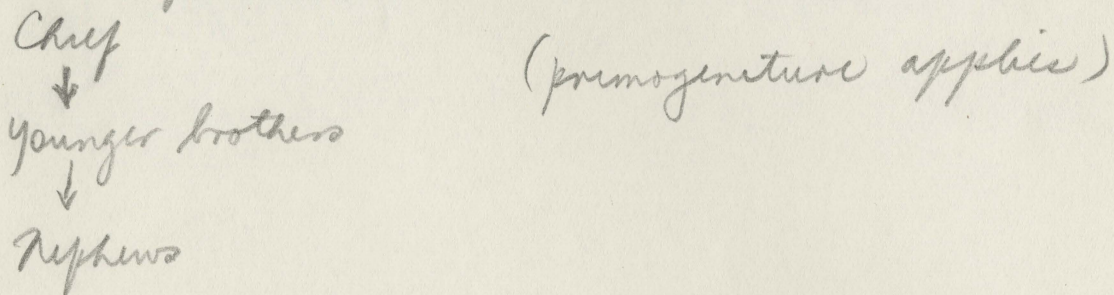


301-2-6
Jan 21

Eskean Social Organization (2)

Loose ends:

1. Succession of rank in matrilineal system



2. Names - Covered: 1. Cross phratric child's names
2. Spirit names for adult men & chiefs

Women's names

nɔxs "mother of" (her puppy)
(her first born child)

nt's iat's "grandmother of" (a slave) taken at feast
[cf. nias "grandfather of" - eg nias lagano's]

Prefix became sign of seniority, respect,

C Each house had its own historical traditions

Ada'ox of lu x's'n and gam la x ye'ltk'u

Origin: village: tsom'an lu sge'xs headwaters of Skuna, Skakine
in where in water
when water fills your footprints

① 4 brothers: hunting: in springwater saw { human fig with nest
with 10 young ravens on head
tried to get it out.

drained spring, found { stone peller with
many faces on it

dragged it to village, erected it.

Ready for [pottlatch] to take it as crest - it disappeared

Carved wooden one - gagam dzom'aks ravens of the water
gedam dzoyox "people under water"

called it ha'nilatqag "where raven sleeps with young"
name of pole

② 1 bro. disappeared. Found him in huge woodpecker's nest
"woodpecker in the nest"

[pottlatch] - took it as crest.

③ bro found his wife sleeping with his wife, killed him.
fled - undecided where to go

- to Roes headwaters

- chief sorrowful, sang a [derge] tsom'anlusge'xs

"I am thinking of tsomanlusge'xs
our old home"

moved down Roes, 4 houses [territories]

4. Split. Loxon met Tiska and Teetsant.

Greet "seven house farm" on new house

"frog on the partition"

[Patched]

5. Kitwanoool established (Litanyas)

6. Loxon stole his wife. Bro killed him

Teetsant wanted, nobody there,

went for revenge

people had fled to Kitwanoool.

Wars - Kitwanoool Lake massacre (remembered in detail)

- Mezaden Lake massacre.

more fights until 1870's.

Tradition explains: - Territories

- Crests & Drifts

Starts "Before the Flood" - mythical

becomes more factual.

1. Traditions: How accurate historically (Important to me)
- Tsitsant was accurate. Mythical elements
 - Pattern might be accurate:
 - drift downriver - amalgamate with downriver people.
(bitter fishing)

2. Traditions validate ownership of territories.
- explain how ancestors got control of territory
 - house owned fishing places, hunting areas, trapping.
clear concepts, clear boundaries.
 - totem poles stood as seed to territories
"had the power of that territory on it"

3. Traditions explain Crests
- How obtained: { supernatural experience of ancestor
& validated at a potlatch
 - Specific forms: Not "Laven", but
"Where Laven sits in nest"
 - Made in specific ways: Totem poles
house fronts, posts, headdresses
headpieces
Robes
used only by specific
chiefs.

Not "Totems" Not "Guardian Spirits"

4. Dodge Songs (Historical Songs)

- part of tradition, just as important as crest.

When crests displayed, songs are sung.

Unusual: 12xax22i "cry songs" (sad)

Barbeau called them drogue

similar to Buddhist Drogue

from Asia?

Introduce tape: - 1958 collected totem poles.

Published histories, territories, laws.

Still left to record songs

1960 - special meeting

Peter Williams - President.

They still value these
very highly. and regard
it as a serious matter.

Poetic character of names

they conjure up images

Examples of names involving little frog (have you ever
as children observed frogs?)

Short form

Long form

1. tax'ye'n's
around leaves

in around leaves the little frog

Frog lying amidst fallen leaves in water at edge of pool.

2. lo txaldao
in against frozen (the little frog)

little frog frozen in against the bottom
of the pool.

3. tsomgwants
in spring

In spring bright where sits the frog
(frog sitting in shaft of sunlight in a spring)

Michael Inspring Bright of Aiyansh

4. oks lo

out from the edge, drifts (the little frog)

Sensitive and poetic people