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Kake Day

Ḳéex' Yakyeeyí



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Acknowledgments

The Materials Development Center wishes to express its gratitude to the following people who contributed to the making and completing of this book: let on the history of Kake Day.

Yaela Domitov of BIA for her work in recording, transcribing and translating Johnny C. Jackson's story of how Kake Day started.

Thomas L. Jackson Sr. who gave the English Summary.

Johnny C. Jackson of Kake for telling the story of the origin of Kake Day.

Leona Chang who worked closely with Yaela Domitov in translating into English Johnny C. Jackson's story of how Kake Day started.

Produced by the

Materials Development Center
 Rural Education
 University of Alaska
 3890 University Lake Drive
 Anchorage, Alaska 99508

Kake Day
Kéex Yakyeeyí

Acknowledgements

The Materials Development Center wishes to express its gratitude to the following people who contributed to the making and completing of this booklet on the history of Kake Day:

- Vesta Dominicks** of Sitka for all her efforts in recording, transcribing and translating Johnny C. Jackson's story of how Kake Day started.
- Thomas L. Jackson Sr.** who gave the English Summary.
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Preface

Kake is a First Class City located on Kupreanof Island in Southeastern Alaska. It had a total population of approximately 1,300 in 1982. Most of these people are Tlingit Indians who occupied the area long before they came into contact with foreigners such as the Spaniards, the Russians and eventually the British and Americans.

Fishing and the wood products industry have provided jobs for most of the people of Kake. Some have also worked in construction, running the government and in transportation.

Transportation to and from Kake is mainly provided by Island Air from Petersburg - about twenty minutes flying time; Channel Flying from Juneau; and Bel Air and Mountain Aviation from Sitka. Water transportation is provided by LeConte Ferry which makes a trip to Kake every Wednesday on its way to Petersburg before returning to Sitka and Juneau. There is only one privately owned bus and it is operated as a school bus.

News of a local nature is either placed on the town bulletin board or printed in the school newspaper as there are no commercial newspapers or radio stations in Kake. Southeastern Telephone Company provides telephone services and the City of Kake supplies the electrical needs of the community.

Recreational activities include going to movies and fishing. Clam digging is popular in the summer as well as fishing for salmon. Halibut can be taken all year round.

Kake is known as the "Home of the Tallest Totem." Its climate is mild as compared to other parts of Alaska. The annual temperature is 42.1° F, and the annual rainfall is 106.3 inches.

In 1982, the Materials Development Center continued its efforts to compile more village histories by tape recording accounts given by village elders. Vesta Dominicks, with her great interest in the preservation of historical facts about her original home, was asked to record something of historical significance about Kake. Most of the material in this book is the result of Vesta's work. She made trips to Kake where she worked with Johnny C. Jackson in recording the origin of Kake Day. Thomas L. Jackson, Sr., the grandson of Johnny C. Jackson, gave Vesta an English summary of the original Tlingit narrative. Vesta Dominicks then worked with Leona Strang in making a full translation of the complete Tlingit text.

The rest of the material on Kake Day was collected by the Center's director. Hopefully, these things will help in gaining a better understanding of Kake Day — A day of celebration for all the people of Kake.

*Tupou L. Pulu, Director
Materials Development Center
Rural Education
University of Alaska*

Some Suggestions for Student Activities

A number of student activities can be carried out to learn more about the city of Kake once this little book is read. The following are a few suggestions:

1. Take a map of the state of Alaska and pin it up on the bulletin board. Have the students locate the city of Kake on the map. After all the students have had a chance to see where Kake is, mark the location with a colored pin.
2. Have the students find the location of their own place on the same map. Then mark that place with a different colored pin.
3. Using the scale of the map, find the distance between the students' home place and Kake.
4. Have the students plan a trip to visit Kake. Base all calculations on five students and one adult making the trip.
5. Look at a map of the Native languages of Alaska. Find Kake and note what language group it's in. Find the students' own village and determine what language group it's in. Make a comparison of the two groups and summarize these on a chart. Display the chart on a bulletin board or on a wall for everyone to see.
6. Have students write about something of historical significance in their own village. If there is no local history of the village, perhaps the students can work on writing one. Encourage them to search for any written material in addition to recording oral accounts by village elders and other knowledgeable people. When all the material is collected, compile it into a book. Then make Xerox copies so that each student can have one.
7. Students can make drawings of totems after learning more about their importance in the lives of the southeastern Indian tribes.
8. For further information on Kake and its present-day activities, have students write to school children in Kake and ask them to share information through correspondence.

A number of student activities can be carried out to learn more about the history of Kake. The first activity is to read the book 'Kake: A History of the Village' by John R. ...

1. Read the book 'Kake: A History of the Village' by John R. ... This book provides a detailed account of the village's history from its early days to the present.

2. Visit the Kake Historical Society. This organization maintains a collection of historical artifacts and documents that provide insight into the village's past.

3. Attend the Kake Historical Society's annual meeting. This event is held each year and features a variety of activities, including lectures, exhibits, and a social gathering.

4. Participate in the Kake Historical Society's field trips. These trips are organized to visit various historical sites and landmarks in the area.

Kake Day

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The Kake Historical Society is pleased to announce the return of Kake Day, a celebration of the village's rich history and heritage. This year's event will feature a variety of activities, including lectures, exhibits, and a social gathering. The Kake Historical Society is a non-profit organization dedicated to preserving the village's history and promoting its cultural heritage. We invite all residents and visitors to join us for this special day. For more information, please contact the Kake Historical Society at (907) 426-1234.

ᑭáat áwé yáa ᑭééx' yageeyí kakkwalaneek. Yéi xat duwasáakw Lingít x'éináx, ax saayí "Naakeel.aan". Yéi áyá xat duwasáakw. Atóonáx kuxdziteeyi ku.oo ku.as, "S'eitkweidí, yóo duwasáakw. S'eitkweidí yádi áyá xat. Yéi áyá yee.een shkaxwdlineek.

Haaw, gunéi kakkwalanéek yáa ách kuwdzitee.át "ᑭééx' " yakeeyí. 1912 áyá kuwdzitee yáa aanáx shtóo at gaxdul-téewyi yáa u.háan Lingítx haa sateeyí.

ᑭaachxanáak'w, (Wrangell), aadáx áyá kaa jeet wuduwatée yéi wuduwasáa, "Self Government", kaa jeet wuduwatée. Aan shtóo at gadultí.wut. Ch'a yá Leengítx sateeyí tléil tlaax daa sá wuduskóowun. Á áyá yáa yee dát ku.aa ayís áyá yéi át kawdiyaa.

Aadéi s wooᑭoox ᑭachxanáak'w kaadéi. Yáa át has awsi-ᑭooxu yaakw, "Katie" yóo wuduwasayi yaakw, áyá has awsi.oo Sooxshí (Charles Newton) hás. Á áyá has awsiᑭoox aadéi. Aadáx has du saayí a tooyagaxdutaan yáa yaakw. Áach áwé has wooᑭoox aan. Aagáa áyá has du jeet wudu-wateeyí át áyá.

Yáa du á aanáx kuwdziteeyi yé. Yéi áyá has shukawduwa-jáa yá lawyerch. Ha, ch'a yee wáan áyá shtóo at gaxyiltéew. Yáa du á yee jee yéi kgwateeyi át (latseen). Ch'a yee wáan áyá yee Aan S'aatí yee jee yéi k gwatee; ka yee wáan áyá yee júdgi yee jee yéi k gwatée. Ka, yee wáatchwaaní tsú yee jee yéi k gwatée. Yee wáanch áyá aax kei yéi gaxyisanéi yáa town council tsú. At yasaᑭ'éit'x'i aa áyá. Á áyá yee jee yéi natéeni has du saayí áyá gaxyigéex'. Jinkaadínáx has gugwatée yáa at yasaᑭ'éit'x'i.

Yáa aan s'aatíteen áwé jinkaak ka tléix'ináx has gugwatée. Aax yéi wududzineiyi ku.oo, ch'a hás ku.aa áyá tsáa aax kei has aguxla.áat yáa daatx sá guxsatee ku.oo. Yóo áwé has shukawduwajáa.

Á áwé has du jee yéi wootee haat has kóox. ᑭoon has akaawaneek tle. Aagáa áyá tsáa a yageeyí kiwdudzi.aa yáa kaa saayí gaxdusáagu, yáa at yasaᑭ'éit'x'i sákw, Yáa a s'aatí shux'wáanáx aax wuduwater, yá aan s'aatí sákw. Charlie Gánák'w áwé aax wuduwater aan s'aatí sákw. Tle tléináx woogoot. Aax áwé du at yasaᑭ'éit'x'i sákw aax yéi w dudzinei.

Jinkaadínáx has wootee. Aagáa áwé tsáa has du saayí w duwagéex'. Ldakát hás du saayí n dugéex'dax áa daak has kaawasóos Idakát hás. Has du wáatchwaaní tsú ka has du júdji. Charlie Newton áwé kashxeedíx wusitee. Yáa aan s'aatí kashxeedíx wusitee. Town Engineer ku.as, Thomas Skeek, Keitlxaawú yóo duwasáakw. Yées káax sitee. Town Engineerx wusitee. Haines Dewitt (Shkaa.átk'i) kwas judgx wusitee. Has du wáatchwaaní, Yeilshaan, has du wáatch-waaní sháadei yan uwahán. Yéi yakookeiyi ku.oo áyú yan uwanéi. Hás áwé yéi has jeewanei.

Déix táakw, a ítdáx áwé, agáa áwé adaa yéi has jeewanei haa sgóoni. A náx kei haa lagásjin. Haa yátx'i tén ka haa dachxanx'iyánten. Shoox'wáanáx á áwé a daa yéi has jeewanei. Aagáa áwé has ayawsikaa, hóoch' áwé haa yátx'i-teen kei haa lagás'ji. Tle yáa sgóon has akgwaxéech. Á áwé yéi wootee. Shayadihéini aach kaawa.aakw. Tléik', tléil yawdudlaak. Aadóo sá du yáditeen gugwakóox wáatchwaan du xánxgoot. Tle aax yéi yeiyateek tle. Has ayaawadlaak tle kóox woodaa yá sgóon. Áa jigaxdunaagí kaa yátx'i kaa dachxanx'i'yán, tle kóox woodaa.

Yéi áwé shkax yéi has jiwdeinei. Aagáa áwé tsoo a ítdáx áwé tsáa déix táakw shunaxéexdax, aagáa áwé yáa dzeit a daa yéi has x'awli.át tsoo. Has ayaawadlaak. Át kuwaníkw Idakát yáa aan ku.óowuch.

ᑭoon has akananéek, dzeit gaxdulyéix. Jinkaak ka déix kaa x'oos yéi kaguxlawóox' ka yóo ashóodáx haadéi, goo sá át shután yá hit tle aadéi. A.N.B. hall át la.aa yé, haa naanax áa yan shuwsitán yá dzeit, yá éeknax á aa. Tléil a káa kaa-jiwdukéi, Idakát yáa aan ku.óowu áwé yéi jeewanei. Héil aadóo sá du jeeᑭéix'i koostí. Ch'as yáa aan gaxdulyeix tooháayi áyá yís áyá kandugíx'ch. Tle x'oon káast sá haat jeeháaych. Á áwé aan wududliyéix wéi dzeit.

New Year, a ítdáx áwé yan u.wanéi yá dzeit. Aagáa áwé tuháayi sákw kawduwatíx' (tléix') dáanaa. Yan Kawdudéix'i áwé tsáa aan s'aatí áa yoox'akgwatanyí wududliyéx. Yan dulyéix áwé tsáa gunayéi akgwa.áat. Agáa áwé wé aan kwéiyitlein wuduwater. Ldakát yá town council a taayeet náx ya n du áx. A ítx ya a na.át. Aan s'aatí a ítx yaa nagút.

Tuks'ait s'aatx'í a ítx yaa na.át. Yaa kanadul.óox. Tle yóo Presbyterian church tle aadéi áa neil aawa.át. Wéi gaaw áwé k'idéin a tayee ayaawa.át wé aan kwéiyi. Ách áwé a x'ayéix kuwdudzitee. Ách áwé daa sá yawdudzika tle yan uwanéi, Idakát yaduskéit' át. Kooxdakéi gaa wéi aan s'aatí. Has du méetingix' kaa x'éit xwasi.áx, áx' yoo has x'ali.atgi yé.

Aagáa áwé yóo kudaayaaká wé aan s'aatí, daa sá yayeesi-kaa, town council, daa sá yayeesi-kaa, tléil ch'a yee wáanch ch'a héidei aadé x'agaxyitaan. Yéi yanayik'éini ku.aa ch'a u háanch áwé gaxtoojaak yawtusikaayi át, Uxkeikgwatée. Ách áwé tléi yéi yagaxtookaa, u háan yá yán wutusinéiyi át tléil ch'as gaa.ushtidéin aadéi x'agaxtootáan. Ch'a haa wanyáanáx ku.as adaa yoox'adutangi á ku.aa haa shuya-dáax gadustín.ni k'idéin, aagáa áwé gaxtusakóo ayéix yaa n too.ádi, ka ayéix adaa yéi jitooneiyí yáa shtóotooltéew át. Yéi áwé yándeí haa k gwanéi ayís.

Aagáa áwé áa kuxwuduwa.át wéit, aagáa áwé kawdudzix'oo. Yáadu, aan kawdudzix'oo át, yáa wooshda.éex' tlein. Dánaa tlein yáadáx ch'a góot aandáx haax kudu.éex'in. Tléil ch'a keijín táawsín dáanaa kín, du jee yéi wuteeyi káa yei koo.éex'ch, tle á yan yakawukeiyí tsáa kuga.éex'ch yá naa, tléix' naa.

Á ayá tliyéi yéi w dudzinei. Yá kaa kusteyí, yá aan guna-yéi aawa.ádi kustí ku.aa a daat naxdutee, yáa dáanaa woch kaanáx kei duteech dáanaa. Á kwa kaajeex', a yeidí yei kukgwastée. Yóo ayá a daa yoo has x'awli.át town council. Áach áwé aan yanáat kawdudzix'oo wéi tooháayitín. Hóoch', wooshda.éex'. Yan shuwatán yá dáanaa tlein yáadáx. Ách áwé yáa aan tóot wuduwater wéi dáanaa ku.aa. Kaa jee yéi yateeyi, wóoshx dutee. Yéi áwé yan yéi s jeewanéi yá town council yáax'. A tóodáx áwé Idakát át ya w duwadlaak tsoo.

Kagéináx áwé tle s'eenáat kuwa.háa. Kaa tuwáa sigóo ch'a kaa s'ináyi yaa kanaduljixu. Shux'waanáx yéi gus'keink'i washéenk' áwé wududzi.oo. Yáa Leengítch yéi yasáakw wé washéen, daxadooshú goowdán. Áwé yakanajixw wé s'eenáa yalikgu yáx nateech. Ch'a aan kwa a googú a

gakéech wéi áa yoox'adudli.atgi yéix'. Kagéináx áwé tsáa tsoo, tsoo adaa yéi jiwduwanei. Aagáa áwé washéen tlein wutoolihées' ashoowú wutusigéiy.

Kúnáx awanáax ya kaxwliník yáa t'aa yaa kax'ásti. Ch'a aan kwa kakkwanéek. Yáa dzeit sákw yóo deeyáa, Warm Springs, yóo duwasáakw T'aay X'é. Áx' áwé kawduwax'áas' yáa dzeit sákw. Á áwé shgóonaa tlein, déix kali.aasí ách áwé yan yaawaxáa aadáx, yan néi. Yáanáx héeni kawduwajeil. Daak kawduwajél. Áwé yan u wanéi yá dzeit. yéi has aawasáa wéi tuháayi kandux'óodáx, "Silver Street" yéi has aawasáa wéi dzeit, yá town council. Yéi áwé yéi has jee-wanei.

Yáax' áwé, yáa s'eenáa wuduwa.hées' Juneaudáx. Yéi wuduwasáa wéi káa, Charlie Warner. Wéi káa, s'eenáa shagóoni a hoon. Á áwé du éedáx aa w duwahées. Yawduwadlaak. haat jeewaháa, yáax'. Yéi duwasáagu yaakw ch'a shux'wáanáx naakéet yoo wakúxk. "North Star". A yíkt áwé haat jeewaháa wéi s'eenáa washéen. Yáanáx héeni w dudziyeek wéi yaakw yíkdáx. Xáanáx' (raft) kát áwé haat wuduwaaxách yáax'. Yéi ayá kaa jee yéi yaa at natéen. Yáa át tóonáx. Idakát át yan néi, aagáa áwé yéi wduwasáa, yáa dzeit yan néi ka yáa s'eenáa, "Kéex' Yakyeyí". "Kake Day" yóo w duwasáa. Yéi áwé yei at kawdiyáa Idakát át, 1912.

Aadáx Tsoo ch'a yaa yanaxix Idakát át, ch'a ya yanaxix. Yáax' áwé ch'a hú áa kuxyadusgútch, Charlie Gánák'w. Yáax' áwé du kaanáx at wootee. Tléil tu.ultseen. Yáa has du daat yawsitaagi, Ernest Kirberger, yáax' hoondaakahídi a oo.woon. Hú áwé Commissionerx wusitee yáax'. Dleit káa xoonáx yan wududlidél. Tsoo ch'oo hú áwé Post Office altín, du hoondaakahídi shú. Tsoo has du daat yawustagí sákw áwé, héi sgóon yaa a yanasxix káa, (Chas.) Sydnor, yóo duwasáakw. Hú tsú has du daat yawsiták.

Áax' áwé yá nakwnéit, Mr. Beck, (Rev. George Beck, Presbyterian) yóo duwasáakw, yáax' yéi yateeyi nakwnéit, hú tsú yáa áa daak kaawasúsi ku.oo a káx' x'agáax' yéi anas-neich. Town council, yées áa daak kagasóos. Yaa Commissionerch ku.as kaa yaadéi u téewch yáa U.S. constitution. A yáx' áwé keijidultsóowch. Yéi áwé shtóo.atdultéew. Yéi

áwé yaa yandudlák Idakát át. A yéx Idakát kaajee yéi yaa-natéen yáa at yasa kéit'. Aadéi x'úx' kaadéi yoo k duwajeilgi yé. Tléil aadéi ch'a koogéiyi yoo x'axduwataani yéi. Ch'u tle a yís wuduwasaa yi daa sá aadaa yoo x'agaxdul.adí áwé tlei du séix. Aagáa áwé first motion, second motion, yéi áwé shtóo.atdultéew. Ldakát át a yéix yaa yanaxix. Tle wud-jigóok. Tléil ch'ukookéiyi yoo x'adul.átk. Yóo t'át áwé a daa yoo x'agaxdula.áat. Aax shuyawduwatán adaa yoo xala.átk. Yóo x'aya káa nuch wé meeting yaa a yanaxix káa. Yóo t'át áwé a daa yoo x'agaxdul.áat. Dáxnáx káach aax shuyawatán. Haa, héi dei shuwjixeen. Aagáa áwé a daa yoo x'adul.át ki nuch. Ldakát át a eetidei dagátch. Yéi áwé yaa yandudlák. Yéi áwé yei n dushgóok l dakát át. Tléil daa sá kaakt wudusné.

Yáax' áwé kaaxoot kootéench wé Lawyer, kaa daat yawsi-tagi. A daa a nalgénch. Yáa kaa x'úx'u. Aadéi yaa yanaxix yé. Du tóogaa nateech. Wáa yateeyi aa kwa sáwé kaa shukoojáaych tsoo. Yóo áyá aadaa yéi jigaxyinéi yáa t'aa. Tle tsoo ayéx natusaneich. Áach áwé tle dujigóok. Wáa née sáwé yéi yaawa kaa, wéi lawyer kaa xoot kuwateeni. Yéi kuyawsi kaa, aadéi kukgwa.háa yá yee aaní a yáx Idakát át kaajee yéi natéeni, yéi businessí, yee hoondakahídi, kaa gusá áx' woch kaanáx keiyida.átch; ka goot'á sá áa at du.xá; ka goot'á sá áa xéix' waxw; á tsú yee jee yéi natéeni. Á áwé yee businessí áwé. Aagáa áwé yee tóogaa k gwatée.

Yáax' áwé yee hoondakahíde yaa shuyaguxdaháa. Yáax' áwé ch'a Idakát át a eetí yéi yaa kgwatée. Aagáa áwé Idakát át tsoo yaa gaxyeekéi. Daa sá yáa aas, a goowú gaxyi kéi. Yee éex yaa k gwadáa. Shtóogaxiyiltéew át áyá. Yagaxyisakéit' át áyá. Tléil aadóo sá ch'a yáa kal.atkéix'ik aas aguxlagéech. Ha, ch'a a goowú yee kéiyi tsáa gaxyilageech. Á áyá shtóowdulitéew. Áyá kóoxwoodaa. Tle yéi wootee.

Tsoo yáa s'ináa a aasx'í sákw tsú w duwakéi a goowú. Haat kawduwajél. Aagáa áwé shuwduwadi.áat yáa kaxées', yáa aan x'ayeex, kalkéix'k. Tléil aadóo sá jiwdukéi. Kalkéix'k áyá yéi jiduné. Yéi áyá kei ana.át. Yan u wanéi wé s'eenáa. Agáa áwé a daat káa, haadéi ách awsi.wóo, yáa s'eenáa haadéi ách awsi.wóo. Yáa s'eenáa du éex wuduwahées'i

káa. Hóoch áyá tsáa wóoshx ashukawli.át yáa washéen xánx'. A kaadéi shakagaxdustan néekw wátchwan hítx'tóox yaa wagút. Aagáa áwé a kát shukawdudzitán. Kaa toowú wusigóo.

Tle a tóonáx áwé tle ANB hall tsú a daa yoo x'awdudli.át tle. Excelsier, yóo has aawa.sáa. káax'w aayí. Yáa woosh daat dana k ku.oo, society. A ídi.aayí ku.as sháa aayí ku.as, V.I.S. (Village Improvement Society) a tsú gunéi yaa waxix. Yei áyá tsoo gunéi at yaa waxix tsoo, Ldakát át a eetix' yéi wootee.

Yáax' áwé William Paul (Shgúnti) kaaxoot kuwatín. ANB stártx has awliyéx. Sitka, Wrangell, yéi ya koogéi ku.oo áyá ANB stártx has awliyéx. Áyá kaa tóogaa yaa natéen. Ldakát a tóodei anaa.at. Wáa nanée sáyá tsáa kóot kuwaháa yáax'. Agáa áyá a tóo.ayaawa.át tle. Sisterhood kuwdzitee, Brotherhood kuwdzitee. President aax yei w dudzinei kashxeedí, dáanaa latíni. Tle ch'a yáa shtóowdudliteewu át, yáa chushjís law dulyéix, tle a tóonáx áyá yéi yaa at nanein. Shkáx yéi jidané kaa leengítx sateeyí káx yoo x'eiwatán tle. A yís latseen du jeet wuduwatée William Paul, ka du kéek' (Louie Paul). Yéi áyá Washington D.C. dei yoo has kuwatín hás ku.a tle. Aax haat has kugatín áwé wuduwasáa á tsú a yageeyí. First week, November, áwé a yageeyí w duwasáa convention. Áwé ch'a tlákw yéi yaa yanaxixin, first week in November, Brotherhood convention. Sisterhood aayí a káa yéi nateech. A sháa dei náx'í aax yéi k dusneich. Yéi áwé shdaa yéi jiwduwanei.

Yáax' áwé yéi kuyawsi kaa wé lawyer, tle ayéix áwé keiyee.át yáat. Ch'a goox' sá yee tuwáa sigóo káa yaxgaxyisáa yee aaní. De Idakát át yee jeewú. Hoondaakahídi yee jeewú; áa ax'eix'x'w xí yee jeewú; kaa áa at duxayí, atxá daakahídi yee jeewú á ka cléandéin kustí ya yee dlaak. Yee aaní dleenkwát yilatín. Ya yee dlaak. Ách áwé yee dát ch'a goox'sá yee tuwáa sigóo gax yisáa a saayí. Déix áyá yatee yáa at saayí. Second class incorporated town. Á áwé yóo du aa, yóo Port Alexander, wé asteix aaní. Second class incorporated townx áwé sitee. Yee tuwáa sigoowu first class incorporated town yóo gaxyisáa yáa yee aaní. A yéix cléanx

United States Public School in Kake, Alaska and Kake, Alaska waterfront view, circa 1905 by Case & Draper Photographers. Printed with permission from the Alaska Historical Library.

Totem Poles, Kake, Alaska, circa 1895 by Winter and Pond — B70.73.6. Printed with permission from the Anchorage Museum of History and Art.



yee sitee ka a yéix yee áadi, yáa yee hoondaakahít'í, atxá daakahídi, áa axeix'x wí, a yéix keiyee.átdei. Ách áwé yéi w duwasáa, first class incorporated town. Aagáa áwé yáa naakée a sháadei háani, Governor, yóo w duwasayi káa yáax' haat kuwatín. Hóoch áwé yóo akawsitée yáat.

Aax yéi w dudzinei tsoo yáa at daat yawsitaagi ku.oo sákw. Friends Church áyá shux'wáanáx yáa yéi yatee. Friends Church yéi duwasaakw. Yéi duwasáakw wé káa, yáax' nakwnéitx sitee, Mr. Moon, yéi duwasáakw. Wé Friends Church yaa ayanasxix káa. Áx' áyá kóo has at latéew tsú, ch'a sháa, shax'sáani, aadóo sá ayáx kei uwagút wéi sgóon. Áwé wéi du á wé hít (Eureka). Wéix' haat wududzitée. Friends Church yéeyi áwé. Ka tsoo ch'oo á áwé a yeex' shtóo.at-dultéew. Ldakát át has du ée dultéew, neil yéi daané, at gas.ee. Xáanaax' kwa á wás sgóonx' has du ée at dultéew nuch. Yéi áwé kei s na.át wéi shaax'sáani. Aadáx áwé at wusikóo wéit, Stínx', Sooxshích washáyi aa. Kaa shayaw-di.haa. Yáa yakyee kwa hóoch' kutx has shuwaxeex. A tóonax áwé yéi kei uwa.át.

Yáax' áwé wéi káach yaa wadlaak, Mr. Beck. Wuduwa.oo wéi tl'átk. Presbyterianch woo.oo. Aagáa áwé a káa wududliyéx wéi church. Yan uwanéi. A yeex' áwé tsáa ldakát át yaa yagaxíxch. Daagu aa sá a yeex' yoo kawdudzitée wé councilmen, tsoo á áwé a yeex' aawa.at tle. Aax áyá A.N.B. hall tsú wududliyéx tle. Tle yéi áwé kaajee yéi yaa at natéen.

Yáa t'át' a yaa wadlaak wé sgóon sháadaháni, Sydnor. Wé at kax'as't, t'áa a kax'as't át. Sawmill, yóowuduwasáa. Héix' yaa kanajíxun, yáa haa aaní shú. A x'éidei áwé aas yawduwadlákwx'. Aan áwé wududliyéx yáa A.N.B. hall. Yan u wanéi tle gáan nax aanáx. Kagéináx áwé tsáa a yee ku.a yaan dulyéix. Yan néi, agáa áwé yáa William Paul, convention yáax' kawduwanáa. Yáadei w duwa.éex' convention. Agáa áwé yáax' héenx yawduwatée yá A.N.B. hall. Kagéináx áwé yándeí yaa nanein. Ch'a a shukwát kwa a wéis Salvation Army aayí, wé church, ch'a ashukwát. Hé Presbytery aayí tsú aan adaa yéi jiwduwanei wé church. Áwé áa wududliyéx á tsú. Tle yéi áwé kaajee yéi yaa at natéen tle. A yeenáx tle yan u wanéi á tsú.

Á tsú a yageeyí w duwasáa á tsú. Yá Canadian Officer, Wrangellx' yaa ya naxíx, haat kuwatín. Hóoch héenx a yaawatee wé church. Yéi ya koogeyi át áwé tle kaajee yéi wootee yáax'. Ách áyá tle kóo wook'ei. Ldakát át koo wook'ei. Yéi áwé yan kawdiyáa. Kóoxwoodaa yéi yawdudzi-kaayi.át tle. Héil tsoo aadóo sá a géidei koonook. Ldakát a x'ayéix kuwdudzitee. Daa sá has a yawsikaa town council, tle a x'ayéix kuwdudzitee. Tle kóoxwoodaa.

Yáa First Class Incorporated Town, yóo w dusaayí, tle a tóonáx yáa sales tax yóo w duwasayi át, tle kaajee yéi wootee. A yáadáx áwé yáa aan x'ayee.ádi yaa ya naxíx yeedát kwa tsoo. Yáa First Class Incorporated Town tóonáx áwé yéi yoo at kawdiyáa. Aax áwé shdaa.awdudligein tle tsoo. Tle yáa yeedátxángaa tsú.

Aagáa áwé sgóon w duwaxoox. Á áwé wéit la.áa yee dát. Wéit tliya dachóon át la.áa, wéi éek, sgóon tlein. Yéi w duwasaayi át, wéi lawyerch áa kaa shukaawajáa, tax áwé kei gaxyisháat a yís, yoo. Áwé gánch taxi áwé wuduwash-áat a yís wéi sgóon.

Tle wé náakw daakahíditeen gooshúk jinkaat táawsín yóo áwé x'awlitseen wé náakw daakahídi. Wé sgóon tsú wé clinic yáanáx áwé x'awlitseen á ku.aa. A yeendáx áwé wududzigéiy. Yáa dleit káa xoonáx ku.aa sgóon sháadei náx-x'ich. A yeendáx kín áwé haa aayí a tóodei kaawaháa yá gánch táxi.

Tle wáa yikoonayáat' sáwé ldakát át yaduskéit'i aagáa áwé xwaawoos' wéi.át, yak'ei déi yáa haa sgóonidéi, ga-too.ax ch'a yeisú gé haa yinaadéi kaawaháa. Dei wáa kunaaléix' sá yawtusigéiy, yáa gánch taxi w toosháadi a yís? Aagá áyá aagáa kuwashee yáa kashxeedí. Wáa nanée sáyá a káx kuwashee. Yáadu á wé aagáa yan wusigeiyi wéi sgóon ka wéi clinic. Déix táakw shuwaxeex yan wudus-géiyi, yáa gánch taxi yáadáx. K'idéin shx'awtudis'eik ách áyá woosátk yan wutusagéiyi, yóo has x'ayaká.

Aa, yéi koogeyi át áwé kóoxwoodaa. Aa, a itnáx áwé yáa Klawakdáx haaxoo yéi wootee sgóon sháadei háni. Lt'aani-gei du yéet, Archie Demmert. Aagáa áwé high sgoon sákw adaa yoo x'eiwatán tsoo. A daat kunatínch yáa sgóon

sháadei náǵx'i ǵoodéi. Yáa yaa yanduskéini ǵwa tsoo, yéi tsoo w duwasháat tax a yís tsoo. A yeendáǵ áwé dusgéiyǵ tle. A yeendáǵ yáanáǵ áwé yáa sgóon sháadei náǵx'ich ǵwa sagéiyǵ wéi sgóon.

Haa, du ít áwé yáax' yéi wootee X'waashnáa du yéet. ǵukéishk', yóo w duwasáa. Yáax' yéi wootee tsoo, wéi Archie Demmert eetǵ sgóon sháadei háni. Hóoch áyá tsáa ayaa-wadlaaǵ yá high sgoon. Á áwé áa w dudliyéǵ.

Yéi náǵ áyá kei u wa.át haa yátx'i tle. Tle yee dát t ǵu.wa-háa. Yéi áwé shtóowdudliteewu át áwé. Yawduwadlaaǵ. Tléil a ǵíni yan a wunaaǵ Yawduwadlaak, wéi haa town councilch aadaa yéi jeewaneiyi át. Ách áwé yeedát t ǵu.waháa. Yeedát ǵwa haa yátx'i college yoo ǵuwatínk, yeedát háa yátx'i.

Yéi áyá yee.een shkaxwdlineek. Yáax' áwé yan shuwatán. Kake Day á. New Year ít' áwé yoo ǵuwdudzi.éik Kake Day. Hóoch' áyá.

Kake Day

An English Summary

of Johnny C. Jackson's Native Narrative
by His Grandson, Thomas L. Jackson, Sr.

They realized one thing, they didn't have any power of any kind to enforce anything. So under the advisement of Reverend George Beck, he explained it to them that they will have to elect these council members plus the mayor, in order for them to have a little power under what they call "self-government", at the time. It's something that was more or less like a gentlemen's agreement. If the community accepts this self-government which would give a little power to the council and the mayor to make things like an ordinance then they would go by it.

So, from what the minister told them, one of the things that will be essential in all the rest of our lives will be education. And in order to have that, we have to live in a community, and Kake was the place that everyone agreed to live in.

Before that, members of the families usually leave here in late fall and never come back until they need supplies and go back out again until towards spring. They would come back here again with fur. And when this council was organized and the people themselves had voted and gave the power to them to appoint a marshall, they called him at that time. Also, they agreed upon imposing a fine of \$20.00 for any family that takes their children out of school. So when they found out there was a meaning to this and see that their children will start receiving education, they all had finally fell in line. They learned more about what's taking place in progress that is taking place around us, in order to keep in step with this. They, themselves said this is the only way to go. And that was the main reason for them to get themselves going as far as progress is concerned. And, of course, as Grandpa Johnny mentioned, the fact that there are lots of other things that we got to learn and had to get used to, whether we like it or not, to keep up with the times.

Kake Day

My Tlingit name is Nakeel.aan. I am the child of Seitkweidi. I will tell the story about Kake Day. The learning process about self-government began in 1912 at Wrangell, because we did not know very much about self-government. The trip to Wrangell was made on a boat named "Katie". (The Katie was Charles Newton's boat.) This was the beginning of the instruction they received from the lawyer that assisted them. He told them, "This will be a learning process for you. You will have the power to elect your mayor, your police, your judge and town council. Eleven councilmen, including the mayor, will be elected. They will then elect their officers." This information they returned with from their trip to Wrangell. They passed it on to the people.

When the election process took place, they decided to call it "Kake Day". Charles Gunnuk was elected as the first mayor. He ran unopposed. Then they elected eleven councilmen. They also elected a police chief and a judge. Charles Newton was elected secretary; Thomas Skeek, town engineer (he was a young man at the time). Haines Dewitt was elected judge. (Yeilshaan) Jimmy Wayha was elected Chief of Police. These were the people that were elected to office.

Two years after the election took place, they began to work on the school. We used to leave town with our children and grandchildren. This (the school) was their priority. They decided they would never leave town with their children again. Education was important. Some people tried to break the rule and failed. If anyone tried to leave town with their children, the police went to talk with them and persuaded them not to leave. They eventually got used to the idea of going to school.

They worked hard to obtain self-government. Two years after they obtained self-government they began discussing the boardwalk project. The town people approved the boardwalk project. The boardwalk was to be twelve feet wide and to end just short of the Alaska Native Brotherhood hall site. No one got paid for his work. The whole town participated in this project. Monies were collected from the town people to purchase nails to build the boardwalk. The boardwalk was completed just shortly after New Years. A silver dollar was then shaped into a nail to be used as part of the dedication ceremony. A platform was then built where the mayor was to speak. The procession to the platform for the dedication was led by the town mayor following the flag; the town council and the bandsmen playing. Following the ceremony, everyone gathered at the Presbyterian church.

Whatever the council decided to do, they saw to it that it was accomplished. The mayor saw to it that nothing failed. I attended their meetings and listened to them talk. The mayor warned the council that anything that is acted upon at a council meeting should not be debated further. "If we do, we are defeating our own purposes. Whatever we plan at our meetings should not be discussed outside in a derogatory manner. Constructive criticism, however, is in order by persons outside the council. Only then will we know if we are, in fact, on the right path. Then we will be prepared for anything."

The primary reason for driving the silver dollar nail was to do away with potlatches. A lot of money was collected and spent to bring people in from the outside for the potlatches. A person had to have at least \$5,000 to put on a potlatch. Until then, he was able to invite one clan. This is what put the potlatch to an end. The town council discussed that the monies collected could be better used. The power they acquired through self-government enabled them to do away with potlatches. They got a lot of good out of this.

Eventually, they discussed the possibility of running their own power plant. At first, they bought a small seven horse-power power plant. This served a small purpose at the time. Eventually, they talked about buying a more powerful light plant. This was bought and they paid for half of the cost.

To get back to the boardwalk project, they went to Warm Springs to get the logs used for the lumber to build the boardwalk. The cutting of board also took place there. After the boardwalk was completed the town council named it "Silver Street".

They purchased a power plant from Charlie Werner's store in Juneau. It was bought on credit and brought over to Kake by raft on the "North Star".

This is how progress began. By doing away with the potlatches, the money was used on improvements, such as the lights and roads as a start. It was decided that a day was to be set aside for this accomplishment and be called "Kake Day".

Charles Gunnuk was re-elected many times until his health began to fail. Ernest Kirberger, who owned a store and also was the Post Master, was named the Commissioner. He assisted the town council, along with Charles Sydnor, the School Superintendent. Reverend George Beck of the Presbyterian church participated in the swearing in of the town council by the Commissioner. This is how the learning process took place and progress was beginning to take place.

Unnecessary conversation did not take place at the meetings of the town council. They stuck to the agenda, and the chairman saw to it that they followed parliamentary procedures. Everything fell into place, as the learning process took place. Nothing seemed to have gone wrong. The lawyer often came to town to make sure things were going right. If necessary, he made recommendations and corrections, until finally they learned the governing process. The lawyer said to them one day, "The time will come when you will establish your own businesses, stores, restaurants, hotels, meeting places, and so on. This is what you will be working for. Also you will not be able to take trees freely until you pay a stumpage fee."

Work then began on the posts for wiring. It involved cutting down trees. No one got paid for his work. When the posts were put into place, they sent for Charles Sydnor from Juneau to do the wiring and connecting. Before connecting to the power plant, the police went through the houses to inform the people when the power plant would be turned on. Everyone was happy.

Alaska Native Brotherhood was then organized. At that time it was called "Excelsier". The women also organized and they were called "Village Improvement Society" (V.I.S.). William Paul and his brother, Louis Paul, were given the authority, as they made trips to Washington D.C., to speak on behalf of the Native people. This is how the Alaska Native Brotherhood Grand

Camp became organized and the convention began. They made reports to the people at the convention as they returned from their trips. The first week of November was named as the date for the convention. Grand Camp officers were elected at this time.

Finally, the lawyer informed the Council that the town could become incorporated at anytime. They had met all the requirements of establishing their own businesses. He told them they had two choices to make. One was choosing a second class status, such as Port Alexander (a fishing village) has, or choosing to become a first class incorporated town. Kake then became a first class incorporated town. The Governor came to Kake for this occasion.

The Friends church was the first religious organization to become established under the leadership of Mr. Moon. The Friends church building later became Eureka store. The church was also used for training the young women. They were taught how to cook, clean house, etc. Then they went to regular school in the evenings. This is how Belle Newton and many other young women got their training.

The Presbyterian church, under the leadership of Mr. Beck purchased land to build their church. Local activities also took place at the church, until the Alaska Native Brotherhood hall was built.

With Charles Sydnor's help, they started a sawmill. With the boards produced at the sawmill, they built the Alaska Native Brotherhood hall. When the Alaska Native Brotherhood hall was completed, Kake Alaska Native Brotherhood Camp invited the convention. The hall was dedicated at that time. The Salvation Army hall and the Presbyterian church were also built prior to the Alaska Native Brotherhood hall. The Salvation Army hall, upon completion, was dedicated by the Salvation Army officer from Wrangell.

By this time, everything that was planned by the town council was accomplished. No one fought against it. They worked in unity. The people got used to self-government and accepted it.

Because Kake became a first class incorporated town, they had the power to impose tax. Cigarette tax was then imposed. This tax money was used to help pay for the school. A clinic was also built adjacent to the school.

After a period of time, the question came up, if money was still owed on the school. Upon checking on the payments, it was discovered that they had paid it up in a period of two years. They commented that the people must have smoked a lot of cigarettes, this is why they were able to pay it off in a short period of time.

When Archie Demmert of Klawock became the Superintendent, he explored the possibility of getting a high school for Kake. Tax again was imposed for this purpose. This would pay for half of the cost of the school project. When Robert Peratrovich became the Superintendent, the high school became a reality.

The fact that the town council did not stand back, gave our children better educational opportunities. Through their efforts, some of our children are attending college today.

This is the story of "Kake Day", which is celebrated shortly after New Year's every year.

The Significance of Kake Day

Kake Day Essay by Ronald Bean

In the olden days before the coming of the white people to Southeastern Alaska, the Native people lived according to their old customs. Most of the villages in this district, including Kake, were ruled by a local chief. Chief Tom was the last of these men who ruled over the people of Kake.

The people made moonshine in their homes, got drunk almost every day, and sometimes they had bloody fights.

During these days a missionary by the name of Moon was sent here. Sometimes when Mr. Moon and Jimmie Coffin would go through the houses preaching and praying with the people, they would get thrown out which shows how bad the people were when the old customs were among them. On Sundays when he'd ring the church bell, some of the people would go to church while drunk. When church was over, the people would go home and give feasts, spend a lot of money and get drunk again which was a very poor practice.

Finally his preaching and prayers began to take effect on the people, and they began to see how foolish it was to spend all their money on such things as funerals, potlatches, and drink just to show off.

In 1910 there were no boardwalks in Kake; graves and totem poles were scattered all through town and it was in such an unsanitary condition that people were always sick. That year Charles Gunnuk was given federal power as a native policeman. With this authority, he influenced the people to move the graves for sanitary reasons. This was the first step taken at Kake to change from the old to the new life. They dug up all the coffins and burned them up, totem poles and all. Some of the people were against this but the leaders didn't listen to them and stuck to their job until it was all cleaned up.

In 1913 Haynes DeWitt, Charles Gunnuk, John Howard, Pat Cooday and Dan Skeenay decided to organize a government and to educate the people to better ideas. Thus on October 18, 1913, without any outside authority, the first council was roughly organized at Kake. Charles Gunnuk who had led the work was elected mayor; Haynes DeWitt, town clerk; Frank Booth, magistrate; James Hayha, first Chief of Police and truant officer. The councilmen were John Howard, Dan Skena, Pat Cooday, Fred Friday, Mr. Shaquanie, Edmond Ketchtoyek, Charles Newton and Charles Skeek.

Chief Tom, who had long held out against the new life, now gave up his tribal power and consented to be governed by the newly-elected officers.

The very next year, they started construction of the first boardwalk in Kake, completing it during the winter. This planked street was considered another step from the old to the new life. Everybody was happy. They decided to celebrate and did have one of the biggest celebrations ever held in Kake.

There were races, and they played games, and in the evening a big dance was held. But the principal event was the ceremony in which a silver spike was driven in the last plank of the new walk to commemorate the change to the new life. Mrs. Belle Newton had the honor of driving the spike since she had been a Christian leader and was the most worthy person. Thereafter the street was known as Silver Street as a witness to the event which took place there; and the day, January eighth, has since been celebrated as "Kake Day".

The following year, the Territorial Legislature at Juneau, learning of the move at Kake, granted permission to certain villages to organize self-government. Villages had to petition with the U.S. Commissioner for this right, and Kake was the first to petition. Charles Newton, Frank Booth, Fred Friday, David Stuteen, Haynes DeWitt and the missionary, Mr. Beck, were appointed to go to Wrangell with the petition. When they returned with the charter, they reorganized with full authority, and for the first time the new life was backed with authority.

Just to show how strict they made the law in those days, a number of people tried to practice the old customs again and were fined twenty-five dollars apiece. From that time on, the people began to fear the law; drinking decreased and the bad old customs declined rapidly. They became Christians and began the practice of Christian principles.

Once the people looked back upon the old life and when they saw how bad and foolish those old customs were, they were ashamed and regretted it. Then each one promised to himself: "Never will I turn back to the old customs but I will go onward with the new life until I expire."

NOTE: Ronald Bean wrote this essay when he was 17 years old and in high school.

Inaugural Speech of Charles Gunnuck Kake's First Mayor

Our fathers in previous years have taught us their beliefs in our superstitions, witchcrafts, burying of our dead and erection of our totems.

In accepting this new way of living, everything will be contrary to what we have been taught. Needless to say it will not be an easy task and will require a great deal of self-discipline and what we have been taught in the Christian religion as faith in God.

I have here in my hand a spike made of solid silver. Silver is valuable and this represents the value we have placed on our early training and customs. It is as though we were to place in a box our witchcraft, superstitions and other dark things. That box is to be nailed shut with this spike, signifying our complete change of beliefs.

I can think of no better person to drive this spike than Mrs. Charles Newton, whose example of courage symbolizes the courage we will need to keep our resolution; her progressive nature represents the progress we hope to make as years go by; her purity represents our new Christian religion which teaches us purity of mind and soul, without which we shall fail.

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Mayor's List for the City of Kake

Frank Gordon of Kake recalled the mayors of Kake. Except for the first few names and the last two names listed, the rest are not necessarily in the order in which they succeeded to office. (We are grateful to Virginia Copsey, former clerk of the city of Kake, 1980 - 1982, who obtained these names from Frank Gordon.)

Charles Gunnuk* - First Mayor, January 8, 1912
Charles Newton*
Fred Friday*
Frank Booth*
Peter Wilson*
Frank Shorty*
Haines DeWitt*
Johnny Jackson*
Walter Williams Sr.*
Lawrence Paul*
George Sawa*
Paul Nannauck*
Arthur Johnson Sr.
Thomas Jackson sr.
Frank Johnson*
Clarence Jackson Sr.
John Bean*
Frank Gordon
Raymond Bell*
Albert Davis
Matthew Brown
Jerry Kahklen
Phillip Carlson
Lonnie Anderson
Henry Smith

* Deceased

Some Accomplishments of the Mayor and Councilmen of 1982 by Virginia Copsey

Mayor: Lonnie Anderson
Councilmen: Wilber Brown
Henrich Kadake
Marvin Kadake
Jerry Kadake
Harold Rose Sr.
Henry Smith Sr.

Through the efforts of these men going to the Legislative meetings, the City has been able to have some much needed projects done for the City such as:

1. **Community Building** completed which was started in 1976, and it sat until 1982, January, when the Council was able to get funds from the State to complete this much needed building. It will have an office complex with a kitchen and dining area, and a basketball court. It is a beautiful building completed through the efforts of the council, and finished with all local help, and for for men who weren't all that skilled, they have done a beautiful job.
2. **A Small Boat Harbor** has been completed within two months from start to finish. It was also obtained through the Councils' trips to the Legislative sessions. By obtaining money for this project—another much needed project because of all the vessels large and small in our harbor—they now have a place to tie up to when we have our winter storms.
3. **A Public Safety Building** will be built to hold the Kake Volunteer Fire Department and Police Department. It will be able to hold two fire trucks, and will have its own communication center for emergencies. The building will also house a few men for the Fire Department. The Police Department will have three cells; one of these will be for women. They will have their own kitchen, and be able to have prisoners here instead of sending them to Petersburg, as they have always done in the past.
4. **Road surfacing is in the works.** The roads of Kake are all being surfaced with new rock this year but in the spring, they will be topped with liquid asphalt, and they will have a black-topped finish.

5. **Water Reservoir** - the Council has appropriated funds from the State for an additional water holding tank, and to clean out the Water Reservoir, which is done annually.

6. **Sewer Project** - this is a project to improve and repair the present sewer system by cleaning it out and steaming it, and to work over the sewer lift station.

The City of Kake looks forward to many more projects the City Council is working towards. The City is proud to say they have a very strong city organization going for them.

City Council
Henry Smith Sr.
Hector Rose Sr.
Judy Kaska
Harvey Kaska
Hennoch Kaska
Walter Brown

Through the efforts of these men going to the Legislature, meetings the City has been able to have some much needed projects done for the City such as:

1. Community Building completed which was started in 1982 and it set in 1983, January when the Council was able to get funds from the State to complete this much needed building. It will have an office complex with a kitchen and dining area and a bathroom. The building was built through the efforts of the citizens and the City. It was a beautiful building and for the men who were involved in it, they have done a beautiful job.

2. A Small Boat Harbor has been completed with the assistance from the Legislature. It was also obtained through the Legislature. The Legislature has also obtained through the Legislature the money needed to obtain money for this project. The project is a harbor and they now have a place to tie up to when we have our winter storms.

3. A Public Safety Building will be built to house the Ketchikan Police Department and Police Department. It will be a two-story building and will have its own communication center for emergency. The building will also house a few men for the Department. The Police Department will have three cells, one of them will be for women. They will have their own kitchen and be able to have showers. Instead of sending them to Petersburg, as they have always done in the past.

4. Road surfacing is in the works. The roads of Kake are all being surfaced with new rock this year but in the spring they will be topped with bitum asphalt, and they will have a black-topped finish.

