

EXHIBIT DD

# Haa Aaní Our Land

Tlingit and Haida  
Land Rights and Use

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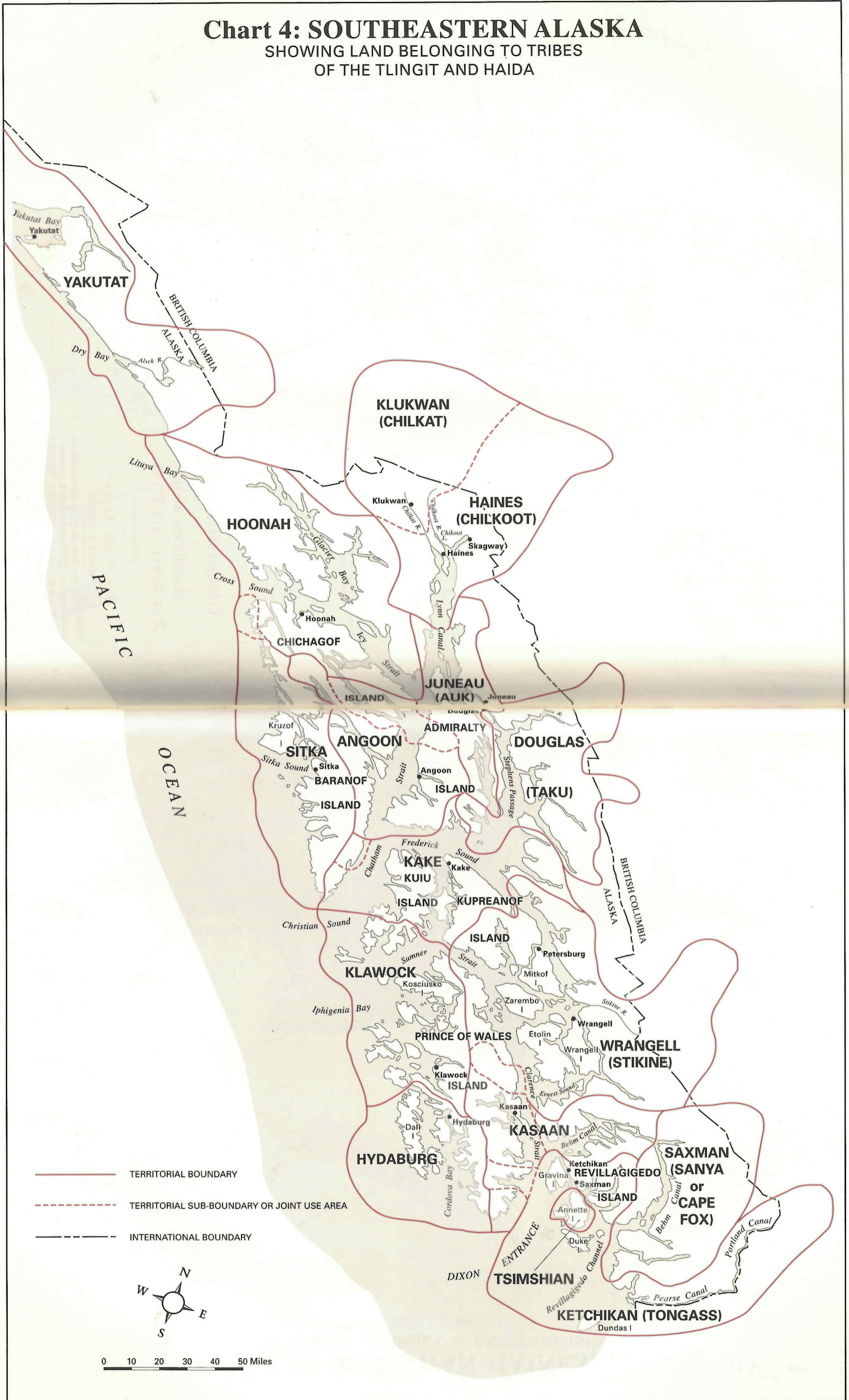
Edited with an  
Introduction by  
Thomas E. Thornton

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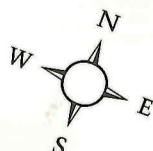


# Chart 4: SOUTHEASTERN ALASKA

SHOWING LAND BELONGING TO TRIBES  
OF THE TLINGIT AND HAIDA



- TERRITORIAL BOUNDARY
- - - TERRITORIAL SUB-BOUNDARY OR JOINT USE AREA
- - - INTERNATIONAL BOUNDARY



0 10 20 30 40 50 Miles



## V. Juneau (Auk) and Douglas (Taku) Territory

### General Description

The Auk and Taku people have each been recognized as separate tribes of the Tlingit since the writing of Veniaminov. The main village of the Auk was on Auke Bay. The Auk people moved in large numbers from their village to Juneau after gold was discovered there. The Taku village was originally at the mouth of the Taku River but was later moved to the vicinity of Bishop Point, which again was abandoned in favor of Douglas across the Gastineau Channel from Juneau. Though the two tribes are entirely separate and, save for minor disagreements, recognize each other's territory, they are treated jointly in one section here because of their close connection in recent times.

Petrov in his report of the population in 1880 lists three villages of the Auk. These he places on Stephens Passage, Admiralty Island, and Douglas Island. He does not indicate a village on Auke Bay. On the Krause map the only villages in Auk territory beside the city of Juneau are on Young Bay on Admiralty Island and on the mainland at Swanson Harbor. The latter village, as we shall see below, was apparently a village jointly used by the Chilkat, Auk, and Hoonah people as a trading center. Concerning the Auk people Krause says:

The Ak-kon [Áak'w Kwáan] is a third tribe of the Tlingit. It is scattered in several villages on the north coast of Admiralty Island and on the mainland at the southeastern mouth of the Lynn Canal. Many Auks have now settled in the neighborhood of the newly established gold-mining city of Juneau where they are hired for a rather high wage, one to two dollars per day, by the whites as diggers, carriers, and wood choppers (1885:102-3).

Niblack credits the Auk with the northern half of Admiralty Island including the west coast down nearly as far as Kootznahoo Inlet. He also credits them with all of Douglas Island. On the other hand, the Niblack map does not show any land belonging to the Auks lying on the mainland but credits the mainland shore as far as Eagle River and below the Eagle River to the Taku. As has been previously indicated and as we shall see in later sections, the Niblack map is not consistent either with the work of Krause or with statements of living Indians.

Petrov lists four villages of the Taku tribe which he names after the headman of each. He does not indicate the location of the Taku villages other than to say that they are on the Taku River and Inlet. Krause indicates a village in the vicinity of Bishop Point and another at Taku Harbor. Concerning the Taku he says:

The Taku-kon [Táawk'u] are the neighbors of the Auks and have settlements on Stephens Passage, at the entrance of the Taku Inlet, and on the Taku River. From the latter place the Taku Indians go up stream and over the moderately high places to the tributaries of the Yukon in order, like the Chilkats, to carry on trade with the Interior Indians. In the year 1840 the Hudson Bay Company established a trading post on Stephens Passage, at Taku Harbor, but this was later given up. . . .

These Samdans or the Sundowns [S'awdaan] of various authors are probably to be counted among the Takus. Concerning these, however, no more detail is available.

Like the Auks, the Takus have in large numbers settled in the neighborhood of the gold-mining city of Juneau. Juneau city is called by the Tlingit, Tsenta'ka'hini [Dzantik'i Héeni], after the little stream that flows through the valley there (Krause 1885:103-4).

Swanton (1908:397) lists two villages of the Auk and two of the Taku. The former are Tsantik'ihin [Dzantik'i Héeni] (Juneau) and Antcgałtsu [Aanchgaltsoow], and the latter are Slikanasank!ian [S'iknax Saank'i Aan?] and T!aq°q!akan [T'áak'ux'a Aan] (translated as, "down at the mouth of Taku Inlet").

The Natives of Juneau recognize their territory as starting on the mainland at Berners Bay, including all of that bay and following south along the mainland to approximately the location of Thane and Gastineau Channel, including the northern and western portion of Douglas Island around as far as Point Hilda. On Admiralty Island they include in their territory Oliver Inlet and the Seymour Canal but not the outside coast of the Glass Peninsula. They include in their territory Hawk Inlet and the whole of Mansfield Peninsula. The west coast of the Lynn Canal from St. James Bay south to the Point Howard area is sometimes included by them in their territory.

The Taku people claim the Stephens Passage northward from Holkham Bay, including that bay, and Endicott Arm



northward to and including Taku Inlet and the southern part of Gastineau Channel. They also claim the east coast of the Glass Peninsula and the southern part of Douglas Island at least as far as Point Hilda. The Taku people go inland up the Taku River. In aboriginal times they went far beyond the present Canadian boundary. It is generally accepted among the Natives that the Taku people themselves came from the Interior and that they are closely intermarried with the group of Interior Natives of Atlin Lake.

### Detailed Analysis of the Juneau (Auk) Territory

*Berners Bay* – Berners Bay is particularly famous among the Auk people as a source of berries. It is also a fishing ground and hunting place. Concerning the bay one witness stated:

Berners Bay is called *Daxanáak* and was the biggest berry picking place for the Juneau people. We get blueberries here chiefly. We also gathered berries at the present site of Juneau and Douglas. At Berners Bay we also got huckleberries, nagoonberries, cohos and dog salmon. The Wooshkeetaan people own Berners Bay. I don't believe anybody goes to Berners Bay any more. I go up there to buy fish, but don't go up the creeks. The smokehouses are still there, but they are all broken down now. There used to be a village at Berners Bay at two places; one up between the Berners and Lace rivers, and one down near the mouth of the Lace River. These were places where the Native people stayed the year around. The upper one of these is called *Kuteqan* [*Kutaka,an?*], but I do not know the name of the other village. Now, the houses are all gone. The Indians used to go way up the river to fish. Mrs. Henry Phillips, a member of the Wooshkeetaan, knows all about this place (Dave Wallace #25).

Another witness corroborates this information and adds data concerning its current use:

We went up to Berners Bay to gather cranberries and put them up. Berners Bay was the dividing line between the Haines and the Auk people. We went there to fish cohos and sockeyes in the fall. There were smokehouses there, but this was before my time. Natives from here still go there to get cranberries and nagoonberries. A Native man, Salmon Creek Jim, used that place regularly until he died about five years ago. Harry Anderson, an Auk, still goes there for berries and fish. He dries the fish at Berners Bay. When I was a young man the Indians would pole up the river at Berners Bay to get to the smokehouses and cabins. They hunted goats and trapped mink, lynx, and wolverine up the river.

Berners Bay belongs to the Auk people (Jake Cropley #19, corroborated by Herbert Mercer #24, and Mrs. Mary D. Johnson #20).

*Eagle River* – The Eagle River was a source of salmon for the Auk people, who had big fish drying racks there. One witness said, "I have seen twenty fish racks covered solid. You could just gaff salmon steadily" (Jake Cropley #19).

Aside from fish, the Indians obtained nagoonberries and Indian rice and hunted in the area. The Eagle River belongs to the L'eneidí people. Concerning its current use, one witness stated:

The Indians get cohos, sockeyes, cranberries, mountain goat and black bear there. William Kunz owns this place, and my grandfather used to have a place there. I am used to going there, but Kunz is in charge. I have not been there for seven or eight years, but Kunz still goes there. Now, whites have homesteads in that area (Dave Wallace #25).

This area is now accessible by automobile, and there is a Boy Scout camp there.

*Tee Harbor* – The L'eneidí people also own Tee Harbor, which is called *Wooshdeix'alatyé*. This area has been used as a source of fish and a place for smoking fish since early days and continues to be used in those ways to the present time. Jake Cropley stated:

Tee Harbor is still occupied, and there are smokehouses there. Susie Michelson, William Kunz, the Jacksons, Jack Gamble and Dave Wallace all have homes at Tee Harbor. There are no whites there, but there used to be a cannery and saltery. These people have lived there as far back as I can remember. Their homes are on the north side of Tee Harbor (Jake Cropley #19).

*Lincoln, Shelter, and neighboring islands* – The islands at the southern end of Lynn Canal have served as hunting and trapping grounds and as camps for halibut fishermen since time immemorial. The area is claimed by the Wooshkeetaan clan. In the early days these islands were used as a means of protection for the Auk Natives and a large fort was erected on one of them. Both the aboriginal and modern use of this area were described by one witness:

The big island above Shelter Island was a place to get seaweed, shellfish, and halibut. It was called *Naayádi*. Shelter Island was called *Kichxaak'*. There used to be camps there which the people used only for short seasons. They had cedar bark shelters there. There was a big fort on the north end of Shelter Island, and also on Lincoln Island. They made



a stockade of big trees. Before my time the Indians were always at war, and these forts were used to protect their families. I no longer go over to these islands, and I haven't been there for about eighteen years. William Kunz is there now fishing and gathering food. He goes there all the time. I understand some whites go there too, but none of them have houses. Jack Gamble is over there also (Mrs. Mary D. Johnson #20).

Other witnesses corroborated this statement and added the fact that the area is the source of mink and seal (Jake Cropley #19, Lilly Yarkon #27, and Dave Wallace #25).

*Auke Bay* – The old village of the Auk people was on a cove just inside of Point Louisa. There was a fort on the north side of Auke Bay on the north shore near the head of the bay. This fort was said to be big enough to hold the whole of the Auk tribe in time of war. A white man is now living at this place. There are smokehouses on Sheep Creek, which flows out of Auke Lake. These smokehouses belonged to Sheep Creek Mary, who was a leading woman of the Auk people before her death in 1920. Since that time no one has used these smokehouses (Jake Cropley #19). There was a cemetery at Auke Bay about eighteen miles on the beach road from Juneau (Katie Matsu #23).

The Forest Service has set aside certain lands for garden plots for the Auk Natives on the bay in this area.

The Natives did not fish Auke Lake, but they did trap and hunt in this territory and also up the Montana Creek which flows nearby. A Native named Fish Creek John trapped and hunted in this area. He had smokehouses above the lake to which he would carry his meat for preliminary drying. He trapped the whole area between Eagle River and Mendenhall Glacier. This area is no longer used by Juneau Natives (Jake Cropley #19).

*Gastineau Channel* – The uses of the various creeks from the Mendenhall Peninsula southeastward along the Gastineau Channel were described by one witness:

There used to be a big smokehouse at Duck Creek, and all along this area they used to pick cranberries, nagoonberries, and wild rice. There still is a smokehouse there. It stands on the property of the Juneau Dairy on Jordan Creek. My aunt was there until last year when she died, but since then no one has used the house, though it is still standing. This place is called Te'cuns [?] . . .

Just north of Lemon Creek there is a small creek called Eix'gulhéen. This was a very good stream, especially for a late run of dog salmon, but also for cohos. There were three or four smokehouses there belonging to Auk people, but they were crowded out by the road. The fox ranchers have

gone up there and fished out this creek. There were no houses at Lemon Creek, but there was one a short way below, on a coho steam. The Native people used to go up Lemon Creek to get goat and bear, and to trap mink, marten, wolverine, and lynx.

Salmon Creek was called Til'héeni. It was a big source of dog salmon and humpies. There were two smokehouses there in my time, but there are none there now. Some Natives go there to fish for their own use, and whites also use that place. A Native named Salmon Creek Jim had a smokehouse there and claimed the place until twelve or thirteen years ago. He went up Salmon Creek as far as the falls to hunt. Gold Creek was called Dzantik'i Héeni. This was the biggest salmon creek of all, with dog salmon, humpies, and cohos; and steelhead after the freeze. This place belonged to my mother and my uncles. Two smokehouses which belonged to my aunts and their husbands were still there at the time gold was discovered in Juneau. The canyon up Salmon Creek was an important hunting place. There was a camp at Cape Horn, inland from Juneau, where they gathered up the game. There were also a number of gardens along the stream at the present townsite of Juneau. It was the main garden place, and my family had gardens there.

Sheep Creek is just below the town of Thane. It is a good stream for dog salmon and humpies. There were quite a few smokehouses there, but no tribal houses. Still, it was like a village, and once they gave a potlatch there. This village belonged to the Auk people.

I am not familiar with the territory from there on down. I think Dupont Creek is about the dividing line between our people and the Taku people (Jake Cropley #19).

Prior to the discovery of gold at Juneau, Gold Creek was an important source of fish and the site of a fish camp for the Auk Natives. One witness said that land in this area was the property of her grandfather who was a leader among the Auk people (Mrs. Cecilia Kunz #21).

*Northern Douglas Island* – The area around the mouth of Fish Creek from Hut Point around to Fritz Cove has long been a source of food for the Juneau Natives. This area was the property of the L'eeneidí clan. The early and current use of this area was described by Jake Cropley:

On Fish Creek at Fritz Cove there was a place called Aangooxa Yé where we dried fish. This was a summer camp with smokehouses. Dog salmon and humpies were the main fish we caught. I can remember four smokehouses occupied by a branch of the Auk people up there. Now Dave Wallace, an Auk Native, has a boathouse, smokehouse and farm there. He raises strawberries. He also goes up the creek



to fish. There are also many whites farming there too (Jake Cropley #19, corroborated by Dave Wallace #25).

Just outside Hut Point there is a sand bar on which a number of Natives have built houses where they camp during the fishing season and smoke their fish. The Natives who own houses on this bar are Jack Gamble, Sam Hopkins, William Kunz, and Jimmy Hanson. There are no whites occupying this bar.

*Western Douglas Island* – The Juneau Natives used the west coast of Douglas Island from Outer Point to Hilda Point. Just below Outer Point at a small bite there was a halibut drying and trapping camp that was used as late as twelve years ago (Jake Cropley #19). The Natives had gardens along this area. The Douglas people also used parts of Douglas Island for gathering berries and for trapping. They especially used the area around the south end near Point Hilda.

*Oliver Inlet and Seymour Canal* – Concerning this area, Dave Wallace said:

Oliver Inlet belonged to the L'eeneidí. It is called Deishu Áak'w. The whole of Seymour Canal belongs to our rela-



Cecilia Kunz, Juneau, May 1997. Now in her late eighties, Mrs. Kunz is one of only two surviving witnesses from the original 1946 investigation. Photo by Tom Thornton.

tions. Fish and deer are both obtained there. The only man who uses that place now is Jimmy Watson. He is a member of the Wooshkeetaan clan, but his father belongs to the clan that owns this area. He lives at Windfall Harbor (on Seymour Canal), which is called . . . Chicknuk [Chichnáx?]. I was last there two years ago, but Watson is there all the time. This used to be a camp for smoking dog salmon which were very good there. Watson and Johnny Wise and Henry Anderson trap in there every winter. Wise and Anderson are married to sisters, and they live here and always tell me when they are going trapping. They trap the whole bay (Seymour Canal) from the mouth to the head on both sides (Dave Wallace #25).

The use of this area was corroborated by Mrs. Matsu (#23), Mr. Mercer (#24), and Mrs. Mary D. Johnson (#20). Mrs. Johnson indicated that the ownership of this area had rested with the L'eeneidí clan for a long time. The Oliver Inlet area was valuable because it had an early run of kings and later runs of cohos and dog salmon (Mary D. Johnson #20). The following statement further testifies concerning this area:

Henry Anderson, a Native from Juneau, has homesteaded around Oliver Inlet. Johnny Wise, another Native, also has a homestead in that area. Both of these men are out trolling now. . . . The Juneau people also go to Seymour Canal to hunt (Herbert Mercer #24).

One of the villages belonging to the Auk people indicated on the Krause map appears to have been located at Oliver Inlet.

*Young Bay* – Young Bay was called Weineidiyán. Witnesses are not in agreement as to what clan inhabited this place. One witness stated:

My people usually went over to Young Bay across from Douglas Island. My father's people got fish there because this was a good place to get them. At that time the whole beach was covered with people who went there to dry fish.

I do not believe any whites go to Young Bay. I went there last fall to get cohos and dog salmon, but I did not try to gather any berries. The L'eeneidí claim Young Bay. There are very many bear there, and it is therefore difficult to use this place. There is a stream just to the east of Young Bay where we have a log cabin and a smokehouse. My son has papers for this place (Mary D. Johnson #20).

Another witness claimed the area was the property of the Wooshkeetaan clan (Dave Wallace #25). A third witness indicated that the area continues to be important as a source of food for the Natives (Mrs. Katie Matsu #23).



*Mansfield Peninsula* – Natives from Auk as well as those of Hoonah and Angoon agree that the area around Mansfield Peninsula belonged to the Wooshkeetaan clan. This clan is found in each of these three villages, but in none is it considered numerically important. From the location of clan territory in the northern Chatham Strait area, and from the fact that some of this territory is not claimed by the Natives of any of the three adjacent villages, it would appear that there was at one time a village of some importance in this region. None of the authors, however, gives us any clear indication that this was the case. If there had at one time been such a village, there seems no doubt that it had disappeared before the American occupation. While most witnesses agree that Wooshkeetaan people belong to each of the three villages, their home is now most generally regarded as being in Juneau. They had several tribal houses at Auk Village. All witnesses from Hoonah, Angoon, and Auk agree that the Mansfield Peninsula belongs to the Wooshkeetaan of Auk. None of them, on the other hand, assert that the area around Tenakee Inlet on Chichagof Island, which also belongs to the Wooshkeetaan, is part of Juneau territory. Concerning the ownership of this area and its use witnesses stated:

Funter Bay [Shakananaxwk'] is a good place for king salmon fishing and also for getting berries. There is no village or camp there. This area also belongs to the Wooshkeetaan people.

The Wooshkeetaan also own Hawk Inlet, which is called Weineidei. From this place they get deer, brown bear, mink, dog salmon and king salmon. There used to be houses on the right side of the cannery, but nobody lives in them any more. The people who owned those houses have all died off. Charlie Johnson, an Auk Native, goes in there to catch fish for home use. He has two smokehouses about two miles below the cannery. The territory beyond Hawk Inlet belongs to the Angoon people (Dave Wallace #25).

The people from here go to Funter Bay to trap mink and marten. They also go over to Hawk Inlet where there used to be two cabins which are now gone. Those belonged to Natives named Gamble and Clark and are a part of the Wooshkeetaan territory. . . .

There used to be houses at Funter Bay, and this was used for a trolling camp. We would go there in the winter. I would go there when I was a girl, but I have not gone there in recent years (Mrs. Jessie Wilson #26).

According to one witness there was formerly a village on Barlow Cove on the north end of Mansfield Peninsula. He states:

There was a village at Barlow Cove, which is called Yaxwch' Koowutáak, and was a good place for fish. Trollers go in there and all the way down to Young Bay, and on the outside of Douglas Island, but there are no trolling camps in there. The whites have taken up homesteads throughout this whole area. There were no houses at Barlow Cove in my time, but my father told me he used to go there when it was a regular village which belonged to the Wooshkeetaan (Dave Wallace #25).

*The west coast of Lynn Canal* – The area on the west coast of Lynn Canal southward from the Endicott River all the way to Swanson Harbor was apparently used by the Natives of various villages together. It may be that when there was a village at Swanson Harbor the people there used this territory. Chilkat Natives did not indicate any use below the Endicott River. Hoonah Natives indicated that they went along this coast occasionally but did not claim the territory as their own. Concerning this area a Juneau Native said: "There used to be a Kaagwaantaan place [Kax'noowú] on the mainland across from Funter Bay. When my father was alive we planted gardens there. There is also an old cemetery there" (Cecilia Kunz #21).

### Detailed Analysis of the Douglas (Taku) Territory

*Taku River* – The original home of the Taku people was on the Taku River. After the establishment of the international boundary, the Taku Tlingits split into two groups, one living up stream on the shores of Lake Atlin, and the other remaining on the coast. The two groups still recognized their unity and maintained contact.

There were a number of settlements on the Taku River that have now been given up. These settlements were described as follows:

Before the boundary was established, the Taku village was on the Canadian side, but later, it was moved to the mouth of the river. Taku Village was called Asgutugil'i [?]. There was another village above this one on the river called Taaltsuxei [Tulsequah River]. There was a third village still further up called S'eeek Noow. This was a place where there were a lot of bears. There was no fort here in my time. This was as far up as the Native people went, so far as I know. I do not believe they went on up to the Atlin Lake. I went with my mother up the river to get muskrat, mink, beaver, wolverine, and fox. I remember we went a long way up and I had a hard time getting there. There were smokehouses up the river, and the Indians caught fish there. When I was at the village called S'eeek Noow there were four



smokehouses, but no tribal houses. At the mouth of the Taku River they used to have community houses, but these are all rotted away. There were three houses which belonged to the *Gaanax.ádi* clan and two houses that belonged to the *Yanyeidí*. The former of these are Ravens, and the latter are Eagles. The *Yanyeidí* people claim the river, and the others just came in there because they were married in or related. They could get all the fish they wanted, so they lived right there (Mrs. Jennie Klaney #28).

Another Native indicated that the Taku people went up the river as far as the confluence of the Nakina River and that they had fish camps on this river and the Sloko. They have also had a camp on Canyon Island on the Taku River about three miles below the Canadian boundary. The witness who describes this use of the river said: "I used to have a fish camp on Canyon Island and used it regularly until I got a larger boat with which I could not get up the river" (Thomas Bowman #18).

The major village of the Taku people on the river was formerly at the tidewater mark (Alexander Stevens #30). There used to be a cemetery at the mouth of the Taku River, but this has been washed away (Mrs. Jennie Klaney #28). In recent years commercial fishing has been prohibited from the flats in front of the Taku River. As a result, the Natives have established the present camp at Taku Point further down the inlet. One witness states:

Now, I smoke all my fish at Taku Point, where I have my cabin. . . . I have a two-room cabin at Taku Point where I live during the summer while I fish. I have owned this cabin at Taku Point for over twenty-five years (Thomas Bowman #18).

*Taku Inlet* – The Taku people had villages at several sites on Taku Inlet. One of the most important places for the Natives was Carlson Creek and Sunny Cove on the north shore. Concerning this place one witness stated that this area was used solely by Taku Natives until his grandfather sold his cabin at the mouth of Carlson Creek forty-six years ago. This was the site of the first Taku Inlet cannery. The witness continues:

My grandfather built another cabin about three or four hundred yards up Carlson Creek, after he sold his cabin to John Carlson for fifty dollars. My grandfather reserved the water rights on Carlson Creek, and the cannery made arrangements to get their water from another stream. The cannery was operated at Carlson Creek for only a few years, then the ownership changed, and the new cannery was located at Taku Harbor (Thomas Bowman #18, see also Alexander Stevens #30).

There was also a winter camp of the Taku people at Greeley Point on the south shore of Taku Inlet. Alexander Stevens said:

I left there in my childhood, and there were three big community houses and almost a hundred other houses there. This village was abandoned about 1912. I was there when I was about six years old (Alexander Stevens #30).

There was also a village at Bishop Point called *T'aak'ux'a Aan*. This village was flourishing prior to the discovery of gold at Juneau. It later became depopulated as the Taku Natives accumulated in the city. Still later, however, one Native leader rebuilt the village, placing a tribal house at this site. The village is now no longer used (Mrs. Jennie Klaney #28).

According to one witness the Taku Natives used the mainland shore of Gastineau Channel as far up as Thane, with Taku camps and smokehouses at both Thane and Dupont Creek (Alexander Stevens #30). Concerning the general use of Taku Inlet, Thomas Bowman stated:

The Taku Natives used to be able to get ample game animals for their fur for clothing and meat for food. There used to be plenty of mountain goat near Turner Lake, and you seldom see one there now. The Natives depended upon the hair seal, land otter, mink, mountain goat, deer and moose, marten, wolverine, lynx and wolves. There is not so much game in this area now, but the Taku Natives still go there to hunt and trap regularly when the seasons are open. The Taku Natives still dry and smoke their winter's supply of salmon, which they catch at their summer camp all along Taku Inlet.

The Taku Natives were able to live off of the land in Taku Inlet with their fishing, hunting and trapping, berry picking and trading their fur to the trading boats that called in that area. It is important that the Taku Natives retain their rights to the use of Taku Inlet, as they depend on it to a great extent for their present and future livelihood, as they have done in the past (Thomas Bowman #18).

Of all the camps and villages listed, however, the only one reported as being continuously used by Taku Natives is the camp at Taku Point. Stevens said:

Taku Point is a camping place where the gillnetters have their shacks and smokehouses. Whites are also in this area. There are trapping cabins which belong to Jimmy Walker, and I think Jimmy Fox has a place there too (Alexander Stevens #30).

*Taku Harbor and Limestone Inlet* – The area between Taku Inlet and Port Snettisham was used by the Natives for



fishing, getting hooligans, hunting, and trapping. Concerning this area Natives say:

All the area between and including Limestone Inlet and Taku Harbor was used by the Taku people for fishing, hunting, and trapping. The Natives obtained limestone in Limestone Bay for use in sharpening their tools. Just below Moose Creek the people used to have a village for the purpose of catching hooligans and making hooligan oil. The people still go up there to this place to catch hooligan from which they get hooligan oil. The old cabins are gone, but the people still use this area by pitching tents and using their boats for living quarters (Thomas Bowman #18).

There was another village just north of the Taku cannery which was called Sik'naxsáni. There were about two tribal houses at that place. The village was there long before the cannery was put there. . . .

. . . Limestone Inlet has a humpy stream. There were no villages there. We used to get stones there for sharpening tools.

Taku Harbor was a winter camp used by both the Eagles and the Ravens. There were formerly tribal houses at Taku Harbor. Slocum Inlet has a good trout stream, but there wasn't a camp there. This shoreline was used for trapping, and I trapped around Sweetheart Lake in 1928. James and Edward, two Taku Natives, trapped all through there last winter. The whites trap all through there too (Alexander Stevens #30).

*Port Snettisham* – The Port Snettisham area belonged to the Taku people and on its shores were several villages and camps. A witness born in this area stated:

I was born at Snettisham which is called Sit'kú. There was a big town there with seven named houses. Old people from there still go fishing in Snettisham Harbor. They gillnet for sockeyes. Whites also go in there to fish. After the fishing season they catch fish for home use. I have not been there for a long time. There was a town near the mouth of Snettisham, and there were three other camps where they get fish, but I cannot locate them for you exactly. They were called Tłaksidak [?], Seenáa [?], and Tcatshini [Gathéeni?] (Annie Rasmussen #29).

Another witness indicates a village at Point Snettisham and camps at Mallard Cove, Sweetheart Creek, and on the southern shore on the mouth of Port Snettisham near Point Anmer. There are no houses or smokehouses at any of these camps at the present time. Natives still go up Port Snettisham to the mouth of the Speel River, and at the time of the field work three Natives, Thomas Bowman, James Stevens, and George Stevens, were reported as en-

gaged in fishing there. Whites also fish in this region (Alexander Stevens #30). There was also a village on the Whiting River that a former Taku Native called Sumdum Bean claimed. He was a member of the Yanyeidí clan (Alexander Stevens #30).

The Holkham Bay area included the site of the Sumdum Village, which was situated below the glacier of that name. The Sumdum people were generally considered by early writers to be a part of the Taku. There now appears to be no one from that village alive. Until his death in 1931, a Native known as Sumdum Charlie lived on Endicott Arm in Holkum Bay. Since that time no Natives have lived in this area. Taku Natives, however, do enter the waters to trap the shores and to hunt for seals.

There was a village on the south shore of Endicott Arm as well as at the mouth of Sumdum Glacier (Alexander Stevens #30). Concerning the use of the land further south, this same witness says: "Windham Bay is a kind of free-for-all country between the Taku and the Kake people."

*Admiralty Island* – The Taku people use the west shore of Stephens Passage as far as the end of Glass Peninsula. They also utilize Gambier Bay as far south as the Brothers Islands. Alexander Stevens describes the relationship in the following words:

Our people claim all of Glass Peninsula. I think the Kake people also claim this. Actually we live as far down as Gambier Bay, while the Kake have the territory from Pybus Bay southward. Gambier Bay is called Lda kééx' and was used mostly for hunting deer and drying fish. There was a little village at the cannery site in Gambier Bay and another village between there and the north arm. My uncle used to go down there, and so did Jimmy Fox, Henry Stevens, and Gambier Bay Jim Martin. These were all Taku people. Fox and Gambier Bay Jim belong to the Raven side, and I believe they were members of the Tu k. weidí clan. They got deer, bear, marten, mink, otter, sockeyes, kings, dogs and humpies there. We have abandoned that area because it is closer for the Kake people. We used to go seining down there while the cannery was operating, however. Pete Martin, George Edwards, and Dan George still go down in this area to trap. They went there last year and made a lot of money. I did not go. Pete Martin has a house there. His mother is a Taku woman, but he is from Kake (Alexander Stevens #30).

This statement is in agreement with one obtained from a Native of Kake who agrees that the area was used by Gambier Bay Jim and his clan, the Gaanax.ádi. He likewise recognizes that Gambier Bay Jim belongs to the Taku people though he is related to the Kake Natives (Patty Skeek [Kake]



#88). Though the evidence is clear that Seymour Canal is chiefly used by Juneau Natives, Taku people also hunt and trap in that area. Alexander Stevens testified that he trapped in the Seymour Canal in 1935, and he believes that other Taku Natives have trapped there since that time (Alexander Stevens #30).

*Douglas Island* – The early use of Douglas Island is not clear either from historic accounts or from the statements made by living witnesses. There is no doubt, of course, that the northern end of the island, especially the Fish Creek area, belonged to the Juneau people. Douglas Natives, however, claim that they gather berries over most of Douglas Island and that they hunt and trap the southern portion from Kowee Creek around to Point Hilda.

### **Possessory Rights of the Natives of Juneau and Douglas**

The Juneau Natives aboriginally used the area from the Chilkat boundaries on the Lynn Canal southward to include most of Gastineau Channel and Douglas Island, all of Mansfield Peninsula, and the northern portion of Admiralty Island to include Oliver Inlet, and across this inlet to include both shores of Seymour Canal. The area was divided between two clans.

The Auk or Juneau Natives have continued to use and occupy small areas within this long stretch of land, as follows: A small piece of land at the mouth of Eagle River; Shelter and Lincoln Islands in Lynn Canal; a small plot at Tee Harbor; a small plot at Auke Bay, set aside for them by the Forest Service, and a burial place at this location; the Fish Creek – Fritz Cove area, and a sand bar at the northern entrance to Gastineau Channel; a small area at Young Bay on Admiralty Island; a small area on Windfall Harbor on the west shore of Seymour Canal; the whole of Oliver Inlet.

The Auk Natives appear to have abandoned a considerable portion of their aboriginal lands, including the following areas: All that portion of the west shore of Lynn

Canal lying within their former territory; all of the Mansfield Peninsula and Chatham Strait area formerly within their territory, except for a small area on Young Bay; the mainland shore from below Eagle River to the southern boundary of their territory, except the locations already mentioned.

The remainder of the area within the boundaries of the Auk territory continues to be used by the Natives, but evidence of exclusive and continuous use appears to be wanting.

Because it was not possible to see all the better informed members of the Taku (Douglas) tribe, the data from this community are not as satisfactory for the determination of Native rights as for the other tribes covered in this report. There may be some areas to which the Natives have possessory rights that were not mentioned to the investigators. It appears, however, that very little of the territory aboriginally held by this group of Natives may be considered theirs by possessory right. On the other hand, the Taku Natives use most of the territory together with whites.

The site of the original chief village at the mouth of Taku River, and of later villages, especially the major one at Bishop Point south of the Gastineau Channel and those further south, were each abandoned as villages quite early in the history of American occupation. The present village site on Douglas Island was not aboriginal territory, and the trollers' and gillnetters' camp on Taku Inlet is a recent development and apparently includes both whites and Natives.

A small inlet north of Taku Harbor, where a hooligan camp is situated, an area near Limestone Inlet, and some cabins appear to be the only areas where Native possessory rights may be said to exist.

The entire Native area, including all of Stephens Passage from below Gambier Bay and Holkam Bay, and including Port Snettisham, Taku Inlet, and the lesser bays and inlets, northward to include the southern tip of Douglas Island, continues to be used for hunting, trapping, and fishing by Taku Natives together with whites and other Native peoples.



## IX. Angoon Territory

### General Description

The Angoon people occupy the shores of Chatham Strait on Admiralty Island from Point Marsden southward around the southern tip of the island as far as Chapin Bay, and on Chichagof and Baranof Islands from Basket Bay southward to Gut Bay. At one time, according to information obtained from witnesses, Tenakee Inlet, Freshwater Bay, and False Bay were all part of Angoon territory; but in later years came to be owned and occupied by the Wooshkeetaan clan which probably originated from Auk Village. The Natives of Angoon use the southern end of the west coast of Baranof Island below Gut Bay in conjunction with the people from Kake. To this fact both Kake witnesses and Angoon witnesses have testified. There is general agreement that Herring Bay, Chapin Bay, and Eliza Harbor belong to Angoon Natives, while Small Pybus and Pybus Bay were Kake territory.<sup>1</sup>

### Detailed Analysis of the Angoon Territory

*Point Marsden to Kootznahoo Head* – The area north of Kootznahoo Inlet on which the village of Angoon is presently situated did not offer the facilities for intensive use. The Angoon people, however, did go up the north coast as far as Cube Cove to fish and hunt. There is general agreement, on the other hand, that Hawk Inlet and Game Cove were controlled by the Wooshkeetaan people from Auk (Juneau).

From Angoon to Square Cove we hunt along the beach for deer and also hunt away from the shore. We fish for king

salmon, dogs, humpies, cohos, and halibut. Some Natives of Angoon go up to Fishery Point and up Lake Florence for beaver. At Square Cove, we used to get cohos for drying, but now we go there for our best commercial fishing (Andrew Gamble #58).

According to one witness, there is a cabin at the mouth of Florence River and this area was claimed by the Wooshkeetaan people. Fishery Creek just to the south was claimed by the Deisheetaan people, and there used to be a log house at the mouth (Peter Tom #64). Another Native stated that there was a graveyard for Angoon people between Marble Bluffs and Parker Point. From Fishery Point southward there were no permanent camps, and the people used tents. There were no smokehouses in this area. The area continues to be an important trapping ground, the Natives going up the creeks and lakes for deer and beaver (Ike James #59).

*Kootznahoo Inlet* – Kootznahoo Inlet is called Eey Tlein and was claimed by the Deisheetaan people. Billy Jones said, "From way back it was claimed by them. It is a long story about how we got the place. Beaver led us there" (Billy Jones #62.1).

There used to be houses at the head of Favorite Bay near the fish stream. This is a place to get herring and was used by all the people from Angoon. It continues to be used to the present time. There is a camp there for rendering oil and smoking fish. The shores of Favorite Bay are used for gathering seaweed. The land is used for gathering berries. The bay itself is an important source of halibut (Billy Jones #62.1). Referring to the island in Favorite Bay, one witness said:

I have a garden, and dry fish and smoke fish every fall at my garden and smokehouse. My wife's uncle has a cabin close to ours. He is one of the Deisheetaan people, who own this place and have about nine houses in the area. Clams and gumboots are good there. There are also berries. Jimmy Johnson's uncle is buried in the northern point of the island (Peter Tom #64).

There is a smokehouse on the west end of Kanalku Bay about one mile from the mouth of the stream. It belongs to Jackson, an Angoon Native, who goes there after fish every summer. There are no villages in this bay but only

<sup>1</sup> The original report included an appendix, "Comments on Angoon Clans," in which Goldschmidt compared the results of this investigations with those of Viola Garfield (1947) in her then as yet unpublished manuscript, "Historical Aspects of Tlingit Clans in Angoon, Alaska." Since Garfield's article was published in 1947, we chose not to include the appendix in this volume. Instead, readers are encouraged to consult both Garfield and de Laguna (1960) directly for supplementary data on the aboriginal ownership of territory in Angoon. For the most part, these authors are in agreement with Goldschmidt and Haas on the location of clan territorial boundaries, though each adds important details that clarify the historical picture of clan migration, settlement, and property rights in the area.—Ed.



smokehouses (Billy Jones #62). Another witness said: "I also go all the time to Kanalku Bay. I was there last in the spring. The smokehouse and cabin belonging to James Jackson, my cousin, are still there, and they have been there a long time" (Peter Tom #64).

While all the Kootznahoo Inlet was claimed by the Deisheetaan people, it was recognized that Mitchell Bay at the very head belonged to the teokwedi clan. Jone said, "Mitchell Bay was given to Teikweidí" (Billy Jones #62.1). Peter Tom added, "Mitchell Bay, at the mouth of the narrows, has two houses belonging to Albert Kookesh. This place belongs to the Teikweidí clan. This area is used for trapping. While I go in that area every year to hunt, I don't use the cabin" (Peter Tom #64).

"There are two houses on a small cove just north of the stream at the head of Mitchell Bay" (Billy Jones #62.1). James Jackson was reported as having trapped in this area during the winter of 1945-46.

The general use of Kootznahoo Inlet by the Angoon people was summarized by a witness who is an active fisherman and hunter of the community:

The Natives of Angoon use the Kootznahoo Inlet, including Mitchell Bay, Favorite Bay, and Kanalku Bay and the environs for hunting, trapping, and fishing. They also secure their fuel wood from this neighborhood. They catch herring, kings, dog salmon, humpies, sockeyes, bears, beaver, mink, and sea otter here. They have gardens on Turn Point, and several smokehouses on Sullivan Point. Whites live on Stillwater. An Angoon [resident], Mrs. Albert Kookesh, has a dwelling houses at the head of Mitchell Bay (Andrew Gamble #58).

*Interior lakes area* – Up Hasselborg Creek there is a series of large lakes which belong to the Teikweidí clan (Billy Jones #62.1 and Peter Tom #64). The whole Angoon people, however, use the area for hunting, fishing, and gathering berries. In the old days there used to be smokehouses, but these no longer exist. Natives who go in this area use tents, for there are no cabins in this region (Andrew Gamble #58). One witness stated, however, that his uncle had a cabin in this area which he used for trapping beaver and hunting bear and deer. He went on to say that, "Last winter Matthew Kookesh took my brother-in-law, Johnny Gamble, from Juneau up there when he went on a hunting trip. Klushkan (my uncle) objected because he was in a different tribe, but while he talked a lot about this he took no action" (Andrew Gamble #58).

The area is principally used for trapping beaver when the season is open. Quite a few Angoon people were reported as having trapped in this area during the winter of

1945-46. This was a rich berrying area, but the prevalence of bear has curtailed the summer use of the lakes region (Peter Tom #64, Ike James #59, and Billy Jones #62.1).

*Killisnoo Harbor* – The village of Angoon was formerly situated on Killisnoo Island, but the shelter seemed inadequate, and the village was moved to the present site on Kootznahoo Inlet. At one time there was a cannery on Killisnoo Island, and the buildings still remain. They are the property of a white man. Many Natives have land holdings on Killisnoo Harbor. One witness states:

Mr. George Nelson, an Angoon [resident], has a homestead in the process of being patented at Killisnoo Harbor, and Mrs. Shiskin of Angoon has a permit or patent there for her place. Mrs. Somato of Angoon, a Native married to a Japanese, is seeking a patent on their place. The Scott brothers, Andrew and Tom, and Dan Wright have a ranch between Angoon and Killisnoo Harbor. I am not sure whether this is patented. There are several Native cemeteries on Killisnoo Island, but I believe this is patented land (Andrew Gamble #58).

*Hood Bay* – The north arm of Hood Bay belongs to the Deisheetaan clan. It is an important source of food for the Angoon people. They fish and trap along the streams and hunt through the area. Cohos are obtained from the smaller streams, and dog salmon and humpies from the two streams at the head of the north arm. The remainder of Hood Bay belongs to the Dakl'aweidí, of which John



Joe Kahklen, Vivian Kahklen, and Walter Goldschmidt outside of the Angoon Community Association, June 1996. Photo by Tom Thornton.



Nelson is the head. He has a smokehouse and a cabin at the head of the creek called Tsaagwáa. Nelson also has a house below Cabin Point. George John likewise has a house in this area. Native witnesses indicate that they regularly go to Hood Bay to hunt and fish at the present time (Peter Tom #64, Andrew Gamble #58, and William Nelson #63).

*Chaik Bay* – Most of Chaik Bay is claimed by the Deisheetaan clan. Many years ago there was a village at Village Point, and elderly witnesses were raised at this village. There was also at one time a fort at Village Point, and one witness stated that his uncle was buried on the coast at the north of Village Point. This witness said:

As a small boy, I lived at Village Point. My father and other people from Angoon had gardens there and smokehouses at the head of the Bay. When I was a little boy there were smokehouses there and a palisade. The houses were on the inside. There are still two houses in this place which is called Yéil Gaawk'ú—one smokehouse and one cabin. This now belongs to Billy Jones. We used to smoke halibut and get seafoods, gumboots, blueberries, ribbon seaweed, clams, bear, cockles, hemlock bark fibres. . . . We get cohos in the fall from Chaik; also dog salmon and humpies (Jimmy Johnson #61).

Smokehouses were reported as being scattered along the northwestern part of Chaik Bay from Village Point eastward. The witness indicated that he had obtained smoked fish from these houses in recent years while seining (Andrew Gamble #58). The Angoon Natives recognize the existence of halibut banks—areas in the bays and straits from which halibut may most easily be taken. There is one such bank at the mouth of Chaik Bay. Concerning this one witness said: "My people claimed those banks. Commercial fishermen now use them, but we still claim the right to these banks, which are just outside of the mouth, right in the middle" (Jimmy Johnson #61). There are other recognized banks in the Kootznahoo and Hood Bay areas, possession of which was recognized by the Native people.

*Whitewater Bay and Wilson Cove* – Whitewater Bay belonged to the Aanx'aakhittaan people who formerly had a village at the place marked Naltóoshgán. One witness remembers having seen tribal houses there when he was a boy (Jimmy Johnson #61 and Billy Jones #62). The Angoon Natives continue to use this area for fishing, hunting, and trapping. Billy Jones stated that there were smokehouses at the head of Whitewater Bay and that the Natives hunted and trapped in that area near the shore. Both the northern and southern shores of Whitewater Bay are used for trapping (Billy Jones #62). Another Native said:

My father and I used to smoke fish there—dog salmon, cohos, and humpies, and we also trapped there. We trap there now every year during the trapping season. We intend to build a shack there. We smoke fish there. . . . My cousins, my brother, and I are members of this group which own that place (William Nelson #63).

Wilson Cove is owned by the same clan. They smoke fish, obtain seaweed, herring and halibut there, trap for land otter and mink, and hunt deer and seal. The Aanx'aakhittaan clan claims the area from Wilson Cove southward (Billy Jones #62 and Jimmy Johnson #61).

*Tyee area* – The present site of Tyee was formerly a Native camp called Kúchx'a Héen. Before the cannery was built there it was an important place for smoking fish, gathering berries, black seaweed, giant crabs, and clams, and catching herring. The area was also used for hunting bear, deer and seal, and drying meat. Mink and land otter were trapped in this area. It is generally recognized that the area belongs to Moses Jamestown, the head of the anqakitan clan (Peter Tom #64, Andrew Gamble #58, and Jimmy Johnson #61).

At Surprise Harbor there was a camp at one time, and now the area is used for hunting and trapping. Carroll Island was also used for hunting and trapping.

*Herring and Chapin bays* – Herring Bay is called Takuwóox' and according to most witnesses belonged to Aanx'aakhittaan clan (Billy Jones #62 and Ike James #59).<sup>2</sup> Moses Jamestown is reported as having a cabin on a fish stream in the southern portion of Herring Bay at a site where his older brother had a smokehouse before. The area was used for smoking fish, preserving berries, gathering seaweed and clams, and rendering herring oil (Billy Jones #62). William Nelson reported that his brothers and his father also had a log house on Herring Bay which he last saw two years ago (William Nelson #63).

On Chapin Bay there was formerly a camp which was used for gathering herring and rendering herring oil. There is now no smokehouse or village there, but the evidence of the former camp is still to be seen. Aside from herring, this area yielded other fish, black seaweed, berries, clams, horse clams, gumboots, and crabs. The place was, according to one statement, used jointly by people from Kake and Angoon (Billy Jones #62).

<sup>2</sup> Peter Tom (#64) indicated ownership of Herring Bay by the Dakl'aweidi.



*Eliza Harbor and Pybus Bay* – That Eliza Harbor is within Angoon territory was testified to by Patty Skeek of Kake, who said, “Eliza Harbor belongs to the people from Angoon. I think it is owned by Daḵl'aweidí. It is called Gún̄x” (Patty Skeek [Kake] #88).

Eliza Harbor is called Gún̄x and belongs to the Daḵl'aweidí clan. When they left Stikine River, they first went to Eliza Harbor and established a village at Loon Point. Later, they found this place unsatisfactory and moved to Angoon. I heard all this from the old people and have seen the remains of houses. I also have seen one smokehouse on Liesno Island, which the Native people call Teey X'áat'i. A man named These'ic [?] from Angoon, who now lives at Tyee, claims that place. He belongs to the Daḵl'aweidí clan. He goes there to hunt and trap, and he lets other Native people trap there. There are now fish traps there (Billy Jones #62).

Beyond Eliza Harbor in Pybus Bay and Small Pybus, the territory is recognized as belonging to the Kake people (Peter Tom #64 and Billy Jones #62). Gambier Bay is recognized as belonging to the Taku people and Seymour Canal to the Auk people (Billy Jones #62 and Ike James #59).

*False Bay, Freshwater Bay, and Tenakee Inlet* – Statements of Natives from Angoon generally recognize that False Bay, Freshwater Bay, and Tenakee Inlet on Chichagof Island formed a territory that belonged to the Wooshkeetaan clan (Peter Tom #64, Billy Jones #62, and Ike James #59). The Wooshkeetaan people are represented in Angoon, though their connection with the Auk people is generally recognized as being more important. According to one statement Tenakee was formerly in the area claimed by the Deisheetaan clan, but the right was transferred as a settlement for a murder according to Native law (Peter Tom #64).

There is a smokehouse on Freshwater Bay at the mouth of a sockeye stream just below a waterfall. Formerly there was a village about a mile eastward of the mouth of this stream. One Native testified that two tribal houses stood there when he was a young man, but that the old people from this village had died off and the younger people were engaged in commercial fishing and lived on Tenakee Inlet near the site of the Tenakee cannery. The smokehouse, however, continues to be used, and the same witness stated that he has seen it in use in recent years and has visited with the owner of that smokehouse and shared his dried fish and meat (Billy Jones #62).

A Hoonah Native stated as follows:

There was a village at either Pavlov Harbor or Wachusett Cove on Freshwater Bay. It was called Asaank'í. Wooshkeetaan people are the only ones who go there from here. The people in the village mostly came from Angoon.

They gathered food at Tenakee Inlet, and I think they had smokehouses but no villages there. They have all moved to Tenakee. I used to go there to fish (Albert Jackson #48).

*Basket Bay* – The following statement describes the situation with respect to Basket Bay:

Basket Bay belongs to Peter Dick's clan, the Kak'w.weiḍí people. They were connected with the Angoon people, but had their tribal house at Basket Bay. There were also two smokehouses there, right at the mouth of the stream. I have seen them, but I think that they are gone now. The people still consider that they own that place. Angoon people go there to seine. Natives from other villages now also use the place for commercial fishing (Billy Jones #62).

*Sitkoh Bay* – Sitkoh Bay was formerly claimed by the Gaanax.ádi clan of Angoon, but as a result of a disagreement the people there separated from the Angoon community. This took place prior to the time the Russians arrived in Alaska.

Sitkoh Bay is now used to gaff fish for immediate use, especially by the people who are living over at Chatham—Native people. Formerly, many of the Deisheetaan people smoked fish there. They had two smokehouses up by the creek, and got sockeye, humpies, dog salmon, and seaweed there, and trapped along the shore (Billy Jones #62).

*Peril Strait* – Peril Strait as far as Poison Cove was Angoon territory. In the old days the Angoon people went on through the straits to the Pacific Ocean to hunt for sea otter at Kalinin Bay (Peter Tom #64, Ike James #59, and Billy Jones #62).<sup>3</sup> The Angoon people also hunted in Hoonah Sound and in the upper reaches of Peril Strait all the way to the head. The upper reaches, however, were not the site of any permanent camp or village, but were used sporadically by hunters and trappers. One of the more important areas on Peril Strait was Hanus Bay. This area was claimed by the Teikweiḍí clan. It was used for drying sockeyes in smokehouses that were there until the government established a hatchery about ten years ago and prohibited fishing (Ike James #59). Another witness indicated that there were three smokehouses at this site and a fort at Dead Tree Island in Hanus Bay (Peter Tom #64).

The stream leading down from Lake Eva was formerly considered a good source of sockeye and Native-made traps were formerly placed in that stream. Now it is no longer considered a good fish stream and is no longer used. The smokehouses are now rotted away (Billy Jones #62).

<sup>3</sup> See also the discussion in the chapter on Sitka.



Above Hanus Bay on Saook and Rodman bays are trapping grounds which continue to be used by Angoon Natives (Peter Tom #64). Appleton Cove, which lies between these two bays, was discussed as follows:

My uncle had a cabin on Appleton Cove in Peril Strait. It was in an area that belonged to my clan. I haven't been there recently, but members of the family have been using it right along. We have had trouble with whites coming in there and trapping. We had arguments with them, trying to get them to leave, but we never had fights with them (Ike James #59).

In general the Natives from Angoon indicate that Poison Cove formed the line between Angoon and Sitka people. Poison Cove might best be claimed by Sitka, however, though one Angoon Native uses this area by virtue of being related to the Sitka family which has a smokehouse there (Ike James #59 and Peter Tom #64).

There used to be a village at Lindenberg Harbor where the Todd cannery is now located. It has long been abandoned but the remains can still be seen. This village belonged to the Teikweidí clan. The area is no longer used by Natives of Angoon (Ike James #59).

On the north shore of Peril Strait a fish camp was reported as far up as Pederson Point. At one time there were smokehouses there which were used in the fall. Elsewhere in this area it was said:

There were no permanent camps along Peril Strait, just temporary camps where the people would stay while they were getting their food. They would move from area to area to gather berries in one place, seaweed in another, etc. A long time ago, they had smokehouses, but these are now rotted away. Since whites came there food has been more scarce, and many of the places are no longer useful (Billy Jones #62).

#### *Kelp Bay –*

My family [Deisheetaan] claims Kelp Bay. It used to belong to my uncles. I had a home there until the whites tore it down, and I had two houses on Crow Island. I built them when I was a young man. My uncles before me had smokehouses which they also used for dwelling places. In my cabin, there were stove and furniture, and one year when I went down there, they told me that the place belonged to the United States government. They were white men who were in my cabin, and, being an Indian, I believed them and never went back. This was about the time the Killisnoo plant closed. This was an area that was open to all the members of the Deisheetaan clan. At the head of Middle Arm to South Arm of Kelp Bay there were streams which were very

good for fish. We went up there and camped and smoked fish. Fish don't come up there any more like they used to. I think it is because the traps have been fishing that area out. It is still possible to see the places in that area where the Native people gathered the bark off the yellow cedar trees, which they used for shelter. At Kelp Bay we get dog salmon, humpies, halibut, seal, blueberries, wild currants, mink, land otter, clams, horse clams, mussels, black and ribbon seaweed, and devilfish. . . . In the old days, we went to Kelp Bay in March and would stay there all summer and smoke fish and gather food for winter use. About fall, we would come back to Angoon and harvest our potatoes. I still frequently go to Kelp Bay to get such foods as I can. The white houses are still there, but nobody lives in them anymore. Other people go to Kelp Bay to trap. Now we let any of the Angoon people go there. But the fish traps there keep it from being worthwhile to go there to dry fish (Billy Jones #62; salient features of this statement were corroborated by Andrew Gamble #58).

There was formerly a camp on Crow Island in Kelp Bay, but the Natives were displaced by a fox farmer. This man has since abandoned the place, and now nobody lives there. The Natives tried to tell the farmer to leave the place, but he told them that the island belonged to the government (Ike James #59).

*South Point to Red Bluff Bay* – That Red Bluff Bay and the area to the north continues to be used for trapping and seal hunting and for seining salmon for the commercial fisheries was testified to by Andrew Gamble (Andrew Gamble #58). A trapping cabin was built on Takatz Island and at Hidden Falls above Kasnyku Bay by William George, the uncle of Paul James, about twelve years ago. These were used by the owner until he died, approximately 1941, since which time they have been used by the former owner's nephews. Paul James stated that he himself used these cabins in the past two seasons and that he used the area for hunting seal, trapping mink and land otter, and trolling. He further testified that there were smokehouses at Red Bluff Bay and indicated that this area was owned by the L'eneidí clan (Paul James #60).

The area southward from Kelp Bay as far as Red Bluff Bay belonged to the Aanx'aakhitta clan, and was an important area for hunting seal and gathering black seaweed, and for trapping. The Deisheetaan people also use that area as if it belonged to them. I used to set my traps as I went south to hunt at Red Bluff [Bay], and would pick them up as I returned to Kelp Bay. I don't know who traps there now, but I know that some of our people do, and also some of the Sitka people trap there. Formerly, there were a lot of



fish in that area and we camped there and smoked our fish; but since the traps came there haven't been enough to make it worthwhile to stay there and smoke them (Billy Jones #62).

*Hoggatt Bay south to Cape Ommaney* – The area southward from Red Bluff Bay was hunted and fished by both Angoon and Kake people. There were formerly smokehouses at Hoggatt and Gut bays, but now the area is used only for seining and trapping. George Davis was reported as having trapped in Gut Bay in recent years (Peter Tom #64).

### **Possessory Rights of the Angoon Community**

The Angoon people aboriginally used Chatham Strait coast from Gut Bay on the south to Basket Bay on the north (on the west shore) and from Florence Creek to Tyee (on the east shore) and continuing around the coast of

Admiralty Island as far as and including Eliza Harbor. For some distance northward of this territory on Chatham Strait the area was used by the Wooshkeetaan clan, a group that had affiliations with the Angoon people, yet were to some extent separate from them.

The Angoon Natives continue to hunt, fish, and trap throughout this area, apparently having abandoned use only of the area from Tenakee Inlet northward on Chichagof Island, and the land around Hanus Bay on Peril Strait.

Possessory rights are held specifically to the shores of Kootznahoo Inlet and the lakes area of the interior of Admiralty Island which drain into this inlet, Hood Bay and the northern shore of Chaik Bay on Admiralty Island; and small areas on Freshwater Bay at Waterfall on Chichagof Island, on Kasnyku Bay on Baranof Island, and Takatz Island off the coast of Baranof at Whitewater Bay on the western coast of Admiralty Island, and at Herring Bay and Eliza Harbor on the southern coast of Admiralty Island.



## XIII. Kake Territory

### General Description

In 1944 hearings were held to determine the aboriginal rights of the people of Kake, Klawock, and Hydaburg. As a result of these hearings and subsequent hearings held in Seattle the then Secretary of Interior, Harold L. Ickes, made a determination of the rights of the Haida and Tlingit people of these three villages. The Secretary's report is entitled *Claims of the Natives of Hydaburg, Klawock, and Kake, Alaska* (July 7, 1945). A map accompanying this report indicates the area claimed in the petitions of these three villages. The Secretary's decision indicated four classes of land: (1) land to which Natives of the several villages are entitled to under the doctrine of aboriginal rights; (2) lands to which Native possessions have been extinguished; (3) lands which Natives can, in common with other persons, utilize for hunting and fishing; and (4) lands for which decision has been reserved.

Concerning the last of these classes of land to which our attention in this section will be devoted, the Secretary stated:

Decision on the areas, totaling approximately 2,003,000 acres, claimed by the Natives of Kake in common with other bands of the Tlingit Tribe, and including all of Kuiu Island, exclusively claimed in part by the Natives of Kake and in part by the Natives of Klawock, is reserved in order to allow other bands to be heard (Ickes 1945).

The following areas are included in the lands for which decision has been reserved:

- (1) Seymour Canal area including the inside coast of the Glass Peninsula and the coast of Admiralty Island from the portage southward to and including the northern portion of Gambier Bay.
- (2) The mainland coast northward from Point Highland to including all of Port Houghton, Hobart Bay, Windham Bay, and Holkham Bay.
- (3) Northern Kuiu Island to and including Bay of Pillars on the west and Port Camden on the east.
- (4) Central Kuiu Island including the whole of Tebenkof Bay on the west and the area around Conclusion Island on the east.

(5) Southern Kuiu Island from Port Malmesbury and Alvin Bay south.

(6) Red Bay on northern Prince of Wales Island.

It will be remembered that in the tabulation indicating the tribal entities reported since 1885 (above), some authors included the Kuiu people as part of the Kake tribe, and some considered the Kuiu to be a separate entity. Among the latter were Veniaminov, who reports a people he calls Kuyutzk, and Wehrman. Petrov in 1880 on the other hand includes his Kouyou with the people of Klawock. Krause at about the same time indicates them as a separate entity. Niblack and Swanton both include the Kuiu as a part of the Kake.

Testimony received in the field indicates that there was once a village on Tebenkof Bay which was the home of the Kuiu people. The population was decimated by an epidemic of smallpox, and the remaining people moved across Kuiu Island from Tebenkof Bay. According to present accounts, some of the Kuiu people moved to Klawock and others moved to Kake. It is therefore not surprising that both the Kake and Klawock communities consider the Tebenkof area as their own territory.

### Detailed Analysis of the Kake Territory

*Seymour Canal* – The people of Angoon who dwell on Admiralty Island and occupy the Tye area recognize Kake clans on Admiralty Island. All Kake people utilize Pybus Bay (Billy Jones #62 and Peter Tom #64, Angoon). Beyond Pybus Bay Angoon informants were entirely unacquainted, although Ike James stated: "Seymour Canal is out of our territory, I believe the Juneau people came in there through the portage at the north end" (Ike James [Angoon] #59). Concerning this area Patty Skeek of Kake had the following to say:

The islands called the Brothers [Neek] are claimed by Gambier Bay Jim and his clan, the Gaanax.ádi. These people have connections at Taku, and they claim the whole of Gambier Bay. I hunted seal and fished and dried halibut in the spring there. They also trapped there, but now the islands are owned by a fox farmer and nobody goes there anymore. The Gaanax.ádi claim from Point Pybus north-



ward, but Pybus itself belongs to the Kaach.ádi. The Gaanax.ádi people used to have a village at Taku called T'aaakuká Aan. A man named Weihá in Juneau belongs to that clan, and there are quite a few people of that clan up the Taku River. . . . Seymour Canal is claimed by a Wooshkeetaan man because it formerly belonged to his grandfather. The Native name of this area is Geiwk'óo. He is related to me because he belongs to the same clan. He is a member of the Juneau or Auk people (Patty Sseek [Kake] #88).

According to Katie Matsu, a Native Tlingit of Auk, presently living at Juneau, the Seymour Canal area is territory belonging to the L'eeneidí clan. At present it is being used by a Native Auk named Jimmy Watson who lives there the year around. His home is on an island in the canal called Kitqaxhik [?]. Throughout the canal he picks berries, hunts deer, and traps. Other Natives of the Juneau people go there to fish for their own use, among them until about five years ago the witness herself (Katie Matsu #23).

It appears, therefore, that the Kake Natives have utilized some territory on Admiralty Island from time immemorial. They do not, however, according to testimony both by Kake and Auk witnesses, properly claim the Seymour Canal area.

*Mainland coast from Point Highland to Holkham Bay* – Niblack (1890; see Chart 1), on his map of Tlingit territory, indicates a section of the mainland coast from approximately Thomas Bay northward about to Windham Bay as constituting part of the territory assigned to the Kake people. Petrov (1884:31), in his listing of Kake villages, includes one located on Port Houghton. This delineation was apparently acceptable to Krause who reproduces Petrov's listing.

Witnesses of Kake and other communities are in agreement that the Kake people occupy territory on the mainland in the neighborhood of Port Houghton. Concerning this area one witness stated:

Port Houghton is claimed by the Taneidí clan. There used to be cabins on the south coast of Port Houghton. We used to gather herring eggs on Hobart Bay. There were houses on the points on the south and north sides. These belonged to the same people that own Port Houghton. The houses there are no longer used but we still go there to trap and to seine for fish. There also used to be cabins on Roberts Island but these are no longer used. There is nobody living that is descended from that family now. Robert Island is now a fox farm. There are good fish streams in that area and the people who live there used to smoke fish there. There are cabins on the shores at Port Houghton on two

separate places but these also are no longer used. In Fanshaw Bay there are two houses near the cannery which are still there but no longer used because the old man who owned them died recently. There was a winter house there which was built by a carpenter. There are fish streams all along Fanshaw Bay. Whitney Island is now used for a fox farm and there are no Native houses there. I cannot tell you anything beyond Cape Fanshaw but I think the Wrangell people use Farragut Bay. Chief Tom of Kake has lived on a point inside Fanshaw Bay. He also had a cabin at Portage Bay on the peninsula. This place belonged to the Shangukeidí. I do not know why he used to live there but I think it may have been through his wife (Fred Friday #87).

Windham Bay was claimed by the Sit'kweidí. A bay a little farther north is called Sit'kú, and this place, Windham Bay, and Endicott Arm were all claimed by the Sit'kweidí. Topsy Dugaqua trapped in this area. These are all Kake people and it is all within Kake territory (Fred Friday #87).

A Wrangell witness in describing the territory belonging to that tribe indicates that the northern boundary on the mainland was Cape Fanshaw (Thomas Ukas [Wrangell] #69). Another witness indicated that the Wrangell people hunted as far as Farragut Bay and occasionally went as far as Cape Fanshaw (Willis Hoagland [Wrangell] #68). No Wrangell Natives claim any territory north of Cape Fanshaw for the Stikines.

On the other hand, no Taku witness claims territory further south than the Holkham Bay area where the old village of Sumdum was situated. It appears, therefore, that the Kake people probably claimed the mainland coast from Cape Fanshaw north to and including Windham Bay, but that beyond this point the territory belonged to the people of Taku. The statement quoted above made by Mr. Friday indicated that the Natives of Kake continue to use this area for hunting and fishing.

*Northern Kuiu Island* – Niblack (1890) includes all of Kuiu Island as part of Kake territory. Krause (1885) likewise indicates that the northern portion of Kuiu Island belongs to the Kake people. Petrov (1884:31) includes a Kake village on Koo Island, undoubtedly the one indicated on Krause's map approximately on Security Bay. Historical data, therefore, leaves no doubt as to the aboriginal occupancy of the northern part of Kuiu Island.

Neither Angoon nor Sitka witnesses at any place in their statements indicated any aboriginal use of Kuiu Island. Likewise, this territory lies entirely outside that claimed in the petition filed by the Klawock people as a portion of their territory. This section, therefore, cannot be consid-



ered subject to alternate claims by Natives of any village other than Kake.

Witnesses from Kake itself reported the aboriginal use and occupancy of this territory in considerable detail. Concerning Saginaw Bay, one witness stated:

Saginaw Bay is called Skanáx and belongs to the Tsaagweidí clan. Charlie Newton has a claim to that place. There are about two smokehouses still standing there. They use the whole bay for hunting but now generally sleep in their boats instead of in camps on the land. I saw them there last winter and have stopped to visit them at this place. There are also other cabins further up the bay. The Newtons claim the whole place and it is necessary for anyone else to get permission before they can hunt there.

Charlie Johnson of Kake is using a land house and stores his things in the upper end of Saginaw Bay. This place belongs to his wife's clan. He uses the bay to troll for halibut and king salmon. There is a trolling camp at the mouth of the bay on the west side, with two or three cabins. All the Native people from here go there. There is another trolling cabin at Cornwallis Point. This is where the people from Kake are trolling at the present time (Fred Friday #87).

Concerning Security Bay the same witness says:

Security Bay is called Kúchx'w. There is still one smokehouse there on the east side. The whole bay belongs to the Kooshdaa Hít house of the Kaach.ádi clan. This was their main camp. Now they generally go there in boats when they want to hunt and fish. It is an important bay for gathering food. They get dog salmon late in the fall. They get deer in season and pick blueberries, huckleberries, and crabapples there. It is also a stopping place for the trollers at the mouth of Security Bay which has been used since olden days. This area is a good place to gather black seaweed and gumboots. On the coast southward from Security Bay is a trapping area. I trapped there last fall myself but did not get much game (Fred Friday #87).

Concerning around Kuiu Island the same witness continues:

Washington Bay is called Gakwyík. All Kake people used to go there to put up herring oil nearly on the site of the present cannery. They also trap in this area all the way from Pillar Bay. This area belonged to the Shangukeidí people. There is an island off the north arm of Pillar Bay called Shánk'w. This island and the north arm of Pillar Bay were used for trapping mink and land otter. Roy James trapped there last winter. Johnny Kasheets lets his nephews use that place now. He is the oldest man in the clan and claims this place as his own. The north arm of Pillar Bay is used for purse seining and there are quite a few fish streams in that area.

There used to be a camp and garden site just inside of the north arm of this bay. There are no houses there now but the bay is used for hunting deer. The people do not camp but sleep in their boats. On the island in the southern arm of Pillar Bay there is a trolling camp with quite a few cabins which all the people from here use. In general the bays were owned by the different clans but the area in between was used by all the Natives together for trapping. There was a camp on the north shore of the southern arm of Pillar Bay which was claimed by our clan but is not there any more. Now our people trap there and get deer there. It is also a good place for fishing for sockeyes. Some of the Native people have houses near the Fidalgo Packing Company. The area around Point Ellis is used for trapping and for gathering gumboots (Fred Friday #87).

On the east coast of Kuiu Island in the Port Camden area clearly detailed reports of Native use are presented by Mr. Friday:

Port Camden belongs to the Sukteneidí clan. They get there by way of the portage. There are houses on the west side of the stream in two places. They have a smokehouse and three living houses at the north end and one house at the south end. Our people still dry fish there. Adam James used that place last fall. I saw him use it. He goes there every fall. He dries meat and dog salmon and hunts seal there. He also gets berries at Port Camden. This area is good for trapping mink, land otter, beaver, and marten in season. Adam James trapped there this winter and so did David Steteen. They trap along both sides of the bay.

There is a camping place at Kadake Bay which belongs to the same clan. Chester James uses it now. He used it this winter for smoking humpies, dog salmon, and cohos. He also gets steelhead there. He traps the whole bay area and all the way out to the point. Other people from here trap the northern shore of the peninsula across from the Keku Islands. One family has a house and garden on Keku Island. The woman still goes there to garden. This is not an area claimed by any one clan, so far as I know. On the westernmost island there was a Native camp but it has since been turned into a fox farm. Formerly, the Native people had gardens there before the fox farmer took it over (Fred Friday #87).

The detailed statement by Mr. Friday leaves little doubt as to either the early occupancy or the continued use of northern Kuiu Island by the Natives of the village of Kake.

*Central Kuiu Island* – Both the Kake and Klawock petitions claim the shores of the Tebenkof Bay and the east coast of Kuiu Island across from this bay. This section, for which direct conflict exists, we have called central Kuiu Island. It



has already been stated that Niblack (1890) considers all of Kuiu Island as belonging to Kake territory. Since, however, Niblack tends to place the whole of any one island within the territory of one tribe, this cannot be taken as conclusive evidence of Kake rights to all of Kuiu Island. Krause indicates that the southern portion of Kuiu Island belongs to the Kuiu people, but he does not indicate how far north their territory extends. Petrov includes the village of Kuyu with the Klawock group. As previously indicated, the confusion undoubtedly results from the fact that there was at one time a separate tribe of people known as Kuiu and that these spread between Kake and Klawock after their communities had been reduced by disease. Historic data, therefore, inevitably leaves us in doubt as to the proper assignment of this territory. Friday indicates the source of this confusion as follows:

There used to be a village that I have already told you about on Kuiu Island in Tebenkof Bay and this village was destroyed by an epidemic a long time ago. The survivors from this epidemic walked across the island to the other side and later most of them went to Klawock and McCartney. However, they had formerly been Kake people. That is how the Klawock people came to use this island and claim this area in later years (Fred Friday #87).

The old village was at Gap Point on the north shore of Tebenkof Bay. It was called Kalhéen Aan and belonged to the Kuiu people. Concerning the current usage of this area, Friday stated:

We also trap in Tebenkof Bay and around Port Malmesbury. I do not know what clan claims that but people go there from here to hunt and fish in the streams. A former Kake man had a cabin at Port Malmesbury but it is no longer there (Fred Friday #87).

Concerning the east coast of this central portion of Kuiu Island, Mr. Friday continues:

The Naasteidí clan from Klawock claim the bay across the island from Tebenkof Bay. In later years they moved across to Tebenkof Bay and now try to claim that area. There is a fort out on an island near the village site. There also are garden plots at this place. The Kuyú Kwáan used to claim all this place but now it is mostly used for trapping. There are good fish streams here too and we seine and troll in the bay. Trolling is especially good around Troller Islands where there is a trolling camp. This is also a good place to gather black seaweed. I just got some there myself. I troll in this area frequently, but the last time was three years ago. People from Kake go there all the time. . . .

Three-mile Arm is called Tlaxánk'oo and also belongs to the Was'eeneidí. There are cabins at Seclusion Bay and off

the island near Seclusion Bay. This belongs to the same clan. There used to be smokehouses but we no longer use smokehouses there. However, we still use this area for trapping and gathering black seaweed in the spring and for catching fish for there are good fishing streams in these bays. Now we usually purse seine for the commercial fisheries. We do not dry the fish from there. However, we hunt deer in season and dry some of the flesh. The Klawock people who settled in Shakan used to use the area beyond this point but Conclusion Island is owned by the Was'eeneidí people from Kake (Fred Friday #87).

Current usage of central Kuiu Island by Kake people is indicated in the statement made by Mr. Friday, although he recognizes the joint use of this area by the Natives of Klawock. This joint use, however, does not apply either to Three-mile Arm or Conclusion Island.

*Southern Kuiu Island* – The Natives of Kake in their petition did not claim Kuiu Island south of Port Malmesbury. Concerning this area Mr. Friday, our chief witness, said, "The bays are used chiefly for hunting. I do not know enough about this area to give any detailed information" (Fred Friday #87). The implications of this statement are clearly that southern Kuiu is outside of Kake territory. This is in agreement with the Krause map, though not with Niblack.

*Red Bay* – Red Bay on northern Prince of Wales Island was claimed by the Natives of Kake in their petition for possessory rights. Their right to this territory may seriously be questioned. Concerning this area Wrangell Natives said:

Red Bay belongs to the Teeyhittaán. They had a camp at the mouth on the west side. There are no smokehouses there now. The Teeyhittaán people own all the way down as far as Lake Bay. At Red Bay, they could gather berries of all kinds, and get meat and fish. There was a special berry there called "Yellow Clouds" (Willis Hoagland, Wrangell #68).

There was a camp in Red Bay, behind Bell Island. All different people went there, but it was controlled by the Teeyhittaán. Old Nikash was the last man to stay there. He had a smokehouse, and got all kinds of salmon, seaweed, clams, berries, and halibut. It was an important fishing ground (Thomas Ukas [Wrangell] #69).

These statements are in general agreement with the following from Mr. Friday:

They could get red cedar timbers from Red Bay. Red Bay was not claimed by the Kake people and I believe it belongs to the Wrangell people. There are no red cedar trees on Kupreanof Island and we had to go further for our timbers. People from here do not make canoes any more, but I have



made them myself in times past. I used to get my canoe timbers from the Prince of Wales Island (Fred Friday #87).

No doubt the use of this area depended upon the consent of the Wrangell people in conformity with general custom among the Tlingits in such matters.

The evidence presented here which is in accordance with both the Niblack and Krause maps indicates that the Kake people do not have a valid claim to Red Bay on Prince of Wales Island.

### Possessory Rights of the Kake Natives

The present discussion is concerned only with that portion of the Kake territory on which the Secretary (Ickes 1945), in his determinations, reserved decision.

The area held in doubt on Admiralty Island does not, in fact, belong to the aboriginal territory of the Kake people, though undoubtedly it has been utilized by them in recent times. Its proper allocation is discussed in the section on Juneau and Douglas Natives' territory. It is to be noted that, while it does not affect the Secretary's decision, other territory on Admiralty Island originally claimed by the Kake Natives is not properly assigned to them. Gambier Bay is actually a part of the territory belonging originally to the Douglas people, though through intermarriage Kake people have obtained rights to the use of this land, in accordance with Native custom. Eliza Harbor and Herring and Chapin bays were Native Angoon territory. Pybus Bay was Kake territory, and is so assigned in the Secretary's determination. The data obtained from Kake substantiates the allocation of this area to joint use by Natives and whites.

The mainland area claimed in the petition of the Kake people extends further up Stephens Passage than evidence supports. Port Snettisham is clearly a part of Douglas terri-

tory, though it is now also used by Natives of Kake. Similarly Farragut Bay is territory originally occupied by Wrangell Natives, according to both Wrangell and Kake witnesses. Kake people, however, had acquired special use rights by virtue of intermarriage. The intervening area was Kake territory, and is still regularly but not exclusively used by Kake Natives, and should therefore be considered an area of joint use.

Of Kuiu Island, the northern third was not only indisputably Kake territory prior to American occupation, but continues to be used intensively by Kake Natives and is here assigned to them as possessory rights. The middle section of this island continues to be used by Kake Natives, but jointly with the people of Klawock, who share a legitimate Native claim to the area and it is therefore not to be considered an area to which the Kake people have an exclusive right, but one which they, along with the Klawock Natives, have the right to use. The southern portion of the island properly belongs to Klawock territory, according to statements obtained in Kake.

Red Bay, which was claimed in the Kake petition, is properly placed in the territory of the Wrangell people, according to all the data received. The Kake Natives appear to have had some rights prior to American occupation, and continue to use the bay for fishing.

Almost all the residents were away from the village at the time the team visited Kake; it is therefore especially important that the Kake people be afforded an adequate opportunity to study this conclusion and, if so desired, to present to an examiner additional evidence regarding their possessory rights in the areas in which decisions had earlier been reserved. The Klawock Natives should be afforded the same opportunity in regard to the area claimed by them which was reserved for later decision.