

H90-06-149

Martha Olympic

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ANS401 summary

On this day Reggie told an adowak of Chief Mountain. During the last class period the people arrived at the salmon stream which is now Ketchikan, AK. the sockeye salmon was plentiful. This is where a boy got swallowed by a big halibut, the fishermen caught the halibut and opened it, the boy was already decomposed but, a copper seal hung around his neck like a collar. Gunash the boy's uncle lamented the boy's neck while doing so the sang a ^(DURD) durd. Durds are songs that are sung at chiefs funerals, they originated from the Eagle clan. This durd was about the supernaternal halibut. As the journey continued Getumcegg (underneath) a monster that ate salmon. The people took him as an emblem man of the sea or underneath. They came upon an island that had a large bullhead they called Nishgeeyae. This monster was covered by human faces, they were so impressed that they took him as an emblem it has been represented then on our totem poles, on old man said, "What is it I behold, what is the being there who's body is covered with human faces." and, these words were kept as another durd.

They came to Foggy Bay where their ancestors started a village. A young man and his sister went out on a canoe, soon after he had placed on his head an eagle cap with stuffed eagles head. The canoe capsized because of the strong wind which suddenly came from the sea. The man was drowned and the sister saved. The chief in his regalia went

to the beach and chanted the loss of his nephew, then a strange thing happened. The spirit halibut came to the top of the water looking like an eagle. The halibut spirit gave the chief large leather heleotis pearl earrings, the prince who's canoe capsized shall wear my earrings, saying it through the supernatural eagle halibut in the nephew who transferred after drowning. The chief's chant became the fourth durd which is still used, "Dear boy, wear these earrings after death."

The Tlingits met the Tsetsauts and became good friends they called each others relatives. The Wolf clan was not a clan who liked to fight, so was the Tsetsaut, they called one another brothers. The salmon became scarce after the two lived with each others so, the Tsetsaut moved south.

Next adowak is by Charles Barten. He was knowledgeable in the whiteman's way. The Tsetsaut people used to be numerous but, after having warfare with the Prairie People who were from the interior, the Tsetsaut almost became extinct.

Questions

1. In the past in my area marriages were arranged for people, Did they do this in your culture and do they still do this today? Yes, it was done in the past but not today, they have to be from the same moiety. High expectations of the male. The union was very important any problems were brought to the chief. There was no separations or divorce

known , except for when the woman's life was at stake,
otherwise the union is not broken.

2. Reggie what is your favorite native food? Too, many to
describe, dried salmon, sea weed. Is there a dish like
agutak? berries and animal fat? ours is fresh snow ^{ooligan} eulchen
oil with berries whipped together called dikes.

3. When does a girl learn to cook? Naterally start not told
what to do, they were trained. THE aunts would teach tthem
special things. House cleaning, and cooking comes naterally
becaouse, they know what needs to be done. There was no
certain age to start.

Louise sang a moral story song about the beaver and
porcupine. The moral story was told by a cheif who sat the
children down and taught moral standards why we do things
some ways and don't do things oter ways. The high value of
Nishgaa is ti know what you say.