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### THE CHILCATS OF ALASKA.

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At the northern end of the Alexander Archipelago, between latitude 59° and 60°, amid the grandest and wildest scenery on the continent, dwell the Chilcat tribe of South-eastern Alaska. They have three ancient villages on the Chilcat River, the northernmost being Clok-won, containing 65 houses and 558 inhabitants. This village is situated along rapids of the river, and is supplied with an abundance of fresh fish winter and summer. At this village a branch mission station of the Presbyterian Church has been established, and a log-house and school-room erected.

A few miles south of Clok-won is Katwaltu, with eleven houses and 125 inhabitants.

Twenty miles south of Clok-won at tide-water is Jendestaka, with 16 houses and 171 people. A few miles to the eastward of these villages, along the rapids of the Chilcoot River, is Chilcoot, with eight houses and 127 inhabitants, and near by the fishing village of Tenany, with two houses and twenty people.

Altogether the Chilcats number a thousand souls. They are a well-formed, active, healthy race. They are great traders, being the "middlemen" of their region, carrying the goods of commerce to the interior and exchanging them for furs, which are brought to the coast and in turn exchanged for more merchandise. Their native

dress consists of dressed deer-skin, ornamented with fur and sometimes with quill embroidery, and a carved wooden hat. They are skilful carvers in wood, stone, and metals. Their wands or sticks used in sorcery, their ordinary household dishes and boxes, spoons, canes, the posts that support the roof of their houses, and many other things, are elaborately carved with the emblems of their totems or family clans. The women excel in the weaving from grasses and bark beautiful table mats and baskets of a great variety of shape and size. They are also beautiful sewers. Their favorite posi-

tion while sewing is seen in the illustration on another page.

They occupy large plank houses about fifty feet square. The entrance is a low door, from which steps descend to the floor. Around the four sides of the room are one and sometimes two platforms, which are used for stowing away their boxes and goods, and also for sleeping. In the illustration the platform on one side is curtained off for a sleeping apartment. The fireplace is in the middle of the room. The smoke from the fire curls around the room and then finds exit out of a hole in the roof for that purpose.

They have among them four distinct

sents one phase of the working of these totem clans.

It also illustrates the Indian's idea of justice, an eye for an eye and a life for a life. The account was received from Lieut. J. C. Hawes, U. S. N., who was sent with a party of marines to inquire into the matter, and, who, under instructions from Commander Glass, of the man-of-war Wachusett, very kindly brought myself and carpenters from that section after the erection of the mission premises at Haines.

In May one of the Crow totem by the name of Gan-a-hoo procured a barrel of molasses at Juneau, and upon his return

The young man, noticing that she was drunk, paid no attention to her, except by asking if she thought that he and his wife were slaves. His quiet demeanor so exasperated her that she abused him to the best of her ability.

Tesokokus' second wife then went with an exaggerated account of the matter to the mother of the first wife, who hurried to the house and commenced abusing Tesokokus, accusing him of ill-treating her daughter. This so exasperated him that, seizing a knife, he cut her in the head; then, biting off a piece of the wounded scalp, threw it and her out of doors together. A nephew of

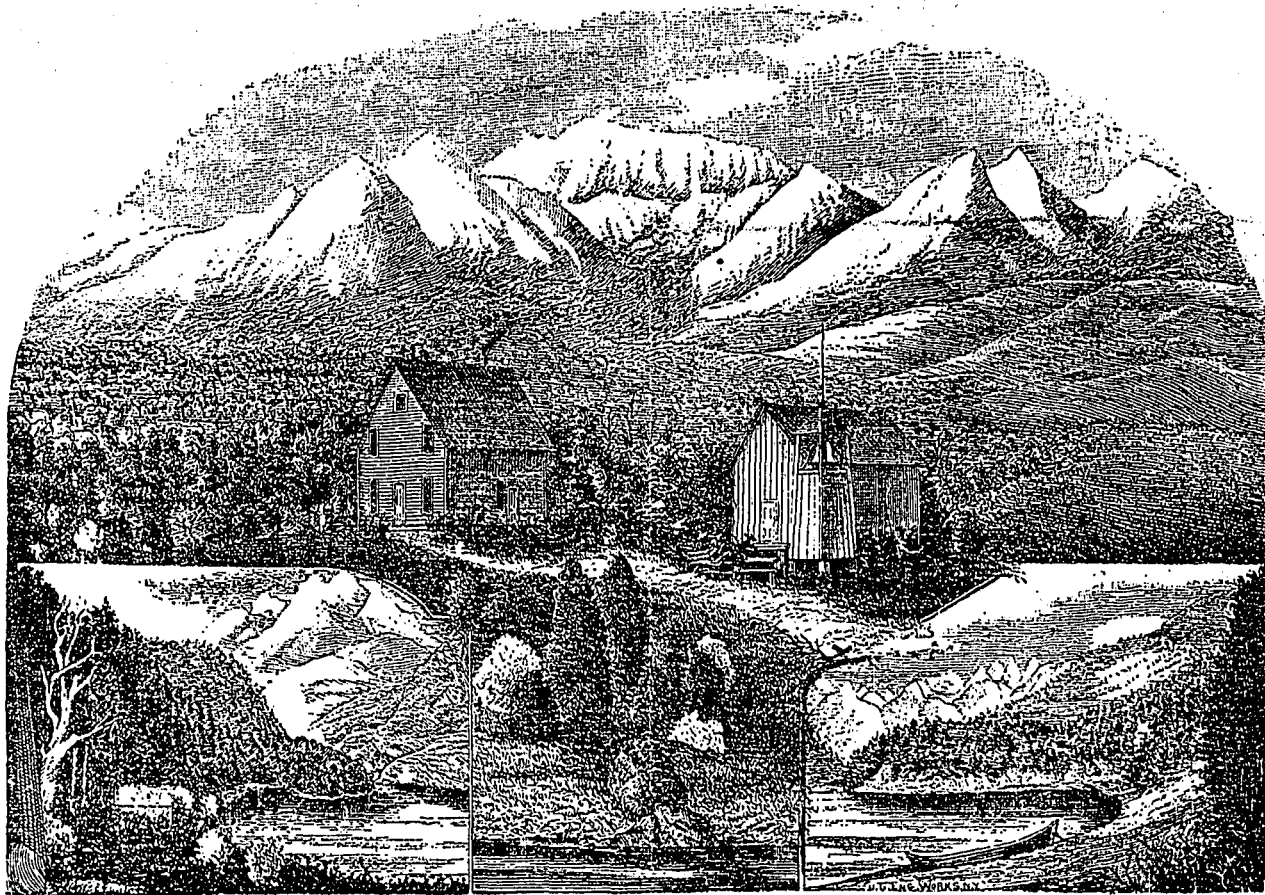
the old woman, by the name of Charley, witnessing the assault, went out into the street and stabbed the first three members of the Whale family he met. This brought on a general fight, during which Tesokokus stabbed a young Crow chief to death.

As a Whale had killed a Crow, it now became necessary, in accordance with their customs, that a Whale of equal rank should be killed. Tesokokus then detailed his nephew to die for the Whale totem.

The young man selected proceeded at once to prepare for his death. Dressing in his best clothes, he went out of the house dancing the peculiar death-dance which they use when one dies for glory. The Crows, however, refused to shoot him, and continued to call on Tesokokus to come out of his

house and die. This he refused to do. A general firing then commenced between the parties, during which a Crow was wounded. The Crows then again called on Tesokokus to come out and die, that one having died on each side, it might be even and peace be restored. But upon his refusing, the firing was resumed and continued all night, but without serious results, as both parties were in barricaded houses.

In the morning Tesokokus concluded to go out and die. In the meantime his Crow wife, who was the cause of all the trouble, had become sober, and determined to stand



CHILCAT SCHOOLHOUSE AND TEACHER'S RESIDENCE, HAINES, ALASKA.

tribal families, named respectively the Cinamon Bear, the Crows, the Wolves and the Whales. The Crows and Bears constitute the aristocracy. These totems also exist among the neighboring tribes, much as several secret societies may exist in the same college and each of these have chapters in other colleges. A man and woman of the same totem, although no blood relation, cannot marry. The children belong to the same totem as the mother, so that it often happens in war that fathers and sons are on opposite sides. During the summer of 1881 a difficulty arose at Clok-won which pre-

home gave a feast to the members of his totem. The molasses was changed into an intoxicating drink called hoochinoo, and the whole party got drunk.

Tesokokus, a Whale chief, was invited to join in the debauch, and upon declining was struck by a drunken Crow. Being sober, he took no notice of the insult. His first wife, a Crow, being angry that her husband should refuse the hospitality of her totem, and maddened by liquor, entered a house where a nephew of her husband was drying seaweed. Snatching the seaweed from him, she threw it into the fire.