

Christine Jenkins – Interview Transcript

Individuals Present: Christine Jenkins (C); Joshua Ream (J)

Interview Date: March 3rd, 2012

1. Introduction, Cultural Growth, and Respect (00:00-05:58)

J: Well it's March 3rd 2012 and I'm here with Christine Jenkins who I've met with before and that I've interviewed here in the same room. I thank you again for coming to talk to me and for helping me with my research and like I told Betty earlier today, its very beneficial to my understanding of Kiks.adi culture but also working with you always helped me to grow as a person and to think about the world around me in a different way. I've made a lot of friends in you guys and I do appreciate it.

C: Yea well, we love you, and we appreciate what you're doing. .

J: Thank-you, thank-you very much. So I have this whole list of questions so don't feel overwhelmed by them because we may not get through all of them and that's fine its just kind of to help me lead the conversation if there is a lull. Feel free to go into as much depth of as little depth as you want on and of the questions. The first one I have for you is how familiar do you consider yourself with Tlingit culture and specifically with the Kiks.adi clan?

C: Well, I think I've grown from as I'm getting older and I'm hungry to know the knowledge so, ya know to have some knowledge of the Tlingit culture and it just each time when I was working at school that I could do a program that's when I really would search and find a lot of information that I didn't know at all. I'd say from always knew that I was Native, Alaskan Indian, and my dad raised us to be proud of our Indian first. And because I, he was German, but he did raise us too. I never knew my mother but I loved her dearly, and he instilled that in us, and he raised six kids, and she died when I was two. So it was through him that I knew a little bit about the Kiks.adi and I knew I was Indian. He raised us to be proud, proud of our culture and proud of who we were.

One of the things that I remember as a child, remember what happened to me, as a child I was riding my bicycle and down the street and I came across this older Native women and uh she had a kerchief, they all wore kerchiefs around their head, and she had a long coat on and was walking up the street. Well there were times when us kids would be together they scared us, so we'd run away. I was alone riding my bike and going by her and I said, and my mother's name is Susie, so I always though her name was Susie for some reason I don't know why but I hollered out to her as I was riding by "Hello Suzy." And rode on by and uh, um, I didn't know if she had been drinking because sometimes I didn't know if she was drinking or just, I don't know. Cause some of the older ladies were and I think that's why we were afraid of them. It wasn't the next day my dad, I was out playing with my friends and I'm thinking I was about 10, and he called, he sent my brother after me to come home. I knew I was in trouble for something but I didn't know what. And he really scolded me and got after me and punished me for speaking to Mrs. Austin that way. He said "She's Mrs. Austin to you." He just wouldn't hear of me being disrespectful so that was a lesson that I learned early in age and I carried that thought with me all the time so. I think that was one of the things that woke me up to the fact that I was, of the same, I don't

know what clan she was but after that I think I treated them, treated the older elderly people better.

J: With more respect.

C: mmhmm. And ask them if they needed help with anything or yea, that was a good lesson I learned.

2. Learning from Elders (05:58-14:05)

J: Right. And did your dad tell you much about your mom?

C: No he didn't, just a few things though. I learned more about her when I got married because my husband would sit and they'd play cards at the kitchen table in the evening when he'd come and stop by. They would get to talking and my husband would ask him questions and different things would come up about her. Like I remember him telling him... I'd be working in the kitchen and they'd be playing cards and talking and I remember hearing him tell my husband about what a good trapper she was. Because my husband went trapping and he trapped for mink and otter and martin. My dad would tell my husband what a good hunter she was and her trapping that she would do and her fishing. She'd go out in the boat and row in front of town and troll (chuckle) for salmon. Yea. So then we had something at home that belonged to her, it was a long black braid about, I don't know how many inches that is, but it was a braid of her hair. We had that and my dad had it on top of a cabinet, and I remember crawling up, climbing up there somehow, and getting that and looking at it and then I was worried my dad was going to come home and find me (laugh) snooping around so I put it right back up there.

There was another time, and I loved being around the elders. Marge, her mother was alive when she was alive. She had asked us to come, well Marge asked, invited me along, when she was going to meet with these ladies down at the ANB Hall, the old ANB hall that burned down in, I don't know it was 53 maybe. We were down there in the hall and there was Sadie Campus, and Marge's Aunt, Aunt Josie, and we all called her Aunt Josie, and some other ladies - Mrs. Lanting, Mrs. Barlow, they were all there. They were going to sing and show, teach Marge some songs so Marge had a tape recorder and, I think we were still in school. I don't think we were in high school yet. The ladies would sing and somebody was beating the drum and they were singing the songs and Marge would, I was taping them, and Marge was singing along with them and trying to learn the songs.

J: Were they all Kiks.adi songs?

C: mmhmm. I'm not sure if they were all Kiks.adi songs because I think there were, I know Marge's mother was there, which she's Kiks.adi. I don't know what the other tribes were but it was at the time when there weren't a whole lot of people, a whole lot of people in the tribes around. But most of those ladies lived down, they called it kind of Indian Town as you go down Shakes Island in that area where my niece Sue lives. Yea. My grandfather lived in that house. Yea they would all get together and have their own little potlucks (chuckle) and eat together.

J: And you went, as often as you could?

C: mmhmm. Yea I'd be invited. In fact I was thinking about it one time and I thought, we lived right next door to Charlie Jones, Chief shakes the 5th? Is it the 6th I think? Chief Shakes the 6th I think that was the last chief. Anyway, we lived next door to them. Suzy Jones was my mother's midwife and delivered all us kids. So when my dad would maybe be delivering his salmon, no salmon but he'd get hooligan and smelt and he'd go with the wheel burrow and he'd go door to door and sell a bag of hooligan for 25 cents. So he'd take me over to the Jones' next door and lot of times I'd fall asleep. They had a great big round wood stove that they'd burn wood in and I'd crawl, curl up next to that stove (chuckle) and fall asleep. So I'd stay there until night then my dad would send one of my brothers over to get me and carry me home (chuckle). So I liked being with them. I don't know, you just felt safe.

J: So even though your dad was German, you were exposed quite a bit to Indian culture?

C: uh huh. And there were older girls that lived in that house and they had a room upstairs and they let me come up there and watch them get ready for a dance (laugh). They were maybe 10 years older than me.

J: Was that at the Jones' house?

C: mmhmm. That was yea, and then later on they were in high school and I was in grade school and later I was around when they grew up and married, but I was around them.

J: Do you remember their names?

C: May Daily and Glen Barlow. Glen is still living. I think she is in, close to her 90s if she isn't already 90.

J: Do they live here in town?

C: They live in town. May has passed away and then they had a cousin named Ginger I didn't know her last name. And the Pauls, they were related to Charlie Jones. I don't know, did I get off of the question?

3. Cultural Preservation (14:05-23:29)

J: No, it's totally fine, these are all things that I like to learn about. Did you know at any point your mother's Tlingit name?

C: Yes, yes I did, what happened was that one day I went down, I was probably about 26, 27. I went down to the Winnie's Café down there that's the Stikine now and I went down there and Marge's brother was there, Herb Bradley and my age doesn't really matter I could have been a little older but he was talking to, he had all his nieces and Marge was there, his sister and they were all there. We were just eating pies and drinking coffee and he started to tell somebody about who was related to who. Somebody asked him a question and he's so knowledgeable about, I wish he was living, I know John Feller and was my nephew and his mother Carol Brady

they went up and interviewed him and they taped him and I don't know who has the tapes whether Carol has them or not.

J: I know Marge has a lot of tapes of Herb's.

C: mmhmm and they say that you know if they're on a tape they should put it on a CD because the tapes could fall apart.

J: Yea I asked Marge about that but she's really hesitant to let them out of her sight.

C: Well, I should tell you Ethel Lund, you know her don't you?

J: Yes

C: Okay, she had tapes done of her grandfather Tom Ukas our last carver and uh she gave them to Marge because I think she, I don't know whether Marge is going to make a copy or what but Marge ended up having somebody put them on a CD and she still has them and I think Ethel and of course she's been here when there's been death in the family so, she hasn't gotten a chance to get them back from Marge but I think she wants to share them with Sealaska. And if ya know if she should do that, she hasn't, my daughter is Ethel's god daughter so she's going to help Ethel figure some legal stuff so, that she hasn't taken care of. I just got that all done and taken care of so (laugh).

J: That's a lot of work.

C: Yea, yea.

J: So you were at the Stikine...

C: Oh and then I happened to ask Herb if he knew my mothers Indian name so he said yea he did so he told me her Indian name and so I claimed it because I'm part, her only living daughter now but at that time my sister was never interested in the culture. I think it was just she was at that age where nobody spoke Tlingit around her. I was young enough that they didn't care if I was there to speak the language around me when I was over at Jones'. Anyway he told me her Indian name and then I gave it to my granddaughter that was, she'd come to Wrangell every time, in the summer time because my daughter and her dad were divorced so she'd come to Wrangell to be with him when my daughter moved to Juneau. She stayed with me most of the time so I took her to JOM and she did classes and she took, she learned how to Indian dance and she is the only one that really at 6 years old wanted to know the culture. She wanted to know the songs and she went to classes to learn how to Indian dance and to sing and 4th of July came it was a big thing for her to dance in the parade with the JOM kids. Then her dad and, well her dad was here but her mother flew in from Juneau to watch her dance in the parade (laugh). But my mother's Indian name was Kaatliat. I hope I'm pronouncing it right but.

J: Kaatliat? Am I pronouncing it right?

C: mmhmm.

J: And do you know what it means?

C: Well somebody said something about teaching somebody or, I don't really know. I think if I talked to, if I see Clarence Jackson again I'm going to ask him. Beause when I told him he says "Oh, that sounds like the names that would be in Juneau in their tribe so."

J: I can, because I was working with Sealaska I have people there that are linguists. I can ask them if you'd like.

C: Okay, I would like.

J: Dick and Nora Dauenhauer

C: Oh I love them.

J: They always help me with translations so...

C: When I saw Nora one time, I looked at her and she looked real familiar to me. I didn't know her that well just coming in and out of Juneau. I had seen her before but she wasn't with her husband so I wasn't sure (laugh).

J: Well we saw her at the memorial we went to.

C: Yea, that was nice. Anyway, we were all meeting for some reason there after I think it was during celebration or something I think, there were a lot of different native people meeting about an issue. I looked at her and I said "Do I know you? You look familiar." (laugh) She told me she was Nora Dauenhauer I thought oh shame on me. Yea I should have known (laugh). But anyway that's how I found out my mother's Indian name and I thought I better not forget it (chuckle).

J: Did you know your grandparents on your mom's side?

C: No I just knew about my grandfather. I think my mother was being... They lived in that house, actually when my dad came into the picture and married my mother, it was just a shed and he tore it down and built a house there and my grandfather lived with, or they lived with him. It was his property and his house.

J: What was his name?

C: They told me that he was. Herb told me that he was a general and his name was Tom, Tom Cooday. In fact there's Thoms Place down there and they said that was named after him.

J: Do you know what clan he was?

C: No I don't. Herb would have known (laugh). Because he told me about him going down in canoes with some oars and they went down and fought with the Tsimshians in Canada.

J: What was your grandmother's name?

C: I don't know but my mother's...

J: So your mom's maiden name was Cooday?

C: mmhmm. Susie Cooday.

J: And your maiden name?

C: Feller. My dad's name was Auto Feller.

4. Kisk.adi Meaning & Teaching (23:29-31:27)

J: So my next question is, what does it mean to you to be Kiks.adi?

C: Well, I feel very proud to be a member of the Kiks.adi tribe. And you get the feeling in your heart. It's like, it grows as you get older and you understand a lot more, you're just proud of being a part of that tribe and especially when you're wearing your regalia and you're dancing and singing with them and then we have some Kiks.adi songs now that we sing.

J: Are they songs that came from the past?

C: No there was... I'm trying to think of, Ester Shay from Ketchikan had. She had done this song in memory of her. I think it was her husband who was a member of the Kiks.adi. So...

J: And she was with the Saanya Kwaan?

C: I don't know. Herman... Marge would know.

J: I think that Marge said that was her mentor. Is that right?

C: I met Ester by, she came to town to teach us at moccasin making and I took that class and I met Ester through them. I took her clam digging while she was here and (chuckle) she really enjoyed it.

J: Do you know any local Stikine Kiks.adi stories or songs that stick out in your head?

C: No. No because see I didn't start being interested until I had my granddaughter Kendra take to the JOM and I was so involved with my job at school, working with the kids there in their academic things. But, when I was the director there at the school I started bringing every chance I could when they start having the Native American month that we started an assembly and then, along with that I started to do a potlatch because I went to Juneau and a friend of mine,

she was the director there in Juneau doing classes there. She had, I stayed over and went to a potlatch that she was having her students do. So I learned how to do that so when I came back I did it with our two third grade classes.

J: Very Cool.

C: One class honored the other class. Then I brought in elders. And our elders weren't really of the long, from long ago natives because, but they were the oldest. I'd bring them to the classroom.

J: And the non-native students participated too right?

C: Oh yes, the whole class did. They all made the, they had cut out designs where they made a little cardboard necklace and one tribe gave that to another tribe and then, then we had food, we had fish eggs and Indian food and seaweed and then their parents were invited. Then I invited the Sentinel and so we had the story in the Sentinel. And something that was done in the beginning and then on down the line those two third grades, and we did it every year. Then those two third grade teachers retired and before they retired though I think I brought it into the middle school and I remember the superintendent being there and he was watching. I mean he was over, his office is over close to the middle school so he knew those kids and he was just amazed.

The whole class Indian danced. Like you say it was mixed, Native and Non-Native students but he was just really surprised to see some of the non-native students Indian dancing and enjoying themselves you know? They didn't feel out of place or in fact, when I was director and would go and speak to the students, I did some culture classes. I did some culture classes and... I'm trying to think of what class it was that I did for six weeks. It was middle classes and I had the kids go home and ask their parents what nationality they were. I really think they never thought of if they were Norwegian or what kind of tribe they belonged to. They never thought to ask their parents. Well if they didn't, if their parents didn't know and they had family living, they, the parents they never thought to search or thought about who they were, or what they were and, so they, the students would kind of pressure their parents to find out. Because I would pressure them. And then they'd eventually come back and I, most all of them would be so disappointed if they weren't Indian (chuckle).

J: (laugh) that would have been me.

C: (laugh). And there's one girl here and I knew her, in fact her grandfather was very good to me. He was a bus driver here for years and so he would have been surprised to know that his granddaughter wanted to be Indian (laugh).

5. Stikine Kiks.adi Stories & Songs (31:27-33:42)

J: So I get the impression at least with the Kiks.adi stories and songs that, many of them have come in from other places. From Juneau or Sitka or Ketchikan. Do you know of many still

existing that were developed here? Passed on from the Kiks.adi elders in Wrangell or are those pretty well stored just in history now?

C: I think it's stored in history. Yea mostly. Right now I can't even think of one story that I've heard. I mean I've heard stories and I've read stories and right now I've been reading stories about the Eskimos (laugh). It's kind of like stories that were told through a journal. They made a book out of it and they had pictures and so. My mind goes to them right now.

J: I have a new friend in Anchorage that is Inupiat and so I always get him to tell me stories about Barrow, he's from Barrow, about all the stories from the slope. Very different culture.

C: Yea, but I read a book when I was doing some courses when we had to take history and I read a book on the Yupik and they are very interesting people that, strong (chuckle), yea. It seems like the stories that I've heard have always been a story that's, where the people are kind of suffering and in pictures they don't look happy (chuckle). They're very, very stern and stuff yea.

6. Importance of the Wrangell ANB Hall (33:42-38:35)

We've kind of held a lot of native kids together in the tribes in the different tribes together in this town I think was the ANB (Alaska Native Brotherhood) Hall. They used to have a lot of functions down there and they never ever turned the kids away. They'd have, well they would have their conventions here. They had dances every night and the bars closed at midnight so. The dance would last maybe three hours.

J: You said that's where you held the meetings with the ladies too and they taught you to sing?

C: Right.

J: So did that all go away after the hall burned or?

C: It sort of went away after the hall burned. Its, I don't know where, it was like we never met anymore. It's just a shame that the whole community, not just the native people that, because it was used by the whole community. They had even the Redmond Hall it burn down and we just didn't have a hall anymore. Any large place to go.

J: Was there ever any consideration of rebuilding?

C: Oh yea, the very first day people were giving money to the native people to try and build a , think about building a hall. So they got together and they said that's what they were going to do. In fact, all the years that Marge was ANB, ANS president, they were always doing fundraising for, and they got some CDs still sitting there where they were trying to save for a hall.

J: Do you think that the tribe and JOM are trying to bring it back? Are they doing a good job or nothing like it was in the past?

C: They're doing a decent job. I think they are getting out there more, out into the public because there are a few kids in JOM and they're doing the dancing and things that are native

and they're welcomed. They want to learn the culture themselves. I don't know it just seems like now that it's in the school. They are learning in the history teacher Dan Roop. He was honored this last assembly that they had for Native awareness month. He was honored and recognized because in his Alaska history class he has the students, his whole class who are mixed, he has them choose a clan or a tribe to, whether its Eskimo or Yupik or Tlingit or Tsimshian, he has them choose a subject that they have to do to learn and bring it back to the class. Then they have to do an Alaska map. It's a neat thing that he has done and continues to do. It wasn't something he just did for a few years, its been going on for all the time that I was director.

J: Is he Native?

C: No. He first taught school I think in Kake or Craig or on Prince of Wales there somewhere. So then when he came to Wrangell it was predominantly Native there so it was a little different when he came here.

7. Tribes, Corporations, & Land Claims (38:35-40:27)

J: And that was one of the reasons that there was no village corporation right? Because there was a high white population?

C: mmhmm I think so. We ended up having an Alaska... the IRAs you know? They were getting funding for grants to buy boats.

J: Tlingit and Haida? Aren't they an IRA?

C: Yea. The IRA was Tlingit and Haida. Actually now they changed it too. It was IRA now its Wrangell... What do they call themselves?

J: Cooperative Association?

C: Yea. And when I was on the board, I was on the board for 30 years I think and that what was I going to say? We were Wrangell Cooperative Association and we tried to, a couple of times come up with a different name because we felt like, it sounded like a company or something (laugh). I think we wanted to call it Wrangell Stikine Tribe. Yea that's one of the names they came up with but I think it was Sitka changed theirs just about that time and there's Sitka Tribe, yea.

J: Sheetka Kwaan.

C: (laugh) yea.

8. Kiks.adi Frog Crest and Traits (40:27-42:35)

J: So what does the frog crest mean to you? How important is that to you being Kiks.adi?

C: Oh it's the crest. It's really important and I'm proud to wear it. I think it's something you wear with honor and the crest just tells who you are. People see the frog on the back of your blanket or the back of your vest, and they know what tribe you are. That's important to have that identification.

J: Let's see what other questions I have. There was something that I was thinking about along those lines of the crest. Oh what qualities are there? Any qualities that you see the Kiks.adi people having as opposed to other clans?

C: I think we take an extra step in trying to educate the youth. I've had people comment to me "do you guys do that in Wrangell? You're so lucky." We don't think about what we are doing until someone mentions it, and compliments us about what we are doing.

9. Kiks.adi Leadership (42:35-47:05)

J: And you think the Kiks.adi are taking charge in that effort?

C: I think so.

J: Specifically the Kiks.adi?

C: mmhmm I think so. Yea. And like my nieces now they're, my brother he's Kiks.adi and so he's got these children that are part of him and they recognize his tribe along with his mother's tribe. Lou and Sue, they do things for the Kiks.adi tribe because of their dad.

J: So that's an example of a man that takes pride in his culture right?

C: mmhmm.

J: And what was his name?

C: John. John Feller.

J: John Feller. Okay because I've been around you ladies a lot but I don't see around a lot of men that are really culture bearers or standing up, do you see that as being the case or?

J: Within the Kiks.adi.

C: Yea. Like my nephews, John Feller junior and their dad passed away when they were quite young. The youngest was in 1st grade and uh my nephew John was sixteen, fifteen or sixteen when my brother died. John was President of the tribe, the WCA, he was President of the tribe for 20 years I swear if not longer. I know he was on the board for a long time. He would still be there if, he didn't feel welcome, he moved away and then came back and of course he's gone again. He lives in Juneau now. But he kind of drew him being the male and the president. He kind of drew in other people to belong. So we had some that were nominated into being in the

board, where they, at a younger age they weren't involved and here they were older and they start getting involved.

J: Are there any other men, particularly in Wrangell that are Kiks.adi that you think are really standing up for the clan?

C: I'm trying to think of. I don't see any. I just see men of different tribes.

J: Okay. My battery just died I'm going to change it real quick. Are you doing okay?

C: Yea. I just hoping I'm doing okay by you.

J: You're doing great. Thank-you so much.

C: I feel like I'm going off the subject that you asked me.

J: No it's great.

C: Do you have an interview after me?

J: No. You're the last one for the day. The library closes at 5. Sorry about that.

C: It's okay.

10. Frog Relationships and Treatment (47:05-50:04)

J: So I wanted to ask you, when you see frogs, you said you see them sometimes down near your cabin in Thoms Place, or around town here, what do you, do you feel anything toward that animal in terms of your cultural connection to it?

C: (chuckle). I do. Because my kids used to treat them gently. When they'd find them and want to play with them and stuff when we were down at the cabin and after. I had told you about not seeing them down there anymore? Of course the next time I went down, what do I see? But some frogs! Jack has been building down there so we went down there quite a bit the last few years. Yea it almost seems like you want to protect them when you see them. Like there's a connection to the culture.

J: Right. Does that kind of inform how you would treat them, or teach your kids to treat them?

C: I think so. Because we didn't want the kids to keep them too long. And I remember letting them go and then the next day the kids would go out to check on them and find out that they were gone. We'd make it seem like they just got away, instead of us letting them (laugh). We didn't want, for them to die or something with them keeping them in a little cage (chuckle).

J: Do you think that your ancestors can kind of speak through those animals?

C: mmm... I never thought about that. I don't know. I just never thought about that.

J: Have you ever had an experience with an amphibian that was, that sticks out in your mind? With a frog or a salamander that you felt a special connection or that it was around at an important time of your life or... And its okay if you havnt.

C: I haven't. I'm trying to think if I have. I don't recall. Ya know, even when he kids would bring them into the cabin... I never thought about it.

11. Contemporary Frog Importance & Regalia (50:04-55:57)

J: How important do you think the live animals are to the Kiks.adi today in Wrangell?

C: How do I feel?

J: How important are... So if you saw them around town or down at Thoms Place, do you think that having those animals alive here on the island today is important for the Kiks.adi?

C: I think so. I mean I think about it more now since you've been here and brought it to our attention (chuckle) and stuff but. Like I say, I haven't seen them for a number of years because we didn't go down to the cabin there for a while. I feel that there's a connection and if I went down there and saw them jumping around... I mean just like my son, he wouldn't do anything to harm them. He's building down there and if he runs across them he's not going to do anything stupid that would harm them in any way. He wouldn't think of doing that.

J: Do you think if someone did harm them, there would be repercussions? Ya know some of the stories talk about repercussions for harming animals.

C: I just don't know if there would be. Maybe at that moment that somebody might say something. Or if a person saw somebody being, just not taking care of the animals around them... I think another person would speak up and say something about it.

J: Do you think that the frog is equally important to the Kiks.adi as the Raven?

C: I think so. Mmhmm.

J: Are frogs equally important to you as the raven?

C: I think they are more important. I mean I'm not out there feeding ravens or (laugh). I mean even though I don't see the frogs that often I don't know, I just feel like there's a connection because I did the design on my button blanket. I had to. I searched a long time to find the right design.

J: And that took you a long time?

C: It took me a long time to find one yea. Yea because I did find one and I traced it and, I was already to cut it out then I looked at it and it was, it was too modern of a design. It was kind of

like abstract design. Even though it was a nice design I might use it sometime on my vest or on a vest that I might make (laugh).

J: Have you seen that changing? So in the past totems and regalia like the old blanket that Marge has over at the museum. The way that the frog looks now that people are starting to use on their regalia. Has that changed over time?

C: No. I just thought I'd use this design because this is the first design that I had. I went through all this time to copy it and everything. I used it because it was my niece's son that had it done, the design, and then when I went to, I thought I just wanted to be different but the more I searched and looked around... I kind of lost the feeling after sitting it down for a while. Then I started really thinking about, do I really want that, and I had, didn't feel a connection and so, I don't know when I started searching and looking. Finally seeing a design that I wanted, I mean I knew immediately. And its kind of on the order of Marge's mother's design. The old, the old long ago designs that were on the blankets.

J: And you felt a connection with that?

C: mmhmm mmhmm.

J. That's interesting.

C: mmhmm. I couldn't to the other one. But I have that design cut out and I thought well maybe I'll use it on something, sometime.

J: Do you think that your ancestors might be influencing how you feel toward those?

C: I never thought about it but I believe that could have happened. Yea. Mmhmm.

12. Frog Encounters & Identification (55:57-58:40)

J: If you saw a picture of the frogs that you see down at Thoms Place do you, would you recognize them?

C: I don't know (laugh). I might.

J: These are the three native frogs that we have locally.

C: I think it... (pointing to Columbia Spotted Frog)

J: See a lot of people point to the Columbia Spotted Frog. Can you tell me why?

C: I don't know if it's the color, the color and I guess the size and everything.

J: Did you notice anything about its skin? Was it smooth or, bumpy?

C: It was bumpy.

J: So this is a toad and they tend to have bumpy skin. Do you think it could have been similar to this?

C: It could have been. Is it just because it's light in color?

J: They can be dark and light. And it can also be the flash that lightened it up. So you think it was a bit darker though?

C: Yea, yea it was a bit darker.

J: Do you remember if they have this white stripe down their back?

C: I didn't remember seeing a white stripe.

J: When I look at Marge's blanket down there you notice the white stripe down the middle of the frog on that robe at the museum. Then the bumps on the side kind of indicating that it was a boreal toad. And these are what I've seen around the island. But I mean it is possible that it could be a Columbia Spotted Frog however they're mostly, only been found further up the river. Have you seen any up the river? Any amphibians when you've gone up there? Frogs or Salamanders?

C: We have when we've been at the cabin.

J: Oh you have a cabin up there too?

C: Yea. I haven't been there for years but I went there when the grandkids were little and I didn't go look at them close. I mean the kids just running after them and trying to catch them. Yea.

J: Have you seen any salamanders around?

C: No I haven't. I haven't been anywhere where I might see them.

13. Stikine River Connections (58:40-01:04:36)

J: So when you've gone up the river ya know, there's a lot of old village sites up there, do you feel any connection to the river because of your family having been from Wrangell?

C: No. I did through my husband and my kids. Ya know, because they go up there a lot. And they hunt up there.. My two sons they are grown they grew up being around the river. They went with my husband more than I did. He worked up for the Forest Service so he spent time up there and one year he took my, our son that was Chuck the oldest son, took him up there. He ran his old boat. I don't know if I told you that. Well my husband would go up there for ten days at a time and then he agreed to, they had a program and I can't remember now what they called it but they had a program for the youth. The Forest Service would have my husband take up three

to four kids when he'd go up there and work on the cabins. Or work on a project clearing trails and stuff like that. These kids would get paid to do it. Mmhmm. And my husband would take them along and he'd cook for them. He would be their boss and tell them what to do and how to do work and they let my son go up but he had to go in his own boat. And he had to.

J: Because the other boat was full?

C: No because he couldn't be a part of the group but he had his own little Boston whaler. So he wasn't really. He worked with the kids and stuff and the kids were at one time asked my husband about Chuck gets special privileges and stuff like that. He said he's not getting any special privileges. He said he's here because he wants to learn but he wasn't getting paid. He wasn't getting paid like the rest of the kids were. He was just there learning and so then they started treating him differently then (chuckle). Anyway I feel a connection through them because they, they were up there a lot.

J: So the connection was more modern than it is ancestral?

C: Right. If you go up there you'll see... I don't know if it's a plaque but it has a story about who built the cabin and stuff and has my husband's name.

J: Oh neat. Is it a Forest Service Cabin?

C: mmhmm.

J: And you guys have your own cabin up there?

C: Yea. Yea. Well we don't have a cabin, but we have a tent frame. We had a cabin more or less but they don't allow you to have... They lease the property but if they build a cabin they have to take it down every year. And so what they do is they put up a tent frame and cover it with visqueen and tarp and stuff. But they have to take it down every year. So my one son wants to build a float house so they don't have to take it down. Yea, cause it gets to be a pain. A lot of times you think oh we'll come back and do it and then the weather gets bad and you don't (chuckle). You got to get up there and take it down because then the Forest Service will just take it down for you and probably not take it down so you can use the material again. I don't know. I don't know.

J: And you haven't seen frogs up there when you've been traveling on the river?

C: No, uh uh. No. I went up there with Tammy when they went up there for the fish camp.

J: On Farm Island?

C: Uh huh. Not last year but the year before. I'd sure like to go up there again this year. I don't know if she's going to be able to do that this year. But I think her mom and dad go up there. I probably could go up with them (chuckle).

J: I'm actually going to go up in May.

C: Are you?

J: Yea we're going up to the hot springs and to twin lakes and to a few of the different areas that were sampled before for frogs, just to look to see if they are there or not. I've never been on the river yet so. It should be fun.

C: I'll be. Yea. You should enjoy that.

14. Final Thoughts (01:04:36-01:06:43)

J: So I think that we've covered most of my questions.

C: Oh great.

J: You know I just want to give you a chance, if there's anything else that you want to say about being Kiks.adi or the Kiks.adi clan or... You know whatever your feelings are if you could share them with me, I'd appreciate it.

C: Well, what time is it getting to be?

J: It is 4:30.

C: I can't think of anything else.

J: Okay. Well I learned a lot.

C: Did you?

J: I did. I really do appreciate you taking the time to talk to me so thank-you.

C: I'm glad I took the time. I was thinking I had... I'm trying to not think that you know, get too involved with things and skip out on things that I'd like to do. I think I have to do this over here first before I can. Like I hadn't thought about going to that chili feed ya know? I've gone the last couple of years and I enjoy it. Did you stay for the auction?

J: I was there for most of it.

C: Oh did you? Yea it's cool and I...

J: Dawn got a bunch of stuff! She got a fishing pool and new tile for her floor and...

C: (laugh). Uh, well the, yea I..

J: There's just not enough time in the day right? (laugh)

C: I know. I know. But I was just thinking I didn't eat lunch today so I was feeling kind of, I don't know.

J: You need some sugar, some glucose.

C: I need something (laugh). I think I better go have something to eat.

J: Let me just turn these things off and I'll get the honorarium.

END