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Kake Day

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Kake Day

Ḵéex̲' Yakyeeyí

Produced by the
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Rural Education
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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.

Kake Day

Ḵéex̱́ Yakyeeyí

Xát áwé yáa Kéex' yagyeeyí kakkwalaneek. Yéi xat duwasáakw Lingít x'éinax, ax saayí "Naakeel.aan". Yéi áyá xat duwasáakw. Atóonax kuxdziteeyi ku.oo ku.as, "S'eitkweidí, yóo duwasáakw. S'eitkweidí yádi áyá xát. Yéi áyá yee.een shkaxwdlineek.

Haaw, gunéi kakkwalanéek yáa ách kuwdzitee.át "Kéex' " yakyeeyí. 1912 áyá kuwdzitee yáa aanax shtóo at gaxdultéewyi yáa u.háan Lingítx haa sateeyí.

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

Aadéi s wookoox Kachxanáak'w kaadéi. Yáa át has awsikooxu yaakw, "Katie" yóo wuduwasayi yaakw, áyá has awsi.oo Sooxshí (Charles Newton) hás. Á áyá has awsikoox aadéi. Aadáx has du saayí a tóoyagaxdutáan yáa yaakw. Áach áwé has wookoox aan. Aagáa áyá has du jeet wuduwateeyí át áyá.

Yáa du á aanax kuwdziteeyi yé. Yéi áyá has shukawduwajáa 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 wátchwaaní tsú yee jee yéi k gwatée. Yee wáanch áyá aax kei yéi gaxyisanéi yáa town council tsú. At yasak'éit'x'i aa áyá. Á áyá yee jee yéi natéeni has du saayí áyá gaxyigéex'. Jinkaadínax has gugwatée yáa at yasak'éit'x'i.

Yáa aan s'aatíteen áwé jinkaat ka tléix'inax 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. Koon has akaawaneek tle. Aagáa áyá tsáa a yageeyí kiwdudzi.aa yáa kaa saayí gaxdusáagu, yáa at yasak'éitx'i sákw, Yáa a s'aatí shux'wáanax aax wuduwatee, yá aan s'aatí sákw. Charlie Gánák'w áwé aax wuduwatee aan s'aatí sákw. Tle tléinax woogoot. Aax áwé du at yasak'éit'i sákw aax yéi w dudzinei.

Jinkaadínax 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 wátchwaaní 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 wátchwaaní, Yeilshaan, has du wátchwaaní sháadei yan uwahán. Yéi yakookeiyi ku.oo áyú yan uwanéi. Hás áwé yéi has jeewanei.

Déix táakw, a ítdax áwé, agáa áwé adaa yéi has jeewanei haa sgóoni. A nák kei haa lagásjin. Haa yátx'i tín ka haa dachxanx'iyánteen. Shoox'wáanax á áwé a daa yéi has jeewanei. Aagáa áwé has ayawsikaa, hóoch' áwé haa yátx'iteen 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 wátchwaan 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 shkáx yéi has jiwdinei. Aagáa áwé tsoo a ítdax áwé tsáa déix táakw shunaxéexdax, aagáa áwé yáa dzeit a daa yéi has x'awli.át tsoo. Has ayaawadlaak. Át kuwaníkw Idákát yáa aan ku.óowuch.

Koon has akananéek, dzeit gaxdulyéix. Jinkaat ka déix kaa x'oos yéi kaguxlawóox' ka yóo ashóodáx haadéi, goo sá át shután yá hít tle aadéi. A.N.B. hall át la.aa yé, haa naanax áa yan shuwsitán yá dzeit, yá éeknax á aa. Tléil a káa kaajiwdukéi, Idakát yáa aan ku.óowu áwé yéi jeewanei. Héil aadóo sá du jeekéix'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 ítdax 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 wuduwatee. Ldakát yá town council a taayeet nák ya n du áx. A ítx ya a na.át. Aan s'aatí a ítx yaa nagút.

Tuks'eit s'aatx'í a ítx̲ 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 x̲'ayéix̲ k̲uwdudzitee. Ách áwé daa sá yawdudzik̲aa tle yan uwanéi, ldakát yadusk̲éit' át. Kooxdakéi g̲aa wéi aan s'aatí. Has du méetingíx' k̲aa x̲'éit x̲wasi.áx̲, áx' yoo has x̲'ali.atgi yé.

Aag̲áa áwé yóo k̲udaayak̲á wé aan s'aatí, daa sá yayeesik̲aa, town council, daa sá yayeesik̲aa, tléil ch'a yee wáanch ch'a héidei aadé x̲'agax̲yitaan. Yéi yanayik̲'éini k̲u.aa ch'a u háanch áwé gax̲toojaak̲ yawtusik̲aayi át, Ux̲keikg̲watée. Ách áwé tléi yéi yagax̲took̲aa, u háan yá yán wutusinéiyi át tléil ch'as g̲aa.ushtidéin aadéi x̲'agax̲tootáan. Ch'a haa wanyáanáx̲ k̲u.as adaa yoox̲'adutángi á k̲u.aa haa shuyadáax̲ g̲adustín.ni k'idéin, aag̲áa áwé gax̲tusakóo ayéix̲ yaa n too.ádi, k̲a ayéix̲ adaa yéi jitooneiyí yáa shtóotooltéew át. Yéi áwé yándei haa k g̲wanéi ayís.

Aag̲áa áwé áa k̲ux̲wuduwa.át wéit, aag̲áa áwé kawdudzix'oo. Yáadu, aan kawdudzix'oo át, yáa wooshda.éex' tlein. Dáanaa tlein yáadáx̲ ch'a g̲óot aandáx̲ haax̲ k̲udu.éex'in. Tléil ch'a keijín táawsín dáanaa k̲ín, du jee yéi wuteeyi k̲áa yei k̲oo.éex'ch, tle á yan yakawukeiyí tsáa k̲ug̲a.éex'ch yá naa, tléix' naa.

Á áyá tliyéi yéi w dudzinei. Yá k̲aa k̲usteeyí, yá aan g̲unayéi aawa.ádi k̲ustí k̲u.aa a daat nax̲dutee, yáa dáanaa wooch kaanáx̲ kei duteech dáanaa. Á k̲wa k̲aajeex', a yeidí yei k̲ukg̲wastée. Yóo áyá a daa yoo has x̲'awli.át town council. Áach áwé aan yanáat kawdudzix'óo wéi tooháayitín. Hóoch', wooshda.éex'. Yan shuwatán yá dáanaa tlein yáadáx̲. Ách áwé yáa aan tóot wuduwatee wéi dáanaa k̲u.aa. K̲aa jee yéi yateeyi, wóoshx̲ dutee. Yéi áwé yan yéi s jeewanéi yá town council yáax'. A tóodáx̲ áwé ldakát át ya w duwadlaak tsoo.

Kagéináx̲ áwé tle s'eenáat k̲uwa.háa. K̲aa tuwáa sigóo ch'a k̲aa s'ináyi yaa kanaduljíxu. Shux'waanáx̲ yéi gus'keink'i washéenk' áwé wududzi.oo. Yáa Leengítch yéi yasáakw wé washéen, dax̲adooshú goowdáan. Áwé yakanajíxw wé s'eenáa yalikgu yáx̲ nateech. Ch'a aan k̲wa a googú a

g̲ak̲éech wéi áa yoox̲'adudli.atgi yéix'. Kagéináx̲ áwé tsáa tsoo, tsoo adaa yéi jiwduwanei. Aag̲áa áwé washéen tlein wutoolihées' ashoowú wutusigéiy.

K̲únáx̲ awanáax̲ ya kax̲wliník yáa t'aa yaa kax'ásti. Ch'a aan k̲wa kak̲wanéek. Yáa dzeit sákw yóo deeyáa, Warm Springs, yóo duwasáakw T'aay X̲'é. Áx' áwé kawduwax'áas' yáa dzeit sákw. Á áwé shgóonaa tlein, déix̲ kali.aasí ách áwé yan yaawax̲áa aadáx̲, yan néi. Yáanáx̲ héeni kawduwajeil. Daak kawduwajél. Áwé yan u wanéi yá dzeit. yéi has aawasáa wéi tuháayi kandux'óodáx̲, "Silver Street" yéi has aawasáa wéi dzeit, yá town council. Yéi áwé yéi has jeewanei.

Yáax' áwé, yáa s'eenáa wuduwa.hées' Juneaudáx̲. Yéi wuduwasáa wéi k̲áa, Charlie Warner. Wéi k̲áa, s'eenáa shagóoni a hóon. Á áwé du éedáx̲ aa w duwahées. Yawduwadlaak̲. haat jeewaháa, yáax'. Yéi duwasáagu yaakw ch'a shux'wáanáx̲ naakéet yoo wak̲úx̲k. "North Star". A yíkt áwé haat jeewaháa wéi s'eenáa washéen. Yáanáx̲ héeni w dudziyeek̲ wéi yaakw yíkdáx̲. X̲áanás' (raft) kát áwé haat wuduwax̲ách yáax'. Yéi áyá k̲aa jee yéi yaa at natéen. Yáa át tóonáx̲. Ldakát át yan néi, aag̲áa áwé yéi wduwasáa, yáa dzeit yan néi k̲a yáa s'eenáa, "K̲éex̲' Yakyeeyí". "Kake Day" yóo w duwasáa. Yéi áwé yei at kawdiyáa ldakát át, 1912.

Aadáx̲ Tsoo ch'a yaa yanaxíx ldakát át, ch'a ya yanaxíx. Yáax' áwé ch'a hú áa k̲ux̲yadusgútch, Charlie Gánák'w. Yáax' áwé du kaanáx̲ at wootee. Tléil tu.ultseen. Yáa has du daat yawsitaag̲i, Ernest Kirberger, yáax' hoondaakahídi a oo.wóon. Hú áwé Commissionerx̲ wusitee yáax'. Dleit k̲áa x̲oonáx̲ yan wududlidél. Tsoo ch'oo hú áwé Post Office altín, du hoondaakahídi shú. Tsoo has du daat yawustag̲í sákw áwé, héi sgóon yaa a yanasxix k̲áa, (Chas.) Sydnor, yóo duwasáakw. Hú tsú has du daat yawsiták̲.

Áax̲ áwé yá nakwnéit, Mr. Beck, (Rev. George Beck, Presbyterian) yóo duwasáakw, yáax' yéi yateeyi nakwnéit, hú tsú yáa áa daak kaawasúsi k̲u.oo a káx' x̲'agáax' yéi anasneich. Town council, yées áa daak kag̲asóos. Yaa Commissionerch k̲u.as k̲aa yaadéi u téewch yáa U.S. constitution. A yáx' áwé keijidultsóowch. Yéi áwé shtóo.atdultéew. Yéi

áwé yaa yandudláḵ Idakát át. A yéx̱ Idakát ḵaajee yéi yaanatéen yáa at yasaḵéit'. Aadéi x'úx' kaadéi yoo k duwajeilgi yé. Tléil aadéi ch'a koogéiyi yoo x̱'ax̱duwataani yéi. Ch'u tle a yís wuduwasaayi daa sá aadaa yoo x̱'agax̱dul.adí áwé tlei du séix̱. Aaga áwé first motion, second motion, yéi áwé shtóo.atdultéew. Ldakát át a yéix̱ yaa yanaxíx. Tle wudjigóok. Tléil ch'ukookéiyi yoo x̱'adul.átk. Yóo t'át áwé a daa yoo x̱'agax̱dula.áat. Aax̱ shuyawduwatán adaa yoo x̱ala.átk. Yóo x̱'ayaḵáa nuch wé meeting yaa a yanasxix ḵáa. Yóo t'át áwé a daa yoo x̱'agax̱dul.áat. Dáx̱nax̱ ḵáach aax̱ shuyawatán. Haa, héi dei shuwjix̱een. Aagáa áwé a daa yoo x̱'adul.átki nuch. Ldakát át a eetídei dagátch. Yéi áwé yaa yandudláḵ. Yéi áwé yei n dushgóok I dakát át. Tléil daa sá ḵaaḵt wudusné.

Yáax' áwé ḵaax̱oot ḵootéench wé Lawyer, ḵaa daat yawsitagi. A daa a nalgénch. Yáa ḵaa x'úx'u. Aadéi yaa yanaxix yé. Du tóogaa nateech. Wáa yateeyi aa ḵwa sáwé ḵaa shukoojáaych tsoo. Yóo áyá aadaa yéi jigax̱yinéi yáa t'aa. Tle tsoo ayéx̱ natusaneich. Áach áwé tle dujigóok. Wáa née sáwé yéi yaawaḵaa, wéi lawyer ḵaa x̱oot ḵuwateeni. Yéi ḵuyawsiḵaa, aadéi ḵukgwa.háa yá yee aaní a yáx̱ Idakát át ḵaajee yéi natéeni, yée businessí, yee hoondakahídi, ḵaa gusá áx' wooch kaanáx̱ keiyida.átch; ḵa goot'á sá áa at du.x̱á; ḵa goot'á sá áa x̱éix' wax̱w; 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 gax̱yeeḵéi. Daa sá yáa aas, a goowú gax̱yiḵéi. Yee éex̱ yaa k gwadáa. Shtóogax̱yiltéew át áyá. Yagax̱yisaḵéit' át áyá. Tléil aadóo sá ch'a yáa kal.atḵéix'iḵ aas aguxlageech. Ha, ch'a a goowú yee ḵéiyi tsáa gax̱yilageech. Á áyá shtóowdulitéew. Áyá ḵóox̱woodaa. Tle yéi wootee.

Tsoo yáa s'ináa a aasx'í sákw tsú w duwaḵéi a goowú. Haat kawduwajél. Aagáa áwé shuwdudli.aat yáa kaxées', yáa aan x̱'ayeex̱, kalḵéix'ḵ. Tléil aadóo sá jiwduḵéi. Kalḵéix'ḵ áyá yéi jiduné. Yéi áyá kei ana.át. Yan u wanéi wé s'eenáa. Agáa áwé a daat ḵáa, haadéi ách awsi.wóo, yáa s'eenáa haadéi ách awsi.wóo. Yáa s'eenáa du éex̱ wuduwahées'i

ḵáa. Hóoch áyá tsáa wóoshx̱ ashukawli.át yáa washéen x̱ánx'. A kaadéi shakagax̱dustan néekw wátchwan hítx'tóox̱ yaa wagút. Aagáa áwé a kát shukawdudzitán. Ḵaa toowú wusigóo.

Tle a tóonáx̱ áwé tle ANB hall tsú a daa yoo x̱'awdudli.át tle. Excelsier, yóo has aawa.sáa. ḵáax'w aayí. Yáa woosh daat danaḵ ḵu.oo, society. A ídi.aayí ḵu.as sháa aayí ḵu.as, V.I.S. (Village Improvement Society) a tsú gunéi yaa waxíx. Yei áyá tsoo gunéi at yaa waxíx tsoo, Ldakát át a eetíx' yéi wootee.

Yáax' áwé William Paul (Shgúnti) ḵaax̱oot ḵuwatín. ANB stártx̱ has awliyéx̱. Sitka, Wrangell, yéi ya koogéi ḵu.oo áyá ANB stártx̱ has awliyéx̱. Áyá ḵaa tóogaa yaa natéen. Ldakát a tóodei anaa.at. Wáa nanée sáyá tsáa ḵóot ḵuwaháa yáax'. Agáa áyá a tóo.ayaawa.át tle. Sisterhood ḵuwdzitee, Brotherhood ḵuwdzitee. President aax̱ yei w dudzinei kashxeedí, dáanaa latíni. Tle ch'a yáa shtoowdudliteewu át, yáa chushjís law dulyéix̱, tle a tóonáx̱ áyá yéi yaa at nanein. Shkáx̱ yéi jidané ḵaa leengítx̱ sateeyí káx̱ yoo x̱'eiwatán tle. A yís latseen du jeet wuduwatée William Paul, ḵa du kéek' (Louie Paul). Yéi áyá Washington D.C. dei yoo has ḵuwatín hás ḵu.a tle. Aax̱ haat has ḵugatín áwé wuduwasáa á tsú a yageeyí. First week, November, áwé a yageeyí w duwasáa convention. Áwé ch'a tlákw yéi yaa yanaxíxin, first week in November, Brotherhood convention. Sisterhood aayí a káa yéi nateech. A sháa dei nákx̱'i aax̱ yéi k dusneich. Yéi áwé shdaa yéi jiwduwanei.

Yáax' áwé yéi ḵuyawsiḵaa wé lawyer, tle ayéix̱ áwé keiyee.át yáat. Ch'a goox' sá yee tuwáa sigóo káa yax̱gax̱yisáa yee aaní. De Idakát át yee jeewú. Hoondaakahídi yee jeewú; áa ax̱'eix'x̱'w xí yee jeewú; ḵaa áa at dux̱ayí, atx̱á daakahídi yee jeewú á ḵa cléandéin ḵustí ya yee dlaaḵ. Yee aaní dleenkwát yilatín. Ya yee dlaaḵ. Ách áwé yee dát ch'a goox'sá yee tuwáa sigóo gax̱ yisáa a saayí. Déix̱ áyá yatee yáa at saayí. Second class incorporated town. Á áwé yóo du aa, yóo Port Alexander, wé asteix̱ aaní. Second class incorporated townx̱ áwé sitee. Yee tuwáa sigoowu first class incorporated town yóo gax̱yisáa yáa yee aaní. A yéix̱ cléanx̱

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 ḵa a yéix̱ yee áadi, yáa yee hoondaakahítx'i, atx̱á daakahídi, áa ax̱eix'x̱ wí, a yéix̱ keiyee.átdei. Ách áwé yéi w duwasáa, first class incorporated town. Aag̱áa áwé yáa naakée a sháadei háani, Governor, yóo w duwasayi ḵáa yáax' haat ḵuwatín. Hóoch áwé yóo akawsitée yáat.

Aax̱ yéi w dudzinei tsoo yáa at daat yawsitaagi ḵu.oo sákw. Friends Church áyá shux'wáanáx̱ yáa yéi yatee. Friends Church yéi duwasaakw. Yéi duwasáakw wé ḵáa, yáax' nakwnéitx̱ sitee, Mr. Moon, yéi duwasáakw. Wé Friends Church yaa ayanasxix ḵáa. Áx' áyá ḵóo has at latéew tsú, ch'a sháa, shax'sáani, aadóo sá ayáx̱ kei uwagút wéi sgóon. Áwé wéi du á wé hít (Eureka). Wéix' haat wududzitée. Friends Church yéeyi áwé. Ḵa tsoo ch'oo á áwé a yeex' shtóo.at-dultéew. Ldakát át has du ée dultéew, neil yéi daané, at gas.ee. Xáanaax' ḵwa á wás sgóonx' has du ée at dultéew nuch. Yéi áwé kei s na.át wéi shaax'sáani. Aadáx̱ áwé at wusikóo wéit, Stínx', Sooxshích washáyi aa. Ḵaa shayaw-di.haa. Yáa yakyee ḵwa hóoch' ḵutx̱ has shuwaxeex. A tóonax̱ áwé yéi kei uwa.át.

Yáax' áwé wéi ḵáach yaa wadlaak, Mr. Beck. Wuduwa.oo wéi tl'átk. Presbyterianch woo.oo. Aag̱áa áwé a káa wu-dudliyéx̱ wéi church. Yan uwanéi. A yeex' áwé tsáa ldakát át yaa yagaxíxch. Daag̱u aa sá a yeex' yoo kawdudzitée wé councilmen, tsoo á áwé a yeex̱ aawa.at tle. Aax̱ áyá A.N.B. hall tsú wududliyéx̱ tle. Tle yéi áwé ḵaajee yéi yaa at natéen.

Yáa t'át' a yaa wadlaaḵ wé sgóon sháadaháni, Sydnor. Wé at kax'as't, t'áa a kax'as't át. Sawmill, yóo wuduwasáa. Héix' yaa kanajíxun, yáa haa aaní shú. A x̱'éidei áwé aas yawduwadlákwx'. Aan áwé wududliyéx̱ yáa A.N.B. hall. Yan u wanéi tle gáan nax̱ aanáx̱. Kagéináx̱ áwé tsáa a yee ḵu.a yaan dulyéix̱. Yan néi, ag̱áa áwé yáa William Paul, conven-tion yáax' kawduwanáa. Yáadei w duwa.éex' convention. Ag̱áa áwé yáax' héenx̱ yawduwatée yá A.N.B. hall. Kagéináx̱ áwé yándei yaa nanein. Ch'a a shukwát ḵwa a wéis Salva-tion Army aayí, wé church, ch'a ashukwát. Hé Presbytery aayí tsú aan adaa yéi jiwduwanei wé church. Áwé áa wu-dudliyéx̱ á tsú. Tle yéi áwé ḵaajee yéi yaa at natéen tle. A yeenáx̱ tle yan u wanéi á tsú.

Á tsú a yageeyí w duwasáa á tsú. Yá Canadian Officer, Wrangellx' yaa ya naxíx, haat ḵuwatín. Hóoch héenx̱ a yaawatee wé church. Yéi ya koogeiyi át áwé tle ḵaajee yéi wootee yáax'. Ách áyá tle ḵóo wook'éi. Ldakát át ḵoo wook'éi. Yéi áwé yan kawdiyáa. Ḵóox̱woodaa yéi yawdudzi-ḵaayi.át tle. Héil tsoo aadóo sá a géidei ḵoonook. Ldakát a x̱'ayéix̱ ḵuwdudzitee. Daa sá has a yawsiḵaa town council, tle a x̱'ayéix̱ ḵuwdudzitee. Tle ḵóox̱woodaa.

Yáa First Class Incorporated Town, yóo w dusaayí, tle a tóonáx̱ yáa sales tax yóo w duwasayi át, tle ḵaajee yéi wootee. A yáadáx̱ áwé yáa aan x̱'ayee.ádi yaa ya naxíx yeedát ḵwa tsoo. Yáa First Class Incorporated Town tóonáx̱ áwé yéi yoo at kawdiyáa. Aax̱ áwé shdaa.awdudlig̱ein tle tsoo. Tle yáa yeedátx̱ang̱aa tsú.

Aag̱áa áwé sgóon w duwax̱oox̱. Á áwé wéit la.áa yee dát. Wéit tliya dachóon át la.áa, wéi éeḵ, sgóon tlein. Yéi w duwasaayi át, wéi lawyerch áa ḵaa shukaawajáa, tax áwé kei gax̱yisháat a yís, yoo. Áwé g̱ánch taxi áwé wuduwash-áat a yís wéi sgóon.

Tle wé náakw daakahíditeen gooshúḵ jinkaat táawsín yóo áwé x̱'awlitseen wé náakw daakahídi. Wé sgóon tsú wé clinic yáanáx̱ áwé x̱'awlitseen á ḵu.aa. A yeendáx̱ áwé wu-dudzigéiy. Yáa dleit ḵáa x̱oonáx̱ ḵu.aa sgóon sháadei náḵ-x'ich. A yeendáx̱ ḵín áwé haa aayí a tóodei kaawaháa yá g̱ánch táxi.

Tle wáa yikoonayáat' sáwé ldakát át yadusḵéit'i aag̱áa áwé x̱waawoos' wéi.át, yak'éi déi yáa haa sgóonidéi, g̱a-too.ax̱ ch'a yeisú gé haa yinaadéi kaawaháa. Dei wáa kunaaléix' sá yawtusigéiy, yáa g̱ánch taxi w toosháadi a yís? Aag̱á áyá aag̱áa ḵuwashee yáa kashxeedí. Wáa nanée sáyá a káx̱ ḵuwashee. Yáadu á wé aag̱áa yan wusigeiyiyí wéi sgóon ḵa wéi clinic. Déix̱ táakw shuwaxeex yan wudus-géiyi, yáa g̱ánch taxi yáadáx̱. K'idéin shx̱'awtudis'eiḵ ách áyá woosátk yan wutusagéiyi, yóo has x̱'ayaḵá.

Aa, yéi koogeiyi át áwé ḵóox̱woodaa. Aa, a ítnáx̱ áwé yáa Klawakdáx̱ haax̱oo yéi wootee sgóon sháadei háni. Lt'aani-g̱ei du yéet, Archie Demmert. Aag̱áa áwé high sgoon sákw adaa yoo x̱'eiwatán tsoo. A daat ḵunatínch yáa sgóon

sháadei nákx'i xoodéi. Yáa yaa yandusḵéini ḵwa tsoo, yéi tsoo w duwasháat tax a yís tsoo. A yeendáx áwé dusgéiyx tle. A yeendáx yáanáx áwé yáa sgóon sháadei nákx'ich ḵwa sagéiyx wéi sgóon.

Haa, du ít áwé yáax' yéi wootee X̲'waashnáa du yéet. Ḵukéishk', yóo w duwasáa. Yáax' yéi wootee tsoo, wéi Archie Demmert eetíx sgóon sháadei háni. Hóoch áyá tsáa ayaawadlaaḵ yá high sgoon. Á áwé áa w dudliyéx.

Yéi náx áyá kei u wa.át haa yátx'i tle. Tle yee dát t ḵu.waháa. Yéi áwé shtóowdudliteewu át áwé. Yawduwadlaaḵ. Tléil a ḵíni yan a wunaaḵ Yawduwadlaak, wéi haa town councilch aadaa yéi jeewaneiyi át. Ách áwé yeedát t ḵu.waháa. Yeedát ḵwa haa yátx'i college yoo ḵuwatínk, yeedát haa yátx'i.

Yéi áyá yee.een shkaxwdlineek. Yáax' áwé yan shuwatán. Kake Day á. New Year ítx' áwé yoo ḵuwdudzi.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 misisonary, 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

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* 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.