The History of the Alaska Native Brotherhood & Sisterhood: Alaska Native Civil Rights Organizations

Grade Levels: 7, 8

Unit Overview

This is a Social Studies unit that focuses on the history of the Alaska Native Brotherhood and Sisterhood in Southeast Alaska. The unit covers why these organizations were created, who their main political & cultural leaders have been, their role in the Alaska Native culture of Southeast and the civil rights issues that have been affected by them.

This unit is split up into seven lessons with a pre and post-assessment, educational standards addressed and resource materials. The lessons cover early Alaska history, the Alaska Territory, the beginning of ANB & ANS, ANB & ANS civil rights and political leaders, ANCSA & ANILCA and ANB & ANS today. Each lesson is laid out using the 5E learning cycle model and includes content for students to engage, explore, explain, elaborate and evaluate the information covered.

The purpose of this unit is to explain an important aspect of local history here in Southeast Alaska and to provide a place based education for students that focuses on the indigenous Alaska Native population. A focus on culturally responsive curriculum allows all students to relate to the place they live in in an effective way. This unit also allows local Alaska Native community members to interact and share their great wealth of knowledge with students, sharing with them not only their own personal experiences in our community but also their knowledge of Alaska Native culture and history.

This unit is designed mainly for a classroom setting but does also include opportunities for students to interact with family and community members outside of the classroom, go on fieldtrips to places in the community that are culturally relevant and have discussions with their peers about important topics regarding the community around them.

An integration of both History and English content areas is used in this unit to engage students in reading, writing, critical and analytical thinking, discussion and presentation skills. Activities used include interactive notebooks, fast-writes, fiction and non-fiction reading activities, graphic organizers, small group discussion, note-taking, research reading and writing and informal presentations. The total time for this unit is about 4 weeks with 1 day for the pre-assessment, 2 days for each lesson, 3 days for the final summative project and 1 day for the post-assessment.

Lesson Overview:

In the Pre-Assessment students will complete a short brainstorm writing exercise and discussion on what they already know about ANB & ANS. From the writing and discussion the teacher will be able to determine how much information students already know about these organizations and their role in Alaska history. Students will also do a "Why is history important?" activity and prepare their interactive notebooks for this unit's notes and written assignments.

In Lesson 1 (*Early Alaska History*) students will learn about the early history of Alaska (before 1900) including the geography of Alaska, the first inhabitants, Russian and European influence and early Alaska Native societies.

In Lesson 2 (*The Alaska Territory*) students will learn how Alaska was purchased by the U.S. from Russia, how this affected the tribal governments of Alaska Natives and how this led to civil rights issues between Alaska Native groups and government officials.

In Lesson 3 (*The Creation of ANB & ANS*) students will learn the origins of the ANB & ANS organizations in Southeast Alaska in 1912, including why Alaska Natives felt the need to organize politically, who the original leaders were and what the group's original mission was.

In Lesson 4 *(ANB & ANS Civil Rights & Political Leaders)* students will learn who the most influential and well known ANB & ANS leaders were, what strengths they brought to the organizations and their legacy as Alaska Native leaders.

In Lesson 5 (*ANCSA & ANILCA*) students will learn the significance of ANCSA & ANILCA to Alaska Natives including the rights of Alaska Native groups to their aboriginal lands, how and why Alaska Native corporations were created and how ANB & ANS helped contribute to their creation.

In Lesson 6 *(ANB & ANS Today)* students will learn what the ANB and ANS organizations are like today including their social and political mission, community involvement and education and preserving the legacy of Alaska Native culture.

In the Post-Assessment students will work on a Bloom Ball project that will incorporate all of the information they've learned in the unit. They will use their notes, class discussions and class activities to analyze and synthesize the information from the unit as they create their Bloom Balls and they will also practice good writing and presentation skills. The culmination of the project will be a class potluck in which students will bring food to share and put their Bloom Balls on display for everyone to see. Family and community members will also be invited to the event. Students will also complete a final brainstorm writing assignment that will target what they've learned over the course of the unit.

Alaska State Standards,
National Education Standards and Targeted Gaps:

One goal of this unit is to meet the academic needs of Juneau's students through pairing world class, standards-based curricula with proven effective instruction methods. Therefore, unit design will include Alaska State Standards, National Education Standards, Cultural Standards and Juneau School District's Power Standards. In addition, the most current standardized test data trends for Juneau's students were analyzed to locate instructional gaps. In this way, the unit design will meet the specific learning needs of Juneau's students.

Targeted Instruction Gaps	Reading	Writing
Lesson 1	- Word Identification Skills - Comprehending the meaning of words in texts - Restating and summarizing information - Forming a General understanding	- Write different types of compositions (stories, personal letters, etc)
Lesson 2	- Word Identification Skills - Comprehending the meaning of words in texts - Restating and summarizing information - Understanding main idea - Following written directions - Forming a General understanding	- Write different types of compositions (stories, personal letters, etc)
Lesson 3	- Word Identification Skills - Comprehending the meaning of words in texts - Following written directions - Forming a General understanding	- Write different types of compositions (stories, personal letters, etc) - Edit sentences using the spelling, punctuation and capitalization conventions of Standard English
Lesson 4	- Word Identification Skills - Comprehending the meaning of words in texts - Restating and summarizing	- Write using paragraphs that maintain focus - Write different types of compositions (stories, personal letters, etc)

	information - Understanding main idea - Following written directions - Forming a General understanding	- Edit sentences using the spelling, punctuation and capitalization conventions of Standard English
Lesson 5	- Word Identification Skills - Comprehending the meaning of words in texts - Understanding main idea - Forming a General understanding	- Write using paragraphs that maintain focus - Write different types of compositions (stories, personal letters, etc) - Edit sentences using the spelling, punctuation and capitalization conventions of Standard English
Lesson 6	- Word Identification Skills - Comprehending the meaning of words in texts - Following written directions - Forming a General understanding	- Write different types of compositions (stories, personal letters, etc) - Revise writing by rearranging and/or adding details to writing - Write Using a Variety of forms - Structures and Conventions - Revision

State Standards	**Social Studies JSD Standards**
Lesson 1	- Identify groups, their traditions and the changes that have occurred over time (from each region). - Identify the basic belief systems that may dictate cultural behavior (i.e. foods, gender roles, political beliefs regard for environment, religion, class systems) of individuals and groups within our region and other Pacific Rim countries. - Explore how the environment and geography affect societies, i.e. lifestyles, population centers and migration.
Lesson 2	- Examine the changes that have occurred from purchase to territory to state in Alaska. - Examine the effects of outside cultures and authority on indigenous people.
Lesson 3	- Explore the legislation process (focus on rights). - Examine the effects of outside cultures and authority on indigenous people.
Lesson 4	- Explore the legislation process (focus on rights).

	- Examine the effects of outside cultures and authority on indigenous people.
Lesson 5	- Examine the main principles of ANCSA and ANILCA and their impacts upon the state. Emphasis on Tlingit, Haida and Tsimshian cultures.
Lesson 6	- Examine the changes that have occurred from purchase to territory to state in Alaska.

State Cultural Standards	**JSD Culturally Responsive Schools Standards**
Lesson 1	Students: - assume responsibility for their role in relation to the well-being of the cultural community and their life-long obligations as a community member. - recount their own genealogy and family history. - acquire insights from other cultures without diminishing the integrity of their own. - make effective use of the knowledge, skills and ways of knowing from their own cultural traditions to learn about the larger world in which they live. - identify and appreciate who they are and their place in the world.
Lesson 2	Students: - determine how ideas and concepts from one knowledge system relate to those derived from other knowledge systems. - anticipate the changes that occur when different cultural systems come in contact with one another
Lesson 3	Students: - determine the place of their cultural community in the regional, state, national and international political and economic systems.
Lesson 4	Students: - identify and utilize appropriate sources of cultural knowledge to find solutions to everyday problems. - recognize how and why cultures change over time. - determine how cultural values and beliefs influence the interaction of people from different cultural backgrounds.
Lesson 5	Students: - acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders. - interact with Elders in a loving and respectful way that demonstrates an appreciation of their role as culture-

	bearers and educators in the community.
Lesson 6	Students: - reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are and how they understand the world around them. - demonstrate an understanding of the relationship between worldview and the way knowledge is formed and used.

Tlingit Educational Significance

This topic is important to the Tlingit people because it focuses on an organization that strives to promote Alaska Native civil rights, supports Native culture for future generations and educates the community on Native issues. It covers a significant portion of Alaska history as well, especially Southeast Alaska and explains why Alaska Natives came together as a group to fight for their civil rights and to continue the preservation of their Native culture and traditions in the local community.

Tlingit Elder/Cultural Specialist Role

This unit will be enriched by the presence of a Tlingit elder because hearing the personal stories and experiences of ANB & ANS members is crucial to students understanding the great importance of these organizations to Alaska Natives. Elders will be able to give their first hand knowledge of the mission of their ANB or ANS camp, what they do in their meetings, what they do for our community and what their goals are within the organization. They can also answer questions that students might have about ANB & ANS, Tlingit culture and Tlingit language.

Family/Home/Community Connections

- ✓ **Pre-Event:** Students will have a letter to take home explaining what this unit is about and asking parents if they would like to come in to share their own knowledge about Alaska history or the history of ANB & ANS in our community.
- ✓ **Home Connections:** Students will take home an interview questionnaire about their own families' cultural heritage. They will have to interview one of their family members about their family history and culture and be able to share that with the class.
- ✓ **Culminating Event:** Students will plan and put together a classroom potluck for the end of the unit. Families and community members will be invited to come, students will bring in food to share with everyone and they will present and display their Bloom Ball projects for everyone to see.

Unit Assessment

Pre-Assessment

- In the Pre-Assessment students will complete a short brainstorm writing exercise and discussion on what they already know about ANB & ANS. From the discussion and writing the teacher will be able to determine how much

information students already know about these organizations in Alaska history. Students will also do a "Why is history important" activity and prepare their interactive notebooks for this unit's notes and written assignments.

Post-Assessment

- In the Post-Assessment students will work on a Bloom Ball project that will incorporate the important information they've learned in the unit. They will use their notes, class discussions and class activities to analyze and synthesize the information from the unit as they create their Bloom Balls and they will also practice good writing and presentation skills. The culmination of the project will be a class potluck in which students will bring food to share and will put their Bloom Balls on display for everyone to see. Family and community members will also be invited to the event.

Unit Vocabulary

- **Aboriginal Lands –** Land claims made by the indigenous people of an area.
- **Indigenous People -** The people group that was the very first to live on a specific area of land.
- **Treaty –** A formal agreement between the U.S. government and ratified by Congress.
- **Assimilation –** The merging of the native population into the non-natives resulting in a loss of cultural identity.
- **Discrimination -** The unjust or prejudicial treatment of different categories of people or things, especially because of race, age or sex.
- **Territory -** An area of land under the jurisdiction of a ruler or state government.
- **Food Sovereignty –** the ability to have access to native foods which are healthy, local and culturally appropriate.
- **ANB (Alaska Native Brotherhood)** – The Alaska Native Brotherhood was originally formed to promote the assimilation of Alaska Natives and the work of Christian missions. However, they became key organizations in promoting the rights of Alaska Natives, especially in Southeast. They advocated for citizenship and fought against discrimination. The organization continues to be active today.
- **ANS (Alaska Native Sisterhood)** – The Alaska Native Sisterhood was originally formed to promote the assimilation of Alaska Natives and the work of Christian missions. However, they became key organizations in promoting the rights of Alaska Natives, especially in Southeast. They advocated for citizenship and fought against discrimination. The organization continues to be active today.
- **Tribal Governments** – There are over two hundred federally recognized tribal governments in Alaska. Tribal government powers include the rights to provide for the welfare of the children of the tribe, to pursue contracts with the federal government, to provide services for the tribal members and to form and administer tribal courts.
- **The Alaska Federation of Natives** - The Alaska Federation of Natives was formed in October 1966 in Anchorage. AFN was the first broad, state-wide organization

of Alaska Natives. It was a key to organization in the pursuit of a state-wide Native land claims settlement. It hosts the largest annual meeting of Alaska Natives, typically in October of every year.

- **ANILCA (The Alaska National Interest Lands Conservation Act) –** The Alaska National Interest Lands Conservation Act of 1980 was signed into law by President Carter and created over 100 million acres of parks, preserves, wildlife refuges and monuments and wild and scenic rivers. This Act more than doubled the protected lands in the United States. It included a key provision on subsistence, i.e., traditional and customary use. The impact of this provision continues to impact state and federal public policy today.
- **Regional Corporations** - Regional Corporations were created under the Alaska Native Claims Settlement Act of 1971. Based on the land loss formula and the number of enrolled shareholders, each of the twelve in-state corporations received a portion of the $962.5 million settlement and a portion of the 40+ million acre promise of title for remaining Native lands. Corporations were to use these assets to promote the economic and social interests of Alaska Native shareholders and their descendents. Currently the corporations make up a growing part of the Alaskan economy. They invest billions of dollars in subsidiaries, investments and real estate and are a significant force in the Alaskan economy.
- **William Paul (1885-1977)** - An attorney, legislator and political activist from the Tlingit nation of Southeastern Alaska. He was known as a great political leader in the Alaska Native Brotherhood.
- **Elizabeth Peratrovich (1911-1958)** - Elizabeth Peratrovich was a prominent member of the Alaska Native Sisterhood who argued for the passage of the Anti-Discrimination Bill in the Territory of Alaska. In 1988 the Alaska Legislature established February 16th as "Elizabeth Peratrovich Day" to commemorate the anniversary of the signing of the Anti-Discrimination Act in 1945.
- **Dr. Walter Soboleff (1908-2011)** - An American Tlingit scholar, elder and religious leader. Dr. Soboleff was the first Alaska Native to become an ordained Presbyterian minister.
- **ANCSA** - The Alaska Native Claims Settlement Act of 1971 was an attempt by Congress to settle Native land claims in order to clear the way for the Alaska pipeline. Under the terms of this Act Congress paid $962.5 million for the taking of more than 300 million acres of Native land title. Alaska Natives were promised clear title to over 40 million acres of their remaining land. Congress largely avoided the issue of Alaska's tribal governments by creating regional and village corporations.

Teacher Preparation for this Unit

Before you begin:

- ✓ Read the entire unit.
- ✓ Read through the Teacher Resource Materials & review the Powerpoint presentations included.
- ✓ Meet with a Tlingit Elder or Tlingit Culture Specialist to plan how they will be involved in the unit.
- ✓ Plan the culminating event potluck and how it will be organized.
- ✓ Make sure students each have a spiral notebook and classroom folder just for this class, to use for class notes and written assignments.
- ✓ Make sure you have a computer and projector available for every class.
- ✓ Make sure you have scissors, glue and markers/colored pencils available for students to use during each class period.

Prior to the Pre-Assessment:

- ✓ Make sure students have a spiral notebook and classroom folder just for this class.
- ✓ Read over the "ANB ANS Brainstormer Powerpoint #1" and think of follow-up/additional questions for students.
- ✓ Read over the "Anticipation Guide" Worksheet and "Why Study History Powerpoint".
- ✓ Copy the "Anticipation Guide".
- ✓ Copy and preview the "ANB ANS Unit Parent Intro Letter".
- ✓ Preview the vocabulary words and definitions.

Prior to lesson 1

- ✓ Make sure students have a spiral notebook and classroom folder just for this class.
- ✓ Read over the "ANB ANS Brainstormer Powerpoint #2" and think of follow-up/additional questions for students to discuss.
- ✓ Copy the "Word Map" worksheet for each vocabulary word in the lesson.
- ✓ Copy and preview the "SE Alaska Native Groups Reading" handout.
- ✓ Copy and preview the "Traditional Peoples Notes" worksheet.
- ✓ Copy and preview the "Eastern & Western Beliefs" handout.
- ✓ Copy and preview the "Cultural Heritage Questionnaire" worksheet.
- ✓ Copy and preview the "SE Alaska Native Stories" handout & note worksheet.
- ✓ Copy and preview the "Story Map" worksheet handout.

Prior to lesson 2

- ✓ Make sure students have a spiral notebook and classroom folder just for this class.
- ✓ Read over the "ANB ANS Brainstormer Powerpoint #3" and think of follow-up/additional questions for students.
- ✓ Copy the "Word Map" worksheet for each vocabulary word in the lesson.

- ✓ Copy and preview the “Alaska Geography Lesson” packet.
- ✓ Copy and preview the “Alaska Map Activity” including the “Alaska Map Questions” and “Blank Alaska Map”.
- ✓ Copy and preview the “Alaska History Timeline” handout.
- ✓ Copy and preview the “Alaska Purchase Lesson” worksheets.
- ✓ Copy and preview the “Traditional Societies” reading handout.
- ✓ Copy and preview the “Cause & Effect Notes” worksheet.
- ✓ Copy and preview the “Alaska’s Flag Song” handout.

Prior to lesson 3

- ✓ Make sure students have a spiral notebook and classroom folder just for this class.
- ✓ Read over the “ANB ANS Brainstormer Powerpoint #4” and think of follow-up/additional questions for students.
- ✓ Copy the “Word Map” worksheet for each vocabulary word in the lesson.
- ✓ Obtain and preview a copy of the “For the Rights of All: Ending Jim Crow in Alaska” DVD.
- ✓ Copy and preview the “For the Rights of All” Movie Study Guide worksheet.
- ✓ Copy and preview the “ANB ANS Constitution Activity” worksheet.
- ✓ Copy and preview the “Tlingit Values Poster” handout.
- ✓ Copy and preview the “Values List” handout.

Prior to lesson 4

- ✓ Make sure students have a spiral notebook and classroom folder just for this class.
- ✓ Read over the “ANB ANS Brainstormer Powerpoint #5” and think of follow-up/additional questions for students.
- ✓ Copy the “Word Map” worksheet for each vocabulary word in the lesson.
- ✓ Copy and preview the “The Story of Your Name Activity” handout.
- ✓ Copy and preview the “Elizabeth Peratrovich Article” handout.
- ✓ Copy and preview the “ANS News Article” handout.
- ✓ Copy and preview the “Current Events Assignment” worksheet.
- ✓ Copy and preview the “Elizabeth Peratrovich Day Foldable Book” handout.

Prior to lesson 5

- ✓ Make sure students have a spiral notebook and classroom folder just for this class.
- ✓ Read over the “ANB ANS Brainstormer Powerpoint #6” and think of follow-up/additional questions for students.
- ✓ Copy the “Word Map” worksheet for each vocabulary word in the lesson.
- ✓ Copy and preview the “Subsistence Summary” handout.
- ✓ Copy and preview the “ANCSA Summary” handout.
- ✓ Copy and preview the “ANILCA Summary” handout.
- ✓ Copy and preview the “ANB AFN Venn Diagram Notes” worksheet.

Prior to lesson 6

- ✓ Make sure students have a spiral notebook and classroom folder just for this class.
- ✓ Read over the "ANB ANS Brainstormer Powerpoint #7" and think of follow-up/additional questions for students.
- ✓ Copy the "Word Map" worksheet for each vocabulary word in the lesson.

LESSON PLANS

Pre-Assessment

To begin the pre-assessment, give students the "Anticipation Guide", read over the directions and give them 5-10 minutes to complete it. Remind them that these are their own personal responses to the statements so there is no right or wrong answers. When they are finished have them pair share their responses with a partner and discuss why they agree or disagree with the statements.

Before beginning the unit, explain to students that it's first important to understand why we study the subjects that we do in school. Ask them to write down at least 2 reasons they think it's important to study history in their notebooks and have volunteers share their answers with the class. Then, show them the "Why Study History" Powerpoint and go over the main reasons the study of history is important in our lives, not just in school. As you go through the Powerpoint have students think of examples, besides the ones given, that help show why history is relevant to things that are happening in our world today. When the Powerpoint is over, explain that the unit you will be beginning is important for all of the reasons listed, but that it is even more important because it's about the place that we live in, Alaska and the history of all of the people that live in our area of Alaska, Southeast.

Next, put up the "ANB ANS Brainstormer #1" on the projector. Explain to students that you will be asking them to respond to these Brainstormers each time you start a new lesson to get them thinking about their own background knowledge or what they already know about the topic of each lesson. For this first Brainstormer students should answer the questions in a fast-write format in their spiral notebooks. For each Brainstormer have them put a label and date at the top of the page. Give students 5-10 minutes to respond to the questions in writing and let them know that you're only grading them on participation, not on how much information they already know.

Once students are finished with the Brainstormer, go over the questions one by one, calling on volunteers to share what they wrote. Explain to the class that these Brainstormers are just to get their brains thinking about what they're going to be learning and that they will be learning more about the topic throughout the lesson.

Collect the "Anticipation Guide" and "Brainstormer #1" responses to assess students' previous knowledge of the subject of this unit. The class discussion throughout the pre-assessment will also be helpful in assessing how much students already know about Alaska history, ANB & ANS and Alaska Native culture.

Lesson 1
(Early Alaska History)

Objectives

- Students will analyze and discuss the differences between Eastern and Western belief systems.
- Students will read about and take notes on the different cultures of Alaska Native groups in Southeast Alaska.
- Students will evaluate and analyze the importance of indigenous people groups in this area and the significance of their social and cultural traditions.

Time Needed

Session 1 (**Engage, Explore** and **Explain** 60 minutes)
Session 2 (**Elaborate** and **Evaluate** 60 minutes)

Materials

- ✂ Computer Projector
- ✂ ANB ANS Brainstormers PowerPoint
- ✂ Student Spiral Notebooks & Class Folders (1 per student)
- ✂ Scissors, glue/tape for each student

Student Pages

- Word Map Worksheet
- SE Alaska Native Groups Reading Handout
- Traditional Peoples Note Worksheet
- Eastern & Western Beliefs Handout
- Stories From the Northwest Coast Handout & Worksheet
- Cultural Heritage Questionnaire
- SE Alaska Native Stories Handout
- Story Map Worksheet

Vocabulary

- **Indigenous People –** The people group that was the very first to live in a specific area of land.

ENGAGE

Have students respond to the ANB ANS Brainstormer #2 prompts in their notebooks. Give them 5-10 minutes to write down their responses and then have them pair share

with a partner for about 5 minutes. Ask for volunteers to respond to each question as a class and answer any further questions students might have about the prompts.

EXPLORE

Pass out the "Eastern & Western Beliefs" handout to students and read over it with them, asking students to read aloud as you go through. When you've finished going over the handout have students put a check mark next to the statement on each side that best describes their own worldview or belief system. Have them count up which side has more check marks and then divide the class into two Eastern and Western groups. Discuss as a whole what might be some of the consequences, good and bad, when these two different belief systems have to meet and work together. Lead them into the idea that these two systems have clashed many times throughout history and one of those was when Europeans/non-Natives first came to Alaska and encountered the indigenous Alaska Native peoples here.

EXPLAIN

Pass out the "Word Map Worksheet" for each of the lesson vocabulary words and fill them in with students. Have them cut out and glue each word into their notebooks as a reference for the rest of the unit.

Pass out the "SE Alaska Native Groups Reading" handout and notes and, as a class, read through the handout. Call on students to read sections as well and have students fill in their note sheets along with you as you read. Use a projector to model your notes for students. When the notes are filled in discuss with students the similarities and differences between the four main Alaska Native groups in Southeast. Have them think about how geography, resources and climate affected how these groups lived and how these things still affect all of the people that live in Southeast today, including themselves. These notes should go into students' classroom folders.

ELABORATE

Divide students into 6 groups and give each group copies of one of the 6 "SE Alaska Native Stories" handout. Also, pass out the "SE Alaska Native Stories" to every student for their notes. In their groups, have students read through the story they have been given and fill in the note sheet for it. Each group member should fill in their own notes. Once all of the groups are finished, come together as a class and have each group report back on the notes that they took. As each group reports back have all students fill in their note sheets for every story. You can model this on the projector while students fill in their own notes. These notes should go into students' classroom folders.

If available, have a guest Native storyteller/Elder come in to tell the stories to the class and then fill in the notes with students when the presentation is over.

EVALUATE

To evaluate what they've learned, have students write their own short story (at least 1 page) using the "Story Map" worksheet about some aspect of the place they live in. These stories can be about anything they want, but must be set here in Southeast, Alaska. This assignment could be homework if students don't have enough class time to finish it.

Lesson 2

(The Alaska Territory)

Objectives

- Students will learn the important geographical features of Alaska, including cities, landforms, and bodies of water and climate regions.
- Students will identify and describe important events in Alaska history.
- Students will compare and contrast European and Alaska Native influences on Alaska history.
- Students will analyze the affects of European influence on Alaska Native culture and society.

Time Needed

Session 1 (**Engage, Explore** and **Explain** 60 minutes)
Session 2 (**Elaborate** and **Evaluate** 60 minutes)

Materials

- ✂ ANB ANS Brainstormers Powerpoint
- ✂ ANB ANS Powerpoint
- ✂ Computer Projector
- ✂ Student Spiral Notebooks & Class Folders (1 per student)
- ✂ Scissors, glue/tape, markers/crayons/colored pencils for all students

Student Pages

- Word Map Worksheet
- Alaska Geography Lesson Reading Packet
- Alaska Map Activity
- Alaska Map Questions
- Blank Alaska Map
- Alaska History Timeline Handout
- Alaska Purchase Lesson Worksheet
- Traditional Societies Reading
- Cause & Effect Notes Worksheet
- Alaska's Flag Song Handout

Vocabulary

- **Treaty –** A formal agreement between the U.S. government and ratified by Congress.
- **Territory -** An area of land under the jurisdiction of a ruler or state government.

ENGAGE

Have students respond to the ANB ANS Brainstormer #3 prompts in their notebooks. Give them 5-10 minutes to write down their responses and then have them pair share with a partner for about 5 minutes. Ask for volunteers to respond to each question as a class and answer any further questions students might have about the prompts.

EXPLORE

Pass out the "Alaska Geography Lesson Reading Packet", "Alaska Map Activity" and "Alaska Map Questions" to students. Have them cut and glue/tape the second two into their notebooks. Read through the reading packet with students, stopping after each region section to point out specific areas on their Alaska map. When your are finished reading through the packet have students color in their map using a key with different colors representing cities, landforms, bodies of water and climate regions. Show them Slide #2 of the "ANB ANS Powerpoint" to help them also. Then have students answer the map questions sheet using the map they've just completed. Go over the question answers as a class when everyone is finished.

Next, pass out the "Blank Alaska Map" and, using the reading packet information, have students use a color key for the 6 major Alaska Native groups: Inupiaq, Yupik, Aleut, Athabascan, Eyak, and Tlingit/Haida/Tsimshian. They should use a different color to fill in the area each group is found in Alaska and create a key showing which color represents which group. Show them Slide #3 of the "ANB ANS Powerpoint" to help them as they work. When students are finished, review with them from the reading the similarities and differences between the Native groups within Alaska.

Pass out the "Alaska History Timeline" handout and read through the directions with students. Have them cut out the different events, glue them in order into their notebooks (leaving room for a picture and notes underneath each strip) and then draw a picture/visual/symbol that will help them remember that event. Once they have that done, go through the timeline with them giving a little more explanation for each event. The notes they write should help them remember why that event is significant in Alaska history.

EXPLAIN

Pass out the "Word Map Worksheet" for each of the lesson vocabulary words and fill them in with students. Have them cut out and glue each word into their notebooks as a reference for the rest of the unit.

Present to students the "ANB ANS Powerpoint Slide 8" on Alaska Territory & Statehood. Show the video links on the Powerpoint and give students a copy of the "Alaska's Flag Song" handout before showing the video about it.

Next, pass out the handouts and worksheets for the "Alaska Purchase Lesson" and go through the lesson with students. This lesson includes a worksheet on how the U.S. acquired territories & states, the pro and con debate over the U.S. buying Alaska from Russia and a note-taking sheet for students to review the historical debate. These notes should go in students' classroom folders when they're done.

ELABORATE

Pass out the "Traditional Societies Reading" handout and read through it with students, calling on volunteers to read aloud. Discuss the importance of tribal governments in Alaska Native culture and how that structure helped the society live in the way that it wanted to. Have students think about how these societies were changed when other governments (Russian, U.S.) were forced upon them.

EVALUATE

Pass out the "Cause & Effect Notes" worksheet and review what students have just read about the importance of tribal governments in Alaska Native society. Have students brainstorm with a partner possible effects of the causes listed on the worksheet, then have volunteers share their ideas with the class. Model your notes for students and elaborate on the causes/effects of outside influences on the traditional tribal government system.

Lesson 3

(The Beginning of ANB & ANS)

Objectives

- Students will identify the origins of the ANB & ANS organizations in Southeast Alaska and their original missions.
- Students will explain the causes of discrimination towards Alaska Natives and evaluate how they came about.
- Students will analyze Tlingit cultural values and assess their own personal values.

Time Needed

Session 1 (**Engage, Explore** and **Explain** 60 minutes)
Session 2 (**Elaborate** and **Evaluate** 60 minutes)

Materials

- ✂ ANB ANS Brainstormers Powerpoint
- ✂ ANB ANS Powerpoint
- ✂ Computer Projector

- ✂ Movie Projector
- ✂ "For the Rights of All: Ending Jim Crow in Alaska" DVD
- ✂ Student Spiral Notebooks & Class Folders (1 per student)
- ✂ Poster Paper, Markers/Colored Pencils/Crayons

Student Pages

- Word Map Worksheet
- "For the Rights of All" Movie Study Guide Worksheet
- ANB ANS Constitution Activity Worksheet
- Tlingit Values Poster Handout
- Values List Handout

Vocabulary

- **Assimilation –** The merging of the native population into the non-natives resulting in a loss of cultural identity.
- **Discrimination -** The unjust or prejudicial treatment of different categories of people or things, especially because of race, age or sex.
- **ANB (Alaska Native Brotherhood)** – The Alaska Native Brotherhood was originally formed to promote the assimilation of Alaska Natives and the work of Christian missions. However, they became key organizations in promoting the rights of Alaska Natives, especially in Southeast. They advocated for citizenship and fought against discrimination. The organizations continue to be active today.
- **ANS (Alaska Native Sisterhood)** – The Alaska Native Sisterhood was originally formed to promote the assimilation of Alaska Natives and the work of Christian missions. However, they became key organizations in promoting the rights of Alaska Natives, especially in Southeast. They advocated for citizenship and fought against discrimination. The organizations continue to be active today.

ENGAGE

Have students respond to the ANB ANS Brainstormer #4 prompts in their notebooks. Give them 5-10 minutes to write down their responses and then have them pair share with a partner for about 5 minutes. Ask for volunteers to respond to each question as a class and answer any further questions students might have about the prompts.

Present the "ANB ANS Powerpoint" slides 1, 2, 3 and 4 to students, along with the included links and videos. These slides explain the beginnings of ANB & ANS with information about the original founders, the original ANB hall in Sitka and the preamble to the ANB & ANS Constitution.

EXPLORE

Give students a copy of the "ANB ANS Constitution Activity" worksheet as they view slide 4 of the Powerpoint. Read over the preamble with them and then have them follow the directions at the bottom of the page.

*This would be a good time for a cultural specialist, elder or someone in the school who speaks Tlingit to come in and read the preamble for students in the Tlingit language and to give an introduction to the language itself.

After students have followed the directions at the bottom of the page have them make lists in their notebooks of the verbs, nouns and proper nouns in the preamble. Put the lists up on the projector and ask them if they see any similarities/patterns in the words. Ask them how the words help explain ANB & ANS's mission from the Preamble. Brainstorm ideas as a class.

EXPLAIN

Pass out the "Word Map Worksheet" for each of the lesson vocabulary words and fill them in with students. Have them cut out and glue each word into their notebooks as a reference for the rest of the unit.

Pass out the "For the Rights of All" Movie Study Guide to students and read the introduction to the movie. Explain to students that they will be taking notes on important ideas in the movie so they should review the sheet now to know what to look for as they watch. Play the movie for students, pausing after each section to go over the notes with students. Model your notes for them on the projector.

ELABORATE

Allow students to move into groups of 4 or 5 and give them 10-15 minutes to discuss the Small Group Discussion Questions at the end of the movie study guide. Remind them that their group will have to share some of what they discuss with the whole class so they should be ready to support their answers. When they are done discussing in their small group come back together as a class and discuss the questions as a whole. Ask for volunteers to share what their group talked about and remind them that participation in class discussions is always part of their individual grade.

EVALUATE

Pass out the "Tlingit Values Poster" handout and go over the values listed. Explain that this is a way for Tlingit people to share their belief system about the world with others and is used to support and remind themselves of their cultural values as a people.

Explain to students that they will be creating their own Personal Values Poster like the one they've just looked at. They should include 10 values that are important to them, along with a one sentence explanation of why they think it is important. They may use values already listed on the Tlingit Values Poster if those are also important to them or they can use examples from the "Values List" handout. They should use poster size paper for this and add color and at least 1 picture or symbol that represents something about them. This assignment could be finished for homework if students don't have

enough class time to finish it. When they are completed, have students share their posters with the class and display them somewhere prominent in the classroom.

Lesson 4
(ANB & ANS Civil Rights and Political Leaders)

Objectives

- Students will study important political and social leaders in ANB & ANS history.
- Students will analyze the impact that Elizabeth Peratrovich had on Alaska Native civil rights and compare her to other civil rights leaders.
- Students will examine a news article for content and formulate their own opinion of it.

Time Needed

Session 1 (**Engage, Explore** and **Explain** 60 minutes)
Session 2 (**Elaborate** and **Evaluate** 60 minutes)

Materials

- ✂ ANB ANS Brainstormers Powerpoint
- ✂ ANB ANS Powerpoint
- ✂ Computer Projector
- ✂ Student Spiral Notebooks & Class Folders (1 per student)
- ✂ Plain White Paper (2 pieces per student)

Student Pages

- Word Map Worksheet
- The Story of Your Name Activity Handout
- Elizabeth Peratrovich Article Handout
- ANS News Article Handout
- Current Events Assignment Worksheet
- Elizabeth Peratrovich Foldable Book Handout

Vocabulary

- **William Paul (1885-1977)** - An attorney, legislator and political activist from the Tlingit nation of Southeastern Alaska. He was known as a great political leader in the Alaska Native Brotherhood.
- **Elizabeth Peratrovich (1911-1958)** - An important Alaska civil rights activist, working on behalf of equality for Alaska Native peoples. She was the single driving force behind the passage of the state's Anti-Discrimination Act of 1945, the first anti-discrimination law in the United States.
- **Dr. Walter Soboleff (1908-2011)** - An American Tlingit scholar, elder and religious leader. Dr. Soboleff was the first Alaska Native to become an ordained Presbyterian minister.

ENGAGE

Have students respond to the ANB ANS Brainstormer #5 prompts in their notebooks. Give them 5-10 minutes to write down their responses and then have them pair share with a partner for about 5 minutes. Ask for volunteers to respond to each question as a class and answer any further questions students might have about the prompts.

Have students complete "The Story of Your Name Activity" by sharing how they got their name with a partner in class.

*This would be a good time for a cultural specialist, elder or someone in the school who speaks Tlingit to come in and explain how people in the Tlingit culture introduce themselves. Also, if there are students in the class who know how to introduce themselves in Tlingit this would be a good opportunity for them to share their knowledge with the class.

EXPLORE

Present the "ANB ANS Powerpoint" slides 5 & 6 to students using the links and videos. Have them take notes in their notebooks on who William Paul, Elizabeth Peratrovich and Dr. Walter Soboleff were and then do a Think Pair Share on other civil rights leaders they can think of from history. Have volunteers share with the class.

EXPLAIN

Pass out the "Word Map Worksheet" for each of the lesson vocabulary words and fill them in with students. Have them cut out and glue each word into their notebooks as a reference for the rest of the unit.

Pass out the "Elizabeth Peratrovich Article" handout and "Current Events Assignment" worksheet to students. Have students choose one article from the handout to read and fill in the "Current Events Assignment" for. They should choose whichever article about Elizabeth Peratrovich that is most interesting to them. When they have finished, ask for volunteers to share with the class which article they chose and what it was about so that students can hear what all of the different articles were about.

ELABORATE

Give students the "ANS News Article" handout and read through it as a class. Discuss what it adds to what students have learned about Elizabeth Peratrovich and the mission of the Alaska Native Sisterhood.

EVALUATE

Explain to students that they will be creating a mini-book about Elizabeth Peratrovich's life. They should create the book to explain to a 5th grader who Elizabeth Peratrovich was and why she is important in Alaskan history. The book should include at least 5 important facts about her life, what the Equal Rights Act of Alaska was and why

Elizabeth fought against discrimination. It should also include at least 1 picture of Elizabeth. Give students the "Elizabeth Peratrovich Day Foldable Mini-Book" handout that explains how to put the book together. This assignment could be finished for homework if students do not have enough time in class to finish it.

Lesson 5
(ANCSA & ANILCA)

Objectives

- Students will gain insight into the historical basis for land claims in Alaska.
- Students will analyze the implications of ANCSA & ANILCA as they relate to the native and non-native populations of Alaska.
- Students will assess the role that the ANB & ANS played in the passage of ANCSA & ANILCA.

Time Needed

Session 1 (**Engage, Explore** and **Explain** 60 minutes)
Session 2 (**Elaborate** and **Evaluate** 60 minutes)

Materials

- ✂ ANB ANS Brainstormers Powerpoint
- ✂ ANB ANS Powerpoint
- ✂ Computer Projector
- ✂ Student Spiral Notebooks & Class Folders (1 per student)

Student Pages

- Subsistence Summary Handout
- ANCSA Summary Handout
- ANILCA Summary Handout
- Word Map Worksheet
- ANB AFN Venn Diagram Notes Worksheet

Vocabulary

- **Aboriginal Lands –** Land claims made by the indigenous people of an area.
- **Food Sovereignty** – the ability to have access to native foods which are healthy, local and culturally appropriate.
- **Tribal Governments** – There are over two hundred federally recognized tribal governments in Alaska. Tribal government powers include the rights to provide for the welfare of the children of the tribe, to pursue contracts with the federal government, to provide services for the tribal members and to form and administer tribal courts.
- **The Alaska Federation of Natives** - The Alaska Federation of Natives was formed in October 1966 in Anchorage. AFN was the first broad, statewide organization of

Alaska Natives. It was a key to organization in the pursuit of a statewide Native land claims settlement. It hosts the largest annual meeting of Alaska Natives, typically in October, of every year.

- **ANCSA** - The Alaska Native Claims Settlement Act of 1971 was an attempt by Congress to settle Native land claims in order to clear the way for the Alaska pipeline. Under the terms of this Act Congress paid $962.5 million for the taking of more than 300 million acres of Native land title. Alaska Natives were promised clear title to over 40 million acres of their remaining land. Congress largely sidestepped the issue of Alaska's tribal governments by creating regional and village corporations.
- **ANILCA (The Alaska National Interest Lands Conservation Act)** – The Alaska National Interest Lands Conservation Act of 1980 was signed into law by President Carter and created over 100 million acres of parks, preserves, wildlife refuges and monuments and wild and scenic rivers. This Act more than doubled the protected lands in the United States. It included a key provision on subsistence, i.e., traditional and customary use. The impact of this provision continues to impact state and federal public policy today.

ENGAGE

Have students respond to the ANB ANS Brainstormer #6 prompts in their notebooks. Give them 5-10 minutes to write down their responses and then have them pair share with a partner for about 5 minutes. Ask for volunteers to respond to each question as a class and answer any further questions students might have about the prompts.

EXPLORE

Pass out the "Subsistence Summary" Handout and read through it with students. Explain that Subsistence (or Food Sovereignty) is a very important issue to ANB & ANS because it affects many Alaska Native people and is central to the land issues between Alaska Natives and the government.

Ask students to place themselves in this scenario and then have them write about what they would do in their notebooks: They are stranded on an island here in Southeast with only raingear, a pocket knife and one box of matches. How can they subsist off of the land in order to survive? What can they eat? What can they drink? What can they do for shelter? Have them fast-write for 5-10 minutes, pair share with a partner and then discuss as a class. Explain that subsistence is basically being able to live off of or be dependent on, what the land provides and that it has been the traditional way of living for indigenous people for thousands of years.

EXPLAIN

Pass out the "Word Map Worksheet" for each of the lesson vocabulary words and fill them in with students. Have them cut out and glue each word into their notebooks as a reference for the rest of the unit.

Pass out the "ANCSA Summary" Handout to students and read through it with them as a class. As you read, have them take notes on the main ideas and important points in the reading. When they are finished, go over the notes with them to see if they came up with the same main ideas and important points as the rest of the class. Model your notes for them as well.

ELABORATE

Give students the "ANILCA Summary" Handout and read through it with them as a class. When you're finished reading, discuss the importance of Food Sovereignty in the "who owns Alaska's land" debate and why it is so important to Alaska Natives.

EVALUATE

Present to students the "ANB ANS Powerpoint" Slide 7 along with the video link. Explain what the AFN is and how it relates to the ANB & ANS and to ANCSA.

Pass out the "ANB & AFN Venn Diagram Notes" Worksheet and have student's list differences and similarities in the mission and goals of the ANB & AFN. When they are finished go over the lists as a class and model your own notes on the projector so students can add to theirs. These notes should go into their classroom folders.

Lesson 6

(ANB & ANS Today)

Objectives

- Students will study the role of the ANB & ANS today and examine its impact on modern Alaska Native culture in Southeast.
- Students will define the goals of ANB & ANS in recent years and determine whether the mission of this organization has changed over time.

Time Needed

Session 1 (**Engage, Explore** and **Explain** 60 minutes)
Session 2 (**Elaborate** and **Evaluate** 60 minutes)

Materials

- ✂ ANB ANS Brainstormers Powerpoint
- ✂ ANB ANS Powerpoint
- ✂ Computer Projector
- ✂ Student Spiral Notebooks & Class Folders (1 per student)

Student Pages

- Word Map Worksheet

Vocabulary

- **Regional Corporations** - Regional Corporations were created under the Alaska Native Claims Settlement Act of 1971. Based on the land loss formula and the number of enrolled shareholders, each of the twelve in-state corporations received a portion of the $962.5 million settlement and a portion of the 40+ million acre promise of title for remaining Native lands. Corporations were to use these assets to promote the economic and social interests of Alaska Native shareholders and their descendents. Currently the corporations make up a growing part of the Alaskan economy. They invest billions of dollars in subsidiaries, investments and real estate and are a significant force in the Alaskan economy.

ENGAGE

Have students respond to the ANB ANS Brainstormer #7 prompts in their notebooks. Give them 5-10 minutes to write down their responses and then have them pair share with a partner for about 5 minutes. Ask for volunteers to respond to each question as a class and answer any further questions students might have about the prompts.

EXPLORE

Present the "ANB ANS Powerpoint" Slide 9 to students along with the video links that cover the cultural heritage mission of ANB & ANS. As you watch the videos with students ask them to share their own personal experiences with these cultural traditions, having seen or participated in them. Ask students to think about why experiencing Alaska Native culture is an important part of our local community, even for non-Natives.

EXPLAIN

Pass out the "Word Map Worksheet" for each of the lesson vocabulary words and fill them in with students. Have them cut out and glue each word into their notebooks as a reference for the rest of the unit.

Present the "ANB ANS Powerpoint" Slide 10 to students along with the video links to current ANB & ANS issues in our community. As they listen to the "Subsistence for Alaska Natives" podcast remind them of what they've already learned about subsistence and the important role that it plays in Alaska Native culture. As they watch the "Sitka Cultural Center Protest" video remind them of what they've learned about the mission of ANB & ANS to promote Alaska Native cultural heritage here in Southeast. And as they listen to "ANB ANS Conference & Constitution Changes" remind them that ANB & ANS are organizations that continue to grow and change as the world around us changes.

EVALUATE

Present to students the "ANB ANS Powerpoint" Slide 11 on the legacy of ANB & ANS and have students copy the list into their notebooks. Ask students if they can think of any

other legacies of ANB & ANS and what they think is the most important thing these organizations have accomplished for Alaska Natives.

Summative Assessment

Present to students the "ANB ANS Powerpoint" Slide 12 on the importance of Koo.eex (Potlatch) in Tlinglit culture and explain to students that they will be putting on a presentation and potluck for the class as a final part of the unit. They will each bring a food to share with the class and can invite their families to come as well. Make a list of what students are going to bring and give them the "Class Potlatch Invitation" slip to take home to their families.

Pass out the "ANB & ANS Bloom Ball Project" packet and go over the instructions with students. They may work individually or in groups for this project, depending on how you would like to structure it. Once students have heard the instructions for the project they may begin creating their Bloom Balls. They should first use the packet notes pages to write down all of their notes and then begin creating the 12 different sides of their Bloom Ball. This project should take 3-4 days to complete (using 60 minute class periods) so make sure students know that they will have to prioritize their time wisely. They should finish the note portion of the project by the end of the first day, have at least 6 sides of their Bloom Ball completed by the second day and have the entire Bloom Ball completed by the end of the third day.

The day after students have completed their Bloom Ball projects should be the Class Potluck celebration. Students should bring in food to share and families/community members can be invited. For the first half of the celebration students will complete the "ANB ANS Brainstormer" #8 in their notebooks and present their Bloom Ball projects to the class by sharing at least 2 new things they learned during the unit and putting their project on display for others to see. The second half of the celebration will be for the potluck and socializing.

Teacher Resources and Student Pages

*See attached resources and student pages.

*Internet Resources:
Alaska History and Cultural Studies
http://www.akhistorycourse.org/

Alaska Native Knowledge Network
http://ankn.uaf.edu/

Alaskool
http://www.alaskool.org/alaska.htm

Alaska Civil Rights Forum
http://www.alaskacivilrights.org/index.html

History of Alaska
http://en.wikipedia.org/wiki/History_of_Alaska

ANB & ANS Grand Camp
http://www.grandcampanb.org/

Brainstormer #1
Pre-Assessment

- Do you know what the Alaska Native Brotherhood (ANB) & Alaska Native Sisterhood (ANS) are?
- Have you ever heard of them? If not, take a guess at what you think they might be.
- What does their name tell you about them, even if you haven't heard of them before?
- Are there any other Alaska Native organizations you know about here in Southeast Alaska? What are they and what do they do?
- Do you know the names of the groups of Alaska Native peoples that live here in Southeast Alaska? What are they?

Brainstormer #2
Early Alaska History

- Do you know what languages Native Alaskans in Southeast speak? What are they? Do you know any words in the languages?
- How long have Native Alaskans lived here? Were they the first people to live on this land? Does being the first people to live in an area mean that it belongs to you?
- What does 'indigenous' mean and what is an 'indigenous' person or group of people?
- What is a belief system or worldview? Give an example of a belief about the world.
- Do you know or have you heard any Native Alaskan stories? What are they? Why do/did Alaska Natives tell stories?

Brainstormer #3
The Alaska Territory

- Have you ever heard of William Seward or "Seward's Folly"? What do you know about him?
- When was Alaska purchased from Russia by the U.S.?
- What is a 'territory'? What's the difference between a state and a territory? How many territories does the U.S. have right now? What are their names?
- Do people who live in a territory of the U.S. have the same rights as people who live in a state of the U.S.?
- Do you think that when the U.S. bought Alaska the Native people who were already here automatically became U.S. citizens?
- If the United States bought Alaska from Russia, did the Russians by Alaska from the far more numerous Alaska Natives? Why not?

Brainstormer #4
The Beginning of ANB & ANS

- What does 'assimilation' mean? Why might one group of people want to assimilate into another group?
- What is lost/given up when one group of people are forced to assimilate into another group? How did Alaska Native people overcome complete assimilation in the past? How did enforced assimilation disrupt their spiritual/family/social structure?
- Can you think of a time in your life when you assimilated (entering middle school, joining a team). What did you change about yourself in order to assimilate?

Brainstormer #5
ANB & ANS Civil Rights and Political Leaders

- Have you heard of these people before? What do you know about them?:
- Elizabeth & Roy Peratrovich
- William Paul
- Dr. Walter Soboleff
- Ernest Gruening
- Dwight Eisenhower
- Can you think of any other important people from Alaskan history? Who were they & what did they do?

Brainstormer #6 (ANCSA & ANILCA)

- What are 'aboriginal lands'? Take a guess if you don't know.
- Have you heard of ANCSA (Alaska Native Claims Settlement Act)? What do you think it is?
- Have you hear of ANILCA (Alaska National Interest Lands Conservation Act)? What do you think it is?
- Do you think that Alaska Natives should be able to keep the land their ancestors have lived on for thousands of years, or should the U.S. government be allowed to use it for whatever they want?
- Who is it that decides if land is open to everyone or only belongs to certain people?

Brainstormer #7
(NB & ANS Today

- Do you know the names of the Alaska Native 'Regional Corporations' here in Southeast Alaska? Do you belong to one or know someone who belongs to one?
- What is 'discrimination'? Think of some examples of how people can be discriminated against?
- Do you think that Alaska Natives are still discriminated against today? Why or why not?
- Have you ever been discriminated against? What did it feel like?
- What are some ways we can stop discrimination in our school, our community, our country?

Brainstormer #8
Post-Assessment

- Why is it important to study the history of our state?
- Why is it important to study the history of the Alaska Native people and how they fought for equal rights?
- What are 3 things you learned in this unit about Alaska history that you didn't know before?
- What are civil rights and how did the creation of ANB & ANS help lead to them for Alaska Natives?

The History of the Alaska Native Brotherhood & Alaska Native Sisterhood in Southeast Alaska

Geography of Alaska

Alaska Native Groups

The ANB & ANS Began in Sitka, Alaska in 1912

The Alaska Native Brotherhood Hall was built in 1914 on the waterfront in Sitka. It is now a national historic landmark.

ANB Hall

The Founding Fathers of the Alaska Native Brotherhood

Rise of the ANB

- Peter Simpson, Tsimshian Canadian ("Father of ANB")
- Ralph Young, Sitka
- Chester Worthington, Wrangell
- James C. Johnson, Klawock
- Paul Liberty, Sitka
- Seward Kunz, Juneau
- Frank Mercer, Juneau
- Frank Price, Sitka
- George Field, Klawock
- Eli Katanook, Angoon
- James Watson, Juneau
- William Hobson, Angoon
- Andrew Wanamaker, Sitka

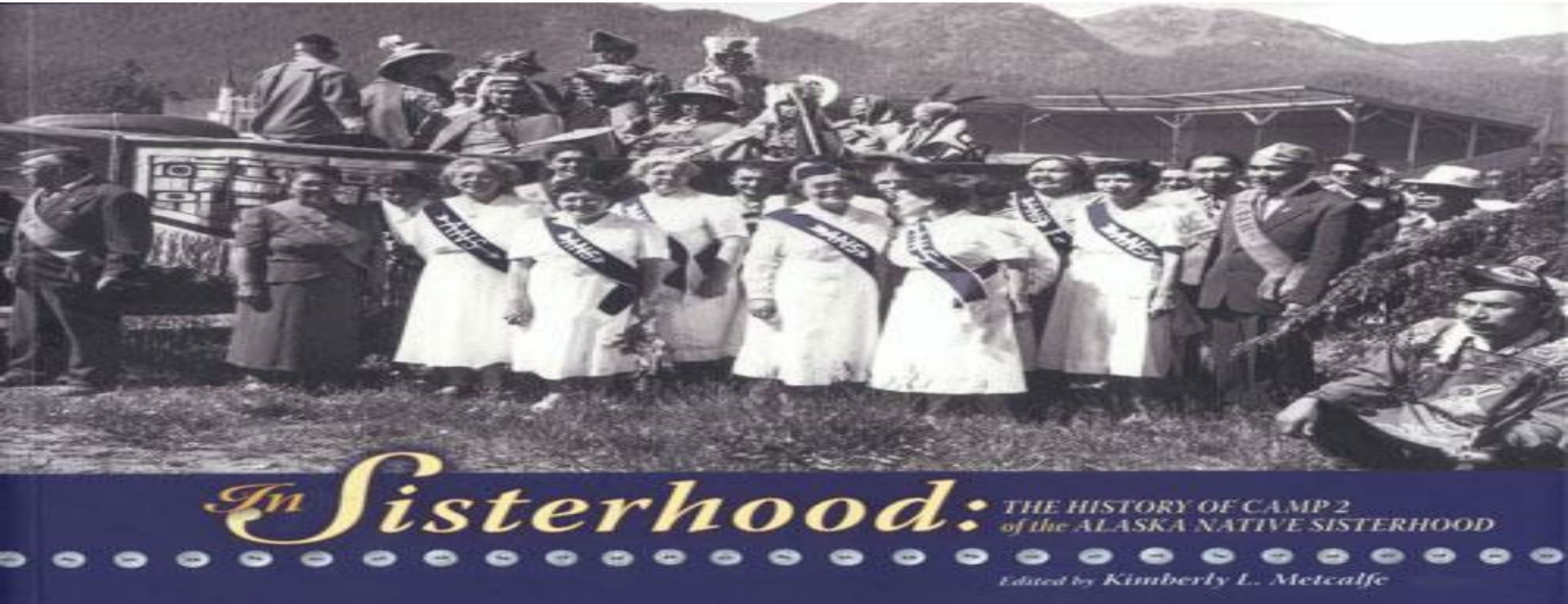
ANB & ANS Constitution Preamble

The purpose of this organization shall be to assist and encourage the Native in his advancement from his Native state to his place among the cultivated races of the world, to oppose, to discourage, and to overcome the narrow injustices of race prejudice, to commemorate the fine qualities of the Native races of North America, to preserve their history, lore, art and virtues, to cultivate the morality, education, commerce, and civil government of Alaska, to improve individual and municipal health and laboring conditions, and to create a true respect in Natives and in other persons with whom they deal for the letter and spirit of the Declaration Independence and the Constitution and laws of the United States.

The Alaska Native Sisterhood - Promoting Alaska Native Women's Rights since 1926

[Panel Discusses Alaska Native Sisterhood]

[Elizabeth Peratrovich - Alaska Native Sisterhood Grand President and Civil Rights Leader]



ANB & ANS Political and Cultural Leaders

William Paul (1885-1977) - An attorney, legislator, and political activist from the Tlingit nation of Southeastern Alaska. He was known as a leader in the Alaska Native Brotherhood.

Elizabeth Peratrovich (1911-1958) - An important Alaska civil rights activist, working on behalf of equality for Alaska Native peoples. She was the single driving force behind the passage of the state's Anti-Discrimination Act of 1945, the first anti-discrimination law in the United States.

Dr. Walter Soboleff (1908-2011) - An American Tlingit scholar, elder and religious leader. Soboleff was the first Alaska Native to become an ordained Presbyterian minister.

The Alaska Federation of Natives

AFN Origins

The Alaska Federation of Natives was formed in October 1966, when more than 400 Alaska Natives representing 17 Native organizations gathered for a three-day conference to address Alaska Native aboriginal land rights. From 1966 to 1971, AFN worked primarily to achieve passage of a just and fair land settlement. On December 18, 1971 the Alaska Native Claims Settlement Act (ANCSA) was signed into law.

Alaska Territory & Statehood

Russian Alaska and its Legacy
The Purchase of Alaska by the U.S. From Russia ("Seward's Folly")
Alaska Becomes the 49th State
The Alaska Flag Song

ANB & ANS Cultural Heritage Legacy

Tlingit Culture & Language

Alaska Native Dancing

Alaska Native Art & Carving

Current ANB & ANS Issues

Subsistence for Alaska Natives

Sitka Cultural Center Protest

ANB/ANS Conference &

Constitution Changes

Legacy of ANB & ANS

- Gained recognition of Native rights as U.S. citizens.
- Won the right for Alaska Natives to vote.
- Integrated public schools.
- Helped support the first Alaska Natives to be elected to the Alaska territorial Legislature.
- Helped initiate Tlingit and Haida land claims and later ANCSA.
- Helped pass the Native Civil Rights Law in Alaska.
- Helped fight for Alaska Native subsistence rights.
- Promotes continuing cultural education for Alaska Native children.

The Importance of Ku'ik

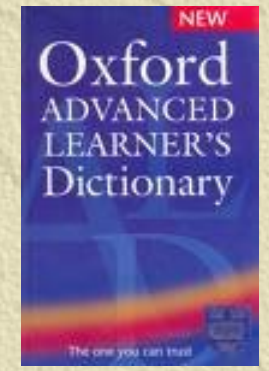
Koo.eex (Potlatch) Introduction

In honor of what we've learned about ANB, ANS, and the Tlingit culture in this unit we will have a class potluck to share food and present the Bloom Ball projects you've created. Everyone will bring a food dish to share and families/community members are invited to join us.

Why Study History?

To better understand the modern world and how it came to be

- Why did different cultures develop?
- Why do we speak English?
- Why are there different forms of government?

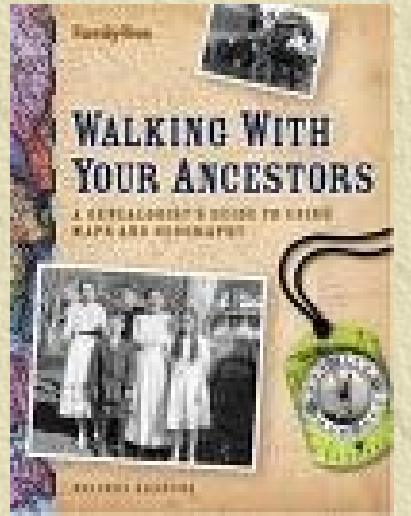


To help us deal with current events

- Are there lessons from the Great Depression that might help us get through the current economic crisis?

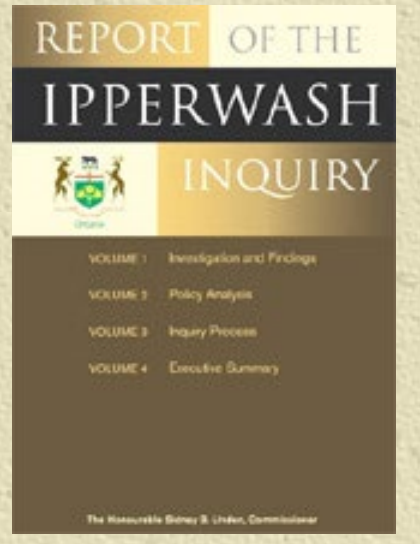
To help us understand our own past

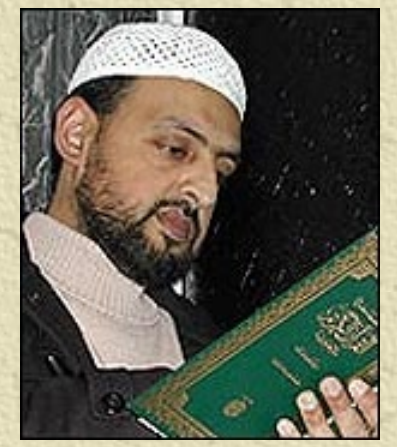
- Who were my ancestors?
- Why did they come to this country?
- How did they live?



To fight prejudice and ignorance

- Prejudice results from a lack of knowledge.
- An understanding of history reduces the ignorance that causes prejudice.





To develop skills

- Researching
- Analyzing
- Interpreting
- Problem solving
- Recording

To entertain ourselves w/ stories of human triumph and tragedy

100

years since the birth of an Alaskan legend ...

... Elizabeth Peratrovich's spirit flies on

What's inside:

The Arctic Sounder · The Bristol Bay Times · The Cordova Times · The Dutch Harbor Fisherman · The Seward Phoenix LOG · The Tundra DRUMS

PUBLISHED BY ALASKA NEWSPAPERS INC.

FLASHBACK TO 1945

Super Race Theory Hit In Hearing

Native Sisterhood President Hits at "Rights" Bill Opposition

Editor's note: This story originally was published in the Feb. 6, 1945, edition of the Juneau Empire on Page 8.


PAGE EIGHT

SUPER RACE THEORY HIT IN HEARING

Native Sisterhood President Hits at "Rights" Bill Opposition

Opposition that had appeared to speak with a strong voice was forced to a defensive whisper at the close of yesterday's Senate hearing on the "Equal Rights" issue. Mrs. Roy Peratrovich, Grand President of the Alaska Native Sisterhood, the last speaker to testify, climaxed the hearing by wringing volleying applause from the galleries and Senate floor alike, with a biting condemnation of the "super race" attitude.

Reciting instances of discrimination suffered by herself and friends, she cried out against a condition that forces the finest of her race to associate with "white trash."

Answering the oft-voiced question, "will this law eliminate discrimination," Mrs. Peratrovich admitted that it would not; but, she queried in rebuttal: "do your laws against larceny and even murder prevent those crimes?" No law will eliminate crimes but, at least, you as legislators, can assert to the world that you recognize the evil of the present situation and speak your intent to help us overcome discrimination, she said.

Opposition

Declaring their opposition to the law, unless it is amended, Senators Scott, Whaley, Collins and Shattuck spoke their feelings on the issue during the two hours of discussion: while Senators Walker and Cochran held forth in favor of the law, Senator Joe Green was chairman for the Committee of the Whole hearing.

Senator Allen Shattuck opened the discussion by repeating a statement he declared he had already made to Roy Peratrovich, Grand President of the Alaska Native Brotherhood. "This bill will aggravate, rather than allay, the little feeling that now exists," he stated. "Our native cultures have 10 centuries of white civilization to encompass in a few decades. I believe that considerable progress has already been made; particularly in the last 50 years," Senator Shattuck declared.

ANB President Talks

Peratrovich was then asked to the stand by Senator N.R. Walker and, following questions that established his education, background and right to speak for the Indians, Peratrovich was invited to express his views on the question before the Senate.

He pointed out that Gov. Ernest Gruening, in his report to the Secretary of the Interior, as well as in his message to the Legislature, had recognized the existence of discrimination. He quoted the plank adopted by the Democratic Party at its Fairbanks convention, which favored action on the natives' behalf. Reading the names of the members of the committee that helped to frame that plank, he pointed out that among them were members of the present Senate body.

"Only an Indian can know how it feels to be discriminated against," Peratrovich said. "Either you are for discrimination or you are against it, accordingly as you vote on this bill," he added.

Has Amendment

Declaring that he had an amendment to propose to the measure, Senator Frank Whaley read a lengthy prepared address to the assembly, in which he labeled the measure a "lawyer's dream" and a "natural in creating hard feeling between the whites and natives." He stated his flying experience in many parts of Alaska as authority behind the opinion he had reached.

Declaring himself "personally assailed" by Senator Whaley in his remarks, Senator O.D. Cochran raised his voice for the bill, offering instances of discrimination which came, he declared, from a list of similar occurrences in his own knowledge that would occupy the full afternoon to relate. As in his speech on the matter before the House, Senator Cochran made use of a theatre in Nome as a prime example of an establishment where discrimination is practiced.

Senator Walker supported Senator Cochran's views, declaring that he knows no instance where a native had died from a broken heart, but adding that he did know of situations where discrimination had forced Indian women into living lives "worse than death."

Scott Talks

Senator Tolbert Scott, in one of his rare participations in debate, spoke from the heart his feeling that the bill, as it stood, would not accomplish the purpose intended. "Mixed breeds," he declared, are the source of trouble. It is they only who wish to associate with the whites. "It would have been far better had the Eskimos put up signs 'No Whites Allowed'," he said. He stated his belief that the issue was being raised to create political capital for some legislators, and concluded that "white women have done their part" in keeping the races distinct; if white men had done as well, there would be no racial feeling in Alaska.

Liquor Problem

Speaking from his long experience, among the Eskimo peoples in particular, Senator Grenold Collins furnished a sincere and authoritative voice in opposition to the bill. He supported Senator Scott's contention regarding mixed breeds by citing the well-being of the Eskimos of St. Lawrence Island, where white men have not worked their evil. "Eskimos are not an inferior race," he stated, "but they are an individual race." The pure Eskimos are proud of their origin and are aware that harm comes to them from mixing with whites. It is the mixed breed who is not accepted by either race who causes the trouble. Declaring, "I believe in racial pride" and do not think this bill will do other than arouse bitterness, Senator Collins lashed out at the sale of liquor to natives, as the root of the trouble.

A motion to report progress, offered by Senator Walker, was approved, following the testimony of Mrs. Peratrovich, which terminated discussion.

SPEECH OF CHANGE

Elizabeth Peratrovich, bringing light to all people

Anti-discrimination moment of 1945 still illuminating lives

JAMES MASON
jmason@alaskanewspapers.com

How much can a society change in 100 years? How much can it change during a short speech to the Alaska Territorial Legislature?

Roy Peratrovich Jr.

This Fourth of July will mark the 100th anniversary of the birth of Elizabeth Peratrovich, a woman whose influence did much to turn white Alaskans away from the discriminatory practices common in the times before statehood. While she worked tirelessly all her life to improve the lot of Natives, it was her speech to the Alaska Territorial Legislature on Feb. 5, 1945, that marks a pivotal moment in Alaska history. Her testimony on that day is credited with influencing the Alaska Senate to pass the Alaska Civil Rights Act. In 1945 Alaska Natives were second-class citizens in their homeland, a land they'd inhabited for thousands of years. The newcomers who'd been arriving since the Russian sale of Alaska to the United States discriminated against the Natives, banning them from living in certain neighborhoods, not allowing them in restaurants or theaters, and discriminating in employment. Native leaders campaigned hard for an end to such practices.


COURTESY PHOTO

Elizabeth and Roy Peratrovich in Denver. Roy Peratrovich Jr. writes, "Mom was 42 and I was leaving for my freshman year at the University of Washington in Seattle. ... Kind of a sad day for them."

The anti-discrimination bill was introduced by Edward Anderson, the Swedish-born former mayor of Nome. In those times the Alaska Territorial Legislature met for 60 days every other odd-numbered year. In 1943 the bill was defeated, this despite the fact that the nation was at war and Alaska Natives were serving in the nation's armed forces. The bill was brought before the Legislature again in 1945 and passed the House by a vote of 19-5. But the Senate was a tough nut.

"Who are these people, barely out of savagery, who want to associate with us whites, with 5,000 years of recorded civilization behind us?" asked Juneau Sen. Allen Shattuck, a primary opponent of the bill. Those aligned with Shattuck said the bill was unnecessary, that Natives had made great progress "in the 10 centuries since contact with white civilization." They said the bill would aggravate the already hard feelings between Natives and whites. The legislative process allowed an opportunity for citizens present to speak on the bill. Elizabeth Peratrovich was the last speaker.

"I would not have expected that I, who am barely out of savagery, would have to remind gentlemen with 5,000 years of recorded civilization behind them, of our Bill of Rights," she said in response to Shattuck. She went on to describe the treatment Natives lived with, such as signs in shop windows saying "No dogs or Natives allowed." When she finished, there was wild applause from the gallery. The Senate passed the Alaska Civil Rights Act by a vote of 11-5. It was the first law banning race-based discrimination in the United States.

Peratrovich was born in Petersburg and was a member of the Lukaax.ádi clan, in the Raven moiety of the Tlingit nation. Her son Roy Peratrovich Jr., now living on Bainbridge Island in Seattle, is also a Raven. He created a monument to his parents, a sculpture of bronze and stainless steel that stands in Anchorage's Peratrovich Park. Roy Jr., a retired engineer, explained by telephone that the work depicts Raven's bringing light to the world. And that, he says, makes the statue a fitting memorial to his parents, who worked to bring harmony to the people of Alaska.

"They also brought light to the world," he said.

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Why my grandmother was so loved

COMMENT

BETSY PERATROVICH
For Alaska Newspapers

Editor's note: This was written in 1997 and is republished with permission of the Peratrovich family.

Although terrified of the bogey man and "the thing under my bed," I wasn't afraid of encountering ghosts or goblins at Evergreen Cemetery — except of course, on Halloween. So, on Halloween, I took the long way home, but during the winter I was right there with the other kids — sledding down the gently sloping cemetery hill.

Unlike the other kids, you could often find me at the cemetery during the summer months as well. I had friends, but I was an odd sort of child, and I didn't mind being alone.

My parents weren't obsessed with knowing where I was every minute of every day, and they never knew I used to go there. This was before parents had to live in constant fear of their kids being kidnapped or otherwise harmed. Besides, this was Juneau. Where would somebody go if they kidnapped a child in Juneau? To the end of the road?

"Gramma's" grave was sheltered by one of the many graceful pine trees that forested the cemetery. I still remember how peaceful it was there, and how beautiful. Tall trees filtered out the bright sunshine as their huge branches overlapped on an ever-upward journey. After brushing off her headstone, I'd sit on the soft pine needles and wonder what she was like.

"Your grandmother would have loved you so much," they used to say. Or, "Your grandmother would have spoiled you." Beyond that, nobody talked about her much. Grandpa had never really gotten over her death, and he'd get choked up or misty-eyed when he spoke of her. And my father hardly mentioned her; it was probably painful for him as well. But I had never met her, so I used to feel cheated. Here lay this person that everyone seemed to love so dearly, and I didn't know why.

Since then I've slowly come to know my grandmother. Scraps of conversation and other bits of information have woven together to give me a somewhat threadbare account of her life. And threadbare though it may be, I now know why they loved her so. Sometimes I still feel cheated, but never for long. Because now, all I have to do is think about what she left me.

She enjoyed knitting, and she was good at it. I have a delicate newborn sweater she made, passed down to me along with the rose-patterned bone china cups and saucers she loved so dearly. But although I treasure these, what my grandmother left me, my most cherished inheritance, is that which cannot be seen; cannot be touched. You see, long before Dr. Martin Luther King, Jr., began his crusade for equal rights in the Lower 48, my grandmother, Elizabeth Wanamaker Peratrovich, was determinedly fighting the same battle in Alaska. And she won.

In hindsight, it is fitting that Elizabeth, a Tlingit Indian, came into this world on Independence Day. Born in Petersburg, Alaska, on July 4, 1911, she was adopted by Andrew and Jean Wanamaker, also Tlingit. Andrew and Jean were Presbyterian missionaries who instilled their religious faith in Elizabeth; yet their lives were a curious blend of the old and the new. Perhaps the best example of cultural differences is offered by Andrew himself — who as a young boy had traveled from Sitka to Ketchikan in the last Tlingit war canoe, yet who would also live to see man land on the moon.

Elizabeth spent her childhood in small Southeast Alaska communities such as Klawock, Kake, Klukwan and Ketchikan. Upon graduating from Ketchikan High School, she attended a teachers college, Bellingham Normal School, in Bellingham, Wash., now known as Western Washington University. Roy Peratrovich of Klawock, who graduated from Ketchikan High School along with Elizabeth, was attending the same college. The two would-be teachers fell in love and were married in Bellingham on Dec. 15, 1931. But since this was a time of economic hardship for many, the couple was soon forced to abandon their dreams of teaching and return to Klawock.

Their three children, Roy Jr., Frank, and Loretta, were born in Alaska. It was in Klawock that Elizabeth and Roy became heavily involved in the Alaska Native Brotherhood (ANB) and the Alaska Native Sisterhood (ANS).

The ANB and ANS were originally organized by Alaska Natives seeking full citizenship rights. Their adopted motto was "No taxation without representation."

Unfortunately, although citizenship was granted in 1924 to all American Indians including Alaska Natives, it held no guarantee of equal rights. Natives paid taxes, yet were denied many services. Numerous businesses sported signs such as "We Cater to White Trade Only," or "No Natives or Dogs Allowed." Typically, housing was segregated, as were schools and theaters. According to Vern Metcalf, in an article appearing in the April 1, 1986, edition of the Juneau Empire, "Coming in late to a movie one night in 1941, I noticed that the entire balcony seemed to be rooting for Indians in a Wild West shoot-em-up. When the lights went on, I found out why. ..."

As a result of their deep commitment to abolishing discrimination, Elizabeth and Roy quickly rose through the ranks of the ANB and ANS. Endeavoring to unite Native communities in the cause, they often spent their own money traveling to outlying villages. In addition to the financial burden of these journeys, there were other — perhaps more painful — hardships to be borne by the couple and their three children.

Travel was not the convenient matter it is today, and bringing small children along on these trips was all but impossible. Thus there were occasions that the young family endured separation, like the time my father had to stay at an orphanage in Juneau. Although this couldn't have been easy on the children, it must have been equally difficult for Elizabeth — a woman who once wept as she related that Native children were being counted "by the head, like cattle" by a school district seeking to reimburse the white teachers who had to teach them.

In 1940, Elizabeth and Roy agreed that if their actions were to be of consequence, the family would have to move to Juneau, the capital city. Once in Juneau, they wrote letters and contacted government officials and community leaders to protest racially motivated inequities and to ask that unfair practices be stopped. They soon learned there were no laws prohibiting discrimination in the Territory of Alaska, and realized that in order for their efforts to eliminate discrimination to be truly successful, the first step had to be passage of equal rights legislation.

Assisted by Alaska's Territorial Gov. Ernest Gruening and congressional Rep. Anthony Diamond, Elizabeth and Roy obtained copies of anti-discrimination bills from around the country, which served as the foundation for Alaska's equal rights bill. First introduced in 1943, the proposed legislation was defeated. After two additional years of research and lobbying, the bill was reintroduced. It passed the House with little opposition, but when it reached the Senate it was the subject of intense controversy. One senator didn't want to sit next to Natives in theaters because they smelled. Another said, "Who are these people, barely out of savagery, who want to associate with us whites with 5,000 years of recorded civilization behind us?"

Roy Peratrovich was summoned to testify and did so; but when the floor was opened to the public, Elizabeth was the only person to voluntarily voice support for the bill. She immediately captured the attention of lawmakers and spectators alike by stating: "I would not have expected that I, who am barely out of savagery, would have to remind gentlemen with 5,000 years of recorded civilization behind them of our Bill of Rights. When my husband and I came to Juneau and sought a home in a nice neighborhood where our children could play happily with our neighbor's children, we found such a house and arranged to lease it. When the owners learned that we were Indians, they said 'No.' Would we be compelled to live in the slums?"

In the volatile atmosphere of the legislative gallery, Elizabeth stood her ground. Asked if an anti-discrimination law would eliminate discrimination, she quipped, "Do your laws against larceny, rape, and murder prevent those crimes? No law will eliminate crimes, but at least you, as legislators, can assert to the world that you recognize the evil of the present situation and speak of your intent to help us overcome discrimination."

The combination of Elizabeth's poise and dignity proved more than the bill's detractors could contend with. The bill passed the Senate that day, and was signed into law on Feb. 16, 1945. According to an article appearing in the Juneau Empire, "The once strong voice of opposition was quickly whittled to a defensive whisper. The 5'5" Indian woman stole the show. It was the neatest performance of any witness to yet appear before this session, and there were a few red senatorial ears as she regally left the chamber."

Elizabeth and Roy continued their work on behalf of Native rights, and other victories followed, including obtaining the right for Natives to be admitted to the Pioneer Home; winning workers' compensation benefits for Natives; having aid to dependent children extended to Natives; and ensuring that equalized payments were given to both Native and white recipients of old-age pensions. In 1955, Elizabeth attended the Convention of the National Congress of American Indians in Spokane, Wash., and was elected to their National Executive Council. Serving as the organization's Alaska field representative, she also traveled to Washington, D.C., for a conference on Indian Adult Education. A strong proponent of education, Elizabeth had always encouraged her children to get the best education they possibly could. Her elder son recalled that, when he was in high school, his mother would read the classics to him and a group of teenage boys every day after school. Although it's difficult to imagine a group of teenage boys looking forward to this type of activity, evidently they did; so much so, that if Roy Jr., was running late, his friends would try to find him so they could hurry him along.

It is said that Elizabeth usually had a big pot of stew or spaghetti on, which she was more than willing to share, and that she opened her home as well — often housing visiting basketball teams in their entirety — and, according to her husband, trying to adopt every stray cat in town. Friends and relatives remember her efforts to try to help her people integrate modern living with the Native way of life by sharing mail order tips and recipes for nontraditional foods; and offering travel advice for city-bound villagers, including inexpensive hotels and the best places to shop. An attractive, impeccably dressed woman, she also shared her fashion knowledge, and encouraged Native women to ask for help when shopping, rather than feel intimidated by salespeople.

So who was Elizabeth Peratrovich? A civil rights leader? Yes, but this vibrant

■ *See Page 8,* **BETSY**

COURTESY PHOTO

Besty Peratrovich with a photo and bust of her grandmother, Elizabeth.

"So who was Elizabeth Peratrovich? A civil rights leader? Yes, but this vibrant woman was also a beautiful, loving wife; a caring, nurturing mother; and a loyal and generous friend."

— BETSY PERATROVICH
Granddaughter of the Alaska civil rights champion

THE NAMESAKE

ROY PERATROVICH / COURTESY PHOTO

Earlier this year Roy Peratrovich Jr. said he surprised his daughter, Betsy, with this bronze bust of her that he calls "Namesake." "My daughter Betsy was named after the grandmother she never met," Roy says. "My mother, Elizabeth Peratrovich, passed away just seven months before Betsy was born. My mother would have been very proud of our Betsy — and that's what my father would tell her every time they met."

MAKING CIVIL RIGHTS HISTORY

A LIFETIME OF FIGHTING F

1900s

MAY 1, 1908 Roy Peratrovich, Elizabeth's future husband, is born in Klawock.

1910s

JULY 4, 1911 Elizabeth Jean Wanamaker Peratrovich is born in Petersburg.

1910s Elizabeth's biological parents died, and she was adopted by Andrew (Chalyee Eesh) and Mary (Shaaxaatk'i) Wanamaker. Andrew was a lay minister in the Presbyterian church.

1912 Alaska Native Brotherhood is founded.

1915 Alaska Native Sisterhood is founded.

1910s Elizabeth attends elementary school in Petersburg, Sitka.

COURTESY PHOTO

Young Elizabeth with her adopted mother, Jean Wanamaker. Elizabeth was born July 4, 1911, in Petersburg. She was adopted by Andrew and Jean Wanamaker, both Tlingit.

1920s

1924 The U.S. Congress grants American citizenship to all Native Americans.

1930s

1930 Elizabeth graduates from Ketchikan High School along with her future husband, Roy Peratrovich.

1930-31 Elizabeth attends Sheldon Jackson Junior College in Sitka, and later Western College of Education in Bellingham, Wash.

DEC. 15, 1931 Roy and Elizabeth are married.

1932 Roy and Elizabeth move to Klawock, where it was less expensive to live during the Depression.

1935 Roy Peratrovich joins the Alaska Native Brotherhood.

1940s

1940 Roy Peratrovich is elected grand president of the ANB.

1941 Roy and Elizabeth move from Klawock to Juneau

DEC. 30, 1941 Roy and Elizabeth write a letter to Territorial Gov. Ernest Gruening complaining about "No Natives" signs in Juneau businesses.

1943 The Territorial Legislature considers the state Anti-Discrimination Act for the first time.

MARCH 12, 1943 Roy Peratrovich writes a letter published in the Ketchikan newspaper decrying the defeat of the Anti-Discrimination Act.

FEB. 5, 1945 Elizabeth addresses the Territorial Senate during its debate on the Anti-Discrimination Act. She was the final speaker that day.

FEB. 8, 1945 The Territorial Legislature passes the state Anti-Discrimination Act, the first such bill to become law in the United States.

FEB. 16, 1945 Gov. Ernest Gruening signs the Anti-Discrimination Act into law.

1950s

1952 Roy, Elizabeth and their three children (Roy Jr., Frank and Loretta) move from Juneau to Denver, Colo., where Roy works for the Central Bank and Trust Co. and studies at the University of Denver.

1953 The Peratrovich family moves to Oklahoma as Roy is promoted to be a superintendent in the Bureau of Indian Affairs.

1955 Elizabeth becomes a member of the executive committee of the National Congress of American Indians.

DEC. 1, 1958 Elizabeth dies in Seattle after a long bout with cancer.

Gov. Ernest Gruening signs the Alaska Anti-Discrimination Act of 1945 as Elizabeth Peratrovich and state

COURTESY PHOTO

Roy Peratrovich, Elizabeth's husband.

COURTESY PHOTO

Portrait of Elizabeth Peratrovich.

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legislators observe. It was the first anti-discrimination act to be made law in the United States.

Celebration of the "Flight of the Raven" sculpture dedication in downtown Anchorage on June 30, 2008, at the Roy and Elizabeth Peratrovich Park.

PERATROVICH FAMILY / COURTESY PHOTO

TIMELINE COMPILED BY **TONY HALL** / ALASKA NEWSPAPERS

GRAPHIC BY **ANNETTE POTTER** / ALASKA NEWSPAPERS

COURTESY PHOTO

Richard and Janice Jackson (center) attend the Alaska Native Brotherhood convention in Saxman last October. At left is Dr. Walter Soboleff, who died in May, and at right is Alaska Native Sisterhood grand president emeritus Mary Jones.

A role model for Alaska Natives

COMMENT

JANICE JACKSON
For Alaska Newspapers

I greatly admire Elizabeth Peratrovich because she spoke up for all Native Alaskans. Elizabeth was the Alaska Native Sisterhood grand president in 1945 when she and her husband, Roy Peratrovich, the Alaska Native Brotherhood grand president, testified before the Territorial Legislature in Alaska on the anti-discrimination bill. Elizabeth was a strong, Tlingit lady who, along with her husband Roy, fought for Alaska's Native people.

Elizabeth and Roy represented all the members of the Alaska Native Sisterhood and Brotherhood who voted to bring forward the issue of discrimination in Alaska. Elizabeth and Roy rallied with the members of the ANB and ANS on behalf of Native Alaskans, who had gone to war for their country like other U.S. citizens, to have equal rights. The ANB and ANS is a nonprofit group who advocates for Native people on important issues.

Elizabeth Peratrovich is a wonderful role model for me as I serve my term as Alaska Native Sisterhood grand president. She displayed the leadership qualities of honesty and courage while bringing forth the issues of her people with determination and compassion. Her courageous speech in 1945 is distinguished for its impact in passage of the Anti-Discrimination Act in Alaska.

Elizabeth's relationship with her husband Roy was described by their son Roy Jr. as a "true partnership" because they did everything as a couple. Elizabeth and Roy traveled together throughout Alaska to represent their Native brothers and sisters in many important issues, such as employment, fisheries, health care and more. This is especially poignant because the Peratroviches were denied housing in Juneau simply because they were Native Alaskans.

Since my husband, Richard Jackson, is the ANB grand president and I am the ANS grand president now, it amazes me to look back at Elizabeth and Roy and wonder how they balanced their leadership roles while maintaining a family and home. They did so with impact and dignity which is truly amazing. In my mind, Elizabeth must have been a godly woman. I like to think that she prayed for guidance every day as she sought answers to difficult questions.

Richard and I pray daily that God will guide us in making the right decisions for our Native people. We are also blessed to have mentors who help guide us; my parents, the executive members of the ANB and ANS, our elders, and other tribal leaders.

The goals of today are not the same as those Elizabeth and Roy faced because now we are faced with how to preserve our way of life, subsistence, our Native languages, and other cultural values, and eradicating the high suicide rate of our young people.

But today's leadership still requires the decision-making skills and compassion for our Native brothers and sisters as it did back in Elizabeth and Roy's time, along with a desire to do the right thing.

Recently Richard recalled meeting Roy Peratrovich and said, "I was privileged to meet Roy during my early involvement with the ANB during the Grand Camp conventions, and I was able to see how dedicated he was, respected, and I witnessed his example of selfless dedication for the ANB."

Elizabeth and Roy continue to help guide us through the example they left of outstanding leadership in helping our Native people to move forward. They had experienced firsthand how Native Alaskans were discriminated against, and using their positions in the ANB and ANS helped bring forth recognition that Native Alaskans deserved to have equal rights.

Each year we celebrate Elizabeth and Roy Peratrovich in Alaska, Washington, Oregon and California. Feb. 16 has been proclaimed Elizabeth Peratrovich Day in Alaska, and it gives us a chance to acknowledge that Elizabeth and Roy did a very fine job of representing the members of the Alaska Native Sisterhood and Brotherhood. Elizabeth and Roy selflessly dedicated their lives to advocate for all Native Alaskans, and we will proudly honor their memories every year.

Janice Jackson and her husband, both of Ketchikan, are the first couple to serve simultaneously as grand presidents since the Peratroviches.

Being Elizabeth

COMMENT

DIANE E. BENSON
For Alaska Newspapers

PHOTO BY **BETH SKABAR** / ALASKA NEWSPAPERS;
HISTORICAL PHOTO P01-3294 / ALASKA STATE LIBRARY PHOTOGRAPH COLLECTION

Diane Benson has spent many years in the role of Elizabeth Peratrovich.

Betsy Peratrovich came into the theater at the Alaska Native Heritage Center and walked slowly to the stage. Her eyes scanned the 1940s gray wool suit, the Alaska Native Sisterhood googeinaa, and the white thin gloves. She circled around and looked at me dressed as her grandmother might have been in 1945 and said, "You look so much like my grandmother it's eerie."

Performing as Elizabeth Peratrovich over a six-year period was one of the most rewarding acting experiences of my life. It was never my intent to grow up and be an actress but after pipeline construction and no gas-line following I turned to school and there I found theater. It was a place to become something else away from the darkness of my own life; being characters — people — who did all kinds of daring things. Entertaining wasn't of much interest to me, but bringing history and the strength of Native people to life was; especially if it helped others to understand or experience our truth and "beingness." However, it became a more personal growth experience than I had expected — being Elizabeth.

In 1990 I sought to write a full-length, main-stage play about Elizabeth and Roy Peratrovich and the civil rights effort in Alaska, while never even considering that I might look like her. I had no funds to produce a play, yet I found myself on a two-year journey of research and fascinating interviews. In 1992, a cherished Tlingit elder, Cecilia Kunz of Juneau, shared stories with me over tea and dried fish, of her friendship with Elizabeth; of their activities and advocacy as young women in the Alaska Native Sisterhood (ANS), and her firsthand observations of Elizabeth's speech to the Territorial Senate hearing in February 1945. I felt so lucky to be talking with her. There is something so validating about having an elder take time with you. It was in talking with Cecilia that I learned several interesting details about Elizabeth that I incorporated into the play.

Elizabeth liked to knit — and evidently also to calm her anxieties — she knitted during the anti-discrimination bill hearings in 1945. Cecilia also told me about the day that Elizabeth and several of the ANS sisters moved a "No Natives, No Dogs Allowed" sign from in front of a restaurant. The sign was moved from the restaurant to a military service recruitment station. Native Americans served (and still serve) our country in record numbers. Imagine if the armed forces said, "No Natives allowed!"

In the 1940s, when these vivacious ANS women moved the sign, it was also a time when young Native men were serving in a war being fought against a horrid system of racism that sought to annihilate an entire people. But when the Native soldier returned home to Alaska during World War II he was not allowed to be seen walking on the street with his sister. No soldier, whether Native or white, was allowed to socialize with a Native woman. That angered Elizabeth and Roy to no end. The more I learned about their efforts and the venerable way they chose to handle issues, the more excited I became.

I was not only excited but empowered. I had a tendency to rage rather then talk, or to withdraw all together when hurt by injustice. But in Elizabeth and Roy there was a dignity that even in the face of blatant injustice they maintained. Little did I realize how that story, and Roy's passionate defense of all our servicemen and women, would affect me over 10 years later when I was performing the play through the Heritage Center, and my son was fighting in a war in Iraq. Every time I did the lines about how "many fine young Indian men are fighting in wars oversees, however their sisters are not allowed to publicly associate… ." I felt what had to be Elizabeth's emotions too. What strength Elizabeth and Roy had, and what heart. When faced with the woefully unkind realities of war; the injustices of certain policies; the pain of social ignorance and prejudice; I remembered their dignity, and called upon their strength and the strength I knew our ancestors must have possessed.

In 2004 I was taken by surprise after a performance at the Wilda Marston Theatre in Anchorage when Betsy Peratrovich once again walked onto the stage; this time to gift me with a bit of her grandmother's embroidery work, forget-me-nots, in front of a packed house. It was a tangible piece of Elizabeth and her life and I was overwhelmed.

Elizabeth died when I was barely 4 years old, and so I never knew her, but I did get to know her husband and partner in the civil rights effort, Roy Peratrovich Sr. When curious about the history of the Alaska Native Brotherhood and Sisterhood, Roy took time to reiterate history and give me copies of some of his speeches to the ANB. He would speak about Elizabeth, the struggles with discrimination, and his pride in our people. Even though awestruck, I could not, at that time, appreciate the magnitude of their commitment to Alaska, to the ANB and ANS, and to their convictions.

Roy Sr. died in 1989 and as I privately mourned the absence of a great man, I began to realize the awesome influence they both ultimately had on my life, and the impact playing Elizabeth had in shaping my own sense of being and self-worth. Stories of Elizabeth, shared generously by her husband, their son Roy Jr., friends, and others over the years have given my life, as I know it has others, a dignity of spirit. May we all give something back to the efforts of those who dared to want, and who inspired others to want openly, a safer, more just society, believing in liberty and equality for all people.

Diane Benson is a past two-term president of the Alaska Native Sisterhood, Camp 87, lifetime member of the National Congress of American Indians and active with the NCAI Veterans Committee. She is also an adjunct professor, writer and proud graduate of Alaska's own university system.

Ahead of her time — remembering Elizabeth Peratrovich

COMMENT

MARK BEGICH
For Alaska Newspapers

However, it was Elizabeth's passion, perseverance, and fearless leadership that made her a mother of one of the first major civil rights movements in the country.

—SEN. MARK BEGICH
U.S. senator, D-Alaska

Alaska's young history is filled with stories that great movies are made of — adventure-seeking prospectors chasing rich gold deposits during the Klondike Gold Rush, or the life-saving efforts of dog mushers carrying serum along the Iditarod Trail to the diphtheria-stricken city of Nome. While these popular narratives illustrate the way many come to know our great state, it is the lives of Alaskans such as Elizabeth Peratrovich that truly define the spirit of Alaska.

Born a century ago into the Raven moiety of the Tlingit Nation, Elizabeth spent her youth in Petersburg and Ketchikan. As a young adult, she attended Sheldon Jackson College in Sitka and Western College of Education in Bellingham, Wash.

In 1931, Elizabeth married Roy Peratrovich Sr., of Klawock. She was a well-educated Tlingit woman and a mother. However, it was Elizabeth's passion, perseverance, and fearless leadership that made her a mother of one of the first major civil rights movements in the country.

During this time in our nation's history, it wasn't uncommon for Alaska Natives, American Indians, and other minority groups to experience overt racism, discrimination, and segregation. Businesses refused service to customers, schools designated drinking fountains for students, and landlords turned away potential renters.

Angered and impassioned by the poor treatment of Alaska's first people, Elizabeth and Roy wrote to Territorial Gov. Earnest Gruening. In the December 1941 letter, she wrote: "Our Native boys are being called upon to defend our beloved country, just as the White boys. There is no distinction being made there, but yet when we try to patronize some business establishments we are told in most cases that Natives are not allowed."

By early 1945, the Alaska Territorial Legislature was considering one of the first anti-discrimination bills in our nation's history. Elizabeth would soon give one of the most celebrated speeches in our state's history in support of the bill. In part, she said, "I would not have expected that I, who am barely out of savagery, would have to remind gentlemen with 5,000 years of recorded civilization behind them of our Bill or Rights."

In these challenging times of a staggering national debt and cultural clashes, we need leaders who are not afraid to challenge the status quo and stand up for what is right. Elizabeth's work was not only a catalyst for Alaska Native civil rights, but a leadership legacy to which all Alaskans can aspire.

As we make tough decisions about the future of our state and our country, we need to be willing to face harsh criticism and do what is right – sometimes when it is not popular. When it came to civil rights for all, Elizabeth Peratrovich was ahead of her time; while her lessons of perseverance, passion and equality are timeless.

Happy birthday, Elizabeth. Thank you for your early vision and contributions to our state.

U.S. Sen. Mark Begich can be reached at 877-501-6275.

A legacy to aspire to

COMMENT

HEATHER KENDALL-MILLER
For Alaska Newspapers

As we reach the 100th anniversary of Elizabeth Peratrovich's birth, it is appropriate to pause and consider both the rich legacy of her activism against institutional racism perpetuated against Alaska Natives, and to consider whether Alaska today is free of the discrimination that she fought so courageously to eradicate.

Elizabeth's legacy is well known. She is widely recognized for her work in support of the Anti-Discrimination Act that sought to ban the "No dogs or Natives allowed" signs that were common in public businesses throughout territorial Alaska. When the ban came up for consideration before the Territorial Legislature, Juneau Sen. Allen Shattuck spoke against it, arguing: "Who are these people, barely out of savagery, who want to associate with us whites, with 5,000 years of recorded civilization behind us?" Refusing to be silenced, Elizabeth rose and offered the following response: "I would not have expected that I, who am barely out of savagery, would have to remind gentlemen with 5,000 years of recorded civilization behind them, of our Bill of Rights." Her testimony tipped the scales toward passage and in 1945 the bill was signed into law by Gov. Ernest Gruening. Elizabeth's efforts to eliminate discrimination and bring about equal rights for Alaska Natives are not merely historically significant; they have considerable relevance in today's world.

Nearly seven decades after the Anti-Discrimination Act was passed, I was recently reminded that actual change is slow in coming. In an article published in Alaska Newspapers recently, Stacy Deacon told how her family was denied housing in Anchorage because a prospective landlord pegged her family as village Natives who would likely leave him "high and dry" when the rent came due. Following on the heels of Elizabeth Peratrovich, Stacy did not take the racial insult or the landlord's disparate treatment passively. Instead, she filed her own Fair Housing Act lawsuit. While Stacy's lawsuit may prevail in curtailing the actions of a single landlord, the incident itself points to a larger problem. Indeed, as I circulated Stacy's story by email, I received far too many responses from friends offering their own anecdotal stories of "a Native friend of mine in Sitka said they never had problems finding rentals in Sitka even though Sitka has a shortage of rentals, but nonetheless had problems in Anchorage" and "this is not the first time I have heard a story like this about Alaska Natives and rentals in Anchorage. I understand it's even worse in Fairbanks." Stacy's story illustrates that Alaska Natives continue to suffer disparate treatment from the private sector.

Institutional systems fare no better, a fact which statistics bear out. Take, for example, the Alaska Native Commission's facts and findings in 1993 that Alaska Natives made up just over 32 percent of the state's incarcerated population, despite the fact that Alaska Natives represented a mere 16 percent of the state's overall population and only 13.5 percent of the prison-age population. The commission also found that some 27 percent of all Native males between the ages of 14 and 17 were referred to the state juvenile intake system. The commission concluded that the high rate of incarceration of Alaska Natives was compounded by "a prevalent misunderstanding or misconception on the part of many non-Natives that only by administering 'Western justice' can there be justice, and this perspective is ultimately harmful to the pursuit of alternative dispute resolution strategies at the village level."

More recently a 2004 Alaska Judicial Report examined disparities for Native defendants in felony proceedings. That report found that for all offenses combined, being Native was associated with longer total time incarcerated -- 93 estimated days for a Native defendant compared to 69 days for a comparable Caucasian defendant. In its Summary of Findings, the report stated that "[t]he percentage of Alaska Natives among charged felons in Alaska was little more than twice the percentage of Alaska Natives in the adult population," while "Caucasians were under-represented among charged felons in comparison to their percentage in Alaska's adult population."

People may debate whether these statistics are the result of overt institutional racism against Alaska Natives. Regardless of that debate, they certainly establish that Alaska Natives continue to be subject to biases that contribute to systemic disparate treatment. Are we as Alaskans capable of correcting this disparate treatment? I believe that Elizabeth Peratrovich would have answered this question with a resolute "Yes!" She believed that our Constitution and Bill of Rights compel us to grant full and equal privileges to all of our citizens – a proposition impossible to dispute. On this 100th anniversary of her birth, let us pay tribute to Elizabeth Peratrovich's legacy and re-commit to the principles of her life's work.

Heather Kendall-Miller is an attorney in Anchorage with the Native American Rights Fund.

We stand on their shoulders

COMMENT

JEFFRY SILVERMAN
For Alaska Newspapers

MAURICE WANGBERG / COURTESY PHOTO

Director Jeffry Silverman works in Juneau on the set of "Ending Jim Crow in Alaska."

The story jumped off the page. As a filmmaker, I was smitten by its potential. A young Native couple stand up against the establishment; a home front World War II story wherein Americans symbolically stamp out racism while fighting fascism abroad; an increasingly progressive-leaning society takes a step toward statehood; a far flung U.S. territory takes the lead in a civil rights movement that would sweep the country more than a decade later; and, best of all, a story with a dramatic turning point set in the territorial halls of power, delivered through the inspiring testimony of an unexpected heroine.

When I first learned about Elizabeth and Roy Peratrovich I was working at the Alaska Federation of Natives. Elizabeth Peratrovich Day, (Feb. 16, the day Alaska signed the Anti-Discrimination Act into law in 1945), was just 3 years old. At the time observance was limited to Tlingit country, mostly Southeast Alaska. Ten years later, in the aftermath of a paint ball attack against Natives in downtown Anchorage, the Alaska Legislature debated hate crimes legislation. One legislator argued that no law will end racism, a statement chillingly similar to the testimony at the 1945 hearing, when a senator who opposed the anti-discrimination bill asked Elizabeth Peratrovich if such a law would end discrimination. Her response resonates to this day: "Have you eliminated larceny or murder by passing a law against it? No law will eliminate crimes, but at least you as legislators can assert to the world that you recognize the evil of the present situation and speak your intent to help us overcome discrimination."

No lawmaker who had read her testimony or knew Alaska's civil rights history ever would have asked such a question. Something clearly needed to be done.

Diane Benson wrote and performed a critically-acclaimed one-woman play. I produced a short profile film that aired on PBS. Diane and I talked about a feature documentary for several years. The short film gave me something to show to funders. I raised enough money to film full, live action reenactments along with the usual documentary interviews and still photographs. We knew that bringing the civil rights efforts to life – in particular the Peratoviches' testimony, would be an effective way to tell this story. "For the Rights of All: Ending Jim Crow in Alaska" was made with an all-Alaskan cast and filmed on location in Juneau and Anchorage. Last year it aired nationally on PBS stations and screened at festivals.

In the course of research, writing, production and post production – all told about seven years of work— and working with many wonderful Native and non-Native people, I learned a few valuable lessons:

First: Elizabeth Peratrovich is a symbol. There were many, many people who helped move Alaska toward equality – each generation inspiring the next. Recognizing Elizabeth Peratrovich is not a denial of the others but an affirmation that she is a symbol for standing up for what is right, speaking truth to power. I think of William Paul, Ernest Gruening, Alberta Schenck Adams, Elizabeth and Roy Peratrovich, the Late Dr. Walter Soboleff. Like the Fourth of July, Feb. 16 is for all of us. Alaska's own civil rights day

Second: storytelling – telling and listening – is vital. You have to know where you came from. Knowing family, culture, and the nation's lexicon gives you a sense of place. The history of my people, the Jewish people, is as wringed with beauty and horror, peace and peril in the 20th century as it was 5,000 years ago. I'm lucky to be living in a free, democratic and pluralist society and I make sure my kids understand this as well. I can't possibly understand my good fortune unless I know what people went through to get me to this place.

Third: we are obligated to keep our history alive. As citizens, parents, grandparents, aunts and uncles, we must not forget. Storytelling makes it OK to talk about the bad stuff, along with the good. Every meaningful history has both.

Finally: "We stand on their shoulders." At cultural events and meetings in Tlingit country I often heard this expression. My understanding is that the phrase is an acknowledgement of the debt we owe our ancestors, elders and all those who fought the good fight before us as well as an affirmation of our place in the continuum of history.

As a Jewish person this really hits home. Jews are hard-wired it seems to be hyper-conscience of our history. A terrible price was paid through the generations to not only survive but to perpetuate our faith and culture. We stand on their shoulders.

We are raised to seek out justice. We call it "tikkin olam," repairing the world. Everyone benefits when justice is achieved. I like to think that Alaska's anti-discrimination bill happened as it did because of our nation's system of justice and our ideals of fairness and equality. The Fourth of July celebrates what is good about America. The passage of the Anti-Discrimination Act was a triumph that all Alaskans then and now can be proud of. Our system of justice, flawed and human though it is – enabled civil activism to succeed and the disenfranchised to be heard. In 1945 it worked. Can it work in 2011?

Let us all say together: "To all those Alaskans great and small who sacrificed in the cause of justice and equality, who dedicated their lives to fulfillment of the promise written in our Constitution: We Stand On Your Shoulders."

Jeffry Silverman is an independent media producer for Blueberry Productions Inc. in Anchorage.

Defining moment continues to shape Alaska

COMMENT

ARLISS STURGULEWSKI

For Alaska Newspapers

Throughout my longtime civic involvement in Alaska, I have thought about the powers of a single person or event to change the history of a place. I believe that the act of a Tlingit woman, Elizabeth Peratrovich, brought about a defining moment in Alaska.

In February 1945, Elizabeth Peratrovich was serving as Alaska Native Sisterhood camp president when an equal rights bill came before the Alaska state Senate. One senator who opposed the bill asked, "Who are those people, barely out of savagery, who want to associate with us whites with 5,000 years of recorded civilization behind us?"

Elizabeth, born July 4, 1911, was highly respected in Tlingit society, rose to speak. Her obvious intelligence and beauty were far above the earlier descriptions of savagery made by the ill-spoken senator. She began, "I would not have expected that I, who am barely out of savagery, would have to remind the gentleman with 5,000 years of recorded civilization behind him of our Bill of Rights." Her remarks ignited the crowd and action in favor of the bill followed by a vote of 11-5.

What a momentous day for Alaska. I recall my wonderful Aunt Katherine, born in Juneau over 100 years ago and now deceased, recounted that some businesses had signs that read, "No dogs or Indians allowed." How utterly shameful! The leadership and courage of Elizabeth Peratrovich brought about profound positive changes in our laws dealing with all Alaskans.

Thanks to Elizabeth's strong stand, Alaska was in the very forefront of equal rights legislation. The Civil Rights Act of 1964, enacted by Congress on July 2, 1964, was a landmark piece of legislation in the United States that outlawed major forms of discrimination against blacks and women including racial discrimination. Without question the battle to overcome racial discrimination has developed slowly over many years. The leadership of Elizabeth was and continues to exemplify what one principled leader can do.

Many positive things have happened in our Alaska since that momentous day in 1945. In the 1960s federal and state governments were laying claim to Alaska Native lands lived on by Alaska Natives for countless generations. Major efforts on the part of Alaska Natives and others led to the U.S. passage of the Alaska Native Claims Settlement Act (ANCSA) in 1971. ANCSA was intended to resolve the longstanding issues surrounding aboriginal land claims as well as to stimulate economic development in Alaska.

For many years education was a huge issue for Alaska Natives. Many Alaska Native students were sent outside to boarding schools or to Mt. Edgecumbe or the Wrangell Institute. Availability of access and involvement of Alaska Natives in education was a major topic of intense interest. Establishment of Regional Educational Attendance Areas (REAAs) began to allow for local control and governance of our K-12 schools.

I have been thrilled to witness the success of the Alaska Native Science and Engineering Program (ANSEP) originated at the University of Alaska Anchorage by Dr. Herb Schroeder. This fine program with its nurturing approach is producing outstanding and successful students.

Did Elizabeth Peratrovich's appearance before the Alaska Senate in February 1945, speaking so eloquently for equal rights, change our history? I for one say yes! It was and is a shining moment in our history – one that can continue to guide us as we work to make Alaska that very special place for ourselves and for our children and for those that come to this place.

Arliss Sturgulewski is a former state senator.

Aunt Elizabeth's message to the family

COMMENT

TANYA GULARTE

For Alaska Newspapers

In 1958, I was 10 years old when Aunt Elizabeth died. Living in different Alaska towns, my memory of her comes from family stories and now through the publicity of her and my Uncle Roy's pursuit of equal rights for Alaska Natives and for all people. In February 1945, Aunt Elizabeth was 33 years old when she made her well-known speech to the Alaska Territorial Legislature that turned their support, leading to the passing of the Alaska Anti-Discrimination Act, the first anti-discrimination act passed in the nation. Although I did not experience overt discrimination, my parents shared some of their experiences with me. As a young girl my mother, Agnes Peratrovich Oskolkoff, was a student at Chemawa Indian School in Oregon and was having a conversation with her girlfriends, speaking in Tlingit. When a teacher heard them speaking in their "savage language," they were punished by kneeling on a broomstick handle for an extended amount of time and had to put their hands out to be hit with a ruler. My father, Jack Oskolkoff, told me of taking a girl to a movie in Sitka, but having to sit on opposite sides of the theater, one side for Natives and the other side for whites. It is difficult to think of how Native people were treated, and explains the drive it took for people like Aunt Elizabeth to pursue fair and equal treatment of Natives.

I grew up hearing my mother speak not only of my Uncle Roy and Aunt Elizabeth, but also of my Uncle Frank Peratrovich's involvement in Alaska politics. Although, as a young girl, I did not appreciate how deeply they had devoted their lives in helping others, I intuitively knew our family was special and influential in the Alaska communities. When one speaks of Elizabeth Peratrovich, it is imperative to speak of her partner, greatest supporter and her husband, Roy Peratrovich. They were a power-couple, both serving as grand presidents of the Alaska Native Sisterhood and Alaska Native Brotherhood. As an adult, when I reflect on Aunt Elizabeth's life, I admire many of her characteristics. Even as a busy wife and mother of three young children, Roy Jr., Frank, and Loretta, Aunt Elizabeth was able to manage her life helping others. Aunt Elizabeth chose the right time and place to speak of her beliefs. It is important to realize that having a disagreement can be made in a dignified manner, as she did. It is important to understand what the truth is and what is unfair, and to be able to articulate your point of view. It is important to realize that your family is unique and special and becomes a legacy for the next generation. Although there are families who are separated by divorce, death, or other circumstances, it is important for parents to teach the younger generation values in a context that is meaningful. All families have family legacies that must be shared and passed on to give root to the next generation. My aunt and uncle dedicated their lives to helping people, not to become notable, but to pursue the values they were taught by their parents. I was fortunate to know and love Uncle Roy for many years. He once shared a memory with me of his mother who would end her prayers with, "Lord give my sons wisdom and strength so they can be of some help to their people. …" Uncle Roy and Uncle Frank did, as did Aunt Elizabeth.

Tanya Gularte is a retired educator of 30 years from the Anchorage School District. She lives in Anchorage with her husband, Jerry, and they have two children and three grandchildren.

Tea with Elizabeth and a timeless message

COMMENT

MAXINE PADDOCK RICHERT

For Alaska Newspapers

Our mother, Constance Paddock, passed away March 17 at age 90. Throughout our lives and our children's, she used her wonderful storytelling talent to inspire and amuse us with stories that illustrated overcoming poverty and prejudice. The stories about discrimination she initially faced and overcame on coming to Juneau were especially compelling. They included being denied service at a hair salon and a restaurant. An Episcopalian, she was told at church that she should go to Walter Soboleff's Native church.

During World War II, soldiers and sailors stationed in Juneau were told not to date or be seen with Native women despite the fact that many Native men served in the war.

In 1946, she and other Native women who had graduated from Haskell Institute were recruited by Elizabeth Peratrovich to lobby a Nome senator about the Anti-Discrimination Act. Elizabeth advised them to tell the senator their own stories of discrimination. He was horrified at the discrimination they suffered and promised to vote in favor of the act. My mother's story about her first meeting with Elizabeth Peratrovich in 1942 and the powerful impression this Native activist made on her follows:

"I met Elizabeth Peratrovich shortly after arriving in Juneau to work for the Bureau of Indian Affairs, in 1942.

"Elizabeth invited her niece, Nellie Peratrovich, Evelyn Ridley, Rebecca Keok and me to a tea party. The four of us were recent graduates of Haskell Institute, Lawrence, Kansas. We had taken the business course and were employed as secretaries for the BIA.

"Mr. and Mrs. Roy Peratrovich were at the door to greet us. Roy, a tall, dark and handsome man, stood behind his very pretty, smiling wife. After talking to each of us, Roy excused himself and we were left alone with our vivacious hostess who served a wonderful tea.

"Elizabeth congratulated us on our positions and our appearance. She cautioned us about doing the very best with our education. 'You are the role models for our Native people!'

"She told us about the discrimination toward Native people in Juneau. We were well aware of that sad situation for we had seen signs on restaurant and store doors which said: no Natives or dogs allowed.

"My impression was that Elizabeth felt a deep responsibility to see a law created which did away with discrimination toward Native people. She worked hard on the anti-discrimination bill, and at age 34 watched Gov. Gruening sign it into law.

"When I recall Elizabeth, my description of this beautiful woman would be that she possessed the fruit of the Holy Spirit: Love, joy, peace patience, kindness, goodness faithfulness, gentleness and self-control.

"It was Elizabeth who encouraged me to apply for the assistant chief clerk's position during the last Territorial Legislature in 1957. I know it made her proud to see me, the first and only Native (Athabascan) performing my job. We worked together that year; she as the House receptionist.

"I am honored to tell the world how Elizabeth Peratrovich with abiding faith and courage fought for her Native people and won, freeing them from the bounds of discrimination."

Maxine Paddock Richert lives in Juneau. Her mother first wrote her comments about Elizabeth Peratrovich in a letter dated Feb. 13, 2002.

BETSY

From Page 3

woman was also a beautiful, loving wife; a caring, nurturing mother; and a loyal and generous friend.

Elizabeth succumbed to cancer on Dec. 1, 1958, having seen her first grandchild born the preceding June. Since then, her accomplishments have become increasingly recognized and appreciated. In 1989, the Alaska State Legislature declared Feb. 16 as "Elizabeth Peratrovich Day." That same year, Elizabeth was inducted into the Alaska Women's Hall of Fame. In 1990, as part of National Women's History Month, she was honored by the Fairbanks Chapter of the National Organization of Women as one of the "Courageous Voices Echoing in our Lives" — the first time the award had been given posthumously. In 1992, Gallery B of the Chambers of the Alaska House of Representatives was dedicated to Elizabeth. As then-Rep. Fran Ulmer noted, "... She was, and remains today, a shining example of the power of a single individual to shape the course of the State."

Betsy Peratrovich is the granddaughter of Elizabeth Wanamaker Peratrovich. Her father is Elizabeth's elder son, Roy Peratrovich Jr.

ALASKA HISTORY TIMELINE

Cut up this timeline of important events in Alaska history and glue it into your interactive notebook, leaving space for notes and a small picture. Brainstorm 1 drawing that will represent each event on the timeline. The drawing can be a picture, symbol, or other visual that will help you remember that event. Remember to add color to your drawing and leave space for notes.

20,000 - 10,000BC - FIRST EVIDENCE OF HUMAN OCCUPATION DEVELOPMENT OF AK NATIVE CULTURES

1725-1732 - THE FIRST RUSSIAN CONTACT IN ALASKA

1725-1728 - VITUS BERING'S FIRST KAMCHATKA EXPEDITION

1799 - BARANOV NAMED FIRST RUSSIAN GOVERNOR

1802 - BATTLE OF SITKA

1835 - FIRST MISSION SCHOOL FOR ESKIMOS AT NUSHAGAK

1867 - SALE OF ALASKA BY RUSSIA TO US

1878 - SALMON-CANNING INDUSTRY STARTED

1880 - GOLD DISCOVERED NEAR JUNEAU

1897 - KLONDIKE GOLD RUSH

1898 - HOMESTEAD ACT EXTENDED TO ALASKA

1899 - NOME GOLD RUSH

1900 - CAPITAL ESTABLISHED IN JUNEAU

1912 - ALASKA BECOMES A US TERRITORY

1912 - ALASKA NATIVE BROTHERHOOD FOUNDED

1913 - WOMEN IN ALASKA GRANTED VOTE

1925 - SERUM RUN TO NOME

1936 - INDIAN REORGANIZATION ACT INCLUDES ALASKA NATIVE GOVERNMENTS

1942 - JAPANESE BOMB DUTCH HARBOR AND INVADE KISKA AND ATTU

1945 - ALASKA LAW ENDS LEGAL SEGREGATION

1956 - CONSTITUTION OF ALASKA WRITTEN AND APPROVED

1959 - ALASKA BECOMES 49TH US STATE

1966 - AK FEDERATION OF NATIVES FORMED IN ANCHORAGE

1968 - OIL DISCOVERED AT PRUDHOE BAY

1971 - AK NATIVE CLAIMS SETTLEMENT ACT

1976 - AK PERMANENT FUND ESTABLISHED

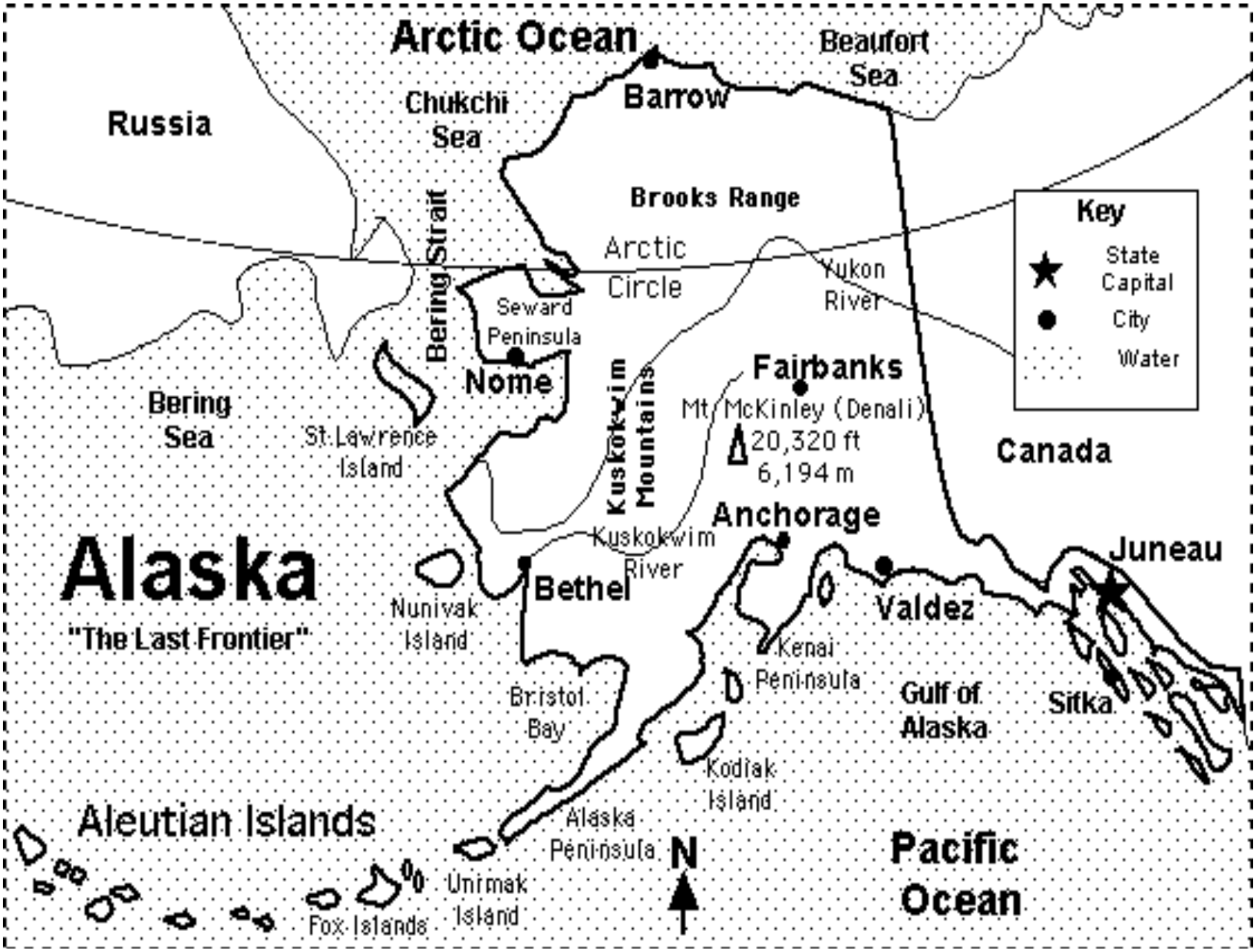
1977 - TRANS-ALASKA PIPELINE COMPLETED

1995 - 1 MILLION PLUS VISITORS COME TO ALASKA

2000 - US CENSUS - ALASKA POPULATION 626,932

2009 - 50TH ANNIVERSARY OF STATEHOOD

Alaska Map Activity



"Alaska's Flag"

Written by Marie Drake
Composed by Elinor Dusenbury

Adopted on February 23 1955.

1st Verse of Alaska's Flag Song

Eight stars of gold on a field of blue,
Alaska's flag, may it mean to you,
The blue of the sea, the evening sky,
The mountain lakes and the flowers nearby,
The gold of the early sourdough's dreams,
The precious gold of the hills and streams,
The brilliant stars in the northern sky,
The "Bear," the "Dipper," and shining high,
The great North Star with its steady light,
O'er land and sea a beacon bright,
Alaska's flag to Alaskans dear,
The simple flag of a last frontier.

2nd Verse of Alaska's Flag Song
-- Words by Carol Beery Davis

A Native lad chose the Dipper's stars
For Alaska's flag that there be no bars
Among our culture. Let it be known
Through years the Native's past has grown
To share life's treasures, hand in hand,

Origin of the Song:

The words to the song Alaska's Flag were written by Marie Drake, The Territorial Legislature adopted Alaska's Flag as Alaska's official song in 1955.

"Alaska's Flag" written by Marie Drake a long-time employee of the Alaska Department of Education, and set to music composed by Elinor Dusenbury, who husband was commander of Chilkoot Barracks at Haines from 1933 to 1936 was adopted as the official state song in 1955, and was gifted to the University of Alaska in April 1960. Carol Beery Davis wrote the second verse to "Alaska's Flag" and gifted the words (protected by copyright) to the University of Alaska Foundation in February 1987.

Carol Beery Davis, an Alaskan pioneer and poet laureate, as the maker of the second verse. While the official Alaska state song recognizes and describes Alaska's flag, the words of Davis in the second verse of "Alaska's Flag", "A Native lad chose the Dipper's stars, For Alaska's flag that there be no bars", provides recognition of Bennie Benson who designed Alaska's official flag in 1927. Benny Benson described his design of the flag:

"The blue field is for the Alaska Sky and the forget-me-not, an Alaskan flower. The North Star is for the future of Alaska, the most northerly in the union. The Dipper is for the Great Bear - symbolizing strength."

To keep Alaska our Great-Land;
We love the northern midnight sky,
The mountains, lakes and streams nearby.
The great North Star with its steady light
Will guide all cultures, clear and bright,
With nature's flag to Alaskans dear,
The simple flag of the last frontier.

Marie Drake:

Marie Drake, author of the words to *Alaska's Flag*, the state song, was born Feburary 11, 1888. In 1907 she married James Drake in Van Wert, Ohio, where she was engaged in social work with the Y.W.C.A. and the Red Cross. They came to Alaska when her husband was assigned to work with the Bureau of Public Roads. In 1917, Lester Henderson was appointed first commissioner of education, and he hired Marie Drake as his secretary. She remained with the Department for 28 years, retiring July 1, 1945.

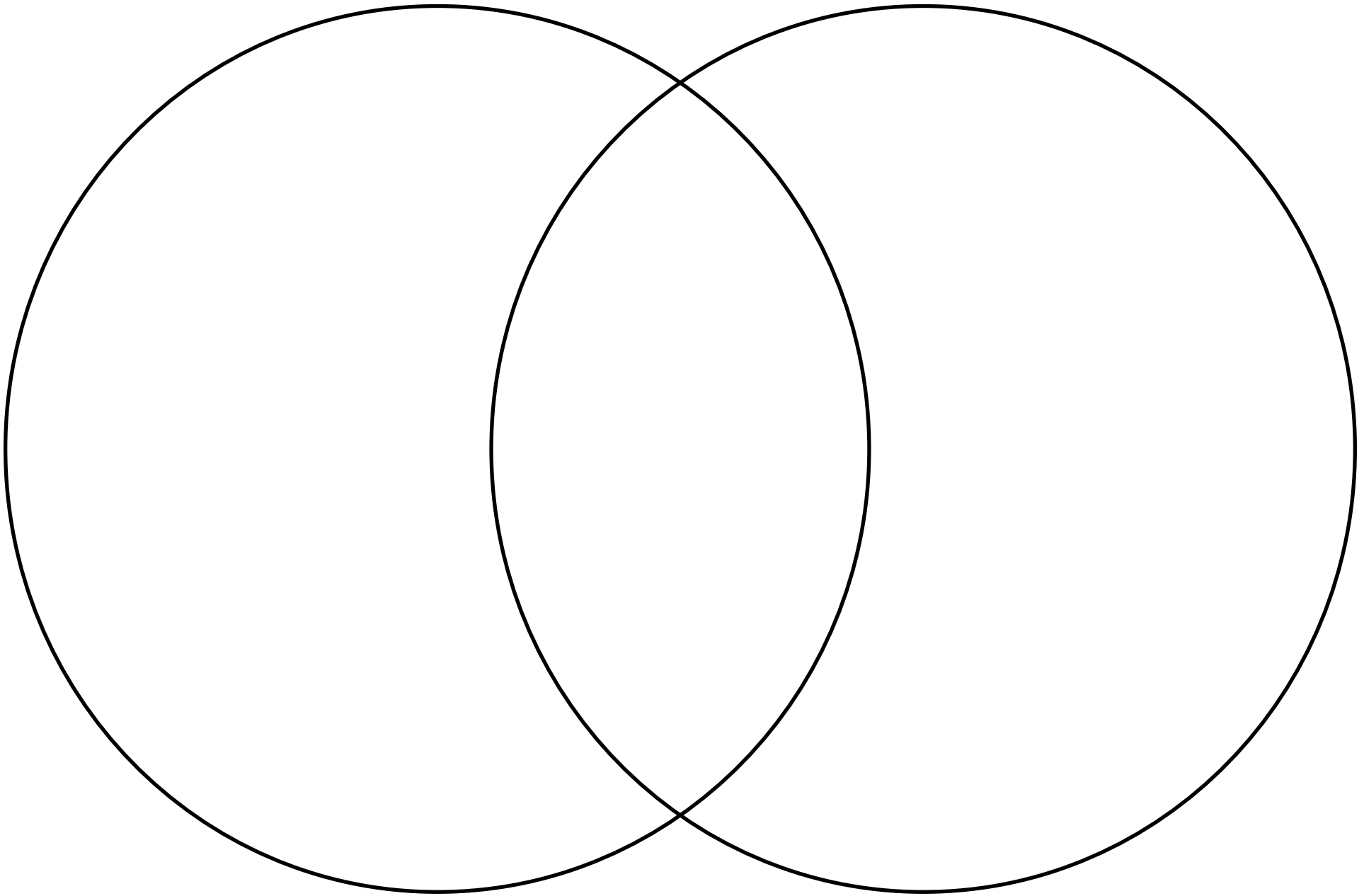
Marie Drake assumed the post of assistant commissioner of education in 1934. She edited and wrote most of the material for the department's *School Bulletin*, that was circulated throughout the territorial school system. The poem that later provided the words for the official state song first appeared on the cover of the October 1935 *School Bulletin*. In recognition of her devotion to the young people of Alaska, Marie Drake received an honorary Doctor of Letters degree from the University of Alaska in 1958. She died March 5, 1963.

Name: _____

Venn Diagram

ANB & ANS Mission & Goals

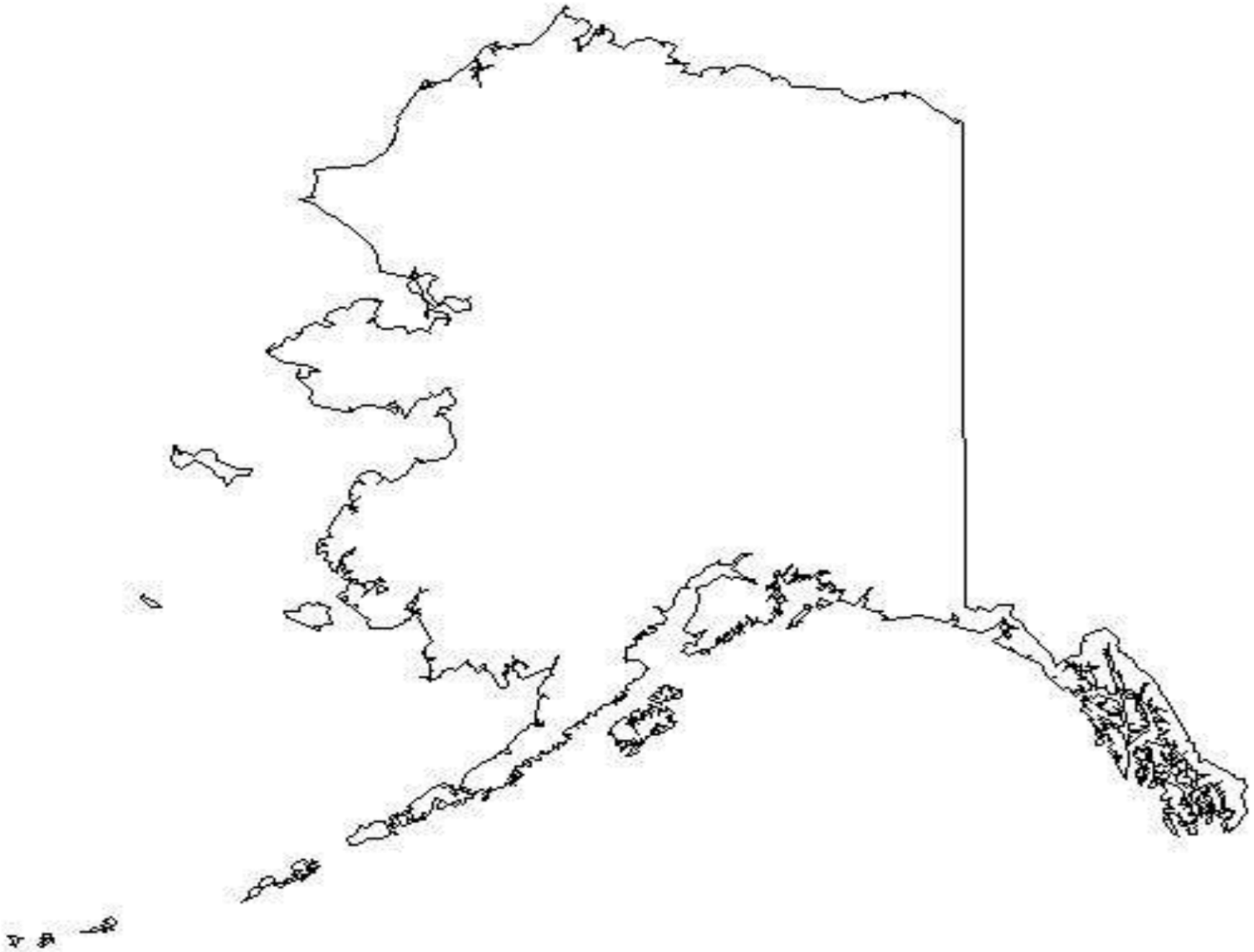
AFN Mission & Goals



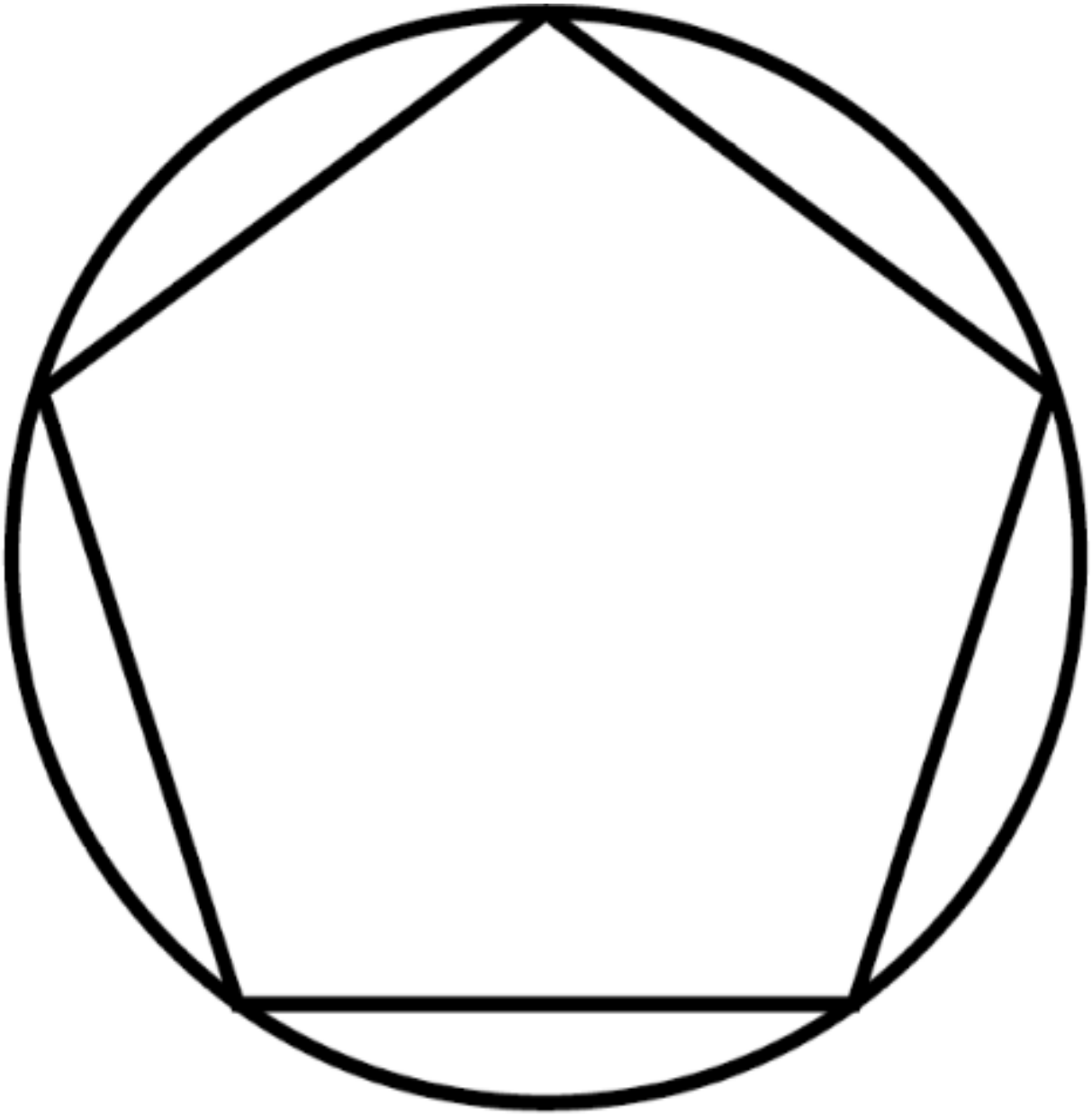
Alaska Native Brotherhood & Sisterhood Constitution Preamble	Tlingit Translation ←
The purpose of this organization shall be to assist and encourage the Native in his advancement from his Native state to his place among the cultivated races of the world, to oppose, to discourage, and to overcome the narrow injustices of race prejudice, to commemorate the fine qualities of the Native races of North America, to preserve their history, lore, art and virtues, to cultivate the morality, education, commerce, and civil government of Alaska, to improve individual and municipal health and laboring conditions, and to create a true respect in Natives and in other persons with whom they deal for the letter and spirit of the Declaration of Independence and the Constitution and laws of the United States.	Woocht gatudasheeyéet áyá, woosh toot wutudi.át, ka a shukaadéi wooch tunaxtooltsínkw, ch'áagu kusteeyéedáx a shukaadéi, yóot awu.aadí ku.óo xoodéi, lingit'aani káx'. A géidei yan gatoonáak guna.aa káa shak'aan, dikéex' ku.aa gaaxtulasháat, daa sá yángaa dunoogún haa kusteeyí tóox', has du daat sh kalnéek yá ch'áagu sh kalneegi yéi gaxtusaneix, has du tlaagú tsú, has du at.óowu tsú. Daa sá a yáx siteeyi át, yak'éiyi at shaakawusnook, at wooskú, haa kusteeyéet uxdisheeyi át, áan aadéi wooch kéit yagaxdusxeex yé, wooch gunayáadei néekw a kínx naxsateet, áa yéi jiduneiyi yé a yáx áa at nagateet, ka wooch yáa ayagaxtudanéit, yá Lingítx haa sateeyí, ka haa xooni káa teen. Ch'a aadéi yan shoowatáni yé, yá aantkeení a káa yaa na.at kawdujixídi yoo x'atánk.

*As we read through the Preamble **<u>underline</u>** the *verbs*, **<u>circle</u>** the *nouns*, and put a **<u>box</u>** around the *proper nouns*.

Blank Map of Alaska



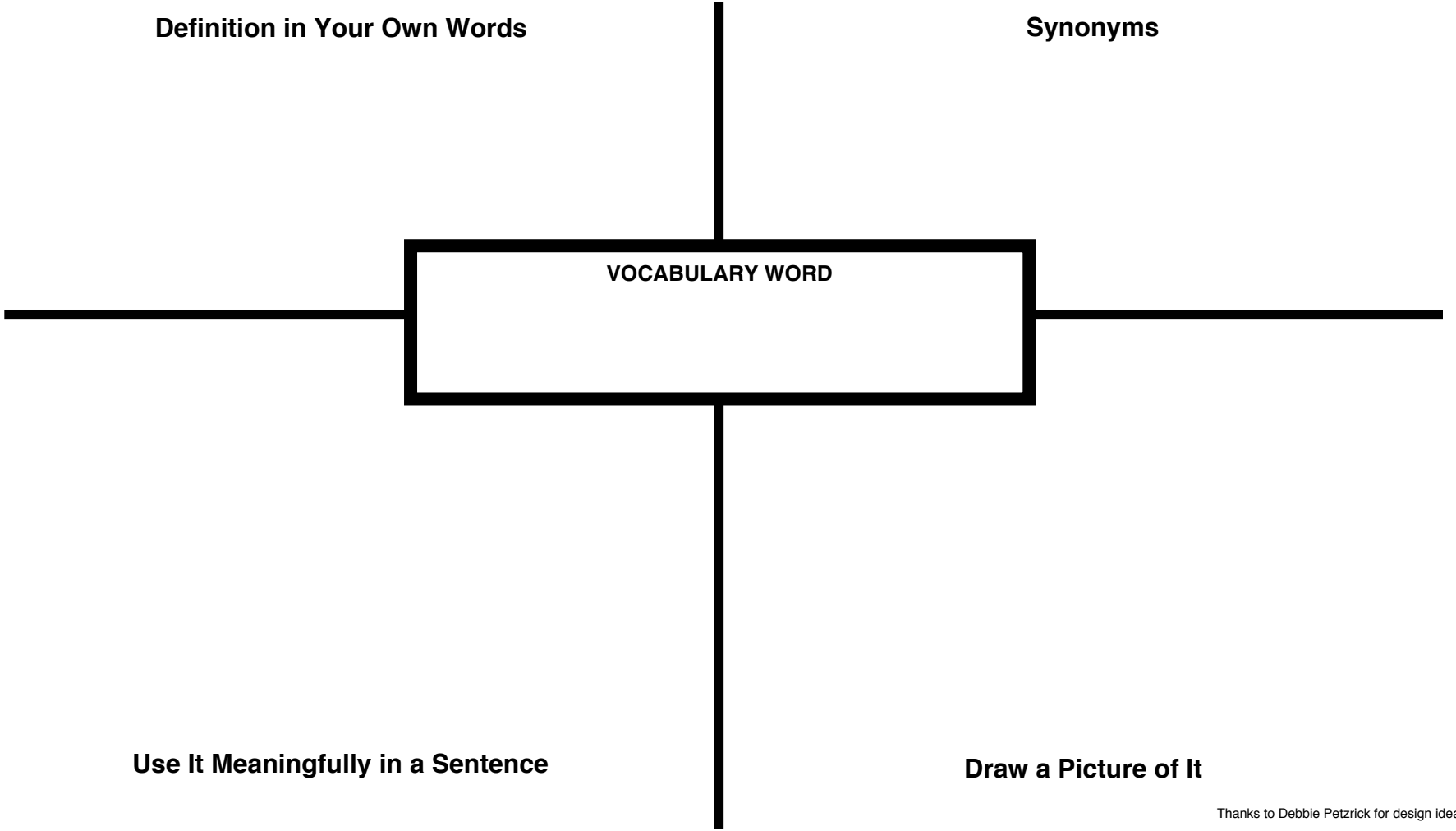
Bloom Ball



EASTERN BELIEFS & VALUES	WESTERN BELIEFS & VALUES
Live in time	Live in space
Value rest	Value activity
Passive	Assertive
Contemplative	Diligent
Accept what is	Seek change
Live in nature	Live with nature
Want to know meaning	Want to know how it works
Freedom of silence	Freedom of speech
Lapse into meditation	Strive for articulation
Marry first, then love	Love first, then marry
Love is mute	Love is vocal
Focus on self-abnegation	Focus on self-assuredness
Learn to do with less	Attempt to get some more
Ideal - love of life	Ideal - being successful
Honor austerity	Honor achievement
Wealth & Poverty--results of fortune	Wealth & Poverty--results of enterprise
Cherish wisdom of years	Cherish vitality of youth
Retire to enjoy the gift of your family	Retire to enjoy the rewards of your work

***As we read over and discuss the lists think about and circle the statement that is more like your own personal belief system.**

V O C A B U L A R Y W O R D M A P



Thanks to Debbie Petzrick for design idea.

LESSON PLAN – GEOGRAPHY OF ALASKA

TITLE: Geography of Alaska Time: 60 minutes

LEARNER POPULATION: grade level 5

CURRICULAR CONTEXT: part of Social Studies, U.S. History, Alaska

OBJECTIVES:

By the end of this activity:

1) Students will be able to identify different regions in Alaska.
2) Students will be able to become aware of misconceptions about Alaska.
3) Students will be able to identify places, rivers and mountains on a map of Alaska.
4) Students will be able to identify different Native Alaskan tribes.

CONCEPTS/INFORMATION:

- Alaskan geography
- Working with maps
- Misconceptions about Alaska
- Native Alaskan groups

INSTRUCTIONAL SEQUENCE:

1) Start out with challenging students on what they know about Alaska. Use the sheet “Common Misconceptions about Alaska.”
2) Educate students about the climate in Alaska and about Native Alaskan groups by using the Background Information sheet on Alaska, and by using photos of Alaskan objects, such as the snow goggles or the miniature snow shoes, that are at the Pardee Home Museum.

3) Hand out the blank map of Alaska. Students research in an atlas or on the Internet and fill in place names, rivers, names of mountains, as well as territories of Native Alaskan groups.

INSTRUCTIONAL MATERIALS: Background Information Alaska; “Common Misconceptions” sheet; blank map, atlas, Internet, pencils; photos of objects from Pardee Home Museum.

EXTENSION/CLOSURE:

1) Students do more in-depth research on Native Alaskan groups.

Background Information Alaska

The state of Alaska comprises an area of approximately 663,267 square miles which makes it the largest state in the United States. However, only 626,932 people live in Alaska which ranks it 47th among U.S. states in terms of population. Alaska's coast line is 34,000 miles, which is longer than the overall coast line of the continental United States. In overall size, Alaska is around 1/5 of the size of the continental United States. Most of Alaska is surrounded by water. To the north is the Arctic Ocean, to the south the Gulf of Alaska and the Pacific Ocean, and to the west the Bering Sea. To the east and the south, Alaska is bordered by Canada.

Alaska's capital is Juneau, but its largest city is Anchorage. Alaska can be divided into six main regions each of which has unique physical characteristics.

1) Southeastern Alaska or Alaskan Panhandle: This part has high, densely forested mountains which rise to 9,000 feet from the coast. It is also an area that is divided by many rivers and streams which results in the presence of hundreds of islands. Many small towns, glaciers and forests are located in this area. Tourism, fishing and forestry are some of the main industries. The climate is rather mild; the region sees chilly summers, temperate winters, and plenty of rainfall. It is here where some Native American groups like the Haida, Tlingit, and Tsimshian live.

2) South-central Alaska: The coastal parts of this region are very similar in climate to the Southeastern part; however, north of that region, there are many mountains, some of them more than 15,000 feet high. The highest mountain is Mt. McKinley which is over 20,000 feet. A few large rivers break through these mountains, opening up to the coast, creating numerous valleys that have a more moderate climate than the snowy and

stormy mountains. Most of Alaska's population lives in this part of the state. The economy is based on tourism, petroleum plants, transportation, and two military bases.

3) Southwestern Alaska and Bristol Bay: This area comprises the Alaskan Peninsula, the Aleutian Islands and Bristol Bay. The climate is rather wet, resulting in foggy summers and cold winters. Since this region is outside the forest zone, the only vegetation is grass and brush.

4) Interior Alaska: This is the central part of Alaska which is crossed by many rivers, for example, the Yukon and the Kuskokwim. Overall, elevations in this area are no higher than 600 feet, and the average is around 300 feet. This results in short but warm summers and long, cold winters. What is particular about the region is the fact that in many places, the soil is permanently frozen. Nevertheless, during the summer months, vegetables, barley, root crops, and oats grow on farms.

5) Seward Peninsula: The Northwest region of Alaska has short summers and long, hard winters as well. This region can be reached by boat from Seattle only during the summer months; while during the rest of the year, only service by plane is possible.

6) Arctic Slope: The most prominent characteristic of Northern Alaska is the Brooks Range, named after Alfred Hulse Brooks, who was a geologist with the United States Geological Survey from 1903 to 1924. The highest points of these mountains rise to about 9,000 feet and make traveling rather problematic. This is a highly remote area, and it is cut off from the rest of Alaska by hard winter conditions.

Alaska's first inhabitants came across the Bering Land Bridge, which, during the Pleistocene Ice Age – 1.81 million to 11,550 years before the present – connected Alaska

and eastern Siberia. The land became populated by the Inupiaq, the Inuit, the Yupik, and different American Indian groups. The first white people arriving in Alaska probably came from Russia. They were very much involved in the fur trade and hunted seals and sea otters for their fur.

The Inupiaq reside in the Northwest Arctic and the Bering Straits region, and their language is Inupiaq. Today, the Inupiaq still mostly live off their hunting and fishing efforts. If one member catches a whale, the entire family, even relatives living far away, are entitled to their share of the catch. In recent years, the Inupiaq have been concerned about the effects of global warming on their traditional ways of life: warmer winters make hunting on ice too dangerous and travel conditions unpredictable; it also causes flooding and erosion of coastal areas, thereby endangering small towns and villages.

The Yupik live along the coast of western Alaska, especially on the Yukon-Kuskokwim delta and along the Kuskokwim River, in southern Alaska and in western Alaska. Many years ago, when their cultures were not influenced yet by Western society, Yupik families lived in fish camps during the spring and the summer and in more permanent villages during the winter. Today, many families still provide most of their subsistence through fishing salmon and hunting seals.

The Aleuts' homeland is the Aleutian Islands and the western part of the Alaskan Peninsula. A high percentage of Aleuts are Christian today, which is a result of the arrival of missionaries during the late 18th century. The arrival of Russian settlers brought diseases and a disruption of Native lifestyles with it, which resulted in an enormous decimation of the Aleut population. In the past, Aleuts built houses that were partially

underground to keep occupants warm and dry and sheltered from cold winds. Aleuts were very skilled in making weapons, building boats, weaving baskets, and hunting animals.

The Haida and Tlingit are two prominent Northwest Coast cultures. They reside mostly in the Alaskan Panhandle. The Tlingit are actually spread out across the U.S.-Canada border. This culture places heavy emphasis on status and wealth, as well as generosity and proper behavior, which is best exemplified in the potlatch system. A potlatch is a gift-giving feast where hierarchical relations between individuals and clans are observed and reinforced. One person demonstrates their wealth and power by giving away their possessions. The person who is the recipient of the gifts is obliged to also offer gifts when they celebrate their own potlatch to demonstrate their status, wealth and power.

The Haida live on the Queen Charlotte Islands and in southeastern Alaska. They are very skilled in working with wood, metal and other materials, and became masters in artistically designing functional items like wooden boxes, pipes, and spoons. Living near the ocean, fishing activities have been very important to Haida people. Like the Tlingit, their society is also based on a ranked system which can be seen represented in the potlatch.

Common Misconceptions about Alaska

"The further north you get the colder it gets."

The Arctic region is warmed by heat from the ocean radiated through floating ice. Thousands of square miles of Alaska lowland are colder than Point Barrow, which is Alaska's northernmost point.

"Alaska is a land of ice and snow."

At Fairbanks, some 120 miles south of the Arctic Circle, it is sometimes 100º in the shade. The average snowfall in Arctic lowlands is less than the average in Virginia. Luxurious vegetation and mildness of climate have caused several regions of Alaska to be facetiously referred to as the "banana belt."

"People in Alaska live in ice houses."

The word *iglu* means building, and refers in Alaska to a house of earth and wood. Snow houses are occasionally built for emergency use on the trail, but are never used as permanent dwellings.

"Alaska is remote from civilization."

Alaska's neighbors are Canada, Russia, Norway, Iceland, and Greenland. Alaska is about 18 hours in direct flying time from Yokohama, Japan, or New York.

“Alaska’s many glaciers indicate a cold climate.”

Glaciers can form only in relatively warm climates with high mountains and heavy precipitation. Glaciers are found only in Alaska’s warmer areas (southeast, south central, southwest).

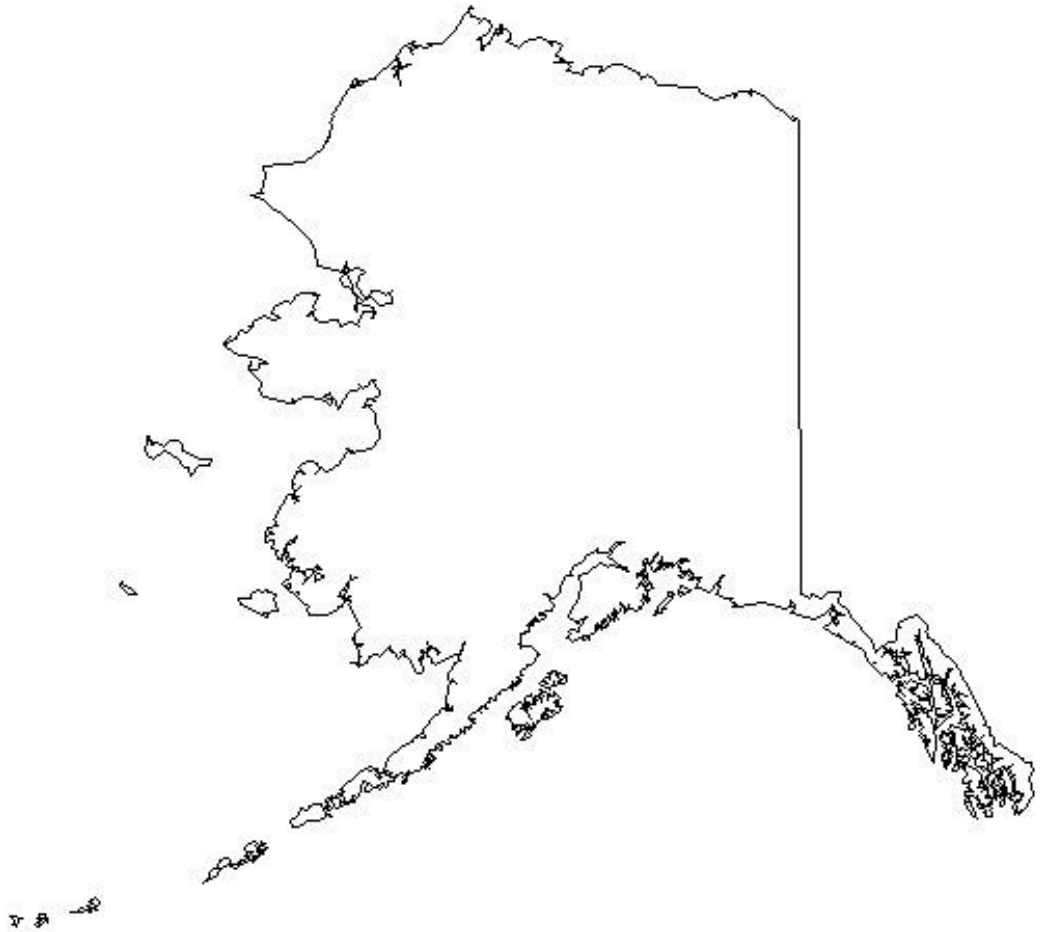
“Nothing green grows in Alaska.”

Alaska has forests, agricultural and grazing land. Cabbages, potatoes, and other hardy vegetables flourish far north of the Arctic Circle. Roses, lilacs, peonies, lilies, honeysuckles, and many varieties of bushes and berries grow profusely.

“There is continuous darkness for three or four months in the Arctic.”

The Arctic is never in total darkness, because of the refraction of light from below the horizon and the bright moonlight on the snow. The number of hours yearly during which print can be read outdoors is as great in the Arctic as in the tropics.

Source: Colby, M. 1940. *A Guide to Alaska. Last American Frontier*. New York: The Macmillan Company.



Snow goggles

Miniature snow shoes

Container

Museum Catalogue Information on Objects

Snow goggles

2 curved, oval shapes have horizontal ridge above the slit at mid-line. Inside edges of slit darkened. Twisted sinew cord attached at each side. Tag attached “Snow glasses used by Eskimos”. 13.1 cm long, 4.6cm high.

Miniature snow shoes

2 snow shoes of shaped wood held together with metal pin. 2 wood cross bars, with interwoven strings between. 2 leather moccasins tied with leather thong to string between snow shoes. Each 11.6 cm long, 4.6 cm wide.

Container

Horn is almost completely encased in leather, with tube-like mouth covered by leather cap at one end. 5 rows of woven design and 4 rows near center. Helen Pardee’s catalogue says ”Horn for carrying – from Alaska”. 37.5 cm long, 19.7 cm diameter.

LESSON PLAN – MYTHS AND LEGENDS

TITLE: Myths and Legends Time: 90 minutes

LEARNER POPULATION: grade level 5

CURRICULAR CONTEXT: part of Social Studies, U.S. History, Alaska

OBJECTIVES:

By the end of this activity:

1) Students will be able to identify the Raven myth which is similar among many Native Alaskan groups.
2) Students will be able to compare Raven myth to different myths of their own cultures.
3) Students will be able to make raven masks.

CONCEPTS/INFORMATION:

- Raven myth
- Making masks

INSTRUCTIONAL SEQUENCE:

1) Introduce the lesson to students by asking them about any myths or legends that are part of their cultural heritage.
2) Explain to students that they will hear the Raven myth which is part of the Alaskan and Northwest Coast cultures.
3) Hand out the Raven myth to students. Have one or more students read it out loud to the whole class. Afterwards, ask questions about the myth and about what it tells us about those cultures where it comes from. Also have students compare the myth to other culture's myths.
4) Introduce the mask making activity to students. Provide them with the model and the materials.

INSTRUCTIONAL MATERIALS: Raven myth; mask model, paper, scissors, elastic string, pencils, color crayons, stapler.

EXTENSION/CLOSURE:

1) Students make different masks which can be the totem animals of Alaskan clans, e.g. a wolf mask, a bear mask.

Raven Myth

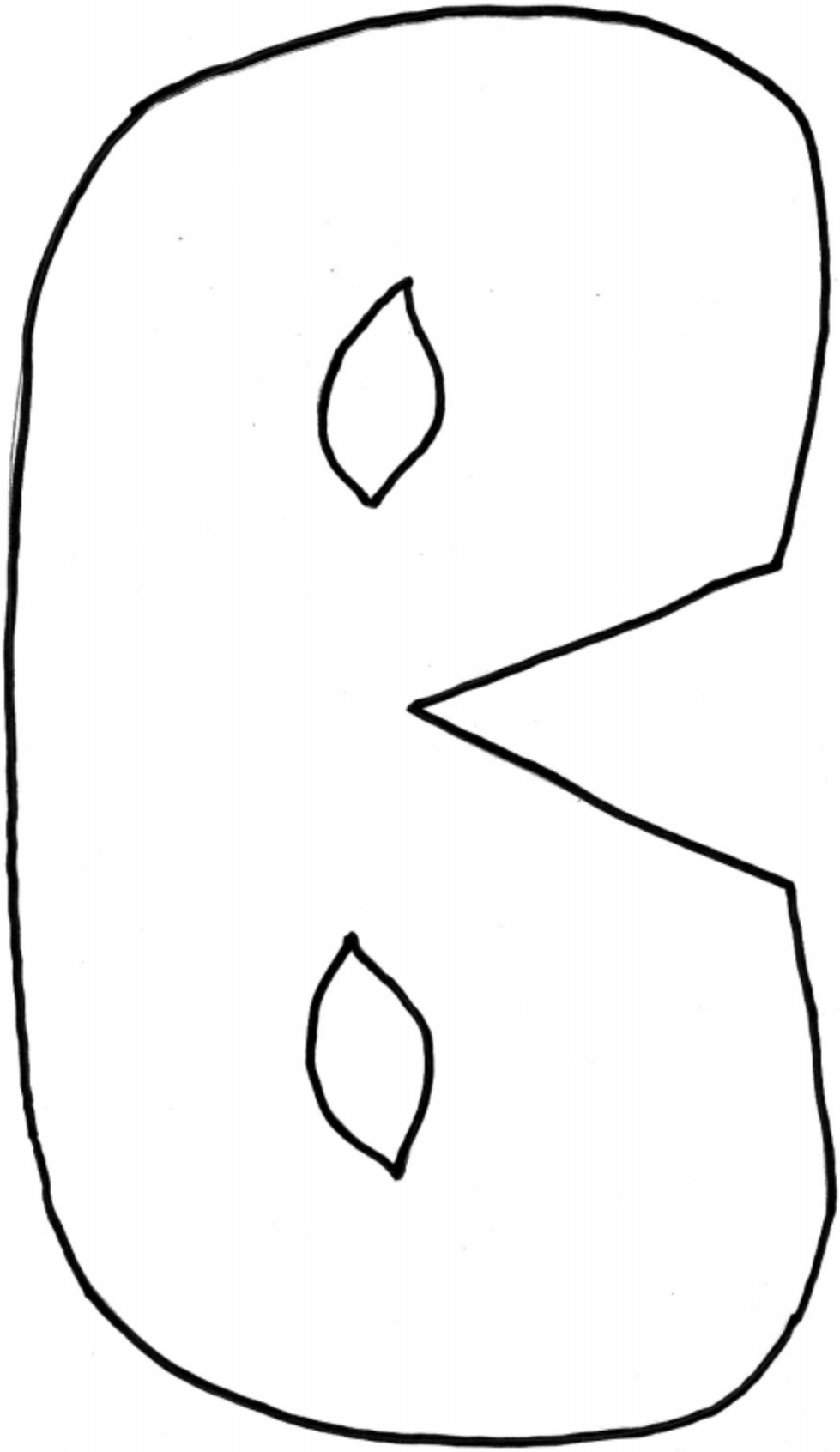
In that far away time when the people of the earth had no light and wanted it, they asked Raven to get it for them. Light was kept in the house of a supernatural being. Raven flew to the home of the supernatural and hid himself nearby and watched for several days. Every day he saw the daughter of the supernatural being go to the stream for a cup of water. One day Raven changed himself into an evergreen needle and floated down the stream. When the daughter of the house came to the stream for a drink Raven floated into her cup. However the daughter was suspicious and, thinking the needle might be Raven, brushed it out of the cup before drinking. The next day Raven changed himself into a grain of sand and this time when the daughter came to drink he rolled into her cup. Since he was so tiny, she did not see him and drank both the water and the grain of sand. Soon after the daughter of the supernatural gave birth to a child, which was Raven in disguise. The child grew rapidly, but one day he began to cry. He was given some bits of wood to play with, but continued to cry, all the time calling for the sun which was kept in a box in a corner of the house. Various playthings were offered the child, but he went on crying. Finally his grandfather relented and permitted the child to play with the sun. Now, the child was happy as he rolled the sun around the floor, flooding the house with light. As time went by the sun became his plaything, but it was put back in the box each night. One night, when all the supernaturals were asleep, Raven resumed his own form as a bird and, taking the sun out of the box, started to fly out through the smoke hole in the roof. Unfortunately, the sudden burst of light awakened the grandfather who called to the flames of the fire to catch Raven and hold him. The flames leaped upward trying to hold Raven and he became so discolored by the smoke that he turned black. However, Raven managed to break free of the flames and flew toward the earth with the sun. The grandfather started in pursuit; since Raven was burdened by carrying the heavy sun, the grandfather gained on him, and came closer and closer. Just as he was about to be captured Raven broke off a few bits of the sun to make it weigh less and threw the pieces into the sky, where they became stars. Again the grandfather drew closer and closer to Raven, and once more Raven broke off a piece of the sun, a large piece this time, and threw it into the sky, where it became the moon. With his last burst of strength the grandfather nearly reached Raven, but this time Raven threw the remaining piece of the

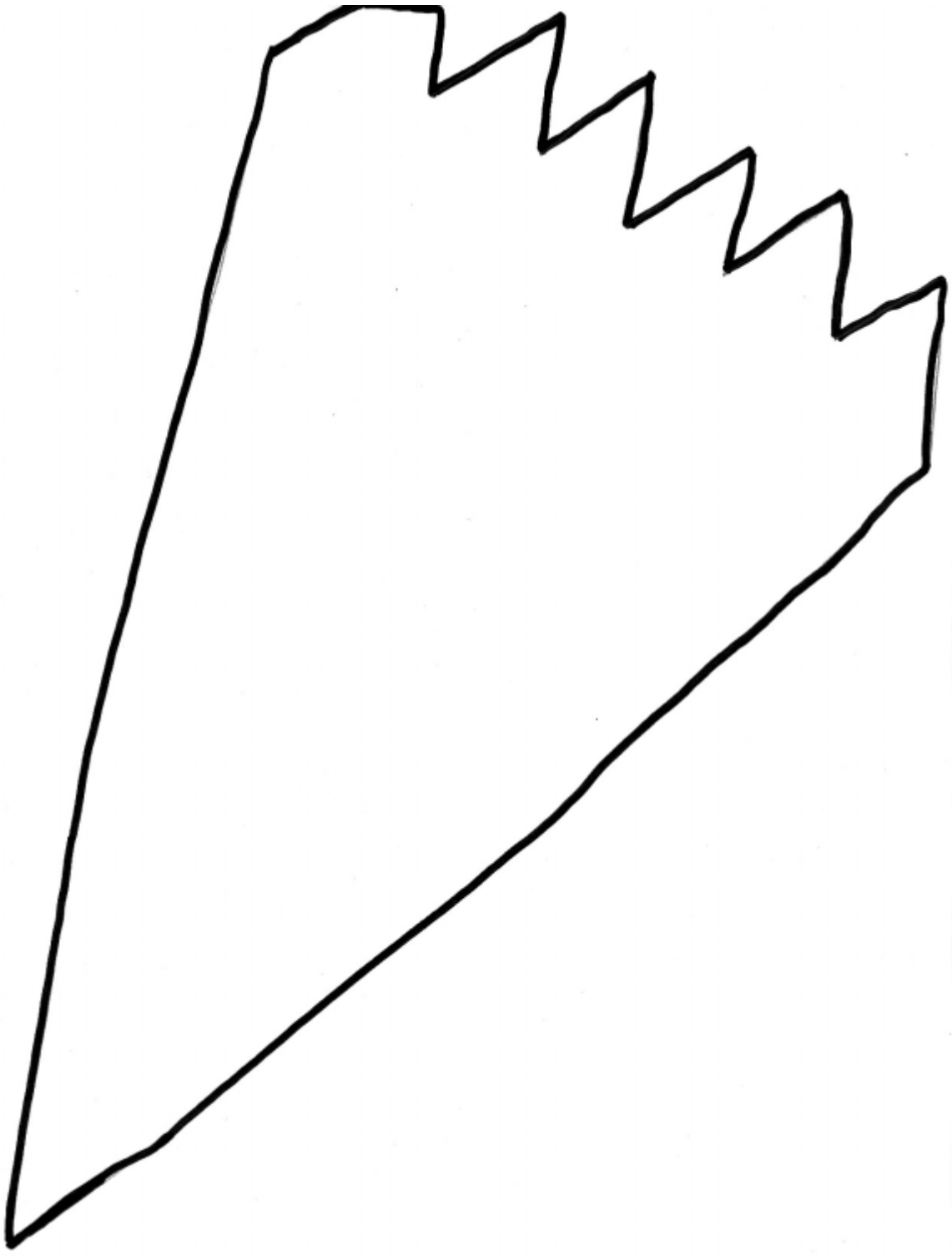
sun into the sky. All the pieces of the sun were now so scattered that they could never be put back together again, and Raven returned to the earth. It was in this way that Raven became black and all the people acquired the sun, moon, and stars.

Source: Inverarity, B. R. 1950. *Art of the Northwest Coast Indians*. Berkeley and Los Angeles: University of California Press. Pp. 33/34.

Instructions for making the Raven mask

1) Trace the mask and the beak on construction paper.
2) Cut out mask and beak.
3) Decorate them.
4) Beak can be attached by folding ends over and stapling them to mask.
5) Put holes on both sides of mask.
6) Thread elastic string through holes.





Model for Raven mask

LESSON PLAN – HISTORICAL INVESTIGATION

TITLE: Historical Investigation TIME: 45 minutes

LEARNER POPULATION: grade level 5

CURRICULAR CONTEXT: part of Social Studies; U.S. History, Alaska

OBJECTIVES:

By the end of this activity:

1) Students will be able to describe the work of a historian by making creative guesses about the relationship of random documents.
2) Students will identify the relative nature of these interpretations by comparing their answers with those of fellow students.
3) Students will be able to work together as a group, and exchange, explain and show respect for each others' ideas.

CONCEPTS/INFORMATION:

- What is history?
- How are documents and objects used in reconstructing history?
- How do historians make educated guesses about the logical relationship between documents?

INSTRUCTIONAL SEQUENCE:

1) Show photos of the Pardee Home. Explain how it became a museum, and how historians used the documents and objects inside the house to piece together ideas about who the Pardee Family was and how they lived.
2) Inform students that they get to be historians today.
3) Present the classroom with three documents and/or objects, e.g., photo of Mrs. Helen Pardee, copy of newspaper article about her collections, objects.

4) Ask the students to examine these documents and to think about how they are related, and what they tell us about a certain person (who/what/when/where/why).
5) Ask students to write down or draw their initial ideas (5 minutes).
6) Group work: Let students exchange and discuss their guesses within their groups, and have the groups report back their ideas to the whole class. Within groups, assign different roles (praiser, checker, recorder, task monitor, gate keeper).
7) Talk about how students might come up with slightly different interpretation of the documents depending on their individual backgrounds and perspectives. Historians have worked out certain historic facts about the Pardee family, but there are other areas which are still open to speculation.

INSTRUCTIONAL MATERIALS: Information from Pardee Home Museum Website; pictures of Pardee Home (see grade 4 unit on "Collecting"); three random documents and/or objects (see grade 4 unit on "Collecting"), paper, pencils/crayons

EXTENSION/CLOSURE:

1) Students bring in three objects that characterize them. Randomly and anonymously exchange them with other students. Each learner guesses about the "owner's" life of his/her assigned objects. Afterwards, discuss ideas with that person.
2) Teacher brings in three random objects, and students make guesses about the owner. This could also be a unit on how archaeologists work.

LESSON PLAN – SCULPTING AND CARVING

TITLE: Sculpting and Carving Time: 60 minutes

LEARNER POPULATION: grade level 5

CURRICULAR CONTEXT: part of Social Studies, U.S. History, Alaska

OBJECTIVES:

By the end of this activity:

1) Students will be able to identify art from Alaska.
2) Students will be able to identify different characteristics of Native Alaskan art.
3) Students will be able to identify famous Haida artist Bill Reid.

CONCEPTS/INFORMATION:

- Characteristics of Native Alaskan art
- Haida artist Bill Reid

INSTRUCTIONAL SEQUENCE:

1) Show students the photos of Native Alaskan art at the Pardee Home Museum.
2) Introduce students to the characteristics of Native Alaskan art by using the Background Information sheet.
3) Hand out different photos that show Alaskan art and let students identify these characteristics.
4) Introduce Haida artist Bill Reid and his art.
5) Students decorate small cups with Alaskan-style art. Distribute empty yoghurt/paper/styrofoam cups; then have students fit paper around the cup. Students fit an animal or a scene on the paper which then is glued on the cup.

INSTRUCTIONAL MATERIALS: Background Information Alaskan art, Background Information Bill Reid; photos of Native Alaskan art at the Pardee Home Museum; yoghurt/paper/styrofoam cups; paper, pencils, crayons, glue, scissors.

EXTENSION/CLOSURE:

1) Students do research on other Native Alaskan artists.

Background Information Northwest Coast Art

Artists from Alaska and the Northwest Coast use different media for their works: mostly wood, but also stone, bone, ivory, and metal were popular materials, especially for carving and sculpting. An intriguing aspect of this art is the use of various shapes which provide puzzle-pieces in developing the anatomical features of an animal or a person into complete figures.

The following are some of the shapes that can be found in Alaskan art:

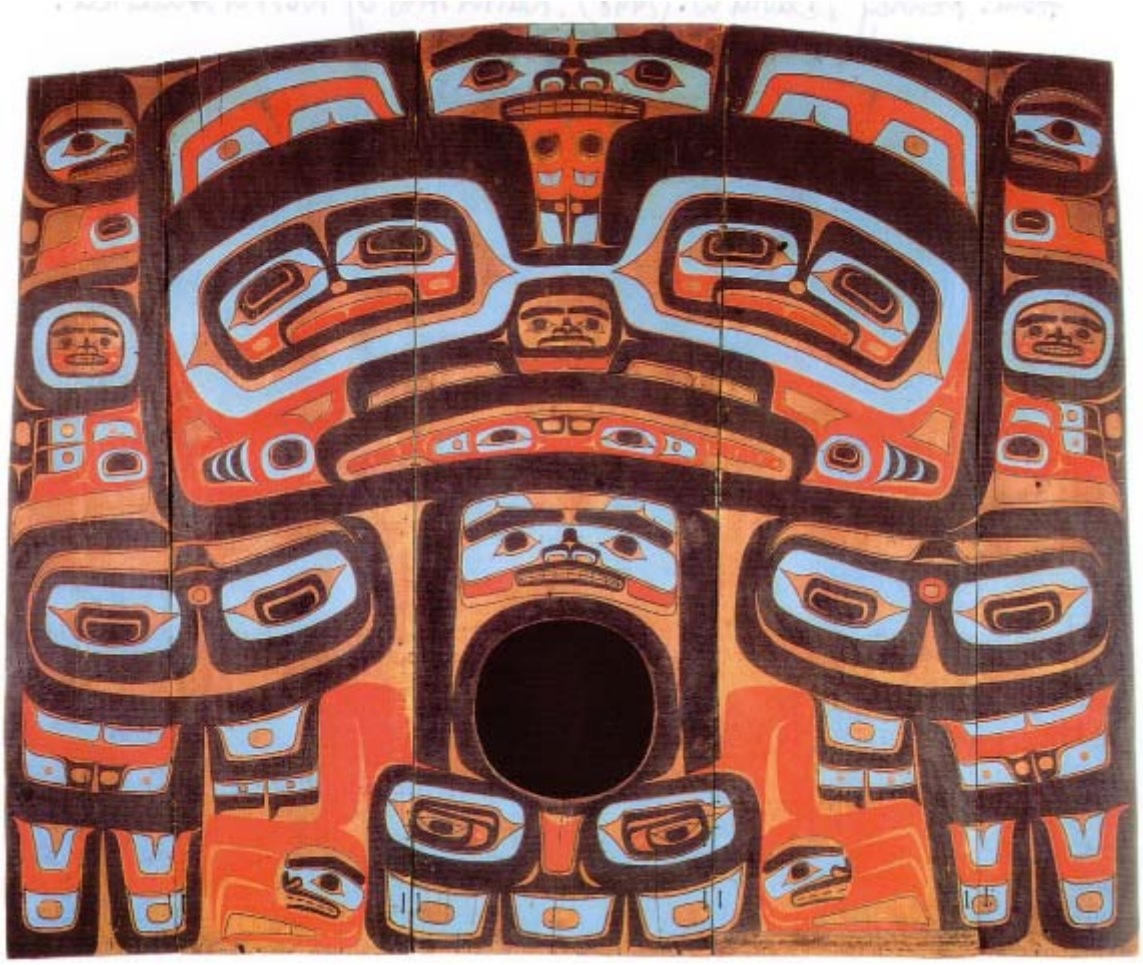
a) “Ovoid,” which can be described as rounded rectangles or angular ovals; there is variation in their thickness and length, and they are commonly used in the eyes, joints and as space fillers.

b) “U-form,” which is a thick arch whose ends taper to sharp points; they are of varying proportions, and there is no right side up. U-forms are used as contours of the body of animals, as representations of feathers and as space fillers.

c) “S-shape,” which is in the shape of the letter ‘s,’ with the ends tapering to cusps; there is a great variety in proportions, and usually s-shapes are used as basis for arms, legs or ribs and to connect other parts of a figure and as space fillers.

d) “Formline”: this is a continuous grid-like pattern which creates silhouettes that are fitted with other shapes to make a complete figure. These lines can begin as fine narrow lines, swell out and return to narrow again. Most commonly, they trace the outline of a form, but can also become part of the form itself.

All these shapes can be found in the following picture:



Source: Penney, D. W. 1998. Native Arts of North America. Paris: Terrail.

Some general words about the style of the art: some experts have characterized it as repetitive, often symmetrical, and symbolic. Furthermore, it is “distributive,” which means that different parts of an animal are spread out across the design field. Another characteristic is “distortion”: for example, sometimes an artist plays with perspectives and shows more sides of one animal or person than could actually be seen. Moreover, certain features of a figure are sometimes stressed more than others, while others are condensed, so that not everything is shown. Figures are often stylized and are not natural representations. Finally, Alaskan art exhibits “frontality” which means that heads and bodies face outward and confront the observer.

Color pigments made from fungus, moss, berries, charcoal, minerals, ochre and vegetable compounds were used in art; they were mixed with chewed salmon eggs and oil for consistency, and then ground in small mortars. The main colors are black, red and blue-green.

Another feature that is noteworthy about Alaskan art is the combination of function and art. The use and function of objects were of most concern to the artists. Design was “subordinate,” meaning that it had to fit the shape and the size of the object; for example, an animal design would have to be split from head to tail to create a cloak-like shape which is wrapped around the object.

Background Information on Haida Artist Bill Reid

William R. Reid, who is one of the most famous artists from Alaska, was born on the 12th of January 1920 in Victoria, British Columbia. He died in 1998. His mother was Haida, his father a German-American. During his childhood, Reid was not very involved in Haida culture, as his mother tried to leave her heritage behind and assimilated into American mainstream culture. As a result, it took Bill Reid a few years, actually until his adult life, to discover his Haida roots.

At age 20, Bill left his home and became a radio announcer. He worked at many different stations, eventually being employed by the Canadian Broadcasting Corporation (CBC). It was during that time that he took classes in the processes and techniques of European jewelry-making; he often visited museums to study the art of his ancestors, and went to his mother's home village, Skidegate, located on the Queen Charlotte Islands, when he was 23 years old.

At that time, Reid met his grandfather for the first time, and they developed a strong bond, something which Bill Reid said that he missed in his relationship with his father. Even though his grandfather spoke hardly any English, they were able to establish a relationship; through art, he learned the tools and the knowledge involved in carving and sculpting. Bill recognized his affinity with his Haida ancestors, and he developed a profound respect for their art. Through this process, he was finally able to discover his identity, which he had not found in modern Western society.

Reid's life changed rapidly when, one day, while announcing the news on the radio, he read about a grant offered by the University of British Columbia. This grant was supposed to be used to re-create the totem poles and houses of a Haida village the

university campus. Reid contacted the Anthropology Department right away to offer his assistance, and this is how his apprenticeship in rediscovering Haida art started. Together with another famous Kwakiutl artist, Doug Cranmer, Reid was in charge as a designer and director of the program. Between the years 1958-1962, they completed two traditional house structures and seven totem poles as well as other big wood carvings.

Later, he opened his own jewelry business. Reid also took on young natives as apprentices. Reid became known in scholarly and journalistic circles. Several large museums wanted his input as a consultant and curator for exhibits on Northwest Coast art, and he worked on several books.

Reid created much art, including jewelry, but also worked with wood and new materials, like bronze. He also used new techniques, like large-scale casting. Reid is probably best known for his oversize sculptures, “The Raven and the First Men” and for “The Killer Whale,” now displayed in museums.

Carving from horn

Ulu: Knife

Totem pole carving

Souvenir spoon

Carved container

Museum Catalogue Information on Objects

Carving from horn

Oval, curved horn tapers to point at one end. Band of rough horn around opening. Rest is scraped and polished with Northwest Coast Indian Raven design with another face above. Helen Pardee's catalogue says "Buffalo horn carved by Alaska Indians" 27.3 cm long, 8.5 cm diameter.

Ulu: Knife

Handle is curved tooth, tapers to point at one end. Other end has carved seal or walrus head with blue seed bead eye. Hafted into seal underside is flat jade blade. Polished. Used for cutting. Blade 16 cm long, handle 11.5 cm long.

Totem Pole Carving

Square base is separate from pole. Beaver at bottom, bird (Raven) at top. Cone-shape on its head. Flat back. Made from Argillite, a black polished stone. 19.8 cm tall, base 4.8 x 4.3 cm.

Souvenir spoon

Made from Silver. Handle is shaped, and curves slightly. Design cut into top surface of handle is bird head. "Alaska" scratched in at one corner. These kinds of souvenirs were often pre-stamped by souvenir companies and worked by Natives. 11.8 cm long, 4.3 cm wide.

Carved container

Bowl-like container carved from wood. 2 heads on each side. Animal designs on body.

Resources for Teachers

Colby, M.
1940 *A Guide To Alaska. Last American Frontier*. New York: The Macmillan Company.

Flayderman, E. N.
1972 *Scrimshaw and Scrimshanders. Whales and Whalemen*. New Milford, Connecticut: N. Flayderman & Co.

Lee, M.
1999 Zest or Zeal. Sheldon Jackson and the Commodification of Alaska Native Art. In *Collecting Native America 1870-1960,* edited by Krech III, S. and B. A. Hail. pp. 25-42. Washington and London: Smithsonian Institution Press.

ALASKA MAP GEOGRAPHY QUESTIONS

1. What is the capital city of Alaska?

_____

2. What country borders Alaska on the east?

_____

3. What ocean borders Alaska on the north?

_____

4. What ocean borders Alaska on the south?

_____

5. What country is just west of Alaska, across the Bering Strait?

_____

6. What is the name of the tallest mountain in Alaska (it is also the tallest peak in North America)?

_____

7. What is the name of the river that flows from Canada, across Alaska and into the Bering Sea?

_____

8. Which Alaskan city is farthest north?

_____

9. The Iditarod dog sled race runs from Anchorage to a city on the Southern coast of the Seward Peninsula. What is this city?

_____

10. What is the name of the mountain range that runs across northern Alaska?

_____

Seward's Folly

Springboard:
Students should study the chart and passage to answer the questions for "___."

Objective: The student will be able to explain differences in public opinion pertaining to the Alaska purchase by the U.S. government.

Materials:
____ (Springboard handouts)
Addressing Alaska (3 handouts)
Yea or Nay (handout)

Terms to know: **negotiate** - bargain with others to reach an agreement

Procedure:

- After reviewing the Springboard, explain that *this lesson examines the controversy surrounding the Alaska purchase*.
- Hand out the "Addressing Alaska" and the "Yea or Nay" pages. Have the student(s) work individually, in pairs, or small groups to read the "Addressing Alaska" handouts and summarize the arguments about the purchase to complete "Yea or Nay."
- Then lead a discussion and / or debate of the issue as might have taken place on the Senate floor in 1867. *(See "Suggested Answers" on page 77 as a discussion guide.)*

34	Kansas	January 29, 1861
35	West Virginia	June 20, 1863
36	Nevada	October 31, 1864
37	Nebraska	March 1, 1867
38	Colorado	August 1, 1876
39	North Dakota	Nov. 2, 1889
40	South Dakota	Nov. 2, 1889
41	Montana	Nov. 8, 1889
42	Washington	Nov. 11, 1889
43	Idaho	July 3, 1890
44	Wyoming	July 10, 1890
45	Utah	January 4, 1896
46	Oklahoma	Nov. 16, 1907
47	New Mexico	January 6, 1912
48	Arizona	February 14, 1912
49	Alaska	January 3, 1959
50	Hawaii	August 21, 1959

During the Civil War several new states joined the Union. After the war the U.S. Territories were divided into parts that then applied for statehood.

In addition to new states America also began adding to its territorial lands. One such **acquisition** was the territory of Alaska. The vast northern tract of 586,400 square miles, which is twice the size of Texas, was purchased from Russia in 1867 for $7.2 million or about 2 ½ cents an acre!

While such a land deal may seem like a bargain to the modern observer, the purchase was not at all popular at the time. Newspapers mocked the idea and Congress for a time refused to fund the purchase. Finally after much heated debate territorial Alaska was added and eventually became another American state.

Which would be the most appropriate choice of a title for the passage and chart?

A. "Eventually a State"
B. "After the Civil War"
C. "Expanding America"
D. "American Statehood"

Which statement is supported by information in the chart and passage?

A. Kansas joined the United States after the Civil War.
B. Idaho and Utah had been part of the same territory.
C. Texas was purchased from Russia for $7.2 million.
D. Alaska became the forty-ninth state in the Union.

Which word is a **SYNONYM** for "acquisition"?

A. empire
B. obtainment
C. territory
D. application

Why do you think there was "much heated debate" about the purchase of Alaska?

Answers and Explanations for _____

34	Kansas	January 29, 1861
35	West Virginia	June 20, 1863
36	Nevada	October 31, 1864
37	Nebraska	March 1, 1867
38	Colorado	August 1, 1876
39	North Dakota	Nov. 2, 1889
40	South Dakota	Nov. 2, 1889
41	Montana	Nov. 8, 1889
42	Washington	Nov. 11, 1889
43	Idaho	July 3, 1890
44	Wyoming	July 10, 1890
45	Utah	January 4, 1896
46	Oklahoma	Nov. 16, 1907
47	New Mexico	January 6, 1912
48	Arizona	February 14, 1912
49	Alaska	January 3, 1959
50	Hawaii	August 21, 1959

During the Civil War several new states joined the Union. After the war the U.S. Territories were divided into parts that then applied for statehood.

In addition to new states America also began adding to its territorial lands. One such **acquisition** was the territory of Alaska. The vast northern tract of 586,400 square miles, which is twice the size of Texas, was purchased from Russia in 1867 for $7.2 million or about 2 ½ cents an acre!

While such a land deal may seem like a bargain to the modern observer, the purchase was not at all popular at the time. Newspapers mocked the idea and Congress for a time refused to fund the purchase. Finally after much heated debate territorial Alaska was added and eventually became another American state.

Which would be the most appropriate choice of a title for the passage and chart?

A. "Eventually a State"
B. "After the Civil War"
C. "Expanding America" *
D. "American Statehood"

(Choices A, B, and D relate to details in the passage and/or chart, whereas choice C provides an overview of the topics presented.)

Which statement is supported by information in the chart and passage?

A. Kansas joined the United States after the Civil War.
B. Idaho and Utah had been part of the same territory.
C. Texas was purchased from Russia for $7.2 million.
D. Alaska became the forty-ninth state in the Union. *

(A and C are false and B cannot be determined. D is correct based on the chart, which provides information about Alaska's statehood.)

Which word is a **SYNONYM** for "acquisition"?

A. empire
B. obtainment *
C. territory
D. application

(A and D are clearly wrong. Some students may argue that C could fit the sentence, but the word territory is used immediately after "acquisition." They should determine the meaning by the root word "acquire.")

Why do you think there was "much heated debate" about the purchase of Alaska?
Answers will vary, but students should explain why they answered as they did.

Addressing Alaska

To His Majesty's Minister to the United States
From The August Czar Alexander II
7 October, 1866

Dear Sir,

I am writing to you in regards to our Russian Territory in North America, Alaska. As you are aware, the mother country has held claim to this northern land since 1741 when Vitus Bering explored its coastline. Since that time we have administered the colony through the Russian-American Company. For a time the land brought Mother Russia riches from fur trading, coal mining, lumbering, and ice operations.

Now, however, the land has lost its value as the various ventures are, in fact, losing money. American and Canadian settlers are beginning to move into the territory in search of gold, and should significant amounts be found, the region will certainly be soon filled with newcomers lacking loyalty to the motherland. Since it seems we are destined to lose money and land on the continent, I believe it would be wise at this time for our country to negotiate the sale of the territory.

There are several benefits to be reaped from such a sale: it would raise needed money for our treasury which is in the worst way after our involvement in the Crimean War; it would prevent the British from expanding its colonies beyond Canada to our doorstep in the North Pacific; and it would secure good relations with the United States.

I am giving you the authority to negotiate the sale for at the least $5 million U.S. dollars. It is, however, my opinion that the Americans will be willing to pay more than that figure. I trust you in this matter since you have in the past proven to be a good and faithful servant.

God be with you,
Czar Alexander

Addressing Alaska

To: President Andrew Johnson
From: William H. Seward, Secretary of State
Date: December 12, 1866
RE: Alaska Territory

I have recently met with the Russian Foreign Minister who informed me that the Czar is interested in selling the Alaska Territory. As you know, I firmly believe that the U.S. should expand its holdings, though we have thus far been unsuccessful in our attempts to accomplish this goal. The purchase of Alaska would offer an excellent opportunity for American expansion.

Ownership of Alaska has many advantages. First, it would provide, as territorial possessions do, natural resources, in this case fur, timber, coal, and fish. It will also give us new markets for American products, especially as the land increasingly opens to settlement. Negotiating a treaty for the purchase will strengthen our ties with Russia, and such a large nation could certainly be important as an ally. Perhaps most importantly, the territory would be an excellent location for a naval base. Its position so near to the coast of Asia could prove to be of great strategic importance.

In my opinion the Russians do not understand the value of this large northern land. I also believe the Russian government is in need of money, which is a key reason for their interest in selling the territory. Therefore I am confident that the United States will be able to purchase Alaska for a small price. The figure the Foreign Minister and I discussed was in the $7 million dollar range, little more than two cents an acre! I honestly think it would be foolish for the United States to ignore such a marvelous opportunity.

Addressing Alaska

April 2, 1867

To the Editor:

I am writing this letter in response to yesterday's news story about the treaty between the U.S. and Russia for the purchase of Alaska. What was the Secretary of State thinking?

Our nation has only recently fought a tragic and expensive war and is now coping with the aftermath. The government is spending large sums of money to reconstruct the South and to provide education and medical care for the freed slaves. With such huge expenses at hand why would the government want to spend more than $7 million on a vast, frozen wasteland?

I have read editorials in the last few weeks about the treaty negotiations and fully agree with your newspaper's view. This whole idea of spending needed dollars on "Seward's icebox" truly is "Seward's folly," as your writers have described.

The Secretary of State has spent much of his political career working to expand the nation's borders. He has in the past negotiated treaties to buy land in the Caribbean and in the Pacific. Fortunately, members of the Senate have had the sense to vote down those ridiculous purchases. I can only hope it will do so again with this most recent treaty.

It appears that Seward would like nothing more than to force the United States into the position of being a large world power like the United Kingdom and France. Yet it is easy to see where such power has taken those nations: into one war after another. The last thing war-weary Americans need or want is for our country to face another conflict. At a time when the U.S. has so many problems within its borders, the government should not be searching for more problems outside of them. Let's hope Congress will represent the people wisely on this one!

Concerned in Connecticut

YEA or NAY

DIRECTIONS: Summarize the arguments you read "for" and "against" the purchase of Alaska in 1867. Then add any others you can think of.

YEA	NAY

YEA or NAY
Suggested Answers & Explanations

DIRECTIONS: Summarize the arguments you read "for" and "against" the purchase of Alaska in 1867. Then add any others you can think of.

YEA	NAY
• *Russia needed to sell Alaska, so it could be bought at a low price.* • *Alaska had natural resources such as fur, coal, and timber that could be a source of wealth for the United States.* • *Alaska was believed to have gold. (In fact gold was discovered in 1897, touching off the Klondike Gold Rush. While only a few miners actually "struck it rich," the gold rush did bring settlers and commerce to the territory.)* • *Growing numbers of settlers in the territory would provide markets for American products.* • *A treaty with Russia could secure an important ally for the U.S.* • *Expanding American territory could strengthen the nation's position in the world.* • *Alaska's location made it perfect for establishing a naval base there.* • *A naval base in Alaska would serve to protect and defend the U.S. mainland from possible attacks from Asia.* • *We now know that Alaska has huge oil reserves, which provide the U.S. with needed fuel.*	• *The U.S. had recently fought the Civil War, which was terrible and expensive.* • *The government was spending large amounts of money reconstructing the South and caring for the freedmen.* • *Though the cost per acre was low, the total price tag was high for a time of already great expenditures.* • *Many Americans were opposed to the purchase.* • *Alaska was viewed as a vast, frozen wasteland.* • *The Alaska Territory's resources had not brought wealth to the Russians for some time.* • *Many in Congress objected to U.S. expansion.* • *Some Americans feared expanding U.S. holdings to increase the nation's power would bring dangers. Other world powers such as England and France were involved in frequent wars which war-weary Americans wanted to avoid.* • *Since Alaska is not connected to the U.S. mainland, it would have been seen as difficult to defend.* • *Indigenous people there might have difficulties with America based on its past mistreatment of Native peoples.*

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I Think: U.S. History - Reconstruction Era

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Alaska State Legislature
House of Representatives

Representative Fran Ulmer

Honoring Elizabeth Wanamaker Peratrovich

May 1, 1992

Forty-seven years ago, Elizabeth Peratrovich championed the cause of civil rights in Alaska and silenced the voices of prejudice and discrimination.

It was February, 1945. The Territorial Senate met as a Committee of the Whole to discuss the equal rights issue and a bill prohibiting racial discrimination in Alaska.

The bill was assailed as a "lawyer's dream" which would create hard feelings between Natives and whites. Many senators stood in turn to speak against equal rights. Their arguments are, by now, familiar ones in this country.

— They said the bill would aggravate the already hard feelings between Natives and whites.

— They said the bill was unnecessary – that Natives had made great progress in the 10 centuries since contact with white civilization.

— They said the real answer was in the separation of the races.

Those are the ideas we have come to recognize in the last 20 years as the public face of private injustice. The opponents of racial equality have always refused to recognize the problem and refused to recognize the injury done. They refused to recognize the jobs lost, the poverty incurred, the blows to self-esteem sustained every day by those who have done nothing to merit such injury.

Those voices of prejudice were reduced to a whisper, 47 years ago, by a woman who spoke from the heart.

According to the legislative custom of the time, an opportunity was offered to anyone present who wished to speak on the bill. Elizabeth Peratrovich was the final speaker on that day in 1945. After the long speeches and logical arguments were over, Elizabeth rose to tell the truth about prejudice.

"I would not have expected," she said "that I, who am barely out of savagery, would have to remind gentlemen with five thousand years of recorded civilization behind them of our Bill of Rights."

She talked about herself, her friends, her children, and the cruel treatment that consigned Alaska Natives to a second class existence.

She described to the Senate what it means to be unable to buy a house in a decent neighborhood because Natives aren't allowed to live there.

She described how children feel when they are refused entrance into movie theaters, or see signs in shop windows that read "No dogs or Natives allowed."

She closed her testimony with a biting condemnation of the "Super race" attitude responsible for such cruelty. Following her speech, there was a wild burst of applause from the Gallery, and the Senate proceeded to pass the Alaska Civil Rights Act by a vote of 11–5.

On that day in 1945, Elizabeth Peratrovich represented her people as the Grand President of the Alaska Native Sisterhood. She was a champion of Alaska Natives and of all people who suffered from discrimination.

In the 33 years since Alaska statehood, we have had too few women and minorities elected to office. But their presence has been felt, just as Elizabeth Peratrovich's presence was felt that day in 1945. In naming Gallery B for Elizabeth, we honor her today for her vision, her wisdom, and her courage in speaking out for what she believed to be right. She symbolizes the role the gallery plays in the legislature and the importance of public opinion in the legislative process. She reminds us that a single person, speaking from the heart, can affect the future of all Alaskans.

The History of ANB & ANS
Bloom Ball Project

Share your new knowledge of the history of ANB & ANS with a visual project. As a final project for this unit you will create a Bloom Ball Report that includes all of the important information we've learned about the history of ANB & ANS. Each side of the Bloom Ball will represent a different piece of your learning, and you will get to be creative in how you put your Bloom Ball together.

Your grade for this project will be based on **CONTENT** and **PRESENTATION**. **CONTENT** will determine if you have all the information required in your Bloom Ball, and **PRESENTATION** will include the neatness and attention to detail that you've put into it. You will use the information in your notebooks, from class discussions, and from class activities as the source of your knowledge on this topic. This project will be a large part of your grade for this unit so do your best and have fun with it.

Things to remember:

- Write answers, sentences and paragraphs on another sheet of paper first and proofread. When satisfied with your answer, rewrite it on the circle.
- Assembling your Bloom Ball:
    - Fold each circle on the lines so that the folds are facing up. Be sure to decorate the entire circle before assembling ball.
    - When all circles have been completed, and all the edges have been folded up you may glue (no tape or staples) the circles together. **BE SURE THAT ALL EDGES ARE FACING UP AROUND YOUR PICTURE OR PARAGRAPHS.**
- Presentation of your project will factor into the grading. The ball should be colorful and visually "fun," but the most important aspect is what is written in the circles.

BLOOM BALL INSTRUCTIONS: Each side of your Bloom Ball will explain a different piece of information that we've learned in this unit. Use this grid as your guide to taking notes before you begin creating your Bloom Ball. You should have 12 completed circles before you begin putting your Bloom Ball together.

CIRCLE 1 TITLE	Write your name and the title of this unit: "The History of the Alaska Native Brotherhood and Sisterhood in Southeast Alaska". Also add a picture that represents what it was about. **NOTES:**
CIRCLE 2 ANB/ANS TIMELINE	Create a timeline of at least 5 important events in the history of ANB & ANS. The timeline should include the year, a brief description, and a visual for each event. **NOTES:**
CIRCLE 3 VISUAL	Create a picture, symbol, or drawing that represents 1 important thing you've learned about ANB & ANS in this unit. It should have color and a one-sentence caption that explains what it is. **NOTES:**
CIRCLE 4 VOCABULARY	List the important vocabulary from this unit and write your own definition for each one: **NOTES:** Aboriginal Claims - Treaty – Assimilation – Discrimination – Territory –

	Food Sovereignty - Alaska Native Brotherhood – Alaska Native Sisterhood – Tribal Governments – The Alaska Federation of Natives – The Alaska National Interest Lands Conservation Act – Regional Corporations – Elizabeth Peratrovich – The Alaska Native Claims Settlements Act –
CIRCLE 5 LEADERS	Choose one of these ANB & ANS leaders to write a paragraph about: Elizabeth Peratrovich, William Paul, or Dr. Walter Soboleff. Your paragraph should include who they were, how they helped the ANB & ANS, why you chose them, and a picture of them. **NOTES:**
CIRCLE 6 BEGINNINGS	Write a complete paragraph explaining how the ANB & ANS began and why Alaska Natives felt the need to organize and fight for their social and civil rights. **NOTES:**
CIRCLE 7	Write a complete paragraph explaining what discrimination

DISCRIMINATION	is, some examples of it, and how white people and the U.S. government have discriminated against Alaska Natives. **NOTES:**
CIRCLE 8 CIVIL RIGHTS	Write a complete paragraph explaining why equal rights were so important to Alaska Natives, and how the Alaska Anti-Discrimination Act gave them those rights. **NOTES:**
CIRCLE 9 ANCSA & ANILCA	Write a complete paragraph explaining what ANCSA & ANILCA are, what they did for Alaska Natives, and how ANB & ANS helped to create them. **NOTES:**
CIRCLE 10 INDIGENOUS PEOPLE	Give a 2-3 sentence description of each of the indigenous people groups here in Southeast Alaska: Eyak, Tlingit, Haida, Tshimshian. Include what part of Southeast they live in, what language they speak, and one thing that is unique about them. **NOTES:**
CIRCLE 11 ALASKAN HISTORY TIMELINE	Create a timeline of at least 5 important events in Alaskan history. Include who owned Alaska before the U.S., how the U.S. bought Alaska, and how Alaska became a state. **NOTES:**

CIRCLE 12 WHY IS HISTORY IMPORTANT?	Make a list of at least 5 reasons that we study history. Think about why knowing our history helps us understand our community, our world, and ourselves. **NOTES:**

Bloom Ball Project
Scoring Guide

NAME _____	*B+ to C-* *This column indicates the expectation for all students.*	*A to A-* *This column indicates options for students who want to excel.*	*D+ to F* *This column indicates student is not meeting the expectation.*
CONTENT	• Information is accurate with supporting details from text/lesson • Follows all directions given for assignment	• Information contains enhancing details • Original ideas may be evident	• Information may be missing or not correct • May be missing one or more directions for assignment
COMMU-ICATION	• Neat, tidy, readable • Uses complete sentences (capitals and ending punctuation) • Grammar is correct with fewer than four mistakes	• Professional presentation • Creative format that goes an extra step • Grammar is correct with fewer than two mistakes	• Some parts may be sloppy or seem hurried • Grammar is weak; no evidence of self-editing/proofreading • Simple grammar rules are broken
HABITS OF WORK	• Meets due dates • Uses class time productively • Pays attention to instructions	• Uses class time productively to extend, improve, or personalize the learning • Behavior models class expectations for others	• May not meet due date • Inefficient use of class time • Distracts other students

TOTAL PTS. POSSIBLE_____YOUR TOTAL PTS._____

ANB ANS Brainstormers Powerpoint Culturally Relevant Answer Key

Use this key as you work through the ANB ANS Brainstormers Powerpoint fast-write prompts with students on each lesson.

Brainstormer 1:
Do you know what the ANB (Alaska Native Brotherhood) & ANS (Alaska Native Sisterhood) are?
Groups of Native Alaskans in Southeast Alaska who came together to fight for equal rights and to preserve their traditional Native culture.

Have you ever heard of them? If not, take a guess at what you think they might be.
The first ANB hall was built in Sitka. We have an ANB/ANS Hall in downtown Juneau and have hosted the Grand Camp meetings for many years.

What does their name tell you about them, even if you haven't heard of them before?
They are made up of Alaska Natives and being a brotherhood and sisterhood shows that they operate like a family community.

Are there any other Alaska Native organizations you know about here in Southeast Alaska? What are they and what do they do?
The Native corporations and tribes of Sealaska and Goldbelt that represent and support Alaska Natives in Southeast. SERRC provides medical care for Alaska Natives in Southeast.

Do you know the names of the groups of Alaska Native peoples that live here in Southeast Alaska? What are they?
Tlingit, Haida, Tsimshian, Eyak live in different parts of Southeast Alaska.

Brainstormer 2:
Do you know what languages Alaska Natives in Southeast speak? What are they? Do you know any words in the languages?
Tlingit, Haida, Tsimshian, Eyak have different languages and dialects within each group.

How long have Native Alaskans lived here? Were they the first people to live on this land? Does being the first people to live in an area mean that it belongs to you?
There is evidence through Tlingit oral history that Tlingit people/Alaska Natives have been on this land since "before the great flood". Geological history (ice ages, warming periods, sea level changes) coincide with the events in these oral histories, placing the Tlingit on this land 10,000-11,000 years ago.

What does 'indigenous' mean and what is an 'indigenous' person or group of people?
An indigenous group of people are the first people to inhabit a land or area of land. The word 'native' also infers the first people, which is why the first people groups in Alaska are called Alaska Natives.

What is a belief system or worldview? Give an example of a belief about the world.
This is the set of beliefs that a person or group has about what is right and wrong and what is true and false in the world. An example would be that before it was proven that the world is round; many people believed that it was flat and had an edge at the end of the oceans.

Do you know or have you heard any Native Alaskan stories? What are they? Why do/did Alaska Natives tell stories?
Students might have heard raven trickster or creation stories, animal stories, or other cultural stories. One of the main reasons Alaska Natives tell stories is to pass on knowledge to younger generations.

Brainstormer 3:
Have you ever heard of William Seward or "Seward's Folly"? What do you know about him?
He was the US Secretary of State who convinced the US government to buy the Alaska territory from Russia in 1867. He saw the potential for land and natural resources in Alaska as being good for the future of the US.

When was Alaska purchased from Russia by the U.S.?
1867. It was a territory, not a state, until 1949.

What is a 'territory'? What's the difference between a state and a territory? How many territories does the U.S. have right now? What are their names?
A territory is an area of land under the jurisdiction of a ruler or state government. The government gives it aid and military support, but the people who live there do not have all of the same rights as a citizen who lives in a state of the US. The US has about 8 territories right now and they are Puerto Rico, Guam, the US Virgin Islands, American Samoa, Navassa Island, Wake Island, and the United States Pacific Island Wildlife Refuges (the Midway Islands, Baker Island, Jarvis Island, Howland Island, the Kingman Reef, the Johnston Atoll, and the Palmyra Atoll.

Do people who live in a territory of the U.S. have the same rights as people who live in a state of the U.S.?
No, they do not have voting rights in government elections.

Do you think that when the U.S. bought Alaska the Alaska Native people who were already here automatically became U.S. citizens?
No, because Native Americans at this time in American history were never given equal rights to their white counterparts. Native Americans in the lower states were treated in the same way.

If the United States bought Alaska from Russia, did the Russians by Alaska from the far more numerous Alaska Natives? Why not?
No, because the Russians did not consider Alaska Natives to be their own sovereign nation they treated them as a lesser group of people who they could make submit to them. The US and Russia considered each other sovereign nations that could take control of a land like Alaska without consideration for its indigenous people.

Brainstormer 4:
What does 'assimilation' mean? Why might one group of people want to assimilate into another group?
Assimilation means the merging of the native population into the non-natives resulting in a loss of cultural identity. Groups might be forced to assimilate into other groups because they are threatened with violence, or they might feel pressured to assimilate to another culture in order to fit in and feel welcomed. Native Americans and Native Alaskans have had to deal with

assimilation in different ways, being both forced and pressured to assimilate into non-Native society.

What is lost/given up when one group of people are forced to assimilate into another group? How did Alaska Native people overcome complete assimilation in the past? How did enforced assimilation disrupt their spiritual/family/social structure?

What can be given up are traditional values, culture, language, and way of life. Alaska Native peoples had to give up many of these things, many times forcibly, in order to assimilate. Just as many Native Americans were moved to reservations many Alaska Native children were sent to boarding schools to be assimilated into a new culture.

Can you think of a time in your life when you assimilated (entering middle school, joining a team)? What did you change about yourself in order to assimilate?

In entering middle school you have to learn a new schedule, new teachers, and new friends. You have to adjust the way you think about things to 'fit in' with everyone else and feel that you belong.

Brainstormer 5:

Have you heard of these people before? What do you know about them?

Elizabeth & Roy Peratrovich

Elizabeth Peratrovich was an important Alaska civil rights activist, working on behalf of equality for Alaska Native peoples. She was the single driving force behind the passage of the state's Anti-Discrimination Act of 1945, the first anti-discrimination law in the United States. Her husband Roy was the first Alaska Native lawyer in Southeast Alaska who fought for Alaska Native equal rights.

William Paul

William Paul was an attorney, legislator, and political activist from the Tlingit nation of Southeastern Alaska. He was known as a leader in the Alaska Native Brotherhood.

Dr. Walter Soboleff

Dr. Walter Soboleff was an American Tlingit scholar, elder and religious leader. Soboleff was the first Alaska Native to become an ordained Presbyterian minister.

Ernest Gruening
Ernest Gruening was the first territorial governor of Alaska who fought for Alaska's statehood.

Dwight Eisenhower
Dwight Eisenhower was the 34th president of the United States. He was the president when Alaska became the 49th state.

Can you think of any other important people from Alaskan history? Who were they & what did they do?
Andrew P. Hope, Frank Johnson, Louis Shotridge, others from ANB ANS organizations.

Brainstormer 6:
What are 'aboriginal lands'? Take a guess if you don't know.
Land claims made by the indigenous people of an area. The land that belongs to the original people groups of an area.

Have you heard of ANCSA (Alaska Native Claims Settlement Act)? What do you think it is?
The Alaska Native Claims Settlement Act of 1971 was an attempt by Congress to settle Native land claims in order to clear the way for the Alaska pipeline. Under the terms of this Act Congress paid $962.5 million for the taking of more than 300 million acres of Native land title. Alaska Natives were promised clear title to over 40 million acres of their remaining land. Congress largely avoided the issue of Alaska's tribal governments by creating regional and village corporations.

Have you heard of ANILCA (Alaska National Interest Lands Conservation Act)? What do you think it is?
The Alaska National Interest Lands Conservation Act of 1980 was signed into law by President Carter and created over 100 million acres of parks, preserves, wildlife refuges and monuments, and wild and scenic rivers. This Act more than doubled the protected lands in the United States. It

included a key provision on subsistence, i.e., traditional and customary use. The impact of this provision continues to impact state and federal public policy today.

Do you think that Alaska Natives should be able to keep the land their ancestors have lived on for thousands of years, or should the U.S. government be allowed to use it for whatever they want?
What is the best way to share land that more than one group of people use and want access to?

Who is it that decides if land is open to everyone or only belongs to certain people?
The federal government, state government, people that live in the state or the indigenous people groups of that area.

Brainstormer 7:
Do you know the names of the Alaska Native 'Regional Corporations' here in Southeast Alaska? Do you belong to one or know someone who belongs to one?
Sealaska, Goldbelt corporations.

What is 'discrimination'? Think of some examples of how people can be discriminated against?
The unjust or prejudicial treatment of different categories of people or things, especially because of race, age, or sex.

Do you think that Alaska Natives are still discriminated against today? Why or why not?
Even if minority groups have equal rights to everyone else they can still be treated unequally by others, which is still discrimination.

Have you ever been discriminated against? What did it feel like?
You might feel self-conscious or bad about yourself because others don't accept you for who you are.

What are some ways we can stop discrimination in our school, our community, and our country?

By not judging people based on their race or sex, and by not allowing others to be discriminated against.

Brainstormer 8:

Why is it important to study the history of our state?

Because it is important to know about the place you live in so that you can have a better understanding of the geography, culture, and people that you live with. How we relate to our surroundings has an affect on how we see ourselves as people within a community.

Why is it important to study the history of the Alaska Native people and how they fought for equal rights?

Because Alaska Native people are a large part of the community of Alaska, including its geography, traditions, and history. It is important to incorporate Alaska Native traditions and culture into our society as much as we can so that their voice can be heard. They should have an equal say in what happens in Alaska because they are equal citizens of our state.

What are 3 things you learned in this unit about Alaska history that you didn't know before?

How Alaska became a US state, how Alaska Native people have been treated by the government, what ANB ANS are, what equal rights mean to groups that don't have them.

What are civil rights and how did the creation of ANB & ANS help lead to them for Alaska Natives?

Civil rights mean that all people, no matter their race or sex, have equal rights under the law. ANB & ANS organized Alaska Natives together to fight for their own equal rights under the law.

Welcome to a New Social Studies Unit

The History of the Alaska Native Brotherhood and Sisterhood in Southeast Alaska

Students are beginning a new unit in our Social Studies class on an important part of our local community history, the Alaska Native Brotherhood and Sisterhood. This unit will cover lessons on:

- **Early Alaska History (prior to 1900)**
- **The Alaska Territory**
- **The Beginning of ANB & ANS**
- **ANB & ANS Civil Rights and Political Leaders**
- **ANCSA & ANILCA**
- **ANB & ANS Today**
- **Class Potluck Celebration**

Although this unit will focus on the ANB & ANS organizations, it also covers many aspects of Alaska history. It is place based, meaning about the area we live in (Southeast Alaska), and offers a cultural perspective from the indigenous peoples of Southeast Alaska.

This unit will also include community members, Tlingit elders, and cultural specialists that will enrich students understanding of the Tlingit language and culture.

Our culminating project for this unit will include a class Potluck and family/community members will be invited to come and see what students have learned.

If you or someone you know would like to share your knowledge of this topic (ANB & ANS or Alaska history) with students please contact me and let me know. I look forward to guiding students towards a better understanding of the place and culture that we live in.

Alaska Native Claims Settlement Act of 1971

Introduction: The Alaska Land Question

When Alaska became part of the United States in 1867, there was no provision in the law for private ownership in the new territory, except for the private individual property holders who had obtained written title to the land under the Russians. "Uncivilized" tribes (which included all but the acculturated Natives who had accepted the Russian Orthodox religion) were to be treated like Indians in the lower United States, which meant they had claim to their ancestral lands but no citizenship rights. "Civilized" tribes were to be given the rights and citizenship of other Americans. In practice, however, the United States government and new residents to the territory treated all Alaska Natives as "uncivilized" tribes.

The Organic Act of 1884 allowed non-Natives to own mining sites, as long as they were not in areas of use or occupation by Natives. Subsequent laws (after the turn of the century) allowed for Alaska Natives to obtain restricted title to some ancestral lands. (One example of the restrictions placed on the title was that the Native owners did not have the right to sell the land without permission of the federal government.) Various other laws allowed non-Natives to homestead large areas of land, provided they surveyed and worked it.

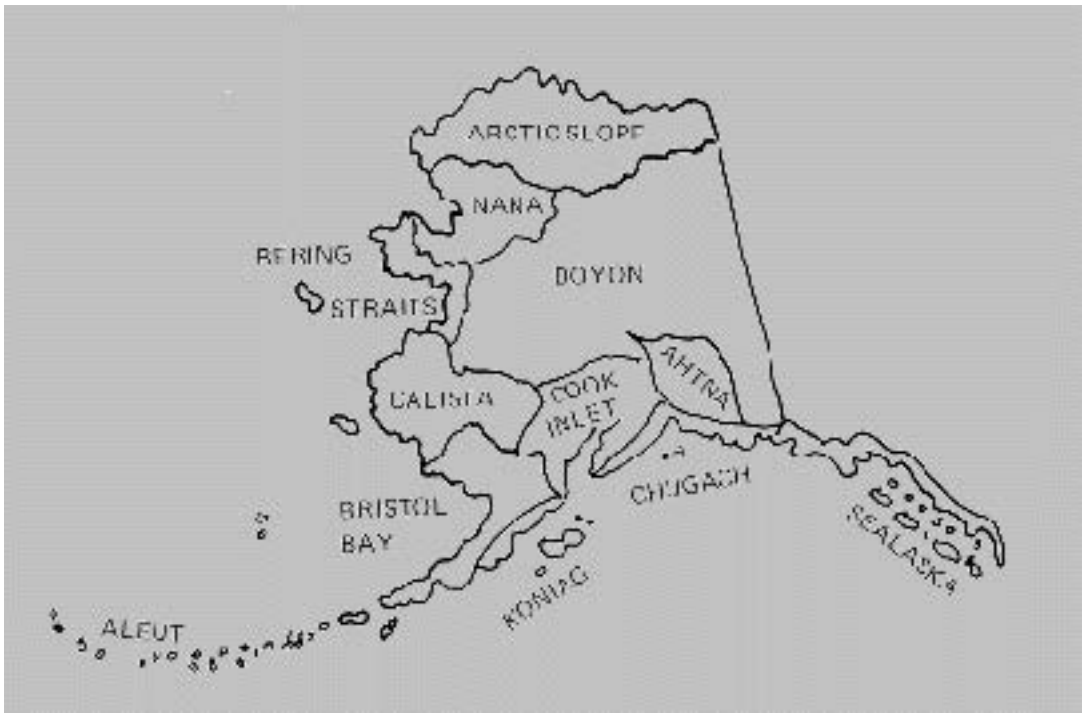
By the time of statehood (1959) most of the land in Alaska was claimed by the federal government, with a small amount centered on the cities being owned by individuals, almost all of whom were non-Natives. Yet, the rights of Alaska Natives to their ancestral lands had been acknowledged in a number of legal documents from the time of the purchase. The message in all the documents was that Alaska Natives own their own land, but that it is up to future generations to decide how they would get title to it. Exactly which lands were the ancestral lands had not been addressed until the 1900's when, bit by bit, Natives began to lay claim to portions of the land in the state.

Then, because of a growing non-Native population in Alaska, the discovery of a vast oil field on the North Slope, and increasing demands for that oil in the lower 48, the question of "who owns Alaska" became a national issue in 1971.

WHO ARE THE 12 REGIONAL CORPORATIONS?

There were 12 associations in Alaska which became the basis of the regional corporations after the passage of the Alaska Native Claims Settlement Act. These original associations were:

Arctic Slope Native Association
Bering Straits Native Association
Northwest Alaska Native Association
Association of Village Council Presidents
Tanana Chiefs' Conference
Cook Inlet Native Association
Bristol Bay Native Association
Aleut League
Chugach Native Association
Tlingit-Haida Central Council
Kodiak Area Native Association
Copper River Native Association



All eligible Natives enrolling to these regions would become stockholders in the corporations formed in them, except for members of reserves revoked by the act which voted to accept full ownership of their former reserves.

Alaska: Yesterday, Today and Tomorrow
ANILCA

Conservation and environmental protection and regulation are important issues in Alaska. Before World War II, conservation of Alaska lands did not affect Alaska's economic development very much - only 54 million acres of Alaska's total of 375 million acres were withdrawn in parks, forests and other special federal units. But after World War II Alaska land issues became more and more visible, as Alaskans campaigned for statehood, and as Alaska Natives campaigned for protection of lands they had lived on for centuries.

At the same time, Americans across the nation became more aware of and interested in environmental issues. Their awareness culminated in the Wilderness Act of 1964. Congress provided that some land in the U.S. be set aside a wilderness preserves. In 1969 the National Environmental Protection Act created the Environmental Protection Administration (EPA). In 1970 the first Earth Day was held, and millions of Americans all over the country proclaimed their commitment to protecting the environment.

Alaska became very important to Americans as an environmental issue. For Americans, Alaska was no longer "the last frontier;" it became America's "last wilderness," to be preserved and passed on to future generations as an unspoiled place. This change of national consciousness occurred just as the Alaskan debate over land selection and Native claims reached conclusion in ANCSA. In that legislation, Congress committed to set aside new federal conservation units in Alaska, in ANILCA.

The challenge for Alaska's future - and for the nation - is to balance existing resources, including wilderness, with the economic needs of the people. Continued development puts increasing pressure on existing supplies of oil and gas, arable land, mineral deposits, usable water and all the resources needed to sustain life. In Alaska, the need for economic development exists along side the need for environmental protection of undeveloped and wilderness lands. Alaska's citizens will be called upon to determine a balance between these necessities.

One specific challenge from ANILCA concerns the provision that calls for a rural preference because it conflicts with a provision of the Alaska constitution that guarantees equal access to the state's natural resources. In this case federal sovereignty supersedes state sovereignty. In 1998 and 1999 the federal government took over management of fish and game resources on federal land in Alaska (in other states, most fish and game management on federal land is left to the state). It also took control of the management of resources that migrate between state and federal land. Many Alaskans resent this intrusion of federal

sovereignty. In the future, Alaskans will have to decide whether they want to tolerate federal management, or take steps to bring the state into compliance with the ANILCA rural preference provision, or come up with some other solution.

How will knowledge of the Alaska lands act help Alaskans address the challenges it presents for Native subsistence and the impact of federal ownership in the state?

Panel Discusses History of Alaska Native Sisterhood

Posted: April 27, 2011, Juneau Empire

Michael Penn / Juneau Empire
Doloresa Cadiente, left, Nora Dauenhauer, center and Marie Olson speak during a panel discussion on the Alaska Native Sisterhood at the State Historical Library on Tuesday. Also speaking on the panel were Kim Metcalfe, Edward Kunz and Connie Munro.

By Amy Fletcher
JUNEAU EMPIRE

One interpretation of the arrow that runs through the three letters of the Alaska Native Sisterhood's (ANS) emblem, shown on their pins and koogéinaa, is that it shows that the group is "always moving ahead," Ed Kunz told a lunchtime crowd who attended an ANS panel discussion Tuesday.

In discussing the organization's history, the panel highlighted the dynamic forces that have kept that arrow in motion — the group's longtime members.

Panel members Marie Olson, Nora Dauenhauer, Edward Kunz Jr., Connie Munro and Doloresa Cadiente, steered by moderator Kim Metcalfe, shared memories of their family history, their own involvement with ANS, and their hopes for the future of the organization, tracing a trajectory that's covered more fully in Metcalfe's book, "In Sisterhood: The History of Camp 2 of the Alaska Native Sisterhood."

Along with the Alaska Native Brotherhood (ANB), the ANS is among the nation's oldest indigenous civil rights organizations. In Alaska, the groups paved the way for other groups, such as the Central Council of the Tlingit and Haida Indian Tribes of Alaska, which formed in 1935, and the Southeast Alaska Regional Health Consortium, established in 1975.

Founded in 1926, the ANS began as an auxiliary of the ANB (which began in 1912), the group quickly established itself as a formidable entity on its own. Like the ANB, the ANS has addressed Alaska Native civil rights issues from the very beginning, as well as focusing on

Native education and health, subsistence and land claim issues, and general quality of life concerns.

The group's focus ranges from personal, community issues — such as helping local individuals and families in need — to broad, statewide concerns.

One of the most famous examples of the ANS's political reach is the story of Elizabeth Peratrovich's work in getting the Anti-Discrimination Act passed in 1945, while she was Grand President of the ANS. Peratrovich's eloquent testimony, prompted in part by Sen. Allen Shattuck's coarse words about the "savagery" of Alaska Natives, led to the passage of the act in the state Senate, predating the federal Civil Rights Act of 1964 by nearly 20 years. Elizabeth Peratrovich Day, an official state holiday, is celebrated in Alaska on Feb. 16 each year.

Peratrovich's action exemplifies another important aspect of the ANS: the group's role as a unifying voice for Alaska Natives. Walter Soboleff, interviewed by Metcalfe for "Sisterhood," described how both the ANB and the ANS made it easier for Alaska Natives from different clans to work toward common goals, while providing "a means of a transition into a different way of living."

Another important role, both in the past and currently, is the groups' advocacy in education, both for Native students in the schools and for women who may have dropped out early in order to raise their families.

Doloresa Cadiente, an ANS member since 1990 and one of the panel members Tuesday, said the group continues to work within the schools to combat racism, and that she's frequently called in to help solve difficult issues. Two recent examples are multiple incidents of graffiti believed to be anti-Native at JDHS, and a derogatory sign displayed on a school bus, both in 2004.

In addition to working for Native youth, Cadiente and others said they hope to encourage the next generation to become involved in the ANS themselves. According to the introduction of "Sisterhood," Metcalfe says the average age of the women active in Camp 2 is close to 60 years; an influx of new members is needed.

Munro said the group is currently trying to make it easier for mothers of young children to participate, by working out scheduling and child care issues.

In addition to sharing thoughts about the ANS, panel members, most of whom grew up in or around Juneau, also shared more general memories about the area's history.

Ed Kunz, whose mother Cecilia Kunz was an active member of the ANS from 1929 until her death in 2004, described hearing his father talk about the first ANB hall, purchased by the Alaska Daughters, a precursor to the ANS. The hall, originally used by miners in Douglas, was moved across the channel from Sandy Beach to Willoughby Avenue in 1921, where it was set up on pilings across from the current ANB/ANS location. He recalled hearing that not so much as a window was broken in the transport.

Nora Dauenhauer, one of 16 children, described being raised in the subsistence tradition in Graves Harbor, north of Cape Spencer. The family visits were brought to an end in 1941, however, when the Coast Guard rousted them out, claiming they might attract the attention of the Japanese.

Marie Olson told of running away to Seattle when she was a teenager after getting expelled from boarding school, adding that she spent the rest of her life making it up to her mother. Born in Juneau, Olson lived in California for many years, but eventually returned to Juneau, joining the ANS in 1974.

Connie Munro who, like Metcalfe, is white, remembered being welcomed into the ANS by Edie Ebona Aspen, who at first thought Munro was Tlingit. On learning she was from Vermont, and of Italian descent, Aspen continued to encourage her to get involved, a decision Munro said she's very grateful to have made.

"It has been, for me, my family," Munro said. She's been a Camp 2 member since 1972.

Both the book and the panel focused on ANS Camp 2, the downtown Juneau camp; there are two other local ANS camps, Glacier Valley Camp 70, and ANS Camp 3, based in Douglas. There are also camps elsewhere in the state, and in Washington, California and Oregon. The ANS Grand Camp serves as the umbrella organization for them all.

"Sisterhood" has more in common with the panel discussion than just subject matter. Like Tuesday's discussion, the book highlights ANS members' first-hand oral accounts, transcribed from interviews, giving readers the sense that they are listening to the stories rather than reading them. Metcalfe conducted most of the 30 interviews herself, often with the help of Cy Peck Jr.; in a few cases, family members contributed the interviews, and, in the case of founding member Bessie Visaya, a prerecorded interview was used, as Visaya had already died by the time the project was begun. The direct transcriptions preserve each speaker's oral idiosyncrasies and the cadence of their speech, retaining its natural flow. Dauenhauer, in speaking about the book Tuesday, praised it for this quality, remarking, "I've always loved history in the oral style." (Dauenhauer herself has published many works based on the Tlingit oral tradition with her husband, Richard Dauenhauer.)

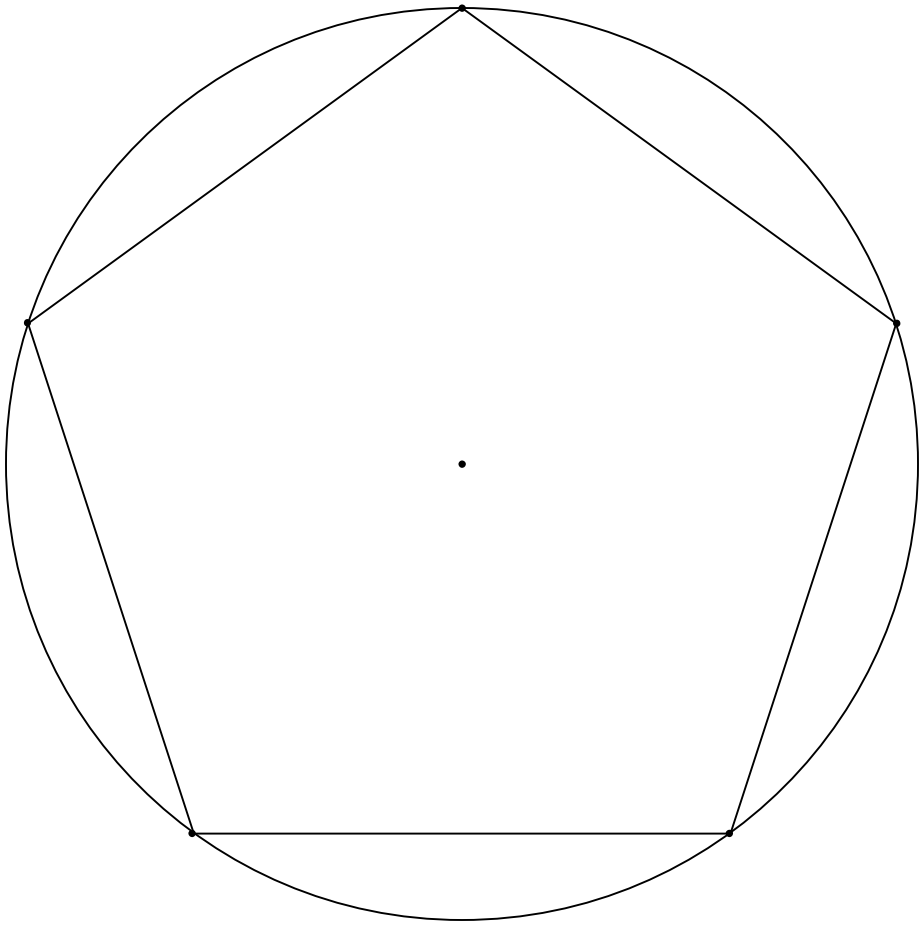
Another engaging aspect of the book is the many historic images gathered from various sources -- including Brian Wallace, whose mother, Dorothy Wallace, was interviewed for the book.

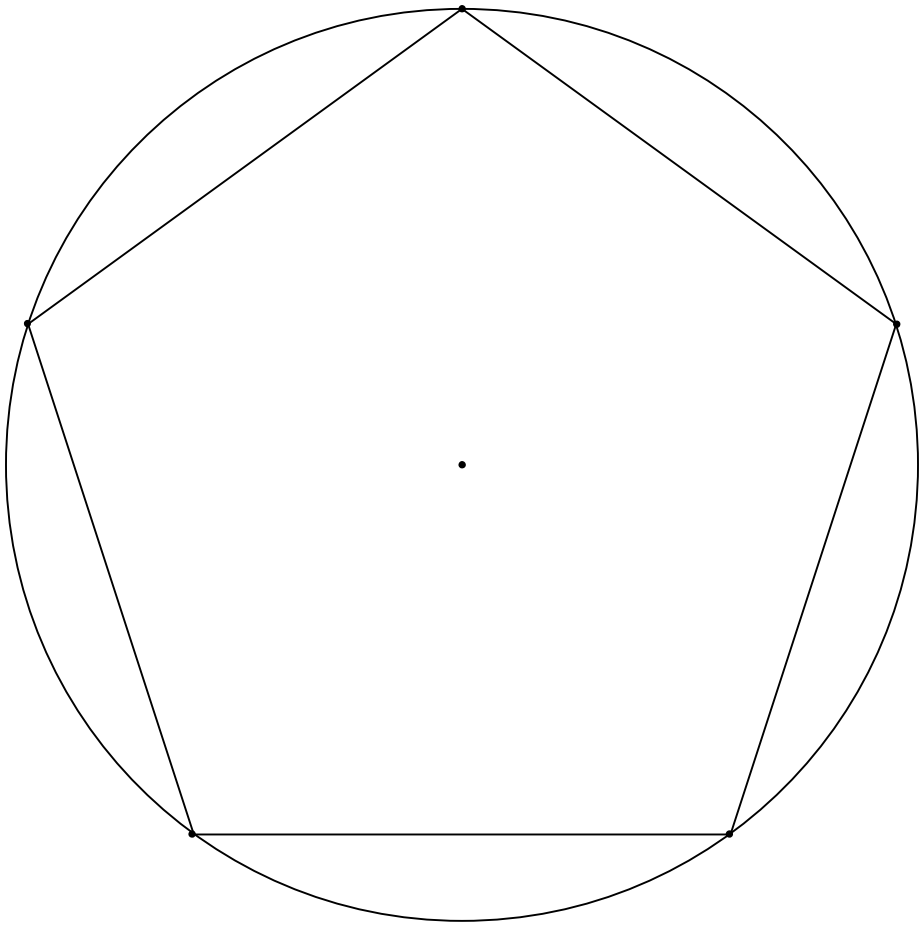
Metcalfe is herself a member of the ANS Camp 2, and has been since 1997.

Alaska History: ANB & ANS
Anticipation Guide

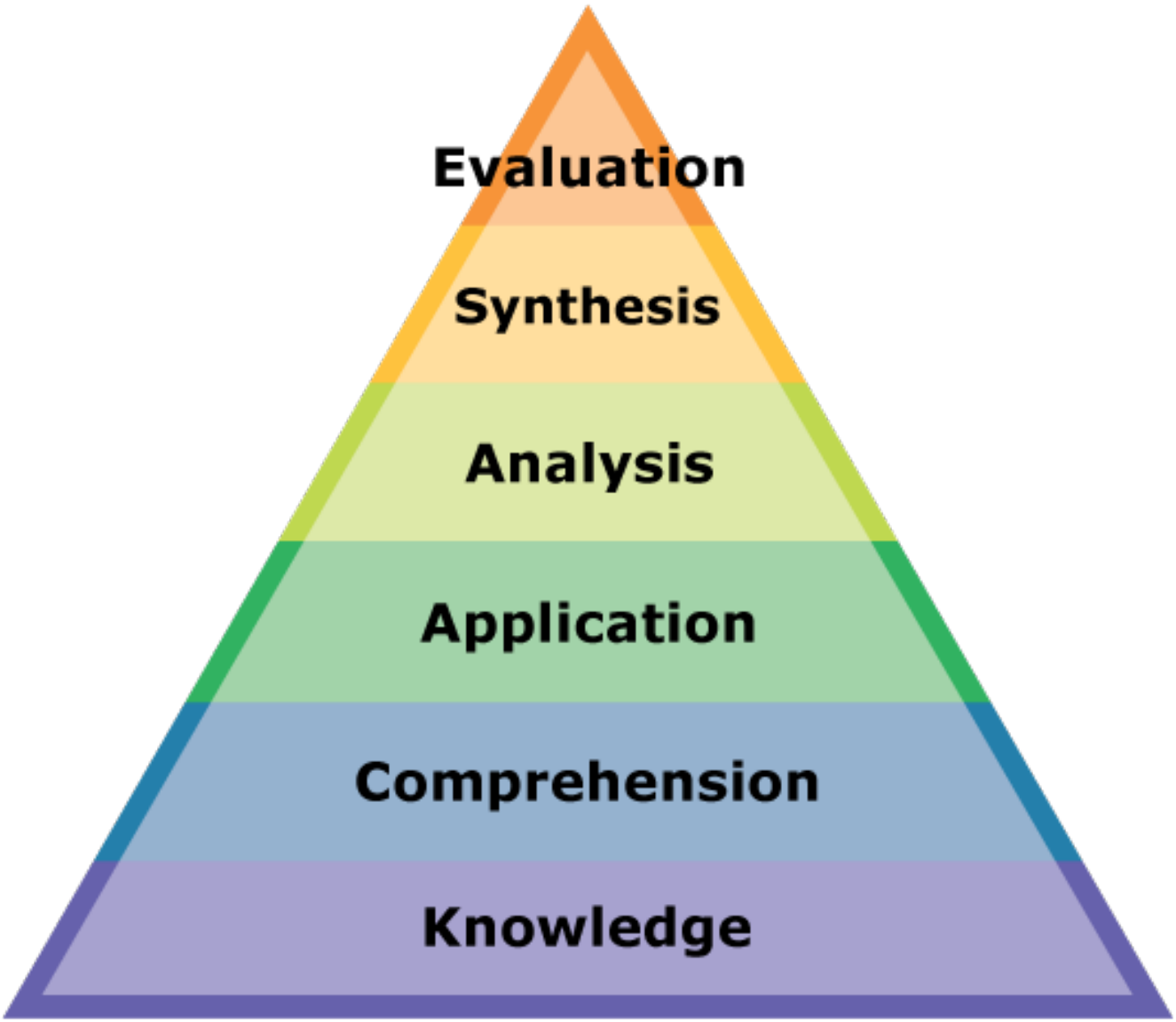
Read each statement below. Respond in the left column whether you agree (A) or disagree (D) with each statement. Think about why you agree or disagree, and be prepared to share.

Agree/Disagree	Statement/Question
	1. Europeans/non-Native people have always been in Alaska.
	2. Native Alaskans wanted the Russians and Americans to take over their land.
	3. Native Alaskans have always been treated equally by the government and non-Natives.
	4. Every citizen deserves the right to vote and be treated equally under the law.
	5. You can belong to a Native tribe and still be a U.S. citizen.
	6. It is important to understand where your family comes from and who your ancestors were.
	7. It is important to be proud of your ancestors and family, and to share your heritage with others.
	8. People can have different values and worldviews but still live together peacefully.
	9. Learning about the place I live in has more value than learning about other places in the world.
	10. It is important to learn and understand history so that we can make the future better.

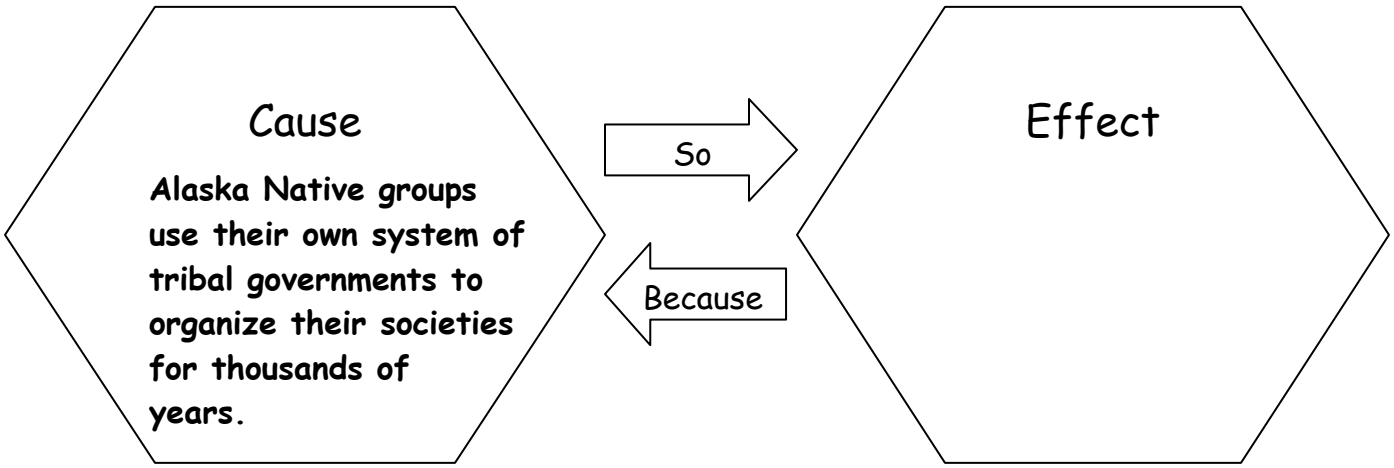


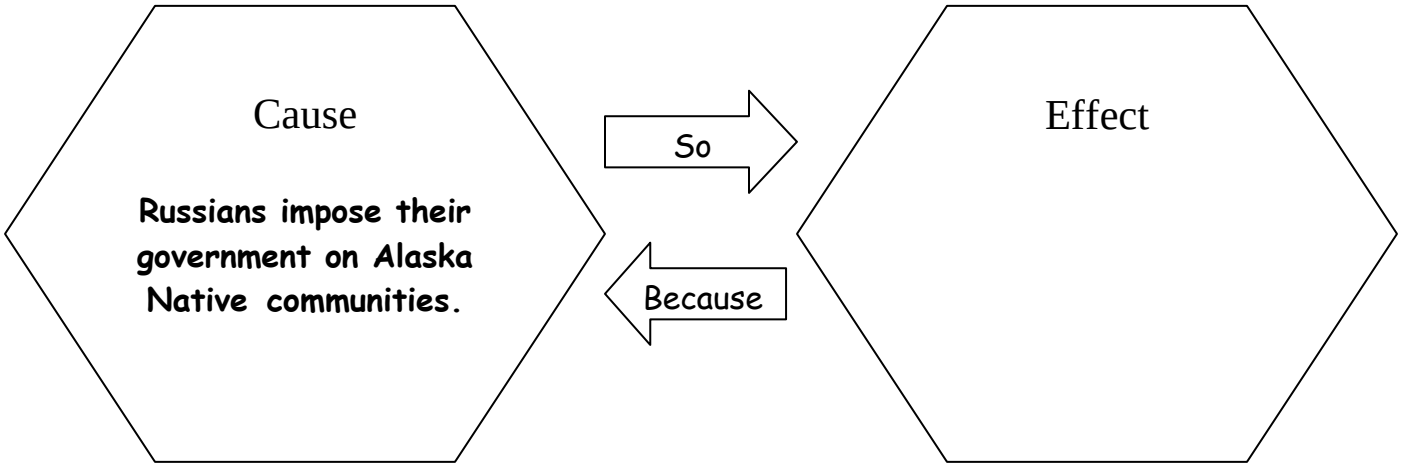


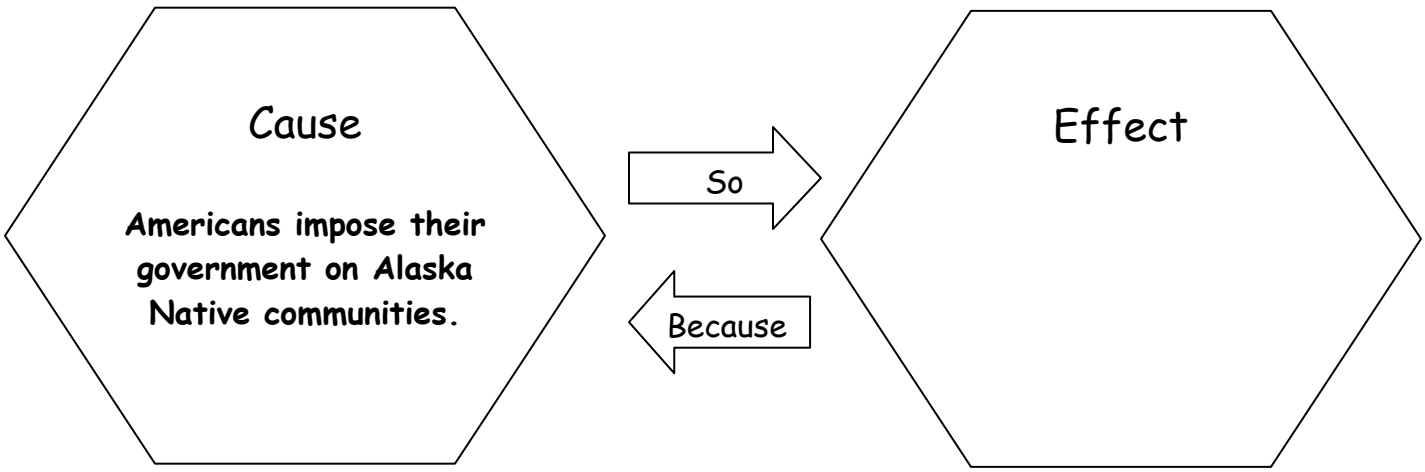
Bloom’s Taxonomy of Learning



Cause and Effect Notes







You're Going To Hear About This:
Frank Johnson, Louis Shotridge and Civil Rights

August 24, 2011 in Uncategorized by Ishmael

Louis Shotridge on an expedition in Tsimshian territory.
Photo courtesy of the University of Pennsylvania's Louis Shotridge Digital Archives.

Frank Johnson and Louis Shotridge were two of the most important leaders of the Alaska Native Brotherhood's civil rights movement, and in late 1930 and early 1931 provided one of the earliest documented confrontations with a business that shut Natives out of their services. This is an extremely overlooked part of the history, largely because of the low-key nature of the leaders, and perhaps they didn't live long enough to tell their stories to a media who finally began to show interest in Native culture and leadership in the latter parts of the 20th Century. It's about time we get to know this story.

Frank Johnson's Tlingit name was Taakw K'wát'i of the Sukteeneidí. He was born in Shakan, and served in the Alaska State Legislature when Alaska was a territory. Elizabeth and Roy Peratrovich are well known for their fights for the Anti-Discrimination Act of 1945. Frank Johnson and Andrew Hope were serving in the Alaska State House of the Territorial Legislature, and they helped to pass the bill.

Louis Shotridge, Stuwukáa of the Kaagwaantaan, Ghooch Hít, from Jilkáat Kwáan, Klukwan, was a high-ranking aristocrat who was raised brilliantly with, as my father called it, "a classic Tlingit worldview," but he was also highly encouraged by his Elders and family to adapt and change for the modern times. He worked for many years for the University of Pennsylvania's Museum of Anthropology, and sold artifacts, in addition to lecturing, presenting to children with his beautiful and knowledgeable wife, Florence, and writing ethnography for the University's Museum Journal. His selling of artifacts remains controversial to this day, but it is important to consider the times.

Austin Hammond, Daanawáak, a very knowledgeable Elder of the Lukaax.ádi from nearby Lkoot Kwáan, Haines, who undoubtedly encountered Shotridge, and who may have shared kinship connections with him, in 1984 told of the times, transcribed and edited in Richard and Nora Dauenhauer's *Haa Kusteeyí; Our Culture: Tlingit Life Stories* (1994):

"Ldakát yá neilx' yéi daxtéeyi át
tle yá ashóodáx
nakwnéit a xoodéi kukawakaa.
Business áwé yéi sa adaané.
'Aaá,
yá neil yéex' yéi yeey.oowu át,'–
kookx' tsú tle yéi kíndei usgátjin.
Yaay s'aagí kóok
ka wé
k'eikaxwéin ayáa yéi yateeyi.
Ldakát át l'ée
ayíx' yéi nateejín, daa sá
ya haa átx'i.–
'Ldakát át yáat'át yee hooní
ka yá neil yee.ádi,
aagaa tsá atk'aheenéex yee guxsatée.'
Yéi áwé, a xoox yaa ana.át.
Yageiyi aa agéidei kudulgaaw.
Yá haa yinaanáx ldakát at wuduwahoon
yá atk'aheenéex kunax satee."

And here is Nora and Richard's translation:

"All the things that were inside the houses–
from one end to the other,
a minister sent them through
(interpreting for the missionary).
'Yes!
The objects you have in your homes'–
boxes were also stacked high,
English trunks
and those
with blossoms on the side of them.
Many things, blankets,
were kept inside them, whatever

we had of our things.–
'Only if you sell all of these,
and these objects in your house,
only then will you all becomes Christians,' (they said).
This is how they went through (our houses).
Many of us fought against it.
Those on our side (Haines) all sold everything
to become Christians."

Louis Shotridge once wrote that "We hold these objects in everlasting esteem." It is my opinion, shared with Richard and Nora, and with my father and grandfather, that Shotridge sold objects for love and affection for his culture, perhaps believing that it was the only valid option for keeping his culture vital, considering the times. Though I think no one should ever sell at.óow, I can still sympathize with Shotridge's challenges, and I can view Shotridge in his positive and heroic sides. Incidentally, given the times, it is amazing that Austin Hammond, Daanawáak, was a devout Christian, He looked beyond the harmful and shortsighted actions of a few missionaries, and integrated the teachings of Christ into his very conservative Tlingit way of life.

Louis Shotridge was elected the Grand President of the Alaska Native Brotherhood at the Ketchikan Convention in 1930, right in the middle of his work for the University of Pennsylvania. Frank Johnson was just beginning to break into Native leadership ranks, and was to hold many Executive offices, including the Presidency, and was to work intensively with Andrew Hope and the Central Council of Tlingit and Haida in their fight for aboriginal title and a land settlement. On March 10, 1975, Vesta Johnson recorded Frank's experience with the ANB, where he recounted his story of being denied seating at the Coliseum Theater in Juneau in 1930, and the subsequent protest, led by Shotridge, and the opening of seating to Natives shortly thereafter:

"In 1930, I had a chance to go to Juneau. I had heard about those signs in the windows of restaurants and hotels, and other public places. When I got there, I saw, I actually saw those signs. It went something like this: 'We Do Not Cater To Native Trade.' 'No Indians Allowed.' And so on.

The Coliseum Theater of Juneau.
Photo courtesy of the Alaska State Archives.

"We went into the Coliseum Theater; Isaac Katasse of Klawock and myself. We started to walk into the main floor and they stopped us. They said 'You can't go in there.' 'Why?' I asked. I said, 'We paid our fare, our admission.' 'Well, you can't.' She just kept repeating it. It happened to be a young woman. 'You can't go in there.' So I demanded to see the manager. 'He's not around now,' she said. I said, 'Well, you better give us back our admission price, and we're not staying here.' She wanted to give us a ticket for a later show. I told them, 'It's not that,' I told her, 'You're going to hear about this. If the manager were here we'd talk to him. But you're going to hear about this in time.'

"So Louis Shotridge of Klukwan was the Grand President. He had gone to University of Pennsylvania taking special courses. So I wrote a letter to him outlining what took place in Juneau. That we tried to– I took the position that we had a right to sit any place, among our friends preferably. But since we paid our own way we should be accorded the right to sit any place we wanted to. So he used that as a basis of a boycott. The ANB and ANS boycotted Coliseum Theaters in Alaska.

"Of course, they kind of laughed it off. The larger towns caught the full impact of the action we had taken. Places like Ketchikan, and Wrangell, Juneau, and Sitka, and Petersburg. And a few other places where the picture shows were controlled by Coliseum Theaters.

"It lasted just about a month. And the chain of picture shows noticed that they began to take terrific losses of attendance. It wasn't just our people, but people that were sympathetic, and would not stand the terrible feeling of discriminatory treatment in public places.

"At the end of the month, the management of the picture shows decided to defer, and threw it open to everybody. And they did it in a nice way. Once they decided to give in, they invited our people,

free admission, in all those places, as a peace movement. So, they're the ones that ended the action that had been taken by the ANB and ANS. From that time, we had no more trouble in going into public places.

"But some of that feeling persisted. Mrs. Roy Peratrovich. A bill was introduced, as I understand, somewhere around 1947. This preceded us over there. People said that you can't legislate that feeling out of existence. And her argument was that by that stand you should not have any law against murdering. You can't stop someone from murdering if they really wanted to commit murder. But nevertheless such laws are on the books, so that they wouldn't go too far. That's her argument. So she won. And that law against discrimination went on the law books."

What we have here, so far as I know, is the earliest documented protest of a business that denied services to Alaska Natives, which ended successfully and succinctly. I have unfortunately not been able to find the extant letters of Johnson and Shotridge referred to by Johnson, but there is a damaged letter dated January 31, 1931, in which Shotridge referred to an enclosed copy of the letter sent to the Coliseum Theater, so we can firmly place the series of events related to by Johnson to occur in the winter months of late 1930 and early 1931.

The problem was to continue, as there is documentation of protests and activism with Amy Hallingstad with the Alaska Native Sisterhood and Brotherhood, in the early 1930's, and Alberta Schenk Adams of Nome in 1944, in addition to the efforts of Roy and Elizabeth Peratrovich with the ANB and ANS. However, this well-organized and successful protest appears to be the earliest example, and it is significant for being the first– or among the first– and for the leaders involved, most visibly that of Louis Shotridge and Frank Johnson.

It seems to me that Louis Shotridge and Frank Johnson were of the older school of Tlingit traditions, where they were far more comfortable promoting Tlingit knowledge and Alaska Native causes than they were promoting themselves. Johnson, in particular, I feel, suffers from a lack of historical recognition for this. So it is up to us to recognize him and his peers. Otherwise, I feel, we are missing a part of ourselves. He didn't go out of his way to tell his autobiography. But he jumped at the chance to tell Nora Dauenhauer the story of Dukt'óotl', Strong Man, in the 1970's, which was first published on a hand press by Tlingit Readers, and then in *Haa Shuká; Our Ancestors: Tlingit Oral Narratives* (1987). The story is about a young man who was overlooked, but who secretly trained for strength. He didn't speak up until his people needed his strength. It was he who tore down the village tree and who was ready to defeat the sea lion who killed his uncle Ghalwéit', and not the one who took the credit.

Elizabeth Peratrovich dancing with Frank Johnson. Photo courtesy of SHI's William Paul Jr. Photo Collection.

In the story, Frank Johnson told about a proverb Tlingit people use in relation to the Dukt'óotl' story: "Ch'a wé sheen x̲'ayee áwé áx̲ woogoot." "He just went as a bailer." It refers to when Dukt'óotl' tagged along on the trip to the Sea Lion Rock, acting as a bailer, the humble man in the back of the boat. That's what Frank Johnson did, and Louis Shotridge, too, and hundreds of people from the Alaska Native Brotherhood and the Alaska Native Sisterhood. It is up to us to see them as they really are.

A very special thanks to Ben Paul for permission to use the Elizabeth Peratrovich and Frank Johnson photo; to the Sealaska Heritage Institute and historian/archivist Zachary Jones for access to the Sealaska Heritage archives where the recording of Frank Johnson was obtained; to Richard and Nora Dauenhauer for their extensive work documenting and sharing Tlingit culture; and to the keepers of the traditions of the Alaska Native Brotherhood and Sisterhood and Tlingit culture. Gunalchéesh.

You Are Invited to our Class Potluck Celebration

In honor of what students have learned in our Social Studies unit on "The History of the Alaska Native Brotherhood & Sisterhood in Southeast Alaska"
Students will bring food to share with the class & present their final projects for the unit to put on display. Please join us for this celebration.

When: _____
Where: _____
What your student is bringing: _____

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When: _____
Where: _____
What your student is bringing: _____

Cultural Heritage Questionnaire

Name_____

To learn more about your own culture, answer these questions about yourself. Have your parents or family members help you with the answers.

What languages do you or your family members speak?	
What kind of music do you like to listen to? What dances do you know?	
How often do you see your extended family (for example grandparents, aunts, uncles, and cousins). Are they a big part of your life?	
In your family, what is considered polite and what is considered rude? What manners have you been taught?	
What kind of clothes do you wear on special occasions?	
What kinds of special foods do you eat at home?	
What holidays and ceremonies are important in your family?	
Describe something very important to you. It could be a value such as respect or honesty. It could be a person such as a parent, brother, sister, or friend. It could be a goal such as going to college or making a website.	
Based on what you've written, how would you describe the culture you are a part of?	

Alaska's Cultures

Education and Cultural Self –Determination

By Paul Ongtooguk

Education and cultural self-determination is an issue central to the future success or failure of Alaska Native peoples. The very existence of Natives as distinct peoples within Alaska depends on the next generation of Alaska Natives being aware of and connecting to their cultural heritage. Knowledge not passed down from generation to generation is at risk of being lost forever.

For the last thirty years, there have been many issues relating to Alaska Natives in the news. In the 1960s the federal and state governments were taking Alaska Native lands - lands and waters that Natives had been living on for countless generations. But in order to make Native land claims legal in the U.S. Native leaders learned all they could about land issues. They reached a first settlement in 1971 with the Alaska Native Claims Settlement Act.

Since then arguments over lands and the regional corporations have received attention. Cultural self-determination is the big issue now. The heart of the issue lies in three questions: What does it mean to be Alaska Native in this world at this time? What is the cultural legacy being passed on to the children? What knowledge is essential to pass on and how will this happen?

If these issues are not addressed, then mainstream culture will quickly erode the fragmented knowledge being learned by the next generation, and the Native cultural legacy will be reduced to things like medical cards, and museum artifacts.

When American style schools were started in Alaskan communities, the idea was to wipe out Native culture - to undermine connections with spiritual worlds, lands and waters, and to break the feelings of individuals and groups that are the essence of a culture. The agenda was to "civilize the Natives" and to make them more like the white settlers. Any beliefs that Natives had that involved understanding the world differently, or defining their place in the world as separate and apart from the white settlers was not allowed in school. English only language policies were strictly enforced, and punished anyone speaking in a Native language. Those policies erased Native languages from schools and from some communities as well. Schools disparaged Native language, food, dress and customs. At the same time the curriculum of the schools and the teachers taught students to view the world from a Western point of view. Policies were aimed at the hearts of students. Feelings of inferiority and shame were associated with things Native. Good grades and rewards were associated with things Western. This was a tough message delivered by a powerful system.

Fortunately for the state, the world, and for Natives, the heart of being Alaska Native could not be erased. In many places the elders - and some very wise parents - ignored the lies about Alaska Natives being primitive or savage. Traditional practices continued. Young people learned very different lessons from school in fish camps, hunting camps, pot latches, traditional feasts and ceremonies. Some youth learned from the lessons of traditional dances. Most of the young people learned through the lives of elders who showed them that giving to the community was more important than gathering for yourself. The elders also taught that there was more to life than what was learned in school. William Oquilluk used the 'power of imagination' as a way for Native cultures and people to grow and exist. It is time to return to William Oquilluk's lesson and to imagine more than what is taught in schools and on TV.

When rural education attendance areas (REAA's) were created Alaska Native people felt the promise of some degree of self-determination and control over the education of rural students. Alaska Natives celebrated the fact that young people would not have to leave home for boarding schools. Parents hoped that students would also welcome the new opportunity to complete a high school education in their home communities.

But that generation of parents had themselves attended boarding schools outside Native communities. In many cases the youth were not prepared to assume the roles of adults in the communities when they returned, if they returned. As adolescents within the community, they would have learned the political, economic, artistic, and other aspects of culture. They would have been observing and becoming familiar with the problems, the issues, the changes. While many positive things were learned in boarding schools, it did not include what it meant to be an Alaska Native and how to return to Native communities and assume the roles and responsibilities of adulthood. Between boarding schools and the rapid social changes in all parts of the State many communities faced serious issues. REAAs, by themselves, could not solve the problems.

Schools, teachers and Alaska Native individuals must 'imagine' how education is related to cultural self-determination and begin to answer a series of questions.. By the time young people graduate from high school what will they be expected to know about Native cultures? What are Alaska Native young people learning from their parent's generation? What should Alaska Native young people be learning from their parent's generation? How many of Alaska Native high school graduates will be familiar with any Alaska Native author after twelve years in school?

There are young people in Bethel who do not know who Jackson Lomack or Chief Eddie Hoffman were; in the Interior many do not know the names of Morris Thompson or Rosemarie Maher; in Southeast some do not know what Elizabeth Peratrovitch did.

It is the responsibility of parents, leaders, and communities to become more involved in determining the goals and curriculum of schools. What should Alaska Native young people learn about being Alaska Native? What are the significant organizations, leaders, legends, poetry, stories, oral history, political and social issues? How can the schools support Native cultures? Non Native professional educators cannot answer these questions. Alaska Natives must.

Schools and communities must come together and ensure opportunities to learn about Alaska Native history, Native leaders, and oral traditions. Cultural self-determination must be seen as integral to the interests of all Alaska Native societies. It should be central to the purpose of the Alaska Federation of Natives (AFN). Web sites need to be recognized as places to learn, to inform and to discuss things relevant to local, regional, and statewide cultures and organizations. The issue of cultural self-determination also extends to those thousands of Alaska Natives who live outside the State.

Most Alaska Native adults care deeply about cultural self-determination. The problem is a lack of attention by Native communities directed to dealing the issue. Cultural camps can address this issue, and students are very enthusiastic about these experiences. But cultural camps are short-term and they happen away from schools. The message being given to students is that school and culture are separate. REAAs provide an opportunity to integrate the community culture, but only if the communities are partners. Young people must know that communities care about who they are as well as what they know. They must know that communities love them enough to share their greatest riches with them. They must know that their cultural heritage is linked, over thousands of years, to who they are today and who they will become.

CURRENT EVENTS ASSIGNMENT

NAME_____

Find a current news story from a newspaper, magazine, Internet news website, or TV/radio news program that is of interest to you. Read it, watch it, or listen to it. Then fill out this sheet describing what it was about. We will share our current events in class and discuss why events that are happening in the world today are important for us to know about.

Places to find current events:
The Juneau Empire (http://www.juneauempire.com)
The New York Times (http://www.nytimes.com/learning/students/pop/index.html)
Yahoo Kids News (http://www.kids.yahoo.com/news)
Magazines you can find in my class or at the library: National Geographic, Time, Newsweek

Title of article

_____

Source of article

_____

Date published

_____

Where does the article take place?

_____

Is this article about local, national, or international news? Explain why.

_____

_____

_____

_____

_____

_____

_____

Summarize the article in 4-6 sentences.

_____

_____

_____

_____

_____

_____

_____

What, in your opinion, are the two most important points in this article?

1.)

2.)

What impacts will this current event have on our world, our country, our state, or our city?

Why did you choose this current event? Does it have any personal meaning to you?

Desegregation In Alaska's Schools: Alaska Yesterday

By Stephen Haycox
Anchorage Times, Anchorage, Alaska
January 26, 1986

School desegregation, which has played such a significant role in American social policy, has also had a long and difficult history in Alaska's development, stretching back to the beginning of the century.

By the time mission patriarch Sheldon Jackson left the territory in 1907, separate schools for white and native children were a recognized and accepted fact of Alaskan existence. But the implications of such an arrangement took some time to discover.

At that time in American history it was still widely thought that the only future for Indians was complete assimilation into white society. The idea of permanent, self-determining Indian communities with legitimate, independent existence was not yet accepted. Indians were not yet considered citizens; they were viewed as wards under the protection of federal government.

As was the case in other parts of the country, some natives in Alaska voluntarily became well assimilated. They adopted western dress, lived in separate houses in small, nuclear families, were economically self-sufficient, and paid taxes.

Not surprisingly, some assimilated natives sought to have their children admitted to the white schools. Because of problems with attendance and wide varieties of literacy, mastery of subjects in the Indian schools often progressed more slowly than in the white schools.

Initially, however, the courts prohibited native children from attending the white schools. In 1908 a federal district judge ruled that even though Indians might be well assimilated, continued association with other Indians, assimilated or not, meant they were still Indian, and therefore not entitled to attend white schools, which were for whites! Indians began to wonder if there was anything they might do to qualify for full acceptance into white society, or whether just the fact of being Indian would always keep them subordinate.

Probably most responsible for confronting the implications of school attendance policy were the early Tlingit leader William Paul. He would be eclipsed by other native leaders in later years as the chief spokesman for Indian rights in Alaska, but in the 1920's he had no peer in that role.

Following a resolution on school desegregation adopted at the annual Alaska Native Brotherhood convention in Wrangell in 1920, Paul met with the head of Alaska Indian schools, Charles Hawkesworth. Shortly after the meeting Hawkesworth, who was sympathetic to the cause of equal rights for Indians, announced that the Wrangell Indian school would close for the next school session. As a result, Indian children in Wrangell would have to attend the white school.

Territorial and federal officials protested vigorously, and within a few weeks the U.S. Commission of Education in Washington countermanded Hawkesworths' order.

There the situation likely would have remained except for the U.S. Indian Citizenship Act of 1924, granting full citizenship to natives. Now Indians could hope for equal opportunity with white citizens.

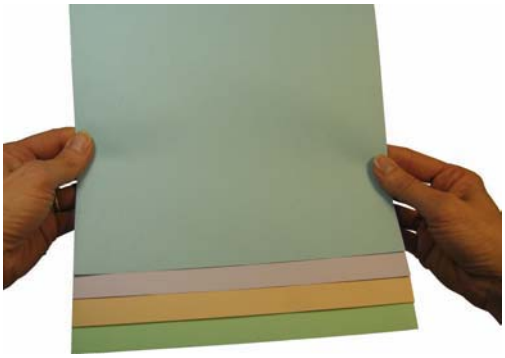
But still territorial schools in many places did not accept Indian children, and in 1929 Paul brought suit against the Ketchikan school board for refusing to admit Indian students.

This time the court found for the Indian children. As citizens they were entitled to attend schools established for citizen children. It was a major victory that opened white schools to those native children who sought entrance to them.

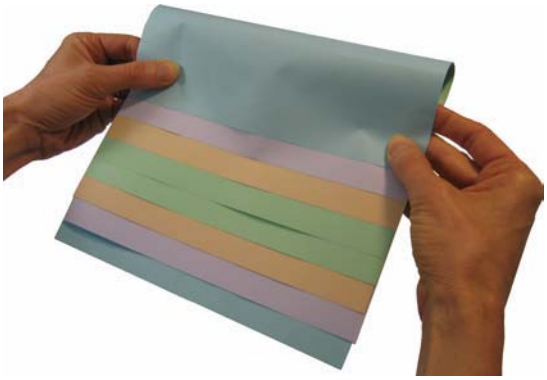
Stephen Haycox is a professor of history at the University of Alaska – Anchorage.

How to make a Layered Look Book Foldable®*

1. Stack four sheets of paper (8 ½" x 11") together, placing each consecutive sheet around ¾ of an inch higher than the sheet in front of it.

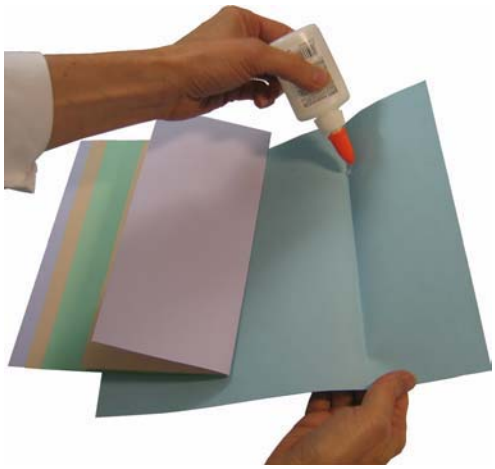


2. Bring the bottom of both sheets upwards and align the edges so that all of the layers or tabs are the same distance apart.



3. When all of the tabs are equal distance apart, fold the papers and crease well.

4. Open the papers and glue them together along the valley/center fold.



For the Rights of All:
Ending Jim Crow in Alaska
MOVIE STUDY GUIDE

NAME_____

In 1867, when the United States purchased the Alaska territory, the promise of the Constitution and the Bill of Rights didn't apply to Alaska Natives. Their struggle to win justice is one of the great, untold chapters of the American civil rights movement, culminating at the violent peak of World War II with the passage of one of the nation's first equal rights laws.

As you watch the movie, take notes on the <u>main ideas</u> and <u>important information</u> in each section. You will use these notes for a class discussion and review quiz.

MOVIE SECTION	IMPORTANT INFORMATION & MAIN IDEAS
INTRODUCTION	* Russian Alaska - * U.S. Purchase of Alaska - * U.S. Military in Alaska – * Native Citizenship -
BIRTH OF THE BROTHERHOOD	* Alaska Native Brotherhood - * Alaska Native Sisterhood -

WILLIAM PAUL	* Native Voting Rights - * Native Civil Rights -
THE DEPRESSION	* Subsistence - * Native Jobs -
ROY AND ELIZABETH PERATROVICH	* Racial Discrimination - * ANB & ANS Meetings – * Assimilation -
ERNEST GRUENING	* Territorial Governor - * Equal Rights Bill -
WORLD WAR II	* War with Japan - * Alaska Native Soldiers -

	* Aleuts in Southeast Alaska –
INCIDENT AT THE DREAM THEATER	* Segregation in Alaska - * Alberta Schenck Adams -
WATERSHED	* Anti-Discrimination Act - * Debate in the Alaska Legislature - * Equality for Alaska Natives –
KEEPING THE FAITH	* Racial Prejudice - * Alaska Native Pride - * Alaska Federation of Natives –

Small Group Discussion Questions

In your small group discuss these questions about the movie and be ready to share what you think with the class.

1.) What were the main reasons that Alaska Natives started the ANB & ANS? Explain those reasons and give examples from the movie?

2.) How were Alaska Natives treated by the Russian and then U.S. governments? Were they given the same rights as everyone else? If not, why do you think these governments treated them differently?

3.) Give some examples of the racial discrimination that Alaska Natives suffered in the early 1900s when Alaska was a territory of the U.S. How did this discrimination affect their daily lives (house, job, family)?

4.) What was the Equal Rights Bill in Alaska and why did Alaska Natives support it? Who was the governor that signed it into law?

5.) Do you think that there is still discrimination against Alaska Natives today? Why or why not?

JSD Common Core Student Learning Targets
6th, 7th, 8th Grade Language Arts

6th Reading	7th Reading	8th Reading
I can read to find explicit and inferred information from a text to support my understanding.	I can read to find several pieces of explicit and inferred information from a text to support my understanding.	I can read to find the strongest explicit and inferred information from a text to support my understanding.
I can read to find the theme/main idea of a text and summarize the information presented.	I can read to find the theme/main idea of a text and explain its development as well as an objective summary.	I can read to find the theme/main idea of a text and explain its development including its relationship to characters, setting, and plot; provide an objective summary.
I can read to understand a particular story or drama's plot and characters.	I can read to understand how particular elements of a story or drama interact.	I can read to understand how particular dialogue or incidences influence or affect the story or drama.
I can read to determine the figurative and connotative meanings of words and phrases to understand their effect on meaning and tone.	I can read to determine the figurative and connotative meanings of words and phrases to understand their effect on meaning and tone with a specific focus on poetic/literary devices.	I can read to determine the figurative and connotative meanings of words and phrases used in a text, and analyze the impact of word choice on meaning and tone, with a specific focus on analogies or allusions.
I can read to analyze the impact of a specific sentence, chapter, theme, or stanza in a text's development.	I can read to analyze how a drama or poem's form contributes to its meaning.	I can read to compare and contrast the structure of two or more texts for meaning and style.
I can read to explain how an author develops the point of view of the narrator or speaker.	I can read to analyze how an author develops and contrasts the points of view of different characters or narrators.	I can read to analyze how differences in points of view of characters and readers create various effects (suspense, humor, hostility).
I can read to compare and contrast the experience of reading a text version of a story or poem to an audio/video/live version.	I can read to compare and contrast the effects of reading a text version of a story or poem to the unique techniques of an audio/video/live version (lighting, sound, camera angles, etc).	I can read to analyze a text for similarities and differences between the written and audio/video/live version, and evaluate the impact of the director/actor's choices.
I can read to compare and contrast different forms of writing on the same theme/topic.	I can read to compare and contrast a fictional portrayal of a time/place/character to the historical account of the same to understand how authors use or alter history.	I can read to analyze how a modern work of fiction draws on myths, traditional stories, or religious works, and describe how the material is rendered new.
GENRE FOCUS: Non-Fiction Autobiography/Biography Short Story Novel Myths/Legends	**GENRE FOCUS:** Non-Fiction Historical Fiction/Non-Fiction Short Story Novel Drama Poetry	**GENRE FOCUS:** Non-Fiction Modern Literature Short Story Novel Drama Poetry

6th Writing	7th Writing	8th Writing
I can write for a variety of time frames for different purposes, and audiences.	I can write for a variety of time frames for different purposes, and audiences.	I can write for a variety of time frames for different purposes, and audiences.
I can effectively use the writing process (Prewriting, Organizing, Drafting, Editing, Publishing).	I can effectively use the writing process (Prewriting, Organizing, Drafting, Editing, Publishing).	I can effectively use the writing process (Prewriting, Organizing, Drafting, Editing, Publishing).
I can write a paragraph with a clear argument supported by organized reasons and evidence from the text, and a concluding statement or section.	I can write an organized persuasive essay with introduction, thesis statement, relevant evidence, opposing claims, and concluding paragraph.	I can write an organized persuasive essay with introduction, thesis statement, support, acknowledgement of alternate and opposing claims, and a concluding paragraph.
I can write an informative research report about a topic based on focused questions with relevant information gathered from a variety of sources.	I can write an informative research report with a bibliography in MLA format, using relevant information gathered from a variety of sources.	I can write an informative research report using relevant information gathered from a variety of sources cited in MLA format.
I can write an organized narrative with plot, dialogue, and descriptive details.	I can write an organized narrative using descriptive language (personal or fictional).	I can write an organized narrative using descriptive language (personal or fictional) in a variety of formats.
I can write a literary analysis comparing and contrasting two works. My analysis draws evidence from the texts' themes, settings, characters, and plots to support my ideas and conclusions.	I can write a literary analysis comparing and contrasting two works. My analysis draws evidence from the texts' plots, characters, themes, and settings to support my ideas and conclusions.	I can write a literary analysis essay. My analysis draws evidence from the text's theme, symbolism, literary devices, and/or connections.

6th Speaking/Listening	7th Speaking/Listening	8th Speaking/Listening
I can participate in a variety of collaborative discussions (one-on-one, in groups, and teacher-led).	I can participate in a variety of collaborative discussions (one-on-one, in groups, and teacher-led).	I can participate in a variety of collaborative discussions (one-on-one, in groups, and teacher-led).
I can interpret information presented in different media and explain how it contributes to a topic.	I can analyze the main ideas and supporting details in different media and explain how it clarifies a topic.	I can analyze the purpose of information in different media and evaluate the motives behind the presentation.
I can identify a speaker's arguments and identify claims that are supported by evidence and claims that are not.	I can identify a speaker's arguments and claims and evaluate the quality of the argument.	I can identify a speaker's arguments and claims and assess the quality and relevance of evidence.
I can prepare and orally present organized presentations that include multimedia aids, visual displays, appropriate information, and formal language.	I can prepare and orally present organized presentations that strategically include multimedia aids, visual displays, appropriate information, and formal language.	I can prepare and orally present organized presentations that strategically include multimedia aids, visual displays, appropriate information, and formal language that strengthen and add interest to the presentation.

6th Language	7th Language	8th Language
I can demonstrate command of previous language learning targets.*	I can demonstrate command of previous language learning targets.*	I can demonstrate command of previous language learning targets.*
I can use pronouns in the subjective, objective, possessive, and intensive/reflexive case in both my writing and speaking.	I can explain the function of phrases and clauses in general and their function in specific sentences.	I can explain the function of verbals (gerunds, participles, infinitives) in general and their function in particular sentences.
I can use capitalization, punctuation, and spelling correctly in my writing.	I can use capitalization, punctuation, and spelling correctly in my writing.	I can use capitalization, punctuation, and spelling correctly in my writing.
I can use commas, parentheses, and dashes to set off non-restrictive/parenthetical information.	I can use commas to separate coordinate adjectives.	I can use punctuation (comma, ellipses, dash) to indicate a pause, break, or omission of words.
I can vary my sentence patterns for purpose and style.	I can vary my sentence patterns for purpose and style, choosing simple, compound, complex, and compound-complex to signal differing relationships among ideas.	I can use active and passive voice to achieve particular effects in my writing.
I can make meaning of words and phrases using context clues, Greek and Latin affixes and roots, reference materials; and check my understanding to be true.	I can make meaning of words and phrases using context clues, Greek and Latin affixes and roots, reference materials; and check my understanding to be true.	I can make meaning of words and phrases using context clues, Greek and Latin affixes and roots, reference materials; and check my understanding to be true.
I can understand and identify important figures of speech: alliteration, imagery, metaphor, simile, personification, and onomatopoeia.	I can understand and identify important figures of speech: allusions, hyperbole, and idioms.	I can understand and identify important figures of speech: verbal irony, oxymoron, and puns.
I can use the relationship between particular words (cause/effect, part/whole, item/category) to understand each of the words.	I can use the relationship between particular words (synonym/antonym, analogy) to understand each of the words.	I can use the relationship between particular words to understand each of the words.
I can distinguish the differences between synonymous words.	I can distinguish the differences between synonymous words.	I can distinguish the differences between synonymous words.
I can understand and use grade appropriate words in my academic and content specific work.	I can understand and use grade appropriate words in my academic and content specific work.	I can understand and use grade appropriate words in my academic and content specific work.

Community Life / Native Lives & Traditions

Rise of the Alaska Native Brotherhood

By Tricia Brown

The Alaska Native Brotherhood was born in 1912, when a dozen Native men first gathered in Juneau at the offices of the superintendent of the Bureau of Indian Affairs in Alaska. The group included Tlingit, Tsimshian and Haida men who stood for the preservation of Native culture, and against discrimination of any kind. They would carry on this fight without any outside funding during a time when the Native Alaskans did not hold American citizenship and were barred from certain restaurants, bars, and theaters. "We cater to white trade only," a sign proclaimed. Others were worse: "No Indians or dogs allowed here." The ANB swore to make change.

Chartered in Sitka that year, the ANB and its counterpart, the Alaska Native Sisterhood, would mature to become one of the most powerful groups in the territory and state. The ANB stands today as the oldest intertribal organization in the United States.

In Article 1 of the ANB Charter, the founders spelled out their objectives in creating the fraternity: "The purpose of this organization shall be to assist and encourage the Native in his advancement from his Native state to his place among the cultivated races of the world, to oppose, to discourage, and to overcome the narrow injustice of race prejudice, to commemorate the fine qualities of the Native races of North America, to preserve their history, lore, art and virtues, to cultivate the morality, education, commerce and civil government of Alaska, to improve individual and municipal health and laboring conditions and to create a true respect in Natives and in other persons with whom they deal for the letter and spirit of the Declaration of Independence and the Constitution and laws of the United States."

The founders were twelve Christian Native men who had been educated at the Sheldon Jackson Training School, a Presbyterian mission school that later became a liberal arts college. The charter group included Peter Simpson, Sitka (originally from Metlakatla);

Ralph Young, Sitka; Chester Worthington, Wrangell; JamesC. Johnson, Klawock; Paul Liberty, Sitka; Seward Kunz, Juneau; Frank Mercer, Juneau (originally from Klukwan); Frank Price, Sitka; George Field, Klawok; Eli Katanook, Angoon; James Watson, Juneau; and William Hobson, Angoon. Marie Orson of Klukwan served as the organization's secretary and Andrew Wanamaker of Sitka was named Honorary Founder.

In 1914, the Sitka founders built a meeting place overlooking the harbor. The ANB Camp No. 1 Hall, now on the National Register of Historic Places, is still an active meeting place for ANB as well as other social events.

Throughout the 20th century, the ANB and ANS would spread to other towns and villages, and scores of other camps would arise. Annual conventions brought members together, further strengthening their power as consumers, voters and political candidates.

Though the organization largely represented Southeast Alaska, when their voices reached national lawmakers, their cause concerned the rights of Natives throughout the state. One of their first challenges was seeking citizenship for Native Alaskans, which they finally achieved in 1924.

Through the years, leaders emerged from within generations of families such as the Hope, Williams, and Paul families. Among the ANB's many influential leaders was Roy Peratrovich (1908-1989), originally from Klawock. A former territorial and state legislator, Peratrovich was selected as ANB's Grand President for five consecutive years, from 1940 to 1945. Later, he served on the organization's executive committee and was honored as President Emeritus. With his wife, Elizabeth, who was Grand President of the ANS in 1945, Peratrovich and others campaigned for the passage of Alaska's anti-discrimination bill, which passed that year. Elizabeth's speech before the Alaska legislature is still remembered for its brilliance and plainly stated truths. She died in 1958, however her work in civil rights has been remembered annually since 1988, when the state designated every February 16 as Elizabeth Peratrovich Day.

In the decades that followed, Roy Peratrovich's letters to the editor and public speeches kept the ANB's remarkable history in the minds of all Alaskans, especially during the early 1970s, when debates over Native land claims were on the table.

In a December 1971 letter to the *Anchorage Daily News*, Peratrovich challenged another writer's notion that the ANB was merely a social organization. He countered with details of its distinguished history.

"In the early 1920s, this organization fought for the Native people of Alaska to be recognized as citizens," Peratrovich wrote, "not only of the territory but the United States of America. This, of course, was realized in 1924 when Congress passed an act making all Indians citizens. This also included the right to vote. In this instance the Alaska Native Brotherhood financed a lawsuit when an Indian woman was denied the right to vote. Fortunately, the courts were fair and we were upheld.

"The ANB fought for the rights of our Indian children to attend public schools. In Juneau when 11 of our Indian children were dismissed from public school because of their Indian ancestry the Alaska Native Brotherhood went to court and forced the school system to admit Indians.

"The organization was successful in having the workman's compensation law extended to all Naives in Alaska. It fought for the right of Natives to receive the aid to dependent children. The organization was successful in bringing about the extension of the old age pension to the Natives of Alaska. It was successful in having the Indian Reorganization Act amended to include Alaska. This was done in 1936. It was also successful in obtaining a large appropriation for Native hospitals in Alaska.

"Through the efforts of this organization, Alaska now has one of the best anti-discrimination bills of any state. This organization fought for this over a period of years."

In 1977, as he addressed the organization's 65th annual convention, Peratrovich recounted the accomplishments of the founding fathers when ANB was young:

"My first observation of our leaders performing on our behalf was during the early '30s while working on a missionary boat called *The Princeton*," Peratrovich remembered. "We stopped off in Juneau for a few days. Unbeknownst to me, a bill was up before the Legislature which would have prohibited the sale of liquor to our Indian people. I heard about our leaders appearing before the Legislature, and I went to the legislative chambers to hear their testimony. Mind you, these men were the products of the teachings of Christianity at Sheldon Jackson School. They were taught to look down upon the partaking of alcoholic beverages and smoking as being very sinful. As strongly as they were opposed to the use of alcoholic beverages, they opposed the legislation because it would take away a part of our rights as citizens of the territory. They testified before the Territorial Legislature and called upon lawmakers to extend that privilege to our Indian people. In other words, although they were opposed to this, they argued that this is a right that should be extended to all citizens. The bill was defeated, and as a result, we can get just as drunk as our White brothers. These men fought for principles and continued to do so until they passed away from our midst."

In December 1971, with the passage of the Alaska Native Claims Settlement Act, twelve in-state regional business corporations and multiple Native village corporations were formed to manage money and land that Alaska Natives received in the settlement. In addition, regional nonprofits were established to address health and other social concerns for Natives across the state. In the aftermath, the membership of ANB and ANS did not lost their usefulness or desire to serve their people. More recent efforts include helping to restore the Chief Shakes Community House in Wrangell, supporting totem preservation and education, and assisting in the passage of the Alaska Historic Preservation Act.

((Include as sidebar:))

Birth years of the Alaska Native Brotherhood founders, per 1910 and 1920 Federal Census records:

George Field, Klawok, born November 1871
Peter Simpson, Sitka (originally from Metlakatla), born July 1870 in Canada
Ralph Young, Sitka, born 1878
Chester Worthington, Wrangell, born July 1873

James C. Johnson, Klawock, born March 1886

Paul Liberty, Sitka, born August 1883

Seward Kunz, Juneau, born 1880

Frank Mercer, Juneau (originally from Klukwan), born about 1876

Frank Price, Sitka, born June 1886

Eli Katanook, Angoon, born May 1886

James Watson, Juneau, born 1877

William Hobson, Angoon, born June 1890

Honorary founder: Andrew Wanamaker, born January 1884

LINKS:

Alaska Native Brotherhood:
http://www.anbgrandcamp.org

Alaskool:
"A Close Look at the ANB":
http://www.alaskool.org/projects/ANCSA/ARTICLES/ADN/Close_Look_at_ANB.htm
History of The Alaska Native Brotherhood:
http://www.alaskool.org/projects/native_gov/documents/anb/anb_2.htm#HISTORY

ANB Camp No. 1 Hall, National Register of Historic places:
http://www.cr.nps.gov/nr/feature/indian/2005/alaska.htm

***New York Times*, Peratrovich obituary:**
http://query.nytimes.com/gst/fullpage.html?res=950DEED9123BF933A25751C0A96F948260

Account of 1945 Territorial Senate debate and Elizabeth Peratrovich speech:
http://www.geocities.com/alaskanativebaskets/Elizabeth.Peratrovich.html

VISIT THE LIBRARY FOR MORE INFORMATION:

Alaska's libraries include plenty of audio, visual, and written material about the Alaska Native Brotherhood and its work. Visit your local library or go online to see what's available in holdings all over the state. Take these simple steps:

1. Acess **SLED** (State Library Electronic Doorway) at http://sled.alaska.edu/library.html.
2. Click on the listing for **ALNCat** (the Alaska Library Network Catalog) to view the Basic Search window. Go to the Keyword field, and type in **ALASKA NATIVE BROTHERHOOD** or **ALASKA NATIVE SISTERHOOD**.

MORE READING:

Alaska Native Brotherhood. *The Alaska Fisherman*. Serial publication. Juneau, Alaska: Alaska Native Brotherhood, 1923-1932.

Alaska Native Brotherhood. *The Voice of Brotherhood.* Serial publication. Juneau, Alaska: C.E. Peck, 1954-1976.

Alaska Native Brotherhood. *Raven's Bones Journal.* Serial publication. Juneau, Alaska: ANB Camp No. 2, 1993-

Alaska Native Brotherhood and Sisterhood, Inc. *A History of the Founders and Past Grand Presidents of Alaska Native Brotherhood, Grand Camp, including Photographs of Each Member, 1912-1987*. Alaska: Alaska Native Brotherhood, 1984.

Alaska Native Brotherhood and Sisterhood, Inc. Alaska Native Brotherhood, Alaska Native Sisterhood 82nd annual Grand Camp Convention, October 24-29, 1994, Andrew Hope Building, ANB Hall, Juneau, Alaska. *Native Protocol and Dignity: Honor and Respect for One Another*. Alaska: The Camp, 1994.

Alaska Native Brotherhood and Sisterhood, Inc. *Minutes of Proceedings - Alaska Native Brother & Sisterhood, Grand Camp*. Serial publication. Alaska: The Camp, 1912-

Alaska Native Brotherhood and Sisterhood, Inc. *75th Diamond Jubilee Grand Camp, November 9th - 14th, 1987, Sitka, Alaska*. Sitka, Alaska: The Camp, 1987.

Hope, Andrew. *Founders of the Alaska Native Brotherhood.* Special Limited 1st edition. Sitka, Alaska: Hope, 1975.

ARCHIVAL MATERIAL:

Alaska Native Organizations Photograph Collection, 1912-1971. Alaska State Library. The individual and group portraits in this collection span the years from 1912-1971 and portray the wide scope of interests and activities of Alaska Natives. Most of the individuals are identified. Collection includes the 1912 founding fathers of the Alaska Native Brotherhood and a copy of the Constitution of the Alaska Native Brotherhood and Sisterhood, 1963. Also included is the press release from 1962 when a group of Eskimo youths, trained in electronics for defense jobs, met with President John F. Kennedy.

Andrew Hope/Ellen Hope Hays Collection, 1947-1984. University of Alaska Anchorage Archives and Special Collections. Andrew Hope (1896-1968) was one of the organizers of the Alaska Native Brotherhood and Sisterhood; President of the Brotherhood for several terms; and president of the Tlingit-Haida Association (1940-1966). Ellen Hope Hays, his daughter, has been active in Native and public organizations. The collection consists of papers relating to Andrew Hope and Ellen Hope Hays'

activities in Native and community organizations and affairs. The papers are arranged by organization.

Elizabeth and Roy Peratrovich Papers, 1939-1988. University of Alaska Anchorage Archives and Special Collections. Elizabeth (Wanamaker) Peratrovich was born on July 4, 1911, in Petersburg, Alaska. She attended Sheldon Jackson School, Ketchikan High School, and the Western College of Education in Bellingham, Washington. Roy Peratrovich was born in 1908 in Klawock, Alaska, and graduated from Ketchikan High School. Elizabeth and Roy Peratrovich were married in 1931 in Bellingham, Washington. They returned to Klawock, Alaska, and lived there for several years before moving to Juneau. Roy Peratrovich worked in the fishery business (1931-1936) before becoming involved in government affairs (1936-1941) and achieving the position of Mayor of Klawock. Thereafter he held various positions in the territorial government (1941-1946). Elizabeth Peratrovich worked for a number of years in the Territorial Treasurer's office, the Territorial Legislature, and the Juneau Credit Association. Roy and Elizabeth Peratrovich were very active in the Alaska Native Brotherhood and the Alaska Native Sisterhood respectively. They were central figures in securing the passage of the Anti-Discrimination Act by the Alaska Territorial Legislature in 1945. Elizabeth Peratrovich died in 1958. In 1983, Roy Peratrovich was made Grand President Emeritus of the Alaska Native Brotherhood for his work in the organization and on behalf of Alaskan Natives. In May, 1988, the State Legislature officially designated February 16 as Elizabeth Peratrovich Day.

The collection consists of copies of papers relating to the efforts of Elizabeth and Roy Peratrovich to end discrimination against natives in Alaska. Included are correspondence between Roy Peratrovich, Ernest Gruening, and various territorial, state, and federal officials in regard to discrimination against natives by the military in Alaska during WWII; the passage of the Anti-Discrimination Act; summaries of civil rights laws of various states; newspaper articles concerning Elizabeth and Roy Peratrovich, Native rights in Alaska, the Native Claims Settlement Act, and the Alaska Native Brotherhood; as well as other papers.

Peratrovich Family Papers, 1939-1988. Peratrovich family, Roy Scott Peratrovich, Sr. Alaska State Library. Papers collected by Roy Peratrovich, Sr., include news clippings, correspondence, draft legislation, and his speeches and writings relating to native rights and interests in Alaska. Subjects include the landmark anti-discrimination law providing for equal accommodation privileges to all citizens (1945 Session Laws on Alaska, Chapter 2), the establishment in 1988 of Elizabeth Wanamaker Peratrovich Day (February 16), and activities of the Alaska Native Brotherhood and Sisterhood.

William L. Paul Papers, 1938-1970. Seattle: University of Washington, Archives and Manuscripts Division. Correspondence, case files, subject files, speeches and writings, conference and convention materials, minutes, reports, newsletters, pleadings, photographs, maps, personal documents, ephemera, clippings, and financial records documenting Paul's involvement with the Alaska Native Brotherhood and the Central Council of Tlingit & Haida Indians of Alaska. Subgroups have been established for: Alaska Federation of Natives, Alaska Native Brotherhood, Central Council of Tlingit and Haida Indian Tribes of Alaska, National Congress of American Indians, Northwest Indian

Economic Development Association, Sheldon Jackson College, the U.S. Bureau of Indian Affairs, and the U.S. Dept. of the Interior. Major correspondents include: Edward L. Bartlett, John Borbridge, Andrew Hope, Frank G. Johnson, Frances Paul, Frederick Paul, Cyrus E. Peck, Frank Peratrovich, Roy Peratrovich, I.S. Weissbrodt, James E. Curry, and Walter Soboleff.

Candy Waugaman Photograph Collection, 1890s-present. Archives, University of Alaska Fairbanks. Includes Juneau businesses, hotels, residences, individuals and groups, such as the Alaska Native Brotherhood and Diamond Drill Crew (Chickaloon) and soldiers at Excursion Inlet and other locations during World War II. Includes photo of old Juneau Courthouse (site of current State Office Building), ca. 1910, and the first Alaska State Legislature.

Southeast Alaska
1873-1900 Developing Southeast Alaska

In this section you will learn about:

The impact of gold strikes in Canada
The first recognition of parts of Alaska as wilderness worth preserving
Gold mining
Fisheries

New Stikine River stampede begins

In the summer of 1873 word spread of a new gold strike in Canada. Henry Thibert and a man known only as McCullough brought out a poke of gold from the Cassiar district north of the Stikine River. Many people returned to Fort Wrangell with gold.

Among them was Captain Moore, who had ferried miners up the Stikine River after the gold strike of 1861. Moore believed he could make more money transporting and supplying gold seekers than mining. He took stampeders by steamboat from the mouth of the Stikine River to the head of navigable water at Telegraph Creek. The 150-mile trip took only three days by steamboat, but nine days by canoe. From Telegraph Creek, Moore built a pack trail to the Cassiar. An estimated 3,000 persons used Moore's route in 1874.

Fort Wrangell had been ordered closed early in the 1870, along with other army outposts except the one at Sitka. When many of the prospectors who passed through on their way to the Cassiar gold fields returned to spend the winter at Wrangell the army decided to reopen the garrison in 1876.

The concern of one soldier brought the first mission teacher to Wrangell. Dismayed that no school nor Christian education was available for the Stikine Tlingits, an army private wrote in 1877 to the commanding officer at Sitka. He forwarded the letter to Presbyterian leader Sheldon Jackson. In August 1877, Amanda McFarland arrived in Wrangell to establish a mission school. Jackson accompanied her. Affected by the plight of the Natives, Jackson launched a national campaign for a mission effort in Alaska.

Muir writes about Alaska

In 1879 the famous naturalist John Muir landed at Wrangell to begin a study of Alaskan glaciers. He felt that Wrangell was a most desolate place.

There was nothing like a tavern or lodging-house, nor could I find any place in the stumpy, rocky, boggy ground about it that looked dry enough to camp on ....

Every place within a mile or two of the town seemed strangely shelterless . . . for all the trees had long ago been felled for building-timberand firewood.

Muir's disappointment with Wrangell gave way to joy as he continued his journey. On a stormy day in October, Muir, Presbyterian missionary S. Hall Young, and their Indian guides canoed into Glacier Bay. Muir was awed. He later wrote of lofty blue cliffs looming through the draggled skirts of the clouds." Muir sketched six of the glaciers "while the roar of the newborn icebergs thickened."The party continued up Lynn Canal to Chilkat Tlingit country. During a meeting with Native chiefs near present-day Haines, Young arranged to send a missionary teacher to the Chilkat Tlingits. They in turn presented him with a piece of land for his church school.The travelers journeyed south to Sitka, where Muir boarded a steamer to return to California for the winter. Over the next decade he made many visits to Alaska. He explored by canoe and on foot, often accompanied by Young. Muir's descriptions of Southeast Alaska's scenery attracted tourists to Alaska.

Inside Passage attracts tour ships

Two years after John Muir first paddled into Glacier Bay, steamship companies began summer tours up the Inside Passage. First to arrive in the bay was the steamer Idaho. A 27-year-old, Eliza Ruhamah Scidmore, was aboard. Her vivid descriptions of Glacier Bay and the Inside Passage appeared in newspapers and magazines nationwide. They were later published in a guidebook to Alaska. Scidmore was invited to be a charter member of the National Geographic Society. A peak near Mount St. Elias was named Mount Ruhamah in her honor.

The navy replaces the army

By 1879 a federal customs collector was the only government authority at Sitka. The army had pulled completely out of Alaska in 1877. Russians and Creoles who had remained at Sitka after 1867 and more recently arrived Americans became alarmed at increasing signs of Tlingit hostility. Their appeals for help finally resulted in a British warship being sent to their rescue from Esquimault, British Columbia. The British ship was soon relieved by the U.S.S. Alaska. In June of 1879, the U.S.S. Jamestown under Commander Lester Beardslee replaced the Alaska. This began a five-year period during which the navy administered the district.

Beardslee was faced with a difficult problem. Naval regulations legally applied only to naval personnel. Yet they were his only tools for governing an area with no formal code of laws and that contained "very few respectable people worth saving." Beardslee tried to help residents reestablish a local civil government,

but the attempts were not successful.

Killisnoo was built on a small island offshore of Admiralty Island where the ancient Tlingit village of Angoon was located. The community began as a trading post and whaling station established by the Northwest Trading Company in 1880. The company employed Angoon Natives to hunt whales.

The whaling led to one of the few open conflicts between Natives and non-Natives in Southeast Alaska when a dispute arose over compensation for Native lives lost in an accident at sea. Fearing an uprising, the whaling station superintendent requested aid from the U.S. Navy. The revenue cutter Corwin shelled and burned Angoon after the Natives had been evacuated. Almost 100 years passed before Angoon Natives were reimbursed for the loss of their village. The U.S. Government awarded them $90,000 in 1973.

Juneau mining initiated

Gold mining was already underway a few miles from Sitka. Mining engineer George Pilz had come from San Francisco to take charge of lode claims being developed by the Alaska Gold and Silver Mining Company of Portland, Oregon. Pilz encouraged Indians to help search for gold. Among those who brought samples was Chief Kowee of the Auk Indians, who lived on Gastineau Channel to the northeast. Pilz and Sitka merchant N.A. Fuller grubstaked prospectors Richard Harris and Joe Juneau, and sent them to check the source of Kowee's sample.

In October of 1880 the men found the area which Kowee had described. It was on the Alaska mainland, midway up Gastineau Channel. They staked placer locations in Gold Creek Valley and Gastineau Channel gold strikes. Richard Harris and Joe Juneau found gold along Gold Creek and in Silver Bow Basin in 1880. They staked a town-site that was later named Juneau. Gold was also found across from Juneau on Douglas Island. Silver Bow Basin, lode claims for themselves and their backers, and mill sites. Before they returned to Sitka, they also staked a 160-acre town-site on the beach which they named Harrisburg. News of the discovery spread and prospectors rushed to the area.

Billy Meehan was one of a party of five who left Sitka December 1, 1880 in a 25-foot canoe, bound for the new strike at Harrisburg. On the way the group camped near the southern end of Douglas Island on the west side of Gastineau Channel. On December 16, Meehan found placer gold at the mouth of a stream later named Bullion Creek. By spring, the "Ready Bullion Boys," as the five were nicknamed, had recovered placer gold worth $1,200.

Across Gastineau Channel, 40 miners had reached Harrisburg. They spent the winter whipsawing spruce for cabins, flumes, and sluice boxes. At night they

rolled themselves in blankets and slept around a fire in the town's largest building, which they called "The Flag of All Nations." During a meeting in the Flag of All Nations the miners voted to change the town's name to Rockwell.

Pierre "French Pete" Erussard opened a makeshift store in his cabin. All he had to sell were the trinkets and beads he had intended to trade with Indians. Supplies were very short. Miners were said to have subsisted that winter on "snowballs and pepper."

Above the town-site in the glacier-eroded gulches of Gold Creek Valley and Silver Bow Basin were rich gold-bearing quartz outcroppings and placer streams. When the snow melted, the miners hired Tlingit packers to carry their whipsawed planks to their claims.

Fearing trouble, Commander Henry Glass, who had succeeded Beardslee on the Jamestown, ordered his crew to build a post at the new camp. He was prepared to suppress any disturbance among the miners and to prevent conflicts between miners and the Natives.

In May of 1881 French Pete moved to Douglas Island and staked the Paris lode claim. He sold the claim later that year to John Treadwell. San Francisco investors had sent Treadwell to Alaska to scout the new strike. Ore samples were so promising that the investors organized the Alaska Mill and Mining Company. The new company bought more claims and moved in machinery for a five-stamp mill in 1882.

Miners seek civil government

One concern of the miners was civil government for Alaska. Delegates from Sitka, Wrangell, Killisnoo, Klawock, and Shakan were invited to join Rockwell delegates in August, 1881, to nominate a representative to present their views to Congress. The following month, former customs collector M. D. Ball of Sitka, was elected to travel to Washington, D.C. He took with him a petition asking for formal recognition as Alaska's representative. Congress agreed to pay for Ball's travel expenses, but refused to seat him. No action was taken on his plea for Alaskan self-government.

By early winter, the navy's presence in Rockwell had proved unnecessary and the post was closed. The town residents called a meeting to draw up a code of laws for local self-government. Their first action was to rename the camp once more. This time they called it Juneau.

The first canneries in Alaska open

The first salmon canneries in Alaska had been built in 1878 at Klawock and Sitka. The North Pacific Trading and Packing Company's Klawock cannery operated for 51 years. The Sitka cannery closed after two seasons and its machinery was moved north to Southcentral Alaska.

Many more canneries were built over the next decade. A salmon saltery was started in Naha Bay on Revillagigedo Island, where Tlingits had shared a summer fishing ground. Alaska Salmon Packing and Fur Company built a warehouse near a waterfall where salmon congregated. The salmon were heavily salted and packed in barrels by Native workers. The camp was later named Loring and turned into a cannery. Some seasons, Loring led all Alaska in canned salmon production.

Not far from Loring, a new trading post and saltery had been established on the site of another summer fishing camp. The Tlingits called the place Kitschkhim, meaning "thundering wings of an eagle." The packing companies knew it as Ketchikan. Wrangell, which had faded after the excitement of the Cassiar days, got a cannery at the mouth of the Stikine River in 1887. Another opened there two years later. Three canneries were built near Haines, although none was successful for long.

Although the value of the salmon pack increased every year, the profits did not benefit many Alaskans. Many of the canneries were owned by nonresident corporations that hired non-Alaskans.

Tlingit Indians were anxious to share in the profits of the salmon fisheries. At the Klawock cannery almost all of the work was carried out by Tlingit and Haida crews. Natives also caught most of the fish for the operations. They knew the coastal waters, the fish migrations, and harvesting methods.

At other canneries, Natives were hired only when no other laborers were available. Cannery superintendents wanted employees who would work long hours, day or night. The workers had to be willing to carry out jobs that were "tiring, dirty, smelly and wet." They had to stay for the entire fishing season and work for low wages. Cannery owners found a solution in the Chinese.

Chinese immigrants began arriving on the west coast in large numbers during the 1860s. Cannery operators considered them to be "meek, yielding and dependable" just the kind of workers they wanted.

Although housing for cannery workers was poor by modern standards, cannery operators tried to provide the kind of food the Chinese liked. A "China boss" contracted with the operators to feed the "China crew." A list of provisions for the canning season published in an 1890 report included Chinese salted eggs, bean cakes, bamboo shoots, sugar cane, and 453 pounds of green ginger. The same

employer also provided opium, gin, tobacco, and "China wine" for the cannery crew.

Chinese laborers were also employed in the rapidly expanding Treadwell mines on Douglas Island. In the western United States, resentment against Chinese immigrants had resulted in riots and bombings. Related outbreaks took place in Juneau in 1886. Mobs gathered to protest the hiring of Chinese laborers at Treadwell. The outnumbered Chinese asked for arms to defend themselves, but were exiled instead.

Native trade trails serve prospectors and miners

As the Southeast Alaska economy expanded in the late 1800s, the Tlingit and Haida Indians had a growing need for cash wages. They found other employment more accommodating and profitable than working at the Treadwell mines or in a cannery. Transporting freight and guiding was one way to make money. After gold was discovered in the Fortymile River region in 1886, miners sought ways to cross the mountains that separated the coast from the gold fields of the Interior. Many hired Chilkats, and later Sitkans, to pack their equipment over the passes.

In the 1890s, John "Jack" Dalton became convinced that there was an easier way through the coastal mountains than the Chilkoot Pass. His idea was to follow another Chilkat trade route which began at Chilkat Inlet near Haines. Dalton bargained with the Chilkats to use their trail. The following year he used this route to take pack horses up to the Yukon River headwaters. Dalton bridged swamps and streams to make the trail passable for pack trains. Cattle were driven over the trail, too. They provided meat for miners at Fortymile and other mining camps in Interior Alaska. Dalton charged a toll of two dollars a head for cows, and two dollars and fifty cents for horses.

Word reached Seattle in 1897 that a big gold strike had been made on the Klondike River. The 1898 gold rush began. Ships raced up the Inside Passage. Their decks were loaded with stampeders, cattle, horses, and mining equipment. The Queen was the first large steamer to reach Skagway. Moore convinced the captain to land passengers and freight at his homestead dock. A boom town stood by fall.

Other stampeders chose to land at Dyea, a few miles from Skagway. There they started out on the Chilkoot Trail, an historic Tlingit route, across the mountains. Dyea, like Skagway, was soon a bustling town. The trail from Dyea, although steeper, was shorter than the White Pass route from Skagway. The majority of gold seekers who crossed the mountains in 1897 used it. When the White Pass and Yukon Railway was completed in 1900, traffic over the Chilkoot

Trail declined. Troops at an army camp between Dyea and Skagway helped to keep order on the American side of the U.S.-Canada border, while NorthWest Mounted Police did the same on the Canadian side. By 1902 Dyea was abandoned and most of its buildings were moved to Skagway. Skagway survived because it was the terminus of the White Pass and Yukon Railway.

Use of the White Pass and Chilkoot trails to Interior Alaska ended when the White Pass and Yukon Railway was completed. The 111-mile narrow-gauge railway connected Skagway and Whitehorse. The railway was begun in July of 1898. By late the following winter, tracks reached White Pass summit. The last rail was laid on July 29, 1900. Completion of the rail link was regarded as little short of a miracle. Every piece of track, every tie and bridge timber, and tons of explosives had to be brought to Alaska. That would have been difficult under any conditions, but the United States was at war with Spain. Most seaworthy ships had been commandeered by military forces.

The railway was built over mountains described as "too steep for a billy goat and too cold for a polar bear." Contractor Michael J. Heney directed the operation. The railway began in Alaska, crossed through British Columbia, and ended in Yukon Territory. It was financed with British capital. The completed White Pass and Yukon Railway was humorously referred to as "Wait Patiently and You'll Ride."

Summary questions

What Southeast Alaska city was most affected by gold rushes to the upper Stikine River?
Whose writings about Alaska attracted people to visit the territory as tourists?
Two towns, Dyea and Skagway, were at the beginnings of gold rush trails to the Klondike. Why did Skagway survive and not Dyea?

Southeast Alaska
1900-1922 Some Needs Are Met

In this section you will learn about:

National forest issues
Large-scale mining at Juneau and Douglas
Fisheries conservation issues
Shipping problems
Native political organization

Drive for navigation aids succeeds

Thousands of people came north during the gold rush. The Inside Passage was protected from the stormy North Pacific by barrier islands, but reefs and rocks were hidden along the way. At the height of the stampede, a ship was wrecked or ran aground almost every day.

In 1898 the single warning light for sailors in all of Alaska was at Sitka. Elsewhere only 57 buoys and 25 unlighted beacons marked submerged reefs and rocks along thousands of miles of Alaska's coasts. Mariners' charts did not show many hazards.

Lighthouse Keepers

In the days before automated lights, no one was more important to coastal sailors than the lighthouse keeper. The first lights were fueled with kerosene. The wicks had to be kept trimmed, the lamps filled, and the brass and copper polished daily. Besides maintaining the lights, the lighthouse keepers kept watch during storms and heavy seas. They went to the rescue when ships were driven onto the rocks or shoals.

A keeper's life was a lonely one. Usually they worked in crews of two or three. At the more isolated stations, keepers and assistants worked for three years to earn one year of leave with pay away from their remote posts. In 1939 the Coast Guard merged with the Lighthouse Service and assumed operation of the lighthouses in Alaska. More liberal leave programs were established for light-tenders, but boredom remained a hazard of the job. To cope, keepers turned to hobbies and books. On Lincoln Rock, one keeper made detailed records of the nesting habits of the black oyster-catcher. At Eldred Rock, mountain goats provided sport and exercise" during the fall season. Other keepers befriended wild foxes or studied the habits of sea lions.

One of the most important lighthouses in Southeast Alaska was Cape Spencer, at the upper end of Cross Sound. Ships moved past the barren rock cliffs off the

cape, out of the protected waters of the Inside Passage and into the stormy Gulf of Alaska. They frequently had to wait out storms at Cape Spencer before beginning the voyage across the Gulf.

A small unmanned acetylene beacon was placed on Cape Spencer in 1913, but members of the Lighthouse Service and ship captains demanded a better warning system. Congress finally appropriated funds to build a staffed station in 1923. Construction was a lengthy and difficult process. Equipment and materials had to be landed on rocks that were battered by surf, and bad weather delayed the work.

The station was finally lighted on December 11, 1925. Hovering a full 90 feet above the water off the point of the cape, the lighthouse was described as "a place one prefers to hear about and not to visit." Six months later, the first radio-beacon in Alaska, with a range of 200 miles, went into operation at Cape Spencer. The lighthouse was automated in 1974--one of the last in Alaska to have the keepers removed.

Chambers of Commerce in Southeast Alaska communities, steamship companies, and fishermen joined Governor John Brady to request lighthouses for Alaska. In 1900 Congress appropriated $100,000 to build light stations at Five Fingers and Sentinel islands on the Inside Passage. Two years later construction of several more lights began.

Halibut fishery opens

Petersburg was the center of Alaska's first major halibut fishery. In 1896, Peter Buschmann homesteaded along Wrangell Narrows. The site proved ideal as a halibut shipping point. Halibut were abundant. Nearby LeConte Glacier provided ice for packing the catch.

In 1899 Buschmann's company, the Icy Straits Packing Company, built a wharf, warehouse, store, bunkhouses, and a small sawmill. The town was named Petersburg after Buschmann. The salmon cannery began operation in 1900. The halibut fishery kept people employed during the winter months. This gave the community year-round economic stability which most cannery sites lacked.

National forest causes controversy

Ketchikan, a salmon cannery in 1887 and: later mining center for the area, was headquarters for Tongass National Forest which was created in 1907 and combined with the 1902 Alexander Archipelago Forest Reserve in 1908.

The national forest caused controversy in Southeast Alaska. Miners, fishers,

loggers, and Indians populated it. All had an interest in the forest and the way it would be managed.

On one hand, the national forest designation meant restrictions on the use of some 6.8 million acres of Southeast Alaska. Miners and cannery owners feared their operations would be limited. On the other hand, the national forest meant federal timber sales. Most lumbering in the Tongass National Forest was carried out by handloggers. They cut trees growing close to the shoreline and skidded them into the water. There the trees were fastened into rafts, towed to mills, and sold.

Southeast Alaska timber was best suited for the manufacture of pulp. Pulp mills require large amounts of water, which was plentiful in Southeast Alaska, but cost a great deal to build. Shipping costs were high, logging was difficult, and Douglas fit from Puget Sound was more popular than Alaska spruce. The timber industry, increasingly important to Southeast Alaska did not have the economic impact of mining.

Handlogging in the Tongass

In the early days of logging in Alaska, the work was slow and dangerous. The timber cruiser had the job of estimating the number of board feet in a given tree. This was done by measuring the tree with calipers four-and-a-half feet above the ground. In the Tongass National Forest, the thick undergrowth of skunk cabbage, huckleberry brush, and devil's club made finding the ground as difficult as taking the measurement. One forester reported that a timber cruiser had to know "how to fall easily on his face in the mud when slipping from a log with only a devil's club to grab." The tallier had to be able to "jump from rotten log to mossy rock with eyes glued to notebook and, without hesitation or oaths, tally the numbers as they come, even while hysterical, cold and wet and full of devil's club thorns when noseeums are exploring the tonsils."

The handloggers who harvested the timber worked under the same difficult conditions. According to hand-logger W . H . Jackson, the hardest part of the job was simply getting the tools to the tree. "Packing a load of falling tools up a steep, slippery hillside over boulders and fallen trees, through thickets of brush and devil's club, around bluffs and precipices, is exhausting," he wrote. ". . . I have left many a fine tree standing because it was just too hard to get up to."

The trees were taken from along the shoreline. The first step was to insert a springboard or platform into the trunk of the tree. This is where the logger stood while the undercut was chopped that would finally topple the tree and send it shooting down to the shore below. Jackson recalled undercutting a tree on the

brink of an overhanging cliff where, from his springboard, "every chip dropped seventy feet to salt water and sea birds, startled from their rookery, flew nervously beneath my feet." One of the most dangerous jobs for a logger was dislodging the trees that became stuck on their downward slide to the water. Working downhill of a tree that might weigh 20 tons, the logger gambled with life on the ability to judge the precise movement of the log.

Today, the logging industry has taken on a different character. Commercial timber is seldom harvested by hand. Power equipment--even helicopters and balloons--has replaced the handlogger and the traditional tools. In many areas, logging companies clear-cut the timber, taking every tree in a section, regardless of size or condition, instead of selecting single targets. Timber harvesting has become a public issue that is examined through government land use studies and community hearings. Timber sales may take a year or more to plan. The days have passed when foresters could "go out with a boat, a compass, an axe and a good eye for estimating timber and lay out a sale in half a day."

Juneau-Douglas mines grow

By 1915, the Treadwell mines on Douglas Island had grown to a 900-stamp operation. Two thousand employees worked to mine and process gold from the low-grade ore. The hammer-like stamps dropped day and night. The noisy machinery stopped only on Christmas and the Fourth of July.

Shafts were sunk hundreds of feet below sea level. Some of them even ran beneath Gastineau Channel. Horse-drawn tram cars carried the ore out through tunnels. From there the rock was hoisted up the shafts, loaded onto steam cars, and transported to the mill where it was crushed to powder. The Treadwell mines flooded in 1917. The company did some mining, however, until 1922.

Nearly as impressive as the Treadwell mines was the Alaska Juneau complex on the other side of Gastineau Channel. Similar to the Treadwell mines, the Alaska-Juneau complex was a consolidation of numerous claims. By 1920 it was the largest low grade lode gold mine in the world. At its peak, the mill processed 12,000 tons of ore a day and employed 1,000 people.

Before 1913 when the territorial legislature enacted eight-hour-a-day laws, Treadwell miners worked 10 hours a day and mill employees worked 12. In the early years of the mine's operation, Tlingit Indians were employed in the open pit mine. Their pay was the going wage, which approached $100 a month.

The Native workers lived in cabins near the Douglas wharf which rented for one dollar a month. Non-Indians without families--and most workers were single--were required to live in company boarding houses. The Treadwell workers paid small

monthly fees which entitled them to use company-operated bowling alleys, a heated swimming pool, and a well-stocked reading room.

The monthly fees and the requirement that single people live in boarding houses led to union organization at the Treadwell mines. In 1905 the militant Western Federation of Miners wanted to extend its influence to Treadwell employees. They used racial problems as an excuse for organizing the workers. A strike followed. Mine owners, fearing strikers would set off the dynamite stored at the mines, called in federal troops from Fort William H. Seward at Haines. Although the mine owners satisfied some of the workers' demands, more problems arose the next year. This time the company recruited strike breakers from the west coast, and Treadwell continued operating. The workers' revolt eventually faded away.

Agricultural experiments begin

Dr. Charles C. Georgeson opened Alaska's first agricultural experiment station at Sitka in 1898. He believed Southeast Alaska was suited for truck gardening, chicken raising, and dairying. Early visitors to the Sitka station mentioned seeing strawberries "almost as large as eggs" and orchards where apples, cherries, and apricots grew successfully.

True to Georgeson's expectations, truck farms gradually developed. Their products found a ready market. Wild hay, which grows on the delta of the Stikine River and needed only cutting, provided feed for animals used in the Cassiar gold rush. At Gustavus, near Glacier Bay, cattle raising and gardening were providing fresh food for nearby cannery crews in 1914.

Fisheries conservation is concern

Southeast Alaska Indians lost many of their fishing streams to canneries. Before the century ended, Tlingit leaders met in Juneau to plead for justice. Chief Kahdushan of Wrangell pointed out that the canneries had taken away his people's fisheries.

We like to live like other people live. We make this complaint because we are very poor now. The time will come when we will not have anything left. The money and everything else in this country will be the property of the white man and our people will have nothing.

The Tlingits depended on the salmon streams for much of their food supply. According to the commander of a government fisheries survey vessel,

These streams, under their own administration, for centuries have belonged to

certain families or clans settled in the vicinity, and their rights in these streams have never been infringed upon until the advent of the whites. No Indians would fish in a stream not their own and they cannot understand how those of a higher civilization should be--as they regard it--less honorable than their own savage kind.

Native and non-Native Alaskans observed that their fisheries were continually being depleted and that canneries were continually reestablished in other areas. Salmon , streams productive in one decade were nearly barren in the next. Canneries opened and closed with the rise and fall of salmon runs. Overfishing and mismanagement were blamed.

In 1900 Congress had ruled that anyone engaged in commercial salmon fishing in Alaska had to establish a hatchery for sockeye salmon, the most valuable species for canning. In 1902 the number of salmon fry that they were required to produce was increased to ten times the number of salmon caught. Most cannery operators waited to see if the regulation would be enforced before investing money in a fish hatchery. Saltery owners, who processed pink salmon, objected to being ordered to raise sockeyes which they themselves did not use.

In 1906 Congress tried a different way to force fisheries conservation. A tax of four cents had been levied on each case of salmon canned in Alaska. The new act gave a 40 cent rebate for every 1, 000 sockeye or king salmon fry which Company-owned hatcheries released. This caused even more problems, for the plan made inspections of hatcheries necessary and increased record keeping. Furthermore, there was no assurance that the hatchery-produced fish would survive once they were released.

To the disappointment of cannery operators, the fish-rearing program did not result in longer runs of salmon at the fishing sites. There was no way to tell if hatching methods had failed or fishing pressures in other areas had increased. Most hatcheries closed during the following decade. Emphasis was placed instead on regulations that limited season length or the number of fish that could be taken on a type of gear. Not until the mid-1900s did new research and aquaculture methods prove that salmon raised by artificial means could increase the size of annual runs.

Navigation aids proliferate

The legislators' concern for improved transportation centered largely on construction of railroads to "open up Alaska." In Southeast Alaska, the main effect of the railroad project was to procure more aids to coastal navigation. At the second annual meeting of the United States Chamber of Commerce, Secretary of Commerce William Redfield told national delegates that the value of the

railroad project would never be realized until Alaska waters were safe for ships. Redfield called for more lighthouses, wire-drag surveys, and lighthouse tenders equipped with radio communication systems. As a result, Congress appropriated more money than ever before for light station construction and improvements. Funds were also provided for the first gas-lighted buoys to mark hazards.

Pinnacle rocks were one of the greatest dangers to ships. Their tips could rise from great depths to stop just below the surface, where they remained unseen. Pinnacle rocks could, and did, rip open the hulls of steamers. They were largely responsible for Alaska's reputation as the "graveyard of the Pacific."

Ninety-two per cent of Alaska's coastal waters were still unsurveyed in 1917 when the U.S. Coast and Geodetic Survey began extensive wiredragging operations to pinpoint the pinnacle rocks. To accomplish this task, a wire cable was strung between two ships and set at a fixed depth. When the wire struck a hidden reef the hazard was marked by floats and the position recorded. Over the next few years more than a thousand pinnacle rocks were located and marked by wire-drag.

Morgan-Guggenheim syndicate creates shipping monopoly

Southeast Alaskans were less concerned with rail and road routes than with shipping monopolies and increased freight rates. Many were alarmed when eastern financiers formed a new steamship line in 1908. The Alaska Steamship Company resulted from the purchase of two steamship lines by Morgan-Guggenheim interests.

The Morgan-Guggenheim syndicate already operated 12 canneries in Alaska and produced one-eighth of the annual salmon pack. The new steamship firm was formed to help lower the cost of shipping copper ore from their mines near Valdez to West Coast smelters. The Morgan-Guggenheim interests also backed the new Copper River railroad. It was feared they would gain control of all of Alaska's transportation, along with its copper and salmon.

The tidewater-to-interior Alaska railroad was eventually constructed by the federal government instead of by private firms which could be influenced by the syndicate. This helped eliminate some fears. The Morgan-Guggenheim backed steamship company and its rival, the Pacific Coast Steamship Company, continued to monopolize Alaska shipping. Both charged freight rates which were viewed as excessive.

To remedy the situation, territorial legislators wanted to establish their own shipping board. The body would have authority to buy or build ships for freight and passenger service, and to levy a tonnage tax on shippers. The Alaska

Territorial Shipping Board was created in 1919. It brought about renewed recognition of Alaska's transportation problems, but was abolished after only two years.

World War I impacts Southeast Alaska

World War I caused an industrial boom in other parts of the nation. Its main effect on Alaska was to increase the demand for salmon, which caused prices to rise. High prices in turn resulted in a rash of robberies from fish traps. The U.S. Navy had to send ships to guard against fish piracy.

The war contributed to a drop in Alaska's population. There was little year-round employment. A greater proportion of Alaskans entered the armed forces than did residents of any of the states. Many had volunteered to serve in the Canadian army before the United States entered the war.

Aircraft construction accelerated with the war effort and had a slight effect on Southeast Alaska's economy. Sitka spruce was logged for building fighter planes. The wood was cut near Craig and Ketchikan. It was not a profitable venture, however. Wood grains, to be suitable for aircraft, needed to be straight. Half of the first barge shipment from an Alaskan mill was rejected. Sawmills continued to depend on seasonal fishing and mining needs to stay in business.

William Paul, Sr.

When William Paul, Sr., died in 1977 at the age of 92, he left behind an impressive list of "firsts": first Alaska Native to receive a college degree, first Native attorney, first Native to be elected to the territorial legislature. He also left behind a gift of inestimable value: he willed Southeast Tlingits a sense of pride in their heritage.

Paul was born to Louis and Tillie Paul in 1885. His father disappeared during a canoe voyage. Encouraged by his mother--herself a teacherand his stepfather, Paul continued his education. He finished law school and returned to Alaska to lead the growing Native movement. The Alaska Native Brotherhood had set forth two goals: citizenship and a single school system.

Young lawyer Paul believed that legal action, rather than protests, was the best way for Tlingits to obtain their rights. In 1922 he got the chance to prove his theory. His mother's uncle, the latest of the Chief Shakes of Wrangell, was arrested for voting illegally, since Natives had not yet been awarded the privilege. Paul successfully defended Chief Shakes. As a result, Alaska Natives won the right to vote two years before Congress extended citizenship to all

American Indians.

A few years later, two young Indian girls from Ketchikan were told they would have to enroll in the Indian school in nearby Saxman because Ketchikan classrooms were overcrowded. Paul filed suit against the Ketchikan school board on their behalf and won the case. The judge said it was up to the school district to provide adequate space for all Ketchikan students.

Paul was elected to the territorial legislature in 1926. Other Natives later won seats in both the House and Senate. Joined by them, Paul led a fight to broaden legislation providing old age pensions and aid to dependent children to include Natives.

Paul was respected not only as a political leader, but as a historian for the Native people of Southeast Alaska. His research led him to formulate new theories about the history of his clan. His own belief was that Tsimshians of the Nass and Skeena rivers were the ancestors of Tlingit-speaking Indians. More important to Paul than Tlingit origins were their ethics, which required courtesy, and respect for the property of others. These qualities formed the basis of Tlingit law. Paul's pride in his heritage was evident throughout his life. Today, Southeastern Indians continue to renew the traditions of their ancestors that William Paul, Sr., helped keep alive.

Southeast Alaska Natives organize

Not all Indians were against the changes that were taking place in their lives. Younger Tlingits and Haidas were more apt to accept new ways than older members. They had attended mission schools. They had been exposed to western commerce and wanted some of the benefits. The were able to adapt to the new wage system. Migration to towns like Juneau and Ketchikan meant that their ties to tribal traditions and to a subsistence economy were loosened.

In 1912 a Tsimshian and nine Tlingits from Sitka, Angoon, Juneau, and Klawock met at Sitka to organize the Alaska Native Brotherhood. It was the first regional Native organization. Three years later a women's group, the Alaska Native Sisterhood, was established. Chapters of the organizations, called camps, spread to most towns in Southeast Alaska. Members worked for citizenship rights and better education for Natives. They encouraged their people to abandon customs which were considered uncivilized.

Summary questions

Why were people opposed to establishment of Tongass National Forest?

Why were the Treadwell mines closed?
Why was a territorial shipping board established?

Inquiry question

Find out where canneries operated in Southeast Alaska during the last fishing season.

Many Nations Challenge Tlingit Claims1873-1900 Developing Southeast Alaska1900-1922 Some Needs Are Met1922-1942 Between Two Wars1945-1980 The "Old Alaska"' VanishesSuggested Readings

Southeast Alaska
1922-1942 Between Two Wars

In this section you will learn about:

Fox farming
Aviation developments
Native land claims
World War II impact

Fox farming becomes attractive

High fur prices that followed World War I made raising foxes economically attractive. A new industry was born. Islands were in much demand for use as fox farms because the animals could run free. It was believed that wild animals produced better pelts than pen-raised animals. Blue fox was the species usually raised in Alaska.

During the decade after the war three-fourths of Alaska's fox farms were on Southeast Alaska islands. Nervous and shy, especially in breeding season, the foxes adapted well to the seclusion which islands offered. Nearby canneries provided cheap food in defective cans of salmon and scraps of fish. The animals preyed on wild birds and their eggs.

Fox-farming did not require much capital. A fox farmer could lease an island from the U.S. Forest Service for as little as $25 a year. One or two pair of faxes was enough to stock an island if the farmer could subsist for two or three years while the brood stock multiplied.

By 1920 many fox farm sites had been leased in the Tongass National Forest. Many fox farm operators built cabins on the islands and lived in them. Others visited the islands only to distribute food and skin their furs. The worldwide economic depression of the 1930s destroyed the fledgling industry when the price of furs dropped.

Tokeen on Marble Island

Long ago, Southeast Alaska Indian children played with dolls that had marble heads. Their parents had probably painstakingly chiseled the marble from deposits near Prince of Wales Island (near today's Ketchikan). In 1909, steam-powered machinery provided an easier way to remove the stone, and a new industry was born.

One of the best known marble quarries was at Tokeen on Marble Island, off the west coast of Prince of Wales Island. Blocks of marble, some weighing as much as

11 tons, were quarried from the island and loaded onto flat cars. The gravity-operated cars traveled down narrow-gauge track to the beach, where the marble was loaded on barges for shipment to the Vermont Marble Company mill at Tacoma. There the stone was sawed and polished for use in buildings throughout the Northwest. Because of the high shipping costs, very little of the polished Tokeen marble was ever returned to Alaska. An exception is the marble used in the state capitol at Juneau, which has four pillars and much interior trim of Tokeen marble.

At the peak of marble production, there were eight quarries employing 70 workers at Tokeen. The workers lived in bunkhouses, took their meals in the company dining hall, and worked six days a week for nine months of the year. The quarries yielded more than $2.5 million in marble before the operation ended in 1927. Most of the buildings at Tokeen have rotted away now, and the quarries are filled with water. In fact, one of the quarries served as a marble-lined swimming pool for loggers who harvested timber near the site half a century after the last block of marble had been carried away.

Commercial air traffic starts

Alaska's first commercial airline operation began in Ketchikan when Roy F. Jones flew a flying boat named the Northbird from Seattle. When he taxied to the Ketchikan dock on July 18, 1922, Jones and his mechanic received an uproarious welcome. Church bells, fire sirens, and steam whistles marked their arrival. The men were carried on the shoulders of the crowd to Pioneer Hall to receive special honors.

For the rest of the summer, the Northbird carried miners, sales people, and sightseers from Ketchikan to remote fishing and mining camps. Jones returned the next summer with plans to expand his airline, but the Northbird crashed on a flight from Ketchikan to Loring. Though Jones was uninjured, he abandoned his plans. Southeast Alaska needed air transportation, but the airplanes to provide it had not yet been perfected. Engines lacked adequate cooling systems and were undependable. Bearings were inferior and early floats were heavy and awkward, limiting the loads that planes could carry.

New attempts at commercial aviation in Southeast Alaska were made in 1929. On a sunny, spring day of that year, R.E. Ellis and Anscel Eckmann arrived in Juneau by seaplane. They carried a Seattle paper published that morning and a bottle of fresh Seattle milk. Both items were displayed with much ceremony as the first same day delivery" ever made from Seattle to Juneau.

By 1936 three airlines were well established in Southeast Alaska. R.E. Ellis who had brought the first fresh milk from Seattle operated Ellis Airlines. He worked

for many other airlines before forming his own with a four-place airplane he bought on credit in Seattle. Sheldon Simmons founded Alaska Air Transport. He raised $3,000 among Juneau residents to rebuild an airplane that had been wrecked in a snowstorm. Simmons flew up to 18 hours a day in all kinds of weather to establish his company. He was the first commercial pilot to operate year-round in Southeast Alaska. Jim Davis, a boat operator, organized Marine Airways when Alaska Air Transport began cutting into his profits. He and pilot Alex Holden bought a Bellanca Pacemaker, nicknamed "Shakey Jake," because it shook and rattled when it flew. They established weekly mail runs, which included Chichagof Island villages and Sitka. The three firms eventually became part of Alaska Airlines that had started in Anchorage.

Depression saves totem poles

Cedar totems have been significant in Tlingit and Haida Indian cultures for centuries, however they did not become so elaborate or numerous as commonly believed until improved carving tools of iron and steel were available from Euroamerican traders. Some of the most handsome of these later poles were those of the Haida Indians at Old Kasaan on the east coast of Prince of Wales Island. Several of these were exhibited nationally in 1904 and later formed the beginnings of Sitka National Historical Park. The value of the remaining poles at Old Kasaan was recognized but efforts to create a national monument there were delayed until 1916, by which time a fire had ravaged most of the totems remaining at the village site. At other locations in Southeast Alaska, totem poles, house posts, and other treasures of Native art were usually cared for with great attention, but some poles were abandoned when villages relocated for one reason or another. Carving of new poles declined as Southeast Alaska Natives adopted nonNative lifestyles.

Strangely enough, the depression saved many of Southeast Alaska's totems. In 1938 the Civilian Conservation Corps (CCC), which employed laborers on government projects, began a totem pole preservation project under the direction of the U.S. Forest Service. By the end of the depression, 48 poles had been restored, 54 duplicated, and 19 new totems carved. The CCC also documented stories and traditions connected with the totems.

Civilian Conservation Corps employees worked on many U.S. Forest Service projects in Southeast Alaska. They restored the old Russian cemetery at Sitka, excavated the archaeological site of the first Russian fort near Sitka, built a brown bear observatory on Admiralty Island, and erected the first rental cabins in the national forest. They removed log jams from rivers and operated a trout hatchery at Ketchikan.

Natives file land claims suit

Many of the U.S. Forest Service projects took place on land that Indians claimed. The projects came at a time when there was strong national sentiment for preserving Indian culture and for increasing the amount of land set aside for Indian reservations. The federal Indian Reorganization Act of 1934 established six reserves in Alaska, none of them in Southeast Alaska. In 1935, Congress allowed Tlingit and Haida Indians to sue the federal government for their losses. The Indians asked for $35 million to make up for land and hunting and fishing rights that had been taken from them. The case was not finally decided for 33 years. In January of 1968, the Tlingit and Haidas received $7.5 million for loss of 16 million acres of ancestral lands. The claims court found the Indians had established use and occupancy to most of Southeast Alaska. While the suit sat in the federal courts, the reservation movement ended.

World War II impacts Southeast Alaska

As Southeast Alaska Native claims for land settlement went to the courts. Congress began to seriously consider strengthening army and navy bases in the territory. One result was an appropriation of almost $3 million to construct a naval air station on Sitka s Japonski Island. After the Japanese attacked Pearl Harbor in June, 1941, the army built Fort Ray on other islands in Sitka Sound. Cannons guarded the harbor entrance. Auxiliary air facilities were built at Annette Island and Yakutat and a cargo transfer facility at Excursion Inlet eventually housed Germans captured in Europe.

The war affected Southeast Alaska's economy. The Alaska-Juneau mine, like all gold mines in Alaska, was shut down because gold production was not considered critical to the war effort. It never reopened. At Sitka, expansion of the naval base created boom town conditions. As he watched boatloads of troops crossing Sitka Sound, one longtime resident sadly remarked that "old Alaska" was lost. " . . . wrecked. This is about as bad as being invaded by the enemy."

As had World War I, World War II created a demand for high quality spruce to construct fighter planes. The Alaska Spruce Log Program was established in 1942. The goal was to harvest 100 million board feet of spruce annually at Edna Bay, west of Prince of Wales Island. Nine logging camps went to work cutting the timber. Two hundred people lived at the headquarters at Edna Bay. Cut logs were formed into what were called Davis rafts, oceangoing log rafts 280 feet long by 60 feet wide by 30 feet deep. Tugboats towed the enormous rafts to mills in Puget Sound. This program ended two years later when metal replaced wood in the fighter planes.

Summary questions

What destroyed the fox farming industry?
Why did a claims court award the Tlingit and Haida Indians $7.5 million?
How did World War II affect Southeast Alaska?

Inquiry question

Look up World War II American fighter planes and see how many were made of spruce.

Southeast Alaska
1945-1980 The Old Alaska"' Vanishes"

In this section you will learn about:

Postwar economic development
Native claims conflicts

Postwar economy becomes international

Mining was slow to recover from the World War II shutdowns. The fishing industry was troubled, too. By the mid-1950s, forest products had outstripped fish as the most valuable resource in Southeast Alaska. The annual timber harvest doubled and then quadrupled. Pulp mills, so long proposed, became a reality. At Ward Cove near Ketchikan, the Ketchikan Pulp Company began constructing a $55 million mill in 1952. At that time it was the largest single industrial investment ever made in the territory. An extensive logging operation got underway at Hollis on Prince of Wales Island. Two years later, the first shipload of pulp was on its way to Argentina under the brand name Tongacell.

The Japanese, so recently the enemy, now became investment partners. They poured millions of dollars into lumber mills at Wrangell and Sitka. There were problems with meeting Japanese needs, however. They wanted to import round logs and not processed lumber. The primary manufacturing regulation prevented it. Under this rule, all Alaska timber which was exported had to be processed. This rule was designed to give more jobs to Alaskans and to encourage building pulp and lumber mills, but manufacturing costs were higher in Alaska. This meant lumber products were too high-priced to be competitive.

Some critics questioned whether the primary manufacture regulation gave Alaskans more jobs. The same people were still unemployed. The spectacular growth of the forest products industry did little to solve their economic problems.

Economic problems continue

Federal policies dating back to the 1930s supported the Alaska Natives' desire to reestablish some control over natural resources. Programs to put the policies into effect, however, were contradictory. For example, a loan program was approved after World War II to help Natives buy fishing boats and build canneries. A conflicting federal policy urged tighter credit. The government foreclosed on loans that could not be repaid when fishing runs were poor. The federal response was to increase funding for welfare programs.

Most Natives were no better off economically than they had been before World War II, but they made political gains. In 1949, the territorial senate elected Frank

Peratrovich of Klawock as president. Natives held seven seats in the 1952 legislature. Natives, including several from Southeast Alaska, were also among the 55 delegates who met in Fairbanks in 1955 to begin work on a proposed state constitution.

Among the first actions of the new state legislature was to outlaw fish traps. This issue had split Southeast Alaska residents for decades. Abolishing fish traps was expected to help small operators. It would increase the number of fish that could be caught with mobile gear. But cannery operators would suffer from increased costs. They would have to pay more for fish caught from boats, and the number of salmon they would receive for processing would not be as dependable.

Tsimshian Indians of Annette Island near Ketchikan immediately disputed the trap ban. They had been awarded treaty rights to fish in traditional and accustomed" areas as they saw fit. The U.S. Supreme Court eventually upheld their right to use a limited number of traps. The Annette Island traps yield was only a fraction of the total Alaska catch.

Neither the ban on fish traps nor the transfer of fisheries management to the new state ended the threat to the salmon runs. Prospects for fisheries continued to be dim.

Ferries link Southeast Alaska communities

The need for better transportation was one of the first problems that the new state legislators tackled. The U.S. Forest Service had built local roads in many parts of Southeast Alaska. Airports and seaplane facilities were developed or improved.The Alaska Marine Highway was the most welcome of all transportation improvements to Southeast Alaska residents. The marine highway system began operating in 1963. Three ferries, the Malaspina, the Taku and the Matanuska, provided regular service from Prince Rupert in Canada to Haines. They linked seven towns along the Southeast Alaska coastline with highways. Each ferry was capable of carrying 108 cars and 500 passengers.

Admiralty Island dispute begins

In 1968 the U.S. Forest Service awarded U.S. Plywood Champion Papers the biggest contract in Alaska forest history. The sale amounted to 8.75 billion board feet of timber. Most of the trees to be cut were on Admiralty Island. The island was also a nesting area for hundreds of bald eagles and home to great numbers of brown bears. The Sitka Conservation Society and the Sierra Club were concerned with the effect the timber sale might have on wildlife, salmon runs, and ecology. They filed suit to stop the sale.

Protecting bald eagles was a relatively new concern in Alaska. In 1917 the territorial legislature had established a bounty on eagles. The birds preyed on young foxes on Southeast Alaska fox farms and on spawning salmon. More than 128,000 eagles were killed for bounty before the federal government passed legislation to protect them in 1952. The proposal to log Admiralty Island was viewed as a further threat to the eagle's survival. Logging would mean the eagles had fewer places to nest.

Native claims conflict

Before the timber issue was settled the Alaska Native Claims Settlement Act was passed. The Tlingit and Haida Indians of Southeast Alaska became members of Sealaska Corporation.

Sealaska Corporation was composed of nine village and two urban corporations. Together, the corporations were entitled to 550,000 acres in Southeast Alaska. Three of the corporations claimed land on Admiralty Island.

One of the corporations was Kootznoowoo, that included the residents of Admiralty Island's only Native village, Angoon. The Angoon Tlingits managed to carry on a largely traditional lifestyle in their island isolation. They wanted the land in order to continue subsistence living. The two urban corporations, Goldbelt of Juneau and Shee Atika of Sitka, claimed portions of Admiralty Island for its timber. Areas of the island best-suited for logging also supported most of the wildlife and were the most accessible for recreation.

When Congress passed the Alaska National Interest Lands Conservation Act in November of 1980 it designated Admiralty Island as a national monument, but excluded the Greens Creek mineral deposit from the wilderness. The bill gave Shee Atika Corporation 23, 000 acres in exchange for the same amount of Native-owned land in another part of the national forest. On most of the island, however, the Forest Service would now be charged with preserving timber instead of harvesting it.

U.S. Borax discovers molybdenum

In other parts of Southeast Alaska national interest land designations affected the future of mining. One of these areas was Misty Fjords near Ketchikan. In 1974, U.S. Borax discovered large deposits of molybdenum at Quartz Hill. In order to sample the ore to see if a molybdenum mine would be profitable, U.S. Borax asked for permission to build an 11-mile access road from tidewater to the mine site.

Environmentalist groups, fishers, and the Ketchikan Native Corporation all protested the proposal. They thought the road would disturb the area's beauty and affect the salmon runs. The secretary of agriculture refused the permit and suggested that samples could be transported by helicopter rather than by road. U.S. Borax filed suit, arguing that helicopter access was too expensive.

The 1980 legislation made Misty Fjords a national monument. But the 150,000 acres that U.S. Borax needed to build the access road and dock facilities were excluded. Special rules provided for supervision of the construction to make sure that the environment and fisheries were not harmed.

Land use disputes create new force in Southeast Alaska

As it did in other regions of Alaska, resolution of Alaska Native land claims with the passage of the Alaska Native Claims Settlement Act created major new forces in Southeast Alaska's economy which have undertaken active resource development projects. Sealaska Corporation acquired Ocean Beauty Seafoods, Inc., and some of the assets of the bankrupt New England Fish Company. The Tlingit and Haida Central Council used $1.1 million in federal employment assistance to train Natives in fish processing, hatcheries operation, and other industries. The new Sealaska Timber Corporation marketed its first shipment of Native-owned timber in September of 1980. The shipment was valued at $2 million. Village corporations were also beginning new economic ventures. Disputes over control of Southeast Alaska's land and other resources, however, will remain as much a part of the region's future as they have been a part of its past.

Summary questions

Why was a primary manufacture rule adopted?
Why were fish traps outlawed?

Inquiry question

Find out if the urban and rural Native corporations in Southeast Alaska have resolved their conflicting desires for Admiralty Island.

Alaska Native Heritage Center
EYAK, TLINGIT, HAIDA & TSIMSHIAN
01-01-2000

Who We Are

The Eyak, Tlingit, Haida and Tsimshian share a common and similar Northwest Coast Culture with important differences in language and clan system. Anthropologists use the term \"Northwest Coast Culture\" to define the Eyak, Tlingit, Haida and Tsimshian cultures, as well as that of other peoples indigenous to the Pacific coast, extending as far as northern Oregon. The Eyak, Tlingit, Haida and Tsimshian have a complex social system consisting of moieties, phratries and clans. Eyak, Tlingit and Haida divide themselves into moieties, while the Tsimshian divide into phratries. The region from the Copper River Delta to the Southeast Panhandle is a temperate rainforest with precipitation ranging from 112 inches per year to almost 200 inches per year. Here the people depended upon the ocean and rivers for their food and travel.

Although these four groups are neighbors, their spoken languages were not mutually intelligible.

Eyak is a single language with only one living speaker
The Tlingit language has four main dialects: Northern, Southern, Inland and Gulf Coast with variations in accent from each village
The Haida people speak an isolate (unrelated to other) language, Haida, with three dialects: Skidegate and Masset in British Columbia, Canada and the Kaigani dialect of Alaska
The Tsimshian people speak another isolate language, Sm'algyax, which has four main dialects: Coast Tsimshian, Southern Tsimshian, Nisga'a, and Gitksan.

Eyak occupied the lands in the southeastern corner of Southcentral Alaska. Their territory runs along the Gulf of Alaska from the Copper River Delta to Icy Bay. Oral tradition tells us that the Eyak moved down from the interior of Alaska via the Copper River or over the Bering Glacier. Until the 18th century, the Eyak were more closely associated with their Athabascan neighbors to the north than the North Coast Cultures.

Traditional Tlingit territory in Alaska includes the Southeast panhandle between Icy Bay in the north to the Dixon Entrance in the south. Tlingit people have also occupied the area to the east inside the Canadian border. This group is known as the "Inland Tlingit". The Tlingits have occupied this territory, for a very long time. The western scientific date is of 10,000 years, while the Native version is "since time immemorial."

The original homeland of the Haida people is the Queen Charlotte Islands in British Columbia, Canada. Prior to contact with Europeans, a group migrated north to the Prince of Wales Island area within Alaska. This group is known as the "Kaigani" or Alaska Haidas. Today, the Kaigani Haida live mainly in two villages, Kasaan and the consolidated village of Hydaburg.

The original homeland of the Tsimshian is between the Nass and Skeena Rivers in British Columbia, Canada, though at contact in Southeast Alaska's Portland Canal area, there were villages at Hyder and Halibut Bay. Presently in Alaska, the Tsimshian live mainly on Annette Island, in (New) Metlakatla, Alaska in addition to settlements in Canada.

House Types and Settlements

Before and during early contact with the non-aboriginal population, the people built their homes from red cedar, spruce, and hemlock timber and planks. The houses, roofed with heavy cedar bark or spruce shingles, ranged in size from 35'-40' x 50'-100', with some Haida houses being 100' x 75'. All houses had a central fire pit with a centrally located smoke hole. A plank shield frames the smoke hole in the roof. Generally, each house could hold 20-50 individuals with a village size between 300-500 people.

The people had winter villages along the banks of streams or along saltwater beaches for easy access to fish-producing streams. The location of winter villages gave protection from storms and enemies, drinking water and a place to land canoes. Houses always faced the water with the backs to the mountains or muskeg/swamps. Most villages had a single row of houses with the front of the house facing the water, but some had two or more rows of houses.

Each local group of Eyak, Tlingit, Haida and Tsimshian had at least one permanent winter village with various seasonal camps close to food resources. The houses held 20-50 people, usually of one main clan. In each Eyak village, there were two potlatch houses, outside of which was a post topped with an Eagle or Raven. The dwelling houses were unmarked. The southern Tlingit had tall totem poles in the front of their houses. The Northern Tlingit houses had fewer and shorter frontal totem poles.

Tools and Technology

Southeast Alaska's environment is a temperate rain forest. This environment

produces many tall and massive trees. Wood was the most important commodity for the people. Houses, totem poles, daily utensils, storage and cooking boxes, transportation, ceremonial objects, labrets (worn by high status women), clothes all were made of wood and wood products. The tools to make the wood into usable items were adzes, mauls, wedges, digging sticks and after contact, iron. To cut the wood people used chipped rocks, bones, beaver teeth, and shells. For light, the Eyak used a clamshell with seal oil or pitch, and a lump of fat for a wick in the sleeping room. Dried ooligan were used as candles. Also, hollowed sandstone with cotton grass fashioned into wicks.

Various means were used to harvest the seasonal salmon runs. Fish weirs (fences) and traps were placed in streams. Holding ponds were built in the inter-tidal region. Dip nets, hooks, harpoons and spears were also used to harvest salmon during the season. A specialized hook, shaped in a 'V' or 'U' form allowed the people to catch specific sized halibut.

Various baskets were used for cooking, storage, and for holding clams, berries, seaweed and water. The Tsimshian used baskets in the process of making ooligan (a special of smelt) oil. Basket weaving techniques were also used for mats, aprons, and hats. Mats woven of cedar bark were used as room dividers and floor mats, as well as to wrap the dead prior to burial or cremation. The inner cedar bark was pounded to make baby cradle padding, as well as clothing such as capes, skirts, shorts and blankets (shawls).

The Nass River Tsimshian are credited with originating the Chilkat weaving technique, which spread throughout the region.

Social Organization

No central government existed. Each village and each clan house resolved its differences through traditional customs and practices; no organized gatherings for discussions of national policy making took place. Decisions were made at the clan, village or house level, affecting clan members of an individual village or house. The people had a highly stratified society, consisting of high-ranking individuals/families, commoners and slaves. Unlike present day marriages, unions were arranged by family members. Slaves were usually captives from war raids on other villages.

All four groups had an exogamous (meaning they married outside of their own group), matrilineal clan system, which means that the children trace their

lineage and names from their mother (not their father as in the European system). This means the children inherit all rights through the mother, including the use of the clan fishing, hunting and gathering land, the right to use specific clan crests as designs on totem poles, houses, clothing, and ceremonial regalia.

The Eyak were organized into two moieties, meaning their clan system is divided into two reciprocating halves or "one of two equal parts". Their moieties, Raven and the Eagle, equated with the Tlingit Raven and Eagle/Wolf and with the Ahtna Crow and Sea Gull moieties. The names and stories of the clans in these moieties show relationships with the Tlingit and Ahtna.

In the Tlingit clan system, one moiety was known as Raven or Crow, the other moiety as Eagle or Wolf depending upon the time period. Each moiety contained many clans.

The Haida have two moieties, Eagle and Raven, and also have many clans under each moiety. The clans that fall under the Haida Eagle would fall under the Tlingit Raven. One example: Tlingit Raven/Frog; Haida Eagle/Frog. The Tsimshian had phratries (four groups instead of two groups). There are four crests: Killerwhale (Blackfish), Wolf, Raven and Eagle. However Fireweed, Wolf, Raven and Eagle are the Gitksan's phratry names. The Tsimshian Killerwhale and Wolf are one side and their opposite side are the Eagle and Raven. However, the Gitksan have Fireweed and Wolf as their opposites to Eagle and Raven.

Clothing

All four groups used animal fur, mountain goat wool, tanned skins and cedar bark for clothing. Hats made of spruce roots and cedar bark kept the rain off the head. After western trading, wool and cotton materials were common.

Transportation

The main means of travel was by canoes. The people traveled regularly for seasonal activities such as subsistence and trading. The Haida canoes, made from a single cedar log up to 60 feet in length, were the most highly prized commodity.

Traditional and Contemporary Subsistence Patterns

Contemporary subsistence activities and traditional ceremonies are still essential and important to the Eyak, Tlingit, Haida and Tsimshian people's cultural identity.

The water supplied their main food. One of the most important fish is salmon. There are five species: King (chinook), silver (coho), red (sockeye), chum (dog salmon), pink (humpback or humpy). Steelhead, herring, herring eggs, and ooligans (eulachon) were also caught and eaten. Southeast waters produce an abundance of foods including a variety of sea mammals and deepwater fish. Some sea plants include seaweed (black, red), beach asparagus, and goose tongue. Some food resources are from plants (berries and shoots), and others from come from land mammals (moose, mountain goat, and deer).

Traditionally, clans owned the salmon streams, halibut banks, berry patches, land for hunting, intertidal regions, and egg harvesting areas. As long as the area was used by the clan, they owned the area. The food was seasonal and therefore had to be preserved for the winter months and for early spring. The food was preserved by smoking in smokehouses or was dried, either by wind or sun. These subsistence patterns are still a crucial part of Southeast Alaska Native people's cultural identity.

Ceremonies

The Eyak, Tlingit, Haida and Tsimshian are known for a ceremony called the "potlatch" and feasts. Potlatches are formal ceremonies. Feasts, a less formal but similar event, are more common with the Haida, in which debt was paid to the opposite clan.

Events

High-ranking Eyak, Tlingit, Haida and Tsimshian clans and/or individuals were expected to give potlatches. However, a potlatch could be given by a commoner who could raise his position by doing so. Except in the Haida tradition, the host would not raise his personal status, but rather the status of his children. Potlatches were held for the following occasions: a funeral or memorial potlatch, whereby the dead are honored; the witness and validation of the payment of a debt, or naming an individual; the completion of a new house; the completion and naming of clan regalia; a wedding; the naming of a child; the erection of a totem pole; or to rid the host of a shame. Potlatches might last

days and would include feasting, speeches, singing and dancing. Guests witness and validate the events and are paid with gifts during the ceremony. In potlatches, there would be a feast, however, a feast does not constitute a potlatch.

Regalia

Regalia worn at potlatches were the Chilkat and Raven's Tail woven robes, painted tanned leather clothing, tunics, leggings, moccasins, ground squirrel robes, red cedar ropes, masks, rattles, and frontlets. Other items used at potlatches inducle drums, rattles, whistles, paddles, and staffs. Only clan regalia named and validated at a potlatch could be used for formal gatherings.

The Chilkat robes were made of mountain goat wool and cedar warps. The Chilkat weaving style is the only weaving that can create perfect circles. The Raven's tail robe is made of mountain goat wool. Some of the headpieces had frontlets that would also have sea lion whiskers and ermine. After contact, robes were made of blankets, usually those obtained from the Hudson Bay trading company, adorned with glass beads and mother-of-pearl shells, along with dentalium and abalone shells.

Southeast Alaska Native Stories
Group Reading Worksheet

In your group, follow these directions:

1. Read the story you've been given, silently or aloud.
2. As a group, work together to fill in each of the columns below about your story, except "Similarities to Other Stories". Write short notes for each one.
3. Choose someone in the group who will share what you've written with the rest of the class.

TITLE OF STORY & PLACE FROM	CHARACTERS (human & animal)	3 MAIN EVENTS IN THE PLOT	LESSON LEARNED/ SOMETHING CREATED	SIMILARITIES TO OTHER STORIES
Title: Place:	* * *	* * *	* * *	* * *
Title: Place:	* * *	* * *	* * *	* * *
Title: Place:	* * *	* * *	* * *	* * *
Title: Place:	* * *	* * *	* * *	* * *

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Title: Place:	* * *	* * *	* * *	* * *
Title: Place:	* * *	* * *	* * *	* * *

Kéet
by Claribel and Henry Davis
http://www.alaskool.org/native_ed/curriculum/Keet/Keet_TOC.htm

This legend tells the origin of Killerwhales.

There once was a young man named Naatsilanéi. He was a very good hunter. Because he was such a good hunter his brother-in-law were jealous of him.

So one day they took him away out to a large bare rock in the sea. There were many seals and sealions on that rock. While Naatsilanéi was on the rock the brothers-in-law started paddling away in their canoe. All except the youngest brother-in-law wanted to leave Naatsilanéi on the big rock. The youngest man tried to help him by getting the brothers-in-law to go back. But they finally did leave Naatsilanéi and went back to their camp.

Not having anything to do Naatsilanéi slept a lot. One day while he was still sleeping he heard someone come up to him. He heard, "I've come to help you."

When he looked, there was no one around. So he pulled the blanket up over his head again. Again he heard the same voice, "I have come to help you." Now he knew that something was there that would help him.

He made a little peekhole in his blanket. Through the hole he saw a seagull coming toward him. Before the seagull could speak, Naatsilanéi said, "I have seen you already!" Then the seagull told Naatsilanéi that he would be asked to cure somebody. He would be asked to help a sick person. If he cured the sick person, he would be rewarded.

At low tide Naatsilanéi went down to find seafood. Seafood was the only food he could find on this rock. While he was looking around the rocks, lifting the wide kelp hunting for food, he found a place that seemed to be a door. He entered the door and was inside a large house.

At the back of the house was a sick man-the chief's son. As soon as Naatsilanéi looked at the sealion, he could see why he was sick. There was a broken spearhead in his back. Asked if he could cure him, he replied, "Yes."

He began to act like a medicine man. He asked for water. Singing like a medicine man, he circled around the dying young man. After using the water to wash the wound, he took hold of the spearhead. He gave it a little turn and pulled it out. That's all there was to that. He could easily see why the sealions had not been able to see the spearhead themselves.

When he was asked what he wanted for payment the seagull advised him to accept one of the bags hanging from the ceiling. So he asked for one of the bags, which is the west wind bag.

The sealions gave it to him, telling him the bag would take him ashore from this rock. He was warned not to think of this island where he was at. He was only to think of his home at all times. So he got inside the bag. He was pretty much on his way toward land when he thought of the island. He felt the bag bumping on the rocks. There he was right back on the island again!

The sealion people came out, put him in the bag again and set him adrift. He drifted towards land again. But this time he thought and thought only of land. Very soon he was bumping against the beach on the mainland.

At night when everyone was asleep he came to his wife. He asked her for his carving tools. That was all he took. Then he went back to a place where he set up his dwelling.

Then he started carving killerwhales. First he used cottonwood. He carved eight of them. Eight different killerwhales. When he finished carving he dug a big hole like a pond in front of his dwelling. He set them there on the beach. He told them to go out and bring him all the fish, seals, or whatever food they could get. The killerwhales jumped into the pond. There was a lot of commotion, a lot of foam in the pond. But very soon the killerwhales came drifting up again out of the water.

Next he carved from red cedar. Again when he finished carving he set them on the beach. Again he instructed them to go after food. And again the same thing happened. The killerwhales just drifted back to shore.

Next he tried hemlock. The same thing happened. Then he tried other kinds of wood.

Finally he tried yellow cedar. Again he carved eight killerwhales. He lined them up on the beach. He talked to them. When he had finished talking they jumped into the water and swam out to sea. This time they stayed underwater. They brought back to him codfish, red snapper, king salmon, halibut, seals, or whatever they could get hold of because those killerwhales were made to be good hunters. Every day they brought back a lot of seafood. Before too long Naatsilanéi had filled his house full of food. Whatever the killerwhales had brought for him.

Then one day he saw his brothers'-in-law clan moving to another camp in their canoes. He set the killerwhales on the beach. He lined them up. Then he instructed them to swim out and wreck all the canoes. "Let those people drown

because they were the people who left me on the rock to die. All except the youngest. He was the only one who tried to paddle back to help me."

Then the killerwhales went out and wrecked all the canoes. The young boy was thrown on the wreckage by the killerwhales. Two killerwhales had the wreckage behind their fins and brought him back to shore.

After this happened Naatsilanéi again lined up the killerwhales on the beach. He started talking to them, as if they were human beings. Finally he told them even though they were made to kill they should not harm human beings because it was a human being who had carved them. So to this day killerwhales will not harm any people at all even though they can kill anything that is in the water or in the sea.

Whenever Tlingits see them going by at sea, they consider them as hunters going out hunting. They ask them to bring food.

Whenever killerwhale fat is thrown into the fire it crackles like yellow cedar burning. To this day, people who belong to Naatsilanéi's clan may use the killerwhale as their crest. They call themselves the killerwhale people. The crest may be used on their blankets, shirts, moccasins, dancing hats and helmets, totem poles. The crest may be identified by the dorsal fin and the sharp teeth.

At Klawock you can see a totem pole which shows Naatsilanéi with the killerwhales he had carved. Tlingits call the killerwhale "KÉET."

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Qqaadaxwa qa Jihlghiidalgins
Those Who Stay a Long Way out to Sea
By Haayas
From *A Story as Sharp as a Knife,* 2011
Translated by Robert Bringhurst

When they camped at the mouth of the Tallgrass River,
one of them had hunting dogs.
Ten were in his kennel.
He left one morning with his people.
They went to hunt with dogs.
They took their sisters with them too.

The ground was flat.
They had not gone far
when the dogs caught wind of something.
They chased it.
When they had killed it and lighted a fire,
the day was ending.

They cooked it,
and they ate it,
eating their fill.
It was fatter than black bears usually are.
They did not give a thought to this fact.

It was different from black bear,
and its hair was matted in strands.
They gave not a thought to the matter.
And then it was night.
They lay down.
At daybreak the one who hunted with dogs looked up.

Then he looked around.
He saw steep cliffs
walling them in on all sides.
He roused his companions.

They all sat up.
They looked everywhere around.
They saw steep cliffs walling them in on all sides.
They saw no escape,
and they were unhappy.

One of them said,
“Let’s build a fire.”
They did as he said.
They had no idea what else they should do,
so they kindled a fire.

They did it —
but not for the sake of preparing a meal.
They did it for nothing
except to have a fire to sit by.
They saw no way out.

They were talking it over,
and one of them said,
“Let’s put a dog into the fire.”

They agreed, one and all.
“Put black bear fat in the fire first.”
And they did what was said.
They put black bear fat in the fire.
It started to burn.

Then they hobbled one of the dogs.
They put it in too.
When it had burned completely away,
they looked up above.
They saw the same dog
walking around at the top of the cliffs.

They said, “Let’s tie the legs of all of the dogs.
Let’s do the same with them all.”
So they hobbled the dogs.

They had nine dogs left,
and when they had tied them,
they put them, one by one, into the fire.
As soon as each was burned away completely,
they saw it again at the top of the cliffs.

They put all ten of them into the fire.
And then up above, at the top of the cliffs,
they could see them.

The one who hunted with dogs said,
“Put me in the fire too.”
He said it again,
and they did as he told them.

Much as they loved him,
they knew that a spirit-being had trapped them,
and so they consented.
They fed him to the fire
as he told them they should do.

He burned completely away.
They looked up above.
They saw him again,
walking around with the dogs.
Up until then, they had been weeping.
But now they could see him,
walking around with the dogs.

Another one said the same thing:
“Tie up my hands and my feet
and put me in the fire.”
And they did as he said.
They put him into the fire.

After he burned completely away,
they looked up above.
They saw him again,
walking around with the one who hunted with dogs.
After that, they were happy.

They understood
that they were not simply going to die.
Then another spoke up.
“It is not good to tie each other up,” he said.
“We would be happier
if we walked into the fire.”

And they did what he said.
They stepped into the fire
without being tied.

All of them walked, one after another, into the fire.
All of them escaped,

and they were happy.

Then they came back to the camp.
They landed.
They saw that the people had left
the mouth of the Tallgrass River.

The one who hunted with dos said to launch the canoe,
and they did so.
They went in pursuit of their friends.
They were now just as happy
as they had been unhappy before.
They were happy because they were freed
from the cliff that enclosed them.
That's how it was as they paddled along.

When they came in sight of Ttii,
they sang paddling songs.
They sang out so the others would hear them.
Even so, the village gave no sign.
Even so, they continued their singing.

When we're closer to town,
they will hear us, they thought,
so they kept up their singing.
Even so, the others heard nothing.

They came up in front of the town.
Even so, no one paid them the slightest attention.
Then they spoke to one of their number.
"Older brother, go ashore.
Ask why it is they don't notice us,"
they said to one from among them.

He did what they said.
He went up to the others
and talked to them.
They paid him no attention.
When he entered the house,
he rattled the doorflap.
No one there in the house looked toward the door.

He walked between them
and went to the rear of the house.

In the rear of the house sat his friends and his wife
with the head of the household.
He sat down among them.
His wife and the headman said to each other,
“What has come over us?”
Then the one who had just come ashore understood
that he and his brothers had turned into gods.

Then he stood up
and went back the way he had come.
As he stepped through the door
he had tears in his eyes.

He returned after a moment to the canoe.
Before he had reached them,
they started to question him.
“Why don’t they see us?” they said.
The spoke without leaving their seats in the canoe.

“We have turned into gods,” he responded.
At last the crewmen knew what had happened.
The one with the hunting dogs said,
“Let’s go back where we were.”
The crew did as he said.
They agreed.
They went back to where they’d been.

They arrived at the campsite.
The place did not please them at all.
They pulled up in front of it.

One of them stood in the bow with his pole.
The leader said to him,
“Bring us about,”
and he did as he said,
but not one went ashore.

They said to each other,
“Wait, we could try to village again.”
All of them said,
“Let’s go there now!”
And then they admitted their feelings.

By then the canoe had drifted a little.

The leader spoke to the one in the bow.
“Bring the bow around toward the village.”

As he brought them about with the bow toward the village,
just as he said,
they arrived in front of the village.
But earlier, they had paddled a long time.

“Why is it we paddled a long time to the village before,
and now, by bringing the bow around toward the village,
we come up in front of it?”
They asked this of one another.

“Really, we’ve turned into gods,”
they said to each other.
They had really turned into gods.

“Let’s name one another,”
they said to each other.
they were ready to do it at once by speaking in turn.

They said, “First give the bow man a name.”
And they gave him a name.
“His name will be
Spirit Who Handles the Bow Pole.”
That’s what they named him.

They were ready to name the ones amidshops too.
And they gave them names.
“His name will be the Spirit Who Keeps Bailing.”
That is another name that they used.

Soon the whole crew had been named.
They named each one of their sisters too.
“this one’s name will be Clear Sky Woman.”
“One will be Myth Woman.”
“One will be called
Woman Carrying Something Important.”
Soon they finished naming one another.
Each of them was named by all the others.

A short time later, though,
they talked about the meaning of the names
that they had given one another.

“Cloud Woman, every time they see you
it is going to be calm.”
They told Cloud Woman that,
and she was glad.

“Clear Sky Woman, through you
    they will look for bright weather.”

Myth Woman, it will be through you
that the last people listen to the myth.”
They told her this,
and she agreed.

“When they say your name,
    Woman Carrying Something Important,
they will know that you are not alone.
That is what they told her.

“You there at the bow, next time a flesh-and-blood person
    dances like a shaman
you will let him know your name.
I am the Spirit Who Handles the Bow Pole,
you will say.

“Spirit Who Keep Bailing, you as well.
A shamna will ask you your name.
I am the Spirit Who Keeps Bailing,
you will tell him.

“I, you will say,
am one of the ones who come by canoe.
Some time ago we went hunting with dogs.
Let them know how it was
that we turned into gods,”
they said to him them.

He agreed.
He said what they told him.
He spoke through a shaman.

Then people came to know their names.
But without that shaman,
it never would have happened

that the people learned their names.

More than that, the people learned
the way they died.
So their friends' minds were guided by the shaman.
They came to understand
how the one with the hunting dogs died.

No one had known
what had become of them.
That one shaman was the only one
who said that he had heard them
tell the story of themselves.

After he had spoken,
this was a story they couldn't forget.
They repeated it night after night to each other.
For that reason, moreover, they never forgot it.

And it has become the myth of the one with the hunting dogs.
This is the end.

Groundhog Man
In Honor of Eyak: The Art of Anna Nelson Harry, 1982
By Anna Nelson Harry, Edited by Michael Krauss

Two men were out trapping One of them kept catching a lot of groundhogs; he kept bringing in lots of groundhogs. The other man, though, never caught anythin, anything at all.

As he was camped out trapping, Mountain-Woman came upon him. His companion had gone home without him. Mountain-Woman went up to him and said, "Do you know why you don't catch anything?"

"No."

"You eat while women comb their hair. While women tidy up babies you eat. That's why you never catch anything at all."

Then he said, "What will become of me, what shall I do? I have nothing."

"If you would listen to what I'm telling you, you would understand why you never catch anything. While women who are having their periods clean themselves, you eat." She poked him in the back with her staff, this way. Then all those things, women's hair, children's excrement, menstrual blood, all those things spewed up from inside him.

Then she told him, "Tomorrow get up early and go to your traps." She went away. He ate nothing and went to sleep. As it was getting light toward the south, he got up. He went among his traps. Virtually all his traps were full of groundhogs.

One of the groundhogs was white, pure snow-white. He fell in love with her. As he was carrying them along in a pack on his back, it burst, and all the groundhogs immediately escaped, dispersing in all directions. (Mountain-Woman had warned him that he would catch a white groundhog and that he must free her.) That one he chased, the snow-white one. Just as she was running into her hole, he caught hold of her tail. He hung on to her tail, and it broke off in his hand. He just stayed right there.

Pretty soon a girl came out to him from where the groundhog had run in. She said, "Give it back to me, my younger sister's ribbon. Give me back my young sister's ribbon."

"I won't give it back to you. Just tell her she must come out here."

"She doesn't want to come out here. You pulled that ribbon off her head. That's why."

"Then couldn't I go in there with you?"

"If you'll give it back to her, you may come on in with me." Way at the back of that little place she sat, that younger sister there, weeping for her ribbon.

So he went up to her and said, "I'll give it back to you," He was quite in love with her. "I'll give it back to you, your ribbon, if you'll live with me."

Then the older sister said to her, "Live with him. It would never do for you to go around without your ribbon." That is how he married her.

He was gone for a whole year, passing the winter there. As spring came, at the time groundhogs come out of their holes, he came out. In his own eyes he was still a person. As far as he knew he was a regular human.

Then some people came along by in their boat down below, and as they were passing by he yelled down to them. But what came out what a whistle. He was whistling at them. He then realized what had happened to him. He looked at his hands, and they were groundhog's. The back of his hands, groundhog's. He looked at his feet, groundhog's. He was becoming a groundhog. He ran back in. Already he was turning into a groundhog, a whistler.

Then the people found out about him. The real people found out that them an who was missing had turned into a groundhog. They went to get him back.

One evening the little groundhog-wife went out and the people sneaked up on her. Two of them grabbed that girl. They seized her and carried her off. That little groundhog-girl was human in their eyes. The husband ran along after his little wife. So he too was captured. Captured, he said, "Give me back my little wife. Don't take her from me."

"Come with us and we'll give her back to you." He went with them.

He went with them and rejoined his own people. But he didn't eat any more what people eat. He ate only what groundhogs eat. Shieldfern-sprouts is what he ate. But whatever his own people gave him he would not eat. He just would stow it away in back behind himself.

Then his little wife sneaked away. She got away and ran home, while it was dark and he was asleep. She got up early. "Where is she? What have you done with her, my little wife?"

"We don't know what... Maybe she ran back home." She had gone home. He went following after her, looking for her. He found her home. Because she had gone back to her own kind, her husband wasn't happy with her any more.

But that little wife was carrying and bore a child. It was half-human. About half of it was a person. The lower half was a groundhog, and towards the head was human. This made him really understand. "I guess I really must be a groundhog. They have made me one of them." That's what he said to himself, "I suppose I may as well stay right here with them."

Winter was coming again then, and already there was snow. There was a lot of snow. What did he go out for? He went out with her child.

(It isn't told whether it was a boy or a girl. Anyway, it was her child. It's known that it was their child, the one he went out with.)

It was snowing some. Then from way up above where he had gone out with the child to, before he realized what was happening, the now started to slide down, a snowslide. He was buried in that avalanche and died. He died, and the child too died with him.

He was already dead and some people came along hunting. They were after porcupines. They saw the snowslide that had taken him down, with the child. Where the snowslide wasn't too deep they split some trees and fashioned them into shovels. With those they dug them out. Then they saw that the child he had

was about half groundhog. but he, only his hands and feet were groundhog. Also his nose and mouth were getting like a groundhog's. His whiskers had grown long.

That wife had been looking for him, looking for her husband. She was saying, "He's been buried in an avalanche, my little child. There has already been an avalanche." Her child was dead.

Then her older sister said to her, "Why did you let him take the child out?"

I didn't think this would happen to him," she said to her. "What will bevome of us?" she said to her sister.

"There's not just one man. Your own relatives are many. Your own kind are many here. There are many groundhogs.

"Never. When I die, I'll die. My little child is dead."

Then she went away from there, from her older sister. From a summit way up there she hurled herself down. She fell folling down from the mountaintop, a long way, into the deep snow, she too. She too died.

Their story goes only that far. That's all.

Ałst'eeyh Dinaa
Wind Man
From *Bakk'at~~u~~gh Ts'~~u~~hu~~u~~niy; Stories We Live By: Traditional Koyukon Athabascan Stories*
By Catherin Attla
Edited by Eliza Jones
1989, Alaska Native Language Center

In the time very long ago
there lived a man.
He lived in a camp where he had a house.
One day the wind began to blow, and it blew for days.
It blew as if it were never going to stop,
blowing and blowing with big gusts of snow.
It looked as if it would never stop,
and he was beginning to use up the small amount of food he had stored.

"Well, what am I waiting for? I should do something.
"Where is that wind coming from," he wondered.

Gusts of wind and snow were blowing down from the mountains.
Then he started to walk uphill.
The wind became so strong that it almost blew him away.
He was bucking the wind, barely managing to climb.
The wind would pick him up and blow him off balance
when it blew. He kept on walking through the storm.
Suddenly, he came upon a man.
Every time the man would swing his axe,
the wind would blow and blow.
He sneaked up behind him
and snatched his axe away.

"Hey! Why is he doing this,
as if he's the only one who needs to make a living?
Doesn't he think that other people would like to eat too?
Doesn't the one who's doing this think of that?" he said to Wind Man.
Suddenly, the wind stopped.
It was not blowing anymore.
"Don't! Just give my axe back to me gently," Wind Man told him.

"I will not give it back to you.
I'm hungry too.
I want to go out and try to get something to eat

but I can't even manage to go outside.
Do you think that you're the only one who wants to live, and is that the reason you want your axe back?" he asked the Wind Man.

"Give it to me. Give me my axe," Wind Man told him,
but Wind Man could not persuade him.
"If what you say is true,
go back to wherever you're from.
When you have returned home, if you have a canoe,
tie it to the entrance of your house
and go to bed.
You just might wake up to find the world very different," Wind Man said to him.

He did not believe the Wind Man
but did it anyway.
He began chopping a rock with the axe,
chipping the blade of the axe until it was rounded.
Then he threw it back to Wind Man.
He still didn't believe what Wind Man had said, but he prepared to leave anyway.

The wind man took back his axe
and looked at it.
He ran his tongue over the edge
and then said, "Oh, he almost ruined it."
It was magically returned to its original condition.

Then the man started walking back down.
He returned to his house below
and went to bed just as he had been told.
He also tied his canoe to the entrance of his house.

He went to bed and woke up thinking that only one night had passed.
To his surprise, he heard water coming into his entryway.
"Hey! What's that noise? What's happened?" he wondered.
He jumped up.

He rushed out the door.
The water was high and up to the willows,
and from all directions he could hear the noise of red-necked grebes.
Apparently the winter had passed.

For this reason, whenever we tell stories,
at the end of every story, it is said that we should say, "I thought the winter had just begun and now I've chewed off part of it."

Long ago, when times were hard,
people would appeal for mercy
by telling stories.
It was their way of praying.

Furthermore, when we tell stories,
we should not tell only part of a story.
They also used to say
that we should always finish telling it.
If we take a long time to tell a story,
then the winter will be long.
It used to be said that when the winter was long, people would have a hard time.

Mosquito
From *Haa Shuká; Out Stories: Tlingit Oral Narratives*
By Robert Zuboff, edited by Richard and Nora Dauenhauer
1987

It was
in this boat of mine,
it was called "Guide,"
I would travel around in it,
seining.

Well,
my name
in Tlingit
is Shaadaax'.
It was
because of my name
Geetwéin called me over.
The one of long ago,
he died long ago.
I was a young man.
From the time I was a young man
I had a seine boat.
I had
a nineteen hundred and six model,
from when they first came out.
I had
two of these big boats.
The last one
I gave to my son.
But he wrecked it.
He wrecked the boat,
the same one I used to go around in.
Then, knowing what my name was,
Geetwéin said to me:
"I would like very much to explain to you
this name of yours."
We were living there
in the Interior.
Our life there
was so hard.
The salmon.
From the ocean

they would come up for us to eat.
The salmon.
And these how good they tasted to us,
the salmon.
It was very
hard
to live in the Interior.
It was so hard
the people
ate each other.
There were cannibals
at that time.
That was
what we would tell about
when we migrated to the coast.
What we would tell about.
What we would still tell about.
There was
this one
family whose food
was getting scarce.
Then one of them
went hunting
for something he could kill.
When he didn't come back down
his younger brother went to search for him.
Then he
didn't come back down either.
When he didn't come back down
the youngest one,
maybe he was seventeen years old,
maybe eighteen years old,
the youngest one,
was crying as he kept on searching for his older brothers.
Indland between the mountains
when he reached there he saw it was the man.
He immediately knew
it was a cannibal.
It was coming toward him. He couldn't run from it. He was like a frozen thing. It was fear that did this to him.
When it came near him it struck him on the head,
the cannibal struck him on the head.
He fell,
he fell there.

How good the cannibal felt.
It picked him up from there, that young man
and put him into a sack,
into a sack.
Then it packed him on its back
to its territory
to where its house was standing.
Outside,
out by the entrance it removed
its pack.
The cannibal went inside,
inside its home.
But the young man
was inside the pack.
He was trying to get out of it.
He broke those ties,
small strings of spruce root tying the pack.
When he came out
he got the cannibal's club.
He waited where it was going to come out.
As it struck its head out, he struck it.
He struck it again.
He struck it again.
He struck it again.
He said,
"I know I killed this cannibal.
But it did a painful thing to me.
It killed two of my older brothers.
What more can I do to make it feel more pain?
Maybe it will be better
if I build a fire under him, and burn him up."
So just like that,
when he built a fire,
he pulled him into it,
he pulled the cannibal
into the fire.
When only the ashes were left,
when he couldn't make up his mind, he thought,
"What more can I do to the cannibal's ashes?"
And while he couldn't make up his mind, he blew on it,
he blew on the cannibal's ashes.
They went into the air,
they became mosquitoes.
That's why mosquitoes,

when they bite someone,
hurt you bad, they're still the cannibal; even today.
When it can't do this
it tries to take all the blood from a person.
That's what happened.
The Lord above created
this world.
He loved us very much,
us in this world.
Mosquitoes
were created by the world.
That is why
there is a story
about it, when we were living in Teslin,
Teslin.
It's beside the big lake.
The place is called
Caibou Cross,
the place where animals cross.
Right near it is called Teslin.
There are many people there,
we are many.
We are still there.
They speak our language.
This is how I'll end it.
And now
I will tell stories
to the children
in English.

Education
From *This Is What They Say: Stories by François Mandeville*
Translated from the Chipewyan by Ron Scollon

[PREFACE]

It's been said that our people didn't teach each other,
but that isn't true.

We have always taught each other.

Now I will tell you how people taught each other.

The old men and women taught the children.
I'll tell you about that.

[PART I]

When an old man called for all the children,
they all came to him.

Then he told the children about a long time in the past,
about all of those who could do things well,
those who were fast,
or those who could hunt well and how they did that.

He told the children stories about those capable people
and about what they did that made them unlike others.

It was thought that you should tell the children now
about what people had done in the past.
If they would act like those who were very capable,
then these children could become like those earlier people.

That's how the old man taught the children.

This is how a boy used to be taught to be a fast runner.

They believed that if you dreamed of something which moved fast,
then you yourself would be fast.

They told him what to eat so he could become fast.
They also told him that if he at certain things

he ould not run fast.

Now I'll tell you what thing keep people from running fast.

First of all, you should not eat hard meat.
You get heavy from that.

You shouldn't eat the flesh of unborn animals.
That soon makes your flesh weak.

Also, you should never eat jackfish intestines.
That makes your side ache when you run.

Never drink the water from the top of the snow.
That will make you heavy.

But if you only drink the water from soft surface snow,
that'll make you very light.

You should never go close to menstruating women.

You should be careful to not even step in their footsteps.
That takes your powers away.
If you've lost your powers,
when you think you can run fast
you wouldn't be able to do it.

The capability you get from your powers is only good
if they have not gone away.

Then he is taught what implements are used for hunting

First, they make arrows for him.

Then they teach him how to use them to shoot things.

If he becomes capable at that,
they let him make arrows for himself.

They also tell him what kind of stick is used to make a bow.

They tell him how to make arrows with sticks
and what is good for bowstrings,
and also what feathers are used to feather the arrow.

Then they teach him how to hunt.

They teach him what to use to make a fishnet,
how it is made,
and how a snare is set.

He is also taught all about snares:
rabbit snares, lynx snares, bear snares,
and also caribou snares and moose snares.

They say how each one is used,
with what materials it is made,
and how it is set.

When he begins to hunt for game
he is taught how to hunt for moose.

If he followed moose tracks
he is also told how to do the tracking.

He must note the wind direction.
Also he has to see the thickets of trees.

You only come up to a moose from downwind.
That's because if one goes in the direction of the wind,
the scent gives you away.

So then he teaches himself how to hunt through hunting.

It isn't difficult to kill a moose
if you know how the moose acts,
what it does when the wind blows,
and what it does when the air is calm.

You don't hunt for all the different kinds of game in the same way.
Everybody teaches each other
how to hunt for each different animal.

Then he is taught how to preserve his luck
when he handles the game animals he kills.

He is told that if he handles game in a way
that goes against the mind of the animal,

it is unlucky for people.

They believe that he must do things correctly
so that he will not bring bad luck on himself.

Now one thing that is unlucky for people
is for a woman to eat from a moose head.

A woman should also be told
to be careful to avoid
walking over new meat.
It is also unlucky for people to step on meat.
People should be carefully warned of these things.

[PART II]

Now a young man would live as he had been taught.

If he did everything well according to his powers,
he would become lucky and capable of everything.
Because he could kill game better than anybody else
he could provide a living for the people staying with him.

Because of that many people would live with him.

Now the people who would live with him
all respect his mind and his action.

They would all work for him.

When everyone was spread out hunting,

If one of them saw tracks
he would not hunt for it himself.
He would tell the capable person.
If that one hunted for it
he would kill the game.
That would be well known,
so he would tell him.

The one who is capable would start to hunt for it the next day.

There would be no doubt that he would kill the animal.

When he went to hunt,
many people would follow him.

When he would kill something,
Those who came to him would cut up the moose.

Some of them would make fires.

When the fires were made,
the meat would be roasted.

Everybody would eat well.

Then they'd make meat packs
for people to pack the meat home.

The capable man would not work himself.
He wouldn't pack even a little of it.

Now when they got home
they would put all the meat in the man's home.

They would roast them meat
and all eat together.

Then he would talk to everybody.

He would tell them how to work
and where to go hunting.

After he told them all of that,
they would go home.

Then before the night was over, a long time before dawn,

he would call out to the people.

"Why are you still sleeping?
Dawn came and you were still asleep.
Get up right away.
I'm already going to be hunting.
It's a long way to the moose tracks.
Hurry after me!"

Then he would go off hunting already.

Right away they would get up quickly
and start off after him.

Even if they traveled as quickly as they could,
he'd kill the moose before they got there.

When they would come to him,
he would be sitting by it.

Like before, some of them would cut up the moose.
Some of them would make a fire.

After the fire was made,
the meat would be roasted.

Again, after they ate,
they would make packs of meat
and pack off all the meat.

Nearly all the days would pass, one by one, in this way,
as they stayed with him.
This is what they say.

Keet

by Claribel and Henry Davis

http://www.alaskool.org/native_ed/curriculum/Keet/Keet_TOC.htm

This legend tells the origin of Killerwhales.

There once was a young man named Naatsilanéi. He was a very good hunter. Because he was such a good hunter his brother-in-law was jealous of him.

So one day they took him away out to a large bare rock in the sea. There were many seals and sea lions on that rock. While Naatsilanéi was on the rock the brothers-in-law started paddling away in their canoe. All except the youngest brother-in-law wanted to leave Naatsilanéi on the big rock. The youngest man tried to help him by getting the brothers-in-law to go back. But they finally did leave Naatsilanéi and went back to their camp.

Not having anything to do Naatsilanéi slept a lot. One day while he was still sleeping he heard someone come up to him. He heard, "I've come to help you." When he looked, there was no one around. So he pulled the blanket up over his head again. Again he heard the same voice, "I have come to help you." Now he knew that something was there that would help him.

He made a little peek-hole in his blanket. Through the hole he saw a seagull coming toward him. Before the seagull could speak, Naatsilanéi said, "I have seen you already!" Then the seagull told Naatsilanéi that he would be asked to cure somebody. He would be asked to help a sick person. If he cured the sick person, he would be rewarded.

At low tide Naatsilanéi went down to find seafood. Seafood was the only food he could find on this rock. While he was looking around the rocks, lifting the wide kelp hunting for food, he found a place that seemed to be a door. He entered the

door and was inside a large house.

At the back of the house was a sick man-the chief's son. As soon as Naatsilanéi looked at the sea lion, he could see why he was sick. There was a broken spearhead in his back. Asked if he could cure him, he replied, "Yes."

He began to act like a medicine man. He asked for water. Singing like a medicine man, he circled around the dying young man. After using the water to wash the wound, he took hold of the spearhead. He gave it a little turn and pulled it out. That's all there was to that. He could easily see why the sea lions had not been able to see the spearhead themselves.

When he was asked what he wanted for payment the seagull advised him to accept one of the bags hanging from the ceiling. So he asked for one of the bags, which is the west wind bag.

The sea lions gave it to him, telling him the bag would take him ashore from this rock. He was warned not to think of this island where he was at. He was only to think of his home at all times. So he got inside the bag. He was pretty much on his way toward land when he thought of the island. He felt the bag bumping on the rocks. There he was right back on the island again!

The sea lion people came out, put him in the bag again and set him adrift. He drifted towards land again. But this time he thought and thought only of land. Very soon he was bumping against the beach on the mainland.

At night when everyone was asleep he came to his wife. He asked her for his carving tools. That was all he took. Then he went back to a place where he set up his dwelling.

Then he started carving killerwhales. First he used cottonwood. He carved eight of them. Eight different killerwhales. When he finished carving he dug a big hole like

a pond in front of his dwelling. He set them there on the beach. He told them to go out and bring him all the fish, seals, or whatever food they could get. The killerwhales jumped into the pond. There was a lot of commotion, a lot of foam in the pond. But very soon the killerwhales came drifting up again out of the water.

Next he carved from red cedar. Again when he finished carving he set them on the beach. Again he instructed them to go after food. And again the same thing happened. The killerwhales just drifted back to shore.

Next he tried hemlock. The same thing happened. Then he tried other kinds of wood.

Finally he tried yellow cedar. Again he carved eight killerwhales. He lined them up on the beach. He talked to them. When he had finished talking they jumped into the water and swam out to sea. This time they stayed underwater. They brought back to him codfish, red snapper, king salmon, halibut, seals, or whatever they could get hold of because those killerwhales were made to be good hunters. Every day they brought back a lot of seafood. Before too long Naatsilanéi had filled his house full of food. Whatever the killerwhales had brought for him.

Then one day he saw his brothers'-in-law clan moving to another camp in their canoes. He set the killerwhales on the beach. He lined them up. Then he instructed them to swim out and wreck all the canoes. "Let those people drown because they were the people who left me on the rock to die. All except the people who left me on the rock to die. All except the youngest. He was the only one who tried to paddle back to help me."

Then the killerwhales went out and wrecked all the canoes. The young boy was thrown on the wreckage by the killerwhales. Two killerwhales had the wreckage behind their fins and brought him back to shore.

After this happened Naatsilanéi again lined up the killerwhales on the beach. He

started talking to them, as if they were human beings. Finally he told them even though they were made to kill they should not harm human beings because it was a human being who had carved them. So to this day killerwhales will not harm any people at all even though they can kill anything that is in the water or in the sea. Whenever Tlingit's see them going by at sea, they consider them as hunters going out hunting. They ask them to bring food.

Whenever killerwhale fat is thrown into the fire it crackles like yellow cedar burning. To this day, people who belong to Naatsilanéi's clan may use the killerwhale as their crest. They call themselves the killerwhale people. The crest may be used on their blankets, shirts, moccasins, dancing hats and helmets, totem poles. The crest may be identified by the dorsal fin and the sharp teeth.

At Klawock you can see a totem pole which shows Naatsilanéi with the killerwhales he had carved. Tlingit's call the killerwhale "KÉET."

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Qqaadaxwa qa Jihlghiidalgins

Those Who Stay a Long Way out to Sea

By Haayas

From A Story as Sharp as a Knife, 2011

Translated by Robert Bringhurst

When they camped at the mouth of the Tallgrass River,

one of them had hunting dogs.

Ten were in his kennel.

He left one morning with his people.

They went to hunt with dogs.

They took their sisters with them too.

The ground was flat.

They had not gone far

when the dogs caught wind of something.

They chased it.

When they had killed it and lighted a fire,

the day was ending.

They cooked it,

and they ate it,

eating their fill.

It was fatter than black bears usually are.

They did not give a thought to this fact.

It was different from black bear,

and its hair was matted in strands.

They gave not a thought to the matter.

And then it was night.

They lay down.

At daybreak the one who hunted with dogs looked up.

Then he looked around.

He saw steep cliffs

walling them in on all sides.

He roused his companions.

They all sat up.

They looked everywhere around.

They saw steep cliffs walling them in on all sides.

They saw no escape,

and they were unhappy.

One of them said,

“Let’s build a fire.”

They did as he said.

They had no idea what else they should do,

so they kindled a fire.

They did it —

but not for the sake of preparing a meal.

They did it for nothing

except to have a fire to sit by.

They saw no way out.

They were talking it over,

and one of them said,

“Let’s put a dog into the fire.”

They agreed, one and all.

“Put black bear fat in the fire first.”

And they did what was said.

They put black bear fat in the fire.

It started to burn.

Then they hobbled one of the dogs.

They put it in too.

When it had burned completely away,

they looked up above.

They saw the same dog

walking around at the top of the cliffs.

They said, “Let’s tie the legs of all of the dogs.

Let’s do the same with them all.”

So they hobbled the dogs.

They had nine dogs left,

and when they had tied them,

they put them, one by one, into the fire.

As soon as each was burned away completely,

they saw it again at the top of the cliffs.

They put all ten of them into the fire.

And then up above, at the top of the cliffs,

they could see them.

The one who hunted with dogs said,

“Put me in the fire too.”

He said it again,

and they did as he told them.

Much as they loved him,

they knew that a spirit-being had trapped them,

and so they consented.

They fed him to the fire

as he told them they should do.

He burned completely away.

They looked up above.

They saw him again,

walking around with the dogs.

Up until then, they had been weeping.

But now they could see him,

walking around with the dogs.

Another one said the same thing:

“Tie up my hands and my feet

and put me in the fire.”

And they did as he said.

They put him into the fire.

After he burned completely away,

they looked up above.

They saw him again,

walking around with the one who hunted with dogs.

After that, they were happy.

They understood

that they were not simply going to die.

Then another spoke up.

“It is not good to tie each other up,” he said.

“We would be happier

if we walked into the fire.”

And they did what he said.

They stepped into the fire

without being tied.

All of them walked, one after another, into the fire.

All of them escaped,

and they were happy.

Then they came back to the camp.

They landed.

They saw that the people had left

the mouth of the Tallgrass River.

The one who hunted with dos said to launch the canoe,

and they did so.

They went in pursuit of their friends.

They were now just as happy

as they had been unhappy before.

They were happy because they were freed

from the cliff that enclosed them.

That's how it was as they paddled along.

When they came in sight of Ttii,

they sang paddling songs.

They sang out so the others would hear them.

Even so, the village gave no sign.

Even so, they continued their singing.

When we're closer to town,

they will hear us, they thought,

so they kept up their singing.

Even so, the others heard nothing.

They came up in front of the town.

Even so, no one paid them the slightest attention.

Then they spoke to one of their number.

"Older brother, go ashore.

Ask why it is they don't notice us,"

they said to one from among them.

He did what they said.

He went up to the others

and talked to them.

They paid him no attention.

When he entered the house,

he rattled the door flap.

No one there in the house looked toward the door.

He walked between them

and went to the rear of the house.

In the rear of the house sat his friends and his wife

with the head of the household.

He sat down among them.

His wife and the headman said to each other,

“What has come over us?”

Then the one who had just come ashore understood

that he and his brothers had turned into gods.

Then he stood up

and went back the way he had come.

As he stepped through the door

he had tears in his eyes.

He returned after a moment to the canoe.

Before he had reached them,

they started to question him.

“Why don’t they see us?” they said.

The spoke without leaving their seats in the canoe.

“We have turned into gods,” he responded.

At last the crewmen knew what had happened.

The one with the hunting dogs said,

“Let’s go back where we were.”

The crew did as he said.

They agreed.

They went back to where they’d been.

They arrived at the campsite.

The place did not please them at all.

They pulled up in front of it.

One of them stood in the bow with his pole.

The leader said to him,

“Bring us about,”

and he did as he said,

but not one went ashore.

They said to each other,

“Wait, we could try to village again.”

All of them said,

“Let’s go there now!”

And then they admitted their feelings.

By then the canoe had drifted a little.

The leader spoke to the one in the bow.

“Bring the bow around toward the village.”

As he brought them about with the bow toward the village,

just as he said,

they arrived in front of the village.

But earlier, they had paddled a long time.

“Why is it we paddled a long time to the village before,

and now, by bringing the bow around toward the village,

we come up in front of it?”

They asked this of one another.

“Really, we’ve turned into gods,”

they said to each other.

They had really turned into gods.

“Let’s name one another,”

they said to each other.

they were ready to do it at once by speaking in turn.

They said, “First give the bow man a name.”

And they gave him a name.

“His name will be

Spirit Who Handles the Bow Pole.”

That’s what they named him.

They were ready to name the ones amidships too.

And they gave them names.

“His name will be the Spirit Who Keeps Bailing.”

That is another name that they used.

Soon the whole crew had been named.

They named each one of their sisters too.

“this one’s name will be Clear Sky Woman.”

“One will be Myth Woman.”

“One will be called

Woman Carrying Something Important.”

Soon they finished naming one another.

Each of them was named by all the others.

A short time later, though,

they talked about the meaning of the names

that they had given one another.

“Cloud Woman, every time they see you

it is going to be calm.”

They told Cloud Woman that,

and she was glad.

“Clear Sky Woman, through you

they will look for bright weather.”

Myth Woman, it will be through you

that the last people listen to the myth.”

They told her this,

and she agreed.

“When they say your name,

Woman Carrying Something Important,

they will know that you are not alone.

That is what they told her.

“You there at the bow, next time a flesh-and-blood person

dances like a shaman

you will let him know your name.

I am the Spirit Who Handles the Bow Pole,

you will say.

“Spirit Who Keep Bailing, you as well.

A shaman will ask you your name.

I am the Spirit Who Keeps Bailing,

you will tell him.

“I, you will say,

am one of the ones who come by canoe.

Some time ago we went hunting with dogs.

Let them know how it was

that we turned into gods,”

they said to him them.

He agreed.

He said what they told him.

He spoke through a shaman.

Then people came to know their names.

But without that shaman,

it never would have happened

that the people learned their names.

More than that, the people learned

the way they died.

So their friends’ minds were guided by the shaman.

They came to understand

how the one with the hunting dogs died.

No one had known

what had become of them.

That one shaman was the only one

who said that he had heard them

tell the story of themselves.

After he had spoken,

this was a story they couldn’t forget.

They repeated it night after night to each other.

For that reason, moreover, they never forgot it.

And it has become the myth of the one with the hunting dogs.

This is the end.

Groundhog Man

In Honor of Eyak: The Art of Anna Nelson Harry, 1982

By Anna Nelson Harry, Edited by Michael Krauss

Two men were out trapping One of them kept catching a lot of groundhogs; he kept bringing in lots of groundhogs. The other man, though, never caught anything, anything at all.

As he was camped out trapping, Mountain-Woman came upon him. His companion had gone home without him. Mountain-Woman went up to him and said, “Do you know why you don’t catch anything?”

“No.”

“You eat while women comb their hair. While women tidy up babies you eat. That’s why you never catch anything at all.”

Then he said, “What will become of me, what shall I do? I have nothing.”

“If you would listen to what I’m telling you, you would understand why you never catch anything. While women who are having their periods clean themselves, you eat.” She poked him in the back with her staff, this way. Then all those things, women’s hair, children’s excrement, menstrual blood, all those things spewed up from inside him.

Then she told him, “Tomorrow get up early and go to your traps.” She went away. He ate nothing and went to sleep. As it was getting light toward the south, he got up. He went among his traps. Virtually all his traps were full of groundhogs. One of the groundhogs was white, pure snow-white. He fell in love with her. As he was carrying them along in a pack on his back, it burst, and all the groundhogs immediately escaped, dispersing in all directions. (Mountain-Woman had warned

him that he would catch a white groundhog and that he must free her.) That one he chased, the snow-white one. Just as she was running into her hole, he caught hold of her tail. He hung on to her tail, and it broke off in his hand. He just stayed right there.

Pretty soon a girl came out to him from where the groundhog had run in. She said, “Give it back to me, my younger sister’s ribbon. Give me back my young sister’s ribbon.”

“I won’t give it back to you. Just tell her she must come out here.”

“She doesn’t want to come out here. You pulled that ribbon off her head. That’s why.”

“Then couldn’t I go in there with you?”

“If you’ll give it back to her, you may come on in with me.” Way at the back of that little place she sat, that younger sister there, weeping for her ribbon.

So he went up to her and said, “I’ll give it back to you,” He was quite in love with her. “I’ll give it back to you, your ribbon, if you’ll live with me.”

Then the older sister said to her, “Live with him. It would never do for you to go around without your ribbon.” That is how he married her.

He was gone for a whole year, passing the winter there. As spring came, at the time groundhogs come out of their holes, he came out. In his own eyes he was still a person. As far as he knew he was a regular human.

Then some people came along by in their boat down below, and as they were passing by he yelled down to them. But what came out what a whistle. He was whistling at them. He then realized what had happened to him. He looked at his hands, and they were groundhogs. The back of his hands, groundhogs. He looked at his feet, groundhog’s. He was becoming a groundhog. He ran back in. Already

he was turning into a groundhog, a whistler.

Then the people found out about him. The real people found out that them an who was missing had turned into a groundhog. They went to get him back.

One evening the little groundhog-wife went out and the people sneaked up on her. Two of them grabbed that girl. They seized her and carried her off. That little groundhog-girl was human in their eyes. The husband ran along after his little wife. So he too was captured. Captured, he said, “Give me back my little wife. Don’t take her from me.”

“Come with us and we’ll give her back to you.” He went with them.

He went with them and rejoined his own people. But he didn’t eat any more what people eat. He ate only what groundhogs eat. Shieldfern-sprouts is what he ate. But whatever his own people gave him he would not eat. He just would stow it away in back behind himself.

Then his little wife sneaked away. She got away and ran home, while it was dark and he was asleep. She got up early. “Where is she? What have you done with her, my little wife?”

“We don’t know what... Maybe she ran back home.” She had gone home. He went following after her, looking for her. He found her home. Because she had gone back to her own kind, her husband wasn’t happy with her any more.

But that little wife was carrying and bore a child. It was half-human. About half of it was a person. The lower half was a groundhog, and towards the head was human. This made him really understand. “I guess I really must be a groundhog. They have made me one of them.” That’s what he said to himself, “I suppose I may as well stay right here with them.”

Winter was coming again then, and already there was snow. There was a lot of

snow. What did he go out for? He went out with her child.

(It isn't told whether it was a boy or a girl. Anyway, it was her child. It's known that it was their child, the one he went out with.)

It was snowing some. Then from way up above where he had gone out with the child to, before he realized what was happening, the now started to slide down, a snow slide. He was buried in that avalanche and died. He died, and the child too died with him.

He was already dead and some people came along hunting. They were after porcupines. They saw the snow slide that had taken him down, with the child. Where the snow slide wasn't too deep they split some trees and fashioned them into shovels. With those they dug them out. Then they saw that the child he had was about half groundhog. but he, only his hands and feet were groundhog. Also his nose and mouth were getting like a groundhog's. His whiskers had grown long.

That wife had been looking for him, looking for her husband. She was saying, "He's been buried in an avalanche, my little child. There has already been an avalanche." Her child was dead.

Then her older sister said to her, "Why did you let him take the child out?"

I didn't think this would happen to him," she said to her. "What will become of us?" she said to her sister.

"There's not just one man. Your own relatives are many. Your own kind is many here. There are many groundhogs.

"Never. When I die, I'll die. My little child is dead."

Then she went away from there, from her older sister. From a summit way up there she hurled herself down. She fell falling down from the mountaintop, a long way, into the deep snow, she too. She too died.

Their story goes only that far. That's all.

Alst'eeyh Dinaalst'eeyh Dinaa

Wind Man

From Bakk'atugh Ts'uhuniy; Stories We Live By: Traditional Koyukon Athabascan Stories

By Catherin Attla

Edited by Eliza Jones

1989, Alaska Native Language Center

In the time very long ago

there lived a man.

He lived in a camp where he had a house.

One day the wind began to blow, and it blew for days.

It blew as if it were never going to stop,

blowing and blowing with big gusts of snow.

It looked as if it would never stop,

and he was beginning to use up the small amount of food he had stored.

"Well, what am I waiting for? I should do something.

"Where is that wind coming from," he wondered.

Gusts of wind and snow were blowing down from the mountains.

Then he started to walk uphill.

The wind became so strong that it almost blew him away.

He was bucking the wind, barely managing to climb.

The wind would pick him up and blow him off balance

when it blew. He kept on walking through the storm.

Suddenly, he came upon a man.

Every time the man would swing his axe,

the wind would blow and blow.

He sneaked up behind him

and snatched his axe away.

“Hey! Why is he doing this,

as if he’s the only one who needs to make a living?

Doesn’t he think that other people would like to eat too?

Doesn’t the one who’s doing this think of that?” he said to Wind Man.

Suddenly, the wind stopped.

It was not blowing anymore.

“Don’t! Just give my axe back to me gently,” Wind Man told him.

“I will not give it back to you.

I’m hungry too.

I want to go out and try to get something to eat

but I can’t even manage to go outside. go outside.

Do you think that you’re the only one who wants to live, and is that the reason

you want your axe back?” he asked the Wind Man.

“Give it to me. Give me my axe,” Wind Man told him,

but Wind Man could not persuade him.

“If what you say is true,

go back to wherever you’re from.

When you have returned home, if you have a canoe,

tie it to the entrance of your house

and go to bed.

You just might wake up to find the world very different," Wind Man said to him.

He did not believe the Wind Man

but did it anyway.

He began chopping a rock with the axe,

chipping the blade of the axe until it was rounded.

Then he threw it back to Wind Man.

He still didn't believe what Wind Man had said, but he prepared to leave anyway.

The wind man took back his axe

and looked at it.

He ran his tongue over the edge

and then said, "Oh, he almost ruined it."

It was magically returned to its original condition.

Then the man started walking back down.

He returned to his house below

and went to bed just as he had been told.

He also tied his canoe to the entrance of his house.

He went to bed and woke up thinking that only one night had passed.

To his surprise, he heard water coming into his entryway.

"Hey! What's that noise? What's happened?" he wondered.

He jumped up.

He rushed out the door.

The water was high and up to the willows,

and from all directions he could hear the noise of red-necked grebes.

Apparently the winter had passed.

For this reason, whenever we tell stories,

at the end of every story, it is said that we should say, “I thought the winter had

just begun and now I’ve chewed off part of it.”

Long ago, when times were hard,

people would appeal for mercy

by telling stories.

It was their way of praying.

Furthermore, when we tell stories,

we should not tell only part of a story.

They also used to say

that we should always finish telling it.

If we take a long time to tell a story,

then the winter will be long.

It used to be said that when the winter was long, people would have a hard time.

Mosquito

From Haa Shuká; Out Stories: Tlingit Oral Narratives

By Robert Zuboff, edited by Richard and Nora Dauenhauer

1987

It was

in this boat of mine,

it was called “Guide,”

I would travel around in it,

seining.

Well,

my name

in Tlingit

is Shaadaax'.

It was

because of my name

Geetwéin called me over.

The one of long ago,

he died long ago.

I was a young man.

From the time I was a young man

I had a seine boat.

I had

a nineteen hundred and six model,

from when they first came out.

I had

two of these big boats.

The last one

I gave to my son.

But he wrecked it.

He wrecked the boat,

the same one I used to go around in.

Then, knowing what my name was,

Geetwéin said to me:

"I would like very much to explain to you

this name of yours."

We were living there

in the Interior.

Our life there

was so hard.

The salmon.

From the ocean

they would come up for us to eat.

The salmon.

And these how good they tasted to us,

the salmon.

It was very

hard

to live in the Interior.

It was so hard

the people

ate each other.

There were cannibals

at that time.

That was

what we would tell about

when we migrated to the coast.

What we would tell about.

What we would still tell about.

There was

this one

family whose food

was getting scarce.

Then one of them

went hunting

for something he could kill.

When he didn’t come back down

his younger brother went to search for him.

Then he

didn’t come back down either.

When he didn’t come back down

the youngest one,

maybe he was seventeen years old,

maybe eighteen years old,

the youngest one,

was crying as he kept on searching for his older brothers.

Inland between the mountains

when he reached there he saw it was the man.

He immediately knew

it was a cannibal.

It was coming toward him. He couldn’t run from it. He was like a frozen

thing. It was fear that did this to him.

When it came near him it struck him on the head,

the cannibal struck him on the head.

He fell,

he fell there.

How good the cannibal felt.

It picked him up from there, that young man

and put him into a sack,

into a sack.

Then it packed him on its back

to its territory

to where its house was standing.

Outside,

out by the entrance it removed

its pack.

The cannibal went inside,

inside its home.

But the young man

was inside the pack.

He was trying to get out of it.

He broke those ties,

small strings of spruce root tying the pack.

When he came out

he got the cannibal's club.

He waited where it was going to come out.

As it struck its head out, he struck it.

He struck it again.

He struck it again.

He struck it again.

He said,

"I know I killed this cannibal.

But it did a painful thing to me.

It killed two of my older brothers.

What more can I do to make it feel more pain?

Maybe it will be better

if I build a fire under him, and burn him up."

So just like that,

when he built a fire,

he pulled him into it,

he pulled the cannibal

into the fire.

When only the ashes were left,

when he couldn't make up his mind, he thought,

"What more can I do to the cannibal's ashes?"

And while he couldn't make up his mind, he blew on it,

he blew on the cannibal's ashes.

They went into the air,

they became mosquitoes.

That's why mosquitoes,

when they bite someone,

hurt you bad, they're still the cannibal; even today.

When it can't do this

it tries to take all the blood from a person.

That's what happened.

The Lord above created

this world.

He loved us very much,

us in this world.

Mosquitoes

were created by the world.

That is why

there is a story

about it, when we were living in Teslin,

Teslin.

It's beside the big lake.

The place is called

Caribou Cross,

the place where animals cross.

Right near it is called Teslin.

There are many people there,

we are many.

We are still there.

They speak our language.

This is how I'll end it.

And now

I will tell stories

to the children

in English.

Education

From This Is What They Say: Stories by François Mandeville

Translated from the Chipewyan by Ron Scollon

[PREFACE]

It's been said that our people didn't teach each other,

but that isn't true.

We have always taught each other.

Now I will tell you how people taught each other.

The old men and women taught the children.

I'll tell you about that.

[PART I]

When an old man called for all the children,

they all came to him.

Then he told the children about a long time in the past,

about all of those who could do things well,

those who were fast,

or those who could hunt well and how they did that.

He told the children stories about those capable people

and about what they did that made them unlike others.

It was thought that you should tell the children now

about what people had done in the past.

If they would act like those who were very capable,

then these children could become like those earlier people.

That's how the old man taught the children.

This is how a boy used to be taught to be a fast runner.

They believed that if you dreamed of something which moved fast,

then you yourself would be fast.

They told him what to eat so he could become fast.

They also told him that if he at certain things

he could not run fast.

Now I'll tell you what thing keep people from running fast.

First of all, you should not eat hard meat.

You get heavy from that.

You shouldn't eat the flesh of unborn animals.

That soon makes your flesh weak.

Also, you should never eat jackfish intestines.

That makes your side ache when you run.

Never drink the water from the top of the snow.

That will make you heavy.

But if you only drink the water from soft surface snow,

that'll make you very light.

You should never go close to menstruating women.

You should be careful to not even step in their footsteps.

That takes your powers away.

If you've lost your powers,

when you think you can run fast

you wouldn't be able to do it.

The capability you get from your powers is only good

if they have not gone away.

Then he is taught what implements are used for hunting

First, they make arrows for him.

Then they teach him how to use them to shoot things.

If he becomes capable at that,

they let him make arrows for himself.

They also tell him what kind of stick is used to make a bow.

They tell him how to make arrows with sticks

and what is good for bowstrings,

and also what feathers are used to feather the arrow.

Then they teach him how to hunt.

They teach him what to use to make a fishnet,

how it is made,

and how a snare is set.

He is also taught all about snares:

rabbit snares, lynx snares, bear snares,

and also caribou snares and moose snares.

They say how each one is used,

with what materials it is made,

and how it is set.

When he begins to hunt for game

he is taught how to hunt for moose.

If he followed moose tracks

he is also told how to do the tracking.

He must note the wind direction.

Also he has to see the thickets of trees.

You only come up to a moose from downwind.

That's because if one goes in the direction of the wind,

the scent gives you away.

So then he teaches himself how to hunt through hunting.

It isn't difficult to kill a moose

if you know how the moose acts,

what it does when the wind blows,

and what it does when the air is calm.

You don't hunt for all the different kinds of game in the same way.

Everybody teaches each other

how to hunt for each different animal.

Then he is taught how to preserve his luck

when he handles the game animals he kills.

He is told that if he handles game in a way

that goes against the mind of the animal,

it is unlucky for people.

They believe that he must do things correctly

so that he will not bring bad luck on himself.

Now one thing that is unlucky for people

is for a woman to eat from a moose head.

A woman should also be told

to be careful to avoid

walking over new meat.

It is also unlucky for people to step on meat.

People should be carefully warned of these things.

[PART II]

Now a young man would live as he had been taught.

If he did everything well according to his powers,

he would become lucky and capable of everything.

Because he could kill game better than anybody else

he could provide a living for the people staying with him.

Because of that many people would live with him.

Now the people who would live with him

all respect his mind and his action.

They would all work for him.

When everyone was spread out hunting,

If one of them saw tracks

he would not hunt for it himself.

He would tell the capable person.

If that one hunted for it

he would kill the game.

That would be well known,

so he would tell him.

The one who is capable would start to hunt for it the next day.

There would be no doubt that he would kill the animal.

When he went to hunt,

many people would follow him.

When he would kill something,

Those who came to him would cut up the moose.

Some of them would make fires.

When the fires were made,

the meat would be roasted.

Everybody would eat well.

Then they'd make meat packs

for people to pack the meat home.

The capable man would not work himself.

He wouldn't pack even a little of it.

Now when they got home

they would put all the meat in the man's home.

They would roast them meat

and all eat together.

Then he would talk to everybody.

He would tell them how to work

and where to go hunting.

After he told them all of that,

they would go home.

Then before the night was over, a long time before dawn,

he would call out to the people.

"Why are you still sleeping?

Dawn came and you were still asleep.

Get up right away.

I'm already going to be hunting.

It's a long way to the moose tracks.

Hurry after me!"

Then he would go off hunting already.

Right away they would get up quickly

and start off after him.

Even if they traveled as quickly as they could,

he’d kill the moose before they got there.

When they would come to him,

he would be sitting by it.

Like before, some of them would cut up the moose.

Some of them would make a fire.

After the fire was made,

the meat would be roasted.

Again, after they ate,

they would make packs of meat

and pack off all the meat.

Nearly all the days would pass, one by one, in this way,

as they stayed with him.

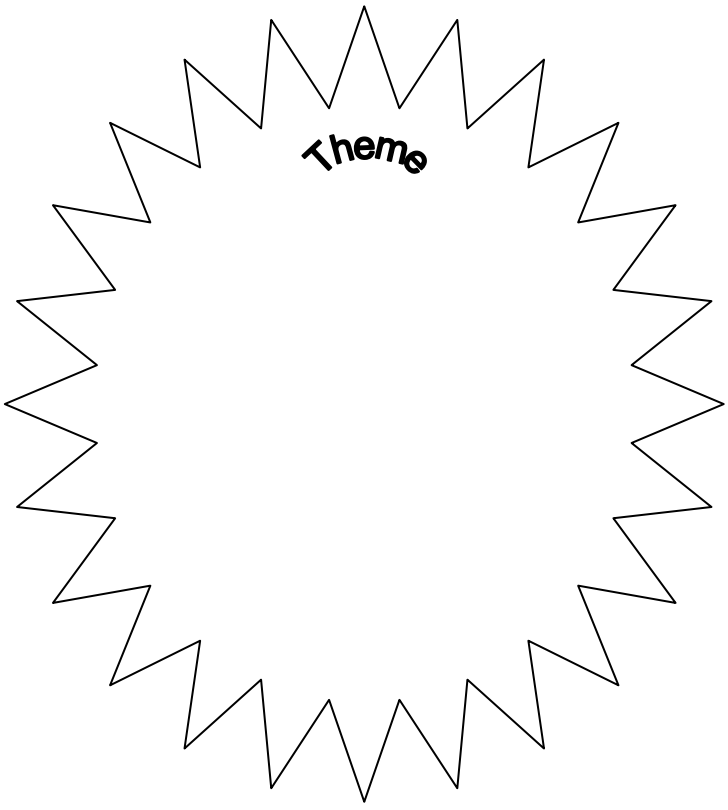
This is what they say.

Story Map

Name _____ Story Title: _____

Main Characters

Minor Characters

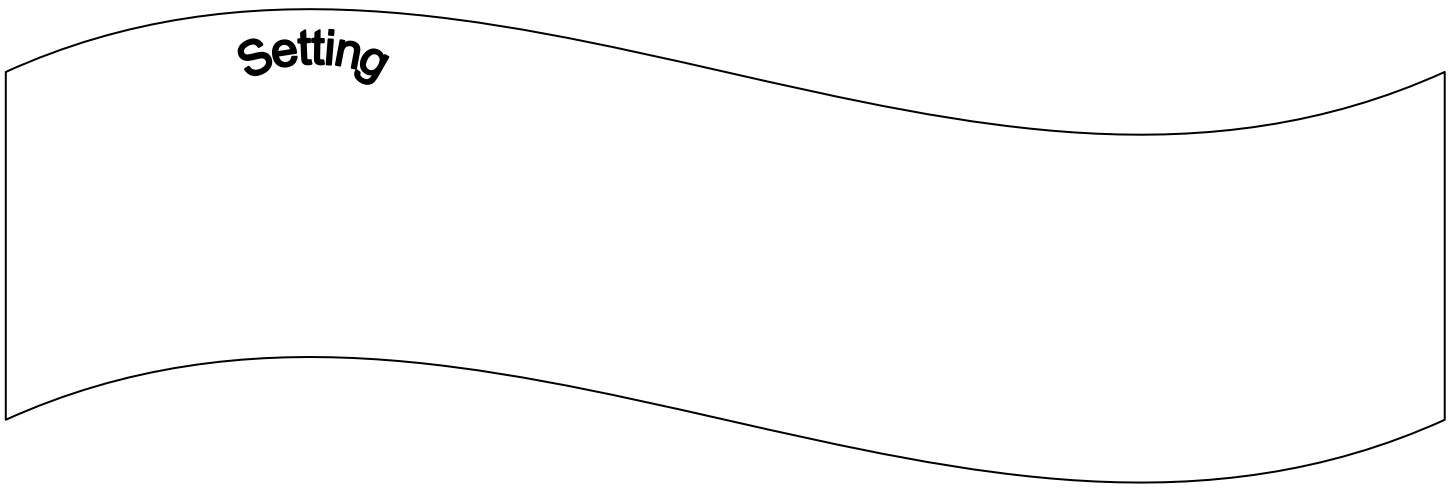


Plot

Major Events:

Conflict:

Resolution of Conflict:



Alaska: Yesterday, Today and Tomorrow
Subsistence

Subsistence harvest of Alaska's natural resources was the basis of Alaska Native culture, the food people ate, the shelters they built, the clothing they made and wore. Natives believed in the idea that all physical things , are related in an interdependent web of relationships. Not only were Natives tied to the land by subsistence; they were tied to all life and the environment by sharing and dependence. Therefore ,to threaten the opportunities for subsistence harvesting among Native peoples in Alaska today and in the future is to confront a fundamental part of Native heritage and identity. As Alaskans struggle with the politics of ANILCA, they will need to understand more deeply the central role of land and subsistence in Alaska Native life.

How will knowledge of Native subsistence traditions help Alaskans to formulate public policies to protect Native culture?

The Story of Your Name

What's in a name? More than we often realize. This activity will help us learn a little more about where our names come from, why they are significant, and how different cultures view the importance of names.

- Think about how you got your name (first, middle, last, nickname).

FIRST:

MIDDLE:

LAST:

NICKNAME/S:

- Is there a story behind why your parents picked the name they did for you?

- Are you named after someone? Maybe a relative or family friend.

- Do you know the meaning of your name (Ann = Gracious One)? If not, look it up and see what it means. Does this meaning describe you at all?

- If you could choose any other name for yourself what would it be and why?

TLINGIT VALUES

Respect
for self and others, including elders.

Remember
our Native traditions, our families, sharing, loyalty, pride, and loving children.

Responsibility

Truth
and wise use of words.

Care
of subsistence areas, care of property.

Reverence
"We have one great word in our culture: haa shageinyaa. This was a Great Spirit above us, and today we have translated that reverence to God."

Sense of humility

Care of human body

Dignity
The Tlingit word for dignity is yan gaa duuneek.

Peace
with the family, peace with the neighbors, peace with the others, and peace with the world of Nature.

Indigenous Peoples Notes

As we read through the article Southeast Alaska Native Groups, write about the different parts of each culture.

	EYAK	TLINGIT	HAIDA	TSIMSHIAN
Territory				
House Types				
Tools & Technology				
Social Organization				
Clothing				

Indigenous Peoples Notes

Transportation				
Subsistence/ Food Sovereignty				
Ceremonies & Events				
Regalia				
Language				

Alaska's Cultures
Alaska's Tribal Governments: Traditional Societies

Tribal governments have existed in Alaska for thousands of years. Governments varied from tribe to tribe in many ways, including how they were organized, the structures that were established, and how formal or informal they were. However, all tribal governments were the result of communities and societies making rules that established how that community or society would function. The systems that evolved established clear expectations as to how individuals and groups would support the well being of the larger group. Traditional governments were not separated from daily life, as governments are today, but rather they were a part of the fabric of the social organization. In other words there were not separate political systems, but rather there were leaders, i.e., people who had more voice in decision making than others. People became tribal leaders because they had a position of prominence in the social and/or economic activities of the community.

In the Inupiat communities of present day Alaska, it might have been the Umialik, the captain, or leader of an "umiak" crew, who held an important leadership position in the community. The umiak, or skin boat, was vital to the continuation of the community and it was natural that a social organization would develop around its construction and use. Umiaks enabled trade that occurred sometimes hundreds of miles away. Umiaks were used for moving the community from one location to another and for harvesting a variety of animal, game and other foods. Members of the society had to cooperate for this system to work and the men who made up the hunting crew were organized. Each had a role that was essential to the success of the hunt and each role demanded different skills. Generally, a member of the umiak crew started at the back as a paddler and then moved forward. The more forward positions were associated with higher social ranks and position.

Tribal leaders also emerged from other social structures. There were community houses for men in northern Alaskan communities and even small villages might have more than one house. Often the younger men who were too old to stay in family homes, but who were not yet married, lived in these houses along with elderly men. The community houses ran something like apprenticeship programs, as the elderly men would give advice, tell stories, and demonstrate how to repair and make equipment. The leaders of these community houses might not be the umialik, but they were important people whose voice would be taken into consideration as decisions about the community were made. Women were also organized into coherent social structures in traditional northern communities, such as the sewing groups in whaling villages. In some villages a woman might even be the head of the village. In part this occurred because in traditional Inupiat culture names were genderless, i.e., the same name could be given to a boy or a girl. People inherited the names of people who had passed away and it was believed that they inherited some of the characteristics of that person also.

Typically there was not just one person making decisions in tribal governments, but rather there were balancing forces. In addition to the umialiks and the community house leaders, the elders would advise and you had to think carefully, if you were going to ignore that advice. Practitioners of traditional medicine and beliefs were also powerful people in societies and they might serve as a counter to the formal structure of governance. An umialik's wife might not have much of a public role, but when she did speak her voice would be carefully considered. Her recommendations on how to fix a social wrong or how to conduct things were important.

One of the functions of any government is to develop ways to deal with people who are doing wrong or who are engaged in disputes of some kind. In a community house, if there were an ongoing dispute, or hard feelings, then it might be dealt with through 'teasing.' For example, the house leaders might organize an event where the two sides would compose songs about the other person. The best song won and the side with the losing song had to pay compensation. Wrestling matches were also held as a way to resolve disputes. In more serious cases the behavior might be ignored and in varying degrees the wrong doer would be ignored. Perhaps that person would not be invited to participate in the various social structures of the community. In the Arctic not being able to contribute or be a part of a community is a very dangerous situation, as life and continued existence depended on being a part of a social network. The most extreme punishment would be banishment.

Tribal governments protected communities from external threats to their lands, water and areas of traditional use. In Northwest Alaska there was a conflict with the Siberians that is a notable part of the history. In response to this threat from Siberia people developed armor, specifically, bone plate protection and thick, tough, hide undercoats. Communities had to organize to protect the areas that were traditionally used for sealing, hunting, and fishing. These areas had to be protected from encroachment from neighboring tribes. Inupiat communities, for example, fought with other Inupiat communities as well as with neighboring Athabaskan communities.

Tribal leaders fostered community cohesion by establishing social organizations to host feasts for other villages. Feasts were important social occasions where events were commemorated and songs, food, provisions and gifts were shared. In Southeast Alaska the social relationships were more elaborate and detailed than in some other traditional societies. The Tlingit, for example, developed complex relationships of clans, moieties, and houses. However, all tribal governments addressed both external and internal matters.

These systems of tribal governments served Alaska Natives well for thousands of years and continued to serve Alaska Native societies when the Europeans arrived. At first the Europeans interacted with the Tribes in order to find fresh water,

food, and shelter. Soon, however, they were showing up in great numbers and with force, particularly firearms. The Russians were not particularly interested in promoting a European system of government, as much as engaging in systematic exploitation. Tribal governments were not silent in response to the Russian threat, but rather responded in a variety of ways. Sometimes there was cooperation or perhaps the establishment of trade relations and the acquisition of trade goods. At times access to areas was allowed and at other times access was restricted. There were limitations put on contact and there was open warfare. Throughout this first period of contact with European civilizations tribal governments were trying to figure out how to acquire the new power represented by sailing ships, guns, cannon and the amazing trade goods - metal knives, pots, and firearms. The goal was to cooperate for the benefit of the people of the tribe, as much as possible but at the same time to avoid subjugation. That is the story to this day.

LIVING ★ MORE LIVE!

VALUES LIST

1. Abundance
2. Acceptance
3. Accessibility
4. Accomplishment
5. Accuracy
6. Achievement
7. Acknowledgement
8. Activeness
9. Adaptability
10. Adoration
11. Adroitness
12. Adventure
13. Affection
14. Affluence
15. Aggressiveness
16. Agility
17. Alertness
18. Altruism
19. Ambition
20. Amusement
21. Anticipation
22. Appreciation
23. Approachability
24. Articulacy
25. Assertiveness
26. Assurance
27. Attentiveness
28. Attractiveness
29. Audacity
30. Availability
31. Awareness
32. Awe
33. Balance
34. Beauty
35. Being the best
36. Belonging
37. Benevolence
38. Bliss
39. Boldness
40. Bravery
41. Brilliance
42. Buoyancy
43. Calmness
44. Camaraderie
45. Candor
46. Capability
47. Care
48. Carefulness
49. Celebrity
50. Certainty
51. Challenge
52. Charity
53. Charm
54. Chastity
55. Cheerfulness
56. Clarity
57. Cleanliness
58. Clear-mindedness
59. Cleverness
60. Closeness
61. Comfort
62. Commitment
63. Compassion
64. Completion
65. Composure
66. Concentration
67. Confidence
68. Conformity
69. Congruency
70. Connection
71. Consciousness
72. Consistency
73. Contentment
74. Continuity
75. Contribution
76. Control
77. Conviction
78. Conviviality
79. Coolness
80. Cooperation
81. Cordiality
82. Correctness
83. Courage
84. Courtesy
85. Craftiness
86. Creativity
87. Credibility
88. Cunning
89. Curiosity
90. Daring
91. Decisiveness
92. Decorum
93. Deference
94. Delight
95. Dependability
96. Depth
97. Desire
98. Determination
99. Devotion
100. Devoutness
101. Dexterity
102. Dignity
103. Diligence
104. Direction
105. Directness
106. Discipline
107. Discovery
108. Discretion
109. Diversity
110. Dominance
111. Dreaming
112. Drive
113. Duty
114. Dynamism
115. Eagerness
116. Economy
117. Ecstasy
118. Education
119. Effectiveness
120. Efficiency
121. Elation
122. Elegance
123. Empathy
124. Encouragement
125. Endurance
126. Energy
127. Enjoyment
128. Entertainment
129. Enthusiasm
130. Excellence
131. Excitement
132. Exhilaration
133. Expectancy
134. Expediency
135. Experience
136. Expertise
137. Exploration
138. Expressiveness
139. Extravagance
140. Extroversion
141. Exuberance
142. Fairness
143. Faith
144. Fame
145. Family
146. Fascination
147. Fashion
148. Fearlessness
149. Ferocity
150. Fidelity
151. Fierceness
152. Financial independence
153. Firmness
154. Fitness
155. Flexibility
156. Flow
157. Fluency
158. Focus
159. Fortitude
160. Frankness
161. Freedom
162. Friendliness
163. Frugality
164. Fun
165. Gallantry
166. Generosity
167. Gentility
168. Giving
169. Grace
170. Gratitude
171. Gregariousness
172. Growth
173. Guidance
174. Happiness
175. Harmony
176. Health
177. Heart
178. Helpfulness
179. Heroism
180. Holiness
181. Honesty
182. Honor
183. Hopefulness
184. Hospitality
185. Humility
186. Humor
187. Hygiene
188. Imagination
189. Impact
190. Impartiality
191. Independence
192. Industry
193. Ingenuity
194. Inquisitiveness
195. Insightfulness
196. Inspiration
197. Integrity
198. Intelligence
199. Intensity

200. Intimacy
201. Intrepidness
202. Introversion
203. Intuition
204. Intuitiveness
205. Inventiveness
206. Investing
207. Joy
208. Judiciousness
209. Justice
210. Keenness
211. Kindness
212. Knowledge
213. Leadership
214. Learning
215. Liberation
216. Liberty
217. Liveliness
218. Logic
219. Longevity
220. Looking good
221. Love
222. Loyalty
223. Majesty
224. Making a difference
225. Mastery
226. Maturity
227. Meekness
228. Mellowness
229. Meticulousness
230. Mindfulness
231. Modesty
232. Motivation
233. Mysteriousness
234. Nature
235. Neatness
236. Nerve
237. Obedience
238. Open-mindedness
239. Openness
240. Optimism
241. Order
242. Organization
243. Originality
244. Outlandishness
245. Outrageousness
246. Passion
247. Peace
248. Perceptiveness
249. Perfection
250. Perkiness
251. Perseverance
252. Persistence
253. Persuasiveness
254. Philanthropy
255. Piety
256. Playfulness
257. Pleasantness
258. Pleasure
259. Poise
260. Polish
261. Popularity
262. Potency
263. Power
264. Practicality
265. Pragmatism
266. Precision
267. Preparedness
268. Presence
269. Privacy
270. Proactivity
271. Professionalism
272. Prosperity
273. Prudence
274. Punctuality
275. Purity
276. Realism
277. Reason
278. Reasonableness
279. Recognition
280. Recreation
281. Refinement
282. Reflection
283. Relaxation
284. Reliability
285. Religiousness
286. Resilience
287. Resolution
288. Resolve
289. Resourcefulness
290. Respect
291. Rest
292. Restraint
293. Reverence
294. Richness
295. Rigor
296. Ritual
297. Sacredness
298. Sacrifice
299. Sagacity
300. Saintliness
301. Sanguinity
302. Satisfaction
303. Security
304. Self-control
305. Selflessness
306. Self-reliance
307. Sensitivity
308. Sensuality
309. Serenity
310. Service
311. Sexuality
312. Sharing
313. Shrewdness
314. Significance
315. Silence
316. Silliness
317. Simplicity
318. Sincerity
319. Skillfulness
320. Solidarity
321. Solitude
322. Soundness
323. Speed
324. Spirit
325. Spirituality
326. Spontaneity
327. Spunk
328. Stability
329. Stealth
330. Stillness
331. Strength
332. Structure
333. Success
334. Support
335. Supremacy
336. Surprise
337. Sympathy
338. Synergy
339. Teamwork
340. Temperance
341. Thankfulness
342. Thoroughness
343. Thoughtfulness
344. Thrift
345. Tidiness
346. Timeliness
347. Traditionalism
348. Tranquility
349. Transcendence
350. Trust
351. Trustworthiness
352. Truth
353. Understanding
354. Unflappability
355. Uniqueness
356. Unity
357. Usefulness
358. Utility
359. Valor
360. Variety
361. Victory
362. Vigor
363. Virtue
364. Vision
365. Vitality
366. Vivacity
367. Warmth
368. Watchfulness
369. Wealth
370. Willfulness
371. Willingness
372. Winning
373. Wisdom
374. Wittiness
375. Wonder
376. Youthfulness
377. Zeal