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[side one]

Reginald Dangeli [RD]: I understand Eliza had to go out on an emergency, so we will start where we left off. First of all, I'm honored to have met this fine gentleman beside me here, Peter Kornofski. I read many of his stories and I feel honored to sit beside him and shake his hand. He has wonderful stories. I'm honored to have little part of my own story in the same book, The Quarterly Review. And I'm very happy he come in to sit in with us today. Not many people do this kind of thing at our ages. I understand that he is perhaps the only one to speak the language. He's fortunate. Myself, my language disappeared. I wasn't able to talk about it, but I adopted another language. I mean, I was raised with another language the [Tsimshian word spoken] Tsimshian dialect. But with his knowledge and his will power, he managed to document a very significant period of his [Tsimshian word spoken], his stories in his lifetime, and I'm very honored to have met him.

Today--we talked about Behm Canal last session. They have many stories in this area, that's forty miles just south of Ketchikan, Alaska today. My ancestors, Tsetsauts, like I stated before, where they used to live, where they established their villages, their words were mixed with the Tlingits. Half of these place names were in their own language and the other half in Tlingit. If I go into this whole area explaining some of the place names, it'll take me a couple of weeks to do so. So I'll just go over the important parts of this area. They utilized this whole area, especially the two

big rivers they call Unuk River and Chikiman River. Like I stated before, they lived along side the Tlingits when they were in that area. They coexisted and intermarried to some degree. They had a Tlingit chief living at a place they called Kasakes Cove at the mouth of Quadra, Boca de Quadra. And they were close friends of this big chief of the Tlingit Nation. They visited him whenever they came into his area. And they highly respected this Tlingit chief. So they have very many stories and many place names. Today I'll just go into one of their [Tsimshian word spoken], or legends about a story about a big lake in that area.

This place I'll be talking about, it is known as Rudyard Bay in Behm Canal. And there's a place there they call Rudyard Bay. And this cove in this place they call Punchbowl Cove today on account of that big lake right above this cove. They call it Punchbowl Lake today. They have a strong story in this area. The Tsetsauts called this place [gives Tsetsauts name]. [Tlingit word spoken] means bay in Tlingit. [Tsetsauts word spoken] in Tsetsauts means legend of [gives Tsetsauts name]. In this legend, two men and one woman went in their canoe in East Behm Canal to dry salmon. One day the woman crossed the lake, Punchbowl Lake today, to gather berries. When she did not return in the evening, the men thought she might have been captured by another tribe. But in the evening, when passing the steep rock, they saw [gives Tsetsauts name] coming out and know at once that he had killed and eaten the woman when she was crossing the lake. He looked huge. They planned to kill the monster. They called the other men of the village to help them, and they cut a number of young hemlock trees and sharpened both ends. They made three canoe loads of these sharp poles. They carried the canoes up to the top of the rock under which this monster lived. Then they let it down to the water by cedar bark

ropes. After a while the water began to swell and turn into whirlpools. The [gives Tsetsauts name] was drinking. Then they dropped the sharp poles into the whirlpool, which disappeared into this whirlpool. A little later the water became calmer. The whirlpool disappeared. The [gives Tsetsauts name] came up and drifted on the lake water. The poles had pierced his stomach and intestines. He died and he floated up. His hair was blue and his skin like a man. The men let the canoe down to the lake, paddled up to the body, and chopped the body up. It was as large as a house. In his stomach they found the canoe and the woman. The woman was still sitting in the canoe, but dead. And this is one of their legends in this area. Some of the Tlingit people also have strong legends in this area, but I am not--not for me to tell you some of them.

Another legend I will relate to you, this goes up in prehistoric times when they first came out to the salt water coves, what is now known as Portland Canal. The story is well known and is passed down orally. This happened during the flood of the world. After they settled on their new habitat after reaching the coast, they were enjoying themselves for many, many generations. A great catastrophe was about to happen. They noticed a great change in the weather. It rained for many, many days. They noticed the tidewaters and the rivers rising each day. Their villages were starting to wash away. They noticed the animals heading for the high mountains. The chiefs were alarmed and advised the people to make large rafts, which they did, with provisions. The waters kept rising for many days until they were near the peaks of the high mountains. After many days, this water, ocean, stopped rising. They secured their canoes to the strong rocks on top of these mountains. Later, the water started receding. Many died in this

great deluge. The flood of the world was also--it is strongly described in the present day Bible. Some returned to their villages as they did not drift away. They started off to another world. That's an end of another legend they have up in Portland Canal.

I will try to tell you another one they call "The Great Snowfall." This also happened in the same area many years after the flood. The families of the Wolf Clan and the Eagle Clan from the village of Kakana, that's Bear River, they had a hunting village in the upper reaches of the valley. Well, their hunting villages were attacked by men wearing bear skins. They killed everyone except two boys and two girls from each clan. They were two clans with these people. They were crying all the time when they saw their relatives killed. One of the grizzly bear men went to their house and told them to stop crying or else he would kill them. The boys killed them, the attackers left, and then they buried their families who were killed. They left their hunting village to return down to the village of Kakana.

After some time they reached the house in which they found an old man who had been left behind by his clan to die alone. He said to them, "Stay here until I die, my grandchildren. Bury me when I die." They stayed and he asked them to return to the hunting village where they came from as salmon were scarce at the rivers down at the coast at their village. This old man was a great prophet as he could foresee the future. He told them that there would be a great snow fall. He advised them to stock up on meat, as salmon was scarce, and to erect a strong house. A few days later the shaman died, and they buried him as he wished. They obeyed his warnings and headed back to the hunting village. They followed the river.

On the upper reaches of the river they saw a large, whole herd of mountain goats coming towards them. They killed a lot of them so they could store up their meat which they needed. They made camp, remembering the old man, they throw meat into the fire as it was the custom of the people for the departed ones, especially the shamans who advised them to go back to their hunting lodges.

Later on, they moved their camp to a hill which was located among three lakes. There they built a strong dwelling as told by this prophet. The two girls dried the meat. The boys straightened the poles of the house with strong thongs of leather. They were well prepared for the great snowfall, predicted by the shaman. A few days later, it started to snow. It snowed steady for three months. They used their wood sparingly also using mountain goat tallow. The smoke kept a hole open in the roof of their house. As the days passed, all they could see through the smoke hole was snow and small specks of light. After many, many, many days the saw the smoke hole brighten. They saw the sun shining again. They dug a hole towards the surface of the snow and came out. Nothing but snow was to be seen. The mountains, trees--all the trees were covered. You see a few tall ones sticking out through the snow. Later on, the snow began to melt a little. The tree tops began reappearing in their area. One day they saw a bear at the top of a tree. The bear crawled down to it's den at the foot of the tree as they approached, so they weren't able to kill it for their food.

After the snow settled, they returned to their home. After a long and difficult journey they reached their home on the coast to harvest the hooligan, a smelt-like fish. They caught a plenty [inaudible] supply. Their provisions were well stocked. Then the story goes on a little more. In the summer the salmon will come plentiful in the rivers. Also they dried and smoked a great

supply. They married and had many children. They were the only people who were saved from the heavy snow and from them descended our present generation of the people. Only a small part of the snow had melted. A few rocks began reappearing in the mountains. In the spring the following year, it began to melt again. The trees gradually reappeared and were free from the snow. But the snows that were way up the higher mountains they say that turned to glaciers. I know, during my young days, I used to go up there and I used to see glaciers on top of these high mountains in that area. I think they're slowly melting away.

The two couples who had been saved from the snow grew to be very old. Their hair was white. One day the young men climbed a mountain to hunt the mountain goats. One of the old men went with them, but he was left behind. He could not keep up with the younger fellows, the young hunters. When he reached the meadow high up the side of a mountain, he heard a voice on the rocks saying, "Here is the man who killed all our friends." When he looked up, he saw a lot of goats above him. He did not know how to reach them as he was very weak in his legs. He tried to--he tied a stick to each leg in order to strengthen them. It helped him climb. He reached the mountain goats and slayed many. Among these mountain goats was a young mountain goat called a kid today. He took out the tallow and put it on his head. He cut off the head and took it home, to carry home. He stayed away so long his friends had thought him lost and he died. He told them of his adventure to go up and get the many goats he had slain. He roasted the kid's head and ate it. The next day they saw that the old man had died. [The end of this great snowfall [gives Tsimshian word].

Another--this was before they discovered the mountain goats, in the very olden days. They have a legend in one mountain and I know

this mountain, I've seen it. And the legend--the title of this legend [gives Tsetsauts name]. In the beginning there were no mountain goats. The first man to discover them was Alama [sp.?]. His name was Alama. One day he went up the mountains and found a cave full of goats. When it grew dark, he put a snare. As the goat came out, it was caught in the snare. He caught two. He tied one around his waist; the other on his back. He returned home. After that he was known as Alama [gives Tsetsauts name], which means Alama Amongst the Mountain Goats. That'll be the last story, legend, I'll tell for now.

Student: Reggie? Where's that mountain?

RD: It's in Portland Canal, right below Togestone. These legends, the last two, are all related to Togestone area and Hyder and Stewart. Right at the head there. But the first one, about Addada, that was in Behm Canal. Right not too far from Eddystone Rock. So that's a few--they have many legends, but for such a short time I will go into them for just a--these were kind of important to me to relate to you some of the legends. They have many along Unuk River and Chickamon River, but for me to tell them, it'll take me half an hour or forty-five minutes each. So I'll rest a little bit here, now.

Louise Dangelis [LD]: Last night a lot of you saw a scatter, the swan's down and I'm surprised nobody asked how that started and why we do that, although I try explain a little bit about it before we do scatter the swan's down. A long time ago, during the flood, our people just had no place to land. And the Nass Valley was covered, as well as the whole world. There were a lot of birds, myriads of birds that covered the skies. And then they saw a lot of rainbows.

They took the rainbow as their sign for survival, and this is on one of their totem poles today in the Nass Valley. The birds let go of their feathers and they covered the area. And the water started going down. And so they were able to go home. And, ever since then, the Nishcott people have seen the value in the swan's down or the feathers. So every time the dignitaries or every time there's visitors from other areas, the chiefs would go down to meet them, and they scatter the swan's down. In one swooping sweep they'd scatter it. And then some of it would land on the chiefs. And this represents peace. Since the flood days, it tells the visitors that these people are at peace with them, and it's safe for them to come. It's safe for them to stay and visit. And that we are also at peace with them. And we want them to be at peace with us to feel safe. So that is the significance of our swan's down.

I've heard other tribes, like the Haidas and the Tlingits, also use swan's down. I don't know, I've never heard about their legends so I don't know about theirs. We only know about ours and the importance of the swan's down. Also I have talked about when you see us with our hands up and our faces uplifted we are praying to a higher power. We have always believed in a higher power since time immemorial. Before Christianity even came along, we believed in a higher power. So that a lot of our songs, when you see us standing there with our hands up and our faces up and our hands uplifted, we are going through the part where we are worshipping or giving praises to the higher power, to the creator. So that is the reason why I had my hands up like I did last night for the opening prayer. And I was really honored to be asked to do the opening prayer. It was so good, it made me feel so at peace with everyone. It makes us feel that we are all one, after all. There's no

difference between anyone of us. This is our belief, the Nishpas always believed in unity. And as I have said before, whenever anything happens to one of them, they all work together to help one another.

This is so good and we just got--Reggie and I just got interviewed this afternoon, just before we came here, by the Alaska Public Radio. The young lady kept saying how she felt being a Caucasian, doing the Native Radio part. I had to tell her that there are so few that do that type of work and if she doesn't do it, who will? It's so important to let everybody know about one another, so that we can all live in unity. You don't know about us. You never knew about us until we came and started sharing with you. And this is a really important part of our lives that we do share with you. As you have all noticed, I have made each one of you that visit us write a little bit of yourselves down, about your name and your what your major is, where you're from. It's so important that we get to know one another. And these visits have been really good. Reggie and I really have enjoyed each and every one of you. It's going to be hard for Reggie and I when it's time to leave, because we feel like you are a part of us; that we have shared ourselves with you and we got to know you. And this is the way it should be. This is the way everyone should be. Get to know one another. Not just who you are, but where you come from. And it's really important. And I think that's what's missing in our society today. So this is why I started with my own research for the dance group and the teaching that I do with them. So now they know who they are. They know where they came from. If I hadn't done it, they still wouldn't have known today. I still wouldn't have known very much about ourselves, myself, today, where I came from, the meaning of my crest, and all these things. And it makes

me feel like a different person. And I think it's so important that when you have your elders listening, one thing I tell the children, and this is so good, the way you all sit and listen. This is an art in itself and it helps you to grow. I tell the children, "Even if you know what the person is saying, don't interrupt." Because it will cut off your own learning. You're cutting yourself off. You're shortchanging yourself, in other words. Even if you know what the person is talking about. Just sit and listen. And usually what happens is that there is more to what you already know, than you think you already know. There's more to it. So that your gaining more knowledge and more wisdom, the more you learn and the more you listen.

And I might add, too, that I feel so good about this festival that's going on. It is all the more reason for us to learn about one another and this festival is such a good thing going. To see all the young people working hard. Just each one of them have a job and just working really hard to get to the place where they want to be and to do the best they can. And we have seen this, Reggie and I. We have witnessed how they got in there and we came--we were invited to one of their meetings. And to just see them as busy as bees doing their part. This is good, this is the way it's supposed to be. Get in there, roll up your sleeves, but above all, listen to your elders. They're working towards getting their elders here. And the dance groups. And to show what the dance groups are learned. And you see more children getting involved now than before. And this is what it's all about. This is what it's all about. And what you have learned from us, we pray that you pass it along and share it. And the more you share, the more you do for others, the wiser you'll become and the more in tune you will be with one another and with your elders. And to

those with the wisdom to teach you. And it's so good. I just wanted to get this all out, because I know time is going so fast, and I just wanted to tell you my appreciation and I feel so proud to know each and every one of you. It's worth it after all to be here. It's worth it just to sit here and look into all your faces and think to myself, "These are future leaders." All of you are future leaders. If you are already not starting to lead. You are just going in the right direction by learning about one another, no matter who you are. No matter what your culture is. And this is good. I'm proud of each and every one of you. And thank you for listening, and thank you for sharing with us.

RD: I go back to Behm Canal little bit. My great-grandfather Chief [gives Tsetsauts name], he's the one that most of our oral history came from. He's the one that related it, and it was handed down to each generation. Some of it was recorded by a German anthropologist named Franz Boas. He was the one that made strong contact with [inaudible] in 1894. Franz Boas really made a significant--documented this period of the extinct tribe of my ancestors during their time in Misty Fiords National Monument. Even though Franz Boas' documentation on it was very brief, what he did was very strong, and I understand what he was talking about as my great-grandfather related up their history in each area. So when they see these on a piece of paper, which wasn't even a page full, I was gratified that I heard these stories later, two generations later, from Levi, of these stories. Where Levi--Levi was the last Chief of the Tsetsauts nation. He was the last one. There was only about ten of them left when they joined the mission village at Kincolith, right by the Alaskan-Canadian border at the mouth of Nass River. He was the last chief of this tribe. And his name was Chief [gives Tsetsauts name]. He stated that his name

came from Behm Canal, a place called [gives Tlingit name], by the white people Foggy Bay, today. They had a lot of stories in Berry Inlet in this bay. That's where his name comes from. It's [gives Tsetsauts name]. It means strong tree. So I'm very honored to relate this how he obtained his name from this area. There were chiefs before him had names. But this [gives Tsetsauts name], but when he got it was extra first part of it. They added on to it because he was such a strong man who led his people to the mission and done a lot of wonderful things for them. That's why they call him--he was just like a strong tree.

There was a lot of disputes, land disputes. And these people were right in the center of it. For no reason at all, they were set upon by other nations or tribes. They became embroiled in arguments and they were right in the middle of this. They had many battles with the Tlingits later on. A chief died, their friend Chief Shaykes [sp.?] which I described earlier, he died. And for some apparent reason they held him responsible for it. But they didn't know why they wanted to chase him out of the area, so to speak. Anyway, lot of battles developed from that incident. Many were killed on both sides. Many Tsetsauts were killed. This was the battle for the land and other areas, the hunting areas in Behm Canal. The Tsetsauts were decreased during this battle. But they always retaliated. They killed their enemies man for man. They never forget how many was killed. They would invade a country, or an island, where these other people lived that they had a strong feelings against.

Later on, these same people, when they settled their dispute a little bit, they pretend to make friends with them. But while the Tsetsauts were let their guard down, they killed the men and took the women and children as slaves. This was right around Ketchikan

area where they would take them. There's a big island which Ketchikan sits on. It's called Revillagigedo Island. And the Tlingits had a lot of villages around this area. They always managed to capture some of these people, kill the men, and enslave the women and children. So the Tsetsauts in this area came down slowly diminished in this area. Also when they traders came, they contacted smallpox, which really decrease them. They used to be six hundred of them living in this area. They were left--the only people that got safe from the smallpox were the ones that were far in the interior hunting. They were spared. There was lucky to be about a hundred of them. So they let all these [inaudible], but the other people living along the coast, right from Sitka all over, Haida country and the other speaking tribes further down the coast, they were devastated by the smallpox epidemic. See villages completely wiped out, people laying on their island around their villages. So they managed to--there's groups that stayed in the area. When we come back after the break, I'll describe a little of what happened to them. So we'll take a break now.

[pause for break]

LD: We'll answer a few of your questions, because we got kind of backlogged on some of them. So if you haven't heard your question being answered, we'll get to them. One of them is, "How did traditional Tsimshian traders communicate with different Indian groups who spoke different languages? Was it through an interpreter or by different means?" The Natives they usually--you can just tell what the other person wants or want to do just by motions or if they have something you see, they know they are traders coming and they usually have their goods with them, so that the hosting tribe knows what they have and how much to give them.

So usually they--there's, you know, just like hand motions or just like sign language like thing. But you know, it's in their own way. You just kind of understand one another in the way you speak with one another; in what you want to do. And then also they spoke Chinook, I guess, and Reggie knows more about that than I do, because I never heard it. I never really heard that Chinook language.

RD: Yeah, there's--well, used from Columbia River all the way up to Yakutat, I guess. It is a common made-up language, half English. It's just made up. The only bad part about it is half of it is swear words [laughter].

LD: What you heard, maybe [laughter].

RD: Yeah. No! I heard my uncle and another elderly man in Ketchikan used to talk Chinook. My goodness [laughs]! The meaning came through to the different people. It was used among the traders, even the European traders like the Spaniards, the Englishmen, you know, and the others. It was just a made-up language. Of course, in the old days, Native people had no problem adopting another language, a lot easier than we do nowadays. They grasped each other's language if they stayed together in a short period of time.

LD: Okay, I'll have Reggie answer this one. "How do you say hello in Tsimshian?" Greeting.

RD: Well, there are quite a few different ways. [Tsimshian spoken]. It means, "My heart feels very warm to see you again." They have no word for hello, but they just phrase. I guess Peter, he use that too, eh? Yeah. They have different ways of expressing

hello and different--but that was one of the main ones.

LD: Or another one that I heard often when I was small was, in the form of, "How are you?" or, "How are you doing?" [Tsimshian spoken]. It means, "Are you doing all right?" And then the response would be, [Tsimshian spoken]. "Oh yes, I'm fine." So that's about all I heard. When they see one another and shake one another's hand, that's the first thing they say is [Tsimshian spoken]. That's the first thing they ask. [Tsimshian spoken] is "good." [Tsimshian spoken] is "you." Are you doing all right? So when you respond, if you're doing all right, you know, usually is. So you just say [Tsimshian spoken]. So that's the greeting they do when they shake one another's hand. That's common.

Another question is, "You have talked about white man coming into the Tsimshian area. What specific effects did they have on the Tsimshian culture?" As we have talked about in the past, past days during the class, we spoke about the missionaries and how they tried to abolish our culture. So that I didn't see any of our Native culture in anyway except for what they still called the feast, which was similar to our potlatch. But that's the effect they had on me. That's why I had to go back and do a lot of research so that I can be educated in our traditional ways that I never saw. And so that I can teach the children, and grandchildren, and those that are interested that are part Tsimshian, or Tsimshian, in any of the three dialects. But like I said, I lived just like this only we spoke our language. I spoke Nishka [sp.?] all the years I was growing up. And I didn't really realize what I was missing all the time I was growing up until I got older. Then I started hearing about totem poles, the histories on it. Totem pole we call pts'aam. That's spelled with--I'll have to spell it out. Okay, it's p-t-s-'-a-a-m. It's a pts'aam. And

these, I didn't really know what they looked like. I might have heard it here and there as I was growing up, but I didn't--I had no idea what they were talking about. I had no idea what the crests looked like until I got older. And all I knew was that I was of the Eagle tribe. And I really didn't know that I was, in fact, from the Beaver House until I started doing research, before I started teaching the children. So that's the effects it had on me, although I did taste a lot of our Indian foods. Such as like from the sea, that I mentioned. Or animals, and the roots, the plants and their uses. But a lot of them, you know, I just took it for granted. So I really didn't know much about our own culture other than listening to the elders. All I remember is just seeing them sit around and tell our [Tsimshian word spoken]. And we're supposed to listen when they talk. I wished I had remembered some of them, because I was just very little while I was growing up. And these elders started becoming less and less and less as I grew older, so that I didn't know really too much about the background, my background. And I'm really happy that they're allowing us now to learn about our culture. I'm really happy now that we can sit and talk to you about what we used to be like, our traditions and our oral histories. I really feel fortunate that I am in this generation where I can go and start learning about it so that I can teach the coming generations about it, that I can sit here and tell you about my background and our background. That Reggie can tell you about his book. That he can write about his book. Because in the past, himself, he remembered when they were forbidden to speak the language in the schools. So that's my part on that. Reggie will probably have something to add to that.

[side two]

RD: ...speaking our own language, discussing our own culture, this is strongly--that's what the Tsimshian Nation was very devastated by this missionary influence. Some of the coast villages lost their heritage, their traditional ways for many years after they were--they destroyed the western culture in other words. Some of the villages retained their ancient ways some way or another, you know, but the Tsimshian--they had quite a lot of effect on the Tlingits, too. I heard lot of stories, and the Haidas, about this new Christian group that tried to assimilate or make us into different people from our culture.

LD: Okay, do we have time for one more? There's one question, "In traditional times, who was in charge of teaching the children? What methods were used in teaching? Is the copper part of potlatch ceremony? If so, what is the meaning?" In the traditional times, the maternal uncles were the ones that teach the boys and the aunties, the aunts, were the ones that teach the girls. But when it comes to [Tsimshian spoken] and moral laws, such as the one I did for you last Tuesday, about the beaver and the porcupine, it was the grandfather and took the children and sat them down and whatever they were doing, and said, "It's time for me to tell you about the moral value stories." And so the children learned from certain people at certain times, but they learned by doing with whoever they're put with. But for the artists and the different areas of a child's life, if they see that one child is very good at doing something like one is good at carving or doing artwork or if a female is good at doing basket weaving, they take these children and put them with the artists. Those that are already a master craftspeople. And they are trained in that way. But other than that, it's the aunties and the uncles have a big responsibility.

And if they don't do these teaching to the younger children that they are responsible for, they are failing their responsibility. This doesn't mean that the mother is relieved of her responsibility, but the main part of the teaching belongs to the uncles and the aunts. Do you have anything to add to that?

RD: No.

LD: Okay. So I think we'll do that other part later on.

RD: Well, I'll continue my story, one more story, concerning Behm Canal, East Behm Canal. The Tsetsauts called it [gives Tsetsauts name], "Waterways of Many Islands." That's what it means, literally, because there's a lot of islands along the shores there. Levi relates this one story, my chief, Levi, my great-grandfather. He related the story to Franz Boas, also, the anthropologist. He stated that they came down Chickamon River one time with his parents. There was quite a few of them. They came down and they were settling down to live there for quite a while. They did not know that conflict was going on among some of the Tlingit clans there. There was lot of Tlingits were sympathetic with them, he said. You know, that wanted to help them. But they were outnumbered after the chief died. Anyway, some Tlingit hunters came up to where they were camped, or staying. They wanted to trade furs with them, because they were using muskets them days. The cannonball and cloth and other things that were essential to my ancestors. They said they would come back the next day, after they discovered where they were at.

So the next day they saw several canoes coming up. Several men in each one. They came and they came up to where Levi and his parents and other families were. They were ready to trade. They were wearing blankets. They started talking. The Tsetsauts people

invited them into their houses, or whatever they were using them days. They did not know what was going on underneath the blankets. Some of these Tlingit warriors had rifles underneath them. After everybody was relaxed, Levi said in his story, all of a sudden gunfire came out from these different places. Here they were killing all the Tsetsauts men. Levi's father was among them, he said. After they killed all the men, they rounded up the women and the children. Levi was a child then and he had a little sister, too. They took him and his mother and the other women and children to another island around Ketchikan area, there.

Later on Levi's mother stated--this was Levi's mother's own story, he said. Later one she was traded to another clan in that area. One day they relaxed, they were out in the bushes. Levi's mother decided to escape. She found a nice yellow cedar, both men and women were very good at making these yellow cedar canoes. So she made one secretly, and she waited until the time was just right. During the night she took her two children and put them in the canoe and she started rowing across towards Behm Canal and the mainland. She traveled only at night for fear some other people might see them. I don't know how this strong woman made it around what's--it's open ocean in that area. Tree Point and Cape Fox. A lot of canoes went under when they get caught in the storm there. There's no place where you land if you're caught there. But somehow she managed to get back to her home in [inaudible], Alaska. This feat took her two months, he said. She rode only at night, and put in the woods during the day. She was so happy when she got back to her own people.

Tlingits wouldn't follow her. I forgot the Tsetsauts has strong allies with the Nishka in Portland Canal, and they were strong people, so when she entered Portland Canal, nobody attempted to

follow her. And I'm happy to say this great woman, she was my great-great-grandmother. When she was finally baptized at the mission, in the late 1800's, she adopted the name Eve Dangeli. She was the oldest person in that group when they joined the church. So that's--this church was at the mission, the newly established mission at Kincolith. It is established after old Metlakatla mission, just outside of Prince Rupert, before they moved to Alaska. So this was a Christian village, it was run by missionaries. So that's where they eventually settled later on.

Later on, they had many adventures like this. It would take me a long time to describe some of them. I will skip over a number of years, when the first white man came up Portland Canal. One day they were hunting seal right below present day Hyder, Alaska now. They say they saw two strange--it wasn't canoes. But they were so huge. They saw a lot of big, long oars on each side. They were coming up. They were rowing. They didn't know that. They hid in the bushes and these two strange canoes came across right near where they were at. So they hid. They pulled their canoes into the bushes. Later on they saw these strange people. Didn't know who they were. First time they seen people like that. They said their faces were very white. They thought they were from the spirit world when they first saw them. Anyway, they saw this one big strange canoe. One man shouted, and he saw all the oars go up in the air. After they talk, they decided--they saw them go towards the beach. After these strange people landed on the beach, they saw a lot of mountain goats not too high up. They saw one man go out and pick up a long thing, looked like a stick they said in their story. Then they saw this man come up and he pointed this strange stick at the mountain goats. All of a sudden they heard a big noise, boom! The mountain goat came rolling down. It was

dead. They saw these strange people clean the mountain goat.

The next strange thing they saw, they went down to the strange canoe. They saw these two men drag something up what was round but it looked like a big box. They made strange noise when it hit the rock when they were taking it up. They built a big fire. Then they put this--they thought they were going to put hot stones in this big pot after they put the water in it. But they saw them put it on top of the fire because the pots they used to cook with made out of wood, red cedar, we call bentwood boxes. They throw hot stones in it. They saw these people cut up the mountain goat and put it in strange pot and they add a few things. And they say these strange people were very happy. They ate the meal. Everybody was happy, they said. Later on, after they got through, these strange people took this strange pot in the water and they washed it. They said, and then they put it back in the strange canoe. Hey, what are these people, they thought, you know, in their [Tsimshian word spoken].

Later on, they saw these strange people paddle around with their long canoe paddles. They were long paddles, they said. Pretty soon, they left. They went down the canal. They never come back. Later on, later on, the newer generation heard these stories, and later on they found out that these strange people that they saw was Captain George Vancouver when he first came into Alaska.

After--well, what Vancouver was looking, after I read his journals to see what he was doing up there, I obtained his journals during his trip up there, and he stated he was looking for a shortcut to China, because the furs were in great demand and the Native people were very excellent trappers and hunters for these furs they wanted to take to China. Vancouver was disappointed. He was very disappointed. He did not find a passage for a shortcut to

the Far East. He went back down and that's when he headed up to Tlingit country. And that's where he came up to East Behm Canal after that. He came upon Eddystone Rock and around that Ketchikan Island. I described the village [inaudible]. And the Tlingits have many stories about this strange man that came up into their country. They have many stories, [Tsimshian spoken], all around this island when this first white man come in before. There were other white, European, traders came before, but they did not venture into these inlets like George Vancouver did. They had Spaniards, they had Englishmen, they even had Boston, they called Boston, people, you know. They were from New England. Everybody looking for fur. Nobody owned Alaska at this time. The Russians were way up north, so everybody was after these fine pelts that these Natives obtained along the coast.

So they--later on, I think, Vancouver stopped at the--or maybe my ancestors showed themselves, as there were several hundred of them up there at that time. And they had piles and piles of furs. I thing George, this Captain Vancouver, would have made a nice profit. But being afraid of these strange people the first time they saw the Europeans, they hesitated and didn't do anything. So that's one of the highlights when the first explorer came up the Tsetsauts and Nishka country in Portland Canal. There's--he made charts while Vancouver, George Vancouver, he had two ships with him named the Discovery and the Chatham. He anchored these two ships right above present day Prince Rupert, right where the Tsimshian village is now called Port Simpson. That's where he anchored these two ships. He used his long boats, his lifeboats to explore. They rode up to Portland Canal and when he laid out his charts, and his memos or his journals, he named it Portland Channel. It is not known even today why it is called Portland Canal later. And all

the island, all the coves, all the different places in the southeast Alaska around Ketchikan all the way up to Juneau area this famous explorer, Captain Vancouver, named all the present day English names that you see on these navigation charts now. Long back in--same way happen in Tlingit country, in Chilkat, is known as--it's known as, uh, Lynn Canal. He named it Lynn Channel, but somehow nobody knows why they were changed during the remaking of the maps.

So this man, the Tlingits have lot of stories about this man when he first came to Auk Bay in Juneau and up in Chilkat country during this voyage by Vancouver. So it was--when I read his journals I was really amazed at what was involved and what he done in exploring this area. You know, the Russians came in; they were further north around Sitka, you know, the Russians established New Archangel they call it, and it was Sitka, known as Sitka, Alaska now. Where they traded with the Natives there, and I know the Russians almost wiped out the sea otters during this trading period. All along the coast, like Vancouver said, he saw these sea otters, even up by Port--up Portland Canal. He said you could almost walk on the salmon, he said. They were so thick up Portland Canal. He said he was amazed at the animals, the trees, the vegetation of this place. But he had--the main thing in his mind was looking for the shortcut to China, so he didn't really explore the area, although he done trading with the Nishka at the mouth of Nass River. He stayed there for quite a while and the Nishkas have many stories about him when he first came there. He traded lot of furs there in that whole area, but he made strong contact with the Nass River people when he came into that area.

Lot of things happened before the Russians came to Alaska. There's lot of different people. People will planting--different

countries were planting flags, they were planting crosses in different areas. Different nationalities. But during this period, nobody owned the coast of northern British Columbia and Alaska. So I'll end my story to that today. Any questions? Well, I'll have to end my story next two days, next week, because it'll be our last week. So I'll have to go through pretty fast on some of the stories. Fascinating stories about these people. Thank you.