

Call number: 97-66-27 SIDE B

Edith Egowa Tegoseak

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[Unclear talking.] One of the men asks if Edith thinks that the newer generation of Eskimo people are able to do same things than she did and make a living like she did. Edith says she doesn't think so, since they have [had] so many teachers by that time. Edith herself had many ancestors, like aunties, uncles, and a grandma who lived in Point Barrow and trained her. Today, the young generation doesn't have [mentors].

The man asks if lots of these problems are because of the government, or because changing [unclear]. Edith doesn't know which to blame. Each school child now is raised by school until they graduate. It's up to what he or she takes on his school that must change them [meaning of this is unclear].

Did Edith have more trouble raising her children than her own mother had? She says she doesn't know. Some mothers say that there are mothers who have a hand for children [unclear.]

At 2:09 a man says that whalers went "up there" in 1930s and 1940s. [Unclear talking.] They exterminated the musk ox and [unclear]. [Unclear talking about changing of cultures, inaudible due to loud background buzz.] A man says they [the children] are so busy going to school now that they don't learn to fish or hunt like their forefathers did. Yet, there is nothing for them to do with the education they are getting. They have to come to the cities to earn their living. They don't know how to hunt anymore.

The interviewer asks if most of Edith's children were born "here" or up in Barrow. She says they were born in Barrow. They had three children in high school and two of them had already come back from high school. Edith says that it seems to her

that they learn better than their older sisters or brothers. Edith always scolded the good student children that they should learn how to live from the brothers and sisters who didn't go to school. They shouldn't think they are better than their non-schooled siblings.

Not all of her children went to school. They had 8 children when they were still reindeer herding.

4:15 The man asks when Edith, who has been an important part of her church, started her religious training. She says she's had it since she was 14 years old. There were 6 or 7 girls who took turns in being leaders or interpreters. That's how they have been. They had Sunday school when she was a little girl and she joined the church and was baptized at the Presbyterian Church that was the only one in Barrow. In Fairbanks, she helps conduct the Eskimo services in "our church." She translate lessons and leads songs in Eskimo.

The man asks if the Eskimo language is written. Edith says it was written a long time ago, but Reverend Roy [unclear] from Wainwright changed the alphabet in order to shorten up their dialect. Material is being written in her dialect, but with new alphabet. They can read it now that it's in same alphabet with English. The first translations were of songs, hymns and bible readings, such as Lord's Prayer, and all the others that are being translated into Eskimo. Edith doesn't know who did them.

6:55 Edith's father had a big book, but one time they lost their skin boat on Arctic Coast and the book floated away. A man asks if they had to learn their language at home or if it was taught at schools. Edith says that the schools were all in English. [Unclear talking about preservation of language.] A man says that English has to be taught in school because people have to get out and work. [Unclear question about dialects.] Edith says that emphasizes are different in different villages all the way from Greenland to Nome. Edith can understand the different dialects, but can't understand Indians.

A man's voice says that [Knud] Rasmussen told him that he gave a lecture in Barrow using the Greenland dialect and the people understood it even though the places are a couple of thousand miles apart. He asks if Edith remembers Rasmussen when he came to Barrow around 1924. He had two native people from

Greenland with him and he was part Native himself. Edith says they were herding reindeer at the time, but heard about him.

9:50 A man asks if Edith knows Johnny Anderson's wife. She says she does and that her mom is a cousin of her husband. [Unclear talking.] The interviewer asks if Edith traveled along the coast very much, but she says she just went from Barrow to Colville River. She's never been to Wainwright.

The interviewer asks Mr. Egowa if he ever went out whaling and he says he has been both in Barrow and in Wainwright. The best whaling is in Barrow. She asks Mr. Egowa if he'd like "to come up here" and talk about whaling. [Noise of chairs shuffling, indistinct talking.]

11:58 A man's voice asks Mr. Egowa to explain seal oil lamp to people and tells that the lamp is just a stone that is as big as a platter that one's mother would serve meat on. The wick would look like pipe tobacco to people. He continues telling about how he visited Little Diomedede once and that they had a seal oil lamp burning. It was a rock the size of a platter and it was full of oil that was 8/4 [3/4s? 8 1/4?] inches deep. On the ridge, there was the tobacco-like substance that was shaped into a little pyramid. It had a flame that was as big as a candle flame. The lady cooked food on it by taking a stick that was like a Chinese chopstick and worked the ridge of moss until she had a flame that was like a good candle flame, and then she stretched it until it was a foot long. That puts out a lot of heat and if one put a tea kettle really close to it, it would boil.

The man asks if that's what they used to cook with. Then he asks about warming houses with seal oil lamps in ice houses, such as in the birthing houses where women had to stay 10 days like Edith told them, and how much flame they would need in order to keep warm during -40 below Fahrenheit weather or how short one can let it burn down during the night and still be comfortable. How many inches of flame one needs when one cooks. [Unclear talking.] Mr. Egowa says they'd need a foot of flame [unclear, quiet talking]. They would use one long flame on a big lamp if they wanted lots of fire.

15:11 He asks how long it takes to boil caribou for 6-8 children. There wouldn't be only one fire for that, but they would build a fire with wood outside. They mostly use willows, moss, and drift wood.

Then the man asks if the little light was all they had in their igloos before Browers came to Barrow and before kerosene lights were brought in. Edith says that that's what her grandmother says. They could sew and live with that.

Another man asks how they boiled meat before they had metal pots. They made clay pots, but Edith has never seen one. A man asks how they could make the slow-burning oil to ignite in times without matches. Edith tells that they got flint stones and metal. Before that, they caught the fire on a stick. A man clarifies that they made friction fires.

The man asks Mr. Egowa to tell them about whale hunting. Mr. Egowa says they went on a whaling trip on last part of April of 1958 or so. They got one whale down there. Once they got 14 whales by the village. The man asks what they take with them when they go on a hunt in terms of tools, people and getting the boat out on the water. Mr. Egowa says they get 8 or 9 people together and they take canoe and [unclear]. They take lots of food with them, and a kerosene cooker. They have seal oil lamp, too [unclear].

19:15 A man asks how they pull their umiaq across the open lead. Edith tells that they have a sled under the skin boat. Umiaqs are big, great boats, and they are pulled by dogs. They set up a tent at the beach where the open water was. They eat and cook [unclear]. [Unclear talking.] A lady clarifies that they have the boat up on the side and they have a canvas on the back of the boat. Somebody is always sitting there and watching. [Unclear talking.]

The interviewer asks what kind of a rope they have, a regular rope, or a caribou hide? Mr. Egowa says something in Inupiaq and Edna explains that they have a rope that's bought from the store. She doesn't know what they are called.

Then another woman asks if they cut the whale right up, or if they get women to help them. Mr. Egowa says they pull it in with a big pulley. Edna says that everybody works on it when they pull it up on the ice. A man asks if they use big, long knives to cut the whale up. [Mr. Egowa says something unclear.] They have hooks with long handles that they use. They freeze the blubber after the whale is taken to the village.

22:17 The interviewer asks what they do with the meat when they get a whale and Edna answers that everybody in the village gets a share. The meat is divided to each family. A man asks if the owner of the boat gets [unclear, the float?] Edna says it's the tail of the whale. It is saved for holidays like Thanksgiving or Christmas feasts. A man asks if they pour water into the blow holes after they kill the whale. [Edna translates, unclear talking.] Edna says she doesn't know.

A woman asks what kind of a whale they would throw away. [Unclear answer.] Edna says they even save the guts. The only thing they throw away is the gall bladder. The interviewer asks what they used baleen for, except for baskets. Edna says they made fish hook lines out of it. Another woman says they were used for corsets.

The interviewer asks what kinds of fish they used to catch in wintertime. Edna says they caught [unclear, Inupiat words?]. She continues that up in the Interior they do it with fish nets and they get white fish at Meade River. They have arctic char and dolly varden (*Salvelinus malma*).

A man asks if her brothers and sisters made baskets of any kind, or if the baleen baskets were something their school teachers told them how to make? Edna says she doesn't know who started it and says it might have been Clare. In Edna's youth, the baleen baskets were never made, but she doesn't know if that was brought by the school teachers. [Unclear talking.] Edna says her brother mentioned that the tradition was started by an elderly Eskimo man. [Talking in Inupiaq.]

26:36 The interviewer asks if Edna ever saw anyone make grass baskets "up there." A man's voice says he doesn't think they had grass. Edna says there's not much grass. [Unclear talking.] A woman's voice says that even baleen baskets are scarce and can't be seen at the market too often. A man asks again if school teachers taught Eskimos how to make them. Another man says he agrees that it's a late development, but that grass baskets are an old thing. The other man insists that they didn't have grass "up there." In Nome and Kobuk areas, they made beautiful baskets. [Unclear talking.]

The interviewer asks if Edna's brother got to go to school. He says no. Katie is her daughter and she studying for her fourth year is in the university. He is Edith

Tegoseak's brother and his name is Evan Egowa. He was born in Point Barrow on April 20th, 1910.

He first went whale hunting around Barrow and Wainwright in 1936. He was the same age when he started polar bear hunting.

At 29:25 the man asks Evan to take them to a polar bear hunt [to describe a hunt in detail]. [Laughter.] [Evan says something unclear.] The man asks if he just walks carrying his rifle and asks if he comes home every night. He says he does, sometimes by dog team. The dogs will follow the bear. Edna says that sometimes the polar bear hunters have to loosen one dog that runs after the polar bear. They are supposed to stop the bear so that it stops and fights. The rest of the team is always trying to get the bear. The shooter has to tip the sled and move towards the side of the bear [sneak towards it?] in order to shoot it.

31:34 A man asks if there are still many people in Barrow who can hunt a seal through a blow hole in the ice. [Unclear talking.] Another man says he is talking about eastern Canada. Edna says that [unclear]. [Talking in Inupiat.]

The interviewer asks if any men in Barrow try to live off the sea without having to work for anybody else. Edna says there are still some left, but after all these years, she doesn't know exactly how many there are. The interviewer says it's time to close up the record.

32:45 A man says that he'd like to go for a seal hunt first [wanting Evan to describe it to him in detail]. [Edna translates.] Edna says he would take the man out during night with a seal net. The net is a four fathoms long square. They would make three holes in the ice, four fathoms apart. Then they have two nets that they set between holes. They make a big hole in the middle and the side holes would be small. The man wants to know where they would put the nets and what is to be done with "this hole". [Edna translates.]

They would take the net "from this hole to this hole" with a line. They use a long stick with a hook with which they pull up the line. They usually put a tin on top so that when a seal bumps into the net the tin rattles. They have to wait until that. When the tin rattles, they know there's a seal and start working on that. The seals swim into it and try to swim through. The man wants to know what the mesh of the

net is. Edna says its 6 inches squares and that it's built like a salmon net. The man wonders if the seal don't see the net, and the Evan explains that that's why they go out at night. The man asks that when the tin rattles, would he loosen the net on the small holes so that Evan could pull the seal up from the big hole. Evan agrees that it's so. [Unclear talking.] Then Evan would hit the seal unconscious.

38:26 The man asks if there is any walrus at Point Barrow. Evan says there is, and Edna tells there was none in Colville. There was white whale every once in a while, but none that were 60-foot [?]. There were no rabbits or beavers, but there were wolverines. There is no moose in Barrow, but there are some in Colville River.

The man says they [the moose] are "pretty thick," and that he counted 14 between [unclear] and Anaktuvuk [Pass] about a year ago.

The interviewer says they better close the recording and thanks Edith and Evan. [End of the recording.]