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aries' translation of their god concept as Wakantanka, or even as the Great Spirit, meaningful to the Lakota people, or even adequate as an expression of the theocentric missionary cosmos? Vecsey presents much evidence that neither Lakota nor missionaries were satisfied with the analogy in the past, or even now. Are contemporary missionaries correct in saying that pre-contact Lakota, other Native Americans, and Catholics everywhere "worship" the same God? These sorts of questions, and they are central to understanding religious history, cannot be asked or answered on the basis of Vecsey's characterization of traditional Lakota religious conception and practice. He does demonstrate that misunderstandings of traditional Native American worldviews have shaped not only the shifting missiological project of the Catholic Church, but also the religious views of some, perhaps many, Indian Catholics. Just as Catholic missionary leaders and some Native American individuals have done, Vecsey struggles against his imprecise view of traditional Native American religious systems.

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Will the Time Ever Come? A Tlingit Source Book. Edited by Andrew Hope III and Thomas F. Thornton. Fairbanks: University of Alaska Fairbanks, Alaska Native Knowledge Network, 2000. 160 pages. \$15.00 paper.

Will the Time Ever Come? A Tlingit Source Book is a compilation of papers that were presented at the Conference of Tlingit Tribes and Clans in Haines, Alaska, in 1993. Informally known as the Clan Conference, the 1993 meeting brought together for the first time Native and non-Native scholars in a collaborative effort to exchange and preserve traditional Tlingit knowledge. The paper topics touch on a variety of issues, including Tlingit historiography, clan migrations, warfare, kinship, property tenure, language, ethnogeography, cultural resource management, subsistence, and naming. Part one is on Tlingit history and traditions, part two on contemporary issues and projects, and the appendix contains previously unpublished manuscripts written by Lieutenant George Emmons, an ethnographer who worked among the Tlingit in the late nineteenth century, and a working list of the Tlingit clans and clan houses.

Like this book, an appreciation of Tlingit history and culture necessarily involve a basic understanding of the Tlingit clan system. Tlingit society is divided into two equal parts or moieties. Numerous clans are organized under the two moieties. Within each clan, there are usually a number of related house groups. Tlingit settlements, also known as *kwaans*, are scattered throughout southeast Alaska. Traditionally the clan was the primary social unit. All important decisions regarding subsistence, warfare, and migration were made at the clan level. *Will the Time Ever Come?* contains historical accounts of a few *kwaans* and migration stories of a couple clans.

In the introduction, Andy Hope proposes that the confluence of deferential Tlingit social patterns and aggressive missionaries placed Tlingit culture

and history at risk. According to the elders, Hope says, Tlingit ancestors refrained from speaking their Native language around white people because they did not want them to think they were talking behind their backs. Now, over two centuries after the first missionaries settled in Tlingit country, the tide is beginning to turn. Rather than suppressing Tlingit history, language, and culture, efforts are being made by both Natives and non-Natives to preserve traditional knowledge. At the 1993 conference, Angoon elder Matthew Fred, posed the question, "Will the time ever come?" In the introduction to this book, Hope responded by stating that "the time has come to provide more access to traditional native knowledge. This can only improve the spiritual, mental, and physical health of our tribal communities" (p. 7). *Will the Time Ever Come?* takes an important step toward that goal by memorializing in writing pieces of Native history which otherwise only survived at the will of each clan's oral tradition. The volume also makes a bold move in suggesting specific projects that will help bridge the divide between traditional Tlingit knowledge and modern modes of education.

The first paper is "An Annotated Bibliography" by Sergei Kan. Russian born and raised, Kan is an associate professor at Dartmouth College and an authority on Russian source material on the Tlingit. In his paper, Kan describes his plan to create the first annotated bibliography covering the entire Tlingit history. His proposed bibliography will evaluate both published and unpublished source materials. Possibly the most important contribution of this work in progress will be its coverage of Russian archived materials. Kan concludes his piece with a condensed, yet thoughtfully annotated, bibliography of published material on the Tlingit. This bibliography is a good starting point for students of Tlingit history and culture.

Andrew Hope describes the most likely migration route of the Sik'nax.adi (Grindstone people) clan in his paper titled "On Migrations." A member of the Sik'nax.adi himself, Hope uses a variety of sources to artfully piece together the migration stories of the Sik'nax.adi which took them from the interior of Alaska to their current home in the Wrangell area. The exact time and route of this journey is unknown, but as with most Native histories, the important lessons are learned from relationships and exchanges rather than from timelines. The import of Hope's article extends beyond the Sik'nax.adi clan by detailing how they stand in relation to many other clans. The article can also be used as model for members of other clans who might be interested in researching and learning or teaching their own clan history.

"The Kiks.adi Survival March of 1804" told by Herb Hope is easily the highlight of this collection. Hope tells the Point House version of the battle between the Kiks.adi and the Russians and explains the events leading up to the Kiks.adi retreat from Sheet'ka' in 1804. Rather than retreating in defeat, as the Russian version would have it, Hope argues that the Kiks.adi executed a tactical retreat from the battlefield for three reasons. "First, to keep their women and children from becoming slaves to the Russians. Second, to keep their warriors alive to fight another day. Third, to leave [the] battlefield with their honor in tact" (p. 67). The Kiks.adi clan members who tell the story today are living evidence that the survival march was a success. Nearly two-

hundred years after the march, the Russians are gone and the Kiks.adi clan continues to prosper in their homeland that they refer to as Sheet'ka'. The Kiks.adi Survival March is a story of strength, determination, and pride.

In the same paper, Hope weaves in a contemporary account of his own efforts to retrace the route that the Kiks.adi took when they set out on their survival march. After a number of less than successful attempts to retrace the steps of his ancestors, Hope's own efforts and eventual satisfaction becomes its own story of persistence and determination.

The next piece, titled "Xoodzidaa Kwaan: Inhabitants of the Burning Wood Fort," was written by Harold Jacobs. In it, the author lists, in catalogue fashion, the houses, crests, and other property of the Deisheetann and the Daklaweidi clans of Angoon. In Tlingit law and tradition, the most important objects, both tangible and intangible, are owned by the clan and they cannot be owned or relinquished by an individual.

The remaining articles take a less direct approach to providing specific traditional Tlingit knowledge. They provide forward-looking ideas for future projects and thought-provoking discussions of contemporary issues. In "The Sounds of English and Tlingit," Richard Dauenhauer introduces the reader to the Tlingit language which is considered one of the most complex languages in the world. In this brief yet technical piece, Dauenhauer explains the difficulty of using the English alphabet to represent a language that contains at least thirty sounds and combinations of sounds that are not found in English. Thomas F. Thornton describes his vision of an atlas that would use Native values, beliefs, and practices to define natural and cultural resources in "Building a Tlingit Resource Atlas." In "Subsistence and Contemporary Tlingit Culture," Steve J. Langdon argues that subsistence activities among the Tlingit are worth fighting for because they continue to provide many physical, nutritional, social, and spiritual benefits. In a short essay titled "Naming in the Year 2000," Ellen Hope Hays proposes that the Tlingit revive the practice of naming as a means of commemorating historic events.

In the appendix, the focus of the book returns to historical accounts. It contains segments from Lieutenant George Emmons' unpublished manuscript titled "The History of Tlingit Clans and Tribes." The selected excerpts are on the Tanta and the T'aaku Kwaans and the Luknax.adi, X't'ka.aayi, and Sik'nax.adi clans.

Will the Time Ever Come? is a bold first attempt to use modern educational techniques to preserve and transmit ancient knowledge. The numerous historical accounts and migration stories provide a taste of Tlingit history that is not covered in other publications. The recent efforts by the Native contributors to learn and record their clan histories and traditions are both inspiring and useful for future clan members and scholars of Tlingit history. Kan's bibliography provides a useful starting point for further research. While the variety of issues discussed from chapter to chapter may make the book difficult to absorb in one sitting, the individual parts are concise and valuable in their own right.