the priest made it out for me at home, Mary use to send a wire, come back after three hours, we really worked hard on this.

Chief Ben Andrews: Is that all there were as far as “ta a’qa up”’s time about wolf.

Katie Archer: I believe that’s as far as I can remember, then isn’t Hippolyte “pasha ma?” now. (F.I.Y. *Page 4 in PDF format was scanned twice*) **(page 5)**

Chief Ben Andrews and Alice Paul: Yes, it is him now.

Alice Paul: He was told that “pash ma” you’re getting too slow “pasha ma,” you always get left far behind now. Then later he spoke up and said “where are you sitting” eyes” because now you will take my place, because they didn’t wait for him he was left behind he was getting slower.

Katie Archer: He was such a cut “ko us”

Alice Paul: What was “pasha as” Indian name? Because it was a “ma malthnis”

Katie Ar.: “ma’itl mes.”

Alice Paul: O’oh “ma’itlmes”, ma’ a’itl mes.

Chief Ben Andrews: Is it taken from the word wolf?

Katie Archer: It is the name from a wolf, yes it’s a name from a wolf.

Alice Paul: I have forgotten most of the names, my mother use to tell me about from long ago, now I have forgotten them all, when I think of it or remember, I forget right away.

Katie Archer: All of a sudden I remember of what I was thinking of, yes, “pasha ma’s” name was “ma’a’itl mes.”

Alice Paul: Another one that has been lost is “Pascal,” “pascon” has no more children to take his place.

Katie Archer: Who? **(Page 6)**

Alice Paul: “Pascon” our “pascon”, the one they use to call “tla’huge”

Katie Archer: Didn’t he gave anything to Hippolyte, himself?

Alice Paul: I believe he only had the right to his house, right.

Chief Ben Andrews: Yes, it was given to Patricia.

Alice Paul: Yeah it was given to Patricia, she's younger maybe middle that girl, to whom it was given to.

Katie Archer: I thought maybe it was all turned over to him, because he was the only one that looked after him, also he was the only relative he had.

Chief Ben Andrews: Yeah, they say they don't quite remember now who's who and cause they never been divide up, for a long time now, doesn't show. I guess you were just a little child, when there was a "honi."

Alice Paul: Yes, I think she was a young girl then, right, the last "honi." The one at "homais" I was just a child then.

Katie Archer: Yes! I was a big girl then, (was a big "ko us" then) Because I already had one child, "ti pu shi qwis" was still alive yet, he was the one that was cutting.

Chief Ben Andrews: Was he the one cutting who's who, it belongs? He knew which piece they had.

Katie Archer: "qa llher us" was also there, ("qa llher us")

Katie Archer: My uncle came, your grandfather, he was the one that looked after your piece, the (page 7)

Katie Archer: Right sight, right.

Chief Ben Andrews: Yeah!

Katie Archer: He had cut the same size as Susan's father, but the one you had was from the dorsal fin the whole piece, but only cut around it. But, I forgot what really happened that time, the one I was telling about, "ti pu shi qwis" what ever he used to measure, to what pieces they had, because they counted, I believe they said eight fathom long, really long, cause we could hardly see how long, your grandmother was "na'qai"

Alice Paul: Yeah!

Katie Archer: I believe she had the little foot piece like,

Alice Paul: She had the paw piece, I believe this piece

Katie Archer: That one, o'yeah that was the one, because that was another one that had a piece of something. I forgot what they use to tell me, my late mother, because she also knew quite a bit, they use to tell her things, that's how "na'qai" had also piece, she was also, had quite a bit. It was "tla sheet" who took mine off. I thought he was cutting a piece off for me because it was "ta push qwia" because already marked mine off and said that'll be your piece here and was cutting how long they were marking off the pieces, because you have the whole piece on one side, as far

as its big hand, he use to lay out the piece, like I have mentioned “qa thlu us” and said here’s how you do it and that’s how you cut it, measuring with this “tlu tlu qwat kah” the way they use to measure it. I don’t how “a’ats hta” had it under his arm, it was wet where we were on the beach. Father Brabrant said to me they’ll be lots of money in it, you must not be afraid to cook it. “tla sheet” filled his canoe went out, said sail to Ahousaht to give feast to “tli tlit so’eth.” Father Brabrant was really mad at that **(page 8)**

Katie Archer: Time, had really scolded “tla sheet” you know it was Katie’s, it was theirs the one you gave to someone else, of what you did was steal, really steal, because it would have made lots of money. Right away “tli tli its olth” gave a feast right away cut them up, at Ahousaht.

Alice Paul: I forgot what the inside of the mouth is called “tlih’tsi nox sum” I believe that’s what it was called “tlih ti m x sum” of a “e’htup” the inside of its mouth, it use to be thick strips when she has them drying, use to have a bit of fat, here and there.

Katie Archer: We use to be busy the only way I got it right was when “Pascal” give me a great big pot really high. I really don’t remember what I gave him (pa’chitl) and in return he gave me this pot, in time when we were “hon’n kilth”

Alice Paul: What was “pascals” Indian name? That I have forgotten.

Katie Archer: “tso qa it” was his name.

Alice Paul: O’oh! Seems like they use to call him something else when I was young, but I forgot not to what they called him.

Katie Archer: Now! Let’s see, I forgot, maybe someday it will drop into my head.

Alice Paul: Oh! Who did the tail of the “e’htup” belong to?

Katie Archer: It belong to him (chief.)

Alice Paul: O’oh!

(Page 9) Katie Archer: But they use to tell us all to cut it up, but it can’t last long, maybe it can’t be dried for long, it gets really hard, that you can’t eat it or bite it.

Chief Ben Andrews: How did they do it when they’re going to dried it? Did they cook it first? Like drying the fat or blubber?

Katie Archer: O’ it use to be really good, the very best, first we use to get all the oil out of it first.

Chief Ben and Alice Paul: Did they cook it first right? The blubber before drying.

Katie Archer: Yeah, they did. You know that isn’t there anymore at “heshquia” those great big pots.

Alice Paul: There aren’t any more they were all stolen.

Katie Archer: “hai ha” its all the fisherman who took them far away. That’s what they use to use, we had to use two of those that’s what my late uncle used. They were two great big pots.

Chief Ben Andrews: O’oh, big pots.

Alice Paul: They were really big, that time I was young. I remember my late mother’s it didn’t have anything like the others at the bottom. It was smooth that one they took long time ago, it was really big.

Katie Archer: Yeah they were two great big ones.

Chief Ben Andrews: Yeah, she said “In her time there was a big cast iron pot they use to have around Hesquiat, they used to cook that blubber in and put it up to smoke, that’ll (**Page 10**) be cooked before

Alice Paul: They used to drain the oil out first, right, drip after.

Katie Archer: I got nine, four gallons cans out of it that time, I got four from the priest, maybe I got three from “tsi’hok.” They use to pity me because I was always not a very strong person even when I was young. Then they brought me to Clayoquot, Stephen’s grandparents. Because they all use to go there, then “tsi hok” couldn’t find anything to put it in, that’s why we went to Clayoquot.

Chief Ben Andrews: (explain to Dr. Barbara Efrat.) They did boil it first and get the oil out, as much as you can and then put up to smoke, they never use to waste anything, they had save everything it was very important food for them. And, that time when she was a young, she must have been a teenager then.

Dr. Barbara Efrat: Did they use to bones for anything?

Chief Ben Andrews: (yeah, they use to) I think the very olden days they use to boil the bone too, to get the oil, grease out of it.

Dr. Barbara Efrat: Did they make anything out of the bones?

Chief Ben Andrews: O’ yes, yes make a lot of things like tools.

Katie Archer: Are you living in “Lummi”

Chief Ben Andrews: Naasinnaga” property. Is that what you saying?

Katie Archer: “Ah! Really big. I don’t know if she has a husband now. She didn’t want to get (**page 11**) married, there’s only one girl left.

Chief Ben Andrews: A girl. What did they call her in “ma’ malth’ne?” Do you remember?

Katie Archer: They use to call him Charlie Jones too and the father, “Naasiinaga’s son.”

Chief Ben Andrews: What they call him? (repeat)

Katie Archer: “Naasiinaga’s” boy, o’ you didn’t see.

Chief Ben Andrews: No, I don't know, but hardly remember.

Katie Archer: Was at Heshque.

Chief Ben Andrews: But I remember when "naschiqa" was at Heshque" (heshque)

Katie Archer: That lady was really glad to see me when I asked about her. I said "I'd like to know if its any left of that woman's son" that I had asked. I had heard of that her children were all dying, they had seven children, but all of sudden they started to die off, like they use to say they'll die off. The lady had told me. There's only one left really in good health. The only girl left. You should go see her I'm sure she'd be really glad to see you. That's what she says or was told by her grandparents that she has relations all over.

Chief Ben Andrews: What did you say their name?

Katie Archer: Charlie Jones

Chief Ben Andrews: (explains to Dr. Barbara Efrat) That's "naaslinaga's" sons were, Charlie Jones, he had seven children but they (**page 12**) were dying off.

Dr. Barbara Efran: All of them?

Chief Ben Andrews: No, just one girl left, of Charlie Jones. But I guess you don't know the girl's name.

Katie Archer: No, I don't know, because I didn't ask the lady I was talking to. She was too glad because I had asked about them.

Chief Ben Andrews: How many did you say? How many children she had?

Katie Archer: She had seven.

Chief Ben Andrews: Seven, yeah seven children. There's one alive.

Katie Archer: I guess she only married from "Lummi."

Dr. Barbara Efrat: The girl alive eh:

Chief Ben Andrews: Yeah! Must be an old age like now, maybe fifties or sixties now, around there.

Katie Archer: I guess at that time they had it wide enough, a mat that was to cover, from their feet to over their knees when they're out in a canoe. They use to have same kind of measurement.

Alice Paul: They use to use their hand, fingers to measure with.

Katie Archer: O'oh' yeah, that's the way they way it was done, they would fold it like on the (**page 13**) edges called "a'ats'hta" have it folded on their laps, knee.

Alice Paul: That I had sort of forgotten how, only knew they called "a'ats'hta." Another thing they want to find out is I never did want to know but I always heard from my late mother, who's

who it belong to, is those “mo’ish” I never use to like to listen, sounded like it wasn’t any interest to me. But to me it sounds like all those “mo’ish” were all the way up the river, creeks.

Chief Ben Andrews: You mean at “heshque”

Alice Paul: At heshque “tsa’oki”

Katie Archer: I know.

Alice Paul: I guess even Hippolyte didn’t know anything about these.

Katie Archer: It belong to “qa lthu us” he was the one that owned that big one.

Alice Paul: O’oh!

Katie Archer: And these other ones, well “ti a’qa up” and I often think of whom I call “shot qaup” because he use to call him that “shot qa up” so let me to call him that and “ti a’qaup s” at “tsa’a ko”

Chief Ben Andrews: ‘tsa’a ko” “iih”

Katie Archer: He use to have it right across, had a “ya’hak” suppose to be like so many “ya’hak.” “qa’lthu us” had four, he was the only one, by himself, but he’d call the people to come get some fish. This is also what he said when they found out about his traps, (**page 14**) this knew very clearly too, because they came after him, because of his traps maybe at this time when a coast guard came around, then they saw the “mo ish’i” because the “tso’ wit” can easily jump over. So they watched it for awhile I guess at that time they had no cameras to take pictures, and that one by the beach I don’t know too much because I know they use to be quite a bit there too, but I believe they had something so when the fish once go in they can’t get out anymore. I know some had real big ones four of them, those that were made properly, “qa lthu ‘us” was the only one owner, the reason he said was that it was for the city, for all the people, he was right tho, he used to tell the people to come and get whatever amount they wanted, that is when there’s plenty, we use to watch him taking the fish out. I was young at that time yet, now I don’t quite know who owned the one further up, had only two, they were two small ones, seemed like they were quite low, this one I really forgot who it belong to, two small “ya’hak.”

Chief Ben Andrews: Where?

Katie Archer: I believe it wasn’t too far away, maybe like where I live here, it was up from where David’s was because I know all are gone now and I don’t really know how to put it. Are there any left?

Alice Paul: He had a son from late David’s really lots of boys.

Katie Archer: All grandsons.

Alice Paul: Yeah, really lots of them, mostly Charleson now really lots, they say about sixteen, he is married to Abel John’s daughter, yeah he’s married that one.

Katie Archer: You mean the chief’s daughter from Mauchat, there grandchildren. (**page 15**)

Alice Paul: Yeah, that one. There are real lots of them. And, he's the one too, that really wants to know about songs and what have you, also all about his great grandparents of what he had.

Katie Archer: "qa'lthu'us"

Alice Paul: Yeah, "qa lthu us" his the one that really wants to know about things.

Katie Archer: I was told about that too, that one I always say she doesn't really care. Susan doesn't really care about things. If you people, anything you want to know, write me directly to me, the best thing would be if it was registered mail to me, when I use to write I use to put at the corner of my envelope saying, special, handle with care, they take me mail, open it up.

Alice Paul: No one is here.

Katie Archer: Those people here take my mail, open it and then hide it from me, see I find my mail two years after and put it way underneath, to make believe I that I have seen or read them, put it way underneath with others. They're really, can't see anything of that sort, they have to open my letters to see if someone has send my any money, this is what they are looking for all the time, one time Stephen must have wrote to me, but I never know what Susan's talking about, because she never explains right. I really don't know what Stephen wanted to ask me, about, he asked if it was all right to come down this way to come and see me. No you can't because Katie can't think right anymore, don't you know that she is sickly now, that's what she wrote back to him. That's all she told me. I almost cried that time, because I pity Stephen, him and I are both very poor we wouldn't have been like that if all our uncles and aunties were still alive, they were really nice my brothers boys. Someone else asked about me too, maybe one of them.

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Alice Paul: Pat is his name.

Katie Archer: O'oh maybe it was him.

Alice Paul: Pat Charleson.

Katie Archer: It could have been him, then again she said the same thing, because "I can't tell anything, anymore" all she said to the girls when she saw them and they asked about me, said "how is she?" she replied "how is she," don't you know that she's alone, all the time in the house. I can't do anything because I am working all the time, nobody will say, here, that's what she told the girls. I think it was those Clayoquot girls, it's Caroline's younger sisters, maybe three or four of them.

Alice Paul: O'oh' Agnes is one of them and Ann and Caroline, they are three of them.

Katie Archer: O'oh' Caroline, three, Caroline's the only one with lots of children, she's the only one that behaves, the one she was with left her because she bears children.

Alice Paul: "ha"

Katie Archer: She told the city that looks after all these things, ha' you're not too blame, just keep quiet, don't even talk to him again if you ever meet him if he ever comes back just tell him to get out and lock your door.

Chief Ben Andrews: "It was "ti a'qa up" and "ma ma in" said Hippolyte that there "mo'ish" was up from the bridge where the church is "mo'ish" fish trap.

Alice Paul: O'oh' "tsa a ko" that's what she said "ta a qa up" right. **(Page 17)**

Katie Archer: Yeah, "tsa'a ko" that's where he was.

Chief Ben Andrews: Where was "was'tsa a"then?

Alice Paul: "wats tsa" also had a "mo'ish" somewhere "wast s tsa"

Katie Archer: Wasn't it down on the beach?

Alice Paul: I think he had his down the beach and also "ma ma'in"

Katie Archer: "ma ma'in" you know that is really wide down the beach, they use to be really lots of them, some use to have two or three of them.

Alice Paul: The only ones I remember were "ti a qa up" "wats'tsa" I believe "ma'mach'aktl" he was also doing that too.

Katie Archer: Did he have his where I said some else "ma'mach aktl" then must have had the one further up.

Alice Paul: Yeah, I think it was.

Katie Archer: I'm sure it could have been his.

Chief Ben Andrews: Which side of "tsa a'ko"

Katie Archer: It was further up past where "qa'lthu'us" had his big one that's where it was.

Alice Paul: It was where it bends there, that's where some of them were too.

Katie Archer: Yeah' that's as far as where "qa lthu'us' had his. **(Page 18)**

Chief Ben Andrews: Just where, which side of the church bridge?

Alice Paul: Yeah, just up from the bridge, where church bridge. Those things were still there yet what hold them down. I remember. I think it was Father Joseph who took them away.

Chief Ben Andrews: At that time he builds his bridge like for his water power.

Alice Paul: Yeah.

Katie Archer: At that time someone from the coast guard had said to him that "qa lthu'us" would spend rest of his life in jail as long he's alive, because of his "ya'hak" so at that time "qa lthu'us" son would have been at Bering Sea, so he went with the storekeeper to see the priest. That priest could understand our language, so he told them not to be afraid he said "I'll do all the

talking by myself.” So he took his book what he use to write all the time in there, he started talking and said “he’s not the only one this ko’us i” has, that it belongs to everyone, this “ya’hak i” belongs to everyone in the village like. I hear him calling for everybody, telling them to come down to get fish. So everyone use to come down and dry and smoke them, till the next time the cohoes come up again. So he said father Brabant, here is what he said to you all, ok’ government, you can have the river you will start giving so many thousand dollars, that I sort of forgot how much, I know it’s in that book, the one I have told you about, you should read that book. You will give so much money, this one here, like the way he use to do with the “tso wit” so that the people wouldn’t get hunger, he will give money, right he said an stood up to “qa lthu’us” then he watched and heard them like this like a mumble of words, that’s what he thought of these “ma malth ni” seemed to be doing all the men watched they use to be hardly any men left behind they all went, two schooners went from here. So he stood up the chief or officer in charge said “we can’t save it will come from the head office to say okay.” **(Page 19)**

Katie Archer: Whatever the officer says then you will get cheque with the letter, telling you about this, if he can’t give you what you ask for and said “that’s too much money.” Yeah, he said too much money because that’s what we eat from our “ya’hak” that’s what “qa ltha’us” said in Indian. So, the priest use to interprite what “qa’ltha’us” says. That’s the only way he won, right away the fishery boat left for Victoria. It wasn’t too long again after maybe two weeks after the coast guard came back and he was told “okay, okay! You an have you trop” they didn’t want to give him money, or the price he asked for, to close the river. The one good thing the priest could speak our language he was there thirty-five years.

Barbara Efrat: Father Brabant.

Katie Archer: Yeah, he was really good help the poor indians.

Alice Paul: I remember I had my picture taken I guess the last time he was there, I just remember my sister holding my hand. I remember he was trying let me or give me a flower, had no shoes on.

Katie Archer: That’s what Alex’s late father, because he use to ask me questions too, because we use to read the book by ourselves. That’s why he use to ask me and tell us to look whatever they wanted to know, all his children, but only one “ko’us” in one house hold all had names where they were, all of them.

Alice Paul: There was another one they wanted to know about house what their place names were from the father and mother’s Indian names. I sort don’t remember all now, I tell them I hard remember names anymore.

Katie Archer: I’m starting to get like that now too. **(Page 20)**

Alice Paul: That’s the way I am now, starting to forget.

Katie Archer: See it’s been so long now that I’m starting to forget. I guess because nobody ever says anything about it.

Alice Paul: No, nobody asks anymore.

Katie Archer: Yeah, nobody's mentions about them anymore.

Alice Paul: What was Hippolyte's mother's Indian name?

Katie Archer: "haiy na ko'o kwa"

Alice Paul: O, oh, "haiyna ko'o kwa" and his father, what was his name? His Indian name?

Katie Archer: Gee, what was his name, the only name he had was "a yes"

Alice Paul: "e yes" I think it was a "ma malth nis" name because I think it meant "Ignace"

Katie Archer: I know. I know.

Alice Paul: I wonder what his name was.

Katie Archer: Father Abbott is really kind too, it might be good to ask him to look it up in the book he was the one that said to give them out because there were a lot of books at that time that's what he use to say lots of books they are three different kinds.

Alice Paul: There was another one, the property of "Pascal" had, the place that was behind his, they had names. I know my mother use to mention names, that I forget too. **(Page 21)**

Katie Archer: Yeah, what was their names?

Chief Ben Andrews: Does that property have name too?

Alice Paul: Yeah, that was some kind of a place too, belonging to "tso'o qu at" the first "tso'o qu at"

Katie Archer: It's in my head.

Alice Paul: It was next to "ma'ma yatch"

Chief Ben Andrews: Further back, next to Billy's home.

Alice Paul: Yeah, next to "ma'ma yat h" that I have forgotten the name, she use to mention the name, but I have long time ago forgot the name.

Chief Ben Andrews: Was the first one to get lost?

Alice Paul: It was the first one to get lost that name got sort of lost because he was also sort of a chief too, even tho Patricia owns that now but, it's gotten lost now even he was a chief, but at the same time he was not in the right way this "tsoo'qu at" had lots of things he didn't too right like.

Katie Archer: Yeah, it was him that wasn't doing things right "tlth'tsa uks"

Alice Paul: It was "tlth'tsa uks" that was trying to get rid of all the chiefs. He was doing really wrong, he was competing like with father of "ka'a koh." What was that man's name? The father of "ka'a koh," because he use to be getting "qa qatl" all the time. I know she use to mention about three or four brothers. **(page 22)**

Katie Archer: At that time the "ka us" must have been crazy.

Alice Paul: He was then going against that one.

Katie Archer: That I believe what you have said, because “ma’ malth ni” are like that too.

Alice Paul: Wishing they were dead.

Katie Archer: They do something to them, who they don’t like that’s that they use to say.

Alice Paul: That’s why he made that really nice headdress, “tlth tsa uks” son, he could have been the oldest son, he had made a really nice headdress what my mother use to say was that it was “cim.”

Katie Archer: The relatives I had from Moschat use to say, the oldest of Henry’s grandparents, the one that got lost while red hunting. He use to say he went along with him, the oldest of “tso o quit” that he took over steering “wi ma solth” so they were three of them, that went out in a canoe and he saw the rest said out to sail. So this is how my late father came back in again because he never got to say anything to the father of my nephew Lawrence Andrews this is why he came back in because he was gonna propose to the lady first he was going to ask for “ya lth tsi kin” And he was told by his father not to try again, because it really hurts my feelings to yes to my son, and because I only have one son so I can’t let him go away, to another tribe. I know that you are looking for how you can become a real person again and I know what kind of a person you are, he was told. And then we left in a different canoe, we were in separate canoes and I had overheard at that time talking to my mother. The others went in a real big canoe loaded with their stuff and he use to keep on buying things only to propose to that person, for use of proposing belong to the “tsa tsa uk salths” grandmother. And that’s when the Maachath saw them sailing out and it got foggy like (**Page 23**) it usually does, in the inlets and saw these three that were also going out. And, that’s when Alex said to me, that it was a very interesting story, that I really didn’t know about that one, so I will tell them, those who have asked me, about this, how my late father I guess at that time the Indians use to say why they don’t have any policeman in their city. I guess they all got scared at that time because Indians use to kill, they use to say it’s Maquinna.

Alice Paul: Did you ever live in, when you were a child yet the way they had live in one house? The way the Indians had their first house like did you still live in them?

Katie Archer: Yes, I still remember them yet and lived in them.

Alice Paul: You still were then in one of them houses.

Katie Archer: Yes, I was in a house like this then just the ones, the elderly people lived in them old house the way they use to have it the real big house they had, from where we came from the person that gave us the property, it belong to “kwa hqi” on the right side and later gave it to me by “kwa’ hqi” he wasn’t sick at that time and we didn’t why he did that, because my father was still alive yet, also my brother, “kwa’ hqi” said to me himself that it will be mine. And told me never to leave the place. So at that time I remember we now used a stove only time we moved up the hill was when they were going to have a big feast of some kind, like having parties or “tlu’qwana” something big. The “nes’mas ath” would come, give them a place.

Alice Paul: Do you still remember things like what they had “lth a’halth” and “to’na xuh” when you were a young child yet?

Katie Archer: This just finished using them not too long ago. **(Page 24)**

Alice Paul: I still remember yet at my time they still used “ta’na xuh” yet.

Katie Archer: I often yet think of “ta na xuh” because it’s so soft, it’s like that rubber foam right.

Chief Ben Andrews: Right.

Katie Archer: That’s how it use to be, really soft, we use to only have one blanket and sheet.

Copy two

Page 25

Katie Archer: This is what Jimmy had told me that everybody was afraid to pick. Don’t be afraid to pick that’s why I put it here so that all of you can pick, I’m not stingy because I’m never home too much. I told them, so he said I was “ha shilth sa” “ha shilth sa” that he was very glad I told them so I took them to my in-laws the one just passed away not too long ago “Katie.” You never told me that you had some she said to me. I told her that I had planted some. But, Mary’s was much different what she got, the flowers she got, but it was “sanxy mapt”. It was like that what they use for like a certain “mapt.”

Alice Paul: O, oh!

Katie Archer: These were really different was sort of hairy type, but really soft and said they were by the roadside here on the highway 99 that’s where it is here by the river.

Katie Archer: I have really lots of these little dollies like (poles.)

Alice Paul: O, oh, dollies “i”.

Katie Archer: I think someone has stole some, cause I had them all mixed up, some were like little girls, they must have just taken the men 200 of them, but I keep hoping someone brings them back, but whoever took them, they’ll find out they’re all little boys, and I only have three left, they’re all little girls left.

Chief Ben Andrew: That time when Moachath starting fighting with Hesquiath.

Alice Paul: O, oh that when Maquinna was insulted because of pretending to be drunk.

Chief Ben Andrews: Yeah! **(Page 26)**

Alice Paul: Maybe it was who had invited the Hesquiath at that time?

Chief Ben Andrews: No, it was the Hesquiath that had invited them.

Alice Paul: Was it when they were invited for sports?

Katie Archer: They had sports of some kind.

Chief Ben Andrews: Long time ago when they started quarreling, really started fighting.

Katie Archer: “ha, h” it was “key tsen yahs” we were the ones that were invited to “hai’yu kum lthi ya to’kwis,” father.

Chief Ben Andrews: O, oh!

Alice Paul: This happened at “heshque.”

Katie Archer: It was “key tsen yahs” who had a girl become into a womanhood.

Alice Paul: O, oh was it that time?

Katie Archer: Yeah, it was key tsen’yahs” at that time that happened, so he invited the Moachath and the Muchalath because he took her along with him.

Alice Paul: Did his daughter become a womanhood at Maochath?

Katie Archer: I think that’s where it happened.

Alice Paul: O,oh’ that I had sort of forgotten he had taken her with him. (page 27)

Katie Archer: At that time “tsa x wa mit” that one I always say he always was with my niece’s father. The husband of your mother’s from Muchatath his mother was from Muchatath. That I always forget what was his name.

Alice Paul: Louie

Katie Archer: No, it wasn’t Louie, this one was the brother of “a’nut”

Alice Paul: O’oh, you mean the one my married was married to?

Katie Archer: Yeah.

Alice Paul: Paul was his name.

Katie Archer: O’ I see, he went with “ni nes” uncle, “huk tli sa nup shilth: “so so ta ha č išt” was his name too. It was Father Brabant’s idea to insult the chief of Moachath because he was a heavy drinker, even tho he was a chief the young men were swearing and then my father came I and took the cup away from the guy from Muchalath why do you like this you know only the one using bad words are used by “ma malth ni” drinking whisky whey they drink this stuff, all the Moachath ran out of the big house, all those that were drinking scattered all over, they only had tea in their bottles, they each had a bottle big flat bottles. The Moachath must have stayed overnight, they stayed across the “tsa ak” at Hesquiat, they all sat around wondering should they go home or stay right there to fight. Those that were strong “ko us” each stood up saying that they had “qa’tla ak”. I have “pan’wilth” to smash up and we also have guns and they counted how many they had. I believe it could have been the mother of my “chi nap si’k so” from Muchalath. It was his mother that came over to tell my mother about this, how many they had two big “pin wulth” and one small canoe and they had seven guns of what they were gonna break up and two “qa’tla ak” ha’a said “sha’pot” (Page 28)

Katie Archer: he was told by Alex's father, don't worry about this because you have lots relatives, brave men of "ai'ehtakamelth ath" you can't beat them, we have out here ten guns, he was told and then Father Brabant came around and said don't have too many, have the same amount as the other side and let them go first, what they are going to do. And so you too can destroy whatever you will have always the same amount as the other side. How many "qa tla ak", they have two he said. He then asked who has and they said "sha pat" has and maybe he said to him "good boy and was really proud of him of my grandfather that he had two "qa qatl." I saw all these, my father was sitting on the porch, once in a while he'd stand up start singing a chant song. This song was like to scare them off. While the younger men were quarreling, fighting there were lots of them.

Chief Ben Andrews: Do you know how the chant goes?

Katie Archer: I know the song and they'd pull the canoe maybe Alex knows the song, he would remember.

Alice Paul: I don't think he knows, he doesn't know.

Katie Archer: Haa' and then they put the two canoes side by side and then come out this guy I always say, the guy from Muchalath. He was a really big guy. The guy that was married to her mother, Jessie's father he use to hit the canoe, like nothing and his mother was thinking that something would happen. He had no use for the Moachath this guy he hit the canoe and it went out to the sea. The came "ka watiks" husband he was "ko us" not a young man anymore. He had a small axe, start hitting the canoe, then they all joined in on pretending to kill one another, even to the ones they were fighting with. Then came a horse and my father said "kill you." Again, Father Brabant came back and said "no you can't don't don't do that, one of you might get killed." If you kill that one you might also get killed that's what that does, like "Maquinna the horse, then (**Page 29**) the horse ran into the woods, it was just a young one too, and it's mother was inside where they had kept it. But instead it ran away maybe it knew too, that they was something strange going on. Then came out a "qa'qatl" which they slammed against the rock, then came Stephen's grandfather holding the rock under his arm, and put it down, only for the use of the "qa tla'ak" while Moachath had only one. That was a real big fight that time the ladies didn't start going down to the beach, while the fight was on. They couldn't kill each other at that time, because the priest was there too, with a gun only to protect which side will do something, wrong first, that was a real fight they had a real big fight.

Alice Paul: They want to know your father's victory song.

Katie Archer: My mother use to sing that chant, it sounds like his no meaning. Then my father sang the chant which was from a wolf, from the "ma'api'ath." So at that time the priest lost two guns and maybe fifty-dollars he spend too, to pay up for the canoe they smashed up. Why did you do that for, because two canoes were smashed up plus two "qa tla' ak" Moachath had only one "qa'qatl" this must have been "we ya ka ya xto'a" that was that "ko us" name. It was this elderly's husband, she use to like to be a grandmother to you all, from "hom is ath." They use to called her "co'wup".

Alice Paul: O'oh

Katie Archer: This song is a real "hom is ath" song, Alex should know this it a victory song too.

Alice Paul: Then sing this one.

Katie Archer: I can't sing this it always seems to be the other one, together (Indian song sung by Katie Archer) and my brother tied together the "qa'qatl" and pulled it apart and (**Page 30**)

Katie Archer: then slammed it on the rocks, the great big rock, the one I said I wonder where they put it, then tied it around the rock, throw it in the fire, I thought at that time he throw his rock away. (Indian Song sung by Katie Archer) all the young fellas were Indian dancing, this was a dance that they are tough. The Moachath were also singing but I don't know what or how their song goes, it seems to say "ki kama" "ki ka ma." (Indian song by Katie Archer) "ha" I can't sing long now I'm not very strong anymore. I often think of what I use to see at home, real happy live, here I am now, can't get around too much now, before when I was a bit stronger, all I did was cry because I can't got around much. I have been like this for a long time now, with leg trouble, can't walk too far.

Alice Paul: There was another they want to know about "ka nin." Just what did he do when he was "o' sum' ich?" or rattling whatever he had.

Katie Archer: Alex was another one that had asked about that too "ha" it's real close to where David's house use to be, maybe in front of his place like, they use to be like a little pond there, not very big, just a small one, he use to have all around, skeletons, just the heads. It was when kids found Alex when he was a youngster, around his age when they were just a child. It was "tla'skets" son and "Toby Jones" and I forgot the other one I know they were five of them boys. So those that were like babysitters took them along picking "ma'yi". Father Brabant wouldn't allow us to let our children he say "don't give it to them, look after them yourselves" because that's your own happiness. Take your kids along wherever you go. I use to see the ladies do that long time ago, they would put something and pack them on their backs, when they go out, didn't let them walk and hold their hands. But, us we used use our shawl in front like so we hold them at the same time. And, he yelled out here it is "tla'she s" son he called for his mother saying here's lots of "hu ska cii" so one another they asked, what is that kid saying lots of "hus ka'cii" instead of saying "has'ta.ci." (**Page 31**) Here they were all around with sticks and the skeletons of "ko us," but they were all bones then tied with hemlock branches but I forgot what you call it now has real small leafs, like needles.

Chief Ben Andrews: "qe tla ku mapt."

Katie Archer: Hemlock "ma malth ni" call it "qe tla ku mapt" they were like this and this long he sure must have tied it with this made his own rope like with "qe tla ku mapt" branches had them tied on their heads. I told them it must still be like that yet, it was shiny when we looked at them, we all handled them , even the kids handled them, too, even put on top of their head and we told them not to do that, because it belongs to someone and that he might not like it, if we take them, then I forgot who it was that said "I'm going to tell William Jones' mother."

Alice Paul: “nes qa ku shilth”

Katie Archer: “ah these are good yet, we could just bury them and cover them up at least because these might look poor if we just leave them like that, wherever that “ka us” caught them from. It belongs to “ko nou,” that’s what “tsit kwa” daughter had said, late mother of Thutilda-ha’ is a small lake and at that time the young boys wanted to swim there, but the mothers said no, to their kids because they wanted to swim in that tiny lake or pond. They didn’t them to swim in there because they might be some bones in the pond.

Chief Ben Andrews: Is it where David had his house?

Katie Archer: Yeah, up the hill and behind his place behind Pascal’s place.

Chief Ben Andrews: Behind Pascal’s property. **(Page 32)**

Katie Archer: If you walk straight ahead.

Chief Ben Andrews: “tla its us” on the other side of “tla its us”

Katie Archer: No, it’s not too far away, just a short distance away. Because at that time we all had kids out for some “ma’yi.” It’s not far that’s what I had told Alex too, because he also asked about that. Do you know where it is because government men want to see that one too, where he use swim” he asked me that, because they heard about it from someone, that the young girls found it. No, it wasn’t us, it was the young boys that found it I told him. It was really the young boys and being the babysitter they use to spread the blanket on the ground, the mother, the father, their daughter, she had taken blankets along with her, maybe it was her youngster, the boy, I know they were five of them.

Alice Paul: Maybe.

Katie Archer: All the mothers took whatever they had to let their kids pack too. We were just play around to get some “ma’yi.” We used to put our kids in a nice grassy place then we’d go for “ma’yi.” They were really lots all around in threes, like this, on a piece of stick all tied with cedar branches. My in-law then said it belongs to “ko non” my father said, “tsit kwa,” because he must have seen him do all these things.

Chief Ben Andrews: It’s very good news about “ko non.”

Katie Archer: For a long time too I wanted take the head of Maquinna’s head skeleton) I found that too and said to myself. I wonder what this is this was a Nootka in the woods. I emptied the box and the very bottom was a skeleton, was just like a ball, really round. Then I told Susan and right away she told me that “ma malth ni” were **(Page 33)** talking about that and she told me not to tell anybody, you must tell. They use to say the one that finds it will get paid if it’s the one. They use to say was something wrong with the head. Then I said no wonder it looks like a ball, but you can tell its face but the head is round, had some kind of a hook on it and they must have put gravels in it, like sawdust inside the box where the head was in. I know where that is too, at Nootka, where it’s hidden. But I don’t think it’s there anymore because Harry Dick’s father must have suspected that someone touched it or was handling it, it was me I emptied the box and

said to myself I wonder what's in this nice box and out come a skeleton. I thought it was a glass ball for a while, then I noticed it was a "chi ha" so I put it back inside, then put back where I found it. Time and time again Susan use to tell me not to tell anyone.

Katie Archer: They smashed up their "pin wilth" this was the Moachath.

Alice Paul: O,oh.

Katie Archer: Ah, Lawrence's father's grandfather.

Alice Paul: (explains to Barbara Efrat) I think the Nootka's invited all the people from Hesquiat they went over to Nootka, they use to long time ago somebody has big potlatch there and this happened there, this young girl, these old people had and she was pretty old and was my son's great, great-grandfather, his father's mother, she got her period there at Friendly Cove, now it was big days for the old people when they become like that. Now everybody use to know and invite to show his girl, they are gonna have a big potlatch, that's what they use to do, tell all the people and that's when they put like designs on their hair to show that she has become a young womanhood. They have to let her sit way high with a little girl and boy on each side of her, also dressed up a little bit like that too. That's the one that called all the Nootkas over to Hesquiat and that's the time they started fighting. **(Page 34)**

Barbara Efrat: Did you do this anymore?

Alice Paul: No.

Barbara Efrat: Did you see any of these gatherings?

Alice Paul: Yeah, the last one, I think it was her and the other was Thomas Dick's they didn't dress up the same way to tell all the people she's a big girl now, give out lot of money, prints and lots of dishes.

Oct. 4, 1972. Barbara Efrat; introduces Katie Archer, speaking in Hesquiat with Alice Paul, and Chief Benedict Andrews. This was recorded in Seattle, Washington.

Katie Archer: Indian song sung. From there I always forget how it goes, this I really forgot the words of what it says criticizing to whatever. Something in there.

Alice Paul: They want to tell about, since you can't find that song, of long time ago of great, great grandparents of what they use to do.

Katie Archer: That's what Susan always says to me, that I must be amongst the people of long ago, because I often say to her, do you hear that they are saying. (here she sings Indian Song) here's another one I can't seem to get to. Who knows these songs now?

Alice Paul and Chief Ben Andrews: (both answer) nobody knows now.

Katie Archer: I often think of our John.

Alice Paul: I can't seem to get how only late mother use to sing from "Mohataqtli'ath" (**Page 35**)

Alice Paul: the song she sang at "tla i yus" one time. I only know when it starts naming, it say ten on top of the roof of the house, this I don't know it goes something like this about names.

Katie Archer: There are a lot of songs like that, I sing two of them has lots of names on it and those sort of proud songs.

Alice Paul: Okay then it's all right if you sing the proud song for now.

Katie Archer: I remember that time when Susan wanted to go to Neah Bay. I thought maybe I should go along, then I thought I might spend quite a bit. I might get too generous and start singing and dancing.

Alice Paul: O'oh at that time we had no way going over, we were invited too.

Katie Archer: That's why I didn't go along, I made up my mind not to go, because I'm a bit crazy now that I might have danced. And, that's what that "Tsishaath" guy said that they are going to dance, that's when they made that for Susan that with long trimmings like, shawl.

Alice Paul: Which one is Susan's song for a potlatch?

Katie Archer: I don't know all of it.

Alice Paul: Maybe at least one song.

Katie Archer: Just that one. (here she sings Indian song) this is a 'ma'api ath" song. There are lots of these too, it's really hard for me now, since they are some Moachath songs (**Page 36**) too, because all these songs were, what my late husband's uncle, we use to sing what everybody sings now, you know the one "tsa x wa" use to sing also "qa qa ch," (Indian song) This one he use to be on top of the roof singing this chant, he use to sing all by himself, because he's the only one that hears the wolves coming. I think it was Alex's father had said at one time that "kwi's tux's" mother use to sing this chant, nobody use to know except himself, because whoever came only went to see him and tell him that he is gonna "tla gwna" so they use to go see "mac ha" then he would go on top of the house and sing this chant, and that's how they know or his people knew that someone's gonna "tlu quna," the chiefs. (a short song) Do you know this one?

Alice Paul: "ha hu" not too much.

Katie Archer: Then you must be all right then "ko us."

Alice Paul: Just Mike Knows that one.

Katie Archer: O,oh then it will be Mike then that will do the singing, because this was also a chant to be song first, it use to be Susan's father that use to do the chant. (Indian song.) I think that's how long it is. I use to say how did this become like a chant, ha' they use to dream about it, so that's what they did from their dream. Then the Indians uses to do what the Chief has dreamed about. This is how they got these, of what they will do (Indian song) Then he said how

come none of you are singing, just as soon after Matthias mother had passed away named “no na.”

Katie Archer: My oldest brother’s mother’s daughter was really ashamed of him and thought, wait til I get home I’ll beat him up, he’s so crazy. I forgot what else he sang. I think it was a song without names, just plain, then he came back crawling and knelt (**Page 37**) knelt down “tsi’uhuk solth,” and started to sing but not a very loud song and short. This I never forget to use to say that crazy fool, wish I could hit him on the head,, he was really enjoying that song too, but only went half -way through, “he said how come you all don’t join in on the song?” Then my oldest sister saw that he was really ashamed of him he sort of went further down, then “e yus” went outside because he was so ashamed of him, because of the song he sang. (Indian Song) with this song Julia use to start dancing and she use to tell me, we should go home just during Christmas time only we could stay as long as on the return of Maquinna and come back to the next trip that’s what she use say to me, then we use to start planning but we never made it.

Alice Paul: They want to sing this song again for before eating song. “a ho ye ya ha”

Katie Archer: (Indian Song) It seems like I always hear “tso’ o quat” he use to say, wish it were me, I’d sing this the right way, perfectly. He really could sing. I use to be afraid to sing the chief’s songs.

Alice Paul: That song (Chief Ben’s) they sing his songs now too.

Katie Archer: Yeah, that one I know they sing anybody’s song song, that’s what I’m trying to tell they use any song now.

Alice Paul: You could sing his song too, they like to use thee songs anytime, anywhere, that’s why we want to put this on tape, because they say it’s his (chief’s) song. And, that sings it Alex likes to use it all the time now.

Katie Archer: He was just saying I just know his songs, he told me lately. I know these because his great gran’ma use to be with us all the time, she was a high rank person.

Alice Paul: “ya lth at”

Page 38 (there are two sheets marked as page 38)

Katie Archer: ‘hauhu” “ya lth at” use to be with us, because she use to come to our place to practice before the potlatch, she use to sing these songs. Right now it reminded now of what she use to say to me, was I wonder what we’ll call her, this cute little girl, I was just a little girl yet, then my uncle said we’ll call her “ci lth na” then he asked me, is it all right if we give you that name, the grandfather of Murphy’s son, I was really related to them, those people, that lady.

Alice Paul: That’s what my mother use to say.

Katie Archer: I really liked that to be named “ci’lth na ak sa.”

Alice Paul: At one time Mike said I will sing “kin qa ush ti kmulth ath” song, but I forgot which song the “kin qa ush ti kamilth ath,” sing and then Francis age group like ask what is “kin qa ush ti kamilth ath,” they didn’t know what.

Katie Archer: He’s son was hungry at that time said only the “kin qa wha” dried fish left, but the Queen like, the high rank lady said I’ll gave you half of it, so that’s how this time came about, they were called then “kin qa ush ti kmulth ath” I thought where “tsoo qa ats” property was named.

Alice Paul: “wi ck”

Katie Archer: Is it Stephen’s

Alice Paul: Yeah, it’s Stephen’s

Katie Archer: That one I really forgot because that’s where my mother’s inlaw use to be, because she wanted to be close to her relatives husband, because they use to live in with them, because they was old. That’s how come they became close to his great granma, “ya lth at.”

Copy three

(Page 38)

Katie Archer: When he would gather the people, he turned around and said “ha”. You will sing right Katie she’s the only one that can sing good he said to me. The noble woman said to him don’t kid around like that, and then he told her I’m not but I know someday she do will become handy, useful. Then he went out but before he left he told to sing this, I’ll always sing that song, I think of it very much because it is a real old song.

Alice Paul: O, oh, aha’

Katie Archer: When I really need I can’t find the song, at times even Susan will ask me, what is that song for. Then I tell her don’t say that try your best to write it down, just in case one of your children will be interested in it.

Alice Paul: O’oh aha’ keep telling her that.

Katie Archer: This is a “Ma’api ath” song (Indian song) but this one I don’t what the other part says, when it starts naming. I’m crazy. This one he use to sing all the time.

Alice Paul: Who is this song then?

Katie Archer: “Ma’api i”

Alice Paul: Who does it really belong to?

Katie Archer: “pi ya” was his name was “a’nuts” husband, he was the real head chief of “ma api ath.” This is how or what he use to say, eh’ this person was shoved out into the sea this “ko us” “to pat” his brothers, they made him a float made out of planks, they put something on top of the planks, why he will drift out with not even a paddle of some kind, (Page 39) then he was put on here and shooed out to the sea, because he was getting too proud of himself, like being a chief of some kind like a boss of everything, that’s why he was thrown out of the village like, even

though he came from somewhere else before, like a “ho’ni”. A “ha’ni” at Kyuquot, that’s where he landed before, so the Kyuquots kept him. So he drifted around for days, then I guess the Hesquiat decided to keep him. So in and around “ma’api” how far their boundary lines were, their water, the sea rights are, so they towed him ashore, so the chief spoke and said, keep him we are in need of a chief, because his brother had died because he has too much and enough to look after. So that’s how “to pats” brothers in which they adopted him and so he was called “haiy u pi sh ta kamalth ath,” but the real head chief they were called “ya lthu sh ta kamalth ath,” the real chief he was only given a small beach at “ma’api”, he was entitled to only what had drifted on his beach but not if it’s in water, anything drifting around but further out on the beach belonged to the chief, but it only belong to him if it was up on his beach high and dry, he wasn’t entitled to any “tsa’ask i.” That’s how come “to pat’s” brothers, that’s what they use to say about him. What I was told by his sister the one that was married to “cho’ha” her husband from Moachath, he was told not to make any other plans, but to become one of them. He was afraid because he knew my or close relative of my husband “pi ya” he knew that when he goes, that it would be his, but my mother use to tell me never to say a word, not to interfere with anything there’s the one that does the talking, she meant “tli wits” wife, he was another close relative of “a nat” husband. That lady also liked Susan’s father because it was her nephew, maybe like that one (chief) is to you. That’s how come we were like that one from Moachath’i ‘na itsa up.” I had all this written down at office at Canadian, I had told everything of what I was told by that Moachath, of how many “nes’ma” he had also “chits wi up” and Garrad said to me I wonder how you’ll be eh! Because I know how indians are they only go after the ones that are wealthy, because he will be a chief, and they don’t care about the ones that are weak that’s what he told me then he said ok I think that’s all from you, after which I had sign all the papers, after my uncles died I had tell and write down that he gave me their property, also there was (Page 40) a “nes ma” at Tahsis and “tli ki ya nik,” like the way the Indians use to, also outside.

Chief Ben Andrews: Where?

Katie Archer: Wherever there is a “nes ma” I believe it’s called ‘mah ti us” That’s what I told him too, also I said look they want me to own some at “heshque” their properties of “kwa h qi” and I said how can I to that yet, because they are still alive yet, like Paul and Harry Dick and he told me that they were of a different tribe now, that they couldn’t or don’t have the rights to it. You are entitled to all these because you’re the only one staying, he told me before I became too, if anything should happen to me, like some of us move from place to place and stay. I was told that it was wrong for me, because me, staying here now. This didn’t bother me at all, which I thought I’d never get homesick. This song you could use “tlah wits” wife use to say, she’s another one that use to tell about things like relations and what have you like songs of chant, meaning proud. (Indian Song) All these were “pi yas” like I have said nothing like trying to find them. They are rocks, three of them all these were like “to pati” in he really respected - - because it was for a big potlatch.

Alice Paul: They should try and look for it, at “tuh’s kwi go ha”

Katie Archer: I think that’s where it is “tuh s’kwi go ha,” where he had put it.

Chief Ben Andrews: We will look for it because it can't go away and it's heavy.

Katie Archer: That one is long.

Alice Paul: Seems like I seen that one. **(Page 41)**

Katie Archer: It's like that colour brown, like some parts yellow, fort of. It was sort of tapered on each end and fat in the middle - - (Indian song). The Ahousahts wanted to kill the "Ma'api ath" that's what they use to say, "kwa h qi" use to tell me this. They use want there water rights, really beating up the father of "kay tsen yuhs" "tla tla a ush shen" he use to ask for help from "wa cha s tup shilth" who was really strong from "ma' api'ath" "ya ltha'ti kamalth ath" that's how come we too had been able to share "ayi'saqh." There is a real small stream by the beach side and then there is that mean "tsa'ak," then this small one joins into the mean river. That's the one he was given because he use to have his 'yah'ak" there, Stephen's grandfather, he only had two "yah'ak". "a nat" use to tell me, don't say that nothing will happen to you, use to that she's making, wishing she was dead, because the chiefs never like to keep to themselves of whatever they have, never keep it inside of them, got to have somebody to take it, maybe that's what they said. He use to get mad all of a sudden and speak out. His Tommy Jones become nothing too?

Chief Ben Andrews: She means Toby Jones.

Alice Paul: "hah has become nothing, except for his daughter now living in Ehatisath" they lots of children, boys, Agatha, that's where she is.

Katie Archer: So that lady is alright, yet.

Alice Paul: She is okay, she has lots of boys maybe she has lots grandchildren. I haven't seen her for long time now too. But my son was saying we will go see them, because there's a road through there now, a car can go through to Zeballos, that's where they live all the time.

Katie Archer: Now let me see, wasn't she married to. **(Page 42)**

Alice Paul: Kelsemath to whom she married from Kelsemath half from Ehatisath, was "mis tuks" nephew I think, was half from Kelsemath that guy, the one she's married, that Agatha I believe his name is Billy what's his name.

Chief Ben Andrews: Joseph Billy is his name.

Alice Paul: "hah, that one is Joseph Billy.

Chief Ben Andrews: I believe it was Billy Joseph.

Alice Paul: I think it was Billy Joseph.

Chief Ben Andrews: I think his name just went the other way around.

Katie Archer: That one I always sort not see there was Ehatisath lady, there were lot of girls. I think you are too young.

Alice Paul: Where were these Ehatisath ladies?

Katie Archer: There were at Ehatisath, there mother was a Hesquiath. It is Susan's relative. That guy I believe to have run away, went on a ship, they had paid.

Alice Paul: O, oh! I think I know which one you're talking about, but I forgot his name.

Katie Archer: That's the way I am too, forgot what his name was. It was "pi ya's" _____ "čits`wi up" it was _____ three girls and there was only one boy that grow up. I know, thought that was Agatha's husband, maybe not.

Alice Paul: Who was Billy Joseph's sister? Who was it, no I'm mistaken. **(Page 43)**

Chief Ben Andrews: Joseph Billy, the one Agatha's married to.

Alice Paul: "hah"

Chief Ben Andrews: It was Dismis that married to Munro's mother.

Katie Archer: O,oh, it was his sister is the one that went crazy, that girl still alive.

Alice Paul and Chief Ben Andrews: (both answer) "hah, she's still alive.

Katie Archer: It was his sister.

Chief Ben Andrews: They have lots of children now, really lots.

Katie Archer: Is she, aha a!

Chief Ben Andrews: She has grandchildren, right.

Alice Paul: "aha" she has grandchildren now.

Chief Ben Andrews: Her daughters are married now.

Katie Archer: That is Susan's relatives.

Alice Paul: Margaret, what is her name?

Katie Archer: Their mother was Hesquiath.

Chief Ben Andrews: Margaret Ambrose. **(Page 44)**

Alice Paul: O'oh! Aha!ha!ha!

Chief Ben Andrews: Johnny Ambrose, maybe that's the one she means, that he might have gone on a ship.

Alice Paul: O'oh! Aha!ha!ha!

Chief Ben Andrews: That's the one he was in a boating accident, and was lost. They never found him.

Alice Paul: Alex always sings that chant, has only one chant song. The one that sang a chant the one that was before he was hung was "to pats" brother what was it, anyway before he was hung this happened at 'mo ma aha" he always sings that one, because that one was sort of a pray song

because he must have said he will sing a prayer song, that's the one he sings only chant song he has, how does that song go now? Now I couldn't know either.

Katie Archer: All had different songs for each one from "ma'api ath" you know how do we say it now? Like the one that has lone something for you, you remember to repay a thank you.

Alice Paul: "a'tik shilt"

Katie Archer: "aha!" when you are gonna repay and you come inside (Indian song) then you sing this song and "pa chilt" to whom that did something for you, in the past, that's what this song is for, but this one what is it called "hi ya ya ah hi ya wa" (Indian Song)

Katie Archer: This song means that you can't beat me, this chief from "ma'api ath" because he comes from someone real, comes from "ta ta ken'qnish" there you see the wolf on the beach it say, don't you remember this. It says that it's crawling, hiding sort of way, after it's been in one place like. **(Page 45)**

Alice Paul: (explain to Barbara Efrat) (She has given this song to Chief Ben, it belonged to another head chief at "ma'api" He didn't raise up any children this man, Kate's gave this song to chief.)

Alice Paul: Whose were these songs? "a'nuts" husband, what did they call him in 'ma multhni'?

Katie Archer: "pi'ya" they use just call him that, he had no other name.

Alice Paul: "pi'ya"

Katie Archer: He couldn't get baptized even Father Charles didn't want to when he was dying, he want it, I believe what he says but that one doesn't care, I'm not like that anymore because you're the one that said it, that's what his wife said, he can't anymore he was told, when William Jones went for him, to Father Charles, so he didn't go near him.

Alice Paul: He didn't have any English name.

Katie Archer: I was the one that gave him a name "Peter Pi'ya" I called him.

Alice Paul: She use to call him "Peter Pi'ya."

Katie Archer: I brought him gee! They use to mind me, because at that time it use to cost six dollars to have a name.

Alice Paul: O'oh! Aha.

Katie Archer: They use to keep their word whatever I say.

Alice Paul: I think it's twenty-five dollars now to change your name. **(Page 46)**

Katie Archer: I got really proud the one that's here told me, he works in the office where "ko us" like the whole world. This doctor learned his name was "Dr. Thomas Watword," I think that was his name.

Copy four

(47)

Chief Ben Andrews: Just how much to you know about where all the chiefs seats were, just where are they are, which side of each other?

Katie Archer: That one I sort don't know too much about, even somebody from Moachath asked me about that too. No, I sort of don't know about that, I have always had that problem I might as well say now. I never did watch all the "ka'us" because you can always see which is which side of each other.

Chief Ben Andrews: "aha!"

Katie Archer: I don't know, I sort of don't know I just know you are here and in front of you is "a nut" the wife of "pi'ya" she was a Queen, high rank lady, she had no children and that's why "ka nalhs" wife also like that lady too, because she was a high rank person. She use say that she will never or was never pitied her when she was poor, that's the way it was.

Alice Paul: Wasn't it "ne niss" and "yani kum."

Katie Archer: Oh! He is the third one here, "yani kum."

Alice Paul: Mike is there too somewhere of 'hai' hors ki a"

Katie Archer: on this side.

Alice Paul: On that side with...

Katie Archer: He is with that one.

Alice Paul: On the other side. **(Page 48)**

Katie Archer: The one in the middle I sort of forgot, I know they use to be someone there, it's "posh ma"that's. I know he was in some with "a not." I just know "a not" is in front of you, somewhere on either side. I think "hoi'hois ki a" is on this side.

Alice Paul: They were side by side.

Katie Archer: They were next to each other. I use to be here, but "tsit qa" use to be on the end and you and me but next were two old ladies that I forgot. We were on the right hand side of house. This I sort of really don't know too well.

Alice Paul: He was. I know when I was your father was "tla'qwna."

Katie Archer: Weren't in place of "pasha ma?"

Alice Paul: They were lots of them sitting in front. I mean they were lots of them all sitting in front, but now it was different when this "qa lth'us" in which he let them all sit side by side like all the round, not like the way they use to have it, where some were sitting in front, like they use "pa'chilt" the one in the back and then in front.

Katie Archer: That's the way they use to do it.

Alice Paul: Then they use to go back “pa’chilt” like back and to the ones in front, where were the “ma’api ath,” at the back. I just know they “ma’api ath” were in the back.

Katie Archer: The only way Susan father use let them use “tsuhs no is ath.” Pascal use to complain about that they never use to have it to him again because he was only two away from that was the “haskwn” was the grandmother of Susan’s father, mother of “ya’x tlin,” see you’re like this, just in case it turns out to nothing then Susan (**Page 49**) has to take that you know, “tsuh s no isath because “ma’api ath” is a different tribe “tsuhs’no isath” And those young people don’t like to know anything about this, like the elderly people use to know like the “Pascal” or “cha tsa cha wa.” You see all these know all about these things, really knew. Like the way Alex was now he didn’t take all these in from his father.

Chief Ben Andrews: I am really surprised at Alex because he was long time with his father.

Katie Archer: I was really surprised at him when he came all he wanted or all he talked about was songs. He didn’t even ask about anything else, say anything, so I didn’t say anything, that is why I wanted to see him, so I could tell him what “kwa’hqi” use to tell me about these things. When they knew they were becoming or become old then they started to tell stories, they would start telling about “ko us” of how they use to be and we’d start listening, to each word, that’s the way, the one I called Peter “pi’ya” use to be, he use tell stories over and over, all the stories about “ma’api ath”, of how he was being treated they were trying to get his territorial waters. I wasn’t there anymore when my auntie passed away, the mother of Samson’s grandmother, but they use the husband of “i chi ma” but he was of “hay’may s ath” that “ko us” was that she was with us was that, because we were the ones that were looking after her. It was that Moachatch, at the same time “ci’its wi op” also had passed away and at the same time the uncle also was dying “na i tsa’up” was the person’s name. And they must have sent a message through the priest, telling us to go there, they wanted Susan’s father to go there, that’s why we moved there, but by the time we got there, he had already died the day before.

Alice Paul: The one I wanted to ask, either one of us knew or didn’t know, the year before that Alex gave a name to Leo or who was it, he gave a name “y’a’kwi up.”

Chief Ben Andrews: I think it was Leo. (**Page 50**)

Alice Paul: That we don’t know where he got that name from, because I never heard before somebody being called “ua’a’kwi up.”

Katie Archer: The only name there is “ti a’qa up.”

Alice Paul: “ti a’qa up”

Katie Archer: That was “ti a’qa up s” name, that “pi sa” by the time when I was young his name was “ua a’kwi up,” that is when he was young.

Alice Paul: “ti a’qa up.”

Katie Archer: After that he changed his name to “ti a’qa up,” that’s a different one all together “ua’a qa up.” I think this one something from a wolf.

Alice Paul: Because that's Gabe's name, this is from Clayoquot the name "ua 'a qa up."

Katier Archer: Who?

Alice Paul: Gabe - - our Gabe, Beatrice's son.

Katie Archer: O'oh! O'oh!

Alice Paul: He got his name from Clayoquot, "ua 'a qa up."

Katie Archer: It's not from Moachath.

Alice Paul: "wick" it's from Clayoquot. **(Page 51)**

Katie Archer: I know that his name.

Alice Paul: We were saying that we don't know of ever heard of somebody called "ua a'qa up," a Hesquiath, the only one I know was "ti a'qa up."

Katie Archer: His name was "ua'a qa up" when he was young. I know that was his name when I was a youngster.

Alice Paul: But he never said where the name come from, only said that he got the name from his uncle. But we don't know which uncle.

Katie Archer: Wonder which one, cause you had lots.

Alice Paul: That I really don't know which uncle he meant.

Chief Ben Andrews: He wasn't related to "ti a'qa up" too, he's a different person.

Alice Paul: No he wasn't because "ti a'qa up" is altogether different.

Katie Archer: He was different person altogether "ti a'qa up" just lately he changed his name to "ta a'qa up from "ua a'qa up."

Alice Paul: Where "ti a'qa up" was called "hiltha tak tskis"

Katie Archer: He was called "hiltha tak tlis."

Alice Paul: It is "hilth tak tlis" and then "hai'eh'ta kamislth ath," "mo ha ta qtlis" "na puwiltk to kamalth ath," "kin quash to kamalth ath." **(Page 53)**

Katie Archer: Everyone has separate songs, chants, they knew which song is for which.

Alice Paul: My mother use to tell me whose it belongs to, but I never use to listen, even our own song from "mohataqthi'ath." The only one is this, the one Mary, Mary Lucas sings "ya i'i ya."

Katie Archer: "kwa'hoi"

Alice Paul: O'oh. "kwa'hoi."

Katie Archer: That's why he use to be the one to stand up, you know when they are "sa'is' and then they would take the "tla qwna'i" and then he would faint just when he's being taken, that's

when he really faints then, that's when "kwa'hqi" would stand up and start singing this song (Indian song) - - that's what he'd sing this song first, because "wah'tsa" mother because the chief didn't want him cause he said it wasn't his child, that is why he was strong, being the oldest in the family and since he was the oldest, but it was "a'a'us" great grandma. The chief had said that she was already pregnant, she didn't go all the way, she got her baby before her time was up. That's what my mother use to do tell stories when I was or could remember as a "ko us" "kwa'hqi" use to tell me too, to listen carefully, and keep every word I tell you, these stories I am telling you now so you won't have to say, "what shall I sing" cause someday you too will have something to do or or try to when you grow up, that's what he use to tell me, right I will grow up. (Indian Song) This belongs to "ai'eh ta 'kamulth" song, anybody "tlu qwna" has to stand up first to lead the way, they all had separate songs for each one that has to lead the way first. Is it just Placide that has children?

Alice Paul: This was for "tlu'shin atl" that's what this song was for so "kwa'hqi" use to sing this song, where everyone's fainted like after they taken the ones that were (**Page 54**) "tlu'qwna" that's what she had said, they use to take the ones that are "tlu'qwna" right, but they never had them in the woods long now a days, when they are "tlu'qwna," use to be one month.

Katie Archer: Now it's only one week.

Alice Paul: We just had one day at Songhees long house, that's when Gabe had it.

Katie Archer: Excuse me, right there by the window was a "cha'ah," "ee" I said and stood up then looked out the window and saw way out there, saw six grizzly bears, where that grapes bush is. Then they must have thought that I don't know anything about this, of what those are, they were making a moving picture, these "o'wi ye ath" Then I did this ever since that time they never came back, because they must have known that I knew they were people inside of each one of them, I had told them I'd put my arms around those things, they must really know how to make it.

Alice Paul: Didn't they like, everyday they would go around singing a chant right? The "tlu qwna'i"

Katie Archer: "aha" every morning.

Alice Paul: "hmm uh' "tsi'i ka"

Katie Archer: At times during the evenings, at nights sometimes in the evening before they go to be, you gotta have own song. She gotta own song, old song everybody, each one has one parents teach them, gran'ma teach them, like the one I always say "to'otas" wife, we were across "a wi gey kininox" and I heard "tin, tin tin, tin" may that's the machine sounded like when it was going, we were going across all of sudden I heard this chant. (Indian Song) then I always forgot what else it says, something (**Page 55**) about, why I am gin gto "a'wi gey kininox" I use laugh make fun of it. I was told to correct my song because you see they say it becomes a medicine when you've had a dream like that, that's what my in law use to tell me, so it came to me right away that I'd gave it to "sin'pa" this "tsi k'yak." You're crazy she said to me, you're not supposed to do that, it really sounded like it was flying around over me, "i" so I got up and said

that I was crazy and said that I was “tlu’qwiat tsa ka” and then “u’tux” said to me. I know because she was along with us. I know she said you were “e’e’e’e” you were saying she told me. I was “tsa ka” wondering why I am going ashore. My in law use to tell me that year not suppose to be like that, say it right, say it right, learn the song, it has taught you how.

Alice Paul: The “tlu’q wna” is no more, the only “tlu’qwna” use to be long time before Father Brabant come, that’s those that use to be “ash tuk u.”

Katie Archer: It was just lately, now it’s due to dying off those that use to be “tlu’qwna”.

Chief Ben Andrews: Was the “tlu qwna” really big? Like which one either one of you know.

Katie Archer: Everybody, every old women, as soon as they get old and become “osh tak ui” use to lots of women. Let me see all her sisters Lawrence Andrews, my nephews’ great grand mothers all three were and some men were too also “osh tak ui.” I even saw the one Sam’s wife’s grandfather, the one he is married to, her son, see he went to Berling Sea when he came back he was sick and Father Brabant was at Nootka at the time when he came back he brought a story saying that he come back as a “osh tak ui” because that he was sick and became big “tlu qwna.” I was told to go see him, but I told him I don’t want to see a devil, he told me like that. So, we were living at their house because Susan’s father was related to them, so we were living in their house, at that time he was sick, he was a young man all of a sudden he got out of bed only with his pants on. (Page 56) Then he said give me a knife he said to his wife, he was cutting himself, and then he asked somebody to cut them for him and the blood was flowing and nobody suppose to get close to him, he started to scrape the blood off and then he asked for a drink of water and ran out of the house, he became a “tlu’qwna” I couldn’t help from looking which I did. The Father Sobery the one that was there now, he was near the University are, we met on the street and wanted to me to go along to the University and I didn’t want to go because for a long time they wanted me to work. That’s when the people from Estevan Point, also asked why I don’t work I told them I didn’t want to because I don’t know much about English. I was told that I just didn’t want to work, it was also due to I had a child.

Katie Archer: That young man died here I almost forget I was letting a story about this, she came in that “key tso ak tsup i” I wonder if she’s still alive yet, that mother of Tommy Hunt’s wife.

Alice Paul: Isn’t she alive is she dead now? Her mother, Emmy.

Katie Archer: “aha” her mother Emmy.

Alice Paul: I believe she was still alive.

Katie Archer: “hah” she said to Susan’s father I don’t think he will live, kindly come along so at least you will see him for the last time. He won’t live long now, because on both sides, it feels like rocks all the way down. I don’t think they ever touch him anymore, he’s gone crazy cutting himself up all over his body, that’s what the girl is saying, half crying. The lady got up Susan’s relative, go along with them I said told her, so she went along to king kong to” They said to her right away, this is her brother, older brother. In the morning, I could see them all crying when they all came back, they were told right away by the doctor that he won’t live long now, that his

“kis'ta” (Page 57) was broken in half, one strand of his insides was broken. I guess that's the way it was meant for him. Like it must have grown somewhere else altogether, like our insides, where our foods going into wastes, like where it had growing or had started growing again, it was touching his back bone, that's it started to heard him, so when his feeling much better he'd push it back like, all he was doing was like folding it and he thought he was doing the right thing he didn't push it up. If he had known that it was blocked on the end, had no way to escape that's how it happened and after they took it out that mystery strand. They now have it at the drug store at “king kong ta” they have it in a bottle now, have split it to show how it was. That father, the priest had asked me and said how is Billy so I told him he died long time ago, here. It was “king kong to” they have it in a bottle now, have split to show how it was. That cut skin open, he said ha” why didn't he take the “cha ha” he use to say he could fight any “cha'ha” better then a doctor and said he would never die because he knows how to fight a “ch'ha”. I told him I don't really know what happened only what I heard because he only took his cousin along with him to bring him so in the morning they went back to see him but found he had died already, but they were shown where he was.

Alice Paul: The one I know is something about what they use to call “tic'tic'cho'in”.

Katie Archer: I don't know about that one.

Alice Paul: You don't know this one, “ti. ti'cho'in” of what they did. They were asking were ever they went to look after them, this is what they called “ti ti cho in”.

Katie Archer: This what Father Brabant use to say, there is no difference maybe he said it like that. This you know what you are saying, even the “ma malth ni” say please god help me, keep me alive and will. Say it the way you like.

Alice Paul: They use to say ‘wa'kash”, a lot of words had that too, like what “whiteman” was (Page 58) saying too; I sort of don't know too much about this he told me. I guess he never listened right because he use to look after the elderly people all the time, he looked after Pascal, “ma'mach.aktl”, he looked after Jeannie, “cho'ats ke”, and all these people are getting old and still he never learned too much from them, because he use to drink a lot, that's why he's all mixed up. I was saying this looks like a “chis'yak”, but told me I don't know who's that one is. I was asking what's the right way to sing this one' “wa'kash'shotliniss, ni'ni ss” (repeated) this one I wanted to learn and asked him which way it goes.

Katie Archer: Whatever it says “oh! sa, nulth” and I think it went like this “wa'wa'kati'i'ni ' i' ise'ss” etc ___ this I can't figure out which is which in that song, this he doesn't know either. This one I don't know either.

Alice Paul: He told me I think it must be “wa'kash sho tli niss”. he told me.

Katie Archer: (Indian Song) my auntie must have been crazy, he was singing again with “kasak”, like betting each other with songs. I use to say I wonder what makes that one sing, wonder who teaching them.

Alice Paul: What was that lady's name seems like I did see her just a little bit. The "mo'ne kwin's' mother ____ now let me see.

Katie Archer: "a wi'h ti", "wee'xnaithe". ____ why they got that "hai'naka'o'kwi" "wecxnoathe", wonder why they had "kiki'tso'in" names like that.

Alice Paul: "west'naithl"

Katie Archer" "wecx'naithl (**Page 59**)

Alice Paul: Then what would "wecxna'ithl" mean from our tribe like.

Katie Archer: "hay na ko o'qa"

Alice Paul: "hay na lo o'qa" is it the same as like "ha'i tlik"?"

Katie Archer: "wexc'na" is "hay na'koo'q a"

Alice Paul: Somebody aske me this, lets see who asked me oh it was Mrs. Charlie Mickey. She asked me, is it tru that Hesquiath has no "ha'i'tlik" that's what she said to me. I told her that they do and it belongs to "haitlik" that's what she said to me. I told her that they so and it belongs to "hay mays'ath", "haitlik" that's why it's in that song, "hay'gos paitlish,ha'itlik".

Katie Archer: The "ami'ha'ath" have the same too.

Alice Paul: "mohatq'tlis" ____

Katie Archer: had something on it's neck when she pulled it out, this "haiknomi" who was making something like twesting with her hads and when she pulled it, it was around the "hai tliks" mouth when she pulled it out. (Indian Song) the girl was from "hay mays" and she was married to the chief from "amiha'ath". I got this from "kwa'hai" this I didn't hear from just anybody.

Alice Paul: It belongs to my mother's mother.

Katie Archer: Let's see now _____ I am telling about this of what I usually see and they tell me, you're the only one that can see it _____. (**Page 60**)

Alice Paul: nobody know this, when I wanted to sing this song; even Alex said that he really doesn't know this song. So I said I would sing the other song _____. I think this was for when you are going to "haikumyai", this is also "haymay's" a haymay's" song _____.

Chief Ben Andrews: The other song.

Alice Paul: "aha" the other song _____. There's another one they really don't know is about "thlucha yak" because they want to bring this back now. Because they really want to bring this back again, like the tsishanth had really wanted Mathew's son, it was our Matthew Lucas' it's his son that married a tsishaath girl. They really wanted to a "thlucha" from our tribe. So I said okay, so Mike and I did because Alex really didn't know anything about it, I asked him how

did you do it when you went “thlucha”, to Moachath, the wife you have now, I asked him straight, he said I don’t know. Then I thought you’re crazy.

Katie Archer: he must be then “tsitqakchik”. I guess he’s not “ai’ehta kemulthath”.

Alice Paul: We’ll call him “tsit qa” now.

Katie Archer: Your name will be “tsit qa for awhile you must tell him, “O,oh!” is our really big song.

Alice Paul: Okay then sing that one.

Katie Archer: from “hom is ath” (Indian Song) the wolf is now crawling, don’t know where it’s going, but now he’s going to whom it’s after. Then it says (Indian Song) these are two songs, I know, these are really big songs and these are to go with the “ha’i tlik” that comes with you, this also goes first. The “ha’i tlik” is looking for a place to go ashore and also looks for who it’s “ma lth ti” will be. **(Page 61)**

Alice Paul: this is for a “thluk a” song, that’s what she says, these songs are for and these are the songs she knows too.

Katie Archer: (Indian Song) didn’t he get that for putting songs on there.

Alice Paul: now who does this “thluch a” belong to, this ‘ha i tlik.”

Katie Archer: this “thluch a yeak” belongs to “ai eh ta l camulth ath.”

Alice Paul: Is it “ai eh ta kamulth ath” song.

Katie Archer: we used this when we went “thluch a” for “ni’niss” where that island like is, that Kyuquot lady, the mother of Gable’s grandparents.

Alice Paul: “a’xwin ma tso” that’s the only one I know “x win ma tsa.”

Katie Archer: say who’s is that song,

Alice Paul: this belongs to “ni’niss,” this is “ni’niss” I believe he got it from Muchatath some where around Muchalath, because I heard “yalth tsix” singing this song, too. I think that’s where it came from.

Katie Archer: I didn’t know who song this was.

Alice Paul: This is what my mother said they used, the wolf he’s crawled, they used this song at Ahousath, when they went to ‘thluch’a” I think it was.

Katie Archer: You know how the indians use to be like if you were part from wherever the song is from, to whom it belongs to. They use to ask the oldest for the song, for the use of the **(Page 62)** song. Then they’d say okay you can use it, any song the is handy to use. Like I always say the chiefs’ songs that it use to be for those that don’t have any song to use, then that’d be to their relations, where ever you are part of the tribe, like _____.

Alice Paul: And I said I wouldn't go again even if somebody says come again I said no I can't let Alex go next because I won't go anymore I said. Then Hippolyte told me not to be mean.

Katie Archer: for a long time now I've been thinking what his father's indian name was.

Alice Paul: who?

Katie Archer: Hippolyte.

Alice Paul: I really don't know.

Katie Archer: all I remember is his name was "i yes" they use to call him "i yes"

Alice Paul: It was Jeannie's brother.

Katie Archer: was Jeannie's brother.

Alice Paul: also 'tli sa sum" was his brother, the first "qwa thl us" and Constant was his nephew, was really Jeannie's nephew.

Katie Archer: It was Jeannie's mother was the oldest, was married to "qwa thl us" Jeannie's "ma'mak so" her name was "nas who ak sa."

Alice Paul: "nas who ak sa." (Page 63)

Katie Archer: "aha" she was really different, had really white face.

Alice Paul: Also the one they use to say "to to h in" the "to k ok" song, that I also forgot these to, "to to h'in" because they all had different song.

Katie Archer: they all had which I always think of that. They all had different songs for each. It was because of "na tlak" that I had my "na ek so" was living at "ma'api" I use to play with her daughter of "a'u kw'h" she was "Muchalath" she was related to my mother, but "na'tlak" also called me "a'sik so" "na tlak" use to tell stories, singing and telling what they were for, but I never did say what interesting stories you have. I never paid any attention to him.

Alice Paul: which one was "chi tch wi up s" "hats o'lth yak?"

Katie Archer: I just sang that, now how does it go, they are alots, you know it's all about, how proud they were about the fish and their water rights. That's what I meant when I said to him (chief) to look after it, there's only one if Russ, if he turns out all right but if Russ, doesn't so I told him to keep it, to hold it for them like, so him, and his uncle can decide what they will do if it shouldn't turn out the way it should.

Alice Paul: Is it "na ni ka," "chi tch wi up's" "cha'ha?"

Katie Archer: That is a "to pa ti," is "na ni ka"

Alice Paul: "to pa ti," "na ni ka."

Katie Archer: And what I have just said is.

Alice Paul: that one, they didn't know anything about, that is "a'a nis," that was along side (Page 64) them, like "ah'in a tlik" something like a mallord.

Katie Archer: looks like a "nuh'dutch," O'oh! is that what it's called?

Alice Paul: my mother use to say it's called "ah in a tlik," it looks like a "nuh dutch."

Katie Archer: They say it's really nice too.

Alice Paul: It's called "ah in a tlik."

Katie Archer: My brother use to make it, that priest use to take it right away, use send out to his relations to where he came from I believe he made two.

Alice Paul: Nobody else had it, just that one had it.

Katie Archer: Nobody else had this, just Stephen had it right.

Chief Ben Andrews: How did they do this?

Alice Paul: "na ni ka" that has the baby.

Katie Archer: It's together with this one, together with the baby, and also together with those two "ma ma ti."

Chief Ben Andrews: Is it with.

Alice Paul: They are both walking around this like they had this that's what my mother use to say, but I forgot who, maybe it could have been "ti ye tsum" when he gave a party for, "a'a u" when (Page 65) she was born, he must have become "tlu qwna," when it fell upon him.

Katie Archer: That's now a "to pa ti," now what is called I forgot what the Indians call it.

Alice Paul: which one?

Katie Archer: Like they use something like "na ni ka" but it's called different. I was told by "chats ka s" mother. This is "to pa ti" now what is it called like what they call, "i" "ya lth ush ta kamulth ath" had altogether different name from Stephen of what he owns, it's also like "na ni ka" but now the same story, but these others I don't know the stories but this one I know it's called "to pa ti" that belongs to "ya lth ush to kamulth ath" and this one the one "ta ye tsum" has I don't know what they had.

Alice Paul: What doe "ya lth's" "he'ltho'a" mean?

Katie Archer: "ya lth ush ta kamulth ath" this one, you know about this story, they were ten girls. This starts with the head chief of Hesqu ath went to "lth uch'a" to the oldest one, but the youngest one would stay home, so she got a husband and stayed where she is from. So she didn't go out. So the "ha'kum i" got a baby, the youngest of the sisters. She got was a "ya ltho ma" wasn't a "ko us" so from then on they were called "ya ltho ush ta kamulth ath." It's like the "ai eh ta kamulth ath," "ai eh' after the "qa qatt," so they were named "ai eh ta kam lth ath," called "ai'eh ta kamulth ath."

Alice Paul: For a long time I never knew how, what “ya lths ush ta kamulth ath” meant.

Katie Archer: She got this “ya’ltho ma,” which this “ha’kum is” bore. So this how they got the name “ya lths ush ta kamulth ath.” So from the place they use to come “lthuch a,” but all the other eight of them girls moved away, all the younger ones were given away in marriage. All they ever did was gave away the younger girls away. This one my father use to really tell (**Page 67**) what shall I tell.

Alice Paul: Where does this really come from (short Indian song) where does it come from.

Katie Archer: “ma’api ath” (Indian songs 2) I always imitate that, remember or do know about that drifted away, “ami ha’ath” chief he was with only his mother and father.

Alice Paul: I don’t know that one, my mother never told me.

Katie Archer: They landed at “kwa’kwa alth ath” that’s where they were caught and the chief was really cold and he didn’t live long and died. So the chief took the girl and kept her, told her he won’t bring her home. I know where you come from “key o’ath” you keep on saying, this “a’not” use often tell me about. Not too long ago somebody from Steveston, you know they use to go there all the time, they went up the coast here by east coast of the Island and down to Steveston, some girl came to them and sort of strange way, like she was asking where they were from, so they told them where they were from and the girl ran and came back with her father speaking in “chi chinvok ath’a” that “ko us’i” and besides they could not understand what he was saying to them. So they were told to go along with them and they became really friendly with them. So he told them the story about his grandfather that went back, so they were brought back. See the “ha’kum” use to hide and cry because she had two boys with him, because her brother had died, along with his father, so she use to cry, and her youngest use to go sneaking around and found his mother crying “all I ever think of is, what wonderful your “ma ma ti” sounds “ami’ha” that’s what she was crying he said what shall we do, we should bring her where she comes from, for she has said that it’s not too far away where she’s from. So he said is she talking while she is crying, but the boys could speaking real Indian, don’t say anymore he said to him. I guess this could have been for sometime, for they started to build a canoe the two boys made a “pin walth” like the way the “kit tso k’ath” built, pointed on each end. It took them long to (**Page 68**) build one and ran away from their father with their mother in the center, this was in the summertime. She told her boys, look for a long point, really far out where you’ll be going and after we have passed that we will turn in like this, head inside, to the harbour, then I will tell you this is “ma us,” whoever is left there, for there was nothing left, but whatever was left, living there. So the “ha’kum” made it back home and the boys were always on the go, riding around here and there, they were out picking whatever planks they would pick up, what the “ko us” use and built themselves a house right at “ami ha.” And, so the “ha kum” had no worries left, started to make dried fish and things like that, even the boys were really surprised at there were so many things to catch, for they were really good at these kind of things. These “a’not” always told me, because they were told by these who they understand. Then they found more “ko us’ where ever they were from, speaking Indian, could have been from “ho’a’ath” maybe from Ucluelet, but they also could speak chinook and would translate to them what they are saying, not too long after the

chief of those two boys that brought her home, didn't live long after. So the "ti ye" said he would go back home, I'll be alright, so he went home but the youngest didn't want to also stay home with his mother, so they went his mother so they went home only to find out that their father had died. They're both alright those boys, "a'not" use say though she was a young woman, still had no children. That lady use to really have interesting stories to tell, over and over again she use to tell me about this, she'd come over to me tell me about this person that use to go out and hide to cry, about "a'a wi." She use to say that she just had to cry because of listening to lovely voices of the "ma ma ti" in the early mornings, never forgot about them, that's why she use to cry.

Alice Paul: Just how did they drift away.

Katie Archer: I wonder how they floated away, they use to say the tide came in so fast, maybe some kind of flood, maybe, it "cha'ah she at mit" this was long time ago, because some how "a'nat" knew something about this. I don't know anything about this, this lady from Kyuquot told me, she said nobody ever told her anything about this, even though people, (**Page 69**) usually talk about a lot of long ago, really interesting stories of how they use to live long time ago that's what this old woman use to say. She use to ask about have you ever heard of that Hesquiath lady that drifted away, and she'd answer no I've never heard. Use to have real good songs, these came from "kwa kwa lth ath." that is the lady they were told by those two old couple that became their friends.

Alice Paul: They also asked Mike, the older people of Clayuquot, we would like use this song, he was the one that taught us how to sing this song, taught by my uncle "com x ka," he use to use Hesquiath song of "mohataqthi ath."

Katie Archer: That's why I am telling these, because now you are listening. See it's him that I am of "ya ltha" woman.

Alice Paul: "aha."

Katie Archer: See those people are, our "ma mak so" because it's him that has "lthucha" Hesquiath chief, the "ma mak so sa i" child. So the youngest child got a baby a "yalth a," a "ya lthu ma ni." They were really excited over her because she was going to have a baby, because all her other girls had moved all over to the other places, and besides she had no boys and none of them were twins, she was bearing one at a time. She didn't want to give her away, the way "na ak so" use to Manoixath, two went to Ehatisath two to Kyuquot, and only one I don't know, is one went somewhere else, maybe to Ucluelet. This is what my father use to tell me, that's how come you are related to so many, all over, we have relatives from different tribes he use to tell me, it was just from that, had lots of children, "a'ay tl win is" was the name of "ta'na."

Alice Paul: who?

Katie Archer: "a'ay tl win is," it was also "ch itc wi up's" name too, after. It was also given (**Page 70**) to Susan's father and then maybe gave a party for Alloy too, they use to say that's how come like a girl use have say, this is the song. It use to become a thing, when they are growing up like, of what they believe they hear.

Chief Ben Andrews: Now which is “ya lthu a” is it the “ya kwa k so i?”

Alice Paul: It was the “ma mak so i” because they used “lthucha” and they use only give the younger girls away, because they wanted the oldest to stay home in their tribe. So she had to stay home, but the rest of the younger ones moved away, because the other tribes use to come “lthucha” and the oldest one stayed. And they came “tlucha” right.

Katie Archer: It was the one that was staying, living with them, but from the back of the house.

Alice Paul: It was from the back of the house, so she won’t ever leave their household, to stay right at home because.

Katie Archer: The father didn’t want her to go somewhere else because he didn’t want her to become a lower class from the other tribe.

Alice Paul: That’s why she didn’t move out.

Chief Ben Andrews: Is it that “ya lth a” the one that got the “ya lth ma.”

Katie Archer: It was a “ya ltho ma”

Alice Paul: “ya ltho ma” is it that was this size like a piece of blubber, that’s what it was and it’s called “ya ltho ma.” (Page 71)

Katie Archer: So from then on they were called “ya ltha ush ta kamulth ath”

Chief Ben Andrews: Did they get anymore children?

Alice Paul: “hah” I think they did get children, right.

Katie Archer: “hah”

Chief Ben Andrews: Was it a real “ko us” the next time?

Alice Paul: That’s how it was that didn’t want them to go away because they didn’t want their daughter to become a lower rank, so they let them stay home, so it meant that they had to marry these from their own household.

Katie Archer: The stories use to go around, great story teller by “chitc wi up” he use to really tell this story all the time, about that this girl might become “ya kwi k so” when someone use to “lthuch a” and they just wouldn’t let her go, didn’t want to gave her away.

Alice Paul: My mother often use to tell about the very youngest one she had was going to be real “ha wilth” “a’nat mit.”

Katie Archer: “aha.”

Alice Paul: Was a little boy but I forgot what she use to call him, was really going to be a “ha wilth” he never use to ask his parents when he invites people to come and eat, he’d say come and eat I invite you to eat at our house. Then he’d go home and tell his mother I have invited these people to eat here, so his mother use to be quite busy all the time preparing meals for his guests

coming in, he was just a little boy too, the very last of the youngest, he was the last to die. (Page 72)

Katie Archer: I believe his name was “ha wilth muh sa”

Alice Paul: “ha wilth muh sa”

Katie Archer: “hah” “ha wilth mis qa up was the name for the little girl, but the little girl got sick all of a sudden, she was big, so could have been about two years younger than her oldest brother.

Alice Paul: Often my mother use to tell this one.

Katie Archer: The others were big now, like the “ta yee” these were “he ta ko usa mit” were her children, had three children one boy and two girls, the boy was really big then, still of a sudden he got sick too, and didn’t live long, and then the youngest took sick soon after, then they came this, had gone home maybe they had known soon they would have no children and that’s just what happened, so from then on those people had no more children. I never forgot those children of “a’not” it certainly doesn’t pity the one that looks after our “ko us.”

Chief Ben Andrews: She’s telling about this, the last one she had, was it at Hesquiat.

Alice Paul: “ma’api.”

Chief Ben Andrews: “ma’api” there was a “ma’api ath” the chief had eight daughters and the other chiefs use to make a proposal to the oldest girl to marry the chief use to refuse to give the oldest daughter away, she wanted to keep it, he didn’t want to become lower than other girls, it was go by the age when oldest girl then the second, they call it “ya kwik so,” got to be very noble, gotta be head of the family that’s going to take place of the chief, inheritance of the property anything all the songs and that long household, one of them went to make a proposal to the chief, to marry the oldest girl and finally he give it, he wasn’t to (Page 73) refuse he agree with it the oldest daughter to marry to their own household in that long house, and when they become an agreement and they were very happy making great times but sad thing happened, she born a very deformed baby, it wasn’t a human being, it was some kind of blubber or something, it wasn’t a human being at all, she born the first one, that’s why they call a “ya’lth a” that means a deformed something a mystery, it wasn’t a human at all, so after she was born the family and children were called “ya lths a ush ta kamulth ath” because the first one was deformed mystery that’s what she’s telling about, it’s called “ya ltho a’ use ta kamulth ath” in Hesquiat, with “Ma’api” altogether now “ya ltho a’ush ta kamulth ath” what happens, they have that name now that’s for that group.

Katie Archer: (Indian songs) This is a real “tsa yak,” really good has the right words to it.

Chief Ben Andrews: Did he have the name “ma tok kwis”

Katie Archer: It was “ma tok kwis” that use to sing this one all the time. I know your great gran’ma, they were really liked and was all their relatives.

Chief Ben Andrews: Not too long ago Joseph Jackson just passed away, recently his name was Joseph Jackson.

Katie Archer: I guess they're are none left.

Chief Ben Andrews: No, there's nobody left, that one he was married, that lady was from Hesquiath, "ma tok kwis."

Katie Archer: "hah"

Chief Ben Andrews: Did you know the "tsa yak" he use to be with my father all the time.

Katie Archer: what? **(Page 74)**

Chief Ben Andrews: He use stay with him all the time at Moachath ma tok kwis.

Katie Archer: I know he was related to him he sang that I said I wonder where he got it from, for I hadn't heard him before, he use just sing the songs, all from Hesquiath, Moachath and those that are "ki kit k tso'an" songs, I use to say wonder whose teaching them, I use to be scared if they blame me, if I'm the one teaching them. (I use to have that hearing aid, but I'm afraid they might steal it, because I have it, that's why I wish I go, fly away) That's what that priest Father Murray use to say, you know this person you should always like having her on your lap, like a baby, look at how many of you, that's what he use tell my grandchildren, all they use to was laugh, he use to say, put her to sleep, put her to sleep around three and wake her up at four, gave her water, now just doing this on purpose, nobody ever has pity on me.

Alice Paul: "ahah"

Katie Archer: And, that guy from Alaska ath was asking how much do these boys gave you each month that's what he ask, he knew that they make lots of money and Joseph makes about \$500 a month.

Alice Paul: What was that, what I use to hear long time ago, was this just for a party like or a potlatch, something big, that's what I use to hear long time ago, "ha'u hi ya ha hi ya hay." what was this for.

Katie Archer: This was for "tlu tlu qwat ka yak" song like how they use to come in dancing. This is a Ma'api song. It's for the "tlu qwat ki yak." (Indian song) this isn't all it has but I forgot, I never think of it anymore. It use to be "pi ya mit" who use sing this all the time every nite. **(Page 75)**

Alice Paul: This girl here has said, wants to interrupt for awhile, she wants you to sing lullaby, something cute songs.

Katie Archer: That's what we have in there. I could see him that guy, he was rushing around and there, Mary's husband, and I was really enjoying singing to this little baby. (a lullaby song, 2) I can't think of the other songs. At times I could hear that, all nite til early hours of the morning that guy is playing it. Sometimes I get discussed with that guy and Susan always tells me you know where the switch is just pull it off, at times I wish I could see who is doing the singing.

Alice Paul: Of what I use to hear of long time ago, now let's see. I believe it has something to do with "na niss wak" (Indian song)

Katie Archer: Which one is it, I always get these all mixed up these songs.

Alice Paul: (Indian song)

Katie Archer: That's the one that belongs to the "ya ltho ush ta kamulth ath" what is it called that's "ai eh ta kamulth ath" this is like for a "wi wa kwin" it's together with that other songs I've sung.

Alice Paul: Whose is that song they always sing, Alex they go places singing this song all the time "wats tsin'a show'sho o."

Katie Archer: Isn't it "ni nes"

Alice Paul: is it his?

Chief Ben Andrews: This ones Billy Ham. (Page 76)

Alice Paul: Billy the one that say "show sho." I thought it was "ha i tlick shilth s" song so it's Billy's.

Katie Archer: I bet there's no younger generation that can sing now, I always say this to myself.

Alice Paul: No wonder "cho'chin us mit s" name was "ya ltho a," because his name was "ya ltho a."

Katie Archer: Oh! It was Clotilda mother's youngest, Dionis'

Alice Paul: O'oh! it was her, "ah'a."

Katie Archer: She got it, was round, she didn't know the other girl and had said let me see it I'll hold it please let it go, let it go.

Alice Paul: "ni nass ilth mit" was her name, Dionis wife, right.

Katie Archer: She was the very youngest daughter of "tsi it qa" let it go, go look after "ui qu," that's not a "ko us" this one here, so she said please let me look at it anyway. But they didn't mind her and Jeannie started fixing it up, so she went closer again and said why don't you want me to see it, she's my younger sister that got the baby and then Jeannie said to her, it's not a baby and she uncovered it here was a round piece of blubber, so she took it and began to cry, then they said to her again let me have it because I am fixing it up so she handed it back to her. She use to often say O' it was a "cha ha" she came over to tell me that her younger sister got a baby, so she ran to see, and only found Dionis crying holding it, in which they had it all wrapped up in a blanket, so she kept on saying that "cha ha she ats" and I asked her what she saw and she said I have found my younger sister.

Chief Ben Andrews: They want to ask you about that, these belong to certain people those dance masks, head dresses, like whatever they had for their headdress, because it belong to someone, to use, like big feasts of some kind like masks headdresses of wolf, things like that.

Katie Archer: I can't hear you, very sorry, kindly please talk a little bit louder.

Chief Ben Andrews: Like masks, headdresses because it belongs to certain ones.

Katie Archer: It's somebody that has it, like wolf or grizzly bear or even suppose to come with a story with it, like how they got it.

Chief Ben Andrews: Who it belongs, where they got it from.

Katie Archer: Where it came from, "aha" that's how it is, it's really hard for me, because right now I can hardly remember anymore now. I can't remember things, you see about these things, I forgot everything else.

Chief Ben Andrews: She said some persons got special, opportunity to use that, that headdresses, supper natural headdresses, they don't have all this to use this like ceremonial, there's second a head chief third chief or the lower rank person that want to use it, they have to legally loan it from the chief either from the second or the third, he has to announce it where his got, to whom chief his using it from and to permitted to use it on special occasion so is the wolf head masks, it belongs to certain persons to have it from the ancestors, past down to family like, there was legally to use it to use the wolf head mask, so as the grizzly bear performance they dressed up, fully like grizzly bears, the person that descentants of northern people of way back. I think the Indians start travelling from northern working (**Page 78**) south towards here. Lots of people, like me I have a grizzly bear on a totem pole and history, legend where he come from, descendance of northern people, keep on working, working south, cause the olden days they use to travel towards where the sun rises, never go with the sun because it's bad luck, when they're moving looking new locations, they move towards where the sun rises no everyday no sun, they did not understand the sun, the rotation of the world and sunset is the dead end, it's bad luck, commit suicide, if you go with the sun.

Katie Archie: Like if they would really get down and talk about these things. The first one is always, starts with wolf. Like I always say now you could hear it, "kwi sak tso k sis," use sing the chant (Indian song) First thing they use to go to go to him "kwi sak tso k sis" because he will be the first one to know how the "tlu qwna' will be, that is why he was the only one that will know first about these things then he would go on top of the roof to sing the chant, to let them know that the wolf will be coming, he then lets the person know to whom it's going to bring whatever they are entitle to, like any "ha wilth" and like they were of many things they were entitle to, of what there were many things you could do. Now to me it sounds funny to me whenever I talk about these things. Sometimes I think of it, of what my grandfather use to tell me, what they use to teach me all this who these belongs to, every chief had different things not the same with the big chief, you are four of them, the big chief and the side next one along side would be "kwi sak tso k sis," the one that does it, so they tell him whatever they have and what they will have to use, like the grizzly bear and how many wolves they have, and what they must

do, how many songs they will sing to use for these, of what they are going to do, because all these go with the songs, so this is how it is all from these things how it suppose to start, with the wolf, what he says like the wolf has said here is what he has said to you, after when that whoever is “tlu qwna” has now awaked like and what he will sing, of what kind of dance he will do, this is how it starts with of what the wolf is suppose to have said so he has told his, the chief’s son to behalf, so he also asks for his son from the other chief, so they too (**Page 79**) can chip in like or have altogether different dances and songs from whatever the wolf has given because he has told them to sing these songs to whom, what the chief has, they are lots of things about this, like for those that have to dances these are orders also from the wolf because he has told them to dance.

Chief Ben Andrews: She said that the wolf was very important in performance in olden days, this “kwi sak tso k sis” is name was “kwi sak tso k sis” was very important, he was the first man to be notified with the person that is going to give a potlatch, so he indian song for it’s announcement for what’s going to be going on performance how it will be, then the wolf song, his name was “kwi sak tso k sis” meaning of end to end like Vancouver Island, tip to tip, changing traveling, that was her husband, where her husband was descendant from, he was the one I use to have him all the time, to sing when I’m going to give a potlatch to my tribe and use to the first one to sing the wolf cry song, then the wolf came and start howling. We’ll have Alice to ask her, she’s kind of hard to hear me. The one we want to know is what they did before going out to sea. Of what she know because they use to “o sum ich” first.

Alice Paul: They want to know, what they did when they are going out to hunt before they went out to sea, didn’t they “o sum ich ye ha”

Katie Archer: “aha” they use to “o sum ich” first, they use to bathe, it use to be the start of the first full moon and then they would start bathing at nites, down at the beach, like diving like the way they will find it, “o sum ich” because that’s how they will see and find a friendly one also that it will come to them “kwa hqi” use to say he would wait down there, wait for his nephew, like he would have been your great gran’pa, all he would do was bathe all the time, rub himself in the water and then go home to change doing all kinds of things, like talking away down there on the beach, he use to be there too, but I forgot what he use to call it, like what he will be saying when they have the whale. (**Page 80**)

Chief Ben Andrews: Isn’t it “he ta thlok shilth”

Katie Archer: “aha” “he ta thlok shilt.” would say “please behave be still “ha wulth” these would be repeated over and over, this would be prayer to the whale that it will band that’s holding the rope that is “o sum ich i” but I have forgotten what chant he use to sing, because it use to be the lady that use to sing the chant because it use to be the lady holding on to the rope, she would pretend to hold on to the “eh tup”

Chief Ben Andrews: Is this when they were “o sum ich”

Katie Archer: She is pretending that will be catching it, hunting it down. She is with her husband and suppose to be to have a real brave tough woman, this was a ‘hom is ath,” my grandfather after told us about this because he use to watch and thought to himself, that this is all nonsense,

then he too would join in on singing the chant, with the lady, that chant I really forget. [He gets suspicious, that it has dirt between its teeth this hair seal, so he tells him that it looks like this was from “a’aytl” so he told him to be quiet, so they started to watch for him when he’ll go out and they followed him and watched where he put his canoe and went up the hill, but I forgot what they use to call that place somewhere below that lake at Hesquiat, where “ups qa po us” is, was on this side and he put his ladder down, made cut of rope, like Maquinna use to have, when you get on board that’s how he had his, tied up together, slowly the other guy walked about halfway and he saw him tying it with cedar branches around it’s neck, so it won’t scream too much all he got was two and they took him and said so this is what you do, that’s how you do it, you’re not brave as you look, you are stealing this whoever it belongs to and left him there, just pulled up his ladder left him there to die, but he never died, but they said he must have seen something, that the hair seal took him out and brought him inside the harbour and brought to where that sandy beach is where “ups qa po a” is. So his mother use to cry on the beach, and said go please help that stranger that has come ashore, you never watch any stranger that comes ashore to invite him she said mentioning his son’s name, and the hair seal said to **(Page 81)** him get up now, you are all right now and gave him a drink of water, isn’t it “muh ta sak uh”

Alice Paul: “aha”

Katie Archer: So he gave water to drink, gave him fresh water from the river, using “ti not” leaf but don’t take another drink cause you mind get sick, so come along now with me, he told him to have his eyes closed and dove under water and brought him to the beach to his home, go now but must not be too angry when you tell your story, we’ll put it here on your beach two hair seal for you so you can have your feast he was told by the hair seal, and “kwa hq” use to tell us about this almost every evening he’d tell us real interesting stories, different stories every time, we would really enjoy it. So he told his mother, but instead she just started crying again, couldn’t believe that ser son is alive, so he started fixing up, preparing the hair seal and invited the people. It came from him, but those that left him to die also couldn’t believe and so they went to the feast, in came the guy only with a cape like tied with, around his waist cedar branches, so he told them do not be afraid of me, I’m not going to give it back, I’m not mad at anyone of you, because of what you did to me. Aren’t you ashamed of yourself because you use to say that you can do most anything, that’s what they told him, they still wanted to be against him, don’t talk he told his mother, go out now he was told and they never knew where he went after that. This is what he use to tell all the time, those that were brave and could do to most anything each trying to get more than the others. I forgot what his name was I can’t think of his name, still I want to tell these stories even thought I forget, most of the time now.