



*Based on
Alaska
Performance
Standards*

THE ROAD TO ANCSA

The Alaska Native Claims Settlement Act

Grade 7



Sealaska Heritage Institute *to perpetuate and enhance Tlingit, Haida, and Tsimshian cultures*



*Integrating culturally responsive place-based content with
language skills development for curriculum enrichment*

TLINGIT LANGUAGE & CULTURE SPECIALISTS

Linda Belarde

UNIT DEVELOPMENT

Ryan Hamilton

CONTENT REVIEW

Joshua Ream

Zachary Jones

PROOFING & PAGE DESIGN

Kathy Dye

COVER ART

***Haa Aaní: Our Land* by Robert Davis Hoffmann**

CURRICULUM ASSISTANT

Michael Obert



Contents

INTRODUCTION.....	2	UNIT 6	
ALASKA HISTORY TIMELINE.....	5	Land Rights.....	249
UNIT 1		UNIT 7	
First Contact.....	11	Indian Rights Movement.....	293
UNIT 2		UNIT 8	
Treaty of Cession.....	65	Central Council of the Tlingit and Haida Indian	
UNIT 3		Tribes of Alaska.....	341
Navy Rule.....	111	UNIT 9	
UNIT 4		Alaska Native Claims Settlement Act.....	383
Kohklux Map.....	155	UNIT 10	
UNIT 5		The Persistence of Native Culture.....	427
Education.....	205	APPENDIX A, B, AND C.....	473
		WORKS CITED.....	491

Introduction to the Developmental Language Process

THE DEVELOPMENTAL LANGUAGE PROCESS (DLP) is designed to instill language into long-term memory. The origin of the process is rooted in the academic struggles faced by many students as they progress through the grades from kindergarten to high school.

The process uses meaningful language content from the environment, academic programs, stories, and themes to enlarge the students' language bases.

DLP takes the students/children through developmental steps that reflect the natural acquisition of language in the home and community. Initially, once key language items have been introduced concretely to the students, the vocabulary are used in the first of the language skills, Basic Listening. This stage in the process represents input and is a critical venue for language acquisition and retention. A baby hears many different things in the home, gradually the baby begins to listen to what he/she hears. As a result of the input provided through Basic Listening, the baby tries to repeat some of the language heard—this is represented by the second phase of the process, Basic Speaking—the

oral output stage of language acquisition.

As more language goes into a child's long-term memory, he/she begins to understand simple commands and phrases. This is a higher level of listening represented by the stage, Listening Comprehension. With the increase in vocabulary and sentence development, the child begins to explore the use of language through the next stage in the process, Creative Speaking. All of these steps in the process reflect the natural sequence of language development.

The listening and speaking skill areas represent the bases of human communication; most cultures in the world, including Alaska Native cultures, did not develop written forms of their languages. Oral traditions are inherent in the listening and speaking skills.

Many Native children entering kindergarten come from homes where language is used differently than in classic Western homes. This is not a value judgment of child rearing practices but a definite cross-cultural reality. Therefore, it is critical that the Native child be introduced to the concepts of reading and writing before ever dealing with them as skills.

Process makes learning fun



The process uses games and competitions to engage the students and to make learning fun. Students scored on average in the 80 to 90 percentile when Sealaska Heritage Institute field tested the process in 2009. The process earned a thumbs up from students and teachers. "Kids are having fun while they're learning—I think that's why it's so effective," said teacher Ben Young.



Introduction to the Developmental Language Process

It is vital for the children to understand that reading and writing are talk in print.

The DLP integrates the language skills of listening and speaking with the skills of reading and writing. At this stage in the process, the children are introduced to the printed words for the first time. These abstract representations are now familiar, through the listening and speaking activities, and the relationship is formed between the words and language, beginning with Basic Reading.

As more language goes into the children's long-term memories, they begin to comprehend more of what they read, in Reading Comprehension.

Many Alaskan school attics are filled with reading programs that didn't work—in reality, any of the programs would have worked had they been implemented through a language development process. For many Native children, the printed word creates angst, particularly if they are struggling with the reading process. Often, children are asked to read language they have never heard.

Next in the Process is Basic Writing, where the students are asked to write the key words.

Finally, the most difficult of all the language skills, Creative Writing, asks the students to write sentences of their own, using the key words and language from their long-term memories.

A child's ability to comprehend well in

listening and reading, and to be creatively expressive in speaking and writing, are dependent upon how much language he/she has in long-term memory.

The Developmental Language Process is represented by this chart:

The Developmental Language Process

1 VOCABULARY	2 BASIC LISTENING <i>Whole Group</i> <i>Individual</i>	3 BASIC SPEAKING <i>Whole Group</i> <i>Individual</i>	6 BASIC READING <i>Sight Recognition</i> <i>Whole Group</i> <i>Individual</i> <u>Decoding & Encoding</u>	8 BASIC WRITING	10 EXTENSION
ACTIVITIES <i>As much as possible, use concrete materials to introduce the new words to the students. Match the materials with the vocabulary pictures.</i>	4 LISTENING COMPREHENSION <i>Whole Group</i> <i>Individual</i>	5 CREATIVE SPEAKING	7 READING COMPREHENSION	9 CREATIVE WRITING	



Alaska Performance Standards

THIS PROGRAM INCORPORATES the Alaska Performance Standards through a variety of activities. Each unit contains historical information, as well as listening, speaking, reading, and writing activities.

The Developmental Language Process is used to encourage the students to retain the

vocabulary from each unit. The students are encouraged to research a variety of subjects related to the units' themes and this often includes cross-cultural and multi-cultural issues.

The grade 6 program, *The Road To ANCSA*, takes the students from ancient times

in Alaska, to the first contact with western cultures. The grade 7 program includes issues from the Treaty of Cession in 1867, to the signing of ANCSA in 1971. The grade 8 level introduces the students to the details of ANCSA and related issues up to the present day.

PERFORMANCE STANDARDS INCLUDED IN THIS PROGRAM:

History

A) A student should understand that history is a record of human experiences that links the past to the present and the future: 1, 2, 3, 5, 7

B) A student should understand historical themes through factual knowledge of time, places, ideas, institutions, cultures, people, and events: 1, a. b. c. d. e. 2, 4

C) A student should develop the skills and process of historical inquiry: 1, 2

English/Language Arts

A) A student should be able to speak and write well

for a variety of purposes and audiences: 1, 2, 3, 4

B) A student should be a competent and thoughtful listener, reader, and viewer of literature, technical materials, and a variety of other information: 1, 2, 3

E.) A student should understand and respect the perspectives of others in order to communicate effectively: 1, 2, 3, 4

Geography

A) A student should be able to make and use maps, globes, and graphs to gather, analyze, and report spatial (geographic) information: 1, 2, 4, 5

B) A student should be able to utilize, analyze, and

explain information about the human and physical features of places and regions: 1, 4, 5, 7

C) A student should understand and be able to interpret spatial (geographic) characteristics of human systems, including migration, movement interactions of cultures, economic activities, settlement patterns, and political units in the state, nation, and world: 3, 4, 5

D) A student should be able to understand and be able to evaluate how humans and physical environments interact: 1, 4, 5

E) A student should be able to use geography to understand the world by interpreting the past, knowing the present, and preparing for the future: 1



ALASKA TIMELINE NARRATIVE

1728–2012

Alaska Timeline Narrative

1728: Vitus Bering sights St. Lawrence Island and one of the Diomede Islands.

1741: Vitus Bering discovers Europeans don't know about Alaska. *July 15*—Alexei Chirikof, Bering's assistant, sights mainland Alaska but does not make landing. *July 16*—Bering sights Mt. St. Elias on the Alaska mainland and goes ashore. *Dec. 8*—Bering dies and is buried on Bering Island.

1778: Captain James Cook of England explores Arctic Ocean.

1784: First white settlement in Alaska established on Kodiak Island.

1790: Aleksandr Baranov becomes director of Russian settlement.

1799: Czar Paul claims Alaska as Russian possession. Baranov named first Russian governor of Alaska.

1802: Baranov moves his headquarters to Sitka.

1818: Russian navy assumes authority in Alaska.

1821: Russian navy bars all foreign ships from Alaskan waters.

1835: United States and England obtain trading privileges in Alaska.

1843: First mission school in Nushagak was established by the Russian-Greek Orthodox Church for the Yup'ik and Athabaskan people living in that area.



Captain James Cook.

Alaska Timeline Narrative

1848: Yankee whalers begin commercial whaling in Alaskan waters.

1865: Last shot of Civil War fired in Alaskan waters.

1865–1867: Surveyors' map route for overland telegraph line through Alaska to Siberia.

1867: The Swedish Evangelical, Moravian, Presbyterian, Episcopalian, Congregational, and Roman Catholic Churches established schools throughout Alaska.

1867: Russia sells Alaska to the United States, even though Alaska belonged to neither. October 18 is now celebrated as a state holiday called "Alaska Day," which recognizes the anniversary of the formal transfer of the Territory of Alaska from Russia to the U.S.

1867—1884: For thousands of years, Alaska Natives controlled their own land, which had everything they needed to survive. The forest provided clothing and shelter. The sea provided salmon for food. In 1867, the Alaska Native way of life changed when Russia "sold" Alaska to the United States. American settlers established towns and salmon canneries, and more people arrived when gold was discovered. In 1884, the Organic Act officially created Alaska as a district with its own governor.

1882: A shaman from the Tlingit village of Angoon was accidentally killed when his whaling gun exploded while he was employed on an American whaling vessel. In accordance with Tlingit law, the shaman's home community requested payment from the whaling vessel for the death of their shaman. Cross-cultural misunderstanding prompted the U.S. Navy's Revenue Cutter Corwin, under the command of Capt. Merriman, to sail to Angoon and demand a grossly high counter-indemnity of 400 blankets within 24 hours. Since the community could not provide 400 blankets within the short time frame, the village of Angoon, along with its canoes and foodstuffs, were shelled and destroyed with gunship artillery.



Chief Shakes House, Wrangell. LINN FORREST, COLLECTION, SEALASKA HERITAGE INSTITUTE

Alaska Timeline Narrative

1884: Funds for education in Alaska appropriated to be distributed among the existing mission schools with Dr. Sheldon Jackson appointed as general agent for education in Alaska the following year.

1885—1912: Alaska became a territory in 1912. That same year, the Alaska Native Brotherhood (ANB) was created. They pursued the legal and civil rights of Alaska Native people. ANB played a large role in promoting rights for Alaska Natives and respect for indigenous practices.

1913 to 1934: The first conference devoted to Alaska Native land rights was held in 1915. Native people simply wanted the lands they had held since the beginning of time.

1913: Alaska legislature gives women the right to vote.

1914: Ben Benson, who designed Alaska's flag when he was thirteen, is born to an Aleut mother in Chignik. Upon the death of his mother in 1918, the orphaned boy and his younger brother were sent to the Jesse Lee Home in Unalaska which later moved to Seward.

1915: Congress appropriated funds that allowed the Bureau of Education to build a 25-bed hospital for Alaska Natives in Juneau.

1917–1919: The first boarding schools were established by Catholic, Moravian, and Lutheran Churches. A federal boarding school was established at White Mountain.

1922: William Paul, Sr., defended Charlie Jones in an election case and won the right for Natives to vote.



**William Paul, Sr. SEALASKA HERITAGE
INSTITUTE**

Alaska Timeline Narrative

1923: Alaska Railroad from Seward to Fairbanks completed.

1924: Indian Citizenship Act grants citizenship to Native Americans, including Alaska Natives, without terminating tribal rights and property.

1925: The Alaska Territorial Legislature enacted into law a measure requiring that voters in territorial elections be able to read and write the English language. It was called the Alaska Voters' Literacy Act of 1925.

1925: Dog mushers in Anchorage teamed up to rush antitoxin serum to Nome, where an epidemic of diphtheria was ravaging the population. It was the inspiration for the now famous annual Iditarod race.

1926 –1927: The Alaska American Legion held a contest for all Alaska children grades 7–12 to design a flag for Alaska. The design by Alaska Native Benny Benson was declared the winner in a field of 142, and in 1927 the Alaska Territorial Legislature made it official. Benny received \$1,000, which he spent on his education, and a watch inscribed with the flag emblem. He later gave the watch to the Alaska State Museum.

1931: Control of education among the Natives of Alaska was transferred to the Office of Indian Affairs, which became known as the Alaska Indian Service.

1932: The Bureau of Indian Affairs opens Wrangell Institute, a co-educational vocational boarding school, called the Alaska Indian Service School at Wrangell, Alaska. With the opening of Mt. Edgecumbe High School at Sitka in 1947, Wrangell Institute becomes an elementary school. The BIA closes the Wrangell school in 1975.



Benny Benson with the Alaska state flag.
ALASKA STATE LIBRARY, HISTORICAL
COLLECTIONS



Alaska Timeline Narrative

1935–1945: In 1935, the Central Council of the Tlingit and Haida Indian Tribes of Alaska was founded. Its role was to work toward a land-claims suit on behalf of Alaska Native people. Racism and discrimination against Alaska Natives was widespread. Native children could not go to public schools and Native people were not allowed in some stores and public places. The Anti-Discrimination Act was passed in 1945. It was the first anti-discrimination law in the United States since the Civil War. The situation did not change for Alaska Natives right away, but the law was a step in the right direction.

1946–1961: Alaska became a state in 1959. That same year, the United States Court of Claims ruled that the Tlingit were entitled to compensation for land that was taken from them. It was a major victory, although it took many years to implement the court's decision.

1962–1966: In 1966, Alaska Natives united under one banner: the Alaska Federation of Natives. Together, the group worked on a fair land-claims settlement for Alaska Native people.

1967 to 1970: Settling land claims became urgent when oil was discovered in Prudhoe Bay. Interior Secretary Stewart Udall imposed a “land freeze” on conveyance of land to the State of Alaska until Native land claims were settled. The decision stopped oil drilling and made Native land ownership a national issue.

1971: In 1971, President Richard Nixon signed the Alaska Native Claims Settlement Act. The law brought an end to nearly 75 years of fighting for Alaska Native land rights and reunited Native people with some of their land.

Today: Alaska Native people are now a powerful and influential force in United States politics. Their leaders fought for the right to vote and influence elections. The memory of their sacrifices is honored each time an Alaskan Native goes to the polls and fills out a ballot.



UNIT 1

First Contact



The Alaska Native Claims Settlement Act: Relationship with the Environment

The Coming of the First White Man by George R. Betts. (Dauenhauer, Nora Marks, and Richard Dauenhauer. *Haa Shuká, Our Ancestors: Tlingit Oral Narratives*).

People lived in Lituya Bay
Loooong ago.
Smoke houses and other houses were there.
There was a deserted place called Lituya Bay before
the white man migrated in from the sea.
At one point one morning
a person went outside.
Then there was a white object that could be seen
way out on the sea
bouncing on the waves
and rocked by the waves.
At one point it was coming closer to the people.
“What’s that?
“What’s that, what’s that?”
“It’s something different!”
“ It’s something different!”
“Is it Raven?”
“Maybe that’s what it is.”
“I think that’s what it is--

Raven who created the world.
He said he would come back again.”Some dangerous thing was hap-
pening.
Lituya Bay
lay like a lake.
There was a current;
salt water flowed in when the tide was coming in.
But when the tide was going out
the sea water would also drain out.)
So the thing went right on in with the flood tide.
Then the people of the village ran scared right
into the forest,
all of them;
the children too,
were taken to the forest.
They watched from the forest.
At one point
they heard strange sounds.
Actually it was the anchor that was thrown in



the water.
“Don’t look at it!”
they told the children.
“Don’t anybody look at it.
If you look at it, you’ll turn to stone.
That’s Raven, he’s come by boat.”
“Oh! People are running around on it!”
Things are moving around on it. Actually it was the sailors climbing
around the
mast.
At one point after they had watched for a
loooong time,
they took blue hellebore
and broke the stalks,
blue hellebore.
They poked holes through them
so that they wouldn’t turn to stone;
they watched though them.
When no one turned to stone while watching,
someone said,
“Let’s go out there.
We’ll go out there.”
“What’s that?”
Then there were two young men;
from the woods
a canoe
(the kind of canoe called “seet”)
was pulled down to the beach.

They quickly went aboard.
They quickly went out to it, pad-
dled out to it.
When they got out to it,
a rope ladder was lowered.
Then they were beckoned to go
aboard,
they were beckoned over by the
crewmen’s fingers.
the crewmen’s fingers.
Then they went up there.
They examined it; they had not
seen anything
like it.
Actually it was a huge sail boat.
When the crew took them inside the cabin,
they saw—
they saw themselves.
Actually it was a huge mirror inside there,
a huge mirror.
They gave this name then,
to the thing an image of people could be seen on.
Then they were taken to the cook’s galley.
They were given food.
Worms were cooked for them,
worms.
They stared at it.
White sand also.



Blue hellebore.



White sand
was put in front of them.
Then they spooned this white sand into the rice.
Actually it was sugar.
What they thought were worms, was rice.
This was what they had just been staring at.
At what point was it one of them took
 a spoonful?
“Hey! Look!
Go ahead! Taste it!”
“It might be good.”
So the other took a spoonful.
Just as he did, he said “This is good food,
these worms,
maggots,
this is good food.”
After they were fed all kinds of food,
then they were given alcohol,
alcohol
perhaps it was brandy.
Then they began to feel very strange.
Never before.....
“Why am I beginning to feel this way?
Look! I’m beginning to feel strange!”
And “I’m beginning to feel happiness
 settling through my body too,”
they said.
After they had taken them through the whole ship,

they took them to the railing.
They gave them some things.
Rice
and sugar
and pilot bread
were given to them to take along.
They were told how to cook them.
Now I wonder what it was cooked on.
You know, people didn’t have pots then....
There was no cooking pot for it.
When they got ashore
they told everyone:
“There are many people in there.
Strange things are in there too.
A box of our images,
this looking glass,
a box of our images;
we could just see ourselves.
Next
they cooked maggots for us to eat.”
They told everything.
After that,
they all went out on their canoes.
This was the very first time the white man came
 ashore,
through Lituya Bay; Ltu. áa is called Lituya Bay
in Alaska.
Well! This is all of my story.

Regarding the Tlingit Belief of Turning to Stone

(Explanation given in 2011 at the Council of Traditional Scholars, a panel founded by Sealaska Heritage Institute to receive guidance on cultural programs)

WHEN THE TLINGIT SPEAK about the risk of turning to stone, this is in regards to looking at something that is beyond one's understanding, beyond one's ability to comprehend completely (i.e. Raven).

If one yields to this temptation, and looks, this individual is displaying blatant disrespect for that which requires one's profound reverence, and demands one's respect. This can be thought of, in relation to, consciously telling a lie about that which requires one's forth rightfulness and honesty.

In this sense, as a human being, one is acting like nothing more than a stone, meaning one's mind is stoned in regards to the prerequisite respect that is needed in order for one to display

due reverence.

In order to shield one's self from turning to stone, the Tlingit taught that you could take a piece of wild celery/blue hellebore (which has a hollow interior) and look through this towards the object of interest.

This would ensure that one's mind is focused and singly intent on what is being viewed.

This would also allow the mind and spirit to be aligned in interest and intent.

By looking through the 'eye tube' one can ensure that the mind is not scattered, and is not looking at everything else that lies all around that which is meant to be focused on.

In this way, all is blocked out except



Council of Traditional Scholars, 2012.
SEALASKA HERITAGE INSTITUTE.

what is needed to be seen with a fixed mind, in alignment with the spirit.

The alignment of mind and heart (spirit) allows one to learn well, to learn in an encompassing manner, to focus on that which must be learned.



The Alaska Native Claims Settlement Act: Background and Place-Based Activities

J.F. La Pérouse Visit to Lituya Bay, 1786 (Excerpts from journal. Dauenhauer, Nora, Richard Dauenhauer, and Lydia Black. *Anóoshi Lingít Aaní Ká, Russians in Tlingit America: the Battles of Sitka, 1802 and 1804*).

[July 2, 1786. La Pérouse is tacking outside Lituya Bay.]

Note: Excerpt from translation of La Pérouse's account of early interaction with the Tlingits in Lituya Bay. His ships have just survived a harrowing entrance to the bay, in which they had been caught in a tidal current and had to wait for awhile before proceeding safely in.

We soon perceived some savages making signals of friendship, by displaying and waving about white cloaks and various skins, in the manner of flags. Several canoes of these Indians were fishing in the bay, where the water appeared smooth as a millpond, while the ledge was covered with surf by the breakers. The sea was very calm, however, beyond the channel, and this afforded

an additional proof that its depth was considerable...

...During the stay we were compelled to make at the entrance of the bay, we had been constantly surrounded by canoes of the savages, who, in exchange for our iron, offered us fish, otter skins, with those of other animals, and various small articles of their apparel. To our great astonishment, they appeared perfectly accustomed to traffic, and made their bargains with as much address as the most able dealers of Europe, but of all the articles of commerce, iron alone was desired with eagerness; some glass beads were also taken, though rather as a make-weight to conclude a bargain, than as the basis of our exchanges. At length we induced them to take some plates, and tin pots, but these articles succeeded only for a time, and iron

was paramount to all. This metal was not unknown to them, for each had a dagger of it hanging from his neck, resembling in shape, that of the Indian cry [kris, creese]; but without any similarity in the handle, which was only a continuation of the blade, rounded off without an edge. This weapon is kept in a sheath of tanned leather, and seemed the most valuable artifact of their possessions. As we examined these poignards [poniards] very attentively, they informed us by signs that they were only used against bears and other beasts of the forest. Some were of red copper, but to these they showed no marks of preference. This metal is very common among them, being used chiefly for collars, bracelets, and other ornaments, and to arm the points of their arrows.

...Gold itself is not more eagerly



desired among Europeans than iron in this part of America, which is an additional proof of its rarity. In fact, each individual possesses but a small quantity, and they pursue it with so much avidity, that they employ every means to procure it. On the very day of our arrival, we were visited by a Chief of the principal village, who, before he came on board, apparently addressed a prayer to the sun, and afterwards made a long harangue, which concluded with agreeable songs, very similar to the chanting in our cathedrals, and accompanied by all the Indians in the canoe, who repeated the same air in chorus. After the ceremony, almost the whole company came on board, and danced nearly an hour, singing at the same time, which they do with great accuracy. To this Chief I made several presents, till he became very troublesome, passing four to five hours every day on board. I was obliged to renew my donations very frequently, for without them he looked discontented and murmured threats, which however gave us no alarm.

No sooner had we taken up our situation on the island, than almost all the savages of the bay flocked thither; and the noise of our arrival having sooner spread in the neighborhood, several canoes came

loaded with otter skins, in very considerable quantities, which the Indians exchanged for hatchets, and bar iron. They gave us their salmon at first for old hoops, but they soon became more scrupulous, and we could only procure that fish in exchange for nails, or



Capsizing of La Pérouse's men at the entrance to Lituya Bay, Stockdale edition, 1798. ALASKA STATE LIBRARY, HISTORICAL

some other small instruments of iron. There is, I think, no country where the sea otter is so common as in this part of America; and I should not be surprised if a factory, extending its commerce only about forty or fifty leagues along the coast, should collect annually 10,000 skins of that animal...

...On our arrival at our second

anchoring place, we set up our observatory on the island, which was but a musket-shot from our ships, and there formed an establishment for the time of our stay in this port. We pitched tents for our sail-makers and blacksmiths, depositing there our water-casks, which we set up afresh. As all the Indian villages were upon the continent, we flattered ourselves with resting in security upon the island; but experience soon proved us to be mistaken. Though we had already found the Indians were great thieves, we did not suppose them capable of executing long and difficult projects with perseverance and activity. We soon learned to know them better. They passed the whole night watching a favourable moment to plunder us; but we maintained a constant watch on board, and rarely could they elude our vigilance.

Note from Sealaska Heritage Institute: Notice that La Pérouse begins his account with description, but soon adds judgments about the Tlingits. For instance, he calls them "savages," but admits that they were experienced traders who knew exactly what they wanted, and had access to copper prior to contact with Westerners. We know from oral traditions the copper came from trade with Copper River Athabascans. Later, La Pérouse says the Tlingits were "great thieves." In fact, Tlingits had very strong rules about property. It was considered a grave offense to steal, so La Pérouse has jumped to an untrue conclusion.

The Alaska Native Claims Settlement Act: Background and Place-Based Activities

LITUYA BAY



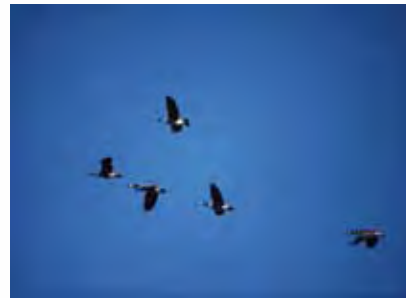
This site is where the Tlingit people first encountered a ship carrying European explorers. Also, in this bay was recorded the largest ever Tsunami, caused by an earthquake and ensuing landslide. (*Teacher could also show a map of the region and have the students locate Lituya Bay.)

RAVEN



In Alaska the stories about Raven can be well known, however, elsewhere around the world when people think of a Raven they may only think of a black bird. Ask your students what makes Raven unique. Get students to offer stories about Raven in an attempt to establish prior knowledge on the subject.

MIGRATE



Show students the picture for migrate. Ask students what first comes to mind when they hear the word “migrate”? Continue on to explain migration patterns in regards to season, trade, and resources; ultimately coming back around to focus on this unit’s vocabulary words-- bargain, iron, and copper.

CURRENT



Show students the picture for current. Explain to them that a current is a continuous, directed movement of ocean water. Currents drive tides, temperature, and even weather. Showing a map of ocean currents, you could discuss the Alaska current and its interaction with the North Pacific current.

The Alaska Native Claims Settlement Act: Background and Place-Based Activities

TIDAL



Show the students the picture for “tidal.” Then ask them what the moon has to do with the image in the picture. Use students’ responses to explain that the gravitational pull from the moon is what drives ocean tides all around the world. (Intriguing animations of this effect can be found on teachertube.com.)

BLUE HELLEBORE



Show the picture for “blue hellebore” to the students. See if any of them know this plant’s name and uses. Once students have read and/or heard the story *The Coming of the First White Man*, carefully go over the Tlingit belief of turning to stone. Relate back to this vocabulary word.

TSUNAMI



Show the students the picture for “tsunami.” Once students have said the correct vocabulary word for the picture, ask them what they know about tsunamis. How do tsunamis occur? How fast do they travel? How do you prepare? Try and get students to talk about any recent tsunami news.

OBSERVATORY



Show students the picture for “observatory.” Explain that an observatory is a location (usually at higher altitude) used for observing terrestrial or celestial events. Ask students why the Europeans might want or need an observatory in Lituya Bay. (As a hook teacher could discuss various navigational instruments used at the time, i.e. the sextant.)

The Alaska Native Claims Settlement Act: Background and Place-Based Activities

BARGAIN



Show students the picture for “bargain.” Allow students to discuss what this word means. Is it like borrowing something? Is it like buying something? How does the word “bargain” relate to traditional Native trading practices? Teacher should try to lead students towards an understanding of bargaining as it was used by Alaskan Natives.

IRON



Show students the picture for “iron.” Ask students why the Tlingit would have valued iron with such weight. Ask students what objects the Tlingit may have made with iron. Ask students what they know of today that is made with iron. Teacher should continue to explain that iron is the most common element in the whole planet Earth!

COPPER



Show students the picture for copper. Teacher can bring in an example of a carved copper bracelet. Ask students what other kinds of things are made from copper. Ask students how Natives in Southeast Alaska first obtained copper metal. Lead students to understand that copper came to southeast through trade from the Copper River area.

ANCHORAGE



Show students the picture for “anchorage.” Explain that a good anchorage is a place where a boat can drop anchor and be protected from wind, waves and weather as much as possible. A good anchorage also allows for good holding, room for the boat to swing, and sufficient depth of water. Ask students if Lituya Bay would be a good anchorage and why.



Language and Skills Development

LISTENING

The Hidden Words

Give students a vocabulary word or a list of vocabulary words. Have the students listen for that vocabulary word as you orate a story. Each student should have paper and pen in front of them. When the students hear a specific vocabulary word in the story, they must make a check mark next to that specific word on their vocabulary list each time the word occurs.

Let's Move

Identify an appropriate body movement for each vocabulary word. This may involve movements of hands, arms, legs, etc. Practice the body movements with the students. When the students are able to perform the body movements well, say a vocabulary word. The students should respond with the appropriate body movement. You may wish to say the vocabulary words in a running story. When a vocabulary word is heard, the students should perform the appropriate body movement. Repeat, until the students have responded to each word a number of times.

Right or Wrong?

Provide each student with two blank flashcards. Each student should make a happy face on one card and a sad face on the other card. When the students' cards are ready, say a sentence that is either true or false relating to the stories about first contact. When you say a true sentence, the students should show their happy faces. However, when you say a sentence that is false, each student should show his/her sad face. Repeat this process, using a number of true and false statements relating to a concept being studied.

Match My Sequence

Provide each student with three vocabulary pictures. All students should have the same pictures. Have the students lay the pictures on their desks in a row (any sequence). When the students have arranged their pictures, say a sequence of three vocabulary words (using the vocabulary words for the pictures the students have). Any student or students whose pictures are in the same sequence as the vocabulary words you said wins the round. The students may change their sequences after each round of the activity.



Language and Skills Development

SPEAKING

Whose Name?

Mount the vocabulary pictures on the board. Provide each student with a blank flashcard. Each student should write his/her name on the card. When the students' cards are ready, collect them and mix them together. Redistribute the name cards to the students so that each student has the name card of another student. Point to a vocabulary picture on the board and call a student's name. The student whose name you called should then read the name on the name card he/she has. It is that student who should say a complete sentence about a vocabulary picture that you point to. Repeat this process until all students have responded.

Out of Order

Stand the vocabulary illustrations on the chalkboard ledge. The students should look carefully at the sequence of illustrations. Then, have the students close their eyes. Switch the order of two of the illustrations. The students should then open their eyes and identify (orally) the two illustrations that were rearranged. This activity may also be done in team form.



Being Lippy

Stand in front of the students. Move your lips to say a vocabulary word. The students should watch your lips carefully and then repeat the vocabulary word. Depending upon the readiness of the students, complete sentences may be used. This activity may also be done in team form, with specific students being required to answer in a rotating format.

Disappearing Illustrations

Mount five or six illustrations on the chalkboard, vertically. Point to the illustration at the top and the students should name it. Continue in this way until the students have named all of the illustrations from top to bottom. Then, remove the last illustration and repeat the process—the students should say all of the vocabulary words, including the name of the missing illustration. Then, remove another illustration from the chalkboard and the students should repeat this process. Continue this way until the students are saying all of the vocabulary from a blank chalkboard, or until the students cannot remember the missing illustrations.

Language and Skills Development



READING

Coded Reading

Give students either a written copy of *The Coming of the First White Man* or *J.F. La Pérouse Visit to Lituya Bay, 1786*, as well as a list of unit vocabulary terms. Each student should read the account, with a writing utensil in hand, and code their text using specific text features. Teacher should pre-select specific text-feature symbols and explain what each one means. Recommended symbols include triangles, squares, circles, question marks, exclamation marks, and stars. The meaning of these symbols should be present both on the front board and on the writing assignment itself. Text feature symbols can represent important information, confusing information, specific vocabulary terms, something the student wants to remember, and something the student has a question about. The intention of this activity is to encourage students to be present when they are reading, to enhance their memory of what they have read, and to help them read with purpose.

Sentence Completion

Give each student a copy of the sentence completion version of the text from this unit. The students should read the text, writing the missing words in the spaces provided. When finished, review the students' work.

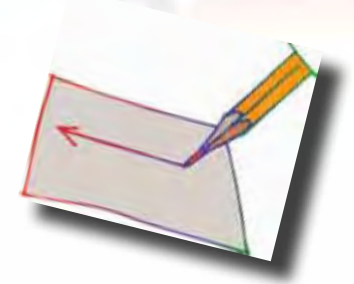
Running Story

Mount the sight words on the chalkboard. Tell the story of *The Coming of the First White Man* or *J.F. La Pérouse Visit to Lituya Bay, 1786* to the students. As the vocabulary words are called for in the story, point to them on the chalkboard. The students should say the words as you point to the sight words. Repeat this process until all of the sight words have been said a number of times by the students.

Face

Mount the sight words around the classroom on the walls, board, and windows. Group the students into two teams. Give the first player in each team a flashlight. Darken the classroom, if possible. Say one of the sight words. When you say "Go," the students should turn their flashlights on and attempt to locate the sight word you said. The first player to do this correctly wins the round. Repeat until all players in each team have participated.

Language and Skills Development



WRITING

Sentence Build

Write a number of sentence halves on individual sentence strips. These should include both the beginning and ending halves of sentences. Mount the sentence halves on the board and number each one. Provide the students with writing paper and pencils/pens. Each student should then complete ONE of the sentence halves in his/her own words, writing his/her part of the sentence on the sheet of paper. When the students have completed their sentence halves, have a student read ONLY the sentence half he/she wrote. The other students must then attempt to identify the “other half” of the sentence on the board (by its number). Repeat until all of the students have shared their sentence halves in this way.

Sentence Completion

Provide each student with a copy of the story from pages 12-14. The students should read the text, writing the missing words in the spaces provided. When finished, review the students’ work.

Creative Writing Prompt

For purposes of evaluation and assessment, a creative writing prompt can be given to students to see how well they retained the concepts studied throughout the unit. Students should be encouraged and given points for using as many vocabulary words in their writings as possible. Themes may vary: Identify and describe the culture of the Tlingit and analyze how geography and climate influenced the way they lived; identify reasons for European exploration and colonization of Alaska; describe and analyze the early impact that the foreign explorers had on the Native people of Alaska.



Oration Activites

INTRODUCTION TO ORATION PART 1

This activity should take place once students have been introduced to the story *The Coming of the First White Man*. This activity is meant to deepen students' understanding of indigenous history through oration. Group students in pairs as one listener and one teller, have the teller turn to their partner and tell the listener a short story about something significant that happened to them recently. Have the listener change a few details and retell the same story that was told to them. In this way, students can come to realize that by changing even a few words in a story they are changing history. Students should then switch roles and repeat the activity.

INTRODUCTION TO ORATION PART 2

This activity should follow part 1 in order to use what was learned about oration and to practice memorization. Before the activity, the teacher should partition the story *The Coming of the First White Man* into equal portions so that each student has a few lines. These portions should be numbered so that teacher and student know the correct order that the story must be retold. Each student should then be asked to memorize his or her portion of the story by speaking it aloud to a partner until they no longer need their piece of paper. Once all students have sufficiently memorized their individual portion, they should organize themselves in the classroom according to their numbered section of the story. Then as a class, the story should be retold aloud in the correct order. (Students should be encouraged to revel in their skills of memory and told how significantly important this undertaking truly is!)

INTRODUCTION TO ORATION PART 3

If the first two steps have gone well enough, students can be encouraged to find a story on their own and memorize it in full to be retold aloud to the class. Any student who is able to complete such an undertaking should be applauded and encouraged to continue working on their skills of memorization and storytelling!

Mapping Exercises: Regions of Alaska

Links!

www.alaskool.org/
ankn.uaf.edu/index.html
maps.google.com

After viewing and studying maps and their features of regional Southeast Alaska and more particularly Lituya Bay, students should develop a list of features including a key, legend, compass rose, place-names, bodies of water, mountains, glaciers, islands, and trade and migration routes.

Providing rulers and colored pencils, students should then create a map of the region showing the time of first contact with foreign explorers.

An excellent way for students to research and study maps of the region is to allow them time on the internet.

Knowing Your Homelands

Give students a blank map. Read aloud the names of Alaskan communities and get students to put the areas on the map.

Students will check their own work by atlas or internet search (you can repeat this exercise at a later date-ensure students measure their own learning growth).

Tatshenshini
- Aisek Park

Glacier Bay Park
& Wilderness

Juneau

Sitka

Ketchikan



Reading and Writing: Sentence Completion

The Coming of the First White Man by George R. Betts. (Dauenhauer, Nora Marks, and Richard Dauenhauer. *Haa Shuká, Our Ancestors: Tlingit Oral Narratives*).

People lived in _____ Bay
Loooong ago.
Smoke houses and other houses were there.
There was a deserted place called Lituya Bay before
the white man _____ in from the sea.
At one point one morning
a person went outside.
Then there was a white object that could be seen
way out on the sea
bouncing on the waves
and rocked by the waves.
At one point it was coming closer to the people.
“What’s that?
“What’s that, what’s that?”
“It’s something different!”
“ It’s something different!”
“Is it _____?”
“Maybe that’s what it is.”
“I think that’s what it is--

Raven who created the world.
He said he would come back again.”Some dangerous thing was hap-
pening.
_____ Bay
lay like a lake.
There was a _____;
salt water flowed in when the tide was coming in.
But when the tide was going out
the sea water would also drain out.)
So the thing went right on in with the flood tide.
Then the people of the village ran scared right
into the forest,
all of them;
the children too,
were taken to the forest.
They watched from the forest.
At one point
they heard strange sounds.
Actually it was the anchor that was thrown in



the water.
 “Don’t look at it!”
 they told the children.
 “Don’t anybody look at it.
 If you look at it, you’ll turn to stone.
 That’s _____, he’s come by boat.”
 “Oh! People are running around on it!”
 Things are moving around on it. Actually it was the sailors climbing
 around the
 mast.
 At one point after they had watched for a
 loooong time,
 they took blue _____
 and broke the stalks,
 _____.

They poked holes through them
 so that they wouldn’t turn to stone;
 they watched though them.
 When no one turned to stone while watching,
 someone said,
 “Let’s go out there.
 We’ll go out there.”
 “What’s that?”
 Then there were two young men;
 from the woods
 a canoe
 (the kind of canoe called “seet”)
 was pulled down to the beach.

They quickly went aboard.
 They quickly went out to it, pad-
 dled out to it.
 When they got out to it,
 a rope ladder was lowered.
 Then they were beckoned to go
 aboard,
 they were beckoned over by the
 crewmen’s fingers.
 the crewmen’s fingers.
 Then they went up there.
 They examined it; they had not
 seen anything
 like it.
 Actually it was a huge sail boat.
 When the crew took them inside the cabin,
 they saw—
 they saw themselves.
 Actually it was a huge mirror inside there,
 a huge mirror.
 They gave this name then,
 to the thing an image of people could be seen on.
 Then they were taken to the cook’s galley.
 They were given food.
 Worms were cooked for them,
 worms.
 They stared at it.
 White sand also.



Blue hellebore.



White sand
was put in front of them.
Then they spooned this white sand into the rice.
Actually it was sugar.
What they thought were worms, was rice.
This was what they had just been staring at.
At what point was it one of them took
 a spoonful?
“Hey! Look!
Go ahead! Taste it!”
“It might be good.”
So the other took a spoonful.
Just as he did, he said “This is good food,
these worms,
maggots,
this is good food.”
After they were fed all kinds of food,
then they were given alcohol,
alcohol
perhaps it was brandy.
Then they began to feel very strange.
Never before.....
“Why am I beginning to feel this way?
Look! I’m beginning to feel strange!”
And “I’m beginning to feel happiness
 settling through my body too,”
they said.
After they had taken them through the whole ship,

they took them to the railing.
They gave them some things.
Rice
and sugar
and pilot bread
were given to them to take along.
They were told how to cook them.
Now I wonder what it was cooked on.
You know, people didn’t have pots then....
There was no cooking pot for it.
When they got ashore
they told everyone:
“There are many people in there.
Strange things are in there too.
A box of our images,
this looking glass,
a box of our images;
we could just see ourselves.
Next
they cooked maggots for us to eat.”
They told everything.
After that,
they all went out on their canoes.
This was the very first time the white man came
 ashore,
through _____ Bay; Ltu. áa is called _____ Bay
in Alaska.
Well! This is all of my story.



Regarding the Tlingit Belief of Turning to Stone

(EXPLANATION GIVEN IN 2011 AT THE COUNCIL OF TRADITIONAL SCHOLARS, A PANEL FOUNDED BY SEALASKA HERITAGE INSTITUTE TO RECEIVE GUIDANCE)

WHEN THE TLINGIT SPEAK about the risk of turning to stone, this is in regards to looking at something that is beyond one's understanding, beyond one's ability to comprehend completely (i.e. Raven).

If one yields to this temptation, and looks, this individual is displaying blatant disrespect for that which requires one's profound reverence, and demands one's respect. This can be thought of, in relation to, consciously telling a lie about that which requires one's forthrightfulness and honesty.

In this sense, as a human be-

ing, one is acting like nothing more than a stone, meaning one's mind is stoned in regards to the prerequisite respect that is needed in order for one to display due reverence.

In order to shield one's self from turning to stone, the Tlingit taught that you could take a piece of wild celery/blue hellebore (which has a hollow interior) and look through this towards the object of interest.

This would ensure that one's mind is focused and singly intent on what is being viewed.

This would also allow the mind

and spirit to be aligned in interest and intent.

By looking through the 'eye tube' one can ensure that the mind is not scattered, and is not looking at everything else that lies all around that which is meant to be focused on.

In this way, all is blocked out except what is needed to be seen with a fixed mind, in alignment with the spirit.

The alignment of mind and heart (spirit) allows one to learn well, to learn in an encompassing manner, to focus on that which must be learned.



Reading and Writing: Sentence Completion

J.F. La Pérouse Visit to Lituya Bay, 1786 (Excerpts from journal. Dauenhauer, Nora, Richard Dauenhauer, and Lydia Black. *Anóoshi Lingít Aaní Ká, Russians in Tlingit America: the Battles of Sitka, 1802 and 1804*).

[July 2, 1786. La Pérouse is tacking outside Lituya Bay.]

Note: Excerpt from translation of La Pérouse's account of early interaction with the Tlingits in Lituya Bay. His ships have just survived a harrowing entrance to the bay, in which they had been caught in a tidal current and had to wait for awhile before proceeding safely in.

We soon perceived some savages making signals of friendship, by displaying and waving about white cloaks and various skins, in the manner of flags. Several canoes of these Indians were fishing in the bay, where the water appeared smooth as a millpond, while the ledge was covered with surf by the breakers. The sea was very calm, however, beyond the channel, and this afforded

an additional proof that its depth was considerable...

...During the stay we were compelled to make at the entrance of the bay, we had been constantly surrounded by canoes of the savages, who, in exchange for our _____, offered us fish, otter skins, with those of other animals, and various small articles of their apparel. To our great astonishment, they appeared perfectly accustomed to traffic, and made their _____ with as much address as the most able dealers of Europe, but of all the articles of commerce, _____ alone was desired with eagerness; some glass beads were also taken, though rather as a make-weight to conclude a _____, than as the basis of our exchanges. At length we induced them to take some plates, and tin

pots, but these articles succeeded only for a time, and _____ was paramount to all. This metal was not unknown to them, for each had a dagger of it hanging from his neck, resembling in shape, that of the Indian cry [kris, creese]; but without any similarity in the handle, which was only a continuation of the blade, rounded off without an edge. This weapon is kept in a sheath of tanned leather, and seemed the most valuable artifact of their possessions. As we examined these poignards [poniards] very attentively, they informed us by signs that they were only used against bears and other beasts of the forest. Some were of red _____, but to these they showed no marks of preference. This metal is very common among them, being used chiefly for collars, bracelets, and other ornaments, and to arm the points of their arrows.



...Gold itself is not more eagerly desired among Europeans than _____ in this part of America, which is an additional proof of its rarity. In fact, each individual possesses but a small quantity, and they pursue it with so much avidity, that they employ every means to procure it. On the very day of our arrival, we were visited by a Chief of the principal village, who, before he came on board, apparently addressed a prayer to the sun, and afterwards made a long harangue, which concluded with agreeable songs, very similar to the chanting in our cathedrals, and accompanied by all the Indians in the canoe, who repeated the same air in chorus. After the ceremony, almost the whole company came on board, and danced nearly an hour, singing at the same time, which they do with great accuracy. To this Chief I made several presents, till he became very troublesome, passing four to five hours every day on board. I was obliged to renew my donations very frequently, for without them he looked discontented and murmured threats, which however gave us no alarm.

No sooner had we taken up our situation on the island, than almost all the savages of the bay flocked thither; and the noise of our arrival having sooner spread

in the neighborhood, several canoes came loaded with otter skins, in very considerable quantities, which the Indians exchanged for hatchets, and bar _____. They gave us their salmon at first for old hoops, but they soon became more scrupulous, and we



Capsizing of La Pérouse's men at the entrance to Lituya Bay, Stockdale edition, 1798. ALASKA STATE LIBRARY, HISTORICAL COLLECTIONS

could only procure that fish in exchange for nails, or some other small instruments of _____. There is, I think, no country where the sea otter is so common as in this part of America; and I should not be surprised if a factory, extending its commerce only about forty or fifty leagues along the coast, should

collect annually 10,000 skins of that animal...

...On our arrival at our second _____ place, we set up our _____ on the island, which was but a musket-shot from our ships, and there formed an establishment for the time of our stay in this port. We pitched tents for our sail-makers and blacksmiths, depositing there our water-casks, which we set up afresh. As all the Indian villages were upon the continent, we flattered ourselves with resting in security upon the island; but experience soon proved us to be mistaken. Though we had already found the Indians were great thieves, we did not suppose them capable of executing long and difficult projects with perseverance and activity. We soon learned to know them better. They passed the whole night watching a favourable moment to plunder us; but we maintained a constant watch on board, and rarely could they elude our vigilance.

Note from Sealaska Heritage Institute: Notice that La Pérouse begins his account with description, but soon adds judgments about the Tlingits. For instance, he calls them "savages," but admits they were experienced traders who knew exactly what they wanted, and had access to copper prior to contact with Westerners. We know from oral traditions the copper came from trade with Copper River Athabascans. Later, La Pérouse says the Tlingits were "great thieves." In fact, Tlingits had very strong rules about property. It was considered a grave offense to steal, so La Pérouse has jumped to an untrue conclusion.



Lituya Bay

raven

migrate





current

tidal

blue hellebore



tsunami

observatory



bargain



iron

copper

anchorage



VOCABULARY PICTURES





LITUYA BAY





RAVEN





MIGRATE





CURRENT



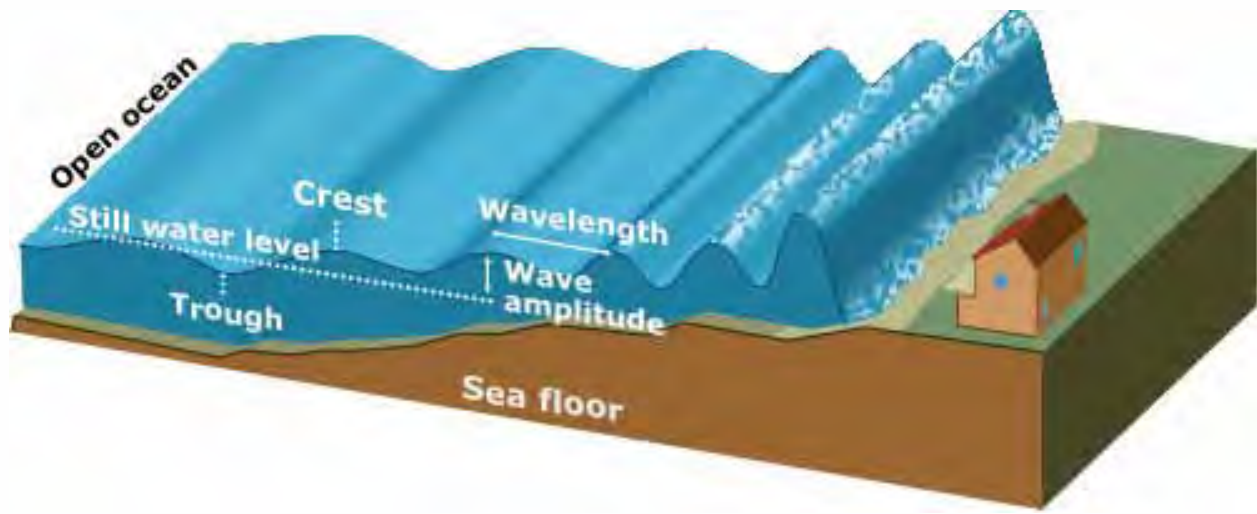


TIDAL





BLUE HELLEBORE





TSUNAMI





OBSERVATORY





BARGAIN





IRON





COPPER



Alaska State Library - Historical Collections



ANCHORAGE