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ANS 401

Feb. 17, 1987

Reginald will talk about adawaaks or the written word about the Tsetsauts. who were Athabaskan speaking people until they became extinct in the late 1800's. The last two speakers passed away in the 1930's, both of which were Reginald's grandparents, Jane & Timothy Dangeli.

Reginald was very happy to gather adawaaks or oral history for his manuscript. Very little was written about the Tsetsaut, and the extent of that came from footnotes. Reginald began recording oral histories and communicating with knowledgeable elders and people from the Nass River & Ketchikan. He also remembers stories that his grandparents told him.

The first story is called "Quest for the Pacific Coast". He took us on a journey through his story, and how the Tsetsaut migrated to their present day location. There were changes in animal migration, hardships encountered and observations about the environment around them. The trek through the mountains took years, and in this process 3 groups became separated causing changes in language dialect. Reginald's ancestors, the Tsetsauts, were the first and only people to reach the saltwater beaches. The animals were plentiful there.

Reginald went into detail about the rivers in the area. The main village for Tsetsaut is called Erkaana (Yup'ik spelling) meaning Bear Valley Bear River. Fishing, in relation to rivers, was a joint venture. Salmon traps were made from rocks & boulders in the upper tidal flats. The fish were trapped at low tide. Miciaten Lake, meaning the boundary line, was used by the Nisqa'as exclusively for harvesting fish & animals.

The trails along Miciaten Lake were known as the grease trails and were later the foundations for the highways built by the Europeans. Ooligan oil was traded here. Nass Harbor was also another place where trade took place, and where groups of people congregated.

QUESTIONS?? QUESTIONS?? QUESTIONS?? QUESTIONS?? QUESTIONS?? QUESTIONS

What name is appropriate to address an elder in Tsimshian?

Do people go by their Tsimshian names? In Yup'ik, we are named by our ancestors. When someone dies, their names are given to the young babies.

Louise: Elders, like the chief and heads of households are called:
Semoigets.

Females in the same line are called:

Sigidimmat

Names are given when born. Important names are given at a potlatch, in which there is a ceremony involving paternal aunts and uncles.

Louise told us about her dance group, and how she had to get permission from the elders in order to use the oral histories in public. She also told us that clan stories cannot be shared with others, unless they were universal stories.

Another subject of discussion was about traditional jewelry ~~was made~~ and how it was made. We went into detail about the different kinds of material that was used. The ones that were deemed status symbols were the slate mirrors and labrets.

For the last part of the lecture, Reginald went into detail about the material culture. Clothing, main transportation using canoes & snowshoes, lean-to's, traps, deadfalls, pitfalls, snares were examples of this category.

One last tidbit of info concerning the quality of bear meat that we got from Reginald was that interior as opposed to coastal bear meat was very delicate. This difference being that coastal bears ate salmon.

End of class.