

Perspectives: Images of the Gold Rush

Lesson Plan for "The Alaska Myth" Podcast, Episode 3

Grade Level: Adapt for 6th - 12th grades

Subject: Social Studies / Alaska Studies / History

Topic: Gold Rush

Objectives & Goals:

Students will:

- Analyze how an explorer from the Klondike Gold Rush Era changed a Tlingit family.
- Explore how individual perspectives contribute to how history is interpreted.

Materials

- [color](#) | [symbol](#) | [image](#) from previous lessons
- Colored pencils or markers
- [Alaska Myth Podcast: Episode 3](#)
- [See, Think, Me, We](#) image analysis worksheet
- 5 images
- Documents A-E
- Video excerpts: [Kootéeyaa Deiyí -Totem Pole Trail "Sharing Our History"](#) Documentary

Activities (adaptable, 1-2 class periods)

Opener:

Introduce the "See, Think, Me, We routine" with Images 1- 5.

Step 1: Students will look at one or all images.

Step 2: Discuss or write what they SEE.

Step 3: Discuss or write what they THINK - how do the images connect to what they've learned about the Klondike Gold Rush?

Step 4: Discuss or write down ME, personal connections to the images. How can they relate to what they see? What connections do the images have to their personal lives or experiences?

Step 5: Discuss or write down WE "How might the work be connected to bigger stories— about the world and our place in it?"

Activities (continued...)

Main Lesson:

Read or discuss Documents A, and B. Discuss or write about Frederick Schwatka's perspective of trading with the Tlingit.

Read or discuss Document C "A Rare image and story of George Schwatka." Discuss or write about how Yendeiyank became also known as George Schwatka.

Read or discuss the excerpts of Frederick Schwatka's obituary, Document D.

Listen and discuss the [Alaska Myth Podcast: Episode 3: \(12:32-14:33\)](#). Discuss the Tlingit family's connection to and perspective of Frederick Schwatka? How does that compare with how he is remembered in his obituary?

Watch a segment of documentary, [Kootéeyaa Deiyí -Totem Pole Trail "Sharing Our History" \(12:15-15:37\)](#).

Assessment

Continue the Color, Symbol, Image assessment started in the Background & Economics lessons.

Now that we have talked about the Klondike Gold Rush, compared Indigenous and Settler economies, and learned about some Settler and Indigenous perspectives, create an IMAGE that represents the Klondike Gold Rush and explain what/how the key idea is represented.

Students should have a completed graphic organizer that can be used for assessment or as a draft to create a final presentation.

See, Think, Me, We

A routine for connecting to the bigger picture.

1. SEE: Look closely at the work. What do you notice? Make lots of observations.

2. THINK: What thoughts do you have about the work?

3. ME: What connections can you make between you and the work?

4. WE: How might the work be connected to bigger stories—about the world and our place in it?

Share your experience with this thinking routine on social media using the hashtags [#PZThinkingRoutines](#) and [#SeeThinkMeWe](#).



This thinking routine was developed as part of the Arts as Civic Commons project at Project Zero, Harvard Graduate School of Education with generous support from Independent Schools Victoria.
Explore more Thinking Routines at pz.harvard.edu/thinking-routines



Alaska State Library Historical Collections

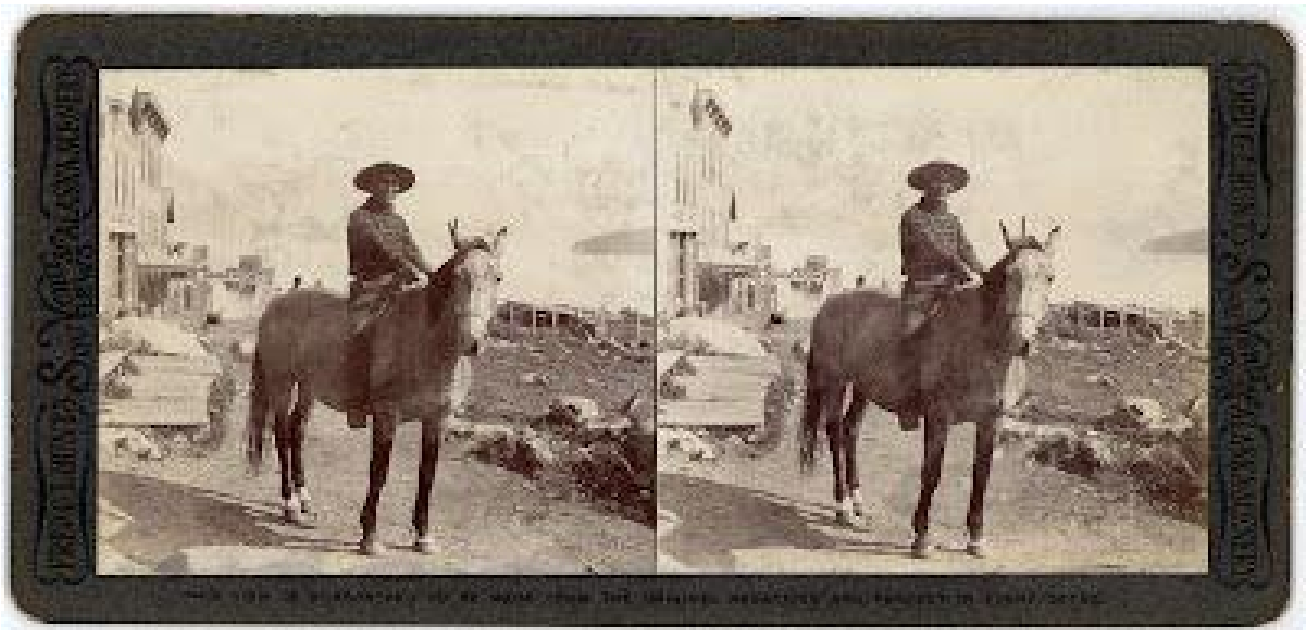
DO NOT GOLD THAT GLITTERS

*All is not gold that glitters..
(Alaska State Library Historical Collections)*



Source gallica.bnf.fr / Bibliothèque nationale de France

Frederick Schwatka
(Gallica.bnf.fr)



George Schwatka (Ind-A-Yanek) in Haines circa 1900.
(Sealaska Heritage Institute Library, Archives, & Collections Program)



Rosita Worl in Regalia.
(Sealaska Heritage Institute Library, Archives, & Collections Program)



Photo by Chris Miller

*Rosita Worl in Naval Uniform.
(AFN nativefederation.org)*

Document A: Excerpts of Frederick Schwatka's accounts of trading with the Chilkat

The few Tahk-heesh Indians that were found around the Grand Cañon were employed in various ways, and their great kindness and consideration for each other was in marked contrast to the conduct of the Chilkats. These Chilkats, in taking their canoes up the Dayay, would refuse to carry the loads of their fellows not provided with these craft, although to have done so would have necessitated no extra labor. Nor would they ferry them over the swift Dayay, forcing them into long detours or perilous crossings up to their middle in the rapids. Even in cases of sickness they would do nothing for their comrades

Exploration of the Yukon River. 357

unless compensated by a part payment. Grayling were caught in large numbers around the Grand Cañon, some four to five hundred being secured by us. Moose and cari-

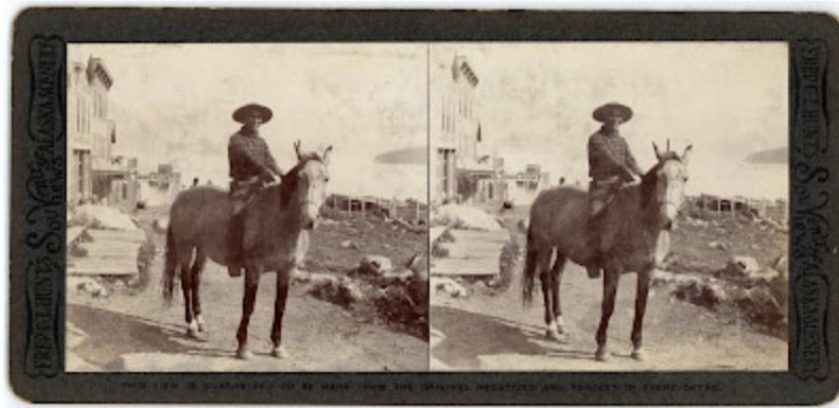
Document B: Through Wonderland; or, Alaska and the Inland Passage

set on foot, without first consulting the women. Their veto is never disregarded. I bought a silver-fox skin from Tsatate; but his wife made him return the articles of trade and recover the skin. In the same way I was perpetually being annoyed by having to undo bargains because his wife said '*clekh*;' that is, 'no.' I hired a fellow to take me about thirty miles in his canoe, when my own crew was tired. He agreed. I paid him the tobacco, and we were about to start, when his wife came to the beach and stopped him. He quietly unloaded the canoe and handed me back the tobacco. The whole people are curious in the matter of trade. I was never sure that I had done with a bargain; for they claimed and exercised the right to undo a contract at any time, provided they could return the consideration received. This is their code among themselves. For example: I met, at the mouth of the Chilkat, a native trader who had been to Fort Simpson, about six hundred miles away, and, failing to get as much as he gave in the interior of Alaska for the skins, was now returning to the interior to find the first vender, and revoke the whole transaction.

Document C: Brief Biography of Yendeiyank

A rare image and the story of George Schwatka

Collector Richard Wood this week donated a rare image to Sealaska Heritage Institute showing George Schwatka (Ind-A-Yanek) in Haines circa 1900. Ind-A-Yanek (later known as George Schwatka) was often photographed by early photographers of Alaska, though this image is quite rare--in part because it's the only known image of a Tlingit on a horse during this period. Ind-A-Yanek of Klukwan is sometimes remembered as a guide to non-Natives who traveled inland during the gold rush era and exploration period, slightly before and after the turn of the century. In 1883 the federal government sent 1st Lt. Frederick Gustavus Schwatka (1849-1892) to Alaska to do a survey of routes from Haines to Fort Selkirk, Yukon. Lt. Schwatka hired Ind-A-Yanek to guide his party for the survey. Ind-A-Yanek did so, but Schwatka refused to pay him after his work concluded. Ind-A-Yanek told Schwatka that he would take his last name for the rest of Ind-A-Yanek's life as a ridicule payment, and thereafter Ind-A-Yanek was known as George Schwatka.



Posted by **SHI Archivist**



*George Schwatka (Ind-A-Yanek) in Haines circa 1900.
(Sealaska Heritage Institute Library, Archives, & Collections Program)*

Document D: Excerpt from Frederick Schwatka's obituary published by the United States Military Academy

FREDERICK SCHWATKA

No. 2389. Class of 1871.

Died, November 2, 1892, at Portland, Oregon, aged 43.

Frederick Schwatka was born in Illinois in September, 1849. His parents were natives of the Scandinavian Peninsula, who, joining an early band of immigrants, came to the United States just before the outbreak of the war with Mexico.

Schwatka's special contribution to Arctic knowledge consisted in his demonstration of the fact that white men, by conforming to native habits, and subsisting, if need be, on native food, can maintain existence in the extreme cold of the Arctic regions, not only without danger to life, but with such reasonable immunity from hardship as to enable useful scientific work to be successfully carried on.

The results of Schwatka's journey were received with the greatest interest throughout the civilized world.

His latter explorations were carried on with zeal, energy and intelligence, in the face of great danger and difficulty, and he succeeded in adding not a little to the existing stock of knowledge in relation to the river and mountain systems of the Alaskan Peninsula. In 1885-6 he conducted an important expedition along near the entire course of the Yukon River

Schwatka will be best remembered as the leader of the last, and, in some respects, the most successful of the long series of expeditions sent out in quest of knowledge regarding the fate of Sir John Franklin and his gallant companions.

In doing this he has rendered a memorable service to geographical science, and the story of his difficult but unfruitful search will be long and kindly remembered by those who appreciate his unselfish and successful endeavors to extend the horizon of Arctic knowledge.

Document E: Rosita Worl Introduction

Introduction

My Tlingit name is Yeidiklas'akw. It is an ancient name that has been handed down through generations of our clan and its meaning has been lost in antiquity.

My ceremonial name is Kaaháni, which means "Woman Who Stands in the Place of a Man." This name recalls an historical event involving intertribal trade, and it speaks to the status of women in our society.

I am an Eagle of the Thunderbird clan and the House Lowered from the Sun from Klukwan in the Chilkat region.

I am a Child of the Sockeye clan.



Introduction

I am entitled to use the Eagle, Thunderbird, and Sun clan crests and the White Bear, Killer Whale, and Shark Spirit designs.

In addition, our clan claims ownership and use rights to the U.S. Naval military uniform and to the name "Lt. Frederick Schwatka" because Lt. Schwatka failed to pay a debt to my great, great grandfather. The Thunderbirds, the Deisheetaan and Kaagwaantaan clans are entitled to wear naval uniforms or semblances of them because of liabilities owed to them.



Name: _____ Class: _____ Date: _____

adapted from Harvard Graduate School of Education Project Zero

Color

Symbol

Image
