

**STATUTES
OF
CARCROSS/TAGISH
FIRST NATION**

Book One

**Traditional Beliefs and Practices:
Our Place, Our Responsibilities**

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PREAMBLE:

Carcross/Tagish First Nation Elders Statement

Tagish
Tlingit
Plain English

Tâlgish kut'înè' yîlt'ç, Ûingít ch,h yîlt'ç,
Tàgish Khwân hà setiyí kha Łingít hà setiyí,
We who are Tagish and we who are Tlingit,

Tagish
Tlingithà
Plain English

dàdidi nenh kay' yànîłzhâ akùt'ç.
shegûn áwé ch'âgudáxh xhàt yáxh yenaxh kawsia.
our heritage has grown roots into the earth since the olden times.

Tagish
Tlingit
Plain English

Dàdidi nenh kay' yèh tû ch,h iùanîłt'ç.
Éch-áwé yá t'étgi ìn hà siti, kha yá hîn.
Therefore we are part of the earth and the water.

Tagish
Tlingit
Plain English

Wet'akudiht'ç dàdidi naxuts'inilâ kùt'ç
Yutusikû hà _whiyexhi À hà jìnáxh ekawsihâ
We know our creator entrusted us with the responsibility

Tagish
Tlingit
Plain English

nenh yèh tû ch,h mek'ânûtà' doga, ch'ètlok kuts'áh,
yá t'étgi ká tułetini ch'e tlèxh, kha yá hîn,
of looking after the land into perpetuity, and the water,

Tagish
Tlingit
Plain English

yç nenh kay' selâ, yç nen t'ey selâ ch,h kudêy kuts'enh.
kha hà t'étgi ke.édi łdekét, kha hà t'étgi teyi.ádi.
and whatever is on our land, and what is beneath our land.

Tagish
Tlingit
Plain English

Mâ'dahk èh edèł eyedi ch'ètlok ch'enh yç nen t'ey selâ ch,h
kudêy kuts' enł.
Éch hà itnáxh yá ne.et à hes du jìdé kegaxhtusehâ ch'e tlèxh.
So those coming after us, we will give them that responsibility into
perpetuity.

Tagish
Tlingit
Plain English

K'ohtseh dahchô k'èh dàdidi nen k'ânûhtà' sháłh, nûne ch,h,
dene ch,h.
Hà tlagù khwâni e kék' yen hes hà yawsikhâ et yâ eyegaxhtunê.
Our Elders have assigned us the task of showing respect to things.

Tagish Dàxuts' ehndî k'èh dahnenè' k'ânûhtà' sháìh,
Tlingit Éch-áwé hes du xh'akâx' yá hà tl'étgi ká gaxhtuletín,
Plain English Therefore, we will look after our land as they have told us to do,

Tagish dahchô k'èh ch, h,
Tlingit hà tlagù khwâni hes du yáxh,
Plain English as did our Elders,

Tagish dàdidi nen kay' k'ohtseh fideł akùt'ç,
Tlingit shux'wânáxh yá tl'étgi két yutù.àdí,
Plain English because we were the first to come to this land,

Tagish dàdidi kçzheh Canada kùzhç.
Tlingit yìdét yá Canada yû duwasâgu yé
Plain English that is now called Canada.

Tagish Dàdidi nen ts'âde yàts'ûlè' sháìh.
Tlingit Hà tl'étgi s'atí daxh hà guxhsetí.
Plain English We will be the bosses of our land.

Tagish Dahnenè sògòsên mek'ânûhtà' sháìh
Tlingit Hà tl'étgi gaxhtuletín
Plain English We will watch over our land

Tagish medânîlè' k'èh ch, h,
Tlingit àdé khùn yen yawtusikhà yé yáxh,
Plain English as we have agreed upon,

Tagish dakhuni dahk'èh k'ânûht'áìh sháìh.
Tlingit kha uhân àdé ét et kawtuwa.àghú yáxh hà shegûn kâx'.
Plain English and as we ourselves manage things according to our traditions.

Tagish Dene dahk'èh edèl ch, h kâkuht'áh sháìh ch'ètlok ch'enh.
Tlingit Hà ítánáxh yà ne.et à hes du jìdé yegaxhtusekhâ ch'e tlèxh.
Plain English We will bequeath it to those coming after us into perpetuity.

Tagish Dene yèh edesedûdlà' sháìh dahk'èh kukden dogà,
Tlingit Khùn yè jigaxhtùnê hà shegûn gaxhtuletsíní,
Plain English We will work with people to strengthen our heritage,

Tagish dene dâli nõtset dogà,
Tlingit hà ìngídi khustiyí yen wutuļejàghú,

Plain English	to give a firm foundation to our people's lives,
Tagish	dahnenè' sògòsên mek'ânûhtà' doga.
Tlingit	kha k'edên ét kawtù.àghú uhân hà t'l'étgi.
Plain English	and to manage our land well.
Tagish	Dene k'àdehtla' t'eh yèh edesedûdla' shi ìh dahnenè' k'ânûhtà' doga,
Tlingit	Łdekét khwân in yê jigaxhtùnê hà t'l'étgi k'edên tułetíni,
Plain English	We will work with all peoples to take good care of our land,
Tagish	yç yàk, Ìlî ch, h ðàdidi nenh kay',
Tlingit	kha yá t'l'étgi ke.édi łdekét,
Plain English	and all the resources of this land,
Tagish	daxuni dahts'ât yàdîlèl.
Tlingit	àdé khùn yen yawtusikhà yé chush s'atí hà guxhsetí.
Plain English	as we have agreed on, we will be our own masters.
Tagish	Tàlgish kut'înè yîltç, Ùingít ch, h yîlt'ç,
Tlingit	Tàgish Khwân hà setiyí kha Łingít hà setiyí,
Plain English	We who are Tagish, and we who are Tlingit,
Tagish	dahnenè' mek'ânûhtà' sháìh,
Tlingit	hà t'l'étgi káxh yénde ekaxhtùdêł,
Plain English	we will protect our land,
Tagish	kuch', Ì t'eh kŭl sháìh,
Tlingit	e yáxh et neghatí àdé yen yawtusikhà yé khùn,
Plain English	so that things will be according to what has been agreed on,
Tagish	kuk'èh t'eh yàkûndìh doga.
Tlingit	e kâx' daxh hes khughàghasti yís.
Plain English	so that they will live by it.
Tagish	Etl'ah yàdîní k'èh,
Tlingit	Yá àdé khùn yen yawtusikhà yé kâx',
Plain English	According to what we have agreed on,
Tagish	sògòsên eyedi dahts'âde yèh edesedûdlà' nih.
Tlingit	yaxh Yekaxhtusexixén wé government in yê jiné.
Plain English	we will reform the way we work with the government.

Tagish	İ̄eyèh sògòsén edesedûdla' sháìh,
Tlingit	Hùsh yâ ewudenétin hùsh ìn yê jigaxhtudenê,
Plain English	We will work together with mutual respect,
Tagish	ı̄eyèh tı̄a' yàts'ût'èh.
Tlingit	x'èghà ét yáxh khugaxhtùnûk.
Plain English	and act truthfully [toward each other].
Tagish	İ̄eyeh edesedûdlà sháìh,
Tlingit	Łdekét hùsh ìn yê hes jiguxhdenê,
Plain English	We will all work together,
Tagish	mâ'nen et'ı̄'ch, h,mâ nenh kay kâkedèł ch, h.
Tlingit	yá hà tı̄'étgi ká khu.ûwu, kha hà tı̄'étgi ét eı̄yèxh à.
Plain English	those who own the land and those who use the land.
Tagish	İ̄eyèh mek'ânûtà' sháìh
Tlingit	Tle łdekét uhân ét kegaxhtù.âkhw
Plain English	We will manage together
Tagish	nen ch, h tû ch, h yç nenh kay'selâ ch, h mek'ânûtà' sháh.
Tlingit	yá tlétk kha yá hîn kha yá tı̄'étgi ke.édi.
Plain English	the land and the water and what is on the land.
Tagish	Dene dahk'èh edèł doga sògà nàkùts'et.
Tlingit	Àghâ tsá łdekét ét hes du jiyís yénde ghwanî hà ítánáxh yà ne.et à.
Plain English	Then everything will be prepared for those coming after us.
Tagish	Ù, İ̄' yàdîná k'èh, kădît'áìł.
Tlingit	Yá àdé khùn yen yawtusikhà yé yáxh gaxhtùsgîł.
Plain English	As we have agreed on, so we will act.
Tagish	Dahchô yàkùnî k'èh, edesedîdlà' k'èh,
Tlingit	Hà tlagù khwâni hes du xh'ayáxh yê jigaxhtùnê,
Plain English	We will work as our Elders instruct us,
Tagish	dene dahk'èh edèł ghah, sògòsen kùlî doga.
Tlingit	kha hà ítánáxh yà ne.et à hes du jiyís kè et kaxhtulek'ê.
Plain English	and improve the lot of those coming after us.

Tagish Łè' dene kuyèh chuḥ h, dahrenè' k'âkudèt doga.
Tlingit Yá hà àní ch'e ghune.à nà in ét gaxhtuḥeyêxh.
Plain English We will use our land with other nations.

Tagish Dahrenè', sògòsen mek'ânûhtà' shálh
Tlingit E tûx' hà, àní k'edên gaxhtuḥetîn
Plain English Moreover, we will look after our land well

Tagish dahdunìn doga, sògà kù' Ì náh. ā
Tlingit hà ítánáxh khâwu hes eghàxhsetìni yís àdé Yek'êyi yé.
Plain English so that our descendents can see how good it is.

Tagish Ekùts'áh nâłts'ît'as dàdidi mekay' kuts'en yâłkîłdlî .
Tlingit Hà ítánáxh khâwu hes eghàxhsetìni yís àdé Yek'êyi yé.
Plain English And in this way too we will respect our land from which we were born.

Introduction

“I’ve known these stories for sixty years back. I remind myself all the time, so I won’t forget. Now we have modern tools, like this paper, but the old stories gave us an action for everyday life.”

Norman James,
Carcross/Tagish First Nation,
October 19, 2004

Stories, Elders say, do many things. They tell us who we are and how we came to be here. They help us think about complicated issues. They guide us when we have difficult choices to make. Stories communicate history, values, experiences and knowledge. They combine knowledge that Ancestors, Elders, families and community members pass on to future generations. Oral storytelling is probably the oldest form of recording history-making in the world and it still has great power for Carcross/Tagish First Nation.

Stories have the ability to let the listener receive different meanings each time the story is heard. Details of any one story may vary from teller to teller, from Clan to Clan and from First Nation to First Nation. As part of the Family Act planning process, Carcross/Tagish First Nation is compiling versions of stories from our region in *Resource Books*. This process is ongoing and will build an ongoing record of stories from our community.

Traditional stories have been used for many years and for many purposes. The primary purpose of stories is a teaching tool that helped to pass down the culture, traditions, and beliefs. There are two other purposes of stories which need to be identified. First, traditional stories are used as a way of giving direction. When an individual is struggling with a decision, conflict, or other matter, a traditional story would be used to help guide the individual to make the right decision. These stories highlight the importance of virtues and values and the role they play in guiding your life. The underlying message being that if you follow your values, the direction you take will lead to a positive outcome.

Secondly, all stories carry with them an underlying theme; this theme exhibits the use of imagination, creativity and mythology in ways to help you think through a situation and come to a conclusion about a particular problem. The creative use of introducing “far away places”, and animals with human capabilities, create a space for any individual to think for themselves what the underlying meaning and lessons within the story are. These “spaces” also allow for the story to suit almost any person with any problem. Just as the values are universal to problem solving the stories with a value foundation play the same role.

Songs and stories were a way of passing on knowledge and telling the history of our people. Along with the names, there are certain songs and stories that belong to individual Clans, and are not to be used by any other. Certain songs and stories told the history of each Clan, and if another used that story it would give a false impression of their history. Presently there are many stories and songs that people share with other First Nation, and Non-First Nation people. This is done so that we can give others a

better understanding of our culture.

The only thing to keep in mind is that if we want to tell a story that does not belong to our Clan we must first ask for permission. There is no right or wrong time to tell stories about our people. Many of these are usually told when our people are gathered together for celebrations. Many people are gaining an interest in our culture, and request to have stories told to them. Songs and stories are also an excellent way to pass information onto the younger generation. Children have a visual sense when it comes to story telling, and find it easier to interpret our culture through our stories. These stories and songs also have hidden traditional laws and values that the children enjoy figuring out. The sharing of stories between our people also creates a bond between the generations, and allows the people to come together.

Stories reveal underlying interconnection of the universe, shared origins of life, integrity of all ecological systems, fundamental relationships between life and land, between wellbeing of nature and of people, cycle processes of nature, precarious magical balances, and reveal consequences of neglect and greed

Importance of Traditional Stories in the Development and Application of Our Laws: Our stories and traditional practices provide the source of the values that are the foundation for all of our laws. Our stories provide guidance for interpreting and grounding our laws in our values.

PART ONE: OUR STORIES

Section 1.1: Overview

Stories are much more than the recording of events. They are social activities designed to serve a specific purpose and audience. As the purpose and audience change, so does the story. The underlying story line and values do not change, but the details, emphasis, and themes do change. There is not one, but many versions of the same story. The same story teller changes the story to fit the immediate purpose, audience and social activity. Changes are necessary to ensure stories provide relevant, useful guidelines for living, the dealing with specific difficult and joyous events in life.

While each telling of a story changes the story, the underlying virtues that shape the guidelines for living, for dealing with major events do not change. In using stories to introduce the underlying virtues that shape our laws, we are not claiming the version of the story used to be the only or best version. Any version will provide the context for appreciating how the underlying virtues provide crucial guidelines for our actions in many different circumstances.

Any version of the story illustrates how the underlying virtues within the story are crucial guidelines for our behaviours. In explaining the laws to your children, grandchildren or to any one else, it is important to use the version of the story, or any other story you feel best captures the underlying virtues needed to guide behaviour towards the “good trail”. What is important is that the story is related in a good way, in the way your Clan, and family has passed it on to you, and that it is used to a good end, that is to help others understand our laws, how our laws serve each of us and our family to keep on the “good trail”.

Our stories and ceremonies are essential not just to preserve our history and culture, but as well to maintain our connections to each other, to our values, and to the land. Further story telling and ceremonies are essential to working through our differences in ways that enhance mutual respect and trust, and reinforce our reciprocal responsibilities. Our oral traditions, rituals and ceremonies give meaning to the responsibilities, individuals, families, and Clans have to each other and to the larger community. Our story telling, our ceremonies must be a central part of all parts of our lives, of our institutions, and of our overall governing process. Writing down our laws provides common ground for us to live and work together, but our laws must remain vibrant and, like a tree, grow as we do.

To sustain, respect, and enhance our oral traditions and ceremonies, our laws are:

- Interpreted in the larger context of the stories and the virtues derived from our stories and traditions, and;
- Implemented through processes that rely on ceremonies, story telling, and dialogue to work through differences in ways that respect our culture, and strengthen our mutual obligations and connections.

Many more changes will come to us. These changes may cause us to change our laws, but all changes to our laws must respect our underlying values. These are the gifts our Ancestors have given us – how to live together in a good way, how to look after each other, how to look after the wild things and the land.

The underlying values do not change. The details of the laws, like the details of the stories are not

important. Our core values shape all our teachings that keep us on the “good trail.” Our values link our past, present, and future.

Ours has always been an oral culture. Only in the last century have we begun to write things down. Several important Elders have used books, tapes and film to preserve our stories. There are benefits to preserving our stories in writing, but there are also limits. Our stories live. In each telling, the basic story may change to fit the time, the audience, and the teachings to be shared. Each story teller has a different life experience, a different purpose. Writing down the stories may limit the ability of our stories to evolve and adapt to the needs of each storyteller and each listener. Let that not be so. While stories must remain alive and thereby change, the underlying virtues and values do not change. Each generation of storyteller is called upon to respect, keep, and honour the essence of the story, and the fundamental values in the telling of all traditional stories.

Each Clan, each generation, and each storyteller makes little changes to the telling of a story to highlight a particular teaching or to respect the purpose for the story and the capacity of the audience to hear and understand the story.

All versions of a story respect and honour the same fundamental virtues that permeate the teachings of all our stories. Many other stories could be selected to set out the same teachings. The stories selected could be changed and the same virtues, the same basic teachings revealed.

Readers of these laws, in interpreting, or in sharing these laws with other are encouraged to select stories from their Clan that best reveal the teachings, and the virtues that provide the essential context for understanding and applying the law.

Stories provide basis for evaluating life choices for guiding conduct, and for understanding our responsibilities in each phase of our lives.

Stories give us hope through difficult times by revealing how other survived.

“Well, I have no money to leave to my grandchildren. My stories are my wealth” – Angela Sidney 1974. (My Stories Are My Wealth-Cruikshank)

Section 1.2: Creation Stories

There are several creation stories. All are valuable, sacred to us. We have included three creation stories to set out the foundation of beliefs. Others stories can be added to embrace all our values.



Section 1.2.1.: Tlingit Creation Story

No one knows just how the story of Raven really begins, so each starts from the point where he does know it. Here it was always begun in this way. Raven was first called Kit-ka'ositiyi-qa-yit ("Son of Kit-ka'ositiyi-qa"). When his son was born, Kit-ka'ositiyi-qa tried to instruct him and train him in every way and, after he grew up, told him he would give him strength to make a world. After trying in all sorts of ways, Raven finally succeeded. Then there was no light in this world, but it was told him that far up the Nass was a large house in which someone kept light just for himself.

Raven thought over all kinds of plans for getting this light into the world and finally he hit on a good one. The rich man living there had a daughter and he thought, "I will make myself very small and drop into the water in the form of a small piece of dirt." The girl swallowed this dirt and became pregnant. When her time was completed, they made a hole for her, as was customary, in which she was to bring forth, and lined it with rich furs of all sorts. But the child did not wish to be born on those fine things. Then its grandfather felt sad and said, "What do you think it would be best to put into that hole? Shall we put in moss?" So they put moss inside and the baby was born on it. Its eyes were very bright and moved around rapidly.

Round bundles of varying shapes and sizes hung about on the walls of the house. When the child became a little larger it crawled around back of the people weeping continually, and as it cried, it pointed to the bundles. This lasted many days. Then its grandfather said, "Give my grandchild what he is crying for. Give him that one hanging on the end. That is the bag of stars." So the child played with this, rolling it about on the floor in back of the people, until suddenly he let it go up through the smoke hole. It went straight up into the sky and the stars scattered out of it, arranging themselves as you now see them. That was what he went there for.

Some time after this he began crying again, and he cried so much that it was thought he would die. Then his grandfather said, "Untie the next one and give it to him." He played and played with it around behind his mother. After a while he let that go up through the smoke hole also, and there was the big moon.

Now just one thing more remained, the box that held the daylight, and he cried for that. His eyes turned around and showed different colors, and the people began thinking that he must be something other than an ordinary baby. But it always happens that a grandfather loves his grandchild just as he does his own daughter, so the grandfather said, "Untie the last thing and give it to him." His grandfather felt very sad when he gave this to him. When the child had this in his hands, he uttered the raven cry, "Ga," and flew out with it through the smokehole. Then the person from whom he had stolen it said, "That old manuring raven has gotten all of my things."

Journeying on, Raven was told of another place, where a man had an everlasting spring of water. This man was named Petrel (Ganu'k). Raven wanted this water because there was none to drink in this world, but Petrel always slept by his spring, and he had a cover over it so as to keep it all to himself. Then Raven came in and said to him, "My brother-in-law, I have just come to see you. How are you?" He told Petrel of all kinds of things that were happening outside, trying to induce him to go out to look at them, but Petrel was too smart for him and refused.

When night came, Raven said, "I am going to sleep with you, brother-in-law." So they went to bed, and toward morning Raven heard Petrel sleeping very soundly. Then he went outside, took some dog manure and put it around Petrel's buttocks. When it was beginning to grow light, he said, "Wake up,

wake up, wake up, brother in-law, you have defecated all over your clothes!" Petrel got up, looked at himself, and thought it was true, so he took his blankets and went outside. Then Raven went over to Petrel's spring, took off the cover and began drinking. After he had drunk up almost all of the water, Petrel came in and saw him. Then Raven flew straight up, crying "Ga."

Before he got through the smoke-hole, however, Petrel said, "My spirits up the smoke hole, catch him." So Raven stuck there, and Petrel put pitchwood on the fire under him so as to make a quantity of smoke. Raven was white before that time, but the smoke made him of the color you find him today. Still he did not drop the water. When the smoke-hole spirits let him go, he flew around the nearest point and rubbed himself all over so as to clear off as much of the soot as possible. This happened somewhere about the Nass, and afterwards he started up this way. First he let some water fall from his mouth and made the Nass. By and by he spit more out and made the Stikine. Next he spit out Taku river, then Chilkat, then Alesk, and all the other large rivers. The small drops that came out of his mouth made the small salmon creeks.

After this, Raven went on again and came to a large town where were people who had never seen daylight. They were out catching eulachon in the darkness when he came to the bank opposite, and he asked them to take him across but they would not. Then he said to them, "If you don't come over I will have daylight break on you." But they answered, "Where are you from? Do you come from far up the Nass where lives the man who has daylight?" At this Raven opened his box just a little and shed so great a light on them that they were nearly thrown down. He shut it quickly, but they quarreled with him so much across the creek that he became angry and opened the box completely, when the sun flew up into the sky. Then those people who had sea-otter or fur-seal skins, or the skins of any other sea animals, went into the ocean, while those who had land-otter, bear, or marten skins, or the skins of any other land animals, went into the woods [becoming the animals whose skins they wore].

Raven came to another place where a crowd of boys were throwing fat at one another. When they hit him with a piece he swallowed it. After a while he took dog's manure and threw it at the boys who became scared, ran away, and threw more fat at him. He consumed all in this way, and started on again.

After a while he came to an abandoned camp where lay a piece of jade (s!u) half buried in the ground, on which some design had been pecked. This he dug up. Far out in the bay he saw a large spring salmon jumping about and wanted to get it but did not know how. Then he stuck his stone into the ground and put eagle down upon the head designed thereon. The next time the salmon jumped, he said, "See here, spring salmon jumping out there, do you know what this green stone is saying to you? It is saying, 'You thing with dirty, filthy back, you thing with dirty, filthy gills, come ashore here.'"

Raven suddenly wanted to defecate and started off. Just then the big spring salmon also started to come ashore, so Raven said, "Just wait, my friend, don't come ashore yet for I have some business to attend to." So the salmon went out again. Afterward Raven took a piece of wild celery (ya'naet), and, when the salmon did come ashore, he struck it with this and killed it. Because Raven made this jade talk to the salmon, people have since made stone axes, picks, and spears out of it. Then Raven, carrying along the spring salmon, got all kinds of birds, little and big, as his servants. When he came to a good place to cook his fish he said to all of them, "Here, you young fellows, go after skunk cabbage. We will bury this in the ground and roast it." After they had brought it down, however, he said, "I don't want any of that. My wife has defecated all over that, and I will not use it. Go back and pass over two mountains." While they were gone, Raven put all of the salmon except one fat piece cut from around the "navel" which is usually cooked separately, into the skunk cabbage and buried it in the fire. Before they returned, he dug this up and ate it, after which he put the bones back into the fire and covered them up.

When the birds at last came back he said to them, "I have been across two mountains myself. Now it is time to dig it up. Dig it out." Then all crowded around the fire and dug, but, when they got it up, there was nothing there but bones.

By and by the birds dressed one another in different ways so that they might be named from their dress. They tied the hair of the blue jay up high with a string, and they added a long tail to the ts!egeni', another crested bird. Then they named one another. Raven let out the ts!egeni' and told him that when the salmon comes he must call its slime unclean and stay high up until the salmon are all gone.

Now Raven started off with the piece of salmon belly and came to a place where Bear and his wife lived. He entered and said, "My aunt's son, is this you?" The piece of salmon he had buried behind a little point. Then Bear told him to sit down and said, "I will roast some dry salmon for you." So he began to roast it. After it was done, he set a dish close to the fire and slit the back of his hands with a knife so as to let grease run out for Raven to eat on his salmon. After he had fixed the salmon, he cut a piece of flesh out from in front of his thighs and put it into the dish. That is why bears are not fat in that place.

Now Raven wanted to give a dinner to Bear in return, so he, too, took out a piece of fish, roasted it, set out the dish Bear had used, close to the fire and slit up the back of his hand, thinking that grease would run out of it. But instead nothing but white bubbles came forth. Although he knew he could not do it, he tried in every way.

Then Raven asked Bear, "Do you know of any halibut fishing ground out here?" He said "No." Raven said, "Why! what is the use of staying here by this salt water, if you do not know of any fishing ground? I know a good fishing ground right out here called Just on-the-edge-of-kelp (Gi'ck!icuwanyi'). There are always halibut swimming there, mouth up, ready for the hook."

By and by Raven got the piece of fish he had hidden behind the point and went out to the bank in company with Bear and Cormorant. Cormorant sat in the bow, Bear in the middle, and, because he knew where the fishing ground was, Raven steered. When they arrived Raven stopped the canoe all at once. He said to them, "Do you see that mountain, Was!e'ti-ca? When you sight that mountain, that is where you want to fish." After this Raven began to fill the canoe with halibut. So Bear asked him, "What do you use for bait anyhow, my friend?" Raven answered, "I'll use the skin covering the testicles as bait." The bear asked, "Is it alright to use mine?" But the raven said, "I don't want to do it, for they might be too wasted." Soon the bear was urging it strongly, "Cut them off!" So the Raven, sharpening a short knife, said, "Place them on the seat." Then the Raven cut them off, so that the Bear, crying out, fell from the boat and, dying, spilled into the waves with one last sigh.

After a while Raven said to Cormorant, "There is a louse coming down on the side of your head. Come here. Let me take it off." When he came close to him, he picked it off. Then he said, "Open your mouth so that I can put it on your tongue." When he did open his mouth, however, Raven reached far back and pulled his tongue out. He did this because he did not want Cormorant to tell about what he had done. He told Cormorant to speak, but Cormorant made only a gabbling noise. "That is how young fellows ought to speak," said Raven. Then Raven towed the dead body of the bear behind the point and carried it ashore there. Afterwards he went to Bear's wife and began to take out his halibut. He said to the female bear, "My father's sister, cut out all the stomachs of the halibut and roast them." So she went down on the beach to cut them out. While she was working on the rest of the halibut, he cooked the stomachs and filled them with hot rocks. Then he went down and said to her, "You better come up. I have cooked all those stomachs for you. You better wash your hands, come up, and eat." After that Cormorant came in and tried to tell what had happened but made only a gabbling sound. Raven said to

the bear, " Do you know what that fellow is talking about? He is saying that there were lots of halibut out where we fished. Every time we tried to get a canoe load they almost turned us over." When she was about to eat he said, " People never chew what I get. They always swallow it whole." Before she began she asked Raven where her husband was, and Raven said, "Somehow or other he caught nothing, so we landed him behind the point. He is cutting alders to make alder hooks. He is sitting there yet."

After the bear had swallowed all of the food she began to feel uneasy in her stomach, and Raven said to Cormorant, "Run outside quickly and get her some water." Then she drank a great quantity of water, and the things in her stomach began to boil harder and harder. Said Raven, "Run out Cormorant." He did so, and Raven ran after him. Then the female bear ran about inside the house grabbing at everything and finally fell dead. Then Raven skinned the female bear, after which he went around the point and did the same thing to the male. While he was busy there Cormorant came near him, but he said, "Keep away, you small Cormorant," and struck him on the buttocks with his hand saying, "Go out and stay on those rocks." Ever since then the cormorants have been there. Raven stayed in that place until he had consumed both of the bears.

Starting on again, Raven came to a place where many people were encamped fishing. They used nothing but fat for bait. He entered a house and asked what they used for bait. They said "Fat." Then he said, "Let me see you put enough on your hooks for bait," and he noticed carefully how they baited and handled their hooks. The next time they went out, he walked off behind a point and went under water to get this bait. Now they got bites and pulled up quickly, but there was nothing on their hooks. This continued for a long time. The next time they went out they felt the thing again, but one man among them who knew just how fish bite, jerked at the right moment and felt that he had caught something. The line went around in the water very fast. They pulled away, however, until they got Raven under the canoe, and he kicked against it very hard. All at once his nose came out, and they pulled it up. When they landed, they took it to the chief's house and said, "We have caught a wonderful thing. It must be the nose of the Gonaqade't." So they took it, put eagle down on it, and hung it up on the wall.

After that, Raven came ashore at the place where he had been in the habit of going down, got a lot of spruce gum and made a new nose out of it. Then he drew a root hat down over his face and went to the town. Beginning at the nearer end he went through the houses saying "I wonder in what house are the people who caught that Gonaqade't's nose." After he had gone halfway, he entered the chief's house and inquired, "Do you know where are the people who caught that Gonaqade't's nose?" They answered, "There it is on the wall." Then he said, " Bring it here. Let me examine it." So they gave it to him. "This is great," he said, and he put up his hat to examine it. "Why," said he, "this house is dark. You ought to take off the smoke-hole cover. Let some one run up and take it off so that I can see." But, as soon as they removed it, he put the nose in its place, cried "Ga," and flew away. They did not find out who he was.

Going thence, Raven saw a number of deer walking around on the beach, with a great deal of fat hanging out through their noses. As he passed one of these, he said, "Brother, you better blow your nose. Lots of dirt is hanging out of it." When the deer would not do this, Raven came close to him, wiped his nose and threw the fat by his own side. Calling out, "Just for the Raven," he swallowed it.

Now Raven formed a certain plan. He got a small canoe and began paddling along the beach saying, "I wonder who is able to go along with me." Mink came down and said, "How am I?" and Raven said, "What can you do?". Said Mink, "When I go to camp with my friends, I make a bad smell in their noses. That's what I can do." But Raven said, "I guess not. You might make a hole in my canoe," so he went along farther. The various animals and birds would come down and say, "How am I?" but he did not even listen. After some time Deer ran down to him, saying, " How am I?" Then he answered, "

Come this way, Axkwa'L!i-i-i, come this way Axkwa'L!i-i-i." He called him Axkwa'L!i-i-i because he never got angry.

Finally Raven came ashore and said to Deer, " Don't hurt yourself, Axkwa'L!i-i-i." By and by Raven said " Not very far from here my father has been making a canoe. Let us go there and look at it."

Then Raven brought him to a large valley. He took very many pieces of dried wild celery and laid them across the valley, covering them with moss. Said Raven, Axkwa'L!i-i-i, watch me, Axkwa'L!i-i-i, watch me." Repeating this over and over he went straight across on it, for he is light. Afterwards he said to Deer, "Axkwa'L!i-i-i, now you come and try it. It will not break," and he crossed once more. "You better try it now," he said. "Come on over." Deer did so, but, as he was on the way, he broke through the bridge and smashed his head to pieces at the bottom. Then Raven went down, walked all over him, and said to himself, "I wonder where I better start, at the root of his tail, at the eyes, or at the heart." Finally he began at his anus, skinning as he went along. He ate very fast.

When he started on from this place, he began crying, "Axkwa'L!i-i-i, Axkwa'L!i-i-i," and the fowls asked him, "What has become of your friend, Axkwa'L!i-i-i?"

"Some one has taken him and pounded him on the rocks, and I have been walking around and hopping around since he died."

By and by he came to a certain cliff and saw a door in it swing open. He got behind a point quickly, for he knew that here lived the woman who has charge of the falling and rising of the tide. Far out Raven saw some kelp, and, going out to this, he climbed down on it to the bottom of the sea and gathered up a number of small sea urchins which were lying about there. He brought these ashore and began eating, making a great gulping noise as he did so. Meanwhile the woman inside of the cliff kept mocking him saying, "During what tide did he get those things ?"

While Raven was eating Mink came along, and Raven said, "Come here. Come here."

Then he went on eating. And the woman again said, "On what tide did you get those sea urchins you are making so much noise about?"

"That is not your business," answered Raven. "Keep quiet or I will stick them all over your buttocks." Finally Raven became angry, seized the knife he was cutting up the sea urchins with and slit up the front of the cliff out of which she spoke. Then he ran in, knocked her down and began sticking the spines into her buttocks.

"Stop, Raven, stop," she cried, " the tide will begin to go down."

So he said to his, servant, Mink, "Run outside and see how far down the tide has gone."

Mink ran out and said, "It is just beginning to go down." The next time he came in he said, "The tide is still farther down." The third time he said, "The tide is lower yet. It has uncovered everything on the beach."

Then Raven said to the old woman, "Are you going to let the tide rise and fall again regularly through the months and years?" She answered "Yes."

Because Raven did this while he was making the world, nowadays, when a woman gets old and can not do much more work, there are spots all over her buttocks.

After the tide had gone down very far he and his servant went out. He said to Mink, "The thing that will be your food from now on is the sea urchin. You will live on it." The tide now goes up and down because he treated this woman so.

Now Raven started on from this place crying, "My wife, my wife ! " Coming to some trees, he saw a lot of gum on one of them and said to it, "Why! you are just like me. You are in the same state." For he thought the tree was crying.

After this he got a canoe and began paddling along. By and by Petrel met him in another canoe. So he brought his canoe alongside and said, "Is this you, my brother-in-law? Where are you from?"

He answered, "I am from over there."

Then Raven began to question him about the events in this world, asking him how long ago they happened, etc. He said, "When were you born? How long have you been living?"

And Petrel answered, "I have been living ever since the great liver came up from under the earth. I have been living that long." So said Petrel.

"Why! that is but a few minutes ago," said Raven.

Then Petrel began to get angry and said to Raven, "When were you born ? "

"I was born before this world was known."

" That is just a little while back."

They talked back and forth until they became very angry. Then Petrel pushed Raven's canoe away from him and put on his hat called fog-hat so that Raven could not see where he was. The world was round for him in the fog. At last he shouted, "My brother-in-law, Petrel, you are older than I am. You have lived longer than I."

Petrel also took water from the sea and sprinkled it in the air so that it fell through the fog as very fine rain. Said Raven, "Ayee! Ayee!" He did not like it at all. After Petrel had fooled him for some time, he took off Fog-hat and found Raven close beside him, pulling about in all directions. Then Raven said to Petrel, "Brother-in-law, you better let that hat go into this world." So he let it go. That is why we always know, when we see fog coming out of an open space in the woods and going right back again, that there will be good weather.

Leaving this place, Raven came to another where he saw something floating not far from shore, though it never came any nearer. He assembled all kinds of fowl. Toward evening he looked at the object and saw that it resembled fire. So he told a chicken hawk which had a very long bill to fly out to it, saying, "Be very brave. If you get some of that fire, do not let go of it." The chicken hawk reached the place, seized some fire and started back as fast as it could fly, but by the time it got the fire to Raven its bill was burned off. That is why its bill is short. Then Raven took some red cedar, and some white stones called neq! which are found on the beach, and he put fire into them so that it could be found ever afterward all over the world.

After he had finished distributing the fire he started on again and came to a town where there were many people. He saw what looked like a large animal far off on the ocean with fowl all over the top of it. He wondered very much what it was and at last thought of a way of finding out. He said to one of his friends, "Go up and cut a cane for me." Then he carved this cane so as to resemble two tentacles of a

devil fish. He said, "No matter how far off a thing is, this cane will always reach it."

Afterward he went to the middle of the town and said, "I am going to give a feast. My mother is dead, and I am going to beat the drums this evening. I want all of the people to come in and see me."

In the evening he assembled all of the people, and they began to beat drums. Then he held the cane in his hands and moved it around horizontally, testing it. He kept saying "Up, up, up" He said, "I have never given any feast for my mother, and it is time I did it, but I have nothing with which to give a feast. Therefore I made this cane, and I am going to give a feast for my mother with this wonderful thing."

Then he got the people all down on the beach and extended his cane toward the mysterious object until it reached it. And he began to draw it in little by little, saying to the people, "Sing stronger all the time." When it struck land, a wave burst it open. It was an everlasting house, containing everything that was to be in the waters of the world. He told the people to carry up fish and they did so. If one had a canoe, he filled it; if he had a box, he filled that; and those that had canoes also boiled eulachon in them. Since then they have known how to boil them. With all of these things Raven gave the feast for his mother.

After this was over he thought up a plot against the killer whales and sent an invitation to them. Then he told each of his people to make a cane that would reach very much above his head. So, when the killer whales came in and inquired, "What do the people use those canes for that extend up over their heads?", he replied, " They stick them down into their heads." They asked him several times, and he replied each time in the same way.

After a while one of the whales said, "Suppose we try it."

Raven was glad to hear that and said, "All right, we will try it with you people, but the people I have invited must not look when I put a cane into anyone's head."

Then he went away and whittled a number of sticks until they were very sharp. After that he laid all of the killer whales on the beach at short distances apart, and again he told them not to look up while he was showing one how it was done. Then he took a hammer and drove his sticks into the necks of these whales one after the other so that they died. But the last one happened to look up, saw what was being done, and jumped into the ocean.

Now Raven and another person started to boil out the killer whales' grease, and the other man had more than he. So Raven dreamed a dream which informed him that a lot of people were coming to fight with him, and, when such people really did make their appearance, he told his companion to run out. After he had done so, Raven quickly drank all the latter's grease. By and by, however, the man returned, threw Raven into a grease box, and shut him in, and started to tie it up with a strong rope. Then Raven called out, "My brother, do not tie the box up very strongly. Tie it with a piece of straw such as our forefathers used to use." The man did so, after which he took the box up on a high cliff and kicked it over.

Then Raven, breaking the straw, flew out, crying "Ga." When he got to the other side of the point, he alighted and began wiping himself.

Next he came to a large whale blowing along out at sea, and noticed that every time it came up, its mouth was wide open. Then Raven took a knife and something with which to make fire. When the whale came up again he flew into its mouth and sat down at the farther end of its stomach. Near the place where he had entered he saw something that looked like an old woman. It was the whale's uvula.

When the whale came up, it made a big noise, the uvula went to one side and the herring and other fish it lived on poured right in. Then Raven began eating all these things that the whale had swallowed, and presently, he made a fire to cook the fat of the whale itself that hung inside. Last of all he ate the heart.

As soon as he cut this out, the whale threw itself about in the water and soon floated up dead. Raven felt this and said, "I wish it would float up on a good sandy beach."

After he had wished this many times, the whale began to drift along, and it finally floated ashore on a long sandy beach. After a while some young fellows who were always shooting about in this neighborhood with their bows and arrows, heard a voice on the beach say, "I wonder who will make a hole on the top so that he can be my friend."

The boys ran home to the town and reported, We heard a queer noise. Something floated ashore not far from this place, and a person inside said, 'I wish that somebody would make a hole above me so that he can be my friend.'"

Then the people assembled around the whale and heard Raven's words very clearly. They began to cut a hole just over the place these came from and presently they heard some one inside say, "Xone'e." When the hole was large enough, Raven flew straight up out of it until he was lost to sight. And they said to him, "Fly to any place where you would like to go."

After that they cut the whale up, and in the course of time, came to the spot where Raven had lighted his fire to make oil.

Meanwhile Raven flew to the back of their camp to a large dead tree that had crumbled into fine pieces and began rubbing on it to dry himself. When he thought that the people were through making oil, he dressed himself up well and return to the town. There he said to the people, "Was anything heard in that whale?" and one answered, "Yes, a queer noise was heard inside of the whale."

"I wonder what it was," said Raven.

After their food was all prepared Raven said to the people, "Long ago, when a sound was heard inside of a whale, all the people moved out of their town so as not to be killed. All who remained were destroyed. So you better move from this town."

Then all of the people said, "All of us better move from this town rather than be destroyed." So they went off leaving all of their things, and Raven promptly took possession of them.

Raven once went to a certain place outside of here (Sitka) in his canoe. It was calm there, but he began rocking the canoe up and down with his feet until he had made a great many waves. Therefore, there are many waves there now even when it is calm outside, and a canoe going in thither always gets lost.

By and by Raven came to a sea gull standing at the mouth of a creek and said to it, "What are you sitting in this way for? How do you call your new month?" "Yadaq!o'l," replied the seagull. Raven was questioning him in this way because he saw many herring out at sea. So he said, "I don't believe at all what you say. Fly out and see if you can bring in a herring." This is why, until the present time, people have differed in their opinions concerning the months and have disputed with one another.

After they had quarreled over it for a long time, the gull became angry, flew out to sea, and brought back a big herring. He lighted near Raven and laid the herring beside him, but, when Raven tried to get it, he gulped it down.

In another direction from the sea gull Raven saw a large heron and went over to it. He said to the heron, "Sea gull is calling you Big-long-legs-always-walking-upon-the beach."

Then, although the heron did not reply, he went back to the sea gull and said, "Do you know what that heron is saying about you? He says that you have a big stomach and get your red eyes by sitting on the beach always looking out on the ocean for some thing to eat."

Then he went back to the heron and said to it, "When I meet a man of my own size, I always kick him just below the stomach. That fellow is talking too much about you. Go over, and I will help you thrash him."

So the heron went over toward the sea gull, and, when he came close to it, Raven said, "Kick him just under his stomach." He did so, and the big herring came out. Then Raven swallowed it quickly saying, "Just for the Raven."

Going on again, Raven came to a canoe in which were some people lying asleep along with a big salmon which he took away. When the people awoke, they saw the trail where he had dragged it off, and they followed him. They found him lying asleep by the fire after having eaten the salmon. Seeing his gizzard hanging out at his buttocks, they twisted it off, ran home with it and used it as a shinny ball; this is why no human being now has a gizzard.

The people knew it was Raven's gizzard, so they liked to show it about, and they knocked it around so much that it grew large by the accumulation of sand. But Raven did not like losing his gizzard. He was cold without it and had to get close to the fire. When he came to the place where they were playing with it, he said, "Let it come this way." No sooner had they gotten it near him, however, than they knocked it away again. After a while it reached him, and he seized it and ran off, with all the boys after him. As he ran he washed it in water and tried to fit it back in place. It was too hot from much knocking about, and he had to remove it again. He washed it again but did not get all of the sand off. That is why the raven's gizzard is big and looks as if it had not been washed.

Next Raven came to a town where lived a man called Fog-on-the-Salmon. He wanted to marry this man's daughter because he always had plenty of salmon. He had charge of that place. So he married her, and they dried quantities of salmon, after which they filled many animal stomachs with salmon eggs. Then he loaded his canoe and started home. He put all of the fish eggs into the bow. On the way it became stormy, and they could not make much headway, so he became tired and threw his paddles into the bow, exclaiming to his wife, "Now you paddle!"

Then the salmon eggs shouted out, "It is very hard to be in stomachs. Hand the paddles here and let me pull." So the salmon eggs did, and, when they reached home, Raven took all of them and dumped them over board. But the dried salmon he carried up. That is why people now use dried salmon and do not care much for salmon eggs.

Journeying on, Raven came to a seal sitting on the edge of a rock, and he wanted to get it, but the seal jumped into the ocean. Then he said, "Yak!oct!a'!", because he was so sorry about it. Farther on he came to a town and went behind it to watch. After a while a man came out, took a little club from a certain place where he kept it in concealment, and said to it, "My little club, do you see that seal out there? Go and get it." So it went out and brought the little seal ashore. The club was hanging to its neck. Then the man took it up and said, "My little club, you have done well," after which he put it back in its place and returned to the town. Raven saw where it was kept, but first he went to the town and spoke kindly to the owner of it.

In the night, however, when every one was asleep, he went back to the club, carried it behind a point and said to it, "See here, my little club, you see that seal out in the water. Go and get it." But the club would not go because it did not know him. After he had tried to get it to go for some time, he became angry and said to it, "Little club, don't you see that seal out there?" He kept striking it against a rock until he broke it in pieces.

Coming to a large bay, Raven talked to it in order to make it into Nass (i. e., he wanted to make it just like the Nass), but, when the tide was out great numbers of dams on the flats made so much noise shooting up at him that his voice was drowned, and he could not succeed. He tried to put all kinds of berries there but in vain. After many attempts, he gave it up and went away saying, "I tried to make you into Nass, but you would not let me. So you can be called Skana'x" (the name of a place to the southward of Sitka).

Two brothers started to cross the Stikine river, but Raven saw them and said, "Be stones there." So they became stones.

Starting on, he came to the ground-hog people on the mainland. His mother had died some time before this, and, as he had no provisions with which to give a feast, he came to the ground hogs to get some. The ground-hog people know when slides descend from the mountains, and they know that spring is then near at hand, so they throw all of their winter food out of their burrows. Raven wanted them to do this, so he said, "There is going to be a world snow slide." But the ground-hog chief answered, " Well! nobody in this town knows about it."

Toward spring, however, the slide really took place, and the ground hogs then threw all of their green herbs, roots, etc., outside to him.

After this he said to the people, "Make ear pendants because I am going to invite the whole world." He was going to invite everyone because he had heard that the GonaqAde't had a Chilkat blanket and a hat, and he wanted to see them. First he invited the Gonaqade't and afterwards the other chiefs of all the tribes in the world. At the appointed time they began to come in. When the Gonaqade't came in he had on his hat with many crowns and his blanket but was surrounded by a fog. Inside of the house, however, he appeared in his true form. It is from this feast of Raven's that people now like to attend feasts. It is also from this that, when a man is going to have a feast, he has a many-crowned hat carved on top of the dead man's grave post.

Raven made a woman under the earth to have charge of the rise and fall of the tides. One time he wanted to learn about everything under the ocean and had this woman raise the water so that he could go there. He had it rise very slowly so that the people had time to load their canoes and get into them. When the tide had lifted them up between the mountains they could see bears and other wild animals walking around on the still unsubmerged tops. Many of the bears swam out to them, and at that time those who had their dogs had good protection. Some people walled the tops of the mountains about and tied their canoes inside. They could not take much wood up with them. Sometimes hunters see the rocks they piled up there, and at such times it begins to grow foggy. That was a very dangerous time. The people who survived could see trees swept up roots and all by the rush of waters and large devilfish and other creatures were carried up by it.

When the tide began to fall, all the people followed it down, but the trees were gone and they had nothing to use as firewood, so they were destroyed by the cold. When Raven came back from under the earth, if he saw a fish left on top of a mountain or in a creek, he said, "Stay right there and become a stone." So it became a stone. If he saw any person coming down, he would say, "Turn to a stone just

where you are," and it did so.

After that the sea went down so far that it was dry everywhere. Then Raven went about picking up the smallest fish, as bull heads and tom cod, which he strung on a stick, while a friend who was with him at this time, named Cak!a'ku, took large creatures like whales. With the grease he boiled out, Cak!a'ku filled an entire house, while Raven filled only a small bladder.

Raven stayed with Cak!a'ku and one night had a dream. He said to his friend, "I dreamed that a great enemy came and attacked us." Then he had all the fowls assemble and come to fight, so that his dream might be fulfilled. As soon as Raven had told his dream, Cak!a'ku went down and saw the birds. Then Raven went into the house and began drinking up his grease. But the man came back, saw what Raven was doing, and threw him into a grease box, which he started to tie up with a strong rope. Raven, however, called out, "My brother, do not tie me up with a strong rope, but take a straw such as our forefathers used to employ." He did so. Then Raven drank up all the grease in the box, and, when the man took him up on a high cliff and kicked him off, he came out easily and flew away crying "Ga."

One time Raven assembled all the birds in preparation for a feast and had the bears in the rear of his house as guests. All the birds had canes and helped him sing. As he sang along Raven would say quietly, "Do you think one of you could fly into the anus of a bear?" Then he would start another song and end it by saying in much the same language, "One of you ought to fly up into that hole." He kept taunting the birds with their inability to do this, so, when the bears started out, the wren (wu'naxwu'ckaq, "bird-that can-go-through-a-hole") flew up into the anus of one of them and came out with his intestines. Before it had pulled them far out the bear fell dead. Then Raven chased all of the small birds away, sat down, and began eating. Raven never got full because he had eaten the black spots off of his own toes. He learned about this after having inquired everywhere for some way of bringing such a state about. Then he wandered through all the world in search of things to eat.

After all the human beings had been destroyed Raven made new ones out of leaves. Because he made this new generation, people know that he must have changed all of the first people who had survived the flood into stones. Since human beings were made from leaves, people always die off rapidly in the fall of the year when flowers and leaves are falling.

At the time when he made this world, Raven made a devilfish digging-stick and went around to all created things saying, "Are you going to hurt human beings? Say now either yes or no." Those that said "No" he passed by; those that said "Yes" he rooted up. He said to the people, "When the tide goes out, your food will be there. When the tide comes in, your food will be in the woods," indicating bear and other forest animals.

In Raven's time the butts of ferns were already cooked, but, after some women had brought several of these in, Raven broke a stick over the fern roots. Therefore they became green like this stick. He also broke the roots up into many layers one above another.

Devilfish were very fat then, and the people used to make grease out of them, but, when Raven came to a place where they were making he said, "Give me a piece of that hard thing." That is why its fatness left it.

One time Raven invited all the tribes of little people and laid down bear skins for them to sit on. After they had come in and reached the bear skins, they shouted to one another, "Here is a swampy, open space." That was the name they gave to those places on the skins from which the hair had fallen out. By and by Raven seized the bear skins and shook them over the fire, when all the little people flew into the eyes of the human beings. He said, "You shall be pupils in people's eyes," and ever since human beings

have had them.

Now he went on from this place and camped by himself. There he saw a large sculpin trying to get ashore below him, and he said to it, "My uncle's son, come ashore here. Come way up. One time, when you and I were going along in our uncle's canoe we fell into the water. So come up a little farther."

Raven was very hungry, and, when the sculpin came ashore, he seized it by its big, broad tail intending to eat it. But it slipped through his fingers. This happened many times, and each time the sculpin's tail became smaller. That is why it is so slender today. Then Raven said to it, "From now on, you shall be named 'sculpin.'"

Raven had a blanket which kept blowing out from him, so he threw it into the water and let it float away. Then he obtained a wife, and, as he was traveling along with her, he said, "There is going to be a great southwest wind. We better stop here for a little, wife. I expect my blanket ashore here." After a while it came in. Then his wife said to him, "Take your blanket ashore and throw it on some branches".

He did so and it became *Rebis bracteosum*. When they went on farther the sea became so rough that his wife was frightened and told him to put ashore some of the fat with which his canoe was loaded. He did this, but was so angry with his wife for having asked him, that he said to her, "You better put ashore your sewing basket," and so she did.

Then he left his wife and went along by himself. He assembled very many young birds, and, when he camped told them to go after cat!k!, the term he at that time applied to drinking water.

Afterwards he came to a certain place and started to make a salmon creek. He said, "This woman shall be at the head of this creek." The woman he spoke of had long teats, so he called her Woman-with long-teats-floating-around, saying, "When the salmon come to the creeks, they shall all go up to see her." That is why salmon run up the creeks.

After this he went into the woods and set out to make the porcupine. For quills he took pieces of yellow cedar bark, which he set all the way up and down its back so that bears would be afraid of it. This is why bears never eat porcupines. He said to the porcupine, "Whenever anyone comes near you, throw your tail about." This is why people are afraid of it when it does so.

Now Raven went off to a certain place and made the west wind, naming it Q!axo'. He said to it, "You shall be my son's daughter. No matter how hard you blow you shall hurt nobody.

He took up a piece of red salmon and said to it, "If anyone is not strong enough to paddle home he shall take up this fish and blow behind him."

Raven is a grandchild of the mouse. That is why a mouse can never get enough to eat.

Raven also made the south wind (sa'naxet). When the south wind climbs on top of a rock it never ceases to blow.

He made the north wind (xun), and on top of a mountain he made a house for it with something like ice hanging down on the sides. Then he went in and said to it, "Your buttocks are white." This is why the mountains are white with snow.

He made all the different races, as the Haida and the Tsimshian. They are human beings like the Tlingit, but he made their languages different.

He also made the dog. It was at first a human being and did every thing Raven wanted done, but he was too quick with everything, so Raven took him by the neck and pushed him down, saying, "You are nothing but a dog. You shall have four legs."

One time Raven came to a certain thing called fat-on-the-sea, which stuck out of the ocean. He kept saying to it, "Get down a little," so it kept going under the surface. But every time it came up he took his paddle and cut part off. It did this seven times, but, when he spoke to it the eighth time, it went down out of sight, and he never saw it again.

As he was traveling along in another place, a wild celery came out, became angry with Raven, and said, "You are always wandering around for things to eat." Then he named it wild celery (ya'naet) and said to it, "You shall stay there, and people shall eat you."

Once he passed a large tree and saw something up in it called Caxda'q . Raven called out "Caxda'q," and it shouted back, "You Raven." They called back and forth to each other for some time.

Section 1.2.2: Game Mother Story (As told by Mrs. Angela Sidney, Life Lived Like A Story, Cruikshank, 1974)

This is the story of how game animals came to be.

This Game Mother, she's just an ordinary woman like us.
She got married to two young brothers. She had two husbands – brothers.
They stay together I don't know how many years and they never have a baby.
They never travel - she doesn't want to travel around.
Just stay one place all the time.
When fall starts to come her husbands always make snowshoes for her.
The oldest one gets his snowshoes done first – then the youngest one.
She wouldn't work on it either.
Every time they finish, they wrap that snowshoe up in nice cloth and give it to her.

Here she always put it in back of her pillow and said to it,
"You undo yourself."
She didn't want to travel with it.
Here in the morning, it would be all undone so the next day they'd start another one always.
And then the younger one made snowshoes for her... same thing.
She always put it in back of her pillow.
"You undo yourself."
And in the morning it would be undone.

I don't know how many years they were like that – they just stay in one place.
Oh, they get tired, I guess, those boys.
But she never got tired.

And here she started to grow, bigger and bigger and bigger, like that.
And she wouldn't go anyplace, wouldn't travel around.
She was just so big.

Springtime, that's the time when animals are born.
She told her husbands,
"It's no use because I'm no good to you people.
You'd better go on your own.
Just leave me right here.
But make a better housecamp for me."
That's what she told them.

"If you want to, you can watch me from a long ways away,
From on top of the mountain."

Anyway, they left.
They hated to go, but they had to go anyway.
They watched, I guess, all the time.
I wonder what kind of fieldglasses they got, eh?

The first thing they know, moose was born:
As soon as those husbands go, those animals came out!
Moose had grizzly teeth, too, they say –
She called it back and she took those teeth out.
She showed moose what to eat – willow.
Bull moose came out with a horn.
"Leave your horn once in a while," she told him.
"Don't use it all the time, just in running [rutting] season.
Then she told moose to lick salt in her ashes.
That's why they lick mud all the time, looking for salt –
They call it "moose lick."

Caribou came next - first bull and then cow.
Bull caribou came with horns, too, so she told him the same thing.
"Leave your horns once in a while.
Don't use them all the time, just in running season.
Just then you use it," she told them.
And she taught them to eat moss.

Next sheep came, and she taught him to eat grass.

Then came grizzly – she tried to call him back to take his teeth out, but he wouldn't come.
She couldn't get it!
"I'm going to use those teeth to get even," he told her.
"You're taking everything from us."

"Well, don't be mean to people," she told him.
"Remember that you came from people."

After grizzly, came wolf.
And after wolf came goat.
Everything came from her!
She gave them a meal right away, as soon as they came, to teach them what to eat.

Finally, rabbit came out last.
And he started eating branches off her campfire –
That’s why in wintertime rabbits eat pine tree branches.

Those animals started staying around her place, just around her.
They don’t know what she eats – what she lives on.
She stayed for one whole year.
Finally, the next year, she got tired of them.
They make too much noise, eat everything up – all the grass around her place.
So she made a big swing for them – a trampoline.
She called it *akeyí*, that’s *den k’e*, Tagish language.
She made a big sport day for them because she’s going to leave them.
Falltime, she made it from bull moose skin.
There’s no moose before that! Where she got that, I don’t know!
Anyway, that’s the story – it was bull moose skin.
She put it right in the middle of Bennett Lake.
It had four strings:
One went to Grey Mountain, *Takaadi T’ooch’* - that means Charcoal Mountain in Tlingit.
One went to the mountain behind Chooutla school, *Métaatl’e Shéch’ée*:
That means “wind on the forehead” in Tagish language.
One went Fourth of July Mountain: *Médzhí Dzélé* – that means “caribou mountain” –
And one went to that mountain we call *Chilih Dzélé*- “gopher mountain.”

They walked out on that line that ties the swing.
The first one to come is moose – even that narrow they walk on it!

Bull moose sings his song first:
“What is this they put out for me?
I’m walking on it, look at me.”

They say he stepped through the skin, he’s so heavy.
Then the cow comes – then the calf - each one has its song.
The calf can hardly stand up!

Then the caribou came with its young one –
By that time, they had young ones
Then came sheep – all that were born, they sat on the swing.
Then wolf came and sang his song.
Then came the rabbit song. He says,
“My brothers always do that for me.
They chop down trees and give me food
And I always play around with it.”

After she got through with that skin,
she told them she’s going to part with them now.
“You go all into different countries.
Go!” she said.

Somebody was watching all this from way back there.
His name is *Tudech'ade*.
That means “duck head feathers” in Tagish.
He saw when she parted with them.

She didn't go very far –
Right to that *Chiléh Dzélé* at Carcross.
She camped there – that's where she slept.
They call it “grizzly bear mother's camp” – *Xúts Tláa Ta.eetí*.

Next day, she went to another mountain.
On top of the mountain, you see there's two big dips.
At the first camp, she wasn't comfortable in that bed
So she moved a little way from there to that Lanning Mountain, *Kwákah Dzéle'*.

From there, she went to Teslin – Three Aces, they call that mountain.
Right there they said there's a little bridge leads to a little mountain.
At that mountain they say there's a dip there, too -
Green grass grows around it.

From there, I don't know...
That's as far as I remember.
My father died in 1920, but he told me all these stories before that.

Section 1.2.3: The Story of Crow (As told by Mrs. Angela Sidney, Life Lived Like A Story, Cruikshank, 1974)

Crow made the world and taught people to be human before he began his travels through the Yukon. To tell all the stories about Crow would take many nights and entire volumes, so part of Crow's story – **The Story of Crow** - appears here. Members of all Clans tell these origin stories.

This creation story is also told on the coast, where Crow is known as Raven, or *Yéil*.
Here, one of our Elders tells how Crow made the world at the beginning of time, created people, and taught them to be human.

The Story of Crow

One time there was a girl whose father was a very high man.
They kept her in her bedroom all the time –
Men tried to marry her all the time, but they said no, she's too good.

Crow wanted to be born – he wants to make the world!
So he made himself into a pine needle.
A slave always brings water to that girl, and one time he gets water with a pine needle in it.
She turns it down – makes him get fresh water.
Again he brings it. Again a pine needle is there.
Four times he brings water and each time it's there.
Finally she just gave up – she spit that pine needle out and drank the water

But it blew into her mouth and she swallowed it.
Soon that girl is pregnant.

Her mother and daddy are mad.
Her mother asks, "Who's that father?"

"No, I never know a man," she told her mother.

That baby starts to grow fast.
That girl's father had the sun, moon, stars, daylight hanging in his house.
He's the only one that has them.
The world was all dark, all the time.
The child begged for them to play with.

Finally, the father gives his grandchild the sun to play with.
He rolls it around, plays with it, laughs, has lots of fun.
Then he rolls it to the door and out it goes!
"Oh!" he cries. He just pretends.
He cries because that sun is lost.

"Give me the moon to play with."

They say no at first – like now, if a baby asks for the moon or the sun, you say,
"That's your grandfather's fire."

Finally, they gave it to him.

One by one, they gave him the sun, moon stars, daylight –
He loses them all.

"Where does she get that child from? He loses everything!"
That's what her father says.

Then Crow disappears.
He has those things with him in a box.
He walks around – comes to a river.
Lots of animals there – fox, wolf, wolverine, mink, rabbit.
Everybody's fishing...
That time animals all talk like people now –
The world is dark.

"Give me fish," Crow says.
No one pays any attention.
"Give me fish or I'll bring daylight!"
They laugh at him.

He's holding a box...starts to open it and lets one ray out.
Then they pay attention!
He opens that box a little bit more - they're scared!

Finally he opens that daylight box and threw it out.
Those animals scatter!
They hide in the bush and turn into animals like now.
Then the sun, moon, stars and daylight come out.

“Go to the skies,” Crow says.
“Now no one man owns it – it will be for everybody.”

He’s right, what he says, that Crow.

After Crow made the world, he saw that sea lion owned the only island in the world.
The rest was water – he’s the only one with land.
The whole place was ocean!
Crow rests on a piece of log – he’s tired.
He sees sea lion with that little island just for himself.
He wants some land, too, so he stole that sea lion’s kid.

“Give me back that kid!” said sea lion.

“Give me some beach, some sand!” says Crow.

So sea lion gave him sand.
Crow threw that sand around the world.
“Be world,” he told it. And it became the world.

After that, he walks around, flies around all alone.
He’s tired – he’s lonely – he needs people.
He took poplar tree bark. You know how it’s thick?
He carved it and then he breathed into it.

“Live!” he said, and he made a person.
He made Crow and Wolf, too.
At first they can’t talk with each other –
Crow man and woman are shy with each other - look away.
Wolf is same way too.

“This is no good,” he said. So he changed that.
He made Crow man sit with Wolf woman.
And he made Wolf Man sit with Crow woman.
So Crow must marry Wolf and Wolf must marry Crow.
That’s how the world began.

Section 1.3: Use of Stories

It is important to know the stories. A talented storyteller can use our stories to add meanings to a special occasion and to prompt people to return to value based actions and to see things in different ways. We turn now to a story *about* one story that shows how narratives from the past continue to bring meaning to present experiences. It is the **Story of Kaax’achgóok**. This story comes from long

ago, but is still told in the community. It originates with one Clan but shows how all Clans can think about and learn from their stories. The five different tellings discussed here show how this one story has added meanings to different events over many years. Here are five different ways that it has been used, first by one Elder storyteller, Angela Sidney, and now by younger people in this community.

Angela Sidney was born in 1902, in Carcross, to a coastal Tlingit mother and an inland Tagish father. Like their mother, Angela and her brothers and sisters were members of the Deisheetaan Clan. As the eldest daughter, she had many opportunities to hear about her Tagish and Tlingit ancestry and her Clan history when as young woman she took on the responsibility of caring for her mother, La.oos Tláa (Maria), who suffered from poor health. In 1974, she recorded this story for inclusion in her book *My Stories Are My Wealth*. If we look at the ways she told this story, in her own words and at the end of this section, we can begin to see the *work* that such stories do when told by a good storyteller.

Telling #1

Early on, in 1974, Angela Sidney recorded this story about a heroic Ancestor, Kaax'achgóok. Briefly, Kaax'achgóok was a famous Tlingit Ancestor of the Kiks.ádi Clan, one of several Tlingit Clans. One autumn, he went hunting sea mammals with his nephews but almost immediately he heard a seal crying, and recognized that this was a sign that he should cease hunting immediately and should return home. Reluctantly, he destroyed his spears and returned to his winter village, but eventually he could no longer bear the humiliation of having to send his wives to beg for food and hearing about the disrespectful treatment they were receiving. Setting out to sea once again with his nephews, he was blown off course and marooned on a small island. Kaax'achgóok spent the following months devising ways to feed himself and his nephews, and perfecting a way to plot the sun's movement north to reach its most northerly point at summer solstice. He chose that moment to set sail for home, using the sun as a guide to chart his direction, and lowering anchors on seal hide ropes each evening to hold their direction. "I gave up hope, and then I dreamed that I was home" he sang in his account of his travels. Despite his successful return, he faced the difficult business of coming to terms with how life had changed during his absence.

Telling # 2

Mrs. Sidney told this story in 1974 with the goal of having it recorded and written down for publication in a form that she considered accurate. Eleven years later, in 1985, she told it again when her son, Peter, and his wife were visiting one afternoon. The conversation turned to Peter's experiences as a veteran of the Second World War. He was stationed overseas for several years and Mrs. Sidney began to speak about how she and her husband had bought their first radio "to hear where they're moving the troops so we would know where he is" and her joy when the war ended and they received a telegram announcing his return. The remainder of her story concerned the plans she made to welcome him back when he returned home after the war, hosting a community feast and publicly giving him the most precious gift she could think of - the song sung by Kaax'achgóok on his return. For the rest of her life, she referred to this as 'Pete's song'. As a member of his mother's Deisheetaan Clan, her son was entitled to receive the song as a gift from her, she pointed out, and she saw it as accurately reflecting the feelings of a man forced to spend an indefinite period away from home and finally able to return. Songs are some of the most important property of Tlingit-named Clans, and she was clearly pleased when her husband, George Sidney, complimented her on thinking of such a culturally appropriate gift.

Telling # 3

But she then went on to tell a third story about this story - about events set in motion by her gift. No sooner had she publicly given Peter this gift in 1945 than she was formally challenged by Elders from her father's Dakl'aweidí Clan who announced that she had no right to sing it, much less give it to a member of her own Clan. They argued that this song was the property of the Kiks.ádi Clan and that her Deisheetaan Clan had no right to use it. She tells how she proceeded with her own research to prove that she had indeed acted correctly. To do this, she traveled down to Skagway, Alaska, on the same White Pass train that had brought her son Peter home. In Skagway, she interviewed Tlingit Elders about an incident that had occurred at least a century earlier. A dispute had broken out between the Kiks.ádi Clan and her own Deisheetaan Clan and was finally resolved when Kiks.ádi agreed to give this 'Kaax'achgóok song' to the Deisheetaan, to make things right between them. Her story about the story convinced her Elders that she had indeed acted appropriately. Telling this story forty years later in the presence of her son and his wife showed that she knew how to use stories in important ways. By demonstrating the connections between a story, a song, and a gift she was also able to connect separate historical events - an ancient Clan dispute resolved by the gift of a song and a her own son's return from a contemporary international war.

Telling # 4

A fourth telling was for a very different audience. Most of the audience this time knew Mrs. Sidney as a well-known storyteller but fewer actually knew this story. When Yukon College opened in 1988, Mrs. Sidney was asked to participate in the opening ceremonies. This was an important event for Yukoners because the college allows students to complete part or all of an undergraduate university education without having to leave the north. At the ceremony, Mrs. Sidney decided to tell the story of Kaax'achgóok, explaining in her own words, "The reason I sang that song is because that Yukon College is going to be like the Sun for the students. Instead of going to Vancouver or Victoria they're going to be able to stay here and go to school here. We're not going to lose our kids anymore. It's going to be just like the Sun for them, just like for that Kaax'achgóok".

Very carefully, then, Angela Sidney was able to show how a single story can do many things and convey many messages. As oral history, her gift links events spanning more than a century - the settlement of a conflict between Clans through exchange of a narrative in the 1800s; the use of that narrative to welcome a returning son in 1945; her public address in 1988 expressing hopes for the futures of generations of grandchildren. Furthermore, her story shows how complicated storytelling is in one's own community.

Her own uncles publicly criticized her until she proved to them that she had the right to tell and to give this story. Her story also records expanding reputation as a storyteller as she persisted using and re-using one powerful story to make people understand a variety of larger issues. During her lifetime, she demonstrated repeatedly that a single story, well told, can continue adding significance to everyday events.

Her work also shows stories can maintain human connections across Clan, gender and generation in the face of enormous external pressures. It specifically addresses an international war in the middle of this century that brought a highway, epidemics, and took away young men from the Yukon, some of whom did not return. If one of her themes is about human connection, another is that once things change, nothing is ever quite the same again. To live life "like a story," in Angela Sidney's words, is to show how strongly shared local stories can make us think differently about large global events.

Telling # 5

In 1999, after Mrs. Sidney was gone, her nephew, Chief Mark Wedge publicly demonstrated the significance this story still has for Carcross/Tagish First Nation. At the forum celebrating passage of the C/TFN's Constitution, Chief Wedge recognized the need for some ceremonial commemoration of this event. He invited the heads of each Clan to come forward and then asked Elder Lucy Wren to tell the story of Kaax'achgóok.

When she finished speaking, Mark spoke about why this story was significant for everyone at this gathering. The seal's cry that had alarmed Kaax'achgóok, he said, made him think about signs their culture was in danger, and he reminded the audience that it was these same concerns that made Chief Jim Boss write to Ottawa in 1901, demanding a land claims settlement. Mark went on to say that the challenge of weathering storms the crew encountered on their travels made him think about the struggles of the Carcross/Tagish people during the mid 1900s when things seemed to be "off kilter." He called on the assembly to "use our minds" to get through this difficult period of history, just as Kaax'achgóok did when he carefully made his plans on that island. The travelers' eventual boat journey toward home reminded him of the community charting their new constitution. The two anchors that the homeward travelers lowered each night by their braided sealskin ropes, he argued, could be thought of as the Elders in the back steering this boat – their constitution - and the youth at the front, rowing toward their future. Stories like this one, he insisted, are not frozen in time but have to be used and applied to interpret current experiences and struggles.

This is the spirit in which we suggest stories must be understood. In the words of Elijah Smith, "History is to be learned from, not lived in." The same is true for stories.

Here is the story of Kaax'achgóok, as told by Mrs. Angela Sidney in 1974:

I was ten years old when I heard this story first.
My auntie. Mrs. Austin, told me this story first time.
Later I heard my father tell it to the boys.
This is that song I gave to Pete.
I'm going to tell you how we claim it.

This is a true story.
It happened on salt water, maybe near Sitka.
It goes with that song I sing – I'll tell you about it.

This man, Kaax'achgóok, was a great hunter for seal.
He was going hunting at fall.
He has eight nephews on his side, his sisters' sons.
Kaax'achgóok is Crow, and so are those boys.
They all went out together in a boat.
Early in the morning, they left.
Fog was down low on the ocean.
He's the captain: he sat in the back, guiding that boat.

He heard a baby cry that time, "Waa, waa."

“Stop. Listen. Stop that, baby, now!
Don’t you know that this is Kaax’achgóok’s hunting ground?
He listened there quite a long time.
Here, it was a baby seal crying.

That’s bad luck.
That voice even called his name, Kaax’achgóok.

So he told his nephews that’s bad luck: “Let’s go back.”

They came back that same evening.
He brought up his boat, paddles, spears, and he tells those boys to chop it all up.
“I’ll never hunt again.”
He knows it’s something. It’s bad luck to hunt now.
After that, he just stayed home, I guess.
Anyway, he didn’t hunt anymore that one year –
Stayed home all year until fall. Maybe he goes out a little bit, but he never hunts.

Finally, someone else killed a sea lion.
They invited both those two wives of Kaax’achgóok.
When those wives of Kaax’achgóok came back, he asked the youngest one,
“Did they give you any fat? Any fat left over they give you to bring home?”

“No, just meat,” she answered.

Then he asked his older wife, “Did they give you any fat to bring home? Any leftover?”

“No, no fat, just all meat,” she answered.

“How come they’re so stingy to not give you women any fat!”
He thinks maybe his luck will change.

Next morning, he asks his older wife,
“Go ask your brother if I can borrow his boat.
I want to go out just a little ways.
Want to borrow boat, spear, hunting outfit.
I’m lonesome – tired of staying home.

She goes to her brother.
“I want you to lend my husband your boat, spear, your hunting outfit.
He wants to go out just a little ways. Not far”

“Okay,” he says.
“The boys will bring it over in the evening.
He’s got eight boys, too –
That’s Kaax’achgóok’s wife’s people, Wolf people – they call them Killer Whale on the
coast –

That evening they packed over a brand-new boat – dugout.
Spears, oars, everything in there already.

Kaax'achgóok tells those wives, "You girls better cook up some meat in salt water for us."

Next morning, the boys get water ready in sealskin.

Cook things.

Then, when they're ready, Kaax'achgóok goes out again.

Not far, north wind starts to blow.

You know how north wind blows in fall time?

Kaax'achgóok thinks,

"Gee, we should go back while it's not too rough.

Let's go back," he tells his nephews.

They turn around. Right away that wind came up – they row and row.

Soon waves are as big as this house.

Kaax'achgóok is captain: what he does, the rest of the boys do.

He throws his paddle in the boat.

Those boys do that, too.

Kaax'achgóok pulled up a blanket and went to sleep.

Those boys, too, they sleep.

They went the whole night and the next day like that.

Towards the second morning, Kaax'achgóok woke up.

He feels the boat not moving, but he hears the waves sucking back.

He pulled the blanket down and looked.

By gosh, they drifted onto an island –

Nice sandy beach.

"Wake up, you boys. What's this I hear?"

It sounds like when the wave goes out, goes back.

Next oldest boy looks up too.

Yes, we're on land, he said.

Well, might as well go on shore."

Those boys run around.

They see a leaf like an umbrella –

It's a stem with a hole that is full of rainwater.

'Frog leaf,' they call it.

"Eh, save that [fresh] water."

Each has his own sealskin water bag.

He looks around.

"Take your time. Go back and see if there's a good place to make a fire."

They found a good place, sheltered from the north wind.

Let's go there." Big trees around there.

They make brush camp out of bark.

They carry that bark with them in the boat.

Just that quick they had camp put up.

Look for wood, lots of driftwood.

“You boys are not to run all over. We’ll check all around first.”

On the south side of the island, there’s a rocky point.
All kinds of sea lions, all kinds of animals.
When they’re on rocks, the tide is out.
He thinks that’s the best time to club them.
That’s what they did. Each boy made a club.
They killed as much as they needed –
Sea otter, sea lion, seal.
Not too much – just what they can handle.
He told them to look after that meat good.

Some people say he was there over a year-
Some say until next spring.
He dreamed that he was home all the time.
“I gave up hope, and then I dreamed I was home.”

That’s the song I sing for you.
I’m going to tell you about it and tell you why I sing it
And why we call it Pete Sidney song.
I’ll tell you that when I finish this story.

That man, Kaax’achgóok, he always goes to northwind side every day.
He goes out on the point – never tells anyone.
He marks where the sun comes out in the morning -
Marks it with a stick.
In the evening, he goes out again,
Marks a stick where the sun goes down.
He never tells anyone why he does this.
He just does it all the time.
Finally, that stick is in the same place for two days.
He knows this marks the return of spring.
Then the sun starts to come back in June, the longest day.

In the meantime, he said to the boys,
“Make twisted snowshoe string out of seal skin.
Dry it, stretch it.
Make two big piles, one for the head of the boat, one for the back of the boat.
Finally, when the sun starts back in June,
He sees it behind the mountain they call *Tloox*, nears Sitka.
In June, that sun is in the same place for one, two days.

He tells those boys just before the end they’re going to start back.
Tells those boys to cook meat, put it in seal stomach.
Once they’re out on the ocean, there’s no way to make fire,
So they’ve got to cook first.
They prepare ahead.
Sealskin rope is for anchor.
When the sun goes back again on the summer side, they start.

“Put everything in the boat.”

He knows there is a long calm time in June when the sun starts back.

No wind -

They start anyway.

They think how they’re going to make it.

Those boys think, “Our uncle made a mistake.

We’re okay on the island, but no we’re really lost”.

Row, row, row.

Finally, sun came out right in front of the boat.

Evening goes out at the back.

Kaax’achgóok anchors the boat and he tells those boys to sleep.

I used to know how many days that trip took – it’s a long time, though.

I was ten when I heard this story first –

My auntie Mrs. Austin told me the story the first time.

Later I heard my father tell it to the boys.

Sun down.

They anchor the boat when it goes down on the steering side.

Next morning, the sun came out same way at the head of the boat.

He knows what is going on – they’re right on course.

They just keep doing that I don’t know how long.

Finally, one time, just after the sun goes down,

He sees something like a seagull.

When the sun comes up, it disappears.

Evening sundown, he sees it again.

Four days, he sees it.

The second day he sees it, he asks,

“What’s that ahead of our boat? Seagull?”

They think so.

Where could seagull come from in the middle of the ocean?

They camp again.

It gets bigger.

Finally, it looks like a mountain.

They don’t stop to rest anymore!

Four paddle all day - four paddle all night.

Their uncle is their boss: he sleeps all day, I guess. Don’t know.

Finally, they see it.

Early in the morning, Kaax’achgóok’s oldest wife comes down to cry for her husband. That youngest wife they already gave to another husband.

Finally, all of a sudden, she sees boat coming.

She quits crying – she notices how her husband used to paddle.
Same as the man in the boat.

She runs back to the house.
“It looks like Kaax’achgóok when he paddles!
Get up! Everybody up!

“How do you expect that?
It’s a whole year now.
You think they live yet?”

Then he comes around the point –
People all pack around that boat.
They took him for dead – already made Potlatch for him.

So he gave otter skin to everyone who Potlatched for him.
Sea otter skin cost one thousand dollars, those days.

Then he sang songs he made up on that trip.
He made one up when he gave up the oars.

“I gave up my life out on the deep for the shark.”

That song was for Gaanax.ádi people.
Then he made up a song for the sun who saved him:

“The sun came up and saved people.”

He made that song during winter and he sang it when he made a Potlatch.

Then that song he sang,

“I gave up hope and then I dreamed that I was home.”

That’s the one that I sing.
Deisheetaan people, we own that song,
Because long before, our people captured Kaax’achgóok’s brother.
When they started to make peace, he sang that song and gave it to us for our Potlatch.
Then we freed his brother. That’s how come we own it.
That’s why we claim that song.

It is stories like these – creation stories, the journey of Kaax’achgóok, and all the others from our region that guide us to the future.

Section 1.4: Current Stories

The inclusion of current stories in our laws is a vital aspect of documenting the current application of our traditions and values. Current stories illustrate how our virtues and values, traditions, roles,

responsibilities, practices, and beliefs are kept alive.

Within western society, there are countless recording of very negative stories of our people. Some of these “stories” are recorded in the court records of crimes and child welfare cases. These records entail almost entirely what has not worked, what people have done wrong. They describe behaviour that failed to incorporate our values.

Our collection of current stories does exactly the opposite; they relate exemplary behaviour based on our values. There are many C/TFN members who have positively impacted themselves, their families, their Clans, their communities, their nation, and the world through actions founded on our core virtues and values. To build a strong healthy nation we need to focus on each of the strengths we gain from our values. Current stories illuminate all the good our people have achieved to honour our traditions and to contribute to our goal of unity.

When people see and hear more about the good that has been done, a feeling of pride will be more prevalent in our people. When someone feels pride, their self-esteem increases; when self-esteem increases people become more confident; when people are more confident (courageous) obstacles standing in the way of following the good trail are less likely to block our way.

This collection of current stories helps to retain and encourage the important tradition of storytelling. In order for a tradition to be kept alive individuals within the community must continue to use it. Our language is a good example of how a crucial part of our culture can be lost by not using it on a consistent basis. For a period in our First Nation history, namely the attendance at residential schools, the speaking of our language was forbidden and resulted in punishment. Many of us were not taught and did not use our language. Today our First Nation languages are struggling to survive. If we were using our language more its survival would not be at risk. By relying on current stories as a vital part of our laws, we promote the use of our traditional practice of storytelling as a vital part of our lives

PART 2 – OUR RELATIONSHIP TO CREATION AND NATURE

“The missionaries did not understand that, like Christianity, the Indians’ own religion was deeply spiritual, nor did they understand that the Indians were guided by their traditional beliefs to live good lives. The Indians’ own religion taught them how to behave toward each other and toward the world in which they lived. It also taught them about the nature of power and about the spirits whose presence they sensed in the land, the water, the animals, the plants throughout the natural world. A harmonious relationship with these spiritual forces was of great importance to people who, as hunters and fishers, derived their livelihood directly from their environment.” (McClellan, Catherine, Part of the land, part of the water, page 79)

Section 2.1: The Land

In the beginning, Crow created the world. The lands of the Carcross/Tagish First Nation TT (hereinafter TT) have seen many changes since then. Geologically speaking, the lands are pretty young. 90 million years ago, Montana Mountain was an active volcano, sending out plumes of hot gases down off the mountain. These hot gases were responsible for the mineralization found on the Mountain (gold and silver). There were a few volcanoes throughout the area. These volcanoes blew ash every time they erupted. Grey Ridge has volcanic rock in the form of black obsidian and other areas have cretaceous and Jurassic age granites, intrusive bedrock of granodiorite, quartz monzonite, quartz diorite limestone, greywacke, feldspar and siltstone.

15,000 years ago, glaciers covered the majority of the TT, except for the tops of mountains showing through the thick ice, called nanataks. The glaciers started in the coastal mountains and eventually combined to form valley glaciers in the Wheaton River, Bennett Lake and upper Watson River Valleys. With the continuing advancement of the glacier, an ice cap was developed that had valley glaciers filling the upper Takhini, Primrose, Wheaton and Watson River. Ice had also begun developing in the Cassiar Mountains. This ice cap moved into a northwesterly direction into the Marsh Lake area and down into what is now Whitehorse through the Yukon River valley. Overall, the glacier above this land was estimated to be 1800 m to 2000 m in thickness with some areas going as thick as 2250 m (1.4 miles)

12,000 years ago, when the glaciers started melting, they formed huge lakes, such as Glacier Lake Champagne, and later smaller lakes such as Glacial Lakes Laberge, Ibex, McIntyre, Watson, and Wheaton. Throughout the area, there is evidence at an elevation of approximately 970 m that represents the Glacial Lake Carcross. Permanent glacier sheets are still present on high peaks in the Mount Skukum area. As the glacier receded, more of the mountains became exposed and more land became habituated to numerous different creatures. Perhaps this is when legends of the Mountain Man began.

“High mountains in general and the animals who inhabit

them should always be approached with caution. For the Tagish and Inland Tlingit, the underlying idea seems to be that there is a powerful Yek – the “owner” or “master” of mountains and rocks – called “Mountain Man”. He is in charge of the weather in high places and of the principal inhabitants such as pikas, groundhogs, mountain goats, mountain sheep, and grizzly bears. Although he once married an Indian girl, Mountain Man is not well disposed to humans, hence elaborate precautions must be taken by those who hunt or travel in his domain”

7100 years ago, people were living in the floodplains of Glacial Lake Carcross at an elevation of 790 m, and using the resources around them. Scientists say that this lake was blocked by stagnant ice masses at Annie and Lewes Lakes and flowed into the Yukon River to the north through the Watson and Wheaton valleys. As the lake drained, numerous shoreline markings show up between 825 m and 730 m. It also left behind an impressive amount of smaller lakes and glacial silt deposits.

1500 years ago, the people of this land were moving from one seasonal hunting/gathering place to the next. A soil chemistry analysis of an Annie Lake archaeological site suggests that this was a time of higher rainfall than we have today.

1250 years ago, the majority of the C/TFN TT was covered with a thin layer of ash from a volcanic eruption near the headwaters of the White River. This event is considered one of the largest volcanic explosions the world has seen over the past 10,000 years. Some of our areas were not affected by this volcano at all, while further inland, they were devastated by ash more than a metre thick. The ash would have killed many plants and animals and forced people to move to better areas to accommodate their subsistence lifestyle.

Mammoths were last known to be in the Yukon approximately 10,000 years ago. Highway reconstruction workers found fragments of a mammoth tusk 15 feet below the surface on the Tagish road during the 2004 construction season. Bison were last known to be in the Cowley Lake area approximately 900 years ago. Caribou roamed throughout this area in great numbers 300 years ago.

The land has provided for the people for as far back as anyone can remember. It has seen many changes over time. The landscape has changed and the creatures that have walked over it have changed, but the spirit of this country has not. It is alive and dynamic. It is one of the most healing places on the planet. The pulse and energy of the land and its resources can be felt by one who is in rhythm with nature. It's food and medicine is free and plentiful. As stewards of this land, we have a responsibility to see that future generations have access to the same blessings.

The lands of the Carcross/Tagish First Nation TT (C/TFN TT) are a mix of rugged snow-capped coastal mountains, luscious high plateaus, bountiful lowlands, and a small desert. All of this land is rich with plants and animals at least 150, many not seen in other parts of the World. The people of this land had a network of trails that follow the

valleys or go from one headwater to the next. Like the people of long ago, we value our relationship with the land and its resources as much as we value the knowledge of our Ancestors. Our Ancestors taught that maintaining a healthy relationship with the land and its creatures ensures survival for all.

Most of our stories are about travelling, about exploring new lands, or revisiting lands not visited for years. Tagish oral traditions point to honouring Athabaskan ties, including recognizing relatives and shared land base as far west as Southern Tutchone country, as far north as Big Salmon River, as far east as Pelly Banks area in Kaska country, and as far south as the Stikine highlands in Tahltan country.

Tagish oral traditions also point to trade and intermarriage with the coastal Tlingit including the Taku Tlingit to the Southeast, Chilkoot Tlingit to the south and the Chilkat Tlingit to the south-southwest. This shared land underwent changes due to historical Tlingit wars and payments for debts of a serious nature between Clans.

Traditionally, specific Clans were said to be “owners” of certain areas. “Ownership” is translated into “more responsibility”, more of a stewardship role, than rights to the land. For example, Dakl’aweidí are said to “own” all those lands and resources around Tagish while Deisheetaan are said to “own” of all the country from Carcross to the south. The Dakl’aweidí stewardship used to include land almost to coastal waters in the Atlin area but the stewardship of these lands were transferred to the Yen Yeidí in payment of a blood feud. Having a responsibility for certain areas of land did not mean that Clan members were the only ones who could use that particular area. Other Clans were entitled to use the land, and harvest its resources, in a traditional manner.

While C/TFN considers its land to be without borders, British Columbia, Alaska, and Yukon also claim portions of these lands. Modern times have the C/TFN and neighbouring Yukon First Nations’ Traditional Territories defined by the Umbrella Final Agreement (UFA). C/TFN’s new “TT” is approximately 10,768.02 sq. ha (4,157.5558 square miles) in size. C/TFN is a member of the Dakh Ka Tlingit Tribal Council, which is approximately 53,990.6 sq km (20,845.89 sq miles) and includes the lands and people of the Teslin Tlingit to the east and the Taku Tlingit to the southeast.

Our movements over the land have increased or decreased as changes happened in our working patterns. The people of this land have gone from living a nomadic family camp subsistence lifestyle, to trading and, to trapping, to packing over the Chilkoot Pass, working on the steam boats and railroads, to working for government, and now are attempting to develop a sustainable geo-tourism industry. The majority of people live in the small communities of Carcross, Tagish, Annie Lake, Marsh Lake, and Whitehorse. The Alaska Highway, built in 1942 bought huge changes to the land, as did the building of the Tagish road, South Klondike Highway, Annie Lake road, and the Atlin highway. Regardless of these changes, the people of these lands understand they all have a special and undeniable responsibility to protect and manage the land and its resources in a sustainable manner. Co-management of land and resources is a traditional practice.

Section 2.2: The Water

“Water Man was the husband of the mysterious Water Lady once met by the legendary Beaver Man. According to the Tagish and Inland Tlingit, however, he is in charge of all bodies of water and of water-dwelling animals and is thus a kind of counterpart of Mountain Man. He too seems to be potentially malevolent”¹.

The water in the C/TFN TT is generally unpolluted and the lakes are fed from the snow-capped coastal mountains and glacial fjords to the south and southwest. The main lakes are considered to be the Tagish, Bennett, Marsh, Kusawa, and Tutshi Lakes. As the headwaters, these lakes drain into the mighty Yukon River. There are many other lakes in the C/TFN TT, which include, but are not limited to Nares, Annie, Rose, Primrose, Takhini, Alligator, Nelson, Little Atlin, Tarfu, Snafu, Squanga, Delayee, Bryde, Holman, Edgar, Summit, Crater, and Lindeman Lakes.

The main rivers within the C/TFN TT include the Wheaton, Watson, and Lewes Rivers. Other rivers include, but are not limited to Tagish, Lubbock, Wann, Kusawa, Holman, Primrose, Flemer, Nelson, and Tutshi Rivers. Both the Tagish and Inland Tlingit believe that each major river has a personality and powers of its own. Those that do not belong to the sib(*Clan*) claiming a particular river must be very respectful in their behaviour while travelling on it. They are not to make loud noises or make disrespectful remarks about the water while travelling on it.

Lewis Lake near Carcross was accidentally drained during construction of the WP & YR causing a tremendous flood (1899). The lake level was lowered 70 feet. Muddy waters stained the headwater lakes all the way to Tagish police post. The Watson River valley was covered in mud from Lewis Lake to Lake Bennett. That was not the only flood in our history though. There are legends that speak of a period of time, after the world was created and after people and animals were on earth, when there was a tremendous flood. The remains of rafts on which the people tried to survive are said to be scattered throughout mountain tops of southern Yukon, including Table Mountain beside Kusawa Lake, Jubilee Mountain beside Marsh Lake, Three Aces on Teslin Lake, and the southern Tutchone tell of one near the Alsek River called Big Mountain.

The groundwater supply in Carcross has a foul smell and taste; it was tested in the mid 1980s. The tests showed that arsenic, a naturally occurring poisonous element, was in the water at a level close to being considered unsafe. As a result, the town decided that they would be getting their drinking water from an intake in Bennett Lake. The groundwater supply in Tagish suffered a similar fate and as a result, water had to be delivered from the Carcross intake station.

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Section 2.3: The Air

When you breathe, your lungs fill with the most necessary of elements, oxygen. The air in the C/TFN TT is pristine, pure and natural, and the people of this land want to keep it that way.

Many areas of the C/TFN TT experience wind, and in several areas, high winds can come up quite suddenly, making travel on mountains and by water dangerous, such as Windy Arm. Elders describe the following wind directions as being important: the southeast, the south, the southwest, and north. They believe that a south wind usually changes to north, and a northeast wind to south. South winds are the most desired since they bring good weather.

Thunderbird is thought to be responsible for severe thunderstorms which are rare, but do happen sometimes in the summer. These are usually followed by forest fires ignited by lightning. Most severe weather incidences were thought to occur as a result of a human act of disrespect to another spirit in the universe. Some weather was tied to certain animals, for example, the big flakes of spring snow storms accompany the egg-laying of the camp robber or Canada Jay.

C/TFN TT is almost entirely within the Southwest Yukon climatic zone. The temperature and precipitation throughout the C/TFN TT varies depending on what direction the wind in the valley you are in is blowing, how big the nearest body of water is, and the elevation of the place in question. For example, the east-west direction of the Wheaton Valley protects its inhabitants from the prevailing north-south winter winds, whereas both Carcross and Tagish get a lot more winter wind. On the other hand, temperatures in the Wheaton valley tend to feel colder although there is less wind chill factor. Considered to be sub arctic in nature, the climate is generally more moderate than most other areas of Yukon. This is likely due to the relative closeness of the Pacific Ocean, which allows for more frequent mid-winter mild spells. Precipitation in the area is quite low in comparison to what it was in the past. Due to the rain shadow effect of the Coast Mountains, there is less than 200 mm of precipitation a year at Carcross.

Forest fire smoke, wood stove smoke and vehicle emissions are modern air pollutants. Other than these factors, you can go to any area of the Carcross/Tagish TT and fill your lungs with the one of the most necessary of human elements, oxygen. The people of this area would like to keep it as pristine as possible so that future generations will have the same opportunity to breathe this cool, crisp, air.

Section 2.4: The Creatures

Animal Mother is a powerful creator of all the animals. She is a sort of superior animal “owner” although she is not an animal spirit, or Yek. The Yek is immortal and the directing force in each creature. Animal Mother laid down certain rules for the proper way to treat her animal children. She has told the humans how to treat the dead bodies of

animals so that after the animal spirit gives it's body for humans to survive, the Yek can travel "home" to the animal world and return to earth at a later time to a new animal body, and the cycle continues, but only if their bodies are treated right. She is emphatic that no game animals are to be hunted just for their skins, for if their meat is not also used, her children will come to know "suffering". It is not good to insult or say wicked things about any creature that flies above the ground, travels on the ground or under it, or swims in the water. Because animals are endowed with spirits and are potential granters of good or evil, they are always to be respected, and never to be ignored. Through ceremony and ritual, the successful hunter both woos and desires to gain or regain the favour or goodwill of the Yek of the animal he pursues. He may also acquire an animal Yek to act as his own special "spirit helper" or "doctor".

The three major food animals traditionally were caribou, dall sheep, and moose. In the old days, the mountains were black and moving with caribou coming down and crossing Nares River. Much of our culture depended on caribou for food, clothing, bone utensils, sinew thread and light/heat. Our yearly rounds of hunting mainly depended on the caribou, which was dried and stored in caches along the normal routes. The cause of each feast or famine was most likely connected to whether or not there was caribou. The Southern Lakes Caribou Herd range covers the C/TFN TT. As woodland caribou, they do not form big herds nor do they make wide-ranging migrations, like the Porcupine Caribou Herd in northern Yukon. The Southern Lakes caribou herd spends most of the year in smaller groups that move between the boreal forest and open mountain ranges. Caribou generally can be found in alpine areas in the summer. That is getting harder to do as the herd shares its range with over 24,000 people in 4 communities, thousands of dogs, hundreds of snowmobiles, 6 highways, and a maze of trails and secondary roads.

Caribou are the only ones in the deer family where both the male and female have antlers, of which no two antlers are alike. A warm, hollow-haired coat that protects the caribou from extreme temperatures covers their compact body, including their muzzle, tail, and feet. The large feet of the caribou can act as snowshoes and helps the animal to stay on top of soft snow. Their broad, sharp-edged hooves easily break and clear the snow when their great sense of smell tells them that their favourite food, lichen, is below the snow. During the summer, they feed on grasses, sedges, and willows. In autumn, they enjoy a special treat of mushrooms.

The Circle Of Life

Red stands for blood, blood is life. The blood of the caribou is a part of the circle of life. If this circle is broken and we let the caribou die, all that will be left will be the antlers, the black antlers of death. And only the spirit of the caribou will be left to wander our lands.

The Carcross caribou is in danger of extinction. We indeed need to be together today for our children tomorrow. Let's each do our part to bring back the caribou.

Dall sheep are considered to be high dwelling animals and were under the protection of the Mountain Man. The white sheep blend in with the snow-covered mountain environment that they favour. In the Animal Mother story, Animal Mother removed the

teeth from sheep's mouth, but told him to keep his horns permanently. Both the sheep and goat managed to stay on the swing, no matter how high they were bounced. Finally, both animals jumped into the rocky bluffs – hence both are suited for the dizzy heights at which they have lived ever after.

Sheep were another source of meat, clothing, blankets, bone utensils, and sinew, although they were always more scarce, and harder to harvest. Sheep meat is excellent eating, the favored parts being liver, heart, kidneys, stomach fat, guts, eyes, hindquarter steaks, brisket, ribs, and head. Sheep sinew is prized for quality snowshoe filling.

Wind-swept, south-facing slopes at low elevations are typical sheep range, and sheep spend up to nine months there. Dall sheep usually stick to open grasslands above the treeline, and must have scree slopes and broken cliffs nearby for escape routes and for spring lambing grounds. Mineral licks, a good winter range high in the mountains and safe migration routes are vital. Since sheep are grazers, they need to get at grasses and other favorite plants buried by winter snowfalls. They will dig in snow up to 30 cm deep, but rely on high mountain winds to sweep the slopes clear of deeper snow. If ewes do not get enough food energy during the winter, they will not produce lambs in the spring, and that would have a serious effect on the yearly sheep population. Dall sheep are high strung, and use the same migration routes and seasonal feeding grounds generation after generation. They are known to abandon an ancient use area because of new noise disturbances, such as mining exploration work. Once they leave their rugged mountain landscape, they become vulnerable to their natural predators wolves, coyotes and grizzlies. Dall sheep are only found in Canada's northwest and Alaska. Their age can be counted by the number of rings in their horns. Their hooves are dish-shaped with roughened pads that cling to cliff edges and broken ledges. They were hunted with bow and arrow, driven into corral fences made of brush or stone, and snared with rawhide snares in the same manner as caribou and moose. Grey Ridge is, at present, only open to bow hunting of sheep.

Estimates of the number of snares set in a given fence vary from 15 to 150. The usual number seems to have been 20 to 30. The snares were made of babiche, lines of semi-tanned caribou or moose. The hide from the neck of a caribou is considered the strongest and longest lasting. Men either twisted or braided 8, 12, 18 or even 24 lengths of the wet line to make a cable about half an inch thick. While still damp, this was stretched between two trees. Then a sizable third tree was felled upon it or large logs were laid on it as a weight. After the rope had dried for a week the hunter inspected it. A single broken strand meant that the whole job had to be redone. If the cable was perfect, it was worked into a noose by means of a double slip knot, the ends of which were spliced back into the cable. In order to accommodate the sweeping antlers of the animals, the diameter of the noose had to reach from finger tip to finger tip of a grown man's out spread arms. When set into the fence opening, the bottom of the loop was about three feet from the ground. Bunches of

dried grass were used to tie the noose to willow sticks at the sides so that “wind would tale the circle away.” The snare itself was carefully rubbed with dirt and grass to obliterate the smell of human hands. Once set, the snare was not touched. A heavy drag pole was attached to the end of the line and this was set in the brush above the snare so that it drooped on the animals back as soon as it touched the snare, frightening it into a run. The animal then charged about in the underbrush until it finally became hopelessly entangled and exhausted. The same kind of snares might also be set singly in animal trails, especially around the salt licks which moose visit regularly in the morning and evening in June and July until driven off by increasing numbers of flies. In the summertime especially, men had to visit the snares early every morning, because the animals caught in them died by choking: “Then wind inside him can’t get out. It’s too hot, and he rots.” But in the dead of winter a man might visit his snares only every other day, because the extreme cold helped preserve the animals. A single detachable antler arrowhead was sufficient to kill a bull moose since the barbs worked it further and further into the flesh and caused internal bleeding².

Moose are acknowledged as being the largest and most important member of the deer family. Weighing an average of 700 kg (1,543 pound), having long legs with powerful front hooves, a great sense of smell and excellent hearing does not protect the moose entirely, but it helps. Grizzlies, wolves, humans, and black bears all depend on the moose for food energy to survive the long winter months. Wolverines, coyotes, red foxes, lynx, bugs, and ravens clean up whatever is left of a moose after being killed by wolves or bears. YTG’s Renewable Resources department statistics say “in the southwest Yukon, between Teslin and Haines Junction, it is estimated that grizzlies kill more than 900 moose per year, wolves take an additional 600. The average annual harvest by non-Indian hunters in this area is 166 moose. The total moose population for the region is estimated to be about 4,700”. Moose were in a serious decline in the early 1900s and again in the 1980s.

Moose are found at treeline in the sub alpine shrub zone, recent burn areas, and along waterways with connecting marshes, ponds and winding streams such as is found in the C/TFN TT. The moose can eat up to 20 kg of twigs leaves, shrubs and other land and water plants. They have a large snout with muscles that close the nostrils when the moose puts his head under water to eat yellow pond lilies in late spring through the summer.

Caribou, sheep, and moose are highly valued, not only as daily food, but also as being perfect for feasting and for meeting special gifting obligations. The people must always show respect for the animal Yek, who will be pleased by the show of respect and will choose to continue the cycle as discussed earlier. The first caribou or moose killed each year, by anyone of the village, is especially honoured. A boy begins to become a man

when he kills his first big game. The meat of his first kill must be given to his father's people as a priority. The rest of the village will get meat from the youth's first kill after his father's people have been gifted appropriately. The young hunter has to prepare for the kill in a reverent manner prior to the kill. If the Yek of the animal should desire to give his body to the young man, he is responsible for having a ceremony of appreciation to the Yek before he begins to skin and cut the animal himself. In the old days, when these acts had been completed he would be given a sinew garter wound with swans down to wear until the end of the hunting season. This would be like an announcement that the young man has made the step into adulthood. Throughout his life, the young man and the people of his TT will have a respect for, and place a high value on, the relationship between all creatures and humans in the C/TFN TT.

2

The following creature families form part of that relationship.

Amphibian Family – spotted frogs, wood frogs, and boreal toads,

Bear Family – black bear and grizzly bear

Beaver Family – Beaver

Bird family – Canada, trumpeter and tundra swans, northern pintail, mallard, canvasback, common eider, oldsquaw, greater and lesser scaup ducks, brant and snow geese, rock & willow ptarmigan, snow birds, great grey and short-eared owls, chickadee, spruce hens & willow grouse, loon, cherry “red” bird, peregrine falcon, bohemian waxwing, sparrow, golden eagle, bald eagles, raven, seagull, kingfisher, snipe, camp robber, and the little brown bat

Cat family – lynx, cougar

Deer family – woodland caribou, dall sheep, Yukon moose, mule deer, and mountain goat

Dog Family – coyote, wolf, red fox, cross fox, silver fox

Fish Family – Rainbow Trout, Arctic Grayling, Pike, Fresh Water Herring (Cisco), Burbot, Inconnu, Kokanee, Whitefish, Chinook and historically, chum salmon

Human Family – Red, black, yellow, and white races of man, and all mixtures from them

Insect Family – Mosquitoes, spiders, ants, flying ants, blow flies, bot flies, black flies, woodworms, ice worms, hornets, bees, lady bugs, lice, honey bees, bloodsuckers, wasps, caterpillars, and butterflies

Pika family – pika

Porcupine Family – Porcupine

Rabbit family – snowshoe hare

Rodent family – muskrat, deer mouse, voles, jumping mice, packrats, shrew

Squirrel Family – chipmunk, northern flying squirrel, hoary marmot, groundhogs/whistlers, gophers (red & black), and red squirrel

Weasel Family – wolverine, otter, marten, ermine, weasel, and mink

*Note: This list is not complete

The most important point in regards to the human relationship with animals is that the Ancestors of this land recognized animals as beings with powers that often seem to be far greater than their own. Animals, birds and insects are highly significant inhabitants of the earth. Encounters with them are often as important, and sometimes even more important, than are meetings with other human beings.

If the modern people of this land want to live here in harmony with creation, they must find ways of coming to terms with the powerful co-inhabitants of the earth. Over-hunting and invasion of humans and their latest transport vehicles are having a serious effect on the critical habitat areas of many important creatures. There is ever increasing development in the region. Although the Southern Lakes Caribou Recovery Program had reported the population of caribou are climbing and becoming healthier, they quickly noted that to ensure a secure future for the caribou, not only must the animals themselves be protected right now, but their long-term needs for habitat must be considered in land use planning as well. This is true for all creatures within the C/TFN TT.

Section 2.5: The Plants

Soon after crow created the land, he created plants. It is not uncommon for a plant offering to be made at feasts and ceremonies, such as when feeding the spirits at funeral Potlatches or when harvesting animals or plants. Plants have always been beneficial to the creatures they provide food for, and in the case of humans, plants have also been used as medicines, fuel, soft padding, weapons, tools, utensils, fibres for nets and linens, and shelter. Plants too, are thought of having a spiritual side to them. It is not acceptable to treat plants with dishonour or they will choose not to give the best of itself to the one who harvests it. Berry plants, for instance, will choose to not grow back for a long time, if ever, if a disrespectful harvester carelessly breaks the branches. An even more dishonourable act would be to pull the whole berry plant out by its roots.

Traditionally, men harvested animals by hunting in areas where plants that were favourable to the animal grew. For example, a moose is likely to be found in a jackpine stand or in a swampy area lush with his favourite treat, yellow pond lilies. Sheep are known to be higher than the treeline, which in the C/TFN TT, is approximately 850 m. Women traditionally harvested plants where their men were harvesting animals. For example, a woman would most likely be harvesting bear roots in the spring as her husband hunted beaver.

Women often harvest plants in groups, such as bear root, sage, wild onion, and sap. Whole families would move to a particularly bountiful harvesting area to pick a variety of berries and perhaps some medicinal plants while they were there. Always, they were careful not to over harvest or bring harm to the plant. All land types, from mountains to marshy valleys have beneficial plants. Forest fires devastate an area about once every 80 to 200 years, but all plants and creatures adapt to the changes it brings. Throughout his life, a young woman and the people of her TT will have a respect for, and place a high value on, the relationship between all plants and creatures in the C/TFN TT.

The following plant families form part of that relationship.

Berries: Blueberries, raspberries, strawberries, soap berries, highbush cranberry, low bush cranberry, highbush current, stoneberry, mossberry, thimbleberry, huckleberry, Saskatoon berry, arctic raspberry, cloudberry and rosehips.

Herbs: wild sage, lousewort

Trees: White spruce, lodgepole pine, alder, aspen spruce, and balsam poplar

Medicinal plants: Wild celery, eye medicine moss, wild rhubarb (subject requires its own focus)

Mosses: caribou moss, tree moss,

Mushrooms: Puff Balls, squirrel food

Root plants: bear root, skookum root, water lily

Shrubs: Birch willow, Hudson's Bay tea

Weed plants: fireweed, beach weed,

*Note: This list is not complete

Section 2.6 – Seasonal Cycles

All of creation is constantly changing. The only thing that does not change is the fact that change happens in cycles, or cycles of cycles. There is always a beginning and there is always an end. There is always a coming together and there is always a coming apart. There is always new and there is always old. Change happens to minerals, plants, animals, and humans. As humans, we are born from the spirit world, live our lives, die, and re-enter the spirit world. Like the change in seasons, each age or stage in life brings new joys, new opportunities, and new responsibilities. Life cycles that bring about hormonal and psychological changes affect both men and women during their puberty and menopause years. There are no “accidents” in how humans and animals move through their life cycles. For example, it is no accident that 80 – 90% of all caribou cows give birth to a single calf within the first two weeks of every June.

Spring is a time of birth, rebirth, innocence and learning. The world is full of the sounds of nature as large flocks of white swans arrive before the snow has left the lakes. It is not long before other waterfowl begin to arrive. It is said that there are approximately 34 species of swans, geese, and ducks that spend an important part of their annual cycle in Yukon. Harvesting begins for beaver, muskrats, and gophers. Fresh water net fishing of whitefish is undertaken and herring are laying their eggs. Amphibians emerge and migrate to traditional breeding ponds. Delicacies such as seagull eggs and new plant sprouts are gathered and enjoyed. Up in the mountains, the goats begin shedding their long wool, and sheep visit their usual mineral licks for a few days or weeks. The steep cliffs known as the lambing grounds become home to pregnant ewes in May and early June. After three or four weeks, when all the lambs are born, mother and child climb to their summer range. Caribou cows shed their antlers prior to giving birth in early June. Caribou calves are far more vulnerable than lambs due to the increased amount of predators in their natural habitat. While both lambs and calves have to be wary of eagles, it is estimated that half of all newborn caribou calves fall victim in their first year to wolves and grizzly bears too.

Summer is a time of youth, of love, loyalty, sensitivity and of the physical body. Animals throughout time have enjoyed summer and all that it brings. The mountain goat's long winter coat is now completely shed, leaving behind a beautiful camouflage short summer coat. After calving time, caribou bulls and those not bearing young catch up with the cows and their offspring. All caribou are spending as much time hunting for high-quality food to build up their strength for the coming winter. Salmon begin the end of their life cycle by returning to their place of birth to spawn and begin a new life cycle before dying and ending a life cycle.

Humans use these same caribou and salmon to enhance their own life cycle, and annual tasks are eagerly anticipated. Drying racks and/or caches are constructed, nets fixed, and tools sharpened and prepared.

Fall is a time of adulthood, of spiritual awareness, of going within, of perseverance and of connection. It is a time of dreams, of deep inner thoughts, and of a deeper respect for Elders. Fall is the time of harvesting for the winter ahead. There is meat and fish to be hunted/fished and dried, berries to be picked and preserved, and medicine plants to be gathered. Hunting began for groundhogs, moose, caribou, and sheep. August was best for sheep hunting as that is when the meat is at its prime. September is when caribou meat is at its prime. It is in late fall that the necks of the bulls swell to twice their normal size despite the fact that they almost stop eating. That and their cantankerous mood and willingness to fight with each other (to establish dominance and earn the right to breed) are signals the rutting season has begun. This is one of nature's ways of ensuring the survival of a species; the embryos growing within the mated cows have the DNA of the herd's largest and fittest bulls.

Winter is a time of snow-capped mountains that remind us of white-haired Elders. Known for their insight and ability to analyze and to integrate all known things, Elders have gained a capacity to see 'the big picture', to predict, to calculate, to criticize, to remember, to find the middle way, the common ground. Elders are advocates for justice. Elder years are a time of thinking, understanding, problem solving, interpreting, of completion and fulfilment. Precious time thinking about, or acting on, the importance of family is a common occurrence.

Families have gathered in small groups during the winter to spend more time sharing stories and laughing with their Elders for centuries. Treasured for their knowledge and the vast amounts of interesting life experiences, Grandparents told stories that span decades in their lifetime and centuries earlier in their Ancestors' lifetime. Stories and the promise of them often made winter chores lighter.

Winter chores included having young men sent to get meat from caches, or if there was a fresh kill of moose or caribou, the whole camp would have to move closer to the site. In early winter, caribou feed among the trees, then move out into the open to rest and ruminate in a place where they can see predators, such as wolves, coming from a safe distance. Adult bulls lose their antlers at this time so running away is their primary form of defence. Adult cows keep their antlers until calving time. During the coldest, darkest, part of winter, the best feeding spots available to the caribou species are given to the pregnant cows; they use their antlers to defend their right to reserve the highest nutrient rich food for the foetuses inside them.

While other animals (such as amphibians and bears) are hibernating, or migrating (such as waterfowl) or both (like bats), the mountain goat is either sedentary or in full swing. November and December is the mountain goat mating season. Like other ungulates, the males compete as they try to establish dominance with other males for the right to breed with the 'in season' females. Unlike other horned or antlered ungulates, the male mountain goat does not butt heads. Their method of attack is to aim for the hindquarter or belly of their opponent. While it is more likely that two males fake fight, it is known

that they can pierce internal organs and to inflict mortal wounds. The mountain goat's thick winter coat provides insulation to the animal whose survival strategy is to move as little as possible, almost like a dormant state, which rations their stored food energy. The mating season, while being an active time of the annual cycle, is the only season that a male mountain goat dominates a female. All other times, the females use their horns to keep the males in line. Mountain goats follow a matriarchal social order.

Cycles are not restricted to the physical body or to the seasons. The planets and the universe are in their own cycles of cycles. The energy of known creation connects everything to everything else. We are a part of Creation and therefore a part of the universal energy. Each cycle has its own teachings and responsibilities. In order to survive, we must take responsibility to find the cycles that allow us to be the most in balance we can be or that prevent us from achieving that higher state of being.

Summary – Mother Nature...“All our relations”

We, as our Ancestors have for centuries before us, see earth as our mother. This belief is not a romantic or sentimental concept, but a vital part of lives. All of the creations of Mother Nature plants, birds, fish, animals, insects, all things as well as the water, air and land are our relations. They are a part of our extended family. We believe that we are shaped and guided by being part of the air, land, water, plants, and animals. We depend on them for survival. Ultimately, Mother Nature is our greatest teacher. She shows us how all things are connected and interdependent. She enforces rules needed to keep the balance in all things connected within the 'web of life'. Rules such as the relationship with prey must be kept harmonious and in balance for both to survive. The energy of the universe must be understood and respected. Our responsibilities must not only be acknowledged, but also diligently honoured.

We must be responsible in all areas of our life. When harvesting, for example, we must take only what we need and we must do it only if it is done in a good way. We must be grateful for our success and humble that our efforts helped bring about the success. We must never take these gifts of survival for granted. We must offer prayers of thanks to the spirit and Ancestors of the prey or to the plants that provide food and medicine. We must share what we harvest. All of these things are essential parts of being responsible for helping to keep the balance within Mother Nature.

PART THREE: OUR BELIEFS

Section 3.1: Our history

While there are differences, the important aspects of our Tagish Athabascan and coastal Tlingit history and independent cultures are similar. Knowledge, honesty, integrity, courage, respect, selflessness, compassion, and honour were highly valued. Humour remains an integral aspect of relationships between all ages. Responsibility was taught at an early age. Sharing became a natural part of who we are because it was role modelled in so many different ways throughout the community. We were diligent in creating innovative ways to deal with what life had in store for us. Most importantly, both Tagish and Tlingit Ancestors were loyal and devoted to the well-being of relationships within their family, matriarchal Clans, community, nation, and trading partners, and this all translated into the creation of a reciprocal society.

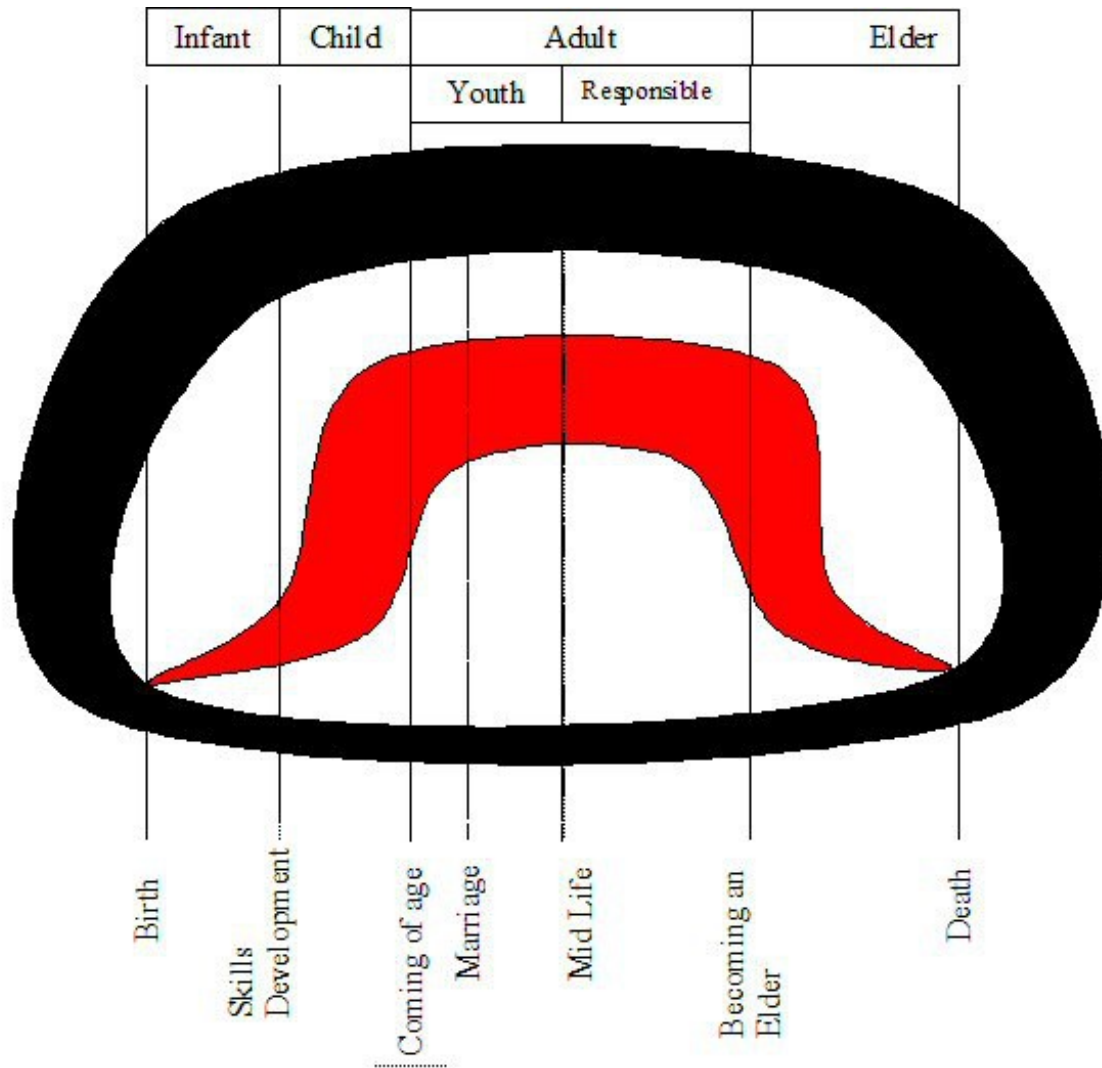
A historical timeline revealing the important events in our shared history is set out in Appendix A. This historical timeline highlights the historical events that had an affect on our Ancestors, and therefore, an affect on the present day people of the Carcross/Tagish First Nation. It covers both scientific evolutionary and traditional creationism theories. We honour our Tagish and our Tlingit ancestry by our Constitution, governing systems, our Books of Law, and by our Elder's Statement. We will always honour innovative thinking to help us deal with what life deals us. Our Tagish and our Tlingit Ancestors continue to help us; it is up to us to open ourselves up to the wisdom of their teachings.

Section 3.2: Our Relationships

Throughout history, our relationships have provided us with all that is important; physical, spiritual, mental, emotional stimulation and support. Relationships are fundamentally important to our species and are integral to personal growth and development. Relationships within the human family come in four important age categories, including children, youth, adults, and Elders. Each brings us different wisdom, gifts, and responsibilities.

Life begins at conception and ends at the headstone/memorial Potlatch a year after the death of the body. The seven stages of life between those two stages are birth, skills development, coming of age, marriage, midlife, becoming an Elder, and death. From a coastal perspective, the following is an ovoid with a "U" inside, and it can be used as a picture of those nine stages.

It is said that the ovoid is like the spirit world that is all around us. We are spiritual beings and are always immersed in the spirit world. Like a baby in the womb of the mother, we are a part of this world but often are unaware of the world around us. The red U is the road or path of life. Every person walks this road and passes through the four ages.



During pregnancy, our women continued their normal hardworking lives: constantly on the move, and responsible for taking down, moving, and setting up their camps, cooking, gathering, and generally making sure their family’s health and wellness needs were met. They were strict in ensuring their thoughts and energies were positive and energetic in nature to ensure the unborn child took on the valuable traits into their lives after birth.

In childbirth, they relied on the practical experience of older women and the stories and traditions that related to birth and newborn children. We move from birth into infancy where we develop motor skills. We learn to talk, walk, and form our patterns of life. This is the foundation stone upon which we will build our lives. Children had many teachers, people from their family, Clan, and community. The stories told, the examples of how those around the children conduct themselves become the template of who the children will become.

Fathers, uncles and grandfathers taught young boys the skills they needed to be good trackers and hunters. Mothers and aunts taught girls how to prepare and preserve food, sew and help make the many things needed to travel and live on the land. On the first day of school or when the child(ren) go to auntie or uncles to begin acquiring skills marks the transition to childhood. Children learn the skills needed to maintain and support family and new life. When children are older, and are able and ready to generate and carry new life, this is the time considered to be when the person is moving into adulthood.

During the first part of adulthood or in our youthfulness, we tend to prove ourselves. How much can I learn? How fast can I go? How long can I endure? At this stage, a person can be frivolous with life. As we approach mid life, when we begin to look towards becoming an Elder and death, we do not have to prove who we are and we become more responsible. This is generally when a person is asked to take on responsible positions for our community and nations. We move into leadership roles. We serve our communities until our bodies begin to tire and we do not have the physical capabilities of climbing the mountain, pulling all-nighters and we naturally move into becoming an Elder. We have a wealth of experience and if we have acquired the knowledge, we are ready to become true teachers. Wisdom is made up from two things, knowledge and experience. When these are put together we become true teachers or Elders. We do not tell people what to do but rather advise the direction and affairs of those who seek guidance. Just as the babies that are close to the spirit world, the Elders are moving and preparing for the return to the spirit world. The babies and Elders are close; the Elders can shape the future generations by their stories and wisdom. When the spirit world calls, it is then time for us to move through death and the return.

The necessity to maintain healthy relationships has not deteriorated over time. Instead, the need has increased, as has the pressures and dangers to people of the four ages. During the gold rush stampede, building of the railroad, residential school years, building of the Alaska Highway, Klondike Highway, Tagish Highway, and Annie Lake Road, relationships within the Carcross/Tagish First Nation were changed forever. There were devastating impacts on the children, youth, adults, and Elders that are still felt today.

Our relationship with all of creation must be kept in balance. Global warming is showing us the effects of not having a balanced relationship with our environment. We cannot afford to relax our responsibility towards all of creation. The Elders have written of the intent of our people to honour our responsibility in perpetuity. It is called the “Elder’s Statement” and a copy of it holds opening place in this, our foundation book of laws.

Section 3.3: Our Cube

The Carcross/Tagish First Nation (C/TFN) relies on practices and beliefs in its governing systems that are encompassed within our notion of “the cube.” The cube melds two important concepts of First Nation culture that create a balanced perspective that informs the everyday practices, programs, and services of our governing processes. The first of these two foundational concepts acknowledge the four aspects of our nature (our physical, mental, emotional and spiritual selves) as told in the teachings of the Medicine Wheel. The second important concept acknowledges the four important age groups (child, youth, adult, Elder). When C/TFN melds these two fundamental concepts and weaves it through all departmental, program, and project planning, it becomes “the cube.” For example, C/TFN boards and committees spend energy in the four aspects by:

Spiritual: creating space for expressing, sharing spiritually, being aware of our connection to others and a larger purpose in life, seeking spirituality within all interactions, developing capacity for forgiveness and love, maintaining awareness of connection to all things.



Emotional: identifying feelings, expressing feelings in the best way possible and working through despair to hope, anger to peace, and fear to trust

Physical: listening to, seeing others; avoiding undue stress, coming to conflict rested, calm, collected, paying attention to body language be alert to sight, sound, touch, smell taking timely breaks to refresh, review and reassess

Mental: be open to new ideas, seek opportunities to improve relationships, separate problems from people; check my actions against my personal values, project positive outcomes, identify issues of shared concern and share information

The cube can be used as a planning tool for individuals as well. A Personal Plan, based on the cube concept, is used to help bring clarity to all areas of self. No human being is perfect. We are all a “work in progress” and will be for the rest of our lives. Creating a personal plan forces an individual to stop and think about what dreams they have, what steps are required to achieve those dreams, what potential roadblocks might be encountered along the journey of achieving those dreams, and what solutions or tools might be available so that those identified roadblocks cannot prevent those dreams from becoming reality.

It always comes back to the individual. All the help in the world will not change the negative outcome of a person who is not willing to make positive changes in their life. Creating a personal plan is a good tool to use when working towards making positive changes, and can be updated or changed as progress is made and goals are met. How to do it? Carry out the five steps of volition [will]. They are:

1. Set time aside to pay attention to just you and concentrate on defining what kind of life you want for yourself. This is the vision you have for you.

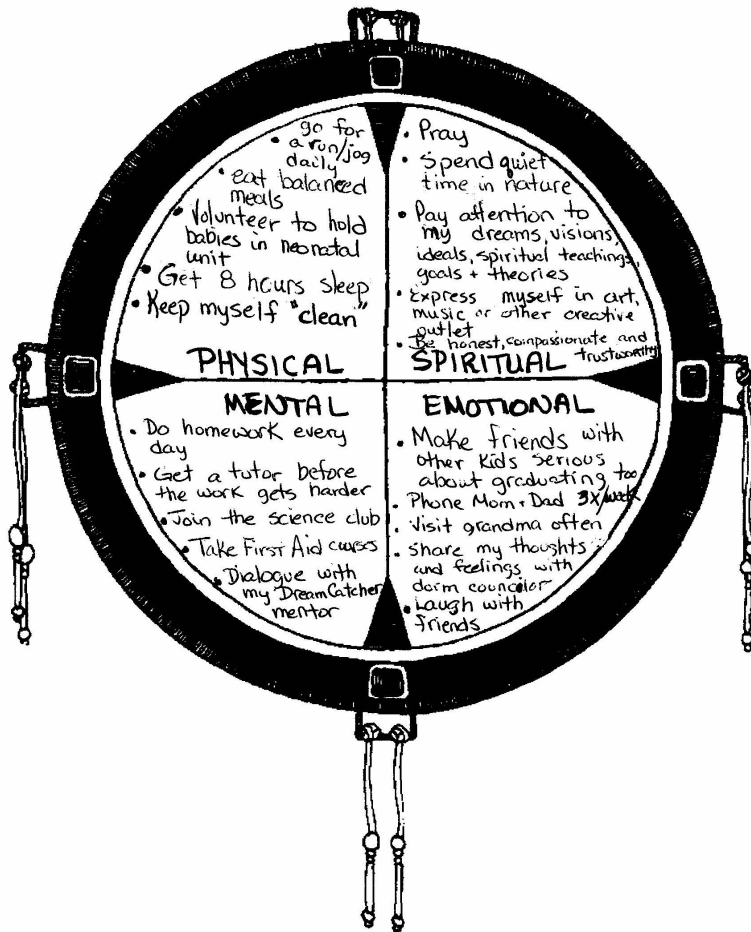
2. Set goals in the four aspects of self to help you achieve what you vision for yourself. Include relationships in the four age groups.
3. Exercise your volition/will and start putting your plan into action.
4. Perseverance is important. Do not give up. It will not always be easy but you will always be glad you did not give up.
5. Complete the actions required to realize your dreams, visions, and personal potential.

EXAMPLE

My Personal Plan

My goal: Graduate high school (in the city)

My action plan in each of the four aspects of my self for achieving my career goal: Neonatal Nurse



Section 3.4: Virtues/values for sustained life and the “good trail”

While our laws are set out under various topics, they are woven together by our stories and our virtues. Our laws all stem from the same virtues. Each law is merely a practical application of our stories and virtues to a specific situation. For example the virtue of respect that permeates our family laws, calling upon us to care for our families also permeates our laws about the land, calling upon us to care for the land.

Our stories and virtues constitute a holistic, unified system of expected behaviour. While our laws are broken down into separate parts, each part is supportive, reinforcing all other parts. Together, our laws, like our stories, constitute an integrated, holistic process for behaving in ways that give life and meaning to our virtues. The values that shape our laws, and guide our lives, nurture our capacity to gain and change in ways that bring us closer to our family, our community, and to our goal of being a healthier human being.

When our life, and the lives of our families, Clans and communities, follow these values, there is balance in our Nation. The results of the positive and balanced energy we spend on ourselves, on our families, our Clans and communities in the physical, spiritual, mental, and emotional aspect, is unity. Without balance, individuals, families, and communities suffer. With balance, all of our worlds prosper.

Our values are guides for walking the “good path”. They are not inflexible rules for precise behaviour, but aides in finding our way to the “good path”. Each day we will find our behaviour takes us off the “good path.” Understanding our values helps us move back to our own “good path”. These values call for us to work through, within ourselves, and with others, to find actions that give meaning to our values. These values do not tell us how to act, but how to understand our actions. Practicing them unconditionally is a daily struggle, but it is in the daily struggle to understand them inherently, that the values come alive. Gifts from the creator include our capacity to love, to be selfless, respectful, courageous, knowledgeable, compassionate, honest, and to honour our relationships with our integrity. These are our core values.

The core values flow from our stories, traditions, and practices. These virtues remain constant through all changes. When there are changes in our lives, in our families and communities, we are guided by virtues. This is an important way of honouring and respecting the teachings of our Ancestors. It is critically important that we act in ways that protect and nurture the well-being of ourselves, our families, our Clans, our communities, and the environment that give us life. These virtues define us, shape us, and give our lives meaning. They guided our Ancestors and will guide our future generations.

These virtues are demanding. We may fail to stay on the path these virtues call upon us to follow. When we stray, these virtues guide us back to the good way. We must courageously get back on the good path, and set back out on our journey with compassion for our humanness and the will to avoid choosing to stray in a similar situation in the future.

Virtues provide freedom from external influences. Self-worth is not something assigned by external sources but rather comes from an internal source that is connected to external sources and flows from our capacity to live in a good way. Freedom only exists for each person when rights are balanced with responsibilities and choice is balanced with conscience. Virtues free us from the destructive energies of anger, greed, attachment, violence, envy, dishonesty, prejudism, and hate. True freedom calls for respect of the rights of others. To violate the rights of any other to gain personal freedom misuses

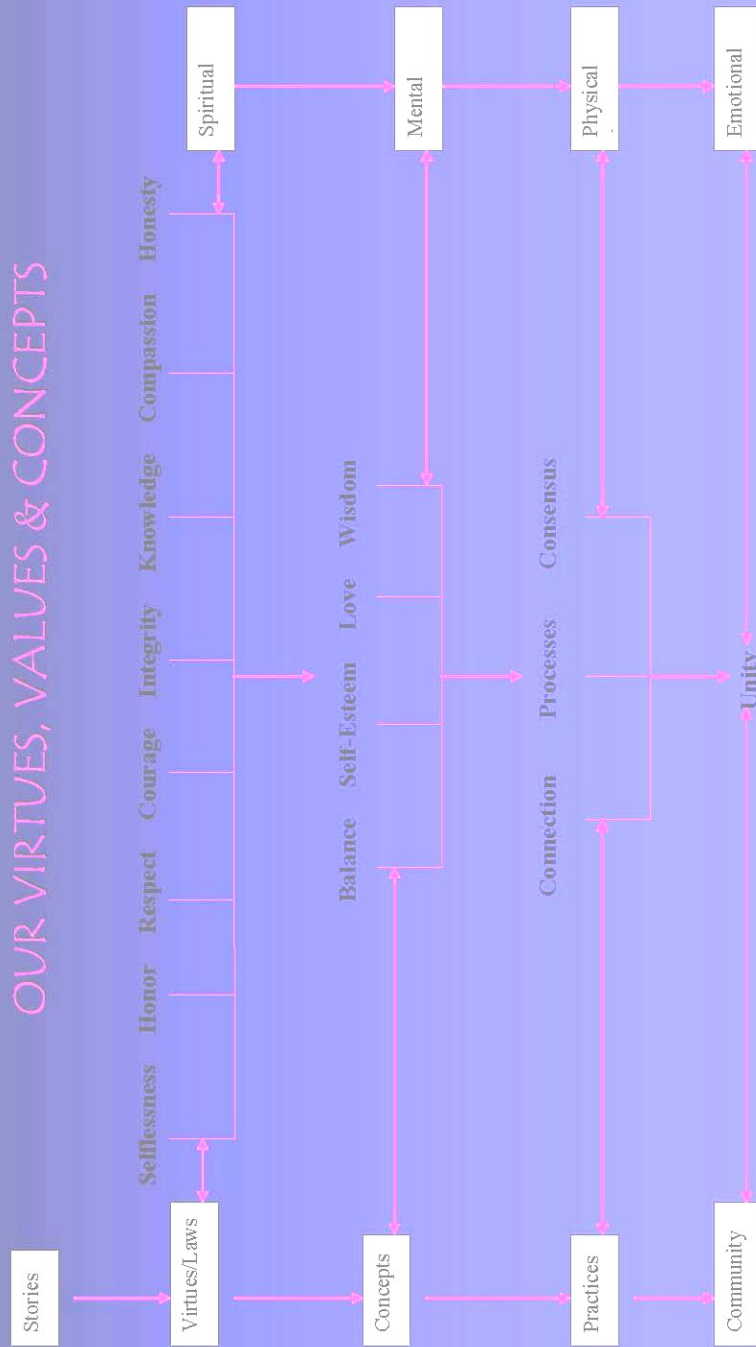
freedom. Undoubtedly, a misuse of freedom creates imbalance in the community.

Virtues also provide capacity to choose life in rhythm with the soul. Virtues help guide us to dignity and to value ourselves and all living things. They are not meant as an imposition on anyone, or anything, but to be offered as a way to draw out the best of all of us. Virtues raise awareness of core beliefs, generates an enabling environment for families and communities to share responsibility for peaceful co-existence and maximum opportunity for all to prosper. The purposes of values are to establish conditions to respect others, to live in harmony with respect for differences, to promote the well-being of individual, family, and community, to resolve differences in ways that build understanding to promote better relationships.

Ultimately, virtues/values are necessary for a sustained life and for taking the “good trail.” They are a source of happiness and a way to seek inner knowledge about our self.

Based on our traditional stories and practices the values\virtues, beliefs and concepts that constitute the foundation for all of our laws, practices and processes are summarized in the two following diagrams.

OUR VIRTUES, VALUES & CONCEPTS



Selflessness	Honour	Respect	Courage	Integrity	Knowledge	Compassion	Honesty
Sharing	Loyalty	Acceptance	Perseverance	Modesty	Creativity	Forgiveness	Truthfulness
Generous	Devotion	Diligence	Volition	Humility	Life Skills	Caring	Trust
Cooperation	Responsibility	Obedience	Sacrifice	Self-discipline	Curiosity	Empathy	Accountability
Service	Humour	Patience		Moderation	Gratitude	Kindness	

Section 3.4.1: Respect

When C/TFN Elders were asked to answer the question: What is respect? Their response was 'respect is to show honour, to show consideration and expressions of regard for people of all ages. We must respect all things, animals, minerals, plants, people, insects, birds, fish, air, water and the land. Must respect all people and not hurt anyone. If a Clan member hurts a person of another Clan then he/she, and their whole Clan, must make amends to the other person and their whole Clan'.

To be respectful, is to have an attitude of caring about people and treating each of them with dignity. 'Treat everyone how you want to be treated' is more than a suggestion passed down from those that have come before us. It is a fundamental principle of survival that comes from timeless wisdom. That is why it became a core law. Its importance crosses over into the food we eat, the materials we need for shelter, the water we drink, the land we walk on, and is a connection to the spiritual essence of our Ancestors.

Our people have seen many changes in lifestyle over the generations of time, but the importance of having respect for all of Creation has not. Customs change, the need for respect has not, nor will it. When Tagish Kwan lived alone on these lands, respect for self, family, moiety, nation, land, water, and animals was critical to our survival. When Tlingit ventured inland and formed relationships with the Tagish Kwan, they showed respect to all children, youth, adults, and Elders in their new homelands as a matter of honouring the teachings of their coastal Ancestors. Both Tagish and Tlingit cultures expressed their reverence for Creation as a daily part of their well-being.

Then, as now, being respectful means practicing virtues and values, on a daily basis, such as selflessness, honour, knowledge, compassion, courage, integrity, and honesty. Other virtues such as acceptance, obedience, patience, and diligence also form part of what being respectful means. If we do not practice these values, the essence of respect cannot be fully achieved.

Acceptance is allowing ones self to be willing to take other opinions or actions with a great deal of respect. Accepting other people's opinions can be difficult, especially if you are passionate about your own. Acceptance allows you to experience your feelings and to make decisions in which your feelings are not controlling you. To be able to see how other people think and act and how those can be incorporated into your own opinions is acceptance. It is important to live with acceptance, but not to allow others to force you to constantly change your views, opinions and actions for them. This form of practicing acceptance leads to a negative aspect of acceptance and others will take advantage of you.

Obedience to rules and laws will always be necessary. They are meant to guide and protect you on your journey throughout life. Obedience to rules and laws is being respectful to the reasons those rules and laws were created. It is listening to and ensuring your actions are positive in regards to others of authority, including parents, grandparents, teachers, supervisors, and to the laws of nature and man. Obedience is following the rules without having been told, not because you have to, but because you want to. It also means being obedient to your own instincts, and trusting that they too are guiding you to do what is right. It becomes a way of life to obey traditional guidelines, to watch what the signs are telling you. Community unity and balance is achieved when individuals concentrate on being responsible and obedient to the rules and laws necessary to the greater good.

Patience is entwined with other virtues, such as trust, acceptance, and perseverance. It is having faith in

our Creator and trusting that “good” will come in Creator’s timeline. It is being good-natured and accepting about inconvenient delays. It is respecting the skills and abilities of others regardless of how they compare with our own. To be patient, is to not complain about situations in which there is strain and provocation. It is not rushing into a situation without spending time pondering on the impact in the four areas of self (physical, spiritual, mental, emotional). Patience is a value that is constantly tested, and therefore we must persevere in our efforts to master the art of patience. Having patience allows individuals to take situations and to deal with them in a calm and rational manner. Patience allows for all of our other virtues and values to come alive when we are dealing with tough situations.

Diligence is another persevering process of respect and is defined as the attention and care legally expected or required of a person (as a party to a contract) according to the Merriam Webster Dictionary. According to our Elders, diligence is being respectful of your place, your role, and your responsibilities in the community and to honour these by constantly striving to achieve the best for all in every aspect of our lives. We are always to be doing our best, regardless of the obstacles put in front of us. This does not mean to achieve perfection in all tasks, but to strive to reach our goals. Diligence takes self-discipline and self-discipline needs diligence to be achieved. Finding a balance can be difficult, but if we support one another our goals are not out of reach.

Section 3.4.2: Selflessness

Selflessness means to have no concern for self, to be unselfish, to be generous to others. Under our traditional governing system, selflessness is a very important virtue. We acknowledge that in matter of survival, the good of the whole is more important than the good of the individual. Individuals learn from a early age that we are expected to be concerned for the well-being of our family, Clan, community and nation in the same manner as we expect them to be concerned for our well-being. There are a number of other values that help selflessness be practised. If we do not practice these values, the essence of selflessness cannot be achieved fully. These values are sharing, service, cooperation, and generosity.

Sharing can be seen easily and described according to our customs and traditions. Our First Nation is founded on the concept of sharing. Our wealth is measured by how much we give, rather than how much we receive. Sharing is an act which encompasses gratitude, kindness and trust. In order to practice the value of sharing we first must be courageous and caring. We must feel the needs of others and address those needs in an appropriate manner. Sharing also encompasses the values of service and cooperation. Sharing, like generosity, means that we will give and not expect in return. Knowing that the community is taken care of is its own reward. Sharing is also not the bargaining and gaining at the expense of another. Sharing has always been a vital part of our culture and it was not until the introduction of individually owned traplines has conflict arisen over land use. In the past, all lands could be used and shared will all groups.

“The essence of true leadership is service to the people... indeed the essence of what it is to be a human being is to be found in service to others. This is the greatest of all the lessons.” (Teaching from the Sacred Tree)

Service has been the backbone of both Tagish and Tlingit customs. Service is doing things to ensure that we are all taken care of. Service is giving of our self to our community and to accept tasks that are given to us based on our role and skills. Mothers have a certain role given to them, but mothers can also contribute to the community based on a specific talent the creator has gifted her with. Being of

service to our community is a sign of maturity.

Cooperation is the act of interacting with others in a good way for the benefit of the whole. We demonstrate cooperation when you are willing to respect others and to follow laws and rules established to guide and protect us. Cooperation is a tool of the logic-minded as it is an efficient use of time, energy, and money. Sharing our knowledge and resources in a cooperative manner opens up the possibilities due to an increased brain pool and maximizes joint resources. Cooperation often takes patience, and besides being a service to our community, it is a primary quality in the role of leadership.

“She was always in search of gifts that would give joy to a family member or a dear friend. Her kindness, generosity, and thoughtfulness of others enriched all those that came in contact with her.” (Description of Mamie Barrett (Yis Katduletsin) March 30, 1920 – July 17, 1997)

Generosity is showing selflessness by sharing what you have with others. The Clan system is a reciprocal society that values generosity. Our most sacred and spiritual ceremonies include the generous giving of gifts. To be known as a generous person is to be known as a person who is noble and of great spirit. To be generous means to give fully, all the help that we can provide within our humble means, and to do so without giving a thought for getting recognition, gifts, or rewards in return for our humble offerings. Being generous is not waiting for someone to beg, to lose pride or to lose dignity. By being generous and sharing or sacrificing for others, we are conducting a spiritual, and therefore respectful, act.

Section 3.4.3: Honour

Honour is a vital virtue in our culture. Honour is what underlies all of our virtues and values. Honour is what allows the other aspects of our culture to be accomplished in an emotional way, which creates connection. Underlying this connection lies other fundamental concepts such as truthfulness, love and self-esteem. Honouring our role within the community creates an emotional uplifting within ourselves, which cannot be measured. This honour is what allows us to understand how our other virtues and values are incorporated into our culture that have allowed it to live and flourish over the years. There are a number of other values that help honour to be practised fully. If we do not practice these values, the essence of honour cannot be achieved. These values are loyalty, devotion, responsibility, and humour.

Loyalty is an integral aspect of self-respect. To be loyal means to be unconditional in our allegiance to a cause, ideal, custom, institution, product, and to our lawful government. It also means to be faithful to a private person who is bound to us by obligation, trust, pledge or duty. Loyalty allows us to create a personal and emotional connection to our people, culture, and community. Practising loyalty is wanting to live, help, share, and love all parts of our community and culture. People know what we stand for, and know that we choose to honour the commitments we make; and unless our loyalty is betrayed, there is little likelihood that inconsequential matters could destroy the relationships we have with others. To be loyal to our lawful government is, in part, to be responsible for knowing the mission statement of our Constitution. It is to contribute our positive energies into doing what we can as individuals to protect the environment, health and wellness, education and aboriginal rights of our people; to continue to preserve and protect our culture, traditions, and languages; to protect and develop our natural resources and strengthen our economy and the C/TFN government for our future generations.

Devotion is an important value that is intertwined with loyalty. We will devote ourselves to others and

others will devote themselves to us. This shared devotion allows us to flourish as individuals.

“Elders involvement, that’s a really big responsibility we have!” (Ida Calmegane, 1993)

Responsibility is being fully accountable for our choices. Being responsible is to be willing to answer for one’s conduct and obligations, and to be able to choose for oneself between right and wrong. It is being trustworthy to the point of people being able to count on the fact that our words and actions will be conducted to the best of our ability. Being responsible means taking responsibility for our mistakes, and not blaming some other person, place, or thing.

Responsibility is owned as a birthright, such as that of an oldest sister, or is chosen, such as that of a husband and father. Knowing who is responsible for what in our community makes things run more effectively and efficiently. We all know what our responsibilities are, and we know that things will be taken care of and accomplished when everyone is diligent about carrying out the responsibilities they have. Having responsibility also gives individuals a sense of belonging. Knowing that we can and do make a difference in the community adds to a person’s sense of well-being. Being responsible, like self-discipline, frees you from the energy-sapping burden of procrastination.

“Mom loved to joke with people. She made up nicknames for just about everybody. They were usually quite humorous...mom was a very great lady who is greatly missed by all whose lives she has touched.” (Margaret Breton’s loved ones describing her – birth unknown to writers; deceased December 24, 1995)

Humour is as necessary as breath to our people. Our sense of humour has helped bring us through the most trying times of our lives. Laughing with family and friends has healed many a hurt. Humour brings us a sense of joyfulness, of being filled with happiness, peace, and a wonderful sense of well-being. We often show our love for friends and family by how we tease them. Newcomers to our TT often do not understand that if we are teasing them, we are feeling comfortable with them enough to do so. Laughter has been our best medicine throughout eons of time.

Section 3.4.4: Knowledge

We live in the world of technology now. We cannot go back [and] if we don’t have the [people] to record our talks then how are we going to educate our children? Some of the stories and some of the things we have to say are important for our children to learn, so if it is not recorded then where will the children get their education? Sometimes when I’m really down, I take the tapes of my mother and my uncle Johnny and our family out, and I listen to them. Even from the other side our people are there to help us. So when you really have no way to go, remember the old ways and remember to say yours prayers. (Ida Calmegane, 1993)

Knowledge is value that is connected with facts or ideas acquired by study, investigation, observation, or experience. There are a number of other values that help knowledge to be practised. If we do not practice these values, the essence of knowledge cannot be fully achieved. These values are creativity, experience, curiosity, and gratitude.

First Nation cultural and traditional knowledge is very elaborate and complex. Each individual within their lifetime will gain vast amounts of knowledge that will allow them to fully live and experience life.

The knowledge that is gained individually is shared with the collective. Everyone in the community will acquire skills through many other people in the community. For example, the joy and wonder for life will be taught by children, the role of a wife and mother will be taught by women of our Clan, the skills for hunting and gathering will be taught by the men of the Clan, and the Clan songs, stories and dance will be taught by the Elders. Everyone in the community holds with them a great deal of knowledge and will share this knowledge throughout our life and with all members of the community.

Creativity allows us to expand on knowledge that we have already gained. The virtue of knowledge cannot exist without the value of creativity. Looking into our own thoughts and ideas has given our culture space to flourish. We have always been a creative nation of people. Examples of our creativity can be seen in our complex art of storytelling or in any one of our innovative projects throughout the years. We have always given our people the space to be creative and to elaborate on our customs, traditions, and practice.

Experience, as already mentioned, is also a very important aspect of our culture. Elders carry with them a great deal of knowledge that has stemmed from a lifetime of experience. Many people cannot truly understand life until they have personally experienced the many gifts which it offers. Experience brings a unique understanding. Elders are responsible for sharing their experiential knowledge to enable the rest of the community to live life in the same way and to expand on that knowledge.

Curiosity is a value that we could all benefit from by encouraging others to engage in. We want ourselves and others to be curious and to explore the world around us. We want to ask others questions and we want others to ask us questions about our surroundings, our beliefs, our practices, and ourselves. Curiosity allows us to seek further knowledge and to learn.

Finally, the virtue of knowledge could not be complete without gratitude. We must learn to be grateful for all the knowledge that the world and others have shared and have passed on to us. If we are not grateful, we will not respect that knowledge. The simple concept of knowledge needs to be respected otherwise we will take advantage of it. Knowledge that is taken advantage of will present potential dangers to our self and others.

Section 3.4.5 Compassion

Compassion is another very important virtue within our culture. Compassion is having an understanding of another person's situation, feelings, and needs like as if they were your own. Compassion is more than just listening, but rather feeling and experiencing someone else's hurts and joys as if they were yours. Compassion makes each individual to listen carefully and to become fully engaged in another person's life. Compassion allows us to help others in a much deeper context. When we practice compassion, we must consider all other aspects that allow this virtue to become real. There are a number of other values which help compassion to be practised. If we do not practice these values, the essence of compassion cannot be fully achieved. These values are forgiveness, caring, empathy, and kindness.

Forgiveness is critically important to the survival of every individual, family, Clan, community, and nation. Every individual that ever touched Creator's land has made mistakes and will continue to make mistakes for the duration of life. To have unconditional love for another is to forgive their mistakes, and love them as much after they mess up as you did before they messed up. It means not giving up on

them because they made a mistake and messed up. It also means not giving up on our own self when we mess up. It means forgiving our self for making human errors before moving ahead in a positive manner. Forgiveness is yet another form of freedom. Freedom comes when we choose to release resentments that have hindered our personal growth and development.

Caring is also an important aspect of compassion. If you do not truly care for something and someone you cannot truly experience their experiences with the same degree of compassion. Caring entails love and it is this unconditional love for one another that is integral to the survival of our culture and community.

Empathy is present whenever compassion is present. According to Merriam Webster Dictionary, empathy is the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner. In essence, having empathy for another is identifying with and understanding that other person's situation, feelings, and motives without sharing their sorrow and troubles.

“He was kind and good-hearted, he never said a bad word about anybody”

Kindness is a form of compassion that allows us to be truthful while being respectful about the welfare of others. It is showing concern and caring for the earth and her inhabitants as much or more than we care about our self. Kindness is showing love for someone who is not doing so well, is sad, or needs our help. Sometimes kindness means listening to another with all of our being and sincerely wanting to make a difference in their life. Kindness gives us the ability to look outside of ourselves, outside of our wants, and to reach out to others with compassion and a desire to help, in whatever small ways we can, to make the world a better place. It is not being selfish or self-centered. Without kindness, the world would be a lonely place. We show ourselves kindness by showing kindness to others who in turn will be inclined to show kindness to us. Kindness is a good example of one of the cycles of compassion.

Section 3.4.6: Courage

Courage is strength attained from placing emphasis on heart over mind. Courage is the state or quality of mind or spirit that enables one to face danger, fear, or change with self-possession, confidence, resolution and bravery because our heart tells us it is right. It takes a very strong individual to have strength to accomplish many of the tasks that life will hand us. Many of the major events in our lives involve, to varying degrees, courage. Courage is accomplishing our goals and overcoming major hurdles such as fear. In many ways fear can prevent many people from doing many things. Sometimes the fear is of physical hurts or consequences, and others fear being hurt emotionally or spiritually. Courage involves having a great deal of faith and belief in creator that we will be protected and it is safe to learn, grow and change. Courage involves a great deal of perseverance. We will constantly have to push our goals forward and live with these decisions throughout our life. Perseverance is continuing no matter how hard it can get. Giving up is easy, continuing forward takes a great deal of courage. Courage cannot take place without perseverance. Courage also needs each person to want to make the change or to tackle a difficult situation. If we do not truly believe that the decision we are making is a good one, we will not take all the necessary steps to accomplish that goal or to fully implement the decision. Courage also takes sacrifice. Sacrifice is giving up something to gain something greater. At first we might not see how giving up something will help, but sacrifice will reinforce courage in many ways. To sacrifice our comfort zone, to take a chance on our emotions, these are actions that can be

very difficult, but we cannot get from the universe without at first giving to the universe.

Section 3.4.7: Integrity

Integrity is a virtue that comes when we diligently follow a strict moral or ethical code. A person of integrity is recognized as being incorruptible by the community of having a purity of the soul. People who live their life with integrity value honesty and they obey rules and laws as an integral part of who they are, strong, upstanding, characters of principle. Assets to our families and community, people of integrity can be relied upon. There are a number of other values that help integrity to be practised. These values are modesty, humility, self-discipline, and moderation.

Modesty is having self-respect, of being comfortable with ourselves, and of expressing ourselves in a quiet, dignified, way. To be modest is to honour our gifts and to not get all puffed up when we received praise or worse, to brag and praise our own gifts. Being modest is not feeling superior over others because of things such as our integrity or our strong moral/ethical code. Another aspect of modesty, like humility, is to not attract attention to ourselves, and to have personal boundaries that are respectful to us. Modesty is another form of freedom as the practice of it keeps people from exploiting us, our gifts, and our integrity.

“If we strive with every beat of our heart, every breath we take, strive, strive, work, work, always. That’s humility, that’s the way He created it. We are the only one of God’s creatures that has the will. He’s given us free will” ~ Pete Sidney, October 1993

Humility means to be humble, a teaching from the Ancestors that is as wise as it is old. To be humble means to recognize that every tiny particle of nature exists for a purpose. As human beings, it means that we acknowledge that all other human beings are as equally as important to this world as we are. As humble human beings, we are not arrogant or negatively assertive, and we do not treat others with a blatant proud or disdainful attitude. We know that learning is a never ending process, that no one person has all the answers to all the questions, and that answers can come from people in all stages of life. Being humble means that we know we are capable of making mistakes. Residential school taught us to be wary of listening to others and to be ashamed of making mistakes. Traditionally, we were open to considering the ideas of others, and it was okay to make mistakes because we were willing to learn from them and to be responsible for our actions; it was part of making us people of integrity. To be humble is to not attract attention to ourselves and to recognize that we have more to learn than what we have already accomplished. Perhaps the most important aspect of humility is that to be humble, we must spend our energies focussed on ourselves, not on the energies of others. Another form of freedom, humility frees us from expending negative energies on useless talk, prejudices, and judging others.

Self-discipline is a rule or system of rules that ensure our conduct is governed with integrity. It is training us to correct, mold, and strive to perfect our mental faculties and moral character. It is having control over our words and actions. Self-discipline becomes reality by enforcing our obedience and sense of order to ensure the direction of our actions are influenced by our calmest thoughts, not our most stormy thoughts. No one has to tell us what to do, or when, because we are watching ourselves, we know what is expected of us, and we are making the decision to control our own behaviour. Self-discipline helps the community to continue to move in a positive forward direction. Self-discipline is difficult to achieve and harder to maintain. This is why it is important to take into consideration the many other virtues and values such as courage and perseverance. Self-discipline is not only taught, but

also learned. Each person will discover their own way of ensuring that they stay on the right path and what is needed to continue struggling and persevering. Self-discipline is another form of freedom. When we get things done efficiently, we do not have the stresses of trying to get everything done at the last minute. Procrastination, an energy-sapping burden on the mind and emotions, is eliminated through the respectful practice of self-discipline.

Moderation is one of the very most important values because it speaks to the need for balance. Being in moderation means we have enough, not too little, and not too much. It means we work with the middle ground and avoid the extremes. Individuals need to ensure that the practising of the virtues and values is a part of our everyday lives, but to be sure that there is not an abuse of virtues upon a person by another. Each person needs to practice moderation. For example, it is important to practice selflessness, putting others first before our self is a good quality to have, this enables an individual to know that not everything can come easy for them and that there are others to think about and to help throughout our lives. But if we allow others to be at the forefront of our lives we will soon forget about another important aspect of society, ourselves; for it is each of us which makes a whole. We cannot live entirely for others and must practice moderation in order to balance the four aspects of self. Moderation allows for each of us to practice our values but also allows a space for others to practice theirs also.

Section 3.4.8: Honesty

“Culture to many people is what we are. It’s our language, our way of conducting ourselves, honesty, trustworthiness, knowledge of the Ancestors, the dances. That is our culture. To put this in the schools is just one part of it. We have to teach them honesty and trustworthiness at home. They have to learn it from birth.” (Clara Schinkel, 1993)

Honesty has always been an important virtue of our people. This virtue has many other qualities that have allowed us to live in a peaceful and harmonious community. This virtue has also created the space for us to work through many difficult situations in a way that respects everyone in a safe environment. We are given an opportunity to express our opinions and to have those opinions respected. Honesty is fundamental in ensuring that issues are resolved completely. If someone is dishonest the wrong outcome will be seen in a resolution. We believe that it is vital that all people can openly and honestly speak their mind and express their feelings, and we must remember to do this in a way that does not hurt others.

In order to be honest we must first be truthful. If we make a mistake, admit it. Being honest with our self makes it easier to be honest with others. We must be truthful about what is the underlying problem and issue before we express them to others. We must not lie in order to make ourselves be in a better position. When we are truthful, our actions and our words match and we are known to be trustworthy.

Trust requires truth. We must trust others to take our opinions and views and treat them respectfully. What may not be important to us can be important to others. We must create a sense of safety for others to be truthful and honest. Trust creates an atmosphere of safety. When an individual feels a sense of safety the relationships that occur between people become fulfilled and are encompassed with other values such as honesty. When trust is apparent, and individual feels that their views, opinions etc. are worthy and are easily expressed.

Finally, we must be accountable. If we are not accountable, we cannot be honest. If we are hiding the truth we cannot be honest. Having accountability for our words and actions can create a place where

we can come together to resolve our issues. Accountability is a self-honouring obligation or willingness to accept responsibility for our actions. It is living our life knowing that our talk and actions are in balance and are considered to be good not only for our self, but for others in our home, workplace, and community. It is being trustworthy, dependable, and honest. To experience inner peace, we must be accountable to ourselves for our own actions. Families are asked to be accountable to their relatives and Clans. Employees are asked to be accountable to their employer. Official representatives are asked to be accountable to General Council for their actions. Our survival cannot continue without individuals taking responsibility and being accountable for their actions.

Section 3.5: Fundamental Concepts

Primary and deep-rooted belief in, and acceptance of, the requirements necessary to our individual and collective well-being, such as balance, self-esteem, love, and wisdom are seen throughout the legends and teachings passed on to us from our Ancestors. Our very survival is effected by whether or not we practice these four fundamental concepts. Each is important and inter-twines throughout the physical, spiritual, mental, and emotional aspects of our nature.

Section 3.5.1 Balance

It is important to think about what it means to be “in balance” and to understand why a person should strive to be “in balance.” To be in balance, means to spend equal amounts of consideration and efforts on the four aspects of our nature (physical, spiritual, mental, emotional); to accept that each of the four races of man (red, yellow, black, white) have a purpose for being and gifts for the good of all; to respect and protect the four elements needed for our survival as a species (fire, earth, water, air). To be in balance is to act upon the desire to take care of our mind, body, soul, and surroundings. Some First Nations people call this travelling the red road. Some say they are simply striving to become better human beings.

Each of us wants our life to be fulfilling, to have meaning, to have a sense of peacefulness, to have comfort in the knowledge that we are doing everything within our control to be the best human beings we are capable of being. No person, other than ourselves, can create a sense of accomplishment, peace, or harmony within us. Nor can we bring those blessings to anyone else. To be strong in one aspect of self while allowing our self to be weak in other aspects, invites a sense of dissatisfaction, chaos or disharmony within us, and ultimately, within our family, community, nation, and world. When we decide to live our life “in balance,” we will undoubtedly have a better relationship with ourselves and all living beings. People who live a balanced life are an asset to the growth and development of our Nation. Balance, in relationship to Creation, is justice. With balance there is peace and security. When there is balance, there is safety.

Section 3.5.2: Self-Esteem

Esteem is the regard in which one is held, such as the high regard we feel for our grandparents. Self-esteem is the regard we feel for ourselves. A healthy self-esteem is shown by having a sense of confidence and satisfaction in our daily efforts to become better human beings. It is feeling respect for who we are, what we stand for, and how we conduct ourselves and honour our relationships. Without a healthy esteem, we would not have personal growth and development. We would be conceited and believe our contributions to any situation are the only contributions necessary for quality and completeness. Our energies would be spent on knocking down the esteem of others in order to make our self-esteem feel better. Some people call this “the crab syndrome,” others simply call it “lateral

violence.” Either way, the negative energy expended could be better spent creating and building instead of tearing down and destroying. The value we place on ourselves is in direct relation to our own opinion and judgement of the value our contributions make or do not make to our selves and to the relationships and well-being of those around us.

Section 3.5.3: Love

“Although I’m not supposed to be the best of choice, my heart is full of love and this is what I want to teach. This is actually what we need to learn, to love each other. This is what makes Indians abide by the law. My grandmother, my grandfather, my sisters, everybody, we love each other and this is why we abide by the law. The law is God given, it’s not written down on a piece of paper. In the old Indian culture there was nothing on paper. There was nothing in a book. It’s handed down. My grandfather told me about what his grandfather told him and this is how we learn things. This love is the cement that keeps things together. You love your grandfather – you’re not going to do anything out of line to shame him or his family. This is what makes people abide by the law. There were no jailhouses. There were no churches in this country, yet people were religious. They prayed, they prayed to the Almighty. When I asked my grandfather when I was six years old where is God, he just gave me a good shake and he told me... tlel àyasch auié xh’I ikha axh dashschank’. Hà du sègu auié tu di sèku. I got in trouble for that I guess. He said, “You speak very foolish my grandchild. God is the very best... he is the very best. Hà du sègu auié tu di sèku.” It’s as simple as that. It’s in the book. The Creator is you, you have it. All the spiritual things are in you.” ~ Pete Sidney, 1993

Love is caring for all of Creation, including myself and other human beings with deep sincerity. Love is a gift from our Creator. When we love someone, we cherish them and want them to be near us, so we can share our humble resources and skills, to make their life better in whatever means we are able, and to protect them and to keep them safe and secure. The multitude of feelings attributed to love collectively can be described as “special feelings.” Being loving is showing our affection for another by our gentle words, our sensitive actions, and our pleasant attitude. It is feeling a warmth and sense of contentment in the knowledge that we love and are loved and all is right with our “universe.” Love is unconditional. Love is patient. Love is kind. Love is forgiving. Love is never wanting to hurt the ones we love.

To show love for our self is to feel good about our contributions to the greater good. It is loving and respecting our values and forgiving our mistakes and errors in judgement. It is avoiding situations in which our mind, body, or spirit will be harmed. Being confident about the benefits of what we contribute to the greater good allow us to consider the needs of feelings of those around us. It is as important to love our self as it is to love others. Our soul thrives when love is present. Our souls wither when it is absent.

The most sacred pledge one can make to another, in any culture, is “I love you.” To show love for another, even a complete stranger, is to care about them, including their physical, spiritual, mental, and emotional well-being. It is being willing to walk a mile in their moccasins and accepting them unconditionally. When people feel that they are without love, they become unhappy and their

unhappiness is generally the only sharing they choose to do with those around them. Trust is an unknown virtue to those whose ability to love has been damaged.

The love we feel for our Creator is shown by the reverence we feel for all of Creation. The profound respect, the awe that is felt for the beauty and perfection of Creation, and the overwhelming feelings of adoration is how we love Creator. Love is treating all things of Creation as sacred and worthy of our highest respect. Love is allowing ourselves to feel Creator's love. Love is remembering that all things are connected.

Section 3.5.4: Wisdom

“During the course of her lifetime, Daisy demonstrated great strength and wisdom. Her gentle way of disciplining and reasoning was in the form of a story. She lived a full and fruitful life, honest and true, with great loyalty and love, open mindedness, never holding grudges, worrying or getting angry. A great sense of humour, a hearty laugh, taking things in stride, letting events take their course, acceptance of all things, including the life cycle, great knowledge and awareness, taking pride in who she is and in good hard work has all contributed to her long life. Daisy was physically strong, she had great inner strength, displayed much inner peace and carried herself very respectably in a dignified manner. (Description of Daisy Smith - Feb 1894 – March 8, 1997)

Wisdom is knowledge and experience combined. The teaching from our Ancestors about virtues and values is true wisdom. To be wise is to take all that we have learned and know that there is still a lot more to learn. Wisdom is being able to discern inner qualities and relationships. It is having a deep understanding of the intricacies of life and how all aspects are entwined and interdependent.

'His head and heart help each other'

Being wise is exercising our capacity to learn and to make sound decisions. It is being patient, loving, and kind. Wise people generally have a sense of humour and know when to share their wisdom and other gifts with those around them. People with wisdom appreciate the simplest of things. Understanding how small we are in the big scheme of things and how important our contributions to the big scheme of things are important aspects of being an Elder.

Section 3.6: Fundamental Practices

Primary and deep-rooted belief in, and acceptance of, the requirements necessary to our individual and collective well-being, such as the fundamental practices of connection, consensus, and laws are also seen throughout the legends and teachings passed on to us from our Ancestors. Our very survival is effected by whether or not we adhere to these three fundamental practices. Each is important to self, family, Clan, community, and nation.

Section 3.6.1: Connection

'Connection calls upon us to leave no one out or behind, to care for all things and to be aware that what we do with our lives connects with not just the world today, but with the world of our Ancestors, and, to the

world of all'

All things in our world are connected by a common ancestry and by the life force that sustains the earth. Everything on earth, plants, rain, rocks, rivers, oceans, mountains, animals, people, fish, birds, all things share a common origin, share spiritual kinship from the very beginning of time. Everything is a part of, related to and is shaped by all other things. Everything is part of the whole. All life shares the same air, water, and earth. The health of these things is the health of all things. Our stories of our origin are different from the stories of other peoples origins, but all recognize we are all connected by a common ancestry and by our shared dependence on the good health of our environment. Connection leads to awareness of need for reciprocity.

Section 3.6.2: Consensus

Consensus is both a process and an outcome. Consensus is a process in which everyone involved has a say in determining an outcome. Differing views are discussed and issues resolved as best as possible. It is agreement, but not necessarily complete agreement. Complete agreement is rarely achieved in a group of intelligent, creative individuals. Consensus is an outcome which is close enough to be acceptable, all or most members can support it, and few or no members totally oppose it. Usually, when a team achieves general agreement, no one is completely satisfied, but everyone accepts or lives with the group's popular view. Consensus is not a majority vote which only reflects what the majority is happy with. The minority is forced to comply with a decision it doesn't want, which is not what consensus is all about. Consensus encourages open-minded decisions by critical examination, of divergent opinions, and investigative dialogue. C/TFN's governing system is conducted on a consensus basis. This allows everyone to strive together to reach a general agreement or accord for the greater good.

A strategic leader utilizes decision-making teams as a powerful tool for coping, in a good way, with the situations we face. Consensus for policy development and implementation is critical, therefore, effective leaders know how to get everyone involved in policy making and how to build consensus into the process. They use their knowledge and skills to structure and lead high performing teams. Strategic teams that perform with unity of purpose contribute to the creation of strategic vision, develop long-range plans, implement strategy, access resources, and manage the implementation of nation wide policy. Some teams get bogged down trying to achieve perfect consensus, essentially giving each member veto power over any team decision, wasting time and provoking harmful interpersonal conflict. Some critical tasks of using consensus decision making in strategy development are:

- 1• Assessment of the situation
- 2• Identification of critical issues
- 3• Listening with respect to all interests
- 4• Articulation of objectives
- 5• Striving to include all interests
- 6• Determination of a strategy
- 7• Execution of strategy.

Section 3.6.3: Laws

Collecting our values from our stories and traditions helps to shape our Constitution/laws and aligns our vision with our values. Our vision sets our goals, laws, and guidelines. It is important that our C/TFN legislation reflect this. The present European legislative system does not, at present, incorporate these

values into their laws.

“Courts, for example, are almost exclusively mental processes with physical consequences (fines or incarceration). They exclude emotional and spiritual expressions. As a result, courts are limited in the balance they are able to achieve. Indeed, their lopsidedness causes imbalances. Emotions are not healed, nor are the people or relationships made whole... Viewed holistically, crime is not about broken laws but about broken lives. Crime shatters our sense of wholeness and we don’t know how to put ourselves, our lives, or our relationships back together.”
[Kay Pranis, Barry Stuart, Mark Wedge, 2003, Page 71 *Peacemaking Circles: From Crime To Community*]

PART FOUR: IT BEGINS WITH SELF



Section 4.1.1: Self

When we are in balance, we know we are being the best human beings we can be, and we place value on relationships with people of all ages. Our actions speak positively, as well as our words. When we are in balance, we are an asset to our self, our family, our Clan, our community, our nation, and our world. We bring positive change to the world simply by bringing positive change to our self!

Section 4.1.2: Family

How can I ever stop crying? The whole world has turned over with the death of my son! (Inland Tlingit)

As individuals, our impact on our family is significant. What we do in life, affects our family both positively and negatively. The saying “the pride of one, the pride of all; the hurt of one, the hurt of all; the shame of one, the shame of all” is relevant to our culture. The love, respect, and loyalty we show to each other as family becomes a significant factor in creating healthier communities.

Unconditional love is oftentimes easier to exemplify with family members than with other members of our community. This might be because we tend to see the goodness of our own loved ones, and we tend to pay less attention to their behaviours that are not admirable. Just because it is sometimes easier, does

not make it more or less important than exemplifying unconditional love for people other than our family.

Section 4.1.3: Clan

Clans are extended families. Everyone within a Clan can trace their ancestral roots to members of everyone else within their Clan. Even with this foundational fact, relationships begin to get harder to maintain and honour. Love begins to start having conditions put upon it. The Elders of each Clan are entrusted with the responsibility of ensuring decisions are fair and made after dialogue and consultation with as many of the Clan members as can be achieved. Their long lives have shown them the importance of unity, of working together for the good of the whole, of recognizing the good in our people. Elders held in high regard by their Clans are also known for the work they do for all the people, not just the people within their Clan. These Elders generally have healthy, loyal and respectful relationships with the individuals, families, and groups they have helped over the years.

Section 4.1.4: Community

“I am glad that we came here to get along together. This is the way our old timers used to live. We come from long ways to meet each other and get along. Now a days, it is not like that. People are just mad at each other and saying things! That is not the way the old timers used to live. We used to have a happy life. People go from here to Carcross to Whitehorse and Teslin. All walk just to be with some people and I think we are on the right track if we just keep on doing it. And, we will have peace on this earth, we will be all the same. We are all one people of this world” (Dora Wedge, October 6, 1992)

Unity is our ultimate goal and unity is something that was not achieved, but rather maintained. Our community, through practising all of our virtues and values, lived in unity. We depended on one another and were needed by others. Our sense of unity has been taken away and has been replaced by many other factors. Since the introduction of concepts such as personal wealth and personal property we have lost an integral part of our community. We have been living in a society that has encouraged us to begin to look out for ourselves. In the past this was not our basic concept. We worked together and we lived together. We were given responsibilities that allowed us to take part in building our community. We lived in a community which forced us to become a whole. We must return to this place if we are going to truly live our customs and traditions. It is because of this ultimate goal of unity that all of our concepts and practices were a part of our everyday lives.

If we are going to make the change, we must first make this change in ourselves. If we can begin to live our traditional values and teach those to our family, our Clan will then be unified. Once we have unified ourselves, our families, and our Clans we can then unify our community.

Section 4.1.5 Nation

“We began to quarrel among ourselves. We have been fighting just about everything! We have been fighting because we lost our way, lost our way from respect, from the good trail. It was said you know, if we forget about love, love that is the main thing, love for each other, love for the land, for all the world things, we will not live in a good way, our lives will

be wasted, and everything we have, all the gifts from the creator, will be wasted.” – Johnnie Johns Sr.

A Nation consists of individuals who share common customs, origins, history, and frequently language. Our nation has a proud and noble history. We needed each other to get this far as a people, and the journey in front of us is no less interesting and complex than what generations of our people have survived thus far. Those of us who lived through times when our Nation was in turmoil want a better life for our children and grandchildren. We want what our Ancestors had. We do not want to waste the gifts from Creator. We want to live our lives with values that honour all of creation.

PART FIVE: OUR RITUALS, CEREMONIES AND SYMBOLS

Every race has its rituals, ceremonies and symbols. Each helps us express and act on our values. They help provide ways of expressing and discussing the meaning of our values. These are the practices that connect us to each other and to our shared heritage. They heighten our awareness of life, and help celebrate life's blessings as well as help carry life's burdens. How we honor, respect and use our symbols, ceremonies and rituals, measures the well-being of our relationships, of our community.

“We don't have as much to do with ceremonies and things like that much anymore – that is a big cause of why we don't have much to do, that is good, with each other anymore.” - Angela Sidney 1982.

Rituals are defined as any practice or pattern of behaviour regularly performed in a set manner. Like most races, we celebrate the transition from one stage of life to another such as; birth, puberty, marriage and death. These events became spiritual ceremonies or rituals with set times of performance, set words and actions. Coming of age rituals, for example, are still being practised today. An example of an ancient ritual is the practice of Inland Tlingit women being strict about not touching our hair while our men were out hunting goats or sheep, for fear of combing the hunters off of the mountain cliffs.

Ceremonies are strict observances of formal rituals. Regardless of age or sex, each person goes through ceremonies that assist him or her in a variety of ways. When a person hunts or harvests, an informal, although reverent, ceremony is conducted to ensure a bountiful experience. When the bountiful experience becomes a reality, a similar ceremony of thanks is held. There are three types of ceremonies conducted. These are:

- 1• Feasts
- 2• Potlatches
- 3• Peacemaking

Feasts involve the offering of food and can be either a small event, such as the celebration of a successful harvests, or a huge event with all the pomp and ceremony and visitors from all the neighbouring villages. It is quite usual for the members of one moiety to feast members of the opposite moiety. The tobacco-smoking party held just before the disposal of the corpse is really a special kind of feasting (funeral also). Feasts are often given alone, as well as being an important part of the other two types of ceremonies, Potlatches, and peacemaking.

Potlatches were a form of ceremony used to celebrate many special events. For decades, First Nation people across Canada were forbidden by law to hold such ceremonial events, and with this, another part

of our culture and history was almost lost forever. These Potlatches are a very spiritual event for our people and were held for a variety of reasons. At the present time Potlatches are held only when someone in our community passes away and when there is to be a headstone placed on their grave. Traditionally Potlatches were held for a number of reasons. These included, the boy's first kill Potlatch, marriage, naming of a child, funeral, placing of a headstone, the rising of a totem, wiping off a shame, maintaining or attaining status, and the completion of a new lineage house. With the hosting of many Potlatches came honour. The more that a person gave, the more they honoured themselves, their Clan, and their community. The Tlingit people long ago celebrated for many days, constantly giving to others, and sharing everything that they had. The people considered this a very honourable event. For days, the people would give, eat, share, dance and sing. This would make the people come together and become a stronger and more powerful nation.

There are three types of ceremonies associated with death; the death itself, the funeral, and the memorial Potlatch. When a person is nearing death, the door is supposed to be left open for the soul to leave, and a feather is placed above the mouth of the person dying. When the person's life breath has ceased, death was acknowledged. A couple of members of the opposite Clan are formally asked to wash the body, comb the hair, and in historical times, painted the face with the person's Clan symbols. When this was done, the body was wrapped in several animal skins or blankets. In ancient times, his/her personal possessions (tools, weapons, furs, blankets, ornamentation, copper shields, fishing gear) were gathered around him/her in a respectful fashion. Clan members also displayed *at.óow* (Clan owned artifacts) to honour their Clan relative.

Historically, the community learned of the sad news of the person's passing from the sound of a box drum beaten by a close male friend or relative. Regular activities in the village ceased temporarily, as everyone was expected to visit the house of mourning. Modern notice of death still included the formal in-person notice as well as more informal on-the-phone depending on the closeness to the person who died, or notices on the radio and in the newspapers.

The number of days a wake was held depended on the social rank and status of the person who had passed over to the spirit world. Four is the usual number of days reserved for a wake, however, a person of high rank layed 'in state' for eight days. The dead person's Clan/lineage were most affected by the death, and therefore were expected to refrain from carrying out their usual tasks for the duration of the wake and to strictly follow taboos related to death.

The wake began by mourners painting their faces black and cutting or singing their hair. Ancient practices included wearing old clothing around their waists. Those mourning were also expected to be solemn, fast, then to eat only a very little, not have sex, speak worthless or 'bad' talk, and unnecessary activities. Children were expected to not laugh and play around, nor to fight with each other. Lineage members of the deceased stayed near the body for the entire time of the wake, while more distant Clan members visited occasionally to wail and sing special crying songs. Collective mourning differed from individual mourning by individuals speaking to the deceased's spirit, singing songs of grief, keen, crying, and sobbing. The females did the keening and wailing while sitting in front of the body. Men stood near the front of the house and beat the floor with Clan staffs or special mourning staffs. It is said that several young men of the opposite moiety were entrusted with the task of protecting the body that laid in state from evil spirits.

Every night of the wake, the mourners would hold a small feast for their loved ones, and the smoking of tobacco was an important part of the ritual. Food and tobacco was shared with the spirits of the deceased and the Ancestors who greeted the deceased into the spirit world by burning their favourite

foods and tobacco in a ceremonial fire as an offering. Guests were expected to help sing mourning songs, give an oratory about the person's life and how they benefited the community or individuals within the community and generally comfort those mourning with words of condolence. Historically, on the morning of the fourth day (or eighth day), the body was removed from the house through a way other than the doorway, and taken out behind the house to a funeral pyre in the cemetery belonging to the individual's Clan. The funeral pyre is in the shape of a box and is made of logs piled up in a criss-cross fashion with kindling and buck brush which has been covered in grease. The corpse is placed in the pyre and a fire lit. More songs of mourning are sung

The headstone Potlatch, or memorial Potlatch was traditionally known as *Koo. Eex* (being invited or the pay-off party). This was a time for paying off old debts and announcing new family names. The individual receiving the new name was brought out and set on a pile of gifts. They generally take place one year after the death of a loved one. It usually takes place in the fall, after harvesting has been completed, and generally lasted for eight days. Potlatches remain today a means of redistributing wealth. For example when a wolf dies, the crows are hired to do all the work to prepare for the funeral. At the Potlatch the crows contribute to the wealth of the Potlatch. All of the money collected, must be given out to the wolf people to thank them for the work they have done to help the crow people bury a loved one. Yet because every family includes a wolf and crow, what is given out by one moiety will find their way into each family home.

When a Clan spokesperson dies, the Clan began dialogue about who the new spokesperson should be. Women traditionally had a voice in the decision to replace their spokesperson. The Clan was more inclined to make the decision sooner rather than later. Once the Clan decision was made, it would be announced publicly at the former spokesperson's memorial Potlatch. The new spokesperson would step forward at the feast and announce his position.

Here are some of the traditional funeral laws:

- Pregnant women are not to be around the body unless there is a deliberate attempt to have the spirit of the deceased reincarnated into the unborn child.
- When a death occurs, children have to be quiet, to not fight, and they are kept away from the body.
- Charcoal is put under the pillows of the ones closest to the person who has died.
- Ashes are put around the house along with prayers
- When a person dies, their Clan hires opposite Clan members to do the work and they are paid. If a member of the same moiety as the deceased works, he/she does it voluntarily.
- During their journey, guests are fed and housed at every stop by any of the hosts Clan members who live along the route
- When guests arrive in the community, they camp outside of it until next day when they are introduced to the community by the host Clan
- A 'fire plate' is put together as an offering to the deceased. It consists of favourite foods of the deceased and is give to a ceremonial fire. As the fire plate is offered, words are offered and the name of the person is announced as the recipient of the fire plate. This is done so that those in the spirit world may hear.
- When the meal is over, the host historically initiated eight Potlatch songs and dances as a signal the beginning of the collection of wealth, which was distributed to guests (furs, skins, copper, blankets and money)
- Headstone Potlatches were a time for name giving ceremonies. For more details on name giving ceremonies, see Book Two: Traditional Beliefs and Practices: The Family Act, (Part Three: Ceremonies & Rituals, Section Three: Naming Ceremonies and practices).

- Everything at Potlatch is given away so that the deceased can receive his or her benefit in the spirit world. Host Clan will receive “bad luck” if everything is not given away. It was considered akin to “leaving the door open” for the spirits of other loved ones to follow.
- Left over food was given out to the guests for their trip home and this also was considered a value received from the Potlatch hosts.
- Having been a guest, each was now obliged to return the favour and invite the host for a return Potlatch
- It was said that if the Potlatch is conducted properly this allows the deceased to be born again.
- Traditionally, the final day of Potlatch was the returning party for the guests

The most important role of any Potlatch or peace ceremony was that of the *Nakani*. The *Nakani*, a member of the opposite moiety, had a number of critical responsibilities including orally extending the formal invitations and making the official request to work on behalf of the host Clan. It is the *Nakani*'s job to act as 'go between' and 'mediator' in peace ceremonies. They were also responsible for overseeing the serving of the food, preparation of the funeral pyre/grave, and overseeing the formal and public payment of the official funeral or headstone workers and the distribution of gifts to the guests. The payouts were considered an honouring of the deceased and the living by recompensing for duties rendered or guarantees their respectful behaviour in the future. Reciprocity is a daily event but only in an official Potlatch is the entire community called to witness the event and it the role of the *Nakani* to ensure that it is conducted in a honourable manner. Siblings-in-law were generally asked to take on the role of *Nakani*.

Peacemaking or Deer Ceremonies are the third type of ceremony. This ceremony was a crucial feature for communities and family affiliates. It is seen as a satisfactory settlement for bodily injury or death inflicted on a member of one's Clan by a member of another. The ceremony was not always 'a Clan only' ceremony and in fact was not even a 'moiety only' ceremony. It is reported that a Deer Ceremony was used as an official end to a Tlingit war. Central figures of the final ceremony exchange someone dear to them with someone dear to their main opponent. These become 'hostages' to the host family and were called 'deer' because they are a peaceful animal. Each host family treats their 'hostage' with the utmost respect and the best of everything is shared with them. New clothes are offered, no chores are expected, and there is an attempt by both sides to surpass the quality of treatment their 'hostage' over the other.

Marriage ceremonies were more of a process which ended with a feast that signalled the beginning of a lifelong process. Although marriages happened at an early age for the women, their arranged marriages generally lasted. The selection of partners was the responsibility of both families, and basic requirements had to be met before a proposed couple would be given serious consideration. The older ones in the family would watch the children as they were growing to see whom they would be the most compatible. The couple may have known each other from the time that they were small children and might already have a comfort level with their partners. Or perhaps they were offered in marriage as a sign of respect for a new trading partner. Perhaps they might have met each other while he was on a trade expedition. They each might have individually spoke to their parents about being interested in the other. While both parents had a say in whom their sons and daughters were to marry, it was ultimately the mother of the 'groom' who had the final say. The family of the 'groom' was expected to offer a 'bride price' when they announced their intent to offer marriage. The 'groom' was expected to participate in providing the 'bride price' along with his family. When a 'groom's' family was prepared, members of the family approached members of the 'bride's' family. The parents of each would do the speaking on behalf of the family. When the 'bride price' was agreed upon, the 'groom' would move in

with the family, and work for them, for a period of time. This arrangement, are based on reciprocal relationships. The 'bride price' was given to the 'bride's' mother, who later shared it with the 'brides' paternal aunts (who were now obligated to the 'bride' and 'groom'. The family of the 'bride' were responsible for providing his food, clothing, and shelter all the while he worked for them. They gave him anything he needed during the time he was 'working' for the family. The 'bride's' mother was responsible for seeing to his eating needs. She and the paternal aunts were responsible for providing him with new clothing (and between them he would be provided with a whole new outfit, from headwear to footwear, inside and out). The 'bride's' father would teach him about hunting in his traditional areas, thereby ensuring his daughter's future husband would know intimately at least two good hunting areas. He would also provide advice and guidance to the young man. Multiple marriages were not uncommon, however, the past century or so has seen monogamy as a way of showing fidelity and loyalty. After the time of working for them, the family of the 'bride' would hold a feast in their honour. The 'bride' and 'groom' would be brought out and seated together. That would be the point that they would be considered married. Gifts would be given to the new couple of a practical nature and people would give an oratory on what life would bring them as a working unit. Elders talked in the ceremony of virtues expected of the spouses. After the marriage, the couple usually stayed with the 'bride's' family. The 'groom' was expected to have responsibility for his wife's parents when they were older, and in fact, it was not uncommon for a daughter and her husband to live with her parents.

Here are some marriage laws that Elders Angela Sidney and Daisy Smith recorded:

- Wolf and wolf also crow and crow must never marry, its against their religion and tradition
- Women are not to leave the house unescorted.
- Mother has to escort their daughter to bathroom
- Parents have to choose husband for girls. If their husband is deceased then the girl's aunt on mother's side chooses
- Boys are trained by their uncle on their mother's side
- Both parents on each side have to agree to the marriage of the particular young people
- Future husband has to work for one year at his intended wife's home, so parents get to know his character. He has to prove he is a good provider, good worker, skillfull hunter, good trapper, and kind.
- Once the marriage take place both parties must be faithful.
- If you steal another person's spouse you are dishonourable.
- A person may have two spouses at the same time
- If the older brother dies, the younger brother must marry his sister in law
- If an old man has no wife, a younger woman is chosen to marry him and look after him – This is also for women
- You must never marry your first, second, or third cousin. At one time both of them were killed, nowadays they are banished and lose their Clan.
- Royal Clan members can only marry royal Clan member. This mean you can only marry someone of equal status of the opposite Clan to hold your royalty. If a royal Clan member marries a white person, the white person is adopted by the opposite royal Clan. This allows the children of the marriage to retain royal Clan status. If you marry a native person of a lower status, then you lose your royal status.

Symbols are a way of expressing and representing meaning. Meaning helps provide purpose and understanding in our lives. Ways of expressing that meaning include symbols such as crests, regalia with crests, legends, songs, dances, hereditary names/titles, language, and arts. Clan crests are totem

animals with which Clan Ancestors had supernatural encounters in the past. Clan hats have special emotional significance to the Clan as a whole. To display a Clan hat and sing its song is a 'high' ceremonial activity and the ceremony of it is conducted with great reverence. It is understood that all artwork, including carvings, and regalia, including head wear, shirts, and blankets that bear a crest must be made by someone from the opposite moiety.

Each of the six C/TFN Clans use symbols to identify their Clan and moiety connections. These include:

- Dakl'aweidí – killer whale, bald eagle, wolf,
- Yen Yeidí – golden eagle, wolf
- Deisheetaan – split tail beaver, crow
- Ishkaahittan – frog, crow
- Gaanaxtedi – woodworm, crow, frog
- Kookhittaan – crow

PART SIX: OUR FUTURE

Section 6.1 Core laws

“God made the law, not mankind. Because of our laziness we pass the buck. Man makes laws, lot of them, we forget about justice. What is justice? In the old days every child believed in the Creator and judged himself accordingly” (Pete Sidney, 1990)

Laws change, virtues do not. Our laws are like a living forest, they grow and change. Change is inevitable. It always has been a part of the life of all things. Forests grow old, they experience fires, land slides, snow avalanches, parasite invasion, drought, floods, climate changes and constant interactions with all other wild things. Our forests adapt to changing environments, but these changes are always guided by the same fundamental virtues; the ecological balance, while delicate, uses the same influences since the beginning of time. The energy of the sun, the four seasons, the water, the air and the earth to restore and sustain the well being of the forest. Our laws are a living forest, capable of being adapted to change. However, as with the forest, there are fundamental principles that are essential to restore and sustain the well-being of our community, and of each of us through these changes. These essential principles, our virtues, drawn out of our stories, do not change.

Section 6.1.1 Traditional laws

Elders Angela Sidney and Daisy Smith wrote the following as examples of traditional laws:

- You must be respected, kind to people, and of good character.
- You can't be a liar, thief, or dishonest.
- You must be respectful to yourself and others and not shame your Clan or yourself.
- You must be wise, smart, knowledgeable, and a good speaker.
- You have to know your background.
- If you break any laws you have to pay for the hurts along with your Clan.

- If your Clan agrees with your decision leading to the hurt they will not punish you, if not they will punish you.
- Whoever has all the above qualities can be chosen, by their respective Clans, to be in a leadership role. This role can also be inherited.

Section 6.1.2 C/TFN Constitution

After decades in time, and numerous draft versions, the C/TFN Constitution was accepted in October 1997. The citizenship mandated a two-year phase in period and therefore came under the full protection of the Constitution in October 1999. Since then, the General Council continues to have responsibility to make changes to reflect concerns of the Nation.

Section 6.1.3 Clan laws

Clan laws will be completed after each Clan has had an opportunity to reach consensus on what should be recorded in this section.

Section 6.2 Code of conduct

When we look at codes of conduct, it is about those virtues and values and of how we want to reflect them. They are in our lives. That is another kind of perspective. By doing that, we are carrying on the traditions of our Ancestors and I think it is about the virtues and the values and being able to express them, to bring them into how we conduct ourselves, and how we conduct our affairs, all those things. (Mark Wedge, 2005)

C/TFN presently has Codes of Conduct/Ethics. Each of them are an expression of how we want to conduct ourselves and our affairs. We strive to conduct ourselves and our affairs in a manner that is reflective of the teachings of our Ancestors.

PART SEVEN: REFLECTIONS

~ A Conversation with Khà Shâde Héni, Mark Wedge (2005) ~

To reflect is about how we see ourselves. That is what reflections are, seeing our images, through our stories. The laws will carry us into the future, but really, coming from our stories, our Ancestors that are passed, that is what is reflected. That is our image. That is what a reflection is, an image. Maybe that is what we need to look at in terms of when we talk about these laws and the stories that emerge from the laws as a way of projecting our past into the future. I think that really what it needs to be is a continuation for the next generation.

How do we make our culture dynamic? We don't want to lose our culture but maintaining our culture is not making it static, but making it dynamic. That means that in this contemporary world, we formalize the values and the virtues in these laws that are a reflection of who are as a people, as a Nation.

When we look at codes of conduct, it is about those virtues and values and of how we want to reflect them. They are in our lives. That is another kind of perspective. By doing that, we are carrying on the traditions of our Ancestors and I think is about the virtues and the values and being able to express

them, to bring them into how we conduct ourselves, and how we conduct our affairs, all those things.

This is about a legacy. It is both a legacy that our Ancestors that taught us this, and it is about a legacy to our future generations as well.

The other thing is to take the time to reflect, to contemplate, to think about where we came from. We have done that. Four years ago we started out, we were negotiating agreements... who would have thought that is what we would wind up with. I think that is a continuation of this. If we were to reflect back, this emerged out of the need for self-government and these needs to enact laws, to heal our people from mission school, and all these things. So when we reflect back, in terms of contemplating where we been, where we are, I think we are in a good place.

One of the reflections I had, especially as this legislation was being developed, was a sense of comfort. The reason I say that is, one time I asked Auntie Angela (Sidney) "will our culture survive?". She thought about, thought about it, and then she said "you know, I don't know! Look at today, wolves are marrying wolves, crows are marrying crows! People don't remember these things." I think she was looking at that.

Now when we reflect we start saying, well now we have a Constitution. On that Constitution we have implemented the Clan system. The Clan system is our traditional form of governance. I think that Auntie would look forward, and I think she would be proud. I think that auntie would say "yah"... I think she would say today, if you asked her that same question... "yep, we are going to be okay".

We are going to okay because if we begin to see the laws, and try to bring these practices forward. It is the spirit of these stories, and that is what she always talked about. As a storyteller, she always talked about the teachings within the stories. I think that is what these things have done. They are pulling the essence of the stories, the virtues and values forward which means that our culture will survive. So I have great hope and confidence, and I think Auntie would also be very proud of where we are at. We are not "there" yet, but we are definitely heading in the right direction. It is easier to have comfort that we are going to be okay, that our culture will survive. At least that is what I like to think. That wouldn't be that far off. I think that is a reflection.

When I think about some of the prophecies, and I reflect on some of the prophecies that were talked about, in that...Skookum Jim saw that lady...she talked about Dawson...about that being there. I think that there is a spiritual kind of component to it. I think that what this does, these laws and that, draw on the essence of spirituality, to try to incorporate them through the virtues and values. That is another important part.

The other prophecy is when he talked about you know... there is going to be a time when things will get confusing, but that there were two things that were going to come that we were not supposed to touch. We thought it was alcohol and money and things like that. Well that is what these laws are not about. The essence of these Agreements isn't about money and these types of things... it is about the laws. It is about who we are. So I think with these prophecies, yeah, I think we are okay because what these laws try to do is to bring some of the traditional practices into contemporary form. What I mean by that, is that I have this crazy idea that... because, we have been relatively, as a people, undisturbed except for the last hundred and some odd years... that we...you know what Virginia Smarch had talked about in Part of the Land, Part of the Water... that we're not too far away from where those old timers were. They spent so much time on the land that they were so in tune with the animals and things like that and that they were 'part of the land, part of the water'. I think that is close enough to us that the essence of

these laws is a return to the land. Through these values and virtues, it is still a large part of us.

I think that what we have to offer the world, through this kind of legislature, is that sense of how to return to the land and the water through these virtues and values and things like that. By... sort of being, these laws offer opportunities for other Nations and people that have not had a closeness to the land, to return to it through the legislation based stuff. Do you know what I mean? So what we are doing is incorporating the values, the virtues, these types of things... I think it is a different approach that offers other Nations a way to look at how do they regain some of that essence of spirituality, their virtues, their values and try to draw that into their laws because that is what laws are all about... about how to live together, to work together, to basically do these things and to work with that. So, that is another reflection on what these laws can offer to the world. I think that, when we look at this legislation, the approaches and that, it should be something that the world might want to consider how to rethink doing law. I think that is an important thing.

The other thing about reflections, and thinking out, because another, if you actually look at some of the dictionary words of it, a reflection is when you try something then you take time to reflect it to see what went right, what went wrong, how do you adjust it. That in a sense, is what our laws are because we have our traditional laws, Clan laws, all these laws. Then what happened is we have European based laws overtop that apply to us. Then we've had the opportunity to reflect and say can we change those laws, so if you actually look at the concept of what we have been working with, with the (Yukon) Child Protection Act, in relationship with the (C/TFN) Family Act, it give us the way to say how do we redo the Child Protection laws, how do we reflect to try and change it. Really what that reflection, or that type of thing starts saying is that well we think it might be better if we try to do it this way, and these are based on some of values, so instead of separating out into Child Protection Act in our second book about children, it's about protecting the family, the way to protect a child is to protect the family. It is not an individualistic kind of approach. I think it is a reflection to say what those traditional laws were. There are some good stuff in there.

There also some stuff in our traditional laws that we haven't renewed. Say, okay, some of those things don't make sense to renew. So that is about reflection, when we take the time to look back and you start saying well... these laws are good laws that we should carry forward with these laws, these laws are laws that maybe we don't need anymore, maybe they are outdated, and that is a reflection. That is what is oftentimes a reflection may mean is to start saying, some of the laws, that European model laws, may not be in our best interest, may not work for us so let us reflect how would we adjust or bring back some of those traditional laws. Same with our laws, how would we reflect say, those laws don't apply but these ones would. That is another form of reflection. If we take that time when we look at how we are laying out the laws. What we see is important, is the family is the one of the first Acts, or one of the first laws that we begin to look at in here. The land is going to be the next one. There is some sense of priority in those things, because the family is that... there is a hierarchy, when the concept of the extended family is strong, then the nation is strong. If we look after the land, the land will look after us. Those are things that we have talked about in here. How do we structure these laws? How do we reflect on which laws are primary and really what will help us survive as a nation? And I think, to me, that is a reflection.

About reflection, the other thing is what happens, is the reflection of light...light is reflected, right? I like to think of these laws and legislation as a light. It is about, it should be reflecting that light, that emitting a light so that there can be reflections and these types of things. I think that the relationships that were talked of in here, these approaches and that, are good things. They give light. That is what creates stuff in the community that will help us strengthen the nation and things like that. I think that it

does give good light, especially the approaches.

The other thing, and we touched on it a little bit earlier, is that, if it's that light, and if we reflect that, which is really the virtues and values, that is what we have always said... it is those values, our traditional values, that need to be applied. If that is what is coming out, that is the light that it is giving us, then individually what we are asking people to do within these laws, is not to try to follow them in kind of a western approach in that "I have to be obedient to these laws", but to live the laws, and to learn the laws so that you love the laws.

If we can get this into the schools, where people are doing it (teaching about law), a love for the law; that is not what we are doing today, we almost hate law. It's like law seems to get in our way, it holds us back, and the approach that we have is, law restricts or binds us. What we can't do is obviously a big thing. But really, if we take the other approach to law which is to say that laws set us free. What laws is, is to protect you from not getting into a place where you can get hurt. But everything else in the universe can be explored, except certain areas that you shouldn't go. What it then does is, it says okay, that these are precautions or safety net where you shouldn't go, everything else you can explore. And if we change our framework of how we look at law, that really needs to be taught in school, where we need to love law, and to follow it because we want to, it is a respect and honour for family, for tradition, for community, for all these things. Then it would be an honourable thing to do, and we would love doing that.

There is an approach to it, I think, that becomes important, especially when we start talking about the administration of justice and the application of these laws. I think that is key to it, how we approach them, and how we enact them, and how educate them, and train them, and that if we started on some of the programs being worked on, the mentoring program; we started with the curriculum in the school.

You know, we had the students come over, and sit with the Executive Council as we were talking and reviewing the legislature. We talked about the process of what we were going to be doing, and how we were working on consensus and all of these things. They thought it was great and they kind of enjoyed it, and then they went to the Yukon legislature and listened. There was actually an article in the paper, I don't know if you saw it. There was an article in Friday's editorial where they went to the Yukon Legislature and they said "boy, they sure fight a lot" and they compared that to Carcross/Tagish Executive Council, and they said "they worked on a consensus and they seemed to have a lot more fun and we could understand what they were talking about. An article like that, written by grades 4, 5r, & 6, so they must be what... 9, 10, 11 year olds... and their perception of governance models is critical. I think that is what they grow up knowing.

The thing about when we grow up is, this stuff is not inherent. Our knowledge is usually acquired. If we grow up assuming and knowing that we should love law, then we just assume, we don't even question it. We would just grow up loving law. Because we grew up sort of hating law, because that was the way it was, so we didn't question it. What it does, it definitely gets us to the point of where we think of law in a different manner. So how do we get it to the point of where, especially if the younger generation and what not, just grow up making the assumption that is this is how you live life, with virtues and value bases and they won't even question it. I think that is where we need to go. These are laws that are unifying and that they are for the community and they don't even question that. It just is! We can actually grow up in a generation what that just is! I would like to see that as an objective, where we have a generation that grows up knowing that these laws are their best friend!

There will be a big shift and transition from fighting and troubling together all the time. I think it can be

done. I think we need to have that kind of vision. I think these laws will allow that to happen. When we actually think of them, we know this is not going to be the end, that from these stories you can get variations and there will be adjustments and changes to it. Those are important things, about how. I think that needs to be a part of...how do we umm... how do we grow up just knowing these laws? It needs to be taught in school.

How do we learn laws? We are not taught laws. It is almost trial and error; someone telling you that you can't do that. Or else you have to read the trapper's manual, or the hunter's manual, or the motor vehicle licensing manual to find out what the rules and regulations are, and the dos and the don'ts. Right? That is why we are always reading them. I think we should be reading them from the other way, and I think that will be important to look at and to do.

How do we implement? The implementation, to me, is an educational thing, rather than an enforcement thing. As we do the administration of justice, that is the attitude in which we want to do it. We have these laws that create unity, and that is how we are going to go out and facilitate it, that laws are for holding us together, for binding us together as a nation. That is the next step. It is one thing to get the law down on paper, it is another thing to look at how to implement and enact it. I really think we need to spend that time on the next step. How do we do that in a wise manner? What we have done is taken an approach, a different way to look at it, to mark it down, and I think we also have to keep pushing and taking a different approach on how to implement it and how to apply it. Stuff like community based circles and things like that are a natural step.

I could see that if you have a generation growing up knowing that they have a responsibility to family it would strengthen the family. Those are the things that we still feel strongly, but we start seeing some of them that are not being strong. I think what this will do, is it will strengthen that again. It will keep that, because it is the families that keep it strong.

PART EIGHT – GLOSSARY AND DEFINITIONS

Yek: *Yek* refers to a constant personified spiritual power in an object or being. It also denotes rather specifically the special spirit helper of a human or other being. It is a spirit, a truly natural phenomenon of the universe

Hexwa: *Hexwa* was a form of magic. For example, a woman who does *hexwa* by blowing swans-down into the air as she wished for an easy delivery does more than just express a desire for the easy delivery. Another example is how a pregnant woman who, when laying down, is careful not to roll over. By not doing so, she ensured that the baby's umbilical cord would not wrap around it's neck.

Lakas: *Lakas* meant it was taboo, bad luck, or served notice to beware.

At.óow: *At.óow* is a scared clan owned thing

APPENDIX A

Carcross/Tagish First Nation Tagish and Tlingit Timeline

Carcross/Tagish First Nation Tagish and Tlingit Timeline

	<p>1- Crow created Earth 2- Game mother gave birth to animals</p>
4.5 billion years ago	Geologists tell us that the earth is approximately 4.5 billion years old.
90 million years ago	Montana Mountain was an active volcano, with lots of hot gases coming down off the mountain. It is those hot gases that are responsible for putting mineralization into the Mountain, such as gold and silver. There were many volcanoes throughout the Wheaton Valley. These are the type of volcanoes that would blow ash every time it erupted. Grey Ridge, has volcanic rock in the form of obsidian.
60,000 years ago	Our story takes place during the last great ice age in North America over 60,000 years ago. Four Tlingit women swam under a Dangerous Glacier Cavern for their people and helped found Southeast Alaska's Tlingit Nation. Our home since the beginning of human history and time has always been North America. ³
40,000 years ago	Aboriginal people often say that they have been here since time immemorial and, indeed, evidence of their presence as Indigenous people is well documented. Estimates of the date of human habitation in North America range up to 40,000 years ago ⁴
37,000, 26,000 & 11,000 years ago	The rise and fall of global sea levels has exposed the land bridge in several periods. It is believed the land bridge is exposed during the period 24,000-9,000 BC. ⁵

?	<p>Yenyedi History - According to three more K^wackqwan informants, the original inhabitants of Yakutat Bay were the Eagle yenyedi or Yanyedi. After selling their lands, the last of which was the Ahrnklin region, the Yanyedi went to Taku, where they now live. They walked into the interior up on of the glaciers at the head of Yakutat Bay (probably via nunatak Glacier), and went to Tcanuk^wa on the headwaters of the Alsek, to “Taku Lake” (Atlin Lake), and came eventually to Klukwan and Taku.</p> <p>A Kagwantan informant said only that they had separated from other Eagle groups “after the flood”. (Swanton (1908, pp. 399, 412) calls them the Yenyedi “mainland people” or “place of hemlock people,”, and believes them to be a branch of the Nanyaayi, a prominent Wolf sib among the southern Tlingit. The latter are said to have come from the Tsimshian coast to the south, but Lieutenant Emmons is quoted as suggesting (more correctly) that they were originally an interior group (Swanton, 1908, p. 411 and footnote). Garfield (1947, pp. 447, 449) quotes Angoon informants who identify the Yenyedi as the Ancestors of the Daqlawedi and Wuckitan (wolf sibs represented at Angoon), who had moved down the Stikine and Taku Rivers to the coast (cf. e Laguna, 1960, pp. 137-140). The name, therefore, may be one which is used rather loosely to designate any Eagle-wolf mainland, or inland group⁶</p>
24,000 years ago	<p>Dated at 24,000 years old, traces of human presence in the Bluefish Caves (near Old Crow) are the oldest currently known in the New World. The caves have also yielded significant deposits spanning the late Ice Age period, between 24,000 and 11,000 years ago. Don’t miss the Bluefish Cave Diorama in the exhibit hall.⁷</p>

12,000 years ago	<p>1- Based on anthropological and genetic evidence, scientists generally agree that most Native Americans descend from people who have migrated from Siberia across the Bering Strait, at least 12,000 years ago⁸ Although there are some experts actively researching other <u>hypotheses</u>, they are generally not taken seriously by mainstream anthropologists and archaeologists, who consider the genetic, linguistic, and cultural evidence for a Siberian origin overwhelming. According to that evidence, at least three separate migrations from Siberia to the Americas are highly likely to have occurred.</p> <p>2- The first wave came into a land populated by the large <u>mammals</u> of the late <u>Pleistocene</u>, including <u>mammoths</u>, <u>horses</u>, <u>giant sloths</u>, and <u>wooly rhinoceroses</u>. The <u>Clovis culture</u> would be a manifestation of that migration; and the Folsom culture, based on the hunting of <u>bison</u>, would have developed from it. This wave eventually spread over the entire continent as far south as <u>Tierra del Fuego</u>.</p> <p>3- The second migration brought the Ancestors of the <u>Na-Dene</u> peoples. The Na-Dene peoples generally lived in <u>Alaska</u> and western <u>Canada</u>, but some migrated as far south as the Pacific Northwestern <u>US</u> and the <u>American Southwest</u>, and would be ancestral to the <u>Apaches</u> and <u>Navajos</u>.</p> <p>4- The third wave brought the Ancestors of the <u>Eskimos</u> and the <u>Aleuts</u>. They may have come by sea over the <u>Bering Strait</u>, after the land bridge had disappeared.</p> <p>5- In recent years, molecular genetics studies have suggested as many as four distinct migrations from <u>Asia</u>. Most surprisingly, those studies provide evidence of smaller-scale, contemporaneous human migration from <u>Europe</u>, possibly by European peoples who had adopted a lifestyle resembling that of Inuits and Yupiks during the last <u>ice age</u>.</p>
11,000 years ago	<p>By about 11,000 [years ago] humans were inhabiting the length and breadth of the Americas, with the greatest concentration of population being along the Pacific coast of the two continents⁹</p>

10,000 years ago	10,000 years ago, glaciers covered the majority of the TT, except for the tops of mountains showing through the thick ice, called nanataks. The glaciers started in the coastal mountains and eventually combined to form valley glaciers in the Wheaton River, Bennett Lake and upper Watson River Valleys. With the continuing advancement of the glacier, an ice cap was developed that had valley glaciers filling the upper Takhini, Primrose, Wheaton and Watson River. Ice had also begun developing in the Cassiar Mountains. This ice cap moved into a northwesterly into the Marsh Lake area and down into what is now Whitehorse through the Yukon River valley. Overall, the glacier above this land was estimated to be 1800 m to 2000 m in thickness with some areas going as thick as 2250 m. ¹⁰
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1- “That land of ours, that land of ours is called Kák’w; but in English Basket Bay. You know, they used to club seals, at that place. That place is kind of strange. When the tide was almost out they would send one man as guard. People would keep a watch on the tide. They would go underneath the village in a grotto, by the light of sapwood, underneath the village. Down the bay from Shark’s Cave, to the head north of Kaakáakw, to the head north of this they would cross over to go under the village. A ladder was adzed there a huge one; it was a tree. This is what was made into a ladder. This is what they came down on to go underneath the village. Sapwood torches were held; they would be lighted. By the light of this they clubbed seals, underneath the village. May different kinds of animals would gather down there. And you know, there would be tide watchers. One would stand out on the beach. One would sit on the top of a house. The third one would stand at the arch of Kaakáakw; the fourth one would stand right at the mouth of the hold. As soon as the tide started coming up he would cry out, “The tiiiiide is starting uuuuuuup.” As if it were put in his mouth the one sitting on top of the house repeated “The tiiiiide is starting uuuuuuup.” This was how they passed the word. The very last man would thrust his head down the hold with the words, “The tiiiiide is starting uuuuuuup.” Accordingly, men would pull up the seal stomachs through the throats of their kills. They would blow them up through the throat. They tied them off; they tied them off; they tied them off. The tide comes in under us very quickly, like filling a contained to the brim is how quick it is. It’s like cutting off any escape under us. They would work very hard, on this kill of theirs. No sooner would they finish the last than they would run quickly; they would run up the ladder in the dark; only by the light of the sapwood would they run up. They would even go home from their kill. When the tide was finally nearly up, when the tide was nearly up, was when out from the village, in the bay, in front of Spring Water point their kills would pop up out of the water. You know, this is the way it was. They would just get them by boat. This is how the history is told, about Basket Bay, from the time it’s been ours, from the time it’s been ours, ages. It was long ago, it’s been long, since the histories have been told of us; we are named for it, Kak’weidí. For the things that happened to the Tlingits in the beginning, many say we migrated here through the south, the south. And, you know, there are many who migrated down the Stikine River, down the Stikine River. The story of my fathers is always told, of when they migrated down the Stikine. At one place, there, in the river, the river flowed under a glacier. This is where they tied a raft together. They put the Elderly women on it. One’s name was Awastí and the other Koowasíx, , these Elderly women. They are the first ones who were pushed under the glacier. Having drifted under it and through to the other side, they started singing. Floating under the glacier gave them their song. Based on this a raft was made. Some went on it. Under it, under the glacier, they floated, down the river. But many of them were afraid to float under the glacier. This is why they started over it, some started over

through Chilkat, are named Sit'ká. Those of us who are Deisheetaan, still tell it like this, as coming from the South, from the south. I wonder where we came out. From there we finally went northward, northward, we began searching. They tried many places. Villages were founded in many places. At that time, across from Brown Bear Fort [Angoon], when it froze, they walked over ice at that time, at the point when they moved across. Well! There are many who are our relatives these Deisheetaan, some are living in the Interior. Since long ago, they have been living there. They are many, Nahoowu living there and this namesake of mine. Shaadaaz' is also there, in the Interior. You know, thinking about them if they've been living there a long time, maybe we separated and migrated from them. This is what I'm thinking about them. This is why we gathered here on the coast. This is where I will end this story".¹¹

2- Now I'll tell about my dad's side. My dad is Dakl'aweidi': Daklaweidi owns Killer Whale and is Wolf. Tagish Dakl'aweidi came from Telegraph Creek – that's where they were staying – at Tałtan. Tał means a platter, Indian way, [in] den k'e; tan means "it's laying there." Tałtan – Tał laying there – "it's all flat." That's where my father's people were. That's their Shagóon, they call it their history. They had some trouble down there over a woman – that's why they parted, why they moved away. They floated down the Stikine River to Wrangell. They were close to salt water when they saw a glacier coming down – just touching the creek, like this. You can't go across in front of it. That glacier always falls down, makes a noise. So they landed above it and started to talk about it: "How are we going to get further down? That glacier might fall down and get us all killed!" So they don't know what to do. They didn't want to go back to Tałtan because they made trouble with each other. That's why they're moving out. Finally, two old men decided to go – to try it. Two little old men, ready to die, I guess. "Send us through it. We're old now. We're no good to you people. If we die, you won't miss us much anyhow." That's what they told the rest of the younger people, the rest of the people. Those two little men had a boat of their own, so they must have gone under the glacier. I wish I could get up that way and find it! When they're ready to take off, they made a song: "Shove it out now!" that's the song they separated on. My father's people used to sing it if they're going to make a Potlatch. I remember the sang it in 1912 when I was a little girl – I was ten years old that time. They sang it just before they're going to spend money at that Potlatch. Those two men were going to make a sign if they got through safely. Here, they made it through! So they made a sign – what kind of sign I don't know – they made a sign when they landed safely on the other side of the glacier! So thr rest went through, too. When they reached Wrangell they camped on a gravel beach. That's where they got their name – Daklaweidi. That's what they called themselves now – I don't know what their name was before. Before they started out again, they made another song: "Way out to the sky I aim my boat." Then that group split three ways: some went out to deep water, and some went to Yakutat. [The third group] came up the coast

therefore, they have got people in Telegraph Creek, too. It's Daklaweidi who own Tagish: they were the first to make their village here. That name passes through women, but the woman stays in the husband's ground. My aunt, Mrs. Bert Dennis, told me about this. Some Daklaweidi went overland – over the mountain to Pelly [River] or Ross River or someplace. Those people tied a string around their belt – that's supposed to be people's life – it keeps them safe. Here, their leader was walking ahead and he saw big feathers. They say they were just like loon feathers. Loon feathers are always green – pretty, they say. He should have known better! They were lying right in front of him, and here he just kicked them out of sight. Kicked them away! When he kicked those feathers, a big thunderstorm came on top of them. Some of them were hurt badly. A lot of them were killed. That was thunder[bird] feathers he kicked! Then their boss made a song for the people who survived. My father and his people used to sing that when they made a Potlatch. Old Man Dickson from Ross River – he's from those people. In 1942 I met Old Man Dickson in hospital – he told me his name. "You people use our names." I tell him. "You must be our people." "Yes, I'm your people." He said ¹²

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8000 years ago	<p>8,000 years ago, when the glaciers started melting, they formed huge lakes, such as Glacier Lake Champagne, and later smaller lakes such as Glacial Lakes Laberge, Ibex, McIntyre, Watson, and Wheaton. Throughout the area, there is evidence at an elevation of approximately 970 m that represents the Glacial Lake Carcross. Permanent glacier sheets are still present on high peaks in the Mount Skukum area. (& others?)¹⁴</p> <p>The landscape of the Watson/Wheaton valley 8,000 years ago is much different from today - with open parklands and semi-open prairies in upland regions. Caribou and bison are abundant. Fish are only beginning to move back into the newly created rivers and lakes, and are not yet an important source of food. At Annie Lake, as in other places in southern Yukon, people are making and using microblade tools. These microblades are small, slender stone blades, placed in a row along the edge of a bone or antler knife or spear point to give it a razor edge. When the blades are dull or broken, they are simply replaced. When examined under a microscope, broken microblades of fine chert collected from this level show evidence of being heavily used. we enter a time that belongs to the first people of the Watson and Wheaton valleys. During this period, large glaciers—remnants of the last great Ice Age—choke the mountain valleys. Only the higher hillsides sit dry above the meltwater lakes and rivers. No fish swim in the enormous glacial lake which covers much of southern Yukon; and the Annie Lake site sits on a bend of a large river flowing north into the Yukon basin. Strong winds blow constantly down narrow valleys. The climate is dry—cold in winter and warm in summer, warmer even than today. Poplar trees begin to grow along shorelines and sage covers the open countryside. Soon after, small spruce trees and juniper bushes begin to grow in the area. During these early days, the first people enter the country following herds of caribou and bison moving down from the unglaciated north. These early people are specialized big-game hunters who move frequently and rarely establish large camps. The First People in southern Yukon are a shadowy presence in this most ancient time. Traces of their old camps, their typical long, thick spear points, and large "blades" of stone are seldom recovered. Within the deepest sands at Annie Lake, we find two large stone blade tools, which offer the only evidence of their presence¹⁵</p>

7100 year ago	7100 years ago, people were living in the floodplains of Glacial Lake Carcross at an elevation of 790 m, and using the resources around them. Scientists say that this lake was blocked by stagnant ice masses at Annie and Lewes Lakes and flowed into the Yukon River to the north through the Watson and Wheaton valleys. As the lake drained, numerous shoreline markings show up between 825 m and 730 m. It also left behind an impressive amount of smaller lakes and glacial silt deposits. ¹⁶
5000 years ago	About 5,000-8,000 years ago, when climate, sea levels and land stabilized into configurations that approximate those of today, humans crossed a population and cultural threshold, if one is to judge by the increase in numbers and complexity of archaeological sites ¹⁷
1200 B.C. to 800 B.C. or approximately 3204 to 2804 years ago	<p>1- The Na-Dené arrived in Alaska from Asia. The Na-Dené Ensemble included 4 major Groups: the Eyak, the Haida, the Tlingit, and the Athabascan (or Athapaskan). There is a strong probability that a relationship may be proved between Na-Dené and the Sino-Tibetan language (i.e. the ancestral form of the Chinese and Tibetan languages).</p> <p>2- Around the same time in world history, Moses led Israelites out of Egypt to Canaan, and got the Ten Commandments from God¹⁸</p>
200 B.C. to 200 A.D	<p>The Tlingit and Athabascan separated into their own tribe¹⁹</p> <p>Jesus Christ was born in 1 B.C.</p>

<p>504 A.D. (approximately 1500 years ago)</p>	<p>1- Beneath the White River Ash, we encounter a layer of red sand many centimetres thick. At this level, the ground is densely covered with stone tools, tool fragments and remains of old campfires. This is the major "living floor" at the Annie Lake site and is now known to be 1,500 years old. The number of spear and arrow points indicate that this was an important hunting camp - probably for sheep, goats and caribou. Unfortunately, bones are not often preserved in Yukon soils and it is not possible to tell exactly what animals people were hunting. Several stone knives and hide scrapers are scattered around, where people cut meat and dressed hides. As in the layer above the ash, the tools are made of coarse, local stone; although there are some fine quality obsidian and chert pieces. Near the centre of the site, a very large mound of boulders is uncovered, arranged in a rough circle. Some of the stones have been burned by fire and bits of charcoal are collected. Mrs. Dora Wedge suggests that this is the remains of an old-time sweat house. Study of the soil chemistry of this level tells us that this was a time of higher rainfall than today with more spruce trees and thicker bush.²⁰</p> <p>2- Tagish Athabascans call themselves ta:gizi dene²¹</p>
<p>825 to 1000 A.D.</p>	<p>1- Because of cataclysmic volcanic eruptions in Alaska that caused significant climate changes there, a wave of Athabascans (or Athapaskans) left the main group and began moving south to northwest Canada and along the coastline into what is now the Washington and Vancouver areas. Those along the Pacific Coast became known as the Pacific Coast Athabascans and would include the Chasta Costa, Tutuni, Galice, Hupa, and Kato Indians.²²</p> <p>2- Ash from the White River volcanic eruption falls over C/TFN's TT</p>

1300 – 1500	A second and last wave of Athabascans (or Athapaskans) left the main group from Alaska and northwest Canada and would follow an inland migration route into the southwestern part of the United States and northern Mexico.
1670	King Charles II of England granted sovereignty over large part of Canada to "the Governor & Company of Adventurers of England Trading into Hudson's Bay" or the Hudson's Bay Company
Pre 1700	<p>1- Over 300 years ago, a few Tlingit Clans from Prince of Wales Island, the Stikine River Valley, the Nass River Valley and Kupreanof Island came north and established villages at Klukwan-the Mother Village; Kalwaltu; Yandestaki; and Chilkoot Lake. Other camps were Taiyasanka Harbor, Tanani, the mainland near Sullivan Island and Dyea.²³</p> <p>2- The Chilkat Valley and Lynn Canal inhabitants - Chilkats and Chilkoots - had trade access with the Athabaskan Indians over the Chilkat, Chilkoot and White Pass routes. These trade routes were jealously guarded, especially with the coming of the Russian and Hudson Bay Co. fur traders in the 1700's. Highly skilled traders, the Chilkats and Chilkoots would meet the Russian and English ships towards the end of the Chilkat Peninsula to trade far away from the overland trade routes. They would then take the goods over their trails to trade with the Interior Indians.²⁴</p> <p>3- Inland Athabaskan families lived a semi nomadic survival lifestyle based on hunting and fishing.</p> <p>4-</p>

1741	<p>The aboriginal coast-interior trade networks provided the basis for the fur trade that flourished during the 18th and 19th centuries. The fur trade began in 1741 when the first European exploration ships, under the command of the Russians Vitus Bering and his assistant, Alexei Chirikof arrived on the northwest coast. This expedition initiated an active trade in sea otter pelts.²⁵</p>
1763	<p>After the Seven Years' War was over, Britain controlled all of North America east of the Mississippi. Settlers from the Thirteen Colonies were anxious to move into the Ohio Valley now that it was free of French influence, but the lands were still in the possession of Indian Nations who were rightly suspicious of 'Yankee' motives and resented their intrusion. Pontiac's Rebellion along the frontier began in August of 1763. At the same time, Britain was moving to consolidate its gains and implement governing structures. The new territories would be organized into four areas: Quebec, East Florida, West Florida and the island of Grenada. This is set out in the opening paragraphs of the <i>Proclamation of 1763</i>, and details of their governance and settlement in later sections.</p> <p>The lands west of the Appalachian height of land were "reserved" to the Indians as their Hunting Grounds. They were not included in any colony, and colonists were expressly forbidden to enter into land negotiations with the Indians -- because of "great Frauds and Abuses" -- and the Crown reserved to itself the exclusive right to negotiate cessions of Indian title. At the same time, settlement was forbidden. While the Indian Nations governed the <i>Proclamation</i> Territory under their own laws, the Crown also directed that non-Aboriginal fugitives from justice could be pursued and taken within Indian lands. In Canada, the <i>Proclamation</i> is the basis of our understanding of the legal nature of Indian title and an historical root of the treaty process. Its provisions underlie the surrenders and designations of reserve land which still take place pursuant to the Indian Act.</p> <p>In practice, the <i>Proclamation</i> failed to stifle expansionist ambitions in the Thirteen Colonies. The Crown used the Quebec Act, 1774 Declaration of Independence Canadian Charter of Rights and Freedoms²⁶ as a device to re-assert its control within the <i>Proclamation</i> lands by extending the former boundaries of Quebec down to the Ohio River near what is now Pittsburgh, then down the Ohio the Mississippi and north to Rupert's Land. This was one of the complaints advanced by the colonists two years later in their . Historical events subsequently excluded much of the <i>Proclamation</i> territory from British control and from Canada, but it is still relevant to the development of Canadian law. The <i>Proclamation</i> is not formally part of the Constitution of Canada, but it is referred to in section 25 of the . The headings included in the text at the website shown in the footnote are for convenience; they are not part of the original text. It should also be noted that the map is also a reference tool. It is not an official map and the courts have since applied the <i>Proclamation</i> to areas not shown on it as "Indian Territory". The full extent of the territorial application of the <i>Proclamation</i> in Canada is still subject to dispute and there is little doubt that its reach as a foundation of our Aboriginal law is much broader.</p>

1794	<p>1- The earliest references to Chilkats is in a 1788 report by the Russian explorer Gregory Shelikof who, with Captain Ismailof, met the Chilkat chief “Ilchak” in Yakutat ay (Emmons n.d, Krause 1956). The Chilkat leader identified by Emmons as “Yelchak [Yeil Xaak] {Raven’s scent},” a prominent head of the Ghaanaxhteidi Clan, had come with a group to trade. ²⁷</p> <p>2- Article III of the Jay Treaty, an Imperial Treaty entered into with the United States, stated that First Nations people in what is now Canada and the United States were to be exempt from payment of duties on certain goods²⁸</p>
1799	Czar Paul claims Alaska as Russian possession. Baranov named first Russian governor of Alaska.

Late 1700's	<p>1- Throughout the late 1700s, the trade in sea otter pelts with the Americans and Russians was an important component of the Tlingit economy. Around the end of the 18th century, however, the harvest of sea otter pelts began to decline due to over-hunting. This initiated a demand for land furs like the ones that were plentiful in the nearby interior Yukon. Gorge Emmons reported that of the different regional Tlingit groups, the Chilkat, Stikine and Taku were the principals in the interior fur trade. The chief industry of the Chilkat-Chilkoot was trading. They made two or three trips annually over their mountain trails to the interior, each of which consumed from ten to thirty-odd days. The first journey was made in mid-winter when the snow was hard and travel was more certain. This was a preliminary trip to make arrangements for the more important spring trade, when the winter furs had been taken. This spring trip was made in April, before the arrival of the eulachon. The trading journeys were made by family (Clan or lineage) parties and included most of the able-bodied men of the village. The Chilkat/Chilkoot Tlingit, as well as the Stikine and Taku Tlingit, acted a middlemen in the fur trade. They acquired furs from interior groups and took them back to the coast where they exchanged them for goods with the European traders. The Chilkats and Chilkoots traded with other coastal groups as well. One story relates a time they got skin boats in trade from the Yakutat Tlingit. The boats were knocked down, portaged over the Chilkoot Pass and reassembled on Lake Bennett. The boats were used to carry on their trade with the interior peoples lying further downriver²⁹.</p> <p>2- Tlingit of Lynn Canal and Taku Inlet take longer trading trips into the interior, where they also made advantageous marriages with the dwellers behind the mountains³⁰</p>
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1802	<p>1- When Baranov landed at the site of St. Michael (present day Sitka) he was met by the Tlingit Indians that lived there. The tribe was far more advanced than the Aleuts and other Alaska Natives. They lived in well built wooden houses, built wooden boats and canoes to fish and hunt out of, they made slaves out of their wartime captives, carved totem poles in honor of their Ancestors, and worshipped numerous bird and animal gods. They were wealthy and well organized. They were organized so much so that in June of 1802 they attacked the garrison at St. Michael while most of the men were off hunting. They carried off the women as slaves after killing and beheading the remaining men. Eighteen Aleut women, a few Aleut men and three Russian men escaped being killed by hiding in the woods until the Tlingits left. The survivors were picked up by a passing British ship and were taken to Kodiak and ransomed to Baranov for 10,000 rubles worth of fur pelts. This was also the first time that Baranov had heard of the massacre at St. Michaels³¹</p>
1803	<p>1- In 1803 Baranov was aching for revenge on the Tlingits for the attack on St. Michael but he lacked the needed weapons to carry out an attack of his own. He worked out a deal with a Captain Joe O'cain for muskets and cannons he had from the American Revolution. As Baranov did not have enough otter pelts to pay for the weapons he worked out a deal with O'cain to provide him with Aleut hunters that would go with him to the sea otter area on the California coast. Any pelts would be split between the two. Baron, in watching out for the Aleuts, put in a provision that they would be paid \$2.50 for each otter they took.</p>
	<p>1- Baranov took possession of the weapons and in the spring of 1804 he set sail for Sitka with 120 men in four small ships and 800 Aleuts in kayaks. Months later they arrived at Sitka and found a Russian fighting ship already there. It was the Neva, which had called at Kodiak and heard about his pending attack and had come to assist him in retaking Sitka. The Aleuts towed the Neva into position and shelling of the Tlingit stronghold commenced. It went on for day after day with very little results. Baranov tired of waiting and led a force of Aleuts ashore in hopes of taking the village by storm. The Tlingits routed the small force and wounded Baranov in the fight. After many nights of chanting by a Tlingit medicine man, a silence fell over the harbor. Leaving Baranov little but ruins and a few corpses, the Tlingits had abandoned Sitka and disappeared into the night.³²</p>

Late 1700s early 1800s	<p>1- At first, the Athabascans of Southern Yukon only traded furs with coastal Tlingit. Later they were taken to Fort Selkirk during its brief mid-century existence, and again when independent traders moved in at the close of the century³³.</p> <p>2- The nineteenth century seems to have been an interesting time of intensive Tlingit-Athabaskan acculturation.³⁴</p>
1821	<p>North West Company was amalgamated with the Hudson's Bay Company The Hudson's Bay Company was given the exclusive right to trade with First Nation peoples throughout the "uninhabited areas of North America" (sic)</p>

1844 Estimate

“My father’s father told me about this. He told about the traders coming in this country. He says that when he was young. The traders came. Just one would come. They got stuff: matches and axes and guns. And after a while they would go back again. They don’t tell other white men. They come back with more stuff. Pretty soon lots of different people come in from outside. Maybe Russians – two or three different people. Then the white men come in. The prices really climbed up – one marten skin for one box of matches. For a muzzle loader, you stand up silver fox furs as high as the barrel. If you didn’t have silver fox, they wouldn’t trade. Just high skins – no muskrat or mink were wanted by the market at that time. No tree squirrel market that time either. They heard about people at Fort Selkirk – the H.B.C. [Hudson’s Bay Company] came and put up trading posts. It was before me. And after a while, the Indians went trapping. After a while, the Tlingit Indians from Haines, they trade with us. They come down to Selkirk and set fire to the store that was there. The Tlingit were jealous of the store, because all the Indians would go to the store. They pack up from Haines to Champagne and down the river. Lots of them starved going back to Haines. It’s a long way. They would come to Tagish too. Lots of them – maybe a hundred. Each man had a pack on his back.

They traded out of doors. They spread out things all around them, each man... they would just trade skins... beaver skin was too heavy for them to pack back to the coast. They would buy marten and lynx. These are easy to pack and not heavy. One marten skin would buy a cheap cloth shirt in my time. Before my time it would cost two marten skins for a shirt.

The same man would come back every year. He would come to his friends. You would keep your furs for your trading partner. He might come after other people come to trade, but you kept your furs for him. The older people still talked Tlingit good then. We are lots like half-blood now...

The Haines Indians did not go to Pelly. We went that way from Tagish. We would pack our store on the back – gun, shells, tobacco – things we could pack on our back. They would pay lots of furs to us for those things. I would get more for them than I paid. I would buy from the coast people when they come in, and then I charged more for the things at Pelly because I had to pack the things there. We got a foot trail. It goes Teslin way and then to Marsh Lake. I’ve been to Pelly Banks and Ross River. Ross River Indians are “Stick Indians”. We would trade up there in summer or in the winter with a dog team; then we would not have to pack on the back. The Indians there would be glad to see us. They want to smoke. That time there were lots of beaver there... we leave them be. The skin was too heavy.

Daddy, if he got a lot of stuff, he would have three or four packers. He would pay them in furs. His nephews would pack for him. When they have trouble, my daddy looks after them. A man looks after himself now. He doesn’t take care of his nephews any more”.³⁵

1845 Estimate

This is what I know. I don't know if I know the whole story, but it is what I know." With these words, Eva Carlick began the story of the last, and perhaps the only, war between the Tahltans and the Taku Tlingits so I could record it on tape. I had heard the story several times before from Eva and also from Emma Brown, an Elderly Tahltan woman. Their accounts differ in only one key detail. Eva is a Tlingit, and she says it was the Tahltans who started the war, while Emma believes the Tlingits were the instigators.

The war between the Tlingit of the Taku and Nakina river valleys and the Tahltan, whose territory includes the Stikine River watershed and the upper watersheds of the Skeena, Taku, Nass and Kechika rivers, lasted at least ten years. Some accounts say it lasted twenty years. Because the war began around the time the Tlingits first acquired muskets and just before the Tahltans did. It is probable that the hostilities started sometime after the Russian-American Company first moved into Southeastern Alaska in the early nineteenth century.

The war was touched off by a bizarre accident involving a newly wedded Tahltan woman and her Tlingit husband. At the time of the accident the young newlyweds were camped near Tatsmini Lake, which is due east over the Coast Range from present-day Juneau. According to Eva, the husband was sharpening a stick to poke through the head of a salmon they were about to roast. Like all newlyweds, they teased each other and "played around" a lot. The wife sneaked up behind the husband and touched him suddenly. He swung around with the stick in his hand. "He hit that girl right in the skull". Eva said. "She fell back. Right there she died. The stick went right through her skull. And I guess the bad luck comes right there."

The way Emma Brown tells it, the Tlingit husband was tickling his wife, who was trying to roast meat on a stick. She playfully swung the stick at him and accidentally ran it through his stomach.

No matter who killed whom, the victim's family would not accept payment, and therefore both families were equally culpable. Because Eva provided much more detail, and since she is a Tlingit who has lived most of her long life with the Tahltans, her story is less likely to be construed as biased. For these reasons, the following story is, for the most part, Eva's version of the Tlingit-Tahltan War.

Two Tlingit men went to the Tahltan fishing camp of Sheslay with the bad news of the death of the young woman, but the Tahltans did not believe the killing was an accident so they refused to take a payment for the death of the woman. Eva says the Tahltans told the Tlingits: "We will kill half of your people."

soon Tlingit get mad.”

The Tlingits made up a war party of about twenty soldiers, all dressed with vests and visors made of skins of the backs of large billy goats. The dried skins were so hard and thick that a knife could not pierce them. Their weapons were spears. Eva believes they also carried muskets, but they were not used in the attack.

The Tlingits attacked the sleeping Tahltan village of Sheslay at night. It was a brutal fight. *Everyone they met they do this – hit – hit – hit. They kill ‘em. In one house after another... and one woman got a baby about two days old. She put the sticks and brushes on top of herself to hide and nurse that baby. Afterwards they heard the baby cry. That’s the last one they kill.*

The Tlingits took four prisoners home with them. One of them was a Tahltan slave, a woman named Akee’ssee; another, named Koosh’ten, was a middle-aged man who was so small that he looked like a young boy to a stranger. The other two were boys. The captors tied their hands.

They can’t do nothing. Make ‘em walk ahead. They take ‘em right to Taku River – right to old home... they take them across thr river. The slave tipped the boat while they were crossing the river. She said, “I’m not going to slave for no Tlingit.” Everyone got saved but her – she got drowned. The others swim right to the shore. So the Tlingit got nothing. The others ran away, come back to Tahltan.

The Tahltans attacked the Tlingits on the Taku after the massacre at Sheslay, but again they were badly defeated. It was only when the Tahltans finally acquired muskets – Eva said it was a year later – that they evened the score.

And then they got Tlingit, same as Sheslay – more than that, they say. I think they got guns that time – powder, muskets. That’s when they cleaned half of Tlingit. Just as much as they killed Tahltan, Tahltan kill them too. Ten years that war going on, they say...

Eva said it was the Tlingit war chief Ston’quat’ who decided it was time the warring came to an end. He told his people:

Too many people die for nothing – just for one woman and one man, that many people die. What for? We don’t fight for our country. We just fight for somebody’s death. That’s a shame. We can’t visit each other – trade with each other. That’s enough. Let’s go up to Tahltan and we ask for peace. Let’s quit this war business.

Tlingits arrived at Sheslay they found it deserted. No one had re-established a home there since the massacre. Ten miles farther on, at Salmon Creek, they found Nah'zay'ta and his crippled wife. "Too long we're fighting," Ston'quat said. "Never have good time together. There's no reason we have this war. Just for two crazy young people."

Nah'zay'ta's nephew agreed to spread the word and gather up the Tahltan people. Days passed slowly at Salmon Creek. Although Nah'zay'ta explained that many Tahltans had to come great distances, Ston'quat waited for them impatiently. It was a trying time for both men. Neither one was sure this other had truly peaceful intentions.

Finally the Tahltan soldiers, who far outnumbered the fifteen Tlingits, finally arrived at the Salmon Creek fishing camp. The situation was tense. The young Tahltan warriors wanted to kill the Tlingits, who had hidden in the bush as the Tahltans approached.

Nah'zay'ta called the Tlingits out of the bush. All of the Tlingits and about ten Tahltan head men went into Nah'zay'ta's fish house. The rest of the Tahltans stayed outside. One Tlingit and one Tahltan each brought into the house a sack full of pebbles. Both sides used the pebbles as counters: each pebble represented a person who was killed in the long war. Not only did both sides enumerate their dead, but they determined together who killed whom. That was the only way just payment could be made to the relatives of each of the deceased. As Eva said "That's Indian law. Indian war, that's the way they settle."

It took a long time, but the accounts were finally squared. The settlement was sealed with a ritual.

So Ston'quat says to Nah'zay'ta "Let's come close together, like a grizzly bear." Grizzly bear when he fight and little while after, he lick the blood off his friend's face where he had bitten him. "Let's do that." (That means "Let's settle this war"). "Let's do like this, grandpa." Ston'quat said. Nah'zay'ta says, "Okay!" That's the way the war settled in Salmon Creek.

To ensure that the peace would be a lasting one, Ston'quat suggested that the Tahltans and the Tlingits make "Koo'wa kahn". This means an exchange for a year of a beloved son of the most important headman of each tribe. The former enemies agreed to this exchange.

Although Eva Carlick is a Tlingit, she maintains that the Tahltans outdid the Tlingits in the treatment of the guests. The Tlingits treated their Tahltan guest "like a king," but the Tahltans absolutely spoiled their Tlingit guest. He could not do anything for himself. According to Emma Brown, this fellow was not

	<p>“just like a man, they say, that boy.”</p> <p>The Tlingit-Tahltan celebration in the Tlingit River village lasted for days and days. The sons returned to their families, and there was much singing, dancing and feasting. Each group made death payments in goods and also in slaves. The Tlingits gave the Tahltans women slaves who originally came from the southern coast.</p> <p>From that time, the Tlingits and the Tahltans remained on good terms with one another. As Tlingit Eva succinctly put it to me, “No more trouble.” She pointed to her Tahltan husband, Tom Carlick, and said, “That’s why I’m married to this man.”</p>
1836	A small pox epidemic ravaged the coast and inland

1848, June 1

1- On June 1st 1848 the building of the new fort, named Fort Selkirk, was started. *“Parties of the local Indians were coming and going freely among us - all very friendly and strictly honest - gazing with wonder at the work of putting up a building, never having seen a house before.”* One evening they were disturbed by the noise of singing and shouting. The local Indians said that they were Chilcats, *“and advised us to hide our working tools and everything moveable unless we wished to have them stolen by the strangers who were adept at pilfering. They also gave us a ready hand to put everything out of sight, which was hardly done, when the Chilcats arrived, about twenty in number and a hard looking set, on several rafts on which they had drifted down the Lewes from near its source. We soon found out their thieving propensities, which were in such marked contrast to the honesty of the native Indians. These poor people, though so destitute of everything that a knife was looked upon by them as an invaluable treasure, were so thoroughly straightforward that even if they found an article that was lost or mislaid, they would bring it back.”*³⁶

<p>August 1852</p>	<p>Shotritch, a Chilkat Tlingit led the successful attack of coastal and inland Tlingit on Campbell's Fort Selkirk in Northern Tutchone country. ³⁷ Koh-klux is also credited with the destruction of Fort Selkirk (G. Davidson, 1901)</p> <p>In August 1852 the Chilcats returned in large numbers. "They would thieve before our eyes," writes Campbell "we could not turn our head before they had some article secured. It now became urgent for me to decamp immediately if I wanted to see another day." The situation became worse. "They were all yelling like fiends, smashing and crashing everything within the house." Because of the depredations of the Chilcats they were forced to abandon Fort Selkirk for the winter. ³⁸</p>
<p>1855</p>	<p>1- Keish (Skookum Jim, James Mason) - Born at Bennett Lake to Gus'dutéen (Daklaweidi) and <u>Kaachgaawáa</u>, (Deisheetaan). Married in the customary way <u>Daakuxda.éit</u>, a Tlingit woman, and in 1895 they had a daughter. (1855-July 11, 1916) Keish died in Carcross.</p>

1- The *British North America Act*, 1867 (BNA Act, 1867) was passed by the British Parliament in 1867. It is the law that created the Canadian Confederation. Many other Acts called *British North America Act* were later passed, amending the 1867 Act, or adding to it. ³⁹Section 91 of the *BNA Act* lists the powers the federal Parliament can exercise. Section 92 lists the powers of the Provincial Legislatures. Unless the parties agree otherwise, the federal government must not make laws dealing with matters of provincial jurisdiction, and vice versa. If one party does pass a law that intrudes on the jurisdiction of the other, the courts will strike it down. Class 24 of Section 91 deals with Indians, and Lands reserved for the Indians. ⁴⁰

2- Canada bought Rupert's Land (all lands draining into Hudson's Bay) from the Hudson's Bay Company for \$300,000. without informing the 12,000+ inhabitants of the land. However, a clause in the ministerial order integrating this land provided that Canada must satisfy First Nation peoples claims in respect of land.

3- Adoption of an Act provided for the organization of the Department of the Secretary of State of Canada and for the Administration of the Affairs of the Indians and of the Ordinance, and consolidated all earlier laws and treaties concerning First Nation peoples

4- Adoption of an Act provided for the gradual removal of status from First Nations, improved administration of the affairs of the First Nations and gave more power to the Superintendent of Indian Affairs⁴¹

5- On October 18th, the Americans bought Alaska from the Russians.

6- The American purchase of Alaska from the Russians in 1867 produced archival documents which give us some insight into the fur trade, albeit from the perspective of non-participants. The Americans were impressed by the scale of the trade. Our source indicates that over 2300 Hudson Bay sables (the term used to refer to marten) were traded from the Chilkat area in one year: 1867. A report to the U.S. government by an independent trader provides more details: The Chilkats are the most numerous of all the Kolosh (Tlingit) tribes. They catch some furs about their own grounds, but the greater portion comes from the interior, or where they go to trade twice a year, spring and fall. There is no doubt but they made a big profit on the skins they bring down. Nothing is known of these interior Indians, only what the coast Indians say, that they are called Si-him-e-na, or Stick Indians. They [the Chilkats] will allow now white to pass up the rivers. The trade which the coast Indians take into the interior consists of dry goods, blankets, tobacco, powder, shot and light flintlock muskets, if they can get these. Although the ammunition and muskets are a prohibited trade in this Territory, still the Indians get them from the Hudson's Bay Company at Fort Simpson, steel traps, knives, hatchets, needles and thread, and little cheap jewelry from their principal trades.⁴²

1868	Khìdudâ (Billy Johnson) was born to Yadułtín, a Dakl'aweidí woman from Tagish and Khàxhgadanàkh (Bean Johnson), a Tlingit from the Juneau area.
1869	1- Chilkat Chief Koh Klux drew a map for George Davidson that includes Athabaskan areas right to Fort Selkirk ⁴³
1875	Brooks says first white prospecting trip was made by George Hold, who crossed either the Chilkoot or White Pass (Dawson said the trip happened in 1878) ⁴⁴
1876	The <i>Indian Act</i> , passed in 1876, combined all existing policies affecting Indians and outlined the responsibilities of the federal government, established by the <i>British North America Act</i> of 1867. The Indian Act included automatic removal of status from First Nations women who marry non-First Nations and trusteeship over First Nations and their lands
1877	The Chilkats and Chilkoots highly valued the fur trade with the interior people. They took measures to protect their interests. They were the last coastal Tlingit peoples to allow outsiders into their territory. Presumably this was because of fears that to do so would interfere with the fur trade. As late as 1877 the Chilkat Chief Koh-Klux and the Chilkoot Chief Doniwak prevented an American military official from going to the interior via their lands.
1878	In 1878, the first prospector allowed across the Chilkoot Pass, a man named George Hold, went as far as Marsh Lake, but native guides accompanied him to make sure he didn't trade. ⁴⁵
1880	In 1880, the Chilkoots allowed the first major party of prospectors to use the trail. All party members had to sign a pledge that they would not to do any trading while they were in the interior. When two of the men didn't honour the promise, a war almost broke out between the Chilkats and Chilkoots. The Chilkat Chief Koh-Klux had earlier promised safe passage to this party; after the incident he begged Lieutenant Beardslee, the chief U.S. authority in southeast Alaska, to take the two men away because he couldn't guarantee his safety. ⁴⁶
1881 winter and 1882 spring	TlukaxAdi chief, "Donowak" of Yendestake, whose sib controlled the Chilkoot Pass, relaxed his rule about white men being allowed to travel the Chilkoot Pass ⁴⁷
1882	1- The jealous Ganaxtedi and Deqlawedi sibs of Klukwan who "owned" the Chilkat Pass had held out longer than the Chilkoots. The first white man, Arthur Krause crossed the Chilkat Pass and came as far as Kusawa Lake ⁴⁸ 2- The little Tlingit Indian village of Angoon on Kootznahoo Inlet, Admiralty Island has several claims to fame. In 1882 a shaman of this group was accidentally killed in the explosion of a whaling gun. According to Indian usage, a white hostage was taken and indemnity of 200 blankets demanded. Having been apprized of the situation, Capt. Merriman of the Revenue Cutter Corwin steamed in from Sitka, shelled the town and demanded and received a counter-indemnity of 400 blankets. (AFTC) ⁴⁹

1883	Frederick Schwatka of the U.S. Army describes Tagish people from personal knowledge after his 1883 reconnaissance over the Chilkat Pass and down the Yukon River. Schwatka called them “Tahk-heesh” or alternately, “Stick” or “si-hi-E-na”. He took with him two Tagish packers and an interpreter whose father was Tlingit and whose mother was Tagish. This Indian lived in the Chilkat village of Klukwan. He had also been with the Frank Leslie’s Illustrated Newspaper Expedition to Alaska, and later he took “Schwatka” as his own name. He could understand Indians as far down the river as Fort Selkirk ⁵⁰
1884	The Indian Act was amended to ban Potlatches and remained in effect until 1951 - several First Nations people were sent to prison ⁵¹
1885	<p>1- Schwatka estimated a total population of about 50 Tagish located along the Yukon River.</p> <p>2- His general description of these Indians ran to such phrases as: “poor,” “miserable,” “dejected,” “simplest camp,” “rude hospitality,”</p> <p>3- He contrasted them with the “arrogant Chilkats and Chilkoots,” commending them for their “reasonable and human conduct to each other”⁵²</p> <p>4- Despite Schwatka’s impression that the Tagish had the simplest of material culture, at Tagish he did see one “substantial looking house built of logs and hewn timber, with a roof made of bark, presenting quite a civilized appearance in every respect”.⁵³</p> <p>5- Schwatka thought that by the time he arrived a few Tagish were making the journey to the trading store at Pyramid Harbor near present Haines, Alaska, and that the Chilkoots had only recently permitted them to do so⁵⁴</p> <p>6- Northwest Rebellion - Louis Riel and eight First Nations people were hung in Manitoba</p>
1887	<p>1- William Ogilvie employed Skookum Jim as a packer in 1887 to carry supplies over the Chilkat Pass. He marvelled at the heavy loads Jim carried, noting that this was the reason “Skookum” (meaning “strong” in Chinook jargon) had become part of his English name.</p> <p>2- An 1887 letter (Newell letter, A.B.T., (1904) p 387) refers to Chief Chartrich (also known as Koh-klux) being away on a trading trip in the spring of 1887.⁵⁵</p> <p>3-</p>
1889	<p>1- J. B. Moore, the son of the man who later founded Skagway and developed the White Pass as a transportation route, met a trading party of coast Indians at the mouth of the Stewart river in August 1887. In September of that same year, he met another trading party at Bennett.⁵⁶</p> <p>2- The geologist Dawson describes seeing two “roughly built houses” at Tagish. He said these as the only permanent houses along the whole course of the Lewes. They were said to be winter residences, and they reminded him of the houses of the coastal Indians⁵⁷</p>

1891	The Chilkat trading monopoly was broken up by Jack Dalton ⁵⁸ and the horses that could pack more trade goods than humans could
1892	<p>1- Skhuxh.ùtìn (Martha [Sam] Johnson) was born. She belonged to the Ishkitan Clan, and was born from the Taku River and Juneau area. She married her husband Billy before the gold rush⁵⁹.</p> <p>2- The Criminal Code stated that it was an indictable offence for any person "who induces, incites, or stirs up any three or more Indians, non-treaty Indians or half-breeds to meet together to make demands upon civil servants in a riotous or disorderly manner"</p> <p>3- The federal government started making arrangements for the establishment of residential schools for First Nation students with the Roman Catholic Church, Anglican Church, United Church and the Presbyterian Church⁶⁰</p>
1893	Schwatka wrote "The Chilkats, who are, as it were, the self-appointed masters over the docile and degraded "Sticks," while in the country of the latter, have one set of names and the "Sticks" or Tahk-heesh, have another. Oftentimes the name of a geographical object is most perplexing of all, the Sticks will give the same name as the Chilkats in the presence of the latter, thus acknowledging in the most humble and abject way their savage superiority ⁶¹

1894	<p>- February 1894 Daisy (Jim) Smith is born in Tagish</p> <p>1- The federal government passed legislation for the arrest of truant students, to forcefully send students to school, and to fine or impose jail terms on parents who resisted - Indian agents were given the power to send students to residential schools and to keep them there until they were 18⁶²</p> <p>2- I. Sola, a British prospector, commented that the Indians held yearly festivals and councils of war in an old house at Tagish and that the house was surrounded by burial grounds “on either side of the river”. Sola’s party had traded with a large camp of natives in the vicinity of Tagish, and Sola remarked rather ruefully that the whites go the worst of the deal.⁶³</p>
1895	

<p>1896, August 16</p>	<p>1- In July 1896 Keish (Skookum Jim), <u>K</u>áa <u>G</u>oox (Dawson Charlie), and Koolseen (Patsy Henderson), were drying salmon along the Klondike River. Shaaw Tláa (Kate Carmacks) and George Carmack.</p> <p>2- 1896 veteran gold-seeker Robert Henderson approached a group consisting of Keish (Skookum Jim), <u>K</u>áa <u>G</u>oox (Dawson Charlie), Koolseen (Patsy Henderson), Shaaw Tláa (Kate Carmacks) and George Carmack. He told Carmack about some good prospects he had found on Gold Bottom Creek in the Klondike River Valley. According to the unwritten code of the miner, Henderson had to share his knowledge of potential finds with all miners he met. When Carmack asked him whether there was a chance that he could stake a claim, Henderson answered in a voice loud enough for Keish and Dawson Charlie to hear that Carmack was welcome but not his Indian brother in laws. In early August, the group poled their boat up Rabbit Creek, a tributary of the Klondike. They went over the dome that separated the creeks and visited Robert Henderson's camp at Gold Bottom. Henderson once again insulted the First Nations men by refusing to sell them tobacco. "His obstinacy," Carmack later recalled, "cost him a fortune."</p> <p>3- On August 16, 1896 Keish, <u>K</u>áa <u>G</u>oox, group headed back to Rabbit Creek and panned out a few encouraging traces of gold. Then, in a place where the bedrock was exposed, someone found a nugget the size of a dime. Energized by the find, they turned over loose pieces of rock and found gold that, according to Carmack, lay thick between the flaky slabs like cheese sandwiches.</p> <p>4- On August 17, 1896 George Carmack, Skookum Jim and Dawson Charlie staked their claims the next day and renamed the creek "Bonanza." The men headed downstream to the community of Fortymile to register their claims, but they never travelled over the dome to tell Henderson of their find. Henderson stayed on Gold Bottom Creek for another three weeks. By the time he caught wind of the great discovery, the best locations on Bonanza Creek had been staked.</p>
<p>1897</p>	<p>1- More than 30,000 men and women followed the Chilkoot Trail as they headed north to the Dawson and the gold fields during the Klondike Gold Rush of 1897-98.</p> <p>2- Skookum Jim gives White Pass & Yukon Route permission to build its railroad across C/TFN lands in exchange for jobs for its people</p> <p>3- Xoonki Eesh (aka known as Yeildoogu and Tagish Charlie), Deisheetaan guides the rail builders through our TT⁶⁴</p>

1898	<p>1- Four Tagish men were charged with murder when a prospector was shot near Marsh Lake. They were taken to Dawson City, tried in court and three of them were sentenced to death.</p> <p>2- The gold rush stampede is in full swing and people from all over the world are trampling through C/TFN TT, abusing it resources, and generally having little respect for what was here prior to them coming.</p> <p>3- Johnny Johns (Yel Shan), 1898-1988, was a member of the Deshitaan nation, with both Tlingit and Tagish heritage in his family background. Johns was the son of Maria (La.us Tla) and Tagish John (Khajinik) both of whom packed on the Chilkoot Trail.⁶⁵</p> <p>4- Epidemics kill many of our people</p> <p>5- October 25, 1898, the N.W.M.P. applied for a reserve for police purposes at Caribou Crossing, which application was later approved and subsequently surveyed as Lot 5, Group 6.⁶⁶</p>
1899	<p>1- Dr. William Carpenter Bompas, First Bishop of Selkirk (Yukon) turned his attention to the southern part of his diocese. To this end, he spent two days with the Indians at Tagish before returning to Moosehide.⁶⁷</p> <p>2- Lewis Lake near Carcross was accidentally drained during construction of the WP & YR causing a tremendous flood (1899). The lake level was lowered 70 feet. Muddy waters stained the headwater lakes all the way to Tagish police post. The Watson River valley was covered in mud from Lewis Lake to Lake Bennett.</p>
1900 July 29	The WP & YR rail line is finished The celebrations are held in Carcross
Shortly after 1900	<p>1- Bishop Bompas and his wife travelled upriver to Caribou Crossing which had become an important railway centre. There they rented, and later bought, a bunk-house across the river from the village⁶⁸.</p> <p>2- The people move from Tagish into Carcross after the railroad was finished and before the school was opened.⁶⁹</p>

1902

1- January 4, 1902 Angela Sidney (Stúw, Ch'ünehte' Mā) is born in Carcross. She was the Deisheetaan daughter of Maria (Ła.ùs Tlâ) and Tagish John (Kaajineek) and sister to Johnny & Peter Johns and Dora Wedge. Her husband, George Sideny (Keshduk), Gwexh, Tlestin), was a Yanyedi from Teslin. Mrs. Sidney was one of the last speakers of the Tagish language and she was awarded the Order of Canada for her efforts in recording her people's language, history, and culture. Mrs. Sideny's life story is documented in the best selling book, *Life Lived Like a Story*, which she co-authored with anthropologist Julie Cruikshank and fellow Yukon Elders Mrs. Kitty Smith and Mrs. Annie Ned.⁷⁰

2- In 1902, the hereditary chief of the Ta'an Kwäch'an, Jim Boss, saw that the Klondike Gold Rush was having a significant impact on his people and wrote urgently to the Superintendent General of Indian Affairs: "Tell the King very hard, we want something for our Indians because they take our land and game."

1904	<p>1- In February, 1904, the Police surrendered the land of Lot 5, Group 6 of the NWMP reservation.</p> <p>2- St. Savior's Church is consecrated on August 8, 1904</p> <p>3- The Carcross Indian Reserve No. 4 (File 30-01-03-109 consists of two lots 15 & 16 of approximately 160 acres on the south shore of Nares Lake. A reserve was first applied for by Bishop Bompas in a letter to the Commissioner of the Yukon Territory dated November 29, 1904. It was intended that the complete Indian Camp be included in the reserve "so as to exclude whites from visiting it" (Bompas, 1904). Bompas' only concern regarding the reserve boundaries was that the Mission House, Church and School House remain outside the re⁷¹serve.</p>
1905	<p>1- On January 25, 1905, the Commanding Officer, "H" Division, R.N.W.M.P. in Whitehorse, suggested that two adjacent lots of approximately 82 acres each be reserved for the Carcross Band. However, since the land recommended by him included a portion of Lot 5, Group 6 which had previously been surveyed. It was decided that the reserve lots should "commence from and adjoin the Easterly limit of Lot 5, Group 6 as already surveyed." (Gibbons, February 28, 1905). At this time it was evident that two of the Indian house were "close to the Easterly limit and upon said Lot 5." (Gibbons, February 28, 1905</p> <p>2- Lots 15 & 16 of Group 6 comprising the Carcross Reserve were surveyed by H. G. Dickson, D.L.S. in May, 1905</p> <p>3- The Minister of the Interior in his September 25, 1905 report stated that the Right Reverend Bishop Bompas had made application for lots 15 & 16, group 6, for the Indians of the locality.⁷²</p> <p>4- On October 17, 1905 the Carcross Indian Reserve was established by an Order in Council P.C. 1940</p>
1907	<p>1- Tagish language begins to not be used. Instead Tlingit and English are more popular⁷³</p> <p>2- An Order in Council dated October 17, 1905 set Lots 15 & 16, Group 6, at the Upper Caribou Crossing on the south shore of Nares Lake apart and confirmed the two lots as an Indian Reserve for the use of the Indians at Carcross, Yukon Territory</p>
1908	1

1909	<p>1- Dawson Charlie drowned in 1909, after falling from the Carcross train bridge.</p> <p>2- In May, 1909, the Anglican Diocese of the Yukon made an application to have the lot reserved in their favour for the purpose of operating a school for Indian children. This request was not complied with and the Lot was retained as a general “Government Reservation” Although the application was denied, it is obvious from the photographs contained in “Apostle of the North” that the Bishop in fact lived in a house, built St. Savior’s Church which was consecrated on August 8, 1904, and used the old police-barracks for a school, on Lot 5, Group 6.</p>
1910	<p>1- Northern Affairs records indicate that in 1910 the Department of Indian Affairs requested six acres of Lot 5 on which it intended to build a residential school. The Department of the Interior in its letter dated July 9, 1910 confirmed that the reservation had been made.</p> <p>2- The Choutla Residential School was built on the other side of Nares Lake and the lands required for the school, Lots 448 & 449, Group 804 (containing 33 acres and 112.3 acres respectively) were transferred by O.C.P.C 2322, dated November 29, 1910 to the Department of Indian Affairs for school purposes.</p>

1911	<p>1-</p> <p>2- Robert Morden, an MP, stated that the proposed Indian Act amendment, 49A violated treaty rights. He stated, "The Indians in Canada have certain rights granted to them by treaties and heretofore, these treaties have never been departed from except with the consent of the Indians themselves. You treat the Indians as not being capable of dealing with their own affairs. You treat them as wards of the government. And you who are their guardians propose to judge for yourselves and through your own courts as to whether or not treaties, made with the Indians shall be departed from. And you do not propose that the proposal shall come before the Parliament of the nation every time a treaty is to be violated. On the contrary, your purpose is to create a procedure and a practice by which every one of these treaties can, without any effective means being afforded the Indians to oppose the carrying out of any particular project in any particular instance." The amendment, 49A, proceeded and allowed the federal government to expropriate First Nations lands near towns or cities without their consent</p>
1912	<p>1- Dawson Charlie died. The Potlatch, hosted by the wolf people, with the crows as guests is considered the last big Potlatch. A picture was taken that show men from Champagne, Whitehorse, Teslin, Big Salmon and Little Salmon.</p> <p>2- The last "big" Daklaweidi Potlatch was held in Carcross⁷⁴. A picture of the 1912 event is shown on Plate XIIIa Ceremonial dress with text Southern Tutchone, Tagish and Inland Tlingit Potlatch dancers at Carcross.⁷⁵</p> <p>3- Alaska Native Brotherhood founded the first modern Alaska Native organization.⁷⁶</p> <p>4- Alaska becomes a Territory with its own legislature. Mt. Katmai on Alaskan Peninsula erupts, creating Valley of Ten Thousand Smokes.⁷⁷</p>

1913	1- On October 5, 1913 William Atlin (Dàxhjùlsàkh), a Daklaweidi is born to Susie Joseph (Nadaghât') and Billy Atlin (Khâ Guxh Ish, Tlâwch') both of whom packed on the Chilkoot Trail.
1914	1- World War I begins 2- An amendment to the Indian Act stated that First Nations required the consent of the Indian Agent to participate in dances, rodeos and exhibitions and were prohibited from wearing traditional outfits without government consent. ⁷⁸
1916	1- Keish/Skookum Jim died on July 11 th in Carcross 2- Alice Dora Wedge (Yàjindahên) Deisheetaan. Born near the mouth of McIntock River during salmon fishing season, she is the daughter of Maria (Ła.ùs Tlâ) and Tagish John (Kaajineek) and youngest sister of Johnny and Peter Johns and Mrs. Angela Sidney. Her first husband was Bobby Austin; her second husband Harold Wedge. Mrs. Wedge raised her children in Carcross and out on her trapline in the Bennett Lake/Millhaven Bay and Wheaton River area. Both her mother and father packed across the Chilkoot Trail. (July 29, 1916 – December 3, 1998)

1917	<p>1- Mrs. Lucy Wren (Ghùch Tlà) born in 1917, belongs to the Daklaweidi Clan. Her mother was Susie Joseph (Nadaghât’); her father Billy Atlin (Khâ Gùxh Îsh Tlàwch’). Both of her parents packed on the Chilkoot Trail. Her first husband, Jimmy Scotty James, was the son of Taku Jim and Eva Johnson, Sht’awkèt and Shayawdustid, Tlingits from the Atlin/Taku area.</p> <p>2- November 11, 1917 Daniel Johnson is born</p> <p>3- At age 19, Johnny Johns (Yèl Shàn) became the first licensed native guide in the Yukon Territory. His guiding business operated for over 50 years and was rated among the top ten in the world.⁷⁹</p>
1918	<ul style="list-style-type: none"> - March 1, 1918 John Atlin is born - April 13, 1918 Peter Sidney (Hinsheesh) is born at the head of Tagish River - November 11, 1918 World War I ends

1920	<p>1- Kate Carmacks died</p> <p>2- On March 30, 1920 Christina Mary Barrett (Yis Katduletsin) was born at Tutshi, on Taku Arm of Tagish Lake. Her father, Scot Alex McLeod, came to the Yukon during the Klondike Gold Rush. Her mother Annie (Kaŕtin) was Tlingit, the daughter of Taku Jim (Sht'awkèt) and Eva Johnson (Shayawdustid). When she was a child, her family settled in Carcross.⁸⁰</p>
1921	<p>The Indian Act is amended, where any Indian over twenty one who Indian Affairs thinks fit for enfranchisement or for citizenship. Duncan Campbell Scott, Deputy Superintendent of Indian Affairs says the Canadian Government objective is to continue until there is not a single Indian in Canada that has not been absorbed into body politics and there is no Indian question and no Indian Department. Since 1857 under the Indian Assimilation Act only two hundred and fifty Indians are enfranchised. The Act is amended to permit Indians off the reservation to be enfranchised without the required land and five hundred are reported to have applied. The Metis are excluded as are Indian women who married non-reserve Indians.⁸¹</p>
1922	<p>As a result of growing civil disobedience the Superintendent General at his discretion can enfranchise any person against his will, give title to reserve lands and band money. The Indians are prohibited from appearing in aboriginal garb and performing traditional dances at fairs and stampedes under guise of entertainment. This ruling is later amended to include any type of dress, unless prior approval in writing is given by the Department of Indian Affairs.⁸²</p>
1924	<p>U.S. Indian Citizenship Act grants citizenship to Native Americans, including Alaska Natives, without terminating tribal rights and property.⁸³</p>
1925	<p>Winnie Atlin, Dag.e, was born to Martha (Skhuxh.utin) and Billy (Khidudâ) Johnson. Winnie was raised at Bennett and lived there until the end of her first year of marriage, when she settled in Carcross. She has spent most of her summers since then at fish camp on Tagish Lake.⁸⁴</p>
1927	<p>The Indian Act was amended to prevent First Nations from raising funds for claim purposes without the written consent of the Superintendent of Indian Affairs . It also prohibited First Nations from selling cattle or produce without written consent of an Indian Agent.⁸⁵</p>
1938	<p>Chief Anatlahash was a Taku Tlingit Chief of the Raven phratry who moved to Douglas Island when mining commenced there in the 1880's and died there on October 8, 1918. A monument to his memory, a yellow cedar shaft in a concrete base, was erected on the Douglas Highway near the Douglas city limits by the C.C.C. on June 1, 1938. Jimmy Fox, whose Indian name is Anatlahash is his legal heir. (AFTC)⁸⁶</p>
1939	<p>World War II began at dawn on September 1, 1939 as the German armies swept into Poland. Although not automatically committed by Britain's declaration of war, as in 1914, there was little doubt that Canada would quickly follow. On September 7 Parliament met in special session; on September 9 it approved support to Britain and France; on September 10 King George VI announced that Canada had declared war.⁸⁷</p>

1940	In the years between the World wars, the railroad barely maintained operations due to lagging mineral production in the Yukon and the depression of the 1930s. In the early 1940s the equipment and track were in a state of disrepair. The railroad was not ready for war. There were fewer than a dozen engines that were operational and the roadbed needed to be upgraded ⁸⁸
1941	
1942	<p>1- Richard Johnson, son of Martha and Billy Johnson was killed while serving in the Canadian Army.⁸⁹</p> <p>2- The Canadian government leased the entire railroad to the United States government for the duration of the conflict. This was contrary to Canadian law, but the war took precedence. On Oct. 1, 1942, the 770th Railway Operating Battalion of the United States Army officially assumed control of operation of the railroad, retaining the railroad's civilian workers. The lack of equipment was apparent and several engines were shipped from the United States. Even one of the old engines from the defunct railroad that ran to the Klondike gold fields was pressed into service. During the war, the railroad accumulated 36 engines and almost 300 freight cars, most of the rolling stock belonging to the United States Army. The railway carried 25,000 tons from October to December. That in spite of some of the worst weather in history which struck the railroad during the winters of 1942-43 and 1943-44.⁹⁰</p> <p>3- Japanese bomb Dutch Harbor on Unalaska Island and invade Kiska and Attu Islands of the Aleutians approximately 2000 km (1243 miles), as the crow flies, from Carcross.</p>
1943	White Pass & Yukon Railway hauled over an amazing 280,000 tons of material. In 1943 weather closed the line for 10 days and again for 18 days in 1944. ⁹¹

1945	On August 6, 1945, the first atomic bomb was dropped on Hiroshima, Japan, a city of over 100,000 people. The results were terrifying. A third of the city was obliterated; the rest lay in ruins. Three days later, a second and larger bomb totally destroyed the port of Nagasaki. The Japanese government sued for peace on the following day and, on August 14, 1945, Japan accepted the Allied terms of unconditional surrender. The Second World War was over. ⁹²
1948	Catherine McClellan begins research on My Old People Say: An Ethnographic Survey of Southern Yukon Territory
1951	<p>1- Largely because of growing Indian pressure the Indian Act is revised in June. The Government realizes they are on quicksand and in a bold act to spread the massive injustice begins the process to transfer responsibility and guilt to the Provinces. The Provinces refuse to accept responsibility. It is however no longer necessary to obtain permits before selling Indian products or livestock. Women's historic rights to vote in band elections is restored but women still lose Indian status rights if they marry non-treaty Indians. Indians have the right to vote in National Elections but not Provincial elections. The 1927 prohibition to pursue land claims is lifted. Religious ceremony such as the Potlatches are no longer illegal after seventy-five years of persecution⁹³.</p> <p>2- The Indian Act was amended to remove the ban on Potlatches and other traditional ceremonies, and allow First Nation people to legally enter drinking establishments ⁹⁴</p>
1952	

1953	<p>1- On November 10th, W. S. Arneil, Indian Commissioner for B.C. in a letter to Indian Affairs, Department of Citizenship & Immigration, Ottawa, Ontario discussed his recommendations regarding the establishment of reserves for the Carcross Band. “[I] recommend that Carcross I.R. #4 be confirmed [as a reserve]. It is noted from Supt. Meek’s report that the boundaries of this Reserve are not known. It is suggested that the survey notes covering this Reserve be forwarded to Supt. Meek. [In regards Marsh Lake I.R. No. 5] it is recommended that this Reserve be confirmed for the use and benefit of the Carcross Band. [In regards Choooutla Indian School No. 9] it is recommended that this Reserve be confirmed and that the area required for the Carcross Indian Residential School be defined by survey, as due to the favourable location of this Reserve, being on a main road, it is possible that some of the Carcross Band members may wish to build houses on the Reserve.” He stated in his summary “we have to recommend that all the Reserves already surveyed be confirmed by Order in council with the exception of Little Salmon River I.R. No. 10, Mayo I.R. No. 6 and Carmacks I.R. No. 11, the status of No. 6 and No. 11 to remain as they are pending establishment of new Reserves.</p> <p>2- On December 12th, 1953, R. J. Meek, Superintendent, Yukon Agency wrote to W. S. Arneil, Esq., Indian Superintendent for B.C., Vancouver, BC regarding surveys and reserves in which he requests tracings of the enclosed blueprints and map provided for “Indian Reserve, Lots 15 and 16, Carcross and Map, Group 804, Indian Reserve, Tagish”.</p>
1954	<p>On August 27, 1954, W. S. Arneil, Indian Commission for B.C. wrote a circular to all superintendents regarding surveys. In it he writes “The Surveyor General of Canada has asked that to facilitate his work in connection with Indian Reserve surveys during 1955, we advise him of our requirements at the earliest possible date. It is now several years since our survey programme has been completely reviewed and I have therefore to request that you provide me with a detailed list of the surveys required in your Agency, arranged in order of priority. Your report should clearly indicate the type of survey required, that is, whether it is a new survey such as a sub-division survey, or merely a reposting of a previous survey, evidence of which on the ground has been obliterated. In the case of a new survey, the need for it should be clearly shown. As it will be necessary for this office to consolidate the information provided and to rearrange lists with respect to priority, an early reply would be appreciated”</p>

1955	<p>1- In a October 17, 1955 letter, M. G. Jutras, Indian Superintendent responded to Indian Commissioner for B.C., W. S. Arneil's August 27, 1954 letter regarding surveys and priorities. He listed Carcross Indian Reserve No. 4 as priority number six and stated that re-posting had to be done as corner posts cannot be located.</p> <p>2- In 1955 the Superintendent of the Yukon Agency was informed that the reservation of part of Lot 5 was still in effect and he replied that it was not required. Lot 5 was subsequently subdivided and lots 5-4, 5-6, 5-7, and 5-8 are recorded in the Northern Affairs records for our Program.⁹⁵</p>
1956	<p>The constitution of the State of Alaska was agreed upon by the Delegates of the People of Alaska in Convention at the University of Alaska, College, Alaska, on February 5, 1956. It was approved by the voters in April, 1956.⁹⁶</p>

1957	<p>1- Yukon Indian Advancement Society is established. It consisted of First Nation and Non First Nation Yukoners who are concerned about the unfair treatment of Yukon First Nation people. Several members of C/TFN were members. Annie Auston was the first secretary of the Society.</p> <p>2</p>
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1958	<p>1- In a letter dated June 9, 1958, H. G. Jutras, Superintendent, Indian Affairs writes in relation to the Carcross Band “No change necessary. The reserve is occupied and we can proceed with housing. The boundaries of Carcross Reserve No. 4 should be determined as they are not known at present”.</p> <p>2- In a memorandum dated OTTAWA, September 19, 1958 to the Deputy Minister from a H. M. Jones, Director says “I received your memorandum of September 8th asking if a recommendation may be expected soon regarding the setting apart of land for the use and benefit of certain bands of Indians in Yukon Territory. We are at present negotiating for three additional small areas in the Yukon to provide home sites for Indians...[talks of Mayo, Carmacks, Dawson]...when control of those lands is obtained, immediate requirements for residential sites will have been satisfied. As you know, several areas in the Yukon have been reserved for Indians, some of them for many years and some by Order-in-Council. They do not comprise reserves as defined by the Indian Act. With the exception of those living in the southeasterly portion of the territory included in Treaty No. 11, Indians in the Yukon are not under treaty and, therefore, not leagally entitled to have reserves set apart for them. Unless reserves selected contained valuable deposits of minerals, stands of timber or comprised strategic locations having a high market value, they would be of little value. The Indians would not likely live on them. To encourage segregation would be a backward step and, in addition, residence on reserves would have the effect of disenfranchising the occupants. On the other hand, lack of reserves resulted in lack of opportunity to build up band funds. The Indians of the Yukon Territory are likely to demand, in time, that they be treated the same as their brothers to the south and the east, and as time goes on the most desirable areas will have been picked up by non Indians. Arguments can be made for and against the creation of reserves, I am inclined that we should not embark on a policy of setting aside large reserves in the Yukon or changing the status of the relatively small areas reserved for the use of Indians. While this will carry with it the disadvantages already referred to, lack of band funds can be taken care of through the welfare appropriation. Possession of large band funds is not an unmixed blessing, as evidenced in Alberta. It can have a demoralizing effect. A somewhat similar situation exists in the Northwest Territories, although there the Indians are under treaty. Some initial consideration has been given to the meeting of treaty land entitlement by payment in cash. The matter has been discussed informally with some groups of Indians, but their views have not yet crystallized to the point to where the matter can be followed up. If some such settlement is reached in the Northwest Territories the position of the Yukon Indians can be reviewed, although at that time whoever may be considering the matter will have to also take into account the position of other non-treaty Indians in other parts of Canada. I think that no action should be taken in this matter for the present.</p> <p>3</p>
1959	Alaska Statehood Act includes provision to not take lands of Native peoples. ⁹⁷

1960	On March 10 th , The Indian Act was amended to allow First Nations the right to vote in federal elections
1961	Alaska Natives organize to protest "Project Chariot" - a plan to use nuclear weapons to blast an artificial harbor into existence in Northwest Alaska. ⁹⁸
1965	A Canadian Forest Service Campground was built on Tagish Reserve next to the cemetery
1966	<p>1- The Federal Department of Indian Affairs and Northern Development is formed.</p> <p>2- Alaska Federation of Natives formed in Anchorage, Alaska.</p>

1968

1- An April 18, 1968 letter from A.D. Hunt, Director, Indian Affairs to H.T, Vargette, Head, Lands, Surveys and Titles regarding Lots 15 & 16, Group 6, Yukon Territory. He opens by stating that the lots had been confirmed as a reserve for the Indians at Carcross, Yukon. He followed with "In a recent conversation with Mr. Simard, of our Mining Section, you indicated that a legal opinion had been obtained to the effect that this was not a Reserve within the meaning of the Indian Act, but rather a parcel of Crown Land held for use by natives of the district. It is my understanding that this interpretation is premised on the fact that the Lots were not allocated to a specific Band by virtue of the terms of an official Treaty, and, therefore, remain under the direct administration, management and control of your Branch. Such being the case, I assume that you would be in a position to ratify any commitment made by the Federal Government against the lands, without formal concurrence by the few Indians who have had occasion to use the property intermittently over the past 60 years. At the present time, a mine service road bisects the Lots, and has been in use for several years, without evidence of local objections. The road is now in the process of being activated to provide access to numerous mineral claims in the areas, and funds have been allocated from our "Tote Trail" programme, to the extent that it is now deemed to be a public right-of-way under the jurisdiction of the Commissioner of the Yukon Territory. We now wish to secure assurance that the road may be kept open for so long as required, with on restrictions on passage, and it would be appreciated if you would confirm that it may be maintained across the Lots in question until further notice, in so far as your Branch is concerned."

2- On April 23, 1968 a G.A. Poupore, Director, Resource and Economic Development Group wrote to Chief, Lands, Membership and Estates Division, Indian Affairs Branch. It states: "I have your communication of April 18th dealing with a road bisecting lots 15 & 16, Group 6, created by Order in Council P.C. 1940 of October 17, 1905, these lots, containing some 160.03 acres, were reserved for the use of the Indians of the Carcross area. Lands in the Yukon which are under the control of the Indian Affairs Branch are not deemed to be legally constituted Indian Reserve pursuant to section 2 (0) of the Act, but public lands of Canada as defined in the Public Lands Grants Act. Although reserves have not been established for Indians in the Yukon of the same of the same manner as another band of Canada, it is our practice to consult the Indian people before consenting to the sale, lease or other dispositions of such lands as have been reserved for Indian use. Our records do not indicate to existence of a service road bisecting lots 15 & 16 however the contents of your memorandum have been referred to our field officers for consideration and possible consultation with the Indians of the locality prior to giving assurance that the road may be kept open for as long as required for road purposes. When the report is received, I shall write you again."

the Band.⁹⁹

4- New Venus Mill opened south of Carcross. Arsenic was later found in the tailings on the shores of Windy Arm.

5- The [Nisga'a](#)¹⁰⁰ of British Columbia brought the whole issue of Canadian Aboriginal land claims into focus. They succeeded in bringing their fight for recognition of Aboriginal title to the Supreme Court of Canada. The issue at stake was whether or not such title existed in law.

1969

1- A January 17, 1969 letter from A.D. Hunt, Director, Development Branch, Department of Indian Affairs and Northern Development to Mr. j. H. MacAdam, Administrator of Lands, Operations Branch regarding a proposed highway bridge and right of way at Carcross, YT. It reads "thank you for your memorandum of January 3, in the above connection. The points raised in your memorandum are being clarified and I will write you again when more information is available.

2- The Carcross Indian Residential School is officially shut down. Previous to that, a 1326 acre water reservation was placed on Lot 479, Group 804 to ensure that the water supply for the Chootla Residential School remained unpolluted. Lots 448, 449, and 479 went illegally to the Yukon Territorial government as a result of a new Department of Indian Affairs policy towards integrated schools (YTG has assumed responsibility for the education of the Indian children. The land is known as Carcross Indian Reserve No. 9.¹⁰¹

3- The 1969 White Paper: Some analysts argue that the beginning of the modern era of Indian policy, and national Indian politics, was the *1969 White Paper* advanced by the relatively new Trudeau government. Based upon a sweeping conceptualization of equality, the White Paper proposed that the treaties be terminated, that Indian status be abolished, that reserve lands be granted to individual members in fee simple, or sold, and that the *Indian Act* and Indian Department be abolished. Indians would be subject to provincial laws in all respects and no longer a federal responsibility. Claims based on Aboriginal title were seen as "too vague and general to be capable of specific relief": they would not be recognized. Other claims, based on unfulfilled Treaty promises for example, would be settled. An Indian Claims Commission was proposed, and a commissioner actually appointed, but his effectiveness had been undermined in advance by the Policy that created the position. Dr. Lloyd Barber of Saskatchewan continued as commissioner until 1979. Indian hostility to the White Paper termination policy, which they characterized as genocidal, coalesced into effective regional and national organizations and led to withdrawal of the White Paper a few years later. All subsequent policy proposals have, however, been carefully scrutinized for signs of White Paper thought and for any threat to Aboriginal and Treaty rights. These concerns continue, even though Aboriginal and Treaty rights received constitutional protection in 1982.¹⁰²

4- Formation of the Yukon Native Brotherhood (YNB)

5- The Choutla residential school closes

6- The Canadian Government established the Canadian Indian Claims Commission to deal with land claims

7

1970	<p>1- A second B.C.R. was filed on February 3, 1970, re-iterating agreement in principle for relocation of the road, with no compensation to be required by the Band.¹⁰³</p> <p>2- The federal government authorized the funding of First Nation organizations for research into treaty and aboriginal rights</p>
1971	<p>1- In response to public interest and initiatives by the Yukon government, Parks Canada began a modest seasonal operation on the Chilkoot Trail in 1971¹⁰⁴.</p> <p>2- Alaska Native Claims Settlement Act (ANCSA) becomes law. It was the largest agreement ever negotiated between the U.S. government and any native American group.</p> <p>3- Jeannette Corbière Lavell of the Wikwemikong Band (unceded) brought a court action under the Canadian Bill of Rights to assert her right to equality and overturn ss. 12(1)(b) of the Indian Act. Her name had been removed from the band list for marrying a non-Aboriginal male, and she was the first Aboriginal woman to challenge the operation of this provision. At the same time, Yvonne Bedard was challenging the refusal of the Council of the Six Nations Indians to allow her to live on the reserve in a house bequeathed to her by her mother, after her separation from her non-Aboriginal husband. These women's position was opposed by the Government of Canada and by thirteen Aboriginal organizations who were provided intervener funding by the Department of Justice and Indian Affairs. The women received no funding for their case. They lost in the Supreme Court of Canada: Canada (AG) v. Lavell [1974] S.C.R. 1349. Ms. Lavell's struggle resulted in the formation of the National Committee on Indian Rights for Indian Women (NCIRIW) and of Native Women's Association of Canada (NWAC).¹⁰⁵</p>

1972

1- Formation of the Yukon Association for Non-Status Indians (YANSI)
2- On June 23, 1972, Jean Chretien, Minister, Indian and Eskimo Affairs gave a press conference at the National Press Club in Ottawa and gave a statement regarding his earlier tabling in the House of Commons “a statement setting out expanded guidelines for the construction and operation of Northern Oil and Gas Pipelines. The guidelines released today are part of the Government’s continuing planning for pipelines which will eventually be built in Northern Canada. They are a further step to minimize the impact of pipelines on the environment while ensuring RESIDENTS NORTH OF 60 BENEFIT TO THE GREATEST POSSIBLE EXTENT.” The emphasis is written by Mr. Chretien.¹⁰⁶

3- On September 18, 1972, Elijah Smith, Chief, Yukon Native Brotherhood wrote to Mr. Jean Chretien, Minister, Indian and Eskimo Affairs and said “Dear Mr. Chretien, I am writing you about the guidelines which you sent to me. You asked for the suggestions and comments of the Yukon native Brotherhood so that you would be able to consider our views before finalizing and making public these guidelines for Northern Development. I would like to suggest that the present policy of finding jobs for Native people in Northern Development Programs is never going to be enough, there must be found better and more complete ways for native people to participate in the total development of the north. This is our objective and it must become your objective. If there was as much research being done on social impacts as there are upon caribou, fish, muskrats, birds, etc., then maybe we would have something to talk about. It is not only the present generation of Indian people that the Yukon Native Brotherhood feels a responsibility towards. We feel deep responsibility toward future generations and unless we can help these people then we would not be doing our job. The second point I would like to make is that we do not feel there can be any real meaningful development of northern people until land and finances are made available to help that development. These resources we are seeing by way of our Land Claims Settlement. Until this settlement is satisfactorily negotiated between the Yukon Indian people and the Government of Canada then any plans for northern development will be white plans and could like so many other white plans be doomed to failure. We respectfully request your support for a just Land Claims Settlement in the Yukon.”¹⁰⁷

4- The National Indian Brotherhood, later the Assembly of First Nations, called for more parental involvement and local control in education.

1- In January, Chief Dan Johnson goes to Ottawa with other Yukon First Nation leaders. They were first group north of 60° to submit a formal proposal for a land claims settlement. The 12 Yukon bands in place at the time formed the Yukon Native Brotherhood, led by Chief Elijah Smith. They prepared a claim submission, took it to Ottawa and presented it to Prime Minister Pierre Trudeau on behalf of all Yukon First Nations. The submission set the basis for negotiating land claims for Yukon First Nations. It told the story of a people determined to make a better future, and it changed the course of history.¹⁰⁸ The actual document was signed on C/TFN's behalf by Chief Dan Johnson, Stanley James, Richard Atlin, Jerry Johnson, Sammy James, Albert James, and John Atlin. "As times changed for the Indian people, our leaders began to realize that if we were to survive as a unique people, we must have our rights to the land – rights which had never been ceded to the Crown – formalized in law. In Appendix 1 was a document called Education of Yukon Indians - A Position Paper by The Yukon Native Brotherhood representing the following Indian Bands: Carcross, Champagne-Aishihik, Carmacks, Dawson City, Kluane, Mayo, Old Crow, Ross River, Selkirk, Teslin, Upper liard, and Whitehorse"¹⁰⁹.

2- The Carcross Community founded by the Reverend John Frame, Bishop of the Yukon leased the Chootla school property from the YTG from September 1973 to June 31, 1979.

3- The Yukon Native Brotherhood and the Yukon Association of Non-Status Indians created the Council for Yukon Indians to negotiate land claims on behalf of Yukon First Nation people, regardless if they were considered to be status or non-status.

4- The Government of Canada established a comprehensive land claims policy

5- Ms. Lavell lost in the Supreme Court Canada (AG) v. Lavell [1974] S.C.R. 1349. However, in a strong dissent, Mr. Justice Laskin (later to be Chief Justice of Canada) stated: Section 12(1){b} effects the statutory excommunication of Indian women from [their] society but not of Indian men. Indeed, as was pointed out by counsel for the Native Council of Canada, the effect of ss. 11 and 12(1)(b) is to excommunicate the children of a union of an Indian woman with a non-Indian. There is also the invidious distinction... that the Indian creates between brothers and sisters who are Indians and who respectively marry non-Indians. (at 1386)¹¹⁰

6- The Supreme Court of Canada (Calder Decision) rules that the Nisga'a had held aboriginal title before settlers came. The Supreme Court of Canada ruled that aboriginal title exists in Canadian law regardless of any recognition by Government.

7- A federal government policy for the settlement of Aboriginal claims was established on August 8, 1973. The policy divides claims into two broad categories - specific claims and comprehensive claims. The government's objective in settling these land claims was to exchange undefined Aboriginal rights for a clearly defined package of rights and benefits set out in a settlement agreement¹¹¹

8- The Supreme court did concur that Aboriginal title to traditional lands had not yet been resolved. A review of this decision in August 1973 led the

	<p>Canadian federal government to announce its willingness to negotiate land claims based on outstanding Aboriginal title.</p>
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1974	<p>1- Yukon Indian Women's Association was formed so that their voice could be heard.</p> <p>2- The federal government and the Native Indian Brotherhood created the Joint Cabinet/National Indian Brotherhood (NIB) Committee for joint policy making. The government had promised the NIB that it would not change parts of the Indian Act until the entire Act was changed, and that any amendments would be cleared through the Joint Committee before going to Parliament.¹¹²</p> <p>3- The Office of Indian Claims was created and located within the Department of Indian Affairs and Northern Development. Its mandate was to review claims and represent the Minister and the Government of Canada in claims assessment and negotiation with First Nation groups.</p> <p>4- The United States ruled that First Nations people born in Canada had a right to travel freely between Canada and the United States without registering at the United States border or using visas based on the Jay Treaty</p>
1975	<p>The Joint Cabinet/NIB Committee began working on revisions to the Act with respect to Indian women. Indian Rights for Indian Women was excluded from these discussions. The new Human Rights Commissioner, Gordon Fairweather, stated that "The fact that they are not represented is itself discriminatory."¹¹³</p>

1977	<p>1- A document published called Reserve Lands & Lands Set Aside: Carcross Area CYI 1977 states, “A copy of the initial survey of Lots 15 and 16 Group 6 which comprises Carcross Indian Reserve No. 4 follows as map 3. Subsequent resurveys of the Reserve re-established almost all the original survey markers showing the boundary of the Carcross Indian Reserve to be virtually indisputable. The latest resurvey of Lots 15 and 16 Group 6 is included as map 4. Boundary markers with the notation “Re-est.” beside them indicate those markers where original evidence was found and the survey points have been re-established.”</p> <p>2- At a December 1977 meeting of the Joint Committee, the government claimed that it was not clear that Aboriginal people had the education rights that the NIB claimed. In turn, the NIB refused to discuss the rights of Indian women, claiming they were even more tenuous. The NIB withdrew from the Joint Committee in April 1978 and the issue of Indian women's rights remained unresolved.¹¹⁴</p> <p>3- Sandra Lovelace, a Maliseet woman, lost her Indian Act status and band membership when she married a non-Aboriginal male in 1970. After her divorce, she was forbidden to live again on her Reserve, the Tobique reserve in New Brunswick. On December 29, 1977, she filed a complaint with the United Nations Committee on Human Rights under the Optional Protocol to the International Covenant on Civil and Political Rights. Going to the international level represented the only recourse for Native women at that time.¹¹⁵</p>
1978	<p>1- Billy Johnson died on July 20, 1978 at the age of 102.</p> <p>2- The NIB withdrew from the Joint Committee in April 1978 and the issue of Indian women's rights remained unresolved.¹¹⁶</p>

1979

- 1- C/TFN began working on Traditional Justice Development
- 2- C/TFN began working on the Cultural Revival Project
- 3- April 1979, C/TFN members blockade the road in an effort to expedite the negotiations of the Skagway road access across I.R. #4.
- 4- On April 19, 1979, a Carcross Indian Band BCR resolves “that the minister be requested to seek an order in council pursuant to Section 69 (1) of the Indian Act to permit the Carcross Indian Band to control, manage and expand in all or in part its revenue monies. (This may be amended or [illegible] by Order of the Governor and Council). The schedule attached (File: 79-499) reads 1. The schedule to the Indian Bands Revenue Moneys Regulations is amended by adding thereto, under the heading “Yukon and Northwest Territories”, the following Band of Indians: “Carcross Band of Indians”
- 5- The Carcross Community, founded by the Reverend John Frame ends its lease with YTG for the school properties on June 31st.
- 6- Beverly Sembsmoen joins a 100 mile Native Women’s Walk consisting of woman as old as 80 and babies as young as 8 months. Sandra Lovelace was a part of that walk.¹¹⁷ The walk went from the Oka Reserve, near Montreal, to Ottawa during the hottest month, July. The goal was to draw attention to the unfairness of the Indian Act in regards to women and their children.
- 7- A meeting was held in Carcross in October at which the villagers were given a chance to air their views on the proposed lease of the school property to the army for a permanent training base. There will be no army training base in Carcross.
- 8- Topic: Carcross-Skagway Road Right of Way through Carcross I.R No.4. Background: The Northern Affairs Program intend building a road from Skagway, Alaska to Carcross, Yukon. They have been negotiating with the Carcross Indian Band for a right-of-way through their Carcross I.R. No 4, since this would be the most economical route to follow through the mountainous area. The negotiations have broken down several times and the route through the Reserve has been blockaded for short periods of time. Present Status: Negotiations appear to be at a stand-still. The Northern Affairs Program have written to Chief Stanley James and requested him to send them a Band Council Resolution outlining the Band’s position. Although the road has not officially been opened, the Yukon Territorial Government Tourism Department have reported that 40,000 people have travelled over this road so far this year. As expected, tourists who previously transported their vehicles from Skagway to Whitehorse via the White Pass and Yukon Railway, are now driving their vehicles over the road. The majority of these tourists were Americans.¹¹⁸
- 9- On December 10, 1979 a Carcross Band BCR resolved “On December 5th, 1979 it was resolved that the Carcross Band has decided to make Larry Barrett the Negotiator between Northern Affairs and the Carcross Indian Band (to deal with the Skagway Road right of way through the Reserve), and that it is resolved that the Carcross Band reconfirms the papers that Larry Barrett telexed to Manfred Kline with all the peoples signatures on it and dated August 14, 1979

1980

1- On April 2, 1980 a secret ballot referendum was held at Carcross Indian Reserve #4 concerning a conditional surrender of a portion of that reserve for the right-of-way for the Carcross-Skagway highway. There were 60 eligible voters on the List of members of the Carcross Band of Indians 21 years of age, or over as at April 1, 1980. A letter from H.V. Carson, Director Local Government, Yukon Region to Mr. F. Singleton, Director of Lands, Indian & Inuit Affairs in Ottawa dated April 9, 1980 reads “As (sic) insufficient number of voters attended the referendum meeting and a majority of votes for or against the referendum question could not be obtained. Although informed verbally by the Band Council that another referendum meeting will be requested, official documentation has not yet been received.” The letter also gave official referendum results including: 24 in favour of the question submitted in the referendum, 4 against the question submitted in the referendum, 2 number of ballots rejected, 30 total number of votes cast, 60 total number of electors. The referendum results page was signed by William Atlin and H.V. Carson, Director of Local Government

2- On March 12, 1980, Privy Council document P.C. 1980-624 states “HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL, on the recommendation of the Minister of Indian Affairs and Northern Development, pursuant to section 69 of the Indian Act, is pleased hereby to amend the Indian Bands Revenue Moneys Regulations, C.R.C., c. 953, in accordance with the schedule hereto. The schedule attached (File: 79-499) reads 1. The schedule to the Indian Bands Revenue Moneys Regulations is amended by adding thereto, under the heading “Yukon and Northwest Territories”, the following Band of Indians: “Carcross Band of Indians”

3- On April 8, 1980 a Carcross Indian Band BCR is written that resolves “That the Carcross Indian Band wishes to hold another referendum regarding the Carcross-Skagway Road right-of-way and wishes the Minister to grant the Carcross Indian Band this authority.

4- On April 25, 1980 a Carcross Indian Band BCR is written that resolves “that the Carcross Indian Band wishes to hold another surrender meeting regarding the Carcross/Skagway road right-of-way and wishes the Minister to call a second general meeting for this purpose.

5- “PRESENT STATUS: The Band held a meeting on the surrender of the right-of-way. The majority of the Band members did not attend the meeting. The majority of those who did attend and who voted on a first surrender, voted in favour of the surrender. A second meeting to consider this surrender will be held the end of May.”¹¹⁹

6- A letter from H.V. Carson, Director Local Government, Yukon Region to Mr. F. Singleton, Director of Lands, Indian & Inuit Affairs in Ottawa dated June 17, 1980 reads “At a second meeting called June 3, 1980 for a surrender of that portion of the Carcross-Skagway road passing through Carcross Indian Reserve #4, the outcome of the vote was as follows: 24 electors voted at the

	<p>second meeting, 16 electors voted in assent to the surrender, 7 voted against assenting to the surrender, 1 ballot was spoiled. Please note the voted list was amended to include #81 Wally John, #81 Wally Anne and #44 Atlin Margaret. An attachment to that letters entitled A Document of Surrender, Second Vote reads “A majority of the electors of the Carcross Band of Indians for whose use and benefit in common the Carcross Indian Reserve Number 4 was set apart, who voted at a second general meeting called by the Minister of Indian Affairs and Northern Development and held on the 3rd day of June 1980, assented to the surrender to Her Majesty the Queen in right of Canada of that part of Carcross Indian Reserve Number 4 of the road right-of-way shown on administrative sketch 66663 in the Canada Lands Surveys Records at Ottawa, the boundaries of said right-of-way being subject to more precise definition by a legal survey to be carried out under the instructions of the Surveyor General of Canada within two years from the date of this Surrender, in order that the lands surrendered may be granted to the Public Works Lands Company Limited its successors and assigns for so long as the lands surrendered are used for public road purposes and upon the further condition that the land shall return to reserve status when no longer required as a public road. And upon the further condition that compensation in the amount of \$500,000 or such greater amount as may be agreed upon will be paid by Her Majesty in right of Canada for the use and benefit of the Carcross Band of Indians. 24 electors voted at this second general meeting, 16 electors voted in favour of the assent to the surrender, and 7 voted against assenting to the surrender, 1 spoiled. The document is signed by Anne Wally, Chief and it is goes on to say This is exhibit “A’ to the affidavit of Anne Wally sworn before me this 3rd day of June 1980 and signed by H. V. Carson.” The entire document is stamped “This is Exhibit A referred to in the affidavit of H.V. Carson sworn before me at Whitehorse, Y.T. this 17th day of June, 1980. The signature is not legible.</p>
1981	<p>1- The Government of Canada published <i>In All Fairness</i>, a report delineating government policies and procedures for dealing with native claims.</p>

1- The Government of Canada published a second report, *Outstanding Business: A Native Claims Policy*. It outlined the policies and procedures for dealing with specific claims.

2- The power to amend Canada's Constitution is repatriated - brought home to Canada from Britain - and the new Act is called the *Constitution Act, 1982*. The *BNA Act* is not repealed, just re-named. It becomes part of the new Constitution as the *Constitution Act, 1867*¹²⁰ Part I of the Constitution Act, 1982 contains the Canadian Charter of Rights and Freedoms and Part II of the Rights of the Aboriginal People of Canada under Section 35 and 35.1¹²¹ Section 35 states that (1) the existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed, (2) In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada, (3) For greater certainty, in subsection (1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired and (4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons. Section 35.1 states that The government of Canada and the provincial governments are committed to the principle that, before any amendment is made to Class 24 of section 91 of the "*Constitution Act, 1867*", to section 25 of this Act or to this Part, (a) a constitutional conference that includes in its agenda an item relating to the proposed amendment, composed of the Prime Minister of Canada and the first ministers of the provinces, will be convened by the Prime Minister of Canada; and (b) the Prime Minister of Canada will invite representatives of the aboriginal peoples of Canada to participate in the discussions on that item. Section 35.1 states The government of Canada and the provincial governments are committed to the principle that, before any amendment is made to Class 24 of section 91 of the "Constitution Act, 1867", to section 25 of this Act or to this Part

3- The Assembly of First Nations recognized June 21 as National Solidarity Day for all First Nation peoples

4- The report of the Special Committee on Indian Self-Government (Penner Report) was published. Its first recommendation was that the federal government should establish a new kind of relationship with the First Nations, with First Nation self- government as an essential component of this relationship. The report recommended the constitutional recognition of First Nation autonomy, with a transfer of powers to bands and tribal councils. First constitutional conference on First Nation autonomy was held with agreement on four additions to the Canadian Constitution: - recognition of rights acquired under agreements to settle land claims - a guarantee of equal recognition for men and women of rights arising from the treaties - an undertaking to consult the First Nations on any future constitutional amendment relating to them and - an undertaking to hold three further conferences.

1984	<p>1- The final ruling in the Musqueam Band's 1975 lawsuit, <i>Guerin v. The Queen</i> recognized that Aboriginal rights existed before Canada became a country and that those rights apply both on and off the reserve. It also confirmed that the federal government must protect the interests of First Nation people.</p> <p>2- The Pope stated that First Nation peoples have a right to self-government, their own resources and their own economy.¹²²</p> <p>3- On October 23, 1984, 35 Gitksan and 13 Wet'suwet'en Chiefs filed a Writ of Summons and Statement of Claim in the Supreme Court of British Columbia. The case was brought against the Attorney General in right of British Columbia and the Attorney General of Canada was also named as a co-defendant. The claim involved 22,000 square miles of land in British Columbia. The case became known as the Delgamuukw Case. The trial lasted 374 days from May 11, 1987 to June 30, 1990. Chief Justice Allan McEachern handed down his decision on March 8, 1991.</p>
1985	<p>1- Third constitutional conference on First Nation rights held resulting in a stalemate</p> <p>2- Report of the Task Force on the Comprehensive Land Claims policy (Coolican) outlined the history of the treaties and claims and a framework for a new policy on comprehensive claims</p> <p>3- The Indian Act was amended through Bill C-31 to address the status of First Nation women - to end discrimination and allow for recovery of status by certain First Nation women. The federal government also included clauses to limit the extension of status to future generations (6.1 and 6.2)¹²³</p>
1986	<p>1- Angela Sidney became a member of the Order of Canada in 1986, the first Yukon native woman to be so honoured¹²⁴</p> <p>2- Federal land claims policy was changed; review of the negotiation process; there was no longer a comprehensive extinguishment of ancestral rights but only a transfer of land; self-government agreements are possible, without constitutional entrenchment and agreements on property rights, pre-property rights and natural resources</p> <p>3- The United Church of Canada was the first religious organization to publicly apologize for its treatment of First Nation students in residential schools in Canada¹²⁵</p>

1987	1- Elijah Harper, a Manitoba MLA, helped to defeat the Meech Lake Accord which stated Quebec was 'A Distinct Society Within Canada,' and dealt with matters enhancing provincial relationships with the federal government but which did not adequately address First Nation concerns ¹²⁶
1988	In the mid 1980s, Angela Sidney travelled to a storytelling festival in Toronto. Her belief that Yukoners should also be able to listen to her stories led to the founding of the Yukon International Storytelling Festival in 1988. ¹²⁷
1990	<p>1- The Carcross/Tagish Dancers received the Yukon Heritage Award</p> <p>2- The Chilkoot Trail Oral History Project began when Sheila Greer, an anthropologist and archaeologist familiar with the southern lakes area was contracted to work with the First Nation Community.¹²⁸</p> <p>3- The Supreme Court of Canada (Sparrow v. The Queen) ruled that Section 35 of the Constitution Act provides "a strong measure of protection" for Aboriginal rights. The Court further ruled that the Aboriginal and treaty rights are capable of evolving over time and must be interpreted in a generous and liberal manner. The Court also ruled that governments may regulate existing First Nations management of resources and that after conservation goals are met, First Nations people must be given priority to fish for food over other user groups.</p>
1991	<p>1- The Indian Claims Commission was established by the federal government as an independent advisory body with authority to hold public inquiries into specific claims that have been rejected by the government and to help reach claim settlements</p> <p>2- The federal government established the Royal Commission on Aboriginal Peoples (RCAP) with the objectives of restoring justice to the relationship between Aboriginal and non-Aboriginal people in Canada and to propose practical solutions</p> <p>3- On March 8, 1991 Chief Justice Allan McEachern handed down his judgement in the Delgamuukw Case. The judgement dismissed the land ownership and self-government claims of the Gitksan and Wet'suwet'en Chiefs. He also concluded that all aboriginal rights had been previously extinguished. The case would be appealed.</p>
1992	<p>1- The Delgamuukw Case appeal was heard between May 1992 to June 1992. A Decision waited until June 25 1993.</p> <p>2- On September 21, 1992, the British Columbia Treaty Commission Agreement was signed, establishing an agreement to set up a British Columbia Treaty Commission (BCTC) to facilitate treaty negotiations in British Columbia.</p>

1993	<p>1- On May 29, 1993, 20 years after Chief Dan Johnson went with the delegation of leaders to Ottawa - the federal government, the Yukon government, and the Council For Yukon Indians (CYI) signed the Umbrella Final Agreement. It is referred to as the Council for Yukon Indians Claim. At this time final agreements were also signed with the Vuntut Gwitch'in First Nation; the First Nation of Nacho Nyak Dun; the Champagne and Aishihik First Nations; and the Teslin Tlingit Council. Self Government Agreements were also signed with these four First Nations at this time.</p> <p>2- June 25, 1993 the Delgamuukw Case appeal once again supported the original decision of no right to land ownership or self-government. However the appeal overturned the decision on the issue of extinguishment, ruling that aboriginal rights continued to exist and were not extinguished previously. On October 22, 1993 the Gitksan and Wet'suwet'en filed an appeal in the Delgamuukw Case with the Supreme Court of Canada.</p> <p>3- In December, the British Columbia Treaty Commission (BCTC) opened its doors to Aboriginal groups for the filing of land claims.</p>
1994	<p>1- The legislation for the Council for Yukon Indian Claim: the settlement legislation, self-government legislation, and the surface rights legislation were introduced into Parliament. They received Royal Assent on December 15, 1994</p> <p>2- Patrick Moore, formerly of the Yukon Native Languages Center, provides evidence which enriches the story further. Moore (pers. comm. 1995) recalls that in a taped interview with Tagish Elder, Angela Sidney (an interview held in Moore's personal collection), Sidney states that bison were hunted during either her parents' or her grandparents' lifetime. This information leads once again to the impression that bison existed in the Yukon during the eighteenth or nineteenth century.¹²⁹</p> <p>3- The existence of place names in the Yukon, which incorporate the word for bison from aboriginal languages, further illustrates that bison appear to have been present in the Yukon during recent centuries. For instance, Tlingit speaker Lucy Wren calls Ross River, Xas Hini which translates to Buffalo River, suggesting that bison were part of the physical environment of the Pelly River watershed as recently as Tlingit trader began traveling to this area to exchange goods (Yukon Historical and Museums Association, 1995)¹³⁰</p>
1995	<p>1- On February 14th, the Yukon settlement legislation, self-government legislation, and the surface rights legislation came into force on February 14th.</p> <p>2- The Government of Canada established the Inherent Right Policy. This allowed self-government arrangements to be negotiated simultaneously with comprehensive claims agreements.</p>

1996	<p>1- A C/TFN team is formed including community negotiating members, technicians, and Elders council members. Smaller teams were established: Main Negotiating Team, Self Government Negotiating Team, Lands Negotiating Team, Wildlife Team, and Finance Team. The main team is provided training and logistical preparations are made to begin full fledged negotiations early in 1997. The community negotiators strategized and came up with a game plan. The first main negotiating team consisted of Stanley James, Clara Schinkel, Kitty Grant, Anne Wally, and Harold Gatensby. Victor Mitander was C/TFN's Chief Negotiator. Wilbur Smarch was C/TFN's Lands Negotiator. Dave Joe assisted the C/TFN Self Government Negotiating Team and was main legal council while Daryn Leas was junior council.</p> <p>2- The final report of the Royal Commission on Aboriginal Peoples (RCAP) was tabled in Canada's Parliament. The Commission declared that the elements of partnership must be recreated in modern form and that the starting point for this transformation is recognition of Aboriginal nationhood. They stated that (First Nations) were nations when they forged military and trade alliances with European nations. They were nations when they signed treaties to share their lands and resources. And they are nations today - in their coherence, their distinctiveness and their understanding of themselves.</p> <p>3- June 21 of each year was declared National Aboriginal Day by the Governor General of Canada to celebrate the cultures of Aboriginal peoples of Canada and their numerous contributions to Canadian society</p>
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1997

1- The Supreme Court of Canada handed down its decision in the Delgamuukw Case suggesting that negotiations were the best way to resolve outstanding claims. The Court provided the first comprehensive statements on Aboriginal title, "that is, the right to exclusive use and occupation of land." The Court also indicated that to prove Aboriginal title, a group must establish that it, exclusively, occupied the land in question when the Crown asserted sovereignty over the land.

2- On July 21, 1997 final and Self-government agreements were signed with Little Salmon/Carmacks and Selkirk First Nations of the Yukon. On October 1, 1997 the Little Salmon/Carmacks and Selkirk First Nations land claims agreements came into force

3- On December 11, 1997, the Supreme Court of Canada handed down its decision in the Delgamuukw case. The Court did not determine whether the Gitksan and Wet'suwet'en actually established title in any of the territory they claimed. The claim was sent back to trial, suggesting that negotiations were the best way to resolve outstanding claims.

0• The Supreme Court of Canada did provide its first comprehensive statements on Aboriginal title "the right to exclusive use and occupation of land. To prove Aboriginal title, a group must establish that it, exclusively, occupied the land in question when the Crown asserted sovereignty over the land".

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1998

1- On February 14th, The Federal governments insists that C/TFN has become taxable as of this date, despite the fact that they have not legally approved of the UFA

2- Minister Jane Stewart, Indian and Northern Affairs Canada, gave a formal apology to the First Nations people of Canada for years of neglect and mistreatment, including the widespread abuse of students at federally-funded boarding schools and announced a healing fund of \$350 million. She stated, "Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of TT, by the relocation of Aboriginal people, and by some provisions of the Indian Act. We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations".¹³¹

3- Aboriginal Healing Foundation was established by the federal government to encourage and support Aboriginal people in building and reinforcing sustainable healing processes that address the legacy of Physical Abuse and Sexual Abuse in the Residential School system, including intergenerational impacts

4- At the 1998 General Assembly of the Carcross/Tagish First Nation (the "C/TFN"), the C/TFN negotiators were instructed to expeditiously conclude the "best possible package" under the Umbrella Final Agreement (the "UFA") and bring it back to the General Assembly for its review prior to the initialing by the parties' respective negotiators.

5

6At that General Assembly, a resolution was passed directing the C/TFN negotiation teams to conclude the Final and Self-Government Agreements by December 31, 1998, and submit those agreements to the General Assembly for its review. This resolution was passed by consensus on August 3, 1998.

1999	<p>1- The Supreme Court of Canada ruled in the Corbiere case that the words in section 77 (1) of the Indian Act, "and is ordinarily resident on the reserve." violated the Charter rights of the off-reserve members who were not allowed to vote in First Nation elections</p> <p>2- August 1999, a joint C/TFN/CAFN Elders trip to the narrows of Kusawa Lake took place. Along with the Elders, land and negotiating technicians and political representatives also participated. The goal was to discuss shared interests in the Kusawa Lake area. There was an agreement made where C/TFN would protect certain areas that were left unprotected under CAFN negotiations. The lands were in a area with high concentrates of historical artifacts.</p>
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- 1- C/TFN suspended its negotiations with Canada and Yukon in April
- 2- The following speech was given by Khà Shâde Héni Andy Carvill to the hundreds of people gathered at the July 29, 2000 Golden Spike Centennial.
- 3 Thank you Mark (for the introduction)
- 4 And thank you, Creator, for bringing all these wonderful Elders, dignitaries, musicians, local citizens, and visitors together to celebrate the 100th anniversary of the railroad, symbolized today by this "Golden Spike" ceremony.
- 5
- 6 Carcross/Tagish First Nation members have shared a long history with White Pass and Yukon Route, or White Pass as it is affectionately known. Our land and its people have been a part of the railroad dream since 1886, ten years before the discovery of gold on Rabbit Creek, and fourteen long years before the pounding of the Golden Spike here in Carcross. Ironically, it was Skookum Jim, a Dakl'aweidí member of our Nation that played a major role in these historical events.
- 7
- 8 It is a well-documented fact that Captain William Moore was the first "outsider" who dreamed of, and talked of, the need for an easier transportation route, from the coast of Alaska, to the interior of Yukon, then what was available at the time. He sought the advice and guidance of Skookum Jim, who told him of a route he'd traveled, that was longer, but not as high, as the Chilkoot Trail. A year later, Skookum Jim guided Capt. Moore up that mountainous route, which was later named the "White Pass".
- 9
- 10 Although there are plenty of written records of discussions held in England, Washington, Ottawa, Seattle, and Victoria, the important land ownership discussions were never written about. These took place on C/TFN traditional lands. Oral legends have been passed down through the generations about negotiations between a group of OUR representatives and early White Pass representatives. It was agreed, by consensus, that the railroad could go through on the condition that our people would always have access to their land and that employment would always be available to them.
- 11
- 12 In the hundred years since the first train traveled the full length of track, from Whitehorse to Skagway, this relationship has generally been a good one, and the unwritten agreement honoured. GENERATIONS of C/TFN citizens have worked all along the route, from Skagway to Whitehorse and all stations in-between. They have held positions such as payroll and purchasing clerks, cooks and waitresses, coach cleaners, sectionmen, foremen, heavy-duty equipment operators, longshoremen, and labourers.
- 13

attacked by either a grizzly bear or moose. Mothers shared memories of cooking for hundreds of people each day at one of the stations.

15

16And we grew up being friends with other railroad families, and together we formed the White Pass & Yukon Route family. Our concerns about the environment and employment are shared equally among us. We have spent many hours socializing, as well as, grieving mutual losses. At this time, I would like to acknowledge our deepest sorrow at the untimely death of Don Barry in Skagway last Monday. A second generation White Pass employee, Don many times worked six days a week in the yards at Skagway, then spent his seventh day relaxing here in Carcross. He was well liked and Carcross citizens will miss him greatly.

17

18I've spoken today of our shared past and present. The vision of what was seen back in 1900 has been realized. In looking forward, C/TFN continues to be enthusiastic about building a healthy working relationship with White Pass. We envision a future in which we protect the environment and increase employment opportunities, thereby creating sustainable economic development in this area for all time.

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20In closing, I would like to thank all of you for coming to share in the celebrations. I hope you have a good time in our TT. You must agree that it is a very beautiful country. Gunalchise

2001	<p>1- April 1, Chief Negotiator Mark Wedge signs C/TFN MOU with Federal and Territorial governments</p> <p>2- C/TFN returned to the negotiating table in July</p> <p>3- The C/TFN challenged the applicability of the tax exemption clause in the Yukon Umbrella Final Agreement (“UFA”). Clause 20.6.1 of the UFA provides that the tax exemption provided by s.87 of the <i>Indian Act</i> would no longer apply to any of the fourteen Yukon First Nation (YFN) signatories of the UFA as Feb 14, 1998. However, the UFA by itself was not intended to affect any legal rights or obligations of the parties. Rather, it was contemplated that the provisions of the UFA would be included in separate Final Agreements for each of the signatory YFNs. It was further expected that each Final Agreement would also contain provisions applicable only to the FN signing it. The C/TFN did not sign a Final Agreement and argued that the tax exemption was still available to them. A court of appeal in 2001 agreed.</p> <p>4- Canada devolves responsibility for mines, minerals, and forests to Yukon under the Yukon Northern Affairs Program Devolution Transfer Agreement which was entered into between Yukon and the Government of Canada in October, 2001.</p>
2002	<p>Four of the remaining First Nations with outstanding Agreements signed a Memorandum of Understanding (MOU) in March 2002 with Canada and Yukon. The MOU signified that substantive negotiations had been concluded and the parties were committed to beginning the ratification process, one of the final stages of concluding a claim, by March 2003. These First Nations were the Carcross/Tagish First Nation, White River First Nation, Kluane First Nation and Kwanlin Dun First Nation.¹³²</p>
2003	<p>- Yukon Environmental and Socio-Economic Assessment Act (THE “YESAA”) was passed by Parliament in May, 2003</p> <p>- Federal, Territorial, and C/TFN Negotiators initial Final Agreement, Self Government Agreement, Implementations plans, and Financial Transfer Agreement on October 30th. A small ceremony is held to acknowledge the hard work and sacrifices of all the individuals and teams that worked towards getting an Agreement. Gold pens with the inscription “Gunalchise for your courage, wisdom, and guidance” were given to Art Johns, Ted Hall, Darrell Beattie, Clara Schinkel, Anne Wally, Colleen James, and Andy Carvill in recognition of their efforts towards getting the Agreements to a point where they could be taken to the people as per their mandate.</p>

2004	<p>1- February 2004, a General Council was convened.</p> <p>2- March 2004, a “Children of the Community” committee met to identify the 90+ members on the “children of the community” listing. Once the family information and wolf/crow information, where it applies, has been inputted into the membership database the committee will come together to identify citizens to be adopted and to discuss option for those that do not wish to be adopted by a Clan. This was a follow up from the February 2004 General Council meeting in which Constitution Amendments was addressed</p> <p>3- In March 2004, representatives from the C/TFN staff, Executive Council, Elders Council and Land Use Team, the communities of Carcross and Tagish, the Yukon government, the Wilderness Tourism Association of Yukon and Four Mountains Resort gathered within a tourism training workshop. The outcome of that session formed the foundation for the Carcross/Tagish First Nation Tourism Code of Conduct. Focusing on best practices in tourism, this innovative project integrates tourism capacity building with land use issues in the early stages of tourism development in the Carcross area. The first project of its kind in the Yukon, the Code of Conduct is a guideline to assist with land use management decisions, and to set the standards for operators working in this TT.</p> <p>4- April 1, 2004, the Legislation Development Office opens its office in the new C/TFN Administration building.</p> <p>5- April 2004, the final day of polling for the C/TFN Ratification vote finds a situation where only 58.2% of the people came out to vote. 60% was needed to say yes to approve. Of those who cast ballots, 63% said yes to both the land claims agreement and the self-government agreement. The C/TFN Final and Self Government Agreements are the first YFN Agreements that fail to ratify.</p> <p>6- September 18 & 19, 2004, a Special General Assembly was convened, after which C/TFN puts out a press release saying “it has decided to look at holding a revote following “a highly emotional” general assembly over the weekend”. Changes were also made to the Carcross/Tagish First Nation Constitution¹³³.</p> <p>7- December 14, 2004 C/TFN announces the release of an essential piece of the C/TFN economic agenda. The C/TFN Tourism Code of Conduct sets the standards for tourism in the C/TFN TT to guide tourism development and support tourism development in a balanced approach to:</p> <ol style="list-style-type: none"> 01. Respect the Culture 12. Protect the Environment 23. Enhance Community Benefits 34. Support Business Development <p>4</p> <p>8“The Tourism Code of Conduct is a very important piece of our economic development strategy,” said Khà Shâde Héni Mark Wedge. “It helps potential partners and operators understand who we are, our beliefs and standards we</p>
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Conduct, presented at its National Conference held in Whitehorse in October. The guiding spirit of the Code of Conduct is to ensure a sustainable tourism economy that permits quality operators with the ability to develop profitable businesses while respecting the land water and people. The Code of Conduct also is part of the process for consultation and accommodation for C/TFN. “We understand the challenge of balancing environmental management with economic and community development and cultural integrity,” added Khà Shâde Héni Wedge. “Our Code of Conduct is intended to help us as we work with our partners to achieve our goal of a sustainable tourism economy.”¹³⁴

2005	<p>1- April 20, 2005 the C/TFN Legislative Development team tables the following draft documents to Executive Council:</p> <ul style="list-style-type: none"> 0o Statutes of Carcross/Tagish First Nation Book One: Traditional Beliefs and Practices: Our Place, Our Responsibilities 1o Statutes of Carcross/Tagish First Nation Book Two: Traditional Beliefs and Practices: Our Family Act 2o Carcross/Tagish First Nation Submission to the Yukon Children's Act Revision Project <p>2All of these projects were funded by the Walter Duncan Gordon Foundation with the assistance of C/TFN and the Yukon Law Society.</p>
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- ¹⁰ Heritage Branch, Government of Yukon, Hude Hudan Series – Occasional Papers in Archaeology No. 5 - Holocene Occupations in the Southern Yukon: New Perspectives From The Annie Lake Site by Paul Gregory Hare.
- ¹¹ Basket Bay History told by Shaadaax'/Robert Zuboff; Kak'weidi; Dakl'aweidi yádi (October 14, 1893 – April 19, 1974). Story told in Haa Shuká, *Our Ancestors: Tlingit Oral Narratives*
- ¹² Dakl'aweidi' History told by Stóow/Ch'óonehte'/Angela Sidney; Deisheetaan; Dakl'aweidi' yádi (1902- 1991). Story told in *Life Lived Like A Story* by Julie Cruikshank
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- ³⁰ McClennan, Catherine *My Old People Say, Page 7*

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¹²⁸ Skookum Stories on the Chilkoot/Dyea Trail, Carcross/Tagish First Nation & Sheila Greer

¹²⁹ <http://www.yukonalaska.com/yhma/news/1995w.htm>

¹³⁰ <http://www.yukonalaska.com/yhma/news/1995w.htm>

¹³¹ <http://www.manitobachiefs.com/culture/chronology.html>

¹³² <http://www.gov.yk.ca/depts/eco/landclaims/history.html>