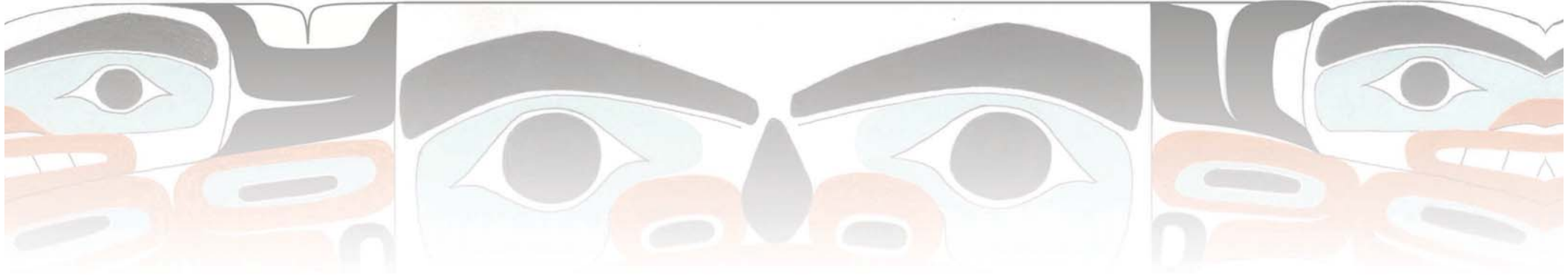




# UNIT 7

Clans and Moieties



## *The Alaska Native Claims Settlement Act: Relationship with the Environment*

**THE TLINGITS OF SOUTHEAST ALASKA** are divided into two groups called moieties. The word moieties is from French and means “half”.

The Tlingit moieties are Raven (Yéil or—long ago—Laayaneidí) and Eagle (Ch’áak’). In earlier times, the Eagle moiety was known as Wolf (Gooch). The Tlingit who live in the interior in Canada still use the Wolf moiety.

All Tlingits are members of one of the two moieties. The moieties are divided into smaller groups called clans. Members of one moiety refer to the other moiety as *guneit kanáayi* (opposite). All people in a moiety consider themselves related to one another. They are related to the members of the opposite moiety through marriage.

Moiety membership is shown using an Eagle or Raven crest. Today, many people wear jewelry or their clan *at.óowu* (regalia) that show their moiety.

In Tlingit life, it is important to have a balance between the Eagle and Raven. Even in play and sports, teams are often divided between Eagles and Ravens. When speeches are given, the opposite side is given time to respond.

The Tlingit Raven and Eagle moieties have sub-groups called clans. The clan is important in the Tlingit culture. All people in a clan consider themselves as kin. All people in a clan can trace their relatives to the same ancestor or *Ax Shuká*. This is done on the mother’s side of the family.

The clan connects people to their ancestors and histories. Once a person

is born into a clan, he/she is always a member of that clan. Each clan has its own crests. The crests include passive and aggressive animals. People can also be adopted by other clans.

Among the Tlingit, Eagle moiety used the names of animals such as Wolf, Killer Whale, and Bear. Tlingit clans within the Raven moiety were named after animals, such as Frog, Beaver, and Salmon.

When a Tlingit man speaks to a clan brother, he would say *ax yakaawu*, which means “my worthy brother”. Women would say *ax xooni* to one another, which means “my clan sister”. When a Tlingit Eagle man speaks to a Raven man, he should begin with *Chaa kaa*, meaning “brother”. When a Tlingit Eagle woman speaks to a Raven woman, she



## *The Alaska Native Claims Settlement Act: Relationship with the Environment*

*How were the  
Tlingits able to  
develop such a  
sophisticated and  
complex society?*

must use the proper kin relationship *a\_xaat*, which means “my paternal aunt”. Tlingit Raven women must also speak to Eagle females in this way.

Clans own names for people. These names are handed down through the generations. They are explained in the Tlingit value *Haa Shagóon*. These names cannot be used by opposite clans. Some clan names can be shared within the moiety. The names are from the ancestors of the clan. The name is given when a baby is born or at a ceremony. Taking a person’s clan name away was a serious punishment. One time, a Tlingit helped the Russians during a conflict. For this, his clan name was taken away. His clan agreed that his name would never be used again.

There were laws that all clan

members had to obey. For example, if a person in a clan were killed by a member of another clan, someone of the same rank in that clan had to be killed. This was how the Tlingit kept a balance in life.

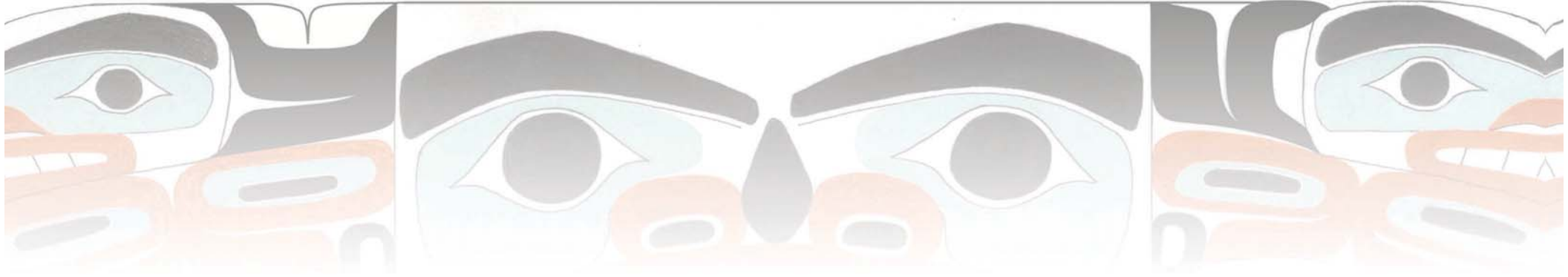
Southeast Alaska is divided into regions called *kwáans*, in which both the Eagle and Raven clans live. The clans living in a *kwáan* own the land and share the natural resources of the region. A person can be a member of a *kwáan* even if he or she has never lived in that region. A person’s *kwáan* is determined by his/her clan ancestry.

Tlingit communities developed. The communities included clans and their traditional opposites. Migration stories told of the people’s travels and history. All members of a clan shared

land ownership in areas in which they lived. Each clan owned land for hunting, fishing, and harvesting food. They used markers to show ownership of their land and waterways. If a clan member wanted to visit another clan, he/she would have to get permission from that clan. If they wanted to hunt or fish in another clan’s area, they would also have to get permission from that clan.

When a clan member dies, the opposite clan provides comfort. They make speeches to show their love and support. They bring food for the family and clan. Each clan chooses an Elder, traditionally the oldest, called *Naa shaade hani*, as its speaker and support.

Also, each clan chooses a member of its own clan to take care of the clan’s belongings. This includes regalia, such



## *The Alaska Native Claims Settlement Act: Relationship with the Environment*

as clan hats, blankets, and cultural objects. It also includes songs, stories, and names. These are never allowed to be sold.

Clans are divided into house groups called *hít*. Sometimes there would be more than one clan house for large clans. The clan houses were large timber structures. Up to five families could live in one clan house.

Clan houses had crests. The crest names were different from the clan names. Sometimes the crests told where the people came from.

When a house had to be built, the clan would hire the opposite clan to build or rebuild the house. When the house was finished, the clan would pay the opposite clan during a ceremony. Different goods were used as currency

during the ceremony.

Many clan houses had house posts and totem poles. A totem pole was made from a large red cedar tree. Some totem poles were also made from yellow cedar. Later, other Native groups carved totem poles.

All people in a clan house were related through the mother's side of the family. Each house had a formal name, such as *Yéil Hít*, which means Raven House. The house name belonged to the people in the house. Each house had a leader called *Hít s'aatí*. If the house leader was also the clan leader, he was called *Naa sháade háni*.

Many generations lived in one house. Boys lived in the houses until they were ten years old. At that time, the boys moved in with their maternal

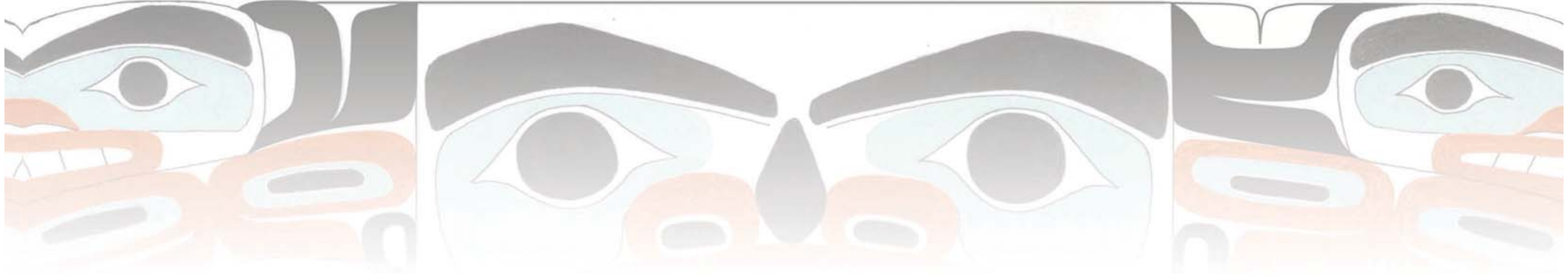
uncles. They became members of their uncle's household. The uncles were very strict. The maternal uncles taught the nephews the history of their clan. They also trained their nephews to be strong warriors for the clan.

Girls stayed in the houses. They were raised by their grandmothers, aunts, and mother.

Slaves also lived in the houses. The number of slaves owned showed the wealth of a clan.

During formal introductions, Tlingits identify themselves by their clans, *kwáans*, and houses.

Before the Tsimshian arrived in Southeast Alaska, they had a moiety system. Today they call them phratries rather than moieties. The phratries are divided into four groups. The



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word phratry is from Greek meaning “brotherhood” or “kinfolk” and describes a kinship division consisting of two or more distinct clans.

The Tsimshian phratries are Raven (Gganhaada), Wolf (Lack-giboo), Eagle (Lack-shgeeg), and Killerwhale (Gish-budwada). All Tsimshians are members of one of the four phratries. The phratries are divided into smaller groups called clans. All people in a phratry consider themselves related to one another. They are related to the members of the opposite phratry through marriage. Membership was shown using an Eagle, Wolf, Killerwhale, or Raven crest. Today, many people wear jewelry or a gwish’na’ba’la (button blanket) that shows their crest.

In Tsimshian life, it is important

to have a balance between the four phratries. Even in play and sports, teams were often divided by Eagles, Wolves, Killerwhales, and Ravens. When speeches were given, the other sides were usually given time to respond.

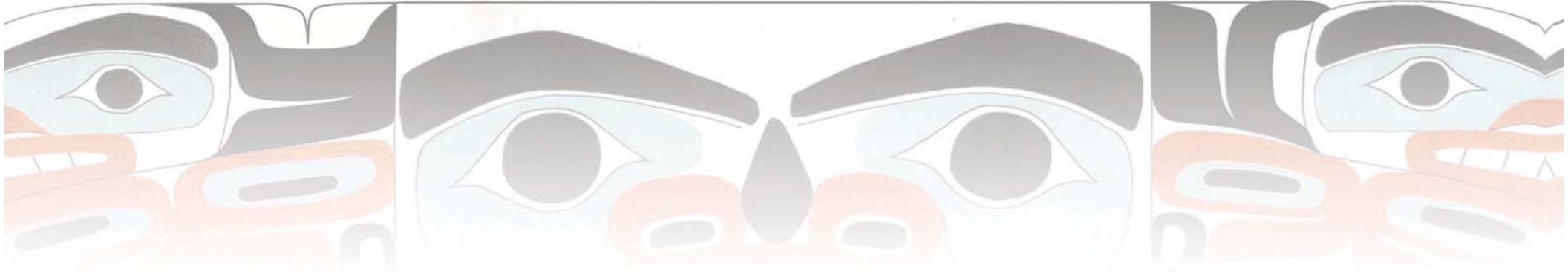
The Tsimshian Raven, Wolf, Killerwhale, and Eagle phratries have sub-groups called clans. The clan is important to the Tsimshian culture. All people in a clan consider themselves as kin. All people in a clan can trace their relatives to the same ancestor or *hlagyigyet*. This is done on the mother’s side of the family.

The clan connects people to their ancestors and histories. Once a person is born into a clan, he/she is always a member of that clan. Each clan has its own crests. The crests include passive

and aggressive animals. People can also be adopted by other clans.

When a Tsimshian man refers to a clan brother, he would say, “Wegu gwa’a,” which means “This is my brother.” Women would say *hlgaawgu* to one another, which means my clan sister. When a Tsimshian Eagle man speaks to a Raven, Wolf, and Killerwhale man, he should begin with, “Wegi,” meaning “brother”. When a Tsimshian Eagle woman speaks to a Raven woman, she must use the proper kin relationship *nik’daayu*, which means “my paternal aunt”. Tsimshian Raven women must also speak to Eagle, Wolf, and Killerwhale females in this way.

Clans own names for people. These names are handed down through the generations. These names cannot be



## *The Alaska Native Claims Settlement Act: Relationship with the Environment*

used by opposite clans. Some clan names can be shared within the phratry. The names are from the ancestors of the clan. The name is given when a baby is born or at a ceremony. Taking a person's clan name away was a serious punishment.

Tsimshian communities included clans and their traditional opposites. Migration stories told of the people's travels and history. All members of a clan shared land ownership in areas in which they lived. Each clan owned land for hunting, fishing, and harvesting food. They used markers to show ownership of their land and waterways. If a clan member wanted to visit another clan, he/she would have to get permission from that clan. If they wanted to hunt or fish in another clan's area, they would also have to get permission from that clan.

When a clan member dies, the opposite clan provides comfort. They make speeches to show their love and support. They bring food for the family and clan. Each clan chooses an Elder, called *Shm'oygit*, as its speaker, and support.

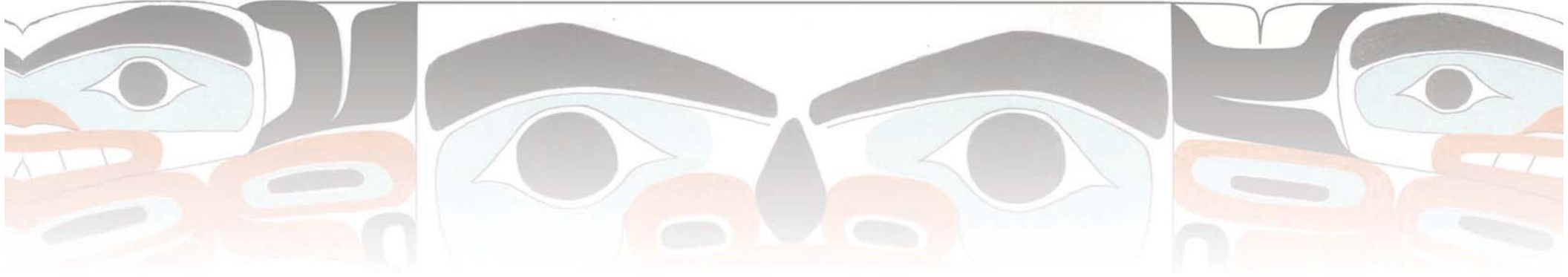
Also, each clan chooses a member of its own clan to take care of the clan's belongings. This includes regalia, such as clan hats, blankets, and cultural objects. It also includes songs, stories, and names. These were never allowed to be sold.

Clans are divided into house groups called *wuwaab*. Sometimes there would be more than one clan house for large clans. The clan houses were large timber structures. Some were two stories high. Up to five families could live in one clan

house.

Clan houses had crests. The crest names were different from the clan names. Sometimes the crests told where the people came from. When a house had to be built, the clan would hire the opposite clan to build or rebuild the house. When the house was finished, the clan would pay the opposite clan during a ceremony. Different goods were used as currency during the ceremony.

Many clan houses had house posts and totem poles. A totem pole was made from a large red cedar tree. Some totem poles were also made from yellow cedar. The Haida may have been the first to carve totem poles. Later, other Native groups carved totem poles. The Tsimshian, Haida, and Tlingit all had their own distinctive way of carving a



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totem pole. Some would carve around the pole and others would carve out the back of the pole. The carvings were distinctive to each tribe.

All people in a clan house were related through the mother's side of the family. Each house had a formal name, such as *Waab Ggaagg*, which means Raven House. The house name belonged to the people in the house. Each house had a leader. Many generations lived in one house. Boys lived in the houses until they were ten years old. At that time, the boys moved in with their maternal uncles. They became members of their uncle's household. The uncles were very strict. The maternal uncles taught the nephews the history of their clan. They also trained their nephews to be strong warriors for the clan. Girls stayed in

the houses. They were raised by their grandmothers, aunts, and mother. Slaves also lived in the houses. The number of slaves owned showed the wealth of a clan.

The Haidas of Southeast Alaska are divided into two groups called moieties. The word moieties is from French and means "half". The Haida moieties are Raven (*Yáahl*) and Eagle (*Ts'áak'*). All Haidas are members of one of the two moieties. The moieties are divided into smaller groups, called clans.

All people in a moiety consider themselves related to one another. They are related to the members of the opposite moiety through marriage.

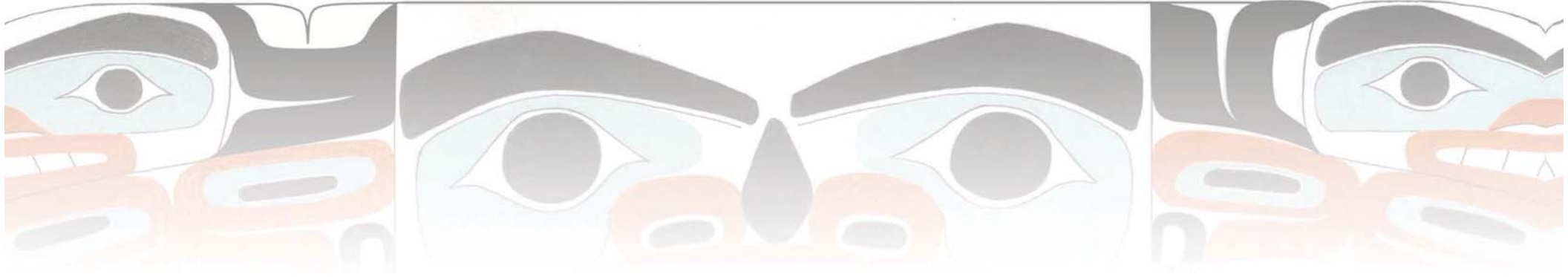
Moiety membership is shown using an Eagle or Raven crest. Today, many people wear jewelry or regalia that shows

their moiety or clan.

In Haida life, it is important to have a balance between the Eagle and Raven. Even in play and sports, teams were often divided between Eagles and Ravens. When speeches were given, the opposite side was given time to respond.

The Haida Raven and Eagle moieties have sub-groups called clans. The clan is important to the Haida culture. All people in a clan consider themselves as kin. All people in a clan can trace their relatives to the same ancestor or *kuníisii*. This is done on the mother's side of the family. The clan connects people to their ancestors and histories. Once a person is born into a clan, he/she is always a member of that clan.

Each clan has its own crests. The crests include passive and aggressive



## *The Alaska Native Claims Settlement Act: Relationship with the Environment*

animals. People can also be adopted by other clans. Among the Haida, the Raven moiety often uses the crests of animals such as Wolf, Killer Whale, and Bear. Haida clans within the Eagle moiety often use the crests of animals, such as Frog, Beaver, and Hummingbird.

When a Haida speaks to a person from their same clan, they can address them as *díi tawíi*, which means “my clan relative”. When a Haida speaks to a person from the opposite moiety, they can address them in different ways depending on their age and gender: for example, *díi chan*, meaning “my grandfather”, or *díi náan*, meaning “my grandmother”.

Clans own names for people. These names are handed down through the generations. These names cannot be

used by people of the opposite moiety. Some clan names can be shared within the moiety. The names are from the ancestors of the clan. The name is given when a baby is born or at a ceremony.

Taking a person’s clan name away was a serious punishment. There were laws that all clan members had to obey. For example, if a person in a clan was killed by a member of another clan, someone of the same rank in that clan had to be killed. This was how the Haida kept a balance in life.

Haida communities developed. The communities included clans and their traditional opposites. Migration stories told of the people’s travels and history.

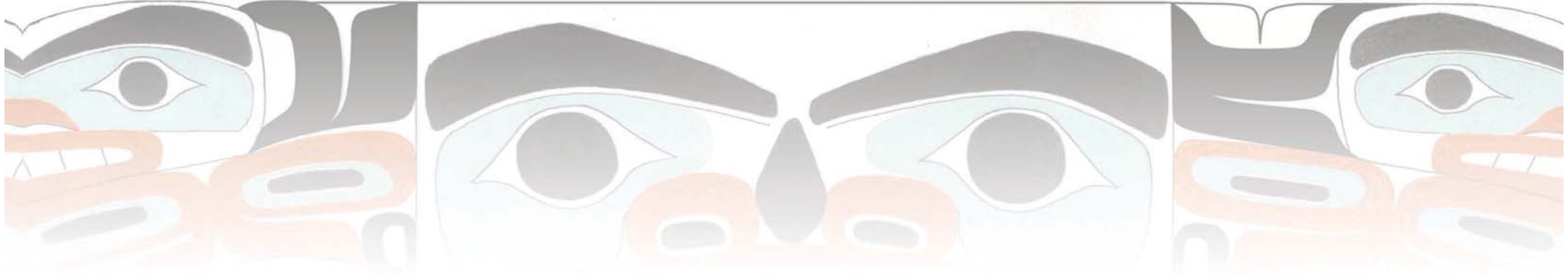
All members of a clan shared land ownership in areas in which they lived. Each clan owned land for hunting,

fishing, and harvesting food. They used markers to show ownership of their land and waterways. If a clan member wanted to visit another clan, he/she would have to get permission from that clan. If they wanted to hunt or fish in another clan’s area, they would also have to get permission from that clan.

When a member of one moiety dies, the members of the opposite moiety provide comfort. They make speeches to show their love and support. They bring food for the family and clan. Each clan chooses an Elder as its speaker.

Also, each clan chooses a member of its own clan to take care of the clan’s belongings. This includes regalia, such as clan hats, blankets, and cultural objects. It also includes songs, stories, and names. These were never allowed to be





## *The Alaska Native Claims Settlement Act: Relationship with the Environment*

sold.

Among the Haidas in Alaska, clans are divided into house groups. This was a practice borrowed from the Tlingits. Sometimes there would be more than one clan house for large clans. The clan houses were large timber structures. Some were two stories high. Up to five families could live in one clan house.

Clan houses had crests. The crest names were different from the clan names. Sometimes the crests told where the people came from. When a house had to be built, the clan would hire members of the opposite moiety to build or rebuild the house. When the house was finished, the clan would pay the builders during a ceremony. Different goods were used as currency during the ceremony.

Many clan houses had house posts and totem poles. A totem pole was made from a large red cedar tree. Some totem poles were also made from yellow cedar. Later, other Native groups carved totem poles.

All people in a clan house were related through the mother's side of the family. Each house had a formal name, such as *K'aad Naas*, which means "Shark House". The house name belonged to the people in the house. Each house had a leader called *Na 'La'áay*.

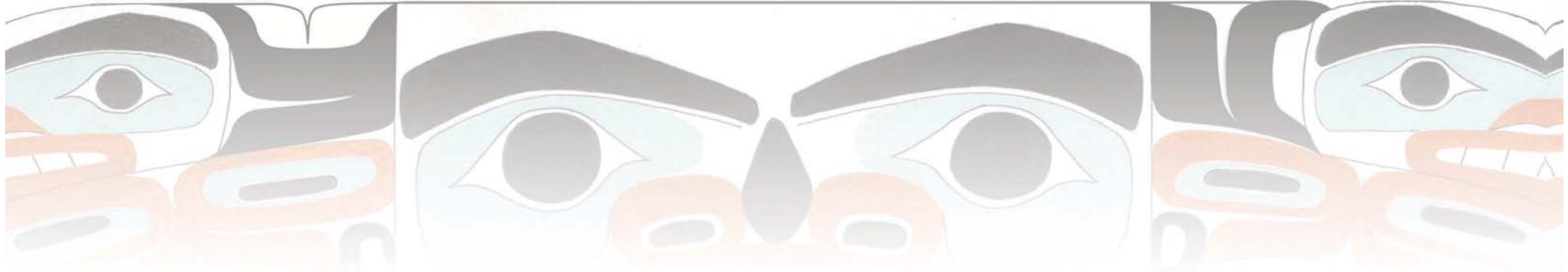
Many generations lived in one house. Boys lived in the houses until they were around ten years old. At that time, the boys moved in with their maternal uncle, or *hal káa*. They became members of their uncle's household. The uncles were very strict. The maternal

uncles taught the nephews the history of their clan. They also trained their nephews to be strong warriors for the clan.

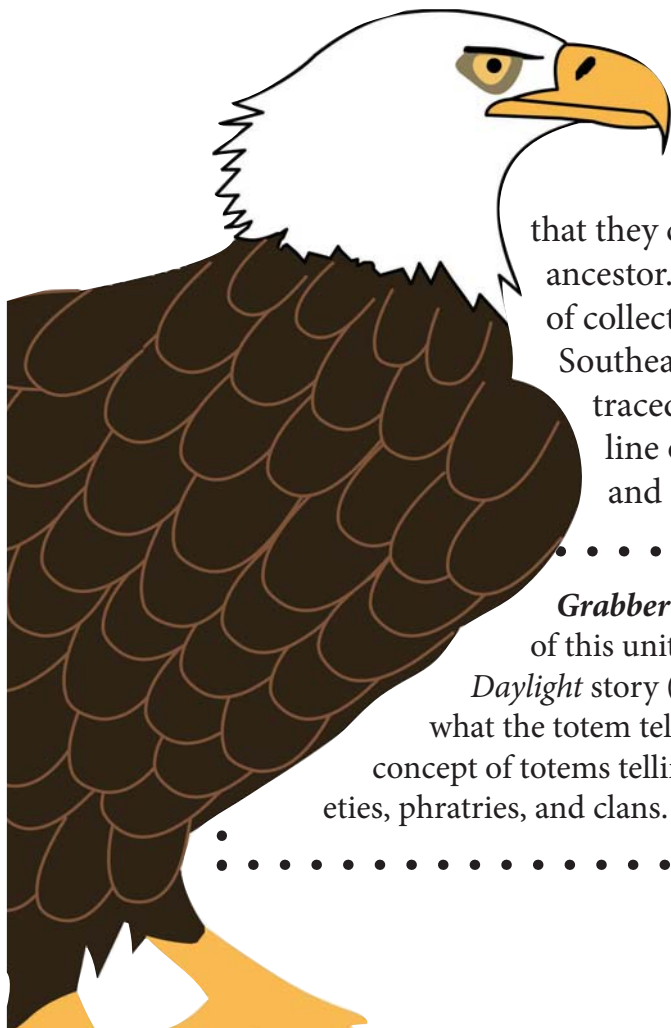
Girls stayed in the same house and were raised by their grandmothers, aunts, and mother.

Slaves also lived in the houses. The number of slaves owned showed the wealth of a clan.

During formal introductions, Haidas identify themselves by their moiety, clan and house.



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



**ALL NATIVE PEOPLE** of Southeast Alaska belong to a moiety or phratry. The clans are divided between the two moieties.

Clans are groups in which people believe that they can trace their descent back to a founding ancestor. This gives the people within the clan a sense of collective identity. The line of descent in Native Southeast cultures is matrilineal, as ancestors are traced through the mother's side of the family. The line of descent to a common ancestor is assumed and cannot be reconstructed.

**Grabber:** Show the students the picture from the back of this unit that shows a totem representing *The Box of Daylight* story (refer to unit 1). Have the students determine what the totem tells about the story. Use this to introduce the concept of totems telling a clan's history. Use this to introduce moieties, phratries, and clans.

### *Key Vocabulary*

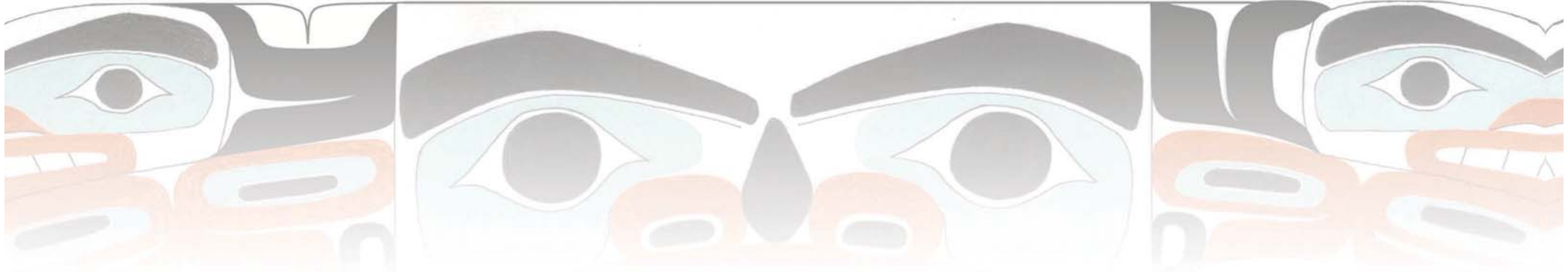
regalia  
membership  
kin  
aggressive  
passive  
worthy  
paternal  
ownership  
maternal  
ceremony



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

- Have the Native students determine their clan and kwáan. Determine which students may be from the same clans and kwáans.
- Outline the relationship of moieties, clans, kwáans, and clan houses on the board. This should give the students a visual framework in which to learn the information from this unit.
- Read the text published at the beginning of this unit with the students. Discuss the information contained in the selection with them. Have the students take turns reading the content of the text.
- Have the students do online research into clan systems in other cultures (for example, the Aboriginals of Australia). The students should compare and contrast the different clan systems with clan systems in Alaska. Have the students share their findings with the class.
- Open a discussion about why the Natives of Southeast Alaska were able to develop a culture with such a sophisticated social structure. Lead the students to understand that Southeast Alaska was rich in natural resources. With the bounty from their homeland and the goods obtained in trade from neighboring tribes, they developed an unparalleled rich and socially complex culture rarely found among hunting and gathering societies.





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

### CEREMONY



Select cards that represent different ceremonies—this might include birthday parties, anniversaries, etc. Share the cards and have the students cite the ceremony associated with each card.

### AGGRESSIVE



Show the pictures from this unit for aggressive and passive. Have the students contrast the wolf with the beaver—noting their behaviors in particular.

### PASSIVE

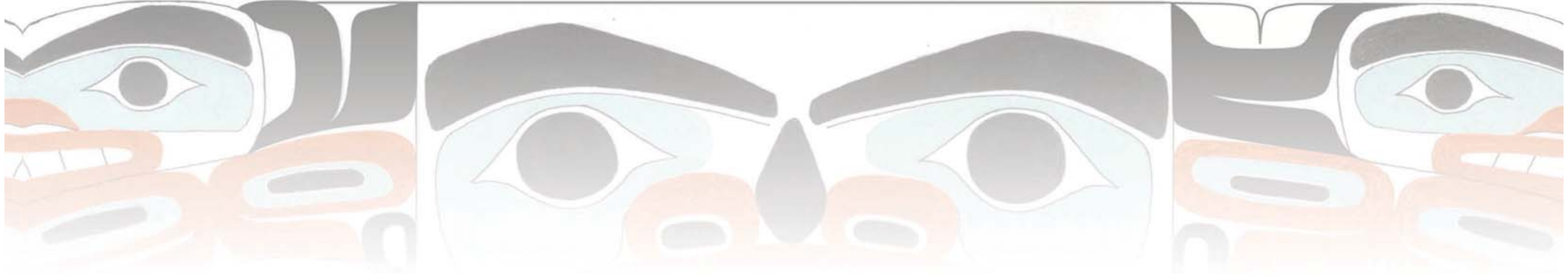


Show the pictures from this unit for aggressive and passive. Have the students contrast the wolf with the beaver—noting their behaviors in particular.

### MEMBERSHIP



Show the students an item that indicates membership in an organization—this might include a Costco card, a credit card, etc. Relate membership to the Alaska Native Brotherhood (ANB) and Alaska Native Sisterhood (ANS).



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

### MATERNAL



Collect a concrete material that can be associated with “mother”; collect a concrete material for “father”. Show the two materials, and encourage students to identify them as associated with mother and father. Cite other examples.

### PATERNAL



Lead this into the fact that Native lineage in Southeast Alaska is based on the maternal side, not on the paternal side, as in Western cultures.

### OWNERSHIP



Have each student show something that he/she owns. Relate this to ownership of regalia among the Natives of Southeast Alaska.

### REGALIA



This includes a person’s belongings used for ceremonies. Cite regalia such as hats, paddles, drums, and Chilkat blankets as examples of items that may be owned by clans or by individuals.

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

## KIN

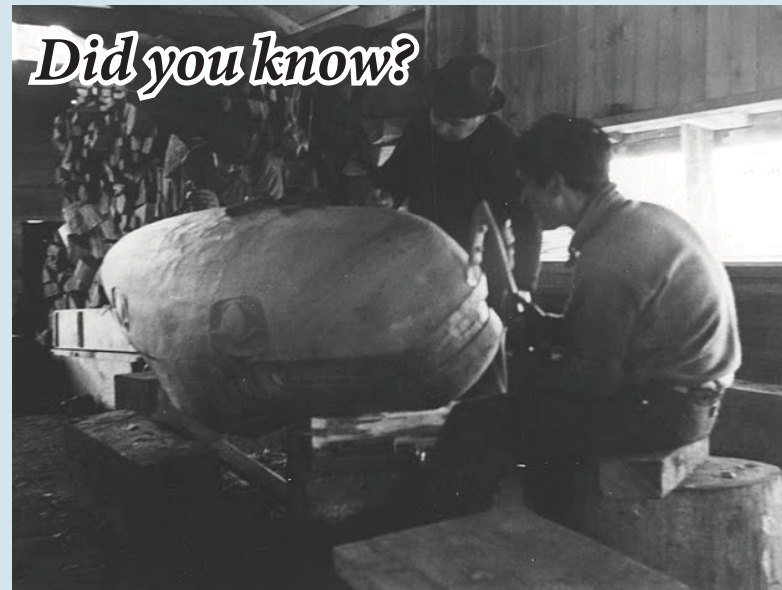


Show a DVD cover or a picture of the Simpsons. Have the students identify their relationships. Use this to introduce “kin”. Have the students name some of their kin.

## WORTHY



Show the students the not sea-worthy picture from the back of this unit. Use this to introduce the concept of worthy as it relates to respect, opponent, etc.



Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to [www.sealaska-heritage.org/collections](http://www.sealaska-heritage.org/collections) to search our archival catalog or to view photos in our “digital collections” section. *Above: Carving of a Whale totem.*

# Language and Skills Development

## LISTENING

### Nod and Clap

Mount the vocabulary pictures on the board. Point to one of the pictures and say its name. The students should nod their heads to indicate that you said the correct vocabulary word for the picture. However, when you point to a picture and say an incorrect name for it, the students should clap their hands ONCE. Repeat this process until all of the vocabulary pictures have been used a number of times in this way.



### Hop the Line

Make a masking tape line on the floor. Have the students stand on the line—their toes touching the masking tape. Have the students listen for a specific word or sentence. Say a number of other words or sentences, eventually repeating the word or sentence you said at the beginning of the round. When the students hear that word or sentence, they must hop to the other side of the line. When the students hop to the other side of the line, they should then turn around and place their toes on the line once again. Repeat this process using a number of different vocabulary words or sentences.

### Locomotive

Have the students stand in a straight line in the center of the room. Each student should place his hands on the shoulders of the student in front of him/her. Mount a picture on each of the four walls in the classroom. Tell the students that when they hear one of the four vocabulary words (for the four pictures on the walls), they should step in that direction while still holding onto the shoulders of the players in front of them. Say the four words a number of times; the students should step toward the pictures as they are named.



# Language and Skills Development

## SPEAKING

### What's the Date?

Before the activity begins, collect an old calendar or calendars of different years. Say the name of a month to a student. The student should then say a date within that month. Look on the calendar to see which day the date represents. If the date represents a day between Monday and Friday, the student should identify a vocabulary picture you show. However, if the date named by the student is a Saturday or Sunday, the student may "pass" to another player. Repeat until many students have responded.

### What's Your Number?

Have each student write a number between 1 and 10 (or between 1 and 20) on a sheet of paper. The students should not let you see their numbers. Mount the vocabulary pictures on the board and number each picture. Walk around the classroom, attempting to guess the students' numbers. When you guess a student's number correctly, he/she must then say a complete sentence using the vocabulary word for a picture number that you say. When a student has responded in this way, he/she should write another number. Repeat until many students have responded.

### High Card Draw

Give each student in the class a card from a deck of playing cards. Mount the vocabulary pictures on the board and number each one. Call two students' names. Those two students should show their cards. The student who has the highest card (aces can be high or low) should then say a complete sentence about a vocabulary picture you point to. The students may exchange playing cards periodically during the activity. Repeat until many students have responded.

### Hand Tag

Group the students in a circle on the floor. Have the students place their hands on the floor, palms down. Stand in the center of the circle with the vocabulary picture and a flashlight. The object of the activity is to attempt to tag a student's hand or hands with the light of the flashlight. The students must pull their hands from the circle when they think they are about to be tagged. When you eventually tag a student's hand or hands, he/she must then say a complete sentence using the word for a vocabulary picture that you show. Repeat this process until many students have responded.





The top of the page features a decorative header. On the left and right sides, there are stylized, colorful faces with large eyes and orange mouths, reminiscent of traditional Alaskan art. In the center, there is a faint, larger version of the same face. On the right side, there is an image of an open book with text on its pages.

# *Language and Skills Development*

## READING

### **The Disappearing Word**

Mount all of the sight words on the board. For added motivation, you may wish to prepare an extra set of sight word cards to add to those on the board. Have the students look carefully at the sight words. Then, the students should close their eyes. When the students' eyes are closed, remove one of the sight words from the board. Have the students open their eyes and identify the missing word. Repeat this process until all of the sight words have been removed from the board and identified in this way.

### **Sentence Completion**

Provide each student with a copy of the sentence completion version of the story. The students should read the text and say the missing words. When finished, review the students' work.

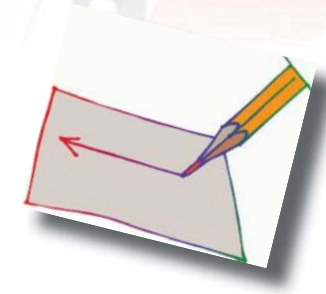
### **Let's Read**

Read the text from this unit with the students. Question them about the contents of the text.

### **Something's Missing**

Before the activity begins, prepare "clozure" word cards—sight word cards that have letters/syllables missing. Show one of the clozure word cards to the students and call upon them to identify the sight word it represents. This activity may also be done in team form. In this case, group the students into two teams. Lay the clozure word cards on the floor at the other end of the classroom. Say one of the sight words (or say a different sight word to the first player in each team). When you say "Go," the first player from each team must rush to the clozure word cards and find the clozure word card for the sight word you said. Repeat until all players have played.

# Language and Skills Development



## WRITING

### Sentence Completion

Give each student a copy of the sentence completion version of the text from this unit. The students should write in the missing words. Afterward, review the students' work.

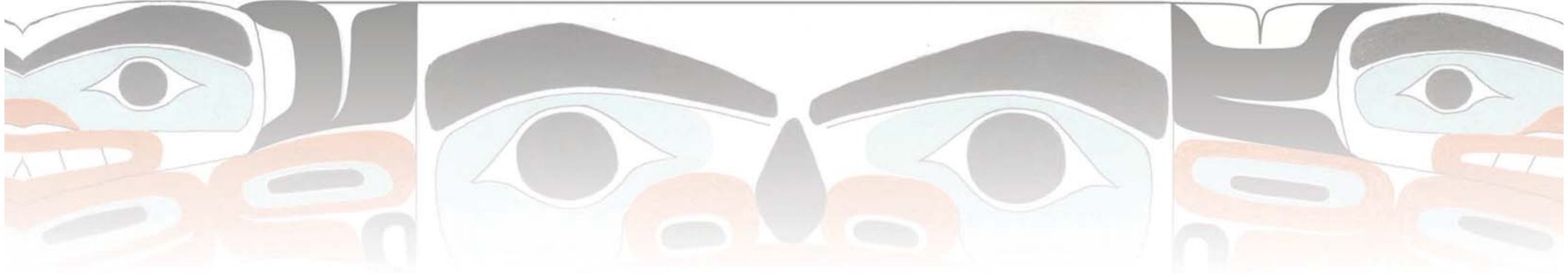
### Every Second Letter

Write a sight word on the board, omitting every second letter. Provide the students with writing paper and pens. The students should look at the incomplete word on the board and then write the sight word for it on their papers. Repeat using other sight words.

This activity may also be done in team form. In this case, have the incomplete words prepared on separate flash cards. Mount one of the cards on the board. When you say "Go," the first player from each team must rush to the board and write the sight word for it—adding all of the missing letters. Repeat until all players have participated.

### Mirror Writing

Group the students into two teams. Have the first player from each team stand in front of the board. Give each of the two players a small, unbreakable mirror. Stand some distance behind the two players with pictures for the sight words. Hold up one of the pictures. When you say "Go," the players must use the mirrors to look over their shoulders to see the picture you are holding. When a player sees the picture, he/she must write the sight word for that picture on the board. The first player to do this correctly wins the round. Repeat this process until all players in each team have had an opportunity to respond.



## *Reading and Writing: Sentence Completion*

**THE TLINGITS OF SOUTHEAST ALASKA** are divided into two groups called moieties. The word moieties is from French and means “half”.

The Tlingit moieties are Raven (Yéil or—long ago—Laayaneidí) and Eagle (Ch’áak’). In earlier times, the Eagle moiety was known as Wolf (Gooch). The Tlingit who live in the interior in Canada still use the Wolf moiety.

All Tlingits are members of one of the two moieties. The moieties are divided into smaller groups called clans. Members of one moiety refer to the other moiety as *gunéit kanáayi* (opposite). All people in a moiety consider themselves related to one another. They are related to the members of the opposite moiety through marriage.

Moiety \_\_\_\_\_

is shown using an Eagle or Raven crest. Today, many people wear jewelry or their clan at.óowu (\_\_\_\_\_) that show their moiety.

In Tlingit life, it is important to have a balance between the Eagle and Raven. Even in play and sports, teams are often divided between Eagles and Ravens. When speeches are given, the opposite side is given time to respond.

The Tlingit Raven and Eagle moieties have sub-groups called clans. The clan is important in the Tlingit culture. All people in a clan consider themselves as \_\_\_\_\_. All people in a clan can trace their relatives to the same ancestor or *Ax Shuká*. This is done on the mother’s side of the family.

The clan connects people to

their ancestors and histories. Once a person is born into a clan, he/she is always a member of that clan. Each clan has its own crests. The crests include \_\_\_\_\_ and \_\_\_\_\_ animals. People can also be adopted by other clans.

Among the Tlingit, Eagle moiety used the names of animals such as Wolf, Killer Whale, and Bear. Tlingit clans within the Raven moiety were named after animals, such as Frog, Beaver, and Salmon.

When a Tlingit man speaks to a clan brother, he would say *ax yakaawu*, which means “my \_\_\_\_\_ brother”. Women would say *ax xooni* to one another, which means “my clan sister”. When a Tlingit Eagle man speaks to a Raven man, he should begin



## *Reading and Writing: Sentence Completion*

with Chaa kaa, meaning “brother”. When a Tlingit Eagle woman speaks to a Raven woman, she must use the proper \_\_\_\_\_ relationship *ax̄ aat*, which means “my \_\_\_\_\_ aunt”. Tlingit Raven women must also speak to Eagle females in this way.

Clans own names for people. These names are handed down through the generations. They are explained in the Tlingit value *Haa Shagóon*. These names cannot be used by opposite clans. Some clan names can be shared within the moiety. The names are from the ancestors of the clan. The name is given when a baby is born or at a \_\_\_\_\_. Taking a person’s clan name away was a serious punishment. One time, a Tlingit helped the Russians during a conflict. For this,

his clan name was taken away. His clan agreed that his name would never be used again.

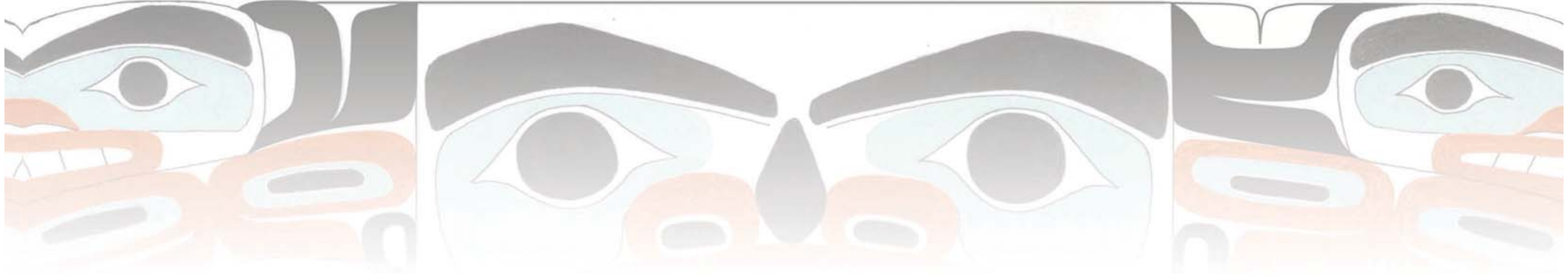
There were laws that all clan members had to obey. For example, if a person in a clan were killed by a member of another clan, someone of the same rank in that clan had to be killed. This was how the Tlingit kept a balance in life.

Southeast Alaska is divided into regions called *k̄wáans*, in which both the Eagle and Raven clans live. The clans living in a *k̄wáan* own the land and share the natural resources of the region. A person can be a member of a *k̄wáan* even if he or she has never lived in that region. A person’s *k̄wáan* is determined by his/her clan ancestry.

Tlingit communities developed. The communities included clans and

their traditional opposites. Migration stories told of the people’s travels and history. All members of a clan shared land \_\_\_\_\_ in areas in which they lived. Each clan owned land for hunting, fishing, and harvesting food. They used markers to show \_\_\_\_\_ of their land and waterways. If a clan member wanted to visit another clan, he/she would have to get permission from that clan. If they wanted to hunt or fish in another clan’s area, they would also have to get permission from that clan.

When a clan member dies, the opposite clan provides comfort. They make speeches to show their love and support. They bring food for the family and clan. Each clan chooses an Elder, traditionally the oldest, called *Naa shaade hani*, as its speaker and support.



## *Reading and Writing: Sentence Completion*

They bring food for the family and clan.

Also, each clan chooses a member of its own clan to take care of the clan's belongings. This includes \_\_\_\_\_, such as clan hats, blankets, and cultural objects. It also includes songs, stories, and names. These are never allowed to be sold.

Clans are divided into house groups called *hít*. Sometimes there would be more than one clan house for large clans. The clan houses were large timber structures. Up to five families could live in one clan house.

Clan houses had crests. The crest names were different from the clan names. Sometimes the crests told where the people came from.

When a house had to be built, the clan would hire the opposite clan to build or rebuild the house. When

the house was finished, the clan would pay the opposite clan during a \_\_\_\_\_. Different goods were used as currency during the \_\_\_\_\_.

Many clan houses had house posts and totem poles. A totem pole was made from a large red cedar tree. Some totem poles were also made from yellow cedar. Later, other Native groups carved totem poles.

All people in a clan house were related through the mother's side of the family. Each house had a formal name, such as *Yéil Hít*, which means Raven House. The house name belonged to the people in the house. Each house had a leader called *Hít s'aatí*. If the house leader was also the clan leader, he was called *Naa sháade háni*.

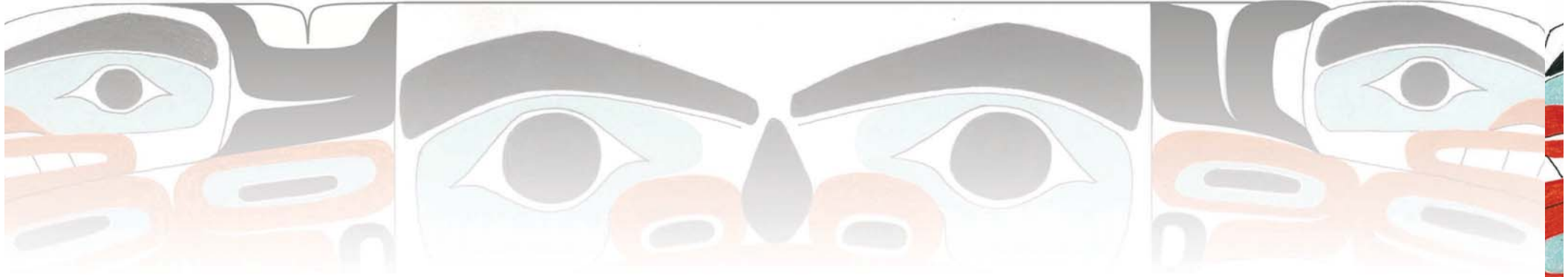
Many generations lived in one

house. Boys lived in the houses until they were ten years old. At that time, the boys moved in with their \_\_\_\_\_ uncles. They became members of their uncle's household. The uncles were very strict. The \_\_\_\_\_ uncles taught the nephews the history of their clan. They also trained their nephews to be strong warriors for the clan.

Girls stayed in the houses. They were raised by their grandmothers, aunts, and mother.

Slaves also lived in the houses. The number of slaves owned showed the wealth of a clan.

During formal introductions, Tlingits identify themselves by their clans, *kwáans*, and houses.

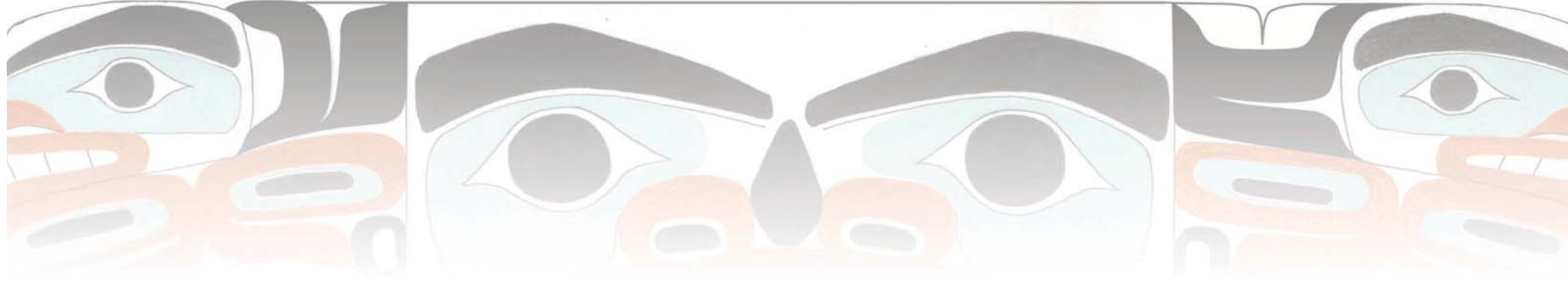


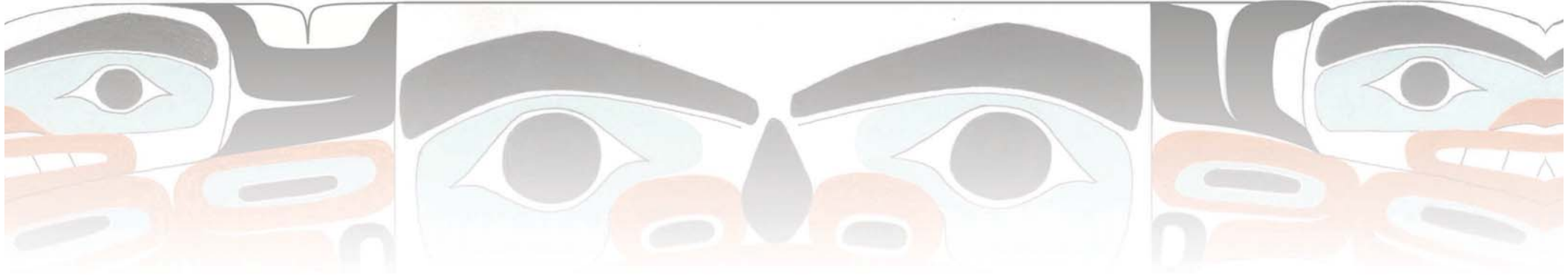


# VOCABULARY PICTURES

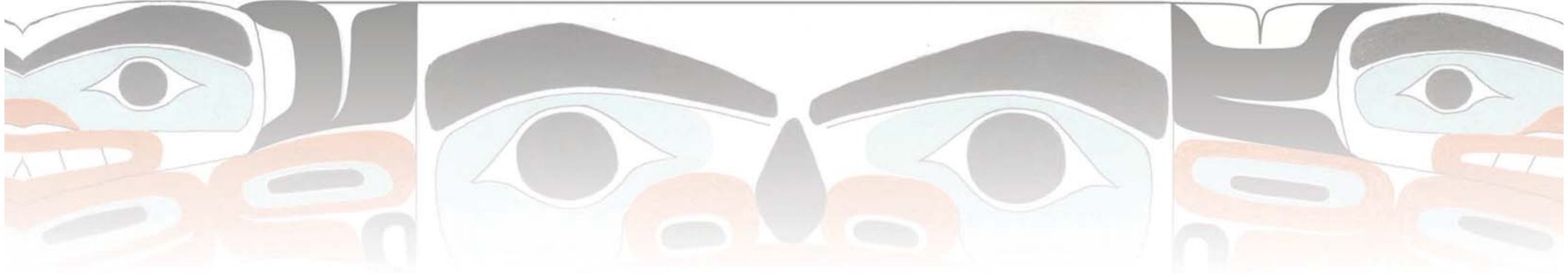


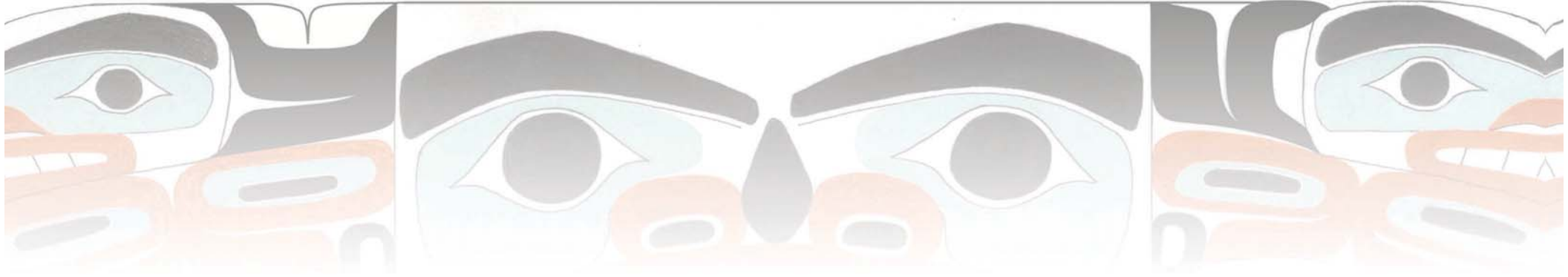




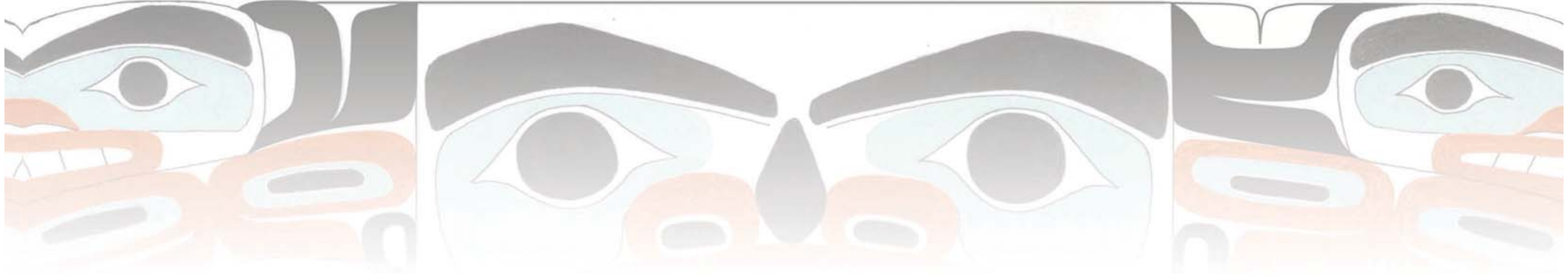


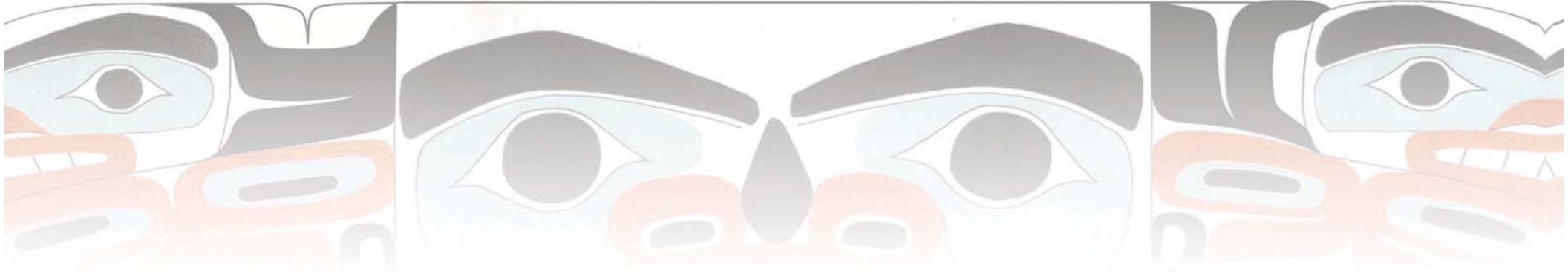
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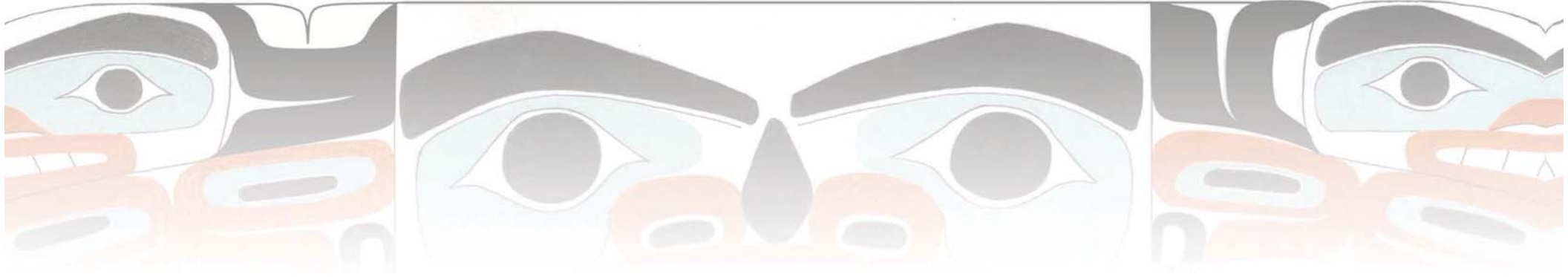
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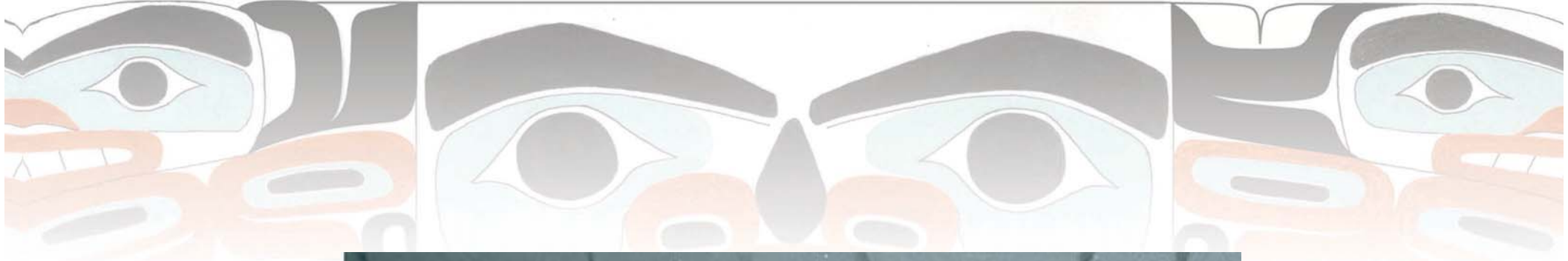
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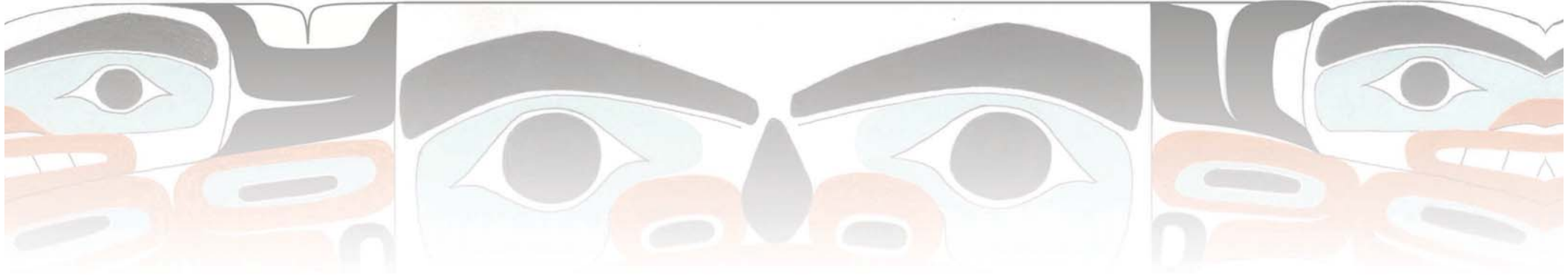




## MATERNAL

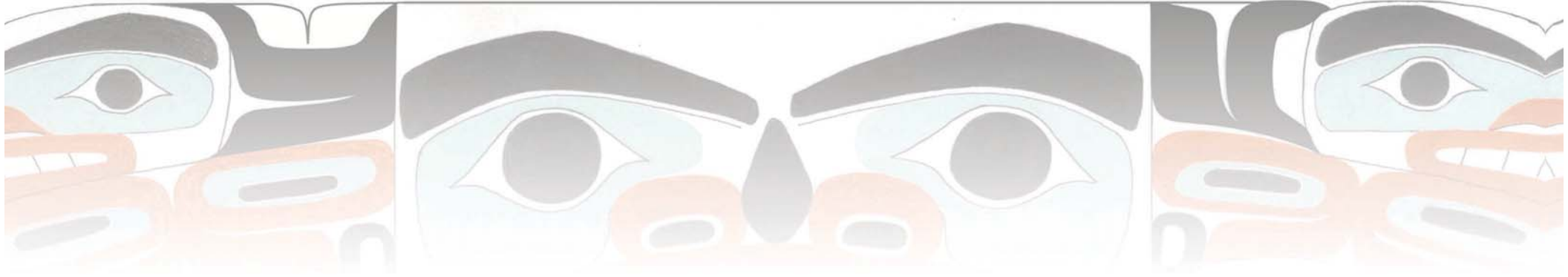






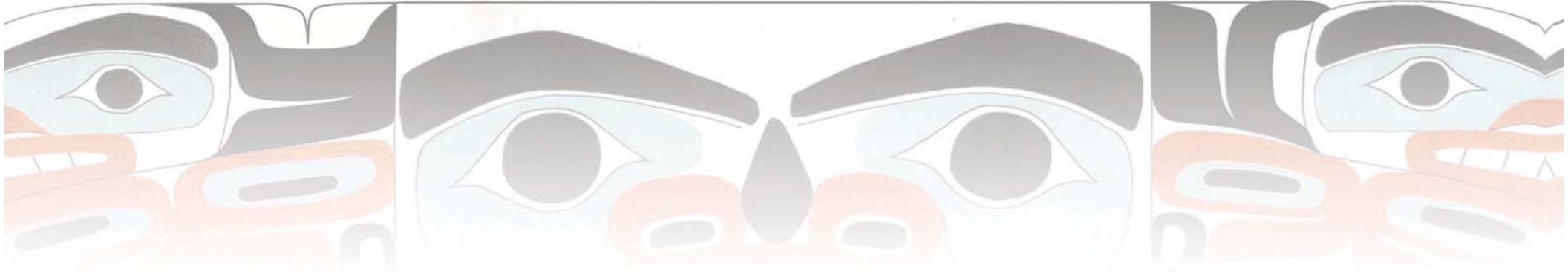
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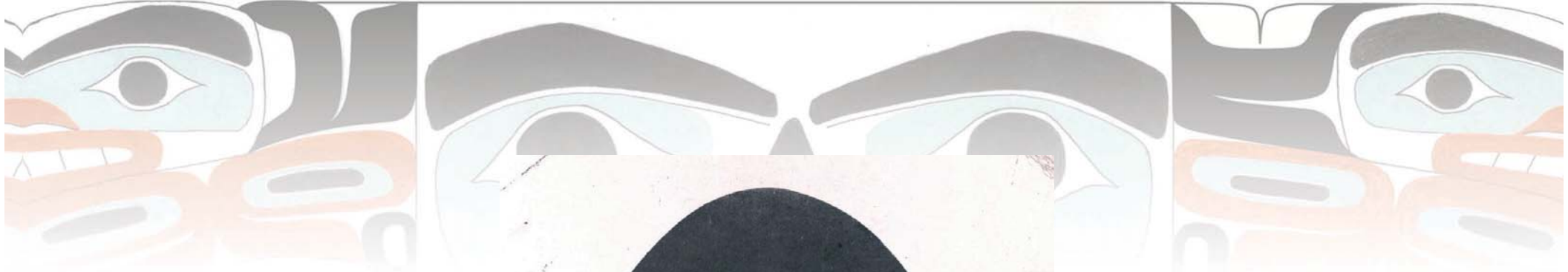


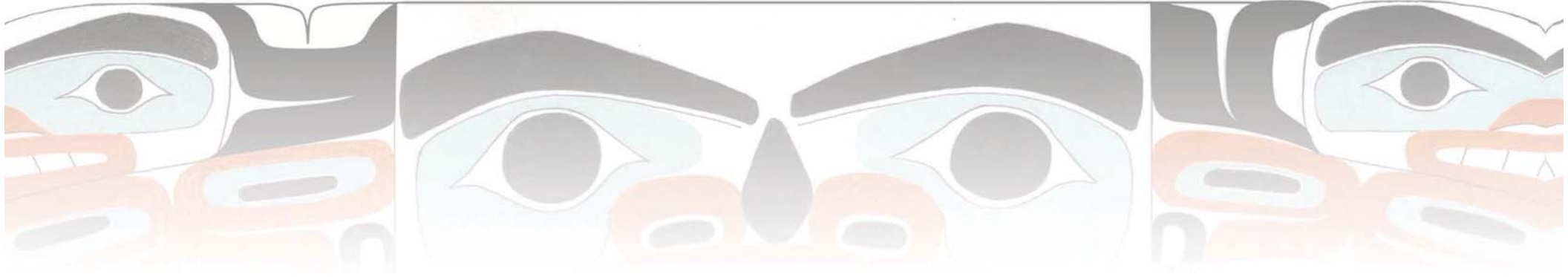
## OWNERSHIP





## PASSIVE

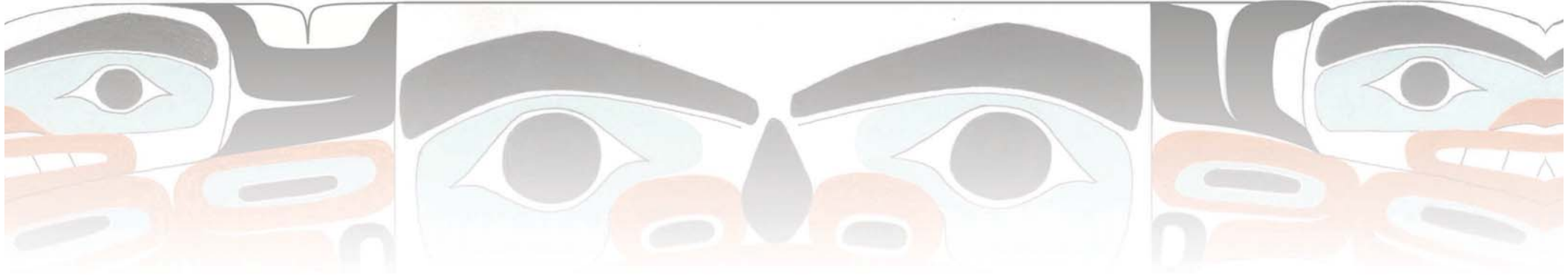




## PATERNAL

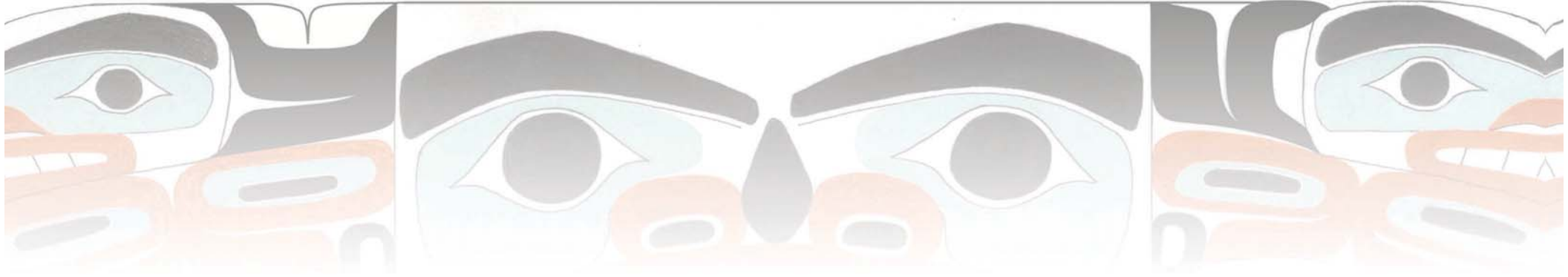






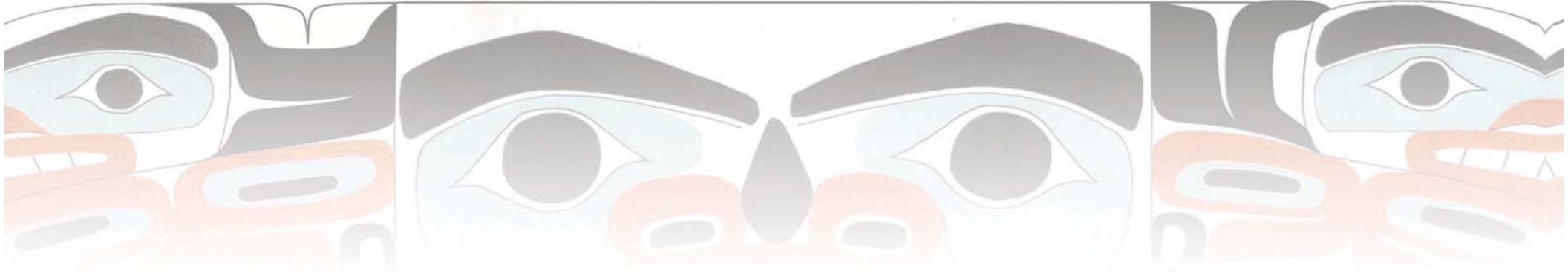
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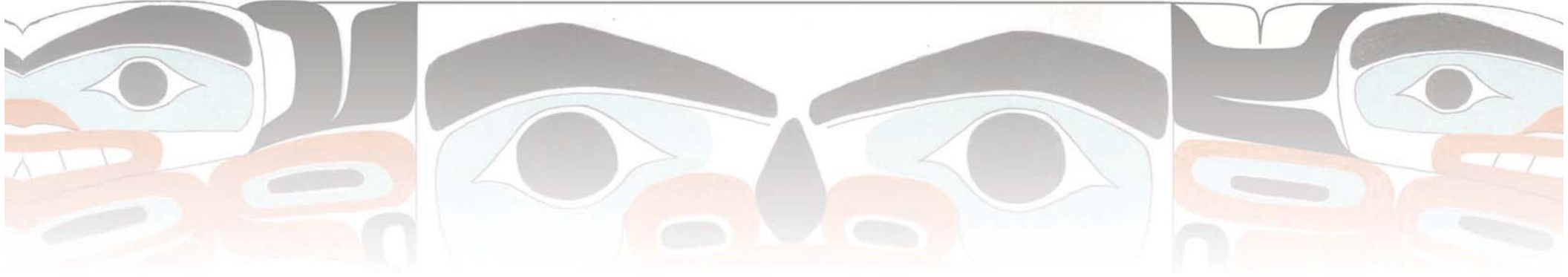


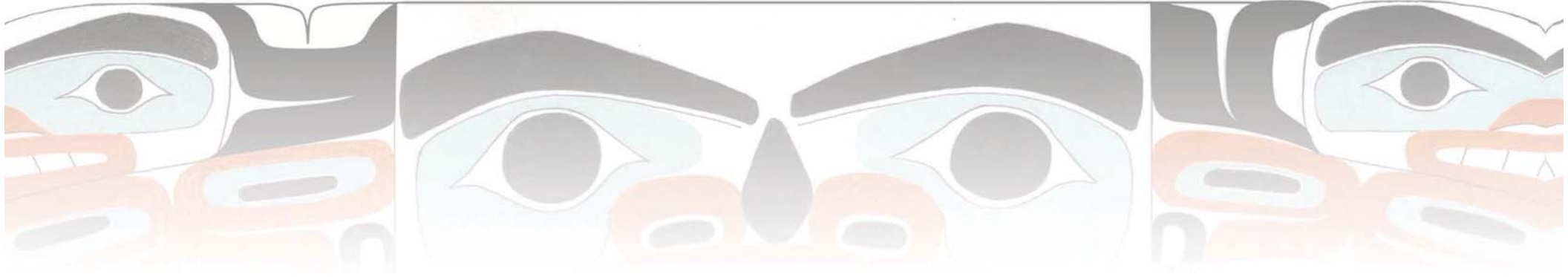
## WORTHY





## **BOX OF DAYLIGHT TOTEM**





## NOT SEA WORTHY



