THE ROAD TO ANCSA
The Alaska Native Claims Settlement Act
Grade 6

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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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:
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 ANCSA, 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.

Performance Standards included in this program:

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UNIT 1

Creation Story
How Raven Stole the Sun (Box of Daylight)
The Alaska Native Claims Settlement Act: Relationship with the Environment

How Raven Stole the Sun by Maria Williams, published by the National Museum of the American Indian

A LONG TIME AGO, Raven, or Yéil, was pure white from the tips of his claws to the ends of his wings. He was very striking, like fresh snow in winter. This was so long ago that there were no stars, no moon, and no sun. People lived in total darkness, and their only light was from campfires. Raven was concerned about this.

The stars, moon, and sun were kept in large, beautifully carved boxes in a chief’s* house. The Chief was greedy and didn’t want to share these wonders with anybody, not even his wife or daughter.

Raven knew the Chief kept the celestial lights all to himself and began plotting how he could take them away. Raven tried to get into the Chief’s big house, but was always caught before he could enter. Finally he came up with a brilliant scheme for stealing the stars, moon and sun.

The Chief’s daughter was a lovely young woman, and the Chief knew that soon she would be ready to have children of her own. This made him happy because he wanted grandchildren very badly, especially a grandson.

One day the daughter was gathering berries and got very thirsty. She found a nice creek flowing with fresh cool water. Raven quietly followed her, and as she began to scoop water with her cup, he quickly transformed himself into a small pine needle. Raven drifted into her cup and the young woman swallowed him.

Several months later the Chief’s daughter gave birth to a beautiful baby boy. But what the Chief and his family didn’t know was that the baby was Raven. The Chief was very happy and proud—he had always wanted a grandson! The baby cried a lot, but the Chief was very patient.

One day the chief noticed the boy was pointing to the box with the stars in it. He cried and cried for it. Finally the Chief got the box of stars down to let his grandson play with it.

Raven smiled and played with the box, and when the Chief was not looking, Raven opened it. The stars flew out and up into the sky! The grandfather was not pleased to lose his stars to the sky. But his grandson was happy for a little while, and this made him happy. But eventually Raven began to cry again. He cried and cried and pointed to the box containing

* The Tlingit did not have chiefs, but clan leaders. Chiefs have the political authority to act independently while clan leaders must have the consent of his/her clan members to act or make decisions. During periods of war, however, a clan leader could serve as a commander-in-chief.
The Alaska Native Claims Settlement Act:
Relationship with the Environment

the moon.
The Chief remembered what happened the last time but couldn’t stand to see his grandson cry, so he handed him the box with the moon in it.
The grandson smiled and played with the box. When the Chief looked away, Raven opened the lid. The moon flew out and into the sky!
Raven loved making mischief but he was growing tired of being a baby. He wanted to be a Raven again. He missed his glorious feathers. He missed flying through the air, and he was getting really tired of the Chief. But Raven waited because he was so curious about what was in the last box, the biggest box, the most beautiful of the three boxes.
And so he began to cry. He cried and cried for days. The Chief remembered what had happened with the moon and the stars, but he was sad to see his grandson crying. So he handed him the last box, the box containing the sun.
Of course the cunning Raven was waiting for this moment. He opened the lid and freed the sun.
What a beautiful sight! The sun flew out and up into the sky, and daylight came into people’s lives.
Raven was very happy and now that his curiosity was satisfied, he changed back into a Raven. The Chief saw the transformation and became very angry. He had been tricked!
The Chief closed the door to the house and trapped Raven inside. Raven knew the Chief was bigger and stronger and would probably kill him. He flew around frantically trying to find a way out.
Finally he spied a very small smokehole in the ceiling. He flew up to it and squeezed through, and as he did, the black soot coated his feathers. Raven joyfully burst out into the light of day.
Raven was very surprised to see that he was now completely black. From the tips of his claws to the tips of his wings, every feather and even his beak were a beautiful shiny black. This is how Raven came to be black, as he remains to this day.

Why do people often use stories to explain the origins of things?
Do stories explain the origin of things better than scientific facts?
The Alaska Native Claims Settlement Act: Relationship with the Environment


RAVEN FOUND MOON WOMAN. He wanted the moon so he cried incessantly to get what he wanted.

Moon Woman told Raven that he could not have the moon. Raven continued to cry incessantly.

Eventually, Moon Woman took the moon out of a box and let Raven play with it for awhile. Raven played with the moon and then asked Moon Woman to open the smoke hole in the tent.

Moon Woman refused, causing Raven to cry incessantly again. Moon Woman opened the smoke hole a little bit, but Raven continued to cry. She opened the smoke hole a bit more, still Raven cried.

Finally, she opened the smoke hole completely. Raven immediately flew outside, through the smoke hole, carrying the moon in its beak.

He took the moon and sat on the bank of the Nass River with it. People were fishing for ooligans.

He called out to the people, “Hey, bring me some ooligans and I’ll make it light for you.”

The people thought he was crazy and could do no such thing. Raven got angry and showed them a bit of the moon peaking out from under his wing.

Suddenly, the people scurried around to bring Raven lots of ooligan.

Then, Raven flew up to the top of a high mountain and threw the moon down, breaking it in half.

He took one half and threw it up into the sky and said, “This will be the moon and it will shine during the night.”

Then, he took the other half and threw it up into the sky and said, “This will be the sun and it will shine during the day.”

He then took the little pieces that were left and threw them into the sky and said, “These will be the stars, and when it is
The Alaska Native Claims Settlement Act: Relationship with the Environment

Yup’ik Creation Story from In The Beginning—Creation Stories from Around the World, Virginia Hamilton, 2007

IT IS SAID that Raven made the world.
   He is a man with a Raven’s beak.
   When the waters forced the ground up from the deep, Raven stabbed it with his beak and fixed it into place.
   This first land was just big enough for the house that was on it.
   There were three people in the house.
   This was a family with a man, his wife, and their little son Raven who had fixed the land.
   The father had a bladder hanging over his bed.
   After much pleading by Raven the father allowed the boy to play with it.
   While playing, Raven damaged the bladder and light appeared.
   The father, not wanting to have light always shining, took the bladder from the boy before he could damage it further.
   And that is how day and night started over the land.

Yuma Creation Story from Geoglyphs, Rock Alignments, and Ground Figures, Gerald A Smith, UCLA Institute of Archaeology, Los Angeles, 1983

IN THE YUMA CREATION STORY, the Creator, Tuchaipa, and his younger brother, Kokomat, were born at the bottom of the sea.
   They were created by a union of Wiyot, the sky, and Matavilya, the earth.
   The younger brother, Kokomat, emerged from the sea blinded by the salt water.
   Tuchaipa made men from clay. Kokomat tried to imitate his brother, but his men turned into web-footed birds.
   In the story, Tuchaipa somehow offended his daughter, Frog, and she eventually killed him.
   During his funeral, Coyote stole Tuchaipa’s heart and was banished. Tuchaipa then became the god of death and mourning.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

OF ALL THE SOLAR CREATION stories that are known, those of the North American Natives are by far the most interesting because of the ingenuity of the legends, and their great variety. We would expect to find the same myth relating to the creation of the sun predominating, as regards to its chief features, among most of the Indian tribes.

On the contrary, the majority of the tribes had their own individual traditions as to how the sun came into existence. They agree, however, for the most part, in ascribing to the world a state of darkness or semi-darkness before the sun was manufactured, or found, and placed in the sky.

Grabber: Collect a variety of items related to the sun (e.g., suntan lotion, sun glasses, etc.). Present them to the students, calling upon them to suggest their uses. Lead the students to understand that all items relate to the sun.

Key Vocabulary
- striking
- concerned
- wonders
- celestial
- plot
- brilliant
- scoop
- transform
- patient
- eventually
- mischief
- curious
- cunning
- soot
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

- Read or tell the Tlingit story, Box of Daylight to the students. You may wish to prepare simple props to enhance the telling of the story.

- Introduce the Haida, Yup’ik and Yuma Native creation stories. Read the stories on pages 8 and 9 with the students. Lead the students to an awareness that while the stories vary in their content, they all explain the origins of natural phenomena. Introduce the oral tradition to the students, noting that most cultures in the world did not develop printed systems.

- Have the students discuss the questions, “Why do people often use stories to explain the origins of things?” and “Do stories explain the origins of things better than scientific facts?”

- Have the students research online origin stories that reflect varying cultures from around the world (including North American Native stories). When finished, each student should present his/her origins story to the class. You may wish to collect, copy, and collate the students’ work into booklets that they can take home.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**STRIKING**
Show a sample of Native art. Use the sample to introduce “striking” to the students. Have the students suggest other items that are striking (e.g., natural land or water formations, clothing, etc.)

**CONCERNED**
Place a tray of soil in front of the students. Mound the soil to represent a hill. Place a small model house on the hill. Have the students imagine why one should be concerned about living on the hill (erosion).

**WONDERS**
Online, locate pictures of a few of the wonders of the world (e.g., the pyramids, the Taj Mahal, etc.). Use these to introduce “wonders” to the students.

**CELESTIAL**
Use a white candle to draw stars on a length of white paper. Have the students wash the stars with a thin mixture of blue paint. Use the stars that appear to introduce celestial.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

PLOT
Mount a map of Alaska on the board. Pretend to plot a trip from your community to another community. Have individuals plot other routes on the map.

BRILLIANT
Place a phone, a ballpoint pen, and a paper clip (or other combination) on a table in front of the students. Have them determine how the items are the same—all were developed by brilliant thinkers.

SCOOP
Use a scoop to demonstrate its use (lifting flour, sugar, etc.). Lead the students to understand that you can scoop with a scoop.

TRANSFORM
Show the students a kernel of unpopped popcorn. Have them tell you what needs to be done in order to pop the kernel (the use of heat). Show a popped kernel. Use this to introduce “transformed.”
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

PATIENT
Show a concrete item related to fishing. Lead the students to understand what is important while fishing—namely, being patient. Cite other examples where patience is an asset.

EVENTUALLY
Show the students the picture from the story of the Tortoise and the Hare on page 53. Have them review the story. Use this to introduce the concept of the tortoise eventually reaching the finish line.

MISCHIEF
Show the students the picture from this unit for mischief. Have the students discuss the contents of the picture. Have the students cite other examples of mischief.

CURIOUS
Wrap a box to represent a present. Show the present to the students. Have them suggest how people might feel when they receive gifts. Use this to introduce “curious” to the students.
The Alaska Native Claims Settlement Act:
Background and Place-Based Activities

CUNNING

Show the students the picture of the cunning fox from the back of this unit. Discuss the nature of cunning behavior, in that it is not positive but a form of trickery. Cite other examples of cunning behavior.

SOOT

If real soot is available, collect some to share with the students. Otherwise, spread black paint powder on a white cloth.

Did you know?

More than 3,000 places in Southeast Alaska have been named by Native people, who have lived on the land for thousands of years. In the image, each red “x” represents a Native place name. (Source: Sealaska Heritage Institute)
**Language and Skills Development**

**LISTENING**

**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.

**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.

**Cloze One**
Mount the vocabulary pictures on the board. Number each picture. Say a sentence without the key word. The students should write the number for the picture that best completes the sentence you said. For example, if you say “Theft of Daylight is a Tlingit ______,” and the picture for legend is number 4, the students would write “4” on their papers. When the activity is finished, review the students’ responses. Repeat, using other sentences.

**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

Wild Balloon
Before the activity begins, obtain a large balloon. Stand in front of the students and inflate the balloon. Have the vocabulary pictures mounted on the board. Hold the end of the balloon closed. Then, release the balloon. When the balloon lands, the student closest to it should say a complete sentence about a vocabulary picture you point to. Repeat this process until many students have responded.

One to Six
Provide each student with two blank flashcards. Each student should then write a number between one and six on each of his flashcards (one number per card). When the students’ number cards are ready, toss two dice and call the numbers showing. Any student or students who have those two numbers must then identify a vocabulary picture you show. The students may exchange number cards periodically during this activity.

Over/Under
Group the students into two teams. Give the first player in each team one of the vocabulary pictures. When you say “Go,” the first player in each team must pass the pictures to the player behind him/her (over his/her head). The second player must then pass the picture to the third player in the team (between his/her legs). The students should continue with this over/under sequence until the last player receives the picture. When the last player in a team receives the picture, he/she must rush to the front of his/her team, hold up the picture and say the vocabulary word for it. The first player to do this successfully wins the round. Repeat until all students have identified a vocabulary picture in this way.

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.
Language and Skills Development

READING

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.

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.

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 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.

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.

Funny Grams
Mount a set of sight word cards on the board. Provide the students with writing paper and pencils/pens. Each student should select one of the sight words to write a “funny gram.” To do this, the student uses the letters of the sight words as the initial letters of words in a sentence. For example, for the word “legend,” a student might write: “Light elephants get every new doughnut.”

Enrichment
Go to www.sealaskaheritage.org to locate a play based on the story How Raven Stole the Sun (also known as The Box of Daylight). Purchase a video of the story on the institute’s web.
How Raven Stole the Sun by Maria Williams, published by the National Museum of the American Indian

A LONG TIME AGO, Raven, or Yéil, was pure white from the tips of his claws to the ends of his wings. He was very ______________, like fresh snow in winter. This was so long ago that there were no stars, no moon, and no sun. People lived in total darkness, and their only light was from campfires. Raven was ______________ about this.

The stars, moon, and sun were kept in large, beautifully carved boxes in a chief’s* house. The Chief was greedy and didn’t want to share these ______________ with anybody, not even his wife or daughter.

Raven knew the Chief kept the ______________ lights all to himself and began plotting how he could take them away. Raven tried to get into the Chief’s big house, but was always caught before he could enter. Finally he came up with a ______________ scheme for stealing the stars, moon and sun.

The Chief’s daughter was a lovely young woman, and the Chief knew that soon she would be ready to have children of her own. This made him happy because he wanted grandchildren very badly, especially a grandson.

One day the daughter was gathering berries and got very thirsty. She found a nice creek flowing with fresh cool water. Raven quietly followed her, and as she began to ______________ water with her cup, he quickly ______________ himself into a small pine needle. Raven drifted into her cup and the young woman swallowed him.

Several months later the Chief’s daughter gave birth to a beautiful baby boy. But what the Chief and his family didn’t know was that the baby was Raven.

The Chief was very happy and proud—he had always wanted a grandson! The baby cried a lot, but the Chief was very ______________.

One day the chief noticed the boy was pointing to the box with the stars in it. He cried and cried for it. Finally the Chief got

* The Tlingit did not have chiefs, but clan leaders. Chiefs have the political authority to act independently while clan leaders must have the consent of his/her clan members to act or make decisions. During periods of war, however, a clan leader could serve as a commander-in-chief.
the box of stars down to let his grandson play with it. Raven smiled and played with the box, and when the Chief was not looking, Raven opened it. The stars flew out and up into the sky!

The grandfather was not pleased to lose his stars to the sky. But his grandson was happy for a little while, and this made him happy. But Raven began to cry again. He cried and cried and pointed to the box containing the moon.

The Chief remembered what happened the last time but couldn’t stand to see his grandson cry, so he handed him the box with the moon in it.

The grandson smiled and played with the box. When the Chief looked away, Raven opened the lid. The moon flew out and into the sky!

Raven loved making __________________ but he was growing tired of being a baby. He wanted to be a Raven again. He missed his glorious feathers. He missed flying through the air, and he was getting really tired of the Chief. But Raven waited because he was so ______________ about what was in the last box, the biggest box, the most beautiful of the three boxes.

And so he began to cry. He cried and cried for days. The Chief remembered what had happened with the moon and the stars, but he was sad to see his grandson crying. So he handed him the last box, the box containing the sun.

Of course the ______________ Raven was waiting for this moment. He opened the lid and freed the sun.

What a beautiful sight! The sun flew out and into the sky, and daylight came into people’s lives.

Raven was very happy and now that his ______________ was satisfied, he changed back into a Raven. The Chief saw the transformation and became very angry. He had been tricked!

The Chief closed the door to the house and trapped Raven inside. Raven knew the Chief was bigger and stronger and would probably kill him. He flew around frantically trying to find a way out.

Finally he ______________ a very small smokehole in the ceiling. He flew up to it and squeezed through, and as he did, the black ______________ coated his feathers. Raven joyfully burst out into the light of day.

Raven was very surprised to see that he was now completely black. From the tips of his claws to the tips of his wings, every feather and even his beak were a beautiful shiny black. This is how Raven came to be black, as he remains to this day.
VOCABULARY PICTURES
BRILLIANT
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UNIT 2

Migration Story
The Alaska Native Claims Settlement Act: Relationship with the Environment

Tlingit Migration Story (Based on Glacier Bay history) Told by Susie James (Kaasgéiy of the Chookaneidí clan), translated by Nora Dauenhauer. Excerpted from Haa Shuká, Our Ancestors. Sealaska Heritage Institute, Juneau, and University of Washington Press, Seattle. 1987 (Original text is found in Appendix 1 at the back of this program).

THE NAME OF IT IS GATHÉENI, that land of ours. That means the bay where the glacier was. It was where people lived. Salmon of all kinds could be found there. That’s why the people lived there. They made a village there. There were as many as five houses in the village. Different clans lived in the village. There were the Kaagwaantaan, Wooshkeetaan, Eechhittaan, and the Chookaneidi clans.

There was a young girl, named Kaasteen, in the village. She lived in a cedar bark house. She lived on her own. She could see the glacier. She could see the glacier between the mountains. She talked to the glacier saying, “Here, here!” She offered the glacier sockeye dry fish.

The girl’s younger sister said, “Why are you calling the glacier?” The younger sister ran to their mother to tell her. “Sh, sh,” said the mother.

The mother went to see Kaasteen.

“Why are you calling the glacier as you would call a dog?” she asked. “You should not call the glacier!” she said to her daughter.

Hunters said that the glacier was growing. The glacier used to be small. Now the glacier was moving towards the village. The people said it was moving as fast as a running dog.

The water in the bay was murky. The water looked like diluted milk. There were whirlpools in the water. This scared the people in the village.

Kaasteen’s grandmother said, “You have broken a taboo. You should not have called to the glacier!”

The grandmother told her daughter to get ready to leave. She told her to take Kaasteen with her. The grandmother told them to leave by boat.

The glacier kept growing and growing. Soon the glacier was on the edge of the village.

The people packed their boats to leave. The people started to leave the village. The grandmother would not get in a boat. She refused to leave the village.

The people anchored their boats in the bay. They sang two songs. These songs were a cry from the people.
THE CHOOKANEIDÍ, KAAGWAANTAAN, AND WOOSHKEETAAN people lived in Glacier Bay. There was a little girl named Kaasteen in the village. When Kaasteen became a teenager, her parents moved her into a separate house. Girls of that age could not live in the same house with the rest of the family.

At this time, there was a feast. All the people went to the feast. Kaasteen could not go to the feast. In those days, parents did not take their children out. Her mother gave her some sockeye strips.

Kaasteen began to eat the dryfish. She broke the strips into pieces. Suddenly, Kaasteen lifted the edge of the wall. She put her hand outside. She had dryfish in her hand. She called, “Hey glacier, here, here, here, here. Hey glacier, here, here, here, here, here.”

A young girl heard Kaasteen calling to the glacier. She was the only witness to see Kaasteen calling to the glacier. All of a sudden, the earth shook. People thought it was an earthquake. Again and again, the earth shook. Suddenly, the people realized it was not an earthquake. Ice was crushing against itself. The glacier was moving towards the village.

Kaasteen had broken a taboo. She called the glacier as she would call a dog. That was taboo.

The glacier entered the village. The glacier knocked over houses. The people were scared. “Quick, let’s get out of here,” they yelled.

They decided to take Kaasteen with them. However, Kaasteen refused to leave. The people tried to persuade Kaasteen to leave with them. Still, Kaasteen would not leave. So, the people brought Kaasteen food and clothing.

Suddenly, an older woman named Shaawatséek’ pushed Kaasteen’s door open. “I will stay,” she said. “I am old. I will volunteer to take Kaasteen’s place!”

However, Kaasteen said, “No, I am staying here!” So, the people reluctantly left Kaasteen behind.

As the people drifted away, they saw Kaasteen’s house tip over. The glacier tipped the house over. Kaasteen’s mother screamed. The other women screamed too. The people stood up in their boats. They were crying.

Kaasteen was dying and they could not help. They sang two songs. Kaasteen’s house was pushed into the ocean.

The Wooshkeetaan settled in Excursion Inlet.

The Kaagwaantaan settled in Ground Hog Bay.

The Chookaneidi settled by a river called Lakooxa’s’taakheen. This is how it was.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

THERE ARE VARIATIONS of the migration stories for both the Tlingit and Haida. The stories vary mostly in location of the events with some being very specific about particular rivers and glaciers, others being more vague. All stories are considered property of the clans, and sharing a story without proper permission of its owners and acknowledgement of clan ownership is a breach of traditional law.

Grabber: Mount a map of the world on the wall and group the students in front of it. Collect products from various corners of the globe. Show the items to the students, having them locate their origins on the map. When all of the items’ origins have been identified, use this to lead the students into the origins of groups of people. Show logos of different sports teams; identify the hometowns of the teams. Use this to reinforce the concept of origins.

Key Vocabulary*

feast
migration
taboo
witness
glacier
volunteer
reluctantly
refuse
persuade
settle

*Words from Amy Marvin’s version.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

- Read or tell the Tlingit migration story by Amy Marvin to the students. Use a map of Alaska to identify the locations indicated in the story. Later, read the other version of the story from the back of this unit with the students. Have them contrast the contents of the two stories.

- Raise the question, “Is it important to know where you come from?” Encourage divergent thinking among the students. Lead the students to discuss people’s views of strangers in various contexts—what makes a stranger a stranger and how have strangers been accepted or not accepted? Introduce the students to groups that are formed on, among other things, origins (for example, Sons of the Revolution vs. United Empire Loyalists; Sons of the Confederacy vs. Sons of the American Revolution).

- Have the students research other Native migration stories online. You may wish to have the students work in pairs to do this. When the students have completed their research, have the students share their work with the class.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**MIGRATION**
If possible, show the students a sample of salmon eggs. Have the students review the salmon's cycle of life, including the migrations back to the streams of their origins. Use this to introduce the concept of human migration.

**TABOO**
Show the students the picture for taboo from this unit. Discuss forbidden as it relates to a variety of situations, including breaking the law. On a map of the world, locate Tonga, the source of the word taboo.

**WITNESS**
Show the students the graphic for “witness” from this unit. This shows the bombing of Angoon by the U.S. Navy. Use it to show that the people of Angoon witnessed the bombing of their town.

**VOLUNTEER**
Show the students the picture of the volunteer fire department. Relate this to the local volunteer fire department, if applicable. Cite other volunteer situations.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**FEAST**
Collect food containers and spread them on a table. Use them to introduce the concept of a feast. Have the students suggest events that might call for a feast.

**GLACIER**
The night before the lesson, freeze some water in a bread pan. Use the ice and a tray of soil to demonstrate the movement of a glacier. Draw the students’ attention to the moraines created by the moving glacier.

**RELUCTANTLY**
Show the students the picture from this unit for “reluctantly”. Draw the students’ attention to the church bell and the clan house being used as a church. Introduce the concept that the priest may have been reluctant to remove the totems in the early stages of his time there.

**REFUSE**
Show the picture from this unit of people on strike—use this to show the workers refusing to work.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**PERSUADE**

Show the students the picture for persuade from this unit. Lead the students to understand that the picture shows Native leaders meeting with Secretary of the Interior Walter Hickel. The leaders are persuading the Secretary to consider land claim issues.

**SETTLE**

Show a map of the regions of Alaska. Use it to show where Native peoples settled throughout the state. Cite other examples of people who settled in certain areas.
Language and Skills Development

LISTENING

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 migration story. 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.

Cloze Three
Mount the vocabulary pictures on the board. Group the students into two teams. Give the first player in each team a flashlight. Say a cloze sentence, based on the migration story, that can be completed by one of the vocabulary words. When you say “Go,” the players should shine the lights of their flashlights on the picture for the vocabulary word that completes your sentence. The first player to identify the picture in this way wins the round. Repeat, using different sentences, until all players have participated.

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.
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

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

How Many?
Provide each student with nine blank flash cards. 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/syllables in the word. Repeat this process with other sight words. Of course, if you have sight words that contain more than nine letters/syllables, it will be necessary to provide the 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.
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 migration story introduced this unit. 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.

What’s the Title?
Provide the students with writing paper and pens. Each student should then create a title for the migration story 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 board and number each picture. 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 for the pictures have been written. Review the students’ responses.

Sentence Completion
Give each student a copy of the sentence completion version of the text in this unit. The students should write in the missing words. Afterward, review the students’ work.
**Tlingit** ____________ Story (Based on ____________) **Bay history** Told by Amy Marvin (Kooteen of the Chookaneidí clan), translated by Nora Dauenhauer. Excerpted from *Haa Shuká, Our Ancestors*. Sealaska Heritage Institute, Juneau, and University of Washington Press, Seattle. 1987 (Original text is found in Appendix 1 at the back of this program).

**THE CHOOKANEIDÍ, KAAGWAANTAAN, AND WOOSHKEETAAN** people lived in __________________ Bay. There was a little girl named Kaasteen in the village. When Kaasteen became a teenager, her parents moved her into a separate house. Girls of that age could not live in the same house with the rest of the family.

At this time, there was a __________________. All the people went to the __________________. Kaasteen could not go to the __________________. In those days, parents did not take their children out. Her mother gave her some sockeye strips.

Kaasteen began to eat the dryfish. She broke the strips into pieces. Suddenly, Kaasteen lifted the edge of the wall. She put her hand in the strips. She had dryfish in her hand. She called, “Hey __________________, here, here, here, here.

Hey __________________, here, here, here, here.”

A young girl heard Kaasteen calling to the __________________. She was the only witness to see Kaasteen calling to the __________________. All of a sudden, the earth shook. People thought it was an earthquake. Again and again, the earth shook. Suddenly, the people realized it was not an earthquake. Ice was crushing against itself. The __________________ was moving towards the village.

Kaasteen had broken a __________________. She called the __________________ as she would call a dog. That was __________________. The __________________ entered the village. The __________________ knocked over houses. The people were scared.

“Quick, let’s get out of here,” they yelled. They decided to take Kaasteen with them. However, Kaasteen __________________ to leave. The people tried to __________________ Kaasteen to leave with them. Still, Kaasteen would not leave. So, the people brought Kaasteen food and clothing.

Suddenly, an older woman named Shaawatséek pushed Kaasteen’s door open. “I will stay,” she said. “I am old. I will ______________ to take Kaasteen’s place!”

However, Kaasteen said, “No, I am staying here!” So, the people ______________ left Kaasteen behind.

As the people drifted away, they saw Kaasteen’s house tip over. The ______________ tipped the house over.

Kaasteen’s mother screamed. The other women screamed too. The people stood up in their boats. They were crying.

Kaasteen was dying and they could not help. They sang two songs. Kaasteen’s house was pushed into the ocean.

The Wooshkeetaan ______________ in Excursion Inlet.

The Kaagwaantaan ______________ in Ground Hog Bay.

The Chookaneidí ______________ by a river called Lakooxas’t’aakhéen. This is how it was.
RELUCTANT
PERSUADE
TABOO
SETTLE
WITNESS
GLACIER
VOLUNTEER
Appendix 1


The name of it is Gathéeni,
That land is ours.
Gathéeni,
the bay where the glacier was.
It was where people lived.
Salmon of all kinds ran there.
That's why the people lived there;
They made it a village.
Many kinds of kinds of salmon are there.
Good salmon ran there.
It was while people were still living there,
The houses;
Maybe as many as five houses stood there,
The houses;
The Kaagwaantaan
And the Wooshkeetaan
And the Eechhitettaan
And us, those of us who are Chookaneidi,
All of us were there,
We were living there,
It was then,
What was she thinking, anyway,

That young girl
at the start of her enrichment?
She was curtained off.
One was curtained off for three years,
That is why there were very many of us who are Tlingit,
Because of how we cared for the child of ours,
Only at the end of the third year her hand
Would be given to her husband
Straight from her place of isolation.

That was the way it was. The was she sat
behind a curtain; it had been two years;
it was the third year approaching.
It was not long
Before she would be released,
It was not long before someone would marry her.
There were the first sockeyes they smoked.
The sockeyes
Used to run up under the ice, under the ice;
it’s not that way any more.
Appendix 1 (cont.)

It was those they smoked.
The usually dried them.
But just what was happening?
That girl and her place.
It was an extension made of cedar bark
Behind the house,
Cedar bark.
That was where the young girl was kept.
It was said you could clearly see up the bay.
Through the mountains there you could see
    The glacier waaaaay up the bay;
    It was only a tiny piece
It was hanging there up the bay.
It couldn’t be seen much from the river;
    It could only
    Be seen from way out.
But she knew the glacier was there.
That is why she called the glacier
Like a dog,
    “Glacier,
    Here,
    Here.”
With that dryfish she had eaten,
The bones from the sides;
The way you call a dog she was spitting on it;
    She called it like a dog with it.
    “Glacier,
    Here.
    Here.
    Here,” she said.
She called it with the sockeye dryfish.
She lifted the cedar bark from there.
Then her younger sister said to her,
    “Hey, why are you saying that?”
She ignored what she said.
At one point the little sister
    Went to tell her mother, “Mother!
Why is my older sister saying that?”
    “What’s the matter?
    Sh! Sh!” her mother told her.
    “Girls don’t bring news from back rooms.”
    “But wait! Let me tell you first what she’s saying.
My older sister’s calling the glacier; like a dog,
Just like you call a dog:
    Ptuuh! Ptuuh! Ptuuh! Ptuuh!
    She’s spitting on the bone,
Appendix 1 (cont.)

The sockeye bone,
And using it to say, ‘Glacier! Here! Here! Here!’
Then she threw it up there.”
“Don’t tell! Don’t Tell!”
She warned that daughter of hers.
When dawn came that morning she finally went to her.
“What are you saying those things for now?
What are you calling the glacier for?
Don’t you know that you can break a taboo?
You shouldn’t be saying things about anything like that.
Why were you saying those things?
Don’t you say them again.”
She talked to her.
Hunters would go up there by boat.
Suddenly people said,
“What’s wrong with the glacier? It’s growing so much!”
The used to see it w-a-a-a-a-y
Up the bay.
But now it was near, getting closer,
   The way it was moving,
   People said.
   Oh, no.
   It pierced the heart of that woman,
      The mother of that girl.
   It was now growing f-a-a-a-a-st.
They said it was moving,
   The way it was growing, was faster
   Than a running dog.

Then people became afraid.
It was when the year was becoming full
People said.
It was Little Black Glacier.
“Little Black Glacier is already
   Disappearing into the other one.
It is already disappearing into the new one,”
   Is what the people said.
“Oh, no.
What’s happening? What going
   To happen to the people?”
At the same time Glacier Bay was murky.
People said it was like diluted milk.
Down there
The one growing through the sand behaved that way.
It was churning up from the bottom of the bay.
Whirlpools churned up over to the surface like the tide.
Where the glacier was moving, it behaved that way.
The clay was like diluted milk.
This was when people became frightened.
What was it? Wasn’t there any way to stop it?
That was when
They made the sons then,
Those people of long ago.
Naanaa Hít stood there,
Naanaa Hít.
Your paternal aunt
Kaaxwaan
Has probably told this to you.
Their clan house stood up the river.
Next to it stood ours,
Xinna Hít indeed.
Its name then was

Xinna Hít, indeed,
That was the name of ours then.
There were many other houses.

And there was a row of houses behind these too.
There were many people there.
That’s when
The mother of the girl told her mother,
Told Shaawatséek’.
“It seems your granddaughter has
Broken a taboo,” she told her.
“She called the glacier.
It’s growing like a running dog.
It’s like a running dog.
There’s no way to get away from it
The way the glacier has been growing,”
She said to her mother.
That when her mother said,
“Yes,
Then jest prepare ahead of time, then,
Then just prepare ahead of time.
The place you will escape to:
Prepare it in your minds.
Yes!
This little granddaughter of mine
That broke the taboo,
I will take her place,
Appendix 1 (cont.)

I will take her place.
I will stay in my mother’s maternal uncle’s house.
I will simply stay
my mother’s maternal uncle’s house.
I will not leave to go to the boats.
But this granddaughter of mine is a young woman.
Children will be born from her.
So you will take her aboard with you.
But whatever happens to my maternal uncles’
House will happen to me. “
That’s what she said to her daughter.
That’s when
She replied, “Hey! What are you saying?
Why should you stay behind? You too,
You’ll go with us too.” “No!
I am not going with you.
I won’t leave here with you.
Yes!
What happens to this,
My mother’s maternal uncles’ house will happen to me,”
Is what Shaawatséek’ said.
“But Kaasteen will go in the boat.”

(It’s usually switched by storytellers.)
This is the way I know the story,
The way I heard it; this is how
I tell it.
My maternal grandfathers, those who were already aged
When I first became aware of them,
I’m telling it
From their lips.)
That’s when
The mother of the girl
Said telling her husband,
“My mother is saying such and such.”
That’s when the maternal uncle was composing a song.
He was trying to compose
A song.
He went over to Naanaa Hít.
This was where he said
Yes
To Kaanaxduwóos’
The one of long ago,
“I am composing a song.
How would it be if you
Compose a song too?
It wouldn’t be right if there might
   Not be anything heard from us
When we begin
Our escape from here.”
“Fine!” he said. “Good.
That’s what I’ve been thinking about.
I’ve been thinking about it.
I will compose one,”
He said to him.
“As soon as I’m done,
You pack.
You pack.” Soon
It was reaching the outside of Aax’w Xoo; soon.
The glacier
Was outside the place called
Aax’w Xoo.
How swiftly the glacier was growing,
This was when
They packed.
I wonder what they packed
Into the boats?
Into the boats they worked at
Lifting their packs, into the boats.

When it was nearing the front of the village
On the outside of Aax’w Xoo,
Then the water behaved just like
It was churning up in large chunks.
That’s when people became frightened;
   That’s when the whole village
   Began to get ready then.
Then they were getting ready in the boats,
They were getting ready in the boats.
Then when they were reading n the boats
That grandmother
Didn’t want to go aboard.
“Take my little granddaughter aboard with you.
Take Kaasteen aboard with you.
But I will just stay here.
Whatever happens to my grandparents’ house
   To my mother’s maternal uncles’ house
   Will happen to me, “she said.
That is why they began boarding the boats without her.
They were already anchored in the bay.
They began singing the song from Naanaa Hít.
Appendix 1 (cont.)

First Song
Eehee iyaa
Eehee yei hei yaa
Yei aalaa hei yahaa
Ei hei hayoo oo
Aalaa iyaa aa laa

My land
Will I ever
Yei aalaa hei yaa aa
Yei hei hayoo ooo
Allaa iyaa aa haa

My house
Will I ever…
Yei aalaa hei yaahaa
Yei hei hayoo ooo
Aalaa iyaa aa haa
Hwee-e-e-e-e This is a cry.

Second Song
(sung twice)
Won’t my land

Be pitiful
Won’t my land be pitiful
When I leave on foot?
Hee hee hee
Ahaa haa haa haa
Yee hee hee hee
Ahaa haa haa haa
Yee hee yaa hee hee.

Won’t my house be pitiful
Won’t my house
Be pitiful
When I leave by boat?
Hee hee hee hee
Ahaa haa haa haa
Yee hee yaa hee
This is a cry.
This is a song for the cry.
Appendix 2


Now this is the way I will begin telling the story
Today.
Now,
at the beginning of how things happened to us
at Glacier Bay.
the way things happened to us there.
This little girl was one of us
Chookaneidí.
It was she
who raised
the bird.
Its name was
(she would shorten up the name)
ts’itskw.
Ts’ats’ée was its full name; these
tiny ones
that swim on the sea.
It was when
it came
out of its egg this little girl saved it.

She would say to it
as she was letting it go when it got strong,
as she was letting it go she would say to it,
“Don’t go too far.
Don’t go too far; you might blow away.
We are Chookaneidí.
We are Chookaneidí; I might lose you
so come back right away.”
Maybe it was “Chookaneidí” that stuck
in the mind of the bird.
Here it would
come back to her then.
This was how it got used to her.
It was this bird
that multiplied
there.
They multiply one generation after another over there.
They would say
“Choooooo-kaneidí.”
Appendix 2 (cont.)

When they saw a boat they would say “Choooo-kaneidí.”
They’re fun to listen to.
They say this even now.
People don’t believe us when we tell this either.
The name of this little girl was Shkwáx’.
Shkwáx’
was her name.
She is the one who raised the bird.
Well,
from there
Look at what’s been happening to us,
to where this has led us.

Now
The time had come
for this young woman.
Very young
newly
Put in confinement.
Today she would be called teenager.
This is what this young girl was.
Kaasteen.

This was when
they had her sit.
Not in the house.
But in an extension
of the house.
A room would be made.
It was like the bedrooms of today.
Someone who was in this condition would not be
allowed inside the main house.
They would build a room for her
extending from the main house.
At the same time
there was a feast.
A feast being held.
Everybody was gone,
everyone had gone to the feast.
But this young girl’s mother
went to see her.
She gave her some sockeye strips.
“Here.”
There was another little girl,
a little girl maybe 8 years old.
Her mother didn’t want to leave her.
People didn’t take their children out in public in those days because they respected one another. This is how things were. People didn’t take children even the babies. This woman didn’t want to leave her little girl. She was weaving a basket. She brought her weaving out. She wove. They were all gone! It was deserted. Then the little girl ran in by the one who had become a woman. She sat with her. Kaasteen was eating the dry fish. She broke them. All of a sudden she bent down. This is when she lifted the edge of her wall. They say she held the dry fish out with one hand. Then she bent down that way. This is how the little girl told it to her mother.

“Hey, glacier! Here, here, here, here, here. Hey, glacier! Here, here, here, here, here.” Hey, Glacier! Here, here, here, here. Then she lowered the wall. The little girl was surprised by this. That was why she got up; she ran out by her mother. “Mom! Why is she saying this? ‘Hey, glacier! Here, here, here.’ Three times she said this. Mom! Three times she said this.” “Don’t say that! Go away! You’re always saying things,” she said to her little daughter.
Appendix 2 (cont.)

This woman was the witness.
This one who stayed home with her
little daughter was the witness
about her,
about Kaasteen.
This is why
we tell it the same way.
We didn’t just
toss this story together.
This is the way it’s told.
My grandmother,
my mother,
my father,
were very old when they died.
This is why I don’t
deviate when I tell it; I tell it exactly right.
At that time
the ice
didn’t begin advancing from the top.
It began advancing from the bottom,
from the bottom.
That was why no one knew.
Not one person knew.

All of a sudden it struck
the middle of the land that people were living on.
Why was the land shaking?
Why was it?
People thought it was an earthquake;
it didn’t bother anyone.
Then another one,
Then another one.
Why didn’t it quit?
Here it was the ice crushing against
itself and moving in.
That was why
they finally gathered together.
“What’s happening?
It should happen just once.
Why is this?
Oh no!
It wasn’t an earthquake, was it?
It’s becoming stronger.”
The people forgot about it again.
Then it happened again.
Here this woman finally said
“Oh dear! It’s the one sitting in the room.
Appendix 2 (cont.)

She called it with dry fish like a dog.”
Where was the glacier?
There wasn’t a glacier to be seen.
But that was what Kaasteen
gave a name to; she named it “sit’.”
What was it she named this?
There was a little piece stuck there.
That was why the people who were wise gathered then.
“Oh!
I guess she said a bad thing.”
When a person who is ritually unclean, you see,
mistakenly does something,
it turns bad.
That’s the reason,
that’s the reason
they gathered together.
Oh, she violated a taboo, didn’t she?
I guess she mistakenly said things about the ice.
Oh, no.
They kept gathering.
They kept gathering.
They were really troubled by the way
things were turning out on their land;
people stayed in their homes.
It was becoming troublesome too.
But the young girl wasn’t bothered by this anymore.
Perhaps it was changing her every moment.
It was because of her,
the glacier was doing this because of her.
Because of the way she called it over.
Here they said
“I guess she broke a taboo, didn’t she?
Quick!
Let’s get ready to get out.”
Things weren’t turning out right.
The house was already falling over on its side
from how strong the ice was getting.
( Slap! )
It was was behaving
Like it was crushing against itself,
( Slap! )
how strong the ice was.
And they knew.
It was the ice pushing the people, wasn’t it?
It was pushing; it was pushing the village along.
This was when people said, “Quick!”
Appendix 2 (cont.)

Quick! Quick! Quick!
Quick.
Let’s move the people.
Quick!
Move the people.
It isn’t right.
It isn’t right.”
This was when they said,
“Quick! Let’s pack.
Her too.
It’s ok to take the one who broke the taboo; it’s ok.
Let her come aboard,
Let her come aboard.”
People used to cherish each other, you see.
There was no way they could have
left her there; she was a young woman
a young girl.
Yes, like the saying, “they had her sitting for
seed.”
This is when this happened to her.
This was when people said,
“There’s nothing wrong with her coming aboard.
Let her come aboard.”
That was why they asked her, indirectly,
“People will be getting ready now.
Quick!
Fix your clothes.
Fix them.”
“No!
I won’t go aboard.”
Oh no!
Her words spread quickly.
“She said, ‘I won’t go aboard,’
the one who broke the taboo.
She said she doesn’t want to go aboard.”
Oh, no.
Then it came to the opposite groups.
“This paternal aunt of hers should go to her,
her father’s sister; Quick, quick, quick.”
On that side of the village people were packing;
it was already like a whirlpool.
The village was trembling constantly,
trembling constantly; it was as if
they were expecting disaster.
Perhaps it was like the storm we just had.
Appendix 2 (cont.)

It was very frightening the way things were. They were trying to beat it. “Yes, because it is like this, and because it is this way, my niece, my brother’s daughter because things are this way, now, let’s go, pack, pack! Pity your mother, take pity on your father.”
They begged her. “No! No! I won’t go aboard. I won’t go aboard. What I said will stain my face forever.” She didn’t deny it. What I said will stain my face forever; this is why I won’t go aboard; it won’t happen. That is why they gave up on her. That was why they said

“Let’s go!” But let’s take these things to her. We can’t just leave her this way. Yes. Let’s go!”
It began to happen. They began going to her with things that would keep, her paternal aunts, all of them, with all of us, going to her with things for her food. “For Kaasteen to eat! For Kaasateen to eat!”
In this way they brought whatever might keep her warm, the skins of whatever was killed and dried. They were made into robes. These, “For Kaasteen!”
Appendix 2 (cont.)

(“For Kaasteen!”)
“For Kaasteen to eat!”
(“For Kaasteen to eat!”)
“For Kaasteen!”
In this way
they turned then and left her.
Now,
this is the reason it became a saying,
it will be a saying forever, for whomever
is mourned, people relinquish
the ownership of things in their memory.
Only after this do we feel stronger.
And “for her to eat,” is also said.
Only if the food which is given
is eaten with another clan
can it go to her.
This is the reason she will have some,
the relative who is mourned.
When the opposite clan takes a bite
This is the reason we call it “invitation to feast.”
A feast is offered
to remove our grief.
Only when we give to the opposite clan
whatever we offer,
only when we know it went to her;
only when this is done does it
become a balm for our spirits.
Because of her,
Kaasteen.
And whatever we relinquish our ownership to,
for Kaasteen,
when we gave them to the opposite clan,
only after this do our spirits become strong.
It’s medicine, spiritual medicine.
Because of the things that happened to Kaasteen;
this is what informed us.
When all the things were piled on her.
Yes.
Now.
They were gone.
They were all aboard the canoes.
That was when Shaawatséek’ got angry.
Yes.
She was already old.
She was already older than me at the time.
“Isn’t it a shame,” she said.
Appendix 2 (cont.)

She started going there.
Yes.
The relatives who were going to leave her
were standing by Kaasteen
in the house they were leaving her in.
This was when Shaawatséek’ pushed the door open.
Yes.
“Am I going to bring your next generation,
my brothers?
But take Kaasteen aboard.
Take her aboard.
I will take her place.
I’m expecting death
at any moment.
So I will take her place.
Yes.
Let her go aboard.
Let her go aboard.”
This was when Kaasteen spoke, in a loud voice
“I will not go aboard.
I said, I will not go aboard.
I’m staying here.”
That was it,
Shaawatséek’ couldn’t persuade her either.
Now,
no more.
They gave up on her.
This was the last try
when Shaawatséek’ came for her.
This was why
they left her.
There was enough.
It measured up.
The food
from her paternal aunts,
from her paternal uncles,
from her mother’s people
was piled high.
They were leaving her with almost
enough to fill the house.
This is when they all finally
went aboard.
Yes.
They didn’t paddle away just then.
When they were all seated in the canoes
they just drifted.
Appendix 2 (cont.)

While they were packing, I guess, this song kept flashing on the mind of Kaanaxduwóos’. It kept flashing on his mind. He knew too when they went to get her. My! No, she didn’t want to leave the house.

Only when they were drifting out they saw. The house was rolling over. And it popped out of their mouths “It’s rolling over!” It fell over sideways, and she with the house. Yes. That’s when her mother screamed. She screamed. Kaasteen’s mother screamed. Yes. The other women also screamed with her. While they couldn’t believe it, it was sliding downward, the house she sat in, downward.

Their voices could be heard from far away, crying. They had no more strength. Today death is not like that. It’s like something dropping. At that time though, if anything happened to even an infant, the grief would leave us weak. The way we didn’t want to lose each other. The way things were. Yes, this was why he stood up in the canoe. The voices were still loud. They were still crying. She was dying before their eyes as the house slid downward. This was when he began singing, then.
Appendix 2 (cont.)

First Song

Ahaa haa hei hei
ahaa haaa hei heiiiiy
ahaa haa hei heiiiiy
aa haa hei hei
ahaa haa hei hi.aa

Won’t my house
be pitiful
won’t my house
be pitiful
when I leave on foot?
hee hee aahaaa
hee hee aaa
ahaa, haa, hei, hei, hi, aaa

Repeat first verse and vocables

Wont’ my land
be pitiful
won’t my land
be pitiful

when I leave by boat?
hee hee aahaaa
hee hee aaa
ahaa, haa, hei, hei, hi, aaa

Repeat second verse and vocables
hooooo, hoo, hoo.

Now this is what happened to them.
This is how they were.
Now.
This is the song from there.
When they left Kaasteen.
This house became like her coffin,
this Chookaneidí house.
It went with her to the bottom of the sea
before their eyes.
This is why the words are of the house,
when he first sang
this song
“Pity my house,”
he said.
Yes.
Appendix 2 (cont.)

And when they left her, “pity my land.”
Yes.
I guess they didn’t put the comparison together at first.
When one who was precious, their relative, this woman,
died before their eyes, yes, no one else thought of songs.
They were just afraid.
They just trembled to go where they could be saved because it was too much the way the land was shaking.
It wasn’t letting up.
This was why they were afraid.
Even with all this he thought of the song.
Yes.
This is the reason it’s everlasting, also for the generations coming after me.
I’m recording for them so that they will know why this song came into being.
But no man volunteered to stay with her.

But recently someone said that one did.
No!
No!
Well, I will come to it, the part of the story why people were saying this. After this I guess it was out from Pleasant Island. When they were passing it, Sdayáat, a Chookaneidí, also our relative, stood up in the canoe.
Yes.
He also repeated, “Stop for a moment. Stop for a moment.”

That was why they held those moving canoes motionless; yes. “I too
Appendix 2 (cont.)

cannot let
what I'm thinking
pass.
Please listen
to the way I feel too.”
They began drifting; all the canoes drifted.

This is when he sang the song
that flashed on his mind.
Yes.

Second song

ahaa haa aa haa
hei hei aaa hei hei
ahaa haa aaa haa
yei hei hayoo
aaa yei hei
aaa haa haa

My land,
will I ever
see it again?

shei aanaa haa hayoo
ahaa yei hei hei hayoo
aaaaa ahaa ahaa
haa haa yei hei hayoo
ahaa haa haa haa.

Repeat first verse and vocables

My house,
Will I ever
see it again?

shei aanaa hauoo
ahaa yei hei hei hayoo
ahaa ahaa

Repeat second verse and vocables

a haa haa haa
Hooooo hoo hoo.

Now, this is Sdayáat’s song.
Yes.
This is how the two of them composed songs
when trouble came.
Well, they didn’t just abandon her carelessly.
Now, not even the T’akdeintaan searched their minds, or the Kaagwaantaan, or the Wooshkeetaan. They just left.
It was only these men who expressed their pain. They didn’t just leave her carelessly. Now only then they began leaving. The Wooshkeetaan went to the place called Excursion Inlet today. But the Kaagwaantaan went to Ground Hog Bay. I guess it’s called Grouse Fort. This is where they went, the group of Kaagwaantaan. As for us, we continued away from them.

There is a river called Lakooxas’t’aakhéen. It flows there; it’s still there today; where Frank Norten made his land, a place like a cove. It was there; we waded ashore. Now you know how tiring it is to be in a canoe. It was then and there we waded ashore; this is where we prepared a place to live at Spasski. It’s called Lakooxas’t’aakhéen. It was there we waded ashore. It was like after a war. There was nothing. This is how it was.
UNIT 3

Alaska Native Groups
The Alaska Native Claims Settlement Act: Relationship with the Environment

TLINGIT ORAL TRADITIONS tell that the Tlingits used two routes to reach their homeland. Some people followed a coastal route from the north. They might have travelled in skin boats. Others travelled down rivers from the interior of Canada to the coastal areas. The term Tlingit is from Lingit, which means “the people”.

The Haidas moved to Prince of Wales Island from Canada. They moved to Alaska in the 1700s. The Haidas settled on Tlingit lands. They settled on the southern part of Prince of Wales Island. To this day, several locations still hold Tlingit names in what is now considered Haida territory. Two examples are Sukkwan and Klinkwan in southern Prince of Wales Island.

The Tsimshian—which means “inside the Skeena River”—moved in 1887. They migrated from a town near Prince Rupert in Canada. They migrated to Annette Island in Alaska. They built the new town of Metlakatla. This new town was built on Tlingit lands.

William Duncan was the minister who led the 800 Tsimshians from Canada to Alaska. The Church of England fired Duncan because he tried to control the Tsimshian people. He started his own church in Metlakatla. The church had very strict rules.

Today, Metlakatla is the only reservation in Alaska. The Tsimshians of Metlakatla are the only Alaskans who are still allowed to use fish traps. The fish that are caught are used to feed the people in the town.

Today, Tlingit, Haida, and Tsimshian peoples live in regions in both the United States and Canada. Sadly, there are few fluent speakers left in any of the language groups. However, today there are a number of projects to revitalize the languages of the southeast region of Alaska.

The Athabascan Indians live in Alaska’s interior. Athabasca is a Cree Indian word. It means “grass here and there”—which describes Lake Athabasca. Eventually the name was used to describe anyone who lived west of Lake Athabasca. It is also the name for the large Athabascan language group. This
The Alaska Native Claims Settlement Act: Relationship with the Environment

Native people often say, “We have lived in our homeland since time immemorial.” How should this impact on land ownership?

group includes the Navajo and Apaches in the American southwest and other groups of people who live in California.

Some Alaskan Athabascan groups lived in permanent winter villages. They also lived in summer fishing camps. Most groups included a few families.

The Athabascans were nomads. They moved from place to place. This was an important part of their lives. Groups stayed together looking for food. Sometimes the different groups did not get along.

The groups would often fight with one another. They also fought with the Inupiat and Tlingit. Some wars became feuds. During the feuds, the groups attacked each other. The attacks were usually in retaliation. They were in retaliation for casualties during previous attacks. Some feuds would last for years.

The Aleuts settled the islands of the Aleutian Chain. They settled the region approximately 10,000 years ago. They settled in a region with unpredictable weather, earthquakes, and volcanoes. Then, there were about 25,000 Aleuts. However, by 1910, there were only 1,492 Aleuts living. Cruel treatment by the Russians and diseases killed many of the Aleuts.

Very few Aleuts still speak their language. Most of the fluent Aleut speakers live on the Pribilof Islands. Today the Aleuts still live in the Aleutian Islands. They call themselves Unangax.

The Sugpiaq are coastal Yup’ik people. Today they call themselves Alutiiq. They live in the coastal areas around Kodiak.

The name “Eskimo” comes from the Cree Indians. It means eaters of raw meat.

In Alaska, the Eskimos are divided into two groups: the Inupiat, who settled in Alaska’s Arctic region, and the Yup’ik, who settled in the southwestern region of the state.

The Arctic coast people hunt seals, walruses, and whales.

The inland Inupiat and Yup’iks lived on caribou, birds, fish, and other small game.

Inupiat and Yup’iks women have always been skilled in making baskets and sewing.

In Canada, the term “Eskimo” is no longer used. It has been replaced by “Inuit”—which means “we the people”.

All Alaska Native groups believed that humans, animals, plants, and the environment had spirits. The Natives believed that they were kin-related to the animals. They also believed that inanimate objects like glaciers, stars and planets, and even rocks had spirits.

People had to treat the spirits with respect. If they did not, the animal might not allow itself to be harvested by the hunter or fisherman. The people might starve.

Even when cutting a tree, the Natives in Southeast Alaska must talk to the spirit of the tree. They must tell the tree how it will help the people.

Then, they feed the spirit of the tree by burning food in a fire.

They also lay a blanket on the ground where the tree will fall.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

THE NATIVEPEOPLES of Southeast Alaska migrated to their present-day homelands via a variety of routes. This included overland and coastal routes. The areas settled by the Tlingits became their kwáans. The inland Tlingit are found in the Yukon Territory of Canada. The Haida and Tsimshian both arrived in Southeast Alaska long after the initial arrival of the Tlingit. The Haida migrated to the southern areas of Prince of Wales Island and the Tsimshian to Annette Island, near Ketchikan. Since both groups settled on Tlingit lands, territorial boundaries came into question. Other Native groups to settle within Alaska were the Unangax, Alutiiq, Inupiat, Yup’iks and Athabascan Indians.

Grabber: Show the students a picture of a ghost town (for example, an old mining town). Discuss why the town was deserted. Lead the students to suggest reasons why people leave towns or areas—mines close, sickness, etc. Use this to introduce the Alaskan Native groups and their homelands.

Key Vocabulary
- regions
- coastal
- fluent
- revitalize
- permanent
- feud
- retaliation
- casualties
- previous
- unpredictable
- inanimate
- environment
- game (animals)
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

- Project the Alaska Native Languages Map from the back of this unit on the board or screen. Direct the students’ attention to the different regions and Native groups shown on the map. Provide the students with a copy of the blank map of Alaska from the back of this unit. The students should outline the different areas and regions for the Alaska Native groups on their copies of the map. You may wish to turn off the projector and have the students create their individual maps from memory.

- Provide each student with a detailed map of Alaska. Name a community in the state; the students must search their maps to locate that community. The first student to do this wins the round. When a community has been located, the students should indicate the probable Native group that lives there. Repeat, using a number of different Alaskan communities.

- On the map of Alaska, locate Annette Island (show Prince Rupert, if it is on the map). Trace the migration route from Prince Rupert to Metlakatla, on Annette Island. Have the students imagine how the Tlingit viewed the settling of the Tsimshian on their lands. Relate this to land and settlement issues in other parts of the world today. Lead the students to understand that in these issues, there is usually more than one perspective.

- Write the question from page 117 (in the blue circle) for this unit on the board. Discuss with the students the rights of groups when they enter new areas. Introduce examples of migrations from U.S. history (for example, the westward trek on the Oregon Trail, the Gold Rush).

- Read the text from pages 116–117 with the students. Discuss the information contained in the selection with them. Have the students take turns reading the content of the text.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**REGIONS**

Draw an outline of a house on the board, and have the students suggest the rooms or areas of the house. Use this as an analogy for regions of Alaska. Use a map to show the Alaskan regions.

**COASTAL**

Place a tray of soil in front of the students. Clear one side and pour water into the cleared part of the tray. Draw the students’ attention to the coastal area. Use a map to show coastal areas.

**FLUENT**

Show the students an item that is written in two languages (for example, English and Spanish). Introduce the concept of being fluent in a language. Show the picture of the interpreter (for the word fluent) from this unit.

**REVITALIZE**

Show the students lotions and skin creams. Have them discuss their uses. Use the items to introduce revitalize to the students. Cite examples of land areas that have been revitalized.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

PERMANENT
Show the students a picture of a building and another of a tent. Use the building as an example of a permanent structure. Introduce the Alaska Permanent Fund Dividend—stress the meaning of “permanent” in the title.

FEUD
Introduce the phrase “an eye for an eye”. Have the students determine its meaning. Introduce feuds, which at one time were legal forms of avenging one’s pride or honor. Have the students suggest causes of feuds.

RETAIATION
The students should understand that feuds are recurring retaliations. You might wish to introduce the term “vendetta” as another way of saying feud. Cite some famous feuds, such as the Al Capone/Bugs Moran feud, which led to the Valentine’s Day Massacre in 1924.

CASUALTIES
Show a map of the United States. Locate Gettysburg, Pennsylvania. Write the number 48,000 on the board. This is the estimate of casualties during the Civil War battle for both sides.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**PREVIOUS**
Show the picture from this unit for “previous”. The picture was taken in the previous century. Relate previous to older versions of software and computer operating systems.

**UNPREDICTABLE**
Show the students a pair of dice. Lead them to understand that gambling is unpredictable. Cite other examples of unpredictable, such as earthquakes, weather, etc.

**INANIMATE**
Show a plant and a rock; have the students compare and contrast the two items. They should indicate what is the same and different between the two. Introduce the rock as an inanimate object. Cite other examples.

**GAME**
Show an empty bullet cartridge or other item related to hunting. Use this to introduce “game” to the students. Have them identify game in their area.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

ENVIRONMENT

Place a tray of soil in front of the students. Use the soil, water, twigs, etc. to create different environments on the tray. Show a globe of the world; have the students identify other environments.

Did you know?

Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaskaheritage.org/collections to search our archival catalog or to view photos in our “digital collections” section. Above: Cabinet card photograph of Chilkat Tlingit in Klukwan by Winter & Pond. 1895
Language and Skills Development

LISTENING

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.

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.

Cloze Four
Provide each student with writing paper and a pen. Say a vocabulary word and then say a clozure sentence based on the Alaskan Native groups. If the vocabulary word you said correctly completes the clozure sentence you said, the students should make happy faces on their papers. However, if the vocabulary word you said at the beginning of the round does not correctly complete the clozure sentence, the students should make sad faces on their papers. Repeat this process until the students have responded to a number of clozure sentences/vocabulary words in this way. Review the students’ responses.
Language and Skills Development

SPEAKING

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.

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.

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.
Language and Skills Development

READING

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

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.

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.
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 from this unit. The students should write in the missing words. Afterward, review the students’ work.

Research
Have the students do online research into the issue of illegal aliens in the United States. Encourage the students to look at this issue from many points of view. When the students have completed their research, each student should share his/her findings with the class.

Have the students do online research into migrations of peoples in other parts of the world. Have the students note the relationships of the emigrees with those who were already settled in the area. Have the students share their findings with one another.
TLINGIT ORAL TRADITIONS tell that the Tlingits used two routes to reach their homeland. Some people followed a __________________ route from the north. They might have travelled in skin boats. Others travelled down rivers from the interior of Canada to the ________________ areas. The term Tlingit is from Lingit, which means “the people”.

The Haidas moved to Prince of Wales Island from Canada. They moved to Alaska in the 1700s. The Haidas settled on Tlingit lands. They settled on the southern part of Prince of Wales Island. To this day, several locations still hold Tlingit names in what is now considered Haida territory. Two examples are Sukkwan and Klinkwan in southern Prince of Wales Island.

The Tsimshians—which means “inside the Skeena River”—moved in 1887. They migrated from a town near Prince Rupert in Canada. They migrated to Annette Island in Alaska. They built the new town of Metlakatla. This new town was built on Tlingit lands.

William Duncan was the minister who led the 800 Tsimshians from Canada to Alaska. The Church of England fired Duncan because he tried to control the Tsimshian people. He started his own church in Metlakatla. The church had very strict rules.

Today, Metlakatla is the only reservation in Alaska. The Tsimshians of Metlakatla are the only Alaskans who are still allowed to use fish traps. The fish that are caught are used to feed the people in the town.

Today, Tlingit, Haida, and Tsimshian peoples live in ________________ in both the United States and Canada. Sadly, there are few ________________ speakers left in any of the language groups. However, today there are a number of projects to ________________ the languages of the southeast ________________ of Alaska.

The Athabascan Indians live in Alaska’s interior. Athabasca is a Cree Indian word. It means “grass here and there”—which describes Lake Athabasca. Eventually the name was used to describe anyone who lived west of Lake Athabasca. It is also the name for the large Athabascan language group. This group includes the Navajo and Apaches in the American southwest and other groups of people who live in California.

Some Alaskan Athabascan groups lived in ________________ winter villages. They also lived in summer fishing camps. Most groups included a few families.

The Athabascans were nomads. They moved from place to place. This was an important part of their lives. Groups stayed together looking for food. Sometimes the different groups did not get along.

The groups would often fight with one another. They also fought with the Inupiat and Tlingit. Some wars became ________________. During the ________________, the groups
attacked each other. The attacks were usually in ________________.
They were in ________________ for ________________ during ________________ attacks. Some ________________ would last for years.

The Aleuts settled the islands of the Aleutian Chain. They settled the ________________ approximately 10,000 years ago. They settled in a ________________ with ________________ weather, earthquakes, and volcanoes. Then, there were about 25,000 Aleuts. However, by 1910, there were only 1,492 Aleuts living. Cruel treatment by the Russians and diseases killed many of the Aleuts. Very few Aleuts still speak their language. Most of the ________________ Aleut speakers live on the Pribilof Islands. Today the Aleuts still live in the Aleutian Islands. They call themselves Unangax.

The Sugpiaq are ________________

Yup’ik people. Today they call themselves Alutiiq. They live in the ________________ areas around Kodiak.

The name “Eskimo” comes from the Cree Indians. It means eaters of raw meat.

In Alaska, the Eskimos are divided into two groups: the Inupiat, who settled in Alaska’s Arctic ________________, and the Yup’ik, who settled in the southwestern ________________ of the state.

The Arctic ________________ people hunt seals, walruses, and whales.

The inland Inupiat and Yup’iks lived on caribou, birds, fish, and other small ________________. Inupiat and Yup’iks women have always been skilled in making baskets and sewing.

In Canada, the term “Eskimo” is no longer used. It has been replaced by “Inuit”—which means “we the people”.

All Alaska Native groups believed that humans, animals, plants, and the ________________ had spirits. The Natives believed that they were kin-related to the animals. They also believed that ________________ objects like glaciers, stars and planets, and even rocks had spirits.

People had to treat the spirits with respect. If they did not, the animal might not allow itself to be harvested by the hunter or fisherman. The people might starve.

Even when cutting a tree, the Natives in Southeast Alaska must talk to the spirit of the tree. They must tell the tree how it will help the people.

Then, they feed the spirit of the tree by burning food in a fire.

They also lay a blanket on the ground where the tree will fall.
COASTAL
ENVIRONMENT
FEUD
FLUENT
GAME
INANIMATE
PERMANENT
REGIONS
RETALIATE
REVITALIZE
UNPREDICTABLE
ALASKA NATIVE LANGUAGES MAP
BLANK MAP OF ALASKA
UNIT 4

Traditional Beliefs
VALUES ARE THE RULES that people use to live with one another. Beliefs are what people believe to be right. Not all cultures have the same values and beliefs. The values and beliefs of one group can clash with those of another group.

Native people are close to the land. In Southeast Alaska, the Tlingit people believe in Haa Aaní. Haa Aaní is a value that allows the people to revere the land and to use it at the same time. Native people believe that the land and all living things have spirits. Even some inanimate things have spirits. “One who walks with the spirits” is called a shaman in English. Shamans helped to cure people. Shamans talked with the spirits.

Haa Shagóon is a Tlingit value that ties the past, the present, and the future together. Through Haa Shagóon, Tlingits believe that the land must be protected for future generations. In this way, the land will be there for future children. Native people were careful not to deplete the natural resources of the land.

Haa Latseen is a Tlingit value. It is a value related to the strength of body, mind, and spirit. Young people are taught to respect their families and clans. They are taught to look for truth and knowledge in life. They are taught to adapt to changing times. They are taught to remember the ancient values.

Wooch Yax is a Tlingit value that teaches respect for other people. It also teaches respect for other tribes and peoples. Wooch Yax requires balance between Eagle and Raven groups. All Tlingit conceive of themselves as members of a group—Eagles or Ravens.

The Tlingit, Haida, and Tsimshian peoples of Southeast Alaska speak different languages. However, they all have values and beliefs that are closely tied to their environments. Ten thousand Native people live in Southeast Alaska. This has always been their home. This is where the spirits of the ancestors live. This is where future children will live.
The Alaska Native Claims Settlement Act: Relationship with the Environment

### Eastern Beliefs and Values
- Live in time
- Value rest
- Passive
- Contemplative
- Accept what is
- Live in nature
- Want to know meaning
- Freedom of silence
- Lapse into meditation
- Marry first, then love
- Love is mute
- Focus on self-abnegation
- Learn to do with less
- Ideal - love of life
- Honor austerity
- Wealth & Poverty--results of fortune
- Cherish wisdom of years
- Retire to enjoy the gift of your family

### Western Beliefs and Values
- Live in space
- Value activity
- Assertive
- Diligent
- Seek change
- Live with nature
- Want to know how it works
- Freedom of speech
- Strive for articulation
- Love first, then marry
- Love is vocal
- Focus on self-assuredness
- Attempt to get some more
- Ideal - being successful
- Honor achievement
- Wealth & Poverty--results of enterprise
- Cherish vitality of youth
- Retire to enjoy the rewards of your work

*From Reflections From Vietnam by Rev. Tran Binh Trong, Vietnamese Apostolate, Richmond, VA.*
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

NATIVE PEOPLES developed values and beliefs that have lasted for thousands of years. The values and beliefs of most Native tribes in North America underwent change or changed completely with contact. Despite this clash of values and beliefs, many Natives today continue to practice elements of their ancestral teachings.

Grabber: Make an overhead of the graphic from the back of this unit. This graphic depicts what might be two different sets of values and beliefs. Have the students compare and contrast the conservative and liberal perspectives of people. Use this to introduce values and beliefs as they relate to the students’ lives.

Key Vocabulary

- values
- beliefs
- clash
- revere
- shaman
- generations
- natural resources
- respect
- ancient
- ancestors

Git Hoan Dancer. Photo by Bill Hess.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

• Spark a discussion with the students over the saying “Children are to be seen and not heard.” Have the students relate this value and belief to their realities.

• Share eastern and western values and beliefs published at the beginning of this unit with the students. Tell the students to use these examples to determine how different cultures may clash. Cite examples of this, including boarding schools for Native students, foreign occupations of other countries, rural vs. urban lifestyles, and so on.

• Have the students do online research into the values and beliefs of other peoples in the world. When the students have completed their research, have each student share his/her work with the other students. Lead the students to understand that the values and beliefs provide guidance for peoples to live by, no matter how much they may vary among cultures.

• Have the students cite examples of different cultures in Southeast Alaska. They should suggest how the different cultures may share common values and beliefs and how these may vary among the different groups. It is important for the students to reach an understanding that because another cultures’ values and beliefs are different, they are not wrong. They merely represent different sets of social rules and directions by which to govern people from a common culture.

• Read the text published at the beginning of this unit with the students. Discuss the information contained in the selection with them. Have the students take turns reading the content of the text.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

VALUES

There are many different categories of values. This unit deals primarily with social values. Show a picture of a prison to the students; have them determine why people may end up in jail. Use this to lead into values and those that might have been broken in the process of breaking the law.

BELIEFS

Relate this to beliefs that might have been broken as well (for example, beliefs in what is right and wrong). Have the students cite examples of cross-cultural beliefs that may clash.

CLASH

Show an unlikely combination of food items (for example, cereal and mustard). Use this as an analogy for social clashes that can occur among peoples with different values and beliefs.

REVERE

Show the students the American flag. Lead them to suggest why the flag is revered by Americans. You may wish to lead them to question why some countries may not revere the flags of other countries.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**SHAMAN**
Show the students the picture of the shaman from this unit. Have the students determine the role of this medicine man. Have them think about how shamans were received by Western religions.

**GENERATIONS**
Show the students plant seeds. Have them suggest where the seeds originated. Use this to introduce generations to the students. Show actual pictures, if available, of generations of people within a family.

**NATURAL RESOURCES**
Show the students the pictures of a car and the trees at the back of this unit. Have the students suggest how the two are the same: both relate to natural resources—wood and gasoline/oil. Cite other examples of natural resources—those that are plentiful (wind), renewable (crops), and non-renewable (fossil-fuel products).

**RESPECT**
Relate the land to respect for the land and its natural resources.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

ANCIENT
Show the students the picture of the ancient petroglyph. Have the students imagine the function of the petroglyph and lead them to understand that it is very, very old—ancient. Relate “ancient” to Native values and beliefs.

ANCESTORS
Use the ancient petroglyph to introduce the concept of ancestors to the students. The ancestors of the Hoonah people made the petroglyph. Cite other connections to the ancestors, such as songs, dances, stories, etc.

Did you know?
Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaska-heritage.org/collections to search our archival catalog or to view photos in our “digital collections” section. Above: Cabinet card photograph of Chilkat Tlingit in Klukwan by Winter & Pond. 1895
Language and Skills Development

LISTENING

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.

Picture Hold Up
Before the activity begins, prepare a stencil that contains small versions of the vocabulary pictures. Provide each student with a copy of the stencil. The students should cut the pictures from their copies of the stencil. When the students’ pictures are cut out, say a vocabulary word. Each student should then hold up the picture for the vocabulary word that you said. Repeat this process until all of the pictures/vocabulary words have been used in this way.

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.

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.
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.

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

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 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.
Language and Skills Development

WRITING

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

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 from each team have had an opportunity to participate.

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—that is, 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. That 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 sentences based on the number of words used to create them. Repeat, using a different sight word for each round of the activity.
**Reading and Writing: Sentence Completion**

_________ are the rules that people use to live with one another. 
_________ are what people believe to be right. Not all cultures have the same __________ and __________.

The __________ and __________ of one group can clash with those of another group.

Native people are close to the land. In Southeast Alaska, the Tlingit people believe in Haa Aaní. Haa Aaní is a value that allows the people to ______ the land and to use it at the same time. Native people believe that the land and all living things have spirits. Even some inanimate things have spirits. “One who walks with the spirits” is called a __________ in English. __________ helped to cure people. __________ talked with the spirits.

Haa Shagóon is a Tlingit value that ties the past, the present, and the future together. Through Haa Shagóon, Tlingits believe that the land must be protected for future __________.

In this way, the land will be there for future children. Native people were careful not to deplete the __________ of the land. Haa Latseen is a Tlingit value. It is a value related to the strength of body, mind, and spirit. Young people are taught to ______ their families and clans. They are taught to look for truth and knowledge in life. They are taught to adapt to changing times. They are taught to remember the __________.

Wooch Yax is a Tlingit value that teaches __________ for other people. It also teaches __________ for other tribes and peoples. Wooch Yax requires balance between Eagle and Raven groups. All Tlingit conceive of themselves as members of a group—Eagles or Ravens.

The Tlingit, Haida, and Tsimshian peoples of Southeast Alaska speak different languages. However, they all have __________ and __________ that are closely tied to their environments. Ten thousand Native people live in Southeast Alaska. This has always been their home. This is where the spirits of the __________ live. This is where future children will live.
VOCABULARY PICTURES
ANCESTORS
ANCIENT
BELIEFS
CLASH
GENERATIONS
NATURAL RESOURCES
RESPECT
REVERE
SHAMAN
VALUES
GASOLINE/OIL
TREES
UNIT 5

Southeast Alaska Communities
METLAKATLA IS ON Annette Island. Approximately 1,375 people live in Metlakatla. In 1886, a minister named William Duncan worked with the Tsimshian people in Canada. He asked the U.S. government for land in Alaska, for the Tsimshian people. The U.S. gave Annette Island to Duncan and the Tsimshian people. They moved to Annette Island in 1887. In 1891, Annette Island became a reservation. It is the only reservation in Alaska.

Klawock is a city on Prince of Wales Island. The Tlingit name is Lawáak. Approximately 854 people live in Klawock. The first settlers in Klawock were Tlingit. They came from the winter village of Tuxekan. They used Klawock as a fishing camp in the summer. In 1868, a trading post opened in Klawock. In 1878, the first fish cannery in Alaska opened in Klawock. In 1912, the Alaska Native Brotherhood (ANB) and the Alaska Native Sisterhood (ANS) were started in Klawock.

Craig is on Prince of Wales Island. The Tlingit name is Shaan da. In the beginning, it was a fishing camp. It was a fishing camp used to gather herring eggs. It is named after Craig Miller. He built a storage plant in Craig. In 1922, Craig became a city. In 1972, a large sawmill was built near Craig. Fishing is still an important industry in Craig.

Hydaburg is a city on the west coast of Prince of Wales Island. Approximately 400 people live in Hydaburg. In the 1700s, Haida people migrated from Canada to Prince of Wales Island, a Tlingit area. In 1912, Hydaburg became a reservation. There was a trading post, a sawmill, and a store in the town. However, in 1926 the people of Hydaburg decided they did not want a reservation. They became part of the Tongass National Forest again. In 1927, Hydaburg became a city.

Kasaan is a small town on Prince of Wales Island. It has a population of approximately 40 people. Kasaan means pretty town in Tlingit. In the beginning, Haida people lived in the Kasaan area. The Haida lived in the southern part of the Island. The Tlingit lived in the northern part of the island. In the 1700s, Europeans visited the Kasaan area. By the 1800s, fishing, mining, and logging were important industries for Kasaan. They are still important industries today.

Ketchikan is the fifth largest city in Alaska. Approximately 7,700 people live in Ketchikan. Ketchikan is known as the Salmon Capital of the World. It is named after Ketchikan Creek, which flows through the city. The name comes from the Tlingit name Kichxáán. It is not clear what this name means. It might mean “the river belonging to Kitsch.” It might also mean “thundering wings of an eagle.”

Southwest of Ketchikan is the village of Saxman. The people of Saxman originally came from the village of Cape Fox. An epidemic hit the village of Cape Fox, so the people wanted a new village site. A school teacher named Samuel Saxman and an Elder went looking for a new village site. Saxman and the Elder were lost at sea.

By 1894, the new town site was chosen. A
The Alaska Native Claims Settlement Act: Relationship with the Environment

sawmill was built at the new site. The people built a school and houses. They named the village after Samuel Saxman. In the 1930s, many totem poles from the old village were brought to Saxman. The totem poles were restored. Many clan treasures, such as carvings and masks, were also brought to Saxman. However, many totem poles and other treasures were left in the old village. These cultural objects are sometimes called artifacts, but Native people of Southeast Alaska prefer to call them clan treasures. Today, Saxman is known as one of the totem capitals of Alaska. Approximately 400 people live in Saxman.

The Tlingit people lived in the Wrangell area for a long, long, time. The Tlingit name is Kaachxana.áak’w. One of the stories tells of the Tlingit people migrating down the Stikine River. They migrated when the river still went under glaciers. The Tlingit people settled in different areas. In 1834, Ferdinand Petrovich Wrangell was the Russian governor of Alaska. He wanted a new fort. The fort was built where Wrangell is today. In 1839, the English took over the fort. Epidemics in 1836 and 1840 killed many Tlingit people. The epidemics killed half of the Tlingit people. In 1849, the people left the fort. In 1868, the United States Army built Fort Wrangell on the same site. Many people moved to the new site. It is the only Alaskan city that has been governed under four flags: Russian, British, American, and Alaskan.

Petersburg is on Mitkof Island. The Tlingit name is Gánti Yaakw Séedi. Approximately 3,000 people live in Petersburg. Traditionally, the Tlingits had fish camps in this area. Many ancient fish traps and some petroglyphs have been found. The traps and petroglyphs are 2,000 years old. Petersburg was named after Peter Buschmann, a Norwegian who arrived in the area in the 1890s. He built a fish cannery. He used ice from the glaciers to keep the fish cool. Most of the people living in Petersburg were Scandinavian. Petersburg is called Little Norway. The fish cannery is still running today.

“The Earth is our Mother; one does not sell one’s Mother.”
—Lakota Tradition

What is the importance of land ownership in Alaska?
The Alaska Native Claims Settlement Act: Relationship with the Environment

Kake is a town with a population of approximately 500 people. The name comes from the Tlingit word Keex’, which is shortened from Keex’ ‘e, which means “the beginning of dawn”. Previously Kake had been called Tā Aan, the sleeping town.

After a kuéex (ceremony) which lasted for many days, a guest asked what the name of the town was. When told it was Tā Aan, the sleeping town, he said that from now on it would be known as “the town that never sleeps”. At one time, there were three Kake villages.

The Kake Tlingits had conflicts with early European explorers, including Captain George Vancouver. They had conflicts with trappers. In 1869, a soldier in Sitka shot a person from Kake. Then the Kake people killed two traders in Kake. This started the Kake War. The United States Navy destroyed the three Kake villages. For many years, the Kake people did not rebuild their villages. Around 1890, the Kake people rebuilt their village where Kake is today. Kake has the largest totem in the world. It is 128 feet high. It was carved in Haines and shipped to Osaka, Japan, for the World Exposition. It was shipped back to Kake and was raised in 1971.

Sitka is on Baranof Island. Today it has a population of approximately 9,000 people. Sitka was first settled by Tlingit people. The name Sitka comes from the Tlingit word Sheet’ká. This means, the people on the outside of Baranof Island.

Russian Sitka was built in 1799. The Russian governor, Alexandr Baranov, built Sitka. This was called Old Sitka. In 1802, the Tlingits destroyed Old Sitka because the Russians were using Tlingit natural resources without their permission. In 1804, Baranov returned with a warship. He came with many Russians and Aleuts. The warship bombarded the Tlingit fort. That did not work. So, the Russians attacked the Tlingit fort. The Tlingits fought very hard. However, they had only a small amount of gun powder. They were forced to leave the fort. In 1808, Sitka became the first Russian capital of Alaska.

Angoon is a city on Admiralty Island. The name comes from the Tlingit name, Aangóon, which means isthmus town. Admiralty Island has long been the home of the Tlingit. When the Russians governed Alaska, fur trading was important in the Angoon area.

In 1878, the Northwest Trading Company built a trading post and whaling station. These were built on nearby Killisnoo Island. Many people from Angoon worked there. They helped to hunt whales. Many Tlingits moved to Killisnoo Island.

In 1882, there was an explosion on a whaling boat. The explosion killed a whaler. The whaler was a Tlingit shaman named Til’ Tlein. The Tlingits wanted 200 blankets as payment for the loss of the life of Til’ Tlein. The Tlingits held the whaling boat so it would not make noise. It had to be quiet during the funeral. That was the Tlingit way. The company refused to give blankets. The company asked
The Alaska Native Claims Settlement Act: Relationship with the Environment

the United States Navy in Sitka for help. On October 26, 1882, the navy destroyed Angoon and a summer camp. The sailors raided the town and stole many valuable clan treasures. In 1928, Killisnoo was destroyed by fire. Many Tlingits moved back to Angoon.

Today, approximately 600 people live in Angoon.

Hoonah is a Tlingit village on Chichagof Island. Hoonah comes from the Tlingit name Xunaa, meaning where the north wind doesn’t blow. It is believed that originally people lived in Huna. Huna was in Glacier Bay. It was destroyed by a glacier. The people then moved to where Hoonah is today.

In 1880, The Northwest Trading Company built a store in Hoonah. In 1912 a large fish cannery was built north of Hoonah. This fish cannery is now the site of Icy Strait Point, a tourist stop for the cruise ships. In 1944, a fire destroyed most of Hoonah. The U.S. government helped to rebuild Hoonah. They built single family homes. These homes replaced the clan houses that had burned.

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Juneau has been the capital of Alaska since 1906. At that time, the government moved to Juneau from Sitka. Juneau is named after a gold prospector, Joe Juneau. For awhile, the town was called Rockwell and then Harrisburg. The Tlingit name for the town is Dzántik’i Héeni. This means river where the flounders gather.

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The Mendenhall and Lemon Creek Glaciers can be seen from the road. For many years, Juneau was the largest city in the U.S. by area. It is the only state capital that is on a
The Alaska Native Claims Settlement Act: Relationship with the Environment

foreign border. It is bordered on the east by Canada.

Approximately 31,000 people live in Juneau.

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Between 1898 and 1899, the gold rush brought many people to the Haines area. There were approximately 30,000 miners in the area. During this time, the name Haines was used to name the town, not just the church. Fishing and logging are no longer the main industries of Haines. Today, tourism brings money into the community.

Approximately 1,900 people live in the Haines area.

In Tlingit, Klukwan is called, Tlákwaan. This means “forever village” and it was named this because of its old age. Elder Joe Hotch says, “Klukwan was there since the beginning of time, that is how it was told to me by my elders and they heard it from their elders.”

The area around Klukwan is known as Jilkaa. Over time, the Tlingit word Jilkaa got Anglicized to Chilkat. The Tlingits from the Chilkat area hunted wild game. There was lots of wild game in the area. In the summer they fished and made dry fish which was stored in small shelters called chal, high above the ground. Animals could not get into the storage sheds.

The area has always had lots of salmon, called xaát. The Tlingits fished all summer and into the early winter months. The Chilkat river flows through the valley and the Klukwan village is situated on the eastern side of the river.

In the early spring, the first fish to be harvested by the Chilkats are the hooligans. From the hooligans the Chilkats made hooligan grease. This was the main product that made the village a strong and rich community, prior to contact. The grease was prized by many other Native groups. This enabled the Chilkats to trade with their neighbors for things they needed to survive through the long winter months. They developed a trading route that they used for centuries. Later, one of the trade routes became known as the Dalton Trail. The newly named Dalton Trail led to the gold fields of the Yukon. It was a good trail for wagons and animals. The Chilkat owned and controlled the Dalton Trail and all trails from their area to the Interior.

Before 1900, there were five Chilkat villages. Today, Klukwan is the only village left. It is on the Chilkat River, about twenty-two
The Alaska Native Claims Settlement Act: Relationship with the Environment

miles north of Haines. Today the tribal lands of the Chilkat are much smaller than they used to be. Many outsiders have claimed Chilkat land as their own. Once the Chilkats had 2.6 million acres of tribal land. Elder Joe Hotch teaches Chilkat youth that the tops of the mountains northward and southward, down to Berners bay, is Chilkat territory. Today, they have 1,898.6 acres of tribal land. Approximately 145 people live in Klukwan. Klukwan is one of three tribes in Alaska that owns tribal lands.

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The Tlingits used to control the pass over the mountains. The pass led to the Interior of Alaska. In 1879, the Tlingits made an agreement with the U.S. government. This allowed other people to use the pass.

Today, Skagway has a population of approximately 862 people. However, in the summer, this number doubles. In the summer, it takes many people to help with the 900,000 tourists who visit Skagway.

For thousands of years, the Tlingit lived in the area around Skagway. They fished and hunted in the area. They traded with other Native groups along the coast and in the Interior.

In 1887, William Moore, a steamboat captain, and his son Ben claimed land in Skagway. They claimed land at the mouth of the Skagway River. They built a log cabin, a sawmill, and a wharf. Moore believed that gold would be found. In 1896, gold was found in the Yukon. The Gold Rush was on. Thousands of people came through Skagway on their way to the gold fields. It was a 500-mile journey to the gold fields, from Skagway.

Yakutat is the largest city in the United States by area. The name comes from the Tlingit word Yaakwdaat, meaning the place where canoes rest.

The original settlers in the Yakutat area were probably Eyak people from the Copper River area. Tlingits migrated into the area. They mixed with the Eyaks. At one time, there were many Tlingit/Eyak villages in the area.

In 1805, the Russians built a fort in Yakutat. The Russians wanted the sea otter pelts. The Russians cut off the Tlingits from fishing nearby. A Tlingit war party attacked and destroyed the Russian fort.

Today, fishing is the biggest industry in Yakutat. Yakutat has become the water surfing capital of Alaska. Warm Pacific currents keep the water mild. Some surfers live in Yakutat all year. Others come from other areas of the U.S.

Today, there are approximately 810 people living in Yakutat.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

NATIVE PEOPLES HAVE INHABITED the islands and mainland of Southeast Alaska for at least ten thousand years. The relatively moderate climate of the area and an abundance of natural resources allowed for the development of highly sophisticated cultures.

The social organization was complex and the development of Native art flourished. Most permanent communities began as camps or villages, with an economic base tied to fishing, forestry, and/or mining.

Employment attracted many Native people to the permanent commercial centers of Southeast Alaska.

**Grabber:** Show the students the picture from this unit that shows the bombardment of Angoon. Have the students suggest why the navy would bomb the village of Angoon. Tell the story, stressing the cultural miscues that occurred, causing the destruction and pillaging of the village.

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**Key Vocabulary**

- approximately
- industry
- restored
- artifacts
- epidemic
- petroglyph
- conflict
- isthmus
- claim
- harvest
The Alaska Native Claims Settlement Act: 
Background and Place-Based Activities

- Mount a large map of Alaska on the wall or board. Direct the students’ attention to the different communities of Southeast Alaska. Share information about the communities from this unit with the students.

- Lead the students to understand the impact of economics on the settlement patterns of Native peoples in Southeast Alaska. Connect the use of natural resources to traditional habitats and contemporary communities.

- Have the students do online research to find other influences in the world that determined the population patterns of people. This should include economic, social, political, and geographical considerations. When completed, have each student share his/her findings with the class.

- Read the text published at the beginning of this unit with the students. Discuss the information contained in the selection with them. Have the students take turns reading the content of the text.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

APPROXIMATELY

Measure 9 feet by 8 1/2 inches on the floor—the size of Goliath. Use your outstretched hand to measure Goliath in spans. Have other students do the same. Use this to lead into the word “approximately” as it refers to measurement.

INDUSTRY

Collect concrete materials that represent industries (for example, paper, a light bulb, a wooden object, and stone jewelry). Use the items to introduce “industries”; have the students name other industries.

RESTORED

If possible show the students an item that has been restored (for example, furniture, artifacts, etc.). Show the picture for “restored” from this unit. Discuss the contents of the picture with the students.

ARTIFACTS

If sample artifacts are available, share them with the students. Show the picture for “artifact” from this unit. Have the students suggest other types of artifacts.
The Alaska Native Claims Settlement Act: 
Background and Place-Based Activities

EPIDEMIC
Show the students items related to having the flu (for example, tissue, pills, cough medicine, etc.). Use these to introduce a flu epidemic. Cite other examples of epidemics. Show the picture from this unit—the students should imagine why the mask is important.

PETROGLYPH
Show the students the petroglyph picture from this unit. If other pictures are available, share them with the students. Have the students determine the purposes of petroglyphs.

CONFLICT
If a DVD based on a war is available, show the cover to the students. Have the students identify the DVD as showing a conflict between peoples.

ISTHMUS
Mount a map of the world on the wall. Direct the students to the Isthmus of Panama. Have the students locate others isthmuses on the map.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

CLAIM

Show the students the picture of the claim remnants from the back of this unit. Have the students identify the contents of the picture. Project the picture from the back of this unit that shows miners working their claims.

HARVEST

Place a sample of cereal and fish in front of the students. Have them determine what is the same about both. Lead them to understand that both involve harvesting—the harvesting of grain and fish. Cite other things that are harvested.

Did you know?

Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaska-heritage.org/collections to search our archival catalog or to view photos in our “digital collections” section. Above: Chief Shakes House project. Linn A. Forrest Collection.
Language and Skills Development

LISTENING

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.

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.

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.
Language and Skills Development

SPEAKING

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.

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.”

Wild Balloon
Before the activity begins, obtain a large balloon. Stand in front of the students and inflate the balloon. Have the vocabulary pictures mounted on the board. Hold the end of the balloon closed. Then, release the balloon. When the balloon lands, the student closest to it should say a complete sentence about a vocabulary picture you point to. Repeat this process until many students have responded.
Language and Skills Development

READING

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.

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.

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

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.

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

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.
METLAKATLA IS ON Annette Island. ________________ 1,375 people live in Metlakatla. In 1886, a minister named William Duncan worked with the Tsimshian people in Canada. He asked the U.S. government for land in Alaska, for the Tsimshian people. The U.S. gave Annette Island to Duncan and the Tsimshian people. They moved to Annette Island in 1887. In 1891, Annette Island became a reservation. It is the only reservation in Alaska.

Klawock is a city on Prince of Wales Island. The Tlingit name is Lawáak. __________________ 854 people live in Klawock. The first settlers in Klawock were Tlingit. They came from the winter village of Tuxekan. They used Klawock as a fishing camp in the summer. In 1868, a trading post opened in Klawock. In 1878, the first fish cannery in Alaska opened in Klawock. In 1912, the Alaska Native Brotherhood (ANB) and the Alaska Native Sisterhood (ANS) were started in Klawock.

Craig is on Prince of Wales Island. The Tlingit name is Shaan da. In the beginning, it was a fishing camp. It was a fishing camp used to gather herring eggs. It is named after Craig Miller. He built a storage plant in Craig. In 1922, Craig became a city. In 1972, a large sawmill was built near Craig. Fishing is still an important ____________ in Craig.

Hydaburg is a city on the west coast of Prince of Wales Island. ____________ 400 people live in Hydaburg. In the 1700s, Haida people migrated from Canada to Prince of Wales Island, a Tlingit area. In 1912, Hydaburg became a reservation. There was a trading post, a sawmill, and a store in the town. However, in 1926 the people of Hydaburg decided they did not want a reservation. They became part of the Tongass National Forest again. In 1927, Hydaburg became a city.

Kasaan is a small town on Prince of Wales Island. It has a population of ________________ 40 people. Kasaan means pretty town in Tlingit. In the beginning, Haida people lived in the Kasaan area. The Haida lived in the southern part of the island. The Tlingit lived in the northern part of the island. In the 1700s, Europeans visited the Kasaan area. By the 1800s, fishing, mining, and logging were important industries for Kasaan. They are still important industries today.

Ketchikan is the fifth largest city in Alaska. ________________ 7,700 people live in Ketchikan. Ketchikan is known as the Salmon Capital of the World. It is named after Ketchikan Creek, which flows through the city. The name comes from the Tlingit name Kichxáán. It is not clear what this name means. It might mean “the river belonging to Kitschk.” It might also mean “thundering wings of an eagle.”

Southwest of Ketchikan is the village of Saxman. The people of Saxman originally came from the village of Cape Fox. An ________________ hit the village of Cape Fox, so the people wanted a new village site. A school teacher named Samuel Saxman and an Elder went looking for a new village site. Saxman and the Elder were lost at sea.

By 1894, the new town site was chosen. A sawmill was built at the new site. The people built a school and houses. They named the village after Samuel Saxman. In the 1930s,
many totem poles from the old village were brought to Saxman. The totem poles were __________________. Many clan treasures, such as carvings and masks, were also brought to Saxman. However, many totem poles and other treasures were left in the old village. These cultural objects are sometimes called __________________, but Native people of Southeast Alaska prefer to call them clan treasures. Today, Saxman is known as one of the totem capitals of Alaska. __________ 400 people live in Saxman.

The Tlingit people lived in the Wrangell area for a long, long time. The Tlingit name is Kaachxana.áak’w. One of the stories tells of the Tlingit people migrating down the Stikine River. They migrated when the river still went under glaciers. The Tlingit people settled in different areas. In 1834, Ferdinand Petrovich Wrangell was the Russian governor of Alaska. He wanted a new fort. The fort was built where Wrangell is today. In 1839, the English took over the fort. __________ in 1840 killed many Tlingit people. The __________ killed half of the Tlingit people. In 1849, the people left the fort. In 1868, the United States Army built Fort Wrangell on the same site. Many people moved to the new site. Today, Wrangell is mostly a non-Native town. It is the only Alaskan city that has been governed under four flags: Russian, British, American, and Alaskan.

Petersburg is on Mitkof Island. The Tlingit name is Gánti Yaakw Séedi. __________ 3,000 people live in Petersburg. Traditionally, the Tlingits had fish camps in this area. Many ancient fish traps and some __________ have been found. The traps and __________ are 2,000 years old. Petersburg was named after Peter Buschmann, a Norwegian who arrived in the area in the 1890s. He built a fish cannery. He used ice from the glaciers to keep the fish cool. Most of the people living in Petersburg were Scandinavian. Petersburg is called Little Norway. The fish cannery is still running today. Petersburg is mostly a non-Native city.

Kake is a town with a population of __________. The name comes from the Tlingit word Kéex’, which is shortened from Keex’ ‘e, which means “the beginning of dawn”. Previously Kake had been called Tá Aan, the sleeping town.

After a ku.éex (ceremony) which lasted for many days, a guest asked what the name of the town was. When told it was Tá Aan, the sleeping town, he said that from now on it would be known as “the town that never sleeps”. At one time, there were three Kake villages.

The Kake Tlingits had __________ with early European explorers, including Captain George Vancouver. They had __________ with trappers. In 1869, a soldier in Sitka shot a person from Kake. Then the Kake people killed two traders in Kake. This started the Kake War. The United States Navy destroyed the three Kake villages. For many years, the Kake people did not rebuild their villages. Around 1890, the Kake people rebuilt their village where Kake is today. Kake has the largest totem in the world. It is 128 feet high. It was carved in Haines and shipped to Osaka, Japan, for the World Exposition. It was shipped back to Kake and was raised in 1971.
Reading and Writing: Sentence Completion

Sitka is on Baranof Island. Today it has a population of ______________ 9,000 people. Sitka was first settled by Tlingit people. The name Sitka comes from the Tlingit word Sheet’ká. This means, the people on the outside of Baranof Island.

Russian Sitka was built in 1799. The Russian governor, Alexandr Baranov, built Sitka. This was called Old Sitka. In 1802, the Tlingits destroyed Old Sitka because the Russians were using Tlingit natural resources without their permission. In 1804, Baranov returned with a warship. He came with many Russians and Aleuts. The warship bombarded the Tlingit fort. That did not work. So, the Russians attacked the Tlingit fort. The Tlingits fought very hard. However, they had only a small amount of gun powder. They were forced to leave the fort. In 1808, Sitka became the first Russian capital of Alaska.

Angoon is a city on Admiralty Island. The name comes from the Tlingit name, Aangóon, which means ________________ town. Admiralty Island has long been the home of the Tlingit. When the Russians governed Alaska, fur trading was important in the Angoon area.

In 1878, the Northwest Trading Company built a trading post and whaling station. These were built on nearby Killisnoo Island. Many people from Angoon worked there. They helped to hunt whales. Many Tlingits moved to Killisnoo Island.

In 1882, there was an explosion on a whaling boat. The explosion killed a whaler. The whaler was a Tlingit shaman named Til’ Tlein. The Tlingits wanted 200 blankets as payment for the loss of the life of Til’ Tlein. The Tlingits held the whaling boat so it would not make noise. It had to be quiet during the funeral. That was the Tlingit way. The company refused to give blankets. The company asked the United States Navy in Sitka for help. On October 26,1882, the navy destroyed Angoon and a summer camp. The sailors raided the town and stole many valuable clan treasures. In 1928, Killisnoo was destroyed by fire. Many Tlingits moved back to Angoon.

Today, ________________ 600 people live in Angoon.

Hoonah is a Tlingit village on Chichagof Island. Hoonah comes from the Tlingit name Xunaa, meaning where the north wind doesn’t blow. It is believed that originally people lived in Huna. Huna was in Glacier Bay. It was destroyed by a glacier. The people then moved to where Hoonah is today.

In 1880, The Northwest Trading Company built a store in Hoonah. In 1912 a large fish cannery was built north of Hoonah. This fish cannery is now the site of Icy Strait Point, a tourist stop for the cruise ships. In 1944, a fire destroyed most of Hoonah. The U.S. government helped to rebuild Hoonah. They built single family homes. These homes replaced the clan houses that had burned.

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This means river where the flounders gather.

Auke Bay, twelve miles north of Juneau, is called Áak’w in Tlingit. This means little lake. Taku Inlet and the Taku River are south of Juneau. This area is named after the Canadian Geese that migrate regularly through the inlet. The Tlingit name for the Canada Goose is t’aawáak. Taku is the name given to the inlet, river, glacier, and the fierce wind that blows from there.

The Mendenhall and Lemon Creek Glaciers can be seen from the road. For many years, Juneau was the largest city in the U.S. by area. It is the only state capital that is on a foreign border. It is bordered on the east by Canada. ____________ 31,000 people live in Juneau.

The area around Haines was called Deishú by the Chilkat Tlingits. This means end of the trail. It was called this because people could carry their canoes from the trail that they used to trade with the Interior Indians. They could carry their canoes to Deishú and save twenty miles of rowing around the Chilkat Peninsula.

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The area has always had lots of salmon, called xáat. The Tlingits fished all summer and into the early winter months. The Chilkat river flows through the valley and the Klukwan village is situated on the eastern side of the river.

In the early spring, the first fish to be harvested by the Chilkats are the hooligans. From the hooligans the Chilkats made hooligan grease. This was the main product that made the village a strong and rich community, prior to contact. The grease was prized by many other Native groups. This enabled the Chilkats to trade with their neighbors for things they needed to survive through the long winter months. They developed a trading route that they used for centuries. Later, one of the trade routes became known as the Dalton Trail. The newly named Dalton Trail led to the gold fields.
Reading and Writing: Sentence Completion

of the Yukon. It was a good trail for wagons and animals. The Chilkat owned and controlled the Dalton Trail and all trails from their area to the Interior.

Before 1900, there were five Chilkat villages. Today, Klukwan is the only village left. It is on the Chilkat River, about twenty-two miles north of Haines. Today the tribal lands of the Chilkat are much smaller than they used to be. Many outsiders have _____________ Chilkat land as their own. Once the Chilkats had 2.6 million acres of tribal land. Elder Joe Hotch teaches Chilkat youth that the tops of the mountains northward and southward, down to Berners bay, is Chilkat territory. Today, they have 1,898.6 acres of tribal land.

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Yakutat is the largest city in the United States by area. The name comes from the Tlingit word Yaakwdaat, meaning the place where canoes rest.

The original settlers in the Yakutat area were probably Eyak people from the Copper River area. Tlingits migrated into the area. They mixed with the Eyaks. At one time, there were many Tlingit/Eyak villages in the area.

In 1805, the Russians built a fort in Yakutat. The Russians wanted the sea otter pelts. The Russians cut off the Tlingits from fishing nearby. A Tlingit war party attacked and destroyed the Russian fort.

Today, fishing is the biggest ______________ in Yakutat. Yakutat has become the water surfing capital of Alaska. Warm Pacific currents keep the water mild. Some surfers live in Yakutat all year. Others come from other areas of the U.S.

Today, there are ______________ 810 people living in Yakutat.
APPROXIMATE
ARTIFACT
CONFLICT
EPIDEMIC
HARVEST
INDUSTRY
ISTHMUS
PETROGLYPH
RESTORE
BOMBARDMENT OF ANGOON
REMNANTS OF A CLAIM
MINERS WORKING A CLAIM
UNIT 6

Ancient Trade
The Alaska Native Claims Settlement Act: Relationship with the Environment

THE TLINGIT, HAIDA, TSIMSHIAN peoples of Southeast Alaska traded amongst themselves. They traded with tribes to the south and north.

Many of them made long journeys over rugged mountains and rivers. They travelled north to the Yukon River. They travelled through the mountain passes and river systems to reach the Athabascans.

The Athabascans live in the Interior of Alaska. They travelled by sea in large canoes. The canoes were made from giant cedar logs. The Natives of Southeast Alaska traded goods long before any outside people arrived in Alaska.

In Alaska, each Native group had its own resources for trade. The coastal people harvested seals and tanned hides for trade. The Interior tribes had caribou, moose, and lynx hides for trade.

Animal hides for clothing were important trade items. The hides became a form of currency.

The coastal people of Southeast Alaska had many natural resources to trade. They had greenstone for tools, clams, mussels, red and yellow cedar, dried halibut and salmon, seal oil, herring eggs, seal meat, hooligan oil, and berries.

The Chilkat robes were popular for trading. To make a robe, materials from different areas had to be used. The mountain goat wool came from the mountains. The women twisted the wool with cedar bark. The cedar bark came from the southern part of Alaska. The yellow dye used in the robes came from a moss found in the Interior.

The Athabascans and Eyaks of the Copper River area had copper. Southeast Natives used the copper to make their tinaá. These shields were a sign of wealth. Copper was also available in Yakutat. The Haida would travel to Yakutat to trade for copper.

Shells from Vancouver Island were signs of wealth for the Athabascans. Jade from the Inupiat areas was used by the Athabascans. They made tools with the jade. Puffin bills from the Aleut and Alutiiq areas were made into rattles by the Natives of Southeast Alaska.

People traded with others that they trusted and liked. The traders would form partnerships that lasted many years. During this time, people would visit with each other’s families. The would learn some of
The Alaska Native Claims Settlement Act: Relationship with the Environment

What are the effects of trading on different groups of people?

Each other’s language.

People exchanged goods up to three times a year. They would meet in places or villages that they had agreed on during their last trading trip. Sometimes it was difficult to decide the value of the goods. The value of goods changed often.

Travel could be very difficult. Villages were far apart. Much of the travel was over rugged terrain and waterways. Conflicts would slow down or stop trading. Sometimes people had no surplus goods to trade.

The Chilkat in the Haines, Klukwan, and Skagway areas played an important role in trading. They would obtain goods from Southeast Alaska and British Columbia. They traded these goods to the tribes in the Interior. They would bring back goods from the Interior. No one else was allowed to use the Chilkat trails.

Chinook Jargon was a trade language. It was used by Native peoples from Oregon to Alaska. Many of the words come from the Chinook language. Chinook Jargon was easy to learn.

Native peoples in Alaska came from different language families. The Tlingit, Haida, and Tsimshian languages are all very different. In early historical times, the Chinook Jargon had no European words.

Chinook Jargon was important to trading. It allowed people to talk with one another. Some examples of pre-contact Chinook Jargon are:

- nika or naika—I or mine
- comox—dog
- yakso—hair
- skokomish—brave people
- cheechako—newcomer
- potlach—to give (a gift)

When the Europeans arrived in Alaska, the Chinook Jargon borrowed from their languages. They borrowed many words from French and English. For example:

- leloo—wolf (from French loup)
- malakwa—mosquito (from French maringouin)
- cosho or lecosho—pig (from French le cochon)
- lapel—a fur (from French la pelle)
- lakalat—carrot (from English carrot)

The tináa on the opposite page is made from copper. It is very old. Pieces of copper are missing from the bottom of the tináa.

The owner may have cut pieces off of the tináa to pay someone.

The cut-off pieces of copper may have been used to make jewelry.
Since time immemorial, the Native peoples of Alaska have traded among themselves for goods that were not available in their respective areas. This led to linguistic and cultural sharing among the many tribes of Alaska, the Pacific Northwest, and Canada. Trade among the Native groups continues to this day. One example is that Alaska Natives in Southeast Alaska still trade red and yellow cedar and alder wood for argillite from Canada.

Grabber: Show the students a pizza or pizza box. Have them identify the ingredients of the pizza. Have the students suggest the different sources of the ingredients. Use this as an analogy for the different sources of materials that are used to create art forms in Southeast Alaska.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

- Show a sample of artwork that has materials that may be from different areas. This might include jewelry, clothing items, etc. Lead the students to understand that while the different materials were most likely purchased rather than traded, the concept of obtaining materials that are not locally available is the same.

- Have the students do online research into trading and bartering practices in other parts of the world. Encourage the students to determine the effects of trading on the participating groups. Each student should have an opportunity to present his/her findings to the class.

- Explore the behind the scenes aspects of trading. Aside from obtaining goods, trading was a vehicle for demonstrating personal wealth to other Native groups. Introduce the concept (in post-contact times) of using trade beads as currency for goods. Have the students research the types of trade beads used around the world.

- Have the students imagine what life in the U.S. would be like following an isolationist policy—note the materials and products that would not be available to the American consumer.

- Have the students Google “Chinook Jargon”. Each student should select a term or sentence in Chinook Jargon. The students should share their words or sentences with the class—the other students should attempt to tell the meanings of the words or sentences.

- Read the text published at the beginning of this unit with the students. Discuss the information contained in the selection with them. Have the students take turns reading the content of the text.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

CURRENCY
Show the students the salt picture at the end of this unit. Lead the students to understand that salt was once used as currency—thus the term “salary”. Show the Russian-Alaska currency picture from this unit.

WEALTH
Show the students the picture at the end of this unit that depicts two forms of wealth. Discuss with the students the different forms of wealth. Show the picture of the copper tináa from this unit—relate it to traditional Native wealth.

TRADE
If available, show the students trading cards (for example, Pokemon cards). Show the picture of the Chilkat blanket at the end of this unit. Use it to introduce the trading sources of the materials.

PARTNERSHIP
Present the picture at the end of this unit that shows Sheldon Jackson performing a wedding. Use this as an example of partnerships. Cite other types of partnerships, such as mining partners.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**EXCHANGE**
Show the students the picture for exchange. Encourage them to name goods that might have been exchanged. Show money from another country; introduce the concept of exchange rate.

**GOODS**
Collect a number of concrete materials that can be used to represent goods. Have the students name other types of goods.

**RUGGED**
Place a tray of soil in front of the students. Use the soil and rocks to create a rugged terrain in the tray. Show pictures that represent rugged terrains.

**TERRAIN**
Show the students the terrains picture at the end of this unit. Have the students contrast the terrains; they should suggest the natural phenomena that develop the different terrains.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

SURPLUS

Collect fourteen eggs and an empty egg carton. Fill the egg carton with twelve of the eggs; identify the remaining eggs as surplus. Relate this to Army and Navy Surplus and other surplus forms.

OBTAIN

Show the students a bank debit card or credit card. Use the card to introduce the concept of obtaining money. Show the picture for obtain from this unit. It represents obtaining money for pelts.

Did you know?

Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaska-heritage.org/collections to search our archival catalog or to view photos in our “digital collections” section. Above: group photo of approximately 50 people from Haines, Alaska posing on what appears to be the 4th of July, circa 1890s.
Language and Skills Development

LISTENING

**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.

**Does it Fit?**
Mount the vocabulary pictures on the 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 checkmarks 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. Rather than having the students write their responses, you may have them clap for sentences that do not go with pictures and nod for sentences that do go with the pictures you point to.

**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.
Language and Skills Development

SPEAKING

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.

Back Match
Make a photocopy of each of the vocabulary pictures from this unit. Group the students in a circle. Cut each of the photocopied pictures in half. Tape a picture half on each student’s back. Do not let the students see which halves you are attaching to their backs. When you say “Go,” the students should attempt to match themselves together according to the picture halves. When the students have done this correctly, have the students in each pair say a sentence about the picture represented by their halves (a different sentence from each student). Continue until each student has responded with a sentence of his own.

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.
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.

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.

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.

Let’s Read
Read the text from this unit with the students. Question them about the contents of the text.
Language and Skills Development

WRITING

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.

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
Give each student a copy of the picture for trade from this unit. Provide the students with writing supplies. Each student should then write about the contents of the picture. When finished, 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.
THE TLINGIT, HAIDA, TSIMSHIAN peoples of Southeast Alaska traded amongst themselves. They traded with tribes to the south and north. Many of them made long journeys over ______________ mountains and rivers. They travelled north to the Yukon River. They travelled through the mountain passes and river systems to reach the Athabascans.

The Athabascans live in the Interior of Alaska. They travelled by sea in large canoes. The canoes were made from giant cedar logs. The Natives of Southeast Alaska traded ______________ long before any outside people arrived in Alaska.

In Alaska, each Native group had its own resources for trade. The coastal people harvested seals and tanned hides for trade. The Interior tribes had caribou, moose, and lynx hides for trade.

Animal hides for clothing were important trade items. The hides became a form of ___________________.

The coastal people of Southeast Alaska had many natural resources to trade. They had greenstone for tools, clams, mussels, red and yellow cedar, dried halibut and salmon, seal oil, herring eggs, seal meat, hooligan oil, and berries.

The Chilkat robes were popular for trading. To make a robe, materials from different areas had to be used. The mountain goat wool came from the mountains. The women twisted the wool with cedar bark. The cedar bark came from the southern part of Alaska. The yellow dye used in the robes came from a moss found in the Interior.

The Athabascans and Eyaks of the Copper River area had copper. Southeast Natives used the copper to make their tináa. These shields were a sign of ___________________. Copper was also available in Yakutat. The Haida would travel to Yakutat to trade for copper.

Shells from Vancouver Island were signs of ______________ for the Athabascans. Jade from the Inupiat areas was used by the Athabascans. They made tools with the jade. Puffin bills from the Aleut and Alutiiq areas were made into rattles by the Natives of Southeast Alaska.

People ________________ with others that they trusted and liked. The ________________ would form ________________ that lasted many years. During this time, people would visit with each other’s families. The would learn some of each other’s language.

People ________________ ________________ up to three times a year. They would meet in places or villages that they had agreed on during
their last trading trip. Sometimes it was difficult to decide the value of the _________________. The value of ________________ changed often.

Travel could be very difficult. Villages were far apart. Much of the travel was over ________________ ________________ and waterways. Conflicts would slow down or stop trading. Sometimes people had no ________________ ________________ to ________________.

The Chilkat in the Haines, Klukwan, and Skagway areas played an important role in trading. They would ________________ ________________ from Southeast Alaska and British Columbia. They ________________ these ________________ to the tribes in the Interior. They would bring back ________________ from the Interior.

No one else was allowed to use the Chilkat trails.

Chinook Jargon was a ________________ language. It was used by Native peoples from Oregon to Alaska. Many of the words come from the Chinook language. Chinook Jargon was easy to learn.

Native peoples in Alaska came from different language families. The Tlingit, Haida, and Tsimshian languages are all very different. In early historical times, the Chinook Jargon had no European words.
VOCABULARY PICTURES
CURRENCY
EXCHANGE
GOODS
OBTAIN
PARTNERSHIP
RUGGED
SURPLUS
TERRAIN
TRADE
WEALTH
TWO FORMS OF WEALTH
CHILKAT BLANKET
TERRAINS
SHELDON JACKSON PERFORMING A WEDDING CEREMONY
UNIT 7

Clans and Moieties
The Alaska Native Claims Settlement Act: Relationship with the Environment

THE TLINGITS OF SOUTHEAST ALASKA are divided into two groups called moieties. The word moieties is from French and means “half.”

The Tlingit moieties are Raven (Yéil or—long ago—Laayaneidi) and Eagle (Ch’ák’). In earlier times, the Eagle moiety was known as Wolf (Gooch). The Tlingit who live in the interior in Canada still use the Wolf moiety.

All Tlingits are members of one of the two moieties. The moieties are divided into smaller groups called clans. Members of one moiety refer to the other moiety as guneit kanáay (opposite). All people in a moiety consider themselves related to one another. They are related to the members of the opposite moiety through marriage.

Moiety membership is shown using an Eagle or Raven crest. Today, many people wear jewelry or their clan atóowu (regalia) that show their moiety.

In Tlingit life, it is important to have a balance between the Eagle and Raven. Even in play and sports, teams are often divided between Eagles and Ravens. When speeches are given, the opposite side is given time to respond.

The Tlingit Raven and Eagle moieties have sub-groups called clans. The clan is important in the Tlingit culture. All people in a clan consider themselves as kin. All people in a clan can trace their relatives to the same ancestor or Ag Shuká. This is done on the mother’s side of the family.

The clan connects people to their ancestors and histories. Once a person is born into a clan, he/she is always a member of that clan. Each clan has its own crests. The crests include passive and aggressive animals. People can also be adopted by other clans.

Among the Tlingit, Eagle moiety used the names of animals such as Wolf, Killer Whale, and Bear. Tlingit clans within the Raven moiety were named after animals, such as Frog, Beaver, and Salmon.

When a Tlingit man speaks to a clan brother, he would say ax yakaawu, which means “my worthy brother”. Women would say ax xooni to one another, which means “my clan sister”. When a Tlingit Eagle man speaks to a Raven man, he should begin with Chaa kaa, meaning “brother”. When a Tlingit Eagle woman speaks to a Raven woman, she
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must use the proper kin relationship aș aat, which means “my paternal aunt”. Tlingit Raven women must also speak to Eagle females in this way.

Clans own names for people. These names are handed down through the generations. They are explained in the Tlingit value Haa Shagóon. These names cannot be used by opposite clans. Some clan names can be shared within the moiety. The names are from the ancestors of the clan. The name is given when a baby is born or at a ceremony. Taking a person’s clan name away was a serious punishment. One time, a Tlingit helped the Russians during a conflict. For this, his clan name was taken away. His clan agreed that his name would never be used again.

There were laws that all clan members had to obey. For example, if a person in a clan were killed by a member of another clan, someone of the same rank in that clan had to be killed. This was how the Tlingit kept a balance in life.

Southeast Alaska is divided into regions called ḳwáans, in which both the Eagle and Raven clans live. The clans living in a ḳwáan own the land and share the natural resources of the region. A person can be a member of a ḳwáan even if he or she has never lived in that region. A person’s ḳwáan is determined by his/her clan ancestry.

Tlingit communities developed. The communities included clans and their traditional opposites. Migration stories told of the people’s travels and history. All members of a clan shared land ownership in areas in which they lived. Each clan owned land for hunting, fishing, and harvesting food. They used markers to show ownership of their land and waterways. If a clan member wanted to visit another clan, he/she would have to get permission from that clan. If they wanted to hunt or fish in another clan’s area, they would also have to get permission from that clan.

When a clan member dies, the opposite clan provides comfort. They make speeches to show their love and support. They bring food for the family and clan. Each clan chooses an Elder, traditionally the oldest, called Naa shaade hani, as its speaker and support.

Also, each clan chooses a member of its own clan to take care of the clan’s belongings. This includes regalia, such
as clan hats, blankets, and cultural objects. It also includes songs, stories, and names. These are never allowed to be sold.

Clans are divided into house groups called hit. Sometimes there would be more than one clan house for large clans. The clan houses were large timber structures. Up to five families could live in one clan house.

Clan houses had crests. The crest names were different from the clan names. Sometimes the crests told where the people came from.

When a house had to be built, the clan would hire the opposite clan to build or rebuild the house. When the house was finished, the clan would pay the opposite clan during a ceremony. Different goods were used as currency during the ceremony.

Many clan houses had house posts and totem poles. A totem pole was made from a large red cedar tree. Some totem poles were also made from yellow cedar. Later, other Native groups carved totem poles.

All people in a clan house were related through the mother’s side of the family. Each house had a formal name, such as Yéil Hit, which means Raven House. The house name belonged to the people in the house. Each house had a leader called Hit s’aatí. If the house leader was also the clan leader, he was called Naa sháade háni.

Many generations lived in one house. Boys lived in the houses until they were ten years old. At that time, the boys moved in with their maternal uncles. They became members of their uncle’s household. The uncles were very strict. The maternal uncles taught the nephews the history of their clan. They also trained their nephews to be strong warriors for the clan.

Girls stayed in the houses. They were raised by their grandmothers, aunts, and mother.

Slaves also lived in the houses. The number of slaves owned showed the wealth of a clan.

During formal introductions, Tlingits identify themselves by their clans, kwáans, and houses.

Before the Tsimshian arrived in Southeast Alaska, they had a moiety system. Today they call them phratries rather than moieties. The phratries are divided into four groups. The
The Alaska Native Claims Settlement Act: Relationship with the Environment

word phratry is from Greek meaning “brotherhood” or “kinfolk” and describes a kinship division consisting of two or more distinct clans.

The Tsimshian phratries are Raven (Gganhaada), Wolf (Lack-giboo), Eagle (Lack-shgeeg), and Killerwhale (Gishbudwada). All Tsimshians are members of one of the four phratries. The phratries are divided into smaller groups called clans. All people in a phratry consider themselves related to one another. They are related to the members of the opposite phratry through marriage. Membership was shown using an Eagle, Wolf, Killerwhale, or Raven crest. Today, many people wear jewelry or a gwish’na’ba’la (button blanket) that shows their crest.

In Tsimshian life, it is important to have a balance between the four phratries. Even in play and sports, teams were often divided by Eagles, Wolves, Killerwhales, and Ravens. When speeches were given, the other sides were usually given time to respond.

The Tsimshian Raven, Wolf, Killerwhale, and Eagle phratries have sub-groups called clans. The clan is important to the Tsimshian culture. All people in a clan consider themselves as kin. All people in a clan can trace their relatives to the same ancestor or hlagyijyet. This is done on the mother’s side of the family.

The clan connects people to their ancestors and histories. Once a person is born into a clan, he/she is always a member of that clan. Each clan has its own crests. The crests include passive and aggressive animals. People can also be adopted by other clans.

When a Tsimshian man refers to a clan brother, he would say, “ Wegu gwa’a,” which means “This is my brother.” Women would say hlaaawgu to one another, which means my clan sister. When a Tsimshian Eagle man speaks to a Raven, Wolf, and Killerwhale man, he should begin with, “ Wegi,” meaning “brother”. When a Tsimshian Eagle woman speaks to a Raven woman, she must use the proper kin relationship nik’daaayu, which means “my paternal aunt”. Tsimshian Raven women must also speak to Eagle, Wolf, and Killerwhale females in this way.

Clans own names for people. These names are handed down through the generations. These names cannot be
used by opposite clans. Some clan names can be shared within the phratry. The names are from the ancestors of the clan. The name is given when a baby is born or at a ceremony. Taking a person’s clan name away was a serious punishment.

Tsimshian communities included clans and their traditional opposites. Migration stories told of the people’s travels and history. All members of a clan shared land ownership in areas in which they lived. Each clan owned land for hunting, fishing, and harvesting food. They used markers to show ownership of their land and waterways. If a clan member wanted to visit another clan, they would have to get permission from that clan. If they wanted to hunt or fish in another clan’s area, they would also have to get permission from that clan.

When a clan member dies, the opposite clan provides comfort. They make speeches to show their love and support. They bring food for the family and clan. Each clan chooses an Elder, called Shmioygit, as its speaker and support.

Also, each clan chooses a member of its own clan to take care of the clan’s belongings. This includes regalia, such as clan hats, blankets, and cultural objects. It also includes songs, stories, and names. These were never allowed to be sold.

Clans are divided into house groups called wuwaab. Sometimes there would be more than one clan house for large clans. The clan houses were large timber structures. Some were two stories high. Up to five families could live in one clan house.

Clan houses had crests. The crest names were different from the clan names. Sometimes the crests told where the people came from. When a house had to be built, the clan would hire the opposite clan to build or rebuild the house. When the house was finished, the clan would pay the opposite clan during a ceremony. Different goods were used as currency during the ceremony.

Many clan houses had house posts and totem poles. A totem pole was made from a large red cedar tree. Some totem poles were also made from yellow cedar. The Haida may have been the first to carve totem poles. Later, other Native groups carved totem poles. The Tsimshian, Haida, and Tlingit all had their own distinctive way of carving a
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totem pole. Some would carve around the pole and others would carve out the back of the pole. The carvings were distinctive to each house.

All people in a clan house were related through the mother’s side of the family. Each house had a formal name, such as Waab Ggaagg, which means Raven House. The house name belonged to the people in the house. Each house had a leader. Many generations lived in one house. Boys lived in the houses until they were ten years old. At that time, the boys moved in with their maternal uncles. They became members of their uncle’s household. The uncles were very strict. The maternal uncles taught the nephews the history of their clan. They also trained their nephews to be strong warriors for the clan. Girls stayed in

the houses. They were raised by their grandmothers, aunts, and mother. Slaves also lived in the houses. The number of slaves owned showed the wealth of a clan.

The Haidas of Southeast Alaska are divided into two groups called moieties. The word moieties is from French and means “half”. The Haida moieties are Raven (Yáahl) and Eagle (Tsáak’). All Haidas are members of one of the two moieties. The moieties are divided into smaller groups, called clans.

All people in a moiety consider themselves related to one another. They are related to the members of the opposite moiety through marriage.

Moiety membership is shown using an Eagle or Raven crest. Today, many people wear jewelry or regalia that shows their moiety or clan.

In Haida life, it is important to have a balance between the Eagle and Raven. Even in play and sports, teams were often divided between Eagles and Ravens. When speeches were given, the opposite side was given time to respond.

The Haida Raven and Eagle moieties have sub-groups called clans. The clan is important to the Haida culture. All people in a clan consider themselves as kin. All people in a clan can trace their relatives to the same ancestor or kuníisii. This is done on the mother’s side of the family. The clan connects people to their ancestors and histories. Once a person is born into a clan, he/she is always a member of that clan.

Each clan has its own crests. The crests include passive and aggressive
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Relationship with the Environment

animals. People can also be adopted by other clans. Among the Haida, the Raven moiety often uses the crests of animals such as Wolf, Killer Whale, and Bear. Haida clans within the Eagle moiety often use the crests of animals, such as Frog, Beaver, and Hummingbird.

When a Haida speaks to a person from their same clan, they can address them as díí tawíi, which means “my clan relative”. When a Haida speaks to a person from the opposite moiety, they can address them in different ways depending on their age and gender: for example, díí chan, meaning “my grandfather”, or díí náan, meaning “my grandmother”.

Clans own names for people. These names are handed down through the generations. These names cannot be used by people of the opposite moiety. Some clan names can be shared within the moiety. The names are from the ancestors of the clan. The name is given when a baby is born or at a ceremony.

Taking a person’s clan name away was a serious punishment. There were laws that all clan members had to obey. For example, if a person in a clan was killed by a member of another clan, someone of the same rank in that clan had to be killed. This was how the Haida kept a balance in life.

Haida communities developed. The communities included clans and their traditional opposites. Migration stories told of the people’s travels and history.

All members of a clan shared land ownership in areas in which they lived. Each clan owned land for hunting, fishing, and harvesting food. They used markers to show ownership of their land and waterways. If a clan member wanted to visit another clan, he/she would have to get permission from that clan. If they wanted to hunt or fish in another clan’s area, they would also have to get permission from that clan.

When a member of one moiety dies, the members of the opposite moiety provide comfort. They make speeches to show their love and support. They bring food for the family and clan. Each clan chooses an Elder as its speaker.

Also, each clan chooses a member of its own clan to take care of the clan’s belongings. This includes regalia, such as clan hats, blankets, and cultural objects. It also includes songs, stories, and names. These were never allowed to be
The Alaska Native Claims Settlement Act: Relationship with the Environment

Many clan houses had house posts and totem poles. A totem pole was made from a large red cedar tree. Some totem poles were also made from yellow cedar. Later, other Native groups carved totem poles.

All people in a clan house were related through the mother’s side of the family. Each house had a formal name, such as K’aad Naas, which means “Shark House”. The house name belonged to the people in the house. Each house had a leader called Na ’Laáay.

Many generations lived in one house. Boys lived in the houses until they were around ten years old. At that time, the boys moved in with their maternal uncle, or hal káa. They became members of their uncle’s household. The uncles were very strict. The maternal uncles taught the nephews the history of their clan. They also trained their nephews to be strong warriors for the clan.

Girls stayed in the same house and were raised by their grandmothers, aunts, and mother.

Slaves also lived in the houses. The number of slaves owned showed the wealth of a clan.

During formal introductions, Haidas identify themselves by their moiety, clan and house.

Among the Haidas in Alaska, clans are divided into house groups. This was a practice borrowed from the Tlingits. Sometimes there would be more than one clan house for large clans. The clan houses were large timber structures. Some were two stories high. Up to five families could live in one clan house.

Clan houses had crests. The crest names were different from the clan names. Sometimes the crests told where the people came from. When a house had to be built, the clan would hire members of the opposite moiety to build or rebuild the house. When the house was finished, the clan would pay the builders during a ceremony. Different goods were used as currency during the ceremony.
ALL NATIVE PEOPLE of Southeast Alaska belong to a moiety or phratry. The clans are divided between the two moieties. Clans are groups in which people believe that they can trace their descent back to a founding ancestor. This gives the people within the clan a sense of collective identity. The line of descent in Native Southeast cultures is matrilineal, as ancestors are traced through the mother’s side of the family. The line of descent to a common ancestor is assumed and cannot be reconstructed.

**Grabber:** Show the students the picture from the back of this unit that shows a totem representing *The Box of Daylight* story (refer to unit 1). Have the students determine what the totem tells about the story. Use this to introduce the concept of totems telling a clan’s history. Use this to introduce moieties, phratries, and clans.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

- Have the Native students determine their clan and kwáans. Determine which students may be from the same clans and kwáans.

- Outline the relationship of moieties, clans, kwáans, and clan houses on the board. This should give the students a visual framework in which to learn the information from this unit.

- Read the text published at the beginning of this unit with the students. Discuss the information contained in the selection with them. Have the students take turns reading the content of the text.

- Have the students do online research into clan systems in other cultures (for example, the Aboriginals of Australia). The students should compare and contrast the different clan systems with clan systems in Alaska. Have the students share their findings with the class.

- Open a discussion about why the Natives of Southeast Alaska were able to develop a culture with such a sophisticated social structure. Lead the students to understand that Southeast Alaska was rich in natural resources. With the bounty from their homeland and the goods obtained in trade from neighboring tribes, they developed an unparalleled rich and socially complex culture rarely found among hunting and gathering societies.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

CEREMONY
Select cards that represent different ceremonies—this might include birthday parties, anniversaries, etc. Share the cards and have the students cite the ceremony associated with each card.

AGGRESSIVE
Show the pictures from this unit for aggressive and passive. Have the students contrast the wolf with the beaver—noting their behaviors in particular.

PASSIVE
Show the pictures from this unit for aggressive and passive. Have the students contrast the wolf with the beaver—noting their behaviors in particular.

MEMBERSHIP
Show the students an item that indicates membership in an organization—this might include a Costco card, a credit card, etc. Relate membership to the Alaska Native Brotherhood (ANB) and Alaska Native Sisterhood (ANS).
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

MATERNAL
Collect a concrete material that can be associated with “mother”; collect a concrete material for “father”. Show the two materials, and encourage students to identify them as associated with mother and father. Cite other examples.

PATERNAL
Lead this into the fact that Native lineage in Southeast Alaska is based on the maternal side, not on the paternal side, as in Western cultures.

OWNERSHIP
Have each student show something that he/she owns. Relate this to ownership of regalia among the Natives of Southeast Alaska.

REGALIA
This includes a person’s belongings used for ceremonies. Cite regalia such as hats, paddles, drums, and Chilkat blankets as examples of items that may be owned by clans or by individuals.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**KIN**
Show a DVD cover or a picture of the Simpsons. Have the students identify their relationships. Use this to introduce "kin". Have the students name some of their kin.

**WORTHY**
Show the students the not sea-worthy picture from the back of this unit. Use this to introduce the concept of worthy as it relates to respect, opponent, etc.

Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaska-heritage.org/collections to search our archival catalog or to view photos in our "digital collections" section. Above: Carving of a Whale totem.
Language and Skills Development

LISTENING

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 clasp 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.

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.
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.

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.

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.

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.
Language and Skills Development

READING

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.

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.

Let’s Read
Read the text from this unit with the students. Question them about the contents of the text.

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.
Language and Skills Development

WRITING

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

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.

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.
THE TLINGITS OF SOUTHEAST ALASKA are divided into two groups called moieties. The word moieties is from French and means “half”.

The Tlingit moieties are Raven (Yéil or—long ago—Laayaneidi) and Eagle (Cháak’). In earlier times, the Eagle moiety was known as Wolf (Gooch). The Tlingit who live in the interior in Canada still use the Wolf moiety.

All Tlingits are members of one of the two moieties. The moieties are divided into smaller groups called clans. Members of one moiety refer to the other moiety as guneit kanáayí (opposite). All people in a moiety consider themselves related to one another. They are related to the members of the opposite moiety through marriage.

Moiety _____________________ is shown using an Eagle or Raven crest. Today, many people wear jewelry or their clan at.óowu (__________________) that show their moiety.

In Tlingit life, it is important to have a balance between the Eagle and Raven. Even in play and sports, teams are often divided between Eagles and Ravens. When speeches are given, the opposite side is given time to respond.

The Tlingit Raven and Eagle moieties have sub-groups called clans. The clan is important in the Tlingit culture. All people in a clan consider themselves as ___________________. All people in a clan can trace their relatives to the same ancestor or Ax Shuká. This is done on the mother’s side of the family.

The clan connects people to their ancestors and histories. Once a person is born into a clan, he/she is always a member of that clan. Each clan has its own crests. The crests include ___________________ and ___________________ animals. People can also be adopted by other clans.

Among the Tlingit, Eagle moiety used the names of animals such as Wolf, Killer Whale, and Bear. Tlingit clans within the Raven moiety were named after animals, such as Frog, Beaver, and Salmon.

When a Tlingit man speaks to a clan brother, he would say ax yakaawu, which means “my _________________ brother”. Women would say ax xooni to one another, which means “my clan sister”. When a Tlingit Eagle man speaks to a Raven man, he should begin
Reading and Writing: Sentence Completion

with Chaa kaa, meaning “brother”. When a Tlingit Eagle woman speaks to a Raven woman, she must use the proper ______________ relationship ax aat, which means “my ______________ aunt”. Tlingit Raven women must also speak to Eagle females in this way.

Clans own names for people. These names are handed down through the generations. They are explained in the Tlingit value Haa Shagóon. These names cannot be used by opposite clans. Some clan names can be shared within the moiety. The names are from the ancestors of the clan. The name is given when a baby is born or at a ______________. Taking a person’s clan name away was a serious punishment. One time, a Tlingit helped the Russians during a conflict. For this, his clan name was taken away. His clan agreed that his name would never be used again.

There were laws that all clan members had to obey. For example, if a person in a clan were killed by a member of another clan, someone of the same rank in that clan had to be killed. This was how the Tlingit kept a balance in life.

Southeast Alaska is divided into regions called kwáans, in which both the Eagle and Raven clans live. The clans living in a kwáan own the land and share the natural resources of the region. A person can be a member of a kwáan even if he or she has never lived in that region. A person’s kwáan is determined by his/her clan ancestry.

Tlingit communities developed. The communities included clans and their traditional opposites. Migration stories told of the people’s travels and history. All members of a clan shared land ______________ in areas in which they lived. Each clan owned land for hunting, fishing, and harvesting food. They used markers to show ______________ of their land and waterways. If a clan member wanted to visit another clan, he/she would have to get permission from that clan. If they wanted to hunt or fish in another clan’s area, they would also have to get permission from that clan.

When a clan member dies, the opposite clan provides comfort. They make speeches to show their love and support. They bring food for the family and clan. Each clan chooses an Elder, traditionally the oldest, called Naa shaade hani, as its speaker and support.
They bring food for the family and clan. Also, each clan chooses a member of its own clan to take care of the clan’s belongings. This includes hats, blankets, and cultural objects. It also includes songs, stories, and names. These are never allowed to be sold.

Clans are divided into house groups called hit. Sometimes there would be more than one clan house for large clans. The clan houses were large timber structures. Up to five families could live in one clan house.

Clan houses had crests. The crest names were different from the clan names. Sometimes the crests told where the people came from.

When a house had to be built, the clan would hire the opposite clan to build or rebuild the house. When the house was finished, the clan would pay the opposite clan during a ________________. Different goods were used as currency during the _________________.

Many clan houses had house posts and totem poles. A totem pole was made from a large red cedar tree. Some totem poles were also made from yellow cedar. Later, other Native groups carved totem poles.

All people in a clan house were related through the mother’s side of the family. Each house had a formal name, such as Yéél Hít, which means Raven House. The house name belonged to the people in the house. Each house had a leader called Hít s’aatí. If the house leader was also the clan leader, he was called Naa sháade háni.

Many generations lived in one house. Boys lived in the houses until they were ten years old. At that time, the boys moved in with their ________________ uncles. They became members of their uncle’s household. The uncles were very strict. The ________________ uncles taught the nephews the history of their clan. They also trained their nephews to be strong warriors for the clan.

Girls stayed in the houses. They were raised by their grandmothers, aunts, and mother.

Slaves also lived in the houses. The number of slaves owned showed the wealth of a clan.

During formal introductions, Tlingits identify themselves by their clans, kwáans, and houses.
VOCABULARY PICTURES
REGALIA
AGGRESSIVE
KIN
MATERNAL
MEMBERSHIP
OWNERSHIP
PATERNAL
CEREMONY
WORTHY
BOX OF DAYLIGHT TOTEM
NOT SEA WORTHY
UNIT 8

Ku.éeex’ (Ceremonies)
There are many reasons for holding a ceremony. Approximately a year after a person dies, the clan of the deceased holds a ceremony. This ceremony is called a ku.éex’ in Tlingit, wáahlaal in Haida and loolgit in Tsimshian. It is sometimes known as a pay-off party or potlatch, which is a word from the Chinook Jargon.

Today, Native Elders have asked the younger tribal members not to use the word potlatch. They have asked them to use their own tribal names for the ceremonies.

During a ceremony, the deceased and the ancestors of a clan are remembered. It is a time for the clan members to end a year of mourning. The ceremony is held to remove grief. The ceremony is a time for people to get together with their kin. It is a time to honor the opposite moiety. The opposite moiety comforts the grieving clan. The clan of the deceased repays the opposite moiety.

Ceremonies used to last several days. Today, ceremonies are shorter. Today, cash and other western goods are used during the ceremony. The ceremony is not the same in all communities. There are steps that are followed during a ceremony.

The naa káani is the moderator of the ceremony. The naa káani is from the guest clan. He is hired by the host clan. The host clan directs the naa káani through the ceremony.

At the beginning of a ceremony and during the ceremony, members of the guest clan give money to the host clan and moiety. This is done unobtrusively. This part is done publicly.

The host clan’s regalia are put on a
The songs are finished during the final ceremony of the year, for that clan. The guest clan listens during this part of the ceremony.

Next, the clan Elders of the guest clan offer words of support. They sing their songs to remove grief. They display their clan regalia.

The host clan asks the guest clan members to take off their black scarves and paint. This wipes away the grief and mourning.

When the mourning part of the ceremony is over, the ceremony becomes happier. The host clan prepares fire bowls. The fire bowls are filled with gifts. The names of the ancestors are called before the fire bowls are given out. The fire bowls are then given to selected guests from the guest clan who supported the grieving family.

A member of the guest clan shows photographs of the deceased to each of the guests.

Next, the first meal is served. Younger members of the host clan and moiety serve the guests. Members of the guest clan may dance or sing to show their thanks. In Tlingit, they say “Gunalchéesh ho ho,” meaning “Thank you very much.” This means that the guests are totally satisfied.

The host clan then gives goods to the guests. The naakáani holds up bowls of fruit. He calls the names of guests who were chosen by the host clan. Each guest says, “Here!” A member of the host clan puts the bowl of fruit on the table in front of the guest called. The other guests grab for the fruit from the bowl.
This is a fun time during the ceremony.

Often a second meal is served after the fruit has been distributed. The guests may sing and dance during this time to show their thanks.

Next, men from the host clan enter, carrying a large container filled with berries. They sing a song as they enter. The women of the clan follow the men, singing the same song. The host clan serves the berries to the guests.

The host clan gives the guest moiety gifts of traditional Native foods. They may give jars of fish, seal, deer meat, berries, and jams. They may also give store-bought foods.

If another meal is to be served, it is served at this time. The guests may sing and dance at this time to show their thanks.

Next is the money bowl part of the ceremony. Members of the guest clan collect and count the money given to the host clan. They sit at a table at the front of the room. They have large money bowls in front of them. First, members of the same moiety but from different clans collect money from the members of the guest clan. The host moiety members acknowledge each person who contributed money.

Members of the host clan and the deceased family also acknowledge those who contributed money. Finally, they put their money into the bowls. The money counters add up the money. They give the total amount contributed to the naa káani. The naa káani calls out the total amount of money given by each moiety member. He also calls out the total amount of money contributed.

At different times during a ceremony, dances are performed. For example, a grandchild of the same moiety as the host clan does a spirit
The Alaska Native Claims Settlement Act: Relationship with the Environment

dance behind a blanket. The grandchild wears a special headdress representing the spirit. The dance tells a clan story. At this stage in the ceremony, the host clan ceremonially “kills the money.” The money is now dedicated to the deceased and to the ancestors.

After this, the money is distributed to all members of the guest moiety. All guest clan leaders get larger payments. Also, those who helped with special tasks get larger payments. This would include pall bearers, grave diggers, cooks, night watchers, hunters, fishermen, and singers.

After all of the food and goods have been distributed, the host clan leader may introduce individuals from his clan to all of the participants of the ceremony. Newborn children of the host clan may also be introduced. The names of the newborn children are called out at this time. The names are chosen from clan ancestors.

A clan name can only be given by the clan members of that clan. This may involve getting permission from the clan leader or grandparents. The naa káani holds the money on the children’s foreheads. He calls out the names of the children. The guests repeat the names. This is done three times for each child. The naa káani then gives the money to a person who witnessed the naming ceremony. The witness is responsible for remembering the name and the naming ceremony. Non-clan members are adopted at this time. They are adopted in the same way as the newborns are named.

The host clan may sing an exit song or make speeches. The guest moiety can also respond. This provides balance to the ceremony.

It is then time for the guests to leave. The ceremony is over.

In 1885, The Canadian government banned ceremonies. The U.S. government banned ceremonies soon after. They thought the ceremonies were a waste of time. They believed that too much currency and wealth was wasted during a ceremony.

The ban was stopped in 1934 in the U.S. and in 1951 in Canada.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

CELEBRATION OF BIRTHS, rites of passages, weddings, funerals, naming ceremonies, and honoring of the deceased are some of the many reasons for which a ceremony may occur. Although protocol differs among the different groups of Native peoples, the ceremony will usually involve a feast with music, dance, and spiritual activities. The most sacred ceremonies are usually observed in the winter.

Grabber: Before the lesson begins, obtain greeting cards that represent different occasions and ceremonies. This might include birthdays, anniversaries, funerals, births, etc. Share these with the students, calling upon them to identify the occasion or ceremony associated with each one. Use these to lead into the ku.éex’ ceremony.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

- If any ceremonial regalia are available, make arrangements for their owner(s) to present them to the students. Reinforce the value of the regalia to the owner and the clan.

- Read the text at the beginning of this unit with the students. Ask the students questions about the contents of the text, causing them to reflect on the customs associated with the different stages of the ceremony.

- If a DVD of Celebration is available, show portions of it to the students. Lead the students to understand that Celebration is held every two years to reaffirm the cultural ties and heritage of Native peoples.

- Discuss with the students the reaction of Western religions and ultimately the U.S. government to the Native ceremonies. Lead the students to suggest why the ceremonies were banned. It is important for the students to understand that the Western religious groups and the U.S. government had a policy of assimilation for Natives. They saw the ceremonies as a hindrance to the “Native heathens” becoming “civilized”. Have the students imagine how they would feel if their birthdays, Christmas, etc. were banned.

- Invite a resource person to make a presentation to the students about ceremonies. You may wish to video tape the session so that it can be reviewed later.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**DECEASED**
Show the students a card of sympathy or condolences. Use this to introduce the term “deceased”. You may wish to share an obituary column from a newspaper with the students.

**HEADDRESS**
Show the hats picture from the back of this unit to the students; have them identify each hat. Use this to introduce Native headdresses—show the headdress picture from this unit.

**ACKNOWLEDGE**
Show the picture of Elizabeth Peratrovich from this unit to the students. Lead the students to understand that she is acknowledged for her work in Native civil rights. February 16 is named in her honor.

**DISTRIBUTE**
Show the students a newspaper or magazine—use the material to introduce “distribute” to the students. Have the students suggest other things that can be distributed.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

GRIEF
Show the students the picture from this unit for grief. Lead the students to understand that grief is a very strong emotion that can be caused by a variety of situations. Cite other contexts that may cause people grief.

FINAL
Show the students bread, butter, cheese, and ham. Have them suggest the steps necessary to make a ham and cheese sandwich, noting in particular the final step (for example, cutting the sandwich in half before eating it).

MOURING
The period of mourning for Native peoples in Southeast Alaska is about one year. The mourning period ends with the payoff ceremony. Ceremonies are usually held in the fall so as not to interfere with the harvesting periods.

CONTAINER
Collect a number of different food containers. Have the students compare and contrast the containers in terms of their materials, contents, and uses.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

SUPPORT

Show the students an example of a fund-raising item (for example, Girl Scout cookies, sports tickets, etc.). Use this to introduce “support” to the students. Cite other examples of support for people and/or organizations.

CONTRIBUTE

Make a slit in the tin lid of a glass jar. Show the jar to the students, calling upon them to suggest why the slit is in the top of the jar. Lead them to understand that the jar is for people to contribute funds for a cause.

Did you know?

Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaska-heritage.org/collections to search our archival catalog or to view photos in our “digital collections” section. Above: Photograph postcard inscribed “Potlatch Dancers, Alaska” by Winter & Pond. Image taken at Klinkwan circa 1890s.
Language and Skills Development

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.

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.

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.

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.
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.

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.

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.
Language and Skills Development

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.

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.

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.

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.
Language and Skills Development

WRITING

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

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.

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.

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.
THERE ARE MANY REASONS for holding a ceremony. Approximately a year after a person dies, the clan of the ______________ holds a ceremony. This ceremony is called a ku.éeex’ in Tlingit, wáahlaal in Haida and loolgit in Tsimshian. It is sometimes known as a pay-off party or potlatch, which is a word from the Chinook Jargon.

Today, Native Elders have asked the younger tribal members not to use the word potlatch. They have asked them to use their own tribal names for the ceremonies.

During a ceremony, the ______________ and the ancestors of a clan are remembered. It is a time for the clan members to end a year of ______________.

The ceremony is held to remove ______________. The ceremony is a time for people to get together with their kin. It is a time to honor the opposite moiety. The opposite moiety comforts the grieving clan. The clan of the ______________ repays the opposite moiety.

At the beginning of a ceremony and during the ceremony, members of the guest clan give money to the host clan and moiety. This is done unobtrusively. This part is done publicly.

The host clan’s regalia are put on a table at the front of the room. Pictures of the ______________ clan member are put on the table.

The host clan welcomes the guests. The guests are from the opposite clan. Traditionally, the guest clan helps the host clan members to put on their regalia. They helped people put black marks on their faces. They helped the people to put on their black headbands. This would happen during the ______________ ceremony.
Traditionally, members of the host clan would sing four grieving songs. They would sing two songs if the ceremony was for one person or a child.

If another clan member died, and another ceremony is planned for the same clan later in the same year, some _____________ songs are left unfinished. The songs are finished during the _____________ ceremony of the year, for that clan. The guest clan listens during this part of the ceremony.

Next, the clan Elders of the guest clan offer words of ____________. They sing their songs to remove ____________. They display their clan regalia.

The host clan asks the guest clan members to take off their black scarves and paint. This wipes away the ________________ and ________________.

When the ________________ part of the ceremony is over, the ceremony becomes happier. The host clan prepares fire bowls. The fire bowls are filled with gifts. The names of the ancestors are called before the fire bowls are given out. The fire bowls are then given to selected guests from the guest clan who ________________ the grieving family.

A member of the guest clan shows photographs of the ________________ to each of the guests.

Next, the first meal is served. Younger members of the host clan and moiety serve the guests. Members of the guest clan may dance or sing to show their thanks. In Tlingit, they say “Gunalchéesh ho ho,” meaning “Thank you very much.” This means that the guests are totally satisfied.

The host clan then gives goods to the guests. The naa káani holds up bowls of fruit. He calls the names of guests who were chosen by the host clan. Each guest says, “Here!” A member of the host clan puts the bowl of fruit on the table in front of the guest called. The other guests grab for the fruit from the bowl. This is a fun time during the ceremony.
Reading and Writing: Sentence Completion

Often a second meal is served after the fruit has been __________________. The guests may sing and dance during this time to show their thanks.

Next, men from the host clan enter, carrying a large __________________ filled with berries. They sing a song as they enter. The women of the clan follow the men, singing the same song. The host clan serves the berries to the guests.

The host clan gives the guest moiety gifts of traditional Native foods. They may give jars of fish, seal, deer meat, berries, and jams. They may also give store-bought foods.

If another meal is to be served, it is served at this time. The guests may sing and dance at this time to show their thanks.

Next is the money bowl part of the ceremony. Members of the guest clan collect and count the money given to the host clan. They sit at a table at the front of the room. They have large money bowls in front of them. First, members of the same moiety but from different clans collect money from the members of the guest clan. The host moiety members ________________ each person who ________________ money.

Members of the host clan and the ________________ family also ________________ those who ________________ money. Finally, they put their money into the bowls. The money counters add up the money. They give the total amount ________________ to the naa káani. The naa káani calls out the total amount of money given by each moiety member. He also calls out the total amount of money ________________.

At different times during a ceremony, dances are performed. For example, a grandchild of the same moiety as the host clan does a spirit dance behind a blanket. The grandchild wears a special ________________ representing the spirit. The dance tells a clan story. At this stage in the ceremony, the host clan ceremonially “kills the money.” The money is now dedicated to the ________________ and to
After this, the money is________________________to all members of the guest moiety. All guest clan leaders get larger payments. Also, those who helped with special tasks get larger payments. This would include pall bearers, grave diggers, cooks, night watchers, hunters, fishermen, and singers.

After all of the food and goods have been __________________, the host clan leader may introduce individuals from his clan to all of the participants of the ceremony. Newborn children of the host clan may also be introduced. The names of the newborn children are called out at this time. The names are chosen from clan ancestors.

A clan name can only be given by the clan members of that clan. This may involve getting permission from the clan leader or grandparents. The naa káani holds the money on the children’s foreheads. He calls out the names of the children. The guests repeat the names. This is done three times for each child. The naa káani then gives the money to a person who witnessed the naming ceremony. The witness is responsible for remembering the name and the naming ceremony. Non-clan members are adopted at this time. They are adopted in the same way as the newborns are named.

The host clan may sing an exit song or make speeches. The guest moiety can also respond. This provides balance to the ceremony.

It is then time for the guests to leave. The ceremony is over.

In 1885, The Canadian government banned ceremonies. The U.S. government banned ceremonies soon after. They thought the ceremonies were a waste of time. They believed that too much currency and wealth was wasted during a ceremony.

The ban was stopped in 1934 in the U.S. and in 1951 in Canada.
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The Alaska Native Claims Settlement Act: Relationship with the Environment

OVER TIME, THE NATIVE PEOPLES of Southeast Alaska developed sophisticated art forms. Even many tools that were used every day were decorated with art forms. Stories, songs, and drama were also important art forms.

The traditional regalia of the Southeast Natives can show power, wealth, and lineage. Native peoples respect the opposite clan and their ancestors in the making and handling of the regalia. Importance is placed on the maker of the regalia. Members of the opposite clan are asked to make the regalia. Regalia in Native culture are an acknowledgment of all ancestors who came before.

Fur capes and shirts of deer or seal skin were worn. The most valuable furs used for clothing were sea otter, wolf, beaver, marmot, and especially marten. For the winter, trousers and jackets were made from suede. Hooded capes were made from bird skins.

One of the most famous art forms is the Chilkat robe. The robes are made from mountain goat wool, cedar bark, and dyes. Each robe shows a clan crest. It can take from one to five years to make a Chilkat robe. Chilkat robes almost became an extinct art form in the twentieth century. However, today there are several weavers who make Chilkat regalia.

Raven’s Tail robes are also made today. They were not made for almost two hundred years. Weavers also make leggings, medicine bags, dance purses, dance aprons, tunics, and shirts.

Button blankets are more common than the Chilkat and Raven’s Tail robes. These blankets are often decorated with clan crests. These blankets are worn to display lineage and clan crests at ceremonies, in much the same way as the Chilkat robe.

Clan hats are one of the most important Native art forms. They are often brought out during ceremonies. They can be decorated with paint, abalone shell, mother-of-pearl, sea-lion whiskers, and
The Alaska Native Claims Settlement Act: Relationship with the Environment

dermine.

Traditional ornaments included bone hair pins, ear and nose piercings, bracelets, face paint, and tattoos. Dentalium shells, bone, and shark's teeth were used to make the ornaments. Wealthy people had copper rings, bracelets, and necklaces. Shamans would often wear pendants made from bears' teeth. Some women also wore a labret in their lower lips. This was a wood, bone, or stone plug. The size of the labret was based on the age of the women. A plug could be over three inches in size for an elderly woman. Slaves were not allowed to wear labrets.

Dugout canoes were made from spruce and cedar logs. Red cedar was the favorite tree for dugout canoes. These canoes were used for trading, hunting, fishing, and warfare. The canoes could be up to sixty feet long. The Haidas made the largest dugout canoes. They had the best red cedar trees. Cottonwood was used for making small dugout canoes. Large canoes often had a carved figure at the front. Some figures were painted with crests. A waterproof paint was made by mixing minerals, salmon eggs, and chewed spruce gum. This paint was put on a boat with a bear- or porcupine- hair brush.

Most Native objects were carved from wood. Wood was the most available natural resource. Other materials such as horn, copper, and later silver were also decorated with carved figures. Southeast Natives traded for argillite with British Columbia tribes. Since contact, paper, canvas, glass, and precious metals have also been used for different art forms.
Traditionally, the tools used by Native people were also works of art. These tools included stone adzes and axes, drills, and carving knives made from stone, bone, or shell.

Native masks, rattles, and other regalia were decorated to illustrate lineage and clan history. The most lavishly carved eating utensils and bowls were saved for ceremonies. Those used for everyday meals had simple decorations.

Carved boxes stored food supplies and ceremonial clothing. The bentwood box is one type of box. To make a bentwood box, the wood is steamed and then shaped into a box. Boxes were also used for cooking. They did this by dropping hot stones into a box filled with water.

Huge screens, used to divide the living quarters within a house, were also carved. Often these screens were decorated with clan crests.

Totem poles are used to tell a story, legend, event, tradition, or lineage. Totems could also be made for the birth of a child or the death of a clan leader. The carvings on totem poles are usually animals—a bear, eagle, or killer whale, for example. Humans can also be carved into a totem pole.

To understand the meaning of a totem pole, one would have to ask the person who wanted it carved. Early missionaries thought the totem poles were bad. They had many of the totem poles destroyed.

Other hand-made things found in a clan house were wooden plates, dishes, cups, bowls, ladles, scoops, and spoons of wood and horn. Many of these things were decorated with designs and mother-of-pearl, animals’ teeth and shells.

A clan house was made with four spruce support posts and hemlock planks for siding. Often the support posts were carved. The entrances to the clan houses were sometimes made through the shape of a carved or painted animal.

Within the traditional Southeast clan home, there would be mats of grass or cedar bark, and blankets of animal skins, as well as boxes and baskets.
The Alaska Native Claims Settlement Act: Relationship with the Environment

To this day, Native baskets are made from spruce roots, bear grass, and dyed bear grass. They are so well made that you cannot see the weaving on the inside of the baskets. The baskets were also used in ceremonies. Some baskets held food for the feasts. The baskets had different designs.

Rock carvings are fairly common in coastal Alaska. These are called petroglyphs. Rock is harder to carve than wood. The petroglyphs were crude compared to wooden carvings. The drawings usually show clan crests. They served as markers to show clan ownership of land or sites.

In Southeast Native art, many of the designs can only be used by certain families or lineages or with the permission of the families or lineages.

Southeast Natives have many stories. Raven, Thunderbird, animals, and people can be found in the stories. There are traditional stories of migration and creation.

Speeches and songs are important to the Natives of Southeast Alaska. Good orators are highly respected. Traditionally, good orators would be invited to go to other kwáans to make speeches or sing songs. They were paid for doing this.

Dances were and are popular among the Native peoples of Southeast Alaska. Rattles and clappers were often used during the dances to beckon spirits. Painted boxes that had pebbles inside were used as drums. People danced at ceremonies. When a person danced, his movements had to be exactly right.

Art is another important part Native cultures in Southeast Alaska. Many of these art forms show eyes, skeletons, animals, birds, fish, people, and legendary characters. These drawings were often painted or carved into different things. Some things had both carvings and paintings. Black and red were popular colors in Southeast Native art. Weapons, houses, canoes, and masks were covered with drawings and carvings.

In the On Your Knees cave on Prince of Wales Island, the bones of a young Native man who died more than 10,000 years ago were found. Many beautiful stone tools were also found. One tool found in the cave was made 10,300 years ago.
ART HAS LONG BEEN an integral part of life for Southeast Alaska Natives. The abundance of food and natural resources in Southeast Alaska allowed for the development of highly sophisticated art forms. While there are variations among the different tribes, many of the Native art forms are similar. In some cases, designs and traditions were borrowed from other groups. Art played varied roles in traditional Native cultures. Art was used to represent wealth, lineages, legends, stories, and other important aspects of life. Today, many of the traditional art forms are maintained; many for commercial purposes.

Grabber: Show the students a potato. Tell them that you want to peel it. Have them suggest what tools might be used for this process. Lead the students to suggest a peeler—show an example. Use this as an example of necessity leading to invention. Relate this to the development of Native tools, noting the necessities that led to their development and the availability of raw materials for their production.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

- Have each student identify a contemporary tool. The students should research the origin of each tool, who invented it, and when. When finished, have the students share their findings.

- Invite a resource person to make a presentation to the students about the production of traditional Native tools. Arrange the presentation well in advance so that concrete materials can be collected to enhance the presentation.

- If actual samples of Native art are available, share them with the students. This might include baskets, tools, drawings, paintings, and carvings. Have the students note the materials used to make the different items.

- Have the students research art forms from other cultures in harsher climes than Southeast Alaska. Use this to explore the factors that allowed Southeast Natives to create such intricate art forms. Have the students determine the role played by the fine arts in a society.

- Read the text from the beginning of this unit with the students. Discuss the information contained in the selection with them. Have the students take turns reading the content of the text.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**SOPHISTICATED**
Show the students the picture of the typewriter and the computer at the back of this unit. Have them contrast the two—use the computer to introduce “sophisticated” when contrasted with the typewriter. Use the halibut hook as a sample of a sophisticated Native tool.

**LINEAGE**
Have individuals name their parents, grandparents, and so on. Use this to represent lineage—show the picture from this unit for lineage.

**EXTINCT**
Show the students the picture from this unit for extinct. Have the students suggest what art forms might be made from the mastodon tusks. If a sample is available, show it to the students.

**DECORATED**
Collect a few plates and dishes with distinct patterns. Share them with the students. Show the basket picture for “decorated” from this unit. Have the students suggest other things that are decorated.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**ORNAMENTS**
Collect samples of common jewelry. Lead the students to suggest why people wear such ornaments. Show the picture for “ornaments” from this unit. Show the labret picture as an example of another ornament.

**LABRET**
Show the picture for “labret” when introducing ornaments to the students. If available, show pictures of other types of labrets from different cultures.

**ADZE**
Show the picture from this unit that shows the adzes. Looking at the picture, have the students suggest their uses. Have them imagine what the adzes would have been made out of traditionally.

**UTENSIL**
Show a knife, fork, and spoon. Have the students imagine what types of utensils would have been used traditionally. Have the students suggest the materials used for the utensils.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

DESIGNS

Collect clothing samples, dishes, etc. that have designs. Have the students compare and contrast the designs. Show the picture for “designs” from this unit.

ORATOR

Show the students the picture of Martin Luther King, Jr., at the back of this unit. Determine their knowledge of his input into the civil rights movement, in particular, his strong abilities as an orator. Relate the role of orator to Native cultures.

Did you know?

Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaska-heritage.org/collections to search our archival catalog or to view photos in our “digital collections” section. Above: Photograph postcard inscribed “Native Alaska Baskets” by P.E. Kern, Skagway, Alaska, circa 1900.
Language and Skills Development

LISTENING

**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.

**Picture Hold Up**
Before the activity begins, prepare a stencil that contains small versions of the vocabulary pictures. Provide each student with a copy of the stencil. The students should cut the pictures from their copies of the stencil. When the students’ pictures are cut out, say a vocabulary word. Each student should then hold up the picture for the vocabulary word that you said. Repeat this process until all of the pictures/vocabulary words have been used in this way.

**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.

**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.
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.

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.

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.

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.
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.

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.

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.

Letter Encode
Give the students their cut out letters, prepared earlier in this program. Show a vocabulary picture. The students should use their letters to spell the word for that picture. Repeat, using the remaining pictures from this unit. You may wish to show pictures from other units to review their spellings.
Language and Skills Development

WRITING

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.

Descriptions
Place an art form at the front of the room. Provide the students with writing paper and pens. Each student should then describe the appearance/uses etc. of the art form. When completed, have each student read his/her writing to the others.

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

Syllable Time
Provide each student with writing paper and a pen. Say a syllable that is found in one of the sight words. Each student should then write the sight word that contains that syllable. Depending upon the syllable that you say, more than one sight word may be correct. Repeat this process with other syllables. Afterwards, review the students’ responses.
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Carved boxes stored food supplies and ceremonial clothing. The bentwood box is one type of box. To make a bentwood box, the wood is steamed and then shaped into a box. Boxes were also used for cooking. They did this by dropping hot stones into a box filled with water.

Huge screens, used to divide the living quarters within a house, were also carved. Often these screens were ______________ with clan crests.

Totem poles are used to tell a story, legend, event, tradition, or ______________. Totems could also be made for the birth of a child or the death of a clan leader. The carvings on totem poles are usually animals—a ear, eagle, or killer whale, for example. Humans can also be carved into a totem pole. To understand the meaning of a totem pole, one would have to ask the person who wanted it carved. Early missionaries thought the totem poles were bad. They had many of the totem poles destroyed.

Other hand-made things found in a clan house were wooden plates, dishes, cups, bowls, ladles, scoops, and spoons of wood and horn. Many of these things were ______________ with ______________ and mother-of-pearl, animals’ teeth and shells.

A clan house was made with four spruce support posts and hemlock planks...
Reading and Writing: Sentence Completion

for siding. Often the support posts were carved. The entrances to the clan houses were sometimes made through the shape of a carved or painted animal.

Within the traditional Southeast clan home, there would be mats of grass or cedar bark, and blankets of animal skins, as well as boxes and baskets.

To this day, Native baskets are made from spruce roots, bear grass, and dyed bear grass. They are so well made that you cannot see the weaving on the inside of the baskets. The baskets were also used in ceremonies. Some baskets held food for the feasts. The baskets had different ___________.

Rock carvings are fairly common in coastal Alaska. These are called petroglyphs. Rock is harder to carve than wood. The petroglyphs were crude compared to wooden carvings. The drawings usually show clan crests. They served as markers to show clan ownership of land or sites.

In Southeast Native art, many of the _______________ can only be used by certain families or ________________ or with the permission of the families or _________________.

Southeast Natives have many stories. Raven, Thunderbird, animals, and people can be found in the stories. There are traditional stories of migration and creation.

Speeches and songs are important to the Natives of Southeast Alaska. Good _______________ are highly respected. Traditionally, good _______________ would be invited to go to other kwáans to make speeches or sing songs. They were paid for doing this.

Dances were and are popular among the Native peoples of Southeast Alaska. Rattles and clappers were often used during the dances to beckon spirits. Painted boxes that had pebbles inside were used as drums. People danced at ceremonies. When a person danced, his movements had to be exactly right.

Art is another important part Native cultures in Southeast Alaska. Many of these art forms show eyes, skeletons, animals, birds, fish, people, and legendary characters. These drawings were often painted on or carved into different things. Some things had both carvings and paintings. Black and red were popular colors in Southeast Native art. Weapons, houses, canoes, and masks were covered with drawings and carvings.

In the On Your Knees cave on Prince of Wales Island, the bones of a young Native man who died more than 10,000 years ago were found. Many beautiful stone tools were also found. One tool found in the cave was made 10,300 years ago.
DECORATED
DESIGNS
EXTINCT
"Skak-ish-tim", Native, over 100 years old. Wrangell, Alaska. Photo by Morden.
LABRET
ORATOR
ORNAMENTS
SOPHISTICATED
TYPEWRITER
COMPUTER
MARTIN LUTHER KING
UNIT 10

Traditional Shelters
IN SOUTHEAST ALASKA, Native settlements were composed of houses that stretched along the shore of a bay or river. The houses always faced the water.

Some homes had facades. Many of the facades were striking in appearance. Many of the facades were decorated.

Small settlements had four or five houses with under one-hundred people. Large settlements had up to twenty-five houses and about a thousand people. The Native people lived in these settlements during the winter. Many Native settlements had steam baths.

In the summer, during fishing season, the people made temporary camps. In these camps they used cabins, huts, sheds, and smokehouses. The cabins were made of poles and cedar bark.

The winter clan homes in the settlements were rectangular. Different tribes had different styles of homes. These rectangular homes were made of thick boards. Four posts supported the home inside. Four posts supported the home outside. The door hole was covered by a
skin or mat. Some homes had doors with wooden latches.

Inside a clan home was a rectangular pit. In the center of the pit was a hearth. In the ceiling above the hearth was a hole. This hole let the smoke from the hearth go outside.

People had their own fires for cooking. Fifty to one hundred people would live in one clan house. At least three generations lived in a clan house.

There were plank beds for sleeping. The beds were along the walls. The head of the household slept at the back of the house.

Large carved boxes were used to store clan regalia and ceremonial objects. Storage rooms were along the sides of the rectangular clan homes.

People slept along the sides of the house. Slaves slept by the door. The houses had no windows. Big things, like fishing gear, were stored in the rafters.

The facade and partitions within the houses were decorated. They were decorated with paintings. The corner posts were often carved.

Each house had its own name. This could be Large House, Valley House, Killer Whale House, and so on. Inside the homes, the fire and stone oil lamps provided light.

If too many people lived in a clan house or if they did not get along, a new house would be built. The new house got its own name. Usually the name of the new house was connected to the name of the old house. In this way, some people could say they are from two or more houses.

Sometimes people had to leave a house or the house was destroyed. In this case, the name of the house was still the property of the house members, the matrilineal descendants, and the clan.

If the members agreed, the house name could be given to a new house. Each house had its own crest. The house crests were inherited from the people’s ancestors.

How did the movement from clan houses to individual homes affect Native cultures?
The Alaska Native Claims Settlement Act: 
Background and Place-Based Activities

FOR GENERATIONS, THE NATIVE PEOPLES of Southeast Alaska lived in communal clan houses. These houses were the social centers of the communities and intrinsically tied to the people, their ancestors, and their heritage. Early missionaries and government representatives failed to appreciate the importance of the clan houses to the Native cultures. The breakdown of the clan house system signaled major changes to the Native cultures of Southeast Alaska.

Grabber: Collect items that can be associated with the rooms of a house. Have the students identify them and match the items with their appropriate rooms. Then, have the students imagine a house with one room. Lead the students to understand that all of the materials could still be used in the home, but in areas rather than rooms. Use this to lead into the clan houses used by the Natives of Southeast Alaska.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

• Use a sheet of tag board to represent a clan house. Identify the parts and areas of the house, using a felt marker. Show the students a picture of the interior of a clan house from the back of this unit. Have them note the regalia and furnishings in the home.

• Provide the students with writing paper and pens. Each student should then write a diary page as to what it would be like to move from a large, communal home into a single-family home. This should include physical and social changes for the traditional society. When the students have completed their writings, have them share their work with one another.

• Have the students do online research related to forms of housing from other cultures. Each student should select one culture to research. When completed, have each student share his/her findings with the rest of the class.

• If popsicle sticks are available, have the students make models of clan houses. They can glue the sticks together to create the shape of the houses. Afterward, they can decorate the façades with colored markers.

• Read the text from the beginning of this unit with the students. Discuss the information contained in the selection with them. Have the students take turns reading the content of the text.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**DESTROYED**
Show the students the picture for “destroyed” from this unit. Have the students suggest what destroyed the house. Lead them to understand that the damage was done by an earthquake. Cite other destructive forces.

**FACADES**
Show the students the non-Native buildings with facades. Relate these facades to their Native counterparts. Show the picture for “facades” from this unit to the students.

**HEARTH**
Show the students some pieces of kindling wood, and call upon them to suggest its use. Lead this into the making of a fire, particularly in a hearth of a clan house. Show the picture from this unit.

**MATRILINEAL**
If a set of dolls is available, use it to represent a matrilineal lineage. Outline examples on the board of the matrilineal lineage of a couple of local families.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**PLANKS**
Show the picture of the inside of a clan house from the back of this unit. Have the students note the floor planks and wall planks in the clan house. Have the students suggest other places where planks may be found.

**RAFTERS**
Cut a cardboard box to represent a model of a house. Use rulers or other sticks to create rafters in the cardboard house. Show the picture from this unit.

**RECTANGULAR**
Have the students identify items in the classroom that are rectangular in shape.

**SETTLEMENT**
Show the students the pictures from this unit for “settlement” and “temporary”. Have the students contrast the two pictures. They should suggest how living in a settlement would be different from life in a temporary camp.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

TEMPORARY

Show the students the pictures from this unit for “settlement” and “temporary”. Have the students contrast the two pictures. They should suggest how living in a settlement would be different from life in a temporary camp.

STYLES

Show the students the picture for “houses” at the back of this unit. Have the students compare and contrast the styles of houses shown. Relate this to the styles of building, e.g. in the picture for this unit.

Did you know?

Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaska-heritage.org/collections to search our archival catalog or to view photos in our “digital collections” section. Above: Cabinet card photograph showing a Wrangell Tlingit grave marker, circa 1880s.
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.

Picture Hold Up
Before the activity begins, prepare a stencil that contains small versions of the vocabulary pictures. Provide each student with a copy of the stencil. The students should cut the pictures from their copies of the stencil. When the students’ pictures are cut out, say a vocabulary word. Each student should then hold up the picture for the vocabulary word that you said. Repeat this process until all of the pictures/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 it misses, say a word and have the student find its picture. If it lands in the house, the student may pass. Repeat.
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.”

Wild Balloon
Before the activity begins, obtain a large balloon. Stand in front of the students and inflate the balloon. Have the vocabulary pictures mounted on the board. Hold the end of the balloon closed. Then, release the balloon. When the balloon lands, the student closest to it should say a complete sentence about a vocabulary picture you point to. Repeat this process until many students have responded.

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.
**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.

**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.

**Letter Encode**
Give the students their cut out letters, prepared earlier in this program. Show a vocabulary picture. The students should use their letters to spell the word for that picture. Repeat, using the remaining pictures from this unit. You may wish to show pictures from other units to review their spellings.

**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.
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.

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

Sentence Completion 2
Write a number of sentence halves related to clan houses on individual sentence strips. These should include both the beginning and ending halves of sentences. Mount the sentence halves on the chalkboard and number each one. Provide the students with writing paper and 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 chalkboard (by its number). Repeat until all of the students have shared their sentence halves in this way.
IN SOUTHEAST ALASKA, Native __________________ were composed of houses that stretched along the shore of a bay or river. The houses always faced the water.

Some homes had __________________. Many of the __________________ were striking in appearance. Many of the __________________ were decorated.

Small __________________ had four or five houses with under one-hundred people. Large __________________ had up to twenty-five houses and about a thousand people. The Native people lived in these __________________ during the winter. Many Native __________________ had steam baths.

In the summer, during fishing season, the people made __________________ camps. In these camps they used cabins, huts, sheds, and smokehouses. The cabins were made of poles and cedar bark.

The winter clan homes in the __________________ were __________________. Different tribes had different __________________ of homes. These __________________ homes were made of thick boards. Four posts supported the home inside. Four posts supported the home outside. The door hole was covered by a skin or mat. Some homes had doors with wooden latches.

Inside a clan home was a __________________ pit. In the center of the pit was a __________________. In the ceiling above the __________________ was a hole. This hole let the smoke from the __________________ go outside.

People had their own fires for cooking. Fifty to one hundred people would live in one clan house. At least three generations lived in a clan house.

There were __________________ beds for sleeping. The beds were along the walls. The head of the household slept at the back of the house.

Large carved boxes were used to store clan regalia and ceremonial objects. Storage rooms were along the sides of the __________________ clan homes.
People slept along the sides of the house. Slaves slept by the door. The houses had no windows. Big things, like fishing gear, were stored in the ________________.

The _________________ and partitions within the houses were decorated. They were decorated with paintings. The corner posts were often carved.

Each house had its own name. This could be Large House, Valley House, Killer Whale House, and so on. Inside the homes, the fire and stone oil lamps provided light.

If too many people lived in a clan house or if they did not get along, a new house would be built. The new house got its own name. Usually the name of the new house was connected to the name of the old house. In this way, some people could say they are from two or more houses.

Sometimes people had to leave a house or the house was _________________. In this case, the name of the house was still the property of the house members, the _________________ descendants, and the clan.

If the members agreed, the house name could be given to a new house. Each house had its own crest. The house crests were inherited from the people’s ancestors.
VOCABULARY PICTURES
DESTROYED
FACADES
HEARTH
MATRILINEAL
PLANKS
RECTANGULAR
SETTLEMENT
STYLES
CLAN HOUSE
HOUSES
The Alaska Native Claims Settlement Act: Relationship with the Environment

IT IS POSSIBLE THAT before the Europeans arrived in Southeast Alaska, the Tlingits may have met Chinese and Japanese sailors. A Japanese boat washed up in the Aleutians in the late 1600s.

The first Europeans to reach Alaska were most likely Spanish. They sailed to Alaska in the 1500s.

Tsar Peter I of Russia wanted an expedition to travel to Alaska. In June of 1741, Vitus Bering and Alexei Chirikov sailed from Russia to Alaska. On July 15, Chirikov saw land. He probably saw the west coast of Prince of Wales Island.

He sent fifteen men ashore to find fresh water. They were the first Europeans to land in Alaska. However, they never were seen again. The Tlingit people say that the sailors stayed with them. Life on the ship was cruel and hard. The sailors married Tlingit women and then traveled south in canoes. They did not want to be hanged as traitors. There is proof that the Russian sailors settled in the Klawock area of Prince of Wales Island. Robert Peratovich was the leader of Klawock in the early 1900s. Peratovich is a Russian name. A Russian knife was found among Tlingit artifacts in Klawock.

In November 1741, Bering’s ship was wrecked on an island called Bering Island. Bering became sick and died. The survivors built a boat using the wood from the damaged ship. They sailed west for Russia. They took lots of furs, including many sea otter pelts, with them.

The Russians saw that the sea otter pelts were the best in the world. This caused the Russians to be more interested in Alaska.

This would affect the Native peoples of the Aleutians and Southeast Alaska in many ways. Between 1740 and 1800, Russian fur traders explored Alaska. They built trading posts. Some of the trading posts became permanent settlements. Many Native people traveled from their traditional settlements to live closer to the trading posts.

The Russians forced the Aleuts to work for them as hunters for sea otters. Many Aleuts were forced into slavery.

Most Russian explorers traveled to Southeast Alaska during the summer months. During the summers, the Native peoples lived in their temporary settlements. Only those Russians who stayed during the winter months saw the permanent clan houses. They saw how organized and clean the clan houses were. They also
The Alaska Native Claims Settlement Act: Relationship with the Environment

saw the sophisticated Native art forms.
In 1775, the Spanish sent ships to the Northwest Coast of America and Southeast Alaska. They wanted to claim the land for Spain. They saw Tlingit peoples. They did not want to trade with the Natives. On Baranov Island, the Spanish left a large cross. This was their claim to the land. The Tlingit people dug up the cross. They attached the cross to a clan leader’s house.

In 1784, the Russians tried to open a trading post on Kodiak Island. The Alutiiq people attacked the Russians. The Russians killed hundreds of Alutiiq.
In 1799, Baranov built a fort called Mikhailovsk, six miles north of where Sitka is today. Baranov bought the land from the Tlingits. In the Tlingit view, the Russians only owned the land the fort was on. They did not think that they had sold all the land in the area of Mikhailovsk. In 1802, while Baranov was away, K’al’yaan (also spelled Katlian), a war hero of the Kiks.ádi Tlingit, led an attack against Mikhailovsk. The Tlingits won the battle. They destroyed Mikhailovsk.

Baranov returned with a warship and bombarded the Tlingit village. The Tlingit village was totally destroyed.
Baranov then built another settlement called New Archangel.
In 1804, there was another battle between the Tlingits and the Russians. The Russians won this battle. The Sitka-area

In 1799, Baranov moved to Kodiak Island. He built a new permanent settlement that later became the city of Kodiak.

Baranov moved to Kodiak Island. He built a new permanent settlement that later became the city of Kodiak.
The Alaska Native Claims Settlement Act: Relationship with the Environment

Tlingits were never totally conquered by the Russians. They fought with the Russians until the 1850s.

In 1808, New Archangel became the capital of Russian America. Today it is called Sitka.

The Russians did not settle the Interior of Alaska. They stayed in the coastal areas. By the 1830s, the Russian monopoly on trade was weakening. The Hudson’s Bay Company established trading posts in Southeast Alaska. The British-Canadian trading posts took trade away from the Russians.

Many Americans began to travel to Alaska. They brought Baranov supplies. More supplies came from America than from Russia. As more and more Americans came to Alaska, they started to hunt and trap. The Russian-America Company was beginning to lose its hold on the fur trade in Alaska. In 1818 Baranov left Alaska. This further weakened Russia’s hold on the fur trade in Alaska.

Bartering was used between the Aleuts and the Russians. The Aleuts gave
the Russians sea otter pelts. The Russians gave the Aleuts food, tools, and trading beads. The Aleuts did not like the way the Russians treated them. They revolted against the Russians. The Russians destroyed the Aleut boats and hunting gear. This left the Aleuts with no way to hunt. By 1799, eighty percent of the Aleut population was destroyed. Diseases killed many of the Aleuts.

Between 1836 and 1840, half of the Tlingit people in the Sitka area died from European diseases. The Native people had no way to fight the European diseases.

Russian Orthodox priests moved to Alaska. They did not like the cruel behavior of the Russian fur traders. Russian Orthodox priests traveled to the Interior of Alaska and along the coastal areas. They built churches in many different places. They translated the Russian Orthodox Bible into many Native languages.

Today there are about ninety Russian Orthodox churches in Alaska. The churches are in the interior and coastal areas of Alaska. The Russian Orthodox church used the Native languages to get more people to join the church. Many books were printed in the Native languages of Alaska. This meant that many Native people were literate in both Russian and their Native languages. This presented the Native people with a new form of learning that was very different from their oral traditions.

The first Alaskan school opened on Kodiak Island in 1794. It was run by priests from the Russian Orthodox Church. The Native children learned to read and write Russian and the Alutiiq languages. Most permanent Russian settlements had schools. By 1841, there were six schools with ten teachers and 146 students. Ten years later, there were 512 students in the schools. The students learned religion, Russian, geometry, geography, history, and writing. Many Native students graduated from the schools. The graduates became successful sailors, Russian-American Company managers, artists, and priests, to name a few. The schools taught Native and non-Natives together. Girls were encouraged to learn as much as the boys. Many Aleut boys were taken to Russia to learn Russian. When they returned, they became village leaders and translators for the Russian traders in Alaska. When America bought Alaska from Russia, education in Alaska changed.
FOR GENERATIONS, THE NATIVE PEOPLES of Southeast Alaska lived in unison with the environment and developed rich traditions. Land ownership was not viewed as an individual undertaking; land was owned by groups. Respect for the land was integral to the Native code of survival. Contact with Europeans forever altered the Native lifestyles and introduced foreign concepts of land and natural resources management. While the Russians were harsh taskmasters, to say the least, they did not expect assimilation of Native peoples into Western cultures. That concept appeared with the Treaty of Cession and the governance of America.

**Grabber:** Before the lesson begins, collect a sample of plastic, glass, aluminum, steel (if possible), and cement (if possible). Show the items. Lead the students to understand that in the early days, none of these materials were available to the Native peoples of Southeast Alaska. These materials became available, over time, due to contact with the Europeans. Traditionally, the Natives used a wide variety of materials available in their environment or obtained through trading and bartering.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

• Mount a large section of paper on the board. Divide the paper in half with a felt marker. Identify one half of the paper for pre contact with Europeans and the other half for after contact with Europeans. Identify aspects of everyday life such as food, clothing, transportation, recreation, etc. Have the students suggest pre-contact samples. Then, have them suggest the changes that occurred as a result of contact with the Europeans. Use this to highlight the dramatic changes in Native people’s lives as a result of contact with the European cultures.

• Each student should identify a cultural group in the world that has undergone change due to cross-cultural interaction. The students should do online research into the cultural groups that they have chosen. Later, have the students share their findings.

• Read the text at the beginning of this unit with the students. When finished, have them imagine what education and life would be like in Alaska, had the Russians not sold it to the U.S. Contrast the Russian perspectives of culture and education with the assimilationist approach of the U.S.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

EXPEDITION

Write the following on the board: Baranof Island, Lisianski Inlet, Chichagof Island, and Stephens Passage. Find these on a map of Southeast Alaska. Lead the students to understand that they are named after explorers who conducted expeditions into Southeast Alaska.

SURVIVORS

Show the picture for survivors from this unit. Have the students determine what might have happened to the people in the picture. The picture shows survivors of the Princess Kathleen that sank at Lena Point, near Juneau.

PELTS

If a pelt sample is available, show it to the students. Introduce pelts as being small animal hides. Have the students suggest the types of pelts found in Southeast Alaska.

COLONIZE

Mount a map of North America on the wall. Have the students identify areas of the country that have been colonized by outsiders, including Alaska. Have them suggest the criteria that must be in place for colonization to occur.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

**CONQUERED**
Show the students the picture for “conquered” from this unit. This shows the conquered Japanese soldiers in the Aleutians during World War II. Cite other examples of peoples who were conquered.

**MONOPOLY**
On the board, write “Wien, Mark, Reeve Aleutian, and Alaska”. Lead the students to understand that these are/were airlines. Erase all but “Alaska” and add the word “airlines”. Introduce the monopoly that Alaska Airlines has on passenger jet service in Southeast Alaska. Relate this to the monopoly that the Russian-America Co. had on the fur trade in Southeast Alaska. Have students suggest the impact of monopolies.

**BARTERING**
If trade beads are available, share them with the students. These were used for bartering. Show a bag of sugar and a pelt—use these to demonstrate bartering. Cite other products used for bartering.

**REVOLTED**
Show the picture for “revolted” from this unit. Have the students determine the meaning of the picture. Cite other examples of revolts around the world. Have the students suggest causes for revolts.
The Alaska Native Claims Settlement Act: Background and Place-Based Activities

TRANSLATED
If possible, show the students an item that has been translated—a book, a food container, etc. Have the students suggest things that are translated. Lead them to understand that not all things translate well—give examples.

LITERATE
Show a variety of books to the students. Use the books to introduce the concept of literacy and being literate. You may wish to introduce the concept of illiterate as the opposite of literate.

Did you know?

Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaska-heritage.org/collections to search our archival catalog or to view photos in our “digital collections” section. Above: Alaska Native Brotherhood convention, 1929.
Language and Skills Development

LISTENING

Picture Hold Up
Before the activity begins, prepare a stencil that contains small versions of the vocabulary pictures. Provide each student with a copy of the stencil. The students should cut the pictures from their copies of the stencil. When the students’ pictures are cut out, say a vocabulary word. Each student should then hold up the picture for the vocabulary word that you said. Repeat this process until all of the pictures/vocabulary words have been used in this way.

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 to 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.

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.

Half Match
Cut all of the vocabulary pictures in half. 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.
Language and Skills Development

SPEAKING

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.

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.

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 on the board. Then, say the number of one 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.

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.
**Language and Skills Development**

**READING**

**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.

**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.

**Wild Balloon**
Before the activity begins, obtain a large balloon. Stand in front of the students, with the balloon. Inflrate the balloon and hold its end shut. Have the sight word cards mounted on the board. Release the balloon. When the balloon lands, the student sitting closest to the balloon must then identify a sight word you show. Repeat this process until many students have responded.

**Letter Encode**
Give the students their cut out letters, prepared earlier in this program. Show a vocabulary picture. The students should use their letters to spell the word for that picture. Repeat, using the remaining pictures from this unit. You may wish to show pictures from other units to review their spellings.
Language and Skills Development

WRITING

**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 from this unit. The students should write in the missing words. Afterward, review the students’ work.

**Sentence Creation**
Mount all of the sight words from this unit on the board. Provide the students with writing paper and pens. Each student should then write one sentence for each of the key words. When the students’ sentences are finished, have each student read his/her sentences, omitting the key word (for example, “The ______ (survivors) landed on an island”). The other students must name the key word used. Repeat, until all students have participated in this way.
**Reading and Writing: Sentence Completion**

**IT IS POSSIBLE THAT** before the Europeans arrived in Southeast Alaska, the Tlingits may have met Chinese and Japanese sailors. A Japanese boat washed up in the Aleutians in the late 1600s. The first Europeans to reach Alaska were most likely Spanish. They sailed to Alaska in the 1500s.

Tsar Peter I of Russia wanted an ________ to travel to Alaska. In June of 1741, Vitus Bering and Alexei Chirikov sailed from Russia to Alaska. On July 15, Chirikov saw land. He probably saw the west coast of Prince of Wales Island.

He sent fifteen men ashore to find fresh water. They were the first Europeans to land in Alaska. However, they never were seen again. The Tlingit people say that the sailors stayed with them. Life on the ship was cruel and hard. The sailors married Tlingit women and then traveled south in canoes. They did not want to be hanged as traitors. There is proof that the Russian sailors settled in the Klawock area of Prince of Wales Island. Robert Peratrovich was the leader of Klawock in the early 1900s. Peratrovich is a Russian name. A Russian knife was found among Tlingit artifacts in Klawock.

In November 1741, Bering's ship was wrecked on an island called Bering Island. Bering became sick and died. The ________ built a boat using the wood from the damaged ship. They sailed west for Russia. They took lots of furs, including many sea otter ________ , with them.

The Russians saw that the sea otter ________ were the best in the world. This caused the Russians to be more interested in Alaska.

This would affect the Native peoples of the Aleutians and Southeast Alaska in many ways. Between 1740 and 1800, Russian fur traders explored Alaska. They built trading posts. Some of the trading posts became permanent settlements. Many Native people traveled from their traditional settlements to live closer to the trading posts.

The Russians forced the Aleuts to work for them as hunters for sea otters. Many Aleuts were forced into slavery.

Most Russian explorers traveled to Southeast Alaska during the summer months. During the summers, the Native peoples lived in their temporary settlements. Only those Russians who stayed during the winter months saw the permanent clan houses. They saw how organized and clean the clan houses were. They also saw the sophisticated Native art forms.

In 1775, the Spanish sent ships to the Northwest Coast of America and Southeast Alaska. They wanted to claim the
land for Spain. They saw Tlingit peoples. They did not want to trade with the Natives. On Baranov Island, the Spanish left a large cross. This was their claim to the land. The Tlingit people dug up the cross. They attached the cross to a clan leader’s house.

In 1784, the Russians tried to open a trading post on Kodiak Island. The Alutiiq people attacked the Russians. The Russians killed hundreds of Alutiiq.

In 1790, Alexander Baranov was asked to run the Russian-American Company. This was a company that traded for furs in Alaska. The Russian Tsar, Paul I, wanted the company to ___________________________ Alaska. Baranov moved to Kodiak Island. He built a new permanent settlement that later became the city of Kodiak.

In 1799, Baranov built a fort called Mikhailovsk, six miles north of where Sitka is today. Baranov bought the land from the Tlingits. In the Tlingit view, the Russians only owned the land the fort was on. They did not think that they had sold all the land in the area of Mikhailovsk. In 1802, while Baranov was away, K’alyaan (also spelled Katlian), a war hero of the Kiksádi Tlingit, led an attack against Mikhailovsk. The Tlingits won the battle. They destroyed Mikhailovsk.

Baranov returned with a warship and bombarded the Tlingit village. The Tlingit village was totally destroyed.

Baranov then built another settlement called New Archangel.

In 1804, there was another battle between the Tlingits and the Russians. The Russians won this battle. The Sitka-area Tlingits were never totally __________________________ by the Russians. They fought with the Russians until the 1850s.

In 1808, New Archangel became the capital of Russian America. Today it is called Sitka.

The Russians did not settle the Interior of Alaska. They stayed in the coastal areas. By the 1830s, the Russian ___________________________ on trade was weakening. The Hudson’s Bay Company established trading posts in Southeast Alaska. The British-Canadian trading posts took trade away from the Russians.

Many Americans began to travel to Alaska. They brought Baranov supplies. More supplies came from America than from Russia. As more and more Americans came to Alaska, they started to hunt and trap. The Russian-America Company was beginning to lose its hold on the fur trade in Alaska. In 1818 Baranov left Alaska. This further weakened Russia’s hold on the fur trade in Alaska. __________________________ was used
between the Aleuts and the Russians. The Aleuts gave the Russians sea otter __________________. The Russians gave the Aleuts food, tools, and trading beads. The Aleuts did not like the way the Russians treated them. They ________________ against the Russians. The Russians destroyed the Aleut boats and hunting gear. This left the Aleuts with no way to hunt. By 1799, eighty percent of the Aleut population was destroyed. Diseases killed many of the Aleuts.

Between 1836 and 1840, half of the Tlingit people in the Sitka area died from European diseases. The Native people had no way to fight the European diseases.

Russian Orthodox priests moved to Alaska. They did not like the cruel behavior of the Russian fur traders. Russian Orthodox priests traveled to the Interior of Alaska and along the coastal areas. They built churches in many different places. They ________________ the Russian Orthodox bible into many Native languages.

Today there are about ninety Russian Orthodox churches in Alaska. The churches are in the interior and coastal areas of Alaska. The Russian Orthodox church used the Native languages to get more people to join the church. Many books were printed in the Native languages of Alaska. This meant that many Native people were ________________ in both Russian and their Native languages. This presented the Native people with a new form of learning that was very different from their oral traditions.

The first Alaskan school opened on Kodiak Island in 1794. It was run by priests from the Russian Orthodox Church. The Native children learned to read and write Russian and the Alutiiq languages. Most permanent Russian settlements had schools. By 1841, there were six schools with ten teachers and 146 students. Ten years later, there were 512 students in the schools. The students learned religion, Russian, geometry, geography, history, and writing. Many Native students graduated from the schools. The graduates became successful sailors, Russian-American Company managers, artists, and priests, to name a few. The schools taught Native and non-Natives together. Girls were encouraged to learn as much as the boys. Many Aleut boys were taken to Russia to learn Russian. When they returned, they became village leaders and translators for the Russian traders in Alaska. When America bought Alaska from Russia, education in Alaska changed.
VOCABULARY PICTURES
BARTERING
COLONIZE
CONQUERED
MONOPOLY
REVOLTED
SURVIVORS
TRANSLATED