

Hazelton July 3.

To understand Dem. story, must tell short story

In early days at Kiegegas ^(that was a good fishing place) a young fellow, by name s'e'g'e's'w, All other people ^{had} put up their fish in summer, s'egesh never bothered; played, etc. In fall, when some fish spawning, humps dying ^{stranded along banks} by banks, S went, threw them out into river again. Few years after, a famine at Kiegegas ^{Lots of fish, but} river too high while run on. During starvation, S 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. S. 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 (threwed 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. Told friend hungry. Friend said take little boy, hit em, roast him. After, throw everything, bones, etc, in fire.

S 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. "Whats wrong" Boy sick S. asked friend, who said go back to fire, scratch for bones - Did, found rib, put it in fire, burned it. Boy was OK.

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

names of people they were going to stop at. These were S's 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. I went in
last - he was a fish. Caught him in net, the biggest fish
they had ever seen. Kindsa 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 peopb superst.
2nd day, fish lying, they heard some noise there ^{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 Segue, a
human being again.

S. told them stories about fish. Toldem they had to be
careful - know 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 while, ^{some} put feathers ("peace feathers" - used to settle trouble in village) on it. Kept kids quiet, wouldn't let them play much

Kato story of a ege's

Used only bone knife

This Dam la xamat was an old old village, the only one on the Skema between here and Pt Simpson (Even Simpson, Masset claim to come from Demloxamat) a big village. Those people were awful partie with fish, 1st catch. Had a weir right across Skema, ^(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 ^{these} traps. One morning, (May), one family caught one fish in one trap. The fam butchered it, used little sticks. Cooked in basket (waterproof, round, ^{some} of roots, by stone boiling). Spring salmon. Supp 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 come.

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 Boulder

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
Inns covered with snow. There quite a few days, sitting short of
groub, 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. 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
Ketanmoks went, only 3 miles. Kkema Crossing, ~~Kespix~~,
Ketiwanpa, Ketiwanakool, Kiteelas (These lang little different - but
Sk Cross, Ketiwanpa, Ketiwanakool, Raes R. - via same lang as me)
Kespiox, Kegegas, Kuldor (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.

hagwēl g'ēt - "quiet, nice, slow going people"

Told story of Morocetown people moving down. (All lived at Morocetown. Slide in Canyon below where bridges - like present Kaszegas slide - stopped fish going to Morocetown. 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. (g a n g o k t)

Made little corrals with holes, with snares.

Doing well. One day went out to see his snares. In evening he didnt come home. People waited. Next night, didnt come, Third night, didnt show up. So Went out looking for him at his snares. Searched, for couple days. Saw his snares where he'd been, tracks, but couldnt 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. Neck went up, still warm, wasnt 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 Hagwēl gate

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 too 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 landed 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 fire gun, etc on N Year, that was Bino's advice) Told people there were going to be horses here, claims they would be from Heaven, people will ride them, workem (hi's t k l i - horse in ^{Bino's lang} Hagwelgate) Told those people there will be a boat runs up river, and some will be up in the air (ni ba - 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 Keejegas, Kitwankool. Old fellow was 18-20 then. $\text{K E } \text{?} \text{ } \text{moxt}$
"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 bury him. Dig ground, put him in, leave it open 3 days - no dirt on him. They buried him, threw dirt on him (kindsa 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.

Beni 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.

Beni 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 Maseton

Mianskinisht Band, now transferred back to
Kitwancool.

Raymond Morgan works at Houston

Howard is in Miller Bay

21 Potential carver