Only 2,000 Now Speak Tlingit—

Hoonah Indian Lady Instructing Tlingit Culture, Language at AMU

About 400 years ago a glacier moved down a valley in South-eastern Alaska forcing the resi-dent Tlingit clan to find a new

The clan made a song about the migration following the coming of the ice. As is the custom of the Tlingits, the song belonged to the clan and only members of the clan were permitted to sing it. As is also their custom, the song was passed from one generation to the next.

Today only one person knows e song and is permitted to

Such are the tenuous threads linking the present with the cultural treasures of the Tlingit past.

Perhaps the most important

Perhaps the most important link with the past is the Tlingit language. Without the language all the songs, stories and rituals would be dead.

*Nora Florenda remembers that when she was a girl, and in fact, until about 25 years ago, nearly all Tlingits spoke Tlingit. Today they nearly all speak English and fewer than 2,000 of them speak Tlingit.

hem speak Tlingit.

Mrs. Florendo, who originally came from Hoonah about 50 miles southwest of Juneau, is one of several Tlingits campaignone of several llingits campaigning to renew interest in their language and culture. She is currently teaching a ten-week course in Tlingit conversation and grammar at Alaska Methodist University.

She is leading her 12 students, six of whom are Tlingits, toward three goals: a limited skill at conversation, an awareness of the grammar and a familiarity with the culture.

Since there is no written grammar for Tlingit, except articles written on a technical level for linguists, the grammatical part of the course is particularly different.

Linguist Richard Dauenhauer, AMU assistant professor of English and comparative literature, is taking the course and also help-

ing overcome this problem.

They hope the notes they compile throughout the course compile throughout the course will provide the basis for a popular written grammar and Mrs. Florendo is receiving credit in a directed study course for her

work in developing a grammar.

Grammar is not the only major difficulty facing the student of Tlingit, however.

"Because of the unique sounds used in Tlingit, some of its words

Bill Soon . . .

of land rights of natives on state selected lands since early in the present legislative session. The question has been how these

things relate to possible native claims settlements in Congress.

It may very well be, said the Attorney General, that enabling legislation will be necessary to solve this problem and assure these villages their proper-

assure these villages their property and land claims rights.
Meanwhile, in Washington D.C. at least one prominent NCIO executive who has been actively involved in the land claims fight and the advocacy of Alaskan Natives reports he is very pleased with the forther proming administration position.

coming administration position.
Sources believe that a meeting two weeks ago between Alaskan Native leaders. Vice President, Agnew, Secretary of the Interior. Rosers Morton and Interior Rogers Morton and other high administration officials contributed greatly to the present administration position. are among the most difficult in the world to learn to pronounce," Dauenhauer said recently while discussing progress made in the first few class meetings.

A third major difficulty is

spelling. Seven systems for writ-ing Tlingit have been used at various times, including one which utilized the Russian alphabet, and even within the sys-tem used today there are many dialect differences.

Both Dauenhauer and Mrs. Florendo work with a sense of urgency to overcome these and all other difficulties. "Other Indian languages of Alaska are nearly extinct.

There is no hope for most of them. But there are still enough Tlingit speakers that with in-tensive support from schools it is possible to save the language," Dauenhauer said.

Dauenhauer said.

Eyak, one of the Indian languages related to Tiingit, is spoken by only three people, he explained, and another, Haida, by only about 200 people in Alaska and, except for a few villages, the Athapaskan languages of Alaska will become extinct during the current seneration.

ing the current generation.

Mrs. Florendo feels her people have a psychological need for

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NORA FLORENDO

their language and culture. is her dream to train other teachers who will help spread a re-newed interest in the Tlingit heritage throughout the 14,000

member Tlingit nation.

She is especially interested in training women to teach Tlingit in their community schools and in developing a uniform system of writing to assist them.

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