THE ROAD TO ANCSA
The Alaska Native Claims Settlement Act

Grade 7

Sealaska Heritage Institute to perpetuate and enhance Tlingit, Haida, and Tsimshian cultures
Integrating culturally responsive place-based content with language skills development for curriculum enrichment

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## Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>2</td>
</tr>
<tr>
<td>ALASKA HISTORY TIMELINE</td>
<td>5</td>
</tr>
<tr>
<td>UNIT 1 First Contact</td>
<td>11</td>
</tr>
<tr>
<td>UNIT 2 Treaty of Cession</td>
<td>65</td>
</tr>
<tr>
<td>UNIT 3 Navy Rule</td>
<td>111</td>
</tr>
<tr>
<td>UNIT 4 Kohklux Map</td>
<td>155</td>
</tr>
<tr>
<td>UNIT 5 Education</td>
<td>205</td>
</tr>
<tr>
<td>UNIT 6 Land Rights</td>
<td>249</td>
</tr>
<tr>
<td>UNIT 7 Indian Rights Movement</td>
<td>293</td>
</tr>
<tr>
<td>UNIT 8 Central Council of the Tlingit and Haida Indian Tribes of Alaska</td>
<td>341</td>
</tr>
<tr>
<td>UNIT 9 Alaska Native Claims Settlement Act</td>
<td>383</td>
</tr>
<tr>
<td>UNIT 10 The Persistence of Native Culture</td>
<td>427</td>
</tr>
<tr>
<td>APPENDIX A, B, AND C</td>
<td>473</td>
</tr>
<tr>
<td>WORKS CITED</td>
<td>491</td>
</tr>
</tbody>
</table>
Introduction to the Developmental Language Process

THE DEVELOPMENTAL LANGUAGE PROCESS (DLP) is designed to instill language into long-term memory. The origin of the process is rooted in the academic struggles faced by many students as they progress through the grades from kindergarten to high school.

The process uses meaningful language content from the environment, academic programs, stories, and themes to enlarge the students’ language bases.

DLP takes the students/children through developmental steps that reflect the natural acquisition of language in the home and community. Initially, once key language items have been introduced concretely to the students, the vocabulary are used in the first of the language skills, Basic Listening. This stage in the process represents input and is a critical venue for language acquisition and retention. A baby hears many different things in the home, gradually the baby begins to listen to what he/she hears. As a result of the input provided through Basic Listening, the baby tries to repeat some of the language heard—this is represented by the second phase of the process, Basic Speaking—the oral output stage of language acquisition.

As more language goes into a child's long-term memory, he/she begins to understand simple commands and phrases. This is a higher level of listening represented by the stage, Listening Comprehension. With the increase in vocabulary and sentence development, the child begins to explore the use of language through the next stage in the process, Creative Speaking. All of these steps in the process reflect the natural sequence of language development.

The listening and speaking skill areas represent the bases of human communication; most cultures in the world, including Alaska Native cultures, did not develop written forms of their languages. Oral traditions are inherent in the listening and speaking skills.

Many Native children entering kindergarten come from homes where language is used differently than in classic Western homes. This is not a value judgment of child rearing practices but a definite cross-cultural reality. Therefore, it is critical that the Native child be introduced to the concepts of reading and writing before ever dealing with them as skills.

Process makes learning fun

The process uses games and competitions to engage the students and to make learning fun. Students scored on average in the 80 to 90 percentile when Sealaska Heritage Institute field tested the process in 2009. The process earned a thumbs up from students and teachers. “Kids are having fun while they’re learning—I think that’s why it’s so effective,” said teacher Ben Young.
**Introduction to the Developmental Language Process**

It is vital for the children to understand that reading and writing are talk in print.

The DLP integrates the language skills of listening and speaking with the skills of reading and writing. At this stage in the process, the children are introduced to the printed words for the first time. These abstract representations are now familiar, through the listening and speaking activities, and the relationship is formed between the words and language, beginning with Basic Reading.

As more language goes into the children's long-term memories, they begin to comprehend more of what they read, in Reading Comprehension.

Many Alaskan school attics are filled with reading programs that didn't work—in reality, any of the programs would have worked had they been implemented through a language development process. For many Native children, the printed word creates angst, particularly if they are struggling with the reading process. Often, children are asked to read language they have never heard.

Next in the Process is Basic Writing, where the students are asked to write the key words.

Finally, the most difficult of all the language skills, Creative Writing, asks the students to write sentences of their own, using the key words and language from their long-term memories.

A child's ability to comprehend well in listening and reading, and to be creatively expressive in speaking and writing, are dependent upon how much language he/she has in long-term memory.

The Developmental Language Process is represented by this chart:

![The Developmental Language Process Chart](chart.png)
Alaska Performance Standards

**THIS PROGRAM INCORPORATES** the Alaska Performance Standards through a variety of activities. Each unit contains historical information, as well as listening, speaking, reading, and writing activities.

The Developmental Language Process is used to encourage the students to retain the vocabulary from each unit. The students are encouraged to research a variety of subjects related to the units’ themes and this often includes cross-cultural and multi-cultural issues.

The grade 6 program, The Road To ANC-SA, takes the students from ancient times in Alaska, to the first contact with western cultures. The grade 7 program includes issues from the Treaty of Cession in 1867, to the signing of ANCSA in 1971. The grade 8 level introduces the students to the details of ANCSA and related issues up to the present day.

<table>
<thead>
<tr>
<th>PERFORMANCE STANDARDS INCLUDED IN THIS PROGRAM:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>History</strong></td>
</tr>
<tr>
<td>A) A student should understand that history is a record of human experiences that links the past to the present and the future: 1, 2, 3, 5, 7</td>
</tr>
<tr>
<td>B) A student should understand historical themes through factual knowledge of time, places, ideas, institutions, cultures, people, and events: 1, a, b, c, d, e, 2, 4</td>
</tr>
<tr>
<td>C) A student should develop the skills and process of historical inquiry: 1, 2</td>
</tr>
<tr>
<td><strong>English/Language Arts</strong></td>
</tr>
<tr>
<td>A) A student should be able to speak and write well for a variety of purposes and audiences: 1, 2, 3, 4</td>
</tr>
<tr>
<td>B) A student should be a competent and thoughtful listener, reader, and viewer of literature, technical materials, and a variety of other information: 1, 2, 3</td>
</tr>
<tr>
<td>E) A student should understand and respect the perspectives of others in order to communicate effectively: 1, 2, 3, 4</td>
</tr>
<tr>
<td><strong>Geography</strong></td>
</tr>
<tr>
<td>A) A student should be able to make and use maps, globes, and graphs to gather, analyze, and report spatial (geographic) information: 1, 2, 4, 5</td>
</tr>
<tr>
<td>B) A student should be able to utilize, analyze, and explain information about the human and physical features of places and regions: 1, 4, 5, 7</td>
</tr>
<tr>
<td>C) A student should understand and be able to interpret spatial (geographic) characteristics of human systems, including migration, movement interactions of cultures, economic activities, settlement patterns, and political units in the state, nation, and world: 3, 4, 5</td>
</tr>
<tr>
<td>D) A student should be able to understand and be able to evaluate how humans and physical environments interact: 1, 4, 5</td>
</tr>
<tr>
<td>E) A student should be able to use geography to understand the world by interpreting the past, knowing the present, and preparing for the future: 1</td>
</tr>
</tbody>
</table>
ALASKA TIMELINE NARRATIVE

1728–2012
Alaska Timeline Narrative

1728: Vitus Bering sights St. Lawrence Island and one of the Diomede Islands.

1741: Vitus Bering discovers Europeans don’t know about Alaska. July 15—Alexei Chirikof, Bering’s assistant, sights mainland Alaska but does not make landing. July 16—Bering sights Mt. St. Elias on the Alaska mainland and goes ashore. Dec. 8—Bering dies and is buried on Bering Island.

1778: Captain James Cook of England explores Arctic Ocean.

1784: First white settlement in Alaska established on Kodiak Island.

1790: Aleksandr Baranov becomes director of Russian settlement.

1799: Czar Paul claims Alaska as Russian possession. Baranov named first Russian governor of Alaska.

1802: Baranov moves his headquarters to Sitka.

1818: Russian navy assumes authority in Alaska.

1821: Russian navy bars all foreign ships from Alaskan waters.

1835: United States and England obtain trading privileges in Alaska.

1843: First mission school in Nushagak was established by the Russian-Greek Orthodox Church for the Yup’ik and Athabaskan people living in that area.
Alaska Timeline Narrative

1848: Yankee whalers begin commercial whaling in Alaskan waters.

1865: Last shot of Civil War fired in Alaskan waters.

1865–1867: Surveyors’ map route for overland telegraph line through Alaska to Siberia.

1867: The Swedish Evangelical, Moravian, Presbyterian, Episcopalian, Congregational, and Roman Catholic Churches established schools throughout Alaska.

1867: Russia sells Alaska to the United States, even though Alaska belonged to neither. October 18 is now celebrated as a state holiday called “Alaska Day,” which recognizes the anniversary of the formal transfer of the Territory of Alaska from Russia to the U.S.

1867—1884: For thousands of years, Alaska Natives controlled their own land, which had everything they needed to survive. The forest provided clothing and shelter. The sea provided salmon for food. In 1867, the Alaska Native way of life changed when Russia “sold” Alaska to the United States. American settlers established towns and salmon canneries, and more people arrived when gold was discovered. In 1884, the Organic Act officially created Alaska as a district with its own governor.

1882: A shaman from the Tlingit village of Angoon was accidentally killed when his whaling gun exploded while he was employed on an American whaling vessel. In accordance with Tlingit law, the shaman’s home community requested payment from the whaling vessel for the death of their shaman. Cross-cultural misunderstanding prompted the U.S. Navy’s Revenue Cutter Corwin, under the command of Capt. Merriman, to sail to Angoon and demand a grossly high counter-indemnity of 400 blankets within 24 hours. Since the community could not provide 400 blankets within the short time frame, the village of Angoon, along with its canoes and foodstuffs, were shelled and destroyed with gunship artillery.
Alaska Timeline Narrative

1884: Funds for education in Alaska appropriated to be distributed among the existing mission schools with Dr. Sheldon Jackson appointed as general agent for education in Alaska the following year.

1885—1912: Alaska became a territory in 1912. That same year, the Alaska Native Brotherhood (ANB) was created. They pursued the legal and civil rights of Alaska Native people. ANB played a large role in promoting rights for Alaska Natives and respect for indigenous practices.

1913 to 1934: The first conference devoted to Alaska Native land rights was held in 1915. Native people simply wanted the lands they had held since the beginning of time.

1913: Alaska legislature gives women the right to vote.

1914: Ben Benson, who designed Alaska’s flag when he was thirteen, is born to an Aleut mother in Chignik. Upon the death of his mother in 1918, the orphaned boy and his younger brother were sent to the Jesse Lee Home in Unalaska which later moved to Seward.

1915: Congress appropriated funds that allowed the Bureau of Education to build a 25-bed hospital for Alaska Natives in Juneau.

1917–1919: The first boarding schools were established by Catholic, Moravian, and Lutheran Churches. A federal boarding school was established at White Mountain.

1922: William Paul, Sr., defended Charlie Jones in an election case and won the right for Natives to vote.
1923: Alaska Railroad from Seward to Fairbanks completed.

1924: Indian Citizenship Act grants citizenship to Native Americans, including Alaska Natives, without terminating tribal rights and property.

1925: The Alaska Territorial Legislature enacted into law a measure requiring that voters in territorial elections be able to read and write the English language. It was called the Alaska Voters’ Literacy Act of 1925.

1925: Dog mushers in Anchorage teamed up to rush antitoxin serum to Nome, where an epidemic of diphtheria was ravaging the population. It was the inspiration for the now famous annual Iditarod race.

1926–1927: The Alaska American Legion held a contest for all Alaska children grades 7–12 to design a flag for Alaska. The design by Alaska Native Benny Benson was declared the winner in a field of 142, and in 1927 the Alaska Territorial Legislature made it official. Benny received $1,000, which he spent on his education, and a watch inscribed with the flag emblem. He later gave the watch to the Alaska State Museum.

1931: Control of education among the Natives of Alaska was transferred to the Office of Indian Affairs, which became known as the Alaska Indian Service.

1932: The Bureau of Indian Affairs opens Wrangell Institute, a co-educational vocational boarding school, called the Alaska Indian Service School at Wrangell, Alaska. With the opening of Mt. Edgecumbe High School at Sitka in 1947, Wrangell Institute becomes an elementary school. The BIA closes the Wrangell school in 1975.
Alaska Timeline Narrative

1935–1945: In 1935, the Central Council of the Tlingit and Haida Indian Tribes of Alaska was founded. Its role was to work toward a land-claims suit on behalf of Alaska Native people. Racism and discrimination against Alaska Natives was widespread. Native children could not go to public schools and Native people were not allowed in some stores and public places. The Anti-Discrimination Act was passed in 1945. It was the first anti-discrimination law in the United States since the Civil War. The situation did not change for Alaska Natives right away, but the law was a step in the right direction.

1946–1961: Alaska became a state in 1959. That same year, the United States Court of Claims ruled that the Tlingit were entitled to compensation for land that was taken from them. It was a major victory, although it took many years to implement the court’s decision.


1967 to 1970: Settling land claims became urgent when oil was discovered in Prudhoe Bay. Interior Secretary Stewart Udall imposed a “land freeze” on conveyance of land to the State of Alaska until Native land claims were settled. The decision stopped oil drilling and made Native land ownership a national issue.

1971: In 1971, President Richard Nixon signed the Alaska Native Claims Settlement Act. The law brought an end to nearly 75 years of fighting for Alaska Native land rights and reunited Native people with some of their land.

Today: Alaska Native people are now a powerful and influential force in United States politics. Their leaders fought for the right to vote and influence elections. The memory of their sacrifices is honored each time an Alaskan Native goes to the polls and fills out a ballot.
UNIT 1

First Contact
People lived in Lituya Bay
Loooong ago.
Smoke houses and other houses were there.
There was a deserted place called Lituya Bay before
the white man migrated in from the sea.
At one point one morning
a person went outside.
Then there was a white object that could be seen
way out on the sea
bouncing on the waves
and rocked by the waves.
At one point it was coming closer to the people.
“What’s that?
“What’s that, what’s that?”
“It’s something different!”
“It’s something different!”
“Is it Raven?”
“Maybe that’s what it is.”
“I think that’s what it is--

Raven who created the world.
He said he would come back again.”Some dangerous thing was happening.
Lituya Bay
lay like a lake.
There was a current;
salt water flowed in when the tide was coming in.
But when the tide was going out
the sea water would also drain out.)
So the thing went right on in with the flood tide.
Then the people of the village ran scared right
into the forest,
all of them;
the children too,
were taken to the forest.
They watched from the forest.
At one point
they heard strange sounds.
Actually it was the anchor that was thrown in
the water.  
“Don’t look at it!”
they told the children.
“Don’t anybody look at it.
If you look at it, you’ll turn to stone.
That’s Raven, he’s come by boat.”
“Oh! People are running around on it!”
Things are moving around on it. Actually it was the sailors climbing around the mast.
At one point after they had watched for a loooong time, they took blue hellebore and broke the stalks, blue hellebore.
They poked holes through them so that they wouldn’t turn to stone; they watched though them.
When no one turned to stone while watching, someone said, “Let’s go out there. We’ll go out there.”
“What’s that?”
Then there were two young men; from the woods a canoe (the kind of canoe called “seet”) was pulled down to the beach.

They quickly went aboard. They quickly went out to it, paddled out to it. When they got out to it, a rope ladder was lowered.
Then they were beckoned to go aboard, they were beckoned over by the crewmen’s fingers.
Then they went up there. They examined it; they had not seen anything like it.
Actually it was a huge sail boat.
When the crew took them inside the cabin, they saw— they saw themselves.
Actually it was a huge mirror inside there, a huge mirror.
They gave this name then, to the thing an image of people could be seen on.
Then they were taken to the cook’s galley. They were given food. Worms were cooked for them, worms.
They stared at it. White sand also.
White sand
was put in front of them.
Then they spooned this white sand into the rice.
Actually it was sugar.
What they thought were worms, was rice.
This was what they had just been staring at.
At what point was it one of them took
   a spoonful?
“Hey! Look!
Go ahead! Taste it!”
“It might be good.”
So the other took a spoonful.
Just as he did, he said “This is good food,
these worms,
maggots,
this is good food.”
After they were fed all kinds of food,
then they were given alcohol,
   perhaps it was brandy.
Then they began to feel very strange.
Never before……
“Why am I beginning to feel this way?
Look! I’m beginning to feel strange!”
And “I’m beginning to feel happiness
   settling through my body too,”
they said.
After they had taken them through the whole ship,
 they took them to the railing.
They gave them some things.
Rice
and sugar
and pilot bread
were given to them to take along.
They were told how to cook them.
Now I wonder what it was cooked on.
You know, people didn’t have pots then……
There was no cooking pot for it.
When they got ashore
they told everyone:
“There are many people in there.
Strange things are in there too.
A box of our images,
this looking glass,
a box of our images;
we could just see ourselves.
Next
they cooked maggots for us to eat.”
They told everything.
After that,
they all went out on their canoes.
This was the very first time the white man came
ashore,
through Lituya Bay; Ltu. áa is called Lituya Bay
in Alaska.
Well! This is all of my story.
Regarding the Tlingit Belief of Turning to Stone

(Explanation given in 2011 at the Council of Traditional Scholars, a panel founded by Sealaska Heritage Institute to receive guidance on cultural programs)

WHEN THE TLINGIT SPEAK about the risk of turning to stone, this is in regards to looking at something that is beyond one's understanding, beyond one's ability to comprehend completely (i.e. Raven).

If one yields to this temptation, and looks, this individual is displaying blatant disrespect for that which requires one's profound reverence, and demands one's respect. This can be thought of, in relation to, consciously telling a lie about that which requires one's forthrightness and honesty.

In this sense, as a human being, one is acting like nothing more than a stone, meaning one's mind is stoned in regards to the prerequisite respect that is needed in order for one to display due reverence.

In order to shield one's self from turning to stone, the Tlingit taught that you could take a piece of wild celery/blue hellebore (which has a hollow interior) and look through this towards the object of interest.

This would ensure that one's mind is focused and singly intent on what is being viewed.

This would also allow the mind and spirit to be aligned in interest and intent.

By looking through the ‘eye tube’ one can ensure that the mind is not scattered, and is not looking at everything else that lies all around that which is meant to be focused on.

In this way, all is blocked out except what is needed to be seen with a fixed mind, in alignment with the spirit.

The alignment of mind and heart (spirit) allows one to learn well, to learn in an encompassing manner, to focus on that which must be learned.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities


[July 2, 1786. La Pérouse is tacking outside Lituya Bay.]

Note: Excerpt from translation of La Pérouse’s account of early interaction with the Tlingits in Lituya Bay. His ships have just survived a harrowing entrance to the bay, in which they had been caught in a tidal current and had to wait for awhile before proceeding safely in.

We soon perceived some savages making signals of friendship, by displaying and waving about white cloaks and various skins, in the manner of flags. Several canoes of these Indians were fishing in the bay, where the water appeared smooth as a millpond, while the ledge was covered with surf by the breakers. The sea was very calm, however, beyond the channel, and this afforded an additional proof that its depth was considerable…

…During the stay we were compelled to make at the entrance of the bay, we had been constantly surrounded by canoes of the savages, who, in exchange for our iron, offered us fish, otter skins, with those of other animals, and various small articles of their apparel. To our great astonishment, they appeared perfectly accustomed to traffic, and made their bargains with as much address as the most able dealers of Europe, but of all the articles of commerce, iron alone was desired with eagerness; some glass beads were also taken, though rather as a make-weight to conclude a bargain, than as the basis of our exchanges. At length we induced them to take some plates, and tin pots, but these articles succeeded only for a time, and iron was paramount to all. This metal was not unknown to them, for each had a dagger of it hanging from his neck, resembling in shape, that of the Indian cry [kris, creese]; but without any similarity in the handle, which was only a continuation of the blade, rounded off without an edge. This weapon is kept in a sheath of tanned leather, and seemed the most valuable artifact of their possessions. As we examined these poignards [poniards] very attentively, they informed us by signs that they were only used against bears and other beasts of the forest. Some were of red copper, but to these they showed no marks of preference. This metal is very common among them, being used chiefly for collars, bracelets, and other ornaments, and to arm the points of their arrows.

…Gold itself is not more eagerly
desired among Europeans than iron in this part of America, which is an additional proof of its rarity. In fact, each individual possesses but a small quantity, and they pursue it with so much avidity, that they employ every means to procure it. On the very day of our arrival, we were visited by a Chief of the principal village, who, before he came on board, apparently addressed a prayer to the sun, and afterwards made a long harangue, which concluded with agreeable songs, very similar to the chanting in our cathedrals, and accompanied by all the Indians in the canoe, who repeated the same air in chorus. After the ceremony, almost the whole company came on board, and danced nearly an hour, singing at the same time, which they do with great accuracy. To this Chief I made several presents, till he became very troublesome, passing four to five hours every day on board. I was obliged to renew my donations very frequently, for without them he looked discontented and murmured threats, which however gave us no alarm.

No sooner had we taken up our situation on the island, than almost all the savages of the bay flocked thither; and the noise of our arrival having sooner spread in the neighborhood, several canoes came loaded with otter skins, in very considerable quantities, which the Indians exchanged for hatchets, and bar iron. They gave us their salmon at first for old hoops, but they soon became more scrupulous, and we could only procure that fish in exchange for nails, or some other small instruments of iron. There is, I think, no country where the sea otter is so common as in this part of America; and I should not be surprised if a factory, extending its commerce only about forty or fifty leagues along the coast, should collect annually 10,000 skins of that animal…

…On our arrival at our second anchoring place, we set up our observatory on the island, which was but a musket-shot from our ships, and there formed an establishment for the time of our stay in this port. We pitched tents for our sail-makers and blacksmiths, depositing there our water-casks, which we set up afresh. As all the Indian villages were upon the continent, we flattered ourselves with resting in security upon the island; but experience soon proved us to be mistaken. Though we had already found the Indians were great thieves, we did not suppose them capable of executing long and difficult projects with perseverance and activity. We soon learned to know them better. They passed the whole night watching a favourable moment to plunder us; but we maintained a constant watch on board, and rarely could they elude our vigilance.

Note from Sealaska Heritage Institute: Notice that La Pérouse begins his account with description, but soon adds judgments about the Tlingits. For instance, he calls them “savages,” but admits that they were experienced traders who knew exactly what they wanted, and had access to copper prior to contact with Westerners. We know from oral traditions the copper came from trade with Copper River Athabascans. Later, La Pérouse says the Tlingits were “great thieves.” In fact, Tlingits had very strong rules about property. It was considered a grave offense to steal, so La Pérouse has jumped to an untrue conclusion.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

LITUYA BAY

This site is where the Tlingit people first encountered a ship carrying European explorers. Also, in this bay was recorded the largest ever Tsunami, caused by an earthquake and ensuing landslide. (*Teacher could also show a map of the region and have the students locate Lituya Bay.)

RAVEN

In Alaska the stories about Raven can be well known, however, elsewhere around the world when people think of a Raven they may only think of a black bird. Ask your students what makes Raven unique. Get students to offer stories about Raven in an attempt to establish prior knowledge on the subject.

MIGRATE

Show students the picture for migrate. Ask students what first comes to mind when they hear the word “migrate”? Continue on to explain migration patterns in regards to season, trade, and resources; ultimately coming back around to focus on this unit’s vocabulary words-- bargain, iron, and copper.

CURRENT

Show students the picture for current. Explain to them that a current is a continuous, directed movement of ocean water. Currents drive tides, temperature, and even weather. Showing a map of ocean currents, you could discuss the Alaska current and its interaction with the North Pacific current.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

TIDAL
Show the students the picture for “tidal.” Then ask them what the moon has to do with the image in the picture. Use students’ responses to explain that the gravitational pull from the moon is what drives ocean tides all around the world. (Intriguing animations of this effect can be found on teachertube.com.)

BLUE HELLEBORE
Show the picture for “blue hellebore” to the students. See if any of them know this plant’s name and uses. Once students have read and/or heard the story The Coming of the First White Man, carefully go over the Tlingit belief of turning to stone. Relate back to this vocabulary word.

TSUNAMI
Show the students the picture for “tsunami.” Once students have said the correct vocabulary word for the picture, ask them what they know about tsunamis. How do tsunamis occur? How fast do they travel? How do you prepare? Try and get students to talk about any recent tsunami news.

OBSERVATORY
Show students the picture for “observatory.” Explain that an observatory is a location (usually at higher altitude) used for observing terrestrial or celestial events. Ask students why the Europeans might want or need an observatory in Lituya Bay. (As a hook teacher could discuss various navigational instruments used at the time, i.e. the sextant.)
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**BARGAIN**
Show students the picture for “bargain.” Allow students to discuss what this word means. Is it like borrowing something? Is it like buying something? How does the word “bargain” relate to traditional Native trading practices? Teacher should try to lead students towards an understanding of bargaining as it was used by Alaskan Natives.

**IRON**
Show students the picture for “iron.” Ask students why the Tlingit would have valued iron with such weight. Ask students what objects the Tlingit may have made with iron. Ask students what they know of today that is made with iron. Teacher should continue to explain that iron is the most common element in the whole planet Earth!

**COPPER**
Show students the picture for copper. Teacher can bring in an example of a carved copper bracelet. Ask students what other kinds of things are made from copper. Ask students how Natives in Southeast Alaska first obtained copper metal. Lead students to understand that copper came to southeast through trade from the Copper River area.

**ANCHORAGE**
Show students the picture for “anchorage.” Explain that a good anchorage is a place where a boat can drop anchor and be protected from wind, waves and weather as much as possible. A good anchorage also allows for good holding, room for the boat to swing, and sufficient depth of water. Ask students if Lituya Bay would be a good anchorage and why.
Language and Skills Development

LISTENING

The Hidden Words
Give students a vocabulary word or a list of vocabulary words. Have the students listen for that vocabulary word as you orate a story. Each student should have paper and pen in front of them. When the students hear a specific vocabulary word in the story, they must make a check mark next to that specific word on their vocabulary list each time the word occurs.

Let’s Move
Identify an appropriate body movement for each vocabulary word. This may involve movements of hands, arms, legs, etc. Practice the body movements with the students. When the students are able to perform the body movements well, say a vocabulary word. The students should respond with the appropriate body movement. You may wish to say the vocabulary words in a running story. When a vocabulary word is heard, the students should perform the appropriate body movement. Repeat, until the students have responded to each word a number of times.

Right or Wrong?
Provide each student with two blank flashcards. Each student should make a happy face on one card and a sad face on the other card. When the students’ cards are ready, say a sentence that is either true or false relating to the stories about first contact. When you say a true sentence, the students should show their happy faces. However, when you say a sentence that is false, each student should show his/her sad face. Repeat this process, using a number of true and false statements relating to a concept being studied.

Match My Sequence
Provide each student with three vocabulary pictures. All students should have the same pictures. Have the students lay the pictures on their desks in a row (any sequence). When the students have arranged their pictures, say a sequence of three vocabulary words (using the vocabulary words for the pictures the students have). Any student or students whose pictures are in the same sequence as the vocabulary words you said wins the round. The students may change their sequences after each round of the activity.
**Language and Skills Development**

**SPEAKING**

**Whose Name?**
Mount the vocabulary pictures on the board. Provide each student with a blank flashcard. Each student should write his/her name on the card. When the students’ cards are ready, collect them and mix them together. Redistribute the name cards to the students so that each student has the name card of another student. Point to a vocabulary picture on the board and call a student’s name. The student whose name you called should then read the name on the name card he/she has. It is that student who should say a complete sentence about a vocabulary picture that you point to. Repeat this process until all students have responded.

**Out of Order**
Stand the vocabulary illustrations on the chalkboard ledge. The students should look carefully at the sequence of illustrations. Then, have the students close their eyes. Switch the order of two of the illustrations. The students should then open their eyes and identify (orally) the two illustrations that were rearranged. This activity may also be done in team form.

**Being Lippy**
Stand in front of the students. Move your lips to say a vocabulary word. The students should watch your lips carefully and then repeat the vocabulary word. Depending upon the readiness of the students, complete sentences may be used. This activity may also be done in team form, with specific students being required to answer in a rotating format.

**Disappearing Illustrations**
Mount five or six illustrations on the chalkboard, vertically. Point to the illustration at the top and the students should name it. Continue in this way until the students have named all of the illustrations from top to bottom. Then, remove the last illustration and repeat the process—the students should say all of the vocabulary words, including the name of the missing illustration. Then, remove another illustration from the chalkboard and the students should repeat this process. Continue this way until the students are saying all of the vocabulary from a blank chalkboard, or until the students cannot remember the missing illustrations.
Language and Skills Development

READING

Coded Reading
Give students either a written copy of The Coming of the First White Man or J.F. La Pérouse Visit to Lituya Bay, 1786, as well as a list of unit vocabulary terms. Each student should read the account, with a writing utensil in hand, and code their text using specific text features. Teacher should pre-select specific text-feature symbols and explain what each one means. Recommended symbols include triangles, squares, circles, questions marks, exclamation marks, and stars. The meaning of these symbols should be present both on the front board and on the writing assignment itself. Text feature symbols can represent important information, confusing information, specific vocabulary terms, something the student wants to remember, and something the student has a question about. The intention of this activity is to encourage students to be present when they are reading, to enhance their memory of what they have read, and to help them read with purpose.

Sentence Completion
Give each student a copy of the sentence completion version of the text from this unit. The students should read the text, writing the missing words in the spaces provided. When finished, review the students’ work.

Running Story
Mount the sight words on the chalkboard. Tell the story of The Coming of the First White Man or J.F. La Pérouse Visit to Lituya Bay, 1786 to the students. As the vocabulary words are called for in the story, point to them on the chalkboard. The students should say the words as you point to the sight words. Repeat this process until all of the sight words have been said a number of times by the students.

Face
Mount the sight words around the classroom on the walls, board, and windows. Group the students into two teams. Give the first player in each team a flashlight. Darken the classroom, if possible. Say one of the sight words. When you say “Go,” the students should turn their flashlights on and attempt to locate the sight word you said. The first player to do this correctly wins the round. Repeat until all players in each team have participated.
Language and Skills Development

WRITING

Sentence Build
Write a number of sentence halves on individual sentence strips. These should include both the beginning and ending halves of sentences. Mount the sentence halves on the board and number each one. Provide the students with writing paper and pencils/pens. Each student should then complete ONE of the sentence halves in his/her own words, writing his/her part of the sentence on the sheet of paper. When the students have completed their sentence halves, have a student read ONLY the sentence half he/she wrote. The other students must then attempt to identify the “other half” of the sentence on the board (by its number). Repeat until all of the students have shared their sentence halves in this way.

Sentence Completion
Provide each student with a copy of the story from pages 12-14. The students should read the text, writing the missing words in the spaces provided. When finished, review the students’ work.

Creative Writing Prompt
For purposes of evaluation and assessment, a creative writing prompt can be given to students to see how well they retained the concepts studied throughout the unit. Students should be encouraged and given points for using as many vocabulary words in their writings as possible. Themes may vary: Identify and describe the culture of the Tlingit and analyze how geography and climate influenced the way they lived; identify reasons for European exploration and colonization of Alaska; describe and analyze the early impact that the foreign explorers had on the Native people of Alaska.
Oration Activities

INTRODUCTION TO ORATION PART 1
This activity should take place once students have been introduced to the story *The Coming of the First White Man*. This activity is meant to deepen students’ understanding of indigenous history through oration. Group students in pairs as one listener and one teller, have the teller turn to their partner and tell the listener a short story about something significant that happened to them recently. Have the listener change a few details and retell the same story that was told to them. In this way, students can come to realize that by changing even a few words in a story they are changing history. Students should then switch roles and repeat the activity.

INTRODUCTION TO ORATION PART 2
This activity should follow part 1 in order to use what was learned about oration and to practice memorization. Before the activity, the teacher should partition the story *The Coming of the First White Man* into equal portions so that each student has a few lines. These portions should be numbered so that teacher and student know the correct order that the story must be retold. Each student should then be asked to memorize his or her portion of the story by speaking it aloud to a partner until they no longer need their piece of paper. Once all students have sufficiently memorized their individual portion, they should organize themselves in the classroom according to their numbered section of the story. Then as a class, the story should be retold aloud in the correct order. (Students should be encouraged to revel in their skills of memory and told how significantly important this undertaking truly is!)

INTRODUCTION TO ORATION PART 3
If the first two steps have gone well enough, students can be encouraged to find a story on their own and memorize it in full to be retold aloud to the class. Any student who is able to complete such an undertaking should be applauded and encouraged to continue working on their skills of memorization and storytelling!
Mapping Exercises: Regions of Alaska

After viewing and studying maps and their features of regional Southeast Alaska and more particularly Lituya Bay, students should develop a list of features including a key, legend, compass rose, place-names, bodies of water, mountains, glaciers, islands, and trade and migration routes.

Providing rulers and colored pencils, students should then create a map of the region showing the time of first contact with foreign explorers.

An excellent way for students to research and study maps of the region is to allow them time on the internet.

Links!
www.alaskool.org/
ankan.uaf.edu/index.html
maps.google.com

Knowing Your Homelands
Give students a blank map. Read aloud the names of Alaskan communities and get students to put the areas on the map.

Students will check their own work by atlas or internet search (you can repeat this exercise at a later date—ensure students measure their own learning growth).
People lived in ___________ Bay
Loooon ago.
Smoke houses and other houses were there.
There was a deserted place called Lituya Bay before
the white man __________ in from the sea.
At one point one morning
a person went outside.
Then there was a white object that could be seen
way out on the sea
bouncing on the waves
and rocked by the waves.
At one point it was coming closer to the people.
“What’s that?
“What’s that, what’s that?”
“It’s something different!”
“ It’s something different!”
“Is it __________?”
“Maybe that’s what it is.”
“I think that’s what it is--
Raven who created the world.
He said he would come back again.”Some dangerous thing was hap-
pening.
__________ Bay
lay like a lake.
There was a __________;
salt water flowed in when the tide was coming in.
But when the tide was going out
the sea water would also drain out.)
So the thing went right on in with the flood tide.
Then the people of the village ran scared right
into the forest,
all of them;
the children too,
were taken to the forest.
They watched from the forest.
At one point
they heard strange sounds.
Actually it was the anchor that was thrown in
the water.
"Don't look at it!"
they told the children.
"Don't anybody look at it.
If you look at it, you'll turn to stone.
That's ___________, he's come by boat."
"Oh! People are running around on it!"
Things are moving around on it. Actually it was the sailors climbing around the
mast.
At one point after they had watched for a
loooong time,
you're taking blue __________
and broke the stalks,
______________
They poked holes through them
so that they wouldn't turn to stone;
they watched though them.
When no one turned to stone while watching,
someone said,
"Let's go out there.
We'll go out there."
"What's that?"
Then there were two young men;
from the woods
a canoe
(the kind of canoe called “seet”)
was pulled down to the beach.

They quickly went aboard.
They quickly went out to it, paddled out to it.
When they got out to it,
a rope ladder was lowered.
Then they were beckoned to go aboard,
they were beckoned over by the
crewmen's fingers.
Then they went up there.
They examined it; they had not
seen anything
like it.
Actually it was a huge sail boat.
When the crew took them inside the cabin,
they saw—
they saw themselves.
Actually it was a huge mirror inside there,
a huge mirror.
They gave this name then,
to the thing an image of people could be seen on.
Then they were taken to the cook's galley.
They were given food.
Worms were cooked for them,
worms.
They stared at it.
White sand also.

Blue hellebore.
White sand  
was put in front of them.  
Then they spooned this white sand into the rice.  
Actually it was sugar.  
What they thought were worms, was rice.  
This was what they had just been staring at.  
At what point was it one of them took  
a spoonful?  
“Hey! Look!  
Go ahead! Taste it!”  
“It might be good.”  
So the other took a spoonful.  
Just as he did, he said “This is good food,  
these worms,  
maggots,  
this is good food.”  
After they were fed all kinds of food,  
then they were given alcohol,  
alcohol  
perhaps it was brandy.  
Then they began to feel very strange.  
Never before……  
“Why am I beginning to feel this way?  
Look! I’m beginning to feel strange!”  
And “I’m beginning to feel happiness  
settling through my body too,”  
they said.  
After they had taken them through the whole ship,  
they took them to the railing.  
They gave them some things.  
Rice  
and sugar  
and pilot bread  
were given to them to take along.  
They were told how to cook them.  
Now I wonder what it was cooked on.  
You know, people didn’t have pots then….  
There was no cooking pot for it.  
When they got ashore  
they told everyone:  
“There are many people in there.  
Strange things are in there too.  
A box of our images,  
this looking glass,  
a box of our images;  
we could just see ourselves.  
Next  
they cooked maggots for us to eat.”  
They told everything.  
After that,  
they all went out on their canoes.  
This was the very first time the white man came  
ashore,  
through __________ Bay; Ltu. áa is called __________ Bay  
in Alaska.  
Well! This is all of my story.
Regarding the Tlingit Belief of Turning to Stone

(EXPLANATION GIVEN IN 2011 AT THE COUNCIL OF TRADITIONAL SCHOLARS, A PANEL FOUNDED BY SEALASKA HERITAGE INSTITUTE TO RECEIVE GUIDANCE)

WHEN THE TLINGIT SPEAK about the risk of turning to stone, this is in regards to looking at something that is beyond one’s understanding, beyond one’s ability to comprehend completely (i.e. Raven).

If one yields to this temptation, and looks, this individual is displaying blatant disrespect for that which requires one’s profound reverence, and demands one’s respect. This can be thought of, in relation to, consciously telling a lie about that which requires one’s forthrightfulness and honesty.

In this sense, as a human being, one is acting like nothing more than a stone, meaning one’s mind is stoned in regards to the prerequisite respect that is needed in order for one to display due reverence.

In order to shield one’s self from turning to stone, the Tlingit taught that you could take a piece of wild celery/blue hellebore (which has a hollow interior) and look through this towards the object of interest.

This would ensure that one’s mind is focused and singly intent on what is being viewed.

This would also allow the mind and spirit to be aligned in interest and intent.

By looking through the ‘eye tube’ one can ensure that the mind is not scattered, and is not looking at everything else that lies all around that which is meant to be focused on.

In this way, all is blocked out except what is needed to be seen with a fixed mind, in alignment with the spirit.

The alignment of mind and heart (spirit) allows one to learn well, to learn in an encompassing manner, to focus on that which must be learned.
Reading and Writing: Sentence Completion


[July 2, 1786. La Pérouse is tacking outside Lituya Bay.]

Note: Excerpt from translation of La Pérouse’s account of early interaction with the Tlingits in Lituya Bay. His ships have just survived a harrowing entrance to the bay, in which they had been caught in a tidal current and had to wait for awhile before proceeding safely in.

We soon perceived some savages making signals of friendship, by displaying and waving about white cloaks and various skins, in the manner of flags. Several canoes of these Indians were fishing in the bay, where the water appeared smooth as a millpond, while the ledge was covered with surf by the breakers. The sea was very calm, however, beyond the channel, and this afforded an additional proof that its depth was considerable…

…During the stay we were compelled to make at the entrance of the bay, we had been constantly surrounded by canoes of the savages, who, in exchange for our __________, offered us fish, otter skins, with those of other animals, and various small articles of their apparel. To our great astonishment, they appeared perfectly accustomed to traffic, and made their __________ with as much address as the most able dealers of Europe, but of all the articles of commerce, __________ alone was desired with eagerness; some glass beads were also taken, though rather as a make-weight to conclude a __________, than as the basis of our exchanges. At length we induced them to take some plates, and tin pots, but these articles succeeded only for a time, and __________ was paramount to all. This metal was not unknown to them, for each had a dagger of it hanging from his neck, resembling in shape, that of the Indian cry [kris, creese]; but without any similarity in the handle, which was only a continuation of the blade, rounded off without an edge. This weapon is kept in a sheath of tanned leather, and seemed the most valuable artifact of their possessions. As we examined these poignards [poniards] very attentively, they informed us by signs that they were only used against bears and other beasts of the forest. Some were of red __________, but to these they showed no marks of preference. This metal is very common among them, being used chiefly for collars, bracelets, and other ornaments, and to arm the points of their arrows.
Gold itself is not more eagerly desired among Europeans than ________ in this part of America, which is an additional proof of its rarity. In fact, each individual possesses but a small quantity, and they pursue it with so much avidity, that they employ every means to procure it. On the very day of our arrival, we were visited by a Chief of the principal village, who, before he came on board, apparently addressed a prayer to the sun, and afterwards made a long harangue, which concluded with agreeable songs, very similar to the chanting in our cathedrals, and accompanied by all the Indians in the canoe, who repeated the same air in chorus. After the ceremony, almost the whole company came on board, and danced nearly an hour, singing at the same time, which they do with great accuracy. To this Chief I made several presents, till he became very troublesome, passing four to five hours every day on board. I was obliged to renew my donations very frequently, for without them he looked discontented and murmured threats, which however gave us no alarm.

No sooner had we taken up our situation on the island, than almost all the savages of the bay flocked thither; and the noise of our arrival having sooner spread in the neighborhood, several canoes came loaded with otter skins, in very considerable quantities, which the Indians exchanged for hatchets, and bar _________. They gave us their salmon at first for old hoops, but they soon became more scrupulous, and we could only procure that fish in exchange for nails, or some other small instruments of _________. There is, I think, no country where the sea otter is so common as in this part of America; and I should not be surprised if a factory, extending its commerce only about forty or fifty leagues along the coast, should collect annually 10,000 skins of that animal…

…On our arrival at our second ________ place, we set up our ________ on the island, which was but a musket-shot from our ships, and there formed an establishment for the time of our stay in this port. We pitched tents for our sailmakers and blacksmiths, depositing there our water-casks, which we set up afresh. As all the Indian villages were upon the continent, we flattered ourselves with resting in security upon the island; but experience soon proved us to be mistaken. Though we had already found the Indians were great thieves, we did not suppose them capable of executing long and difficult projects with perseverance and activity. We soon learned to know them better. They passed the whole night watching a favourable moment to plunder us; but we maintained a constant watch on board, and rarely could they elude our vigilance.

Note from Sealaska Heritage Institute: Notice that La Pérouse begins his account with description, but soon adds judgments about the Tlingits. For instance, he calls them “savages,” but admits they were experienced traders who knew exactly what they wanted, and had access to copper prior to contact with Westerners. We know from oral traditions the copper came from trade with Copper River Athabascans. Later, La Pérouse says the Tlingits were “great thieves.” In fact, Tlingits had very strong rules about property. It was considered a grave offense to steal, so La Pérouse has jumped to an untrue conclusion.
Lituya Bay
raven
migrate
current
tidal
blue hellebore
tsunami
observatory
bargain
iron

copper

anchorage
VOCABULARY PICTURES
RAVEN
MIGRATE
TIDAL
BLUE HELLEBORE
TSUNAMI
BARGAIN
IRON
COPPER
ANCHORAGE
UNIT 2

Treaty of Cession
The Alaska Native Claims Settlement Act: Relationship with the Environment

*Treaty of Cession, 1867*

In 1867, Russia signed the Treaty of Cession which governed the sale of Alaska to the United States for $7.2 million. The Tlingit people living in Alaska were upset with the deal. They kept their independence during the Russian occupation and believed they owned the land of Southeast Alaska. Several councils of Tlingit clan leaders met to discuss their objections to the sale. In 1869, the clan leaders registered an official complaint with the United States Treasury Department that Alaska was sold without their consent.¹ This effort was the beginning of Tlingit and Haida legal efforts and diplomacy to obtain title to their land.

From 1867 to 1877 the U.S. Army was installed in Alaska as a governing body, and from 1879 to 1885 the U.S. Navy was on patrol in Southeast Alaskan waters. Their mission was to oversee Alaska and protect America’s economic interests. The Army also had instructions to use force against Alaska Natives if they deemed it necessary. All the while, the Tlingit people continued to choose diplomacy over war. However, some clan leaders were in favor of going to war in order to drive the Americans out of Alaska. They abandoned this idea after the Chilkat clan leaders convinced the others that their coastal towns and villages were too vulnerable to attack by the American warships.²

The council of the Chilkat clan leaders was vindicated shortly thereafter, as the dreaded use of force occurred in 1869. The U.S. Army bombarded four Tlingit villages with gunfire and artillery, including three villages near Kake and at Wrangell. The Army did not attack Tlingit warriors, but rather Tlingit civilian communities, including the elderly, men, women, and children. Other Tlingit communities were threatened during this time, as clan leaders and

Many Native American Indian communities across the Lower-48 states were attacked by the U.S. military, which took their land and lives.

In the coming years the U.S. Army used force and the threat of force to ensure Alaska Natives did not interfere with America's claim of Alaskan lands. The Tlingit were faced with declaring war on America or choosing peaceful diplomacy to secure their lands, and the Tlingit chose diplomacy and legal methods. In 1877, the U.S. Army engaged in battle with the Nez Perce Indians in Idaho, and partly as a result of this the military was withdrawn from Alaska. With the Army gone the Tlingit soon moved to reassert their claim over Southeast Alaska, and they tore down American military stockades and occupied abandoned buildings at Sitka. Afterward, Chief Annahootz proclaimed:

"The Russians have stolen this country from us and after they have gotten most of the furs out of the country they have sold it to the Boston Men for a big sum of money, and now the Americans are mad because they have found that the Russians had deceived them, and have abandoned the country, and we are glad to say that after so many years hard fight we get our country back again."4

After the military had withdrawn from Southeast Alaska, some people feared that there would be continued violence between Natives and settlers. During this period, Wrangell was the gathering point for miners and traders who were awaiting transportation to and from the Cassiar mines in British Columbia. The cutter Corwin was dispatched from Sitka in 1877 to ease the fears of the white population. But the Corwin reported back that there had been no breach of the public peace among the 1,500 Indians, 270 "half breeds", 15 American citizens, and 5 Russians. During the two years in which a military force was absent the feared outbreak of violence never occurred.5

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5 Rosita F. Worl, "History of Southeast Alaska Since 1867,” 149.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

Man Never Too Old To Learn (1923 news articles by Samuel C. Davis, a Haida and past Alaska Native Brotherhood (ANB) Grand Camp President).

“We have been told one time Russia owned Alaska, just how true this statement is no Haida has ever known, although I have heard the Haidas say something about the Russian-American Trading Co. having a post at Sitka, the same as the Hudson Bay had their Fort at Port Simpson, British Columbia, but I don’t believe or no one can make me believe that the Hudson Bay Co. owned British Columbia, because of having a Fort at Port Simpson, B.C. Neither do I believe the Russian-American Fur Co. owned Alaska, because they had a fort at Sitka.

One thing I could not understand, is this: Why was it if Russia owned Alaska she made no laws to rule Alaska by? The only laws that I ever knew was the Tlingit and the Haida laws. I have been told that Russia did have laws, but those laws were only for inside of her forts and every Tlingit and Haida who entered that fort must obey those laws, but the moment he passed the gates on his way out his fear of obeying Russian laws ceased.

Someone may ask: What were the Tlingit and Haida laws? EYE FOR AN EYE. The law of equality. No one man or family could ever do a thing when the salmon came to the streams. Each family dried as much as would do that family for the winter. Otherwise when the salmon are ready to spawn the wooden traps were taken out of the streams and the spawning salmon were let go up the streams, to the lakes. There were seasons for animals, there was a season for deer, season for mink, otter, bear, there were seasons to trap furs, hunting season for fur seals, sea otter. We were free to go as we liked, but we never spoiled this freedom.
But now a great shadow hangs over the Tlingit and Haidas in this great land of Alaska, it’s the shadow of the white man’s greed. The Tlingits and Haidas never suffered for want of food until the white man came and greed and degeneration set in; dance houses set up; women and rum and dancing; sickness and dying. Did Russia do these things? Why in the world didn’t they do all these things the white man did unto our people. You told the Tlingits and Haidas the Russians owned Alaska. If they did, Russia never came and took our streams and trapping grounds from us; they never told us how we might catch salmon and when we might stop; and if we wanted a stick of timber, Russia never gave us permits. No, we never saw a Russian on Prince of Wales Island; yet, come to think about it, I saw one Russian at Karta Bay and he lived with Chief Scowel’s slaves at Kasaan Klakes and Takoo (now Hunter’s Bay), where the two streams from which the Koak-lannas, the Khaquan Village on Prince of Wales Island harvested their salmon every summer. These streams were as good as a farm to the natives. To these streams, men, women, and children went every fishing season. Those were happy days. Those were days when we were free; there were no judges to take our canoes from us, there was no “thou shalt not” in Alaska those days. One day I asked my old grandfather how long since the Koak-lannas had been getting fish from these streams. The old man looked at me and said, ’Ask those rocks. They know because they are the only rocks that were here before the Haidas.’

The Alaska Native Claims Settlement Act: Background and Place-Based Activities

TREATY OF CESSION
Show students the picture for “Treaty of Cession.” Ask students if they know who the first Europeans to come to Alaska were. Leading them towards talk of the Russians, ask students how the Americans gained hold over Alaska. Continue leading students towards the understanding that Alaska was sold (without Native consent) to the Americans in 1867 through the Treaty of Cession.

INDEPENDENCE
Show students the picture for “Independence.” Ask students what they think this image represents. Continue to explain to students that independence is a condition of a nation, country, or state in which the people who live there enjoy self-government and sovereignty over its territory. Ask students if they think Alaska is an independent state.

OCCUPATION
Show students the picture* for “Occupation.” Ask students what it means to occupy something. Teacher can refer to student’s homes or the place in which they live as a place that they themselves occupy. Continue to explain that occupation has many meanings but the text in unit 2 describes the Russian occupation of Alaska, and in this sense occupation means to seize possession of and maintain control over by force of conquest.

CONSENT
Show students the picture for “Consent.” Explain to the students that the word “consent” refers to approval after thoughtful consideration. In this unit, we see a lack of consent or a lack of approval from the Native tribes of Alaska as they watched helplessly as their lands were sold to foreigners (Americans). Ask students for a personal example of a time when they did or did not give consent for something.

*Photo from Mr. and Mrs. William P. Smith photograph album, Archives and Special Collections, Consortium Library, University of Alaska Anchorage
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

CONVINCE

Show students the picture for “Convince.” Ask students what this picture represents. Teacher should lead students towards the term “convince.” Explain to the students that the word “convince” means to persuade someone to believe something or to do something. Ask students about a time when they were convinced to believe or do something. Ask students if they have ever convinced someone else of something.

BOMBARDED

Show students the picture for “Bombarded.” Explain to students that a bombardment is a persistent attack with bombs, shells, or missiles. Ask students what first comes to mind when they think of bombardments. Lead students towards the recollection that some villages in southeast Alaska fell victim to bombardments by the Navy. (*Of recent note is the unexploded bomb found near Kake, Ak.)*

PROVOKED

Show students the picture for “Provoked.” Ask students what it means to provoke someone. What does one do to provoke? Is this a good and friendly thing to do? Continue to explain to students that to provoke is to stimulate or arouse to a feeling or action, typically to incite to anger or resentment. Ask students for personal examples or stories when they provoked someone or were provoked in some way.

INTRUDERS

Show students the picture for “Intruders.” Ask students what this picture represents. Lead them toward the term intruders. Ask students what this words means. Continue to explain that an intruder is one who inappropriately and without invitation uses force to enter without right; a trespasser. Ask students to provide you with an example of an intruder. Teacher should try to explain how Native people, who considered their land sacred, must have felt seeing foreign intruders exploiting it.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

WITHDRAWN

Show students the picture for “Withdrawn.” Ask students what it means if the military was withdrawn from Alaska. Try and pull the correct definition out of the students in order to establish confidence in their prior knowledge. If students struggle to come to the correct understanding themselves, teacher should continue to explain that withdrawn means to remove, or retire to a distant, not easily accessible location.

STOCKADE

Show students the picture for “Stockade.” Ask students what comes to mind when they hear the term “stockade.” What do you think of? After students offer up scenes from movies or history, teacher should continue to explain that a stockade is an enclosure of tall walls, usually made of logs, meant for military defense. Ask students how the word “stockade” relates to the history of Southeast Alaska.

DIPLOMACY

Show students the picture for “Diplomacy.” Ask students to describe a situation where they were diplomatic. Continue to explain that diplomacy is the art and practice of conducting negotiations between groups and states. Relate the explanation back to the Tlingit use of diplomacy with the U.S. Army and Navy.
Language and Skills Development

LISTENING

Number My Word
Say a vocabulary word for the students. Say a sentence which contains the vocabulary word. The students should then indicate to you the position of the word by saying the number of the word in the sentence. If the word the students are listening for is word number “five” in the sentence, the students should respond by saying “five.” You may wish to provide the students with number cards so that all students may respond at the same time.

Change
Group the students in pairs. There should be one student without a partner to be “it” for the first round of the activity. Have the students in each pair stand back to back, with elbows interlocked. Tell the students to listen for a specific word, sequence of words, or sentence. When the students hear the word, sequence, or sentence you said at the beginning of the round, they should drop arms and quickly find new partners. However, “it” must also find a partner—thus producing a new “it” for the next round of the activity.

Turn and Face
Mount the vocabulary pictures on the walls and board. Group the students together in the center of the classroom. Say one of the vocabulary words and the students should turn to face the picture for the word you said. Depending upon the size of your class, this activity may be done in small groups. This activity may also be done in team form. In this case, have a player from each team stand in the center of the classroom. When a player faces the wrong direction (i.e., the wrong picture), he/she is “out” until a later round of the activity. Repeat until all players have had an opportunity to participate.

Locomotive
Have the students stand in a straight line in the center of the room. Each student should place his hands on the shoulders of the student in front of him/her. Mount a picture on each of the four walls in the classroom. Tell the students that when they hear one of the four vocabulary words (for the four pictures on the walls), they should step in that direction while still holding onto the shoulders of the players in front of them. Say the four words a number of times; the students should step toward the pictures as they are named. After each round of the activity.
Language and Skills Development

SPEAKING

Out of Order
Stand the vocabulary illustrations in the chalkboard ledge. The students should look carefully at the sequence of illustrations. Then, have the students close their eyes. Switch the order of two of the illustrations. The students should then open their eyes and identify (orally) the two illustrations which were rearranged. This activity may also be done in team form.

Illustration Build-Up
Mount the vocabulary illustrations on the chalkboard. Point to two of the illustrations. The students should then say the vocabulary words for those two illustrations. Then, point to another illustration. The students should repeat the first two vocabulary words and then say the vocabulary word for the third illustration you pointed to. Continue in this way until the students lose the sequence of words.

Flip of the Coin
Provide each student with a penny. Keep one penny for yourself. Mount the vocabulary pictures on the board. Have the students (gently) toss their pennies into the air. Each student should look to see which side of his/her penny is face-up. Toss your penny into the air in the same way. Call the side of your penny that is face-up. The students who have the same side of coin face up must then identify (orally) a vocabulary picture you point to. For example, if the heads side of your coin is face up, the students who have heads showing on their coins must then orally identify the vocabulary picture you point to. Repeat this process a number of times.

What’s that Word?
Mount the vocabulary illustrations on the chalkboard. Tell a “running story” and point to the vocabulary illustrations as the words appear in the running story. When you point to an illustration, the students should say the vocabulary word for it. The running story is used to include the vocabulary words in natural flowing language. Repeat this process until the students have said the vocabulary words a number of times.
Language and Skills Development

READING

How Many?
Provide each student with nine blank flashcards. Each student should write the numbers 1 to 9 on his/her cards (one number per card). Say one of the sight words and the students should hold up the number cards to show the number of letters or syllables in the word. Repeat this process with other sight words. Of course, if you have sight words that contain more than nine letters or syllables, it will be necessary to provide students with more flashcards.

Something’s Missing
Before the activity begins, prepare “clozure” word cards—sight word cards that have letters/syllables missing. Show one of the clozure word cards to the students and call upon them to identify the sight word it represents. This activity may also be done in team form. In this case, group the students into two teams. Lay the clozure word cards on the floor at the other end of the classroom. Say one of the sight words (or say a different sight word to the first player in each team). When you say “Go,” the first player from each team must rush to the clozure word cards and find the clozure word card for the sight word you said. Repeat until all players have played.

Sight Word Bingo
Before the activity begins, prepare a page that contains the sight words. Provide each student with a copy of the page. The students should cut out the sight words. When the students have cut out their sight words, each student should lay all of the sight words, but one, face down on his/her desk. Show a vocabulary picture. Any student or students who have the sight word for that picture face-up on their desks should show the sight word to you. Then, those sight words should be placed to the side and other sight words turned over in their place. Continue in this way until a student or students have no sight words left on their desks.

Sentence Completion
Provide each student with a copy of the sentence completion version of the story. The students should read the text and say the missing words. When finished, review the students’ work. wins the round. Repeat until all players in each team have participated.
Language and Skills Development

WRITING

Story Picture Description
Provide each student with art paper and supplies. Also, provide the students with writing paper and pens. Each student should then create a picture that depicts a scene from the story. When a student’s picture is completed, he/she should then write as much as possible about the picture. When all of the students have completed their writings, collect the pictures and mount them on the board. Number each picture. Have each student read his/her text to the class; the other students must then identify the picture (by its number) that goes with the text. Repeat, until all of the students have shared their work in this way.

What’s the Title?
Provide the students with writing paper and pens. Each student should then create a title for the written content introduced in this unit. When the students have completed their titles, have each student share his/her title with the rest of the class.

Numbered Pictures
Mount the vocabulary pictures on the chalkboard and number each one. Provide each student with writing paper and a pen. Call the number of a picture. Each student should write the vocabulary word for the picture represented by that number. Repeat until all vocabulary words have been written. Review the students’ responses.

Sentence Completion
Give each student a copy of the sentence completion version of the text. The students should write in the missing words. Afterward, review the students’ work.
Place-Based Activities

What is property?

Teacher should hold a discussion on the question: *What is property?*
Students should learn that there are differing points of view on property.

Teacher should discuss the strict Tlingit protocols on property (clan symbols, clan held territory, regalia, names, songs…)
*See excerpts from *Tlingit Property Law* by Rosita Worl, in Unit 10

Teacher should discuss ideas about property from different perspectives, such as that of the US Government today. How does this compare with the traditional Native perspective on property?

Git Hoan Dancer. Photo by Bill Hess.
Primary Source Activities: Who Owns Alaska?

Make a copy of “Man Never Too Old To Learn” for each student. Read aloud Samuel C. Davis’s article to the class while students follow along. Have students hold a writing utensil as you read.

While You Are Reading:
(Teacher should put these text-coding features on front board)

- Have students draw a circle around that which they do not understand
- Have students put a question mark next to that which they have a question about
- Have students draw a star next to that which they think is important
- Have students draw a square around that which they want to remember

After reading, teacher should thoroughly address all of the above to receive feedback from students. Have students write a short reflection on what they have read and heard in this article.

How does it make them feel?
What does it make them think about?
Do they agree with the sentiments in the article? Why? Why not?
Reading and Writing: Sentence Completion

**Treaty of Cession, 1867**

In 1867, Russia signed the _______________ which governed the sale of Alaska to the United States for $7.2 million. The Tlingit people living in Alaska were upset with the deal. They kept their _______________ during the Russian _______________ and believed they owned the land of Southeast Alaska. Several councils of Tlingit clan leaders met to discuss their objections to the sale. In 1869, the clan leaders registered an official complaint with the United States Treasury Department that Alaska was sold without their _______________.1 This effort was the beginning of Tlingit and Haida legal efforts and _______________ to obtain title to their land.

From 1867 to 1877 the U.S. Army was installed in Alaska as a governing body, and from 1879 to 1885 the U.S. Navy was on patrol in Southeast Alaskan waters. Their mission was to oversee Alaska and protect America’s economic interests. The Army also had instructions to use force against Alaska Natives if they deemed it necessary. All the while, the Tlingit people continued to choose _______________ over war. However, some clan leaders were in favor of going to war in order to drive the Americans out of Alaska. They abandoned this idea after the Chilkat clan leaders _______________ the others that their coastal towns and villages were too vulnerable to attack by the American warships.2

The council of the Chilkat clan leaders was vindicated shortly thereafter, as the dreaded use of force occurred in 1869. The U.S. Army _______________ four Tlingit villages with gunfire and artillery, including three villages near Kake and at Wrangell. The Army did not attack Tlingit warriors, but rather Tlingit civilian communities, including the _______________.

elderly, men, women, and children. Other Tlingit communities were threatened during this time, as clan leaders and religious leaders were kidnapped and sometimes killed.3 Much of the punishment that the military __________ inflicted upon Natives was for acts that the military itself __________. During this period many other Native American Indian communities across the Lower-48 states were attacked by the U.S. military, which took their land and lives.

In the coming years the U.S. Army used force and the threat of force to ensure Alaska Natives did not interfere with America’s claim of Alaskan lands. The Tlingit were faced with declaring war on America or choosing peaceful __________ to secure their lands, and the Tlingit chose __________ and legal methods. In 1877, the U.S. Army engaged in battle with the Nez Perce Indians in Idaho, and partly as a result of this the military was withdrawn from Alaska. With the Army gone the Tlingit soon moved to reassert their claim over Southeast Alaska, and they tore down American military __________ and occupied abandoned buildings at Sitka. Afterward, Chief Annahootz proclaimed:

“The Russians have stolen this country from us and after they have gotten most of the furs out of the country they have sold it to the Boston Men for a big sum of money, and now the Americans are mad because they have found that the Russians had deceived them, and have abandoned the country, and we are glad to say that after so many years hard fight we get our country back again.”4

After the military had __________ from Southeast Alaska, some people feared that there would be continued violence between Natives and settlers. During this period, Wrangell was the gathering point for miners and traders who were awaiting transportation to and from the Cassiar mines in British Columbia. The cutter Corwin was dispatched from Sitka in 1877 to ease the fears of the white population. But the Corwin reported back that there had been no breach of the public peace among the 1,500 Indians, 270 “half breeds”, 15 American citizens, and 5 Russians. During the two years in which a military force was absent the feared outbreak of violence never occurred.5

5 Rosita F. Worl, “History of Southeast Alaska Since 1867,” 149.
Treaty of Cession

independence

occupation
consent

convince

bombarded
provoked
intruders
withdrawn
stockade
VOCABULARY PICTURES
TREATY OF CESSION
INDEPENDENCE
Photo from Mr. and Mrs. William P. Smith photograph album, Archives and Special Collections, Consortium Library. UNIVERSITY OF ALASKA ANCHORAGE
OCCUPATION
CONSENT
CONVINCE
BOMBARDED
INTRUDERS
WITHDRAWN
STOCKADE
UNIT 3

Navy Rule
The Alaska Native Claims Settlement Act: Relationship with the Environment

Navy Rule

The Tlingit realized the United States had not abandoned its claim to Alaska when the U.S. Navy ship Jamestown, a warship equipped with Gatling guns and cannon, arrived in Alaska under the command of Captain Lester Anthony Beardslee. The United States sent the Navy to Alaska to govern from 1879 to 1885 and to help non-Native settlers who had learned of the area’s rich mineral, fishery, and timber resources. The Navy functioned to carry out federal Indian policy by breaking down Native control over land, removing property ownership, and threatening Natives to accomplish this.

In 1880, Captain Beardslee came to Haines and Klukwan with a fleet of Naval gunships and told the Tlingit there to let miners access the interior. The presence of gunships did not go unnoticed by the Tlingit, who soon signed a treaty granting open access to the interior. Until this period, the Tlingit had controlled travel routes inland, which gave them a monopoly over trade with Native people living there and incoming non-Natives. The Tlingit restricted some non-Natives from using their routes, but allowed others to travel their routes for a fee. Beardslee, in contrast, sought to ensure American interests by arguing that Tlingit control prevented development of Alaska. The 1880 treaty was a typical federal policy and practice that failed to recognize Indian land ownership and functioned to transfer power to American hands.¹

The Navy altered the Tlingit way of life in many ways. For example, the Navy told the Tlingit of American ownership of their former lands and introduced new rules around land ownership and usage. Prior to American confiscation of Tlingit lands, each clan owned and controlled specific geographical areas, and set guidelines for hunting and fishing. In 1881, Commander Henry

Glass promoted the signing of a formal peace treaty between the Stikine Tlingit at Wrangell and the Xutsnoowú Tlingit at Angoon. This agreement contained language that regulated Tlingit hunting and fishing, and removed Tlingit jurisdiction and control over their former lands.

The Navy also displaced Tlingit people from their traditional homeland, which violated the 1867 Treaty of Cession. Secretary of the Navy, Richard W. Thompson, knew immigrants would be slow to obtain and settle lands in Alaska while Alaska Natives resided in or controlled certain areas, so removing the Tlingit helped advance non-Native settlement. After the Tlingit were removed from their lands in the area of what is now known as Juneau, the physical absence of Tlingit people in these areas was later used by American officials as evidence for American ownership of certain lands.2

Today people question some of the Navy’s actions on legal and ethical grounds. For example, in 1882, because of a disagreement between an American whaling boat captain and the Tlingit community of Angoon, the U.S. Navy attacked the Tlingit village of Angoon. The Navy’s attack on Angoon was not an attack on Tlingit warriors/soldiers, but rather on the whole civilian community, including the elderly, men, women, and children. The Navy used artillery on the Angoon village, destroying homes during winter, which resulted in the death of six Tlingit children.3

The Alaska Native Claims Settlement Act: Relationship with the Environment

Statement by Claanot, Chief of the Chilkoot (Dauenhauer, Nora Marks, and Richard Dauenhauer. Haa Kusteeyí, Our Culture: Tlingit Life Stories).

U.S.S. Pinta, 4th Rate  
Head of Taiya Inlet, Alaska  
June 2, 1887

I, Chief Claanot of the Chilkoot Tribe, make the following statement.

Mr. Haley wishes to take away our road or trail to the Yukon – which my tribe does not like – as we made it long ago – and it has always been in my tribe.

We fixed the road good so that the miners would not get hurt – and Mr. Haley is putting sticks or logs on it, so he can get pay for people going in over our trail and we do not want to see that.

When the miners come here I talk kindly to them – but some of them begin to swear, and then they say I began the quarrel.

I always treat the miners kindly and when they do their own packing – I tell them that they had better let the Indians do their packing – so the miners will not hurt themselves on the trail – and some of the miners tell me that it is not my business, which hurts my feelings.

When the miners treat me right, I will and do treat them as my children.

I am glad Mr. McCrackin went over the trail with me – to see our work on the trail – and what we did and how we treated the miners.

Not long ago I was nearly killed by a white man “John” [Wilson], who has since gone to Juneau. “John” made Haley’s house, and then did packing over the trail.
My tribe had borrowed lots of money from Haley – and were going to make money by packing to repay Mr. Haley.

We had arranged to pack for some miners when “John” rushed in, and took one of the packs, and said he was going to do the packing.

“John” had been doing lots of packing and I asked him kindly, saluting him at the same time, to please not to pack this time – but to let my men do so – so that they could get some money to repay Mr. Haley. “John” replied by calling me a “Son of a bitch” – and I then called “John” the same name. “John” then rushed and took one of the miner’s guns and wished to shoot me, when the miners took their gun from “John.” These miners were very good friends of mine, and they said they were going to tell Captain Newell the real facts of the affair. “George” Carmack – and a lot of my tribe saw the affair.

When the miners go in – I would like them to arrange with me instead of the other men of my tribe – so as to save time and misunderstanding – as the Indians come to me anyhow as Chief.

My tribe claims the Winter trail over by the River “Schkat-Quay.” We have three trails to the Yukon, and we claim all of them.

I do not object to miners doing their own packing, but I hate to see them doing work they are not used to.

I like to see White men such as “George” pack for miners, and have no objections to their packing.

I have no objections to Stick, Chilcat, or any other Indian – or White persons packing over our trails – but I and my tribe do object to Haley or any other person claiming our trails and monopolizing the packing.

We used to get all the furs from the Stick Indians – but they now trade with Mr. Haley – which ought to satisfy him – without taking our trail.

I ask ($10.00) ten dollars for a half pack to pay me for my general supervision and responsibility of the packing, as I feel myself bound to see every man and pack through safe.

I have never asked or demanded toll from any person and do not do so.

(Signed) Claanot his X mark.

Witnesses:
(Signed) C.P. Plunkett
(ditto) Alexander Mc Crackin

A true copy,
Alexander McCrackin
Lieutenant
The Alaska Native Claims Settlement Act: 
Background and Place-Based Activities

ABANDONED
Show students the picture for “Abandoned.” Ask students what this picture represents. Lead them towards the correct term and continue to explain that to abandon means to desert, leave, or forsake. In this context, the Tlingit realized in 1879 that the Americans had not abandoned nor left their claim to Alaskan territories.

MINERAL
Show students the picture for “Mineral.” Ask students to give some examples of minerals they know. Challenge students to see if they can give an accurate definition for what a mineral actually is. Continue to explain that a mineral is an element of chemical compound that is normally crystalline and that has been formed as a result of geologic processes. The primary minerals mined historically in Alaska were gold, silver, and copper ore. (*Teacher could bring in an example of one or two of these minerals for students to experience.)

MONOPOLY
Show students the picture for “Monopoly.” Ask students about this term to see what comes to their minds first. Try and build off what they know of monopoly, i.e. the board game (which teacher could bring into class and demonstrate the meaning of monopoly), and continue to explain to students that a monopoly exists when a specific person or enterprise is the only supplier of a specific good or service.

DEVELOPMENT
Show students the picture for “development.” Explain to students that a development is a significant event, occurrence, or change in something. After reading the text, ask students what developments Captain Beardslee thought were being held back by Tlingit control of interior trading routes. Ask students to describe any new developments in the world today. Ask about both local and worldly developments in order to broaden students’ understanding of this term.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**WARSHIP**
Show students the picture for “Warship.” As students will probably easily guess, a warship is a ship built primarily for combat. Warships are usually built completely differently from merchant ships. Ask students to describe some of the differences between modern warships and the ones used during the colonization of Alaska. Ask students how these differ from Native water vessels used for war.

**GATLING GUN**
Show students the picture for “Gatling Gun.” Explain to students that a Gatling gun is an example of an early rapid-fire weapon and a forerunner of the modern machine gun. This gun had made a strong impression on the Tlingit clan leaders and ultimately dissuaded them from declaring war on the United States.

**CHILKOOT**
Show students the picture for “Chilkoot”. Ask students if they know where the Chilkoot region is located. Show students a map of the area and continue to explain that Chilkoot was originally a Tlingit village near Haines, but today Chilkoot Lake and Chilkoot River are named after that village. Ask students where the Chilkoot Pass is located and about its purpose. Continue to explain that the Chilkoot Pass is a high mountainous trail that leads from Dyea, Alaska to Bennett Lake, British Columbia and was first used and maintained by Tlingit traders and later by prospectors during the Klondike Gold Rush.

**GEOGRAPHICAL**
Show students the picture for “Geographical.” Teacher should have a world map on the front board to demonstrate the term “geographical.” Explain to students that geography is the science that studies the lands, features, inhabitants, and phenomena of Earth. Geography literally means “to describe or write about the Earth.” Ask students to give examples of geography.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**IMMIGRANTS**

Show students the picture for “Immigrants.” Ask students what an immigrant is. Ask them to give some examples of people who have immigrated. Continue to explain to students that immigration is the act of foreigners coming into a country for the purpose of permanent settlement. Ask students for reasons that people choose to immigrate.

**EVIDENCE**

Show students the picture for “Evidence.” Explain to students that evidence is anything and everything that is used to determine the truth of a claim or assertion. Evidence can relate to both law and science. Ask students to give examples of evidence. How does one go about gathering evidence? Are there any problems with evidence being able to prove the truth or is evidence always presumed to be true?
Language and Skills Development

LISTENING

Whisper
Mount the vocabulary illustrations on the chalkboard. Group the students into two teams. Whisper a vocabulary word to the first player in each team. When you say “Go,” the first player in each team must then whisper the same word to the next player in his/her team. The players should continue whispering the vocabulary word in this way until the last player in a team hears the word. When the last player in a team hears the word, he/she must rush to the chalkboard and point to the illustration for the word. The first player to do this correctly wins the round. Repeat until all players have had an opportunity to identify a vocabulary illustration in this way. When a player has identified a vocabulary illustration, he/she should rejoin the front of his/her team.

Here, There, Everywhere
Mount the vocabulary illustrations on the walls around the classroom. Group the students in the center of the classroom. Say a vocabulary word and the students should rush to that illustration. However, when you say a word that is not represented by an illustration on the walls, the students should sit down and hold one arm in the air. Repeat this process until all of the vocabulary illustrations have been identified a number of times.

Back-to-Back Race
Have two pairs of students stand in the center of the classroom. The students in each pair should stand back-to-back with arms interlocked. Lay the vocabulary illustrations on the floor in a scattered form. Say one of the vocabulary words. The two pairs of students must then race to the illustration for the vocabulary word you said without unlocking their arms. The first pair to reach the correct illustration wins the round. Repeat with other pairs of students.

Tissue Drop
Group the students in a circle. Stand in the center of the circle with a small piece of tissue paper or an inflated balloon. Give the vocabulary illustration to the students. The students should pass the illustration around the circle in a clockwise direction until you clap your hands. Then, the students should stop passing around the illustration. Toss something like a tissue paper or ball into the center and say a vocabulary word. The student who has the illustration for that word must rush into the circle to catch the object before it hits the floor.
Language and Skills Development

SPEAKING

What’s the Date?
Before the activity begins, collect an old calendar or calendars of different years. Say the name of a month to a student. The student should then say a date within that month. Look on the calendar to see which day the date represents. If the date represents a day between Monday and Friday, the student should identify a vocabulary picture you show. However, if the date named by the student is a Saturday or Sunday, the student may “pass” to another player. Repeat until many students have responded.

Whose Name?
Mount the vocabulary pictures on the board. Provide each student with a blank flashcard. Each student should write his/her name on the card. When the students’ cards are ready, collect them and mix them together. Redistribute the name cards to the students so that each student has the name card of another student. Point to a vocabulary picture on the board and call a student’s name. The student whose name you called should then read the name on the name card he/she has. It is that student who should say a complete sentence about a vocabulary picture that you point to. Repeat this process until all students have responded.

The Disappearing Pictures
Mount five or six pictures on the board, vertically. Point to the picture at the top and tell the students to name it. Continue in this way until the students have named all of the pictures from top to bottom. Then, remove the last picture and repeat this process—the students should say all of the vocabulary words, including the name for the “missing” picture. Then, remove another picture from the board and have the students repeat this process. Continue in this way until the students are saying all of the vocabulary words from a blank board or until the students cannot remember the “missing pictures.”

Under the Bridge
Have two students stand facing one another with hands clasped. The two students should raise their hands above their heads to resemble the arch of a bridge. Have the remaining students line up in a straight line. The students should file “under the bridge” in single file. When you clap your hands, the two students should lower their hands, trapping one of the students “on the bridge.” The student who is trapped should then identify a vocabulary picture you show him/her. Repeat until a number of students have responded.
Language and Skills Development

READING

Guess My Number
Write a number between 1 and 10 (or between 1 and 20) on a sheet of paper. Do not let the students see the number you have written. Call upon the students to guess the number you have written. When a student finally guesses the correct number, he/she should say a complete sentence using the vocabulary word for a picture that you show. Repeat until many students have responded, changing the number for each round of the activity.

Funny Face
Have two students stand, facing one another. The object of the activity is for the students to look at each other without laughing. The first student to laugh must identify a sight word for a graphic that you show. If both students laugh at the same time, then call upon each student to identify a sight word. Repeat with other pairs of students until all students have participated.

Face
Mount the sight words around the classroom on the walls, board, and windows. Group the students into two teams. Give the first player in each team a flashlight. Darken the classroom, if possible. Say one of the sight words. When you say “Go,” the students should turn their flashlights on and attempt to locate the sight word you said. The first player to do this correctly wins the round. Repeat until all players in each team have participated.

Sensory Letters
Stand behind a student. Use the index finger of your writing hand to “write” a letter/syllable from a sight word on the student’s back. The student should feel the letter/syllable. Then, the student must name a sight word that contains that letter/syllable. This activity may also be done in team form. In this case, group the students into two teams. “Write” a letter/syllable on the backs of the last players in each team. When you say, “Go,” the last player in each team must repeat this process with the player in front of him/her. The players should
Language and Skills Development

WRITING

Mirror Writing
Group the students into two teams. Have the first player from each team stand in front of the board. Give each of the two players a small, unbreakable mirror. Stand some distance behind the two players with pictures for the sight words. Hold up one of the pictures. When you say “Go,” the players must use the mirrors to look over their shoulders to see the picture you are holding. When a player sees the picture, he/she must write the sight word for that picture on the board. The first player to do this correctly wins the round. Repeat this process until all players in each team have had an opportunity to respond.

Alphabet Code
Assign a number to each letter of the alphabet. Write the letters across the top of the chalkboard, and write the numbers for them underneath (one number for each letter). Provide each student with writing paper and a pen. Spell one of the sight words, using the numbers for the letters rather than the letters themselves. The students should write the numbers you say on their sheets of paper. Then, when the word has been spelled in this way, each student should write the word you spelled, using the letters for the numbers dictated.

Every Second Letter
Write a sight word on the board, omitting every second letter. Provide the students with writing paper and pens. The students should look at the incomplete word on the board and then write the sight word for it on their papers. Repeat using other sight words.

This activity may also be done in team form. In this case, have the incomplete words prepared on separate flash cards. Mount one of the cards on the board. When you say “Go,” the first player from each team must rush to the board and write the sight word for it—adding all of the missing letters. Repeat until all players have participated.

Sentence Completion
Give each student a copy of the sentence completion version of the text. The students should write in the missing words. Afterward, review the students’ work.
Primary Source Activities: Trail Rights

- Make a copy of “Statement by Claanot, Chief of the Chilkoot” for each student
- Read this statement aloud to the class
- Have students read it a second time to themselves
- After a short discussion, addressing students thoughts and questions on what they have read, proceed to a computer lab where students can access the internet:
  - Use Google Earth or Google Maps to find out where the trail begins and ends
  - Find two interesting facts each about the Chilkoot Trail
  - Develop a research question about something that they want to know more about

Have students present their interesting facts and research questions to the rest of the class.
Geography Activities: Colonization

Mapping: Develop/locate a Tlingit territories map and interlay by date and time of first contact with Russians and other explorers (*See explorer timeline in introduction).

Discuss trails inland: The coastal Tlingits controlled trade inland. Once the Gold Rush began, Tlingits, along with other aboriginal peoples, were greatly affected. (*This activity can lead into Klohlux Map Unit 4.)

Audio/Visual Resource:
"Angoon - One Hundred Years Later" Available at Sealaska Heritage Institute's online store: www.sealaskaheritage.org/shop
Reading and Writing: Sentence Completion

Navy Rule

The Tlingit realized the United States had not __________ its claim to Alaska when the U.S. Navy ship *Jamestown*, a ___________ equipped with ___________ and cannon, arrived in Alaska under the command of Captain Lester Anthony Beardslee. The United States sent the Navy to Alaska to govern from 1879 to 1885 and to help non-Native settlers who had learned of the area's rich ___________ , fishery, and timber resources. The Navy functioned to carry out federal Indian policy by breaking down Native control over land, removing property ownership, and threatening Natives to accomplish this.

In 1880, Captain Beardslee came to Haines and Klukwan with a fleet of Naval gunships and told the Tlingit there to let miners access the interior. The presence of gunships did not go unnoticed by the Tlingit, who soon signed a treaty granting open access to the interior. Until this period, the Tlingit had controlled travel routes inland, which gave them a ___________ over trade with Native people living there and incoming non-Natives. The Tlingit restricted some non-Natives from using their routes, but allowed others to travel their routes for a fee. Beardslee, in contrast, sought to ensure American interests by arguing that Tlingit control prevented ___________ of Alaska. The 1880 treaty was a typical federal policy and practice that failed to recognize Indian land ownership and functioned to transfer power to American hands.¹

The Navy altered the Tlingit way of life in many ways. For example, the Navy told the Tlingit of American ownership of their former lands and introduced new rules around land ownership and usage. Prior to American confiscation of Tlingit lands,

each clan owned and controlled specific areas, and set guidelines for hunting and fishing. In 1881, Commander Henry Glass promoted the signing of a formal peace treaty between the Stikine Tlingit at Wrangell and the Xutsnoowú Tlingit at Angoon. This agreement contained language that regulated Tlingit hunting and fishing, and removed Tlingit jurisdiction and control over their former lands.

The Navy also displaced Tlingit people from their traditional homeland, which violated the 1867 Treaty of Cession. Secretary of the Navy, Richard W. Thompson, knew that it would be slow to obtain and settle lands in Alaska while Alaska Natives resided in or controlled certain areas, so removing the Tlingit helped advance non-Native settlement. After the Tlingit were removed from their lands in the area of what is now known as Juneau, the physical absence of Tlingit people in these areas was later used by American officials as justification for American ownership of certain lands.²

Today people question some of the Navy’s actions on legal and ethical grounds. For example, in 1882, because of a disagreement between an American whaling boat captain and the Tlingit community of Angoon, the U.S. Navy attacked the Tlingit village of Angoon. The Navy’s attack on Angoon was not an attack on Tlingit warriors/soldiers, but rather on the whole civilian community, including the elderly, men, women, and children. The Navy used artillery on the Angoon village, destroying homes during winter, which resulted in the death of six Tlingit children.³

abandoned
mineral
monopoly
Chilkoot

geographical

immigrants
evidence
VOCABULARY PICTURES
ABANDONED
MINERAL
MONOPOLY
WARSHIP
GATLING GUN
CHILKOOT
GEOGRAPHICAL
IMMIGRANTS
EVIDENCE
UNIT 4

Kohklux Map
The Alaska Native Claims Settlement Act: Relationship with the Environment

Kohklux

Scientific evidence, including the recent discovery of human remains in the “On Your Knees Cave” on Prince of Wales Island, supports the claim that Native people have lived in Alaska for more than 10,000 years. Native people believe they have been here for much longer than that. Native people say they have been here since time immemorial.

The Chilkat Tlingit people on Southeast Alaska’s coast made much of their living from the sea. The items they lacked or had in short supply, they traded for with people to the south (Haida and Tsimshian) and in the Yukon (Tlingit, Tagish, Tanana, Tutchone, etc.)¹

After the Americans purchased Alaska in 1867, life for the Tlingit people changed. There were increased pressures on sea and land animals and the environment. Settlers established permanent

settlements on lands traditionally held by the Tlingit. This led to friction between Alaska Natives and settlers. American army soldiers based in Sitka, Alaska, sought to protect settlers and advance settlement at Native expense.

Into this uneasy situation came George Davidson, an American scientist. A solar eclipse was to occur on August 7, 1869, and Davidson thought Klukwan village would be the best place to watch the event. A scientific survey party led by Davidson made arrangements in Sitka to travel to Klukwan. Kohklux, the Clan Leader of Klukwan, traveled to Sitka to escort the men. When he arrived, Kohklux and the people he traveled with were arrested for what Davidson described as “some petty offence.”

In return for their release, Kohklux agreed to look after Davidson and his team, which was the reason Kohklux traveled to Sitka in the first place. Davidson was impressed by Kohklux’s honesty. He wrote that Kohklux “… fulfilled in spirit and letter every promise, and our every wish was attended to.”

Kohklux made the survey party welcome in Klukwan. He received Davidson and his team in his house and fed them during their stay.

Davidson’s visit to Klukwan was recorded by journalists traveling with Davidson. Davidson spoke a Chinook trade jargon, but he was not fluent in Tlingit. There was a language barrier, which likely affected understanding between the two cultures. No oral account of the incident has survived among the Tlingits, which means that most of what is known about this story comes from the settlers’ accounts.

It appeared to Davidson and the journalists that the Klukwan residents were awed and frightened by the eclipse Davidson had come to observe. The Native people hid in their houses and came out only when the sunlight had returned. The story goes that the people of Klukwan were convinced Davidson and his men had made the sun sick and were responsible for its brief disappearance. This seemed like strong magic and Davidson, as leader of the survey party, appeared to be the chief magician. Kohklux was anxious to learn how Davidson made the sun disappear and seemed willing to give him anything in return for the information. Kohklux decided to exchange a valuable piece of information he himself held: knowledge of the Alaska landscape that he drew on a map of his own making, and has become known as the Kohklux Map.

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2 Ibid.
3 Ibid.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

Drawing the Map

Trade with people of the interior was a hereditary right enjoyed by certain Tlingit clan leaders. Kohklux was one such leader.

Kohklux had once traveled with his father and other warriors inland to raid the Hudson’s Bay Company post at Fort Selkirk in 1852. But he and the coastal people mostly traveled to the Yukon to trade at prearranged sites. The trip took roughly one month in each direction and was undertaken two or three times a year. Canoes and rafts were used for transportation on the rivers. Most of the route was overland, however, and trade goods were carried by people and pack dogs.

It is also important to make note of the role that women played in decision making, because women’s advice and opinions were rarely ignored, especially in the planning of trade expeditions.

Kohklux had two wives. Both helped Kohklux draw two maps of the trade route. The first map was small and did not show the route to Kohklux’s satisfaction. The second map was drawn on the back of a 43x27-inch chart given to Kohklux by American scientist George Davidson. Using pencils for the first time, Kohklux and his wives drew a map of the land between the Lynn Canal and Fort Selkirk. The trio took three days to complete their task.

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2 Ibid.
Kohklux’s map is the earliest known recording of southwestern Yukon. It portrays three-dimensional views of mountains along rivers and lakes that are clearly recognizable. The map is scaled—not in distance, but in the number of travel days between points. It also contains information about caches, villages, events, and living conditions. The map indicates an extensive knowledge of the land and the people. This knowledge was likely gathered from several sources, including both oral history and firsthand experience.

When they brought the map to Davidson, Kohklux and his wives shared the Tlingit names of the many places they had drawn. Davidson recorded the names for more than 100 rivers, lakes, glaciers, mountains, and villages on the map.³

Kohklux gifted the map to Davidson. It survives to this day in a library in California, where it remains an important cultural artifact.

³ Ibid.
**The Alaska Native Claims Settlement Act: Background and Place-Based Activities**

**CHILKAT**
Show students the picture for “Chilkat.” Ask students what they understand about this term. What does it relate to? Continue to explain that “Chilkat” is both a Tlingit tribe and geographic region, i.e. the Chilkat people come from the village of Klukwan, which rests along the Chilkat River. (*Teacher could have a few slides of Chilkat blankets, or have someone bring in a blanket if possible, in order to enhance students’ understanding of the term.)

**TRADED**
Show students the picture for “Traded.” Enter into discussion with students and help them formulate a general definition for the term. Continue to explain to students that trade is a transfer of ownership and/or services from one person to another. Ask students what kinds of goods/services were traded for historically. Are any of these goods/services still traded for today?

**KOHKLUX**
Show students the picture for “Kohklux.” Teacher should guide students towards the understanding that Chief Kohklux of Klukwan was the most powerful warrior and greatest diplomat of the Northwest Coast. On October 17, 1867, the Chilkats became aware of the sale of Alaska by Russia to the United States. At this time, Kohklux was presented with a U.S. flag by Capt. Howard on the ship Lincoln. Kohklux displayed the flag mounted on his canoe, one day before the U.S. flag was raised in Sitka.

**SOLAR ECLIPSE**
Show students the picture for “Solar Eclipse.” Ask students what comes to mind when they hear this term. Ask them what happens during an eclipse. Continue to explain that a solar eclipse occurs when the moon passes between the sun and the Earth, and the moon partially or fully covers up the sun. (*Show students an animation of this phenomenon and try to stir their imaginations about what the Tlingit must have believed about this fantastic event.*)
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**SURVEY**

Show students the picture for “Survey.” Explain that to survey means to look carefully and thoroughly at someone or something in order to examine them. Ask students if they know anyone who does surveying work. Teacher should explain the varied uses for surveying, e.g. mapping, mineral and other resource appraisals, detailed description of someone or something, etc.

**KLUKWAN**

Show students the picture for “Klukwan.” Explain to students that Klukwan (Tlákwaan in Tlingit, meaning “the village that was always there” or “eternal village”) is a small ancient Chilkat Tlingit village, which is situated along an important trade route (now called the Dalton Trail), on the banks of the Chilkat River. (*Teacher could zoom in on this region using Google Earth or Google Maps.)*

**YUKON**

Show students the picture for “Yukon.” Ask students where the Yukon Territory is located. Ask for specifics, like which country the Yukon is in and what other territories it borders. Continue to explain to students that the Yukon is the westernmost and smallest of Canada’s three territories, and is named after the Yukon River. (*Teacher could zoom in on this region using Google Earth or Google Maps.)*

**HUDSON BAY COMPANY**

Show students the picture for “Hudson Bay Company.” First, ask if anyone knows anything about this company and its historical significance to Southeast Alaskans. Continue to explain that the Hudson Bay Company is the oldest commercial corporation in North America and one of the oldest in the world. Based out of England, the company invested deeply in the global fur trade and became the largest land owner in British Columbia. (*Teacher could bring in a Hudson Bay blanket to share with students.*)
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

LYNN CANAL

Show students the picture for “Lynn Canal.” Ask students where this canal is located. Is it an actual human-dug canal? Continue to explain that the Lynn Canal is a glacier-formed inlet into the mainland of Southeast Alaska and is the deepest fjord in North America! The Lynn Canal was and is an essential waterway for Natives and immigrants alike, allowing access to interior trade routes as well as the gold fields of the Klondike. (*Teacher could zoom in on this region using Google Earth or Google Maps.)

SCALE

Show students the picture for “Scale.” Teacher will need to weed through students’ responses here and guide them to the understanding that the scale of a map is ratio of a distance on the map to the corresponding distance on the ground. This will need to be demonstrated by displaying a real map for students to observe.

ORAL HISTORY

Show students the picture for “Oral History.” Ask students what oral means. What does history mean? Ask students how people passed along cultural knowledge without the ability to write it down. Continue guiding them towards the understanding that oral history is cultural history transmitted from one generation to another by verbal speech, songs, names, dance, chants, and mythology.

CHINOOK

Show students the picture for “Chinook.” The Chinook Jargon spoken of in this unit refers to the pidgin trade language of the Pacific Northwest. Explain to students that in order for culturally diverse peoples to communicate and trade efficiently they developed an actual language that could be used as far south as the Columbia River and north into Alaska.
LISTENING

The Running Story
Distribute the vocabulary illustrations to the students. Tell the story of the Kohklux map, which contains the vocabulary words. When a student hears the vocabulary word for his or her illustration, he/she must hold up the illustration and show it to you. Have students exchange the illustrations periodically throughout the activity. This activity can be repeated so that students begin to connect visually with the vocabulary words.

One to Five
Mount the vocabulary illustrations on the chalkboard. Point to one of the illustrations. Then, say five vocabulary terms — one of which is correct for the illustration that you are pointing to. The students should listen carefully to the vocabulary words you say. Then, each student should hold up his or her fingers to indicate the number that matches the illustration that you had originally pointed to. You may wish for students to create number cards (1–5) for this exercise. Repeat using other illustrations in this way.

The Hidden Words
Give students a vocabulary word or a list of vocabulary words. Have the students listen for the specific vocabulary word(s) as you read a story aloud. Each student should have paper and a pen in front of them. When the students hear a specific vocabulary word in the story, they must make a check mark next to that specific word on their vocabulary list each time the word occurs.

What’s the Answer?
Before the activity begins, develop questions related to the concept being studied. For each question, prepare three answers — only one of which in each set is correct for the question asked. Ask the students the question and then read the three answers to them. The students should show you (using their fingers or prepared number cards) which answer is correct for the question asked. Repeat this process with other questions and answers.

What’s the Question?
The inverse of above: Read an answer to a question, followed by three questions and have the students pick which is correct.
Language and Skills Development

SPEAKING

The Disappearing Pictures
Mount five or six pictures on the board, vertically. Point to the picture at the top and tell the students to name it. Continue in this way until the students have named all of the pictures from top to bottom. Then, remove the last picture and repeat this process—the students should say all of the vocabulary words, including the name for the “missing” picture. Then, remove another picture from the board and have the students repeat this process. Continue in this way until the students are saying all of the vocabulary words from a blank board or until the students cannot remember the “missing pictures.”

Visual Memory
Mount the vocabulary pictures on the board. The students should look carefully at the pictures. Then, have the students close their eyes. Remove one of the pictures from the board and place it to the side. The students should then open their eyes and identify the “missing picture.” Continue in this way until all of the pictures have been removed. Another way to conduct this activity is to do the reverse. In this case, prepare two or three extra sets of vocabulary pictures. Mount a number of pictures on the board. The students should look carefully at the pictures. Then, have the students close their eyes. Add another picture to the board. The students should open their eyes and identify the “new picture.” This activity (and the previous form of the activity) may be done in team form. In this case, the first player to identify the new or missing picture wins the round.

Half Match
Before the lesson begins, prepare a photocopy of each of the vocabulary pictures. Cut each of the photocopied pictures in half. Give the picture halves to the students (a student may have more than one picture half). Say one of the vocabulary words. The two students who have the halves of the picture for that word must show their halves and repeat the word orally. Continue in this way until all of the vocabulary words have been reviewed. This activity may be repeated more than once by collecting, mixing, and redistributing the picture halves to the students. This activity may also be adapted for team form. To do this, cut each of the vocabulary pictures in half. Place half of the pictures in one pile and the other halves in another pile (one pile for each team). Say a vocabulary word. When you say “Go,” the first player from each team must rush to his/her pile of picture halves. Each player must find the half of the picture for the vocabulary word you said. The first player to correctly identify the picture half and to repeat the vocabulary word for it wins the round. Repeat until all players have played.
Coded Reading
Give students either a written copy of *Setting the Stage or Drawing the Map*, as well as a list of unit vocabulary terms. Each student should read the account, with a writing utensil in hand, and code their text using specific text features. The teacher should pre-select specific text feature symbols and define what each one means. Recommended symbols include triangles, squares, circles, questions marks, exclamation marks, and stars. The meaning of these symbols should be present both on the front board and on the writing assignment itself. Text feature symbols can represent important information, confusing information, specific vocabulary terms, something the student wants to remember, and something the student has a question about. The intention of this activity is to encourage students to be present when they are reading, to enhance their memory of what they have read, and to help them read with purpose.

The Disappearing Word
Mount all of the sight words on the board. For added motivation, you may wish to prepare an extra set of sight word cards to add to those on the board. Have the students look carefully at the sight words. Then, the students should close their eyes. When the students’ eyes are closed, remove one of the sight words from the board. Have the students open their eyes and identify the missing word. Repeat this process until all of the sight words have been removed from the board and identified in this way.

Blank Chalkboard Reading
Mount all of the sight word cards on the chalkboard in a vertical column. Read all of the sight words with the students, from the top to the bottom. Then, remove the last sight word card and read the list of sight words once again, including the “missing” sight word. Then, remove another sight word card and repeat this process. Continue until the students are “reading” the column of sight words from a blank chalkboard. This activity may be repeated more than once by mixing and re-attaching the sight words to the chalkboard.

Word Find
Before the activity begins, prepare a page that contains a number of boxes. Provide each student with a copy of the page. Each student should then write the sight words horizontally, vertically, and diagonally in this form. Words may also intersect one another. When most of the form has been filled in this way, the students should fill any empty boxes with letters of their choosing. When the students have completed their word finds, have them exchange them with one another. Each student should then use a color pencil or felt marker to circle the sight words in the form he/she has. An alternate to this individual approach is to create one large word find form on a length of mural paper. Mount the mural paper on the chalkboard. Group the students into two teams. When you say “Go,” the first student in each team must rush to the word find outline and use a felt pen to circle a sight word on it. The first player to do this correctly wins the round. Repeat until all players have played.
Language and Skills Development

WRITING

Over/Under Picture
Group the students into two teams. Give a vocabulary picture to the first player in each team. When you say “Go,” the first player in each team must pass the picture over his/her head to the next player. The second player in each team must then pass the picture to the next player between his/her legs. The students should continue with this over/under sequence until the last player in the team receives the picture. When the last player in the team receives the picture, he/she must rush to the board and write the vocabulary word for that picture. The first player to do this successfully wins the round. Repeat until all players have played (each picture can be used a number of times in this activity).

Let’s Write
Provide the students with a copy of the creative writing page from the Student Support Materials. The students should write as much as they can about the graphic. Later, have each student read his/her writing to the class.

Mirror Writing
Group the students into two teams. Have the first player from each team stand in front of the board. Give each of the two players a small, unbreakable mirror. Stand some distance behind the two players with pictures for the sight words. Hold up one of the pictures. When you say “Go,” the players must use the mirrors to look over their shoulders to see the picture you are holding. When a player sees the picture, he/she must write the sight word for that picture on the board. The first player to do this correctly wins the round. Repeat this process until all players in each team have had an opportunity to respond.

Sentence Completion
Give each student a copy of the sentence completion version of the text. The students should write in the missing words. Afterward, review the students’ work.
Activities Using Oral and Written Information

Students listen to the teacher read *Setting the Stage* and *Drawing the Map*, found in Unit 4 (provide the learners with their own copy of these stories). Students follow along as the teacher narrates the above stories.

Word Lists

- Students develop their own vocabulary word list (with no less than ten terms) of words they want to learn more about - this word list must come from these specific readings.

- Students then research the meaning of the words they’ve chosen and develop a Pictionary of their own word list.

- Students present their vocabulary term list and Pictionary to the class.

- Working in partners, students develop a learning game involving their list of words and Pictionary (teacher can help with suggestions) and then present this game to the class.

- Students should be encouraged to work together and demonstrate respect for self and others.
Geography Activities: Economy and Map Features

Economy

- Explore Tlingit ideas about economy as shown in Kohklux Map
- Students use the internet to investigate the impacts of the Gold Rush on the economy of Alaska Natives in Klukwan and Fort Selkirk (the inland people could receive their goods from other sources)
- Explore the economy as it grew out of the Gold Rush (packing, trading, language usage, trail usage….) *See also Chief Claanot’s statement about trail ownership (Unit 3).

Map Features

- After viewing and studying maps of regional southeast Alaska and their features, focus in on the Chilkoot Trail region.
- Have students develop a list of map features including a key, legend, compass rose, place-names, bodies of water, mountains, glaciers, islands, trade and migration routes.
- Provide students with rulers and colored pencils
- Have students create a map of the region showing the time of Chief Kohklux and the trade routes
- *An excellent way for students to research and study maps is to allow them time online.

Audio/Visual Resources:

Copy of the Kohklux Map from Yukon Historical & Museums Association

Google Earth
Google Maps
Globe
Atlas
Maps
Scientific evidence, including the recent discovery of human remains in the “On Your Knees Cave” on Prince of Wales Island, supports the claim that Native people have lived in Alaska for more than 10,000 years. Native people believe they have been here for much longer than that. Native people say they have been here since time immemorial.

The ____________ Tlingit people on Southeast Alaska’s coast made much of their living from the sea. The items they lacked or had in short supply, they ____________ for with people to the south (Haida and Tsimshian) and in the Yukon (Tlingit, Tagish, Tanana, Tutchone, etc.).

After the Americans purchased Alaska in 1867, life for the Tlingit people changed. There were increased pressures on sea and land animals and the environment. Settlers established permanent settlements on lands traditionally held by the Tlingit. This led to friction between Alaska Natives and settlers. American army soldiers based in Sitka, Alaska, sought to protect settlers and advance settlement at Native expense.

Into this uneasy situation came George Davidson, an American scientist. A ____________ was to occur on August 7, 1869, and Davidson thought ____________ village would be the best place to watch the event. A scientific ____________ party led by Davidson made arrangements in Sitka to travel to ____________. ____________, the Clan Leader of ____________, traveled to Sitka to escort the men. When he arrived, ____________ and the people he traveled with were arrested for what Davidson described as “some petty offence.”

In return for their release, ____________ agreed to look after Davidson and his team, which was the ____________

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2 Ibid.
reason ____________ traveled to Sitka in the first place. Davidson was impressed by _________’s honesty. He wrote that _________ “... fulfilled in spirit and letter every promise, and our every wish was attended to.”

___________ made the ____________ party welcome in _____________. He received Davidson and his team in his house and fed them during their stay.

Davidson’s visit to ____________ was recorded by journalists traveling with Davidson. Davidson spoke a ____________ trade jargon, but he was not fluent in Tlingit. There was a language barrier, which likely affected understanding between the two cultures. No oral account of the incident has survived among the Tlingits, which means that most of what is known about this story comes from the settlers’ accounts.

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3 Ibid.
Trade with people of the interior was a hereditary right enjoyed by certain Tlingit clan leaders. __________ was one such leader. __________ had once traveled with his father and other warriors inland to raid the __________ post at Fort Selkirk in 1852.¹ But he and the coastal people mostly traveled to the __________ to trade at prearranged sites. The trip took roughly one month in each direction and was undertaken two or three times a year. Canoes and rafts were used for transportation on the rivers. Most of the route was overland, however, and trade goods were carried by people and pack dogs.

It is also important to make note of the role that women played in decision making, because women’s advice and opinions were rarely ignored, especially in the planning of trade expeditions. __________ had two wives. Both helped __________ draw two maps of the trade route. The first map was small and did not show the route to __________’s satisfaction. The second map was drawn on the back of a 43x27-inch chart given to __________ by American scientist George Davidson. Using pencils for the first time, __________ and his wives drew a map of the land

between the ____________ and Fort Selkirk. The trio took three days to complete their task.²

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__________

² Ibid.
³ Ibid.
Chilkat

trade

Kohklux
solar eclipse
survey
Klukwan
Yukon

Hudson Bay Company

Lynn Canal
scale
oral history
Chinook
VOCABULARY PICTURES
CHILKAT
TRADED
SOLAR ECLIPSE
SURVEY
KLUKWAN
HUDSON BAY COMPANY
LYNN CANAL
SCALE
ORAL HISTORY
The Alaska Native Claims Settlement Act: Relationship with the Environment

Education

The Organic Act of 1884 established schools in Alaska for all children. The schools were set up “for the education of children of school age in the Territory of Alaska, without reference to race.”

Sheldon Jackson, a Presbyterian missionary, was the general agent of education in Alaska. He used $25,000 provided by Congress to pay for mission schools set up for Native children. Federal subsidies for church-run schools continued until 1895, when the Bureau of Education assumed control of many Alaskan schools.

The United States educational policy was to “civilize” Native children. In school, there were many rules in place that prevented Native children from speaking their traditional language. Often times, corporal punishment was used to discourage Native children from practicing their traditional culture. Sometimes Native children were even taken from their parents, villages, and cultures to be “civilized” at distant boarding schools. In this way, English replaced Native languages. Some Native students were given vocational training in carpentry, boat building, mechanics, fish canning, and domestic sciences.

The non-Native population demanded separate schools for their children. In 1900, Congress passed legislation that allowed schools for white children within incorporated towns. In 1905, the Nelson Act was passed and called for schools outside incorporated towns for “White children and children of mixed blood who lead a civilized life.”

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Nelson Act also established two separate systems of education. The federal government was responsible for Native education, while the territorial government controlled white education.\(^3\)

In 1908, six children of mixed blood were refused admission to a territorial school in Sitka. The issue was taken to court in *Davis v. Sitka School Board*. Although some of the children came from families that spoke English, dressed and lived as non-Natives, paid taxes, and were members of the Presbyterian Church, the judge ruled them not civilized for purposes of attending the territorial school. This court case illustrates the no-win situation the graduates of Sheldon Jackson School faced: no matter what they did, no matter how impressive their success, they could not overcome the taint of their Indian blood.

“They case of Davis vs. Sitka School Board proved that the promises of equality made to the Tlingit by the Presbyterians would not automatically happen no matter what they did.”
- Joyce Walton Shales

In 1928, the Tlingit tried again to force the integration of schools through legal suit. Two Native girls attending public school in Ketchikan were told they had to transfer to a Native school in the nearby village of Saxman. William L. Paul, a Tlingit lawyer, initiated a lawsuit against the school board. The Tlingit won the case. Although some schools began de-segregation policies, it was not until 1949 that schools were integrated after the Bureau of Indian Affairs adopted a policy to assimilate Native people into the larger society.

Still, up until the 1970s, many rural Native communities all over Alaska did not have high schools. Students could go to school through the 8th or 9th grade, but after that they would be forced to either leave the village to continue at a boarding school or simply stop going to school altogether. In 1975, a young girl named Ana Tobeluk, who lived and went to school in Nunapitchuk, joined a well recognized lawsuit known as the Molly Hootch case. In 1976, the case was settled. The settlement called for creation of high school programs in every one of the 126 villages covered by the case. In all, the state of Alaska spent $132.5 million on school construction with $3.8 million yet to come, making this the largest settlement in the history of American education lawsuits.

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\(^{3}\) Ibid.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

CIVILIZE

Show students the picture for “Civilize.” Discuss this concept at length with students. Try to pull from them and establish their own prior knowledge. Teacher should explain that to civilize is to rise from a primitive state to a more advanced stage of development. Ask students if they think that Natives, before colonial influence, were primitive. What makes a people primitive? What makes a people advanced?

SHELDON JACKSON

Show students the picture for “Sheldon Jackson.” Explain to students that in 1885, Dr. Sheldon Jackson, a Presbyterian missionary to Alaska, was given the legal responsibility to make provisions for the education of children in Alaska towns and villages “without regard to race.” Under him, schools were established in most Native villages, and separate schools for white and Native children in Alaska’s few “white” towns.

POLICY

Show students the picture for “Policy.” A policy can be described as a principle or rule used to guide decisions and achieve certain outcomes. Ask students what policies (rules/guidelines) they have in the classroom. What kinds of policies do students have at home? Continue to explain that these kinds of policies can be used to understand the United States’ policies towards education, which back at the turn of the 19th century, were meant to “civilize” Native children.

MISSION SCHOOLS

Show students the picture for “Mission School.” Ask students if they know how the first schools in Alaska were set up. Continue to explain that Christian missionaries arrived in Alaska first from Russia, then from America. The Russian Orthodox schools put emphasis on bilingualism and supported a culturally-appropriate approach. In contrast, the Protestant mission schools pursued acculturation and insisted upon the elimination of Native languages, and their replacement by English. (*For more information access Sheldon Jackson in Historical Perspective: Alaska Native Schools and Mission Contracts, 1885-1894.*)
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

Vocation

Show students the picture for “Vocation.” Explain to students that a vocation is a term for occupation, in which someone is drawn to because they are especially suited, trained, or skilled. Ask students to name a vocation that comes to mind. Does anyone you know work vocationally? (*Teacher could have slide pictures of wood working, metal working, mechanical, fishing, etc. to illustrate this term better to students.)

William L. Paul

Show students the picture for “William L. Paul.” After asking students what they know about William Paul, explain that he was the first Alaskan Native to become an attorney. William and his brother Louis are considered foundational members of the Alaska Native Brotherhood and extended its presence into every Native village in Southeast Alaska. William played a major role in the Alaska Native Claims Settlement Act (ANCSA) of 1971. (*For more on this legendary Tlingit figure, access the film For the Rights of All and his speech We Own the Land, among countless other documents available for students to research and learn from.)

Incorporated

Show students the picture for “Incorporated.” Explain to students that to incorporate means to unite with something else that already exists; to admit, to merge together or combine into a unified whole. In this sense, in the year 1900 Congress passed legislation that allowed Caucasian children to go to their own schools, but only in towns incorporated (joined) into the federal government. (*If this proves to be a difficult concept for students, break it down and explain to students that a middle school, even though it is its own school, is incorporated into the larger school district that includes all the other schools.)

Mixed Blood

Show students the picture for “Mixed Blood.” Ask students what they think this term means. Ask them what it meant for people to be mixed blood back during this colonial time period. What does it mean today? Continue to explain to students that to be mixed blood most often means to be of mixed Native and European ancestry.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**ADMISSION**

Show students the picture for “Admission.” Referring to a college or university, ask students what this term means. Pulling from students’ prior knowledge, explain that an admission is a process in which people go through in order to gain entry into colleges, universities, institutions, and even countries. Ask students how the term “admission” relates to the historical theme and time period being studied in this curriculum.

**INTEGRATION**

Show students the picture for “Integration.” As students what it means to integrate. Ask for examples. Continue to explain that the term “integration” includes the process of ending systematic racial segregation. Integration also includes goals like creating equal opportunity regardless of race, and the development of a culture that respects and values diverse traditions.

**ASSIMILATE**

Show students the picture for “Assimilate.” Explain to students that to assimilate is to promote and encourage an ethnic minority culture to give way to the dominant culture. In this process new customs, traditions, and beliefs are acquired at the same time as specific cultural characteristics are discarded and left behind. Assimilation is a gradual process of change occurring over generations, until the new members of a society are indistinguishable from the older members.
Language and Skills Development

LISTENING

Flashlight Find
Mount the math vocabulary pictures on the walls, board and windows. Have a student stand in the center of the classroom with a flashlight. Say one of the vocabulary words and the student must find the picture for the vocabulary word you said using the light of the flashlight. This activity may also be conducted in teams. In this case, have two flashlights available. Have a player from each team stand in the center of the classroom. When you say the vocabulary word, each player must attempt to find the correct picture with the light of his/her flashlight. The first player to correctly identify the picture for the vocabulary word you said wins the round. Repeat until all players have played.

Half Match
Collect the picture halves from the previous activity. Mix all of the halves together and give them to the students. Say a sentence, leaving out the key word. The two students who have the illustration halves for the word that completes the sentence should show their halves. Continue in this way until all of the illustration halves have been presented.

Join Those Halves
Make an extra set of vocabulary pictures. Cut each of the vocabulary illustrations in half. Spread the illustration halves on the floor in a scattered form. Group the students into two teams. Give the first two players in each team a long length of string or yarn. Say a vocabulary word. When you say “Go,” the first two players in each team must rush to the illustration halves. The object of the activity is for the players to use the string/yarn to join together the two halves which make up the illustration for the word you said. The first pair of players to do this successfully wins the round. Repeat until all players have participated.

Illustration Hold Up
Before the activity begins, prepare a page which contains small versions of the vocabulary illustrations. Provide each student with a copy of the page. The students should cut out the illustrations. Say a vocabulary word. Each student should then hold up the illustration for the vocabulary word that you said. Repeat this process until all of the illustrations/vocabulary words have been used in this way.
Language and Skills Development

SPEAKING

**Hand Tag**
Group the students in a circle on the floor. Have the students place their hands on the floor, palms down. Stand in the center of the circle with the vocabulary picture and a flashlight. The object of the activity is to attempt to tag a student’s hand or hands with the light of the flashlight. The students must pull their hands from the circle when they think they are about to be tagged. When you eventually tag a student’s hand or hands, he/she must then say a complete sentence using the word for a vocabulary picture that you show. Repeat this process until many students have responded.

**What’s Your Number?**
Have each student write a number between 1 and 10 (or between 1 and 20) on a sheet of paper. The students should not let you see their numbers. Mount the vocabulary pictures on the board and number each picture. Walk around the classroom, attempting to guess the students’ numbers. When you guess a student’s number correctly, he/she must then say a complete sentence using the vocabulary word for a picture number that you say. When a student has responded in this way, he/she should write another number. Repeat until many students have responded.

**Sheet Golf**
Before the activity begins, obtain an old sheet. Cut a hole (approximately two inches in diameter) in each end of the sheet. Group the students into two teams. Have the first player from each team hold opposite ends of the sheet. Place a marble or small ball in the center of the sheet. When you say “Go,” the players must then lift their ends of the sheet and attempt to cause the marble or ball to fall through the hole in the other player’s side of the sheet. When the ball or marble falls through one of the holes, the player on that side of the sheet must say the name of a vocabulary picture you show or he/she should repeat a sentence you said at the beginning of the round. Repeat with other pairs of students until all students have participated. If the sheet is large enough, all students can play—divide the students into four groups (one group for each side). Cut a hole in the sheet near each side. When the marble or ball falls through, all the players on that side must say the name of a vocabulary picture that you show. Repeat.
Language and Skills Development

READING

Find the Other Half
Group the students into two teams. Give the first player in each team a flashlight. Cut each of the sight words in half. Mix the word halves together and attach them to the chalkboard in a scattered form. Stand between the two teams with a flashlight. Shine the light of your flashlight on a word half. The first player in each team must turn on his/her flashlight and find the other half of the word for the word half your light is shining on. The first student to do this correctly wins the round. Repeat.

Letter Encode
Prepare a page that contains large alphabet letters from A to Z. Make five copies for each student. The students should cut out their letters. When all of the letters have been cut out, show a vocabulary picture. The students should then use their letters to spell the word for that picture. Repeat, using the remaining pictures from this unit. Have the students store their cut out letters in individual envelopes.

Flipped Out
Mount the sight word cards on the chalkboard. Give each student a penny. Keep one penny for yourself. The students should carefully toss their pennies into the air. Toss your penny into the air at the same time. Call the side of your coin that is showing (heads or tails). The students who have the same side of coin showing must stand and point to sight words for pictures you show. Repeat.

Circle of Words
Before the activity begins, prepare a page that contains the sight words. Provide each student with a copy of the page. The students should cut the sight words from their pages. When a student has cut out the sight words, he/she should lay them on his/her desk in a circle. Then, each student should place a pen or pencil in the center of the circle of sight word cards. Each student should spin the pen/pencil. Say a sight word. Any student or students whose pens/pencils are pointing to the sight word you said, should call “Bingo.” The student or students should then remove those sight words from their desks. Continue in this way until a student or students have no sight words left on their desks.
Language and Skills Development

WRITING

Back Writing
Group the students into two teams. Have the first player from each team stand in front of the board. Use the index finger of your writing hand to “write” the first letter of a sight word on the two players’ backs. When you have done this, say “Go.” Each of the players should then write a sight word on the board that begins with that letter. Repeat with other pairs of players until all players in each team have played and until all sight words have been written a number of times.

The Other Half
Cut each of the sight words in half. Give each student a sheet of writing paper, a pen, and one of the word halves. Each student should glue the word half on his/her writing paper and then complete the spelling of the word. You may wish to have enough word halves prepared so that each student completes more than one word. Afterwards, review the students’ responses.

Sentence Completion
Give each student a copy of the sentence completion version of the text. The students should write in the missing words. Afterward, review the students’ work.

Sentence Completion 2
Write a number of sentence halves on individual sentence strips. These should include both the beginning and ending halves of sentences. Mount the sentence halves on the board and number each one. Provide the students with writing paper and pencils/pens. Each student should then complete ONE of the sentence halves in his/her own words, writing his/her part of the sentence on the sheet of paper. When the students have completed their sentence halves, have a student read ONLY the sentence half he/she wrote. The other students must then attempt to identify the “other half” of the sentence on the board (by its number). Repeat until all of the students have shared their sentence halves in this way.
Career Development Activities: Alaska Native ways of knowing and doing

- Using the internet, have students explore current careers that perpetuate Alaska Native culture (these careers involve the land, language, teaching, learning, medicine, science...).

- Have students research and write about a career that interests them.

- Have students share what they have learned with their classmates.
The Organic Act of 1884 established schools in Alaska for all children. The schools were set up “for the education of children of school age in the Territory of Alaska, without reference to race.”¹

____________, a Presbyterian missionary, was the general agent of education in Alaska. He used $25,000 provided by Congress to pay for ____________ set up for Native children. Federal subsidies for church-run schools continued until 1895, when the Bureau of Education assumed control of many Alaskan schools.²

The United States educational ____________ was to “____________” Native children. In school, there were many rules in place that prevented Native children from speaking their traditional language. Often times, corporal punishment was used to discourage Native children from practicing their traditional culture. Sometimes Native children were even taken from their parents, villages, and cultures to be “________________d” at distant boarding schools. In this way, English replaced Native languages. Some Native students were given ____________al training in carpentry, boat building, mechanics, fish canning, and domestic sciences.

The non-Native population demanded separate schools for their children. In 1900, Congress passed legislation that allowed schools for white children within ____________ towns. In 1905, the Nelson Act was passed and called for schools outside ____________ towns for “White children and children of ____________ who lead a civi-

lized life.” The Nelson Act also established two separate systems of education. The federal government was responsible for Native education, while the territorial government controlled white education.3

In 1908, six children of ____________ were refused _________ to a territorial school in Sitka. The issue was taken to court in Davis v. Sitka School Board. Although some of the children came from families that spoke English, dressed and lived as non-Natives, paid taxes, and were members of the Presbyterian Church, the judge ruled them not ___________ for purposes of attending the territorial school. This court case illustrates the no-win situation the graduates of Sheldon Jackson School faced: no matter what they did, no matter how impressive their success, they could not overcome the taint of their Indian blood.

“There is no way that the promises of equality made to the Tlingit by the Presbyterians would not automatically happen no matter what they did.” – Joyce Walton Shales

In 1928, the Tlingit tried again to force the __________ of schools through legal suit. Two Native girls attending public school in Ketchikan were told they had to transfer to a Native school in the nearby village of Saxman. ____________, a Tlingit lawyer, initiated a lawsuit against the school board. The Tlingit won the case. Although some schools began desegregation policies, it was not until 1949 that schools were ____________ after the Bureau of Indian Affairs adopted a ___________ to ___________ Native people into the larger society.

Still, up until the 1970s, many rural Native communities all over Alaska did not have high schools. Students could go to school through the 8th or 9th grade, but after that they would be forced to either leave the village to continue at a boarding school or simply stop going to school altogether. In 1975, a young girl named Ana Tobeluk, who lived and went to school in Nunapitchuk, joined a well recognized lawsuit known as the Molly Hootch case. In 1976, the case was settled. The settlement called for creation of high school programs in every one of the 126 villages covered by the case. In all, the state of Alaska spent $132.5 million on school construction with $3.8 million yet to come, making this the largest settlement in the history of American education lawsuits.

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3 Ibid.
mission schools
Sheldon Jackson policy
civilize

vocation

William L. Paul
incorporated
mixed blood
admission
integration

assimilate
VOCABULARY PICTURES
SHELDON JACKSON
A custom or vice prevailing among the uncivilized tribes of Indians in Alaska, whereby slaves are bought, sold, and held in servitude, against their free will, and subjected to ill-treatment at the pleasure of the owner, is contrary to the thirteenth amendment to the constitution of the United States, and the "Civil Rights Bill" of 1866, and a person so held in slavery will be released by order of the court upon writ of habeas corpus.

The treaty of March 30, 1867, by which the territory of Alaska was ceded to the United States, made the uncivilized tribes therein subject to such laws and regulations as the United States might adopt in regard to them.

The act of Congress of March 3, 1873, extending to Alaska two sections of the act of June 30, 1834, known as the "Indian Intercourse Law," and relating principally to the interdiction of the liquor traffic among the Indians, is to be construed to make said territory "Indian Country" only to the extent of the prohibited commerce, and did not put the Alaska Indians on a general footing with Indians in other parts of the United States.

No treaty having ever been made with the Alaska Indians or tribal independence recognized, they are not to be regarded as within the operation of the customs and policy of the government arising out of the ordinance of 1767, relating to the north-west territory, whereby the Indian tribes of the United States have been treated as free and independent within their respective territories, governed by their tribal laws and customs in all matters pertaining to their internal affairs.

The Alaska Indians, while not citizens within the full meaning of the term, are dependent subjects, amenable to
CIVILIZE
VOCATION
WILLIAM L. PAUL
INCORPORATED
MIXED BLOOD
ADMISSION
INTEGRATION
ASSIMILATE
The Alaska Native Claims Settlement Act: Relationship with the Environment

Land Rights

In 1880, Chief Kaawaa’ee, a Tlingit of the Aak’w Kwáan, led Joe Juneau and Dick Harris to gold. Prior to the gold find, the non-Native population in Alaska was less than 400. After the discovery, thousands of miners and settlers arrived. This put pressure on Tlingit land.

The Organic Act of 1884 established a land district (a type of administrative land division) and branches of government in Alaska. The law gave title to land held by non-Native people in the new territory, but did not allow Alaska Natives to acquire title to their land.

The first duty of the new land office was to give legal title to mining claims. A number of Tlingit people attempted to file mining claims, but were denied because they were not United States citizens. Although the Tlingit still owned southeast Alaska under aboriginal title (a common law doctrine that the land rights on indigenous people persist even after settler colonialism), they did not benefit from wealth generated by the mineral resources.

Soon, sawmills and salmon canneries were operating in Tlingit country. This was at a time when the Tlingit had barely enough salmon to feed themselves. The few Tlingit who found jobs in the salmon canneries were paid less than other workers and did not receive benefits given to imported employees.

By the late 1800s, Alaska was the world’s leading salmon producer. Several salmon-packing companies formed the Alaska Salmon Industry, Inc., to represent their interests in Washington, D.C. Through this organization, the salmon industry influenced policies and laws affecting Alaska fisheries.

Federal legislation passed in 1889 outlawed aboriginal traps and weirs. Non-Alaskan companies dominated the fishing industry. Traps owned by non-residents accounted for more than half the annual salmon harvest. The traps became a symbol of “outside” exploitation to the Tlingit as well as to the increasing number of settlers.
The Tlingit hired Willoughby Clark, a lawyer from Wrangell, who sent a letter to the President of the United States on January 21, 1890 complaining of white intrusion on subsistence resources and seeking title to Indian lands. Chief Shakes VI (Gush Tlein) of the Naanya.aayí clan (Shtax’héen Kwáan) at Wrangell was selected to represent the Tlingit people in the subsequent court case. The Tlingit asked the United States to recognize their hereditary rights of ownership to the land and streams. They also asked that they be allowed to govern themselves and their local affairs. These requests were ignored.

Ten years later, in 1899, several clan leaders would send Gaanax.ádi Clan Leader Yash-Noosh (also known as George Johnson, Skookum Johnson and Gut Wein) of the T’aaku Kwáan to present a petition to Congress. Yash-Noosh stressed that Native people were the real owners of Alaska. He asked that the fishing and hunting grounds be protected for future generations. He also requested schools for their children and reservations for their families. Secretary of the Interior Ethan A. Hitchcock advised the Senate that, “the extension of the reservation system to the Alaskan Indians generally is undesirable and should not be inaugurated.”

By 1890, the foreign population had surpassed that of the local Native population. The census of that same year reported 4,393 white people and 3,645 Native people living in Southeast Alaska. Just as Native people were becoming outnumbered in their homeland, so too were their lands disappearing. In 1907, the Tongass National Forest was established. This preserve alone, which totaled 17 million acres, consumed almost the entire 23 million acre ancestral homeland of the Tlingit. Not 20 years later, the Glacier Bay National Monument was established, which seized another 3.2 million acres from the Tlingit. By 1925 Tlingit land had shrunk by over 88%, and it would be a long time before they would get a small portion of it back.

The Alaska Native Claims Settlement Act: Relationship with the Environment


This is my first appearance before this august body for whom I have the greatest respect. The reason I have been so long in coming to address you is because, to tell the truth, I have been quite frightened. Rather surprising for a man of my experience. But you know, I’m approaching my second childhood. And so it takes so long to screw up my courage so that I might talk to you.

On the motion asking this board of directors to support the proposed Native land bill by “unanimous consent,” I have to object. Because when you look over the bill that lies before you, I doubt very much if you have the best of the many bills which have been brought before you.

We had a good bill in the very first instance. It’s entitled S 2020. That was a good bill. But you know, since that time we’ve been pushed back and pushed back and pushed back, until it has come to the point where nothing is left, but every white statesman who comes before you says we have a good bill.

It reminds me of the story that is told about an Indian and a white man that went hunting in Oklahoma. They went out and came back with one turkey and one turkey buzzard. The white man said to the Indian, “I want to be fair to you, so I will give you a choice. You can have the turkey buzzard and I will take the turkey, or you will take the turkey buzzard and I will take the turkey, or I will take the turkey and you will take the turkey buzzard, now which will you have?”

---- (Break)

I want to offer one more amendment. On page three, paragraph five, line three, “no provision of this act shall constitute a precedent for reopening, renegotiating or legislatting upon any settlement involving land claims or other matters with any Native orga-
The thing that the United States and our senators and our representatives want is to put an end to aboriginal rights. As far as I am concerned, I WANT ABORIGINAL RIGHTS. And I am only willing to give what I have to give up. And I am not going to propose a bill with less than what I want. If Congress wants to cut my wishes down, let Congress do it, but **Don't go before Congress with a poor bill.** Something like the one that we have now.

There is one thing more. It seems to me that your leaders are coming before you as though they were afraid. As though they are bargaining from weakness. Basically, **WE OWN THE LAND.** And I'm not going to go before Congress and tell them I want only forty million acres. I want three hundred and seventy-five million, not eighty million, or sixty million, or forty million.

Now suppose the bill is defeated. How are you hurt? How long has that land stayed there? And it's still here! And it's still valuable and it is more valuable now than ever! How are you going to be hurt if this bill fails? So don't be afraid.

In a way I am talking contrary to the opinion of my noble son (Frerdrick Paul, Attorney at Law representing Arctic Slope Native Association), but after all I have to talk to my own convictions. I think I have been in this Indian land fight longer than anybody else. And as I started from the very beginning, I have learned. The mistakes I made are the mistakes the Tlingit and Haidas made. The mistakes that the Tlingit and Haidas made are the mistakes that you have made and we are learning as we go along. One thing I have learned and that is this: **WE OWN THE LAND, IT IS OUR LAND.** The United States is bargaining with us. And the men that advise you to put that Alyeska pipeline through . . . it is not to your advantage to let that go through until the land question is settled. So don't be afraid.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

TERRITORY

Show students the picture for “Territory.” Ask students to define this term. Ask them for examples. Continue to explain that a territory is a geographic area which has come under the authority of another government. A territory usually does not have the powers of self-government. (*Using a map, Google Earth, or Google Maps, teacher can illustrate this concept by focusing in on Canadian and American territories.)

EXPLOITATION

Show students the picture for “Exploitation.” Ask students what it means to exploit someone or something. Continue to explain that to exploit is to take unfair advantage of. Ask for examples of how Natives were exploited historically. Ask also about the exploitation of natural resources. How does this issue of exploitation relate to the history of Southeast Alaska?

CANNERIES

Show students the picture for “Canneries.” Ask students to describe what goes on at a cannery. Do you know anyone who works or has worked in a cannery? If they haven’t already explained it, tell them that a cannery is simply a factory where fish is canned.

AAK’W KWAAN

Show students the picture for “Aak’w Kwáan.” Ask students where the Aak’w Kwáan people lived. Were they Tlingit, Haida, or Tsimshian? Are any of you from the Aak’w Kwáan? Continue to explain that the Aak’w people lived throughout the Juneau area; including Berners Bay and Auk Bay and the surrounding areas. Tell students that whenever they are in Juneau they are walking on the land of the Aak’w Kwáan, and it is important to know this so they can be respectful.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

SAWMILLS

Show students the picture for “Sawmill.” Ask students what a sawmill is. What happens at a sawmill? What kind of work is done in a sawmill? Continue to explain that a sawmill is a plant where timber is sawed into boards. Ask students if they know anyone who works at a sawmill.

PETITION

Show students the picture for “Petition.” Explain to students that a petition is a written request for a specific action, such as the need to change an existing policy or to pass a new law. Ask students if they can come up with any examples of a petition. Ask students if there is any school or classroom policy that they would write a petition to change.

CENSUS

Show students the picture for “Census.” First, ask students if they know what a census is. What kind of data does a census collect? Continue to explain that a census is a procedure for acquiring and recording information about people in a given population. In the United States a census is implemented every 10 years.

SHTAX’HÉEN KWÁAN

Show students the picture for “Shtax’héen Kwáan.” Ask students where the Shtax’héen Kwáan people come from. Continue to explain that Shtax’héen, like Jilkoot, is the name of a people and a geographic area. The Shtax’héen Tlingit people come from the area around the Stikine River and Wrangell Harbor. Ask if any of your students are from the Shtax’héen Kwáan.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**HEREDITARY**

Show students the picture for “Hereditary.” Ask students what this term refers to. Continue to explain that hereditary means descending from an ancestor to a legal heir; passing down by inheritance.

**T’AAKU KWÁAN**

Show students the picture for “T’aaku Kwáan.” Ask students where the T’aaku people come from. Continue to explain that T’aaku, like Jilkoot and Shtax’héen, are a people and a geographic area. The T’aaku people lived mainly along the lower basin of the Taku River just south of Juneau. Ask if any of your students are from the T’aaku Kwáan.
Language and Skills Development

LISTENING

Here, There, Everywhere
Mount the vocabulary illustrations on the walls around the classroom. Group the students in the center of the classroom. Say a vocabulary word and the students should rush to that illustration. However, when you say a word that is not represented by an illustration on the walls, the students should sit down and hold one arm in the air. Repeat this process until all of the vocabulary illustrations have been identified a number of times.

Major League
Group the students into two teams. Have the first player from team one stand in the center of the classroom. Give the student a ruler or another item that can be used as a baseball bat. You may wish to have another player stand at a safe distance behind the batter to retrieve the ball. Say a vocabulary word or a sentence which contains a key vocabulary word. Then, toss a Nerf ball towards the batter, saying a vocabulary word or sentence at the same time. If the vocabulary word or sentence is the same as the one used before, the student should swing at the ball. However, if the vocabulary word or sentence is not the same, the student should not swing.

Nod and Clap
Mount the vocabulary pictures on the board. Point to one of the pictures and say its name. The students should nod their heads to indicate that you said the correct vocabulary word for the picture. However, when you point to a picture and say an incorrect name for it, the students should clap their hands ONCE. Repeat this process until all of the vocabulary pictures have been used a number of times in this way.

Hop the Line
Make a masking tape line on the floor. Have the students stand on the line—their toes touching the masking tape. Have the students listen for a specific word or sentence. Say a number of other words or sentences, eventually repeating the word or sentence you said at the beginning of the round. When the students hear that word or sentence, they must hop to the other side of the line. When the students hop to the other side of the line, they should then turn around and place their toes on the line once again. Repeat this process using a number of different vocabulary words or sentences.
Language and Skills Development

SPEAKING

**Picture Outline**
Mount the vocabulary pictures on the board. Draw a chalk outline around the sides of each picture. Review the pictures with the students. When an outline has been created for each picture, remove the pictures from the board (being certain to recall their original locations on the board). Number each of the outlines and call upon a student to recall the vocabulary word for the picture that goes with that outline. Repeat this process until all of the vocabulary words have been said by the students in this way.

**Picture Jigsaw**
Cut each of the vocabulary pictures into four pieces. Mix the cut out pieces together and distribute them to the students (a student may have more than one picture section). When you say “Go,” the students should attempt to match the jigsaw sections they have to reproduce the original vocabulary pictures. When the students put the necessary pieces of a picture together, they should identify the picture by its vocabulary word. Continue until all vocabulary pictures have been put together and named in this way.

**High Roller**
Give a die to each of two students. When you say “Go,” the students should roll their dice. The student who rolls the highest number on his/her die must then say a complete sentence about a vocabulary picture that you show. Repeat this process until many students have responded with sentences of their own.

**Make a Change**
Say a sentence that contains one or more of the vocabulary words. Call upon a student to repeat the sentence, making ONE change in it. The student may add a word to the sentence, delete a word, change the tense, etc. Then, call upon another student to make another change in the sentence. Continue in this way until as many changes as possible have been made in the sentence. Begin each round with a new sentence.
**Funnel Words**
Group the students into two teams. Give the first player in each team a funnel. Mount the sight words on the walls, board, and windows, around the classroom. Say one of the sight words. The students with the funnels must then look through them to locate the sight word you named. The first student to do this correctly wins the round. Repeat with other pairs of students until all players in each team have played.

**Let’s Read**
Read the text from this unit with the students. Ask them questions about the contents of the reading.

**Checkers in the Blind**
Prepare a large outline on the chalkboard that contains twenty sections. Number each box in the outline. Have the students face the back of the classroom. Mount small sight words in selected boxes in the outline. Call a student's name. The student should say a number between 1 and 20. If the box with that number contains a sight word, say “Bingo!” The student should then turn around and read the sight word in the box. If the box named by the student does not contain a sight word, say “Pass.” Continue until all of the sight words have been identified.

**Sentence Completion**
Provide each student with a copy of the sentence completion version of the story. The students should read the text and say the missing words. When finished, review the students’ work.
WRITING

**Numbered Pictures**
Mount the vocabulary pictures on the chalkboard and number each one. Provide each student with writing paper and a pen. Call the number of a picture. Each student should write the vocabulary word for the picture represented by that number. Repeat until all vocabulary words have been written. Review the students’ responses.

**Research**
Have the students do online research into the issue of Native Land Rights. Encourage them to look at the issue from many points of view. When the students have completed their research, each student should share his/her findings with another student and then with the class.

**Sentence Completion**
Give each student a copy of the sentence completion version of the text. The students should write in the missing words. Afterward, review the students’ work.

**Flashlight Writing**
If possible, darken the classroom. Give a student a flashlight. Say one of the vocabulary words and the student should write that word with the light of the flashlight on a wall or on the board. Repeat until many students have had a chance to participate. An alternative is to provide each student with writing paper and a pen. Darken the classroom, if possible. Use the light of a flashlight to write one of the sight words on the wall or board. When you have completed the writing of the word, each student should then write the same word on his/her sheet of paper. Repeat until all sight words have been written in this way.

This activity may also be done in team form. In this case, group the students into two teams. Darken the classroom. Use the light of a flashlight to write one of the sight words on the board. When you say “Go,” the first player in each team should rush to the board and use chalk to write the same word on the board. The first player to do this correctly wins the round. Repeat until all players have played.
Primary Source History Activities: Land Rights

Make a copy of “We Own the Land” excerpts for each student (Teacher can access the entire speech at http://www.alaska-kool.org/). Read aloud William L. Paul's speech to the class while students follow along. Have students hold a writing utensil as you read.

While you are reading:
(Teacher should put these text-coding features on front board)

- Have students draw a circle around that which they do not understand
- ? Have students put a question mark next to that which they have a question about
- ★ Have students draw a star next to that which they think is important
- ☐ Have student draw a square around that which they want to remember

After reading, teacher should thoroughly address all of the above to receive feedback from students.

Have students write a short reflection on what they have heard and read in the speech.

How does it make them feel?
What does it make them think about?
Do they agree with the sentiments in the speech? Why? Why not?
Place-Based Activities:
Alaska Native Heroes and Heroines

Have students choose one hero or heroine to research and write a report on:

- Elizabeth Peratrovich
- Roy Peratrovich
- William L. Paul
- Dr. Walter Soboleff
- David Katzeek
- Nora Dauenhauer
- Richard Dauenhauer
- Father Michael Oleska
- Alberta Adams

Have students use primary source documents in their research:

- Proceedings from Sealaska Heritage Institute’s Council of Traditional Scholars
- Dauenhauer collections
- Sealaska Heritage Institute’s Archives
- Ph.D. publications

Have students interview traditional scholars

Host a classroom oratory contest on land rights

Have students research and discover careers in land management (village, regional, and governmental levels)

Have students continually add new words and concepts to a word chart on the issue of land rights
Land Rights

In 1880, Chief Kaawa’aee, a Tlingit of the ____________, led Joe Juneau and Dick Harris to gold. Prior to the gold find, the non-Native population in Alaska was less than 400. After the discovery, thousands of miners and settlers arrived. This put pressure on Tlingit land.

The Organic Act of 1884 established a land district (a type of administrative land division) and branches of government in Alaska. The law gave title to land held by non-Native people in the new ______________, but did not allow Alaska Natives to acquire title to their land.

The first duty of the new land office was to give legal title to mining claims. A number of Tlingit people attempted to file mining claims, but were denied because they were not United States citizens. Although the Tlingit still owned southeast Alaska under aboriginal title (a common law doctrine that the land rights on indigenous people persist even after settler colonialism), they did not benefit from wealth generated by the mineral resources.

Soon, _____________ and salmon ____________ were operating in Tlingit country. This was at a time when the Tlingit had barely enough salmon to feed themselves. The few Tlingit who found jobs in the salmon canneries were paid less than other workers and did not receive benefits given to imported employees.

By the late 1800s, Alaska was the world’s leading salmon producer. Several salmon-packing companies formed the Alaska Salmon Industry, Inc., to represent their interests in Washington, D.C. Through this organization, the salmon industry influenced policies and laws affecting Alaska fisheries.

Federal legislation passed in 1889 outlawed aboriginal traps and weirs. Non-Alaskan companies dominated the fishing industry. Traps owned by non-residents accounted for more than half the annual salmon harvest. The traps became a symbol of “outside” ____________ to the Tlingit as well as to the increasing number of settlers.
The Tlingit hired Willoughby Clark, a lawyer from Wrangell, who sent a letter to the President of the United States on January 21, 1890 complaining of white intrusion on subsistence resources and seeking title to Indian lands. Chief Shakes VI (Gush Tlein) of the Naanya.aayí clan (______________) at Wrangell was selected to represent the Tlingit people in the subsequent court case. The Tlingit asked the United States to recognize their ______________ rights of ownership to the land and streams. They also asked that they be allowed to govern themselves and their local affairs. These requests were ignored.

Ten years later, in 1899, several clan leaders would send Gaanax.ádi Clan Leader Yash-Noosh (also known as George Johnson, Skookum Johnson and Gut Wein) of the ______________ to present a ______________ to Congress. Yash-Noosh stressed that Native people were the real owners of Alaska. He asked that the fishing and hunting grounds be protected for future generations. He also requested schools for their children and reservations for their families. Secretary of the Interior Ethan A. Hitchcock advised the Senate that, “the extension of the reservation system to the Alaskan Indians generally is undesirable and should not be inaugurated.”

By 1890, the foreign population had surpassed that of the local Native population. The ______________ of that same year reported 4,393 white people and 3,645 Native people living in Southeast Alaska. Just as Native people were becoming out-numbered in their homeland, so too were their lands disappearing. In 1907, the Tongass National Forest was established. This preserve alone, which totaled 17 million acres, consumed almost the entire 23 million acre ancestral homeland of the Tlingit. Not 20 years later, the Glacier Bay National Monument was established, which seized another 3.2 million acres from the Tlingit. By 1925 Tlingit land had shrunk by over 88%, and it would be a long time before they would get a small portion of it back.

Aak’w Kwáan sawmills petition
census

Shtax’héen Kwáan

hereditary
T’aaku Kwáan
VOCABULARY PICTURES
TERRITORY
EXPLOITATION
CANNERIES
AAK’W KWÁAN
SAWMILLS
Dear Trustees,

We, the undersigned, are unified in our belief that Castleton State College needs to improve athletics, academics and overall campus capabilities related to student life in order to remain competitive with other colleges, now and in the future. We agree that the Phase IV Student Activities improvements will benefit us and the college, and will make us even prouder as alumni. The Student Association endorses the proposed Phase IV athletics and student activities projects, along with the new activities fee of $300 per semester, which is one part of the college business plan to financially support the projects. We support President Walk as a representative of our general student assembly.

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PETITION
CENSUS
HEREDITARY
T’AAKU KWÁAN
UNIT 7

Indian Rights Movement
The Alaska Native Claims Settlement Act: Relationship with the Environment

The Indian Rights Movement

The Alaska Native Brotherhood was founded in 1912. Originally, there were thirteen members: twelve men and one woman. By the mid-1920s, there were chapters, or camps, in many Tlingit villages, and an affiliate organization, the Alaska Native Sisterhood.

The brotherhood and sisterhood fought for the rights of Alaska Natives. Their efforts were helped when brothers Louis and William Paul joined the brotherhood. These two men led many of the legal and political battles for the organization.

Citizenship for Alaska Natives was a high priority for the brotherhood and sisterhood, especially after the arrest of Charlie Jones (who later became Chief Shakes VI) and his niece, Tillie Paul Tamaree. In 1922, Jones was charged with voting in an election in Wrangell, and Tamaree was arrested for helping him do it. William Paul defended Jones and Tamaree and won the case. The win secured Alaska Natives the right to vote two years before Congress passed the Indian Citizenship Act, in 1924.

With the right to vote, the Alaska Native Brotherhood and the Alaska

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Native Sisterhood promoted their political interests and supported candidates during elections. Eventually, several Alaska Native Brotherhood members were elected to the legislature, including William L. Paul Sr., Frank G. Johnson, Andrew Hope, Alfred Widmark, and Frank See.

The Alaska Native Brotherhood and the Alaska Native Sisterhood were instrumental in other political battles. In 1929, the brotherhood boycotted businesses that discriminated against Alaska Natives. Discrimination against Tlingit people was common in the first half of the twentieth century. Stores and restaurants often posted signs that read “No Dogs or Natives Allowed.” Movie theaters had “Natives Only” areas. But the brotherhood’s boycotts were successful. The offensive signs were removed, and in 1945 the Anti-Discrimination Act was passed.²

The brotherhood led efforts to ban the large, industrial fish traps brought up from the Lower 48, which were blamed for decreasing salmon stocks. They spoke out against the traps until their use was abolished in 1959. The brotherhood also fought for an amendment of the Indian Reorganization Act. That amendment allowed Native villages to apply for federal loans that were used to buy things like salmon canneries and fishing boats.

Perhaps the most significant contribution made by the Alaska Native Brotherhood and Sisterhood was in the area of land rights. The brotherhood and sisterhood pushed for the Jurisdictional Act, which was passed in 1935. The act gave the Tlingit the right to bring legal claims against the United States. The brotherhood also initiated the first major land claim against the United States for Native lands lost to the establishment of the Tongass National Forest, Glacier Bay National Monument, and the Annette Island Indian Reservation.³

The brotherhood and sisterhood proved to be an important political force for Alaska Natives. They unified clans and communities, and improved the lives of Native Alaskan people. Today, they continue to advocate for Native rights.

³ Ibid., 155
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

Excerpt from the 65th Alaska Native Brotherhood and Sisterhood Annual Convention Keynote Address by Roy Peratrovich

This year’s theme of convention is wisely chosen. It behooves us all to take a little time and reflect on our customs and culture. We have lost and continue to lose the fine culture that our people enjoyed. For instance, the respect we were taught to have for our elders is now becoming a thing of the past and we are losing the close clan ties we have had in the past. Under our clan system you were either a brother, sister or mother, and this cemented us together as a family unit. Because of this closeness, we did not know a thing about social services. We took care of one another as the need arose.

We have had outstanding speakers in the past who delivered “fiery” and inspirational talks that gave us the needed fuel to rekindle our enthusiasm for our work in the ANB and ANS. Those talks were very inspiring and helpful. This year, I thought it might be a good thing if we took time to reflect upon the accomplishments of ANB and ANS.

Quite often someone asks, “What has ANB and ANS done for our people?” This is a very legitimate question but, at times, becomes somewhat annoying. It is no one’s fault but our own that some of our people are not aware of our accomplishments. In the past, when we of the older generation start reflecting on ANB’s accomplishments, we invariably get accused of “living in the past.” Every organization, government, and country has a history. In U.S. schools we are taught the subject of history. This is done for the purpose of sharing the hardships, difficulties and accomplishments experienced by our country. So, if this can be done by others, I see no reason we cannot do it in our organization. Our elders, too, shared with us the history of our clans, etc.
I need not remind you that the ANB was organized in 1912 by twelve dedicated and farsighted individuals who were trained at Sheldon-Jackson Junior College. These men recognized the need for uniting efforts to correct injustices. They were interested in correcting injustices imposed, not only on our people, but on other minorities as well. I could elaborate a great deal on each of the accomplishments, but for the sake of brevity, I shall try to hit on the highlights of the accomplishments of the organizations.

I do not know if our younger generation is aware that as Indians we did not become citizens of the United States until 1924. It took an Act of Congress to accomplish this for the Indian people. Our leaders back in those days fought for our rights to become citizens. Their continued efforts and dedication resulted in the action taken by Congress. Although this was accomplished, we were still denied the right to vote. The ANB took it upon itself to correct this discrimination. ANB made a “test case” out of this, went to the courts, and the courts upheld the ANB’s position that we were citizens and therefore entitled to exercise all the privileges granted to all citizens.

It was during the 1924 or 1929 annual convention of the ANB-ANS that the subject of our land claims was brought to the attention of the convention. This always interested me, as the seed was planted at that convention not by a Tlingit or Haida, but by a Tsimshian of Metlakatla who was married to one of our Tlingit women. He urged and warned the people that if they did not take action they would stand to lose all their land.

It is a matter of record that the ANB planted the seed of suing the Federal Government for lands that were taken from us without just compensation. ANB and ANS fostered the idea and devoted time at our annual convention in discussing and promoting the land claims. Through the efforts of these organizations, Congress passed a jurisdictional act in 1935 which gave us authority to sue the government for lands taken from us. The First Central Council of the Tlingit and Haidas was organized in Wrangell in April, 1938 and later [in] 1941. The ANB and ANS, because of our dues paying set up in our organization, had to create a new organization. It continued, however, to support this effort which finally bore fruit.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**ALASKA NATIVE BROTHERHOOD**

Show students the picture for “Alaska Native Brotherhood.” Ask students about the ANB. What do they know? Try and establish whatever prior knowledge they have about the organization. Explain that the ANB is a nonprofit organization created in 1912 that fought for the political and social rights of Alaska Natives. Brothers William and Louis Paul were primary organizers.

**ALASKA NATIVE SISTERHOOD**

Show students the picture for “Alaska Native Sisterhood.” Ask students about the ANS. What do they know? Do they know anyone who is involved in current ANS activity? Continue to explain to students that the ANS came into being in the mid 1920s to support the men in the long hard fight for Native rights. Citizenship for Alaska Natives was a high priority for the ANB/ANS.

**CAMPS**

Show students the picture for “Camps.” Explain to students that camps, in this sense, refer to the various chapters of the ANB/ANS. Each Native village would have a different camp all affiliated with the larger ANB/ANS.

**POLITICAL**

Show students the picture for “Political.” Ask students what they understand about politics. What does it mean? Continue to explain that politics is a process by which groups of people make collective decisions. Politics can also be looked at as the science of running governmental affairs.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**CITIZENSHIP**

Show students the picture for “Citizenship.” After asking students for examples of citizenship, explain that citizenship means being a citizen of a particular national or other human community. Citizenship also carries with it both rights and responsibilities. Ask students what rights they have being American citizens. What responsibilities are involved in being an American citizen?

**INDIAN CITIZENSHIP ACT**

Show students the picture for “Indian Citizenship Act.” Explain to students that the Indian Citizenship Act, passed in 1924, granted full U.S. citizenship to America’s indigenous peoples. Even though this act was passed in 1924, most Natives would not enjoy full citizenship and suffrage rights until almost two decades later.

**CANDIDATES**

Show students the picture for “Candidates.” Ask students who a candidate is. What does it mean to be a candidate? Continue to explain that a candidate is someone who has earned or received the honor of seeking some kind of position; from class president to United States President.

**FISH TRAPS**

Show students the picture for “Fish Traps.” Explain to students that there is a controversial history behind fish traps. The traditional Native fish traps were smaller in size, but when the large, industrial fish trap was developed and brought up from the Lower 48, it quickly became the most efficient way to catch salmon. However, soon people realized that the fish traps were too efficient and they were blamed for decreasing salmon stocks. The ANB led efforts to ban this destructive practice.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**ABOLISH**

Show students the picture for “Abolish.” First ask students what it means to abolish something. Continue to explain that to abolish means to formally put an end to some system, practice, or institution. In this case, the destructive fish traps were abolished in 1959.

**DISCRIMINATION**

Show students the picture for “Discrimination.” Ask students what it means to discriminate. Ask for specific examples. Continue to explain that discrimination is prejudicial treatment of an individual based on their membership to a certain group of people, e.g. race, religion, nationality, gender, etc.

**BOYCOTT**

Show students the picture for “Boycott.” Explain to students that a boycott is an act of voluntarily abstaining from using, buying, or dealing with a person, organization, or country. Boycotting is a protest and is usually for political reasons. (*Have your students research current boycotts online for better understanding.*)

**ANTI-DISCRIMINATION ACT**

Show students the picture for “Anti-Discrimination Act.” Explain to students that the Anti-Discrimination Act of 1945 provided “for full and equal accommodations, facilities and privileges to all citizens in places of public accommodations within the jurisdiction of the Territory of Alaska; to provide penalties to violations.” (*Elizabeth Peratrovich was a driving force behind the passage of this bill. For more information on her and this issue please access For the Rights of All: Ending Jim Crow in Alaska, a 60 minute documentary.*)
LISTENING

Locomotive
Have the students stand in a straight line in the center of the room. Each student should place his hands on the shoulders of the student in front of him/her. Mount a picture on each of the four walls in the classroom. Tell the students that when they hear one of the four vocabulary words (for the four pictures on the walls), they should step in that direction while still holding onto the shoulders of the players in front of them. Say the four words a number of times; the students should step toward the pictures as they are named.

Whisper
Mount the vocabulary illustrations on the chalkboard. Group the students into two teams. Whisper a vocabulary word to the first player in each team. When you say “Go,” the first player in each team must then whisper the same word to the next player in his/her team. The players should continue whispering the vocabulary word in this way until the last player in a team hears the word. When the last player in a team hears the word, he/she must rush to the chalkboard and point to the illustration for the word. The first player to do this correctly wins the round. Repeat until all players have had an opportunity to identify a vocabulary illustration in this way. When a player has identified a vocabulary illustration, he/she should rejoin the front of his/her team.

Here, There, Everywhere
Mount the vocabulary illustrations on the walls around the classroom. Group the students in the center of the classroom. Say a vocabulary word and the students should rush to that illustration. However, when you say a word that is not represented by an illustration on the walls, the students should sit down and hold one arm in the air. Repeat this process until all of the vocabulary illustrations have been identified a number of times.

Let’s Move
Identify an appropriate body movement for each vocabulary word. This may involve movements of hands, arms, legs, etc. Practice the body movements with the students. When the students are able to perform the body movements well, say a vocabulary word. The students should respond with the appropriate body movement. You may wish to say the vocabulary words in a running story. When a vocabulary word is heard, the students should perform the appropriate body movement. Repeat, until the students have responded to each word a number of times. Rather than using body movements, or—in addition to the body movements—you may wish to use “sound effects” for identifying vocabulary words. The students should perform the appropriate body movements/sound effects for the words you say.
Language and Skills Development

SPEAKING

Draw
Give all of the cards from a deck of playing cards to the students (preferably, all students should have the same number of cards). Have another deck of cards for yourself. Mount the vocabulary illustrations on the chalkboard. Hold one of your playing cards next to a vocabulary illustration. The student who has the matching playing card must then say the word for that picture. The student should then place that playing card to the side. The first student who has no playing cards left in his/her hands wins the game. This activity may be repeated more than once by collecting, mixing, and redistributing the playing cards to the students.

Vocabulary Word Gossip
Have a student in the class begin by saying one of the vocabulary words. Then, that student calls upon another student to add another vocabulary word to their word. The second student must repeat the first student’s word and say their own word. They then call upon another student and the process continues until the chain of words is lost.

High Card Draw
Give each student in the class a card from a deck of playing cards. Mount the vocabulary pictures on the board and number each one. Call two students’ names. Those two students should show their cards. The student who has the highest card (aces can be high or low) should then say a complete sentence about a vocabulary picture you point to. The students may exchange playing cards periodically during the activity. Repeat until many students have responded.

Balloon Volleyball
Group the students into two teams. The two teams should stand, facing one another. Toss a round, inflated balloon to the members of Team One. The members of Team One must then bounce the balloon to the members of Team Two. The players should continue to bounce the balloon back and forth in this way until a team loses the balloon. You may wish to establish the rule that players may not move their feet during the activity. When a team loses the balloon, show them a vocabulary picture and all team members in that team must say the vocabulary word for it. Repeat until players in both teams have responded a number of times.
Language and Skills Development

READING

Funny Face
Have two students stand, facing one another. The object of the activity is for the students to look at each other without laughing. The first student to laugh must identify a sight word for a graphic that you show. If both students laugh at the same time, then call upon each student to identify a sight word. Repeat with other pairs of students until all students have participated.

Face
Mount the sight words around the classroom on the walls, board, and windows. Group the students into two teams. Give the first player in each team a flashlight. Darken the classroom, if possible. Say one of the sight words. When you say “Go,” the students should turn their flashlights on and attempt to locate the sight word you said. The first player to do this correctly wins the round. Repeat until all players in each team have participated.

String Along
Join all of the students together with string (the students do not need to move from their seats). Before tying the ends of the string together, insert a roll of tape over one of the ends of the string. Tie the ends of the string together. Turn your back to the students. The students should pass the roll of tape along the string as quickly as possible. When you clap your hands, the student left holding the tape must then identify a sight word you show him. Repeat this process until many students have responded and until all of the sight words have been correctly identified a number of times.

Sentence Completion
Provide each student with a copy of the sentence completion version of the story. The students should read the text and say the missing words. When finished, review the students’ work.
Language and Skills Development

WRITING

Story Picture Description
Provide each student with art paper and supplies. Also, provide the students with writing paper and pens. Each student should then create a picture that depicts a scene from the story. When a student’s picture is completed, he/she should then write as much as possible about the picture. When all of the students have completed their writings, collect the pictures and mount them on the board. Number each picture. Have each student read his/her text to the class; the other students must then identify the picture (by its number) that goes with the text. Repeat, until all of the students have shared their work in this way.

The Other Half
Cut each of the sight words in half. Give each student a sheet of writing paper, a pen, and one of the word halves. Each student should glue the word half on his/her writing paper and then complete the spelling of the word. You may wish to have enough word halves prepared so that each student completes more than one word. Afterwards, review the students’ responses.

Silent Dictation
Provide each student with writing paper and a pen. The students should watch carefully as you move your lips as though you are saying one of the sight words (do not voice the word). After “lipping” the sight word, each student should write that word on his/her sheet of paper. Repeat this process with other sight words. Afterwards, review the students’ responses.

Sentence Completion
Give each student a copy of the sentence completion version of the text. The students should write in the missing words. Afterward, review the students’ work.
Primary Source Activities: Knowing Our History

Make a copy of ANB Convention Keynote Speech excerpts for each student (*Teacher can access the entire speech at http://www.alaskool.org/projects/native_gov/recollections/peratrovich/RPeratrovich_keynote.htm). Read aloud Roy Peratrovich’s speech to the class while students follow along. Students should have a writing utensil in their hands as you read.

While you are reading:
(Teacher should put these text-coding features on front board)

- Have students draw a circle around that which they do not understand
- ? Have students put a question mark next to that which they have a question about
- ★ Have students draw a star next to that which they think is important
- □ Have student draw a square around that which they want to remember

After reading, teacher should thoroughly address all of the above to receive feedback from students.

Have students write a short reflection on what they have heard and read in the speech.

How does it make them feel?
What does it make them think about?
Do they agree with the sentiments in the speech? Why? Why not?
Place-Based Activities: Self Determination

Teacher defines self determination through discussion — Have students talk amongst themselves and write out their understanding of this concept. From this discussion, students develop a word chart on self determination (*Keep word chart where students can see throughout the exercise)

As a follow up to the above activities, teacher identifies the various nations and ethnicities present in the classroom and orients students towards studying these – Always holding fast to the view of enhancing teachings of tolerance and acceptance - Of respect for self and others.

Declaration on the Rights of Indigenous Peoples
Print out, Study, and Discuss

- Students break into groups
- Orient them towards studying and discussing different nations of indigenous peoples in the world
- As a group, students prepare, edit, and present a report on these other countries, showing how other indigenous people are working towards self determination

Links!

Declaration on the Rights of Indigenous Peoples:
The ___________________ was founded in 1912. Originally, there were thirteen members: twelve men and one woman. By the mid-1920s, there were chapters, or ____________, in many Tlingit villages, and an affiliate organization, the ___________________.

The brotherhood and sisterhood fought for the rights of Alaska Natives. Their efforts were helped when brothers Louis and William Paul joined the brotherhood. These two men led many of the legal and ____________ battles for the organization.

____________ for Alaska Natives was a high priority for the brotherhood and sisterhood, especially after the arrest of Charlie Jones (who later became Chief Shakes VI) and his niece, Tillie Paul Tamaree. In 1922, Jones was charged with voting in an election in Wrangell, and Tamaree was arrested for helping him do it. William Paul defended Jones and Tamaree and won the case. The win secured Alaska Natives the right to vote two years before Congress passed the _________________, in 1924.

With the right to vote, the _________________ and the

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promoted their interests and supported during elections. Eventually, several members were elected to the legislature, including William L. Paul Sr., Frank G. Johnson, Andrew Hope, Alfred Widmark, and Frank See.

The and the were instrumental in other political battles. In 1929, the brotherhood businesses that against Alaska Natives. against Tlingit people was common in the first half of the twentieth century. Stores and restaurants often posted signs that read “No Dogs or Natives Allowed.” Movie theaters had “Natives Only” areas. But the brotherhood’s were successful. The offensive signs were removed, and in 1945 the was passed.²

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Perhaps the most significant contribution made by the and Sisterhood was in the area of land rights. The brotherhood and sisterhood pushed for the Jurisdictional Act, which was passed in 1935. The act gave the Tlingit the right to bring legal claims against the United States. The brotherhood also initiated the first major land claim against the United States for Native lands lost to the establishment of the Tongass National Forest, Glacier Bay National Monument, and the Annette Island Indian Reservation.³

The brotherhood and sisterhood proved to be an important force for Alaska Natives. They unified clans and communities, and improved the lives of Native Alaskan people. Today, they continue to advocate for Native rights.

³ Ibid., 155
Alaska Native Brotherhood

Alaska Native Sisterhood

camps
politics

citizenship

Indian Citizenship Act
candidates

fish traps

abolish
discrimination

boycott

Anti-Discrimination Act
VOCABULARY PICTURES
ALASKA NATIVE BROTHERHOOD
ALASKA NATIVE SISTERHOOD
CAMPS
POLITICS
CITIZENSHIP
Sealaska Heritage Institute
INDIAN CITIZENSHIP ACT
FISH TRAPS
ABOLISH
DISCRIMINATION
Boycott
BOYCOTT
ANTI-DISCRIMINATION ACT
UNIT 8

Central Council of Tlingit and Haida Indian Tribes of Alaska
The Alaska Native Claims Settlement Act: Relationship with the Environment

Central Council of Tlingit and Haida Indian Tribes of Alaska

The Central Council of Tlingit and Haida Indian Tribes of Alaska (CCTHITA) was founded in 1935 and was the first federally recognized tribal government representing the Tlingit and Haida people. It was founded in response to efforts and actions undertaken by the Alaska Native Brotherhood and Sisterhood in their effort to obtain a representative and federally recognized tribal government. It is composed of elected delegates from Tlingit and Haida communities in Southeast Alaska. Each community is entitled to one delegate for every 100 Tlingit and Haida people registered in their community and approved by the Bureau of Indian Affairs. Communities outside Southeast Alaska with Tlingit and Haida populations are also represented. For example, Tlingit and Haida people in Anchorage, Seattle, and San Francisco elect delegates to represent them on the Central Council.

An initial function of the Central Council was to bring suit against the United States for aboriginal claims. The Central Council believed the federal government had unfairly taken lands from Native people in Alaska when it created the Tongass National Forest, Glacier Bay National Monument, and the Annette Island Reservation. The Central Council believed the land taken from the Tlingit and Haida was worth $80 million. The government valued the land at $3 million.

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court-appointed commissioner estimated the land to be worth $16 million. The Tlingit and Haida were only awarded $7.5 million, however, as it was all the government was willing to pay. William L. Paul, the first Alaska Native lawyer, noted that the value of the timber sold from their forests totaled more than $600 million alone and recommended an appeal. But in 1968 the Central Council accepted the award. Claims for the remaining 2.5 million acres, which included hunting and fishing grounds, were carried over to the Alaska Native Claims Settlement Act of 1971.

Over time, the Central Council, which is based in Juneau, has acquired more responsibilities. It currently contracts with the Bureau of Indian Affairs and U.S. Public Health Service to administer health, education, and social welfare programs for Native people.

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The Alaska Native Claims Settlement Act: Background and Place-Based Activities

CENTRAL COUNCIL OF THE TLINGIT AND HAIDA INDIAN TRIBES OF ALASKA

Show students the picture for “Central Council of the Tlingit and Haida Indian Tribes of Alaska.” Explain to students that the council is the tribal government representing more than 27,000 Tlingit and Haida Indians worldwide.

SUIT

Show students the picture for “Suit.” Ask students what it means to bring a legal suit. Ask for specific examples. This is a complicated process to describe but explain to students that a legal suit is a civil action brought in a court of law, in which a plaintiff demands remedy for an incurred loss and the defendant has to respond to the complaint. In a nutshell, this is the legal process that early Native attorneys had to go through in their fight for Native rights and land rights.

TONGASS NATIONAL FOREST

Show students the picture for “National Forest.” Ask students what a national forest is. Why do we have national forests? Continue to explain that a national forest is a classification of federal lands, in which timber harvesting, livestock grazing, water, wildlife, and recreation are managed. The creation of national forests in Southeast Alaska was controversial because Native people felt like their land was being stolen by the government.

GLACIER BAY NATIONAL MONUMENT

Show students the picture for “Glacier Bay National Monument.” Ask students if they know what a national monument is. How is a national monument different from a national park? Explain to students that a national monument is created to commemorate something of national importance that is usually something of cultural significance or serves as a focus for national identity. (“Have students research “national monument” to find specific examples.”)
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**RESERVATION**

Show students the picture for “Reservation.” Ask students to explain what a reservation is. Ask students where reservations exist. Continue to explain that a reservation is an area of land managed by a Native American tribe. There are more than 300 reservations in the United States, including one in Southeast Alaska. (*Teacher could show a map of the United States showing a spatial representation of reservations throughout the country.*)

**ELECTED DELEGATES**

Show students the picture for “Elected Delegates.” Explain to students that a delegate is someone who speaks or acts on behalf of an organization or government; being elected means that this person was voted into the position of delegate. In this case, the Tlingit and Haida Central Council is made up of people from various communities in Southeast Alaska. These people are elected by their communities and sent to represent their communities.

**REPRESENT**

Show students the picture for “Represent.” Explain to students that to represent means to be appointed to act or speak for someone in an official capacity. To represent is what elected delegates do when they speak for their communities.

**ENTITLED**

Show students the picture for “Entitled.” Ask students what it means to be entitled. Continue to explain that to be entitled means to have the legal right or a just claim to receive or do something. Before Native people earned the right to vote as citizens of the United States, government officials were entitled to turn them away.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

BUREAU OF INDIAN AFFAIRS

Show students the picture for “Bureau of Indian Affairs.” Explain to students that the Bureau of Indian Affairs is a governmental agency. This agency is responsible for managing 55,700,000 acres of land held in trust by the government for Native Americans.

WELFARE

Show students the picture for “Welfare.” Welfare specifically means the health, happiness, and fortunes of a person or group. But U.S. welfare is a system of aid for those struggling through hard economic times.
LISTENING

Does It Fit?
Mount the vocabulary pictures on the walls and board. Provide each student with writing paper and a pen. Point to a picture and say a sentence. If the sentence you say goes with the picture, the students should make a checkmark on their papers. However, if the sentence you say does not go with the picture, the students should make an “X” on their papers. Repeat this process with other pictures and sentences. Alternative: Rather than having the students write their responses, you may have them nod if the sentence goes with the picture, or clap if it does not.

Flashlight Find
Mount the math vocabulary pictures on the walls, board and windows. Have a student stand in the center of the classroom with a flashlight. Say one of the vocabulary words and the student must find the picture for the vocabulary word you said using the light of the flashlight. This activity may also be conducted in teams. In this case, have two flashlights available. Have a player from each team stand in the center of the classroom. When you say the vocabulary word, each player must attempt to find the correct picture with the light of his/her flashlight. The first player to correctly identify the picture for the vocabulary word you said wins the round. Repeat until all players have played.

Half Match
Collect the picture halves from the previous activity. Mix all of the halves together and give them to the students. Say a sentence, leaving out the key word. The two students who have the illustration halves for the word that completes the sentence should show their halves. Continue in this way until all of the illustration halves have been presented.

Join Those Halves
Make an extra set of vocabulary pictures. Cut each of the vocabulary illustrations in half. Spread the illustration halves on the floor in a scattered form. Group the students into two teams. Give the first two players in each team a long length of string or yarn. Say a vocabulary word. When you say “Go,” the first two players in each team must rush to the illustration halves. The object of the activity is for the players to use the string/yarn to join together the two halves which make up the illustration for the word you said. The first pair of players to do this successfully wins the round. Repeat until all players have participated.


Language and Skills Development

SPEAKING

Sheet Golf
Before the activity begins, obtain an old sheet. Cut a hole (approximately two inches in diameter) in each end of the sheet. Group the students into two teams. Have the first player from each team hold opposite ends of the sheet. Place a marble or small ball in the center of the sheet. When you say “Go,” the players must then lift their ends of the sheet and attempt to cause the marble or ball to fall through the hole in the other player’s side of the sheet. When the ball or marble falls through one of the holes, the player on that side of the sheet must say the name of a vocabulary picture you show or he/she should repeat a sentence you said at the beginning of the round. Repeat with other pairs of students until all students have participated. If the sheet is large enough, all students can play—divide the students into four groups (one group for each side). Cut a hole in the sheet near each side. When the marble or ball falls through, all the players on that side must say the name of a vocabulary picture that you show. Repeat.

Right or Wrong?
Mount the vocabulary pictures on the board. Point to one of the pictures and say its vocabulary word. The students should repeat the vocabulary word for that picture. However, when you point to a picture and say an incorrect vocabulary word for it, the students should remain silent. Repeat this process until the students have responded a number of times to the different vocabulary pictures.

High Roller
Give a die to each of two students. When you say “Go,” the students should roll their dice. The student who rolls the highest number on his/her die must then say a complete sentence about a vocabulary picture that you show. Repeat this process until many students have responded with sentences of their own.

Actions!
Group the students together in front of you. Perform an action which represents one of the key vocabulary words. The students should say the vocabulary word for the action you perform. Repeat, using a different action for each vocabulary word.
Language and Skills Development

READING

Guess My Number
Write a number between 1 and 10 (or between 1 and 20) on a sheet of paper. Do not let the students see the number you have written. Call upon the students to guess the number you have written. When a student finally guesses the correct number, he/she should say a complete sentence using the vocabulary word for a picture that you show. Repeat until many students have responded, changing the number for each round of the activity.

Searchlight
Group the students in a circle on the floor. The students should place their hands inside the circle, palms down on the floor. Stand in the center of the circle with a flashlight and the sight word cards. The object of the activity is to attempt to tag a student’s hand or hands with the light of the flashlight. The students should withdraw their hands from the circle whenever they think they are about to be tagged. When you eventually tag a student’s hand or hands, he/she must identify a sight word you show (illuminate the sight word card with the light of the flashlight). Repeat until many students have responded in this way.

Checkers in the Blind
Prepare a large outline on the chalkboard that contains twenty sections. Number each box in the outline. Have the students face the back of the classroom. Mount small sight words in selected boxes in the outline. Call a student’s name. The student should say a number between 1 and 20. If the box with that number contains a sight word, say “Bingo!” The student should then turn around and read the sight word in the box. If the box named by the student does not contain a sight word, say “Pass.” Continue until all of the sight words have been identified.

Sequential Reading
Print out sentences from part of a continuous story (such as “He got out of bed, he got dressed, and he ate breakfast”) and have the students put them in the correct order. Not only can this be used to help build vocabulary understanding, but putting events in their correct order will help build historical understanding as well.
Language and Skills Development

WRITING

The Other Half
Cut each of the sight words in half. Give each student a sheet of writing paper, a pen, and one of the word halves. Each student should glue the word half on his/her writing paper and then complete the spelling of the word. You may wish to have enough word halves prepared so that each student completes more than one word. Afterwards, review the students’ responses.

Numbered Pictures
Mount the vocabulary pictures on the chalkboard and number each one. Provide each student with writing paper and a pen. Call the number of a picture. Each student should write the vocabulary word for the picture represented by that number. Repeat until all vocabulary words have been written. Review the students’ responses.

Sentence Completion 1
Give each student a copy of the sentence completion version of the text. The students should write in the missing words. Afterward, review the students’ work.

Sentence Completion 2
Write a number of sentence halves on individual sentence strips. These should include both the beginning and ending halves of sentences. Mount the sentence halves on the board and number each one. Provide the students with writing paper and pencils/pens. Each student should then complete ONE of the sentence halves in his/her own words, writing his/her part of the sentence on the sheet of paper. When the students have completed their sentence halves, have a student read ONLY the sentence half he/she wrote. The other students must then attempt to identify the “other half” of the sentence on the board (by its number). Repeat until all of the students have shared their sentence halves in this way.
Place-Based Activities: Building Capacity to Govern

Central Council of the Tlingit and Haida Indian Tribes of Alaska (CCTHITA) Website
http://www.ccthita.org/

- Get students thinking about future careers
- Give an overview of the application processes for College Student Assistance, scholarships, and universities using CCTHITA website
- Allow students time online to explore the CCTHITA web site to see all the Central Council offers
- Have students write to the Education department with their questions; or try to bring in an education representative to talk with students on how to ensure successful council and funding at CCTHITA
- If possible, bring students to a CCTHITA meeting on heritage, language, culture, subsistence…
- Have students look into the Vocational Training and Resource Center at CCTHITA
The ________________ (CCTHITA) was founded in 1935 and was the first federally recognized tribal government __________ing the Tlingit and Haida people. It was founded in response to efforts and actions undertaken by the Alaska Native Brotherhood and Sisterhood in their effort to obtain a __________ative and federally recognized tribal government. It is composed of ___________ from Tlingit and Haida communities in Southeast Alaska. Each community is ___________ to one ___________ for every 100 Tlingit and Haida people registered in their community and approved by the ____________________. Communities outside Southeast Alaska with Tlingit and Haida populations are also __________ed. For example, Tlingit and Haida people in Anchorage, Seattle, and San Francisco elect ___________ to ___________ them on the ___________.

An initial function of the ________________ was to bring ___________ against the United States for aboriginal claims. The ________________ believed the federal government had unfairly taken lands from Native people in Alaska when it created the ________________, ________________, and the Annette Island ________________.

The ______________ believed the land taken from the Tlingit and Haida was worth $80 million. The government valued the land at $3 million. A court-appointed commissioner estimated the land to be worth $16 million. The Tlingit and Haida were only awarded $7.5 million, however, as it was all the government was willing to pay. William L. Paul, the first Alaska Native lawyer, noted that the value of the timber sold from their forests totaled more than $600 million alone and recommended an appeal.3 But in 1968 the ______________ accepted the award. Claims for the remaining 2.5 million acres, which included hunting and fishing grounds, were carried over to the Alaska Native Claims Settlement Act of 1971.

Over time, the ______________, which is based in Juneau, has acquired more responsibilities. It currently contracts with the ______________ and U.S. Public Health Service to administer health, education, and social ______________ programs for Native people.

Tlingit and Haida Central Council

suit

Tongass National Forest
Glacier Bay National Monument

reservation

elected delegates
represent

entitled

Bureau of Indian Affairs
welfare
VOCABULARY PICTURES
Central Council

Tlingit and Haida

Indian Tribes of Alaska
CENTRAL COUNCIL OF THE TLINGIT AND HAIDA INDIAN TRIBES OF ALASKA
SUIT
TONGASS NATIONAL FOREST
GLACIER BAY NATIONAL MONUMENT
RESERVATION
REPRESENT
See card this file on INDIAN CLAIMS.
4/17/1930 John Hustgard tells Hydaberg Indians off as regards their Indian or aboriginal rights claims, etc. in speech at Hydaberg. V.G.
7/12/1930/8 Pres. Hoover makes a reserve for Indians of 625 sq. miles of land near Lake Tatlin in the upper Tanana. To teach them how to farm....????
9/8/1931/8 Forest Service moves to prevent invasion of Auk Beach by Indians (Murphy family)
9/4/1931 Indians claim Auk tract by ancient usage....
12/14/1931 Legal battle over Murphy tract at Auk Beach begins in court today.
1/6/1932 Judge Harding rules that Auk Bay tract is not Indian ground. Says Murphy family is in trespass. Their grandparents may have lived there in 1884 but later moved away and only returned to the ground because the Glacier Highway was built.
6/25/1935/2 Indian Claims Bill passes Congress. Wm Paul was Indian Attorney.
BUREAU OF INDIAN AFFAIRS
WELFARE
The Alaska Native Claims Settlement Act: Relationship with the Environment

Alaska Native Claims Settlement Act

In 1971, the Alaska Native Claims Settlement Act (ANCSA) was passed by Congress. The act extinguished aboriginal title for Alaska Natives. In return, Alaska Native people were compensated $1 billion and were allowed to retain ownership of 44 million acres of land. However, it is important to note that this means Alaska Natives had to give up the rest of the land (380.5 million acres), which was not granted to the corporations, for less than $3 an acre.

The original legislation called for creation of twelve profit-making regional corporations and paved the way for approximately 239 village corporations to oversee the money and land. Later, ANCSA was amended to provide for a thirteenth regional corporation to be located in Washington State. Native people who were alive when ANCSA was passed and were at least one-quarter-blood Native were enrolled as shareholders in the corporations.

The act revoked all reservations in Alaska, but villages had the option of obtaining title to their former reservations in exchange for giving up ANCSA benefits. The Tsimshian living at Metlakatla, Annette Island Reservation, elected to maintain their reservation status. Residents of Klukwan also voted to maintain their reservation land, but decided later to establish a village corporation. However, they were able to maintain ownership of their village land. Many other villages chose this option, including Venetie and Arctic Village, Tetlin, Elim, Gambell, and Savoonga. By doing so, they obtained more land than they would have under ANCSA but received no money for investment and development.

Sealaska Corporation was established in Juneau as the regional corporation for Southeast Alaska. They

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Sealaska Heritage Institute
385

received $200 million and land entitlements of up to 375,000 acres of their original 23 million-acre homeland.\(^2\) By 2011, 290,000 acres had been conveyed to Sealaska, and Sealaska is still working to obtain the rest of the lands conveyed by ANCSA. One hundred million dollars was distributed to the village corporations and shareholders. The majority of Sealaska shareholders are Tlingit and Haida.

ANCSA required that Sealaska aid and help organize the nine southeast village corporations that were initially created in 1971—Angoon, Craig, Hoonah, Hydaburg, Kake, Kasaan, Klawock, Saxman, and Yakutat.\(^3\) Although Haines, Petersburg, Ketchikan, Tenakee Springs, and Wrangell were historically Tlingit villages, they were not allowed to establish village corporations because their populations were mostly non-Tlingit or there were less than twenty-five Native residents living there at the time. A later ANCSA amendment allowed Ketchikan to form a corporation and receive land. Haines, Petersburg, Wrangell and Tenakee have not yet received lands. A later ANCSA amendment also allowed for creation of Native urban corporations in Juneau and Sitka.

Corporations are charged with making profits that will benefit their indigenous shareholders. Sealaska has been successful in making profit but at times has also struggled through difficult financial situations. However by 1981, Sealaska was among Fortune magazine’s top 1,000 United States corporations, with investments in the fishing and timber industries. Furthermore, Sealaska eventually opted to create a non-profit organization called Sealaska Heritage Institute, whose main goal is to perpetuate and enhance Tlingit, Haida, and Tsimshian cultures. Sealaska is also one of three regional corporations that has so far voted, under the terms of ANCSA amendments, to include all those born after 1971 as eligible shareholders.

\(^2\) Ibid., 156.
\(^3\) Ibid., 157.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

Summary of Elizabeth Peratrovich Testimony at Anti-Discrimination Hearing

I would not have expected that I, who am barely out of savagery, would have to remind gentlemen with 5,000 years of recorded civilization behind them of our Bill of Rights. When my husband and I moved to Juneau, we sought a home in a nice neighborhood where our children could play happily with our neighbor’s children. We found such a house and had arranged to lease it. But when the owners learned that we were Indian, they said no. Would we be compelled to live in the slums? Even now there are doors to schools closed to our children, and signs make it quite clear that I, as well as dogs, are not allowed in certain establishments. And many of the hotels and restaurants turn us away. Discrimination occurs in many ways let me assure you.

There are three kinds of persons who practice discrimination. First, the politician, who likes to maintain an inferior minority group so that he can always promise them something. And second, the Mr. and Mrs. Jones who aren’t quite sure of their social position and so are kind to you on one occasion, and can’t see you on the next depending on who they are with. Third, the great superman who believes in the superiority of White race. Well it is this kind of perpetuated thought that serves to segregate and discriminate. And in answer to Senator Shattuck’s earlier question: Do we believe that the passage of this bill will end discrimination? Well, have you eliminated larceny or murder by passing laws against it? No law will eliminate crime but at least you as legislators can assert to the world that we recognize the evil of this present situation, and speak your intent to help us overcome discrimination for all Alaskans.

Sources:


The Alaska Native Claims Settlement Act: Background and Place-Based Activities

ALASKA NATIVE CLAIMS SETTLEMENT ACT (ANCSA)

Show students the picture for “Alaska Native Claims Settlement Act.” Explain to students that through passage of this bill Alaskan Natives were given ownership of 44 million acres of land along with $1 billion compensation. From this, 12 regional corporations and approximately 200 village corporations were created to oversee the money and land.

CONGRESS

Show students the picture for “Congress.” Ask students what Congress is. Ask if they know what Congress does. Continue to explain that Congress is the national legislative body of a country with the power to pass, amend, and repeal laws. The United States Congress consists of the Senate and the House of Representatives.

REGIONAL CORPORATION

Show students the picture for “Regional Corporation.” Explain to students that 12 regional corporations were created by the Alaska Native Claims Settlement Act. Sealaska is the Southeast Alaska regional corporation. Sealaska, a for-profit corporation, oversees 290,000 acres of valuable timber land and is owned by more than 20,000 tribal member shareholders.

VILLAGE CORPORATION

Show students the picture for “Village Corporation.” Explain to students that approximately 200 village corporations were created under the 1971 Alaska Native Claims Settlement Act. Several village corporations have established permanent funds to manage money for shareholder dividends. Like the Alaska Permanent Fund, a portion of revenues are deposited for long-term investment. The goal is to provide consistent distributions in perpetuity.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

SHAREHOLDERS
Show students the picture for “Shareholder.” Ask students if any of them are shareholders. Ask them if they know what corporation their families own shares in. Continue to explain to students that a shareholder is an individual who legally owns one or more shares of stock in a public or private corporation.

EXTINGUISH
Show students the picture for “Extinguish.” Ask students what it means to extinguish something. Continue to explain that to extinguish is to put an end to or cause to cease, like putting a fire out.

EXCHANGE
Show students the picture for “Exchange.” Ask students what it means to exchange something. Continue to explain that “exchange” is the act of giving one thing and receiving another in return.

ABORIGINAL TITLE
Show students the picture for “Aboriginal Title.” Ask students what aboriginal means. Ask students what title means. Encourage them to put the two terms together. Continue to explain that aboriginal title asserts that indigenous people still have the right to their traditional lands even after colonial influences have assumed control of said land. (*See William L. Paul’s speech We Own the Land for more insight into this concept.)
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

COMPENSATION

Show students the picture for “Compensation.” Ask students what it means to compensate someone. Continue to explain that compensation is something, typically money, that is awarded to someone to try and make up for loss, injury, or suffering.

DISTRIBUTE

Show students the picture for “Distribute.” Explain to students that to distribute is to deal out something. In this context, Sealaska Corporation distributed (dealt out) $100 million to the village corporations of Southeast Alaska. Ask students for other examples of distributing.
LISTENING

Change
Group the students in pairs. There should be one student without a partner to be “it” for the first round of the activity. Have the students in each pair stand back to back, with elbows interlocked. Tell the students to listen for a specific word, sequence of words, or sentence. When the students hear the word, sequence, or sentence you said at the beginning of the round, they should drop arms and quickly find new partners. However, “it” must also find a partner—thus producing a new “it” for the next round of the activity.

Locomotive
Have the students stand in a straight line in the center of the room. Each student should place his hands on the shoulders of the student in front of him/her. Mount a picture on each of the four walls in the classroom. Tell the students that when they hear one of the four vocabulary words (for the four pictures on the walls), they should step in that direction while still holding onto the shoulders of the players in front of them. Say the four words a number of times; the students should step toward the pictures as they are named.

Number My Word
Say a vocabulary word for the students. Say a sentence which contains the vocabulary word. The students should then indicate to you the position of the word by saying the number of the word in the sentence. If the word the students are listening for is word number “five” in the sentence, the students should respond by saying “five.” You may wish to provide the students with number cards so that all students may respond at the same time.

Turn and Face
Mount the vocabulary pictures on the walls and board. Group the students together in the center of the classroom. Say one of the vocabulary words and the students should turn to face the picture for the word you said. Depending upon the size of your class, this activity may be done in small groups. This activity may also be done in team form. In this case, have a player from each team stand in the center of the classroom. When a player faces the wrong direction (i.e., the wrong picture), he/she is “out” until a later round of the activity. Repeat until all players have had an opportunity to participate.
Language and Skills Development

SPEAKING

What’s That Word?
Mount the vocabulary illustrations on the chalkboard. Tell a “running story” and point to the vocabulary illustrations as the words appear in the running story. When you point to an illustration, the students should say the vocabulary word for it. The running story is used to include the vocabulary words in natural flowing language. Repeat this process until the students have said the vocabulary words a number of times.

Illustration Build-Up
Mount the vocabulary illustrations on the chalkboard. Point to two of the illustrations. The students should then say the vocabulary words for those two illustrations. Then, point to another illustration. The students should repeat the first two vocabulary words and then say the vocabulary word for the third illustration you pointed to. Continue in this way until the students lose the sequence of words.

Flip of the Coin
Provide each student with a penny. Keep one penny for yourself. Mount the vocabulary pictures on the board. Have the students (gently) toss their pennies into the air. Each student should look to see which side of his/her penny is face-up. Toss your penny into the air in the same way. Call the side of your penny that is face-up. The students who have the same side of coin face up must then identify (orally) a vocabulary picture you point to. For example, if the heads side of your coin is face up, the students who have heads showing on their coins must then orally identify the vocabulary picture you point to. Repeat this process a number of times.

The Disappearing Pictures
Mount five or six pictures on the board, vertically. Point to the picture at the top and tell the students to name it. Continue in this way until the students have named all of the pictures from top to bottom. Then, remove the last picture and repeat this process—the students should say all of the vocabulary words, including the name for the “missing” picture. Then, remove another picture from the board and have the students repeat this process. Continue in this way until the students are saying all of the vocabulary words from a blank board or until the students cannot remember the “missing pictures.”
**Language and Skills Development**

**READING**

**Circle of Words**
Before the activity begins, prepare a page that contains the sight words. Provide each student with a copy of the page. The students should cut the sight words from their pages. When a student has cut out the sight words, he/she should lay them on his/her desk in a circle. Then, each student should place a pen or pencil in the center of the circle of sight word cards. Each student should spin the pen/pencil. Say a sight word. Any student or students whose pens/pencils are pointing to the sight word you said, should call “Bingo.” The student or students should then remove those sight words from their desks. Continue in this way until a student or students have no sight words left on their desks.

**Searchlight**
Group the students in a circle on the floor. The students should place their hands inside the circle, palms down on the floor. Stand in the center of the circle with a flashlight and the sight word cards. The object of the activity is to attempt to tag a student’s hand or hands with the light of the flashlight. The students should withdraw their hands from the circle whenever they think they are about to be tagged. When you eventually tag a student’s hand or hands, he/she must identify a sight word you show (illuminate the sight word card with the light of the flashlight). Repeat until many students have responded in this way.

**Something’s Missing**
Before the activity begins, prepare “clozure” word cards—sight word cards that have letters/syllables missing. Show one of the clozure word cards to the students and call upon them to identify the sight word it represents. This activity may also be done in team form. In this case, group the students into two teams. Lay the clozure word cards on the floor at the other end of the classroom. Say one of the sight words (or say a different sight word to the first player in each team). When you say “Go,” the first player from each team must rush to the clozure word cards and find the clozure word card for the sight word you said. Repeat until all players have played.

**Sentence Completion**
Provide each student with a copy of the sentence completion version of the story. The students should read the text and say the missing words. When finished, review the students’ work.
Language and Skills Development

WRITING

Story Picture Description
Provide each student with art paper and supplies. Also, provide the students with writing paper and pens. Each student should then create a picture that depicts a scene from the story. When a student’s picture is completed, he/she should then write as much as possible about the picture. When all of the students have completed their writings, collect the pictures and mount them on the board. Number each picture. Have each student read his/her text to the class; the other students must identify the picture (by its number) that goes with the text. Repeat, until all of the students have shared their work in this way.

What’s the Title?
Provide the students with writing paper and pens. Each student should then create a title for the written content introduced in this unit. When the students have completed their titles, have each student share his/her title with the rest of the class.

Numbered Pictures
Mount the vocabulary pictures on the chalkboard and number each one. Provide each student with writing paper and a pen. Call the number of a picture. Each student should write the vocabulary word for the picture represented by that number. Repeat until all vocabulary words have been written. Review the students’ responses.

Sentence Completion
Give each student a copy of the sentence completion version of the text. The students should write in the missing words. Afterward, review the students’ work.
Secondary Source Activities: History of ANCSA

Source: Film - “For the Rights of All: Ending Jim Crow in Alaska”

Have students watch the film, stopping along the way to keep students engaged and to lead discussion (*Film may take two class periods to complete)

Supply students with a list of the essential film questions:

- What is “the promise?” What does it have to do with Alaskan history?
- How did settlers view Native Alaskans? Why?
- What event marked the end of conventional warfare for Native Alaskans? What form did the Native protest take from this time forward?
- What issues did segregated schools create?
- Who was William L. Paul? What was his role in the political struggle of Alaskan Natives?
- How did WWII alter the Native perspective and create opportunity?
- Who was the young girl from Nome who attracted attention to the policy of segregation at the Dream Theater?
- Who did she write a letter to about her experiences?
- What did the Governor promise to the brave young girl from Nome?
- What does Alaskan Native culture have to offer the wider American culture?
- Like the brave and courageous people of the civil rights era, what issue is worth standing up for in today’s world? Why?

In the film, when it comes time for Elizabeth Peratrovich’s speech, supply each student with a copy so that they can read along. Ask students: From your perspective, what was the most powerful part of Elizabeth’s speech? Why?
Place-Based Activities: Understanding the past, present, and future


As a class, read and view the articles in ANCSA

- Have students explore career options as presented in ANCSA: Land (surveying, land use planning, and architecture), governance, historic site development, curriculum development, banking, powers of the corporation, etc.

Have students go to the website of the ANCSA corporation of their choice to conduct research on the above career opportunities

If possible, teacher could set up a field trip to a corporation for first-hand experience

If possible, set up a job shadow experience for students with a person whose job they are interested in

- Have students develop a list of qualifications they will need for that specific job
- Have students develop a personal plan for how they will attain their career dreams
- Have each student present their experiences and career plan to the rest of the class

Sections available to view at:
Reading and Writing: Sentence Completion

Alaska Native Claims Settlement Act

In 1971, the ________________ was passed by ________________. The act ________________ed ________________ for Alaska Natives. In return, Alaska Native people were ________________ $1 billion and were allowed to retain ownership of 44 million acres of land. However, it is important to note that this means Alaska Natives had to give up the rest of the land (380.5 million acres), which was not granted to the corporations, for less than $3 an acre.

The original legislation called for creation of twelve profit-making ________________s and paved the way for approximately 239 ________________s to oversee the money and land. Later, ________________ was amended to provide for a thirteenth ________________ to be located in Washington State. Native people who were alive when ________________ was passed and were at least one-quarter-blood Native were enrolled as ________________ in the corporations.

The act revoked all reservations in Alaska, but villages had the option of obtaining title to their former reservations in ________________ for giving up ________________ benefits. The Tsimshian living at Metlakatla, Annette Island Reservation, elected to maintain their reservation status. Residents of Klukwan also voted to maintain their reservation land, but decided later to establish a ________________. However, they were able to maintain ownership of their village land. Many other villages chose this option, including Venetie and Arctic Village, Tetlin, Elim, Gambell, and Savoonga. By doing so, they obtained more land than they would have under ________________ but received no money for investment and development.

Sealaska Corporation was established in Juneau as the ________________ for Southeast Alaska.

---

They received $200 million and land entitlements of up to 375,000 acres of their original 23 million-acre homeland.\(^2\)

By 2011, 290,000 acres had been conveyed to Sealaska, and Sealaska is still working to obtain the rest of the lands conveyed by _____________. One hundred million dollars was ____________d to the village corporations and shareholders. The majority of Sealaska _____________ are Tlingit and Haida.

_____________ required that Sealaska aid and help organize the nine southeast ____________s that were initially created in 1971—Angoon, Craig, Hoonah, Hydaburg, Kake, Kasaan, Klawock, Saxman, and Yakutat.\(^3\) Although Haines, Petersburg, Ketchikan, Tenakee Springs, and Wrangell were historically Tlingit villages, they were not allowed to establish ____________s because their populations were mostly non-Tlingit or there were less than twenty-five Native residents living there at the time. A later ANCSA amendment allowed Ketchikan to form a corporation and receive land. Haines, Petersburg, Wrangell and Tenakee have not yet received lands. A later ANCSA amendment also allowed for creation of Native urban corporations in Juneau and Sitka.

Corporations are charged with making profits that will benefit their indigenous _____________. Sealaska has been successful in making profit but at times has also struggled through difficult financial situations. However by 1981, Sealaska was among *Fortune* magazine’s top 1,000 United States corporations, with investments in the fishing and timber industries. Furthermore, Sealaska eventually opted to create a non-profit organization called Sealaska Heritage Institute, whose main goal is to perpetuate and enhance Tlingit, Haida, and Tsimshian cultures. Sealaska is also one of three ____________s that has so far voted, under the terms of ____________ amendments, to include all those born after 1971 as eligible ____________.

\(^2\) *Ibid.*, 156.

Alaska Native Claims Settlement Act (ANCSA)

Congress

regional corporation
village corporation

shareholders

extinguish
exchange
aboriginal title
compensation
distribute
VOCABULARY PICTURES
ALASKA NATIVE CLAIMS SETTLEMENT ACT (ANCSA)
CONGRESS
REGIONAL CORPORATION
VILLAGE CORPORATION
SHAREHOLDERS
EXTINGUISH
EXCHANGE
ABORIGINAL TITLE
COMPENSATION
DISTRIBUTE
UNIT 10

The Persistence of Native Culture
The Alaska Native Claims Settlement Act: Relationship with the Environment

The Persistence of Native Culture

Although facing many pressures over the years, Native culture has persisted in Alaska. This was due to many dedicated people and groups who kept Native heritage alive.

The Alaska Native Brotherhood originally promoted efforts to suppress Native language and traditions. However, the organization led the revival of aboriginal culture by adopting traditional rules, procedures, and protocol for their meetings.

The ku.éex’ (also known as a potlatch) continued and flourished in the late 1960s. In 1969, the Chookaneidi clan of Hoonah hosted a large ku.éex’ after clan leader, Jimmy Marks, died and was replaced by Willie Marks. In 1971, the Lukaax.ádi clan held a ku.éex’ to commemorate the construction of a new tribal house in Klukwan.¹

Tlingit dance was brought from the ku.éex’ to the general public in 1968. At that time, the Marks Trail Tlingit Dancers performed at the Juneau Celebration for the settlement of the Tlingit land-claims case. Jenny Marks, a member of the Lukaax.ádi clan, led the group. Since then, many communities have organized dance groups.

In the early 1980s, clan leader Austin Hammond (Daanáawaak) of the

Lukaaxádi clan started a cultural survival camp that taught Tlingit culture and clan history to children.\(^2\) Around the same time, the Sealaska Corporation started the Sealaska Heritage Institute to promote the knowledge of Southeast Alaska Native customs, history, arts, and educational achievements. The institute sponsored cultural activities, including two celebrations at which Elders gathered to record their traditional knowledge and dances. During the first celebration, Elders knowledgeable about Tlingit property law met with Tlingit lawyers and scholars to clarify principles behind Tlingit law.\(^3\)

Matrilineal descent was also recognized by the Tlingit through the 1980s. Traditional marriage rules were still honored, although relaxed somewhat. Marriages between two Raven clan members or two Eagle (Wolf) clan members were allowed, but the marriages were frowned upon. Still today, the issue of matrilineal descent and cross-moiety marriage is a sensitive cultural issue. Nevertheless, it is an issue worth exploring so that individuals can come to their own conclusions as to which tradition works for them.

By the late 1980s, the Tlingit language was spoken only by people over the age of 50.\(^4\) Nora Dauenhauer and several respected traditional scholars offered Tlingit language classes and developed curriculum materials. Although children are no longer speaking Tlingit as their first language, they continue to sing Tlingit songs in dance groups, learn cultural traditions at culture camps, and experience firsthand the vibrancy of their Native culture in action at kuéex\(^4\), totem pole raisings, and other celebrations.

\(^2\) Ibid., 159.
\(^4\) Ibid.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities


Property includes two essential aspects:

- the object itself (tangible and intangible),
- the web of social relations that define the relationship between individuals and the object or the use and disposition of the object (Hoebel 1972:58).

Property held by the Tlingit formerly included land, physical structures including houses and facilities where food processing occurred, warriors’ armor and weaponry, ceremonial items including shamanic objects, utilitarian objects and equipment, and clothing, as well as intangible property including songs, stories, names and crests all of which were subject to Tlingit property law.

The 1867 Treaty of Cession abolished aboriginal title of Alaska Native lands and removed land in Southeast Alaska from Native ownership and the jurisdiction of Tlingit law.

The Tlingit also held slaves, who played an important role in both the economic and ceremonial spheres, as property until 1900 (de Laguna 1972:470).

Another form of property included clans’ at.oowu. Objects were transformed into clan at.oowu through a process that began with the acquisition of a crest, its incorporation onto a physical object, its ceremonial transformation into property and its legal validation of ownership by a clan.

Once an object transformed into clan at.oowu, strict cultural protocols governed the use of the clan at.oowu.

Violation of that behavior or social norm was the basis of conflict and resulted in legal action and occasionally supernatural repercussions as well.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

Tlingit Property Law

The legal principles governing clans’ at.óowu are multiple and complex. A clan object can possess two, and sometimes three, distinct proprietary interests including ownership, use, and indemnification rights.

Under Tlingit law, two clans may have an ownership interest in their at.óowu. The Wooshkeetaan screen, which was located in Juneau and which was the subject of a legal dispute, provides an illustration of this principle.

- The Wooshkeetaan maintained an ownership interest in the screen and a usufruct right of the Thunderbird crest.
- The Shangukeidi hold ownership of the Thunderbird crest on the screen and the name of Thunderbird that was used to identify the screen and the house. This ownership right persisted in the duplicate that was made of the original screen.

Anthropologists uniformly concur that the Tlingit have a complex form of property ownership.

Goldschmidt and Haas (1946:17), who studied the possessory land rights of the Tlingit, likened their organization and law to Western corporate institutions and law:

...the Tlingit had well defined conceptions of property and legal rights to territory. The clan or house group is an economic unit in Tlingit society, which, like a corporation in western society, controls the use of certain land and other valued properties....

While these laws were not codified, the rules governing Tlingit relations with each other and the legal expectations towards property were nevertheless known and well established throughout the society and acknowledged by neighboring tribes.

Source:

The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**PERSIST**

Show students the picture for “Persist.” Explain to students that persistence means the continued existence of something in spite of difficulty or opposition. In this context, this term refers to the fact that Alaskan Native culture has survived the onslaught of outside influences. In spite of the hardships of forced assimilation and throughout the tremendous struggle for rights, recognition, and respect, our culture persists!

**SUPPRESS**

Show students the picture for “Suppress.” Explain to students that to suppress is to prevent the development, action, or expression of (a feeling, impulse, idea, movement, etc.). Ask students to offer examples that illustrate this term.

**PROTOCOl**

Show students the picture for “Protocol.” Explain to students that a protocol is an official procedure that governs certain diplomatic occasions; a code of behavior in a group or situation. Ask students to describe some of their daily routines in the classroom that could be considered protocol.

**MATRILINEAL**

Show students the picture for “Matrilineal.” Ask students which parent passes along their moiety. Relate this to the traditional Native matrilineal practice of tracing ancestral descent through the mother’s line. Ask students how it is done today. Ask students if they had a choice, which way they would prefer.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

CELEBRATION

Show students the picture for “Celebration.” Ask students if any of them have been to Celebration and to describe their experiences. Continue to explain that Celebration is a festival of Tlingit, Haida, and Tsimshian tribal members organized every two years by Sealaska Heritage Institute. Since the event began in 1982, it has become an effective vehicle for encouraging individuals, families, clans, and communities to participate in traditional song and dance, arts and crafts, and the revitalization of Native languages. It is also one of the largest gatherings of Southeast Alaska Native peoples.

COMMEMORATE

Show students the picture for “Commemorate.” Explain to students that to commemorate is to show respect for someone or something in ceremony. In this context, the Lukaax.ádi clan paid their respects after the construction of a new tribal house. Asks students what or whom they would commemorate if they had the opportunity.

TRIBAL HOUSE

Show students the picture for “Tribal House.” Ask students to describe a Tribal House. What is unique about Tribal Houses? Explain that traditionally, Tribal Houses were made out of cedar-planks with bark roofs. They could be up to 100 feet long and house several families from the same clan.

KU.ÉEX’

Show students the picture for “Ku.éex.” Ask students about what happens at a ku.éex. Continue to explain that a ku.éex is a traditional Tlingit ceremony associated with funeral rites that is commonly referred to as a “potlatch.” Ask students about their personal experiences at ku.éex.
Show students the picture for “Sealaska Heritage Institute.” Explain to students that SHI is a regional Native nonprofit organization founded for the Tlingit, Haida, and Tsimshian people of Southeast Alaska. The goal of the institute is to perpetuate and enhance Tlingit, Haida, and Tsimshian cultures.

Show students the picture for “Traditional Law.” Help students to the understanding that the term “traditional law” refers to the very specific ways in which the Tlingit people viewed land and property (See Tlingit Property Law excerpts in Unit 10, see also “Man Never Too Old To Learn” Unit 2). The 1867 Treaty of Cession abolished aboriginal title of Alaska Native lands and removed land in Southeastern Alaska from Native ownership and the jurisdiction of Tlingit law.

Show students the picture for “knowledgeable.” Ask students what it means to be knowledgeable. Explain that to be knowledgeable is to be intelligent and well informed. However, to be knowledgeable does not necessarily mean that one has wisdom. Express to students that knowledge, together with honesty, is the path to wisdom.
LISTENING

Join Those Halves
Make an extra set of vocabulary pictures. Cut each of the vocabulary illustrations in half. Spread the illustration halves on the floor in a scattered form. Group the students into two teams. Give the first two players in each team a long length of string or yarn. Say a vocabulary word. When you say “Go,” the first two players in each team must rush to the illustration halves. The object of the activity is for the players to use the string/yarn to join together the two halves which make up the illustration for the word you said. The first pair of players to do this successfully wins the round. Repeat until all players have participated.

Illustration Hold Up
Before the activity begins, prepare a page which contains small versions of the vocabulary illustrations. Provide each student with a copy of the page. The students should cut out the illustrations. Say a vocabulary word. Each student should then hold up the illustration for the vocabulary word that you said. Repeat this process until all of the illustrations/vocabulary words have been used in this way.

Clan House Toss
Prepare an outline of a clan house on 8½ by 11 inch paper. Give a student a beanbag. The student should toss the beanbag towards the house. If the beanbag misses, say a vocabulary word and have the student find its coordinating picture. If it lands in the house, the student may pass. Repeat.

Knock Knees
Mount the vocabulary pictures on the board. Group the students into two teams. Give a small, hard ball to the first player in each team. The first player in each team must place the ball between his/her knees. Say a vocabulary word. When you say “Go,” the two players must then walk to the pictures without losing the balls. The first player to reach the vocabulary pictures and identify the picture for the word you said wins the round. If a player loses his/her ball, he/she must return to his/her team and begin again. Repeat until all players have played.
SPEAKING

Calendar Bingo
Locate an old calendar. Provide each student with a calendar page (make copies if necessary). Also, provide each student with ten small markers. Each student should place the markers on different dates on his/her calendar page. Mount the vocabulary pictures on the board. Call a student’s name and say a date in the month. If a marker is not on the date you named, he/she should say a complete sentence using a vocabulary word from this unit. However, if a marker is on the date you called, he/she may pass to the next player. Repeat.

Trapped
Have two students stand facing one another with hands clasped. The two students should raise their hands above their heads to resemble the arch of a bridge. Have the remaining students line up in a straight line. The students should walk under the bridge in single file. When you clap your hands, the two students should lower their hands, trapping one of the students between their arms. Show the trapped student a vocabulary illustration. The student should then say a complete sentence using the vocabulary word for the illustration. The bridge should then be raised for the next round of the activity. Repeat.

Picture Outline
Mount the vocabulary pictures on the board. Draw a chalk outline around the sides of each picture. Review the pictures with the students. When an outline has been created for each picture, remove the pictures from the board (being certain to recall their original locations on the board). Number each of the outlines and call upon a student to recall the vocabulary word for the picture that goes with that outline. Repeat this process until all of the vocabulary words have been said by the students in this way.

Picture Jigsaw
Cut each of the vocabulary pictures into four pieces. Mix the cut out pieces together and distribute them to the students (a student may have more than one picture section). When you say “Go,” the students should attempt to match the jigsaw sections they have to reproduce the original vocabulary pictures. When the students put the necessary pieces of a picture together, they should identify the picture by its vocabulary word. Continue until all vocabulary pictures have been put together and named in this way.
Language and Skills Development

READING

**Sensory Letters**
Stand behind a student. Use the index finger of your writing hand to “write” a letter/syllable from a sight word on the student’s back. The student should feel the letter/syllable. Then, the student must name a sight word that contains that letter/syllable. This activity may also be done in team form. In this case, group the students into two teams. “Write” a letter/syllable on the backs of the last players in each team. When you say, “Go,” the last player in each team must repeat this process with the player in front of him/her. The players should continue in this way until the first player in the team feels the letter/syllable. That player must then identify a sight word that contains that letter/syllable. The first player to do this successfully wins the round. Repeat until all players have played.

**Funnel Words**
Group the students into two teams. Give the first player in each team a funnel. Mount the sight words on the walls, board, and windows, around the classroom. Say one of the sight words. The students with the funnels must then look through them to locate the sight word you named. The first student to do this correctly wins the round. Repeat with other pairs of students until all players in each team have played.

**Half Time**
Before the activity begins, cut each of the sight words in half. Keep one half of each sight word and give the remaining halves to the students. Hold up one of your halves and the student who has the other half of that word must show his/her half and say the sight word. Repeat in this way until all students have responded. An alternative to this approach is to give all of the word halves to the students. Say one of the sight words and the two students who have the halves that make up the sight word must show their halves. Depending upon the number of students in your class, you may wish to prepare extra sight word cards for this activity.

**Sentence Completion**
Provide each student with a copy of the sentence completion version of the story. The students should read the text and say the missing words. When finished, review the students’ work.
**Language and Skills Development**

**WRITING**

**Dash**
Group the students into two teams. Make two sets of dashes on the board — each set should be the same and should represent the number of letters in a sight word. When you say “Go,” the first player in each team must rush to his/her set of dashes on the board. Each player must then write a sight word that fits the number of dashes. Accept any sight word that fits the dashes. The first player to do this correctly wins the round. Repeat with other sets of dashes until all students have had an opportunity to participate.

**Research**
Have the students do online research into the issue of Native Land Rights. Encourage them to look at the issue from many points of view. When the students have completed their research, each student should share his/her findings with another student and then with the class.

**Sentence Relay**
Group the students into two teams facing the board. Place chalk in the board ledge. Write the same sight word on the board for each team (there should be two versions of the same word on the board). When you say “Go,” the first player from each team must rush to his/her team’s word. Each student should then add ONE word — either before or after the sight word. The player should then rush to the back of the team and the next player must race to the board to add another word — before or after the words already on the board. The students should continue in this way until a complete sentence has been written. You may wish to evaluate the sentence based on the number of words used to create them. Repeat, using a different sight word for each round of the activity.

**Sentence Completion**
Give each student a copy of the sentence completion version of the text. The students should write in the missing words. Afterward, review the students’ work.
Place-Based Activities: Culture and Language Revitalization

Sources:

- Elders
- Parents
- Community Resource Persons
- Teachers

Get students to examine the cultural and language programs/meetings occurring within their community

Get students to determine the cultural authorities in the community

- Have students make a knowledge bearer resource chart to hang in the classroom

Have students develop a graph of Native language speakers versus English speakers

- Allow students to develop plans on how to reverse the decline of aboriginal language speakers in our Native communities
Reading and Writing: Sentence Completion

The Persistence of Native Culture

Although facing many pressures over the years, Native culture has __________ed in Alaska. This was due to many dedicated people and groups who kept Native heritage alive.

The Alaska Native Brotherhood originally promoted efforts to __________ Native language and traditions. However, the organization led the revival of aboriginal culture by adopting traditional rules, procedures, and __________ for their meetings.

The __________ (also known as a potlatch) continued and flourished in the late 1960s. In 1969, the Chookaneidi clan of Hoonah hosted a large __________ after clan leader, Jimmy Marks, died and was replaced by Willie Marks. In 1971, the Lukaax.ádi clan held a __________ to __________ the construction of a new __________ in Klukwan.1

Tlingit dance was brought from the ku.éex’ to the general public in 1968. At that time, the Marks Trail Tlingit Dancers performed at the Juneau __________ for the settlement of the Tlingit land-claims case. Jenny Marks, a member of the Lukaax.ádi clan, led the group. Since then, many communities have organized dance

In the early 1980s, clan leader Austin Hammond (Daanáawaak) of the Lukaax.ádi clan started a cultural survival camp that taught Tlingit culture and clan history to children. Around the same time, the Sealaska Corporation started the ______________________ to promote the knowledge of Southeast Alaska Native customs, history, arts, and educational achievements. The institute sponsored cultural activities, including two celebrations at which Elders gathered to record their traditional knowledge and dances. During the first celebration, Elders ______________ about ______________ met with Tlingit lawyers and scholars to clarify principles behind Tlingit law.

_____________ descent was also recognized by the Tlingit through the 1980s. Traditional marriage rules were still honored, although relaxed somewhat. Marriages between two Raven clan members or two Eagle (Wolf) clan members were allowed, but the marriages were frowned upon. Still today, the issue of ______________ descent and cross-moiey marriage is a sensitive cultural issue. Nevertheless, it is an issue worth exploring so that individuals can come to their own conclusions as to which tradition works for them.

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Celebration 2010. SEALASKA HERITAGE INSTITUTE, PHOTO BY BRIAN WALLACE.

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2 Ibid., 159.
4 Ibid.
persistence
suppress
protocol
matrilineal
Celebration
commemorate
tribal house

ku.éex’

Sealaska Heritage Institute
Tlingit property law knowledgeable
VOCABULARY PICTURES
PERSISTENCE
MATRILINEAL
CELEBRATION
COMMEMORATE
TRIBAL HOUSE
KU.ÉEX’
TLINGIT PROPERTY LAW
KNOWLEDGEABLE
Appendix A, B, and C
The Alaska Native Claims Settlement Act: Relationship with the Environment

Appendix A: The Transfer of Alaska from Russian to the United States (Treaty of Cession, 15 State. 539)

Treaty concerning the Cession of the Russian Possessions in North America by his Majesty the Emperor of all the Russias to the United States of America; Concluded March 30, 1867; Ratified by the United States May 28, 1867; Exchanged June 20, 1867; Proclaimed by the United States June 20, 1867.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A PROCLAMATION

Whereas, a treaty between the United States of America and his Majesty the Emperor of all the Russias was concluded and signed by their respective plenipotentiaries at the city of Washington, on the thirtieth day of March, last, which treaty, being in the English and French languages, is, word for word, as follows:

The United States of America and his Majesty the Emperor of all the Russias, being desirous of strengthening, if possible, the good understanding which exists between them, have, for that purpose, appointed as their Plenipotentiaries: the President of the United States, William H. Seward, Secretary of State; and His Majesty the Emperor of all the Russias, the Privy Councillor Edward de Stoeckl his Envoy Extraordinary and Minister Plenipotentiary to the United States.

And the said Plenipotentiaries, having exchanged their full powers, which were found to be in due form, have
agreed upon and signed the following articles:

**ARTICLE I**

His Majesty the Emperor of all the Russias agrees to cede to the United States, by this convention, immediately upon the exchange of the ratifications thereof, all the territory and dominion now possessed by his said Majesty on the continent of America and in the adjacent islands, the same being contained within the geographical limits herein set forth, to wit: The eastern limit is the line of demarcation between the Russian and the British possessions in North America, as established by the convention between Russia and Great Britain, of February 28 - 16, 1825, and described in Articles III and IV of said convention, in the following terms:

III. "Commencing from the southernmost point of the island called Prince of Wales Island, which point lies in the parallel of 54 degrees 40 minutes north latitude, and between the 131st and the 133d degree of west longitude (meridian of Greenwich,) the said line shall ascend to the north along the channel called Portland channel, as far as the point of the continent where it strikes the 56th degree of north latitude; from this last-mentioned point, the line of demarcation shall follow the summit of the mountains situated parallel to the coast as far as the point of intersection of the 141st degree of west longitude (of the same meridian;) and finally, from the said point of intersection, the said meridian line of the 141st degree, in its prolongation as far as the Frozen ocean.

IV. "With reference to the line of demarcation laid down in the preceding article, it is understood -

"1st. That the island called Prince of Wales Island shall belong wholly to Russia," (now, by this cession, to the United States.)

"2nd. That whenever the summit of the mountains which extend in a direction parallel to the coast from the 56th
degree of north latitude to the point of intersection of the 141st degree of west longitude shall prove to be at the dis-
tance of more than ten marine leagues from the ocean, the limit between the British possessions and the line of coast
which is to belong to Russia as above mentioned (that is to say, the limit to the possessions ceded by this convention)
shall be formed by a line parallel to the winding of the coast, and which shall never exceed the distance of ten marine
leagues therefrom.”

The western limit within which the territories and dominion conveyed, are contained, passes through a point in
Behring’s straits on the parallel of sixty-five degrees thirty minutes north latitude, at its intersection by the meridian
which passes midway between the islands of Krusenstern, or Inaglook, and the island of Ratmanoff, or Noonarbook,
and proceeds due north, without limitation, into the same Frozen ocean. The same western limit, beginning at the
same initial point, proceeds thence in a course nearly southwest through Behring’s straits and Behring’s sea, so as to
pass midway between the northwest point of the island of St. Lawrence and the southeast point of Cape Choukotski,
to the meridian of one hundred and seventy-two west longitude; thence, from the intersection of that meridian, in a
southwesterly direction, so as to pass midway between the island of Attou and the Copper island of the Kormandorski
couplet or group in the North Pacific ocean, to the meridian of one hundred and ninety-three degrees west longitude,
so as to include in the territory conveyed the whole of the Aleutian islands east of that meridian.

**ARTICLE II**

In the cession of territory and dominion made by the preceding article are included the right of property in all
public lots and squares, vacant lands, and all public buildings, fortifications, barracks, and other edifices which are
not private individual property. It is, however, understood and agreed, that the churches which have been built in the
ceded territory by the Russian government, shall remain the property of such members of the Greek Oriental Church
resident in the territory, as may choose to worship therein. Any government archives, papers and documents relative
to the territory and dominion aforesaid, which may be now existing there, will be left in the possession of the agent
of the United States; but an authenticated copy of such of them as may be required, will be, at all times, given by the
United States to the Russian government, or to such Russian officers or subjects as they may apply for.

**ARTICLE III**

The inhabitants of the ceded territory, according to their choice, reserving their natural allegiance, may return to Russia within three years; but if they should prefer to remain in the ceded territory, they, with the exception of uncivilized native tribes, shall be admitted to the enjoyment of all the rights, advantages, and immunities of citizens of the United States, and shall be maintained and protected in the free enjoyment of their liberty, property, and religion. The uncivilized tribes will be subject to such laws and regulations as the United States may, from time to time, adopt in regard to aboriginal tribes of that country.

**ARTICLE IV**

His Majesty the Emperor of all the Russias shall appoint, with convenient despatch, an agent or agents for the purpose of formally delivering to a similar agent or agents appointed on behalf of the United States, the territory, dominion, property, dependencies and appurtenances which are ceded as above, and for doing any other act which may be necessary in regard thereto. But the cession, with the right of immediate possession, is nevertheless to be deemed complete and absolute on the exchange of ratifications, without waiting for such formal delivery.

**ARTICLE V**

Immediately after the exchange of the ratifications of this convention, any fortifications or military posts which may be in the ceded territory shall be delivered to the agent of the United States, and any Russian troops which may be in the territory shall be withdrawn as soon as may be reasonably and conveniently practicable.

**ARTICLE VI**
In consideration of the cession aforesaid, the United States agree to pay at the treasury in Washington, within ten months after the exchange of the ratifications of this convention, to the diplomatic representative or other agent of his Majesty the Emperor of all the Russias, duly authorized to receive the same, seven million two hundred thousand dollars in gold. The cession of territory and dominion herein made is hereby declared to be free and unencumbered by any reservations, privileges, franchises, grants, or possessions, by any associated companies, whether corporate or incorporate, Russian or any other, or by any parties, except merely private individual property holders; and the cession hereby made, conveys all the rights, franchises, and privileges now belonging to Russia in the said territory or dominion, and appurtenances thereto.

ARTICLE VII

When this convention shall have been duly ratified by the President of the United States, by and with the advice and consent of the Senate, on the one part, and on the other by his Majesty the Emperor of all the Russias, the ratifications shall be exchanged at Washington within three months from the date hereof, or sooner if possible.

In faith whereof, the respective plenipotentiaries have signed this convention, and thereto affixed the seals of their arms.

Done at Washington, the thirtieth day of March, in the year of our Lord one thousand eight hundred and sixty-seven.

[SEAL] WILLIAM H. SEWARD

[SEAL] EDOUARD DE STOECKL

And whereas the said Treaty has been duly ratified on both parts, and the respective ratifications of the same were exchanged at Washington on this twentieth day of June, by William H. Seward, Secretary of State of the United States,
and the Privy Counsellor Edward de Stoeckl, the Envoy Extraordinary of His Majesty the Emperor of all the Russias, on the part of their respective governments,

Now, therefore, be it known that I, Andrew Johnson, President of the United States of America, have caused the said Treaty to be made public, to the end that the same and every clause and article thereof may be observed and fulfilled with good faith by the United States and the citizens thereof.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this twentieth day of June in the year of our Lord one thousand eight hundred and sixty-seven, and of the Independence of the United States the ninety-first.

[SEAL] ANDREW JOHNSON

By the President:
WILLIAM H. SEWARD, Secretary of State

Source:

The Alaska Native Claims Settlement Act: Relationship with the Environment

Appendix B

December 19, 1947

Mrs. Ruth Muskrat Bronson

Secretary, National Congress of American Indians

1426 35th Street. N. W.

Washington, D. C.

Dear Mrs. Bronson:

Here in the land of Santa Claus, Christmas will bring little cheer to our children this year. We natives, 35,000 Eskimos, Indians and Aleuts, are half of Alaska’s permanent population, and we must watch our children die of diseases that come from cold and lack of food. Our homes and lands, our fisheries and trees, our trap lines and reindeer, everything we possess is being seized or threatened by unscrupulous white men, who tell us that what they are doing to us has been approved in Washington.

All of the promises that have come to us from Washington are now broken.

Presidents and Secretaries of the Interior have promised us the last time was in June, 1946—that the boundaries of
all our lands would be marked out clearly so that no trespasser would take the fish and game and furs that we need to keep our children warm and well fed throughout the long Alaskan winters. Now Secretary Krug, who is supposed to be our guardian, refuses to let this promise be kept. Petitions on his desk from many native villages are still unanswered.

Secretary Krug himself promised us, on the 9th day of last December, that he would have such boundary line drawn immediately, beginning with the lands of Klukwan. That promise, too, stands broken. Our friends in the Indian Bureau have made many efforts to hold such hearings. Always Secretary Krug has stopped them.

We were promised by Secretary Krug on the same day, that our farthest north Eskimo town, Barrow, on the Arctic Ocean, would be allowed a town reserve to include its whaling grounds and the places where its men dig the coal to keep warm with through the long Arctic night. That promise, too, stands broken. We were promised by President Roosevelt, President Hoover, President Coolidge, President Wilson, and even by presidents before their days, that our possessions would always be protected. Now the men in Washington who are supposed to be our protectors say that big corporations can take our trees, our minerals and all our lands without asking our permission or paying us. One of our Eskimo boys was arrested and thrown into jail when he tried to mine jade on the lands that belong to his own people. One of our Indian men was arrested when he tried to fish in the fishing grounds that always belonged to the people of his house. Now the Agriculture Department men threaten to arrest us if we cut down our own trees. We are wondering if they expect us to live on snow and to keep warm in the winter by burning ice.

Now a bill has just been introduced in Congress by the heads of the Indian Affairs Committees, who are supposed to protect us, that would take away our reservations, which are our homes and our Promised Land. Where can we go then? We are not like white men who are always moving. Most of our homes and villages have been right where they are now for many hundreds of generations. We know this is true because animals that have not roamed on earth for thousands of years are sometimes found in the dump heaps of our villages. Taking our land from us means driving us off the face of the earth. When we were under the Russian Czars they said that nobody should take our possessions
without our consent. When they sold Alaska they did not consult us, but they asked the United States to promise that our land rights would be respected. That promise is set out in the Treaty, but it is no longer observed.

Congress in 1884 promised that the lands we claimed then should never be disturbed. In 1900 and in 1936 that promise was renewed. When a Secretary of the Interior takes his oath of office he promises to execute all the laws of the United States but now our Secretary says that he will not execute the law that Congress has passed to safeguard our possessions.

Instead he sends doctors to investigate our chests and they report that our people are dying of tuberculosis ten times as rapidly as other people in the United States. We could have told him that a year ago when he toured Alaska, if he had stopped at our Indian villages instead of spending all his time at luncheons and parties given by Chambers of Commerce in white towns. And we could tell him now, if he asked us, that we will be able to afford decent food and clothing and better housing and bring up our children as we would like to bring them up if he would only carry out the promises that he and other Secretaries of the Interior before him have made, to protect our lands and possessions. We have gone to schools and learned how to operate sawmills and canneries in the most modern way. Now that we are attempting to do this with our own resources, everything is taken from us, and we are thrown into jail.

Why? Why are we suddenly to be made what you call “displaced persons?”

Is it because our skins are not as light as yours? But the Declaration of Independence you brought us says that all men are created equal. Your constitution promises that the property rights of all men—not just white men—shall be safeguarded. And the Bible that you brought us and translated into our native tongues says that we are all brothers and children of God. It does not say that it is all right for white men to rob from men of copper skin.

Is this done to us on the ground that we are not citizens? But your Congress passed a law in 1924 making us all citizens, and that law is still alive.
Is this done to us because Secretary Ickes tried to protect our lands and because, we are told, many people in Washington do not like him? Is that why the reservations that were established by other Secretaries of the Interior are allowed to stand, when the reservations that he marked off for us are being wiped out? But we do not pick Secretaries of the Interior, though we wish we could.

We have thought about this matter and talked about it in the long evenings of the past autumn. We have decided that the real reason why our possessions are being taken from us is that we are human beings, and not wolves or bears. The men from Washington have set aside many millions of acres on which wolves and bears may not be disturbed, and nobody objects to that. Perhaps if we were wolves or bears we could have just as much protection. But we are only human beings. There are no closed seasons when it comes to skinning Alaskan natives.

You have asked us not to lose faith in the American people, but to tell our story to those who will listen. And so we are asking Santa Claus, when he rides through Alaska this year, on his way south to gather the cries of our children and to take them with his sleigh bells to the hearts of men and women in the States who will dare to raise their voices in our behalf and to insist that their public servants in Washington shall not enrich their friends by giving away our trees, our fisheries, our traplines, our lands, and our homes. With God’s help we still hope that what our parents passed on to us we may in turn pass on to our children and our children’s children forever.

Respectfully yours,

AMY HALLINGSTAD,

President

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The Alaska Native Claims Settlement Act: Relationship with the Environment

Appendix C: Old explosive opens historic wounds in Kake by Jill Burke (Alaska Dispatch)

Jill Burke | Jun 24, 2011

What in the village of Kake may have at first appeared to be a simple public safety matter has overnight become symbolic of a lingering injustice in Alaska predating statehood. A remnant of U.S. military might from the Civil War era -- an unexploded artillery shell -- has forced villagers in the remote Alaskan community to seek atonement for wrongs committed against them more than a century ago by the U.S. government. They knew this time would come eventually, but they hadn’t planned to have it happen so abruptly. It had, they thought, been a shelved issue they would get to when the time was right. Through a series of unexpected events, that time is now.

It started when a bomb squad from the U.S. Air Force was dispatched to the village Thursday to examine a 30 pound parrott shell, a relic from a time when the U.S. military was exploring the coastline of Alaska before Russia had even sold the territory to the United States. Times were rough and tumble. The Tlingit Indians of Kake and the surrounding region were known to be strong defenders of their home and society. They’d had run-ins with Russians and Americans alike, which escalated in 1869, resulting in the U.S. Navy’s decision to bomb and plunder village and camp sites in Kake in the dead of winter.

Now, after decades of silence on what it calls “atrocities inflicted” by U.S. forces on its people, the Organized Village of Kake feels it can no longer be quiet. The U.S. has never taken steps to right the wrongs of the past and it’s time to begin the process, said Mike Jackson, a tribal member.
“This is just the fingertip of the story,” Jackson said in an interview Thursday from his tribal office in Kake, explaining that the bombardment in 1869 was just one of several similar episodes in the village’s history.

But for now the community will focus on only this one issue -- the destruction of food and shelter for an entire community, dooming its people to either starve and freeze to death or leave. Villagers chose life and left their homes to go live with other tribes, only later moving back to the Kake area but not to the razed sites themselves.

The lone artillery shell -- 4 inches wide and 12 inches long -- has thus become both a symbol of Kake’s wound and a catalyst for its healing.

“The shell is an iconic object associated with an incredible trauma inflicted upon them,” said Stephen Langdon, a professor of anthropology at the University of Alaska who was called in to consult with the tribe about the situation.

“The bombing of the Kake people was the first act of state terrorism in Alaska,” Langdon said.

(Re)discovery

The 30-pound shell isn’t a new discovery for the village, but it was new to one of the village’s younger members, who ran across it when he was cleaning up a house he planned to rent. The shell was first discovered in the 1940s near a wooden stump, where it appeared to come to rest after driving a hole through what was left of a tree trunk. Villagers at the time decided to hang on to it and keep it safe until the time was right to do something more with it. Most recently, it had been tucked away in the home of one of a relative of Jackson’s, who died in 2005. The home sat empty for years until this week, when Jackson’s nephew made plans to move in, started cleaning, and stumbled across the shell and told the village public safety officer about it.

Jackson attributes the swift action that ensued to a generation gap: Young people have been taught the history, but
aren't old enough to have lived through some of the key moments themselves.

“They are too young to remember what we told them about it,” he said.

Word of the unexploded shell traveled quickly, spreading to the Alaska State Troopers and on to the bomb squad at Elmendorf Air Force Base. To the displeasure of Kake’s residents, within a day a team was on its way to the village to deal with the unpredictable piece of history, bringing with it a wave of emotion it may not have even known it had in hand.

On his way to Kake, Langdon was seated next to a liaison for the state troopers who had also been assigned to the mission, and as they conversed about the situation Langdon said it was clear the person didn't know what Kake had in the past suffered or that the shell was an unavoidable reminder of that pain.

“We are not dealing with historically informed people,” Langdon said.

Worried that the military and law enforcement teams would either take away or destroy the shell, someone made a call to U.S. Sen. Mark Begich's office on behalf of the village. The village wanted to retain control of its artifact and the history it represented. Kake residents were also in mourning, in the process of honoring a woman who had recently died, and wanted the visit postponed. Langdon believes getting Begich involved helped clue Alaska officials in to the sensitivity of what was afoot.

“When the senator's office is calling you that heightens your attention and your willingness to understand what this object was and it's deeper context,” he said. In the end, on Thursday when the team descended on Kake, he said everyone “dealt with the tribe in a very responsible manner.”

The Air Force crew X-rayed the bomb and determined it was safe enough to leave with the tribe but not safe enough to let sit as a potentially live piece of artillery. It would have to be defused, and the Village of Kake agreed to hire
A painful past

Located on Kupreanof Island in southeast Alaska, Kake was at one time a crossroads of the Tlinglit nation. They controlled trade routes and defended themselves from Outsiders. When Russians and Europeans began to enter the picture, the native of Kake began to engage with large Euro-American powers that were exploring Alaska.

For Langdon, who has studied the historic interactions, the U.S. forces that Kake would by 1869 come into contact with were marked by domination and subjugation. The men sent to enforce order in Alaska and in Kake were the very same men who were coming out of the U.S. Southwest campaign against the Apache Indians, and the same men who had spent time rounding up the Arapajo Indians.

The conflict in 1869 began when a U.S. sentry in Sitka shot and killed a youth from Kake. In retaliation, family members of the murdered youth killed two non-Native traders. The next show of force would come from the U.S.S. Saginaw, which over the course of two days shelled the village sites, destroying, burning and pillaging the “tribal houses and food caches in the heart of winter,” according to the village.

The account fits with Langdon’s research. Military powers had a history, not only in Kake but also in the village of Angoon, of conducting retribution so severe that it crippled a population’s ability to survive. Unlike Kake, Angoon sought reparations for a U.S. bombardment it suffered in 1882, and in 1973 won a $90,000 settlement.

Kake has never sought a financial remedy or an apology. But it may. Village leaders are in discussion about how to proceed and have already signaled that they intend to begin talks with the U.S. Department of Defense about it. They are consulting academic, spiritual and cultural leaders, and will also review their options with attorneys, Jackson said.
“This particular situation is extraordinarily complicated,” Langdon said. “This is of enormous significance historically and culturally.”

A prepared statement from the Organized Village of Kake sums the current situation up best: “In the words of the late Thomas Jackson Sr., ‘There will be a time this history and artillery shell will have to be brought out.’ June 2011 has become that time.”

Source: Alaska Dispatch
Works Cited
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Works Cited


