

EXHIBIT K



# **Haa Aaní** **Our Land**

Tlingit and Haida  
Land Rights and Use

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**Edited with an  
Introduction by  
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## VII. Hoonah Territory

### General Description

Hoonah people have been recognized as a tribe by practically all authors dealing with the Tlingit. Veniaminov reports 250 persons living on Icy Straits and 300 whom he calls Henu, presumably Hoonah (Petrov). Wehrman separates the Hoonyah from the Cross Sound people. Douglas (see Petrov 1884) reports the population of Hoonyah as 782 in 1839 and Wehrman's two groups together have nearly the same number in 1862. Petrov indicates 908 as the population of Hoonyah in 1880, and Krause estimates it at 600–800. Of this Krause (1885:104) says:

On Cross-Sound dwell the Hu-na or Chu-na. The chief village of the Huna-kon (the eastern people, chun = east) is the village Gaudekan [Gaaw T'aḵ Aan], on the north coast of Chichagof Island, which has thirteen houses and a population of about 600 to 800 souls. On the opposite coast of the mainland there is said to be a second village, Chul-chagu, with only five houses. In the summer the Huna leave their village, while they travel out to fish or hunt sea otter, which latter activity they carry on on the coast between Cape Spencer and Yakutat.

Krause's map indicates Gaudekan [Gaaw T'aḵ Aan] at the present site of Hoonah, and indicates villages at Excursion Inlet and Point Couverden, which he does not name.

Petrov lists two villages, undoubtedly the same ones, Kondekan [Gaaw T'aḵ Aan] and Klughuggue [Lulxágu], with populations of 800 and of 100, respectively. The former of these is Krause's Gaudekan [Gaaw T'aḵ Aan]. The latter is undoubtedly the same as Krause's Chul-chagu [Lulxágu], and probably refers to the village on Excursion Inlet, referred to as L'ux'uhéen by one of the witnesses (Mrs. Lonie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).<sup>1</sup> Swanton lists six Huna villages but does not indicate the location of each. They are Gaot!akan [Gaaw T'aḵ Aan] (the present Hoonah), Łucacak!ian [L'awshaa Shakee Aan], Kaq!anuwu [Kax'noowú], Xakanawu [Xakwnoowú], Gonaxo [Gunaaxoo] (at the

<sup>1</sup> Actually, L'ux'uhéen was located inside Excursion Inlet on the eastern shore at the site of the the present day cannery. Lulxágu, on the other hand, refers to the village just east of the mouth of Excursion Inlet in the area known Village Point or Homeshore—Ed.

mouth of the Alsek River), and Gathini [Gathéeni] (north of Dry Bay) (Swanton 1908:397).

It is not possible to locate these villages, and there is some doubt of the accuracy of this report, since it suggests that the Hoonah people went farther toward Yakutat Bay than do any other reports, either the earlier ones or those of living Hoonah and Yakutat people. (Swanton's data were gathered at Sitka and Wrangell, with no indication that he visited other villages.)

It will be remembered that the Niblack map indicates the Hoonah occupy the whole of Chichagof Island but none of the mainland. This must be considered an error, understandable since Niblack did not visit these people himself. Neither Krause nor present informants leave any doubt as to the aboriginal use of the mainland shore of Cross Sound and Icy Strait by Hoonah Natives. On the other hand, Hoonah informants generally deny ownership of the eastern and southern coasts of Chichagof, and there is considerable doubt as to their possession of the west coast.

Krause and Swanton agree that the Hoonah people went northward on the Pacific coast at best as far as Lituya Bay, and this is in accord with witnesses' statements. These authors indicate that this traffic and Hoonah territory extended further north than modern statements support.

Taking into consideration the evidence from Krause, Niblack, and Swanton, and in the light of the statements made by witnesses, the following territory may be assumed to have been recognized as that of the Hoonah people:

The mainland coast from approximately Point Howard on Chatham Strait westward around Cape Spencer and northward on the Pacific coast approximately to Cape Fairweather; on Chichagof Island from Point Augusta westward to Point Urey on the Pacific coast including the head of Tenakee Inlet reached by portage; all the islands in Icy Straits and Cross Sound. There is some doubt as to whether all of Yakobi Island and the west coast of Chichagof Island was Hoonah or Sitka territory in 1884 and earlier. Certainly by that date the Sitkans occupied the west coast as far as and including the present Chichagof village, and they claim as far as Surge Bay. The west coast of Yakobi Island from Surge Bay south has therefore been left in doubt, while the west coast of Chichagof Island from Point Urey south has been credited to the Sitka tribe, as being in great-

est accord with statements made. The details of this controversial area are discussed below.

### Detailed Analysis of the Hoonah Territory

*Couverden Island area* – In early historic times there was a village at Ashley Entrance which was established specifically for trade with whites. It belonged jointly to the Wooshkeetaan, T'akdeintaan, and Kaagwaantaan people. It was Hoonah village, but was used by the Native traders from Sitka and Juneau. Only foundations remain there now. It is now mainly used as a shelter for trollers and for gathering black seaweed. A white homesteader was reported as having been there at one time but since abandoned it (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

Couverden Island and Swanson Harbor were used for trapping, digging clams, getting crabs, and hunting seals (Elsie Greenewald #46). The island furnishes Hoonah people with huckleberries, crabapples, and king salmon. A Native named Kaakweis Éech built a cabin there about three years ago. He trolls and smokes fish there. He is head of one of the houses of the Chookaneidí clan (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47). There have been other trapping cabins and smokehouses there, and Hoonah people dry halibut on Couverden. They use the sockeye stream. There is a graveyard on Couverden (Elsie Greenewald #46). Hoonah people pick berries, gather seafood, and troll for fish in this area to the present time (Mrs. Oscar Williams #47).

*Coast from Ashley Entrance to Excursion Inlet* – There was a village at Village Point (on mainland from Porpoise Island) with three tribal houses which was abandoned about fifty years ago, but Native people continue going there for food. The remains of houses are to be seen and there is a Native graveyard there. They now camp there for a week or more at a time during trolling season. They trap and hunt for black bear, porcupine, and marten. There is an Indian doctor's grave to the north of Village Point, and there used to be a smokehouse there. It is used for trapping, smoking fish, and trolling. There are many whites using that place now (Albert Jackson #48).

*Excursion Inlet* – A village of Wooshkeetaan clan people used to exist at the present cannery site in Excursion Inlet. It was called L'ux'uhéen. Fish streams and Native smokehouses extended all the way to the head. There is a hooligan camp at the head of Excursion Inlet where Hoonah Natives go. The Wooshkeetaan people have a

smokehouse there. There are now no whites at that place, but there has been a cannery there in the past (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47; Mrs. Oscar Williams #47.1). There are still a few smokehouses near the cannery. There is a cemetery below the cannery between it and the next stream (Elsie Greenewald #46). Excursion Inlet is still used for trapping. They trap the shores of Excursion Inlet and all the way around Point Couverden sometimes as far as St. James Bay. There is a good sockeye stream at the cannery where they go to fish (George Carteeti #44).

*Pleasant Island and Gustavus* – There used to be houses on the north side of Pleasant Island and at Point Gustavus at the mouth of Strawberry Creek. The last man who lived there the year around died about ten years ago, but the Native people still go there for berries and deer. Pleasant Island is a good place to get deer, seal, blueberries, and huckleberries. There are no fish, but fish could be had at Point Gustavus at the mouth of the creek where the smokehouses still stands. There is a sawmill and an air base at this place now (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47; Elsie Greenewald #46 and Albert Greenewald #45).

*Glacier Bay* – Glacier Bay, which is now included in the Glacier Bay National Monument, is the earlier home of the Hoonah people and was described as "the Hoonah breadbasket" or "the main place for the Hoonah people." From it were obtained nearly every item in the economy of the Hoonah people, and their summary expulsion remains a matter of concern and disappointment to the Natives. The whole of Glacier Bay belonged to the Chookaneidí clan. Before the present site of Hoonah on Port Frederick was established, there was a village at Bartlett Cove. The following natural products were obtained in Glacier Bay:

- King salmon, sockeyes, cohos, and dog salmon.
- Seals, deer, mountain goats, "mountain whistlers" or ground hogs, porcupine, and black bear.
- Wild berries, including soapberries, strawberries, nagoonberries, blueberries, highbush cranberries, raspberries.
- Wild vegetables such as wild rhubarb and a root similar to parsnip.
- Gardens for potatoes and other vegetables.
- Fur animals such as land otter, marten, wolverine, and wolf.
- Ribbon seaweed, crabs, king crabs, cockles, shrimps, and gumboots.
- Seagull eggs.
- Timber for canoes and houses

(Albert Greenewald #45, George Carteeti #44, Frank O. Williams #49 and Albert Jackson #48; Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

The most important area in Glacier Bay was Bartlett Cove and the islands and mainland around it. Here there had once been a village, and up to the time the National Monument was created, there were smokehouses (three were recently noted by one witness) and gardens and a summer camping place there. At Bartlett Cove the beaches provided ribbon seaweed, crabs, and "gumboots." Timber for canoes and houses also came from this area, and this area was also good for trapping. One Native indicated the importance of this area in the following words:

Bartlett Cove was an important place for the Native people. I have a dwelling and two smokehouses there; also a garden with rhubarb, strawberries, raspberries, cranberries and soapberries. I had two trap lines around the lake above Bartlett Cove. The last time I trapped there was about eight years ago, but since I have become too old my sons used these trap lines until it [Glacier Bay] was made a reserve. I have fish lines and traps in my house. We used to get sockeyes and cohos in the cove, and land otter in that area. I also have a trapping cabin on the lake—formerly had two or three cabins on the trap line. This place belongs to the T'akdeintaan clan and has belonged to my family for a long time. I am the fifth generation to use it (Albert Jackson #48).

Another statement indicated this area as an important source of game, especially seal, ground hogs, and porcupine (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47). Beardslee Island and Strawberry Island have large strawberry patches. Beardslee Island was good for deer hunting, and the reefs and rocks were good for sealing.

There was a camp on Bear Cove in Glacier Bay. Walter Obert and his father, Jim Obert, were reported as having used this place, before it was closed, for trapping marten, wolverine, and wolves, and for hunting black bear, ground hog, and porcupine (Albert Jackson #48).

The upper portions of Glacier Bay are generally barren, and these areas served chiefly to troll for salmon, hunt seals, and gather seagull eggs. Natives went from time immemorial to the very edge of the glaciers and hunted and gathered eggs, and they still do this within the limitations imposed by Park Service rules. At Sandy Cove there are two smokehouses (George Carteeti #44). On Drake Island the T'akdeintaan clan had a fort and palisade. A fox farmer tore these down. When the Native people protested, he told the people the government had given him permission. The two old people who lived there were run off and their houses torn down. The island provided berries and is

still used as a harbor (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

There used to be a fort at Berg Bay. There were houses right below the stream that enters Berg Bay, as well as one at the head of the creek (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47). One of the smokehouses was seen in the spring of 1946 and, in the absence of anyone to care for it, the roof was caved in by the heavy snow during the past winter (George Carteeti #44). There was good timber for canoes in this area and one Native reported that, "I saw my father get logs near his cabin at Berg Bay and make canoes from them" (Mrs. Oscar Williams #47.1).

Point Carolus on the western shore of Glacier Bay had another Native settlement. Mr. Frank O. Williams made the following statement concerning this area:

My foster-father lived in Point Carolus part of the time. I remember, as a boy, seeing three separate buildings there for living and a big smokehouse. The living houses have now been reduced to two. We picked lots of strawberries all over north and south of Point Carolus and south of the Point fished for cohos, sockeyes, and a few dog salmon. Point Carolus was a permanent settlement for hunting and fishing. We would go there in the spring (Frank O. Williams #49).

Many persons spoke of the great and rich strawberry area in the vicinity of Point Carolus. The existence of two smokehouses at this place was corroborated by Albert Greenewald who had seen them while fishing in recent months (Albert Greenewald #45).

*Dundas Bay* – At Dundas Bay there was a village called L'istee. The importance of the area and the present situation was described as follows:

At Dundas Bay, where the creek flows into the Bay, there was a village called L'istee. On an island at the mouth of the stream was a fort called Xunakawoo Noowú. There was also a camp for drying fish and picking berries on this island. There were three big houses at L'istee, and these are now rotted away. There was also a graveyard for the T'akdeintaan clan. We continued to go there in recent years, but recently a white man named Wright has chased us away. Fred Lawrence [a Native of Hoonah] was chased out with a gun, and he came back and warned the people not to go there. We have heard that Wright had a homestead but has sold it. Before that, our people used to go there to trap. This was formerly a T'akdeintaan village and at one time, Mrs. Douglas's father homesteaded the place. A potlatch was given at this village about forty years ago. The people went up the stream there to get humpies, sockeyes, cohos,

nagoonberries, mountain blueberries, highbush cranberries, porcupine, black bear, mountain goat, marten, otter, and mink. We used to go up there, but not for some time because the whites keep us out (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

Portions of this statement were corroborated by Mark Williams, Elsie Greenewald, and James Young (see their respective statements #51, #46, and #52).

Albert Greenewald, in his statement, reported seeing smokehouses at Salt Chuck just east of Dundas Bay. James Young's father lived at this place and he himself owned two houses there. He last went there two years ago after the Hoonah fire to put some gear there saved from his house. He has kept his trapping and fishing gear stored there so that "nobody will think I had abandoned the place" (James Young #52). James Young used to camp with his father on the west side of the inlet on Dundas Bay. His grandfather, a Chookaneidí clansman, had a camp further up the creek. There was a third fish camp still further up the creek. This belonged to Frank Sinclair's people. According to James Young:

A white man has lately kept the Indians from going up there. He is now in jail because he set fire to the gas boat belonging to another white man, according to what I have heard from the people in town. This happened last year. We have been hunting seals in that region despite the white man (James Young #52).

*Lemesurier Island* – The following was said about Lemesurier Island:

There was a fort on Lemesurier Island, and a village which belonged to T'akdeintaan clan. It was a winter village with permanent houses, but not any tribal houses. Now, white people have a fox farm there. We used to pick berries, get deer and halibut, and we used to have gardens there. We also stopped there on our way to go hunting (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

Seal hunting was important on the north point of this island. Frank Williams said: "We can now hunt all around the Lemesurier Island for seals. For a time, we were not allowed to land, but now we can again pick wild currants in the fall" (Frank O. Williams #49).

*Taylor Bay* –

Close to the Glacier, in Taylor Bay, there was a winter village that belonged to the T'akdeintaan clan. It was called Asgutu.aan. There were no houses except smokehouses there during our time. Native people go there to pick nagoon and strawberries; went there as late as last summer. Nobody

lives there now. There are too many bear there because hunting is prohibited now (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

According to another witness there was also a camp on the east shore of Taylor Bay called Xéixitu.aan. This was closed when the Dundas Bay cannery closed, before the time of power seining (Kendell Williams #50). There was once a smokehouse at Fern Harbor. Taylor Bay was also a sealing grounds. It was used for trapping and hunting before it became a reserve (James Young #52).

*Cape Spencer* – There was a smokehouse about one-half mile north of Dicks Arm, but it is gone now. It was owned by a T'akdeintaan clansman named Jackson (James Young #52 and Mark Williams #51). There is also a smokehouse up Dicks Arm on Cape Spencer (Albert Greenewald #45). Concerning this area, Kendell Williams stated:

Cape Spencer has a good sockeye stream, and in the old days we would pick up sockeyes on our way back from sea otter hunting. Our clan claims that place and used to have some houses there. I fished halibut there two years ago with my brother-in-law. The foundations of old houses were there when I was a young fellow. I haven't camped there since Spencer Jackson died over ten years ago. I understand people trapped there but I never did. I only seined there (Kendell Williams #50).

George Carteeti testified that he had trapped in this area and that there was a fish camp until the National Monument was established.

*Graves Harbor to Cape Fairweather* – Among the more daring feats of the Tlingit hunters was the trip through the perilous Inian Pass and Cross Sound to the equally perilous Lituya Bay in hand-made canoes. These trips were made after the highly prized sea otter. Informants were in close agreement that this area was the territory of the T'akdeintaan clan of the Hoonah people—a fact recognized as well by the Tlingits of Yakutat, just to the north of Cape Fairweather. One Native describes this territory as follows:

The Hoonah people went up the coast as far as Yakwdeiyítá, a place near Dry Bay. I have gone up there and shot seal. This place was claimed by the T'akdeintaans, but they let all the people hunt there. When I first went there, it was in a canoe. Since then, I hunted there in larger boats, and continued to hunt there till it was closed. Lituya Bay was a place with many camp houses. It was one of the main places they hunted sea otter. The Yakutat people did not come down this far. We went up there to hunt sea otter. There was another place where the people used to stop to camp

in the olden times, but this camp site was covered up by the glacier when it came down. I never saw that place, but was told that by the old people when we went by that place. Inside Icy Point there was a place where the people camped called Xagauta.aan [?]. This was not a place to fish, but a place to stop when one went hunting. The next camp to the south was at a hot springs somewhere between Icy Point and Cape Spencer. It was called T'aay X'é (Mark Williams #51; see also James Young #52 and Albert Jackson #48).

Substantially the same data, adding some detail, was presented by Kendell Williams. He too went to a place near Cape Fairweather with his grandfather and uncles, now deceased, who told him it was a special claim of the T'akdeintaan clan. His own last visit was in 1912; but he knew of other Hoonah Natives who have been there recently, mentioning Jim Young in particular. Concerning Icy Point and Graves Harbor, he says:

Icy Point is one place we used to stop on the way to get sea otter. We fished for halibut there. The T'akdeintaan people owned from Icy Point northward. East of the point, inside the bay, was a place called Gaanaxáa. I used to purse seine there. The last time was in 1919, when I caught six hundred king salmon there. It is now only used for trolling because the sockeye run is too early. In the old days we used to gather seagull eggs there.

My wife's family used to go there, to Graves Harbor to trap, and would live there in the winter. I sometimes go there for hand trolling, but haven't in some time. Could get everything there—gumboots, strawberries, salmonberries, cohos, king salmon, ribbon and black seaweed, and hair seal. Now, there is a white trader there and white trollers. It has been five years since I was last there (Kendell Williams #50).

*Pacific coast of Chichagof Island* – The only boundary of Hoonah territory of which any doubt remains, as a result of disagreement among witnesses, is that between the Hoonah people and the Sitka Natives, and refers to the Pacific side of Chichagof as far down as Khaz Bay and as far north as Surge Bay on Yakobi Island. This doubt results from: (1) transfer of use and occupancy in recent times; (2) joint use and occupancy of part of the area; and (3) intermarriage between Natives in the two communities.

Sitka witnesses claim the coast as far as Surge Bay, though some recognize that in recent years the Yakobi Island area has been used chiefly by Hoonah people (Thomas Sanders #56). Some informants claim as far south as Khaz Peninsula and Klokachef Island, and that Hoonah Natives go all around the island into Peril Strait and Hoonah Sound. However, the information on Klokachef Island and on

other places specifically refers to a Native of Sitka who is a member of the T'akdeintaan clan. Houston, Williams, and Lawrence in their joint statement, and Mark Williams in his, indicated lack of knowledge of anything south of Lisianski Strait, with the clear implication that this was out of their territory. But other Hoonah witnesses indicated that the area belonged to the T'akdeintaan clan, while Sitka witnesses placed it in the territory controlled by the Kiks.ádi (Albert Jackson #48 and Elsie Greenewald #46 and George Lewis #55 and Thomas Sanders of Sitka #56). One Sitka witness gives us a clue to the explanation of this difference:

A long time ago Surge Bay was claimed by the Kiks.ádi people who had all of Yakobi Island, called Yanaxkuyádi. This was in Russian times and earlier. Now, this area is claimed by Hoonah people, though once in a while Sitka people trap around Surge Bay. . . .

Northward of the coast of Chichagof Island, from Khaz Peninsula, is used for hunting deer and seal and for fishing, and I think the T'akdeintaan claim most of the whole area (Thomas Sanders #56).

The T'akdeintaan are chiefly a Hoonah clan, though they are also represented in Sitka, and the individual most clearly associated with possessory rights in this area is a Sitka T'akdeintaan named Ralph Young (Albert Jackson #48, Ralph Young #57, and Thomas Sanders [Sitka] #56). It may, therefore, be concluded that as of the present, and since the American occupation of Alaska, the Sitka people have had control of the coast up to Lisianski Strait but that Yakobi Island has been owned and occupied by Hoonah people.

*Yakobi Island* – The more important locations on Yakobi Island were described as follows:

The whole of Yakobi Island was claimed by the Hoonah people. Soapstone Cove was a place where the T'akdeintaans used to have their houses, but this was long before our time. Had smokehouses and gardens and hunted deer. Trapped mink, land otter there, and smoked dog salmon, cohos and humpies. People now troll there and gather black and ribbon seaweed and gumboots nearly every year at this time. Natives use the harbor as a shelter. There are now houses there belonging to white people, and there was a lighthouse there for a while, but they have never kept the Natives away.

Hoktaheen Creek is a good sockeye stream. Used to smoke fish there. Nobody lives there now, but there used to be smokehouses there. We believe it belonged to T'akdeintaan. People from here go there every year to get seaweed and sockeyes, but we don't know of anyone who went last year, on account of the fire.

Surge Bay belonged to the Chookaneidí people. A man who died recently had two houses there. Got sockeye and humpies there and smoked them. This man left that place when his wife died, and since then the whites have begun to settle there.

There is a place on Yakobi Island called Tsaa Áayi by the Natives where seals were hunted, but we don't know the English name and can't locate it exactly. . . .

Everybody from Hoonah used Lisianski Inlet. It was a good place to get timbers for making canoes. Used to hunt fur seal there. There are now a lot of whites in that area (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

Mrs. Oscar Williams, in her supplementary statement added:

My father used to get logs from Lisianski Inlet to make canoes. Other people got timber there too. I have seen my father make canoes there; and since that time, my husband has gotten logs from Lisianski Strait and made canoes from them. He has not made canoes in the last ten years (Mrs. Oscar Williams #47.1).

Lisianski Strait was an important source of food for Hoonah people. It provided seal, halibut, king salmon, deer, clams, crabs, and gumboots (James Young #52 and Elsie Greenewald #46). Surge Bay is another important place to Natives, providing king salmon, cohos, and sockeyes (Elsie Greenewald #46). The continued use of this island was also the subject of Native testimony:

I trapped around Yakobi Island. The last time was in 1927. It is now closed to trapping. I also used to fish clean around the island, but now the Wrangell fishermen are fishing there. I have also fished in Surge Bay, Hoktaheen, and Takanis. . . . I also fished in Chatlhéeni Creek on Lisianski Strait on Yakobi Island, north of Stag Bay (George Carteeti #44).

Few of our people hunt for seal all around Yakobi Island. The west shore is the most popular, but sometimes we hunt for seal on the east coast, especially Stag Bay, which sometimes has lots of seal. Last year, this bay was the only place around the island which was calm during our seal trip. Seals are much harder to kill around Yakobi Island than in Glacier Bay. My brother, James Young, Oscar St. Clair, and I went sealing around the Island last March and only caught twenty-six seals in eighteen days (Frank O. Williams #49).

*Inian Islands* – The following was recorded:

The Inian Islands belonged to the Chookaneidí. There were many houses at a village on the island. The Chookaneidí had four houses, and the T'akdeintaan had two. There was

also a graveyard. The village was located at the site of the present buildings of the fox ranch. The Native people left this place when the fox farm was created and the whites would not let people go to the island, even to pick berries. The Chookaneidí clan owns this island. We used to dry halibut, gather seaweed, get deer and seals from the island. It was also valuable for trapping mink (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

The Inian Islands used to be the best place for picking salmonberries and drying seaweeds on the clear rocks. I have heard from elderly people now dead that they were also good hunting and trapping grounds until a fox farm was established about forty years ago, and that there were temporary camps there (Frank O. Williams #49).

*Lisianski Strait to Point Adolphus* – Lisianski Strait, Port Althorp, Idaho Inlet, and Mud Bay and the coast between these waters have been used for trapping and fishing for commercial purposes. Of former settlements, the following statement gives a general picture:

There used to be a house west of Point Adolphus, but we don't go there any more. The village here [Hoonah] is claimed by the Chookaneidí people, who put a totem pole there as a marker.

There were houses at Mud Bay which we used to use when we went to pick strawberries. There were deer and seals there too. A white man named Metz, who married a Native woman, homesteaded this place. The village formerly belonged to T'akdeintaan. There were about four houses. The posts still remain. There are many brown bear there now, but fishermen stop there to gather berries.

On the east bank of Idaho Inlet there was a summer camp which belonged to the T'akdeintaan clan. Dried halibut and sockeye, hunted deer and seal, gathered strawberries and blueberries here. We go there every summer. It is homesteaded, but the man is very nice and lets us go there. Stop there when we are out fishing, but none of the Natives camp there any more (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

Fishing and trapping in this area continues to the present time, with recent fishing and trapping reported specifically in Mud Bay, in the area between Pinta Cove and Eagle Point, and at Port Althorp (George Carteeti #44).

*Port Frederick* – The present village of Hoonah lies on the shores of Port Frederick, and naturally this area is of particular importance to the Natives of that community. It is claimed as the territory of the Chookaneidí clan. The ownership was proclaimed about the turn of the century by a

potlatch given by the father of the present owner, Lincoln Gordon, in the manner recognized according to tribal law as the means of recording title to lands and waters. At the potlatch just discussed, a house was built. It was built at tidewater at the mouth of Game Creek.

At this place, there is a garden plot with potatoes and rhu-barb. Fish are readily obtained at this place. There is a grave and a tombstone, marking the burial of Lincoln Gordon's uncle. From Game Creek we obtained humpies, dog salmon, and other fish, and from the region we obtained blueberries, cranberries and others; brown bear, deer and goats.

Seagull Creek, on Port Frederick, is an easy place to get fish. Mr. Watson got fish there last fall. There is no cabin there, but a long time ago, there were gardens. There is still a garden on the shore near Seagull Creek. Salt Lake Bay was formerly used for gathering berries, but it is now too full of brown bears, and is therefore risky. This area was homesteaded by a white man named Hillman, who was married to a Native of the Chookaneidí clan. They are both dead now, but a daughter is still living.

At the upper end of Port Frederick, there is a portage over to Tenakee Inlet, where Hoonah people sometimes go to hunt seal. James Grant has a smokehouse at the portage where he dries cohos and dog salmon. He hasn't been there since the fire, as he has had too much to do here. You have to go in there by small boat. There are white people who trap in there, starting before the season and keeping out the Native people who want to trap there (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

Settlements were reported at the following places on Port Frederick: Neka Bay, Game Creek, near mouth of Humpback Creek, at the portage to Tenakee Inlet, at Seagull Creek, and at Salt Lake Bay (Elsie Greenewald #46 and Mark Williams #51). One of the more important places on all of Port Frederick was the Neka Bay area:

Dog salmon, humpies, and cohos are obtained at the three streams at Neka Bay on Port Frederick. At that place, it was easy to get highbush cranberries, blueberries, salmonberries, and nagoonberries. There were very big smokehouses there with large posts—six big houses in all. The place belonged to the Chookaneidí people. T'akdeintaan people came there too, because they were married into the clan. A man came in and homesteaded this area. He chopped down the houses and built a house there this winter. The homesteader's name is Wallace Ross. Frank O. Williams saw that the posts had been chopped down this spring (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47, corroborated by Elsie Greenewald #46 and Frank O. Williams #49).

Earlier, however, an allotment was filed on by David Lawrence, deceased husband of Eliza Lawrence, and the papers are in the hands of Mrs. Oscar Williams, a member of the same clan as the deceased allottee.

The people of my clan have a place at Neka Bay. We gather berries, fish, and hunt there. There were large smokehouses there. I was there gathering berries and drying fish last summer. I saw Wallace Ross, a white man, there, and he said that he was going to homestead the place. I told him that he couldn't build a house there, but he said he was going to do that. Frank O. Williams was there this spring, and he told me that this man had chopped down the posts of our smokehouse and built a house there this winter. We have an Indian allotment on this place (Mrs. Oscar Williams #47.1).

There is a portage at the head of Port Frederick. We used to hunt deer, brown bear, seal; [used] to get dog salmon and cohos up there. Walter Pratt has a smokehouse up there now. Fish were good up there. James Grant had a cabin and three or four smokehouses up there. They used to have these cabins and smokehouses on the other side of the portage at the head of Tenakee Inlet, but they moved them down. Tenakee Inlet is a good place to get fish late in the season, because they run late in that area. I have been there three different times after dog salmon. There used to be four houses on the upper part of the Tenakee Inlet: two belonging to the T'akdeintaan and two to the Chookaneidí clan. Angoon people now go up there for commercial fishing. There was a homesteader there about fifteen years ago, but I don't think he is there any longer. Frank O. Williams and



Frank See, Walter Goldschmidt, and Joe Kahklen pose in front of heraldic screen at the offices of the Hoonah Indian Association, June 1996. Photo by Tom Thornton.



William Sheakley went there last fall for dog salmon. The Hoonah people didn't go very far down Tenakee Inlet—just hunted around the portage (Mark Williams #51).

*Point Sophia to Point Augusta* – The northern coast of Chichagof was hunting and trapping territory for the Hoonah people. Two places of some importance, Spasski Creek and Bay, belonged to the T'akdeintaan clan. In the old days there were smokehouses there, and a good stream for dog salmon, humpies, and cohos is found there. Mrs. Greenewald and her white husband have homesteaded the place and now claim it. They have a modern home and gardens there. Whitestone Harbor is used chiefly as an anchorage for fishing boats. A man of the Koosk'eidí clan lived there and dried fish and gathered seaweed from this place (Mrs. Lonnie Houston, Mrs. Oscar Williams, and Mrs. Eliza Lawrence #47).

*Point Augusta South* – There is universal agreement that the Hoonah territory did not extend beyond Point Augusta on Chichagof Island, though a T'akdeintaan man used False Bay for hunting and trapping, and Hoonah Natives who were related used Freshwater Bay with the permission of

the Natives who claim that territory. Nor did the Natives use any of Mansfield Peninsula on Admiralty Island.

### Possessory Rights of the Hoonah Community

The Natives of Hoonah have possessory rights to the following area:

1. The whole of Couverden Island.
2. The lands at the head of Excursion Inlet, and along the streams at its head for a distance of five miles.
3. The shores of Glacier Bay from the north to the head, subject to the restrictions on its use in accordance with the regulations of the National Park Service.
4. The east portion of Dundas Bay and the land area between Glacier Bay and Dundas Bay.
5. The shores of Port Frederick and the streams entering into this great bay from northeast of Humpback Creek to the portage, including the portage as far as the shore of Tenakee Inlet, and around the south shore of Port Frederick and the lands on Icy Strait as far as and including Spasski Bay.

# Chart 8: HOONAH TERRITORY

SHOWING ABORIGINAL USE AND OWNERSHIP  
AND PRESENT (1946) USES

