Canadian, Alaska Tlingits explore common ties

ANDY HOPE
Tlingit Journal

The Tlingit name for Teslin is Tas Tlein (Big Sinew), which describes Teslin Lake. The Inland Tlingit who live there are related to the people of Southeast Alaska.

The Inland Tlingit of the Yukon are a forgotten people in many ways and, on a recent trip to Teslin, I was eager to learn about how they deal with the challenges of contemporary society and how they view their Tlingit relatives in Southeast Alaska.

There are approximately 70 clans among the Tlingit, divided among two sides or moieties, the Raven and the Wolf. These clans are settled in 18 tribal communities or Kwaans, for Katella on the northern Gulf Coast of Alaska to the southeastern tip of Alaska. The Inland Tlingit comprise one of these 18 tribes. They reside in Teslin and Carcross, Yukon, and in Atlin, British Columbia.

A little over 20 years ago, my uncle told me the story of our clan migration. We were settled at At.aanee Tlein (Big Town of Animals) on the Antlein River south of Yakutat. Perhaps this was 500 years ago, perhaps 1,000 years ago. Perhaps archaeological field work will corroborate my uncle's story one day.

Our clan was known as the Yanyeidi (Hemlock People) at the time. The Yanyeidi sold the Antlein River to the Teikweidi, another Wolf clan and migrated to the Interior, using glaciers and bear trails as "highways." The moving party headed southeast until they reached the headwaters of the Stikine River. They attempted to move down the Stikine, but were pushed back by the Tahltan, an Athabascan tribe.

We then moved down the Taku River, settling on the coast at Taku Harbor, Sik'nax.aangeiy (Grindstone Bay). From Grindstone Bay, some of the moving party including my clan, the Sik'nax.'adi (Grindstone People) and the Naanya.ayi (People from Upriver or Northern Direction) headed south and settled at the mouth of the Stikine. The remaining party settled at the mouth of the Taku and now comprises the core membership of the Douglas Indian Association. Carl Nelson of Juneau is the leader of the present-day Yanyeidi of Juneau. Some of the Yanyeidi, along with four other clans, moved back up the Taku into the Interior.

The Tlingit name for Teslin is Tas Tlein (Big Sinew), which describes Teslin Lake. The Tlingit of Teslin are organized as the Teslin Tlingit Council, which is comprised of the members of five clans. On the Wolf side are the Yanyeidi and the Daklaweidi (Back Sand People). On the Raven side are the K'ookhittaan (Pit House People), the Ishkitaan (Salmon Hole People) and the Deisheetaan (End of the Trail People).

These clans have counterparts in Juneau, Angoon and Klukwan and trace their origins to the Gaanax.adi and Gaanax.teidi Raven clans of Southeast Alaska. Each of the Teslin clans elects a representative to the Council from within their own membership, thus ensuring adherence to traditional Tlingit law.

According to David Keenan, a member of the Daklaweidi clan and chief of the Teslin Tlingit Council, the Teslin, Carcross and Atlin Tlingit have agreed in principle to organize an umbrella tribal council that has tentatively been named the Daaka (Interior) Tlingit. Keenan spoke of the process in which the Teslin Tlingit develop policy.

The weekend of our visit – I was traveling with my wife and Toby Tobiason of KTOO-FM for Southeast Native Radio – the Teslin Tlingit were conducting their General Assembly at Brook's Brook, a tribal campground 30 miles north of Teslin. The membership of the tribe meets several times each year to discuss a number of issues and develop tribal strategies. Keenan describes the process as "making love." The tribe provides meals to the members and workshops and meetings are conducted in tarp-covered shelters. He emphasized that the fundamental policy of the tribe is to "Tlingitize" Canadian government programs, i.e. adapt them to serve the interest of the Tlingit.

"We take the best of the non-Native programs and meld them to the best of the Tlingit customs and traditions," he stated. Keenan represents the Teslin Tlingit Council on the Council of Yukon Indians board. The Council of Yukon Indians is a federation of first nation tribes in the Yukon that provides oversight for the Yukon Native Language Center, the Aboriginal Language Service of the Yukon Government and the ongoing Land Claims negotiations with the Canadian federal government.

A number of Athabascan tribes in British Columbia and Yukon have organized Tlingit-style, with Raven/Wolf moieties and clans, including the Tahltan, the Tagish and the Southern Tutchone. Each of these clans will be invited to the First Conference of Clans scheduled for April 1993 in Klukwan. The Alaska Tsimshians settled at Metlakatla and the Kaigani Haida will also be invited to participate in this historic conference. The purpose of the conference will be to reaffirm customary and traditional law and relations among the respective clans and clan house leaders. Formal presentations will be made on genealogical research, documenting ceremonies, documenting clan and clan house names, translation issues documenting customary and traditional resource law and the Kiks.adi Survival March project. For more information on the conference, individuals may write to 4033 Delta, Apt. A, Juneau, Alaska, 99801.

Harry Morris, leader of the Teslin Yanyeidi, headed an 18-member dance group at the recent Celebration '92. During the performances, Harold Jacobs, a Yanyeidi from Sitka, placed his Wolf hat on Morris. Harold Jacobs has done extensive research on ownership of clan crest art, as evidenced by his largely unattributed contributions to the 1986 University of Pennsylvania Museum Centennial publication "Raven's Journey." Morris expressed a desire to reaffirm ties with clan relatives in Southeast Alaska. I spoke with Carl Nelson shortly after returning and he assured me that he is compiling a list of Yanyeidi clan members for Morris and that he will be organizing ongoing exchanges between Canadian and American Tlingit.

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Andy Hope is president of the Before Columbus Foundation, a nationwide group organized in 1976 to promote and disseminate American multi-cultural literature.

Manuscript to be key element of clan conference

ANDY HOPE
Tlingit Journal

There has never been a meeting like the proposed clan conference, in which representatives of *all* respective Tlingit clans will be invited and encouraged to participate.

The Southeast Tribal Council voted in August to sponsor a Conference of Clans in April 1993. SEATC is a consortium of tribal governments, most of which are organized pursuant to the Indian Reorganization Act. The conference will be hosted by the Chilkat Indian village and will take place in Klukwan.

I initially proposed the idea for a clan conference in late 1989, at the time the Southeast Subsistence Commission was organized. The original premise for the conference was to reaffirm the customs and traditions of the Alaska Tlingit and Kaiganii Haida clans.

I reaffirmed th call for the conference in December 1991. Shortly afterward, members of the SEATC expressed interest in sponsoring the conference. In the meantime, the list of invitees has expanded to include all those surrounding tribes that are organized "Tlingit-style," including the southern Tutchone, the Tagish, the Tahltan (all Athabaskan tribes), and the Alaska Tsmishian of Metlakatla.

From time immemorial there have been a number of large-scale memorial ceremonies, potlatches and other tradition-based gatherings. In contemporary times, large-scale church, cultural and political gatherings are not uncommon. There has never been a meeting like the proposed clan conference, in which representatives of *all* respective Tlingit clans will be invited and encouraged to participate.

The conference will have a working format, with formal presentations and a series of workshops on specific topics. A steering committee consisting of representatives of SEATC, Huna Totem Heritage Foundation, Kake Tribal Heritage Foundation and Klukwan Heritage Foundation will meet in early October to begin the conference planning process. Over the course of the next few months, I will write in this column about various aspects of the conference.

There are some 75 clans among the Tlingit of Alaska, British Columbia and Yukon. These clans are divided about evenly between the two sides or moieties, the Raven and the Wolf. The clans have about 250 clan house subdivisions.

George Emmons lists 18 tribes in his book on the Tlingit, from Galyax Kwaan (Tribe/People of Galyax, the Kalkiakh River or the Yakataga-Controller Bay area south of Cordova) to Taanta Kwaan (Sea Lion Tribe/People – also known as Taangaash Kwaan) at the extreme southern tip of Southeast Alaska.

The 250 clan house were documented in the late 19th century and early to mid 20th century by a number of different individuals, including John Swanton, Louis Shotridge, Ronald Olson, Frederica deLaguna and George Emmons. Though there are only a handful of clan houses still physically standing in the communities mentioned above, the following principle of Tlingit law applies. It was documented by Emmons in his 1916 article, "The Whale House of the Chilkat":

"A name once given (to a clan house) survives the mere structure."

Emmons came to Alaska in 1882 as a Navy lieutenant aboard the USS Adams. He had an active interest in ethnography and studied Tlingit customs and history and collected Native artifacts (mostly Tlingit). Emmons began writing a book on the Tlingit in the late 1880s, working on it until his death in 1945, but never completing it.

DeLaguna began editing the Emmons manuscript in the mid 1950s on behalf of the American Museum of Natural History. She completed the job in the late 1980s and the Emmons manuscript was finally published by the University of Washington Press last fall.

"The Tlingit Indians" is certainly a major contribution to the literature of the Tlingit, though the parts left out of the book certainly are at least of equal value. The guts of the manuscript was the chapter "The History of Tlingit Tribes and Clans," which inexplicably was left out of the book. I say this because I believe that without an understanding of Tlingit clan relations, one will never have a true appreciation of the Tlingit.

I had been aware of the Emmons manuscript for years, indeed, I had obtained a copy from the University of Victoria archives in the late '70s, though it was stolen shortly after I received it. I tried to secure a copy of the Emmons papers from the American Museum of Natural History in the early '80s, but was told they weren't available because deLaguna was editing them for publication.

I renewed my request after publication of "The Tlingit Indians." With the cooperation and support of deLaguna, the museum provided me a copy of the manuscript in July of this year.

"The History of Tlingit Tribes and Clans" portion of the Emmons manuscript runs some 200 handwritten pages. The first part is comprised of historical outlines of the 18 tribes of the Tlingit, with narratives of how the communities were settled. It also includes clan and clan house listings. He provides explanations of the Tlingit names of these tribal communities:

"SheeAtika (People of or on Shee) Baranof Island, their territory was named Shee from Shee.ee (the limb of a tree) because of its shape, a length of land decreasing in width from the north to its termination at Cape Omaney and cut on both sides by deep arms, suggesting a great limb with numerous branches. In later years, tika (outer edge) was added, making the name SheeAtika Kwaan, which would seem to refer to the people or tribe living on the seaward or outside of the island, as all the permanent settlements were on the western shore."

The second part of this chapter contains more detailed histories of clans, clan houses an clan crests. The Raven clans are grouped together, as are the Wolf clans. Emmons groups the Wolf clans with the river systems on which they migrated to Southeast Alaska, which provides a rare, comprehensive picture of clan relations.

The Emmons manuscript will serve as an important source document for the clan conference steering committee. Though a number of anthropologists and ethnographers have documented Tlingit clan and clan house names, the Tlingit have never done so themselves. The clan conference will provide the Tlingit with an opportunity to build upon documentation left by people like Emmons.

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Andy Hope is president of Before Columbus Foundation, a nationwide group organized in 1976 to promote and disseminate American multi-cultural literature.

Keepers of Tlingit language a dedicated group

ANDY HOPE
Tlingit Journal

There are limited Alaska Native language job/career opportunities. Usually these are in Indian education programs that are, for the most part, outside of the school system.

Development of the modern Tlingit spelling system or orthography began in the early part of this century. Franz Boas, the father of modern anthropology, and Louis Shotridge, a Tlingit from Klukwan, provided the basis for the orthography with their 1917 article "Grammatical Notes on the Language of the Tlingit Indians."

Constance Naish and Gillian Story (working on behalf of the Wycliffe Bible Translation Mission and the Summer Institute of Linguistics) refined the Boas/Shotridge orthography with publication of a Tlingit noun dictionary and spelling book in the early Sixties. The University of Alaska published their major work, The Tlingit Verb Dictionary, in 1973. The Naish-Story publications were all based on field work conducted in Angoon, working with tradition-bearers Lydia George, Robert Zuboff, George Betts and others.

Jeff Leer, working with Tlingit speakers such as Dr. Walter Soboleff, Jenny Willard and John Marks, learned Tlingit as a teenager. Beginning in the late sixties, Leer worked with Richard and Nora Dauenhauer, Naish, Story and Dr. Michael Krauss on development of the modern Tlingit orthography. Leer and Krauss are now affiliated with the Alaska Native Language Center (ANLC) at the University of Alaska Fairbanks. The ANLC published Tongass Texts, edited by Leer, in 1978.

The Dauenhauers, working at Sealaska Heritage Foundation, have edited a number of important source publications on Tlingit customs and traditions in the last 20 years.

The Tlingit language workshops of the early Seventies were critical to the development of the orthography. The language workshop had an open-entry, working format in 1972. Virtually anyone with an interest in the Tlingit language could participate.

Resource people included Krauss, Leer, Naish, Story, the late A.P. Johnson (Tlingit teacher at SJC), Walter Soboleff, the late Robert Zuboff (a Tlingit songmaster of the Kakweidi clan of Angoon), the late John Fawcett of Hoonah, John Marks (of the Lukaax.adi clan of Haines), the late Henry Davis (Native Studies Director at SJC), Katherine Mills (of the Chookaneidi clan of Hoonah) and Richard and Nora Dauenhauer (then affiliated with Alaska Methodist University).

Ed Scholz of the SJC staff taught me how to prepare simple photo "masters" and to operate the photo offset press in the school print shop. From 1971 through 1973, I printed a number of pamphlets and booklets at the print shop. The pamphlets included articles by Louis Shotridge, excerpts of the Goldschmidt-Haas report on the Possessory Rights of the Natives of Southeast Alaska, a book on Tlingit crests, and several publications of the Tlingit language (some were developed by Tlingit language workshop participants) under the Tlingit Readers imprint, a press founded by Dick and Nora Dauenhauer and myself.

The modern Tlingit orthography has evolved through the efforts of the above-mentioned people and many others. The Dauenhauers and Jeff Leer will be making major presentations to the Tlingit Clan Conference scheduled for early May 1993 in Klukwan. The Tlingit language workshop met for the last time in the summer of 1973.

The 1972 session of the Alaska Legislature enacted a bill that established the ANLC at UAF. The ANLC has had a decidedly academic, ivory tower orientation in the past 20 years. In a 1992 article, Jim Kari contrasted Alaska Native language policy with that of the Yukon, Canada:

"... the Yukon Native Language Centre ... does not have a research and publication mandate as does the ANLC. The central theme ... has been a well-organized teaching program... I feel that there is need for "expandable discussion and review of Native language issues and linguistic resources in Alaska with all interested groups. Many issues merit discussion; new ideas for potential language activities, economic issues such as funding for a wide range of jobs in language work, the delivery of technical training in language work skills, etc."

The economic issue that Kari refers to is the challenge to create job opportunities in Native language programs. I moved my family to Angoon in the spring of 1973 for an independent study practicum. My real purpose in moving to Angoon was to learn from Tlingit elders. My grandfather was born in Killisnoo, a few miles south of Angoon.

I remember visiting Sitka in the fall of 1973, after living in Angoon for several months. I spoke with my late uncle Ed at a family dinner. Uncle Ed complimented me on my interest in Tlingit language and culture. He advised me that it would be very difficult to provide for a family if I were to pursue my interest much further. He told me that it would be next to impossible to make a living. Ed's advice rings true today, nearly 20 years later.

One of the things that struck me while writing this column is the number of people who worked on development of the language that have passed on.

There are limited Alaska Native language job/career opportunities. Usually these are in Indian education programs that are, for the most part, outside of the school system. There are no programs in which one can learn the technical skills that would enable them to become interpreters, translators or language instructors of Tlingit.

With few job opportunities, there is little incentive for Natives to participate in language and cultural programs. If one wishes to learn Tlingit language and culture, one must have independent means to do so. One must accept the challenge and do it.

There are faint reasons for optimism, however. Congress approved the Native American Languages Act of 1992. That bill, which President Bush signed into law on October 26, will provide funding to tribes through the administration for Native Americans for (1) projects that facilitate and encourage the transfer of Native American language skills from one generation to another; (2) training of Native Americans to teach others to enable them to serve as interpreters or translators; and (3) development, printing and dissemination of materials to be used for teaching and enhancement of Native American languages.

Georgianna Lincoln introduced similar legislation in the last session of the Alaska legislature, but the bill went nowhere.

Tlingit Tribes and Clans conference history-bound

ANDY HOPE
Tlingit Journal

The purpose of the conference is to document the customs and traditions of the respective Tlingit tribes and clans. Scholars generally agree that some 70 clans and either 17 or 18 tribes existed circa 1890. No contemporary genealogy of Tlingit clans and clan houses exists.

The Conference of Tlingit Tribes and Clans is set for May 5-8, 1993 in Klukwan and Haines. The conference will include Tlingits from Alaska, British Columbia and the Yukon Territory.

Volunteer committees have been organized in Klukwan, Haines, Ketchikan, Sitka and Juneau to plan for the conference. The Sitka Tribe of Alaska will serve as sponsor of the conference. The Chilkat Indian Village and the Chilkoot Indian Association will serve as conference hosts.

Special invited guests will include the Tagish, Tahltan, Kwakuitl-Tlingit and Nishga Tsimshian of British Columbia, the Tutchone of the Yukon Territory, the Tsimshian of Metlakatla and the Alaska Haida.

The purpose of the conference is to document the customs and traditions of the respective Tlingit tribes and clans. Scholars generally agree that some 70 clans and either 17 or 18 tribes existed circa 1890. No contemporary genealogy of Tlingit clans and clan houses exists.

The conference will provide a forum for contemporary clan leaders to speak for the record and to present in-depth genealogical records. Participants will also confirm, update or correct existing documentation on Tlingit social organization. As I mentioned in an earlier column, George Emmons' unpublished manuscript, "The History of Tlingit Tribes and Clans," will serve as a key reference.

The conference will also provide a forum for scholars to make formal presentations on such subjects as Tlingit genealogies, toponyms (i.e. place names), linguistic challenges, documentation of Tlingit traditions, clan ownership rights and recommendations on museum repatriation policies. A long-term goal of conference organizers is to compile a comprehensive census by clan and clan house affiliation.

The conference format will be loosely based on the Tlingit Language Workshop of the early '70s – it will be a working conference. There will be general or plenary sessions, workshops and time will be reserved for performances and ceremonies.

Invited presenters will include Dr. Jeff Leer of the Alaska Native Language Center of the University of Alaska Fairbanks. Dr. Leer will speak on problems of translation and documentation of Tlingit place names. Nora Dauenhauer of Sealaska Heritage Foundation will speak on documentation of stories, names and biographies.

Dr. Steve Langdon (better known as Trajan Langdon's dad), will speak on documentation of customary and traditional use of subsistence resources. Harold Jacobs will speak on documenting clan house custodians, ownership of clan crests and recommendations on museum repatriation policies. Bessie Cooley of the Yukon Territory's Aboriginal Language Service will speak on the Inland Tlingit genealogy project.

Maria Williams of the Alaska State Council on the Arts will speak on contemporary Native dances. Richard Dauenhauer of Sealaska Heritage Foundation will speak on problems relating to hearing, pronouncing and spelling Tlingit names and developing a Tlingit songbook. Herb Hope will speak on documenting the Kiks.adi survival march of 1804. Richard Jackson will speak on the Tongass Tribe's Chief Johnson pole rededication project of 1989.

Sergei Kan will present a comprehensive, annotated Tlingit source bibliography. Sergei and his family emigrated from Russia to the U.S. in 1974. He received a Bachelor of Arts degree from Boston University in 1976, an M.A. from the University of Chicago in 1978 and a Ph.D. from the University of Chicago in 1982.

Kan is employed as an associate professor of anthropology and Native American studies at Dartmouth College.

I met Sergei in Sitka in 1979. He was doing field work for what turned out to be his Ph.D. While in Sitka (and even after his return to Chicago), he contributed a number of articles to "Neek", the newsletter of the Sitka Tribe of Alaska. His articles were translations from the Russian writings of Ivan Veniaminov, Anatolii Kamenskii and others.

Sergei has authored a number of articles on various aspects of Tlingit culture over the last 10 years. His book, "Symbolic Immortality: The Tlingit Potlatch of the Nineteenth Century," was published by the Smithsonian Institute Press in 1989. It received the Before-Columbus Foundation American Book Award in 1990.

My favorite Kan writings are those that address Tlingit Christianity during the missionization period of the late 19th and early 20th centuries. These articles include "Russian Orthodox Brotherhoods among the Tlingit," (1985), "Memory Eternal: Russian Orthodoxy and the Tlingit Mortuary Cycle," (1987) and "Russian Orthodox Missions," (1988).

The subject of Tlingit Christianity has been addressed by less than a handful of ethnographers and historians. It is an important subject because Tlingit Christians laid the basis for all of the modern Native organizations in Southeast Alaska. Tlingit Christians organized the Alaska Native Brotherhood in 1912 and the Alaska Native Sisterhood in the early 1920s.

Kan has been working on the Tlingit Source Bibliography for more than a year. The bibliography, says Kan, "... will consist of both published and unpublished works and will cover the entire Tlingit history from the earliest European accounts of the culture to the present. The annotation will assist the reader in selecting needed materials and becoming aware of the author's biases."

Kan's bibliography will also include materials from research such as the late William Nelson's account of the life of his clan uncle Eli Katanook (a founder of the Alaska Native Brotherhood) and the story of the Russian Orthodox Church in Killisnoo and Angoon that Kan recorded from the late Jimmy George in 1979.

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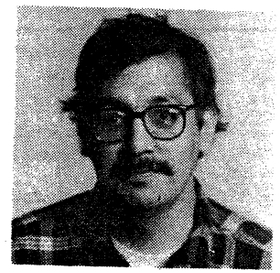
Saving Inupiaq language means

Haines, Klukwan to host Tlingit Tribes and Clans



ANDY HOPE
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workshop topics will include archival strategies, documentation strategies, migration traditions, repatriation issues, developing clan trusts and developing a tribal college.

Ed Hotch is President of Klukwan Alaska Native Brotherhood (ANB) Camp #8. He will serve as Evening Program committee chair for the Conference of Tlingit Tribes and Clans scheduled for May 5-8, 1993. The conference will take place in Haines and Klukwan. Ed is a member of the Klukwan Thunderbird clan of the Wolf moiety. Like all other conference planning committee members, Ed is an unpaid volunteer. Ed will be assisted by Lani Hotch, a member of the Kaagwaantaan clan of the Wolf moiety. Lani is also a member of the Chilkat Indian Village.

The conference planning committee met recently in Juneau. Representatives from Sitka, Juneau, Haines and Klukwan roughed out scheduling for the conference and appointed working groups and committees.

Among the committees formed were the Invitations committee (chaired by Irene Jimmy of the Kiks.adi clan of the Raven moiety of Sitka), the Housing committee, the Meals committee, the Daytime program committee (chaired by yours truly, a member of the Sik'nax.adi clan of the Wolf moiety), the Evening program committee and the Publicity committee.

From the outset, the conference has been structured to function without a large budget. I felt that if the project was dependent on large grants it would never happen. Fortunately or not, I was correct in this approach, since large grants did not materialize.

The conference planning committee has proven that projects like this can happen with volunteer labor and small in-kind and cash contributions.

Conference daytime sessions will take place in Haines on May 5 and 8 at the Haines ANB Camp #5 Hall. Daytime sessions will take place in Klukwan on May 6 and 7 at the Klukwan Camp #8 ANB Hall and the Klukwan Camp #8 Alaska Native Sisterhood (ANS) Hall.

The Klukwan ANS Hall is the only one of its kind in the world. It reflects the proud ANS tradition of this community. Evelyn Hotch is ANS Camp #8 President. She also serves on the conference planning committee.

Morning sessions will consist of formal, scholarly presentations and panels. Morning sessions will run from 9:30 to noon each day. A partial list of presenters was included in a previous column.

Afternoon sessions will consist of workshops and will run from 1:30 p.m. to 4:30 p.m. each day. The workshops will be facilitated by the presenters listed in my February column. Workshop sessions will run concurrently and will be repeated to allow participants to attend as many different sessions as possible.

Two workshops will run each of the four days of the conference: Tlingit Personal and Place Names, and Developing Resource Atlases. Other workshop topics will include archival strategies, documentation strategies, migration traditions, repatriation issues, developing clan trusts and developing a tribal college.

Evening programs will begin at 8 p.m. and will take place at the Chilkat Center in Haines. Evening programs will include dance performances, traditional ceremonies and poetry readings.

A number of Canadian tribal and clan representatives been contacted and have informed conference organizers of tentative plans to participate.

The Champagne Aishishik Band Council is a Southern Tutchone Athabascan tribe headquartered in Haines Junction, Yukon Territory. There are two clans affiliated with the band.

The Carcross Tagish First Nation Council is a Tagish Athabascan tribe headquartered in Carcross, Yukon Territory. There are 2 clans affiliated with this tribe, one from the Wolf moiety and one from the Raven moiety.

The Tahltan Band Council is a Tahltan Athabascan tribe headquartered in Telegraph Creek British Columbia. There are three Wolf moiety clans and one Raven moiety clan affiliated with this tribe. Dempsey Bob of Prince Rupert is a member of this tribe. Dempsey is an internationally renowned artist. He traces his Tlingit relatives to the Taku River Yaneyeidi Wolf moiety clan.

The Kwakwa'kawakw (Kwakuitl) tribe is located in Port Hardy, British Columbia. Christine Hunt, editor of the Kwakwa'kawakw tribal newsletter and daughter of tribal chief Tony Hunt, anticipates a party of at least ten tribal members will travel from Port Hardy to Haines and Klukwan. Christine and her father also have Tlingit roots that trace back to the Teikweidi Wolf moiety clan of the Tongass Tribe of Ketchikan.

The Taku River Tlingit First Nation is headquartered in Atlin, British Columbia. Malvin Jack currently serves as spokesman for the tribe, which has 365 members. There are five clans affiliated with the Taku River Tlingit: The Yanyeidi and Dakl'aweidi of the Wolf moiety, and the Deisheetaan, Ishkihitta and Kookhittaan of the Raven moiety.

The Teslin Tlingit Council is headquartered in Teslin, Yukon Territory. There are 5 clans affiliated with the Teslin Tlingit (the same as those listed for the Taku River Tlingit above). The tribe has approximately 1000 members.

Bessie Cooley, a member of the Kookhittaan Raven moiety clan of Teslin and a staff worker with Aboriginal Language Service of the Yukon, serves on the conference planning committee. Bessie will attend the conference with representatives from each of the Teslin clans, David Keenan (the tribal chief), and several tribal members.

The Alaska Marine Highway schedule between Juneau and Haines coincides nicely with the conference schedule, with a northbound ferry on May 4 and a southbound ferry on the evening of May 9. For more information on the conference, contact Gerry Hope at 225-7391.

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Alaska Native Reading Program born in Juneau

ANDY HOPE
Tlingit Journal

The Alaska Native Language Center was established by state legislation in 1972 as a center for research and documentation of the twenty native Indian, Aleut, and Eskimo languages of Alaska.

Alaska Native Brotherhood Camp Number Two, the Juneau Native Education Commission and the Before Columbus Foundation have announced the creation of the Alaska Native Reading Program. This is a pilot program that will be based in Juneau for the present time. It may be expanded to other communities in the future.

Book donations and discounts are being solicited locally, regionally and nationally. The Before Columbus Foundation solicited book donations and/or discounts at its booth at the American Booksellers Association (ABA) Convention in Miami Memorial Day weekend. The ABA Convention is probably the largest bookseller's convention in the world.

The Before Columbus Foundation will contribute copies of the last four issues of the Before Columbus Review (including a special Alaska issue and a quincentennial issue); the Before Columbus Review is published semi-annually. The foundation will also donate copies of the Before Columbus Fiction Anthology (edited by Ishmael Reed, Kathryn Trueblood and Shawn Wong) and the Before Columbus Poetry Anthology (edited by J.J. Phillips, Ishmael Reed, Gundars Strads and Shawn Wong). These anthologies include selections from the foundation's American Book Awards, 1980-1990, and were published by Norton in 1991.

The program has already received commitments for substantial book discounts from the Alaska Native Language Center, the University of Washington Press, Sealaska Heritage Foundation, and I. Reed Books.

The Alaska Native Language Center was established by state legislation in 1972 as a center for research and documentation of the twenty native Indian, Aleut, and Eskimo languages of Alaska. It is internationally known and recognized as the major center in the United States for the study of Eskimo and Northern Athabascan languages.

In the last ten years, University of Washington Press has become the leading publisher of books on Indian cultures of the Northwest Coast.

Sealaska Heritage Foundation has co-published, with the University of Washington Press, the best "Haa Tuwunaagu Yis" by Nora and Richard Dauenhauer. SHF also distributes cultural materials (books, audio and video tapes, posters, etc.) on the Tlingit, Haida and Tsimshian.

I. Reed books is a small press founded by Ishmael Reed, Chairman and Founder of the Before Columbus Foundation. The program will have four components:

A.) Books for the Alaska Native Student Summer Reading. Books will be collected for the K-12 age group. The books will be distributed throughout the summer at native organization picnics by native teachers and administrators on the Juneau School District staff. The program hopes to make the first distribution at the ANB/ANS picnic scheduled for 1 p.m. to 4 p.m. on June 20 at Sandy Beach in Douglas.

B.) Books for Native prisoners. Books will be collected for the Alaska Native Culture Club at the Lemon Creek Correctional Center.

C.) Books will be collected to augment the library of the Juneau School District Indian Studies Program. This library, one of the hidden resources of the community, is already a fairly comprehensive collection of Native American literature. It will be expanded to include a multicultural section, the Smithsonian's "Handbook of the North American law.

The initial plan for the Smithsonian's twenty volume Handbook series called for publication of all volumes by the bicentennial year of 1976. As of mid-1933, nine volumes by the bicentennial year of 1976. As of mid-1993, nine volumes have been published (numbers 4, 5, 6, 7, 8, 9, 10, 11 and 15).

"The Handbook is hardly a hand-book; rather it is an encyclopedia of twenty fat volumes, each one containing about 600 to 900, 8 1/2" by 11" pages. Volumes 5-15 are the core of the Handbook. The whole continent is divided into ten regions, corresponding to the 'culture areas' that have become traditional among anthropologists and in Indian studies generally." – Smithsonian brochure

The arbitrary units of the Handbook ignore culture and language ties that cut across regions and culture areas, such as the Athabascan languages that have spread from the northern extremes of Alaska to the Navajo, Lipan and Apache at the Mexican border. My major criticism of the Handbook is the fact that there are few Native American contributors. In spite of these flaws, the Handbook series stands as one of the finest collections of source materials on Native Americans in print.

"Reading recovery is an early intervention reading and writing program designed to help high [illegible] problems before they become severe. Children who would normally struggle experience early and repeated success in the reading and writing process." – Reading Recovery brochure

To encourage students to utilize the Indian Studies Library, ANB Camp Number Two has retained the services of Father Michael Oleksa to develop an annotated bibliography. He will build upon the work of Richard Dauenhauer, author of Alaska Native Literature Selected Bibliography, a bibliography of bilingual editions of Alaska Native oral literature, and of new creative writing in English and native languages.

Dauenhauer's bibliography, a joint project of the Cook Inlet Tribal Council, Inc., and Sealaska Heritage Foundation, is designed for teachers, students, and persons interested in leisure reading of Alaska Native literature. The Dauenhauer bibliography is in four parts: 1. Eskimo-Aleut; 2. Athabascan-Eyak; 3. Tlingit-Haida-Tsimshian; 4. Creative Writing.

The Anchorage School District Indian Education staff have developed a bibliography of Native American Literature, which will be acknowledged by Father Michael.

Father Michael will also incorporate the work of Sergei Kan, author of the Tlingit Source Bibliography. Kan's bibliography, a work in progress, "...will consist of both published and unpublished works and will cover the entire Tlingit history from the earliest European accounts of the culture to the present. The annotation will assist the reader in selecting needed materials and becoming aware of the author's biases."

Father Michael anticipates he will have a rough draft of the bibliography ready by the start of the 1993-94 school year.

All book donations and information on book discounts should be forwarded to: the Alaska Native Reading Program, 320 W. Willoughby, Suite 100, Juneau, Alaska, 99801.

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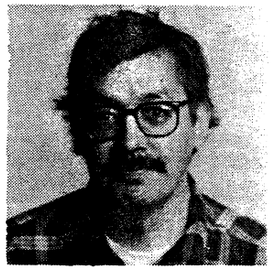
Andy Hope is president of the 'Before Columbus Foundation,' a nation-wide group organized in 1976 to promote and disseminate American

Clan conference to sponsor more workshops



ANDY HOPE
Tlingit Journal

During the Thursday workshop session on developing a list of tribes and clans, there was a consensus among the workshop participants that lists of Tlingit tribes and clans should serve as the basis for developing a contemporary list.

There was a good feeling from the time we boarded the ferry in Juneau on Wednesday, May 5. The Tongass Tribe dancers were performing in the forward lounge. The weather improved as we pulled out of Juneau and just kept getting better and better. It was a little cool for Wednesday, Thursday and Friday evenings, but by Saturday it was quite warm.

One of the conference videographers, Tony Armlin, conducted interviews with conference participants on the ferry from Juneau to Haines.

During the Thursday workshop session on developing a list of tribes and clans, there was a consensus among the workshop participants that lists of Tlingit tribes and clans developed by George Emmons, Frederica de Laguna and Louis Shotridge should serve as the basis for developing a contemporary list. The inland Tlingit should be included on the list, as well as Tlingit relatives in British Columbia (Telegraph Creek and Port Hardy) and Yukon (Tagish, Haines Junction).

The Thursday evening was Raven moiety night at the Chilkat Center in Haines. Judson Brown (Dakl'aweidi) and Richard Jackson (Teikweidi) served as co-emcee's for the Wolf moiety. A Raven's Tail robe woven by Marie Laws (T'akdeintaan) was presented in public for the first time on Raven night. Marie's article on Tlingit weaving will appear in the forthcoming conference proceedings.

Judson introduced Dixie Hanson (Kaagwaantaan), who brought out a Raven blanket for her daughter-in-law to be, Darlene Bezezkof (K'alchaneidi). Tommy Jimmy Jr. (Kaagwaantaan), the bridegroom to be, was down in Juneau at the time, attending graduation ceremonies at University of Alaska Southeast.

Tommy made it to Haines for the Saturday evening program. He served as co-emcee for the Wolf moiety. His first statement on stage was "I understand that Judson Brown gave me away when I was down in Juneau receiving my Associate of Arts degree."

The title for the conference proceedings came from a statement made by Matthew Fred during the Angoon Dance presentation on Raven moiety night. Matthew was introducing a song the Angoon people obtained from the Tsimshians. He spoke of the reluctance of many to perform certain songs, usually with the rationale that "the time isn't right." Matthew asked rhetorically, "will the time ever come?"

Annie Hotch, matriarch of Kaagwaantaan Bear House of Klukwan, took in much of the conference in her wheelchair.

Chilkat Indian Village brought out the 1876 treaty between Chilkat and Stikine, which caused some excitement in the Wrangell group. The treaty was negotiated by the U.S. Army. The conflict was between Wolf moiety clans – the Naanya.ayi and the Kaagwaantaan. I have ancestors on both sides.

There was a long peace-making process that involved the U.S. government, the territorial government, the Alaska Native Brotherhood, a number of Tlingit clans and many other entities.

Though this conflict is still a sensitive issue, it is important to recognize that it has been well documented. Joe Hotch, president of Chilkat Indian Village, the tribal government of Klukwan, has suggested that a Klukwan-Wrangell dinner be held sometime in the near future.

Conferees took a break Friday morning for tours of Klukwan clan houses. Caretakers of Dakl'aweidi Killer Whale Dorsal Fin House and the Kaagwaantaan Bear House graciously shared their clan treasures. Bear House also contains the crest panels from the Box House of Sitka (which were brought to Klukwan by Charlie Joseph) and the Killer Whale House panels.

Friday night at the Chilkat Center was Wolf Moiety night. Kelly James, patriarch of my clan, the Sik'nax.adi, spoke on behalf of the Wolf Moiety. Representatives from Saxman and Ketchikan presented an invitation to host the next conference during the Wolf night presentations. The conference committee has accepted the invitation. The dates for the next conference haven't been set, though it will be sometime in the spring of 1994.

The northern lights put on a display Friday night and early Saturday morning, following Wolf night. They came out despite a full moon rise early Saturday morning – the moon seeming to rise from Glacier Bay.

One of the highlights of the conference was the Saturday afternoon elders panel. Anna Katzeek (Shangukeidi), Matthew Fred (Deisheetaan), Antonia Jack (Dakl'aweidi), Frank Jackson (Kookhittaan), Elizabeth Nyman (Yanyeidi) and Amy Marvin (Chookaneidi) spoke in Tlingit about their clan traditions. Jeff Leer, Anna Katzeek and Walter Soboleff provided translation services.

On Saturday evening at the Chilkat Center, Annie Hotch was getting tired, so Klukwan performed first. Tommie Jimmy Jr. lead the drummers like a young Charlie Joseph. He was a co-emcee, with Richard Jackson for the Wolf Moiety. Paul Jackson and Paul Marks (both Lukaax.adi), served as Raven Moiety emcees.

The ferry trip back on Sunday afternoon was beautiful, calm, clear and warm. I was able to talk to quite a few people. Several new members were recruited for the planning committee.

I think that it should be formally organized as a learning institute, the School of Tlingit Customs and Traditions. I have recommended that the Sitka Tribe of Alaska charter an independent educational subsidiary with the current planning committee members serving as charter members of the board. Perhaps this entity, whatever it will be named, can serve as the basis for a tribal college.

The April 7th issue of "Indian Country Today," reported the following comments of Vine Deloria at the 12th annual Conference of American Indian Higher Education Consortium: "... Indians must be the standard-bearers for their culture as it gains currency with others. The traditional knowledge of Native Americans on plants, animals, stars and geology is so coveted," he said, "that to discuss conference possibilities even in passing is to provide grant-writing fodder for some enterprising New Ager. We have got to move on this in the next five years. Young people have got to seek out elders. Our tribal colleges should be a spokesperson on this for all Indian people."

The clan conference will continue to sponsor workshops in communities to develop and refine educational materials and information. There is about 60 hours of high quality video from the conference. The conference video catalog will be published in early August. The conference proceedings will be published later this year.

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Andy Hope is president of the 'Before Columbus Foundation,' a nation-wide group organized in 1976 to promote and disseminate American multi-cultural literature.

Before Columbus Foundation: Supporting literacy

ANDY HOPE
Tlingit Journal

The Before Columbus Foundation established the American Book Awards in 1980. The first award ceremonies were conducted in New York. The ceremonies have become a tradition of the annual American Booksellers Association Convention.

Poet, essayist and novelist Ishmael Reed, author of "God Made Alaska for the Indians," "The Last Days of Louisiana Red," "Reckless Eyeballing" and "Japanese by Spring," founded the Before Columbus Foundation in 1976. The foundation was organized to promote and disseminate American multicultural literature.

The first Before Columbus Foundation board included Reed, Rudolpho Anaya, Bob Callahan, Shawn Wong, David Meltzer and Victor Cruz. I was appointed to the board in 1986 and have served as President since 1992.

Novelist Rudolfo Anaya author of "Bless Me Ultima" and "Tortuga," currently teaches at the University of New Mexico at Albuquerque.

Poet and essayist David Meltzer author of "The Eyes, The Blood," " Reading Jazz: The White Invention of Jazz" and "Arrows: Selected Poetry" currently teaches at The New College in San Francisco.

Bob Callahan author of "The Big Book of Irish American Culture" and "Who Shot JFK? A Guide to the Major Conspiracy Theories," is currently creating, in association with Art Spiegelman, a series of illustrated crime thrillers for Avon Paperbacks called "Neon Lit: Noir Illustrated."

Poet and novelist Shawn Wong, author of "Homebase," and Co-Editor of "The Big Aiiieee!!," teaches at the University of Washington in Seattle. His second novel, "American Knees," will be published in 1994.

Poet Victor Cruz author of "Snaps," "Tropicalization" and "Red Beans, " currently lives and works in Puerto Rico. All of the aforementioned writers continue to serve on the foundation's board.

Before Columbus established the American Book Awards in 1980. The first award ceremonies were conducted in New York. The ceremonies have become a tradition of the annual American Booksellers Association Convention. This tradition began with the 1985 ABA Convention, which was held in San Francisco. The ABA Convention and the American Book awards are scheduled for Los Angeles in 1994.

Recent Alaskan recipients of the American Book Award include: Juneau writers Richard and Nora Dauenhauer for "Haa Tuwunaagu," and for "Healing Our Spirit," 1991; the late Kenai writer Peter Kalifornsky for "Dena'ina Legacy: The Collected Writings," 1992; and Katherine Peter of Fairbanks for "Neetsaii Gwiindaii Living in the Chandalar Country," 1993.

Norton published two anthologies of American Book Award Winners in 1991: "The Before Columbus Foundation Poetry Anthology: Selections from the American Book Awards, 1980 1990," edited by Ishmael Reed, J.J. Phillips, Gundar Strads and Shawn Wong; "The Before Columbus Foundation Fiction Anthology: Selections from the American Book Awards, 1980 1990," edited by Reed, Wong and Kathryn Trueblood.

Since 1987, Before Columbus has sponsored readings and literary panel discussions at the Bumbershoot Festival held on the Labor Day weekend every year at the Seattle Center. The 1993 presentations featured readings by poet Lawson Inada and a panel discussion that included Inada, Shawn Wong and novelist Terry McMillan.

Before Columbus, in association with the PEN Oakland, California chapter, also sponsors the Media Season Program. This program, originated by Reed, is an ongoing series of "town meeting" forums that examine the impact of negative portrayal of minorities by network television. The latest Media Season town meeting took place in East St. Louis on October 6, 1993, emceed by 1993 ABA award winner Professor Eugene Redmond. Media Season Town Meetings will follow in New York, San Francisco, Oakland, Houston and Washington, D.C.

When asked about the role of the foundation on the American literary scene, Reed responded with the following statement: "Before Columbus is on the cutting edge of the multicultural movement in the United States. Because of the racism of literary politics, the American Book Awards are not given the status of other major American literary awards. Before Columbus programs encourage cooperation between different ethnic groups and therefore do not receive the attention the media devotes to conflict between ethnic groups."

The Before Columbus Review is published twice a year. Recent issues include a "Works in Progress" issue, which featured works by foundation board members; a Quincentennial issue; an "America: a Prophecy Renewed," issue; and an "Alaska" issue. The next issue of the review will address writing by women.

Before Columbus, ANB Camp #2 and the Juneau Indian Studies program serve as cosponsors of the Alaska Native Reading Program, which I described in my June column. This program will provide copies of books to the various schools in the Juneau area, the Native Culture Club at Lemon Creek Correction Center, and the Indian Studies library.

A number of publishers, including the University of Washington Press, the Alaska Native Language Center, Sealaska Heritage Foundation, Before Columbus, I. Reed Books and Norton have offered substantial discounts to the program.

A committee was recently appointed to develop a book order list. The program will be administered by Juneau Indian Studies staff. Copies of the Norton Before Columbus Anthologies and the Before Columbus Review will be included on the program book list. For more information about the reading program, contact Nancy Eddy at 463-1850.

For information on Before Columbus Foundation, write to: Gundar Strads, Administrator The Ginn House, 660 13th Street,Suite 203, Oakland, CA 94612.

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