

How did we get here?

Migration, contact, the four deaths, and prophecies.

Historical, generational, and persisting trauma.

migration stories

Land Bridge:

- Inupiaq
- Yup'ik
- Cup'ik
- St. Lawrence Island Yupik

Paleo Indian:

- Athabascan- Travelled North then some went back south.

From the Sea:

- Unungax- Branched off from the Inuit language base 4,000 years ago.
- Tlingit- Branched off from the Athabascan language 6,000 years ago.

Unknown language origin:

- Tsimshian
- Haida



year of contact

- Aleut/Unangan 1740-1780
 - Yup'ik 1780-1840
 - Inupiaq 1850-1870
 - Tlingit/Haida/Tsimshian 1840-1860 (Interior)
 - Tlingit/Haida/Tsimshian 1775-1800 (Coast)
-

the four deaths

- Diseases- Influenza, Smallpox, TB, and VD's.
(Yuuyaraq- The Way of the Human Being)
- Alcoholism and Substance Abuse- Forced onto people, given freely, then taught how to make.
- Enslavement and Boarding Schools- “Kill the Indian to save the man.” Carlisle Indian School
- Disconnection from the land, water, each other, and self:
Violence and Suicide.



why we can't “just get over it”

- Historical Trauma: The total collective emotional and psychological wounding over the lifespan and across generations, stemming from massive group trauma- either acute or chronic occurrences can cause historical trauma.
 - Generational: Wounds caused in new generations from the trauma past generations still carry. These wounds are passed down in cyclical fashion through displayed behaviors and attitudes. Also handed down through epigenetics- cellular memory.
 - Persisting trauma: Social, economical, institutional, judicial, or other extenuating factors perpetuate the effects of historical or generational trauma creating environmental triggers and reinforcement of original traumatic impacts.
-

prophecies



“Legacy of the Chief“ Ahtna Athabascan people 1900 Mt. Wrangell eruption:

- Nicolai, Eskilida, Skilly, and Goodlataw stood naked and alone. The new chief had only left the sezel long enough to grab more water from outside the entryway when he realized that the sky was darkening.
 - “Engii! This is the end!”
 - “It is not engii, and it is not the end, See-ah. It is a c’ena--a warning from the Great Creator.
 - “We stand before Him as we were born--ked’eh-had-eh--naked, but also humbled. It is only fitting that we view him in his anger in this way. Only if we are truly humble can we hope to escape his wrath.
 - “The Creator has long remained silent, but no more. This is His c’ena. He is warning us that we must remain as we are--humble but prepared to protect the land of the Uk’eledi and our own people from the c’uniis of the white man. What lies ahead can no longer be predicted. All we know is that we are here now. What happens tomorrow now that the white man has arrived with his white devil spirits--the c’uniis-- is not for us to know. **What I can tell you all is that we must hold onto each other as the Saghani utsuuy. As the people of the Raven Clan we are also the Children of the Earth. It will be left to us alone to protect this land from the Yaabel which has followed the white man with his c’uniis into our ‘Atna’tuuTs’itu’.**”
-

references

- Legacy of the Chief
<http://copperraildepot.com/Legacy/Legacy-05-A-Warning-from-Kelth-edi.htm>
 - Takini's Historical Trauma
<http://historicaltrauma.com/>
 - Kyle Wark. UAA Anth MA Thesis. August 2014. Yeil Kawaashoo, Raven was Drinking - an Ethnotoxicology of Alcohol among the Tlingit.
 - http://en.wikipedia.org/wiki/Cultural_assimilation_of_Native_Americans
 - Yuuyaraq- The Way of the Human Being
<http://www.press.uchicago.edu/ucp/books/book/distributed/Y/bo5822800.html>
-