



Gyáa'aang Totem Poles

Grade Levels K-1

Teacher Resources

A series of elementary level thematic units featuring Haida language, culture and history were developed in Ketchikan and Hydaburg, Alaska in 2004-6.

The project was funded by the U.S. Department of Education, Haida Language Immersion Program - Boosting Academic Achievement grant #S356A030046, awarded to the Sealaska Heritage Institute.

Lessons and units were written by a team including Jordan Lachler, project director and linguist specializing in documenting and revitalizing Native American languages. Lachler heads up the local field office of the Sealaska Heritage Institute in Ketchikan. Cherylyn Holter (T'áaw Kúns) grew up in Hydaburg, raised by her grandparents, Willis and Hazel Bell and has worked with the remaining fluent Haida Elders for years. She taught the Haida language to students since returning to Hydaburg in 1990. Linda Schrack (Skil Jáadei) grew up in Ketchikan, spending a great deal of time with her grandparents, Robert and Nora Cogo. She worked for many years in the field of early childhood education, and is an accomplished Native artist and traditional Haida dance group leader. Julie Folta, a cultural curriculum specialist with years of experience developing and teaching thematic, child-centered curriculum in rural Alaska also contributed to lessons and Annie Calkins edited final drafts of the units.

All units are available online at sealaskaheritage.org.



Sealaska Heritage Institute

The contents of this curriculum were developed under the Haida Language Immersion: Boosting Academic Achievement (2005) grant from the U.S. Department of Education. However, the contents do not necessarily represent the policy of the Dept. of Education and you should not assume endorsement by the Federal Government

The _____
_____ should be on top because _____

_____.

gáats'
house post

gyáa'aang
house front pole

k'áal
memorial pole

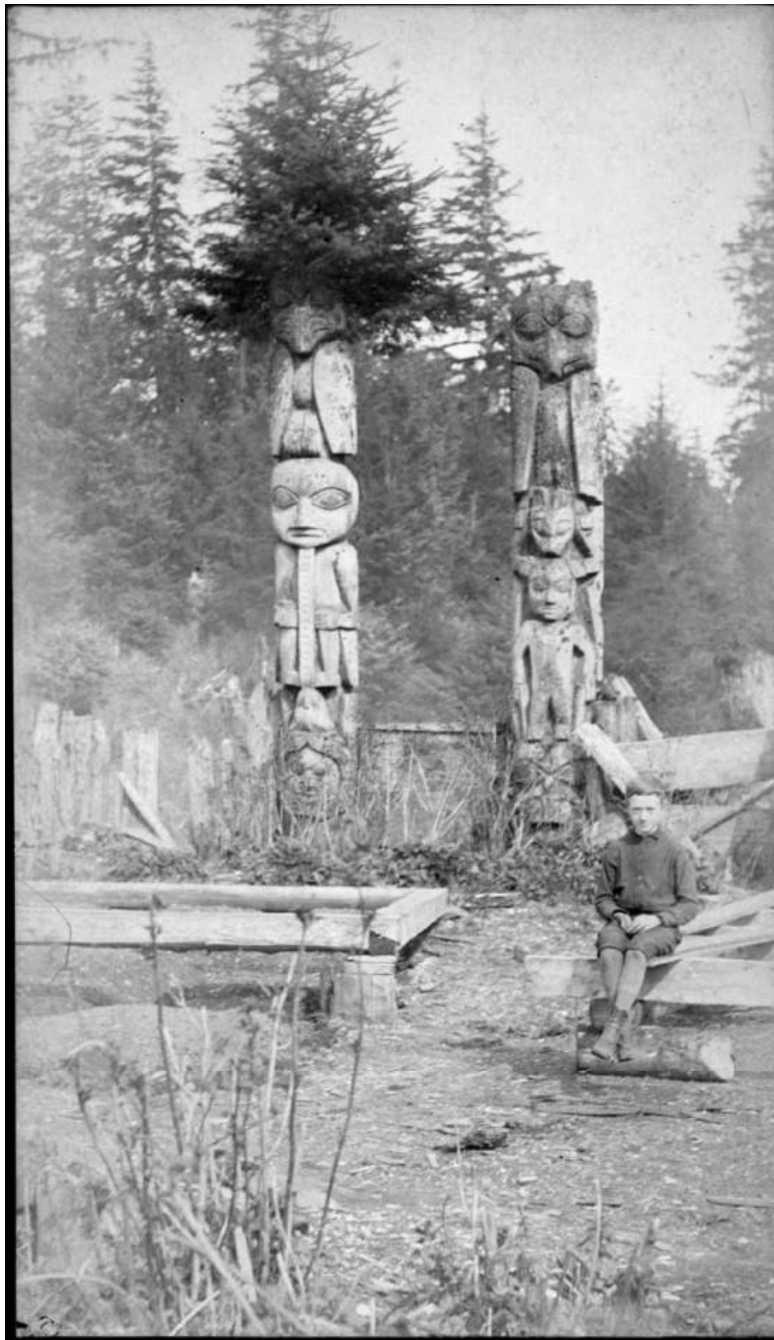
sáahlaang xáad
mortuary pole



1914 Indian Totems which formerly supported roof of Tribal Community House at Kuskooguk - K194

Alaska State Library - Historical Collections

Collection Name: Skinner Foundation. Photographs, Alaska Steamship Company, 1890s-1940s.
ASL-PCA-44 Identifier: ASL-P44-03-001



57. Twin Totems, Howkan, Alaska. *EDWARD DE GROFF.* SITKA, ALASKA.

Alaska State Library - Historical Collections

Twin Totems, Howkan, Alaska. Collection Name: Edward DeGroof. Photographs, ca. 1886-1890. ASL-PCA-91 Identifier: ASL-P91-60



Alaska State Museum II-B-1780: house post - Haida - wood; carved - Prince Of Wales Island? **Object Name:** house post



Alaska State Museum II-B-1207:



Alaska State Museum II-B-1632: totem pole - Haida - Old Witch Totem Pole - Kitkoojawus
(DwigWallace)



www.washington.edu/burkemuseum/collections/ethnology/collections
Object # 2002-18/19



www.washington.edu/burkemuseum/collections/ethnology/collections
Object # R-199



University of Alaska Anchorage. Archives & Manuscripts Dept.

Collection Name: Julia Willma Weber (b. 1904). Papers, ca. 1890-1901. UAA-HMC-0344
Identifier: UAA-hmc-0344-3-b



Alaska State Library - Historical Collections

Collection Name: Winter and Pond. Photographs, 1893-1943. ASL-PCA-87

Identifier: ASL-P87-0091



University of Alaska Anchorage. Archives & Manuscripts Dept.

Old Kasaan Aaa, Alaska, ca. 1890-1910. Collection Name: Julia Willma Weber (b. 1904).
Papers, ca. 1890-1901. UAA-HMC-0344 **Identifier:** UAA-hmc-0344-loose7 **Title:** Old Kasaan
Aaa, Alaska, ca. 1890-1910.



<http://www.royalbcmuseum.bc.ca/totems/totems1b.html> Photograph text: This photograph of the removal of memorial poles 15558a and 15558b was taken by Bernard Atkins at Sgangwai'llnagaay (Ninstints) in 1957.

Gyáa'aang – Totem Pole Unit
Lesson 1 – Activity #2
Student Sorting Poles



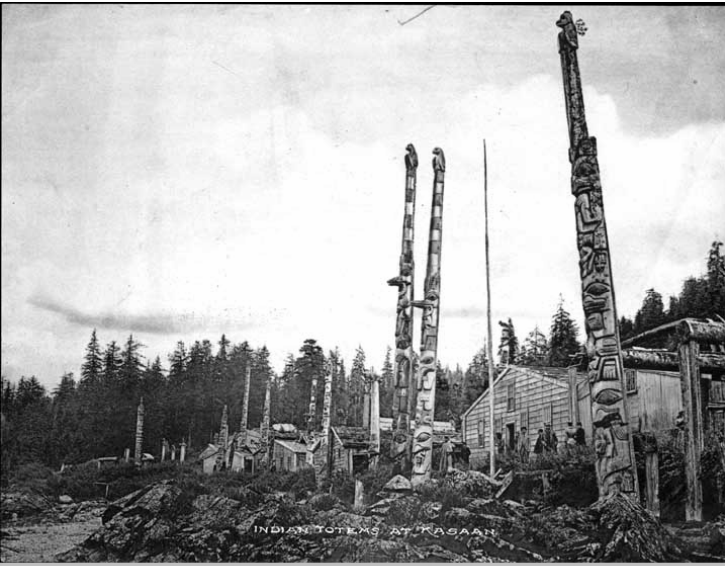


*Old Kasaan
Ala*

University of Alaska Anchorage. Archives & Manuscripts Dept.



Alaska State Library - Historical Collections



INDIAN TOTEMS AT KASAAN

Alaska State Library - Historical Collections



*Old Kasaan
Ala*

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57. Twin Totems, Howkan, Alaska.
EDWARD DE GROOT, SETKA, ALASKA.
Alaska State Library - Historical Collections



614. Indian Totems which formerly supported roof of Tribal Community House at Kuskook - K194.
Alaska State Library - Historical Collections



Gyáa'aang
House Front Pole

Gáats'
House Post

K'áal
Memorial Pole

Sáhlaang Xáad
Mortuary Pole

Name _____

Gyáa'aang
House Front Pole

Gáats'
House Post

K'áal
Memorial Pole

Sáahlaang Xáad
Mortuary Pole



Name _____

Pole A	Pole B

Name _____

Choose a unit of measure. Measure a table and record your results.

Unit of Measure	Length of Table

Show two ways to make 10 with linking cube totem poles.

Pole A	Pole B



Photo by Matt Goff

Kiid
Spruce tree



Photo by Matt Goff

K'áang
Hemlock



Sgahláan
Yellow Cedar



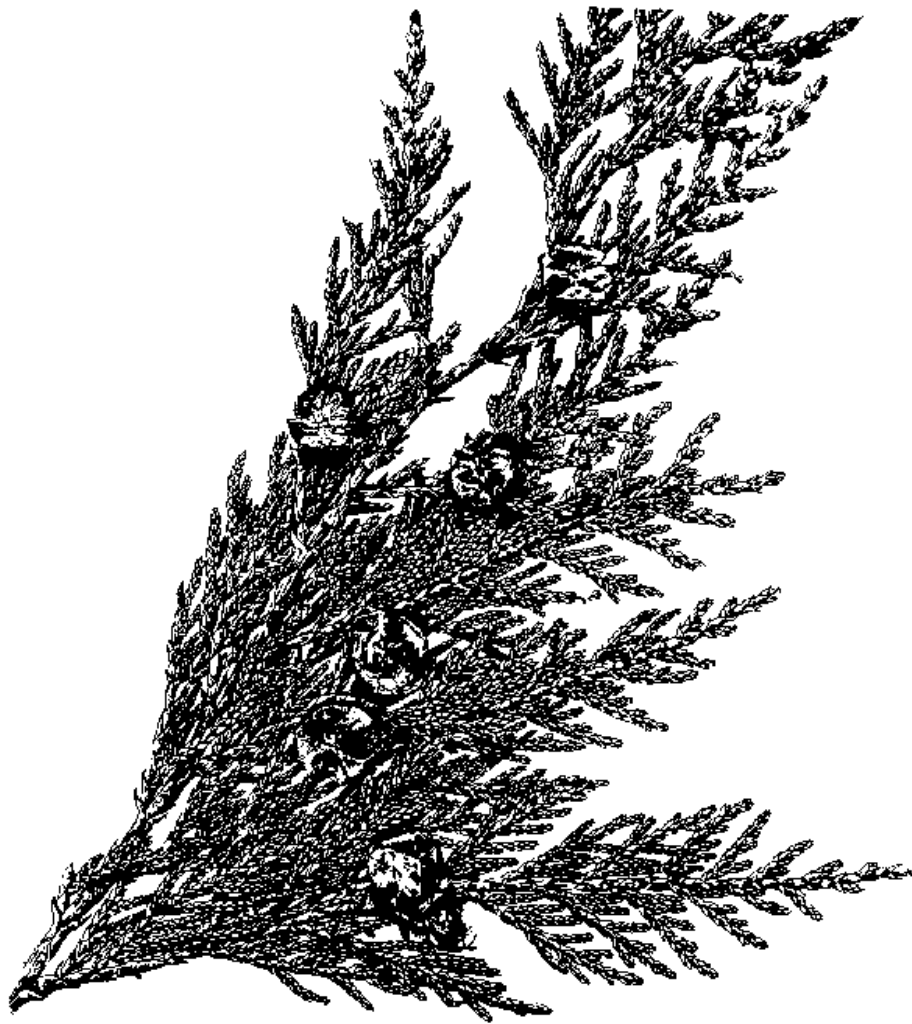
Kál / Kaas
Red Alder / Sitka Alder

Name _____

Circle the Cedar tree.

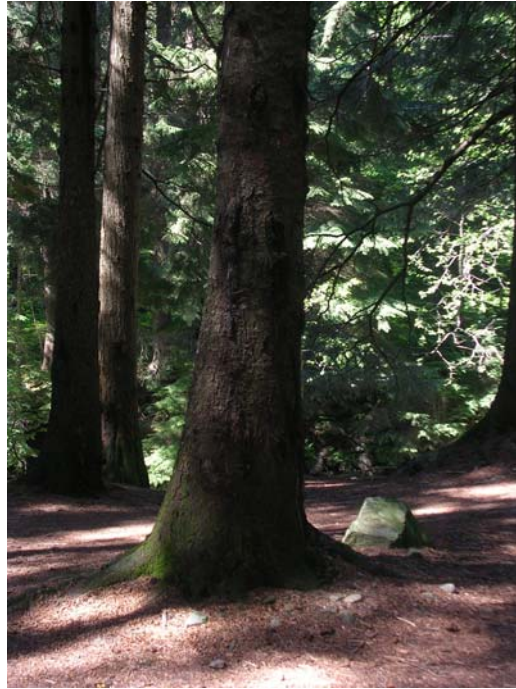


Write 2 characteristics of a cedar tree.



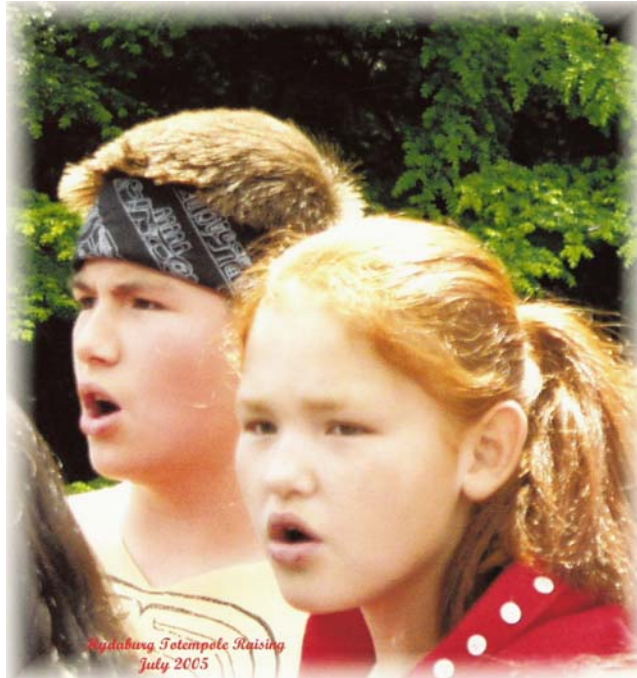


Tree A



Tree B

Which tree would be easier to cut down and remove from the forest? Circle your answer. Why?



The totem pole that you will be using in this booklet is the Wellness Pole located in Hydaburg, Alaska. The master carver is Joe Frisby and many people in the community of Hydaburg helped to carve this beautiful pole.

The pole was raised July 23, 2005 in front of the Boys & Girls Club of Hydaburg. The Wellness Pole was funded by the Alaska Federation of Natives Wellness program, dedicated to addressing wellness in Alaskan communities

The Haida Elders of Hydaburg; Claude Morrison (*Mijuu*), Anna Peele, Viola Burgess, Charles Natkong Sr., Alma Cook and Woodrow Morrison offered their knowledge about this pole. Without their patience and gentle guidance we would not have the valuable Haida histories and language to help with any Haida language preservation.

Please forgive me if I offend anyone, that is not my intention.



The Wellness Pole

Two Haida Watchmen and One
Watchwomen

Second is Raven

Third is Eagle

Fourth is Beaver

Fifth is Bear

The Story of the Wellness Pole
By *T'áaw Kúns* –Cherilyn Holter

Beaver was walking along one fine day along the shores of Hydaburg being busy looking for a good stick to gnaw on when he heard laughter off in the distance and he walked and walked but could not find the source while he was walking he came across Bear sitting on the bank of Hydaburg river he asked Bear what he was doing bear replied I hear children laughing but I cant see them. I want to see what they are doing it sounds like fun. Eagle being as clever as beavers are said to bear, “let me climb up on your shoulders where I can see over the tops of the bushes” “ok,” said bear. Beaver climbed up on top of bear and bear stood up but beaver could not see what was going on. All the while Raven was watching he thought the sight of beaver on top of

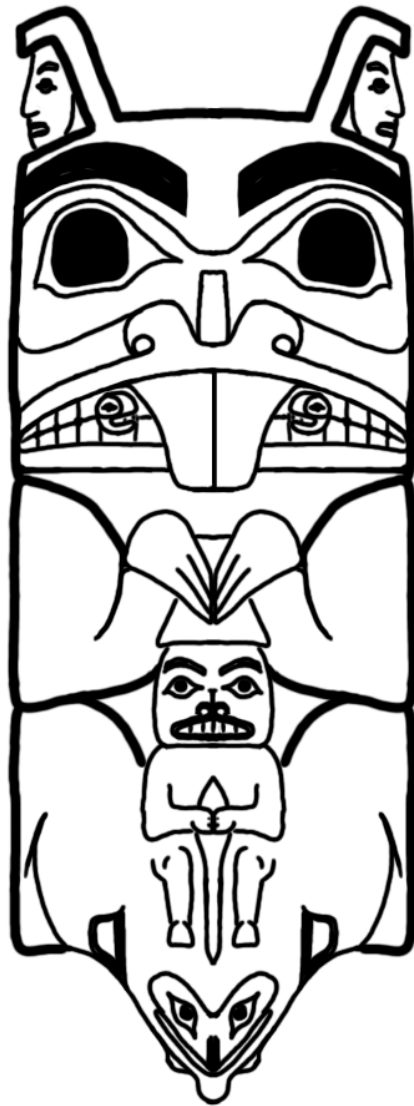
bear was quite amusing. He hopped around cawing and couldn't help but give a chuckle, bear and beaver asked well raven can you see what is going on? Raven replied I hurt my wing it is mending I cannot fly today but by tomorrow I should fine. Beaver said climb up on my shoulders and see what you can see so raven did. What do you see? Beaver and bear asked, Raven still could not see the source of the laughter but he could hear the laughter a little better. Why don't we walk around the bend in the river so they did and came across Eagle soaking his swollen feet in the river. What are you doing eagle? They asked, eagle said I cut my feet on some glass that disrespectful people left behind when it so simple to take your garbage with you. Now my feet are all swollen and heavy and it difficult for me to fly but I am sure they will be fine tomorrow. By the way have heard the laughter it sure sounds like someone is having a good time. We were wondering the same thing Beaver replied. Why don't you climb up on raven to see what you can see, ok said eagle and he climbed up and could almost see the road but not quite. And they all heard the laughter clearly. Lets get closer bear said and took a few tottering steps up the incline. Raven "Caw! I see them I see them!" What are they doing? What are they doing? Eagle said let me down and if we are careful we can all watch from behind the salmonberry bushes. So they all climbed down first Eagle then Raven finally beaver to watch and see what the children were doing that made them so happy. All stood by the bush and watched the children. Raven asked, what kind of game are they playing? Beaver says it looks as if the Haida children of my clan are trying to make the raven clan children laugh. The four watched for some time enjoying the sight of happy children playing in the sunshine. When they heard the spirits of two Haida watchmen in lament because they missed the third watchman they all knew that long ago there were always three watchmen on the tops of Haida poles to watch over the village and warn if they saw trouble coming. This was so troubling to the four watching the children that they asked permission to see the Watchmen. The Watchmen made themselves visible and they seemed so sad that Raven decided to call on the spirits of our ancestors for guidance. The spirits said to the watchmen don't be sad we will bring you a third to sit and watch over the children of Hydaburg. Tonight when the children have all gone home all of you stand as you were on top of each other and the two watchmen on top of all four. Let the dew that collects on the corner of the club fall on you and the third will be chosen to sit on the top. They followed the instructions and fell asleep. When first light touched them they felt the new presence. It was a woman, a watchwoman! The ancestors chose to break tradition because they could see the strength in not just the men of Hydaburg but the woman as well. So that is why the totem stands with two watchmen and one woman. To always remind us to take care of the children so that they grow up strong and healthy.

The designs at the top of the pole are three Haida Watchmen and Raven.

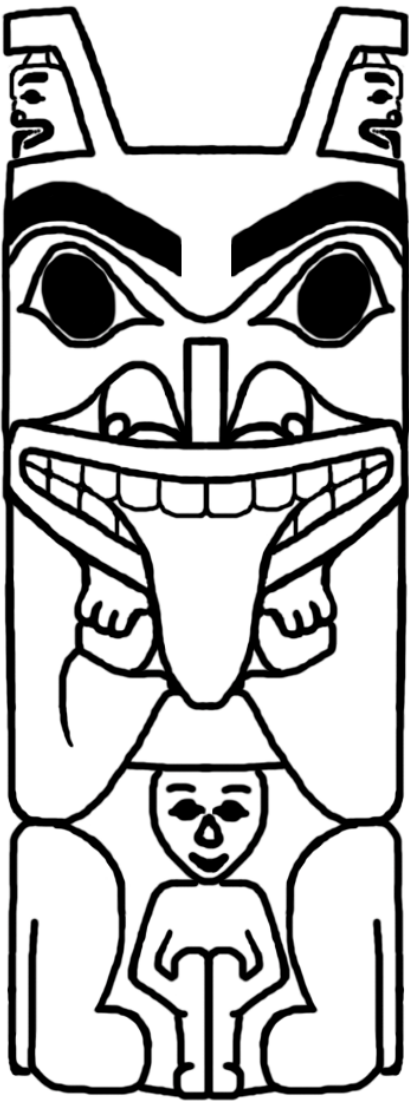




This is Eagle.



This is beaver.



This is bear.



Alaska State Museum II-B-796: adze - Northwest Coast - iron; wood; rawhide - Charlie Tagcook - Juneau

Object Name: adze

Accession Number: 41-33

Description: iron; wood; rawhide

Descriptive Narrative: Adze. Branch hafted. Lashed with rawhide. Initials C.T.G. carved in butt of trunk section.

Culture: Northwest Coast

Used: Charlie Tagcook

Found: Juneau

Gloss: Adze used by totem pole carver Charlie Tagcook, a **Chilkat** from Klukwan.

Photo: negative, black and white

Collection Name: Ethnology

Dimensions: L: 48.00 x 20.00 cm, W: 6.00 cm

Gyáa'aang – Totem Pole Unit
Lesson 6 – Activity #2
Totem pole template

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Gyáa'aang – Totem Pole Unit
Lesson 7 – Activity

