

*Other material  
coming separately*

1844 Parkside Ave  
Concord, California  
Dec 8, 1956

Dear Wilson and ~~MRS~~,

Although Dr. Hawthorn predicted that I would not write up my findings if I did not have to turn in a paper on the Babine, I have managed to get part of the work finished. We will have to see whether or not his prediction will come true for the rest. The enclosed material is on the phratric organization, hunting territories, and the names used by the Babine people. I am adding a couple of extra maps of the names used by the Babine in case you want to write on them and send them to others.

The pictures of totem poles are rather sad but I am sending them along just in case they may be useful. The information on them is likewise rather vague since I did not spend much time on it.

*your chart?*  
I have some information on a Carrier prophet who, like Bini, knew of God before the priests came. His name was Oozacklee. I could get only an occasional ~~comment~~ comment on Bini and then information is vague. By the way "Biniwillyu" is the Carrier word for crazy.

Maxine George told about a woman named Bopah at Stony Creek who also told of God. I hope to pull this material together sometime in the next 8 months.

You may recall that I wrote you a note when I was at Babine Lake saying that your theory on matrilineal descent did not hold true up there. However, let me revise my ideas after I saw a little more and I think that your idea is even more valid. It seems that the Babine have always been in close contact with <sup>the</sup> Gitksan at Hazelton as well as their kinsmen at Hagwilgate. There has also been contact with the people at Kisgegas through those at Bear Lake. Therefore, it is quite natural that matrilineal descent is a very definite part of the Babine social structure. In talking with Antoine Williams, who was from Stuart Lake, I learned ~~that phr marriage/betw~~ phratric exogamy is not important. Also both Monica and Ab~~er~~ Joseph, from Stuart Lake are Jilserhu. It would be fair to assume that if



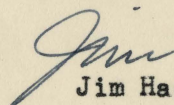
exogamous phratries did not spread to Stuart Lake probably matrilineal descent did not either. In other words the contact between the Babine Carrier and those to the East was probably less intense than their contact with the Gitksan, and the idea of matrilineal descent did not spread to the interior to a marked degree.

It would be interesting, and possible, to find out whether the Takla Lake Indians have Matrilineal descent or not. I understand that a Fisheries launch from Stuart Lake makes the trip from Stuart Lake to the Driftwood River several times during the summer. If someone with a few contacts with the Fisheries were able to talk them into giving a couple of men and a canoe a ride up the River and through Takla Lake, they could probably come back from Takla Lake in about a month. This would be a long canoe trip, but much of it would be downstream and I understand that the prevailing wind is from the west. These are just random thoughts, but since I may take a year off teaching sometime in the next five years to go to school, it might be possible to start school a week/late <sup>or so</sup> and spend August and the first two weeks of September on such a trip.

By the way is Jenness still living? If he is I would like to send him a copy of this material. I would also like to have the names and addresses of anyone else who might be able to use any of these notes.

Joyce says to say hello to Della and the little Kew who <sup>was</sup> jumping up and down in the Jolly Jumper. She appreciated the use of your facilities when she fixed her hair in Vancouver. And Mike, your "totem pole" is still standing in front of Johnny Kerr's cabin. Joyce and I had a wonderful vacation staying with him while we "studied" at Fort Babine.

Yours truly,

  
Jim Hackler



Babine Lake  
July 27

Dear Wilson,

Weather lousy. Sleeping bags cold when wet.

Most of the population is in Pendelton Bay at present and seems to stay here all winter.

Although we have only had a few good contacts ~~there~~ <sup>it</sup> seems ~~to~~ ~~be~~ certain that matrilineal descent and phratric organization took hold to a high degree and has been retained. The shift to the lumber industry is quickly making it less meaningful.

Even the young men know that phratry affiliation, titles, and traplines come from the uncle; however, traplines are no longer important so they aren't as concerned. One young man said that when your father dies you can still trap on his land for a year or so but then you should get permission from the father's "company."

Unlike the young chief at Stony <sup>crack</sup> (elected last year) the young men ~~know~~ ~~at~~ ~~the~~ are in agreement on the "companies" and know their own.

The young men are forgetting the crests (designs) that belong to the company, but one old man gave me the four companies by crests instead of by Indian names.



In the order of their importance:  
(This information is based on only  
a few contacts, but so far has been  
consistent.)

1. Laksámasya (Lsamasya)  
Lsagu (Tsagu) Not clear on  
this. Seems to have been a  
separate company at one time, but  
now affiliated with Laksamsya.  
The word means beaver according  
to these people.

Crosts: Grouse, Owl, Beaver

2. Cumbewotin -  
Mountain

3. Jilserhyu -  
Grizzly

4. Jhe-tumí-ten -  
?

I'll write Dr. Hawthorn later  
on fishing. Recently it hasn't been very  
good, but those in the boats always  
get some.

Yours truly,

Jim Hackler

P.S. ~~1~~

Any elo Marvin Kullander  
Box 305, Burns Lake should  
reach me.



2545 Hillegass Ave  
Berkeley 4, California  
June 8, 1959

Dear Mike,

The reason for not answering your last letter was not lack of interest but rather lack of something constructive to offer.

The thesis is finally being bound after this long struggle.

Your letter of January 22 expressed an interest in the article on the Babines and mentioned that a comparative table might be incorporated. I agree that such a table would be useful to pull together some of the findings of this area; however, I felt that the insertion of such a table into the body of this paper might interfere with the continuity of its central theme, i. e., the disruptive effect of the removal of the weirs. On the other hand a comparative table could certainly follow this discussion as a separate section and discuss the details which I have cut from this paper. Such a table with a brief discussion could easily fit on two printed pages or four typewritten pages.

Such a table and its discussion might include the following:

- 1) A paragraph describing very briefly the work done by Morice, Jenness, Duff, and myself.
- 2) A table combining the two which appear on page 56 of the final draft of my thesis. In print Stuart Lake could be placed alongside the others.
- 3) A brief discussion of the inter-relationship of these phratries in the various tribes.
- 4) Finally, comments on the very nature of the phratry in this area. We call them phratries, but aren't we borrowing a term from the coast just as the Carriers adapted some of their culture from the coast? Aren't these really clans? Daniel Grossman brings this out I believe, but I haven't seen his work as yet.

As I mentioned before, this comparison could be done very briefly.

Incidentally, I have a negative photostate which covers 8 $\frac{1}{2}$  x 11 inches for each of the three maps which appears in the thesis. They are sloppily done; I was sick of the work by the time I finally prepared the India ink copy. However, you are welcome to it if you like. Actually, if you do use the map which I sent a professional will do a much neater job.

This summer I will be going to Vienna to study for a year. I hope to leave June 23rd. If you are interested in the above let me know and I'll get it off right away. If you are interested in any sources that might be found in the National Library in Vienna let me know and I'll try to find them.

*Following page personal (destroyed). W. Duff*