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EDUCATIONAL IMPLICATIONS OF THE IMPACT OF WHITE CULTURE ON THE NATIVES OF KAKE, ALASKA

by

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CHAPTER I

SIGNIFICANCE OF THE STUDY

Introduction

Vast changes of all kinds have taken place in the magnificent country of Alaska, which is one-fifth the size of the United States and twice as large as Texas, since the United States purchased the country from the Russians in 1867 and brought the native Indians and Eskimos under the American flag. Incidentally, this act freed one-third of the population from slavery.

During early United States government rule, there were no official marshals, judges, or commissioners. Hence, the Indians clung largely to tribal rules and customs. At that time no one could hold the title to property; therefore, the United States soldiers had normal jurisdiction. Today, however, the people are governed by laws of the territory and the United States government, and are consequently policed by municipal officers, United States marshals, and their deputies. In addition the people now have the privilege of electing the attorney-general, treasurer, auditor, and a highway engineer.

Rapid changes are taking place also in the Indian village of Kake, Alaska, to which the scene of this study will be limited. Therefore, a study of the tribal customs of these Indians of the Tlingit tribe is of great importance in giving a better insight into the lives of these people.

The village of Kake was moved from Hamilton Bay to a northwestern point on Kupreanof Island in 1864 for protection against enemies. Since

then, many changes have been made in their homes, methods of communication, and laws. In primitive times the natives were ruled by the village council, the territorial laws, and the United States government. Hence, the Tlingits have lost their language, most of their arts, crafts, customs, and culture. Accordingly, in a few years, there will be few distinctly racial characteristics left, for already their stores are being stocked with high quality merchandise, their people are becoming well dressed, and they are employing modern methods for carrying on their occupations.

The first schools in this country were organized by the Russians, who saw the educational needs of the natives. When the territory was taken over by the United States, several schools were founded by church missionaries, but today Alaska has three kinds of educational institutions--church, native service, and territorial. Consequently, through the educational system, the natives have been taught to use many of the natural resources, to employ better health, and to try to become a progressive people. Hence, a study of educational implications of the impact of white culture on the natives seems important at this time.

The Village of Kake

Kake, an Indian village of the Tlingit Tribe, with a population of about four hundred and sixty-five, is located on the northwestern side of Kupreanof Island in a latitude of 57° and longitude of 134°. The ground back of the town, which is very near the beach, slopes gradually to the mountains, which are covered for the most part with a very dense coniferous forest.

Communication lines in the town consist of two gravel streets running parallel in an east and west direction. The one next to the

beach is about one-half mile long and the other is even shorter. The third one, which runs in a north and south direction near the beach, forms an elbow with the other two.

The style of the dwellings varies from that of a bungalow to a two-story structure. The houses, which are not all even distance from the street, are built near each other for protection. A few of the houses are painted outside, but nearly all are painted or papered in the interior. There has also been no attempt to landscape and the yards are rather barren looking. As the soil is so porous, few flower or vegetable gardens relieve the monotony.

The town has two churches, the Presbyterian and Salvation Army. The other principal buildings consist of the school, teacherage, post office, three stores, manse, jail, and town hall.

The dingy muskeg water supply comes from a pond in the mountain. Lights are furnished by an electric plant operated by a Diesel engine.

Statement of the Problem

This work is a study of the Educational Implications of the Impact of White Culture on the Natives of Kake, Alaska.

To develop the study it was necessary to find adequate answers to the following questions.

I. What were the original customs?

II. What changes have taken place?

III. What can be done to confirm the good and eliminate the bad through education in its widest sense?

Scope of the Problem

The scope of the problem will be limited to Kake community, a

[illegible]

Method

The method used for the [illegible]

[illegible] are the following:

i. [illegible]

ii. [illegible]

iii. [illegible]

[illegible]

[illegible] with the [illegible]

[illegible] and the [illegible]

typical Indian village of the Tlingit tribe, in Southeastern Alaska.

Method

The method used in the acquisition of material for this paper consisted primarily of the following:

I. Personal observation.

II. Talks with the old white settlers.

III. Talks with the natives.

Probably the most outstanding source of information was the discussions with the oldest white settler of Kake, Mr. Ernest Kirberger, a trader and fur buyer who has resided in Kake for the last fifty years.

CHAPTER II

THE ORIGINAL CUSTOMS

Social and Political Organization

Among the Tlingit Indians, there was never any organization which compared to that of a state. This was partly due to the inhabitants, who were intensely jealous of power and partly due to the clans of the tribe. In any organization there must be a capable leader who will lead the people to success. No leader in Kake ever rose powerful enough to impose his will over the entire tribes. Hence, there was never such a thing as a war between all the Tlingits. Taxes and tribute were unknown. Feuds between village groups on the other hand were frequent.

The strongest political unit was the village. This in turn had its strength and origin in a still more important basic group, the sept, which may be defined as a group of people bound together by old traditions. The dominant sept in the village was headed by the leading house chief. In time of war or when other important decisions had to be made, this leader was accepted as chief by all the septs represented in the village.

The Tlingits were further divided into two matri-lineal groups. Descent was reckoned from the mother's side only, and the children were forced to marry outside that line of ancestry. Marriage to a cousin on the father's side, however, was considered ideal since no blood ties on that side of the house were recognized. The clan divisions in the Tlingit tribe were the Raven and Eagle. A boy whose mother was a Raven

was required to marry an Eagle, a member of the opposite group. According to tribal customs, the boy of twelve went to live in the home of his most promising uncle on his mother's side, who would teach him the family secrets and methods of hunting and trapping. Upon the uncle's death, the nephew would inherit the estate that he helped to accumulate, his uncle's name, position, and obligations, including his wife. In most cases there was a great disparity between their ages, but in spite of this, the nephew was obligated to provide for the inherited mate until her death. This was the tribal method of protecting and providing social security for the widows and the aged.

Besides being a member of a linguistic group, a sept, and a matri-lineal group, the members of the tribe also belonged to a communal house group, headed by a house chief. It is conceivable that originally all members of a sept residing in a certain village lived in the same communal house, for these buildings were of huge dimensions. As the group expanded within the village, other houses had to be built and these households would then be under the leadership of a sub-chief. However, belonging to a sept or a house group did not necessarily imply that one was highborn, for there were also servant class septs.

Indian Houses

The communal houses,[1] sixty feet wide by a hundred feet long, were made of red cedar logs and boards and required much labor and time to build. After the construction was finished, the chief always gave a big feast. In each corner of the house were four posts, either carved or smooth, which supported the eaves. The roof of the house was made of

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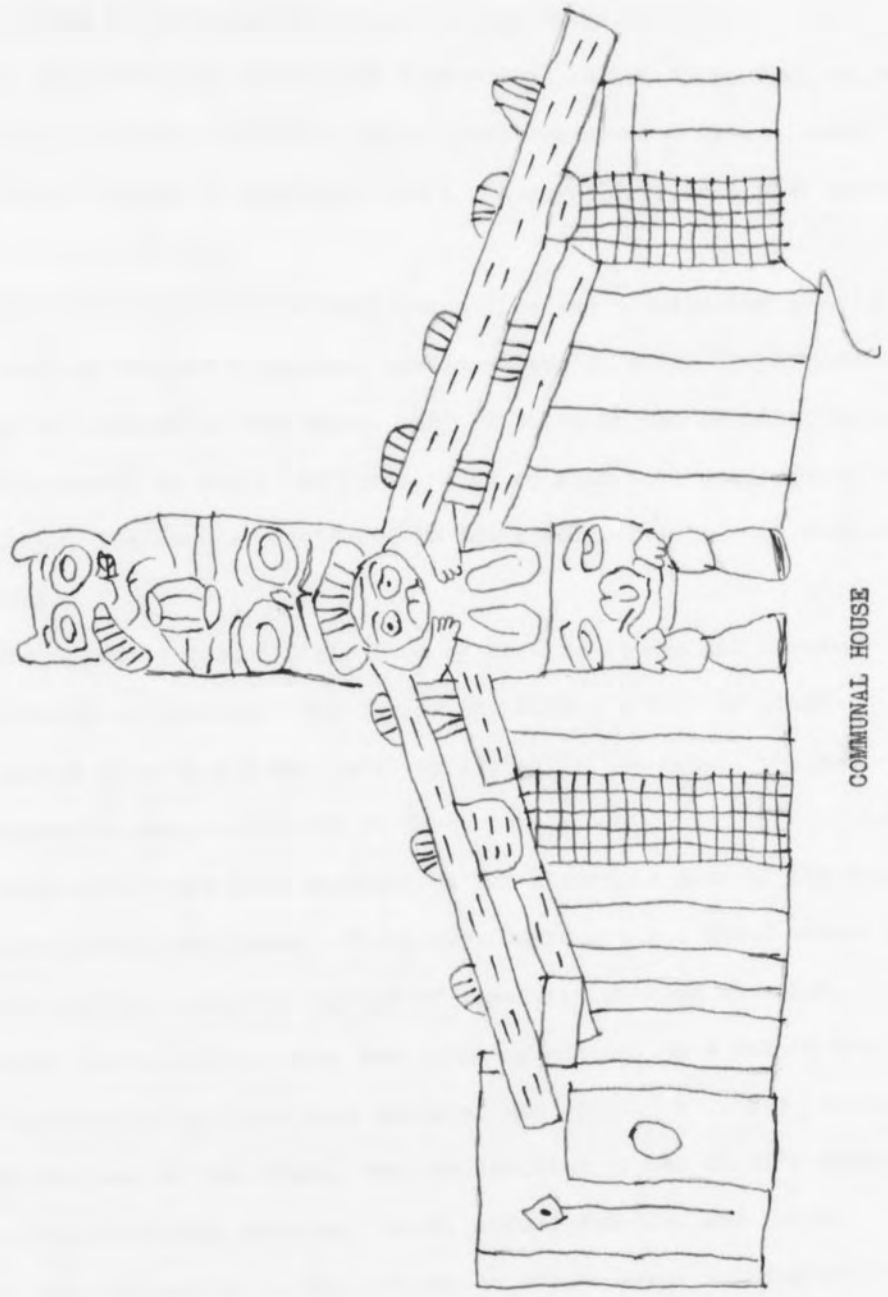
1. See illustration, p. 7.



COMMUNAL HOUSE

cedar bark slabs, held down by rocks, and on the roof was a smoke-hole with a shield, which could be shifted, depending on the direction of the wind. Entrance to the house was made through the totem pole. A platform about six feet wide ran around four sides. About three feet below this was solid ground, sometimes bare, sometimes covered with a board floor. In the center of the house was a pit about four feet wide and six feet long for the fire.

The Indian's method of building a fire was a primitive one. A bow was used to revolve a spindle, the lower end of which fitted into a notch made in a stick of dry cedar. The friction of the spindle produced the heat necessary to start the fire. When so much work was required to start a flame, the people considered it their religious duty to keep some glowing coals.

These people cooked their food by heating stones and throwing them into boxes or baskets. The Indian who killed a deer or other animals shared it with all the families living in the house, who sometimes numbered as many as thirty or forty people.

Each family was held responsible for a certain part of the house as the floor, roof, and posts. There were board shelves fixed around the inside walls of the room for storage of boxes and cooking utensils. Ledges, which served as sleeping and lounging places, were cut in the earth and covered with large hewn slabs of red cedar. A raised platform, usually at the end of the house, was the location of the chief's chest, containing his blankets, rattler,[2] mask, robes, shields, and furs.

It was the custom of the Indians to erect carved columns in front

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2. A knob of cedar, filled with gravel and used by the chief during a dance.

of their dwellings. Then the relief carving on the totemic columns was raised into position by means of poles, props, and guy ropes. The whole process was an occasion of much ceremony, but the work occupied only a small part of the time, the remainder being filled with gambling, dancing, feasting, singing, lectures, and ceremonial display to show the wealth and prominence of the chief.

At night, the chief slept on a raised platform fartherest from the front door, and all the families had places assigned to them on the platform along the sides of the house. The lowest caste slept near the front door at the point of greatest danger. This arrangement of sleeping quarters was to protect the chief and other high class people. In addition, every large communal house had an underground passage way, so that, if the house should be overcome by enemies, the inmates could escape.

Clothing

People in Kake formerly wore very primitive clothing. For daily work, women wore shirts of woven cedar bark, occasionally augmented by a rough sleeveless shirt. In cold weather they tied around their shoulders a blanket of skin--soft sea-otter for well-to-do people, marmot for the poor. For wet weather, they wore circular rain capes, woven of cedar bark, and water-tight basketry hats. On great occasions, men wore leggings and aprons of buck skin and a robe of elk hide, all beautifully painted or embroidered. Others wore striking mantles made from mountain goat's hair and cedar bark with designs copied from wood carvings. One of these mantles is illustrated by the chilkat blanket, which will be discussed under that heading. The people went barefooted most of the time, perhaps because their feet were so often in the water, but in the past they have made moccasins for war, and, in later year, they made

handsome foot wear, gloves, and coats.

Food

The aboriginal inhabitants of this country had an ample supply of food. They secured their vegetables by gathering wild berries, bulbs, crabapples, inner bark of hemlock, a variety of seaweed, wild celery and rice, dandelion, and goose tongue. The rice and several other vegetables were found in swampy places along the beach meadows. The native rice grows in clusters around its roots and is about the shape and color of ordinary rice. The celery, which grows in bunches with fuzzy stalks about three-fourths of an inch in diameter, must be peeled before eating.

The natives dried huckleberries, salmon-berries, soapberries, and blackberries in large quantities, which they made into cakes with fish for winter storage. The soapberry is different from the others in that a mixture of a half cup of berries and water whipped together will fill a quart bowl.

From the sea the Tlingit tribe secured fish, crabs, clams, devil-fish, gumboots, cockles, slippers, herring eggs, salmon eggs, and sea cucumber. To preserve the fish the natives cut them into long thin slices and hung the strips on a frame to dry with the aid of a slow fire. The Indians did not use salt in curing their fish. The heads of the salmon and halibut, which were buried in the ground for several days and then removed and eaten raw, were highly esteemed by the Tlingits.

Religion

On the southeastern coast, nature in all its moods conspired to impress early man with his utter helplessness in the hands of God. Wild and stormy seas threatened him on the one hand; and dark, impenetrable

forests and lofty, forbidding mountains, on the other. Ferocious wolves and man-killing bears shared the forest with a host of still more dreaded creatures of his imagination; weird, croaking ravens and sinister eagles staring at him from the dripping trees contributed to the fear of the land.

Lacking a knowledge of science, these early men sought to explain the things they did not understand by accounting for them as supernatural. They believed that all things about them were possessed of spirits having the power to help or harm them, either here or hereafter. As a matter of fact, however, the natives of Kake did not worship anything, nor did they usually offer slaves as sacrifices. They lacked an organized priesthood, had no houses of worship, no idols, and no congregational worship. Yet in spite of all their omissions, they were intensely religious.

Their religious acts consisted largely in the observance of numerous taboos. Yet, through the myths they were taught that animals were usually people in disguise, some purposely taking the form of food animals in order that man might be fed. Taboos of this type were directed against improper handling, waste, and hoarding of these animals. Likewise they were influenced by other myths which reminded them of the consequences of disrespectful acts, words, or even thoughts directed against the living or the dead.

Although the natives did not worship ancestors, the dead were highly respected, for they believed that in the life which followed death, their relatives were largely dependent on the deeds of the living for their comfort. Hence, they put food and clothing into the fire at the feast of the dead in the belief that it would provide for the deceased. Sometimes slaves were killed, not as sacrifices, but to provide

servants for their masters in the next world. Another superstition demanded that a number of slaves be sacrificed in order to free the village of evil spirits.

The natives believed that all people do not go to the same place when existence ends. Warriors and people meeting violent death, they thought, went to a special place in the sky where life was much the same as it was on earth. Witches and thieves, they believed, were sent below to a place of suffering. They also believed in the transmigration of souls, for in some cases, spirits, weary of life in spiritland, were thought to return to earth as new-born babies. Birthmarks were taken as an indication of such occupancy and the child thus marked was named for the one whose spirit it was believed to possess.

In the next world the Indians expected to find a place near their home town, where they could carry on the same occupations as they did in this one. If a person was dissatisfied there, it was possible for him to return to this world. In the Indian's philosophy, the northern lights were the spirits of those killed in battle; consequently, every display of the aurora borealis was looked upon with awe and even reverence--an attitude which, of course, encouraged bravery among the youth of the tribe.

Medicine Man

The medicine man or witch doctor of the village ranked next to the chief in importance. The philosophy was that he was a mouthpiece of the spirit, and, to be acceptable, he must first attain purity, physical, and spiritual. When the doctor died, it was the ambition of every bright youth to be his successor. Those who wanted to receive the "power", as they called it, began to fast. The first candidate able to throw himself

into a trance became the new witch doctor. The people looked upon him as a prophet, able to foretell the future, as the coming of wars, pestilence, and approaching enemies. His most important work was to heal the sick and to locate the cause of illness.

The theory of illness was that sickness was brought about by evil spirits, and the doctor was the only one who could drive them away. The medicine man used very few drugs; these he made from spruce roots and devil's club. His method of craft was to make the people believe that they were attacked by evil spirits flowing from the lakes. When he was not able to cure his patient, he would accuse someone of bewitching the sick. The accused was generally some unfortunate person who had no friends and many peculiarities.

The Tlingits, who believed that the deceased needed food and clothing in the next world, would always give a feast before the dead were buried. Sometimes the head was preserved in a beautifully carved box and placed in a cave, while the cremated ashes were put in the back of clan totem pole. It was thought, therefore, that this spirit passed eternity near a warm fire, but that the person buried was through eternity, continually anxious to get near the fire but was always unable to do so.

Entertainment Among the Indians

The Indians were great lovers of entertainment. Because these men liked to enjoy themselves, it is interesting to see how they entertained each other. They delighted in playing jokes and in seeing their people laugh. In order to show some of their methods, two instances will be given.

First, a man with a gun appeared before the audience to perform

some stunts. After the demonstration was over, the gun was passed around for each person in the crowd to handle. When the spectators saw that it was made of wood, they realized that the laugh was on them.

Next a group of men brought in a yellow cedar box large enough to hold a man. An actor walked out and asked the people to step upon a raised platform. Then he explained that they were trying a man charged with certain high crimes and misdemeanors. The culprit was brought in and in a short time was found guilty and sentenced to be boiled alive. The box was filled with water, and hot stones were put in to make the water boil. When the correct temperature was reached, the man was placed in the caldron. He, of course, resisted and groaned in a most realistic fashion. He succeeded in pushing one foot out of the caldron, but his executioners apparently cut it off. Finally, at the crucial moment when the man was pronounced dead, he came walking in the rear door, having escaped through an underground passage near the rear of the box. A dummy had been substituted, of course, for the gruelling execution scene.

The greatest entertainment of the year among the Indians, however, was the potlatch feast and dance. The food was served from huge potlatch bowls or troughs, carved in the design of the clan who was entertaining. The bowls were usually two feet in diameter and the troughs were from six to fifteen feet long.[3] Both of these containers were made of red or yellow cedar. The women also served as choral singers and furnished the orchestra music for the event. The men, who danced alone, scarcely took their feet off the floor, but shook all over in keeping time to the music of the singers.

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3. See illustration, p. 15.

POTLATCH BOWL

The feast time for the Tlingit Indians was the same as that of our Christmas. All the members of the different families gathered in their respective communal houses for their winter resting period, the months of December, January, and February.

When a feast was in preparation, a runner was sent to notify the prospective guests, who were always the members of the opposite clan. Thus when the feast was prepared, the messenger went out and announced that all things were ready. When the guests came from distant villages, they were welcomed on the beach with the beating of the drum, dancing, and singing. Then came the feast and afterwards the distribution of gifts. These, however, were not really gifts, as the giver of the feast took this opportunity to pay his debts, as the carpenter's bill, funeral expenses, and all other obligations. If all the debts were satisfactorily settled, the guests would conduct the dance. As the drummer started the music, the chief, with the other leaders, entered dressed in chilkat blankets and with headdress of an eagle or raven to represent his clan. However, each dancer made his entrance with his back to the audience in order to display the decorations on the back of the robes. They then formed a semi-circle. As the dancing progressed, the dancers kept time with their dancing sticks.

The following is the chief's song. He comes forward with one of his chief trainers and begins to sing:

Oh, come and see,
Who e'er ye be;
Ye men so true
What I here do.

And Gladness bring.
I'll dance and sing
And get a name
Of highest fame.

The spirits all,
On them we'll call
They will appear
They'll help us here.[4]

Special dancing robes were worn for this song. Either the chief or someone who has received permission sings:

The things I wear
With utmost care
Are robes of state,
So think me great.

I follow ways
Of ancient days,
So up I go,
I look below.

And see you there;
The things I wear
Are colored bright
To give delight.

Thus up I go,
I look below,
Down ev'ry where
I see you there.

Next comes the chief's dance and, as he dances, he sings the song:

My hat is filled with feathers rare,
He-he, Yo-ho, he-he, yo-ho.
And they are scattered ev'ry where,
He-he, yo-ho, he-he, yo-ho.

And gently as my feathers fall,[5]
He-he, yo-ho, he-he, yo-ho.
May pleasant peace upon thee call,
He-he, yo-ho, he-he, yo-ho.

As feathers scattered far and wide,
He-he, yo-ho, he-he, yo-ho.
May handsome friends with thee abide,
He-he, yo-ho, he-he, yo-ho.

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4. Translated by Mrs. Tommy Jackson. Kake, Alaska, 1949.

5. It was considered a sign of good luck when a man was touched by falling feathers.

The following song was the Bear tribe's love song, which is addressed to Miss Raven, who is a member of the clan and must marry into the Bear tribe. This was also sung at feasts.

Miss Raven, please make love to me,
I'm sad and lonely you must see
Take me, don't let me pass by you;
To you I'll be both good and true.
My dear, the sun for me goes out
When you, my love, are not about.

In early days the Indians played games with gambling sticks consisting of from thirty to fifty in number; these were about five inches long and three-eighths of an inch in diameter. The sets, which were highly polished and beautifully carved and painted, were usually carried in an elk-skin bag. The point of the game was to guess in what two piles a certain stick was hidden. While the shuffling was going on, the players sang a monotonous chant.

Sometimes the game was varied by putting together all the sticks and then counting a certain number, usually seven. After this, the player attempted to guess in what pile a particular stick could be found. According to the rule, if he lost, he paid a forfeit; if he won, he gained the prize money.[6]

Wood Carving

In former times wood carving was an art among the Tlingits of Kake. The only tools used were the adze and the knife, which were rubbed to a fine edge and then fastened to a wooden handle with wrappings of spruce or cedar bark. All the tools were made of stone or scraps of steel found on the beach. The knives were highly valued; hence in early carving, the craftsman first shaped his figures with the adze, using a

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6. Statement by Ernest Kirberger, personal interview.

chopping and pulling motion. For fine work, such as eyes, teeth, claws, and wings, he used the knife, moving it toward him, instead of away from him as a white man would.

The subjects of his carvings were generally the magic animals which formed the crest of the house chief and which appeared on totem poles, dishes, bowls, spoons, and storage boxes. In placing a figure on a dish, the artisan cut the designs in two, putting half on one side of the dish and half on the other. On totem poles he placed the designs one above the other to record the order of historical events.

Since the subjects of the designs were generally mythical figures, they were represented with human faces, and often, one might think they were patterns of people, except that the ears were located on top of the heads. It is also interesting to note that each animal had a symbol. For this reason the eagle had a long beak, slanting inward; the raven had a long beak, pointing down; the hawk, a curved beak; the beaver had a large flat tail with cross markings; and the bear had long claws. However, on the bowls and spoons an eye or face was carved to fill the blank spaces. This was an old custom of old carvers who used eyes to represent joints and then, because they did not like open spaces, began to stud the figure with carved eyes. Then the carvings were usually painted with black, red, green, and blue.

Totem Poles

A few totem poles may be seen in some of the southeastern Alaskan villages today, but in early times this was the only method the natives had of recording history or legends, for they did not have a written language. The erection of a totem pole was a great undertaking. The chief who planned to have one made invited members of the opposite clan

to spend the winter at his home; in the evenings they entertained themselves with dancing and feasting. In the day time the Indians worked on the pole, which was made of red cedar trunks. Most of the totems were short, but a few were as much as seventy feet tall. Often the heartwood was removed from the back to form a storage space. On the chief's totem, his crest was placed at the top and then came those acquired later so that in interpreting the pole, one would read down. Some of the finished totems might be placed against the front of the house as a pilaster, and, in that case, there was an elliptical hole directly through it to be used as a door.

The memorial post for the dead chief was carved in the same manner by members of the clan. These stood at a distance from the house near the little hut or cave where the family placed their dead.

Another type of totem pole was erected for the purpose of ridiculing some person of high standing who had failed to meet or recognize an obligation. The natives of Kake carved one of this kind to show contempt for a Russian who killed one of their tribesmen. The murderer was carved realistically at the top of the pole and beneath it was a raven attacking a halibut, which represented the white man; therefore, the two figures conveyed the idea that the deed would be avenged.

Chilkat Blanket

It requires about a year to make the expensive chilkat blanket which sells for four hundred dollars or more. Therefore, only the wealthy classes were able to own one. The blankets were made from the wool of the mountain goat, twisted together with the inner bark of the yellow cedar and woven on a simple frame, consisting of two upright posts

about four feet high, connected at the top by a pole six feet long. A narrow piece of skin is stretched across the top from which the warp strings are suspended; then these strings are bound by the woof. Next the different color fields are united by fine sinews woven into the selvage by twining in a number of woof threads to form a border of fringe.

The twilled diagonal is the general weave called Kee-Hare-ee, which means rough or uneven like the skin of a toad. However, the natives get their beautiful colors for the blankets from the black of the hemlock, the yellow of the lichens, and the blue of blue clay.

The design of a chilkat blanket is similar to that on boxes, masks, and totem poles, which were usually placed before their houses during the time of a feast. The central part of the blanket bears a clan figure which was taken from a pattern board kept for generations in the family. Many of these are so old that the owners have lost all traces of the significance of the figures.

The blankets were used in ceremonial dances and at funerals; when used in the former, however, it ceased to be private property but belonged to the clan. At the burial service the woolen cover was either placed over the body or hung up by the side of the coffin. The theory was that the spirits were made happy by seeing the bright colors of the blanket when they came to take the body of the deceased.

Fishing and Hunting Rights

In early times the whole of the territory adjacent to the Indian village was portioned out among the families as hunting and fishing grounds; however, these lands were recognized as personal property to be handed down from generation to generation. Each family established a summer camp on its fishing preserve, and, therefore, hunted in the region

back of it in the winter. The privilege to hunt, or fish in this area belonged only to those having this right under tribal law.

Each stream had its owner, whose summer camp would be located where hunting or fishing could be carried on most favorably. At the close of the fishing season, the summer camp, with its smoke house, oil pit, and fish-drying racks, was abandoned in favor of the family house located in the village, which was known as the winter home.

Fishing Equipment

A salmon fisherman's equipment consisted of spears or nets to be used at the mouth of the streams and usually weirs were placed further up the rivers in order to catch the fish in wooden traps. For deep sea fishing, the Indians used seines which were woven of spruce roots and hemlock bark.

For halibut the natives used a line of many fathoms made of spruce roots, a hook, which has a tooth of sharp bone or stone, made of yellow cedar or yew wood. A short distance from the hook is tied a medium-sized rock which is used to sink the line that is set at a certain time of the day in which the tide is neither rising or lowering.

Basketry

The women of Kake used the finest roots of the spruce and the inner bark of the red cedar for baskets. The designs were woven from blades of different grasses growing along the beach. They were accustomed to gather a year's supply of this material during the month of May. Before weaving, the roots and grass must be soaked in water and scraped with a sharp knife until thin and uniform. Then the weaving of the basket starts at the bottom and works to the top. Because it is wet

when completed, the basket is put over a flower pot to prevent shrinking.

In early days the baskets were used to carry berries and food and to cook fish and meats. The chief's ceremonial hat was also made from similar material by the most skillful workers. Large sails and mats of similar make were common in primitive days.

Tanning Skins

The natives tan the hides that they use in making moccasins and other articles. The Indians used a primitive process which required scraping away surplus fat, soaking the skin in soapy water overnight, and then stretching it over a frame to dry. Next the pelts must be scraped and worked for several days to make them soft and pliable. Finally, in order to remove the color, the hides are smoked with hemlock branches.

Canoes

The art of making canoes, a necessary employment of the Indians, required skillful and experienced workmen. The natives hew them of cedar logs with an adze which has a very sharp steel blade. The inside is burned out, shaped with an adze, smoothed with sandpaper.[7] The next step is to fill the canoe with water and hot rocks to help steam it into shape. Voyaging and war canoes, which were about the same size, were from thirty-five to sixty feet long, with a six to eight foot beam, and with long projecting spurs on both bow and stern. The outfit of the canoe consisted of a mast, sails, oars, bails, and mats.

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7. Made from dried dog-fish skin.

CHAPTER III

CHANGES THAT HAVE TAKEN PLACE

Transplanting from one civilization to another has always proven a difficult operation; this has been particularly true with the natives of Alaska, for the advent of the white man has brought changes in their language, laws, religion, homes, transportation, medical care, occupations, and social customs. There is sure to be some loss in time, energy, property, and materials when people change from one way of living to another. They have had a difficult time wrestling with their everyday problems, such as making a living, securing clothing, building their homes, learning to get along with other people, and making adjustments to new kinds of work. Then, let it be remembered that until a very few years ago the Indians were living in the stone age. The natives have been asked to learn in less than a century what the white race has accomplished in three thousand years or more. It is not surprising, therefore, that many have learned their lessons imperfectly while many have learned them well.

Morality

In primitive days the natives gave a life for a life or a fine was paid with a number of blankets when a wrong had been committed, but today they are governed by territorial laws. Marriage in the early days meant that the groom paid the girl's father for the privilege of bringing his wife to his own home, but today, among the Indians in almost every instance the marriage is a Christian ceremony.

The first white people who dealt with the Tlingits found them to

be honest and trustworthy in every respect. For instance, they sent their furs to the trading post to be sold by the Indians who never lost or took anything. Today even the salesmen in Ray Bell's store have always been found to be honest.

When the canneries were established, however, many people of low character came in from the states, Hawaiian Islands, and Japan. From this class, the people learned many degrading habits. The native girls were also frequently unfortunate in their marriages, as many of their husbands soon left them. Episodes of this character became so serious that the territory passed a law that a white man could not get a divorce from an Indian wife.

In the early stages of Kake community life, the natives made an intoxicating drink, called hootch, from molasses and alder berries. Now since the sale of liquor is prohibited in the Indian villages, they go to Petersburg, a white man's town, to secure strong drink.

Training of Children

In the early days of the village, boys were taught to call the wild animals from the forest in order to kill them with bows and arrows, but today the boys use guns. The Tlingit father taught his sons to carve, fish, collect salmon and herring eggs, row and bail water from canoes, but at the age of twelve he sent his son to live with the boy's maternal uncle. It was believed that the father would be too sympathetic to his son to make him do the things that were most inducive to health and strength. The uncle, however, would teach the nephew to bathe in salt water, to drink a cup of salt water each day, to pull a heavy branch off of a tree, and to twist a small tree to the ground. Whenever the boy was able to do all these things, he was noted a strong man.

The natives were kind to animals, especially the birds, and few of them ever kill ducks or geese. The boys never throw rocks at birds or try to injure them. Thus abstention is probably due to the Tlingit myth which relates the story of the sorely wounded loon, who, transformed into a beautiful woman, predicted the death of the cruel youths who had shot her.

Among the Tlingit Indians the girls, who must take care of the small children while their mothers attend to the chores, such as drying fish, canning berries, tanning skins, making dyes, baskets, and moccasins, have always remained in the homes of the parents. Yet they were taught to avoid playing with older boys, for it was thought that this would bring ill luck. However, the daughter could not marry in her clan, even if there was no blood relationship. This custom is respected somewhat in the village today, but in most cases the girls and boys do their own selecting and the marriages are performed according to the territorial laws.

Homes

From early days up to the present, the Tlingits have made many changes in the style of their homes. The coming of the salteries, canneries, and the white man's shacks with heaters helped to bring these alterations. In order to get work, many of the natives flocked to the canneries where they were crowded into small, ill-made, poorly ventilated houses. Therefore, those who remained in the village had to abandon the huge communal house, for the simple reason that they could not supply enough fuel to heat the home. Hence, the only solution was the small dwellings, which brought the individual tribal homes into existence. These could not be sold, but were inherited down the line

for generations. Small cabins or tents were located on the Indian's fishing grounds to serve as shelter during the summer months; many still have their summer homes today, but the fishing rights have been taken over by the Bureau of Fisheries. Usually the natives leave the village for their camping ground the first of June and return about the middle of September.

In 1926 the village was destroyed by fire, and the new style homes, the bungalow and two-story structure with steep roofs were introduced. The building materials were usually lumber or cedar shingles for the siding and spruce shingles for the roof. A few of the homes were painted on the exterior, but nearly all the interiors were either painted or papered. The kitchen contained sinks, built-in cabinets, water pipes and linoleum. The other parts of the house were also nicely furnished. Fuel oil is used for heating and cooking purposes, except for the few families who use wood.

Religion

In the last fifty years many changes have occurred in the religion of the Tlingit tribe. In the savage stage the Indians believed in putting food or clothing near the deceased; they thought the masters needed slaves in the next world and that many of the dead wanted to be near a fire and to see beautiful colors as those in the chilkat blanket. However, today the natives no longer believe in the old ideas. They have accepted Christianity, have their churches, Sunday Schools, Bible Schools, good choirs, pianists, pastor, two sermons each Sunday, and officers for the church and Sunday School.

This change occurred in 1904 when two Indians, who came to visit their uncle in Kake, were very much surprised to find that their people

were not Christians. The two visitors held a church service in an old communal house and had many converts who decided that a leader should be sent to Kake. A group of natives went to James Brown, a white storekeeper, and said to him: "You have seen how we built a fire in the old fashioned way. You have taught us to build a fire in a better way. You have seen the clothes we wore in early days. You have brought us better clothes. Now, please send us a man who will teach us to live better."

As a result of this, Brown wrote to some of the missionary boards in Washington and asked them to send a leader to the people of Kake. In a short time, Mr. and Mrs. Henry Moon were sent to the natives from the Quaker denomination and they established the first church and school in the village. As soon as the preacher felt that the natives had accepted him as their leader, he began to ask the Tlingits to remove some of their old symbols, such as the totem poles, which he claimed caused the natives to contract the dread disease of smallpox from which many died. Yet the real motive was to persuade the natives to remove some of the marks of the unholy past. Moon even drew up a list of pledges for the natives to observe. Among them were the following:

1. To give up the old Indian dances.
2. To cease calling on the witch doctor.
3. To stop giving away their property.
4. To attend religious instructions.
5. To build better homes.

These pledges doomed the totem poles in favor of Christian burial. Consequently, the Indians abandoned the old religious ideas and passed a law compelling every native in the village to attend church on Sunday. Then, as modern homes required no posts on which the natives would carve

their historical records, this meant that none of the monuments would again be erected by the Tlingits of Kake.

In order to teach the children more rapidly, the missionaries took into their home ten boys and girls, who were taught the English language. This was the beginning of the end of the Tlingit language. The other subjects taught were health, sanitation, simple dietetics, home care, reading, and writing. Today these boys and girls have developed into the men and women who are the leaders of the village.

When the Quaker church had been established five years, the Presbyterian mission board bought it. Now worship in Kake is carried on in the same manner as the Presbyterian services in the states. This includes service in the morning and in the evening, Sunday School on Sunday, missionary circle on Monday, choir on Tuesday night, and prayer meeting on Thursday night. The pastor, who is a native, preaches each sermon twice, once for the young and once for the old people who do not understand English. His wife is the pianist for the church.

The other church in the town was founded by the Salvation Army; this group has a larger membership than the Presbyterians. This church sent three of its members who studied for the ministry to Los Angeles, California. One is stationed in Los Angeles today, and the other two are located in native villages of Alaska.

The contumation of the influence of the church and the innate music of the Indians is demonstrated in the following translation of the Lord's Prayer.

<u>The Lord's Prayer in Tlingit</u>

Ha-eesh Deexee Yay Ya Tee Ye,

Our Father, who art in Heaven,

Deex-Keex Yane Ga Tee-ee-sa-ye,

Let Thy Name be glorified,

EE-Kay-Ye Nuk-Too-Tee.

that thy beauty might be seen.

EE-Too-Woo Yuk - Na Ga-Tee-Ya

Thy will be done, on earth

Dee-Yeek Cha-way Dee Kee Yuk

below as it is in Heaven above.

Ya-Yuk-Ye Ha-Jeet Sah-Ha

Give us now our daily

Ha-Ut-Ka-Ye, Cha-Ah-Day

food, and forgive

Yay-nah-ouh Ha Kloosh-Kay-Yo,

our sins,

Cha-ah-Day Ha-Koo-ni Ah-Day

As we forgive the sin of our

Yay-Too-ouk 'K-Ya Yuk.

fellow men.

Kloosh-Kay-ye-ut Gee-Yay Ha-woo-Tee ye,

If temptation be too near,

Uh-Too-Duk Hck-Sah-Hoon,

Save and restore us,

EE-Ah-Yeeh See-tee Ya

For this earth

Clene-Kee-Tah-nee Uh,

and Heaven is Thine,

Cla-Tsee Nee, Ha-Ut-Ya Uh-woo

With its power, and its honor

Nay-ye Cha-cluk-yowe

For ever and ever.

Yane-Ga-Tee[1]

Amen.

Medical Care

The work of the medicine man has been replaced by that of the Territorial Health Department which provides the following health services to the natives of Kake: nurse, doctor, medical social service consultant and Territorial mobile health unit. Today the village has a part-time nurse who looks after the medical care of the Tlingits. The Kake people are unfortunate in that they are not able to support a doctor. Therefore, the village nurse is responsible for emergency treatments, inspection services, and referal of patients to hospitals for thorough examinations. She also organizes and conducts periodic immunization clinics, as the BCG for tuberculosis, whooping cough, mumps, and diphtheria; she conducts child health conferences where the services of a physician are not available; in addition the nurse gives instruction in home care of patients, in mother's classes, and in the health educational activities of the community.

The Territorial Health Department sends a mobile health unit to visit each of the native villages once a year. The boat is equipped with an x-ray machine, dentist, doctors, and nurses. These people stay in the village until every one has been examined and treated. This gives the natives a free health roundup each year.

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1. Arthur Johnson, a native pastor, translator.

Tuberculosis is the most serious disease of the Tlingits, and, since the territory does not have enough hospital beds to take care of the active patients, many have to remain in the homes. A handbook on the "Home Care of Tuberculosis" has been placed in the hands of the patients or parents. A medical social service consultant visits the village once or twice a year to direct the patients regarding personal problems, which often influence their physical progress. The Territorial Health Department provides transportation, medical, and hospital care for the natives who are unable to pay their expenses. Once a year the doctor from Petersburg also comes to Kake to give the school children a medical examination which is required by the Territorial Health Department.

Sanitation

In early days when just a few people occupied the small village, sanitation problems were few. The beach was used as a toilet, and the tides would wash the waste away. But now with the increased population and with the houses near each other, the problem is more serious. Some of the homes have sewer lines going to the beach, but the most of the people have out-door toilets, which are reached only by the highest tides. A sewer system large enough to take care of all the houses should be installed. However, the town has very few pests, such as houseflies or mosquitoes, near the beach, perhaps because of the wind blowing in from the water.

Kake's water supply, which comes from a lake or muskeg on the hill above the village, represents a problem which should be solved. Today the natives have no means of purifying the water. No people live above the lake, but ducks, ravens, and sea gulls are frequent visitors,

and the surface water enters freely. Then too the water is stained by roots of trees and decayed vegetation. The white people and a few of the natives boil their drinking water as a sanitary measure. But frequently in the spring a large number of the Indians have intestinal trouble caused by the snow melting freely and this brings waste matter to the water supply. To help prevent this, the Indians should install a filtering system.

Clothing

The old style of clothing has been discarded for modern trends. A few of the older women make moccasins, coats, and gloves from seal, deer, and moose skins, but these are made for the tourist trade. The Indians, who put on their best to attend church or banquets, dress as the white people do and buy most of their clothing ready made, but there is also a dressmaker in the village.

Foods

The natives still use many sea foods as of early times, such as the herring, halibut, salmon, gumboots, slippers, crabs, clams, and a variety of seaweed. These foods and venison are either dried or canned in tin cans with a pressure cooker. The five varieties of wild berries are salmon-berries, blueberries, blackberries, huckleberries and soap-berries, which the native women can. These foods are used with the white man's food, which they like very much.

Social Life

The Tlingits spent a lot of time entertaining each other in olden days. Entertainment included potlatches and gambling games. Since the arrival of the missionaries, these forms of entertainment were abandoned,

and now the natives give parties on such days as Hallowe'en, Thanksgiving, Christmas, New Years, Valentine, and Easter Monday. Everytime a party is given, a food sale, which consists of sandwiches, pies, cakes, ice cream, coffee, soft drinks, or sometimes a plate dinner, is an item of the program. Birthday parties are also given for the children with gifts of clothing, in most cases for the youngsters.

Memorial Day is an important day with the Tlingits of Kake. For about the first of May the women start to make artificial flowers of many varieties and designs to decorate the graves. All the fishermen return to the village the day before; then on the morning of May the thirtieth they all go over to the cemetery for service and to place flowers on every grave. The natives may still have the old superstitious idea that the spirits of the deceased can see and know what is taking place.

The Tlingits have learned many of the games that are played in the states, such as basketball, volleyball, softball, indoor tennis, and other simple sports. Baseball is not played because they do not have a suitable level space. Basketball is the main game during cold weather, and enough of the young men went for practice to organize three teams. Some of the other simple games were checkers, Chinese checkers, cribbage, and bingo, which is the favorite.

Education

The Kake Indians did not have an educational institution until 1905 when Mr. and Mrs. Henry Moon, Quaker missionaries, started the first school in a one-room building.

At the end of five years the school was taken over by the Alaska Native Service, which found the school building to be too small.

Therefore, through the United States government, a new five-room building with a dispensary was constructed. A teacherage with a nurse's apartment was also built under the Alaska Native Service. The curriculum consisted of reading, writing, health, sanitation, arithmetic, arts and crafts, home economics, woodwork, and music.

By the spring of 1947, the natives decided that they did not like the native service system, and voted their schools into the territorial system. Under the new law, each village was required to pay according to financial ability, for the support of the school. This meant that the natives of Kake would have to pay fifteen per cent and the territory eighty-five per cent of total expenses for the local school.

Some of the boys and girls, after finishing the eighth grade, go to high school at Mt. Edgecumbe or at Shelton Jackson, a junior college, both of which are native schools located at Sitka. Three of the native women who graduated from Asheville Normal in North Carolina returned home and taught in the village for several years. With the exception of a few, most of the men who finish high school return to their old trades as hunting and fishing, for the simple reason there are not many positions open to natives of Alaska, and they can make more money in five months in their work than the average American can make in a year.

Transportation

At one time the only means of Tlingit transportation was the canoes which were rowed with oars. This was rapid movement; for example, it took the Indians only two days to row to Wrangell, a hundred miles away. These people made the trip often to do their trading and to sell their furs, moccasins, miniature totem poles, and other articles, and to get their mail.

The small and large motor boats have replaced the canoes, and the hydro-plane, which was unheard of just a few years ago, is well adapted for transportation in Southeastern Alaska. In the winter, there may be several days when neither planes nor boats can combat the elements. This means that the water is too rough for boats to travel or the planes to land.

CHAPTER IV

METHODS OF CONFIRMING THE GOOD AND ELIMINATING THE BAD

In considering sub-problem four, methods of confirming the good and eliminating the bad, the best method seems to be to substitute that which is good for the undesirable. Before attempting this project with the Tlingit Indians, it will first be necessary for them to understand the distinction between the two words and the difference between their concept of what is good and the white man's idea. Consequently, education in its widest sense seems to be the best means of achieving this end.

In a discussion of this topic, the reader should keep in mind that the Indians have certain basic characteristics which are common to men of good will everywhere. For instance, they are kind and friendly to strangers who come into their village. The people will meet visitors at the dock if they know when the guests are to arrive and assist them in any way possible. To show how they make people feel welcome and happy, one has only to examine the manner in which they greeted the Salvation Army Convention, which met in Kake, in April, 1949. Several families moved out of their homes to other buildings and painted their houses in order that the delegates might have an attractive place to stay.

Today the arts and crafts of the natives are almost a thing of the past. Considering their skills and artistry in this line in the past, it is deplorable that they are not being taught to revive some of their

skills, for they have an abundance of the necessary raw materials. The yellow cedar, which is suitable for carving and cutting out many articles, such as trays, bowls, toy canoes, animals, ash trays, and many other articles, is easily obtained from the forest. Then the skins of the seal, moose, deer and bear, from which they make moccasins, gloves, coats, rugs, and vests could be used as a basis for a useful occupation for these people.

Thousands of tourists, who are very much interested in obtaining something made by the natives, go to Alaska each year; therefore, there is a ready market for native arts and crafts. At one time the village had a silversmith, who made spoons, bracelets, pins, earbobs, and necklaces. Much of his jewelry was sold to a firm in New York City through a salesman, Ernest Kirberger. No other native was taught the trade so that, after his death, the art was lost. If one or two Indians could be sent to Arizona to learn the business, this would give an occupation to the people who have very little to do during the winter months. Another aid in the manufacture of these items would be the agates, which are used in making several kinds of jewelry and which are found about ten miles across the channel on the beach of another island. Another home resource found on the creek bank is blue clay, which was tested in June of 1949 and which was found to be suitable for making pottery.

Only a mile from Kake is a large, well-equipped cannery that has not operated for the past two years. It is owned by a white man who has made his fortune and retired. He owns several canneries in Alaska, but now he wants to sell all of them. If the natives would buy and operate it, the people of the village would have work and a market for their seafood, which consists of fish, crabs, shrimp, and clams.

The natives used to build all their canoes and boats, but since the white man has brought his boats in with large motors and Diesel engines, most of the Indians have given up this occupation. Yet Kake has two excellent boat builders who go to Petersburg every winter in order to get work. If a boat shop were established in the village, this would give the people work and keep money in the town. The material to carry on this industry is within a few miles. A machine shop for repairing the motors and Diesel engines used in fishing vessels is also needed. However, one of the natives has started to learn the trade, and in April of 1949 the town council met with a United States government representative for the purpose of planning the establishment of a boat-yard and a machine shop in Kake.

In conducting a business meeting, these natives use Roberts' Rules of Order. They stand up and talk, but very few like to write. In carrying on business correspondence, the Indians usually get a white man to do their writing.

The Indians of Kake need to be taught better methods of using the natural resources on the island and those near by. They are anxious to learn. As an example, Mrs. Ray Bell, a white woman and a former nurse and the wife of a Kake storekeeper, bought a recording machine to make records of the natives singing. James Thomas, an Indian, shortly purchased a similar machine and was making records as well as Mrs. Bell.

Several of the Tlingits customs and mores should be developed while others should be deleted. The loss of their language has proven beneficial to these people because they had to deal with the outside world. They needed to be able to read, write, and work arithmetic in order to carry on their business with the canneries, sawmills, pulp

mills, fur traders, and to deal with the white man successfully.

Therefore, the Indian parents, realizing the situation, want their children to go to school in order to keep pace with the white man. The native children were interested in learning. Therefore, they were not truants. There were only two families who moved away from the island to keep their boys and girls out of school. The Tlingits read good magazines, such as Life, Good Housekeeping, Better Homes and Gardens, Reader's Digest, Saturday Evening Post, National Geographic, Child Life, Jack and Jill, Playmates, The Alaska Sportsman, and several others. The only newspapers found in the homes were Alaskan papers.

The Indian's social security method may have been good in former days, but now it is out of date. For example, if a wife lost her husband, it was formerly the duty of the brother next in line to marry and support his sister-in-law until death. In many cases the wife would be twice as old as her husband. According to the old law, every family was responsible for the conduct of any one of its members. Should one of the family do anything wrong, the deed had to be paid for, either with blankets or with blood. Of course the great difficulty occurred when a person was wrongfully accused, as there were no courts among the Tlingits to decide whether the accusation was just or not. Then clan wars, which were common, began. The code also demanded that if a life was taken from the opposite clan, a life must be given from the other side; in other words, these people held the Old Testament concept, a life for a life. Another old marriage law or custom left it entirely up to the parents to decide whether or not the groom was strong and able to support a girl. If they found this to be true, a feast was given and the bride and groom were pronounced man and wife. This really meant little then,

for if another man later decided that he wanted the wife and if he could give richer gifts to her parents, the woman would be given to the new husband. A girl could not marry in her own clan, even if there were no blood relation. This law still exists in Kake today to a certain degree.

Other peculiar customs of the Indians involved housing. When the Tlingits built individual family houses, ownership of the property was held by the clan of either the husband or wife, as there were no private land titles. If the property was inherited from the wife's ancestors, then her husband would not have a home when his wife died. The same thing held true for the wife if the home was owned by the husband's clan. Kake still contains a few of the old tribal homes, but they cannot be sold; therefore, many of the young married people will not even live in them today but prefer to build new homes. Here is an example of what happened to a tribal home which was inherited on the paternal side of the clan. The husband and wife worked together to furnish their home with water connections, bath, cabinets in the kitchen, paper on interior, paint on exterior, and nice furnishings for the entire home. The husband died about three years after the marriage. The wife tried to buy the home with no success; therefore, she removed all the interior equipment, including windows and doors,and today the house is merely a hull standing on Main Street.

The extreme bashfulness and backwardness of the teen-age girls may be traced to their home training. They were taught, for instance, that to look at, or play with, teen-age boys would bring ill luck. The school year of 1948-1949 was the first time this group of children had ever had an opportunity to play together. This, to a certain degree, was brought about by the school, as the teachers directed the games and

played with the boys and girls.

The Tlingits have very little conception of economy; they did not even pay taxes until the spring of 1947. When the Indian Service operated the schools, all the supplies such as textbooks, library books, paper, pencils, crayons, magazines, newspapers, materials for arts and crafts, cod liver oil, milk once a day, all the materials for carrying on home economics, and any other supplies were free to the native children. When they were in need, the United States government came to their rescue. Such paternalism has encouraged a happy-go-lucky atmosphere. For example, if an article of clothing or furniture of any kind is in need of repair, the Indians throw it on the beach and replace the old with new.

As to health, tuberculosis is the most prevalent disease among the natives. This may be due to unsanitary conditions, carelessness, or the lack of knowledge concerning germs. More of the natives die from tuberculosis than any other disease. The Indians should be taught the most modern methods in caring for the sick. Since Alaska does not have enough hospitals to take care of the patients and they are not isolated from other people, strict quarantine laws should be passed. This would eliminate active tuberculosis cases from parties and other public gatherings.

There are two clans of the Tlingits in the village, but although they work well within the clan, the two groups do not always agree or work together harmoniously. Usually when one group wants to make an improvement in the village, the other clan suggests a different method. The idea of early times still exists as each group wants to be the leader and neither the follower. Perhaps after the children go to school

and learn the importance of cooperation, this situation will cease to exist. As time marches on, many of the natives are keeping in step with modern times.

Many of the more advanced Indians, who gave up largely their old style of living and wanted to live more as the white people do, got their start by logging for the saw mill. Most of the trees in southeastern Alaska were on the hill sides. It was comparatively easy for them to fell the logs, skid them into the water, and have them towed to a saw mill. This was an occupation that especially appealed to the natives because outdoor life insured health and was along the line of their old style of living.

In less than a century the Tlingits have risen from the savage stage to that of civilized citizens of Alaska and America. Then the school should be concerned with teaching the people the answers to--What is citizenship? The majority of the Indians think of the country as a geographic area, outlined on the map with its snowcapped mountains, dense forest, bays, rivers, rocky shorelines, lakes, canyons, valleys. When citizenship comes into the picture, there is another country, the creation of people. Then the educational system needs to consider how to make Indian voters into citizens of the intangible Alaska and America, made by the people. The Indian voter needs to know that white men show all degrees of honesty and competence and that it is his duty to distinguish between them. It will not be easy for the natives to understand what men the candidates really are and what they stand for; therefore, the Tlingits should be taught that America is a big living organism, full of variety and possibilities. In order to comprehend, then, classes in the Indian schools need much practice in reading

newspapers, periodicals, and in grasping the facts presented to them. The Indians, in their villages or communities, have been used to problems far simpler than those which confront a nation. Few have the habits of questioning and analyzing, which are necessary for the efficient modern citizen, as the white man has been their leader and has done the thinking for them. Then training is necessarily needed to establish the habits of thinking and feeling which should be characteristic of all good citizens.

When the Indian has entered into this kind of spiritual citizenship, he will have much to give. The old Tlingit ideal of truth and uprightness can match that of any Puritan, and the natives should be encouraged to maintain it. The old habits of deliberation over decisions can be strengthened by modern methods of thinking. Most important of all the natives have a tradition of cooperation and of placing group welfare above that of the individual. Then the Indian will have something to teach his white compatriot if he can maintain his ideal of considering the needs of the group rather than of his own gain. True, his group was a small and intimate one; for this reason it may be hard to translate loyalty to family or village into love for a nation.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This chapter is a summary of the educational implications of the impact of white culture on the natives of Kake, Alaska, an Indian village with a population of approximately four hundred and sixty-five people.

Many changes have taken place among the Indians since they came in contact with the white man and civilization. A large number were freed from slavery; many forgot their language or never learned it. However, small homes were erected, laws were established, and improved methods of communication to help the natives to carry on their occupations were established. In addition, churches and schools were founded to help the Tlingits to interpret, to improve, and to carry on their activities.

In the original way of life of the Tlingits, the house chief was the ruler, and the village was divided into two clans; the people paid no taxes; descent was reckoned on the maternal side; and houses were large, accommodating about forty people. Their foods consisted of berries, a variety of sea foods, and wild animals of the forest. Their religion consisted largely of myths and legends. Entertainment included dances, potlatches, and pranks. The Indian doctor made his medicine from devil's club and spruce roots or bark. If the medicine did not cure the ill, this person was considered witched by some evil

spirit. The Tlingits looked upon the Indian doctor as a prophet able to foretell the future, as the coming of wars and pestilence. The Tlingits were very artistic as they made many beautiful articles by hand, such as the decorated totem poles, dishes, wool chilkat blankets, hide products, canoes of cedar, and baskets of many styles.

Many changes have taken place among the natives. They have accepted the white man's form of government, exchanged the communal home for the small tribal or individually owned houses, and established churches and schools. Motors have replaced the row boats, and airplanes have increased the speed of transportation. Also, improvements in health have been brought about by modern doctors, nurses, and methods.

Conclusions

The summary of the data collected for this study seems to warrant the following conclusions:

1. The Good
   a. The natives have been found to be honest and trustworthy.
   b. The Tlingits are friendly and helpful to strangers.
   c. Churches and schools were established to prepare the Tlingits to meet life situations and to teach them to do better things that they are going to do anyway.
   d. They are inclined to be upright and to look on immorality with disgust.
   e. The Indians are very cooperative in their clan, a trait which they should be taught to carry over into the village territory and national life.
   f. They have a variety of hand crafts.
   g. They are kind to animals.

h. Profane language is not common among them.

i. The parents are good to their children.

2. The Bad

   a. The two clans do not cooperate for the development of the village.

   b. The Tlingits are not self-reliant, for they depend on the white man too much.

   c. The Indians make a great deal of money in a short time, and therefore they are not very economical but depend on the government for care of the needy.

   d. The Tlingits use too many strong drinks.

   e. Their tribal laws hinder progress.

   f. The Tlingits have an inferiority complex.

   g. They are too careless in matters of health and sanitation.

Recommendations

The recommendations growing out of the study are as follows:

1. The Indians should abolish the clan system of the Tlingits in order that they may be more congenial and more cooperative.
2. The Tlingits should be taught to be more economical and self-reliant.
3. Courses should be included in the curriculum to teach the Indians to use their natural resources and to revive the potentially valuable native arts and crafts.

4. An adequate water and sanitary sewer system should be installed.
5. Their musical talent should be developed.
6. A boat-yard and machine shop should be established in order that the natives may build and equip their own boats.
7. The cannery should be reopened.
8. An adult course in the study and utilization of natural resources should be established.

SCENES OF VILLAGE

KAKE LOOKING NORTH

KAKE FROM THE DOCK

SOUTHERN PART OF KAKE

CANNERY

GUNNICK CREEK

INDIAN CELERY

TEACHERAGE

SCHOOL

PEOPLE

PUPILS

GROUP OF SCHOOL CHILDREN

PRESBYTERIAN MINISTER AND FAMILY

MAYOR OF KAKE AND FAMILY