

Charlie Clifford
July 2

Frog laxsē l
seats

Frog, ~~cut~~, crow

- House 1 g'ē'dam g'o'ldo - Charlie Clifford Tommy Barnes
Mon from wilderness
- House 2 a d i s ē'x - sits at right of 1 Frank Wilson Andrew Wilson
- House 3 c o'g o's l ē " " left of 1 William Wale William Wale
- House 4 w i'g a b o l - 2nd on left w i'g a b o l - Jessie Lunn ✓
One missed skabn somo.got "chuf at the end" - Mrs Peter Robinson
- House 5 a x h o d o m z i s a u d 'nomads' 4th on left - Bob Robinson
- House 6 a - y a'w a z'w "not hiding anything" 5th on left - Tommy Barnes

Four Frog houses in Hazelton

- 1 w i' l b s g' ē d o m g' o' l d o "house of gyetemgoldo"
3 chups
- 2 w i' l b s a d i s e x house of adisex
- 3 w i' l b s n i k' ē d e' n " " nik'edem (also on left)
- 4 a x h o d o m z i s a u d Freddy Howard (Khumalooming)

1 is leader of all Frogs and of whole tribe. Rank's first
s p o x'w is second

G E n ē' d a is identical with laxsail, just another name for same
laxskik' - same bunch - they can see eagle, they are part of ^{Foxsail} Lanche

Sam Jones - lives down at ferry - good informant } old
Mr & Mrs Bill Muldo

luoguwis - ^{same} name of man on Rt of frog chief
~~luoguwis~~

Ben McKenzie

owns totem pole lying beside hall

Wolf lax q'ib'u

1 s b a x^w - second to gitenguldo Johnson Alexander ✓
spəq^w
Tommy Muldo claims it too, but wrongly

2 G u x a d a' k x^w "doesn't give anything, stingy"

Both had houses

In s b a x^w's house, there were other chiefs

g w' x' a d a' x^w

m e o i' g o m g y e t - Tommy Muldo

m i o i k | man
sea bear

3 y a x a w | s i' p - chief who moved from Kesegas, built a house
bone here.

? a y o x^w - the law

? a y u' k^w s - crests

Wolf, bear main ones

Grouse g i s^o a^h a s t "fireweed" owl

Didn't really belong here, but to Kespiox, but had one house here
House had 2 chiefs, (not sure of priority)

1 y e' l "liar"

Donald Moot

2 g^w i l' a x² n i' s^o m s t really Kespiox

These leaders came down here, ~~was~~ (reason, marriage). Those of this
house left behind also have people with these names.
One house became two.

At Kespiox, g e' l (Silas Johnson) is main leader, a Grouse
(Zimichran name)

OK to have one feast - at funeral, to settle estate and hunting grounds, but not other feasts

Arthur McDames (Skuna Crossing) carved Abel Oakes pole
put up last fall

x^w by mD "in spring of year" name of Keegias leader of their crowd
Abel belongs to Keegias. Had no house here

With poles and graves too, you can't touch or reset at again
without giving a feast.

Baseball Club, about 10 years ago, put 1st one there. John Smith
nick'eden, Laxsail. At that time Charlie was manager.

2 AB or x^w Johnson Alexander (not a member of club)

3 Gu x a d a' k x^w's pole, put there by Tommy Muldo - not his, but
same outfit, so OK for him to put it there

4 Kispoox pole - k a x^w "up against it" starving, or sent cross creek
Charlie Starratt (?) has name, moved it down (it had fallen
down ~~to~~ up there) a member of club. About 1945

Joshua Campbell put up new one

Abel Oakes " " " "

Old Mrs. Betty Muldo - knows old stories

Donald Gray belongs to Grouse here when he comes to a party
G: tan m ä' äx s - fishing by light Dolles and other trout
people took fishing (can catch them by hand)

"Stikines" from Telegraph Creek used to murder Kiep & Hazel
people up in grounds up Kieprox R. In return, they
agreed to give ^{some} grounds up as far as Bell Irving River.
That's why these people go so far north.

Ownership would go from one place to another in payment,
in gift, etc.

Charlie has discouraged moving of poles & held up on his
own because he tried to show young to spend money on
homes.

"That potlatch is keeping the Indians down" Just have to come
in and spend money on it. Sometimes young borrowed money
to come in.

5-600 to 1000 dollars

Going to move his, will cost ⁶600

" " paint it up, but admits he doesn't know what ~~it~~ ^{all}
figures are

Held back because didn't want ^{young people} to see him spending money on poles

Want young people to have nice home

Additional notes on Interview with Charles Clifford
Hazelton chief, July 2

Frog - most important clan here

- 1 Charles Clifford
- 2 Frank Wilson
- 3 William Wale
- Jessie Lum
- Mrs Peter Barney (Robinson?)
- Bob Robinson
- Tommy Beach
- Ken McKenzie

Wolf

- 1 Johnson Alexander
- 2 Tommy Muldo

Grouse (Fireweed)

Donald Hoat

C. Clifford's views on totem-poles:

1. He held off moving his to the ball park because he wanted ^{and has encouraged} the young people to stop spending money on unnecessary feasts etc. and spend it on their homes. He felt he didn't want to set an example of spending money to move his totem pole.

Now he has changed his mind, and has decided to take his pole down, scrape it, paint it up, and raise it in the park. The feast for this, he says, will cost about \$600. The reason for changing his mind is that he sees that the young people are just throwing their money away on beer (change since beer parlors opened to Indians?) (and figures it would be better spent on Totem poles?)

He states that "the potlatch is keeping the Indians down". Too many feasts keep a man poor, and money spent on feasts can't be spent on homes. The young people "just have to come in and spend money on it". Some have even borrowed money to do it - which they shouldn't have done. He thinks that one feast should be held, but that's enough. That would be at funerals, where the succession of the dead person's name and ^{hunting grounds} territories would be settled. Potlatches to raise totem poles, etc are unnecessary.

2. Totem poles (and graves) can't be touched in any way unless a feast is held. Specifically he mentioned that you couldn't reset a fallen pole or repair a grave. Presumably you couldn't paint or repair a pole or move it without "spending something".

6 Poles in Ball Park

History About 10 years ago, the Baseball Club got the idea of putting up a pole in the park. There was a fallen pole on the hill at Hazelton (one of four? which stood there) and Johnny Smith, who held the owner's name n.k. EDEN (Frog) moved it to park. Johnny was member of ball club, Charlie was manager.

Next, Johnson Alexander (sBo x^w - head of Wolf clan at Hazelton) moved his fallen pole to park. Then Tommy Muldo put Gu x a D a' k x^w's pole (which had fallen) in park. He did not hold this name, which is 2nd in Wolf Clan, but it was considered OK as he had a very imp. Wolf name.

About 1945 Charlie Starrett(?) brought h a x^w's pole (which had fallen) from Kiepisox. He held the name, but lived here, and was member of ball club.

Joshua Campbell put up a new pole.

Last fall Abel Oaks put up a pole, which he had carved by Arthur Mc James of Skeena Crossing. A Kiegegas pole, Abel belongs to Kiegegas. Leader's name x^w oy m o

Left
side
Morrison

The pole lying uncarved belongs to Simon Wright, cut down for a pole "about 10 years ago", not finished yet. A Hazelton chief, of Kiegegas people.

Presumably gave a feast at that time.

Hazelton Frog Houses

1. wilba g⁹εDmδldo

Chaps: 1 g⁹εDmδldo

2 wi9abəl

3 a ya wa š^w

2. wilba adu rex

1 adu rex

2 cogasle

3. wilba ni k⁹εDe'n

4. wilba ax^hoDm3εsāwD

Charles Clifford July 3

Told story of 1st salmon, Temlaham, and Bini

About his totem pole:

Going to move it as soon as possible. Hire Campbell Bros or someone to lower it, scrape, oil, and paint it, and raise it in ball park. It will cost him a lot. Abel Oaks spent \$600 last year raising his. A woman at Keepox who raised one a few years ago spent \$1000. Spoke of fact that his name g'oodm'yaldo' is the most important one on the river, how others respect him, etc. [I don't have to put up (the biggest party) but the other people rather expect me to] idea.

About copying poles

- Q. What would you think if we copied one of the poles here for Victoria?
- A. That would be OK I guess. You don't mean you would take the pole away?
- Then I said that maybe take away fallen poles that won't be raised again. Mentioned Joshua Campbell's pole beside hall.
- He said it would be satisfactory to him if it were taken. It's not doing anybody any good there anyway, it will just rot away. Said to go see Joshua about it. If Joshua wants to come and see me about it, I'll be perfectly satisfied (Joshua is a chief of another Frog house, so C. Clifford is his superior)

Second Pole - by Hall

Joshua Campbell - ^{new} cabin way beyond school, back off road

or Ben McKenzie

1 advise'x

Lakoul, but a different house. 2 3 in - Joshua Campbell

3 Luthenjewis

Also had another, now in gulch covered with moss

It was taken down, put beside hall.

Joshua put up new one in ball park because old one was too far gone.

Ernest Muldo, living at Kitsegukla, July 7.

Lucy Muldo (Mrs Billy Muldo) of Hazelton is the local authority on Indian songs and can sing hundreds.

Billy is Ernest's grandfather. Ernest wants to talk his family into getting a recording machine and recording his grand songs. She is 70-80. Said I'd bring machine next spring.

Population

Indian office

<u>Band</u>	<u>Number</u>	<u>7-</u>		<u>7-16</u>		<u>17-21</u>		<u>22-65</u>		<u>65+</u>	
		M	F	M	F	M	F	M	F	M	F
Glen Vowell	144	17	15	13	16	9	8	32	17	3	4
Hazelton	411	53	61	34	54	23	21	85	70	4	6
Kispicox	277	33	35	23	37	16	16	57	47	6	7
Kitsequkla	225	25	29	18	32	14	13	47	42	2	3
Kitwanga	177	21	18	17	19	14	11	38	32	4	3
Kitwancool	121	15	14	10	15	7	7	29	21	1	2
Meanskinisht	26	2	3	1	2	1	1	7	8	-	-
Mosicetown	311	39	40	26	38	19	18	68	51	4	8

Hazelton

Marcel Jutra July 2

Charlie Clifford - elected chief and good informant

Johnny Smith - councillor (town)

William Wale - " cannery

Glen Vowell

Jon. Brown

Kuspiox

Silas Johnson - chief councillor

Moses Morrison

Chris Harris

Kitsequella

New pole in front of Arthur Howard's place

Sam Wesley - Cannery

Jacob Milton

Edward Wesley

Arthur McJames, a clan chief, carver, etc.

Gene Harris - Pt Edward now, a net boss

Kitwanga

Wallace B. Morgan - carver ??

David L. Wells - contact

Ed. H. Benson

George Moore - old windbag, interp for Royal Commission

Kitwanoool

Walter Douse - only one
Albert is informal "secretary"

Hagwilgate

Joseph George.

Philip Austin, informant

Morocetown

Peter Alfred
Johnny Mack
Jimmy Morris

The Hazelton Community Assocn

Tommy Marshall

Pres

Marshall Bros Transport

Bill Sargent

Sec

old family, mother still alive
and has Indian material.

Mr. Jutras is a Director

not

Dem la xa'mit

Charlie Clifford.

Hazelton July 3.

To understand Dem. story, must tell short story

In early days at Kesegias ^{that was a good} (fishing place) a young fellow, by name se'ge'sw, All other people ^{had} put up their fish in summer, segesh never bothered, played, etc. In fall, when some fish spawning, humps dying ^{stranded along banks} by banks, I went, threw them out into river again. Few years after, famine at Kesegias ^{Lots of fish, but} lives too high while sun on. During starvation, I playing in canyon with hook. Hooked fish which pulled him down river. Underwater, on feet, landed in front of little smokehouse lots of people inside. I. OK, invited in. Chief there. Chief asked him what he wanted. Nothing - just went in river. You OK, you not drowned - boys pulled you in because you good to us (threw in river so got home) Had something (fish) to eat. Few days, visited other houses etc in village. One day hungry, didnt want to go to Chief for food. Idd friend hungry. Friend said take little boy, hit em roast him. After, throw everything, bones, etc, in fire.

I did - boy became fish - roasted it, ate it - put everything in fire. Next turn, did same thing. Threw everything in fire. Then saw child crying with pain in tummy. "What's wrong" Boy sick I asked friend, who said go back to fire, scotch for bones - Did, found rib, put it in fire, burned it. Boy was OK.

This was fall. I stayed winter, thinking at only a few days. One day people in well ready to pull out, going up river. Got canoes ready. I got in one. Travelling, camping - boys mentioned

names of people they were going to stop at. These were ~~his~~ own people
I'm going to stop with — . - His OK, careful, etc. Another said
going to someone else — or not — his careless, etc.

Travelled on, one canoe stayed at places, ^{men} fishing. (Went into
nets). Some hit net string with paddle (to startle man fishing -
funny). S. watched, took it all in.

Got to S's place. Others in canoe went in net. S. went in
last. he was a fish. Caught him in net, the biggest fish
they had ever seen. Kinds superst. about this huge salmon -
(this was early in spring) So laid it on mat of cedar bark.
Left it there a few days before butchering it - old people superst.
2nd day, fish lying, they heard some noise ^{like kettle starting to boil} there. Surprised. All
night sound got louder, louder. At last heard fish talking.
Later, turned to man again, started to talk. It is Sequá, a
human being again.

S. told them stories about fish. Toldem they had to be
careful - skoon up all bones, etc. Then the fish go back again
to their home. When 1st run comes (or any time, esp 1st run)
when caught spring s. and butchered them, to have little
sticks, put little chunks of fish, boil it on sticks. Boil it
and keep it inside (or covered up until get to next house).
So in early days, fam catches 1st spring, cooks it that way
and ^{distributes it} gives some to friends.

After that, people careful about 1st fish. laid it on mat for whale, ^{some} put feathers ("peace feathers" - used to settle trouble in village) on it. Kept kids quiet, wouldn't let them play much.

That's story of "sege's"

Used only bone knife.

This Dam la xamet was an old old village, the only one on the Skeena between here and Pt Simpson (Even Simpson, Masset claim to come from Demlaxamat) a big village. Those people were awful partie with fish, 1st catch. Had a weir right across Skeena, ^(walk) bridge on top of it, traps distrib along the fence about 6 ft apart. The river was blocked. (Of course at times they pulled basket up let fish go up). Early in spring before high water.

Set ^{their} traps. One morning, (May), one family caught one fish in one trap. This fam butchered it, used little sticks. Cooked in basket (waterproof, round, ^{of} roots, by stone boiling). Spring salmon. Lupp to dist. it to every house so everyone in village could taste some. Put in back, covered with leaves before going out with it. Dist. to village, all had some.

One young lad, kind of crazy. Got one of those sticks. Steada sitting in house & eating it, he went outside with it; ate it up. While there, looked across at at Roche de Couler

stick a' on ext mtn. Saw fresh snow there. Took fish out
of mouth, held it up to mtn. (No snow) Why do you come on mtn
now - we got fish already - gonna chase em back? Crazy kid talking
to snow

Then finished fish. At night, everything quiet. Wind
came up. Before bedtime, some kids went out. Rain, then snow
a bit. Worst & worst. Cold. Before daylight, river blocked with
ice. Traps froze in tight. Snowed in, 4 ft of snow on ground.
Old people had meeting, didn't know what to do. Had to stay in with
furs covered with snow. There quite a few days, kitting short of
 grub, kids getting sick, hungry. Still ice on river. Must be few
months, couldn't move, afraid to go out, starving.

In houses, (you know, smokehole open in roof). One morning
a blue jay a l i d e' k l i landed on roof at smokehole. Had
cluster of red elderberries in mouth. One of old people laying
starving, noticed it. (These berries ripen in August, they had
caught fish in May) One old fellow threw stick at bird, it
dropped berries. Tasted, berries ripe. Knew it was on in fall,
sometime in August.

Naturally they had a meeting. "Must be snow here only -
outside of us, no snow," sent young fellow out. 2-3 miles,
he found no snow, just snow where they are, about 2
miles around

Well, village broke up. Everybody rolled blankets,
pulled out. Some went down river. Some up. This is far as
Ketanmaks went, only 3 miles. Kheua Crossing, ~~Kespix~~,
Ketiwanpa, Ketwankool, Kiteelas (These lang little different - but
Sk Cross, Ketiwanpa, Ketkool, Kacs R. - via same lang as me)
Kespior, Kegegas, Keldo (30 miles by telegraph trail, 70 by river)

Bini

CC at 10, saw an 80-yr old man who saw Bini and carried his message as a young man.

ha'gwil g'et - "quiet, nice, slow going people"

Told story of Moricetown people moving down. (All lived at Moricetown. Slide in Canyon below where bridges - like present Kazygas slide - stopped fish going to Moricetown. Those people moved down here, built village at foot of canyon.)

Bini came with them when they moved down here. They put up their fish here. Bini went out in winter to snare rabbits, North, to mtn. (ga'ngokt)

Made little corrals with holes, with snares.

Doing well. One day went out to see his snares. In evening he didn't come home. People waited. Next night, didn't come. Third night, didn't show up. So went out looking for him at his snares. Searched, for couple days. Saw his snares where he'd been, tracks, but couldn't find him. One of his nephews, young fellow, found him (3-4 ft snow) Laying on back, down on ground, snow melted 3-4 ft around him as though something hot had hit him.

Top of standing trees burned & doubled up like hit by lightning around where he lays. Laying back, hands on chest. Neph went up, still warm, wasn't froze. Dead, but body still warm.

Had a little cross in his hand. Nephew put blanket on him. Left, come back. Made stretcher. Went out, packed him in to Hagwiyagab

Body still warm though man dead. Did not know what
to do. So laid him on boards, put blankets over him. Old people
said leave him for awhile (Cremated those days). Left body 2
days - body still warm. On 3rd day, people sitting around
as they do. Once again (as fish) sound comes from body -
just hear it, like pot just starting to boil. All night, next
day, getting louder. At last, it was a song that he was singing
Louder, louder all time. At last, opened his eyes, come two
again. Gets up, sat on bed, looked around, started speak
nobody could und. lang he was using, diff altogether. Then
started telling what he'd seen. Saw a light from Heaven, man
anded unto him, all light, gave him this cross, tell him what
to do, about God, not to work on Sundays, about Christmas.
Told them they had to quit working on 7th day, (Sunday), Xmas
and New Year were to be holiday (These people around here five
year, etc on N Year, that was Bina's advice) Told people there
were going to be horses here, claims they would be from Heaven,
people will rideem, workem (h'i's t'ik l'i - horse in ^{Bina's lang} Bagwellgate)
Told those people there will be a boat suns up river, and
some will be up in the air (n i b a - boat?)

Told em white people would come in here after while. (This was years before whites came in). Took a ^{stick} board, scribed letters on it - some letters as Roman numerals, also alphabet.

They said prayers every Sunday. He was teaching Indians what to do, how to look after selves. Told them there was going to a be a diff people come in.

Bini sent (old man CC had seen) to take message to Keegegas, Kitwankool. Old fellow was 18-20 then. K E 70 max t "takes stuff that was thrown away"

Bini could cure by putting his hand on person. Did this for years. Old people had doctors. Bini claimed to cure people with his own strength, not God's. Took sick again. Not long, he died. Just before he died he told some of his people not to burn him. Dig ground, put him in, leave it open 3 days - no dirt on him. They buried him, throw dirt on him (kinda scared of him).

4 days after buried him, went and dug him up again, just to see what it was. When put in, on back. When dug up, on stomach, but dead this time. Body froze.

Had preached 3 years. They followed his advice for years after.

He could put his hand in fire, said it was part of sun.

Bini spoke in strange language, only his nephew could interpret it.

Something like Christ, nearly same story, cured etc.

People came from Coast, ^{Kigege} everywhere, to listen to him.

He had own ^{hymns} songs and dances.

Bini was a middle aged man, about 40.

That's all they talked about around here when I was a kid,
what a wonderful man he was.

Ernest Smith 66

Douglas Maxton

Mianskinisht Band, now transferred back to
Kitwanoval.

Raymond Morgan works at Houston

Howard is in Miller Bay

21 Potential carrier