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THE UPPER TANANA INDIANS

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Ingalik (Chapman, 1921: 307). The subjugation of the widow to her husband's clansmen, a feature markedly developed among the Carrier (Morice, 1904), is absent on the Upper Tanana with the exception that a widow dare not remarry until after the potlatch has been given for her dead husband; should she violate this she will incur the wrath of her husband's clan. The Kutchin (Hardisty, 1867: 319; Osgood, 1936b: 150) and Ingalik (Parsons, 1922: 70) likewise require a widow to remain single for one year.

#### DISPOSAL OF THE DEAD

In former times the Indians burned their dead, but this practice has long since given way to burial. I found only one man who had ever witnessed a cremation, and he had seen it when but a small boy. As he recalled it, the body was dressed in elaborately decorated clothes including mittens and cap. The fire bag with its stones and tinder was hung from the belt, and the knife in its beaded sheath was suspended from the neck, but no other weapons appear to have been included. The corpse was then placed on the pyre amidst the wailing of the relatives. When nothing remained but a few charred bones, two forked sticks were set up bearing a crosspiece between them, from which a few eagle feathers and beads were suspended immediately over the ashes.

A few scattered cremation sites are still to be found in the region. Two that I discovered were within a few feet of each other and consisted of charred bits of bones together with quantities of calcined beads of the large Hudson's Bay type (Pl. 4, UPPER RIGHT). Chief Sam, a man of about sixty years, informed me that these burnings had occurred shortly before his birth, and that his mother had been present. She had told him that the dead men were from the upper Yukon and consequently had possessed many more beads than did the Upper Tanana natives.

After a man's cremation his personal effects such as his clothes, utensils, weapons, and tools were also destroyed since no one wished to use a dead man's things. Occasionally his lodge was burned also.

Cremation evidently ceased to be practiced by the Upper Tanana about 1870, i.e., fifteen or more years before the arrival of the first white man in the region. The first graves were simply shallow holes in the ground. The body was placed on its back, with knees slightly flexed, and the head oriented to the west. A few sticks were then placed across the grave; birch bark was laid over these, and then topped with a layer of earth. An old grave which I excavated confirmed all these features. I found no articles of property in it save quantities of beads, but since it was on the very edge of Tetling Village I could only work surreptitiously, and hence the job was not a thorough one.

A little later a crude coffin came into use, and at about the same time a gabled grave house, long, narrow and low, began to be placed over the grave (Pl. 4, LOWER RIGHT). Today these are often surrounded by a paled fence and occasionally a tent is erected over the whole. The latter type is common at Batzulnetas on the Copper