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## **SITKA HISTORIC PRESERVATION COMMISSION**

### **HISTORIC PRESERVATION PLAN**

#### **INTRODUCTION**

In April of 1993 the City and Borough of Sitka passed an ordinance creating the Sitka Historic Preservation Commission. The purpose of the Commission is to undertake historic preservation duties including the formation of a plan to insure preservation and protection of cultural resources. The themes, time periods and places found within the City and Borough of Sitka are very diverse. It is essential these historic contexts are part of our plan, so that responsible decisions regarding their protection can be made.

Long range planning is an on-going process which must address economic, social and political changes in order to set forth policies which set an appropriate direction. It is with these factors in mind that this plan has been developed.

#### **HISTORIC OVERVIEW**

An understanding of the present-day world of Sitka and our place in it depends on an appreciation of the past, which is summarized in the following overview:

Native Americans occupied this region for centuries before the coming of the first Europeans, and Sitka was site of the last armed conflicts between the two cultures in Alaska. In the following era, Sitka was the capital of Russian America and the most important European settlement on the West Coast of America. The ceremony transferring Alaska from Russia took place here in 1867.

Sitka was the seat of government under American rule until 1906, and became a center of education, commerce, mining, boat building, fishing, fish processing and lumber manufacture. It has continuously been a center of Native culture and tradition.

Sitka was the site of military bases and coastal fortifications during World War II. In the postwar period new health and educational facilities serving the entire Alaska territory were located here, and with the coming of the Alaska Pulp Corporation mill, Sitka became one of the most important industrial centers of Alaska.

#### **PURPOSE OF THE PLAN**

1. To create and maintain an inventory of known pre-historic, historic and architectural resources within the City and Borough of Sitka, Alaska.
2. To review and make recommendations concerning undertakings which may impact cultural resources.
3. To encourage local support of historical preservation.
4. To consider preservation concerns of residents.

#### **GOAL OF THE PLAN**

1. To create an inventory of known resources using existing literature and local knowledge.

##### **Action Steps:**

- A. Consult existing inventories (AHRs, NPS, USFS, City and Borough of Sitka, Sitka Tribal Association).
- B. Interview local residents.
- C. Conduct a literature search of local sources and libraries.
- D. Create a system for maintaining appropriate restricted access.
- E. Identify gaps in the inventory.
- F. Design a site recording form which will be available to the public.
- G. Solicit public input through local media.

2. To adopt and implement policies promoting preservation of resources.  
Action Steps:
  - A. Establish a local project review process which utilizes the Preservation Plan.
  - B. Identify a strategy for coordinating historical preservation and inventory effects between governmental agencies with the City and Borough of Sitka.
3. To review and develop nominations to the National Register of Historic Places for properties within the jurisdiction.  
Action Steps:
  - A. Include local input as a regular agenda item whenever nominations are scheduled for review.
  - B. Make material concerning the nomination process available to the public.
4. To update the Preservation Plan to accomodate changes in the inventory.  
Action Steps:
  - A. Complete an annual review by Commission members.
  - B. Prepare and submit an annual report to SHPO.
  - C. Solicit public input of preservation priorities.
5. To increase public awareness and appreciation of historical preservation in the City and Borough of Sitka.  
Action Steps:
  - A. Develop a long term education plan.
  - B. Make preservation materials available at the local library.
  - C. Recognize significant preservation efforts by individuals in the community.
  - D. Encourage community activities that cause residents to reflect on the rich local history and heritage (i.e., Alaska Day).

## ***Secretary of the Interior's Standards for the Treatment of Historic Properties (1995)***

### **Standards for Rehabilitation**

1. A property will be used as it was historically or be given a new use that requires minimal change to its distinctive materials, features, spaces, and spatial relationships.
2. The historic character of a property will be retained and preserved. The removal of distinctive materials or alteration of features, spaces, and spatial relationships that characterize a property will be avoided.
3. Each property will be recognized as a physical record of its time, place, and use. Changes that create a false sense of historical development, such as adding conjectural features or elements from other historic properties, will not be undertaken.
4. Changes to a property that have acquired historic significance in their own right will be retained and preserved.
5. Distinctive materials, features, finishes, and construction techniques or examples of craftsmanship that characterize a property will be preserved.
6. Deteriorated historic features will be repaired rather than replaced. Where the severity of deterioration requires replacement of a distinctive feature, the new feature will match the old in design, color, texture, and, where possible, materials. Replacement of missing features will be substantiated by documentary and physical evidence.
7. Chemical or physical treatments, if appropriate, will be undertaken using the gentlest means possible. Treatments that cause damage to historic materials will not be used.
8. Archeological resources will be protected and preserved in place. If such resources must be disturbed, mitigation measures will be undertaken.
9. New additions, exterior alterations, or related new construction will not destroy historic materials, features, and spatial relationships that characterize the property. The new work will be differentiated from the old and will be compatible with the historic materials, features, size, scale and proportion, and massing to protect the integrity of the property and its environment.
10. New additions and adjacent or related new construction will be undertaken in such a manner that, if removed in the future, the essential form and integrity of the historic property and its environment would be unimpaired.

The following people were members of the Historic Preservation Commission at its founding in 1996:

Joe Ashby  
Roy Bailey  
Kristen Griffin

Ellen Hope Hays  
Karen Iwamoto  
Janet Keck Love

Anne Morrison  
Thad Poulson

The following people were members of the Historic Preservation Commission between 2011 and 2025:

Yeidikook'áa Dionne Brady-Howard  
Ana Dittmar  
Nancy Douglas  
Stephanie Edenshaw  
Nicole Fiorino  
Peter Gorman  
Clara Gray  
Steve Johnson

Jay Kinsman  
Roberta Littlefield  
Karen Lucas  
Chuck Miller  
Mike Miller  
Martha Moses  
Archie Nielsen  
Judith Ozment

Danielle Pensley  
Anne Pollnow  
James Poulson  
Candace Rutledge  
Scott Saline  
Bob Sam  
Kitty Sopow

CITY AND BOROUGH OF SITKA

ORDINANCE NO. 2008-10

**AN ORDINANCE OF THE CITY AND BOROUGH OF SITKA, ALASKA AMENDING SITKA GENERAL CODE TITLE 21 SUBDIVISION CODE TO 1) REVISE DRAINAGE EASEMENTS, 2) REVISE THE STREET NAMING POLICY, AND, 3) AMEND THE SUBDIVISION VARIANCE PROCEDURE**

**BE IT ENACTED** by the Assembly of the City and Borough of Sitka, Alaska as follows:

1. **CLASSIFICATION.** This ordinance is of a permanent nature and is intended to be a part of the Sitka General Code of the City and Borough of Sitka, Alaska.
2. **SEVERABILITY.** If any provision of this ordinance or any application to any person or circumstance is held invalid, the remainder of this ordinance and application to any person and circumstances shall not be affected.
3. **PURPOSE.** The purpose of this ordinance is to revise the subdivision regulations to 1) eliminate the requirement for easements along intermittent drainages, 2) reflect the policy that the Sitka Historic Preservation Commission, and not the Sitka Historical Society, makes recommendations on street names, and, 3) strengthen the subdivision variance procedure to require that drawings be prepared by surveyors. These revisions further balance development regulation and are housekeeping in nature.
4. **ENACTMENT.** NOW, THEREFORE, BE IT ENACTED by the Assembly of the City and Borough of Sitka that:
  - A. SGC Section 21.40.030 D Drainage Easements is repealed and reenacted consistent with the language below:
    - D. Drainage Easements.
      1. Drainage easements conforming substantially to the exterior boundaries of on-site watercourses, drainage ways, channels, or streams as determined by the city public works director shall be provided. Wherever possible, it is desirable that the drainage be maintained by an open channel with landscaped banks and adequate width for maximum potential volume of flow. Ten foot wide easements, or wider, may be required on both sides of any year around creek or stream. The planning commission may require wider easements if the stream is anadromous as determined by the board after consultation with Alaska Department of Fish and Game.
      2. Where existing site conditions make it impractical to include drainage facilities within road rights-of-way, permanent easements for such drainage facilities shall be provided in accordance with the approved site drainage plan.

3. When a drainage system proposes to convey water across private land outside the subdivision, appropriate drainage easements or other drainage rights must be secured by the applicant and indicated on the application.
4. Low lying lands along watercourses subject to flooding or overflowing during storm periods, whether or not included in areas designated for dedication, shall be preserved and retained in their natural state as drainage ways.

- B. SGC Section 21.40.100 Street names is repealed and reenacted consistent with the language below:

21.40.100 Street names.

Names of new streets shall not duplicate existing street names unless a new street is a continuation of or in alignment with the existing street. Street names for dedicated rights-of-way may be recommended by the Sitka Historic Preservation Commission and approved by the municipality. House numbers shall be assigned in accordance with the house numbering system in effect in the city and borough.

- C. SGC Section 21.48.020 {Subdivision Variance} Procedure is repealed and reenacted consistent with the language below:

21.48.020 Procedure.

- A. Application for a platting variance shall include:


1. Sketch a plat or photocopy of an existing survey;
2. A plat, with full dimensions, prepared by a registered land surveyor;
3. A written explanation of the conditions, facts, and reasons why a variance should be granted;

- B. The planning commission shall have the authority to grant platting variances. In granting or denying any platting variance, the planning commission shall state its findings and conclusions that warrant granting such variance;

- C. Any aggrieved party from the action of the planning commission may appeal to the assembly.

5. **EFFECTIVE DATE.** This ordinance shall become effective on the day after the date of its passage.

**PASSED, APPROVED, AND ADOPTED** by the Assembly of the City and Borough of Sitka, Alaska this 22<sup>nd</sup> day of April 2008.

  
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Marko Dapceвич, Mayor

ATTEST:

  
Colleen Pellett MMC, Municipal Clerk

**CITY AND BOROUGH OF SITKA  
ORDINANCE NO. 97-1409**

**AN ORDINANCE OF THE CITY AND BOROUGH OF SITKA, ALASKA AMENDING  
CHAPTER 2.58. OF THE SITKA GENERAL CODE TO ADD SECTION 2.58.050 TO  
ENSURE THE CONFIDENTIALITY OF THE INVENTORY DEVELOPED UNDER THIS  
CHAPTER**

1. **CLASSIFICATION.** This ordinance is of a permanent nature and is intended to become a part of the Sitka General Code.

2. **SEVERABILITY.** If any provision of this ordinance or any application thereof to any person or circumstance is held invalid, the remainder of this ordinance and application thereof to any person or circumstances shall not be affected thereby.

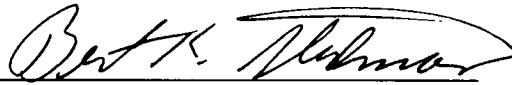
3. **PURPOSE.** There is concern in the community that because the inventory will include the location of grave sites and other sacred sites that its treatment as a public document would compromise their safety and privacy. Federal and state law provide exceptions to the freedom of information acts for such inventories.

4. **ENACTMENT.** NOW, THEREFORE, BE IT ENACTED by the Assembly of the City and Borough of Sitka that Chapter 2.58 of the Sitka General Code is amended to add section 2.58.050 which shall read:

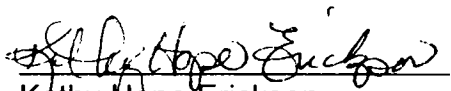
**2.58.050 Confidentiality.** The inventory is not public document and the information it contains is exempt from requests under the Federal and State Freedom of Information laws. The legal authority for withholding public access to this information is specified in AS 9.25.210, The Archeological Resources Protection Act. (16 USC 470 HH) and the National Historic Preservation Act (16 USC 470 W-3).

5. **EFFECTIVE DATE.** This ordinance shall become effective on the day after the date of its passage.

**PASSED, APPROVED, AND ADOPTED** by the Assembly of the City and Borough of Sitka, Alaska this 25th day of March, 1997.

  
Bert Stedman, Deputy Mayor

**ATTEST:**

  
Kathy Hope Erickson  
Municipal Clerk

## C I T Y   A N D   B O R O U G H   O F   S I T K A

## ORDINANCE NO. 93-1150

AN ORDINANCE OF THE CITY & BOROUGH OF SITKA, ALASKA  
AMENDING SECTION 2.58.040 OF THE SITKA GENERAL CODE TO GRANT  
THE SITKA HISTORIC PRESERVATION COMMISSION MORE AUTONOMY IN  
REVIEWING AND MAKING RECOMMENDATIONS CONCERNING LOCAL PROJECTS  
AND TO BRING THE SECTION INTO CLOSER COMPATIBILITY WITH THE  
ALASKA HISTORIC PRESERVATION ACT

1. CLASSIFICATION. This ordinance is of a permanent nature and is intended to become a part of the Sitka General Code.

2. SEVERABILITY. If any provision of this ordinance or any application thereof to any person or circumstance is held invalid, the remainder of this ordinance and application thereof to any person or circumstances shall not be affected thereby.

3. PURPOSE. The State Historic Preservation Officer has suggested changes to the Ordinance creating the Sitka Historic Preservation Commission which will allow Sitka to be designated as a Certified Local Government.

4. ENACTMENT. NOW, THEREFORE, BE IT ENACTED by the Assembly of the City and Borough of Sitka that Section 2.58.040 of the Sitka General Code is amended as follows:

A. Subsection 2.58.040 A is amended to add the following sentence at the end: "The inventory system will be compatible with the Alaska Heritage Resources Survey (AHRS). Data will be released on a need-to-know basis to planners, land managers, qualified researchers and other appropriate users; otherwise, site location information should be held confidential to protect sites from vandalism".

B. The second sentence of Subsection B is amended to read: "Such plan is to be compatible with the Alaska Historic Preservation Plan, and to produce information compatible with and for the Alaska Heritage Resources Survey (AHRS)."

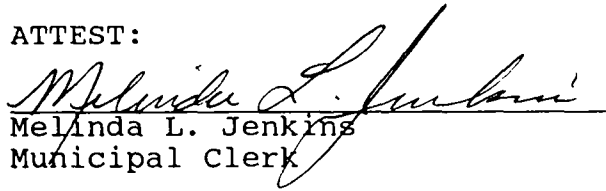
C. Subsection D is amended to delete the words: "with prior approval of the Assembly".

5. EFFECTIVE DATE. This ordinance shall become effective on the day after the date of its passage.

PASSED, APPROVED, AND ADOPTED by the Assembly of the City and Borough of Sitka, Alaska this 13th day of April, 1993.

  
Dan Keck, Mayor

ATTEST:

  
Melinda L. Jenkins  
Municipal Clerk

## C I T Y   A N D   B O R O U G H   O F   S I T K A

## ORDINANCE NO. 92-1075

AN ORDINANCE OF THE CITY & BOROUGH OF SITKA  
 AMENDING TITLE 2 OF THE SITKA GENERAL CODE TO ADD CHAPTER 2.58  
 ESTABLISHING A SITKA HISTORIC PRESERVATION COMMISSION

1.     CLASSIFICATION.   This ordinance is of a permanent nature and is intended to become a part of the Sitka General Code.

2.     SEVERABILITY.   If any provision of this ordinance or any application thereof to any person or circumstance is held invalid, the remainder of this ordinance and application thereof to any person or circumstances shall not be affected thereby.

3.     PURPOSE.   The purpose of this ordinance is to establish a local preservation commission to undertake specified historical preservation duties including survey and inventory review; nominations to the national register; preservation, education, and advice, and enforcement of local and state preservation laws.

4.     ENACTMENT.   NOW, THEREFORE, BE IT ENACTED by the Assembly of the City and Borough of Sitka that Title 2 of the Sitka General Code is amended to add Chapter 2.58 which shall read as follows:

2.58 Sitka Historic Preservation Commission

2.58.010 Establishment

There is hereby established the Sitka Historic Preservation Commission which shall be composed of seven (7) members appointed by the Assembly.

2.58.020 Membership

A.   Members of the Commission shall, to the extent deemed advisable by the Assembly, include professionals from among the fields of architecture or history, architectural history, planning, archaeology, or some historic preservation disciplines such as urban planning, American Studies, American Civilization, cultural geography or cultural anthropology. One member shall be a member of the Assembly or its representative; one member shall be a member of the Sitka Historical Society; and the Commission shall include at least two representatives of the Native Community one of whom shall be nominated by Sitka Tribes of Alaska; all other members shall be at-large members.

## Ordinance 92-1075

B. The term of a member shall be for three years or until a successor is appointed; except, term of the member who represents the Assembly shall be for one year. The first members appointed to the Commission shall, upon appointment, determine the length of the terms so that the terms of two (2) members shall be for one year, the terms of two (2) members shall be for two years, and the terms of two (2) members shall be for three years, resulting in staggered terms for members subsequently appointed. A vacancy on the commission shall be filled by appointment by the Assembly for the remainder of an unexpired term.

2.58.030 Meetings

A. The Commission shall meet a minimum of two times per year at such times that the chair or, in his or her absence, the vice-chair shall determine.

B. The Commission shall give reasonable public notice of its meetings and shall comply in all respects with the Alaska Open Meetings Law.

C. The officers of the Commission shall be a Chairman, Vice Chairman, and Secretary, each of whom shall be elected by the members of the Commission at the first meeting each fiscal year and shall serve a term to expire upon election of officers at the first meeting of the following fiscal year. Should an officer resign his office prior to the expiration of his term, or be otherwise unable or unwilling to perform his duties as required of the office, the Commission may elect an officer to serve out the remainder of his term of office. In addition to the above officers, the Commission, by a majority vote of its members, may designate and elect or appoint such other officers, assistant officers, and agents as it deems necessary at such time, in such manner, and upon and for such terms as it shall prescribe. All officers and agents shall serve at the pleasure of the Commission and may be removed, by a majority vote of the Commission, whenever in its judgment the best interest of the Commission will be served.

2.58.040 Powers and Duties

The Commission shall:

A. Prepare and maintain an inventory of buildings and sites of historical, cultural, architectural, geographical and archeological significance located in the City and Borough of Sitka.

B. Develop a local historic preservation plan including provision for identification, protection and interpretation of the area's significant resources. Such plan shall produce information compatible with and for the Alaska Historic Preservation Plan (AHRS). The plan shall be subject to review and approval by the Assembly of the City and Borough of Sitka.

## Ordinance 92-1075

C. With prior approval of the property owner, review and develop nominations to the National Register of Historic Places for properties within the City and Borough of Sitka.

D. Review and make recommendations, with prior approval of the Assembly, about local projects that might affect properties identified in the local historic preservation plan.

E. Work toward the continuing education of citizens regarding historic preservation of the community's history.

F. Support the enforcement of the Alaska Historic Preservation Act (AS 41.35).

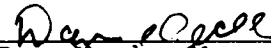
G. Act in an advisory role to the Sitka Historical Society, the City and Borough of Sitka Planning Commission, and the Alaska Historic Sites Advisory Committee on all matters concerning historical districts in historic, prehistoric and archaeological preservation in the City and Borough of Sitka.

H. Perform other activities which are necessary and proper to carry out the above duties and any other actions determined by the Assembly to be beneficial to carry out the historic preservation goals of the City and Borough of Sitka.

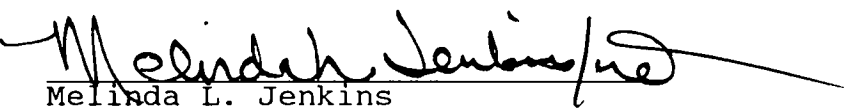
I. Coordinate with the Sitka Tribes of Alaska in historical matters involving Alaska Natives with the understanding that the Commission shall defer to the Tribe in matters concerning Alaska Natives in Sitka.

5. EFFECTIVE DATE. This ordinance shall become effective on the day after the date of its passage.

PASSED, APPROVED, AND ADOPTED by the Assembly of the City and Borough of Sitka, Alaska this 13th day of October, 1992.

  
 \_\_\_\_\_  
 Dan Keck, Mayor

ATTEST:

  
 \_\_\_\_\_  
 Melinda L. Jenkins  
 Municipal Clerk

**Grant funding obtained through the federal Certified Local Government (CLG) Program and other Historic Preservation Fund (HPF) grants:**

**2022** - \$50,000 for Sitka Japonski Island Boat House Walls & Accessible Restroom Project  
**2021** – **(4)** \$24,000 for Fraser Hall Heating System Design, \$20,408 for St. Peters by the Sea Episcopal Church & See House Historic Structures Survey, \$15,000 to Sitka Woman’s Club for application of the Mills Cottage to the National Register, and \$25,000 to the WWII-era Japonski Island Marine Ways

**2019** - \$25,000 for Rehabilitation Frazier Hall, Sheldon Jackson School NHL

**2018** - **(2)** \$25,000 Sheldon Jackson School NHL Sawmill Bldg. Design Drawings and \$25,000 for Fraser Hall, Sheldon Jackson School NHL, East and North Walls Rehabilitation

**2017** - \$24,961 for WWII-era Japonski Island Boathouse Wall, Foundation, Utility Rehabilitation

**2016** - **(2)** \$25,000 Whitmore Hall Façade Rehabilitation, Sheldon Jackson School NHL and \$24,804 for Fraser Hall Façade Rehabilitation, Sheldon Jackson School NHL

**2015** - \$15,000 for WWII-era Japonski Island Boathouse Door Rehabilitation

**2014** - **(2)** \$10,652 for WWII-era Japonski Island Marine Ways and \$19,995 North Pacific Hall Restoration, Sheldon Jackson School NHL

**2013** - \$20,000 for Lincoln Street Historic District Survey

**2012** - **(2)** \$3,761 for Alaska Native Brotherhood/Sisterhood Centennial Panels, Phase II and \$22,365 for Sheldon Jackson School NHL Windows Workshop and Restoration

**2011** - \$10,000 for Alaska Native Brotherhood/Sisterhood Centennial Panels, Phase I.

**2010** - \$8,281 for Sheldon Jackson School NHL, Sage Building Historic Structure Assessment

**2009** – **(2)** \$16,050 for Preservation Plan and \$24,611 Local Historic Preservation Commission Training

**2008** - \$24,667 for National Alliance of Preservation Commissions Forum Travel Grants

**2006** - \$6,050 for Architectural Planning for Renovation and Preservation of the Tillie Paul Manor

**2003** - \$9,900 for Japonski Island Boathouse Design

**2002** - \$15,510 for Japonski Island Boathouse Structures Report and Condition/Haz-Mat Survey

**1996** - **(2)** \$3,960 for Cultural Resources Inventory, Phase II for CBS and \$1,452 for Nomination of the Old Post Office (City Offices) to the National Register

# V. HOW TO EVALUATE A PROPERTY WITHIN ITS HISTORIC CONTEXT

## UNDERSTANDING HISTORIC CONTEXTS

To qualify for the National Register, a property must be significant; that is, it must represent a significant part of the history, architecture, archeology, engineering, or culture of an area, and it must have the characteristics that make it a good representative of properties associated with that aspect of the past. This section explains how to evaluate a property within its historic context.<sup>4</sup>

The significance of a historic property can be judged and explained only when it is evaluated within its historic context. Historic contexts are those patterns or trends in history by which a specific occurrence, property, or site is understood and its meaning (and ultimately its significance) within history or prehistory is made clear. Historians, architectural historians, folklorists, archeologists, and anthropologists use different words to describe this phenomena such as trend, pattern, theme, or cultural affiliation, but ultimately the concept is the same.

The concept of historic context is not a new one; it has been fundamental to the study of history since the 18th century and, arguably, earlier than that. Its core premise is that resources, properties, or happenings in history do not occur in a vacuum but rather are part of larger trends or patterns.

In order to decide whether a property is significant within its historic context, the following five things must be determined:

- The facet of prehistory or history of the local area, State, or the nation that the property represents;
- Whether that facet of prehistory or history is significant;
- Whether it is a type of property that has relevance and importance in illustrating the historic context;
- How the property illustrates that history; and finally
- Whether the property possesses the physical features necessary to convey the aspect of prehistory or history with which it is associated.

These five steps are discussed in detail below. If the property being evaluated does represent an important aspect of the area's history or prehistory *and* possesses the requisite quality of integrity, then it qualifies for the National Register.

## HOW TO EVALUATE A PROPERTY WITHIN ITS HISTORIC CONTEXT

**Identify what the property represents: the theme(s), geographical limits, and chronological period that provide a perspective from which to evaluate the property's significance.**

Historic contexts are historical patterns that can be identified through consideration of the history of the property and the history of the surrounding area. Historic contexts may have already been defined in your area by the State historic preservation office, Federal agencies, or local governments. In accordance with the National Register Criteria, the historic context may relate to one of the following:

- An event, a series of events or activities, or patterns of an area's development (Criterion A);
- Association with the life of an important person (Criterion B);
- A building form, architectural style, engineering technique, or artistic values, based on a stage of physical development, or the use of a material or method of construction that shaped the historic identity of an area (Criterion C); or
- A research topic (Criterion D).

<sup>4</sup>For a complete discussion of historic contexts, see *National Register Bulletin: Guidelines for Completing National Register of Historic Places Registration Forms*.

**Determine how the theme of the context is significant in the history of the local area, the State, or the nation.**

A theme is a means of organizing properties into coherent patterns based on elements such as environment, social/ethnic groups, transportation networks, technology, or political developments that have influenced the development of an area during one or more periods of prehistory or history. A theme is considered significant if it can be demonstrated, through scholarly research, to be important in American history. Many significant themes can be found in the following list of Areas of Significance used by the National Register.

#### **AREAS OF SIGNIFICANCE**

Agriculture  
Architecture  
Archeology  
    Prehistoric  
    Historic—Aboriginal  
    Historic—Non-Aboriginal  
Art  
Commerce  
Communications  
Community Planning and Development  
Conservation  
Economics  
Education  
Engineering  
Entertainment/Recreation  
Ethnic Heritage  
    Asian  
    Black  
    European  
    Hispanic  
    Native American  
    Pacific Islander  
    Other  
Exploration/Settlement  
Health/Medicine  
Industry  
Invention  
Landscape Architecture  
Law  
Literature  
Maritime History  
Military  
Performing Arts  
Philosophy  
Politics/Government  
Religion  
Science  
Social History  
Transportation  
Other

**Determine what the property type is and whether it is important in illustrating the historic context.**

A context may be represented by a variety of important property types. For example, the context of “Civil War Military Activity in Northern Virginia” might be represented by such properties as: a group of mid-19th century fortification structures; an open field where a battle occurred; a knoll from which a general directed troop movements; a sunken transport ship; the residences or public buildings that served as company headquarters; a railroad bridge that served as a focal point for a battle; and earthworks exhibiting particular construction techniques.

Because a historic context for a community can be based on a distinct period of development, it might include numerous property types. For example, the context “Era of Industrialization in Grand Bay, Michigan, 1875 - 1900” could be represented by important property types as diverse as sawmills, paper mill sites, salt refining plants, flour mills, grain elevators, furniture factories, workers housing, commercial buildings, social halls, schools, churches, and transportation facilities.

A historic context can also be based on a single important type of property. The context “Development of County Government in Georgia, 1777 - 1861” might be represented solely by courthouses. Similarly, “Bridge Construction in Pittsburgh, 1870 - 1920” would probably only have one property type.

**Determine how the property represents the context through specific historic associations, architectural or engineering values, or information potential (the Criteria for Evaluation).**

For example, the context of county government expansion is represented under Criterion A by historic districts or buildings that reflect population growth, development patterns, the role of government in that society, and political events in the history of the State, as well as the impact of county government on the physical development of county seats. Under Criterion C, the context is represented by properties whose architectural treatments reflect their governmental functions, both practically and symbolically. (See *Part VI: How to Identify the Type of Significance of a Property.*)

**Determine what physical features the property must possess in order for it to reflect the significance of the historic context.**

These physical features can be determined after identifying the following:

- Which types of properties are associated with the historic context,
- The ways in which properties can represent the theme, and
- The applicable aspects of integrity.

Properties that have the defined characteristics are eligible for listing. (See *Part VIII: How to Evaluate the Integrity of a Property.*)

## PROPERTIES SIGNIFICANT WITHIN MORE THAN ONE HISTORIC CONTEXT

A specific property can be significant within one or more historic contexts, and, if possible, all of these should be identified. For example, a public building constructed in the 1830s that is related to the historic context of Civil War campaigns in the area might also be related to the theme of political developments in the community during the 1880s. A property is only required, however, to be documented as significant in one context.

## COMPARING RELATED PROPERTIES

Properties listed in the National Register must possess significance when evaluated in the perspective of their historic context. Once the historic context is established and the property type is determined, it is not necessary to evaluate the property in question against other properties if:

- It is the sole example of a property type that is important in illustrating the historic context or
- It clearly possesses the defined characteristics required to strongly represent the context.

If these two conditions do not apply, then the property will have to be evaluated against other examples of the property type to determine its eligibility. The geographic level (local, State, or national) at which this evaluation is made is the same as the level of the historic context. (See *Part V: How to Evaluate a Property Within Its Historic Context.*)

## LOCAL, STATE, AND NATIONAL HISTORIC CONTEXTS

Historic contexts are found at a variety of geographical levels or scales. The geographic scale selected may relate to a pattern of historical development, a political division, or a cultural area. Regardless of the scale, the historic context establishes the framework from which decisions about the significance of related properties can be made.

### LOCAL HISTORIC CONTEXTS

A local historic context represents an aspect of the history of a town, city, county, cultural area, or region, or any portions thereof. It is defined by the importance of the property, not necessarily the physical location of the property. For instance, if a property is of a type found throughout a State, or its boundaries extend over two States, but its importance relates only to a particular county, the property would be considered of local significance.

The level of context of archeological sites significant for their information potential depends on the scope of the applicable research design. For example, a Late Mississippian village site may yield information in a research design concerning one settlement system on a regional scale, while in another research design it may reveal information of local importance concerning a single group's stone tool manufacturing techniques or house forms. It is a question of how the available information potential is likely to be used.

### STATE HISTORIC CONTEXTS

Properties are evaluated in a State context when they represent an aspect of the history of the State as a whole (or American Samoa, the District of Columbia, the Commonwealth of the Northern Mariana Islands, Guam, Puerto Rico, or the Virgin Islands). These properties do not necessarily have to belong to property types

found throughout the entire State: they can be located in only a portion of the State's present political boundary. It is the property's historic context that must be important statewide. For example, the "cotton belt" extends through only a portion of Georgia, yet its historical development in the antebellum period affected the entire State. These State historic contexts may have associated properties that are statewide or locally significant representations. A cotton gin in a small town might be a locally significant representation of this context, while one of the largest cotton producing plantations might be of State significance.

A property whose historic associations or information potential appears to extend beyond a single local area might be significant at the State level. A property can be significant to more than one community or local area, however, without having achieved State significance.

A property that overlaps several State boundaries can possibly be significant to the State or local history of each of the States. Such a property is not necessarily of national significance, however, nor is it necessarily significant to all of the States in which it is located.

Prehistoric sites are not often considered to have "State" significance, per se, largely because States are relatively recent political entities and usually do not correspond closely to Native American political territories or cultural areas. Numerous sites, however, may be of significance to a large region that might geographically encompass parts of one, or usually several, States. Prehistoric resources that might be of State significance include regional sites that provide a diagnostic assemblage of artifacts for a particular cultural group or time period or that provide chronological control (specific dates or relative order in time) for a series of cultural groups.

## NATIONAL HISTORIC CONTEXTS

Properties are evaluated in a national context when they represent an aspect of the history of the United States and its territories as a whole. These national historic contexts may have associated properties that are locally or statewide significant representations, as well as those of national significance.

Properties designated as nationally significant and listed in the National Register are the prehistoric and historic units of the National Park System and those properties that have been designated National Historic Landmarks. The National Historic Landmark criteria are the standards for nationally significant properties; they are found in the *Code of Federal*

*Regulations, Title 36, Part 65* and are summarized in this bulletin in *Part IX: Summary of National Historic Landmarks Criteria for Evaluation*.

A property with national significance helps us understand the history of the nation by illustrating the nationwide impact of events or persons associated with the property, its architectural type or style, or information potential. It must be of exceptional value in representing or illustrating an important theme in the history of the nation.

Nationally significant properties do not necessarily have to belong to a property type found throughout the entire country: they can be located in only a portion of the present political boundaries. It is their historic context that must be important nationwide. For example, the American Civil War

was fought in only a portion of the United States, yet its impact was nationwide. The site of a small military skirmish might be a locally significant representation of this national context, while the capture of the State's largest city might be a statewide significant representation of the national context.

When evaluating properties at the national level for designation as a National Historic Landmark, please refer to the National Historic Landmarks outline, *History and Prehistory in the National Park System and the National Historic Landmarks Program 1987*. (For more information about the National Historic Landmarks program, please write to the Department of the Interior, National Park Service, National Historic Landmarks, 1849 C Street, NW, NC400, Washington, DC 20240.)

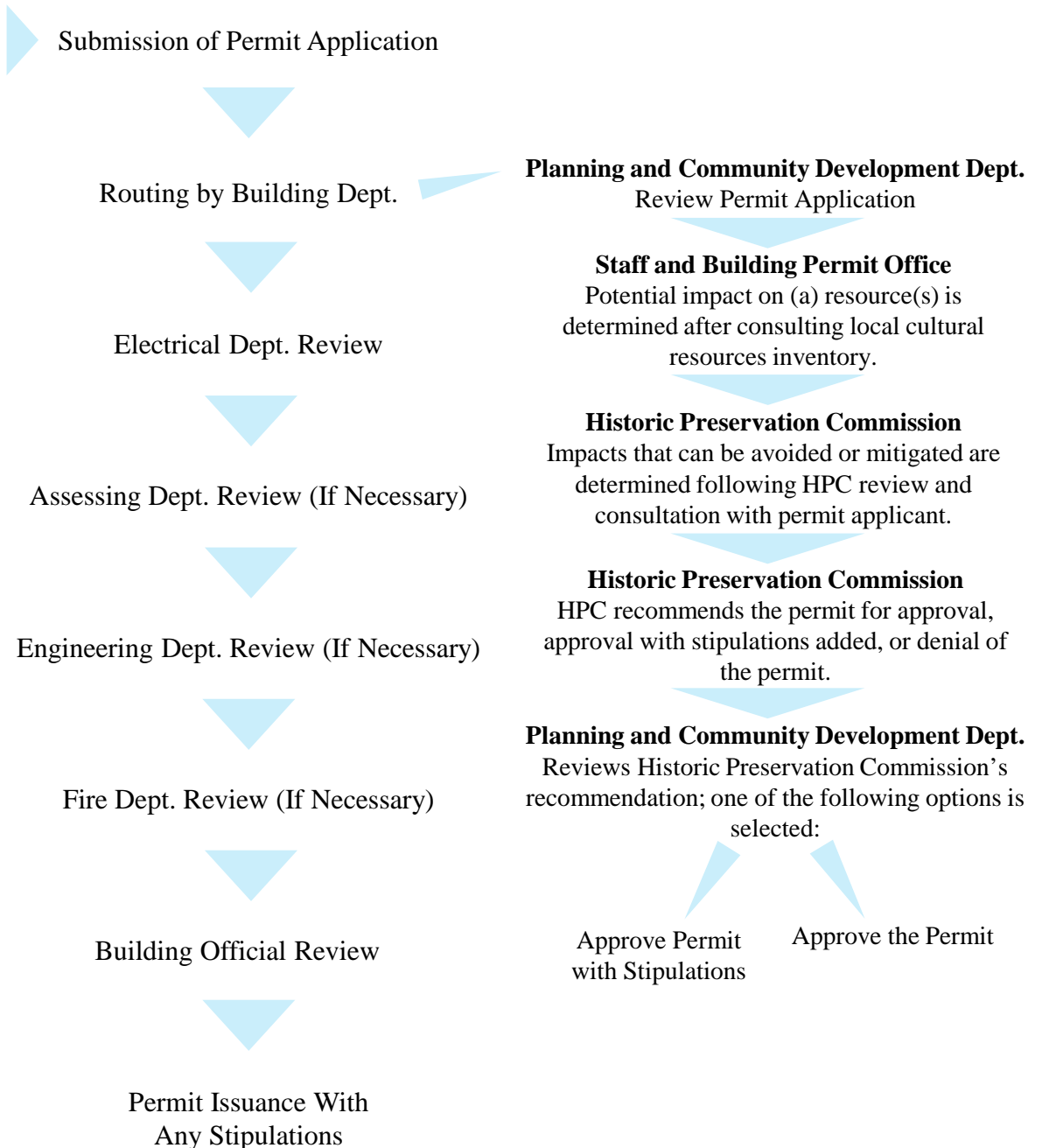


**CITY AND BOROUGH OF SITKA**  
*A COAST GUARD CITY*

Planning and Community Development  
100 Lincoln Street | Sitka, Alaska 99835  
www.cityofsitka.org | planning@cityofsitka.org  
907-747-1814

## Historic District and Preservation Commission Building Permit Review Process

(OPTIONAL)  
Applicant  
Discussions with  
Building Dept.  
Planning Dept.  
Electrical Dept.  
Engineering Dept.



*Sitka Historic Preservation Commission*

**For Request for Review of Potential Impacts to Heritage Resource(s)**

A. Contact Name \_\_\_\_\_  
Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone \_\_\_\_\_ Fax \_\_\_\_\_ email \_\_\_\_\_

B. Agency undertaking project: (circle)  
Private City State Federal Department \_\_\_\_\_

C. Date Agency received proposed project: \_\_\_\_\_

D. Are Federal funds involved (grants, funding, agency) yes no

E. Are State funds involved (grants, funding, agency) yes no

F. Will the project affect a National Historic Landmark or a site in the National Register of Historic Places? (See Appendix A) yes no

G. Is the site listed in the Alaska Heritage Resource Survey inventory? yes no  
If yes, Site Number \_\_\_\_\_ Preservation Status \_\_\_\_\_  
(refer to AHRS inventory for more information)

H. Is the Project within the Sitka Indian Village or Downtown Sitka yes no

I. Build date of current structure \_\_\_\_\_

J. Describe the proposed project  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

K. Purpose/Objectives for the undertaking  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- L. Attach:
- Copy of a map of the proposed project including latitudinal and longitudinal information
  - Property owner information
  - Any other pertinent information

Mail Coversheet and attachments to:

Sitka Historic Preservation Commission  
C/O City and Borough of Sitka  
100 Lincoln Street  
Sitka, Alaska 99835

- Notes to Applicant:
- Review will take place only during regular commission meetings or on an as needed basis.
  - Projects along Lincoln or Katlian Streets will require review with Planning Department staff.
  - The meetings are public and convene the second Wednesday of each month as advertised.
  - Review process may take up to 60 days.
  - The SHPC reserves the right to request additional information and/or time to review projects.

FOR THE CHAIR OF THE HPC ONLY:  
ACTION: \_\_\_\_\_ SIGNED: \_\_\_\_\_ DATE: \_\_\_\_\_

**Sitka Historic Preservation Commission**

**Checklist**

**For Undertakings That May Impact A Heritage Resource(s)**

<b>Yes</b>	<b>No</b>	
<input type="checkbox"/>	<input type="checkbox"/>	<b>Does the Undertaking involve construction, rehabilitation, manipulation to a National Landmark?</b>
<input type="checkbox"/>	<input type="checkbox"/>	<b>Is the Undertaking within 300 feet of a National Landmark?</b>
<input type="checkbox"/>	<input type="checkbox"/>	<b>Does the Undertaking involve construction, rehabilitation, manipulation to a site on the National Register?</b>
<input type="checkbox"/>	<input type="checkbox"/>	<b>Is the Undertaking within 300 feet of a site on the National Register?</b>
<input type="checkbox"/>	<input type="checkbox"/>	<b>Does the Undertaking involve a site in the Alaska Heritage Resource Survey inventory?</b>
<input type="checkbox"/>	<input type="checkbox"/>	<b>Is the Undertaking on an island other than Baranof or Japonski?</b>
<input type="checkbox"/>	<input type="checkbox"/>	<b>Does the Undertaking have the potential to affect a Traditional Cultural Property (TCP) or a site that could be investigated as a TCP?</b>
<input type="checkbox"/>	<input type="checkbox"/>	<b>Does the Undertaking come within 300 feet of an area:</b>

- a. where an important event took place
- b. associated with a significant person from our past
- c. that has yielded or may be likely to yield, information important in prehistory or history
- d. that embodies the distinctive characteristics of a type, period, or method of construction, or that represents the work of a master, or that possesses high artistic values, or that represents a significant and distinguishable entity whose components may lack individual distinction
- e. that is a religious property deriving primary significance from architectural or artistic distinction or historical importance
- f. that is a building or structure removed from its original location, but which is primarily significant for architectural value, or which is the surviving structure most importantly associated with a historic person or event
- g. that is a birthplace or grave of a historical figure of outstanding importance if there is no appropriate site or building directly associated with his or her productive life
- h. that is a cemetery which derives its primary importance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events
- i. that is a reconstructed building when accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan, and when no other building or structure with the same association has survived
- j. that is a property primarily commemorative in intent if design, age, tradition, or symbolic value has invested it with its own exceptional significance
- k. that is a property achieving significance within the past 50 years if it is of exceptional importance

**\*\*If you have checked "Yes" to any one of these questions consider the Undertaking a project that may have a potential impact to a Heritage Resource(s) and continue with a "Request for Review Coversheet".**

## Appendix K Sitka's Street Naming Policy Recommendation and Form

### *Sitka Historic Preservation Commission*

*City and Borough of Sitka  
100 Lincoln Street  
Sitka, Alaska 99835*

#### **Policy on Naming of Streets and Public Facilities**

Sitka's long, rich and culturally diverse history provides a wealth of sources for appropriate names for streets and public facilities. The use of names drawn from local sources helps to preserve Sitka's history and to keep residents and visitors aware of that history.

Names for new streets and public facilities shall be drawn from a list of appropriate names maintained by the Streets and Public Facilities Naming Committee of the Sitka Historic Preservation Commission. Other local government bodies, public and private institutions and organizations, and individual citizens are encouraged to submit names for inclusion on this list. A nomination form for this purpose is attached.

Criteria for names for the list include:

1. Historical names should have direct and significant connection with Sitka.
2. Care should be taken that the list overall reflects the Alaska Native, Russian, and American history of Sitka.
3. Names of specific individuals should be those of people with a long-term or particularly noteworthy connection with Sitka, or a particular connection with the area or facility concerned. In general, names should not be considered for the list until the individual has been deceased for at least ten years. This however should not preclude naming of streets or facilities for distinguished families which may have members still living.
4. For a name to be included on the list, it must be possible to render it in the standard Roman alphabet, without diacritical marks. Names should be readily pronounceable by people with a reasonably good command of standard U.S. English.
5. Care must be taken not to duplicate names, or to use similarly pronounced names apt to cause confusion (such as Thomsen and Thompson).
6. Care must be taken in using historical names that they are rendered correctly.

(Regarding criterion 5 and 6, unfortunate examples of failure to heed these principles abound on the map of Sitka and vicinity. Note Seward Street and Seward Avenue, Wachusett Street, Mt. Kinkaid. The latter two are misspelled. Unfortunately, after a street or geographic name is bestowed, it is very difficult ever to change or correct it.)

# *Sitka Historic Preservation Commission*

*City and Borough of Sitka  
100 Lincoln Street  
Sitka, Alaska 99835*

## **Nomination Form for Street and Public Facilities Name**

Name you are suggesting for the list of Street and Public Facilities names (Please use separate form for each individual name):

Are you suggesting this name for the general list from which names will be drawn as needed or for a specific street or other public facility?

Please briefly set forth the reasons this would be an appropriate name for a street or other public facility in Sitka (Use additional sheets if needed):

Does this suggested name meet the criteria set forth in the Policy on Naming Streets and Public Facilities? If it does not, please list reasons for an exception to the policy:

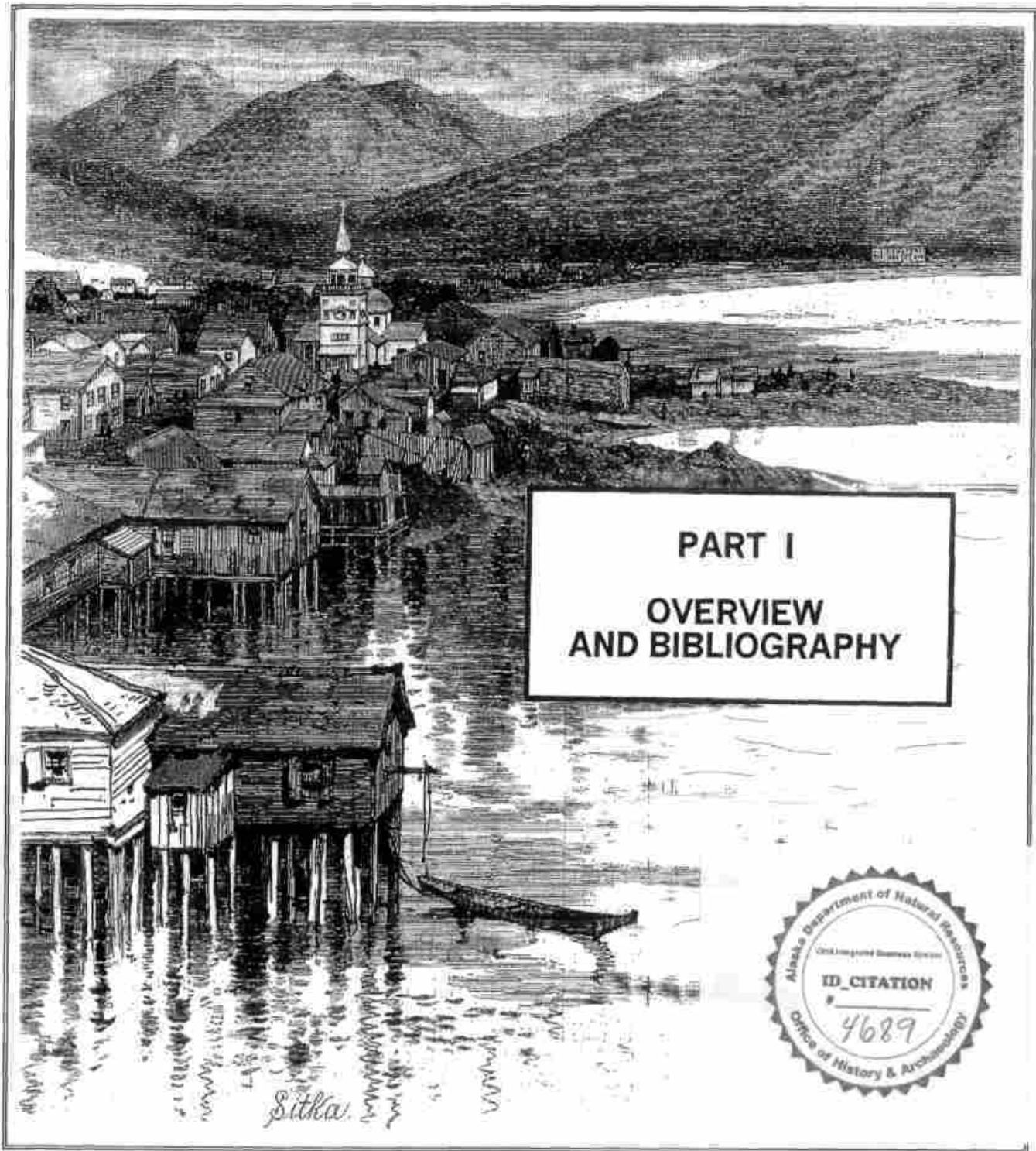
Please list your own name and mailing address, with contact information (telephone number and/or e-mail address):

24

SITKA

# INVENTORY OF HISTORIC SITES AND STRUCTURES CITY AND BOROUGH OF SITKA, ALASKA

205550636000



**PART I**  
**OVERVIEW**  
**AND BIBLIOGRAPHY**



SEPTEMBER 1997

Cover Illustration: Wood half-tone engraving of early Sitka by  
Charles Graham. Reproduced from August 30, 1884 *Harpers Weekly*.

**INVENTORY OF  
HISTORIC SITES AND STRUCTURES  
CITY AND BOROUGH OF SITKA, ALASKA**

**PART I  
OVERVIEW AND BIBLIOGRAPHY**

Prepared for  
The Sitka Historic Preservation Commission  
and  
City and Borough of Sitka

by

Robert C. Betts and Dee Longenbaugh  
Vanguard Research, 7000 E. Shingle Mill Road, Sandpoint, Idaho 83864

September 15, 1997

## Acknowledgments

Compilation of this site inventory was only possible through the cooperation and assistance of many people and agencies. Karen Iwamoto, Chatham Area archaeologist for the Tongass National Forest, and Rachel Myron of the Sitka Ranger District provided access to USDA Forest Service site data. Joan Dale at the Alaska Office of History and Archaeology in Anchorage has been especially helpful in assisting the effort to make this site listing as comprehensive as possible and deserves special thanks for the offer to send electronic AHRS file data in addition to hard copies of AHRS site cards, thus saving untold hours of retyping site descriptions. Janet Clemens, the Certified Local Government Coordinator at the Office of History and Archaeology was of much assistance in responding to our initial request for AHRS site data and in helping us to maintain a liaison with OHA over the course of the initial phase of the project. Jo Antonsen took over the role as OHA Certified Local Government Coordinator during Phase II of the project. We are also indebted to BIA archaeologists Ken Pratt (ANCSA Office) and Rick Hoff (BIA Archaeology Office) in Anchorage who helped track down information on recent BIA work and suggested other sources of potential site information. Gene Griffin, NPS archaeologist at Sitka National Historical Park, helped in the search for bibliographic information relating to historical research sponsored by the NPS. All of the Native organizations we contacted were helpful in answering our questions about potential sources of site information available from the Tlingit people themselves. Terry Pegues, Robi Craig, and Robert Sam (Sitka Tribe of Alaska), Ernie Hillman (Sealaska), and Cheri Reener (Central Council Tlingit and Haida Indian Tribes of Alaska) all contributed in several ways to our effort to track down sources of site data. Our historical research was greatly assisted by the staff at the Alaska State Historical Library in Juneau. Kay Shelton, India Spartz, and Gladi Kulp all took an active interest in the project and were good enough to find a spot in the historical library to store Dee's laptop computer which saved many trips lugging it up the hill from The Observatory bookstore. Wally Olson, in Juneau, offered suggestions for which early European explorer journals might contain information on specific site locations and contributed an unpublished translation of Bodega y Quadra's journal, as well as copies of relevant sections of other published early journals. Dr. Evelyn Bonner, Director of the Stratton Library at Sheldon Jackson College in Sitka, dropped everything one busy afternoon to search the library archives for information on historical buildings associated with the college campus. Thad Poulson of the Sitka Historic Preservation Commission has taken an active interest in this inventory project and contributed NPS architectural information for Richard H. Allen Memorial Hall, located on the campus of Sheldon Jackson College. Marty Betts assisted in helping to enter site data and plot site locations, and also contributed her editorial skills. The annotated bibliography has benefited from a review by Robert N. DeArmond. Finally, we would like to express our thanks to Kristen Griffin, Chair of the Sitka Historic Preservation Commission when the inventory project was first initiated, for her assistance and encouragement from the earliest stages of the project.

## ACRONYMS USED IN REPORT AND INVENTORY

ADP	Alaska Division of Parks and Outdoor Recreation
AHRS	Alaska Heritage Resource Survey
ANCSA	Alaska Native Claims Settlement Act
CBS	City and Borough of Sitka
CMT	Culturally Modified Tree
CPSU	Cooperative Parks Study Unit (University of Alaska - Fairbanks)
CRM	Copper River Meridian
DOE	Determination of Eligibility to the National Register of Historic Places
OHA	Office of History and Archaeology (Alaska Division of Parks and Outdoor Recreation)
NRHP	National Register of Historic Places
SHPO	State Historic Preservation Officer
UTM	Universal Transverse Mercator map projection

## Introduction

This report and inventory of historic sites and structures was compiled by Vanguard Research of Sandpoint, Idaho at the request of the Sitka Historic Preservation Commission. The contract was administered by the City and Borough of Sitka and the project was overseen by the Office of History and Archaeology (OHA) within the State of Alaska Department of Natural Resources, Division of Parks and Outdoor Recreation. The format of the site inventory forms closely follows the site forms used by the OHA for the Alaska Heritage Resource Survey (AHRS), the statewide inventory of all reported historic and prehistoric sites in Alaska. The present inventory includes only documented or reported sites within the boundaries of the City and Borough of Sitka which encompass the southern portion of Chichagof Island and almost all of Baranof Island (Fig. 1).

The inventory includes all AHRS sites within the Sitka City and Borough limits for which it was possible to obtain information, as well as a number of sites not listed on the AHRS for which it was possible to determine the nature and location of the site. Unverified or undocumented sites for which only vague locational information was available are not included in this inventory, unless the site is listed on the AHRS. In instances where an AHRS site number is used to identify a geographic area of historical significance (i.e. SIT-104: Portlock Harbor) and does not refer to a specific site, the AHRS "site" has been included but no City and Borough of Sitka (CBS) site number has been assigned. Historic structures listed on the AHRS which are no longer extant are, likewise, included in this inventory but have not been assigned CBS site numbers. A total of 324 prehistoric or historic sites have been identified within the limits of the City and Borough of Sitka and assigned CBS site numbers. Nine additional "sites" with AHRS numbers are included in the inventory but have not been assigned CBS site numbers, because 1) field survey by professional archaeologists has failed to confirm the existence of the site at the identified location, 2) the building no longer exists, or 3) because the AHRS number refers to a general geographic area rather than a specific site location. Twelve sites identified through the literature review which are not listed on the AHRS are included.

An inventory of known cultural resources is an initial step taken by a Certified Local Government towards complying with state and federal regulations designed to avoid or minimize impact to archaeological sites or historic buildings. The inventory functions as a data base that can be used by the City and Borough of Sitka Planning Department to identify cultural resources which may be adversely impacted by planned development. Research undertaken as "Phase I" of this inventory project began in the fall of 1995 and resulted in a preliminary inventory and bibliography which was submitted to the Sitka Historic Preservation Commission and the OHA in March of 1996. This initial effort inventoried 273 sites within the City and Borough of Sitka. Work began on Phase II in May of 1997. Phase II involved 1) responding to OHA comments on the Phase I inventory, 2) updating the Phase I inventory with new sites listed on the AHRS or recorded by the USFS since March 1996, 3) expanding the annotated bibliography, 4) plotting the sites listed in the inventory on USGS topographic maps and on a City and Borough of Sitka road map, and 5) submitting the inventory and bibliography as electronic files on disk.

Phase II research resulted in the addition of 52 sites to the original inventory. Thirteen of these new sites represent individual buildings on the campus of Sheldon Jackson College that were included under a single site number in the Phase I inventory. The remaining 39 sites represent an update of new sites recorded since March of 1996. The annotated bibliography has been expanded

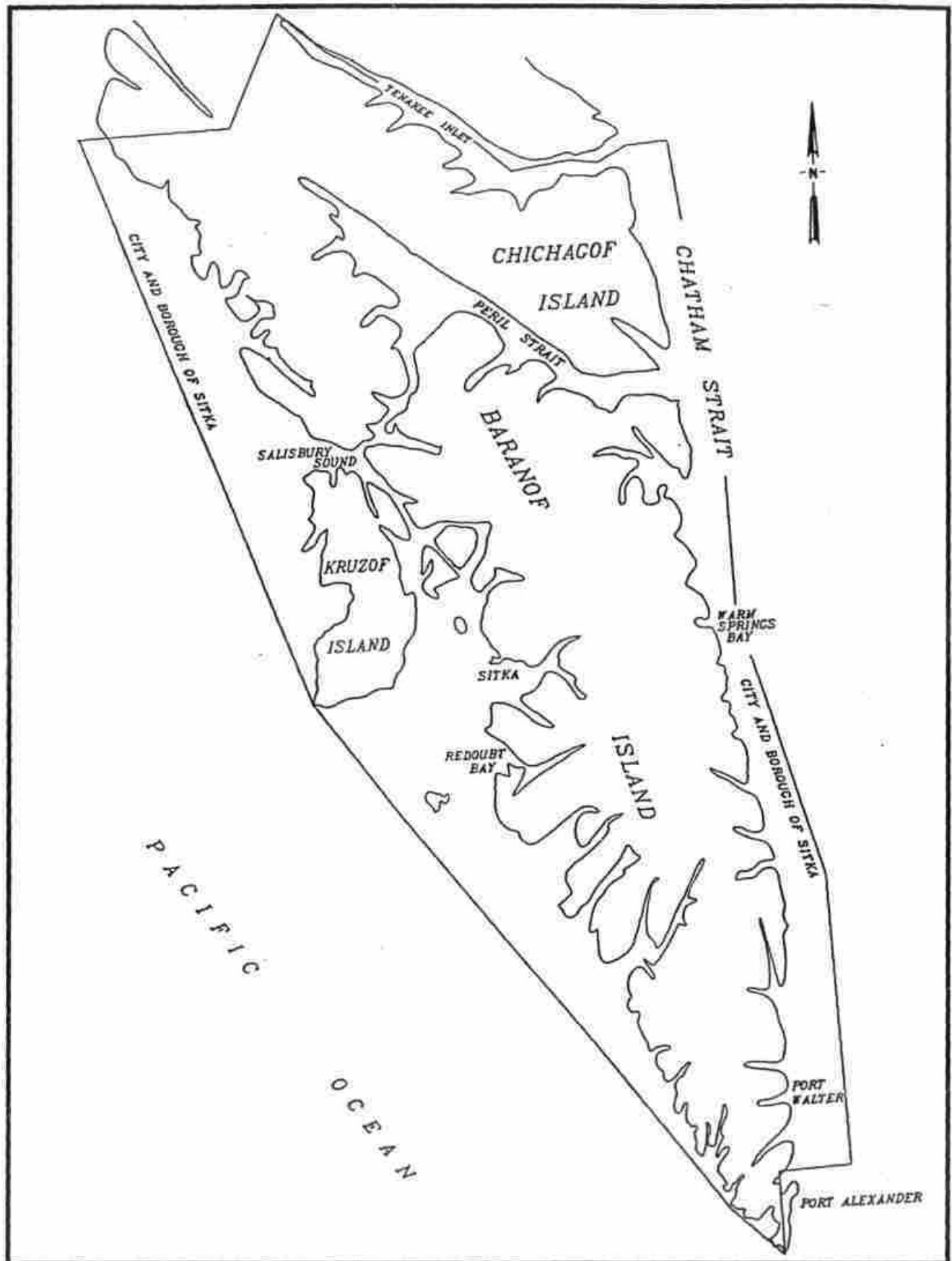


Fig. 1: City and Borough of Sitka

significantly but does not purport to be an exhaustive historical bibliography of the region, something which would be well beyond the scope of the present project. The present bibliography focuses on references which include 1) specific site information, 2) major historical or ethnographic sources relating directly to the area encompassed by the City and Borough of Sitka, and 3) historical maps of Sitka and its environs. It is intended primarily to support the citations listed on the site forms but includes many additional references that are considered relevant.

The report and inventory is divided into two volumes. Volume I includes the narrative report and annotated bibliography. Volume II includes the site index and individual site forms. Access to Volume II is restricted to individuals or agencies with a clear need for the site data contained in this volume since confidential site locational data of a sensitive nature is included.

### Information Sources

Inventory research began with contacting the State of Alaska Office of History and Archaeology to obtain blue-line maps showing site locations and Alaska Heritage Resource Survey site cards for the Sitka and Port Alexander USGS map quadrangles which encompass all land within the boundaries of the City and Borough of Sitka. USGS mapsheets for the Sitka and Port Alexander quadrangles at a scale of 1:63,360 were acquired showing the City and Borough boundaries. Sites outside the City and Borough limits were eliminated from the approximately 400 AHRS cards received from the Office of History and Archaeology. The remaining sites, located on mapsheets either entirely or partially within the CBS boundary, were individually plotted by aliquot description and those that fell within the limits of the City and Borough were assigned temporary file numbers which were noted on the USGS maps along with the AHRS number. For each AHRS site within the CBS boundary a standardized inventory form was completed containing information on site location, description, National Register of Historic Places status, and other relevant information from the AHRS site card. Additional information relating to the Alaska Comprehensive Historic Preservation Plan theme and time period were also included on the inventory forms to comply with the City and Borough of Sitka contract and Scope of Work.

Once all AHRS site information received from the State Office of History and Archaeology was entered, other sources of site information were researched. In addition to the National Register of Historic Places (NPS 1991; Alaska Dept. of Natural Resources 1994), the *Cultural Resource Overview of the Tongass National Forest* (Arndt et al. 1987) and *Native Cemetery and Historic Sites of Southeast Alaska* (Sealaska 1975) were reviewed for information on sites in the project area. The Tongass cultural overview produced by GDM, Inc. of Fairbanks under Forest Service contract primarily covers sites on Forest Service land and includes separate catalogs of prehistoric / ethnohistoric sites (Part 2a) and historic sites (Part 2b), as well as a map atlas (Part 3) which includes two series of 1:250,000 scale blue-line maps, one for unverified prehistoric and ethnohistoric sites and one for unverified historic sites. The plotted locations on the USFS atlas for unverified sites were not relied on for site location unless confirmed from other sources since Arndt et al. (1987:7) point out that [for unverified sites] "...the symbol must be considered only the grossest indication of site location. In many cases, the symbol merely indicates the bay on which the site is reported because more detailed information is lacking." The Sealaska site inventory, conducted by Wilsey & Ham, Inc. of Seattle, is the result of an extensive attempt to document cemetery and historic sites throughout Southeast Alaska following passage of the 1971 Alaska Native Claims Settlement Act (ANCSA) which allowed Sealaska Corporation to receive title to some well-documented historic sites selected under this legislation. Portions of Areas III, IV, and

V in the Sealaska site inventory include land within the City and Borough of Sitka. All of the documented Sealaska sites within the City and Borough of Sitka have been included in the AHRS but many of the unverified sites (for which little information is available and locations are generally vague) do not appear in the AHRS. The site data included in the 1975 Sealaska report were for the most part incorporated in the 1987 Tongass overview.

The 1975 Sealaska Inventory and the 1987 Tongass National Forest Cultural Overview (Parts I, 2a, 2b, and Atlas) were reviewed for supplemental site information. For the most part, sites cataloged in these two reports duplicate AHRS sites but these sources also provide information on unverified or undocumented sites that usually do not have AHRS site numbers. Unless a fairly specific geographic area was identified these unverified or undocumented sites have not been included in the present inventory.

Once available site information had been researched from previous Southeast Alaska inventory efforts, then archaeological survey reports, ethnographic studies, and historical documents were reviewed for site information. Research of historical documents was conducted primarily at the Alaska State Historical Library in Juneau. Dee Longenbaugh's extensive personal research library and the resources and historical map collection of the Observatory Bookstore in Juneau were also major sources of historical information. Archaeological research focused on both published and unpublished material. One of the most important publications in this respect is *Possessory Rights of The Natives of Southeast Alaska* (Goldschmidt and Haas 1946). This publication is a tremendous resource for identifying traditional Native use areas and subsistence sites. Goldschmidt and Haas (1946) was available to us both in hard copy and, thanks to the Alaska Department of Fish and Game Subsistence Division, Southeast Region, on computer disk - making it possible to conduct a computer word search for geographical areas of traditional importance to Native subsistence activities within the City and Borough of Sitka. Among archaeological survey reports reviewed for site data were de Laguna's *Story of a Tlingit Community* (1960) and the Dames and Moore, Inc. *Ushk Bay Project* report (Wessen, Flint, and Kelly 1992). It was found that all sites documented in professional reports, except for those reported within the last year or two, were included in the AHRS. An effort was also made to review the journals and reports of early explorers such as Captain's Bodega y Quadra, Colnett, Portlock, Vancouver and others for site specific information. When specific site locational information was found in historical sources for sites not listed in the AHRS, these sites were included in the present inventory as "unverified" sites and given CBS site numbers.

The next level of site research involved contacting agencies charged with cultural resource management to determine whether all site data for sites within the City and Borough of Sitka had been forwarded to the OHA for inclusion in the AHRS. Ken Pratt at the BIA ANCSA Office and Ricky Hoff at the BIA Archaeology Office, both in Anchorage, were contacted by phone but reported that all their site data for the project area had been submitted to the Office of History and Archaeology and included in the AHRS records. Rick Hoff confirmed that all BIA Archaeology site survey data for the project area had been sent to the OHA. Ken Pratt did contribute some supplemental data from recent BIA work at one previously listed AHRS site (CBS-103 / SIT-175). Ernie Hillman at the Sealaska Land Office in Juneau was also contacted by phone, as was the Central Council of Tlingit and Haida in Juneau, to see if either organization had conducted any recent site survey work in the project area. Sealaska did not have updated information since their 1975 publication and the Central Council of Tlingit and Haida reported they had done no field survey or site documentation on Baranof or Chichagof islands since they had taken over cultural resource compliance responsibility from the BIA in the early 1990s. As of January 1, 1996 the

Sitka Tribe of Alaska Office in Sitka has taken over cultural resource compliance responsibility from the Central Council of Tlingit and Haida for Native allotments and townsites. Dee Longenbaugh visited the Sitka Tribe of Alaska office in Sitka in January 1996 and later contacted Terry Pegues by phone. Mr. Pegues reported that Sitka Tribe of Alaska is in the process of compiling data on cultural resources on Native land but this information was still incomplete and not available to review for this inventory. In August, 1997 the Sitka Tribe was again contacted by Robert Betts who met with Robi Craig at their office in Sitka to present a status report on the project and again make the opportunity available for the tribe to contribute any site information they might have that was not available through other sources.

During the Phase I research Dee Longenbaugh made two trips to Sitka to make personal contact with agency personnel and Sitka residents knowledgeable about the history of the City and Borough of Sitka. The first trip was made on August 25, 1995 and a second trip was made on January 25-26, 1996. These visits were primarily to contact Forest Service, Park Service, and City Planning Department personnel involved with the on-going inventory research. Most contacts with non-agency personnel were made by phone from Juneau. In late August of 1997, during the Phase II research, Robert Betts traveled to both Juneau and Sitka to research bibliographic information and meet with various agency and private individuals. A list of individuals contacted as part of the inventory effort as well as some individuals not contacted but identified as important sources of historical information is included as an appendix to this report (Appendix A).

#### Organization of the Inventory

Site inventory forms have been organized and numbered geographically from north to south and secondarily from east to west. The Phase I site numbers were revised to incorporate the 1997 sites in the final inventory. Sites in the Sitka quadrangle are listed first, followed by those in the Port Alexander quadrangle. Sites located on the same mapsheet within a quadrangle are listed together in the site index, and inventory forms for sites on the same mapsheet are grouped together in the inventory. The primary site number assigned is a City and Borough of Sitka (CBS) number. These CBS numbers run roughly sequentially from north to south and east to west as plotted on the Sitka and Port Alexander mapsheets. AHRS sites numbers, where available, are included in both the index and on the individual inventory site forms for cross reference. Other Sealaska or BIA site numbers, if assigned, are included at the bottom of the inventory form. Sites located on the same USFS mapsheet have been organized in sequence of the AHRS numbers, followed by sites without AHRS numbers. The advantage to grouping sites geographically by mapsheet is that all sites in a specific geographical area can be quickly identified.

#### Site Index

The site index is intended as a quick reference and contains only partial site information which includes the CBS and AHRS site numbers, site name, USGS mapsheet, resource nature (RESNAT), primary citation (s), and National Register of Historic Places (NRHP) status code. Other categories of information on the site index include the time period and general historic or prehistoric theme to which the principal component of the site relates. More detailed information for most of these categories is provided on the inventory form. The term "ethnographic present" is used in some cases to denote an undefined time within the traditional oral history memory of living Native individuals. This is usually within the historic period but can, in some cases, refer to late prehistoric sites. Where both prehistoric and historic site components are present the "Prehistory" theme is usually assigned unless the significance of the historic component clearly dominates the

prehistoric component. The themes and general time periods used in this inventory are, for the most part, taken directly from the State of Alaska Comprehensive Historic Preservation Plan as developed by the Office of History and Archaeology (Tables 1a,1b). In using the State of Alaska Preservation Plan theme categories it was found that they are primarily directed at historical sites, and the Prehistory theme (Theme I) was inadequately developed. This forced the development of a new theme category (Native Lifeways) for Native ethnohistoric sites. Several sub-theme categories were also added for sites assigned to the Native Lifeways Theme (Table 1a).

#### Site Inventory Forms

The site inventory form provides additional information for each site listed in the report index. An effort has been made to make these inventory forms closely compatible with the AHRS site cards. In addition to the legal aliquot description locational information includes latitude and longitude as well as UTM data where available. AHRS aliquot (mapsheet) legal descriptions given on the AHRS site cards were checked against USFS 1:63,360 maps and the verbal location description on AHRS site cards. Where the AHRS aliquot or latitude/longitude description was clearly in error it was changed to correspond to the verbal description and/or the site location as indicated on the AHRS blue-line map. For some AHRS sites additional information has been added to the information taken off the AHRS site cards. The "site significance" section on the AHRS site cards was changed to a "comments" section for this inventory. Specific site significance information from the AHRS cards was incorporated into the comments section. Where AHRS cards contained only a "boiler plate" general statement of significance which did not add any site specific information, this statement was not reproduced in the comments section. The comments section is generally used to add supplemental information rather than state the "significance" of a site in a technical sense. Site significance, as determined by federal and state agencies, is better indicated by the National Register status of this site which is included at the bottom of the inventory form (Table 2).

A list of citations is included on the inventory form as well as archival or collections sources (if relevant). Site environmental codes and condition codes (Tables 3,4) are taken from the AHRS site cards. Ownership status for sites generally follows the AHRS site cards supplemented with information received from the US Forest Service except where specific changes of ownership have been identified during the present research. Other site numbers assigned by Sealaska or the BIA are cross-referenced at the bottom of the inventory form. A statement of information "reliability" is made following standardized AHRS site card reliability categories.

Site ownership was a particular concern to the Alaska Office of History and Archaeology and the USDA Forest Service. Ownership of sites on Forest Service land within the City and Borough of Sitka appears to be an unresolved issue. The Forest Service perspective is that sites on Tongass National Forest land within the boundaries of the City and Borough of Sitka are the management responsibility of the Forest Service (Karen Iwamoto, personal comm.). Both the Office of History and Archaeology and the US Forest Service have indicated that ownership status as reflected on the AHRS site cards remains unresolved for many sites on federal land.

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Table 1a. Themes in Alaska History. (Source: Alaska Comprehensive Historic Preservation Plan, modified slightly for this report)

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- Ia. Prehistory (Prehistoric)
- Ib. Native Lifeways (Historic or Proto-Historic)
  - A. Camp
  - B. Cemetery
  - C. Fort
  - D. Fishing technology
  - E. Isolated find
  - F. Occupation site
  - G. Resource Utilization
  - H. Rock art
  - I. Village site
  
- II. Exploration and Settlement
  - A. Exploring expeditions
  - B. Trading ventures
  - C. Forts and government settlements
  - D. Commercial settlements
  
- III. Military and Government
  - A. Defense efforts (forts)
  - B. Combat activity sites (battle sites, march routes)
  - C. Civilian displacement (confiscated property)
  - D. Treaties, purchases, boundaries
  - E. Local, territorial and state, federal government (resource management)
  - F. Political organizations
  
- IV. Commerce and Economic Development
  - A. Mineral extraction
    - 1. Gold and other precious minerals
    - 2. Copper and other minerals
    - 3. Oil and coal
  - B. Fur trade and agriculture
    - 1. Fur hunting, trading, and guiding
    - 2. Fur farming
    - 3. Animal herding
    - 4. Agriculture
    - 5. Homesteading
  - C. Fisheries and sea mammal hunting

1. Whaling
  2. Other sea mammal hunting
  3. Fishing (traps, wheels)
  4. Fish processing (salteries, canneries, cold storage, mild curing)
- D. Timber (including wood camps)
- E. Tourism
- F. General commerce

V. Transportation and communication

- A. Routes of travel and communication
1. Trails
  2. Roads
  3. Railroads
  4. Airstrips
  5. Steamship routes, ports
  6. Riverboat routes, ports
  7. Telegraph and telephone and radio routes
  8. Mail routes
  9. White Alice and DEW Line routes
- B. Adjunct structures and buildings
1. Stations
  2. Roadhouses
  3. Bridges
  4. Ferries
  5. Aircraft
  6. Ships and boats

VI. Intellectual and Social Institutions

- A. Spiritual structures and sites
1. Churches and synagogues
  2. Cemeteries
- B. Art, architecture and music
- C. Education
- D. Health
- E. Scientific research and technical developments (adaptations to the north)
- F. Recreation
1. Social organizations
  2. Community celebrations
  3. Sports
  4. Developed recreation camps, cabins, trails
- G. Literature, newspapers, and magazines
- H. Ethnic influences

VII. Disasters and Natural History

Table 1b. Time Periods in Alaska History. (Source: Alaska Comprehensive Historic Preservation Plan, modified for this report).

Time Period	Definition
Pre- 1741	Precontact
ca. 1775	Contact Period
	Ethnographic Present (within traditional Native memory)
1741-1867	Russian & Euroamerican era
1867-1912	Early American era
1912-1938	Community building era
1938-1959	World War II era
1959-1970	Early statehood era
1970-present	Post-satellite era

Table 2. City and Borough of Sitka Site Inventory Form Preservation Status Codes. (Source: Draft AHRHS Handbook 1989).

Code	Definition
NHR	Property listed on the National Register of Historic Places
NHL	National Historic Landmark
NHM	National Historic Monument
NHP	National Historic Park
NHT	National Historic Trail
NHS	Listed site within a listed property's boundaries
NH?	Unlisted site within a listed property's boundaries
NRE	Determined eligible
NES	Listed site within the boundaries of a property determined eligible
NE?	Unlisted site within the boundaries of a property determined eligible
NRJ	Rejected or determined not eligible
NRM	Property removed from the register
NCL	Nomination closed
NPD	Nomination pending
AKL	Alaska Landmark

Table 3. City and Borough of Sitka Site Inventory Form Site Environment Codes. (Source: Draft AHRS Handbook (1989 ).

Code	Definition	Code	Definition
01	Glaciers and Ice fields	11	Lowland Spruce Forest
02	Lakes	12	Upland Spruce Forest
03	Riverine	13	Continental Shelf
04	Moist Tundra	14	Wave Beaten Coast
05	Wet Tundra	15	Fjord Estuaries
06	Alpine Tundra	16	Tide Mixed Estuaries
07	High Brush	17	Ice Affected Bering Coast
08	Low Brush, Muskeg Bog	18	Ice Affected Arctic Coast
09	Coastal Spruce Forest	19	Oceanic
10	Bottomland Spruce Forest		

Table 4. City and Borough of Sitka Site Inventory Form Condition Codes. (Source: Draft AHRS Handbook (1989).

Code	Definition
A	Normal state of weathering, undisturbed by vandalism, construction, or abnormal weathering such as flooding or earthquakes.
B	Disturbed site, degree unknown
B1	Partially destroyed
B2	Totally destroyed
C	Site archaeologically or historically investigated.
C3	Tested only
C4	Partially excavated
C5	Totally excavated
D	Site undergoing historical restoration, alteration, or preservation activity
D6	Planned
D7	Partially complete
D8	Totally reconstructed or preserved
E	Unknown

## Site Maps

All sites with CBS numbers have been plotted on 1:63,360 scale USGS topographic mapsheets. The site is represented by the CBS number on the map. The CBS number and corresponding AHRS number, if there is one, is also indicated on the closest margin of the map directly across from the site location. If the exact location of the site is apparent from the locational information, that point is marked with a dot. Otherwise the number alone marks the approximate location as close as it can be determined. Where there is a discrepancy between the aliquot, latitude/longitude, and narrative description, the narrative description has been considered to be the most reliable, followed by the aliquot description. Where errors in the aliquot or latitude/longitude descriptions have been clearly apparent they have been corrected on the site forms to conform with the correct site location if that could be determined from the narrative. Not all the AHRS sites on the OHA blueline maps are correctly plotted according to the narrative descriptions and so there will be some discrepancy between the CBS site location maps and the AHRS blueline maps. Sites that have been added during Phase II of the inventory are denoted by an asterisk (\*) immediately following the CBS site number i.e. (CBS-208\*). Sites listed on the AHRS which have not been verified by field work, refer only to geographic areas, or relate to buildings which no longer exist are listed by AHRS number on the map margin without a CBS number, i.e. (CBS-xxx / SIT-104).

Sites in the immediate area of the city center of Sitka and on the road system in the vicinity of Sitka have been plotted on a larger scale City and Borough of Sitka Road Map at a scale of 1" = 1500' with an inset of the city center at a scale of 1" = 500'. One City and Borough road map, intended for use by the Sitka Historic Preservation Commission and the OHA contains site locations plotted with CBS and AHRS site numbers similar to the USGS topographic maps. The other City and Borough road map, intended for use by the City Planning Office, has sites marked by boxed check marks without any site identifying numbers. Small boxed check marks indicate a single site, larger ones indicate multiple sites in a confined area. The purpose of using a symbol to identify the location of cultural sites without indicating the nature of those sites, is to allow those maps to be kept by the City and Borough Planning Office to alert the planning department when one or more sites are in the vicinity of planned development or ground disturbance. The Planning Office can then contact the Sitka Historic Preservation Commission or the OHA for more detailed information on the nature and exact location of the site and steps can be taken to mitigate adverse impact to the cultural resource involved.

## Bibliography

The purpose of the annotated bibliography is primarily to provide reference information for the citations listed on the site inventory forms. However, not all the citations listed on the inventory forms will be found in the bibliography. Often incomplete citations are given in the original AHRS forms and it was not possible to track down the reference; or more frequently, the citations were for unpublished survey reports or conference papers which are difficult to locate. Attempts were made to solicit information from agencies and individual authors for many of these unpublished papers but in many instances it was not possible to obtain the information. No master AHRS bibliography is kept by the Alaska OHA which relies largely on the *Bibliography and Index of Alaska Archeology* (West and Stern 1987) as a reference bibliography for citations prior to 1987 (Joan Dale, personal comm.). There is no master AHRS list of references for AHRS citations after 1987, although many of these reports and papers are on file at the Alaska OHA. The Scope of Work for the Sitka site inventory required that references in the bibliography indicate the site or

sites for which that reference contains information. For many of the references that include information on one or a few specific sites the relevant CBS site number or numbers follow the entry. It was not practical to do this for some of the survey reports or site indexes which included a large number of sites.

In order that the bibliography be a more valuable research tool we have included more general historical or archaeological references pertaining to the region, as well as reference information for historical maps. Hence, many of the significant historical, ethnographic, and archaeological publications pertaining to the Sitka area that may not relate to specific sites but provide important background information are included. We have also added journals, travel guides, and other "popular" books which contain historical information on Sitka and the surrounding area. Maps are listed separately in chronological order following the main bibliography.

#### Future Directions

The purpose of this inventory effort has been to compile existing site information rather than to research new site data, although some of that has occurred as part of the present effort. The AHRS files maintained by the OHA have formed the "backbone" of the present site inventory although in the course of compiling this inventory the AHRS data has been updated and in the case of many sites, been expanded upon. Additional citations have also been added to many of the AHRS sites. There are also instances where errors in AHRS locational information were identified and corrected. Because of these changes this inventory should be the primary reference for cultural resources identified within the City and Borough of Sitka prior to 1997. However, it is important to note that the present inventory will rapidly become out of date and the AHRS files will also have to be consulted for sites entered after the compilation of this inventory.

The next level of effort in expanding this inventory would involve primary research of new site information from both written and oral sources. Two areas in particular could very likely be expanded on through additional historical research. These are shipwreck sites (Table 5) and mining sites. Historic shipwreck and mining sites listed on the AHRS or identifiable from previously compiled inventories are included in the present inventory but further detailed research of historical documents and Bureau of Mines information could be expected to identify additional shipwreck and mining sites. Further research into primary historical documents including an in-depth review of early Sitka newspapers, especially the *Alaskan* which has been indexed by DeArmond (1974) and DeArmond's own newspaper columns in the *Sitka Sentinel* would likely provide much new site information.

A review of oral history tapes archived at Sitka National Historical Park would undoubtedly provide more information on known sites and could result in identification of additional sites. Site information currently being compiled by the Sitka Tribe of Alaska on GIS maps is also becoming an important data base for identifying additional archaeological and historical sites although release of this information would require the approval of the tribal council and the information will probably be tightly restricted by the tribe. Interviews with knowledgeable Tlingit elders and other Native and non-Native individuals, some of whom are identified in this report (Appendix A), have the potential to significantly increase the site data base compiled in the present inventory, as does Tlingit place-name research being conducted throughout Southeast Alaska by the Southeast Native Subsistence Commission.

Table 5. Partial List of Historic Shipwrecks Which Have Occurred Within the City and Borough of Sitka. (Sources: Arndt et al. 1987; Sanders 1988)

SHIPS NAME	DATE	TYPE	LOCATION	MAPSHEET	REFERENCE
Neva (Russian)	1813	Warship	Cape Edgecumbe?, Sitka Sound	Sitka (A-6)	Sanders (1988:map)
Zenobia (Russian)	1855	Unknown	Zenobia Rock, Sitka Sound	Sitka (A-5)	Orth (1971:1070)
Langley	1878	Schooner	Little Basket Bay (vicinity)	Sitka (C-3)	Arndt et al. (1987,Part 2b:554)
Rose	1882	Steamer	Sitka Sound, Baranof Island	Sitka (A-5)?	Arndt et al. (1987,Part 2b:554)
Mary	1885	Sloop	Hayward Pt., Partofshikof Island	Sitka (B-6)	Arndt et al. (1987,Part 2b:554)
Mist	1894	Schooner	Sitka Sound, Baranof Island	Sitka (A-5)?	Arndt et al. (1987,Part 2b:554)
City of Sitka	1898	Schooner	Cape Ommaney, Baranof Island	Port Alexander (A-3)	Arndt et al. (1987,Part 2b:554);Sanders (1988:map)
Colussa	1899	Unknown	Rakof Islands?, Baranof Island	Sitka (C-4)	Sanders (1988:map)
Iona	1909	Gas	Sitka Sound, Baranof Island	Sitka (A-5)?	Arndt et al. (1987,Part 2b:554)
Sealight	1910	Gas	Larch Bay, Baranof Island	Port Alexander (A-3)	Arndt et al. (1987,Part 2b:552)
Gedagia	1911	Schooner	Zenobia Rock, Sitka Sound	Sitka (A-5)	Arndt et al. (1987,Part 2b:554)
Montana	1914	Gas	Hot Springs Bay, Baranof Island	Port Alexander (D-5)	Arndt et al. (1987,Part 2b:552)
Lake Bay	1922	Gas	Whale Bay, Baranof Island	Port Alexander (C-4)?	Arndt et al. (1987,Part 2b:552)
Essu	1925	Gas	Cape Ommaney, Baranof Island	Port Alexander (A-3)	Arndt et al. (1987,Part 2b:552)
Ports America	1925	Gas	Sitka Sound, Baranof Island	Sitka (A-5)?	Arndt et al. (1987,Part 2b:554)
Clara	1927	Gas	Branch Bay,Baranof Island	Port Alexander (B-3&B-4)	Arndt et al. (1987,Part 2b:552)
Dreadnaught	1930	Gas	Khaz Point, Chichagof Island	Sitka (C-7)	Arndt et al. (1987,Part 2b:554)
MS Kingston	1933	Unknown	Whitestone Narrows, Baranof Island	Sitka (A-5)	Sanders (1988:map)
Olympu	1936	Gas	Sitka Sound, Baranof Island	Sitka (A-5)?	Arndt et al. (1987,Part 2b:554)
Busy Bee	1938	Gas	Kelp Bay, Baranof Island	Sitka (B-3)	Arndt et al. (1987,Part 2b:554)
Joan L.	1939	Gas	Sitka Sound, Baranof Island	Sitka (A-5)?	Arndt et al. (1987,Part 2b:554)
Chichagof	1946	Mine Tender	Khaz Point, Baranof Island	Sitka (C-7)	Sanders (1988:map)

One of the most knowledgeable Tlingit elders who should be included in any future interview effort is Herman Kitka, Sr. of Sitka. Mr. Kitka's name appears again and again in the 1975 Sealaska report as a source for traditional knowledge of Tlingit use areas and site locations in the City and Borough of Sitka. Ethnographic research and oral history interviews currently being conducted under contract to the National Park Service by Dr. Tom Thornton of the University of Alaska - Southeast, can also be expected to result in information which may lead to the identification of additional Native sites on Baranof and Chichagof Islands.

### Conclusion

The present site inventory effort has attempted to compile all site data from readily available sources as well as search out site information from many unpublished sources. Further research into historical documents and ethnographic sources would undoubtedly add to this inventory. Archaeological research and site documentation in Southeast Alaska is still in its infancy and archaeology survey crews will rapidly add new sites to this inventory as shown by the increase of 39 sites in just one year between the Phase I and Phase II inventory efforts. Matson and Coupland (1995:38) effectively point out the challenge and potential of Southeast Alaska archaeology:

With its high mountains, rugged coastline, dense foliage, and wet climate, the northern Northwest Coast has never been an easy place to do archaeology. Even today, many areas remain isolated and remote, away from the urban centers where archaeologists are located and where the land surface modification that results in much of modern contract archaeology is concentrated. Most of what we know about Northwest Coast prehistory has come from research conducted only within the last 35 years. As recently as the early 1960s large areas both in the rugged north coast and along the south coast remained unexplored archaeologically.

Although the Civilian Conservation Corps. conducted limited excavations at the site of Old Sitka (CBS-222) in the 1930s, the first professional archaeological work in Southeast Alaska did not occur until 1949 and 1950 when Frederica de Laguna conducted her archaeological and ethnographic research among the Angoon Tlingit (de Laguna 1960). The next significant archaeological work in SE Alaska was not until 1958 when the National Park Service contracted Frederick Hadleigh-West, then a graduate student at the University of Alaska - Fairbanks, to conduct archaeological testing at Sitka National Historical Park in an effort to locate the *Kiksadi* fort site at the mouth of Indian River. Hadleigh-West, at the head of a crew of five local students with no prior archaeological training, completed the field work and published the first archaeological report for work within the City and Borough of Sitka (Hadleigh-West 1959). Hadleigh-West was able to compile his 1959 report bibliography in a page and a half. A year later, in 1960, when de Laguna published her Angoon research only two and a half pages were required to list a comprehensive bibliography of 51 archaeological, ethnographic, and historical references (de Laguna 1960:207-209). Only two of de Laguna's citations, both dealing with petroglyphs, refer directly to previous site documentation efforts in Southeast Alaska. The present site inventory effort, focusing only on Baranof Island and part of Chichagof Island, dramatically illustrates the rapid increase in archaeological knowledge of Southeast Alaska in the 37 years since de Laguna published her Angoon research. The discovery of new archaeological sites will quickly make the present inventory incomplete and it will continue to be necessary to consult the most recent site data included in the Alaska Historical Resource Survey maintained by the Office of History and Archaeology as an additional primary source of information on sites and historic structures in the City and Borough of Sitka.

## Appendix A

### INFORMATION SOURCES

Edwina Barnett  
Planning Department  
City and Borough of Sitka  
100 Lincoln Street  
Sitka, Alaska 99835  
(907) 747-1804

Dr. Evelyn Bonner, Director  
Stratton Library  
801 Lincoln Street  
Sitka, Alaska 99835  
(907) 747-5259

Robi Craig  
Cultural Resource Specialist  
Sitka Tribe of Alaska  
456 Katlian Street  
Sitka, Alaska 99835

Joan Dale  
Office of History and Archaeology  
Alaska Division of Parks and Outdoor  
Recreation  
3601 C Street, Sta. 1278  
Anchorage, Alaska 99503-5921  
(907) 269-8721

Robert N. DeArmond  
Sitka Pioneer's Home, Rm. 61  
120 Katlian Street  
Sitka, Alaska 99835  
(907) 747-3213

Edna Gillaspie  
120 Katlian Street  
Sitka, Alaska 99835  
(907) 747-8776

Gene Griffin  
Park Archaeologist  
National Park Service  
Sitka National Historical Park  
P.O. Box 738  
Sitka, Alaska 99835  
(907) 747-6281

Kristen Griffin, Co-Chair  
Sitka Historic Preservation Commission  
3708 Halibut Point Road  
Sitka, Alaska 99835  
(907) 747-6233

John Hallum  
Sitka National Historical Park  
P.O. Box 738  
Sitka, Alaska 99835  
(907) 747-6281

Ernie Hillman  
Sealaska Lands Office  
One Sealaska Plaza, Suite 201  
Juneau, Alaska 99801  
(907) 586-1512

Ricky Hoff  
B.I.A. Archaeology  
1675 C Street, Suite 230  
Anchorage, AK 99501-5198  
(907) 271-4002

Herb Hope  
Anchorage, Alaska  
(907) 562-9373

Karen Iwamoto  
Archaeologist, Chatham Area  
Tongass National Forest  
204 Siginaka Way  
Sitka, Alaska 99835  
(907) 747-4230

Mark Jacobs, Jr.  
P.O. Box 625  
Sitka, Alaska 99835  
(907) 747-8168

Irene Jimmy  
P.O. Box 986  
Sitka, Alaska 99835  
(907) 747-8506

Herman Kitka  
109 Metakatla  
P.O. Box 641  
Sitka, Alaska 99835  
(907) 7478119

Marie Laws  
P.O. Box 2436  
Sitka, Alaska 99835  
(907) 747-6075

Dee Longenbaugh  
The Observatory  
235 Second Street  
Juneau, Alaska 99801  
(907) 586-9676

Rachel Myron  
Sitka Ranger District  
204 Siginaka Way  
Sitka, Alaska 99835  
(907) 747-4226

Wally Olson  
P.O. Box 21096  
Auke Bay, Alaska 99821  
(907) 789-3311

Willis Osbakken  
1719 SMC  
Sitka, Alaska 99835  
(907) 747-3901

Thad Poulson  
Sitka Historic Preservation Commission  
I Maksoutoff  
Sitka, Alaska 99835  
(907) 747-8703

Ken Pratt  
B.I.A. ANCSA  
1675 C Street, Suite 230  
Anchorage, AK 99501-5198  
(907) 271-3695

Cheri Reener  
Reality Manager  
Central Council Tlingit and Hadia  
Indian Tribes of Alaska  
320 W. Willoughby Ave., Suite 300  
Juneau, Alaska 99801  
(907) 586-1432

Robert Sam  
Sitka Tribe of Alaska  
456 Katlian Street  
Sitka, Alaska 99835  
(907) 747-3207

Kay Shelton  
India Spartz  
Gladi Kulp  
Alaska Historical Library  
State Office Building  
P.O. Box G  
Juneau, Alaska 99811-0571  
(907) 465-2925

Tom Thornton  
Anthropology  
University of Alaska Southeast  
11120 Glacier Highway  
Juneau, Alaska 99801-8671  
(907) 465-6397

Mike Turek  
Alaska Dept. of Fish and Game  
Subsistence Division  
P.O. Box 240020  
Douglas, Alaska 99824  
(907) 465-2629



**HISTORICAL  
BIBLIOGRAPHY**

# CITY AND BOROUGH OF SITKA HISTORICAL BIBLIOGRAPHY



"Sitka Island," by I.G. Voznesenskii. "An exceptionally fine drawing showing the central portion of New Arkhangel in detail. In the foreground are Russian homes and shops with boardwalk approaches to bridge muddy roadways. The large imposing structure in the background is the home and office of the Chief Administrator. The Octagonal lighthouse atop sent out a beam 34 meters above sea level., visible for a great distance. To the right is the beautiful Cathedral of St. Michael the Archangel, twice reconstructed. The octagonal watchtower on the left is a reminder of the omnipresent danger of attack by the Tlingits..." (Dmytryshyn and Crowhart-Vaughan 1976).

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Note - Books and articles that have a substantial mention of Sitka and its historic buildings are listed. Major archaeological and ethnographic references, survey reports, and publications that include information on archaeological sites in the City and Borough of Sitka or ethnographic information on the Sitka or Angoon Tlingit are also included. City and Borough site numbers listed in the Site Index follow selected references in which information about those sites can be found. CBS site numbers are not included for archaeological survey reports or site indexes in which large numbers of sites are listed. Historic maps are listed separately in chronological order at the end.

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## CITY AND BOROUGH OF SITKA HISTORICAL BIBLIOGRAPHY

Ackerman, Robert E.

- 1974 Post Pleistocene Cultural Adaptations on the Northern Northwest Coast. In: *International Conference of the Prehistory and Paleoecology of Western North American Arctic and Subarctic*. Edited by S. Raymond and P. Schledermann. University of Calgary Archaeological Association, Calgary.
- 1975 *Report of the U.S. Forest Service: Archaeological Reconnaissance of Areas under Survey for Five Year Cutting Proposal*. Alaska Lumber and Pulp Co. August 1-Sept. 15, 1974. Washington State University, Pullman. (CBS-076,080,081,166)
- 1996 Early Maritime Culture Complexes of the Northern Northwest Coast. In: *Early Human Occupation in British Columbia*. Edited by Roy L. Carlson and Luke Dalla Bona. University of British Columbia Press. Vancouver.

Discusses the Hidden Falls site (CBS-177) on the east coast of Baranof Island in relation to other early sites on the Northern Northwest Coast.

Alaska Day Celebration

- 1949 *Proceedings of the ceremonies that took place in Sitka on October 18, 1949, the 82nd anniversary of the transfer*. Phonotape. Alaska Historical Library, Juneau.

Alaska Governor Ernest Gruening on Alaskan history, Henry Roden on the background of the Prospector statue by Alonzo Victor Lewis to be unveiled, and Edward Keithahn describes the first Alaska Day in detail.

Alaska Day Festival

- 1954 *Celebrate Alaska's 87th Birthday at Sitka, Alaska, October 17th and 18th*. Booklet, 43 p., illustrated.

Marjorie Baden gives a short history of the festival. George Hall writes an excellent brief history of Sitka.

Alaska Department of Natural Resources

- 1974 *Aids to Navigation in Alaska History*. Report prepared by the Office of Statewide Cultural Programs, Alaska Division of Parks. C.M. Brown, Principal Investigator.

Includes a summary of the history of light stations in Alaska from 1867 to 1940 and a listing and description of major light stations. This report was revised and updated by the 17th Coast Guard District Public Affairs Office in 1990. Many excellent photographs of historic light stations. (CBS-095)

- 1989 Draft Alaska Heritage Resources Survey Handbook. Office of History and Archaeology. Division of Parks and Outdoor Recreation. Anchorage. 18 pp. [ms]

Guide to the Alaska Heritage Resource Survey (AHRS). Provides codes and definitions used in the AHRS.

- 1990 *Lighthouses and other Aids to Navigation in Alaska History*. Seventeenth Coast Guard District Public Affairs Office. Report prepared by the Office of Statewide Cultural Programs, Alaska Division of Parks. C.M. Brown, Principal Investigator

Revision of the earlier 1974 Alaska Dept. of Natural Resources *Aids to Navigation in Alaska History* publication. (CBS-095)

- 1994 Alaska NHR/DOE Properties.

Computer printout of Alaska AHRS sites with National Register of Historic Places status or eligibility status and date of determination.

- 1997 Alaska Heritage Resource Survey. Office of History and Archaeology, Division of Parks and Outdoor Recreation, Anchorage.

Index of cultural resources within the State of Alaska compiled by the Office of History and Archaeology. This index, maintained by the State Historic Preservation Officer (SHPO) and the Office of History and Archaeology, is the primary catalog for documented cultural resources in Alaska. Site cards for each site listed on the AHRS contain basic site information. Access to the AHRS is restricted.

- n.d. Alaska Comprehensive Historic Preservation Plan. [ms]

This document outlines the major themes and time periods in Alaska history.

Alaska Historical Society

- 1979 *The Wreck of the Neva*. Annotated translation by Antoinette Shalkop. Introduction by A. Shalkop and Richard Pierce. Published jointly by the Alaska Historical Society and the Sitka Historical Society. Anchorage.

Translation of two Russian accounts of the wreck of the Neva. The first and most detailed account is that of V. N. Berkh in his "Description of the Unfortunate Shipwreck of the Frigate Neva of the Russian-American Company." The second

account is V. M. Golovin's "The loss of the Russian-American Company Ship Neva on the Northwestern Shore of America, Near Cape Edgecumbe, on the Latitude of 57° 11', on the 9th of January 1813. (CBS-284)

*Alaska Life*

1944 Sitka Seattle, Washington. January. 8 pp. illustrated.

Descriptive story. Small magazine story of Sitka's past and 1944 present, with emphasis on current and future growth.

Alaska Prospector Day

1949 Sitka *Program*, October 18.

Alaska Day celebration and dedication of Pioneer statue at Pioneer Home. (CBS-237).

*Alaska Sportsman*

1889 Two Russian Cannons Used as Navy Buoy Sinkers. In: This Month in Northland History. Vol. 35(2):36-41

Short account of the Navy finding practical uses for historic Russian cannons.

*Alaska Times*

1869 1(9), June 25, Sitka

Description of the town, buildings, people, etc. on page two. Published in Sitka.

1869 1(26), October 18, Sitka

Public meeting and passage of resolutions in favor of a civil government. While the recently established Sitkans were all in favor of a civil government and forwarded their resolutions to Congress, nothing happened until 1884.

Alaska/Yukon community and area

1910? File. Alaska Historical Library, Juneau.

Miscellaneous publications, brochures, clippings, maps, and information.

Alaska Year Book

1926-1928 Articles on Sitka. Alaska Historical Library, Juneau.

Miscellaneous publications, brochures, clippings, maps, and information.

Allen, Henry Tureman

1885 Diary.

Allen Tureman spent a few days in Sitka on his way to the Interior. Brief but interesting account of the town. Attended Tlingit dances and a funeral.

Alman, R. K.,

- 1965 *Development Plan and Report for Baranof Castle State Historical Monument, Sitka, Alaska.* Alaska Department of Natural Resources, Division of Lands.

Report states hill rises 60 feet, top is approximately 120 feet long and 90 feet wide. Poorly researched history of Tlingit use. No literature citations. States earthquake in 1847 destroyed 1836 building. Recommends removal of radio antenna pole on the site as unsightly. Also urges building vehicular road to the top, replacement of wooden stairs with concrete, railing, or stone parapet encircling the top, and all the other "improvements" now in place. Preliminary map included. (CBS-220)

Andrews, Alex.

- 1987 *The Battle of Sitka.* Audio tape recording, collected by the National Park Service, Sitka National Historic Park, July 20, 1960. Transcribed in Tlingit and translated by Nora Marks Dauenhauer, 1987. Unpublished ms. on file at Sitka National Historic Park, Sitka. (CBS-182)

Andrews, C. L.

- 1922 *The Story of Sitka: The Historic Outpost of the Northwest Coast; The Chief Factory of the Russian American Company.* Lowman and Hanford Co. Seattle. Photo illustrations.

While the accounts of the fate of Old Sitka and the 1804 battle at Indian River are from the old "painted savages attacking" view, over-all this is an excellent, well-researched history, accompanied by some fine photographs of Sitka in 1920.

- 1938 *The Story of Alaska.*

One of the two good early histories of Sitka and Alaska. No history of Alaska in the Russian period can fail to discuss Sitka, but many histories are poorly written or incomplete.

Anon.

- 1890? *Journal of a Woman Visitor to Southeast Alaska.* Alaska Historical Library, Juneau.

Written in the verbose prose of the day, however, there is still some information on Mrs. Tom, the Tlingit trader, and Chief Annahootz. The spire of the Orthodox cathedral inspires in the writer longing for Christianity to come to Alaska. Sheldon Jackson is eulogized.

Anon.

- 1898 *Missions in Alaska. Church at Home and Abroad.* March.

Usual missionary ideas of the eagerness of the natives to join them. Some interesting photographs of Sitka.

Anon.

- 1907 *The Cathedral of Archangel Michael.* *Alaska-Yukon Magazine* 4:174-178, October 4th. Photo illustrations.

Survey of the cathedral and detailed account of its contents. Well done. (CBS-224)

Anon.

1867 Novo-arkhangel'sk, s vidom. *Illustrated Gazeta* 37

Translates as 'New Archangel, with view.'

Anon.

1907 The Sawmill at Sitka. *Alaska-Yukon Magazine*, 4:148-151, October 4th. Photo illustrations.

Interesting account of the old Russian sawmill, then owned by W. P. Mills and supplying electricity as well as lumber. Lengthy quotes from the first American owner and a paragraph about the bronze plate "from the first piece of American machinery taken to Sitka," (a planer).

Antonson, Joan M. and William S. Hanable

1987 *Administrative History of Sitka National Historical Park*. Report prepared by IPH/JMA-Alaska for the National Park Service, Alaska Region. National Park Service, Anchorage. 162 pp.

A well researched history of Sitka National Historical Park with many photographs and numerous early maps of the Indian River area. The report is primarily concerned with the administrative history of the Park but includes discussion of cultural investigations at the Tlingit Fort and 1804 battle site at the mouth of Indian River and the Russian Bishop's House in Sitka. (CBS-182)

Arndt, K.L., R.H. Sackett, and J.A. Ketz

1987 *A Cultural Resource Overview of the Tongass National Forest, Alaska*. Parts 1, 2a, 2b, Atlas. Contract No. 53-0109-6-00203. Final Report Submitted to the USDA Forest Service, Tongass National Forest, Region 10. Juneau, Alaska. Parts 2a, 2b, and the map atlas are restricted from public access.

An essential resource for identifying historic sites in SE Alaska. Compiled by the Tongass National Forest in 1987, it is somewhat out of date now. Part 1 provides an overview of the history and prehistory of SE Alaska. Part 2a is a catalog of prehistoric and ethnohistoric sites and Part 2b is a catalog of historic sites. Only sites on Forest Service land are included. Part 3 is a map atlas which includes the SE Alaska 1:250,000 scale USGS Quadrangle maps on which are located the sites identified in Parts 2a and 2b.

Baker, Marcus

1906 *Geographic Dictionary of Alaska*. U.S. Geological Survey, Washington, D. C.

This is the second and vastly expanded version of Baker's 1902 seminal work. This was the first true dictionary of Alaska place names was continued for many years under Donald Orth's direction and augmentation.

Bancroft, Hubert Howe

1886 *History of Alaska, 1730-1885*. A. L. Bancroft Company, San Francisco, California.

Although the bulk of this was written by Ivan Petrof, later disgraced, this continues to be one of two excellent histories of Alaska and Sitka. Petroff was fluent in both Russian and English and translated and researched many records in this work. The Native viewpoint is given as often as possible. Later information has made parts obsolete, but overall it is trustworthy.

Beardslee, L. A., Capt.

1880 *Affairs in Alaska*. Government Printing Office, Washington, DC.

Reports of Commander Beardslee on the U.S. ship *Jamestown*, from June 15, 1879 to January 22, 1880, stationed at Sitka. Valuable early census.

Beattie, W. G.

1907 *Sitka Industrial Training School*. *Alaska-Yukon Magazine* 4:117-121, October. Illustrated.

History of the school that became Sheldon Jackson. Begun by Rev. John Brady, then resumed by Mr. A. E. Austin and his daughter. Capt. Glass required the Indian children to attend school. Growth of the school. Three photos. (CBS-185)

Belcher, Sir Edward

1843 *Narrative of a voyage round the world performed in Her Majesty's ship Sulphur during the years 1836-1842*. H. Colburn, London. Two Volumes.

Most notable for his description in Vol. II of the chief manager's house under construction in Sitka, the later 'Baranov's Castle.' He was impressed with the sophistication and kindness of Governor and Mrs. Kupreanov, as well as the skill and personality of Bishop Veniaminov.

Betts, Robert C.

1996 *Archaeological Clearance Survey of Indian River Subdivision, Sitka, Alaska*. Report prepared for Sheldon Jackson College. Vanguard Research. Sandpoint, Idaho.

Archaeological survey of eight acres of land being developed as a subdivision on Indian River in the immediate vicinity of two Native cemetery sites resulted in the discovery of one historic water tank site. (CBS-205,206,217)

Betts, Martha F.

1995 *Tlingit Place Names For the Kake Area*. Alaska Department of Fish and Game, Division of Subsistence. Douglas, Alaska.

Map and index of Tlingit place names focusing on the Kake area but including the south end of Baranof Island. English translations included in the index.

Black, Lydia

- n.d. Iurii Lisianskii: Account of the Battle of Sitka. Unpublished translation from 1947 Russian language edition of Lisianski's journal. Draft No. 9. March 1987. On file at Sealaska Heritage Foundation. Juneau. (CBS-182)

Blaschke, Eduard Leontjevich

- 1842 *Topographia medica portus Novi-Archangelscensis, sedit principalis coloniarum roosicarum in Septentrionali America*. K. Wienhoberi et filii, Petropoli.

Thorough account of Sitka between 1835 and 1840. This was Dr. Blaschke's doctoral thesis, hence written in Latin. Of particular interest in describing both Russian and Tlingit medical practices of the day.

Blee, Catherine D.

- 1985 *Archaeological Investigations at the Russian Bishop's House, 1981, Sitka National Historic Park, Alaska*. U.S. Government Printing Office. Denver.

Report on 1981 archaeological testing on the grounds of the Russian Bishop's House. Contains several historic photographs and maps of Sitka. Includes a faunal analysis by Dianne Rhodes and an artifact inventory as appendices. The bibliography includes citations on the numerous reports and publications relating to historical and archaeological investigations concerning this property. (CBS-181)

- 1986 *Wine, Yaman, and Stone: The Archeology of a Russian Hospital Trash Pit, Sitka National Historic Park, Sitka, Alaska*. U.S. Government Printing Office. Denver. (CBS-212).

Blomkvist, E.E.

- 1972 A Russian Scientific Expedition to California and Alaska, 1839-1849: The Drawings of I.G. Voznesenskii. Translated by Basil Dmytryshyn and E.A. P. Crownhart-Vaughan. *Oregon Historical Quarterly*. Vol. 73(2). June.

Careful analysis of the drawings of I. G. Voznesenskii of Native peoples from Alaska to California. Special emphasis on his drawings of Sitka.

Bloodgood, C. D.

- 1869 Eight Months at Sitka *Overland Monthly*, Vol. 2 (2). February.

Author was highly interested in Russians in Sitka and gives a thorough description of Sitka life and ways at the time of the Transfer.

Bodega y Quadra, Juan Francisco

- 1775 Journal of the Exploration of the North Coasts of California made by Don Juan Francisco de la Bodega y Quadra in the Schooner Sonora, 1775, March 16 - November 18. In *Historia*, Vol. 61-66? Archivo General de la Nacion, Mexico. Translated by Katrina H. Moore. Typescript. 52 pp. (see also Mourelle).

Includes an account of the first Spanish landing and contact with Tlingit Indians in Southeast Alaska (in 1774). The landing was probably made at Sealion Cove on northwest Kruzof Island. (CBS-174)

Bonner, Evelyn K.

- 1985 *Sheldon Jackson College Progressing into the Future*. A Report to the Administration of Sheldon Jackson College for the Special Committee for Historic Preservation. On file at Stratton Library. Sheldon Jackson College. Sitka.

Discusses the historic buildings on the Sheldon Jackson campus. Includes historic photographs of campus buildings and an annotated bibliography. (CBS-185)

Bower, Patrick

- 1994 *Heritage Resource Investigations for the Northwest Baranof Project*. Unpublished ms. on file, Tongass National Forest, Chatham Area Supervisor's Office, Sitka, Alaska.

Bower, Patrick, Rachel Myron and Debbie Muenster

- 1993 *Northwest Baranof Project Area, Cultural Resource Survey Design: Baranof Island, Alaska*. Unpublished ms. on file, Tongass National Forest, Chatham Area Supervisor's Office, Sitka, Alaska.

Brady, John

- 1896 Alaska. *The Chautauquan*, September.

About the government (Brady was governor) and general information. Small but excellent photos.

Brooke, John

- 1875 *A Report on the Hygiene of the United States Army with Descriptions of Military Posts*. U.S. Department of War. Surgeon-General's Office. Government Printing Office, Washington D.C.

Assistant Surgeon John Brooke left a careful and thorough description of the Sitka hospital and Sitka in general.

Chaney, Gregory P., Robert C. Betts, and Dee Longenbaugh

- 1995 *Physical and Cultural Landscapes of Sitka National Historical Park, Sitka, Alaska*. Report prepared for the National Park Service. Vanguard Research. Douglas, Alaska. Unpublished ms. on file at Sitka National Historical Park, Sitka. 163 pp. Photos, Maps.

This report focuses on the Park geomorphology but also includes substantial information on the 1804 Sitka battle and the Tlingit fort site at the mouth of Indian River. (CBS-182)

Chevigny, Hector

- 1942 *Lord of Alaska*. Binford and Mort, Portland, Oregon.

The best popular version of Alexandr Baranov and the founding of Sitka. Easy to read and gives an excellent background on the early Russian American Company. While written as a novel it is historically accurate.

1958 *Lost Empire*. Binford and Mort, Portland, Oregon.

While focusing on Rezanov and his California adventure, there is still enough on 1805-1806 Sitka to make it worth reading. Again, written in the form of a novel.

1965 *Russian America: The Great Alaskan Venture 1741-1867*. Binford and Mort, Portland, Oregon.

Published posthumously and before access to Russian archives was possible, so incomplete. However, it contains some valuable insights and overviews.

CIS Congressional Hearings, Washington, D.C. Available Alaska State Library, Juneau.

This is a file contained on microfiche of all Congressional hearings and reports on Sitka. In almost every case the title is self-explanatory.

Colby, Merle

1944 *A Guide to Alaska: Last American Frontier*. MacMillan Company. New York.

Contains a section on Southeast Alaska with detailed historical information on the Sitka area. Includes an excellent summary of early Russian and American history pertaining to Sitka as well as a tourist guide to Sitka which discusses some of the individual historic buildings. (CBS-075,185,220,222,224,237,264,297)

Collis, Septima M.

1890 *A Woman's Trip to Alaska: Being an Account of a Voyage Through the Inland Seas of the Sitkan Archipelago in 1890*. Cassell Publishing Company. New York.

A popular but informative travel narrative which includes a chapter on Sitka as it appeared in June 1890. Detailed description of the Sitka Indian Village and house interiors. Historical photographs and line drawings of buildings and people. (CBS-225).

Construction Engineering Services, Stocker Construction, Inc.

1982 *Downtown Commercial Buildings: Historical and Structural Survey*. Report prepared for the City and Borough of Sitka. January 1982.

Report on the structural condition and historical significance of commercial and residential buildings in the downtown Sitka area. Twenty six structures are evaluated.

Cloyd, Paul C.

1982 *Historic Structure Report: Russian Bishop's House, Sitka National Historic Park, Sitka, Alaska*. U.S. Government Printing Office. Denver. (CBS-181).

Cracroft, Sophia

- 1870 *Journal Kept in Alaska 12 May to 14 June*. Scott Polar Institute, Cambridge, England. Photocopy Alaska Historical Library.
- 1981 *Lady Franklin Visits Sitka, Alaska 1870: the Journal of Sophia Cracroft Sir John Franklin's Niece*. Edited by R.N. DeArmond. Alaska Historical Society. Anchorage.

A reprint of the Cracroft journals including an excellent description of the town and its inhabitants during the month she spent in Sitka with her aunt, Lady Franklin. Includes an introduction and extensive footnotes by R. N. DeArmond. Contains illustrations of Sitka in 1870 drawn by Sophia Cracroft with buildings keyed to a town plan of Sitka drawn in 1867 which is included as an appendix with detailed descriptions of the buildings depicted. A census of Sitka compiled in October of 1870 which includes 391 names is also included as an appendix. This is an extremely important source of information on Sitka for the period immediately following the transfer of Alaska to the United States. (CBS-181,220,221,226,274).

Crittenden, Edwin B.

- 1991 *The History and Architecture of the Sheldon Jackson College Campus, Sitka, Alaska 1887-1990*. Sheldon Jackson College Press. Sitka. (CBS-185)

Dauenhauer, Nora M. and Richard Dauenhauer

- 1990 *The Battles of Sitka, 1802 and 1804, From Tlingit, Russian, and Other Points of View*. In: *Russia in North America*. Proceedings of the 2nd International Conference on Russian America. Alaska History No. 35. Edited by Richard A. Pierce. The Limestone Press, Fairbanks, Alaska. (CBS-182)

Davidov, Gabriel Ivan

- 1977 *Account of Two Voyages to America, by the Naval Officers Khvostov and Davidov with extracts from Davidov's Diary, 1810-1812*. Translation by Colin Bearne of 1835 report. Edited by Richard A. Pierce. Limestone Press. Kingston, Ontario.

Davidson, Hugh and Ross Fields

- 1979 *Cultural Resource Investigations at Trap Bay, Chatham Area, Tongass National Forest*. USDA Forest Service, Alaska Region. On file at Sitka Ranger District. ms. 4 pp. (CBS-042)

Davis, S.D.

- 1977 *Archaeological Survey of the Sitka Indian Village: Lots 12, 23, 24 Block 3, Baranof Island, Alaska*. Report to the Sitka Community Association. December 10, 1977. (CBS 225).

Brief report on a two day surface survey and two test excavations. The only cultural material noted was two "pitch trees" located in Lot 24.

- 1990 *The Hidden Falls Site, Baranof Island, Alaska*. Aurora. Alaska Anthropological Association Monograph Series. Department of Anthropology, SUNY Brockport. Brockport, NY. 383 pp. with photos and maps.

A monograph length report on, the earliest dated prehistoric site in the City and Borough of Sitka. This site is one of the few extensively excavated and published archaeological sites in SE Alaska. (CBS-177)

Dean, Jonathan R.

- 1993 *'Rich Men, 'Big Powers' and Wastelands - The Tlingit-Tsimshian Border of the Northern Pacific Littoral, 1799 to 1867.* Two Volumes. Ph. D. dissertation. University of Chicago. Chicago. 675 pp. Copies at University of Alaska Southeast and Alaska Historical Library, Juneau.

An excellent source of information on Russian - Tlingit interaction and the early history of Sitka. Well researched and footnoted.

- 1994 "Their Nature and Qualities Remain Unchanged": Russian Occupation and Tlingit Resistance, 1802-1867, *Alaska History*. Vol 9 (1). Spring 1994.

DeArmond, Robert

- 1965 Burning of Old Russian Hospital. January 1882 in Alaska's History. In: *Alaska Sportsman* Vol. 31(1): 22.

Burning of old Russian hospital, Jan. 24, then in use as boys' residence, Presbyterian mission. Short history of the building and one illus. drawing. Built in 1843. Fine cabinet organ, donated by Capt. Beardslee, destroyed.

- 1966 Houses in Sitka. This Month in Northland History. *Alaska Sportsman* Vol. 32(12): 43-44.

Transfer of log house to Alaska Pioneer's Home for use as living quarters for residents. History of No. 16 (as listed on the 1867 Russian Transfer Map), Russian boys' school house and governors' residence, then offices in American times. Also a brief history of the stockade and Indian market.

- 1974 *Subject Index to the Alaskan, 1885-1907, A Sitka Newspaper.* Prepared for the Gastineau Channel Centennial Association and the Alaska Division of State Libraries.

The *Alaskan*, a Sitka newspaper published from 1885-1907, was the only newspaper published in Alaska during that period and as such served the entire District in reporting the news. Articles are alphabetically arranged and indexed under the categories of General Subjects, People, Sitka, and Vessels. The newspaper is available on microfilm at the Alaska State Library in Juneau and at the Elmer E. Rasmuson Library at UAF in Fairbanks.

- 1978 *Early visitors to Southeastern Alaska: Nine Accounts.* Alaska Northwest Publishing Co., Anchorage.

Includes accounts by Captain Camille de Roquefeuil and Captain John D'Wolf of early contacts with the Tlingit in the Sitka Sound and Peril Strait areas. Captain de Roquefeuil describes visiting a Tlingit village on an island a few miles NW of present day Sitka in April 1818.

1993 *A Sitka Chronology, 1867-1987 With Index.*

Drawn from newspaper and other accounts. A superb index. Compiled by a fine Alaskan historian. Indispensable for people and events in the European community. Unfortunately, for most of this period Tlingit people and events were ignored in newspapers, etc.

DeArmond, Robert N. and Patricia Roppel

1997 *Baranof Island's Eastern Shore: The Waterfall Coast.* Arrowhead Press. Sitka.

A well-researched guide to the east coast of Baranof Island with detailed information on fishing industry sites located along this shoreline. The numerous maps, historical photographs, and index make this an extremely valuable resource for information on historical sites. (CBS-177,179,287,313,316,319,320,323)

deGroff, Edward

1907 Edward deGroff. *Alaska-Yukon Magazine* Vol. 4:139-140, October.

Short biography with photo of a leading merchant of Sitka. His store, next door to the "Old Sitka Trading Post" (formerly the Russian married couples' housing) is in most photographs of early American Sitka. deGroff took many photographs of Sitka in the period between 1885-1900. (CBS-218)

Dickerson, Ora B.

1989 *120 Years of Alaska Postmasters: 1867-1987.* Carl J. Cammarata. Scotts, Michigan.

The result of a 10 year effort to update the *Directory of Alaska Post Offices and Postmasters: 1867-1963* (Ricks 1965) which brings the listing up to 1987 and corrects many errors in the original publication.

Dmytryshyn, Basil, and E.A.P. Crownhart-Vaughan (Editors and translators)

1976 *Colonial Russian America: Kyrill T. Khlebnikov's Reports, 1817-1832.* Oregon Historical Society. Portland.

Excellent illustrations and line drawings of Sitka during Russian control.

Dmytryshyn, Basil, E.A.P. Crownhart-Vaughan, and Thomas Vaughan (Editors)

1989 July 13 - November 2, 1804. From the Journal of Captain Iurii Fedorovich Lisianskii, aboard the ship Neva during his 1803-1806 circumnavigation. In: *The Russian American Colonies: Three Centuries of Russian Eastward Expansion 1798-1867.* Vol. 3. Oregon Historical Society Press, Portland. (CBS-182)

Duflot du Mofras, Eugène

1844 *Exploration du territoire de l'Orégon, des Californies et de la Mer Vermeille, exécutée pendant les années 1840, 1841 et 1842.* Two volumes. Paris.

The author devotes a long and condescending chapter on Alaska and Sitka in Volume II. He was an attaché to the French Embassy in Mexico City for several years.

Eastern Orthodox Church, Russian

1861-1917 Archives, Cards 2 & 3, microfilm. Alaska Historical Library, Juneau.

Archives of the Church in Sitka. Highly valuable for Russian records - marriages, births, deaths.

Emmons, George Thornton

1991 *The Tlingit Indians*. Edited by Frederica de Laguna. University of Washington Press, Seattle and London. 488 pp.

A comprehensive ethnography of the Tlingit compiled by G.T. Emmons and extensively edited and footnoted by Frederica de Laguna. The single most importance recent reference on the Tlingit.

Enckell, Jarl

1980 [1840-1845] comp. *Lutheran Church Mission, Sitka, Alaska*. Helsingfors. Four volumes in seven folders, Sitka Historical Society.

Papers and biographies in Finnish. Partial translations into English by Dr. Joseph Rude. Account of the voyage of the ship 'Nicolai the First, Helsingfors to Sitka, 1839-1840. Etholens, Cygnaeus, Vozensnskii, Rosenberg among passengers. Apparently descriptions of daily life in Sitka, outings and other social events, and quarrels among the officers and families. Dr. Sahlberg's diary (a portion?) is included. As he and Rev. Cygnaeus quarreled, this could be important to researchers. Letters from Sitka by Dr. Frankenhaeuser are in German. Gossipy and amusing. Included are a few extracts from Lady Etholen's diary, showing her to be a deeply religious woman.

Erlandson, Jon, Madonna Moss and Robert Stuckenrath

1990 *Radiocarbon Dates from a Tlingit Fort in Sitka Sound, Southeast Alaska*. Draft Report for publication in the proceedings of the 1990 Alaska Anthropological Meetings.

Provides radiometric dating results on the (Jamestown Bay Shell Midden) located near Sitka. (CBS-203)

Fedorova, Svetlana G.

1973 *The Russian Population in Alaska and California: Late 18th Century - 1867*. Translated and edited by R. A. Pierce and A.S. Donnelly. Material for the Study of Alaska History, No. 4. Limestone Press, Ontario.

Dry reading but indispensable for the serious scholar of Russian America and Sitka history in particular.

Fleming, John A.

1900 *For the purpose of locating a magnetic observatory at Sitka and making arrangements for the erection of the necessary buildings*. Alaska Coast Survey, 1900-1912. Washington, D. C.

Site selection made and construction begun in May, 1901. Preliminary work was completed during the month. (CBS-239)

Fleurieu, Charles P. C.

- 1969 [1790-1792] *A Voyage round the World performed during the years 1790, 1791, and 1792 by Étienne Marchand preceded by a historical introduction and illustrated by charts, etc.* Translated from the French. Da Capo Press, Amsterdam.

Marchand visited Sitka Sound in 1791, anchoring off what appears to be Fred's Creek near Mt. Edgecumbe. The work contains a long chapter on the 'Tchinkitâné' people, whom they found astute traders, friendly, and extremely musical. The usual European biases of the day are clear, but there is a real effort to deal with the Tlingits as humans. It is interesting that the Sitkans did not offer to conduct the visitors to their real home village. There is also a great deal about the flora and fauna of the area.

Goldschmidt, W.R. and T.H. Haas

- 1946 *Possessory Rights of the Natives of Southeastern Alaska.* Report to the Commissioner of Indian Affairs. United States Department of Interior. Washington D.C. Alaska Historical Library, Juneau.

One of the most valuable references for identifying traditional Native subsistence use areas and associated archaeological remains. Goldschmidt and Haas conducted interviews with Native people throughout SE Alaska in 1946 to determine traditional group boundaries and subsistence use areas. Sealaska Corporation plans to republish this report in 1996 with original maps and a new introduction by W.R. Goldschmidt.

- n.d. Unpublished interview notes from interviews with Sitka Tlingit. Curry-Weisbrodt Papers. Alaska Historical Library, Juneau.

Golovin, Capt. Pavel N.

- 1979 *The End of Russian America - Captain P. N. Golovin's last report, 1862.* Translated by Dmytryshyn, Basil and E. A. P. Crownhart-Vaughan. Oregon Historical Society, Portland.

- 1983 *Civil and Savage Encounters: The Worldly Travel Letters of An Imperial Russian Navy Officer 1860-1861.* Translated by Basil Dmytryshyn and E.A.P. Crownhart-Vaughan. Oregon Historical Society Press, Portland. [1861].

Although the Russian American Company was out of favor at the Tsar's court, this lengthy but ultimately negative report surely contributed to the decision to sell Alaska.

Golovnin, Capt. Vasilii Mikhailovich

- 1822 *Voyage Around the World by Order of His Majesty, the Emperor, on Naval Sloop Kamchatka in 1817, 1818, and 1819.* Naval Printing office, St. Petersburg. Two charts in end pocket. Alaska Historical Library. Juneau.

In Russian, unfortunately, as Capt. Golovnin, charged by the Tsar to report on affairs in Alaska, made a thorough survey. He was disliked by Baranov for his arrogance,

but was undoubtedly capable. Contains an 1818 chart showing the location of the Tlingit fort at the mouth of Indian River. (CBS-182)

- 1979 [1822] *Around the World on the Kamchatka 1817-1819*. Translated by Ella Lury Wiswell. Hawaiian Historical Society and University Press of Hawaii.

Gormly, Mary

- 1977 *Early Culture Contact on the Northwest Coast, 1774-1795: Analysis of Spanish Source Material*. Masters thesis. California State University. Los Angeles.

Compilation of source material available at the University of California Bancroft Library, and the Archivo General y Publico de la Nacion, Mexico City, as well as several other major Pacific Northwest libraries. Provides an overview of Spanish explorations on the Northwest Coast.

Gray, Nicholas, and M.E. Affonin (translators).

- 1857 Ivan Veniaminov, Russian Orthodox Church in Russian America. 34 pp.

1932-33 Seattle (1925, Kodiak) One Hundredth Anniversary of Orthodoxy in America.

Excerpts from Russian Orthodox Church in Russian America, by Valaam Monastery, 1794-1894, 115 pp.

- n.d. Shischkov, Vice Admiral, Preliminary Information on the Lives of Khvostov and Davidov. 7 pp.

Hadleigh-West, Frederick

- 1959 *Exploratory Excavations at Sitka National Monument: a Cooperative Enterprise Conducted Under an Agreement Between the University of Alaska and the National Park Service*. Contract # 14-10434-210. Manuscript on file, Alaska Regional Office, National Park Service. Anchorage.

Report on the 1958 NPS sponsored testing and excavation in Sitka National Historical Park in an effort to identify physical evidence for the Tlingit Fort site in the vicinity of the mouth of Indian River. This was one of the earliest archaeological excavations in SE Alaska. (CBS-182)

Hanable, W.S., and Vincent Ponko, Jr.

- 1983 *The Navy in Alaska, 1867-1941. An Historic Preservation Study*. The Institute for Public History. Anchorage.

Hazard, Daniel

- 1908 Results of Observations made at the Coast and Geodetic Survey Magnetic Observatory at Sitka, Alaska 1902-1908. Coast and Geodetic Survey. Government Printing Office, Washington D.C. (CBS-239)
- 1909 Records of Observations, preceded by short text on founding of the observatory in 1901, beginning use in 1902, and small map of location. Photograph of buildings in

situ and equipment used. Coast and Geodetic Survey. Government Printing Office, Washington D.C. (CBS-239)

- 1910 Results of Observations made at the Coast and Geodetic Survey Magnetic Observatory at Sitka, Alaska 1905-1906. Coast and Geodetic Survey. Government Printing Office, Washington D.C.

Records preceded by brief account of repairs made to the variation building. Mention of visit by Roald Amundsen to calibrate his instruments. (CBS-239)

- 1911 Results of Observations 1907-1908. Coast and Geodetic Survey. Government Printing Office, Washington D.C.

Records preceded by brief account of failure of driving clock in first half of 1908, resulting in loss of portions of the record. Replaced in June. (CBS-239)

- 1912 Results of Observations 1909-1910. Coast and Geodetic Survey. Government Printing Office, Washington D.C.

Records preceded by notice that Mr. R. L. Faris was appointed "inspector of magnetic work" September 1, 1906 and Mr. F. L. Adams has been in charge of the work during 1909 and 1910. (CBS-239)

- 1914 Results of Observations 1911-1912. Coast and Geodetic Survey. Government Printing Office, Washington D.C.

Records preceded by note that Mr. Faris and Mr. Adams continue in their positions. Also rapid registration was done with the Royal Society of London for English South Polar Expedition, May 1911 to January, 1912, and from March to September, 1912 for the Australian Antarctic Expedition. (CBS-239)

Herem, Barry (Editor)

- 1975 *Native Cemetery & Historic Sites of Southeast Alaska* (Preliminary Report). Wilsey & Ham, Inc. Consultants. Seattle, Washington.

See citation for Sealaska Corporation (1975).

Hilton, Mike

- 1993 Cultural Resource Clearance for Proposed Helicopter Landings in the West Chichagof Wilderness Area. Ms on file with Tongass National Forest, Chatham Area Supervisor's Office, Sitka, Alaska.

Hinckley, Ted C.

- 1996 *The Canoe Rocks: Alaska's Tlingit and the Euramerican Frontier 1800-1912*. University Press of America, Inc. Lanham, Maryland.

Hoff, Ricky

- 1987 Archeological Report on Sitka Indian Village 1987. Bureau of Indian Affairs, Cultural Resource Management Section. Anchorage Area Office. (CBS-225)

Holmberg, Heinrich Johan

- 1985 *Holmberg's Ethnographic Sketches*. Edited by Marvin Falk. Translated by Fritz Jaensch. Rasmuson Library Historical Translation Series, Vol. I. University of Alaska Press, Fairbanks. [Originally published 1855 through 1863].

Includes early ethnographic material on Sitka.

*Home Mission Monthly*

- 1888-1914 Presbyterian Board of Missions, June. Illustrated.

June issues every year devoted to reports and photographs from Alaska. Much material of interest although emphasis is on the Presbyterian missions.

Hopkins, Sally

- 1987 Audio tape recording, collected by Peter Nielson, Sitka, 1958. Transcribed in Tlingit and translated into English by Nora Marks Dauenhauer, 1987. Unpublished ms. on file at Sitka National Historic Park, Sitka.

Discusses the 1804 Battle of Sitka from a Tlingit viewpoint. (CBS-182)

Ingersoll, William T.

- 1968 *Lands of Change: Four Parks in Alaska*. *Journal of the West*. Vol. 7(2):173-192. April. Illustrated.

Sitka National Monument - a brief history. (CBS-182)

*Inventory of Furniture in Various Buildings in Sitka*.

- 1863-1864 Notebook. Alaska Historical Library, Juneau.

Includes the now-called Bishop's House. An invaluable source. (CBS-181)

Jackson, Sheldon

- 1886 *A Statement of Facts Concerning the Difficulties at Sitka, Alaska in 1885*. T. McGill & Co. Washington, D.C.

Dispute between the Presbyterian mission and the town over a road. Classic example of dispute over land and missionaries vs. secular.

Jacobs, Mark, Jr.

- 1990 *Early Encounters Between the Tlingit and the Russians*. In: *Russia in North America*. Alaska History No. 35. Edited by Richard A. Pierce. Proceedings of the 2nd International Conference on Russian America. Sitka, Alaska. August 19-22, 1987. The Limestone Press, Fairbanks.

Kashevarof, Andrew Petrovich

- n.d. *The First Alaska Day*. Ms. on file at the Alaska Historical Library, Juneau.

Fourteen page account of the Alaska transfer. Kashevarof lived from 1863 to 1940. Had served as a priest in Sitka and in Juneau and wrote a guide to the Sitka Cathedral well as a guide to the Alaska Museum, which he founded.

- 1929 Chirikof Never a Penal Colony says Authority. *Daily Alaska Empire*, Juneau, Alaska. January 28th.

Lake Redoubt settlement used for exile for male factors. There were no penal colonies in Alaska.

- 1929 Petroglyphs are Found by Kashevaroff. *Daily Alaska Empire*. October 12th.

Discussion of petroglyphs at Kalinin Bay. Sitka's mayor Hanlon requested and received permission to move boulders to Sitka. Two photo illustrations.

- 1924 Father Kashevaroff Tells about Alaska. *Prince Rupert Daily News*. November 21st.

Brief history of Sitka's Russian industries as well as account of threatened massacre.

- 1924 Russian Priest Laments Passing of Potlatch. *Victoria Colonist*. November 13th.

Explains actual meaning of the potlatch - an interest-bearing note. Alaska Historical Library. Based on 1906 nucleus of rare books left in Sitka "by various governors of the territory from long ago."

- 1927 Kashevaroff Tells P.T. A. of Early Days. *Alaska Daily Empire*. October 5th.

Précis of his lecture on Alaska and Sitka history. Company officers all powerful just before the Transfer. Colorful account of Transfer ceremony.

- 1931 Curator 'Sells' Alaska to Los Angeles Party. *Alaska Daily Empire*. June 20th.

Led Chamber of Commerce on Sitka tour, including Old Sitka.

- 1931 Christmas in the Old Days of Russian Regime. *Stroller's Weekly*, Juneau. December 25th.

Christmas was primarily a religious festival. Celebration lasted ten days: Dec. 25 - Jan. 6. Three days of services. Next 7 days were carnival.

Khlebnikov, Kyrill T.

- 1973 [1835] Baranov: Chief Manager of the Russian Colonies in America. Edited by Richard A. Pierce. Translated by Colin Bearne. In: *Materials for the Study of Alaska History*, No. 3. Limestone Press: Kingston, Ontario. [1835].

- 1994 *Notes on Russian America - Part I: Novo-Arkhangel'sk*. Compiled by Svetlana G. Fedorova. Edited by Richard Pierce. Translated by Serge LeComte and Richard Pierce. Alaska History Series No. 43. Limestone Press. Fairbanks.

This is a translation of the book *Novo-Arkangel'sk* published in Russian in 1987 by Svetlana Fedorova, a transcription of the writings of Kyril Khlebnikov, the assistant manager of the Russian American Company from 1818 to 1832.

Kirchhoff, M. J.

1990 *Baranof Island: An Illustrated History*. Alaska Cedar Press. Juneau.

Well researched history of Baranof Island focusing on the historic period and the mining and fishing industries. Numerous historical photographs and line drawings. Includes a section on modern place names. (CBS-131,179,297,316,318,320)

Knox, Robert G.

1966 Historic Sitka gets a Facelift. *Alaska Construction*. March: 10th - 12th.

Story of rebuilding after disastrous downtown fire of January 1966.

Kostrometinoff, George S.

1890-1908 Scrapbook, Alaska Historical Library, Juneau.

Kostrometinoff was patriarch of one of the three Russian families that stayed on in Sitka after the Transfer. He served as interpreter, later became an Orthodox priest, and wrote regularly on Sitka history. These clippings also show life in Sitka during the sleepy years after American control.

Kostrometinoff, Col. George J.

1907 Anon. Colonel Geo. J. Kostrometinoff *Alaska-Yukon Magazine*. Vol. 4:147-148. October.

Short biography, with photo, of the well-known Sitkan. Born in 1854, he was fluent in Russian, Tlingit, and English, and served as an interpreter for many years.

Krause, Aurel

1956 [1885] *The Tlingit Indians: Results of a Trip to the Northwest Coast of America and the Bering Straits*. Translated by Erna Gunther. University of Washington Press. Seattle and London.

Although this covers the entire Tlingit nation, the Krause brothers were headquartered in Sitka during their stay and have much to say on Sitka Tlingits. This is one of the best one volume books readily available on the Tlingit.

1981 *Journey to the Tlingits by Aurel and Arthur Krause 1881/1882*. Translated by Margot Krause McCaffrey. Booklet published by the Haines Centennial Commission. 69 pp.

Includes an account of a visit to Sitka and the Sitka Indian Village in 1881. (CBS-225)

Lada-Mocarski, Valerian

1969 *Bibliography of books on Alaska published before 1868*. Yale University Press.

This deals only with rare books, many in Russian, primarily of exploration in Alaska. Only 161 books are listed, but they are well-described, making this a useful reference.

de Laguna, Frederica.

- 1960 *The Story of a Tlingit Community: A Problem in the Relationship Between Archaeological, Ethnological, and Historical Methods*. Smithsonian Institution. Bureau of American Ethnology. Bulletin 172. U.S. Government Printing Office, Washington D.C. 254 pp.

A study of the Angoon Tlingit using a combined ethnographic and archaeological approach. It was one of the earliest archaeological surveys in SE Alaska. The traditional territory of the Angoon Tlingit included portions of the area on the west side of Chatham Strait, within the present boundaries of the City and Borough of Sitka.

- 1972 *Under Mount Saint Elias: The History and Culture of the Yakutat Tlingit*. Three parts. Smithsonian Contributions to Anthropology, No. 7. Washington D.C.

Contains an extensive review of early Russian expeditions into Southeast Alaska and discusses Russian interaction with the Tlingit at Sitka and the establishment of Novo-Arkhangel'sk by Aleksandr Baranov.

Langsdorff, George H. Von

- 1968 [1813-1814] *Voyages and Travels in Various Parts of the World during the Years 1803, 1804, 1805, and 1807*. Vol. 2. Bibliotheca Australiana No. 41. Da Capo Press. New York.

Langsdorff spent part of 1805 in Sitka and provides a detailed account of his visit to a Tlingit fort site near the eastern end of Peril Strait. (CBS-103)

Laufe, Abe (Editor)

- 1962 *An Army Doctor's Wife on the Frontier: Letters from Alaska and the Far West, 1874-1878*. Russell J. Ferguson, preliminary editor. University of Pittsburgh Press. Pennsylvania.

Includes letters written from Sitka in 1874 and 1875 by Mrs. Emily FitzGerald, wife of Dr. Jenkins FitzGerald, a military surgeon assigned to Sitka in the mid-1870s. Mrs. FitzGerald was one of the first American women to live in Sitka. The letters from Sitka provide an interesting account of daily life in Sitka less than a decade after its transfer to the United States.

Leahy, M. Joseph

- 1867-1869 *Compiled computer-assisted calendar to the records of the Alaskan custom houses, 1867-1939*. Alaska Historical Library, Juneau.

Guide to correspondence files, collector of customs at Sitka, 1867-1869. During this period the customs' collector was the sole appointed government official for Alaska.

Lisianskii, Iurii

1947 [1812] *Puteshestvia vokrug sveta na korable ""Neva" v 1803-1806 godakh*. [Voyage Round World on the Ship Neva, 1803-1806]. Moscow: Gosudarstvennoe Izdatel'stvo Geograficheskoi Literatury.

1968 [1814] *Voyage Round the World in the Years 1803, 1804, 1805, and 1806*. Bibliotheca Australiana No. 42. Da Capo Press. New York.

Iurii Lisianskii, Captain of the Russian Warship "Neva", took an active part in the 1804 Battle of Sitka in support of Baranof and provides the only first hand account of the battle which occurred at the present site of Sitka National Historical Monument. (CBS-182)

Longenbaugh, Dee

1968 A View of Sitka in 1838: The Plat of the Capital of Russian America. In: *The Alaska Journal*. Edited by Terrence Cole. Vol. 16. Alaska Northwest Publishing Company. Anchorage.

1991a The First Lighthouse. In: *Three Manuscripts by Dee Longenbaugh*. Ms. 21 pp. (CBS-283).

1991b The Destruction of Sitka, 1802. In: *Three Manuscripts by Dee Longenbaugh*. Ms. 21 pp. (CBS-222)

Ludecke, Edward

1907 Our First Troops in Alaska. *Alaska-Yukon Magazine*. October. pp 143-147.

Account of the Transfer ceremony by the last surviving member of the Color Guard. Photograph of Ludecke.

Mair, A. Peter II, contributions by Douglas L. Bailey

1982 Kogwanton Street Utilities Improvements Project. (Project no. 82-02). City & Borough of Sitka. December 20, 1982.

A rather superficial treatment of one of the two main streets of the Indian Village, notable chiefly for an excellent selection of maps. (CBS-225)

Mair, Peter A. and Douglas L. Bailey

1983 *Public Archaeology Facility Report: Central Interceptor Project for the City and Borough of Sitka*. Report prepared for Tryck, Nyman, and Hayes, Inc. by Department of Anthropology, State University of New York, Binghamton.

Markov, Aleksandr

1849 *Russkie na Vostochnom Okeanie*. Moskvitianin 8, 9, 16. Moscow.

Title translation: The Russians on the Pacific Ocean. In: The Muscovite.

Matson, R.G. and Gary Coupland

1995 *The Prehistory of the Northwest Coast*. Academic Press. New York.

This is the first book-length synthesis of Northwest Coast prehistory. While more attention to the prehistory of SE Alaska could be desired, this book is an excellent overview of the present understanding of Northwest Coast prehistory. The Hidden Falls site on the east coast of Baranof Island is discussed in some detail. (CBS-177)

McCleaer, Susan

1941-1942 *Sitka-Kodiak Radio: Transcripts of Interviews Relating to Early Radio Stations in Alaska*. Alaska Historical Library, Juneau.

Founding of radio station KRAY in Sitka and of the Armed Services radio network.

McCutchen, Valerie Stubbs

1967 Alaska's First Star-Spangled Fourth. *Journal of the West*. Vol. 6(3).

Account of Fourth of July in Sitka, 1868.

1967 Stars and Stripes Over Alaska. *Smithsonian Journal of History*. Vol 2(3). pp. 1-16.

Account of the purchase of Alaska and the Transfer ceremony.

Mitchell, Donald C.

1997 *Sold American: The Story of Alaska Natives and Their Land 1867-1959*. University Press of New England. Hanover, New Hampshire.

A political history of Alaska Natives covering the period from the Russian transfer of Alaska to the United States until Alaska Statehood. Covers the American military occupation of Sitka, Sheldon Jackson and the Sitka Industrial Training School, the development of the Alaska Native Brotherhood, and numerous other topics relating to Sitka. Extensive footnotes and index. (CBS-219)

Mobley, Charles M.

1987 Report to the Sitka Community Association Concerning a Brief Investigation of Sitka Tlingit Soils Now Stored at Mount Edgecumbe Hospital. April 10, 1987. Ms. on file with Mobley and Associates. Anchorage.

Discusses the recovery of over 700 stone, wood, ceramic, glass and metal artifacts and fragments of burned and unburned bone (some of which may have been human) from back dirt piles stored on the grounds of Mt. Edgecumbe Hospital. The soil had been excavated during the "Sitka Sewer Project" which included work along Katlian Street in the Sitka Indian Village area. (CBS-225)

Molineaux, Mrs. J. H.

1925 Sitka, Alaska *Alaskan Churchman*. April. pp. 37-44

Survey of town - 500 white people, 700 Tlingits, 200 Russians and Russian-Aleuts. Good description of Orthodox Cathedral and history of St. Peter's Episcopal Church. Illustrated.

Moore, W. I.

- 1894 *Surveys of Sitka Harbor and Vicinity*. U. S. Coast and Geodetic Survey, Alaska Coast Survey, Washington, D. C.

Continuing the United States' harbor surveys of Sitka begun in 1869.

Moss, Madonna L.

- 1989 *Archaeology and Cultural Ecology of the Prehistoric Angoon Tlingit*. Ph. D. dissertation. Department of Anthropology, University of California, Santa Barbara.

Although this important study focuses on the Angoon area, the Angoon Tlingit traditionally used the area around the east end of Peril Strait on the west site of Chatham Strait, within the boundaries of the City and Borough of Sitka.

Moss, M.L., J.M. Erlandson, and R. Stuckenrath

- 1990 *Wood Stake Weirs and Salmon Fishing on the Northwest Coast: Evidence from Southeast Alaska*. *Canadian Journal of Archaeology*. Vol. 14:143-157.

Discusses the radiometric dating of the Cosmos Cove fish weir (CBS-176), one of the oldest dated wood-stake fish weirs in SE Alaska.

Mourelle, Don Francisco Antonio

- 1987 *Voyage of the Sonora from the 1775 Journal*. Translated by Daines Barrington. Reprint of the 1920 English translation. Ye Galleon Press. Fairfield, Washington. (see also Bodega Y Quadra)

Includes an account of the first Spanish landing and contact with Tlingit Indians in SE Alaska (in 1774). A chart at the Bancroft Library at UC Berkeley confirms the landing was made at Sealion Cove on northwest Kruzof Island. (CBS-174)

Muenster, Debbie

- 1993 *M/V Ranger - South Baranof Wilderness, Baranof Island, Alaska*. Ms on file with Tongass National Forest, Chatham Area Supervisor's Office. Sitka, Alaska.

Myron, Rachel and Karen Iwamoto

- 1992 *Determination of Eligibility for Sites Associated with the Kelp Bay Long Term Timber Sale*. Ms on file with Tongass National Forest, Chatham Area Supervisor's Office. Sitka, Alaska.

National Park Service

- 1997 *Sheldon Jackson College, Richard H. Allen Memorial Hall (Allen Auditorium)*. Historic American Buildings Survey. HABS No. AK-105-A. Draft architectural report.

Includes general historical information on Sheldon Jackson College but focuses on the architectural history of Allen Auditorium. Contains detailed architectural drawings of Allen Auditorium. (CBS-194)

1991 *National Register of Historic Places 1966-1991*. National Park Service.  
Washington D.C.

Navarre, Gary L.

1986 *Archeological Report - Sitka Indian Village*. Bureau of Indian Affairs, Cultural  
Resource Management Section, Anchorage. (CBS-225)

Nordlander, David J.

1994 *For God and Tsar: A Brief History of Russian America 1741-1867*. Alaska Natural  
History Association. Anchorage.

A brief historical overview of Russian America with useful endnotes.

Olson, Wallace M.

1993 *The Alaska Travel Journal of Archibald Menzies 1793-1794*. University of Alaska  
Press. Fairbanks.

Archibald Menzies accompanied Captain George Vancouver as a Royal Navy Surgeon  
during Vancouver's explorations in SE Alaska in 1793 and 1794. The journal kept by  
Menzies provides supplemental information to Vancouver's journal and contains many  
comments relating to the Native population of SE Alaska.

Onat, Astrida R. Blukis

1995 *Archaeology and Historicity Study: Air Station Sitka, Sitka, Alaska*. Draft Report  
Prepared for the U.S. Coast Guard by BOAS, Inc. Seattle.

Report on cultural resource investigations on Japonski Island. Includes several  
historical maps from the Russian period and a chronology of historical events relating  
to Japonski Island and the air station. (CBS-235)

Orth, Donald

1971 *Dictionary of Alaska Place Names*. U. S. Geological Survey, Professional Paper 567.  
Washington, D. C.

A continuation and enlargement of the work first published by Marcus Baker in  
1902. An excellent source for Alaska place names and their derivations. Includes an  
introduction recounting the exploration of Alaska with brief biographical notes.  
An invaluable source.

Peterson, Margaret L. and Frances J. Lunas (Editors)

1978 *Historical Houses in Sitka*. Arrowhead Press. Sitka.

Brief historical sketches of many of the historic buildings in Sitka compiled by the  
American Association of University Women Educational Foundation, Washington  
D.C.

Petroff, Ivan

1880 *Report on the Population, Industries and Resources of Alaska*. Government Printing  
Office. Washington, D. C.

This is the first comprehensive official census in Alaska. There is no reason to doubt the veracity of Petroff's census although the accounts of Russian doings may be romanticized.

Pierce, Richard A.

- 1972 *Alaskan Shipping, 1867-1878*. Limestone Press. Kingston, Ontario.

Arrivals and departures at the Port of Sitka during this period. Four illustrations, index.

- 1983 *Record of Maritime Disasters in Russian America, Part Two: 1800-1867*. In: *Proceedings of the Alaska Marine Archeology Workshop*. Steve Langdon, Editor. Alaska Sea Grant Report 83-9. University of Alaska. Fairbanks.

Includes a discussion of the wreck of the Russian frigate *Neva* on January 9, 1813 off Cape Edgecumbe. (CBS-284).

- 1986 *Builders of Alaska: The Russian Governors 1818-1867*. Alaska History No. 28. Limestone Press. Kingston, Ontario.

Biographical sketches of the Russian Governors who followed Alexander Baranov in managing the affairs of the Russian-American Company. Compiled from articles first appearing in the *Alaska Journal* between 1971 and 1973. Includes line drawings of the governors and Sitka when it was the capital of Russian-America.

- 1990 *Russian America: A Biographical Dictionary*. Limestone Press. Kingston, Ontario.

Contains biographies of all significant Russians (and some Natives) who took part in Alaska from 1730 to 1867. Invaluable for research.

Pierce, R.A. and Donnelly, A. S.

- 1979 *History of the Russian-American Company*. Vol. II. Limestone Press. Kingston, Ontario.

A selection of documents clarifying and expanding the material used in Tikhmenev's history. While necessarily arbitrary in selection it is highly useful to the serious researcher.

- 1990 *Bibliography of Literature on Tlingit and Alaska Haida History from 1741 to 1867*. Unpublished bibliography. Alaska Historical Library, Juneau.

This is a comprehensive bibliography of primary and secondary source material organized by nationality and chronologically within geographic areas.

Pipkin, Mark E.

- 1996 *Archaeological and Historical Investigations for Sitka Tribe of Alaska Community House, 200 Katlian Street (Lot 1, Front Street School Subdivision), Sitka, Alaska*. Walking Dog Archaeology. Anchorage.

Report on historical research and archaeological testing prior to construction of the Sitka Tribe of Alaska Cultural Center in downtown Sitka. Includes historical photographs of Sitka buildings. No significant subsurface cultural material was encountered.

Portlock, Nathaniel

- 1968 *A Voyage Round the World: But More Particularly to the North-West Coast of America*. Bibliotheca Australiana # 43. Da Capo Press. New York.

On August 12, 1878 Portlock describes a visit to a Tlingit village located somewhere in Goulding Harbor, NE of Portlock Harbor on western Chichagot Island. Later, on August 18, Portlock visits an Indian burial platform somewhere in the vicinity of Portlock Harbor but geographical details are inadequate to identify even the approximate location.

Ramsay, Marina

- 1976 *Documents on the History of the Russian-American Company*. Translated and edited by R.A. Pierce. Limestone Press. Kingston, Ontario.

The first English translation of the construction of New Archangel (Old Sitka) and an account of its destruction along with various other documents, many of Sitka interest. (CBS-222)

Ricks, Melvin B.

- 1965 *Alaska's Postmasters and Post Offices 1867-1963*. Tongass Publishing Co. Ketchikan.

An excellent reference for historic settlements and townsites in SE Alaska. Provides information on dates of operation and postmasters.

Roberts, Daniel

- 1907 The Story of the Chichagoff gold mine. *Alaska-Yukon Magazine*. Vol. 4:155-157. Illustrated. 4 photos.

Discovery of the Chichagoff gold mine by Ralph Young, John Newell and two other Tlingits and subsequent development by Edward deGroof and others. Supposedly the discoverers were made rich. (CBS-075).

Roppel, Patricia

- 1982 *Alaska's Salmon Hatcheries: 1891-1959*. Alaska Historical Commission Studies in History No. 20. National Marine Fisheries Service. Portland, Oregon.

Covers the history, politics, and operations of Alaska's salmon hatcheries.

Roshko, Vsevolod

- 1971 Innocent Veniaminov and the Russian mission to Alaska 1820-1840. *St. Vladimirs Theological Quarterly*. Vol. 15(3):105-120.

Scholarly overview of Veniaminov records in the Library of Congress. Russian American Company, Sitka.

Russian American Company

- 1831 Archival Records. Reel #33, No. 337; folio 262v. 26 May 1831. Translation notes on file at Sitka National Park, Sitka.
- 1845a Archival Records. Reel #50, No 216; folio 343. 12 Oct. 1845. Translation notes on file at Sitka National Park, Sitka.
- 1845b Archival Records. Reel #49, No. 17; folio 161. 1 Sept. 1845. Translation notes on file at Sitka National Park, Sitka.
- 1846 Archival Records. Reel # 51, No. 299; folio 229v. 5 May 1846. Translation notes on file at Sitka National Park, Sitka.

These archival records deal with early Russian activities in the vicinity of the mouth of Indian River in what is now Sitka National Historical Park. (CBS-182)

Sanders, Sam

- 1988 Historic Southeast Alaska. Shipwrecks and Historical Points of Interest, Southeast Alaska. Map. Southeast Graphic Media. Juneau.

Scidmore, Eliza Ruhamah

- 1896 *Appleton's Guide-Book to Alaska and The Northwest Coast*. D. Appleton and Company. New York.

An extensively researched early tourist guide including a detailed section on Southeast Alaska and Sitka. Contains a summary of the early Russian occupation of Sitka and the purchase and transfer of Russian America to the United States. The discussion of Sitka and its buildings in 1896 is extremely valuable. Includes an excellent photo of the Sitka Custom-House, Castle, and Barracks as they appeared in 1896. (CBS-182,185,188,220,222,224,225,274,289,297)

Sealaska Corporation

- 1975 *Native Cemetery & Historic Sites of Southeast Alaska* (Preliminary Report). Edited by Barry Herem. Wilsey & Ham, Inc. Consultants. Seattle, Washington. Alaska Historical Library, Juneau.

This draft report is sometimes cited as Herem (1975). There was no final report and the draft report is missing many photographs. This is one of the major site references for SE Alaska although it is now 20 years out of date. It contains excellent aerial photos showing site locations. Available at the State Historical Library in Juneau but access is restricted.

Sherwood, Morgan B.

- 1965 Ardent Spirits; Hooch and the Osprey Affair at Sitka. *Journal of the West*. Vol. 4(3):301-344.

Account of the 'Sitka Massacre'.

Shinkwin, Anne

- 1977 *Archeological Excavations at Russian Mission, Sitka, Alaska, 1975*. Report prepared by the University of Alaska, Fairbanks. (CBS-181)

Simpson, Sir George

- 1930 *Narrative of a voyage to California ports in 1841-42, together with voyages to Sitka, the Sandwich Islands and Okhotsk, to which are added sketches of journeys across America, Asia & Europe. From the Narrative of voyage round the world by Sir George Simpson*. This edition by Thomas C. Russell, private press of T. C. Russell.

This is a classic account of Sitka in its prime. Sir George was the Governor of the Hudson's Bay Company and very interested in obtaining Russian America and Hawaii for England. Highly readable as well.

Sitka Tribe of Alaska

- 1996 The Sitka Kiks.adi Survival March Trail. Draft National Register of Historic Places Registration Form. Submitted to the Alaska Office of History and Archaeology in October 1996. On file with Sitka Tribe of Alaska. Sitka.

Reviews the Sitka battle of 1804 and the route of retreat of the Kiks.adi and other Tlingit participants over the mountains to Peril Strait as reconstructed from oral history accounts and field research. Includes maps showing several routes believed to have been used in the retreat.

Smith-Middleton, Holly and Arnold R. Alanen

- 1997 *Impressions of Indian River: A Landscape History of Sitka National Historical Park*. Draft report prepared by the Department of Landscape Architecture, University of Wisconsin-Madison for the National Park Service. On file at Sitka National Historical Park. (CBS-182)

Society of Alaskan Natural History and Ethnology

- 1927 Wickersham, James, *A Bibliography of Alaskan Literature*. Cordova Daily Times. Cordova, Alaska.

See Wickersham (1927). Organization, purpose, meeting dates, membership and publications since its inception in 1887.

Solovjova, Katerina,

- 1994 *Building No. 29, Sitka Alaska, National Historic Landmark*. US Department of the Interior, National Park Service. Sitka Historical Park. January.

A fine architectural investigation of the Tillson Building, with side elevations, etc. Highly recommended, although there is evidence showing the building was built in 1854, not the 1840s, as thought. (CBS-226)

Steven Peters and Associates

- 1996 *Allen Memorial Auditorium, Sheldon Jackson College, Sitka, Alaska: A Report on the Structural Condition and Feasibility of Renovation and Adaptive Re-use.* Report prepared for the Allen Memorial Preservation Project by Stephen Peters & Associates, Architects. Ketchikan.

Contains a structural assessment of the Allen Memorial Auditorium with plan view and elevation drawings and interior and exterior photographs of the building.  
(CBS-194)

Stevens, Edward T.

- 1972 *Inventory of Petroglyphs and Pictographs in Alaska.* Report submitted to the Alaska State Museum, Juneau. December 31.
- 1974 *Alaska Petroglyphs and Pictographs.* Master's thesis. Department of Anthropology, University of Alaska - Fairbanks. May.

Stevens discusses rock art sites throughout SE Alaska. Numerous line drawings. These unpublished reports are on file at the Alaska State Museum, Juneau.

Stone, Eugene

- 1890-1892 Papers. Unpublished photocopy ms. plus photos. Alaska Historical Library, Juneau.

Stone was in the Navy; Asst. Surgeon on the *Pinta*, aged 29, and newly married. Sitka had "quite a large Indian village along the beach and queer dilapidated houses in the white town. It is discouraging to think of having to live in such [a] place. The hotel makes me sick." Later found quarters in a pleasant house. Many excursions with his wife to Indian River, Silver Bay, etc. Mostly preoccupied with names of out-of-town visitors and the weather. Also had various trips around Southeast in the *Pinta*. The second section consists of letters home from both Eugene and his wife, Madge.

Stowell, George

- 1907 *Sitka Past and Present.* *Alaska Monthly Magazine.* July. pp 50-61.

Short and not very accurate history of Sitka with a sketch of Baranov taken from Washington Irving's 'Astoria.' Interesting mostly for the description of Sitka in 1907. One Russian blockhouse and a burial marker at the site of the first chapel survived. The old boys' school, later the governors' residence, was then a hospital for the marine barracks.

Stromstadt, Dazie

- 1906 *Sitka the Beautiful.* Homer M. Hill Publishing, Seattle.

Small booklet illustrated with interesting E. W. Merrill photographs.

Sweeney, Edward

- 1965 *The Prospector.* Pioneers of Alaska Convention program.

Brief history of the prospector statue at Sitka Pioneer's Home. Illustrated. (CBS-237)

Taft, William H.

1890 A tract of land near Sitka, Alaska was set aside within the public park which embraces the mouth of Indian river, for a National Monument. June 21. Washington, D. C.

A proclamation signed by the President of the United States, No. 959 establishing the monument commonly called 'Totem Park'. (CBS-182)

Theodoratus, Dorothea

1995 *Sitka Tribe of Alaska Historic Preservation Plan*. Edited by Mildred Kolander. Prepared by the Sitka Tribe of Alaska Cultural Committee. Historic Preservation Grant No. 02-91-NA-024. U.S. Department of the Interior. National Park Service. Washington D.C. August 1995.

Written with the aid of various elders and influential members of the Sitka Tribe. Includes an extensive review of Tlingit ethnography and ethnohistory with a focus on Sitka. Discusses the Sitka Native community in 1995 and its plans to preserve its heritage, particularly by building a Cultural Center containing a theater and display building. A map of the Sitka Native Village from 1920-1945 with house locations and clan affiliations is of particular value. Many excellent well-reproduced historical photographs of people and buildings.

*The Thlinget*

1908-1912 Vols. 1-4 August - June. Sitka Training School microfilm with library guides. Alaska Historical Library, Juneau.

Newspaper of the Training School published from August 1908 to June 1912. Contains news of students, staff, building program and the beginnings of Native organizations. Continued by *The Verstovian* (1914-1973) and *SJC Today*. (CBS-185)

Tidball, John C.

1871 Alaska. Letter from the Secretary of War, in relation to the Territory of Alaska. U.S. 42d Cong. 1st Session., House Ex. Doc No. 5. Government Printing Office. Washington D.C. 32 pp.

Excellent short survey of Sitka and surrounding area. Includes the usual prejudiced view of the Tlingits but admits they are hard working and peaceable. Census of all white citizens of Sitka.

1968 1868-1870 Papers as listed in Public auction sale catalog by *Coins & Currency, Inc.*, Philadelphia.

Relates to diary and letters concerning his military service as post commander in Alaska. The State of Alaska was not successful in obtaining these.

Tikhmenev, P. A.

1978 [1858] *History of the Russian-American Company*. Translated and edited by Richard A. Pierce and Alton S. Donnelly. University of Washington Press. Seattle.

Originally published in 1861-1863, this is the single most important history of the Company that founded Russian Sitka. The author was given access to all the Company archives and covers all aspects of the colony from encounters and trade with the Natives to religion to exploration and settlement. Illustrated, footnoted and indexed, although there are some flaws in the index. An indispensable source.

Tornfelt, Evert E. and Michael Burwell

1992 *Shipwrecks of the Alaska Shelf and Shore*. Outer Continental Shelf Report MMS-92-0002. Anchorage.

Troy, John W.

1913-1918 Papers. Originals loaned by J. W. Troy to the Bancroft Library, University of California, Berkeley, for microfilming. Copy at Alaska Historical Library.

Sitka portion related primarily to surveying Tlingit lands and giving individual title to them in hopes this would break down the clan system of communal ownership.

U.S. Adjutant General's office

1861-1870 Letters received by the Office of the Adjutant General (main series) Record group 94. National Archives and Record Service. Washington, D. C.

Roll 762, frames 273-488: Papers related to dispute over private or government ownership of buildings. Hutchinson, Kohl & Co. vs. U.S. Government. Also Maj. Charles Wood's lengthy claim against the government over a house he purchased in 1869.

Roll 764: 1869 Newspaper accounts and subsequent investigation of drunkenness and general debauchery among the Army officers stationed in Sitka. Gen. Jeff Davis was exonerated, Maj. Wood was censured. Suicide of Lt. Kinney.

No. 903, microcopy, Roll 4. Descriptive commentary from medical histories of post. Record Group 94. Brooke, John Asst. Surgeon, U.S. Army. Excellent account.

U. S. Army Continental Commands

1821-1920 *Post Returns*. Microcopy. National Archives and Records Services. Washington D. C. Microfilm in Alaska Historical Library, Juneau.

Units stationed at Fort Sitka, their strength, names and duties of the officers, official communications received, and record of events. Indispensable for military history of Sitka under the United States.

U.S Bureau of Indian Affairs.

1938-49. Constitution, by-laws, and corporate charters of Alaska Native villages and associations. Government Printing Office. Washington, D.C.

Sitka is among the villages listed.

1938-41. Economic surveys. Alaska Historical Library, Juneau.

Economic condition of the Sitka village at that time.

U.S. Congress. House of Representatives. Committee on Ways and Means.

1904 *Hearing on the proposed transfer of the port of Sitka to Juneau.* January 13th. pp 35-37. Alaska Historical Library, Juneau.

Part of the moving of the capital from Sitka to Juneau. Alaska fisheries, coal, etc.

1938-1941. *Economic Surveys.* Alaska Historical Library, Juneau.

Economic condition of the Sitka village at that time.

U. S. Congress. 50th Cong. 2d Sess. Ex. Doc. No. 141

1889 Information concerning alleged outrages and restraint of liberty committed in Alaska upon Indian females and other persons.

Governor Swineford testifies morals no worse than anywhere else and newspaper accounts exaggerated. Flatly contradicts a Mrs. Voorhies' published report that parents sell Native girls to white men. Says she must have obtained this lie from Mrs. McFarland, Presbyterian missionary, or Sheldon Jackson, with whom he admits many disagreements. His Exhibit F relates to Professor William Kelly being fined \$25.00 for beating two girls at the Sitka Industrial School, in spite of other teachers testifying as to his kindness.

U.S. Congress 51st. Cong. 1st Sess. Ex. Doc. No. 146

1890 Request for funds to repair log court building, ect.

Points out \$3,000 repairs will forestall \$60,000 in two to three years for new buildings.

U.S. Congress 51st Cong. 1st. Sess. H Ex. Doc 235

1890 Appropriation of \$5,000 for repairing court building.

Request from Acting Secretary of the Treasury, A. B. Nettleton.

U.S Congress 51st Cong. 1st Sess. Exec. Doc No. 288

1890 Estimate of cost of repairs to building housing courts, jail and penitentiary.

Marshal Orville Porter estimates \$3,000 necessary to repair building. Woodcut of building (former barracks) and old warehouse included, as well as floor plans of the jail, etc.

U. S. Congress 54th Cong. 1st Sess. H Doc. No. 334

1896 Repair of Court Building.

Urgently requesting \$3,000 for the repair of the court building, one end of which is sagging, and \$1,000 to repair clerk's cottage.

U.S. Congress 54th Cong. 1st. Sess. HR Doc. No. 160

1896 Request to repair wharf.

Wharf in urgent need of repairs and watchman should be employed. \$5,000 needed for the wharf, \$900 per annum the watchman.

U.S. Congress 54th Cong. 1st Sess. Sen Doc. No. 113

1896 Difficulty of enforcement of laws relating to the importation, manufacture, and sale of intoxicating liquors in Alaska.

Many anecdotes describing impossibility of enforcing the laws; eg William Nelson of Juneau given permit by Governor Knapp to sell intoxicating liquors for medicinal, mechanical, and scientific purposes. Permit revoked two years later, 1892, by Gov. Sheakley.

U.S. Congress, Senate Committee on Commerce

1896 Report relating to the rebuilding or repair of the public wharf. February 4th.

1913 The Treasury Dept. Letter from the secretary transmitting information concerning wharf. February 18th.

U. S. Customs Service

1867-1869 Custom House, Sitka Correspondence records of William Sumner Dodge, Special Agent & acting collector, and Hiram Ketchum, Jr, collector. 74 pp. Alaska Historical Library, Juneau.

The correspondence of the customs collectors is important because at that period they were the only official government agents in Alaska. Of particular interest to Sitka are the portions dealing with the prohibition of liquor, ammunition, and guns; a good description of the light in the Castle belvedere; an account of the meeting in 1867 to elect a city government, high cost of living; and the repairs needed at the wharf.

U.S. Department of the Treasury

1885 Secretary transmitting letter from supervising architect concerning fitting up government building for jail, etc.

1891 Secretary requesting \$5,000 for repairing United States courts, February 6th.

1904 Port of entry removed to Juneau, making a subport of Sitka. Act of Congress. April 28.

U. S. Navy. Naval Air Station, Sitka.

1942 *Muskeg Huskey*. Sitka, October & December. Alaska Historical Library, Juneau.

Two issues only of newsletter published by Siems Drake Puget Sound, contractors on Japonski Island and Sitka. Much gossip and humor of W.W.II variety. Several Sitkans employed on the project. (CBS-235,274)

U. S. Navy Department

1881 Census of the town of Sitka, 1881. Government Printing Office, Washington D.C.

Combined with the Tidball report of 1871, a thorough accounting of the white citizens of Sitka.

Ushin, Stefan

1874-1895 Diary. Holograph. Alaska Historical Library, Juneau.

Diaries and notes of a clerk in Sitka. Also a scrapbook for 1888-1889. An emphasis on Orthodox Church records and events. In Russian.

Vancouver, George

1984 [1791-1795] *A Voyage of Discovery to the Pacific Ocean and Round the World 1791-1795*. Four Volumes. Edited by W. Kaye Lamb. The Hakluyt Society. London.

An extremely valuable source for identifying contact period Native village and fort sites in SE Alaska. Vancouver surveyed and mapped SE Alaska in 1793 and 1794. His boat parties had many encounters with the Tlingit population although information for the area within the present limits of the City and Borough of Sitka is limited to the extreme southern tip of Baranof Island.

Veatch, Harold and Ernestine

1946 *Sitka Alaska Life*, Annual Pictorial Edition.

Short boosters' view of post-War Sitka. Illustrated.

*The Verstovian*

1914-1973 Sheldon Jackson College Publication.

Successor to *The Tlingit*. Discusses history and news of Sheldon Jackson College, highlighting student activities, changes in administration and other events related to the college.

Watkins, T. H.

1965 The Americanization of Sitka. *American West*. Vol. 2(2):50-57.

History of Sitka and the Transfer. Superficial and poorly done. Very pessimistic as to the town's future - "failed Sitka" etc. One color plate.

Wessen, Gary, Sandra Flint and Mike Kelly

1992 *Ushk Bay Project: Cultural Resource Inventory Report*. Prepared for Chatham Area, Tongass National Forest by Dames & Moore, Inc. Seattle, Washington. MS on file, Tongass National Forest, Chatham Area Supervisor's Office, Sitka, Alaska.

West, C. Eugene and Richard O. Stern

- 1987 Bibliography and Index of Alaskan Archeology. *Aurora*. Alaska Anthropological Association Monograph Series # 3. Department of Anthropology, SUNY Brockport. Brockport, N.Y.

This is the most recent and comprehensive compilation of both published and unpublished Alaska archaeology references. It includes a key word index and an index listing references by geographical area which includes the Sitka and Port Alexander quadrangles. AHRs site card citations up to 1987 generally use this bibliography.

Wickersham, James

- 1927 *Bibliography of Alaskan Literature*. Cordova, Alaska.

Although it stops in 1927, this remains the best bibliography of Alaskan writing to that date. Necessary to any serious student of Alaskan history.

Wilbur, B. K.

- 1899 Sitka Hospital. *Home Mission Monthly*. Vol. 13(8):181-182. Illustrated.

Very short article on the Presbyterian Mission hospital, built and run for Natives only. Photo of Mr. & Mrs. Wilbur.

Willard, Carrie M.

- 1995 *Carrie M. Willard Among the Tlingits: The Letters of 1881-1883*. Mountain Meadow Press. Sitka.

Text "distilled" from *Life in Alaska: Letters of Mrs. Eugene S. Willard*, edited by Mrs. Eva McClintock (Philadelphia: Presbyterian Board of Publication, ca. 1883). Primarily concerned with the establishment of the first Presbyterian mission among the Tlingits at Haines, Alaska but includes accounts of time spent in Sitka at the Sheldon Jackson Institute during this period. Numerous line drawings including drawings of Sitka in 1880 and 1883. Includes an annotated biographical index.

Williams, Gerald O.

- 1983 [1867] Manuscript. Seven folders. Two typescript mss. Alaska Historical Library, Juneau.

1. The U. S. Marine detachment at Sitka, 1879-1912 and the founding of the Pioneer's Home. (CBS-197)
2. Notes and muster roll, Sitka, 1893.
3. Folder of Post orders and regulations, 1912.
4. 1869-1899 Marines and citizens' disputes over land and property in Sitka.
5. Coal shed on Japonski and appropriations for military buildings. 1900-1912. (CBS-195,234)
6. More buildings and transfer of the governor's residence to the Navy for a hospital.
7. Joseph Henry Pendleton, 1860-1942 Register of his personal papers. History and Museums division headquarters, U.S. Marine Corps, Washington, D. C. Also 1 p. typescript Brady's complaint to Marines over Pendleton land-grabbing in Sitka.

8. Copy of setting-up and early administration of Pioneer's Home.

n.d. *When the Navy Ruled Alaska*. Typescript Ms. Alaska Historical Library, Juneau.  
64 pp with footnotes.

Recounting of the early years under American rule. Told from the white perspective only.

Willoughby, Barrett

1930 *Sitka: Portal to Romance*. Houghton Mifflin Company, New York.

Popular account of life in Sitka in the 1930s. Illustrated.

Wolff, Ernest N. and Lawrence E. Heiner

1971 *Mineral Resources of Southeast Alaska*. Mineral Industry Research Laboratory Report No. 28. University of Alaska, Fairbanks.

A key resource for identifying historic mineral claims in Southeast Alaska. Mineral claims are listed by quadrangle with location and discovery dates. Mineral prospects and claims are located on a series of maps included in the map pocket.

Yard, Robert Sterling

n.d. Sitka National Monument. *The Book of National Parks*. pp. 418-419.

Short description of the monument. (CBS-182)

Yaw, W. Leslie

1985 *Sixty Years in Sitka: with Sheldon Jackson School and College*. Sheldon Jackson College Press.

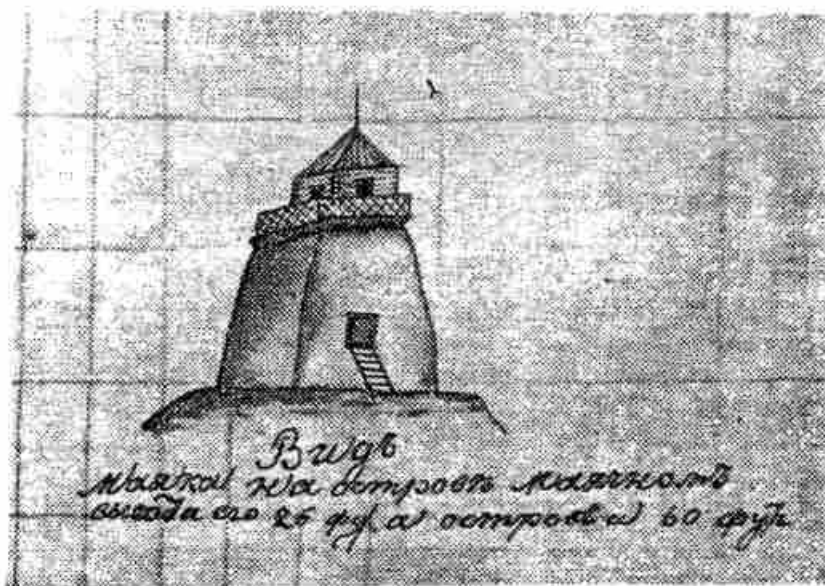
Autobiography of Leslie Yaw, first president of Sheldon Jackson College (1944) and Superintendent of the Sitka Pioneer's Home (1954). Covers the period between 1923 and the 1980s. Indexed. (CBS-185,237)

Zagoskin, L. A.

1967 (1847-1848) *Lieutenant Zagoskin's Travels in Russian America*. Edited by Henry N. Michael. University of Toronto Press.

Normally regarded as of Yukon and Kuskokwim interest, there is also a first hand description of Sitka as it was in the winter of 1839-40.

# MAPS



Miachnoi Ostrov [Signal Island], Sitka. Detail from a map of Novo-Arkhangel'sk by I.F. Vasil'ev, 1809 (From Pierce 1994:210).

## HISTORICAL MAPS

Note - measurements are of the printed image only unless otherwise stated, and are width by length. Maps are listed in chronological order.

### Cook, Captain James

- 1784 A chart of the North West coast of America and the North East coast of Asia. Explored in 1778 and 1779. The unshaded portion of the coast of Asia is from a manuscript chart given us by the Russians. [26" x 15.5"]

This general chart would not be included except that it is the first to show Mt. Edgecumbe under that name. Cook named it on May 1, 1778.

### Dixon, George

- 1788 Sketch by compass of NORFOLK SOUND Lat. 57°, 03' N. Long. 135°, 38' W. Var. 24°, 00' E. 1787. [10.25" x 16"]

Captain Dixon anchored off Kruzoff Island on a trading voyage. He also made the famous first drawing of Mt. Edgecumbe from the Sitka Sound side.

### Chanal, Captain Prosper

- 1791 Plan de la Baie de TCHINKITANÉ (la Baie de Guadalupa des Espagnols en 1775. et Norfolk - Bay des Anglais en 1787) à la Côte N. O. de l'Amérique. Levé par le Cap. Prosper Chanal. Marchand's Voyage. [6.5" x 8.75"]

This small chart is quite vague, but it shows the anchorage of Marchand off Kruzoff Island, as well as other features of Kruzoff and a general idea of Sitka Sound.

### Lisianski, Yuri

- 1805 *Zaleev Seetka* (Sitka Chart) Lisianski, St. Petersburg, 1812. [19.5" x 26.25"]  
Alaska Historical Library, Juneau.

This is the first chart of Sitka Sound. Lisianski was in Sitka on the ship *Neva*. He was on his way around the world, as half of the first Russian circumnavigation.

- 1814 SITKA or NORFOLK SOUND, 1805 (Lisianski) A. Arrowsmith, London. Colored. [8" x 10"]

Small, crude version of the Russian printing.

### Anon. (Lisianski ?) Bancroft Library, Berkeley, California

- 1805 Town plan of New Archangel

In Russian. The first town plan of New Archangel.

Vasil'ev, I. F.

1809 Plan of Novo Archangelsk Fort, TsGAVMF, f. 1331, op. 4, d. 133 Moscow.

Reproduction found in Fedorova. In Russian. Buildings are identified.

Golovinin, Captain V. M.

1822 Carta Zaleemva Sitka (Chart of Sitka Sound) Russian Admiralty. From Golovinin. [34" x 23.5"]

Taken from surveys of "sea officers" in 1809, but corrected to 1818. Enormous amount of detail in names, types of bottom for anchoring, etc.

Maschin, R.

1838 *Delineatio OPPIDI NOVI-ARCHANGELSCENSIS cum parte Portus orientalis stationis, ad littus et lacus.* (Drawing of the Village of New Archangel, with the eastern part of the port, and shoreline and lake.) From Blaschke. [15.5" x 10.5"]

This is an important town plan of Sitka, showing the Indian village, the stockade, and public and private buildings. The public buildings are identified.

Anon.

1843 (ca.) 'Map Drawn by a Native.' Sheldon Jackson Museum, Sitka, Alaska. [17.25" x 14.25"] sheet.

Drawn in what appears to be India ink and rather crudely colored on a sheet apparently torn from a bound volume. It has been roughly treated but the paper is linen rag and very sturdy. On the verso appear some dark parallel lines. The depiction of the stockyards, grist mill but also containing the 'model ship' would date it between 1840 and 1845, during Etolen's period as governor.

Bertrand

1844 Plan du Port de la Nouvelle Archangel, Dans Ile de Sitka, Capitale des établissements de l'Amerique Russé. From Duflot du Mofras. [9" x 7"]

While not containing a great deal of detail, this town plan is still quite interesting.

Anon.

1845 Russian American Company. Chart, New-Archangel...Russian America. Russian American Company report.

While dated 1845, this town plan appeared in the report of 1844. As under Governor Etolen Sitka experienced its Golden Age of building, this is the most important town plan drawn of Sitka. The glossary also gives the approximate age and condition of the buildings. Invaluable reference.

Anon.

1849 Map of the west coast of Sitka Island. Russian American Company report.

Large folding, colored map "from the most recent sources."

Yassilief (Vasil'ev), Capt.

1850 SITKA or New Archangel. British Admiralty chart plan of Sitka, 1855. [25" x 19"]

Highly detailed and accurate chart and plan reprinted by the British Admiralty.

1850 SITKA SOUND. British Admiralty chart of Sitka, 1855. [25" x 19"]

A fine and accurate chart of Sitka Sound reprinted by the British Admiralty.

Teben'kov, Capt. 1st Rank M. D.

1852 Sitkha Bay. Port Novo-Arkhangel'sk Channel; to Port Novo-Arkhangel'sk. In: *Atlas of the Northwest Coasts of America: From Bering Strait to Cape Corrientes and the Aleutian Islands with Several Sheets on the Northeast Coast of Asia*. 1981 reprint translated and edited by R.A. Pierce as Alaska History, No. 21: Maps of Russian America. Limestone Press. Ontario. [19.25" x 15"] (sheet)

An interesting if unfortunately not sharply reproduced photocopy of the two maps. In Russian.

Alaska Transfer Map

1867 Presented to Brig. General Lovell H. Rousseau by Russian Commissioner Alexis Pestchourov. Alaska Historical Library, Juneau. [approx. 3 ft. sq.]

Shows all Sitka properties at the time of the transfer of Alaska from Russia to the United States. Also shows mooring chains across the Sitka channel.

British Admiralty

1895 *Sitka Sound*. Chart. [25" x 18.5"]

Excellent detailed chart from when England ruled the seas.

U.S. Coast and Geodetic Survey

1903 Map of Southeast Alaska showing locations of the principal Indian villages, as fixed by Lieut. G.T. Emmons. U.S.N. Reprint.

Prepared by G.T. Emmons for the U.S. Boundary Commission charged with surveying the U.S. and Canadian boundary. Shows the locations of the major occupied and abandoned Native villages in SE Alaska.

Lindenkohl

1919 U.S. Coast Survey. Sitka Harbor. [11.5" x 9"]

This is the first U. S. survey of Sitka Harbor. It drew heavily on Russian maps.

<b>Cemetery</b>	<b>AHRS No.</b>	<b>Period of Significance or Oldest Known Burial</b>	<b>Location (within CBS)</b>
<b>Sitka ANB Presbyterian (Grave Sites) Cemetery</b>	SIT-00232	1801-1974	Along Indian River Road
<b>Lutheran (Finnish) Cemetery</b>	SIT-00661	1800s	end of Princess Way, off Seward Street
<b>Moose Cemetery</b>	None	1946	end of Baranof Street
<b>Old Sitka Cemetery</b>	None	1946	end of Baranof Street, beyond the Moose Cemetery
<b>Pioneer Home Cemetery #1</b>	None	1912-1942	end of Baranof Street
<b>Pioneer Home Cemetery #2</b>	None	1942-present	end of Baranof Street
<b>Sitka National Cemetery</b>	SIT-00023	1867-present	803 Sawmill Creek Road
<b>Old Russian Orthodox Cemetery</b>	SIT-00054	1805-present	end of Observatory Street, off Seward Street
Saint Peter's Episcopal Church (Bishop Rowe & family burial)	SIT-00195 SIT-00029	1942	Lincoln Street
<b>Russian Orthodox (Block House) Cemetery</b>	SIT-00054	1800s	along Marine Street
<b>Old Sitka Cemetery</b>	None	-	behind National Cemetery
<b>Presbyterian (SJC Students' Grave Sites) Cemetery</b>	SIT-00234	1888-1975	along Indian River, behind incinerator site
<b>Sitka Memorial Park Cemetery</b>	None	1982-present	behind National Cemetery
<b>Tuberculosis Mausoleum (1) (Mermaid Cove Mausoleum)</b>	SIT-00565	1947-1963 Remains repatriated	Charcoal Island
<b>Tuberculosis Mausoleum (2) (Mt. Edgecumbe Hospital Mausoleum)</b>	None	1945-1960 Remains repatriated	Japonski Island, near John Browns Beach
<b>Traditional Grave Sites of the Original Indian Village</b>		Pre-contact to present	from Block House along the hillside area to Thomsen Harbor

**SITKA TRIBE OF ALASKA**  
**HISTORIC PRESERVATION PLAN**



**for the Sitka Tribe of Alaska**

**August 1995**

 Littlefield  
P.O. Box 2212  
Sitka, Alaska 99835-2212

Cover and back cover: Love birds, eagle and raven. Example of contemporary art by artist Dan Hoffay, trained by Native elders. (Photo courtesy of Sitka Tribe of Alaska.)

SITKA TRIBE OF ALASKA  
HISTORIC PRESERVATION PLAN

United States Department of the Interior  
National Park Service  
Washington, D.C.

Historic Preservation Grant No. 02-91-NA-024

by

Dorothea J Theodoratus, Ph.D.  
Tribal Research Consultant

Mildred Kolander  
Editor

with contributions from

Gus Adams  
Isabella G. Brady  
Ellen Hope Hayes  
Ray Nielsen  
Jude Pate  
Terry Pegues  
Keith Perkins  
Gil Truitt

The Sitka Tribe of Alaska Cultural Committee  
John Davis, Chairman  
Albert Davis, Chairman Emeritus

Alaska Native Brotherhood  
Alaska Native Sisterhood  
Baranof Island Housing Authority  
Sitka Native Education Program

for the  
Sitka Tribe of Alaska

August 1995

# SITKA TRIBE OF ALASKA

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Tourism Development  
Cultural Committee/Historic Preservation  
Housing Improvement Program  
Baranof Island Housing Authority  
Sitka Native Education Program  
Enrollment Coordinator  
Cultural Center Project Specialist  
Development Specialist



# Sitka Tribe of Alaska

*Tribal Government for Sitka, Alaska*

July 6, 1995

Linda A. Cook  
HPS Grants Manager  
Cultural Resource Division  
National Park Service  
2525 Gamble Street  
Anchorage, Alaska 99503

Dear Ms. Cook:

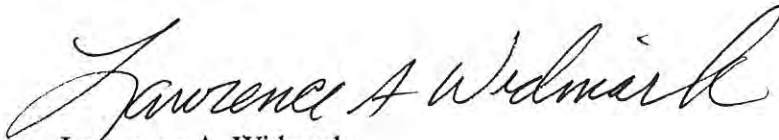
The purpose of this letter is one of formal support of the document currently being created by Dr. Dorothy Theodoratus. This document is the Historic Preservation Plan for the Sitka Tribe of Alaska.

As you are fully aware, there is the need to document the Tlingit Culture. There is also the greater need for education of our younger generations in the traditions of our culture. Ms. Theodoratus has made great strides for the Sitka Tribe in her efforts to create this document.

We have been a culture of oral history over the generations. There are constant reminders of the dilution of the way of the Tlingit people through the current generations that we see unfolding in today's contemporary lifestyles.

It is our sincere hope that this document will be one more piece to a puzzle, once made whole, that will support our efforts for preserving and protecting our traditions. We further hope that this document will also assist us in promoting our culture as an ongoing and living testament to the resiliency of our people to maintain their traditions.

Tribally Yours,



Lawrence A. Widmark  
Tribal Council Chairman



## PREFACE

The *Sitka Tribe of Alaska Historic Preservation Plan* is the first project completed under the Historic Preservation Fund Grants to American Indians, Alaska Natives, and Native Hawaiians to be published by the National Park Service. In 1992 the Sitka Tribe of Alaska received a grant to develop a comprehensive planning document that would address ongoing and future cultural activities. As so eloquently stated in the opening paragraph of the grant application, the Tribe aimed to begin a planning process that commemorated its members as true contributors to its preservation, "Through this proposal, the Sitka Community Association [Sitka Tribe of Alaska] intends to carry out the formal development of its Tribal Historic and Cultural Preservation Program on behalf of its members and the general public, as a continuing memorial to the Native People of Sitka -- past, present and future." The final report proved to be a masterful presentation of cultural identity that included a draft preservation ordinance specifically addressing the need to protect and promote cultural activities and language preservation. Dr. Patricia Parker, founder of the National Park Service Tribal Historic Preservation Program in Washington, D.C., recognized the skill with which the plan presented preservation issues from a tribal perspective and committed funding to have it published. The course of events that followed and led to the achievements of this publication involved the dedicated efforts of many people in Sitka, author Dr. Dorothea J Theodoratus, and the National Park Service.

The beauty of this plan is in its ability to inspire similar preservation initiatives. In 1993 a national survey identified 1,863 communities that had preservation commissions. One of the first tasks that a commission usually undertakes is to prepare a preservation plan. As a general rule, most of these plans focus on buildings, structures, and landscapes that have a place in the history of the community. In the Sitka plan, the focus is slightly modified to concentrate on the Sitka Tribe of Tlingit -- who they are as a people and less on what can be ascertained from their built environment. Because the preservation issues are self-defined, the plan radiates with a sense of ownership necessary for tribal preservation. Unlike the preservation plan that is motivated solely by the need to resolve competing land use goals, this plan celebrates the people and asserts cultural purpose -- a premise that once established leads to the ability to set priorities, make professional alliances, and seek support. All necessary components of preservation action.

Finally, this publication embodies the best intentions of the Tribal Historic Preservation Program, the 1992 Amendments to the National Historic Preservation Act of 1966, and the preservation goals set forth in the 1990 report, *Keepers of the Treasures: Protecting Historic Properties and Cultural Traditions on Indian Lands*.

It has been a pleasure.

Linda Cook

## ACKNOWLEDGEMENTS

This Historic Preservation Plan has been a group effort. Since I wrote the original 1992 version, it has been substantially expanded into the 1995 version. This is somewhat a result of my continued contacts and work in Southeastern Alaska, but mostly it is the result of Sitka people's efforts and comments on the 1992 version as well as their additions for the 1995 report.

Gus Adams, who was the Tribal Administrator when the project started, read the 1992 version prior to its submission and assisted in clarifying several sections. Gus was familiar with the objectives and helped with my understanding of issues and amplification of data throughout the writing. He also helped with this 1995 version and allowed me the use of his technical office equipment during the week in July when this report was finalized. It was Gus and Terry Pegues who brought me back to the anthropology of Southeastern Alaska after a 33-year absence, during which time I was deeply involved in native issues in the "south '48." Gus, Terry and I worked together from 1992 through the completion of the 1995 version--Gus first from an administrative level, then from a consultation level, and Terry from a basic Sitka-data level. Both sought to put me in contact with knowledgeable people they felt could speak about the preservation of their own Sitka Tlingit culture. Both encouraged me when I became enthralled and excited about Sitka culture of this century because of the way Sitka people talked about it. Terry shared basic data with me on a daily basis, reading and commenting on all drafts. Gus, Terry and I combined our talents well, and were able to set up the inspirational and knowledgeable Cultural Committee, which became the advisory board for cultural preservation in Sitka.

The Tribal Cultural Committee decided to publish the document after it was offered by the Park Service, but wished to have the 1992 version enhanced so the Sitka Tribe would have a more thorough document for the preservation of their culture history. John Davis and Loretta Ness, Cultural Committee leaders, were always encouraging and positive. Tribal Chairman Larry Widmark was supportive and interested in seeing that the Cultural Committee's wishes materialized. He encouraged my work and facilitated my effort. Tribal General Manager Dr. Ted Wright, and Special Assistant Kathy Erickson, were helpful in finalizing the 1995 Preservation Plan. The STA staff was also supportive and helpful.

Several individuals commented on and/or added to the draft sections of the report. The comments were carefully edited and

integrated into the style of the report by my long-time associate, editor, and close friend, Mildred Kolander. Milly has the ability to take a variety of writing styles and transfer them into a flowing narrative as if it were written by one individual. She carefully mended my writings and melded them with the many contributions made by members of the Sitka Tribe and community. Bob Hicks, photographer and cartographer, was, as always, expert in his efforts to illustrate the document. Nancy Ricketts, archives librarian at Sheldon Jackson College, went out of her way to supply the photographs.

Ellen Hope Hayes graciously went over the entire 1992 version, making corrections and additions throughout, helping to clarify and perfect the report. Isabella Brady amplified the skimpy educational section and added a segment on cannery life --an omission caught by the Cultural Committee in their reading and discussions of the 1992 version. Terry Pegues added to several sections of the report, and also wrote the segments on the 1904 Potlatch and Boat Building. Keith Perkins added the section on Tourism and inserted several clarifications to the manuscript on present-day Sitka life. Keith's unending enthusiasm and love of his culture was a real inspiration. Jude Pate contributed to the subsistence section, but also helped clarify several other parts of the manuscript. Jude has my greatest respect; he takes on an unbelievable load and achieves great success under pressure. Although he is very interested in subsistence, he seems to take a heavy teasing about his own personal experience in the activity. Jude is applauded for his work on subsistence and related issues, and his impressive progress toward restoration of the Sitka Tribal court.

Herman Kitka, knowledgeable and respected, gave much of his time during the 1992 summer season. He offered a thorough perspective of seascape and landscape. Both Mr. Kitka's and Mark Jacobs' knowledge of subsistence and land use has been important for documentation of the Sitka area, and for the hearings on development and harvest of those areas. Both were willing to give their time for the formation of this Plan. Knowledgeable elder Al Davis provided a view of historic Sitka that was both instructive and pleasant to learn. Ray Nielsen, Jr. allowed me to peruse his photographic collection and selected key audiotapes to answer my many questions. In a sense he addressed my questions on Sitka history by always showing respect to those he felt should be answering the questions--hence the tapes. He did answer questions in general, but was most specifically helpful with Native foods and subsistence perspectives--subjects he knows well, as those of us who have tasted his cuisine can testify. One afternoon while I desperately worked on the final 1995 draft, he cheered me on with a never-empty plate of herring roe--my favorite Native food.

Another kind of support came from colleagues and from the National Park Service. Linda Cook (NPS historic Preservation

Grants Manager, Anchorage) gave her invaluable assistance in promoting the project and presenting the publication possibility in a meeting with the Tribal Cultural Committee. Linda, along with Pat Parker (American Indian Liaison Office, Washington, D.C.) found the funding for the 1995 production. Linda kept the project going, and with her amazing wit and clever use of the metaphor kept me on my toes.

Anthropology colleagues, Dr. Donna Jean Halstead and Dr. Nancy H. Evans, read the first draft and made many comments from their unique perspectives. Both are valuable and thorough readers, who are always willing to give their time and expertise to improve my product. Jennifer Sepez, friend and anthropology graduate student at the University of Washington with a specialty in ethnobiology (fisheries), certainly helped to clarify fish and cannery terminology. She also read the manuscript with a keen eye, asking pertinent questions and making many helpful suggestions. These women, along with colleague Geri Emberson, had open ears and encouraging voices throughout the preparation of the 1992 and 1995 manuscripts. And, Sandy and Jerry Helland's visit to the field was encouraging and fun. The friendship and understanding of Sitka friends Barbara Keener and Jeannie Widmark were ever-present.

Karen Iwamoto and Rachael Myron, Chatham District Forest Archaeologists, became my good friends and inspiring colleagues along the way. They had the trust and forethought to allow the field-checking of important ethnographic data and, as a result, were open to the results. We can confirm ethnographic data through archaeological survey investigation, and we can see that those data are beneficial to both the Forest and the Tribe in their mutual preservation efforts. Sue Thorton at the National Park Service Sitka Historical Park was always interested in the research and anxious to assist in whatever way she could. She donated much person-time to the preservation effort, especially xeroxing historic photographs. Her particular interest is in promoting a tribal archive.

Another kind of help came from Marie Laws, who contributed to my spirit with her sensitivity to my frustrations as a "wannabe" artist, and who nurtured me by conveying a small fraction of her art to me. Her patience and enthusiasm as a weaver and teacher of traditional and contemporary arts touched me deeply. She always added perspective to my efforts and I will be forever grateful for the relaxing times in her studio when she wove on her majestic sea-otter-lined robe, and at the same time taught me northern geometric weave on a smaller loom nearby. I perhaps needed her willingness to share her artistic talent in order for me to weave the words for this complex Sitka culture history.

ANB President, Nels Lawson, made numerous contributions to the effort. He read and commented on the 1992 version,

remained dedicated to the accuracy of the report, and was committed to seeing that I understood the detail as well as the overriding spirit of Tlingit culture throughout the four years of work. Also, it was through Nels' courtesy and effort that arrangements were made for me to work in the quiet of the ANB hall in July 1995.

Others contributed substantially to this preservation plan. Herb Didrickson, always cheerful, gave freely of his time and answered a wide array of questions throughout the duration of the study. He broadened the range of my knowledge from subsistence to village composition; his interest in seeing that I had a clear understanding of Sitka made me always look forward to his presence. Bud Lang's input was also helpful. Robbie and John Littlefield were enthusiastic teachers of their impressive N.A.T.I.V.E. program for the children of Sitka. Boyd Didrickson taught me about legal issues surrounding subsistence issues, and I always looked forward to discussing his creative artistic works with him. Bob Sam graciously took me to cemetery restoration areas and came into the Tribal office to explain the restoration activities and objectives. He then read the 1992 draft version, and helped update it for this edition of the Plan. Carol Shold reviewed the section on education, as did teacher Elvia Torres. Although Archie Nielsen learned of the Preservation Plan near the completion of the 1995 draft, he was very interested in the Plan and what it could do for Sitka. He went out of his way to provide documentation that I had not otherwise been able to obtain. It is my hope that he will be able to use this document to assist in his ongoing writing about Sitka specifically, and the Tlingit area in general.

It was surprising to me to become so involved in the section on sports, but it would have been impossible to overlook after hearing Mo Johnson ("Mighty Mo") regail Gus Adams on the subject. Mo and his ongoing legend (he still practices basketball) made my enthusiasm soar. I heard long hours of sports talk in the Moose Lodge from Terry Pegues and Gus Adams and anyone else (especially Glen Howard and Itch Hanson) who happened to stop and speak with them. Loretta Ness and June Pegues told me of the crowds who attended and the involvement of the community in sports and music. This sports talk all came together in July of 1995 when I had the pleasure of hearing Gil Truitt talk about the history of Southeast Alaskan sports. Gil put sports together for me as only he could do. I have come to see sports as one of the major cohesive factors in the unification of the Tlingit in this century.

Herb Hope's enthusiasm about the Kiksadi 1804 survival march was impressive, as was his willingness and courteousness in sharing his knowledge. So much more could be written about the subject, and certainly the Tlingit view is a must. I would urge Herb and the Kiksadi to bring this view to the public in

writing, since clearly I have learned that this is one chapter in history that needs to be rewritten.

To all of you at Sitka and elsewhere who helped with this report--those remembered in this acknowledgement, but also others who took the time to talk with me--each of you has made important contributions to the history of the Sitka Tlingit in your own way. Together we have made an outline record for future generations to build on. Yes--you have added to my knowledge, but the real value lies in this record you have allowed me to write so we can together preserve and perpetuate this wonderful culture. As for me, I thank you all for this extraordinary experience and its wonderful contribution to my life.

Dorothea J Theodoratus



## CONTENTS

Letter, Lawrence A. Widmark, STA Chairman	iii
Preface	v
Acknowledgements	vii
<b>PART I. INTRODUCTION</b>	<b>1</b>
<b>PART II. OVERVIEW OF TLINGIT ETHNOGRAPHY AND ETHNOHISTORY WITH EMPHASIS ON SITKA</b>	<b>5</b>
The Sitka Tribe of Alaska	5
Overview of Tlingit Ethnography	7
Contact History	11
Shamanism and Religion	14
The 1904 Potlatch	15
Loss of Territory	16
Resources on National Forest Land	17
Fisheries	19
Canneries	20
Boat Building	21
Educational Systems	23
Sports and Music	27
New Organizations	32
Native Aesthetics	33
<b>PART III. THE SITKA NATIVE COMMUNITY TODAY</b>	<b>53</b>
Traditional Arts and Performances	53
The Sitka Village and Community	59
Health Services	63
Tourism and Cultural Center Development	64
<b>PART IV. PRESERVATION ISSUES AND CONCERNS</b>	<b>81</b>
Cemetery Preservation	81
Cultural Sites and Artifacts	83
Sitka Preservation Ordinance	85
Subsistence	85
Forest Service Coordination	89
National Park Service Coordination	90
Kinship Preservation	91
Education Program Coordination	92
ANB/ANS Preservation Activities	93
Sitka Tribal Cultural Committee	93
Native American Graves Protection and Repatriation Act (NAGPRA)	97
Summary	98

<b>PART V. SITKA TRIBE PRESERVATION PLAN</b>	101
The Preservation Plan	101
 <b>REFERENCES CITED</b>	 107
 <b>MAPS</b>	
1 Tlingit Tribal Territories	6
2 Sitka Native Village, 1920 - 1945	
Legend	35
Map	39
3 Native Village Areas, 1995	54
 <b>PLATES</b>	
1 - 10	40
11 - 21	67
 <b>APPENDIX</b>	
Sitka Tribe of Alaska, Ordinance Number 6, Historic and Cultural Protection Ordinance	117

## PART I. INTRODUCTION

The Sitka Tribe of Alaska (STA, formerly Sitka Community Association) of Sitka, Alaska, a federally recognized Tribe chartered in 1938 under the Indian Reorganization Act of 1934, on behalf of the membership (which is primarily Southeast Alaska Native American, particularly Tlingit), in 1991 formally sought to develop a Sitka Tribal historic and cultural preservation program. Funding for this activity was achieved through a Historic Preservation Grant to Indian Tribes and Alaska Natives from the United States Department of the Interior, National Park Service (NPS Grant No. 02-91-NA-024). In June 1992 the Tribe engaged Dorothea J Theodoratus, Ph.D, as Tribal Research Consultant, to "develop, in consultation with the Tribal General Manager, Tribal Planner and community consultants, a comprehensive historic preservation plan as outlined in the NPS proposal" (Consulting Contract, STA, June 4, 1992). The original fieldwork was conducted during the summer of 1992 from June through August. Ethnographic and ethnohistoric research has been ongoing intermittently since the completion of the report under the NPS grant, and the compilation of all data to date (August 1995) are presented herein (see below, this section.)

The program was to be achieved through the extensive involvement of the Tribal membership in general, and more specifically with the intensive involvement of members who have particular knowledge of, and interest in, Tribal history and the preservation of that history through such a program. The objective of such consultation would be to assess and determine the Tribe's historical and cultural preservation needs. With this objective in mind, Dr. Dorothea J Theodoratus, henceforth known as Tribal Research Consultant, was assigned an office in the Tribal Association headquarters where community members could comfortably come to discuss their interests in the planning process. The Tribal Research Consultant also attended community functions and visited persons in their homes or workplaces, as well as talking with them at meetings, in restaurants, or other informal settings to solicit their input. While informal conversations occurred with a great many persons, formal consultations were held with 44 Native people, almost all of whom were consulted more than once--some up to five times. In addition, several non-Indian people closely associated with the Native population (e.g., by marriage or involvement in Tribal activities) also were helpful. The length of discussions ranged from one to five hours. Particularly sought was the input of the community-elected Tribal Council, since ideally they are representative of the community. Of the seven members, five were particularly inter-

ested and contributed; three of these members devoted considerable time and made extensive contributions to the community plan. (Note: since this study the number of Tribal Council members has been raised to nine.)

Another objective of the project was to consult with "other entities which share similar missions and possess expertise in the areas relevant to the planning, establishment and long-term management of a historic preservation and cultural heritage program" (NPS Grant Proposal, page 1). Consultation in this vein occurred throughout the summer with personnel from the Chatham District, Tongass National Forest, and from the Sitka National Historical Park, National Park Service. As a team, the Tribal Research Consultant, Tribal General Manager, and Tribal Planner met with resource specialists from the Forest Service, and in conjunction they explored integrated preservation efforts and participated in field investigation during the summer seasons. This work is continuing. In addition, consultation and exchange were carried out with preservation specialists from the National Park Service's Alaska Regional Office in Anchorage. The same Tribal team of three also reviewed, along with a National Park Service research team from the Denver office, Sitka Tribal interests in the management of Sitka National Historical Park. Communication was initiated with the Alaska Department of Fish and Game (both the main office in Fairbanks and the Division of Subsistence office in Douglas), and personnel from these offices made significant suggestions for the planning process. Meaningful data on subsistence preservation were also obtained from the President of the Southeast Native Subsistence Commission in Juneau and the BIA subsistence coordinator in Juneau. Discussions with personnel from the Alaska Judicial Council offered perspective, and personnel from the State Historic Preservation Office were helpful in defining the ongoing preservation efforts and compliance in Sitka.

Well-known anthropologists specializing in the ethnohistory of Southeastern Alaska were most cordial, open to the research, and extremely helpful in unmasking disparate accounts of historical events. Interchanges with outside consulting archaeologists about local interest and input were helpful in clarifying the status of prehistoric preservation efforts in the Sitka vicinity. All of these persons who cooperated in a concerted effort to assist in this project made substantive and significant contributions to the preservation objectives of the Sitka Tribe. The results of their contributions are incorporated into the appropriate sections of this study.

Grant objectives also include the continuation and linkage of ongoing programs such as those offered in Native education and previous oral history preservation efforts. In addition, a Tribal Historic Preservation Ordinance was to be developed and a Tribal Cultural Committee formed and made operational (see

Part V, Preservation Plan). These are essential components of the Tribal Preservation Program and as such are discussed in the body of this text.

The investigative procedure usually followed was, first, to inform the Tribal member or members about the study and its objectives. The Tribal community consultants were then asked to state what they perceived as preservation needs for the community and to comment on how they would like to see these needs met. The scope of discussions ranged from tangible items (e.g., manufactures) to broader, intangible areas of significance (e.g., concepts, legend, mythology, undocumented historical events). The latter often led to consideration of complex and interconnecting issues which are basic to Tribal preservation as a whole (e.g., clan houses and kinship affiliations, subsistence, Tribal status). These discussions sometimes led to very specific consultations with persons knowledgeable about a particular event or process deemed necessary for the development of a preservation strategy. Several community consultants offered primary historical data which could then be field tested to determine if meaningful additional evidence could be produced which could expand and/or substantiate Tribal interests in their traditional territory (see Forest Service Coordination, Part IV).

Interviews with personnel in the two federal government entities most closely linked to the Tribe (the National Forest Service and Sitka National Historic Park) centered on their participation in the preservation effort. The research was explained and the ensuing interchanges most often resulted in enthusiastic offers of assistance and cooperation (see especially the sections below under Forest Service Coordination and Sitka National Historical Park Coordination, Part IV). Discussion of plan/report and procedure followed to complete this report.

The method of presentation followed here is first to provide a statement about the Sitka Tribe, their cultural identity and affiliations, and a summary of Tlingit ethnography and ethnohistory to place Sitka in the general context of Southeastern Alaskan ethnology. This presentation will illustrate Sitka's special importance in Southeastern Alaskan ethnohistory because of its early contact situation, its pre- and post-contact status as a major population center of the Tlingit people, and subsequent developments. Historical events particular to the Sitka Tribe are reviewed, followed by a selective overview of the contemporary Sitka Native community and examination of preservation needs as determined through the numerous discussions with community members. This background provides a foundation for development of the Preservation Plan. This report is concluded with a presentation of the Preservation Plan for the Sitka Tribe (Part V).



## PART II. OVERVIEW OF TLINGIT ETHNOGRAPHY AND ETHNOHISTORY WITH EMPHASIS ON SITKA

### The Sitka Tribe of Alaska

The Sitka Tribe of Alaska (STA), formerly the Sitka Community Association, is a federally recognized tribe organized by corporate charter as a federal corporation ratified in 1938 under the Department of the Interior by provision of the Indian Reorganization Act (June 18, 1934, 48 Stat. 984; May 1, 1936, 49 Stat. 1250). According to the constitution and by-laws, the purpose of the charter of incorporation is "to further the economic development of the Indians residing in the neighborhood of Sitka, Alaska . . . [and] to secure for the members . . . an assured economic independence" (page 1). STA is an elected Tribal Council, with a current (1994) enrolled membership of 2,740.

While the majority of the membership traces direct descent from the Sitka Tribe of Tlingit, many members are originally from adjacent Tlingit communities such as Kake, Hutsnuwu (Angoon), Hoonah, and Yakutat (Map 1). Other membership is from non-Tlingit Alaskan groups such as Haida, Tsimshian, Aleut, Athabascan, and Inuit. Many of these individuals originally from non-Sitka groups also claim a percentage of descent from a Sitka ancestor and/or themselves have progeny who are partial descendants of the Sitka Tlingit. These variations in population are a result of Sitka being a historical hub for Southeastern Alaska: first as a major population center of the Tlingit, then as an important center for Russian America, and later as a politically important focal point for the United States. Through the years, since the early American occupation, many Natives were drawn to Sitka to obtain an education from Sheldon Jackson or Mt. Edgecumbe schools, and many former students stayed in the community after completing their education. This Native community, with its proportionately small number from various outside ethnic components (especially other Southeastern Alaska Tlingit) is still, however, primarily Sitka Tlingit. The entire ethnic community derives strength of commonality through relationships with Sitka Tlingit and in being Southeastern Alaska Natives from Sitka.

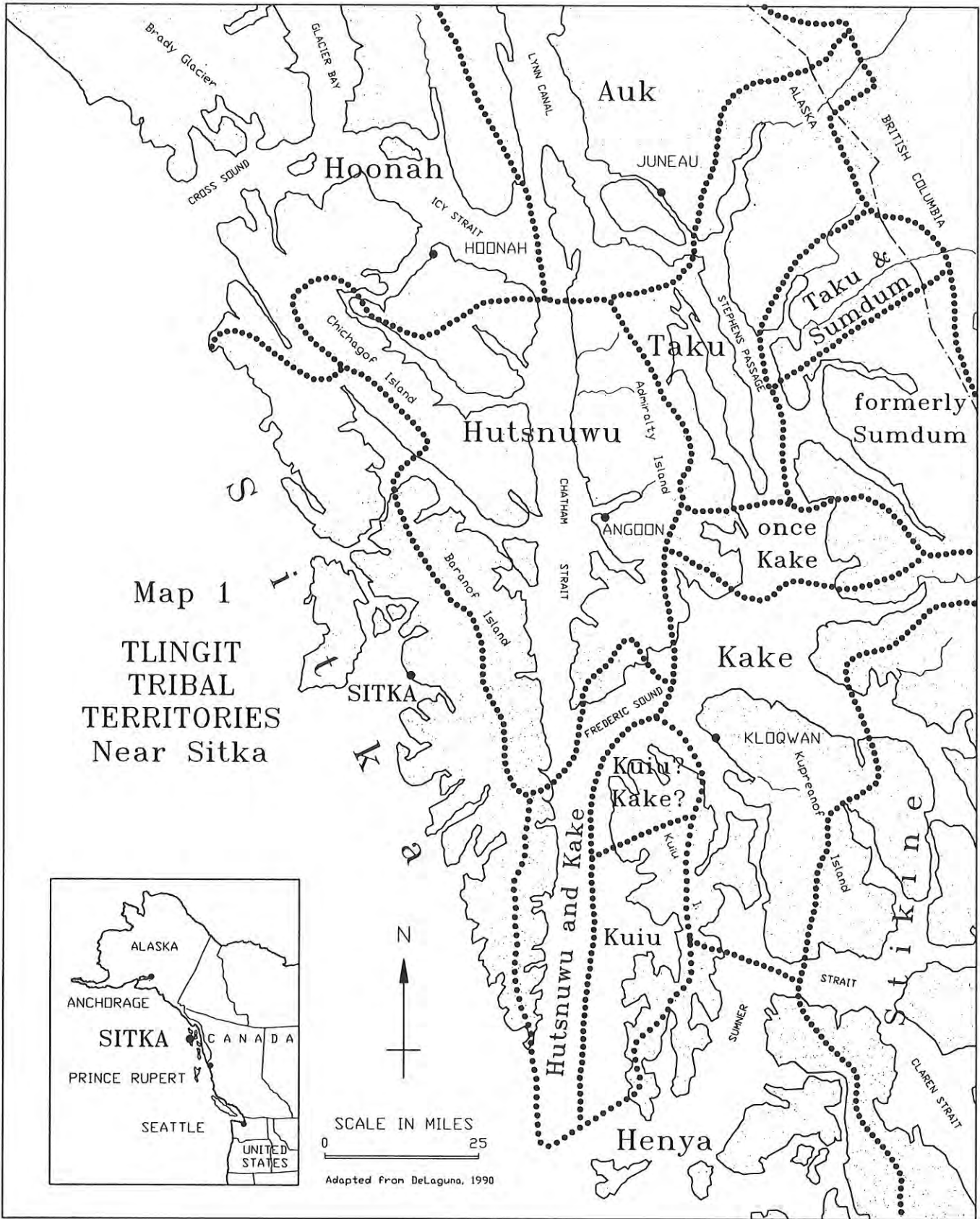
Because Tlingit culture is predominant within the community, recognized internally as such, and is the culture presented to those outside the Native group, an overview of pre-contact Tlingit culture is summarized below. This is followed by a brief summary of early Tlingit/non-Tlingit contact history.

Map 1  
 TLINGIT  
 TRIBAL  
 TERRITORIES  
 Near Sitka



SCALE IN MILES  
 0 25

Adapted From DeLaguna, 1990



## Overview of Tlingit Ethnography

According to anthropological scholars, the Tlingit peoples speak a common language of the Athabascan linguistic stock and are comprised of two major divisions, Coastal and Inland, which are united into a "nationality" by linguistic affiliation and a common culture (De Laguna 1990:203). Traditional territory for the Coastal group, which is divided by subdialectical differences into Gulf Coast, Northern Tlingit, and Southern Tlingit, includes the coastal mainland and islands of the Alaska panhandle. Tribal groups such as Sitka, whose language is of the northern division, distinguish themselves by particulars of their local culture, discrete history, and specific foreign contacts. For details of Tlingit culture see the following major works: Barbeau (1950); Boas (1897); Dauenhauer and Dauenhauer (1987, 1990, 1994); De Laguna (1952, 1954, 1960, 1965, 1972, 1975, 1983, 1990); Drucker (1948, 1950); Emmons (1903, 1907, 1908, 1916, 1930, 1991); Garfield (1947); Garfield and Forrest (1948); Goldschmidt and Haas (1946); Gunther (1962, 1966, 1971, 1972); Holm (1965, 1967, 1982, 1983); Jonaitis (1978, 1980, 1981, 1982, 1986, 1988); Kan (1983, 1985, 1987, 1989); Keithahn (1954, 1963, 1964); Krause (1956, 1981); Moss (1993); McClellan (1954); Oberg (1934, 1973); Paul (1944); Peck (1986); Samuel (1982, 1987); Swanton (1908, 1909).

The topography of Tlingit territory is rugged, composed of deep fjords along the coast as well as along the shorelines of the 80-mile-wide group of islands between the coast and the Pacific Ocean. The coastal lands and rugged mountainous islands are densely forested by spruce, hemlock, and cedar interspersed with terrain covered with dense growth of bushes and berries. Numerous streams cut through the landscape. Precipitation varies from 95 to 200 inches a year.

From this habitat and its offerings the Tlingit obtained their sustenance and materials for manufactures. Salmon furnished the staple food, along with other fish, such as herring and halibut. There was also available a rich variety of additional foods such as shellfish, seaweed, water and land fowl, sea mammals, and land mammals--deer, bear, and smaller creatures. A variety of berries were collected, including blueberries, elderberries, strawberries, and cranberries, as were various roots, shoots, and other plant life. Specific methods of preservation extended seasonal products for use throughout the year.

The technology required to make and use the equipment needed for the various activities was specialized and intricate; concomitant moral and spiritual values formed a part of the procedure for proper and successful use of equipment and of foods or other items obtained from the land and sea. Much of the procurement was seasonal, and different areas offered con-

centrations of different resources, resulting in complex simultaneous seasonal patterns in any given area during a particular season. Resources were procured and preserved for domestic consumption as well as for intra-group sharing and inter-Tlingit and inter-tribal trade (e.g., Athabascan and Aleut groups, Tsimshian, Haida), all of which were both complex and extensive.

Each tribal area had at least one principal village, usually located on a sheltered bay with a sandy beach, wide view, and convenient access to resource areas. This village held its highest occupancy in winter; during summer months families left for their various subsistence camps (called "fish camps" by Tlingit tradition) when the variety of procurement activities were at their peak. Nineteenth-century villages consisted of rows of rectangular, gable-roofed plank houses, often with carved and/or painted fronts, located along a beach, facing the water. Totem poles were placed in front or alongside the houses; food-drying racks and canoes of various types and sizes (for hunting, fishing and travel) spotted the beach. Cemeteries were located behind or at one end of a row of houses, or occasionally on a nearby island; again, totem poles were often placed at these sites. A village also included gardens, smokehouses (especially for curing fish), and various huts and shelters for women's cycles, childbirth, bathing, and other specified activities.

Houses accommodated 40 to 50 people related by lineage and clan, including related nuclear families, single adults and slaves. These structures were excavated in the center, with a working and eating area around a central fire. Wooden platforms around the periphery of this central area were partitioned into family sleeping areas, with a screened off section in the back of the house for the clan house leader and his immediate kin. Partitions were removed to convert a house into a theater for ceremonial occasions or other special events. Four interior house posts, partitions, and the house front were often painted and/or carved with the crest of ancestral figures and designs held in exclusive proprietorship by the owner's lineage or clan.

Tlingit communities or "tribes" (e.g., Hoonah, Hutsnuwu [Angoon], Auk [Juneau], Sitka, Kake) were held together by kinship, territorial rights, and affinity to the land (Map 1). Every individual (except a slave, usually from a non-Tlingit group) was a member of one of two exogamous groups: Eagle (sometimes called Wolf among the southern groups) or Raven. These two groups (or moieties), Eagle and Raven, formed the basic units of Tlingit social, political and economic life, and each was comprised of 30 or more matrilineal clans. Each of these clans formed a house group or groups, and was further subdivided into lineages within a house group. Each village had, in its composition, a number of clans from each moiety.

Not all clans would be represented in any one village, and more than one house of an individual clan (forming a lineage group in a named house of a clan; cf. Map 2 under Contact History) were often found in each village. The village size was a reflection of its clan composition. Within the village and between communities, the two moieties formed opposite sides which functioned in the exchange of marriage partners, and for various social and ceremonial occasions.

Social ranking has always been an important part of Tlingit societal organization. The highest ranks were held by the headmen of clans or lineages, and lineages were often ranked. Certain clans also possessed greater wealth and status than other clans, and this condition could vary from village to village. Slaves were considered to be outside this ranked system until the American historical period, when they were absorbed into the house and clan which previously had owned them. Each clan, and beneath it, each lineage, owned certain properties away from the village territory in the outlying tribal territory, and along with the land held all rights to the products, water, and routes within that prescribed locality. In addition, clans held the rights to their associated totemic crests and the representation of these on objects of manufacture as well as the rights to ownership of personal names. Heads of clans and lineages acted as administrators of their respective properties, and thus could, among other activities, designate property use, manage hunting seasons, and plan ceremonial activities. Clans and lineages ranged greatly in size: they could be small and associated with a particular community, or they could be very large, cutting across tribal groups and having several houses in different communities. Myth and legend detail the formations, movements, associations of clan houses, heroes, supernatural entities, and other important historical clan epics and events. The Tlingit have aligned their clans and lineages with the Haida and Tsimshian for cross-group marriage and potlatching.

It was required that marriage be with a person from the opposite moiety, with preference given to a member of the father's clan and house, especially a cross-cousin (father's sister's child, who in this system would be of the same clan and house as the father) of equal rank. This system served to link generations of relatives to each other. Deceased maternal relatives were believed to be reincarnated in the newborn (death took people to another plane of existence until they were reincarnated back into the Tlingit world). Children were born into membership of their mother's clan, and both boys and girls began to learn their duties, clan affiliations and obligations at an early age. By the time a young boy reached about eight years of age he was sent to be trained under a maternal uncle (mother's brother) who was responsible for teaching the boy the traditions and rights of his inherited lineage and clan. Young girls remained with their mothers who, along with

other relatives of the matrilineage who resided in the household, taught them their roles and educated them on their heritage and associated obligations. The importance of kinship and its associated symbolic representations was thoroughly inculcated at an early age, thus securing the continuity of Tlingit traditions.

Clan and lineage totemic crests as represented through the arts (e.g., music, dance, mythology, dramatic presentations, a wide variety of sculptural forms, and fiber arts) were treasured by the clan membership. These crests were depicted on most items of clan or lineage property, and were reflected in titles, in names of persons and objects, as well as in concepts of personal being. The actual creatures or entities associated with a totemic crest were addressed in kinship terms according to the speaker's relationship to the crest.

The clan's display of a crest required payment by the clan to members from the opposite moiety who attended and witnessed the display. If a crest became part of a dispute, its owners were obligated to pay for its redemption. Accidental or intentional injury to a person or property of another clan resulted in operationalizing Tlingit legal mechanisms, and the social ranks of the individuals involved were carefully figured into the costs of settlement. Failure to resolve such disputes could, and many times did, result in the separation of villages (and the creation of new communities) and/or war or feud.

Death rites were basically similar for all persons regardless of age or sex, but were much more elaborate for persons of higher social rankings, in which case memorial potlatches were held to install heirs. Members of the opposite moiety were expected to attend to certain aspects of the services of the deceased (e.g., corpse preparation and care, funeral services, and erection of a memorial), who usually lay in state four days, surrounded by lineage and clan treasures. Cremation was the general custom for most Tlingit up to 1880, when full burial became the custom as a result of non-Indian missionary influence. Funerary practices for shamans were different, involving special rites and interment, along with their paraphernalia, in a special area away from others.

During pre-contact times the most important feasts or ceremonies were for funerals, memorials, and ear piercing for children of high status. After contact, these celebrations, called potlatches, increased in frequency and size, and the memorial feast and children's ear piercing were sometimes combined. The memorial event, hosted by a high-ranking man of the deceased's clan, included all members of the community (the host clan and their relatives by moiety, as well as the clans from the opposite moiety) and a guest clan of the opposite moiety from a different Tlingit group. The climax of the event occurred when the host group paid their guests of the opposite moiety for

conducting services during the funeral feast. Clan members of the deceased contributed to the ceremony, in which other deceased members of the clan, for whom a specific potlatch had not been hosted, were recognized and therefore included. These contributions served to pay the funeral debts and conclude the funerary rites for deceased relatives of the same clan who had not hosted a funerary potlatch. At this ceremonial feast, new titles were assumed (e.g., the heir and newly entitled house master of the deceased took on his inherited title), names were given, crests were exhibited, and ears pierced. Guests received payment for their services and for being witness to, and acknowledgers of, the event. Such an occasion included speeches of welcome and appreciation, dancing, singing, gift distribution, regalia and crest display, recitations of clan history, and feasting. The feasting and dancing could last four or more days, the length depending upon the number of houses or allied clans (associated through the moiety) hosting the celebration. Much wealth changed hands, new statuses were verified, and reputations enhanced. An important part of a memorial ceremony was "ending the grief" for the deceased's clan. At the completion of mourning, relatives and other mourners were freed from any restrictions. The occasion promised the future return of gifts by others hosting potlatches.

Evidence for a Tlingit way of life dates back at least to 3000 years ago, and it is estimated that human occupation existed along the Tlingit coast as early as 10,000 years ago. Tribal traditions, mythology, and legend track historical movements for some clans from the south northward, and for others from the interior westward and northward through ice passages in a treacherous glaciated area. These traditions continue to form an integral part of the various Tlingit clan histories, as have legends about the movements and expansion of Tlingit people along the Alaskan Gulf Coast in the 1700s. As the Tlingit settled into the home areas with which they are now associated, their various localities became known for their regional richness and production of certain resources; the desire for the resources was promulgated, and trade activities among Tlingit groups and with other native groups were established and preserved. Tradition gives Sitka a central position in such trade during pre-contact time, and for the early pre-Russian fur trade with American and English vessels.

### Contact History

The earliest recorded non-Indian contact for the Tlingit was with Russians in 1741, a confrontation that is said to have been hostile but brief (De Laguna 1990:223). In 1775, the Spanish explored Tlingit territory and left the Sitka group infected with smallpox. In the next decades, exploration by representatives from several national groups, as well as by various independent fur traders, accelerated; and the Russians extended their fur quest outward from their Kodiak and Aleutian

outposts. There is evidence that during this time the Tlingit had contact and traded furs with merchants from vessels of various nations, including some ships under the American flag.

The Russians reached and expanded into northern Tlingit territory in the 1790s, and by 1799 had established a fort at Sitka. In 1802, this fort was attacked and destroyed by a coalition of Northern Tlingit tribes with a group of Sitka Tlingit. In 1804, the Russians returned, and after a Russian/Tlingit battle in which the Russians were dominant, many Tlingit (primarily six houses of the Kiksadi clan and their relatives) left the fort by inland trail for a safer refuge to the north and east of Sitka, where they remained for about ten years. Their intent was to block the Peril Strait so other nations could not come into the area to trade with the Russians. From a newly established winter village and fort, they continued to live as they had previously, attending to seasonal activities at their fish camps. According to Tlingit tradition, the Russians invited the self-exiled Tlingit back to Sitka, primarily because of the serious impact by the Tlingit on Russian trade with other groups (see especially Hope 1993, 1994). According to Tlingit oral histories, the Russian versions are vastly different from Native versions, and seriously distort the story.

After the 1804 battle, the Russians took over the Sitka area and built a new fort at Sitka (called New Archangel) as well as one at Wrangell. Sitka became the headquarters and administrative center for Russian lands in the New World and remained so from 1808 until the United States purchased Alaska in 1867. Although the Russians established their own housing, a fur factory, shipyards, and "castle" in a specific area of Sitka, they were unable to obtain or exert control over the surrounding Tlingit homeland or the Tlingit people. In spite of the presence of the Russians and the Hudson's Bay Company, the Tlingit were able to maintain their hold on trade with groups to the interior, and persisted in their trading relationship with American ships.

For the Sitka community that had remained during and after the battle of Sitka (1804) and those that subsequently returned to the community after the retreat, life continued mostly in Tlingit style, although a portion of their important village habitat was no longer part of their domain because of the new Russian community built on the site. The Sitka Tlingit Village people continued in residence at the periphery of the Russian town, following, at their own discretion, their customary language, settlement patterns, and social life. Also by choice they incorporated aspects of European culture into their life-style.

From the Russians, as well as through their other merchant trade, the Tlingit obtained tools and other commodities useful

to their purposeful enhancement of many aspects of their culture (e.g., through metal forging they were able to accelerate and enhance their wood arts--such as boats, poles, and structures--which in turn affected their social structure). Also during the Russian period many individuals established what would eventually become a very enduring membership in the Russian Orthodox Church. But with the exception of Native religion and the related practice of shamanism, which were severely eroded by the diligent efforts of the outsiders, most Tlingit customs remained intact and were extended into a flourishing period (1840s through the 1860s) of travel, raiding, and trade with other groups as far south as the Puget Sound area in northwestern Washington and along western coastal British Columbia. Throughout this time, Tlingit peoples were able to maintain their language as well as to enhance some traditions, such as social customs and subsistence practices, in part probably due to the additional and enhanced technology gained through their extensive trading ventures.

After the 1867 purchase of Alaska, American occupation brought a much wider range of impacts to the lives of Southeastern Alaskan Native peoples. The territory again became full of strangers--military personnel, miners, and explorers--many of whom drank heavily and abused, demoralized, and purposely corrupted the Native way of life. Justice was unachievable for Natives among a people who intentionally chose to violate Native lifeways and ignore the strong and empowering Native legal system. From 1867 to 1884, the territory was under military rule. Alaska was administered by the War Department for the first ten years (1867-1877) of American occupation. The U.S. Navy ruled the territory from 1879-1884, and it was not until the latter year when Congress passed the Organic Act of 1884 establishing executive and judicial branches of Alaskan territorial government (Worl 1990:151) that civilian administration was finally initiated. During these years, Sitka, where a military presence had been established, was but one of many communities that experienced a devastating collision of cultures.

As a result of non-Indian occupation, Sitka people found themselves mostly congregated into one area of town, to the northwest of the Russian Church and governmental center. This locality was to become known as the Native Village. Between 1899 and 1929, photographer Elbridge Warren Merrill made an important visual record of Tlingit life in the Village during those years (Plates 1, 2, 3; Ricketts 1995a, b). The resiliency of certain aspects of Tlingit culture is apparent through the study of Merrill's photographs, and by noting the number of clan houses in existence as shown in the map of the Village, 1920-1945, compiled by Gil Truit, et al. (Map 2; the Legend which precedes the map lists clan houses and residences). Boat shops, stores, restaurants, and other enterprises, along with the Alaska Native Brotherhood Hall, also demonstrate the crea-

tive and adaptable aspects of Sitka Tlingit cultural life during those years. The number of homes with recognizable, long-standing Sitka Tlingit Village names shows the continuity of Tlingit Village life. Many of these same families continue to reside in the Village today, and it was their ancestors who experienced much of the changing life described below.

### Shamanism and Religion

During pre-contact and early post-contact years, shamans represented a powerful force in Tlingit society. This force was intensified by the fact that the shaman (*ixt*) was said to be receiver of a spiritual gift which was to be nurtured and developed through training. Many had special benevolent abilities as healers of both body and spirit; some had telepathic abilities, while others had out-of-body experiences which enhanced their particular talents. Shamans had specialties--no single person possessed all possible gifts for healing.

Shamans were powerful persons of varied accomplishments. They were usually men, although some women were known to have entered this profession. Among other tasks they cured people (although not their own clansmen); controlled weather; brought success in fishing, hunting and war; foretold the future; and communicated with persons at great distances. The shamans' powers came from spiritual beings under their control, who inspired them and spoke through them. Shamans and their families endured restrictive lives. They underwent a variety of constraints such as fasting, purging, food restrictions, and sexual abstinence. Their primary task was the detection of witches through seance. At death, the shaman received special rites and was buried apart from other villagers.

Spiritual affiliations were greatly altered during the early contact years. After contact, shamanism was radically curtailed by outsiders. For example, in pre-contact traditional times neither a shaman nor his wife would customarily comb or cut their hair. When the U.S. Navy forcibly punished these professionals for their activities (1860-1890s) by shaving their heads, many shamans lost their powers (De Laguna 1990:221). Such restrictions quickly ravaged this aspect of Native life, and the eventual results in these early contact years were new affiliations to religions whose doctrines proclaimed shamanistic activities as evil.

Details on pre-contact Tlingit religion are sparse at best, although it is known that, to these people, all living things, features of the landscape, and celestial bodies were inhabited by spiritual beings or "souls." These beings were accorded respect, and assistance was sought from them when it was needed.

The general consensus among present-day Sitka Tlingit is that their traditional (pre-contact) religion closely paralleled the concepts of the introduced western Christianity of post-contact times. They say that since they did not see any basic differences between the belief systems, it was easy for them to transfer to the newly introduced religious doctrines. By the turn of the century, many Sitka Natives had already become active members of the Russian Orthodox Church, and many held important positions in church organizations and participated regularly in church activities (e.g., mutual aid societies, temperance groups, mortuary and memorial rites, house and fishing boat blessings) (De Laguna 1990:224). The Orthodox memorial services were accepted by the Sitka people and, combined with their own approach to a memorial, seem to have accommodated their needs. This Orthodox approach has continued into the present: for example, the 40-day Orthodox memorial has continued as part of the historically ongoing and present-day "potlatch" system (i.e., 40 days after death a feast or "potlatch" is given in honor of the deceased) (Sitka National Historical Park, Photographic files; Field Data). To some extent, this has replaced the older memorial potlatch celebration. Through historic times, many Tlingit (except for spiritual specialists) have been interred in the Orthodox cemetery rather than the customary location directly behind the clan houses. The Russian Orthodox cemetery, however, is located a short distance behind the Village clan houses and is abutted to or melded with the clan house interment areas, thus making it a somewhat appropriate area, by tradition, for interment. The Orthodox cemetery has areas within it where Natives have been and continue to be interred.

After Alaska was purchased by the United States, the Presbyterian Church became active in the Sitka area. Many Tlingit engaged in church activities, particularly as a result of their attendance at the Presbyterian school established there (see Educational Systems, below). Many Native people from throughout Alaska, but particularly Southeastern Alaskans, attended the school and participated in church functions. This influx resulted in broadening the Sitka Native community to include Tlingit people from other areas (e.g., Juneau, Angoon, Wrangell, Klawock, Hoonah), and adding other groups (e.g., Tsimshian and Haida [groups to their south]), which in turn resulted in a Tribal entity that is more inclusive of non-local people than most other Southeastern Native tribes. This expansion also served to broaden the number of clan/house memberships in Sitka beyond those that were present in the indigenous population prior to contact.

### **The 1904 Potlatch**

In 1904 the Kaagwaantaan clan, led by Annahootz of the Wolf House, hosted the last great traditional potlatch held in Sitka. (Note: In the Tlingit language such an event is called

koo.eex rather than "potlatch," which is not a Tlingit word [see Dauenhauer and Dauenhauer 1994].) It is known that large numbers of Tlingit came to the gathering from the northern villages of Southeastern Alaska. According to Tribal cultural consultants, it is not known, but it is possible that people also came from the Tlingit villages south of Kake (Map 1) and/or from Tlingit communities of British Columbia and the Yukon Territory of Canada.

The 1904 Potlatch was notable, first of all, for the number of persons who participated in the ceremonies. With what is estimated at over 800 people coming from the outer communities, attendance was probably well over 1000. Second, no other potlatch of the late nineteenth or early twentieth century was ever recorded on film to such an extent as this. The photographic record alone (photographer E. W. Merrill was residing in Sitka at the time) leaves a matchless record of the unique artistic style achieved by the Tlingit people (Plate 5).

Previous to the 1904 Potlatch, according to some Tribal elders, the Sitka people had been told by Territorial Governor Brady, who was supported by Sheldon Jackson and officials of the Protestant churches, that they could no longer hold potlatches. After some "discussion," however, Brady agreed that the Sitka Tlingit could hold this "one last potlatch." Some consultants speculate that the reason the gathering was so large, with so many people from other communities in attendance, was because it was said to be the "last Sitka potlatch" (Field Data).

All this official disapproval did not eliminate or curtail the Native customs involved in the potlatch. For example, the custom has continued for the "40-day party" which is held on the 40th day after a funeral. This party customarily includes the distribution of gifts in appreciation for the help received following the death of the person being commemorated. All persons who contribute to the ceremony--such as pallbearers, grave preparers, givers of food--are recognized in this way. Since these events entail a very high expenditure in food and gifts, they require great dedication in money, time, and effort on the part of the deceased's family.

Although the official ban was put into effect, by 1940 potlatches were again being held in Sitka, and continue to be held there today--as they are in other Southeast Alaska Tlingit communities. Over them all, however, the great Potlatch of 1904 still stands as a point of pride for the Sitka Tlingit people.

### **Loss of Territory**

Perhaps among the greatest effects of the American acquisition on Natives was in the areas of land tenure and land use. Native lands were taken over in spite of the fact that the

Alaska purchase agreement stipulated that owned and occupied Native lands were not to be disturbed by the United States--a stipulation which was repeated in the 1884 Alaska Organic Act. For example, the traditional Tlingit system of land tenure was given little regard by the U.S. Navy which, in its control of the area (1879-1844), opened the land to settlement. Land was also lost when U.S. Customs District agents illegally recorded non-Indian land claims as legal. Under American rule, former Native landholdings became the property of the U.S. government, which either set land aside, or distributed it, or sold it with scarce regard for Native systems of land use and world view. The growing American occupation increasingly infringed on Native land rights; and the concomitant American view of land use served to constrict and/or destroy the complex and highly workable Tlingit system of subsistence and inter-tribal trade networks. "Subsistence" rights quickly became a major issue for Alaska Natives and have remained so from the initial American occupation to the present. By the 1870s, Americans had learned of the rich land and water resources held by this new territory, and American advancement into the territory with the intent of resource exploitation and development began.

The steadily increasing influx of Americans, with their proprietorship approach to the new territory and their goals of resource development coupled with the government agents' disregard for Native land tenure, contributed to the Tlingit's substantial loss of official title to their territories, even though the purchase agreement and the Organic Act had recognized Native rights. The development of gold mining in the 1880s brought thousands to Alaska; the Tlingit organized and appealed to the government for protection and preservation of their lands as well as their hunting and fishing areas, but the government--as was its practice when dealing with Native Americans--chose not to take action, and the loss of land and subsistence resources continued.

#### **Resources on National Forest Land**

The creation by presidential executive order in 1902 of the Tongass National Forest served to further alienate lands from the Tlingit and limit their seasonal access to areas where clan (house) group and family subsistence practices (fishing, hunting, gathering) had been established through tradition. In pre-contact times, these "fish camps" were clan/house owned, clan/house used, and inherited through the matrilineal line, although privileges were also accorded to persons related through marriage (affines). Strict adherence to use rules have been, through time, respectfully followed. Customarily, one does not use another's prescribed area without following appropriate procedures to secure permission.

Under the stewardship of the National Forest, one of the earliest actions was to destroy (usually by burning) any "fish

camps" discovered on Forest land and to threaten further destruction if the camps were rebuilt. A camp consisted of a small building which housed the users, and which had a section or an additional structure for smoking fish (Plate 6). In later years the area surrounding the building was often used for gardening. These seasonally occupied camps were the primary processing areas for fish and other products procured from the surrounding water and land habitats. After processing, the products were taken home for storage to sustain the people through the off-season months. Over the years the curtailment of "fish camp" use severely jeopardized the Native life style, especially for those whose food supply was closely tied to first-hand use of the land. The memory and/or legend of this curtailed access of Tribal members and/or that of parents and grandparents is a part of most Tribal members mnemonic or learned history. Thus, this limit of access to seasonal occupancy of rightfully (by Tlingit law) inherited properties is a bitter memory and cause of resentment for many Tlingit.

In 1906, some land was made available by the government, and some Sitka Tribal members applied for their "fish camp" land under the Alaska Native Allotment Act of May 17, 1906 (34 Stat. 197, amended August 2, 1956, 70 stat. 954; 43 U.S.C. 270.1 to 270.3). Application was possible if a Native person were a family head at least 21 years of age and could show continuous use and occupancy of the land for five years. Most Tlingit, however, did not know about or understand the need to apply for these allotments, and thus lost rights to the use of seasonal habitation areas. Others believed they already owned the land, so why should they apply for it?! Often, applications submitted to the government were rejected for minor technicalities, or were simply ignored. Applications made after the 1906 open period have been denied because the courts determined that individuals, in order to get title to the land, had to prove individual use (rather than ancestral use) for five years prior to the establishment in 1909 (exec. order in 1902) of National Forest land. Since most present-day descendants were not yet living at that time (1904), or were not of age then, their applications have been denied.

The ancestral allotments have been in litigation for many years, and descendants of original allottees were not given title to their ancestral lands until 1992, when it was decided that direct descendants of those who had applied could get title to the original allotments. It remains clear, however, that if an ancestor had not applied under the earlier date, achievement of title would not be possible for the descendants of that person. This situation has been complicated further by the fact that land traditionally inherited through a matrilineal system may have been allotted by the federal government to a male (husband) eligible to apply for his wife's family inheritance. Thus, some "fish camp" properties may have been transferred to a different kin group because the standard

Native legal inheritance system was forcibly changed to western concepts of ownership in accordance with early twentieth-century western standards--especially those regarding a husband's property rights rather than those of a woman's kin group. As a result, the traditional Tlingit order of descent and inheritance has not been passed consistently to younger generations. Although the traditional system is understandable to many Tlingit, knowledge of it has eroded as time has passed.

### **Fisheries**

Long before the first non-Natives came to Southeast Alaska, the taking of fish and marine mammals for subsistence and trade were principal activities of the Tlingit people. Being already proficient in fisheries procurement, it was a logical and easy, as well as profitable, for the Native people to engage in commercial applications of these same practices. By the latter part of the nineteenth century, the Natives were deriving their chief source of income from fishing or fish processing--a situation which continued to exist through the mid-1970s.

Among other fishing practices, Natives engaged in long-lining for halibut and black cod (sable fish). They caught all five species of Pacific salmon as well as shrimp, crab, and sea cucumbers. Jobs were plentiful, not only in the fishing fleet, but also in the processing plants where fish were canned or frozen (see Canneries, below).

As the territory developed under the jurisdiction of the United States, the commercial salmon industry was established and Alaska became the world leader in salmon production (Gruening 1954:355). With the increase in fishing, the salmon population declined as a result of commercial methods of procurement, and the Native population had to struggle to secure enough fish for its own needs. (For a general history of the salmon industry see Price 1990.) After the 1930s, some Natives were able to acquire their own fishing boats and enter the industry (Worl 1990:152-153). While some of the Native people have operated their fishing boats primarily as family ventures, others have become very proficient in commercial fishing, and through the years have expanded their operations and employed crews. Several Sitka people have become known as "highliners" (i.e., very successful, "the best of the best"), and are highly respected for their knowledge and skills.

During the 1950s, salmon populations in all species became seriously depleted, principally due to the non-scientific management of the resources practiced at the time by the federal government. After the State of Alaska assumed control of the fisheries at the advent of statehood in 1959, a more professional approach to management of the resource was initiated. However, some practices in the state's fisheries rehabilitation

programs resulted in the closure of specific salmon migration routes and spawning areas; other measures limited the types of gear which could be used, and fish hatcheries designed to bolster wild fish stocks were developed. Finally, in the early 1970s, a system of permits, strictly limited in number, was applied to salmon fishing, thus reducing the number of fishermen, including Native fishermen, in the industry. Perhaps as a result of these restrictions, salmon catches now rival those of the "glory days" for salmon in the 1930s. Currently, a new system setting quotas on halibut gear is having the same effect on the long-line industry--that is, in limiting the number of fishing areas and fishermen. Still, many Tribal members continue to derive their living from commercial fishing enterprises, and some of these are still "highliners." Thus, in spite of the devastating losses that Native fishermen have experienced as a result of legal restrictions, the fishing industry has been and continues to be an important aspect of Southeastern Alaskan Native life at Sitka.

### Canneries

Many Sitka Tribe members spoke of spending summer seasons at the canneries where their parents worked, and later, when "old enough," they worked there as well. Over the years many Tlingit were employed by the canneries, where they earned less money than non-Indians for the same work.

The fish canneries in Southeastern Alaska flourished during the 1930s and 1940s. There was the Pyramid Cannery in Sitka, and additional canneries in the Peril Strait, Chatham Strait, and Hood Bay, as well as in several other locations. In the springtime, there was an exodus of workers out of Sitka to these outlying canneries. If a fisherman had a boat that delivered fish to a certain cannery, other family members would usually work for that same cannery. Many young people worked at the canneries to earn money for school clothes and to pay their tuition to Sheldon Jackson High School.

Cannery workers remember how everyone looked forward to the coffee breaks, as it was a good time to "get acquainted." There were Filipinos who were hired to work in the out-of-town canneries, and during World War II they also came to Sitka. Everyone visited during break time and tried to guess how much longer it would take to finish processing the fish that were in, and to speculate on whether more boats would come in before they were finished. There were many seine boats that fished out of Sitka, and these vessels also employed fish packers. A popular game among workers in the cannery was to guess the amount of fish a boat might have aboard according to how low it rode in the water.

Cannery working hours were long and tedious, because when the fish came in the processing had to be completed as soon as

possible to ensure that the resulting product would be of good quality. Some types of jobs available in the canneries were: workers who pitched fish onto the ladders conveying fish from boat to cannery; workers who operated the "iron chink," a large machine used to cut off undesirable fish parts (such as heads and fins); fish sorters; fish slimers (cleaning insides out of fish); steam workers (cooking the fish); salters (salting the fish); fillers (putting fish into cans); can loft workers (making cans from flat pieces of metal); elevator workers (lifting fish on a vertical conveyor from lower floor to canning level); patching table workers (sealing the cans); boxers (packaging of the product). When the fish were "coming in," a typical day would be from 15 to 20 hours long. Workers remember the dances that were held on weekends, and how they always hoped they would finish in time to attend the dance!

During the past 20 years, the fish-processing industry has undergone major changes. Canneries where work was once plentiful have been severely reduced in number, resulting in a major loss of jobs. In the northern part of Southeast Alaska's panhandle (Sitka, Kake, Angoon, Hoonah, Tenakee, Juneau, Haines, Klukwan, Skagway, and Yakutat), where once more than 15 canneries flourished, only a few remain. Instead, salmon are cleaned, frozen, and exported for direct marketing or processing elsewhere.

### **Boat Building**

The Tlingit people have always been seafarers. Their ocean explorations, commerce, and (when required) warfare, is said to have ranged as far south as California and north and west across the Gulf of Alaska to Kodiak Island. Some experts consider them the finest of all single-hull, one-piece canoe seamen in history.

Sitka itself has played a prominent role in the boat-building trade since the Russian Period, and it has been an important commercial fisheries location since the industry was founded in Alaska during the late nineteenth century. For the Tlingit people, who have always been willing to adopt new technologies, it was an easy next step to learn the single-hull, keel-and-rib design and boat construction techniques of the Europeans, and especially of the Americans.

Although the Russians built and repaired ships in their own boat works at Sitka, where they trained men of mixed Aleut and Russian parentage in the shipwrights' craft, they excluded the Tlingit. Some Native consultants believe this was because at that time the Russians feared the Native people would use such knowledge and skills to build their own ships for use in competitive trade (or even warfare), further tightening the virtual stranglehold the Tlingit had established on Russian commerce in Southeast Alaska.

After the purchase of Alaska in 1867, boat building in Sitka came to a halt, except for the Tlingit who continued to build their single-piece canoes. These vessels were also used extensively by non-Natives--especially traders and prospectors--a practice which continued for almost 30 years. During that period, repairs to American and other non-Native ships were carried out by onboard shipwrights or--in the case of major overhauls--in yards in the contiguous United States or British Columbia. However, this situation changed in the late 1890s--early 1900s when Peter Simpson, a Tsimshian, and George Howard, a Sitka Tlingit, began to build boats which ranged from small skiffs (usually with lapstrake hulls) to vessels of over 60 feet in length. These larger vessels were used as commercial fishing boats, small freight haulers, and for passenger transport. Simpson had learned the shipwrights' craft in the Tsimshian village of Metlakatla, while Howard was trained by expatriate Russians and shipwrights stationed aboard U.S. Navy and Revenue Service (now the U.S. Coast Guard) ships stationed in Sitka at various times.

Peter Simpson established his boat yard in the early 1900s, and George Howard opened his own operation in 1913 (see Map 2, No. 157). Both men taught boat building to students at the Sitka Industrial Training School (now Sheldon Jackson College), and many of these students went on to establish their own careers as shipwrights. Probably the best known of these were George Howard II and his brother David, the sons of George Howard, and Andrew P. Hope (Map 2, No. 151). Peter Simpson, who along with George Howard continued to teach boat building at what was by that time Sheldon Jackson School, maintained his boat-building business through the 1920s and 1930s, and during his later years served as a consultant in vessel design and construction until his death in 1947. Following the death of their father, David and George Howard II took over the operation, passing it on in the middle 1950s to George's sons George III (now George Sr.), Glenn, and Louis. The Howard boatyard continued to produce high quality boats until the early 1970s. In the meantime, Andrew Hope had established himself as a highly respected shipwright with his own successful business, which continued until his death in 1968.

Working independently or together in joint ventures, these Native boat yards and shipwrights produced over 50 vessels during the period from 1910 to 1971. Their boats were greatly valued for their soundness of construction, seakeeping capabilities, and seaworthiness, and in some cases for the roles they played in regional history. In the latter category, some of the more well known vessels were the SHELDON JACKSON (built by Peter Simpson), the SHELDON JACKSON II (built by Andrew Hope), and the PRINCETON HALL (built by the Howard brothers under a contract held by Andrew Hope). These vessels were designed, built, and used to provide support for the missionary and educational activities of the Presbyterian Church in South-

east Alaska. In fact, during this period of over 60 years, only the Tlingit boat builders were able to operate without interruption as discrete enterprises. Although several non-Native businesses tried to compete against them through the years, none could match the quality of design, workmanship, and performance of the vessels built by Native shipwrights.

The *Princeton Hall* is of particular interest, not only for her record as a patrol boat during World War II, when she was commandeered by the U.S. Navy and led convoys through the mine fields of Icy Straits, bound for the Aleutian Islands and other western Alaskan ports. Above and beyond such a rich military history, she is also known for the approach which was employed in her construction. In 1940, Andrew Hope contracted with the Board of Missions of the Presbyterian Church to construct a 64-foot vessel to serve both the Sheldon Jackson School and the different Presbyterian churches throughout Southeast Alaska, especially those in villages which lacked a regular pastor. Hope was at the same time occupied in building another large boat, so he arranged with the Howard brothers (who were also his brothers-in-law) to carry out the work. They in turn made use of the skills of other Tlingit shipwrights--most notably, Stanley Sutton and George Benson. In addition, some 21 Sheldon Jackson students, many of whom went on to prominence in Native affairs, worked on the project as apprentices. Thus, the construction of the *Princeton Hall* is a near-perfect example of how the Native boat builders of Sitka worked in cooperation and harmony in achieving quality products in order to survive in a cash economy, while passing on their knowledge and skills to the generation to follow.

Sadly, advances in technology resulting in the economical production of steel, fiberglass, and even concrete ships of the size traditionally used in Southeast Alaska fisheries essentially wiped out markets for commercial wooden boats. These developments, coupled with a socio-economic system wherein Native people found it all but impossible to obtain the financing needed to obtain such technology, brought an end to Native boat building at Sitka in the early 1970s. However, it is a matter of history that for over half a century, the Native boat builders of Sitka dominated their trade in an ocean-oriented community which has always been one of the major ports in the State of Alaska--the largest seafood-producing state in America.

### **Educational Systems**

During the relatively short Russian period, Russian settlers also established, in addition to the church, a Russian orphanage and school in Sitka. This school did not require the Native people to board there or to be separated from their families as did the Protestant school which was later established in the area.

By 1880 the Presbyterians had established, under Sheldon Jackson, the Sitka Industrial Training School, which later became the Sheldon Jackson School. Sheldon Jackson's educational efforts were well in place by the time the Organic Act of 1884 provided for the education of all Alaskan children regardless of race. Educational appropriations were inadequate, however, and a governor remarked that Russia expended more funds to educate and Christianize Native children than did the United States. After the 1884 Organic Act, Sheldon Jackson was appointed the general agent for education, with residence at Sitka, where he had already established the Sheldon Jackson Presbyterian Missionary School and the beginnings of a museum. Because funds were minimal, Jackson enjoined the assistance of other religious groups, and by 1888 had fostered the beginnings of the Alaskan school system. During its early years, this school at Sitka initially emphasized industrial training (Gruening 1954:49, 59-61) and later an educational policy which emphasized English and the educational basics, but did not allow the use of Native languages. The goal was to Americanize and Christianize the Native children. The Sheldon Jackson School became a boarding school (Plate 7) and center for Native young people, especially those from Southeastern Alaska, many of whom came from other places to school in Sitka, and settled there after completing their education. Through time, many Natives became and remain active Presbyterians, and the Presbyterian cemetery includes a Native section.

The educational systems in Sitka in the 1920s, '30s and '40s were variable. The Bureau of Indian Affairs ran a government subsidized elementary school for Native children. In the early years, the Territorial schools were not open to Native students. By the mid-1940s, however, Sitka High School had some Natives enrolled--particularly those who proved to be outstanding in sports. The Sitka Presbyterian high school, Sheldon Jackson (SJS), was open to all students, who were required to pay tuition--though some were carried on a scale of payment. Sitka Native students could also attend Wrangell Institute (a high school in Wrangell to the south of Sitka), which was operated by the Alaska Native Service, a division of BIA. Wrangell Institute secondary school closed in May 1947, and another secondary school, Mt. Edgecumbe (on Japonski Island opposite the Native Village), was opened in fall of the same year.

Sheldon Jackson was an accredited high school which offered quality education, and where teaching covered a wide variety of practical subjects--such as how to work in a laundry, kitchen, dining room, and hospital. There were also classes in such subjects as housekeeping, etiquette, and spiritual development. Many of the graduates of Sheldon Jackson and Mt. Edgecumbe high schools went on to become leaders throughout the state. Because young people from all areas of Alaska attended

these schools, former students have formed strong alliances which give them political strength on Native issues in the state.

Mt. Edgecumbe High School was closed in 1983, but the state appealed through an Act of Congress and the school was reopened in 1985 as a state boarding high school. Native students come here from areas where there are no high schools, or from schools where the coursework is too limited to allow the students to go on to college. Mt. Edgecumbe now has an 80 percent Native enrollment.

In the early 1970s, the U.S. Department of Education in Washington, D.C., set up the Indian Education Act, Title 4, a program which was designed to meet the special needs of Indian children. The program, which was begun in Sitka in 1974, was first called the ANB Education Program, and later renamed the Sitka Native Education Program (SNEP). It also received later support from the Johnson-O'Malley funds. The main components of this program were cultural development, preschool assistance, counseling and tutoring. SNEP also developed other innovative teaching methods, as funding would allow. One requirement was that the program had to have a parental committee to ensure that the goals and objectives of the program were being achieved.

The preschool program allowed lower income children to be involved by furnishing van transportation services and a small amount of financial assistance provided by SNEP. The tutoring program helped young people to gain more confidence in their ability to improve their schoolwork. The counselors also helped in the development of self-confidence and self-esteem among the young people. Many graduates from the program now work within it as instructors.

The cultural component of SNEP became one of the best in the state, especially in language, dance, and beadwork. Those interested in cultural development in many other places have sought help from SNEP in setting up similar programs. The success of the cultural program is at least partially due to the invaluable input it has received from the elders. Charlie Joseph, Sr., is one example of an elder who has shared important traditional knowledge with the students. He received the governor's award for the arts, as well as many other awards for his fine work with SNEP.

The Gajaa Heen Dancers, an excellent and well disciplined dance group, has received statewide as well as national recognition. At the Celebration '92, this esteemed dance group received three standing ovations during its performances. The elders of the Tribe appreciated the performers' ability to sing the songs properly, as well as their expertise in the dance and the authenticity shown in their drumming and display of rega-

lia. In connection with the above, a songbook has been developed over the years which has proved to be an invaluable tool in teaching the Native songs.

Much cultural material has been collected from the Southeast on videotapes made during cultural programs. The first program, on "Food the Native Way," was developed by Marcia Strand, staffed with many excellent resource people and funded with a grant from the state. Some of the foods collected were seaweed, clams and cockles, and students were taught how to use these foods properly, in the traditional way. There was also the publication of a Tlingit cookbook by Mary Pelayo. Another book, *Because We Cherish You . . . Sealaska Elders Speak to the Future*, published by the Sealaska Heritage Foundation, came about as a result of the inspiration from Sitka speaker Kaal.atk' (Charlie Joseph), and the things he said during the Gaja Heen dance group's performance for the first Southeast Elders Conference held in Sitka, sponsored by Sealaska (Dauenhauer and Dauenhauer 1981).

The development of the educational system in Sitka, where Native people were brought together from many different towns for the purpose of education and where young people from different areas formed lasting relationships, helped form Sitka into the unique Native community it was to become. Although students from many areas of Alaska came to Sheldon Jackson, most students were from Southeastern towns or villages. These young people would not have been "strangers" to each other, since any Southeastern student would have been a member of one of the two very familiar "tribes," Eagle or Raven, and therefore could immediately establish a hierarchy of identity. Further, by virtue of historical knowledge and intermarriage, students would have been familiar with the various clan houses that existed beyond those in their own community. The structure of the social system, which includes all Tlingit as Eagles or Ravens, and to some extent incorporates Haida and Tsimshian, would have augmented the unity of the school group. The later (1947) establishment of a school at Mt. Edgecumbe further enhanced the broadening of the Sitka community, and the establishment of a junior college at the Sheldon Jackson School in 1944 added local opportunity for Native people as well as others to advance their education beyond high school. In 1968, the high school at Sheldon Jackson School was terminated and the institution is now a four-year liberal arts college. Native students now constitute a portion of its enrollment.

Besides the innovation and development of many inspiring and creative new programs, SNEP has been important in rounding out the Sitka education program for Native youth, and with its cultural component has continued and enhanced much of what was begun under these earlier schools. Recently, a Sitka branch of the University of Alaska has been established, further extend-

ing educational opportunities for all Sitkans and other Southeast Alaskans who choose to come to Sitka.

As beautifully stated by Wallace Olson, for all Tlingit, of which Sitka is no exception:

For many years, the Tlingit people have encouraged the younger generations to pursue a formal education. Today there are Tlingit businessmen, accountants, attorneys, and other professionals. Several Tlingit are school teachers and school administrators. Many Tlingit college students currently seek professional careers in a variety of fields, but a few have revived an interest in their cultural heritage. Hopefully, they will be able to extract and distill the finest parts of Tlingit culture and preserve them for future generations [Olson 1994:636-637].

### Sports and Music

The Sheldon Jackson School (SJS) holds an important place in the memories of local people. The school was well known for both athletic and musical activities, and students were given a chance to excel in these fields. Teachers formed and led singing groups made up of students from dormitories and cottages. Students "sang all the time." They sang for different music programs at the schools and in the Town of Sitka. A local basketball "great" emphasized that his teammates sang together before games, a practice which helped unify the team. Singing was part of sports and part of being an SJS student. The SJS team borrowed hymn books and often sang excerpts from these at church services in whatever town they were attending a sports event (Field Data).

Music was a big part of the Sitka community, as it was in other Southeastern Alaska communities. Each village had a brass band. Sitka had a 46-piece band that traveled on fishing boats--often with the basketball team. SJS students were outstanding singers, and they formed choruses; in fact, local Natives made up most of the Presbyterian and Russian Orthodox choirs. When Mt. Edgecumbe School was instituted, it had a chorus "that topped all other choruses," led by the Russian priest, Father Ossorgin. Organizers made sure this chorus was the last to sing on a program, because it "held the crowd" (Field Data).

Although several different sports were important, basketball became a primary focus, and certain well-remembered Sheldon Jackson teams are often the center of present-day conversations (Plates 8, 9, 10) (Field Data). Many local Natives played, and some players became well known throughout Southeastern Alaska, continuing to be identified many years later by

both their individual and team basketball feats. Many of these went on to play for the Sitka Alaska Native Brotherhood teams, which gained great popularity, since they were "hard to beat." Others played for the Mt. Edgecumbe teams. Native teams played other Native teams, and players from different Southeastern towns developed bonds which are maintained today. Beginning in the 1940s, Native teams began competing with non-Native teams and achieved great success--a condition which still prevails. The history of Sitka sports has been well chronicled by the recognized sports historian, Gil Truitt, whose knowledge and expertise show clearly in his own writings about sports (Truitt 1986a-e, 1991a-d, 1995).

The first recorded Southeast Alaska basketball game was held at Sitka in 1905, with the Sitka Training School (later Sheldon Jackson College) playing the challenging Marines, as reported by the school paper. The Native team lost the game 17 to 5, but as reported by Truitt (1986:6), this may have had to do with the Marine players' knowledge of rules, and as reported by the school paper, the "whistle blower" (referee from U.S. Marine Corps) who made up new rules which were favorable to the Marine team. A return challenge by a "pick-up" team, the Sitka Athletics, with their own whistle blower sharing the referee duties, was also lost. After winning over SJS, the Athletics challenged the Marines for the championship. An argument over the person to be whistle blower resulted in the appointment of the Sitka Training School coach--a missionary--to fill the position. The Natives took the lead 5 to 0, and the Marines walked out of the game claiming favoritism. Although the Marines threatened never to play the local teams again, they played for many years, as did teams from the U.S. Navy (Truitt 1986c:6).

Although the Town of Sitka did not have a formal basketball team, both the school and the town played a number of games in the next five years. By 1910 the Training School was a steady winner over other teams, including the Navy teams from ships that occasionally stopped at Sitka. The first ANB team, formed in 1913, became a tough competitor for SJS teams, the first of which was formed in 1914. Local Native leader, Peter Simpson, purchased the uniforms and equipment for both teams. The first competition between the two teams was in January 1914, with a final score of ANB 27, SJS 26 (Field Data). The Sitka City League was formed in these early years, and it consisted of Sitka ANB, SJS, Athletics, Town Team, Navy, and Sitka Territorial School; but the ANB and SJS teams remained the main competitors in Sitka and the Southeast (Truitt 1986c:6).

By 1918 several Southeast high school teams were in competition with each other: Juneau, Douglas, Wrangell, Petersburg, and the Sitka teams. Ketchikan's team was added in the early '20s, and later additions were Skagway and Metlakatla. The first basketball tournament was included in the first Southeast

Activity Conference in 1922. From 1922 through 1927 these conferences also included programs in academics, drama, debate, spelling, music, and track and field. The years following 1922 brought fierce competition among these teams. The first challenge from the "far North" came from Fairbanks in 1929, with Petersburg winning the first all-Alaska championship. From 1927 until the early 1950s, when the Southeast Alaska Activities Association was formed, the sport of basketball was loosely organized. The Southeast High School Basketball Tournament was started in 1954, with the Mt. Edgecumbe team winning an overtime game against the top-ranked Juneau team (Truitt 1986c:4-5). The biggest Southeastern rivalry was between the two Native boarding schools, Sheldon Jackson School and Wrangell Institute--a rivalry so intense that graduates of these schools rarely married one another and, if they did, such "mixed marriages" were not expected to last (Truitt 1986e:39). When the Wrangell Institute was closed in 1947, the students and team were transferred to the new Alaska Native Service School. Thus, Mt. Edgecumbe (with the Wrangell team) continued the rivalry with SJS (Truitt 1986e:43).

SJS had powerful teams during the 1920s and '30s, and according to Truitt they were even tougher in the '40s (1986c:12). Undefeated in 1941 and 1942, they lost two games in 1943 to military teams in the Sitka area. In 1956, Sitka High School was known to have the best Southeastern team, but lost to Ketchikan in the tournament.

The Sitka community has always taken pride in their teams which played through the years, and this pride has tied the community together. The comradery of the teams was also a strong point among the players, some of whom played together several years--for a few, up to ten years as teammates. Well-known players from the mid-'20s through the '40s who formed the nucleus of the ANB and SJS teams are well remembered, and many of the descendants of these athletes live in Sitka today (e.g., Howard, Didrickson, Donnelly, Kasakan, Peterson, Widmark). There was a tie-over from team to team; for example, the outstanding 1936 team greatly influenced the basketball group that played up to 1949. Sitka produced several basketball greats who set an example, showing that Native people could excel. From the 1940s, Moses "Mighty Mo" Johnson, Herb Didrickson, Jeff David, Roger Lang, Al Perkins, and Charlie Didrickson were among the many memorable players. Forty-one SJS basketball players have been inducted into the SJS Hall of Fame. Many players went on to become successful basketball coaches, such as Sitka ANB player Peter Sing and Mt. Edgecumbe's Gil Truitt. John Hope, a Sitka Native, was one of the four popular announcers of sports events, and has been inducted into the Gold Medal Tournament Hall of Fame for his contributions in the field of sports (Field Data).

Both the Sheldon Jackson and Sitka ANB teams traveled extensively throughout Southeastern Alaska to play basketball. While some Southeast teams traveled by the Alaska Steamship Company, most traveled by fishing boat. Sitka teams traveled by seine boat into the 1960s, sometimes, after a long rough trip through turbulent waters, arriving just in time to walk from the boat to the competition (Field Data; Truitt 1991c). Since the 1960s, teams have traveled at times by air, but most often via the Alaska ferry system.

Particularly through the early years, basketball facilities were sorely lacking throughout the Southeastern area. Sheldon Jackson's Allen Auditorium, built in 1911, was considered superb for the time. A new SJS gymnasium was opened for the 1934-35 season, but it was obsolete immediately due to inadequate seating capacity. However, it was used as the high school gym through the early 1960s. The Town of Sitka had a basement gym with no seating capacity. The Sitka High School gym was opened in 1937. The ANB gym, built in the 1920s, was part of the ANB hall and served many functions other than basketball. Typical for most Southeastern gyms was the lack of seating space, and many also lacked lighting and indoor plumbing (Truitt 1986c:5-6).

Southeast contests and competitions in basketball have contributed tremendously to tradition through the years, adding to the rules and regulations which now guide the High School Activities Association. No other event brings so many Native people out, and to this day, basketball tournament time is a time when no serious work--other than the serious work of basketball--can be accomplished. Southeast towns practically evacuate to the town holding the tournament, and all attention is focused on the event (Field Data).

Everyone attended sports events, and the crowd knew their sports. For the Natives, who were often poor, sports was the one thing to do. For Sitka as well as for other Southeastern competitors, sporting events would "weave the community together," and the community put the standard on sports. It was important to "be a good sport"--since values were high, the crowd would not allow a player to be otherwise.

In the summer, baseball took over and became as big as basketball. Many of the same names were important (e.g., Howard, Donnelly, Didrickson, Ozawa, Perkins, Sing, Walton, Williams), perhaps because training was a year-round activity considered to be very important. The sports groups had uniforms and were held in high esteem. They played double headers on Sunday afternoon with a schedule of games on Tuesday, Thursday, and Saturday. Everybody went to the games and the players were idolized. Of particular note were players like Thomas "Governor" Andrews, an outfielder for the Sitka ANB who delighted the

crowd with acrobatic feats, and Nick "Rice" Dick, who was also a colorful character (Truitt 1986b).

The present baseball atmosphere is clearly represented in a story told about the 1940s. After being away for several years, a Sitka couple returned home and found the town empty. They walked from the dock through deserted streets which was devoid of all living creatures. Greatly disturbed by the emptiness, they suddenly heard a loud roar from the town baseball park. Everyone in Sitka was at the baseball game! (Field Data).

When the Native people became involved in sports they always excelled. Another outstanding Native sports activity was track. Before 1920, SJS held running and field events which the entire town of Sitka attended. These ended with a baseball game between SJS and Sitka All Star teams, a tradition which held until the late 1940s (Truitt 1986e:30). In 1947, when Mt. Edgecumbe High School was established, the Mt. Edgecumbe Lions Club Track Meet was started. In fact, from 1924 to 1953, little happened in track except at the schools in Sitka. Many records were set by SJS team members: Harrold Donnelly set the pole vault standard; Kenneth James set the long jump; Bert Leask set the discus throw; Johnnie James' shotputs were unequalled (Truitt 1986e:30); and Louie Minard (now a prominent silversmith) set several records in track (Field Data). In 1954 the Southeast Alaska High School Activities Association revived the competition, and the Mt. Edgecumbe boys' team won from 1954 through 1961 and again in 1966; SJS won in 1965. The Mt. Edgecumbe girls' team won in 1968. The cross-country was run at the SJS track meets in the late 1930s through the '40s, when it was discontinued until the Activities Association revived it in 1963. Mt. Edgecumbe excelled in cross-country as well, winning all Southeast championships from 1963 through 1972 (Truitt 1986a). Mt. Edgecumbe School also held the Southeastern wrestling championship in 1968 and 1981. The same school won cheerleading championships in 1979, 1980, and 1982.

The 1940s is considered by Truitt (1986d) to be Sitka's golden age of sports because of the sports boom brought on by the influx of construction and military men who came to the community to build army and navy bases on Japonski Island. Boxing, basketball, and baseball were popular, and serious competition resulted between military teams and city teams. Native Sitkans were active players. Pool was also played competitively, with "Mighty Mo" Johnson being "about the best." Bowling competition was held at the local Moose Lodge, again with Mo Johnson and Ray Perkins as "tops." The Sitka ANB team won the state bowling championship in 1953. Recently, a military sportsman suggested that a reunion for members of the various teams from that era be instigated--and this may be in the works.

## New Organizations

The Presbyterian Mission, with its many church-affiliated community organizations, influenced a group of Native people who founded the Alaska Native Brotherhood (ANB) at Sitka in 1912 with the primary purpose of working for Native rights and equality (Plate 7). In the early days, they sought to achieve these through acculturation (Drucker 1958; c.f., Central Council of Tlingit & Haida 1991; Hertzberg 1988:309; Worl 1990:153-4). Eighty years later it is believed that acculturation probably wasn't the best approach because through this process the tradition was suppressed (Field Data). The 13 founding members included 12 men and one woman; all were Tlingit except one, a Tsimshian. The Sitka Chapter (called a Camp) became Camp No. 1. The Alaska Native Sisterhood was established as an affiliate in 1923. The various camps became active throughout the Southeast and later in other parts of Alaska, and most continue so today. Although the original purpose of the Brotherhood and Sisterhood was to work for the integration of Native peoples into the general Alaskan culture, efforts were also strongly extended to fight for land rights, citizenship (U.S. citizenship was secured for Alaskan Natives in 1922, compared to Congressional Action in 1924 for other Native groups), legislative membership, and subsistence rights (especially in fishing). These organizations also sought to abolish economic and social discrimination through personal and legislative action, with some signal successes, and to incorporate Alaska Natives into key provisions of the Indian Reorganization Act of 1934, from which they had been excluded (Alaska was added to the ruling in 1936). Through the efforts of the ANB, coverage under the Social Security and Workmans Compensation acts was extended to Alaska Natives; and in 1945, the ANB led the successful fight to end discrimination in access to public accommodations and education in Alaska.

Beginning in 1929, the ANB also fostered a new organization, the Central Council of Tlingit and Haida Indian Tribes of Alaska which, after a struggle that lasted 19 years, achieved a cash settlement for lands lost to the Native people by federal withdrawals which created the Tongass National Forest and the Glacier Bay National Monument. It also set a precedent for-- and cleared the way for--the participation by Southeast Alaska's Native peoples in the Alaska Native Claims Settlement Act of 1971 (ANCSA). Under this Act, the Sealaska Regional Corporation was formed, and a number of smaller "Village corporations" were authorized. Also under this Act, the Native People of Sitka organized the Shee Atika Corporation, and became one of ten historic Southeast Alaska village corporations with title to surface land rights and the right to become active in the use of the land (e.g., timber harvest and fishing). Shee Atika is one of two Southeast Native urban corporations (the other being Goldbelt in Juneau), and it incorporates the many

different Native peoples who resided in Sitka and chose to join this organization at the time of enrollment. Shee Atika, as the Natives for profit corporation with the largest percentage of shareholders from the Sitka area, is the largest local landowner in Sitka traditional territory.

All of these organizations have had an active role in Sitka Native life and are integrated through membership. In addition, many of the various villages throughout Southeastern Alaska organized as they became more active. For example, the Sitka Indian Village became incorporated in 1938 under the Indian Reorganization Act, establishing the Tribe's formal governing organization. First as the Sitka Community Association (SCA) and later as the Sitka Tribe of Alaska (STA), they have played an active roll in Southeastern Alaskan politics through the years since 1938.

Since 1992, various tribal governments in Southeastern Alaska have joined the Self-Determination Demonstration Project for three years as signatory tribes in compact with the federal government under the Native American Self-Governance Demonstration Program (P.L. 100-472). These tribes, known as the "Southeast Alaska Compact," include STA, Tlingit Tribe of Yakutat, Organized Village of Kake, Ketchikan Indian Corporation, and the Tlingit and Haida Central Council. Signatory Tribes receive their funding directly from the Bureau of Indian Affairs (BIA) without going through the BIA Southeast Agency, and are empowered to set their own priorities for spending without BIA approval as in the past. Sitka, nearing completion of its transitional three years, is presently negotiating its status, and in 1996 will become an independent, self-governing Tribe (as per P.L. 103-413, the Tribal Self-Governance Act of 1994). Other Southeastern tribes are now actively considering becoming part of the Southeast Compact (notably, Hoonah and Angoon).

### **Native Aesthetics**

Through all the years of outsiders' contact with Native Southeastern Alaskans, and certainly into the present time, outsiders have sought the spectacular artistic items of Native manufacture (see especially Lohse and Sundt [1990:88-97] for listings of collections from the Northwest Coast). Beginning as far back as the pre-Russian fur-trade period with acquisitions by both individuals and expeditions, collecting continues to this day. Many of the collected artifacts or "curios" of the Sitka Tlingit reside in museums and private collections in both America and Europe, including Russia. After the Alaska purchase (1867), and especially beginning with the Alaska gold rush and the development of commercial fishing, many outsiders began to arrive in Alaska--some to stay, others as visitors or short-term commercial venturers. Whatever the purpose of entry (pioneer, trader, dealer, worker, or tourist),

"curios" made by Alaska Natives became and continue to be an attraction (Plate 4). Some venturers collected artifacts specifically for museums, and many of these specimens came from Sitka people. For example, in 1863 the Smithsonian Institution sought ethnological specimens from persons who were in contact with Sitka sources (note especially J. G. Swan collections from Sitka for the 1876 Centennial Exposition in Philadelphia; Lohse and Sundt 1990:89). George T. Emmons collected throughout the Tlingit area, including from Sitka, first as a private interest (1882-1893) and later (1896-1938) for the American Museum of Natural History, New York. However, he also sold to the Field Museum of Natural History in Chicago, Museum of the American Indian (Heye Foundation) in New York, and the Washington State Museum in Seattle, among others (see Emmons 1991; Lohse and Sundt 1990:90-91). Louis Shotridge, a Chilkat Tlingit, based at Haines and Sitka, collected for the University of Pennsylvania Museum from 1915 to 1932 (Lohse and Sundt 1990:92). Sheldon Jackson began collecting early in his Alaskan career and instituted the well known and long established Sheldon Jackson State Museum at Sitka, the only large collection that remains in Sitka. Today, the Sheldon Jackson State Museum and Library (including archival collections) and the City Library Archives house an important record of the past which serves to draw students to the Tlingit way of life.

LEGEND TO MAP 2

SITKA NATIVE VILLAGE

1920 - 1945

HOUSE LOCATIONS AND IDENTIFICATIONS

Compiled by Dr. Gil Truitt

Assisted by:

Herb Didrickson  
Buddy Widmark  
Ellen Hope Hayes  
Bill Brady  
Ray Perkins

Project recommended by Andy Hope III

Project Consultants:  
Charlie Joseph; Esther Littlefield

CLAN HOUSES, Front Street

102	Noowdaagaanyaa Aaneil.aax Thomas Sanders, Sr.	Kiksadi
104	<hr/> Kichgaaw (Caretaker) Peter Church, Sr. Nora Keen	Kiksadi
106	Shteen Hit tl'goo Tleik Charlie Benson Alfred Perkins, Sr.	Kiksadi
114	X'akaa Hit Xixchi tlein David P. Howard, Sr.	Kiksadi
116	Ch'heet Hit Quick	Kaagwaantaan
118	Jiks'aagi Hit Emma Duncan	Kaagwaantaan
120	Chaatl Hit T'awyaat (Caretaker)	Kaagwaantaan
128	Deix x'awool L.aanteech Henry Moy	Kaagwaantaan
132	Deix x'awool Paul Liberty	Kaagwaantaan
134	L'ook Hit Yadi Shtuwaa James Howard	L'uknax.adee
136	L'ook Hit tlein Aanyaanax Tlaa Annie Joseph	L'uknax.adee

Legend to Map 2, SITKA NATIVE VILLAGE (cont.)

CLAN HOUSES, Front Street

138	Kayaash Ka Hit Aan Kadaxtseen Charlie Dick	L'uknax.adee
140	Gooch Hit Anaxoots James Jackson	Kaagwaantaan
142	Gooch Hit K'alyaan Eesh Billy Davis	Kaagwaantaan
144	Lingit'Aani Hit K'axook Eesh Gooch Hit Charles Bennett	Kaagwaantaan
146	Yaay Hit Kaltseix Sitka Charlie	L'uknax.adee
152	Kaawagaani Hit Yeilaxji Eesh Father of Frank Kitka	Kaagwaantaan
154	Daginaa Hit Kunoosgu Eesh Frank Kitka	L'uknax.adee
156	Ch'ak'Kudi Hit Kuxichx' Alec Andrews	Kaagwaantaan
158	Aanigayaa Hit Watla.aan	Kaagwaantaan
160	Kook Hit Saaxaa Morris White Bill Peters	Kaagwaantaan
162	Kook Hit tlein Tjaak k'i Eesh Peter K. John Charlie Joseph, Sr.	Kaagwaantaan
164	Kook Hit Alex John	Kaagwaantaan
170	Xaas Hit Mother of Mrs. Innocent Williams, Sr. Herman Kitka, Sr.	Kaagwaantaan

CLAN HOUSES, Back Street

201	Gagaan Hit Naawushkeitl Sam Didrickson	Kiksadi
211	Xaatl Hit Charles Young	Chookaneidi
213	Xaatl Hit Yadi Geiyax Eesh Frank Paul, Sr.	Chookaneidi

Legend to Map 2, SITKA NATIVE VILLAGE (cont.)

CLAN HOUSES, Back Street

225	_____	Wooshkeetaan
227	Gayeis' Hit Gaandawei Mrs. Thomas Dimitri	Chookaneidi
268	Gudata Hit Kaa t'aawu Dick Johnson	L'uknax.adee
270	Xixch'i Hit Dick Marshall	L'uknax.adee
282	Kook Hit Yaanjiyeet Gaax David Kitka	Kaagwaantaan
286	Danakoo Hit John Sam	T'akdeintaan

RESIDENTIAL HOMES, Front Street

105	Rudolph Walton	148	Lottie Peter
108	Mrs. _____ Kasaakan	149	Chris Lokke
110	Vacant	150	Richard Peters
112	George Lewis, Sr.	153	Garage
115	John D. James	159	George Howard
117	_____	166	Eddie Marshall
122	William Kasko	168	M. T. Thompson
124	David Davis	172	Nick Peters
126	George Davis	174	John Littlefield
127	William Thomas	176	Walter Gray
130	John Michael	203	Vacant
131	Shed	204	Peter C. Nielsen
133	Charlie Joseph, Sr.	205	Chris Didrickson
139	M. T. Thompson	206	Dick Harris
141	Billy Williams	207	Sam Didrickson
143	Charlie Smith	208	Scotty James
147	Shed		

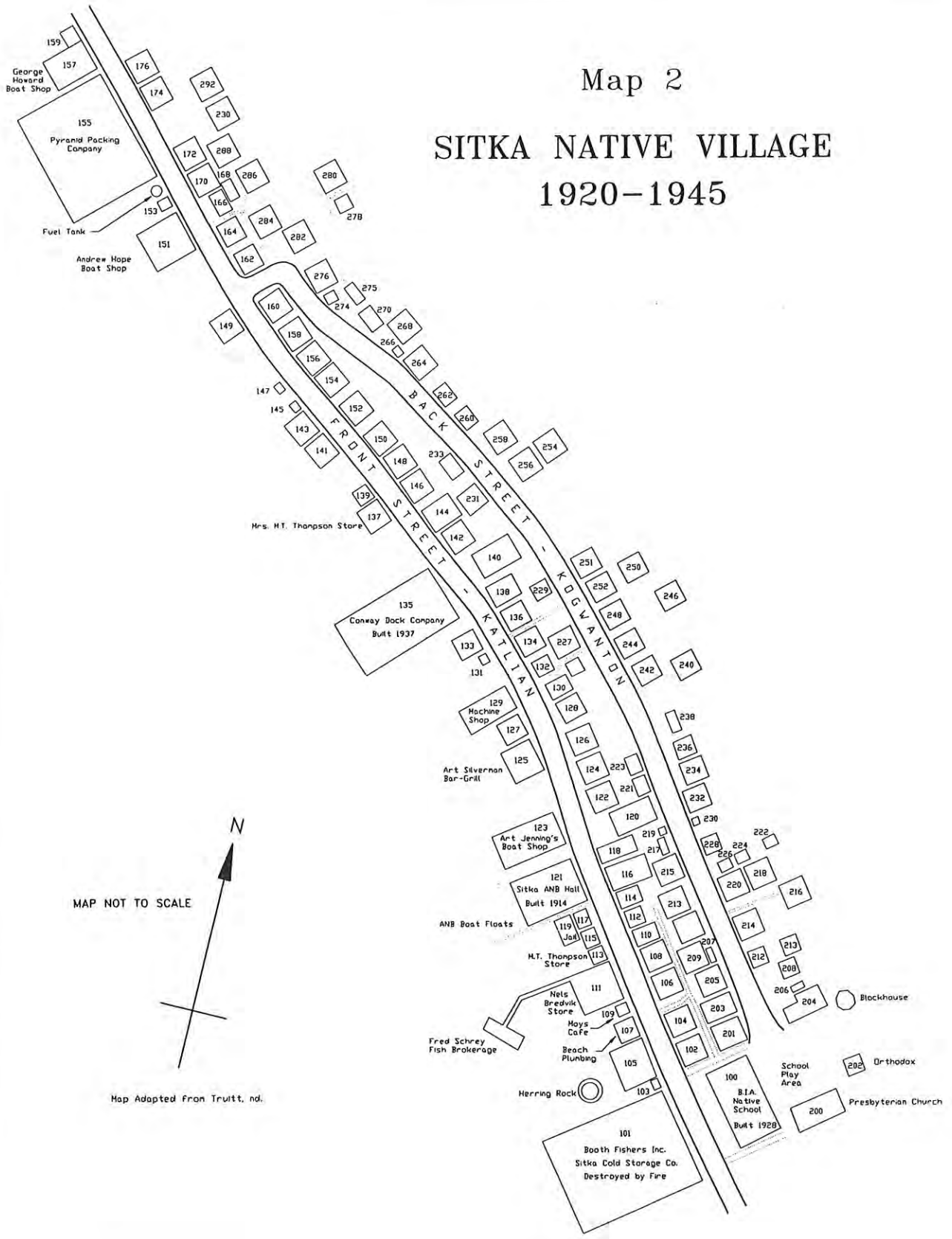
Legend to Map 2, SITKA NATIVE VILLAGE (cont.)

RESIDENTIAL HOMES, Back Street

209	Charles Bailey	240	Don Cook
210	Vacant	242	George Ward
212	John James	244	Frank Marks
214	Jones Family	246	Thomas Sanders, Sr.; Moses Johnson
215	Eli Howard	248	Charlie Dick; Nicholas "Rice" Dick
216	M. T. Thompson	250	Robert Lawrence; Emma Jacobs
217	Richard Katlian	251	Archie Klaney
218	Don Cook	252	Richard Peters
219	Robert Lawrence	254	David P. Howard, Sr.; Mike Aragon
220	John Davis	256	Peter Kitka, Sr.
221	Vacant	258	Andrew Hope
222	"Big Mike"	260	Jim Kitka
223	Cyrus Williams, Sr.	262	Nick Kitka
224	_____	264	Lawrence Widmark, Sr.
226	John James	266	Sam Paul
228	Charlie Benson	272	_____
229	_____ Joseph	274	John Joseph
230	"Shorty" Williams	276	Mrs. Lilly Hoolis
231	Louie Basco	278	Vacant
232	Lester Boyd	280	M. T. Thompson; Jim Carpenter; David Price
233	George Benson	284	Johnnie John
234	Tom Sanders, Jr.; John Young	288	Nick Moses
236	Charles Daniels, Sr.	290	Art Littlefield
238	Thomas Sanders, Sr.	292	Thomas Young, Sr.

# Map 2

## SITKA NATIVE VILLAGE 1920-1945



MAP NOT TO SCALE

Map Adapted from Truitt, nd.

## PLATES

- 1 Top: Sitka waterfront, fall of 1913, probably taken from Harbor Island, showing the Sitka Native Village. (Merrill Photo No. 4 identified by Robert DeArmond; Courtesy of Stratton Library, Sheldon Jackson College)  
  
Bottom: Men and a Tlingit boat on the beach with fish. (Merrill Photo No. 348; Courtesy of Stratton Library, Sheldon Jackson College)
- 2 Top: Sitka probably around 1920, showing several Sitka sealers in the foreground. These were built in 1920 or later for fur seal hunting which had not been legal since 1911. (Merrill Photo No. 80 identified by Rober DeArmond; Courtesy of Stratton Library, Sheldon Jackson College)  
  
Bottom: Sitka with plank sidewalk showing one old house with shake roof and rowboats. (Merrill Photo No. 74 identified by Rober DeArmond; Courtesy of Stratton Library, Sheldon Jackson College)
- 3 Top: Five boys in front of steps to a house in the background. (Merrill Photo No. 323; Courtesy of Stratton Library, Sheldon Jackson College)  
  
Bottom: Racks of drying herring eggs at waterfront. (Merrill Photo No. 355; Courtesy of Stratton Library, Sheldon Jackson College)
- 4 Top: Native women selling souvenirs, 1941. (Photo by Harold Davis, Folsom, CA while in the Service at Sitka; Courtesy of H. Davis and L. Ness)  
  
Bottom: Sitka waterfront, 1941. (Photo by Harold Davis, Folsom, CA while in the Service at Sitka; Courtesy of H. Davis and L. Ness)
- 5 Top: 1904 Potlatch at Sitka. (Merrill Photo No. 801-B6, Courtesy of Sitka National Historical Park)  
  
Bottom: 1904 Potlatch at Sitka. (Merrill Photo No. 801-B22, Courtesy of Sitka National Historical Park)
- 6 Top: Drying fish at Sitka fish camp; covered boat in foreground. (Merrill Photo No. 354; Courtesy of Stratton Library, Sheldon Jackson College)

- 6 Bottom: Basketry grass drying near buildings. (Merrill Photo No. 385; Courtesy of Stratton Library, Sheldon Jackson College)
- 7 Top: Sheldon Jackson cottage club. (Merrill Photo No. 343; Courtesy of Stratton Library, Sheldon Jackson College)
- Bottom: Alaska Native Brotherhood Assembly in front of new ANB Hall, November 1914. (Merrill Photo No. 340; Courtesy of Stratton Library, Sheldon Jackson College)
- 8 Top: Sitka ANB team, 1925. Standing, left to right: George Howard; Thomas Williams; Frank Price, Sr.; Louis Simpson, Sr.; Sam Didrickson; George Jones; Cyrus Peck, Sr.; Richard Peters and Richard Katlian, Sr. Seated: George Dick, Sr., manager. (Photo courtesy of Gil Truitt)
- Bottom: Sitka ANB team, 1917. Standing, left to right: Thomas Phillips; Howard Gray; Thomas Williams; Raymond Jones, Sr., Manager; Louis Simpson, Sr.; Charles Daniels, Sr.; Peter Simpson, Coach. (Merrill Photo courtesy of Gil Truitt)
- 9 Left: Sheldon Jackson School baseball team, 1912. Left to right, Row 4: John Cameron; Louis Simpson, Sr.; and David P. Howard, Sr.; Row 3: "Heavy Duty" Jacobs; Row 2: Walter Gray, Sr.; unidentified; and David Davis, Sr.; Row 1: Andrew Hope and unidentified. (Merrill Photo courtesy of Gil Truitt)
- Right: James D. Williams, Sitka ANB pitcher, and Peter C. Nielsen, Sitka Moose pitcher, pose prior to a game in the 1930s. The ANB and Moose were ancient rivals and many of the games between the two teams were of epic proportions. (Raymond Nielsen, Sr., Photo Courtesy of Gil Truitt)
- 10 Top: Sitka Boy Scouts Troop 643 basketball team, 1937. Players, left to right: Moses "Mighty Mo" Johnson; Jimmy Walton; Jack Lokke; Charlie Didrickson; Bill Brady; Walter Gray, Jr. This was a popular program in the BIA school and one of several activities introduced by Raymond Wolfe, Principal. The team competed against the Sitka School District and teams from Sheldon Jackson. (Alfred Gray Photo courtesy of Gil Truitt)
- Bottom: Sitka ANB team, 1949. Left to right, standing: William Walton, Coach; Moses "Mighty Mo" Johnson; Charlie Didrickson; Roger Lang; Herb Didrickson; Alfred Perkins; John Hope, Manager. Kneeling: Lawrence "Buddy" Widmark, Statistician; Jimmy Walton; Joe Truitt; Nick Kasakan; Raymond Nielsen, Sr.; Henry Benson. (Photo Shop Photo courtesy of Gil Truitt)

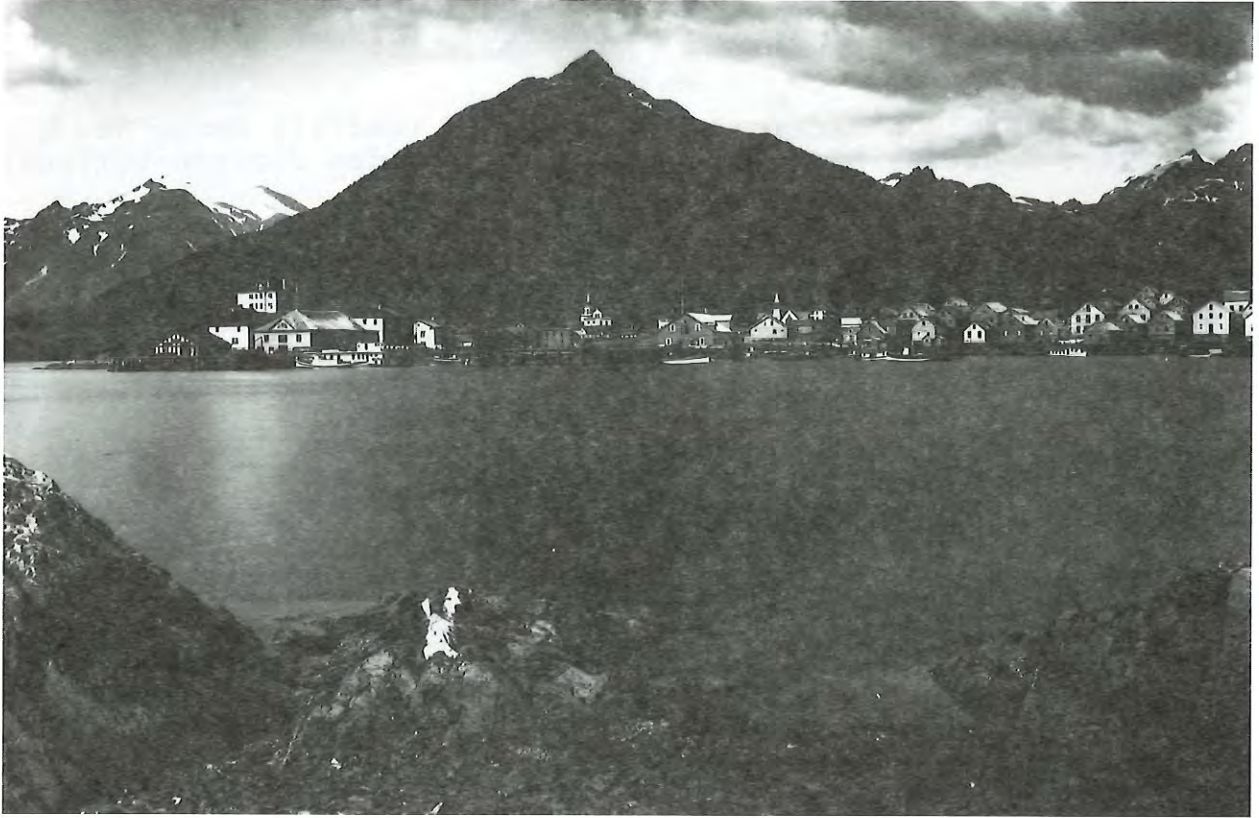


PLATE 1



PLATE 2



PLATE 3



PLATE 4

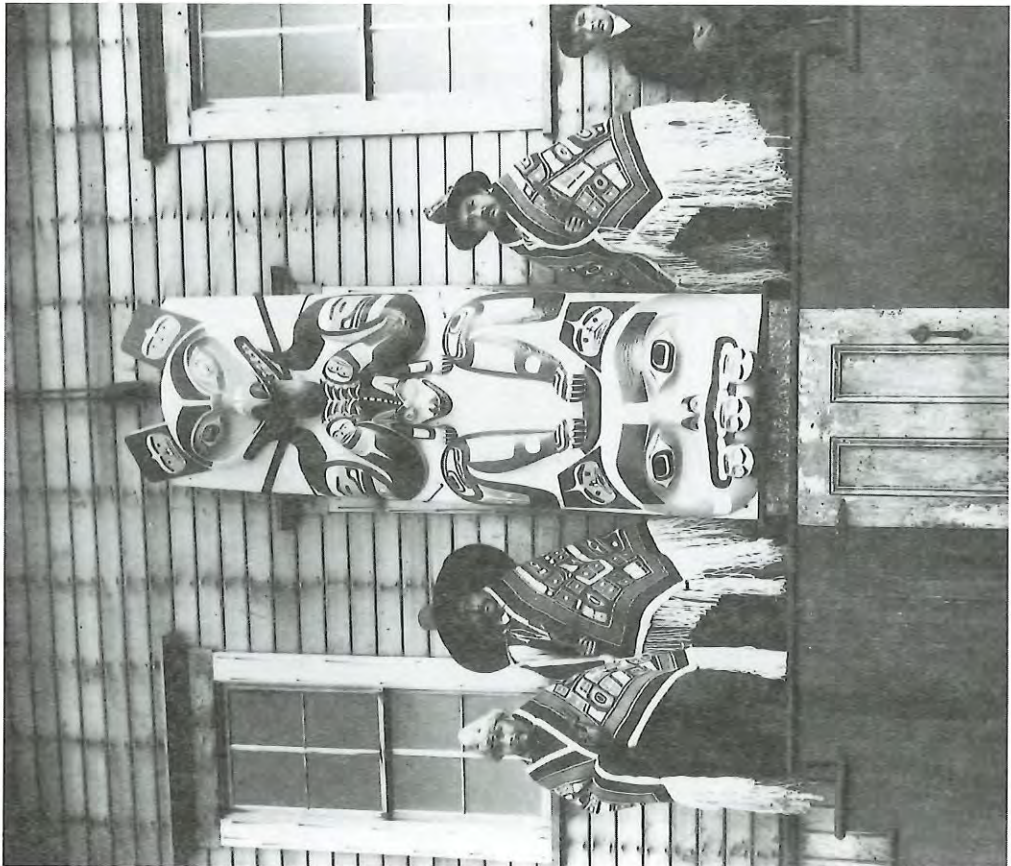
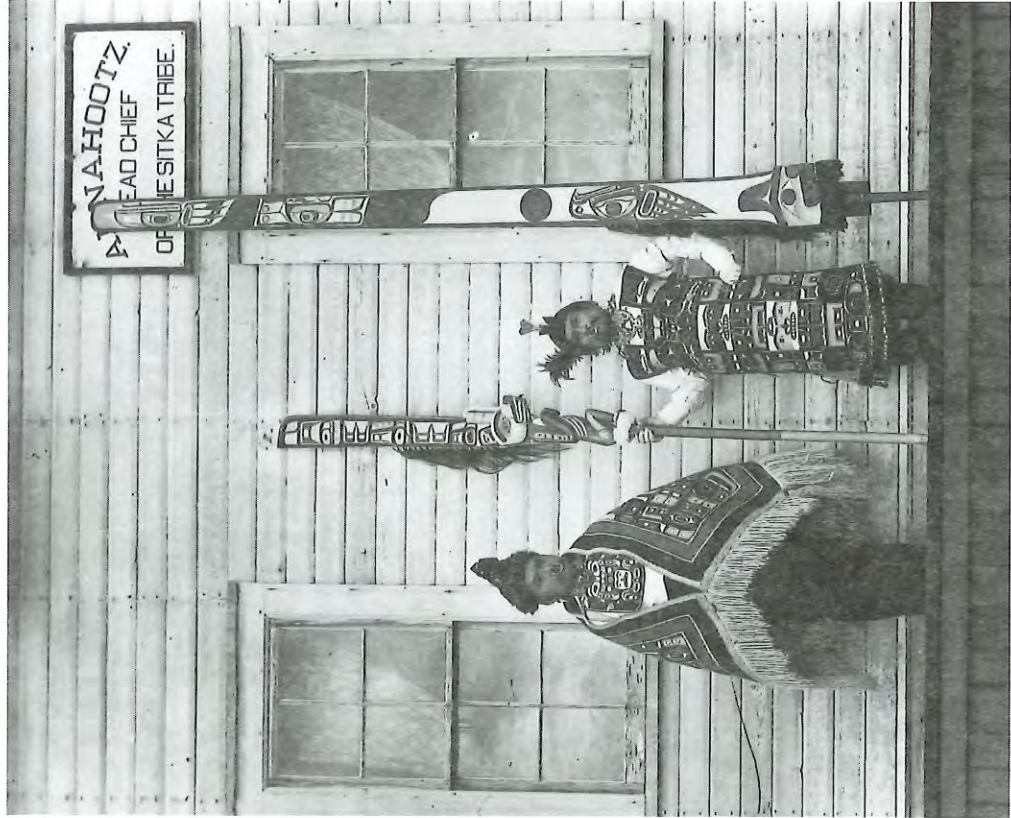


PLATE 5

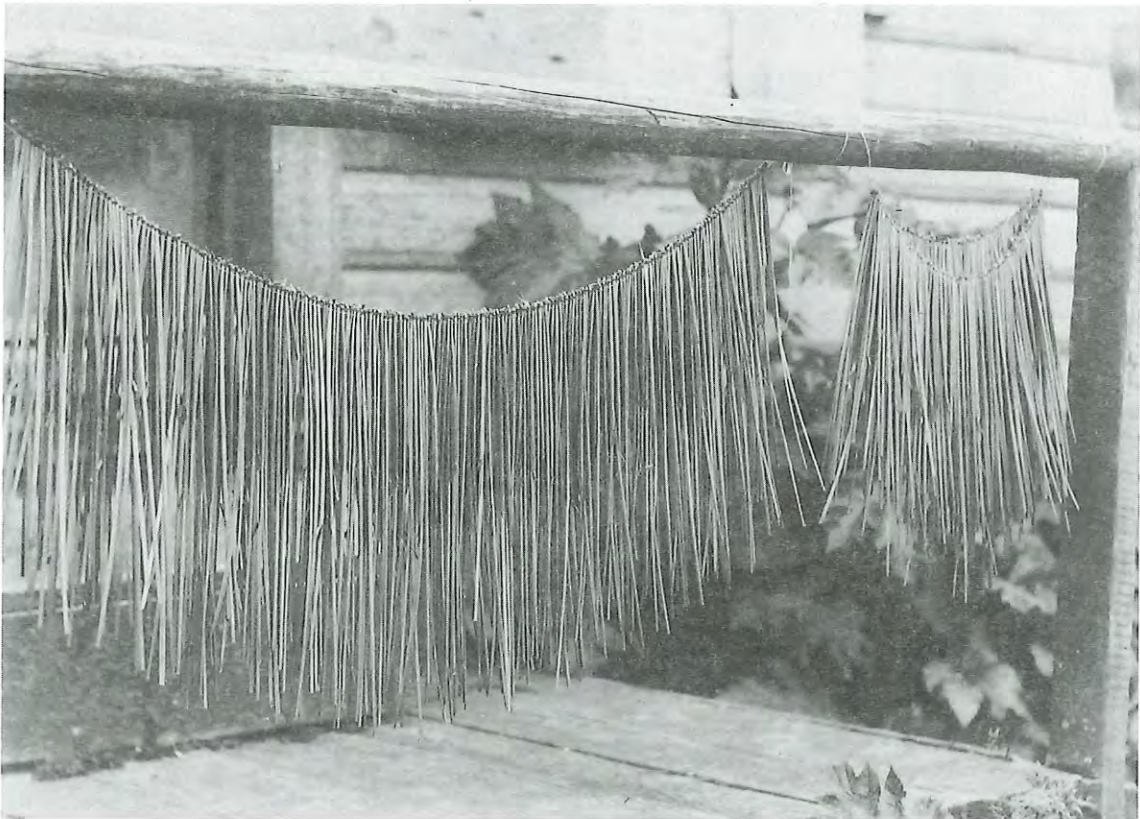


PLATE 6



PLATE 7



PLATE 8

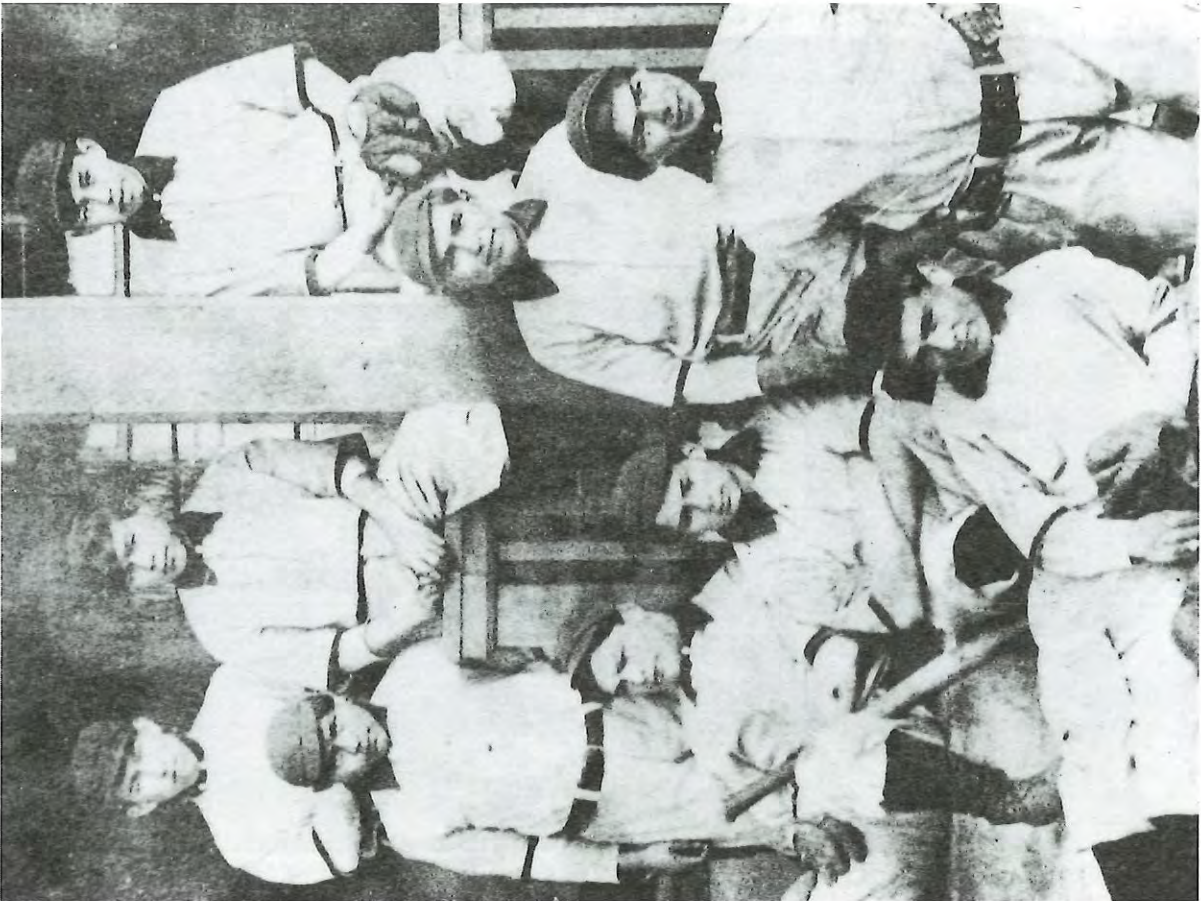


PLATE 9



PLATE 10



### PART III. THE SITKA NATIVE COMMUNITY TODAY

Sitka today is known for its overwhelming natural beauty, its community charm with vestiges of the older Russian-American community, its Sheldon Jackson State Museum with an abundance of Native treasures, and its easily accessible National Historical Park with Native artisans and walk-through totem pole monuments located amidst giant spruce and cedar trees (Map 3). Thousands (over 200,000 in 1993) of tourists come here yearly by plane, cruise ship, or Alaska State ferry to enjoy Sitka's serene beauty and bountiful history, particularly that history which involved the Native people and the Russians, and of course the blending of these two cultures. These guests form the clientele who today visit the various displays and who frequent the places which sell Alaskan arts and memorabilia. Here they see only the most obvious aspects of Sitka Tlingit culture, especially as depicted in traditional arts and performance--and even in these most obvious (to the tourist) areas, much of the culture underlying the arts is not visible. The following section presents a view of the Sitka Native community most visible to outsiders, followed by discussion of Native community life and concerns not usually obvious to the casual visitor. This discussion is selective in that the elements of culture presented are those seen as necessary to an understanding of the preservation needs identified by contemporary Tlingit people.

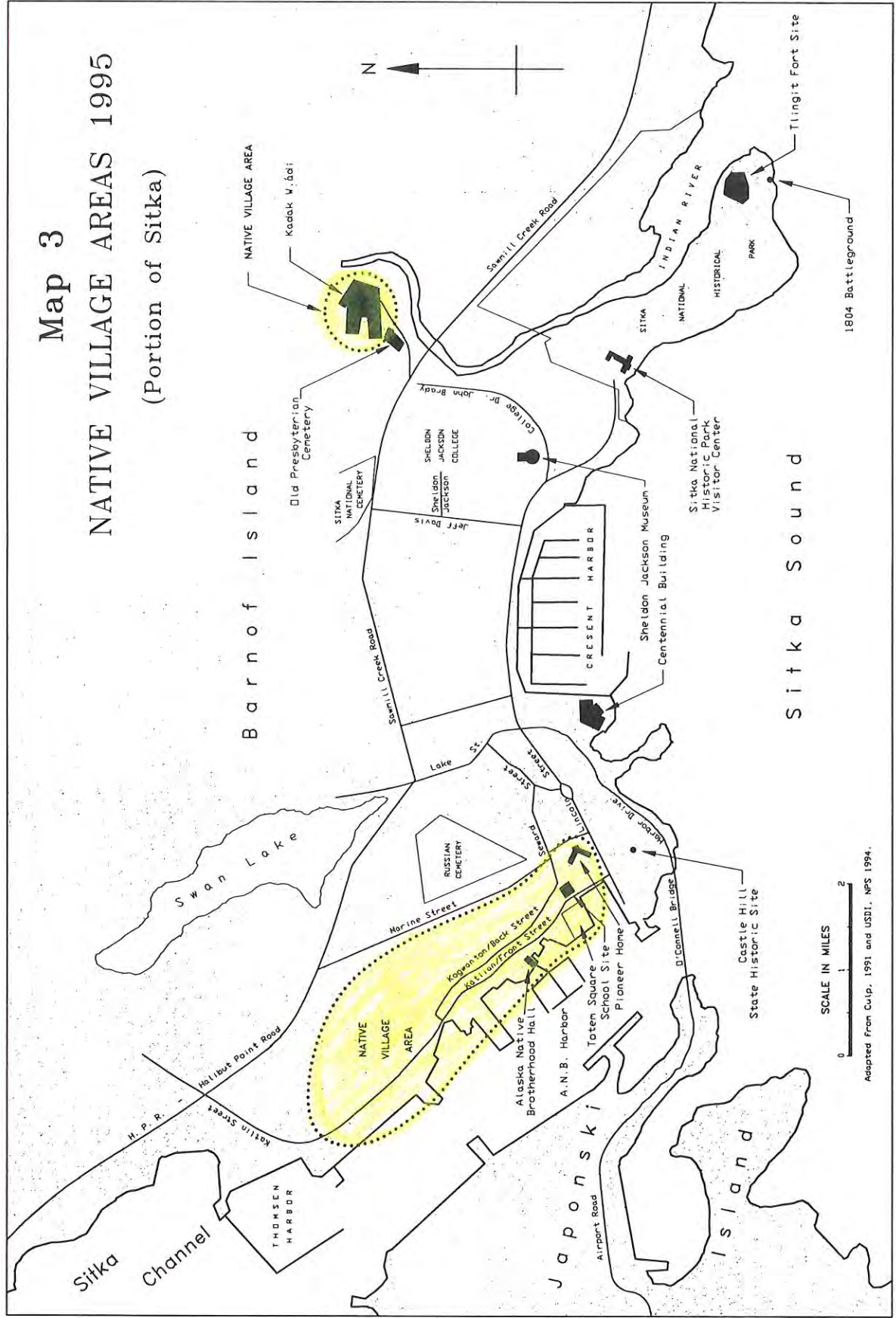
#### Traditional Arts and Performances

Museum displays are an important attraction for visitors to Sitka. Of special importance is the well-known Sheldon Jackson Museum, which exhibits artifacts specific to Sitka as well as to the indigenous culture of Southeastern Alaska in general. A smaller but interesting collection is contained at the Isabel Miller Museum, which is operated by the Sitka Historical Society and located at the municipally owned and operated Sitka Centennial Building on the mid-town waterfront. The Sitka National Historical Park also has a Visitor's Center which includes a small, beautifully prepared and informative indoor display area, with a theater, a totem-pole-restoration display, and a working-artist area. (These artists were originally organized under the ANB, but in 1994 they reorganized under the Southeast Alaskan Indian Cultural Center, an organization for Southeast Alaskan artists who are continuing their traditional art forms.) A well-marked totem-pole display is located along a trail which passes through the fort site where the Kiksadi Clan battled the Russians in 1804. The totems are from a restoration project and include poles from the Tlingit and their neighbors to the south, the Tsimshian and Haida groups. The

# Map 3

## NATIVE VILLAGE AREAS 1995

(Portion of Sitka)



SCALE IN MILES  
0 1 2

Adapted From Culp, 1991 and USDI, NPS 1994.

working artist display presents several artists and their apprentices creating a broad array of beautifully conceived specimens: wood carvers whose works range from small sculptured objects to larger pieces, such as totem poles, in the process of restoration; metal artists primarily etching silver bracelets, pins, and earrings in traditional designs; weavers of spruce-root-twined basketry; or fiber artists weaving on frame looms in northern-geometric weave (also called ravenstail weave) with handspun wool made into capes, leggings, arm cuffs, and breach cloths. These artists are most courteous, and respond knowledgeably to a broad variety of questions from visitors. Further information can be obtained from the concessionary sections of these facilities or from a well-stocked bookstore in the downtown commercial area of Sitka.

Alaska Native artwork can also be seen and purchased in many stores in the town of Sitka. While most shops and/or galleries feature a variety of Native art (both contemporary/traditional and contemporary interpretations from throughout Alaska and northern and western Canada), many local merchants choose to emphasize the Russian period. Emphasizing Native arts, especially Tlingit, Sitka Rose Gallery is owned and operated by local artists who also work on their creations (often on orders from great distances) while tending their gallery. The same is true of 3 Guys By the Chapel, also owned by local Native artists, which offers not only Tlingit but a large collection of arts from the North. The Native-owned Shee Atika Hotel features a Tlingit artist at work in the hotel lobby. Other local Native artisans, particularly women who hand-produce beaded pieces such as Native emblem designs (clan crests), necklaces, and earrings, display their work much as their antecedents for sale during tourist season at the boat docks or at dance presentations in the Alaska Native Brotherhood Hall. Many expert artisans work privately, taking special orders and selling to other Native people or to stores on a consignment basis. It is common to see Sitka Natives wearing traditional Native art, often depicting the wearer's clan or moiety crest, on, for example, a hat or jacket. Some local Native artists also create culturally perceptive contemporary art based on interpretations of pre-contemporary traditional art. These well-known local artists, creators in their own right, show their work in galleries throughout Alaska and the west. One local Native artist, Marie Laws, has demonstrated her work in recent years at indigenous artist symposia as far away as New Zealand (Plate 11).

A variety of products used for material manufacture are needed by those who continue to create traditional arts. Items such as spruce root for baskets (and sometimes for rope used in ceremonial occasions), sea otter pelts and yarn for weaving clothing or enhancement of textile arts, and wood for carving are much in demand by the Native artist. Obtaining such materials (e.g., sea otter pelts, spruce root, cedar bark,

traditionally prepared yarn for textile manufacture) involves complicated procedures and/or processing minimally understood by outsiders, whose observations are focused on the creation of the final product rather than on the lengthy process of material preparation. For example, sea otters, considered an endangered species, can only be taken legally by Alaska Natives, who must register each kill with the U.S. Fish and Wildlife Service. Sport or recreational killing of sea otters is not permissible. The edible portions may only be sold within the state among Native people. Procurers dry the pelts and ship them, along with the skull and registration tags, to a federally registered tannery for processing--a costly endeavor at best. Although the pelts are important for the creation or decoration of some traditional arts (termed "handicrafts" by the Fish and Wildlife Service), a finished piece may be sold to non-Natives only if the item is an "authentic" Native piece--made by a Native. This ruling further complicates the creative process. For example, in recent years, a Sitka Tlingit made a parka and hat of sea otter, which was declared by authorities as not "authentic" because it had metal snaps and zippers. An arrest was made, and the issue went to court for determination of what is "traditional Native handicraft" and to question the legitimacy of Native hunting and sale of sea otter manufactures. The Tlingit finally prevailed, but only at great expense in time and dollars before the case was dropped. In spite of these problems, several Sitka Tlingit continue to procure sea otter pelts for artistic purpose. One artist recently completed the weaving of a sea-otter-pelt-lined, northern-geometric-weave "robe" in a traditional pattern--a complicated artistic endeavor involving many pelts as well as the use of other extensive "traditional" weaving materials (Plate 12).

The production of traditional northern-geometric-weave (or Ravenstail weave) clothing is a recently revived art, which also involves a lengthy material acquisition process. This revival developed through the study of two drawings, a photograph, and research on weaving techniques of the 11 Tlingit robes in existence in Europe and America (Samuel 1987:12-15). The robes are particularly important to Sitka because one of the drawings portrays the Sitka Tlingit leader, Katlian, in one such robe. Northern geometric weaving combines several techniques in addition to those used in the more commonly known Chilkat robe weave, but both involve two-strand twining, which requires a tightly spun yarn not available commercially (Plate 13). These yarns are ordered from spinners who prepare them in the traditional colors; consequently, these yarns are back-ordered and the wait is lengthy. During the summer of 1992 there were three well-established Native weavers in Sitka, plus several Sitka Native people in various stages of studying the art. Two of the weavers regularly wove at the Sitka National Historical Park where two recently produced robes were on display; the other weaver, an established artist in many media,

was producing a robe using tightly handspun yarn in combination with sea-otter strips for warp.

Tlingit spruce-root basketry is produced using the same weave as the northern-geometric-weave robes, and basketmaking is a great tourist attraction at the National Historical Park, where the weaving technique is demonstrated. However, both the spruce-root fibers for the baskets and the grasses used for the decorative elements require complicated and lengthy preparation. The process includes choosing the desired quality of tree, digging the roots (spring or summer), coiling them for transport, and, once home, peeling off the bark after roasting or steaming in a prescribed heat, curing the root without discoloring for several months, then splitting the roots several times to the desired two grades necessary for the warp and weft. This lengthy process requires specialized knowledge, since the failure to follow all the details properly will ruin the quality of the fiber. The preparation of the grasses used for the embroidered decoration is also complicated, especially in producing the desired natural colors necessary for the traditional designs. The colors traditionally used in Sitka are said to be black, red, and copper-oxide blue, all available in the Sitka area. This laborious process is much the same today as in the past (Field Data; c.f., Paul 1944), and yet none of the complicated stages are apparent through public display. A few Sitka Tlingit women weave baskets; two women who weave robes at the National Historical Park alternate their weaving between robes and baskets. One artist remarked that basketweaving is very enjoyable, but preparing the necessary spruce root requires great endurance.

Native dancing and singing are other artistic activities that require traditional knowledge, skill and physical endurance, as well lengthy preparation of Native materials (Plates 14-18). Local dancers of other non-Indian ethnic origins (i.e., Inuit, Aleut, and other non-Indian people) also participate. Dancers perform, whether it be for each other or for the public, in Tlingit regalia which must be appropriately and skillfully made and then ornamented according to the wearer's kinship group (clan and/or moiety). Crest emblems and borders, presented through beaded design or pearl button patterns, embellish regalia such as drums, felt-applique dance shirts, shawls, bags, head bands, bibs or footwear. Many Tlingit also decorate daily wear--such as shirts, jackets or hats--with bead designs depicting their family crests, but it is the dance regalia that is most elaborately decorated with the clan and moiety crest designs. Dance regalia may be of wool, which is handwoven into intricately designed Chilkat and northern-geometric-weave dance robes; leather crafted into dance shirts; footwear (including leggings); and gloves with beaded or painted crest designs trimmed with fur and/or quills; spruce root woven into hats--plain or with painted or embroidery woven design; wood sculpted into headpieces or hats decorated with

painted designs and/or decorated with a combination of inlaid shell, ermine or other skins, and perhaps with basketry tiers topped with ermine streamers. Felt, fur, leather, hair, woven spruce root, beads, pearl buttons, quills and feathers may be used to embellish regalia and dance equipment. The most commonly used colors today are black, red, blue, yellow, green and white. A dancer may carry, as dance equipment, wooden drums (skin covered), dance staffs (sculpted and/or carved in base relief in the form of paddles or spears), and sometimes rattles (often elaborately sculpted). These items may be embellished by painting or inlay shell design, and with hair, feathers, and/or pelt streamers. It must be stressed that a participant would wear only those crests or emblems that would be appropriate adornment for his or her kin group. Few such specialty items are found for sale in Sitka, although many are displayed in the museums and the NPS Visitors Center.

Sitka had two dance groups that performed in their traditional regalia for the public in 1992. The "Gajaa Heen" dance group was formed in 1975, and named after the river which flows through the battle site where a group of Sitka Tlingit were victorious over the Russians. This is primarily a youth group under the Sitka Native Education Program (SNEP), which includes dancers from the sixth grade through high school. However, many of the dancers join for public performance with the "Noow Tlein" dancers, primarily an adult group. This latter group was formed in the late 1970s; it carries the Tlingit name for an important locality taken over by the Russians, now known as "Castle Hill" because of the structure the Russians built there. A third group, Sheet'ka, was developed in 1995. These dance groups perform the various songs and dances which belong to the clans at Sitka. A performance for visitors is accompanied with explanations of regalia, music, and dance, and usually includes some storytelling. These dancers also participate in various cultural events outside the Sitka area--in Alaska, the "Lower 48" states and even in Russia. They are extremely well received, and are renowned for their proficiency in this art. Independent of these Tribal dance groups, there are also Mt. Edgcumbe High School and Sheldon Jackson Cultural Club dance groups.

Traditional Tlingit culture also includes theatrical performances. Dramatic performances involve music, dance, oral literature, and artistic sets. Actors perform in regalia and elaborate masks which depict the particular humans, animals, elements (e.g., moon, sun), and conditions (e.g., wind) that are necessary to illustrate the stories through drama. Theater once formed an important aspect of winter ceremonies for the Tlingit. While there is at this time no formal Sitka theatrical group, some interest has been expressed in the formation of a drama group for theater performance in Sitka. A popular Alaskan Tlingit drama group, the Naa' Kahidi Theater Group,

toured the United States and Europe during the summer of 1992, and two of the performers were Sitka Tribal members.

Traditional arts and performances also serve to help maintain the cultural traditions, as was illustrated by Sitka Tlingit participation in Celebration '92, "Respect for Native Culture and Heritage," which was held in Juneau, June 3-6, 1992, sponsored by the Sealaska Heritage Foundation. This writer's attendance at Celebration '92 was beneficial as a reintroduction, after 33 years, to the obvious ambience and strength of the Tlingit heritage. This biennial event is a Southeast Alaskan and adjacent Canadian (Yukon Territory and British Columbia Province) Native cultural event (mostly Tlingit groups, but also Tsimshian and Haida). A few other Alaskan Native groups also participate; for example, Interior Athapaskan, Kodiak Alutiiq (Aleut/Koniag), and Ahnuvuk Point Hope (Inuit) dancers participated in the '92 Celebration. Northwest Coast performance groups came from as far away as Vancouver and Seattle. Non-Native people were in attendance, but the event was clearly a celebration of local culture through dance, song, and storytelling--and not a tourist performance. Included were workshops on cultural traditions, a number of booths with various Native items for sale and with information on various Native programs, meals of Native foods, a panoramic photograph taken of willing attendees in full regalia, and a Celebration '92 poster (the latter two items are available from Sealaska Heritage Foundation in Juneau). Sitka people, both as dancers and as individual bearers of Tlingit culture and art forms, are obviously important participants in this celebration. Their presence, whether as members of the dance groups, as individuals whose clothing manifests a variety of Tlingit art forms, or in their interaction on many other levels certainly contribute to the continuance of Tlingit culture.

Celebration '94 (*At Yaa Awune: Respect for Everything, Everyone, and Self; Respect As a Way of Life*) expanded into an additional building to accommodate an ever-growing attendance. Celebration '96 is now anxiously awaited.

### **The Sitka Village and Community**

While tour buses drive quickly through the Sitka "Village" where many Natives live, most visitors do not learn about the thriving culture which overreaches what it is to be Sitkan, what it is to be Tlingit or some other tribal group member incorporated into the Tribal composition, and what it is to hold citizenship in an Alaskan town of about 9,600 population. Beginning during the summer of 1994, STA implemented its own bus tour of Sitka, which presents the community and its history from the Tlingit perspective. The tour has been well received by visitors and the tourism industry alike (see Tourism below).

Traditional arts and performance are obvious aspects of Tlingit culture that the visitors to Sitka take home with them --as purchased objects, in photographs, or in memory-- particularly since these areas are a popular draw for tourists. Such portrayals, however, are only one part of a thriving and active Native community which is not totally obvious to non-Sitkans. Passersby might not even distinguish a Native from a non-Native on the street, and thus may leave thinking they have glimpsed only a culture of the past by observing the various exhibits. Conversely, Sitka Natives participate in many aspects of Sitka life: they work at various professions and jobs, attend local schools, make use of the library, and are actively engaged in local and state politics. They also participate in non-Indian organizations such as the Moose Lodge or the American Legion (where many Natives serve as officers), and take an active role in sports--both public (such as baseball and basketball) and private (such as kayaking, hunting, and sports fishing).

Beyond all this, however, many Native people have contributed greatly to the restoration, preservation, and continuation of Tlingit cultural values and traditions--both in the past and in the present (Plate 19). Following are but a few outstanding examples of contemporary Natives taking on prominent roles in community affairs today. Larry A. Widmark, Jr., is the Tribal Council Chairman. Beyond his leadership role in the Native community, Mr. Widmark is very active through his leadership in youth activities. One of his most prominent successes is in managing youth baseball. In the small community of Sitka, Mr. Widmark has been extremely successful in managing Little League, Senior League, and Big League All Star teams and won a state title with each division. The Little League team he managed approximately five years ago came within one game of going to the Little League World Series in Williamsport, Pennsylvania. Keith Perkins, a younger Native, is much involved in community politics, serving on the locally elected body of the City and Borough Assembly. An even younger Native person, Chuck Miller, is effectively engaged in learning and teaching the traditional values of the Tlingit culture. Mr. Miller is highly regarded for his deep knowledge and respect for the culture. He is an instructor of song, dance, regalia making, and traditional values at the Sitka Native Education Program--a program charged with teaching the ways of their culture to Tlingit youth and to others who desire to learn about the Tlingit way of life (see SNEP under Educational Systems). Terry Rofker with the Sitka Rose Gallery and Boyd Didrickson with 3 Guys By the Chapel present the best of class Native arts to the public through their shops. Marie Laws, an artist working in multi-media, has twice represented Alaska in international meetings of indigenous people in New Zealand.

A prominent example of the vitality of this culture was shown during the 1995 summer visit of the *Hawaii Iloa*, a

sailing vessel made out of Sitka spruce donated to a group of Hawaiians by Tlingit people. In July 1995, these Hawaiians sailed this traditional Hawaiian outrigger into Southeast Alaska to pay tribute to those who had donated the Sitka spruce for its construction (Plate 20). The local Native population turned out in great numbers, dressed in resplendent regalia which included some very old and revered pieces, and offered a traditional Tlingit welcome to their fellow ocean-dependent tribal members. Welcoming songs and dances on shore and on the outrigger highlighted the arrival of the visitors to the community. A traditional welcoming dinner, hosted by the Kogwanton/Kiksadi, followed. This spectacular occasion served as a memorable event for the perpetuation of Tlingit culture.

Native people live throughout the town of Sitka--in former Sheldon Jackson School cottages near the National Historical Park; in apartments, houses, and trailers throughout the area; and in the Alaska Pioneer Home on the border between the main part of downtown and the "Indian Village," which holds the greatest concentration of Native people. This area borders the Sitka channel which has, on the water side, fish processing facilities, a pontoon plane port, boat docking facilities, and a variety of other commercial operations. This location is probably very close to the old Sitka Village (hereafter called "the Village"), called *Shee Atika* by the Tlingit, which is said to have been burned by the Russians in 1804 when they retook Sitka and built their city of New Archangel on its ashes. Castle Hill, a central locality for the Russians which is said to have been the center of the old Tlingit community, is just south of the present-day "Indian Village." According to Emmons (1991:15 [re: Kotzebue report]), the Sitka people lived 70 feet from New Archangel in 1825. This was most likely in the same location as where the Village stands today. A perusal of old photographs, and a later diagram of the Village layout (1920-1945) showing clan house locations, provides evidence for the longevity of this locality as the Village site. Photos dated as late as 1898 and 1907 clearly show that the clan houses in the "Village" fronted directly on the beach (which has since been filled to construct Katlian Street, where the commercial and other waterfront facilities referenced above are located) (Plates 1-4).

In today's Sitka, Katlian Street runs north from Castle Hill through the area along the waterfront, between businesses on the west or water side of the street, and several businesses and the main Indian Village east of the street. One block above and parallel to Katlian Street and running through the Village north of the blockhouse is Kogwanton Street--a very narrow avenue flanked by Native homes, including several clan houses. Kogwanton Street joins Katlian Street immediately south of the present Tribal Office buildings. Newer housing has been constructed east and north of Kogwanton Street. Today's Village includes several older homes (most of them

former active clan houses); more recently built or reconstructed homes; a Native-owned bed-and-breakfast guest house; the Sitka Tribe of Alaska buildings; and recently constructed "HUD housing" (a U.S. Housing and Urban Development project), which is scattered throughout the Village area and is administered by the Tribally chartered Baranof Island Housing Authority. On the waterfront on the south end (nearest Castle Hill) of the Village is a small public park (Town Square), and north of this is a former hotel which houses several businesses. This complex is owned by the Shee Atika Corporation-- a Native Village corporation formed under the Alaska Native Claims Settlement Act of 1971 (the Shee Atika Corporation office is located in their modern hotel in the commercial part of town). To the north of the former hotel is the Sitka Alaska Native Brotherhood Hall and boat harbor. The Alaska Pioneer Home, on the east side of the street, is opposite the park and separated from the Village at this southern end by a vacant lot (the "school house" site) and an old Russian blockhouse. This property was obtained from the Municipality of Sitka, or returned to the Tribe from the Municipality, for the Tribe's use as the site of STA's Tribal Cultural Center.

The Sitka Tribal Offices, centrally located in the Village, were constructed with federal funds obtained through the Accelerated Public Works Act of 1976. They house the Tribal General Manager and staff, which include employees (primarily Native) engaged in planning, social work, fiscal responsibilities, education, housing, health, employment, economic development, historic preservation, Tribal court, and technical support for the Tribe. Monthly Tribal Council meetings are held here, as is Bingo gaming two nights a week. The offices of General Manager, Economic Development, Historic Preservation, and Tourism are now located (July 1995) in a smaller building a block away from the main office. This move has been made in response to a need for space to house staff which had been added to administer the new programs which STA has developed since late 1992. These offices are the scene of a steady stream of activity surrounding Native affairs, and during summer months they oversee the distribution of surplus salmon or other subsistence items to the membership. The offices serve as a center for Tribal business, and are linked in a network of Southeastern Tlingit tribes. The HUD housing in the Village and other parts of the community is managed through Baranof Island Housing Authority (BIHA) at the southern end of the street. The HUD board members are appointed by the Tribal Council.

BIHA is an Indian housing authority established in 1980 under charter from the Sitka Community Association. The housing authority was organized to take advantage of Village improvement opportunities, to meet housing needs, and to boost local employment opportunities. BIHA can apply for, build, and administer public housing projects. In 1995 the organization had 40 units under management and 45 units under construction.

Homes recently constructed are in various Sitka locations and those under construction (45) are centered in a "project" called KADAK W.ADI Subdivision, which is located in the southeast section of town, just beyond the Presbyterian cemetery on the Indian River. The Tribal Cultural Committee assisted in naming the new streets after honored elders. These homes are scheduled for completion in late 1995. Funding has been obtained for construction of 20 additional units to begin in 1996.

The Tribe also operates a housing rehabilitation program which is funded through the BIA on a year-to-year basis. In addition, this program carries out housing rehabilitation activities supported by funds from non-BIA sources when funds are available.

The HUD housing construction completed in 1985 is located starting east of Katlian Street and lies, for the most part, east and north of Kogwanton Street. Several Tribal members have expressed concern about this housing, which is said to be built over parts of the old Village. Some of the construction was in the area of former clan houses, behind which was a traditional area for cemetery placement. In fact, human remains were encountered during the construction period (see discussion under Cemetery Preservation, Part IV).

A housing preservation ordinance is currently being prepared by the Tribal attorney for review and approval by the Tribal Council. Once this ordinance is in place, it is anticipated that a stronger emphasis will be placed on the preservation of existing historic clan houses, most of which lie within the Village.

### Health Services

The Southeast Alaska Regional Health Corporation (SEARHC [pronounced "search"]); the corporation has recently been changed to a Consortium) was formed in the early 1970s for the purpose of improving health services to Native people in Southeast Alaska. In 1974, as a result of the Indian Self Determination Act (P.L. 93-638), work was initiated which eventually led to a take-over by SEARHC of all Indian health operations for Southeast Alaska Natives (excluding Metlakatla). Planning was implemented in 1974 with the assistance of the Tlingit and Haida Central Council. The effort culminated in the early 1980s when the Corporation assumed control and administration of all Indian Health Services in Southeast Alaska (with the exception of Metlakatla, because it is a reservation). Now a Consortium, SEARHC operates the regional hospital (Mt. Edgecumbe Hospital) and the SEARHC training center in Sitka, two full-time outpatient clinics in Juneau and Ketchikan (a third soon to be opened on Prince of Wales Island), and village health clinics staffed by health aides in every village located

in traditional Tlingit and Haida areas of Southeast Alaska. Complex health cases which cannot be served in the clinics or the Mt. Edgecumbe Hospital are sent to Anchorage; or, if circumstance requires an unusual specialty, the patient is sent (sometimes flown, depending on urgency) to Seattle or Anchorage. The Training Center serves to educate village health aides and others in technical health positions through a community assistance program in cooperation with the Sitka Branch of the University of Alaska and the Sheldon Jackson College. The Consortium is controlled by a Board of Directors appointed by each tribal government and other Native organizations (e.g., ANB/ ANS, Sealaska) in Southeastern Alaska, and has a total staff of over 500 people, making it Southeast Alaska's second largest non-public-sector employee. The Sitka Tribe has had a contract with the Indian Health Service since 1992 to assess the quality of SEARHC's health care, and to determine which areas need improvement or whether the Tribe should provide supplemental care. The final report is due at the end of 1995.

Because SEARHC's hospital and training center is located in Sitka, there is a constant flow of Natives from throughout the Southeastern area for hospital treatment, dental services, eye care, physical therapy, mental health care, and the full range of medical services. This has contributed to Sitka's continuing roll as a trade and communication center for the Tlingit people.

#### **Tourism and Cultural Center Development**

In the spring of 1992, the Sitka Tribe of Alaska elected to create a new department of Tourism Development, which is closely related to the development of the long-awaited Cultural Center as a whole. The Tourism Development enterprise was proposed for two specific reasons: first, it was the desire of the Tribe to establish a Cultural Center; and second, it was the need of the Tribe to begin moving away from its complete dependence on the shrinking source of federal funding (Plate 21).

Tourism Development fit into the picture as the immediate opportunity to establish business ventures with a sustainable income that would eventually provide funding to maintain and operate the Cultural Center complex. It also offered a means by which to create job opportunities for Tribal members. The long-term vision of the Tribal Tourism Development office is to create educational and insightful programs for the cultural enlightenment of visitors, while at the same time establishing a financial and economic basis for the ongoing enterprises of the Sitka Tribe.

An initial entry into the visitor industry has been the development of STA Tours--a small local bus tour of Sitka. This tour offers insights to visitors in understanding the long-term perspective of the Native culture, while showing that

Tlingit culture remains important to today's Sitka Tlingit people. The business, in summer 1995, provides approximately five full-time positions and another 45 part-time opportunities in various types of summer employment.

Other proposals being pursued are to include the development of a traditional fish camp as a heritage tourism experience--an "Eco-lodge," which would focus on ecosystem education as well as on cultural education. There would be traditional food sampling, visual and dramatic arts, a retail gift shop, and an annual Native Arts Symposium with a focus on traditional and contemporary Tlingit art forms.

These various forms of Tourism Development will lead in turn to the three-phase development of the Cultural Center project--a Tribal vision of the past 20 years being brought to fruition today. The desire of the Tribal Council, STA's governing body, is to enhance the Sitka Tribe's mission of preserving, protecting, and promoting the traditional values of Tlingit society. This dream involves creating a complex that would showcase Tlingit culture, and it is beginning to come into reality today through a three-phase construction plan.

Phase I of this plan is currently underway (summer 1995)--that is, the design for construction of a traditional Tlingit Community House. Besides fulfilling a wish of the elders of the Native community by erecting a traditional structure, the Community House would serve as a meeting/activity facility for the community, further expanding the foothold gained in the visitor industry by the STA Bus Tour operation. During summer months the facility would provide space to present a traditional foods sampling program, dramatic storytelling performances, song and dance interpretations, drama, and opportunities for visual arts demonstrations.

Phase II in the development of the Cultural Center complex calls for construction of another, separate structure--a contemporary theater facility with a seating capacity of approximately 400-450. This facility would be the home of traditional song and dance programs, as well as drama productions, much like the Naa' Kahidi Theater Group (a theater arts group made up of Tlingit people from throughout Southeast Alaska). Its main purpose would be to augment earlier efforts to gain a larger part in the tourism industry. The facility would also be rented out to various user groups in the community as a means of gaining additional support for the Center. In short, this theater would be one generator of the cash flow needed to maintain and operate the Cultural Center complex and, in particular, its most important Phase III.

Phase III, the main focus of Cultural Center development, is to be a "Mini-Smithsonian"--that is, a museum/archive/library facility that would be an addition to the Phase II

theater. (Upon completion, Phase II and III would be under one roof.) The plan is for this museum to house the large collection of Tlingit artifacts which have been made available through the Native American Grave Protection Repatriation Act (NAGPRA) legislation, and which are now located in many other museums throughout the United States. With the enactment of NAGPRA, there is a tremendous opportunity for the Tribe to bring home these artifacts which were appropriated by visitors and removed from the Tlingit homeland. Under this legislation, these pieces will be returned to the Tribe, where they will be reviewed, displayed and maintained by the Collections Management staff of the Cultural Center. A library, gift shop, and possibly artists' demonstration shops would round out the Phase III facility.

In sum, the Cultural Center complex is a large part of the vision of the Sitka Tribe of Alaska. Completion of this project will enhance the ability of the Tribe to further its mission of preserving and protecting the traditional values of Tlingit society.

## PLATES

- 11 Top: Love birds, eagle and raven. Example of contemporary art by artist Dan Hoffay, trained by Native elders. (Photo courtesy of Sitka Tribe of Alaska)

Bottom: Raven's rattle (1985) by Master Carver Reggie Peterson (in collection of Anchorage Art Museum). (Photo courtesy of Sitka Tribe of Alaska)

- 12 Left: Artist Marie Laws in her ravenstail-weave robe lined with sea otter. (Photo courtesy of Marie Laws)

Right: Artist Teri Rofkar in her ravenstail robe and cedar bark hat at 25th year celebration of Sitka Historical Park Cultural Center (1995). (Photo courtesy of Sitka Tribe of Alaska)

- 13 Left: Irene Jimmy in felt-button robe trimmed with Chilkat weave at 25th year celebration of Sitka Historical Park Cultural Center (1995). (Photo courtesy of Sitka Tribe of Alaska)

Right: Mark Jacobs, Jr. in Chilkat robe at 25th year celebration of Sitka Historical Park Cultural Center (1995). (Photo courtesy of Sitka Tribe of Alaska)

- 14 Left: Marie Thiemeyer performing in traditional regalia she created for her personal use. Noow Tlien dancers, 1994. (Photo by Francis E. Caldwell, courtesy of Sitka Tribe of Alaska)

Right: Tlingit dancers performing at 25th year celebration of Sitka Historical Park Cultural Center (1995). (Photo courtesy of Sitka Tribe of Alaska)

- 15 Top: Tlingit dancers performing at 25th year celebration of Sitka Historical Park Cultural Center (1995); Nels Lawson, Sr. on right. (Photo courtesy of Sitka Tribe of Alaska)

Bottom: Elmenda Miller, drummer for Tlingit dancers, performing at 25th year celebration of Sitka Historical Park Cultural Center (1995). (Photo courtesy of Sitka Tribe of Alaska)

- 16 Top: Nels Lawson, Jr. performing in traditional regalia with Gajaa Heen dance group, 1994. (Photo by Francis E. Caldwell, courtesy of Sitka Tribe of Alaska)

- Bottom: Dancer Chuck Miller in ravenstail robe at 25th year celebration of Sitka Historical Park Cultural Center (1995). (Photo courtesy of Sitka Tribe of Alaska)
- 17 Top: Tlingit dancers performing at 25th year celebration of Sitka Historical Park Cultural Center (1995). (Photo courtesy of Sitka Tribe of Alaska)
- Bottom: Tlingit dancers performing at 25th year celebration of Sitka Historical Park Cultural Center (1995); dancers turn away from viewers at the conclusion of each dance. (Photo courtesy of Sitka Tribe of Alaska)
- 18 Top: Marie Laws, Irene Jimmy, Teri Rofkar at 25th year celebration of Sitka Historical Park Cultural Center (1995). (Photo courtesy of Sitka Tribe of Alaska)
- Bottom: Tlingit dancers in regalia, Sitka Tribe of Alaska, at Sitka National Historical Park. Summer performers for Tribal tour operation, 1994. (Photo by Francis E. Caldwell, courtesy of Sitka Tribe of Alaska)
- 19 Top: Ray Nielsen, Jr. and John Nielsen holding filet salmon strips outside smokehouse in Sitka, 1992. (Photo courtesy of Ray Nielsen, Jr.)
- Bottom: Dog salmon (chum) strips sun drying on rack before smoking (smoking is the last step), and belly strips drying on trays, 1992. (Photo courtesy of Ray Nielsen, Jr.)
- 20 Top: 1994 photo of "end of the trail" in the Peril Strait across from Point Craven commemorating 1804 Kiksadi survival march at location where monument will be erected. Herb Hope on left, Fred Hope on right. (Photo courtesy of Ray Nielsen, Jr., Support Services, Cultural Committee, Sitka Tribe of Alaska)
- Bottom: Traditional Hawaiian outrigger made with Sitka spruce at Sitka, July 1995. (Photo courtesy of Ray Nielsen, Jr., Support Services, Cultural Committee, Sitka Tribe of Alaska)
- 21 Conceptual design of Phase II of Cultural Center Complex (by Lynn Shimamoto, Architect, Seattle, WA). (Photo courtesy of Sitka Tribe of Alaska)



PLATE 11



PLATE 12





PLATE 13



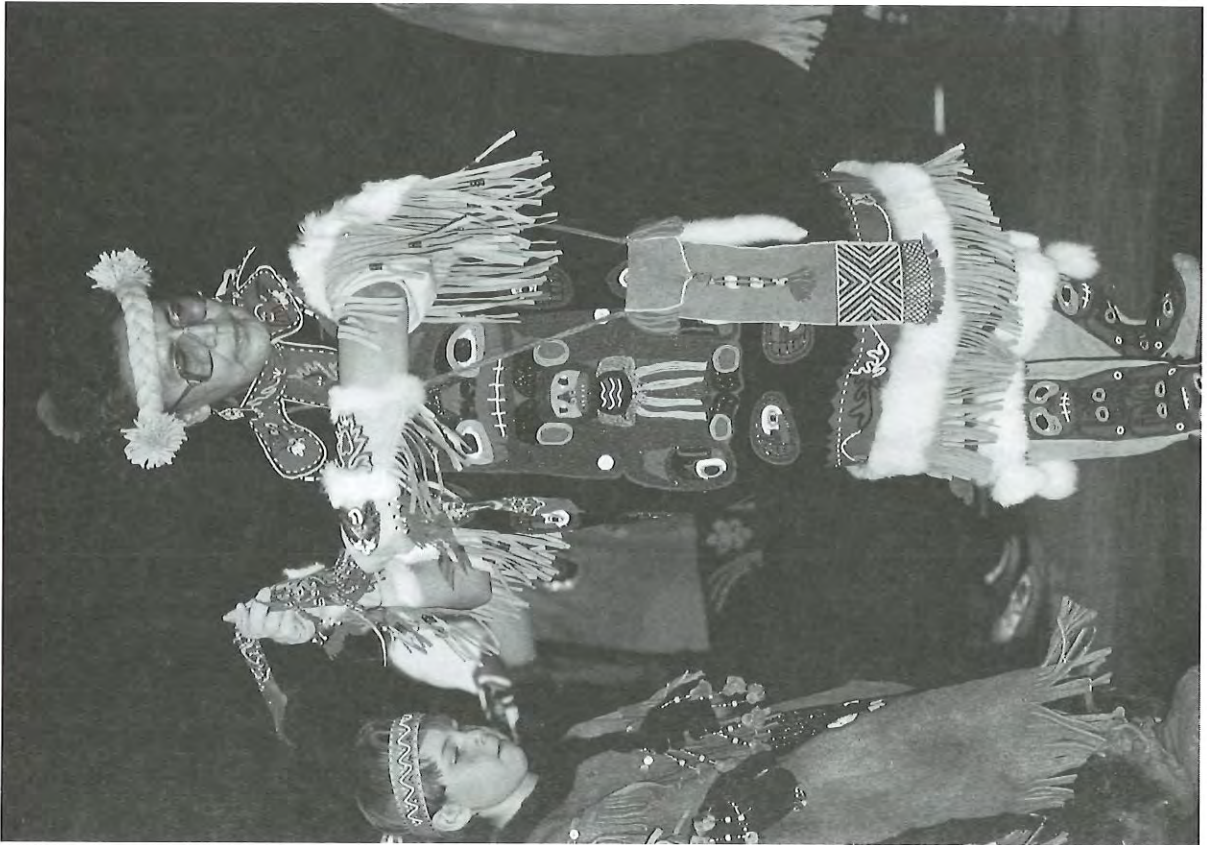


PLATE 14

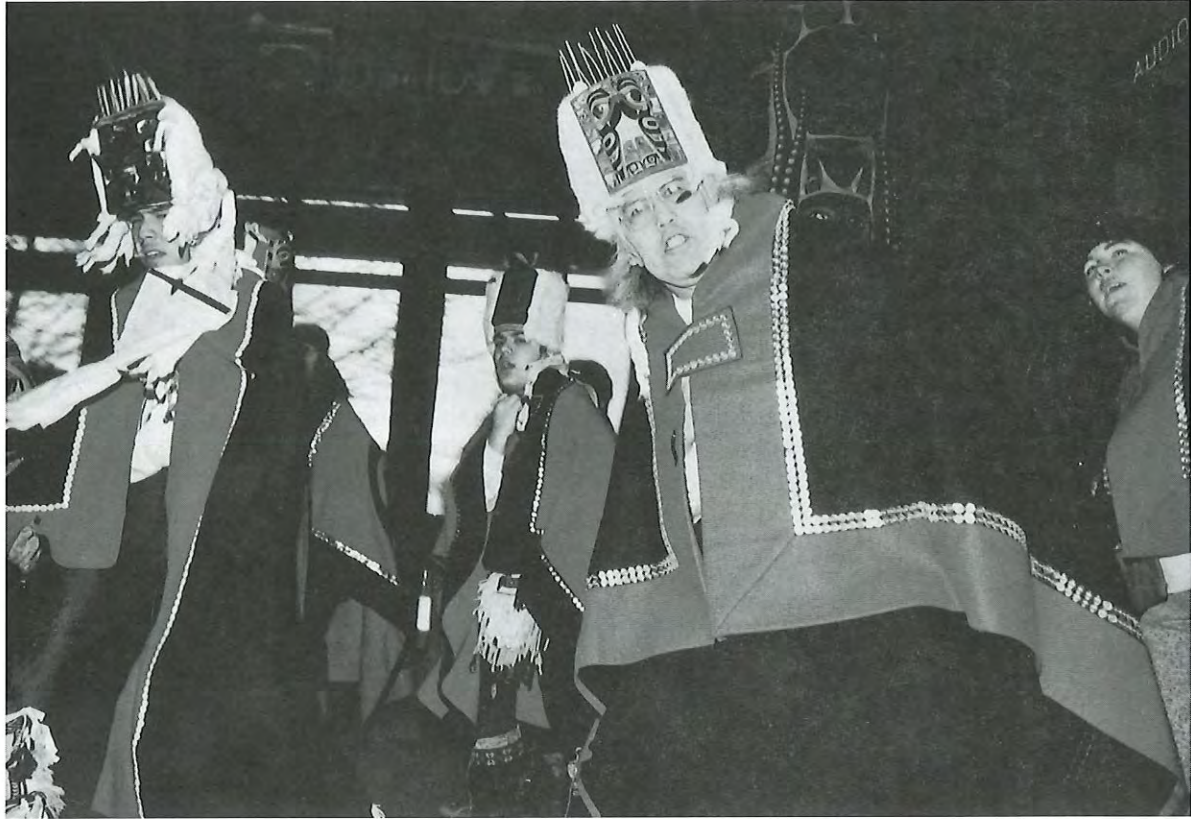


PLATE 15



PLATE 16



PLATE 17



PLATE 18



PLATE 19



PLATE 20

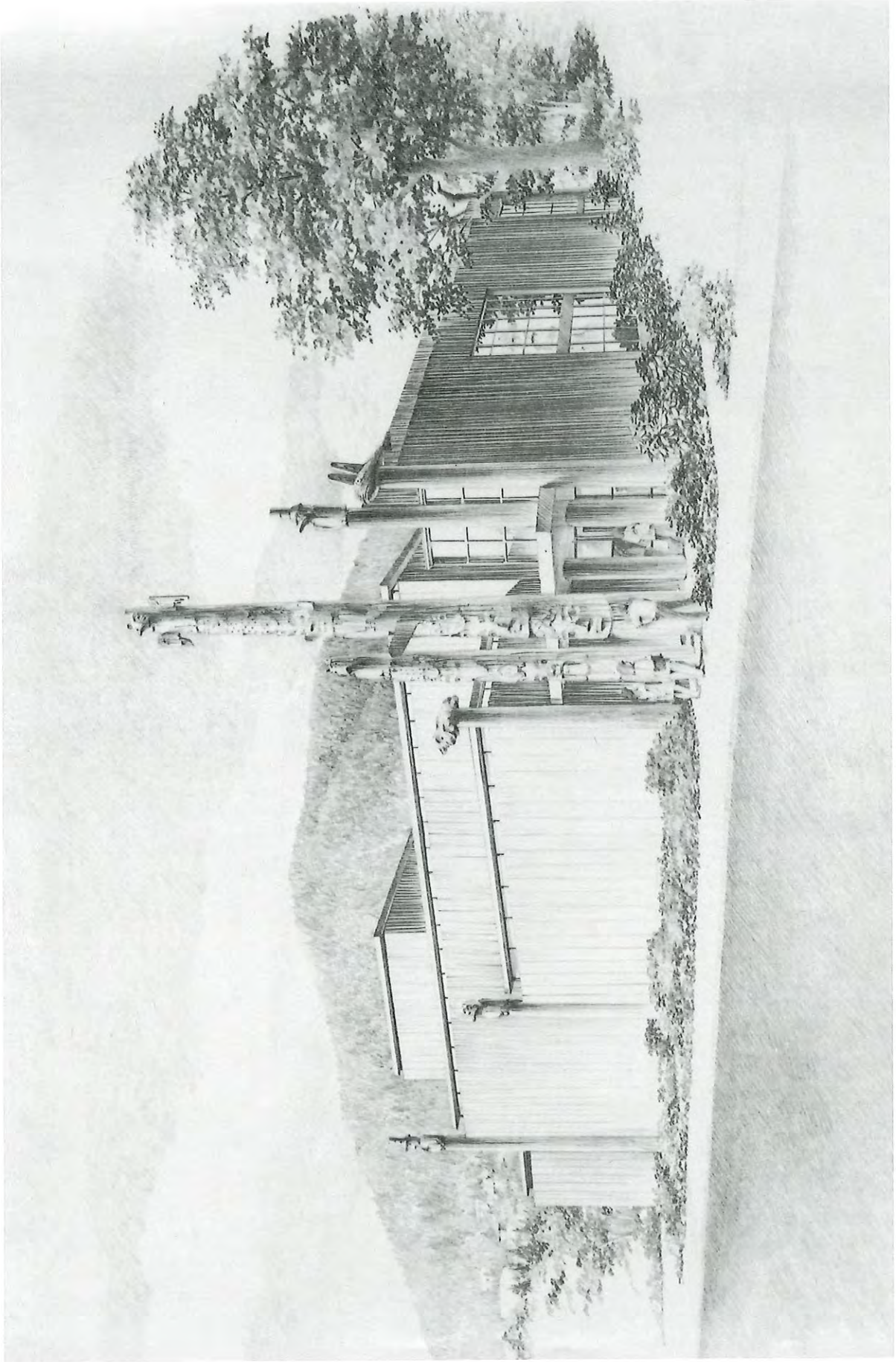


PLATE 21



#### PART IV. PRESERVATION ISSUES AND CONCERNS

Southeastern Alaskan Natives, of which the Sitka people are no exception, experience daily what it is to be a part of a community such as the one just described and, at the same time, to have the strength to deal with the disempowerment and alienation of being Native in an ethnically stratified society. It is because of problems inherent in this daily existence--as Americans, as Sitkans, as Tlingit or other tribal group members incorporated into the Sitka Tribe of Alaska--that the actions initiating this research were derived. The modern Sitka Native community, while held together by Native identity, is caught in the struggle for historic and cultural preservation regarding issues they feel are at the core of Tlingit identity. This section focuses on the issues and concerns that are seen as vital to the continued strengths and preservation of the Sitka Tlingit community and culture.

##### Cemetery Preservation

Cemetery preservation was an important need discussed by Sitka community consultants. One major concern was the unearthing of human remains during the 1985 construction of HUD housing within the Village. Several community members reported they went to the Tribal Office (during an administration previous to this research) and expressed to the administrator at the time their concern over the cemetery decimation. In at least one case, a known person's burial had been destroyed. The Tribal administrator listened to the complaints but was said by Tribal members not to have initiated any action, so the complainants gathered as many of the human remains as possible and reinterred them. These Tribal community complainants were upset that the construction workers (some of whom were Native) were lacking in concern about the situation, and another person who was said to be employed by the Tribe (Native, but non-Tlingit) found the concerns expressed to be humorous. No one, including the HUD inspectors, seemed to be aware of the strict federal laws regarding such decimation, and which exist for the protection of cultural properties during a federal undertaking. However, some in the Native community have taken the matter very seriously, and in July 1993 the Tribal Planner attended the basic course on Sec. 106 of the National Historic Preservation Act (NHPA) in order to provide in-house skills in handling future situations of this kind. An application has been made for advanced training in November 1995. (Note: National Historic Preservation Act (NHPA) [P.L. 89-665] 80 Stat. 195, 1966, provides a national policy for historic preservation and provides policy guidelines [36 C.F.R. 1994].)

Other cemetery destruction was also reported. Community consultants said human remains were uncovered during the construction of the Sitka airport; but again, although concern was expressed by some, construction proceeded and the burials were destroyed. Concern was also noted regarding a development at Mt. Edgecumbe Hospital in 1987, where human remains were encountered. In another case, the Tribal Research Consultant was told about a Sitka Tlingit man who took government personnel, at their request, to a shaman's burial cave. When he returned to the location sometime later he found that the burial, including the shaman's paraphernalia, had been removed. It is said that this person, who is very knowledgeable about Tribal traditions, consequently now refuses to reveal to anybody Tlingit localities in the Sitka Tribal territory. He does, however, participate on a regular basis in the activities of the Tribe's Cultural Committee.

Some Tlingit, including a group of young people as well as some non-Natives, actively attend to some of the cemeteries in Sitka. Cemetery restoration and preservation was started in 1986 by Robert Sam and John Davis (later joined by John James and Leon Kanosh) who first worked on restoration of the Russian Cemetery. In 1988 Bob Sam received a volunteer-of-the-year award for his leadership in this work. The restoration activity involves clearing such heavy overgrowth as salmonberry bushes, nettles, small alders, and Indian celery. Some heavy equipment is required (chain saws, chippers), and brush is burned on the spot. Due to the lush environment, the undergrowth returns quickly, thus requiring regular maintenance. Other important tasks involve straightening headstones and filling in sunken graves.

The Russian cemetery, located immediately east of the Village, has a very long history of Native interment. It requires constant clearing, since it lies in a forested area and is quickly overgrown by lush undergrowth. The old Presbyterian cemetery (also called Indian River Cemetery but now called the ANB Cemetery) located off a dirt road southeast of Sheldon Jackson College, has a Native section which is also regularly cared for by this group. This cemetery restoration, although started earlier, was mostly done in 1994 with volunteers. These included church members, STING (Sitka Teenage Indian Native Group, a high school organization) and UNITY (United National Indian Tribal Youth, a grade school group). The Pioneer Home Cemetery, located near the Presbyterian Church, was restored in 1991 as a result of a call from a City office because of concern that Native interments might be located there. It was generally believed, however, that the interments were primarily "pioneers," but as a result of the restoration activity, it was learned that many were Native interments. As the volunteers worked in this integrated cemetery, they "realized how much the pioneers helped shape Native people the way they are today." These cemeteries have been in

continual use up to the present, although other cemeteries are also used by the Native population. Although this restoration activity needs to be carried out on a regular basis, funds are not available to do so. The volunteers are limited in their contributions of work by the need to earn a living in other occupations (Field Data).

As a result of this ongoing activity, many local people, both Native and non-Native, have become involved and aware of where their family and ancestral plots are located. Consequently, many people now care for their own family plots. In fact, personal involvement and care of family plots has been steadily increasing since 1986. The Department of Public Works, City of Sitka, has become involved, providing heavy equipment for clearing as well as groundskeeping personnel to oversee the many volunteers. Sponsored by the Alaska Day Committee, the groundskeepers coordinate a variety of volunteers (e.g., U.S. Army, Ninth Infantry, 7th Battalion from Fairbanks; church groups from different parts of the country--Oakland, Palo Alto, and Tucson; as well as members of the Sitka community). Instigated by members of the Native community, cemetery restoration and preservation of Sitka's historic cemeteries has become, in the short period of time since 1986, a well-known and established activity for Sitka people, and certainly a contribution to the whole of the community.

### **Cultural Sites and Artifacts**

Protection of cultural/historical sites and artifacts was discussed with many Tribal community consultants, most of whom were unaware of the present-day laws and regulations protecting such areas, both marked and unmarked. A body of federal law governing all cultural resources has been in operation but has not always achieved its intended function. For example, the 1906 Antiquities Act (P.L. 59-209; 34 Stat. 225) was designed to protect any objects found on federal land, the 1966 National Historic Preservation Act (P.L. 89-665; 80 Stat. 195; amended, 16 U.S.C. 470) makes preservation a national policy, as does the 1969 National Environmental Policy Act (P.L. 91-190; 83 Stat. 852) which further requires consideration of cultural resources when federal projects are proposed and which provides guidelines for implementation (40 C.F.R. 1994). The 1979 Archaeological Resources Protection Act (P.L. 95-96) establishes protection of archaeological resources and provides for Native American input and interests in the cultural resources on public and Indian lands. (For a cursory summary of federal law and individual state law, see Price 1991:45-46.) With these laws and regulations in place, any federal agency must issue public Notices of Application (NOA) of their plans, to which anyone may respond. In addition to federal preservation requirements, the State of Alaska also has preservation requirements which cover state lands or any state-funded construction, although the state regulations are not as strict as

the federal. It is unclear whether or not NOA's (with the exception of those issued by the Forest Service) are regularly sent to the Sitka Tribal Office for their response. It is clear that, in 1992, the Sitka Tribe was very aware of the need for cultural preservation action which would be responsive to the needs of the Tribe as well as to state and federal regulations, and subsequent to 1992 established the position of Historic Preservation Officer, which was assigned to staff member, Terry Pegues.

The Sitka Tribe's Historic Preservation Officer has been well involved in working with the federal agencies which manage lands within traditional Tribal territory, particularly the Forest Service and the National Park Service. Gaining knowledge of the various federal legislation and implementation has been primary for the Historic Preservation Officer, who has attended specialized coursework on the subject. Of particular concern for the Tribe at this time is the 1990 Native American Graves Protection Act, usually called NAGPRA (P.L. 101-601; 104 Stat. 3048). This legislation concerns the repatriation of Native American, Alaska Native and Native Hawaiian human remains, funerary objects, sacred objects and items of cultural patrimony held by federal agencies and institutions which receive federal funds. The agencies and institutions are required to inventory their collections of human remains and associated funerary objects, as well as to develop summaries for unassociated funerary objects, sacred objects, and items of cultural patrimony. Cultural affiliation (as close as possible) is to be determined, and those tribes and organizations believed to have affiliation must be notified. Tribes (or lineal descendants) may then request those items with which they are culturally identified. Given the collecting activities which have occurred in Southeastern Alaska during the American historic period (the law applies only to the U.S.), determining cultural affiliation becomes an enormous task. This activity has consumed a large amount of the time of the Historic Preservation Officer (see under Historic Preservation Plan).

Another cultural preservation task currently underway by the Sitka Tribe is a Historic Building Ordinance. Several clan houses exist within the village, and a few of these continue to serve their original function. One is in serious disrepair; others have been turned into residences. The Tribal Attorney, Jude Pate, working with the Tribal Council, is preparing this ordinance and is developing procedures to identify important Tribal buildings. Many Tribal members have expressed concern over the condition of some clan houses. For example, during the 1992 research, the caretakers of one clan house were interested in funding for structure restoration as well as placement of the clan house on the National Register of Historic Places. Once the ordinance is in place, the Historic Preservation Officer, with the Tribal Council, the Cultural Committee, and the

individual clan spokespersons will be able to take action and set priorities for building restoration and landmark status. At this time one building in the Village, the ANB Hall, is a National Historic Landmark.

### **Sitka Preservation Ordinance**

In late summer, 1992, a historically minded non-Native citizen's group presented the Assembly of the City and Borough of Sitka, Alaska, with a proposed City Preservation Ordinance for public consideration. Initially, the interests of the Sitka Tribe were not included in this document. Since this public discussion, the Tribe has been actively involved in the preparation of the city-wide ordinance and has also developed a Tribal ordinance (Appendix). The inclusion by the city of Tribal preservation concerns officially serves to alert the city directors to Native preservation considerations beyond the usual local interest in Russian and non-Indian American history. The ordinance provides for a seven-person board, two of whom are Alaska Natives, of which one is appointed by the Tribe. The positive interaction among groups will ensure broader preservation considerations in the future, and will certainly even further enhance Sitka's present attractiveness to outsiders.

### **Subsistence**

Of all the cultural preservation issues at the forefront with contemporary Tribal Sitkans, the loss of subsistence access is of paramount concern. That this is a long-term concern is indicated by the fact that individual Sitkans have, through the years, actively presented their subsistence cases before the state legislature as well as in the state and federal courts. The circumstances throughout Alaska vary according to geographical area and status under ANCSA and ANILCA (Alaska Native Claims Settlement Act of 1972 and Alaska National Interest Lands Conservation Act of 1980), so each area has its case. Sitka elders Herman Kitka, Mark Jacobs, and John Dapceovich brought suit in 1991 in an attempt to force Alaska to honor Native subsistence rights under ANILCA. The court, however, later dismissed the suit for procedural reasons without ruling on the merits. The preference for rural subsistence users required by ANILCA (versus urban subsistence users) has been the source of an extended and incredibly acrimonious debate for the whole of Alaska. The State of Alaska managed statewide subsistence harvests until late 1989, when the Alaska Supreme Court ruled that the rural residency preference required by ANILCA violated the Alaska Constitution. Despite repeated efforts, the state was unable to bring its regulatory framework back into compliance with ANILCA. Under these conditions, the federal government was required by law to put into place the Federal Subsistence Management Program including a Regional Advisory System. Under the Regional Advisory System,

for the first time Alaska Natives were given what they generally feel is fair opportunity for representation in the management of subsistence resources. In 1994, the Ninth Circuit Court of Appeals gave Native and rural subsistence users (including the Sitka Tribe, which joined the suit as an *amicus*) an important victory when it upheld this federal management structure which had been challenged by the state. The future for Native subsistence is at a crucial point with the implementation of these laws. The subsistence issues are extremely complicated and are closely monitored by the federal and state agencies, the Native corporations, the Southeast Native Subsistence Commission, Sitka Tribe's Subsistence Committee, and members of each tribe.

Another issue bearing on subsistence is the issue over whether or not subsistence products must be for the procurer's own personal use. At issue is whether or not subsistence products may be sold, or what constitutes "customary trade and barter." The point has been the Southeastern Alaska issue of the customary trading of herring roe on kelp. Two Sitka men were involved in a court case on this issue, but were acquitted because what constitutes "customary trade" is ill-defined in law. Herring roe has been and continues to be a favorite traditional food among Native Sitkans, who also collect it on hemlock boughs placed in spawning beds, or scrape the roe from more shallow beds with rakes. Herring roe is served as a delicacy prepared in a variety of ways at public events. Difficulties surrounding herring roe procurement were often discussed, as was traditional trading of commodities such as herring roe, eulachon (candlefish) oil, and seal oil (cf., Dolitsky 1992).

Other heritage subsistence concerns surrounded fishing practices and fish habitat, particularly those regarding salmon and halibut. For example, of concern were rules forbidding the processing of fish for home use on commercial boats. Land alterations caused by Forest practices (e.g., the extent of clearcutting adjacent to streams) were of concern as well, because of the many ecological consequences with negative impacts, such as the warming of streams above appropriate temperatures for fish habitat. Through discussions on subsistence issues it becomes apparent that many Sitkans, Native and non-Native alike, have a depth and breadth of knowledge on the various subsistence strategies of the Tlingit culture-- particularly those used in fishing. These include, for example, impressive Native techniques for planting new species in streams. The various historically derived and very workable adaptive strategies have excellent potential for a more comprehensive understanding of Southeastern Alaska subsistence, which would be helpful in solving some of the issues before the state. There are several Sitka Tlingit who could greatly assist in the preservation of this aspect of Sitka culture. (Note: The early Bureau of Indian Affairs study by Walter

Goldschmidt and Theodore Hass on *Possessory Rights of the Natives of Southeastern Alaska* [1946] provides general information on this topic, as does more recently accomplished research by the Alaska Department of Fish and Game. Much of the latter was done by survey techniques rather than by in-depth, first-hand research, which is necessary for the understanding of subsistence strategy [Personal Communication, Alaska Department of Fish and Game; cf., Schroeder and Kookesh 1990; Thornton et al. 1990].) Today, both federal and state wildlife personnel attend to the crucial Alaska Native claims on a daily basis. State Fish and Game personnel, including several anthropologists, make efforts to understand the subsistence problems and to coordinate their efforts with the federal Fish and Wildlife Service. However, state employees must comply with policies established by current state leadership. Depending on the sentiments of state leadership, the state may or may not be sympathetic to what it may consider manifestations of tribal sovereignty, such as Native subsistence use and management. For example, the Hickel administration policies were hostile to any and all aspects of tribal sovereignty. However, the current administration of Governor Knowles takes a relatively sympathetic and moderate stance, while the current leadership in the legislature promotes the policies of the former Hickel administration. Therefore, the level of support that Alaska Natives may expect from state employees will continue to fluctuate with the election returns.

It was clear during this field study that the Sitka peoples' desire to maintain subsistence patterns have changed little since the 1946 Bureau of Indian Affairs study on Native "Possessory Rights" (Goldschmidt and Haas 1946). Traditional foods such as fish (many varieties, but especially salmon, halibut, herring, and candlefish); fish roe; berries (many varieties); oil (especially eulachon and seal); seaweed (several species); shell fish; vegetables (especially wild celery and goose tongues); as well as other foods, continue to be valued and are supplied as plentifully as possible at community gatherings and celebrations. Some methods of procurement may have been altered or syncretized since contact to accommodate both Native and non-Indian cultural systems, but the desire for a continuing Native cuisine is strongly maintained today.

In a slightly different sense, the importance of subsistence concerns is illustrated by the establishment of a program to teach children subsistence strategies. Many subsistence-knowledgeable Sitkans (elders and a core of volunteers) freely participate in a youth program for ages six to 16, located at the Dog Point Fish Camp on a five-acre Native allotment east of Sitka. This land, a short distance from Sitka, has been owned for generations by one Sitka family, the Littlefield family. It is accessible by boat and is part of an application as a traditional subsistence area (see reference to Alaska Native Allotment Act in Part II, Contact History, Resources on

National Forest Land). The camp, close to an old Kogwanton clan house location, has been organized into a non-profit organization, N.A.T.I.V.E., or North American Traditional Indian Values Enrichment Program, Inc. The intent of the camp program is to teach traditional skills to children who learn to subsist on Native foods harvested at the camp. They learn survival and subsistence skills, as well as an appreciation of Native culture, especially the philosophy, values and history surrounding subsistence practices. The camp is financed (e.g., liability insurance, equipment) through money-raising events such as food and T-shirt sales, and by grants and donations from such entities as the Sitka Tribe, Shee Atika Inc., and local businesses. Children, graduates and supporters also contribute to these events. About 70 children participated in the Summer 1992 program. By 1995 the program had grown to the point where the organizers were forced to turn away children from the first of three separate week-long camps scheduled for the summer. After many discussions about the N.A.T.I.V.E. program, the Tribal Research Consultant spent a day at the site, and concluded that the camp's objectives were impressively met. This program does much to preserve Sitka Tlingit culture through traditional methods of teaching, and as such illustrates the depth of interest in this preservation need.

Because subsistence was of paramount concern to Tribal Sitkans, the Tribal General Manager and the Tribal Research Consultant established a Sitka Tribal Subsistence Committee and a Traditional Foods Program with a full-time coordinator during the course of the 1992 summer. The committee is made up of three Tribal Council members and two Tribal members who are particularly active in subsistence issues and activities. At the first meeting, one of the major issues discussed was, "How much input should such a committee have on cultural resource issues that impact subsistence?" Concern centered on the impact of timber harvest on subsistence as well as on historic "fish camp" sites. The committee now serves as an information source for current subsistence issues and to connect the Sitka Tribe and Tribal citizens with other Native subsistence-user groups, the Federal Subsistence Management Program, and tribal governments throughout the Southeast. The committee also serves as the Tribal representative in negotiations with the U.S. Forest Service to protect subsistence uses during timber harvest operations. In the winter of 1994 these negotiations resulted in a formal written agreement which recognized Sitka Tribal co-management responsibilities to determine buffer strips to protect habitat along salmon streams. (See below under Forest Service Coordination.) Also, under the committee leadership, the Sitka Tribe is now a full member of the Native American Fish and Wildlife Society, and in 1995 the Traditional Foods Program Coordinator, Ray Nielson, served as host for the traditional feast, which served over 400 people during the society's national conference in Anchorage.

The Sitka Tribe has also made substantial progress in the other areas of "hands on" management of natural resources. The Sitka Marine Mammal Commission, established in 1992 as the Sitka Sea Otter Commission, is a leader in Tribal management efforts, not only in the Southeast but in Alaska as a whole. Under Tribal ordinance, the Commission regulates the harvest of marine mammals within the customary and traditional territory of the Tribe under a permit system. The Commission also plays an instrumental role in the current negotiations for the Tribe to assume authority over the U.S. Fish and Wildlife Service's tagging operation. Another example of the development of Tribal management systems within Sitka is the Sitka Tribal Indian Herring Commission, which works to protect Native subsistence use, and successfully implemented a community watch program in the spring of 1995 to protect Tribal citizens' herring sets (i.e., hemlock branches laden with prized herring eggs) from pirating.

### Forest Service Coordination

In the spring of 1992 both the Sitka Tribe and the Forest Service saw a need to coordinate their preservation interests on Forest Service land. A Memorandum of Understanding (MOU) between the Sitka Tribe of Alaska and the USDA, Forest Service, Tongass National Forest, Chatham Area, was signed into agreement. The purpose of the MOU, which is the first such arrangement in Alaska, was "to establish a framework for cooperative relationships between the FOREST SERVICE and the TRIBE . . ." Interaction was immediate and the results positive on both sides. Previous to this agreement, two Tribal elders had regularly attended Forest Service public meetings to provide Tlingit cultural input into the Forest's planning process. The Tribal General Manager and Tribal Research Consultant recognized the need to support Tlingit public input and, as a result, began participating in the Forest's public meetings. In addition, an arrangement was made for a Forest team to visit the Tribe to explain the cultural resource process to Tribal staff. The Forest archaeologist provided the Tribal Research Consultant with maps showing areas of Forest Service projects; the latter then discussed these project areas with Tribal members who provided cultural/historical data meaningful to the Forest's purpose. The Forest team, including their Native liaison officer, who is a Tribal member, and the Tribal Research Consultant checked these data against aerial photographs and then field tested some of the information with very positive results. It was determined that Tribal community consultants could assist with information which could direct and/or re-direct Forest project plans for the protection of resources during the formative process. Similar research for the Forest was undertaken by the Tribal Research Consultant in the summer of 1993, and again community interviews on historic events proved invaluable. Also, the Tribe at this time was making extensive progress in translations of their collection

of audiotaped oral histories. This work was performed by trained Tribal translators, and supported by an Administration for Native Americans (ANA) grant. The resultant data, acquired at an earlier time from community members (many now deceased), have been invaluable to the Tribe, especially in determining resource use and Tribal territory. Most importantly, the Tribal input of such important data into the early planning process will be valuable for agencies such as the Forest Service in achieving protection of those resources having historic and cultural value to the Tribe.

During 1994 the Forest Heritage Program began, and the Forest personnel and the Tribal Historic Preservation Officer have worked closely together, sharing cultural and archaeological information in planned project areas. These collaborative efforts have continued, involving not only the Tribe's Historic Preservation Officer, but also the Tribal Attorney and the Traditional Foods Program Coordinator. Some of the information the Tribe shared with the Forest Service has again been field checked with very positive results.

These efforts have resulted in co-management responsibilities for the Tribe during timber harvest operations to protect not only subsistence (see above section) but also Native allotment sites and areas of cultural significance. This formal agreement concerning operations in Ushk Bay and Poison Cove was finalized in the winter of 1994, and is currently being carried out through a series of meetings between Tribal elders, Tribal governmental representatives, and Forest Service officials. The Sitka Tribe and the Forest Service have taken this government-to-government relationship to an even more sophisticated level with the development of a Sitka Tribal environmental impact statement as input into the planning stages of timber harvest operations. This Tribal environmental impact statement, currently in draft form, recorded the subsistence, cultural, allotment, and aesthetic concerns of over 20 Tribal citizens during the spring of 1995, and was delivered to the Forest Service planning team for Northwest Baranof for incorporation into the project design alternatives.

#### **National Park Service Coordination**

During late summer, 1992, in recognition of a similar need for cooperation, an MOU (Memorandum of Understanding) process was initiated between the Sitka Tribe and the Sitka National Historical Park, National Park Service (SNHP, NPS). This MOU is now in final form and should be approved by the Tribal Council upon receipt of the approved final draft from the Park Service, Alaska Regional Office in Anchorage. The Tribal General Manager and Tribal Research Consultant met with visiting NPS personnel from Denver to offer STA input to, and cooperation with, the SNHP planning process. The Tribal Research Consultant also met with NPS researchers from the Anchorage office to

establish a cooperative effort so both the Tribe and NPS would benefit from their respective research on the SNHP. The SNHP personnel offered full cooperation to alter a permanent exhibit objected to by a Tlingit donor family. In June 1995, the Sitka Tribe actively participated in the development of a new General Management Plan for the Sitka National Historic Park. Because the park is based on a Tlingit historic event, the Tribe at this time seeks more active participation in park management and activities. For example, the Tribe would cut unwanted white alder from the park, which in turn would help with the Tribe's supply of alder for smokehouses. This cordial NPS/Tribal cooperation continued throughout the Tribal Research Consultant's stay and has since been maintained by the Tribal Planner. As an example, NPS will, during 1994-95, conduct a Native American Grave Protection and Repatriation Act (NAGPRA) informational demonstration at SNHP, which will involve the NPS, a Park Service consultant, and the Tribe.

### **Kinship Preservation**

Preservation of the kinship system is necessary to present-day tribal organization. Sitka Native people have not forgotten their genealogical history, although many individuals do not understand all of the details of clan and moiety structure. Today, people refer to themselves as being of the "Eagle tribe" or "Raven tribe" (exogamous matrilineal moiety structure). Each of these moieties is made up of clans--such as Kiksadi, Kaagwaantaan, or L'uknax.adee. Clans are further subdivided into house (or lineage) groups, such as Point House (people of the Kiksadi clan, Raven group/moiety/tribe); or Killer Whale House (Kaagwaantaan clan, Eagle group/moiety/tribe). The moiety structure arranged individuals into opposite groups whose members married each other and performed services for each other (such as at funerals). Certain clans remain prominent in Sitka, and many of the clan houses are still standing today. (For Sitka clan houses 1920 to 1945, see Map 2 and Legend.) Clan and house pride remain a central interest today among Sitka people. For example, members of the Kiksadi clan remain proud of their 1802 defeat of the Russians, and their cross-island trek to self-imposed exile at the eastern entrance of the Peril Straits in 1804 (they returned to Sitka in about ten years). Several Kiksadi, especially members of the Hope family, have been researching (both through documents and in the field) this overland route from Sitka, with the desire eventually to establish the route for preservation as an official historic trail. The Tribe, the Sitka National Historical Park, and the Forest Service have all been supportive of this preservation effort (Plate 20).

Many Sitka clan members are fully aware of their clan and moiety histories and the importance of these to community composition. However, many younger people are unsure of their clan history. Several Tribal members mentioned the importance

of clan and clan house histories and membership as a necessary area of data collection for cultural preservation. Activities to meet this need were initiated in the summer of 1993. Funded by a grant from the Administration for Native Americans (ANA), two of the Tribe's certified translators were employed to translate from Tlingit to English a series of oral history tapes made by Sitka people, many of whom lived in the last century and told of times past. These tapes relate clan and house histories as passed from generation to generation, as well as genealogical data and inter-group relations; therefore, knowledge of the history of Sitka Tlingit social organization, as well as other historical data, will be greatly enhanced by these translations. The sheer volume of work involved was such as to preclude the translations being completed within the grant period. As of 1995 a number of tapes had been translated, and the Tribe is making plans to continue the work, which, assuming two translators work on a full-time basis, is estimated to take at least 12 months.

### **Education Program Coordination**

One of the concerns of the community as expressed in the preservation grant was ongoing coordination with Tribal education personnel. Efforts were made to coordinate the historic preservation planning effort with the Sitka Native Education Program called SNEP, but the director of this program was away on vacation during the summer of 1992 fieldwork. However, the SNEP staff is very supportive of STA's historic preservation activities, and its cultural consultants are active members of the Tribal Cultural Committee.

Through its Native Education and Johnson-O'Malley grant programs, SNEP offers instruction in the Tlingit language and sponsors lessons in dances, songs, drumming, and Native art design and manufacture. The success of this program was clearly illustrated by the reception of the Sitka children's dance group at the Celebration '92 event in Juneau. SNEP also houses a collection of tapes on Tlingit culture, and Native consultants emphasize that there is much work still to be done with the many videotapes and audio cassettes that have been recorded through the years. These need not only to be preserved, but to be interpreted and put to use. Also, there are documented charts with Tlingit names of various fish camps, which are helpful in verifying Native areas for the preservation effort.

The leaders of the SNEP program would like to see an orthography established so that all people will learn to use the same spelling of the language. They also think it would be advisable to have Native teachers continue to instruct the children in Tlingit. Although young people can read and write the language, they do not understand it well. However, since

they have the basics, with a little more help they could become fluent speakers.

Although there is much yet to be done, elders who have observed the youth through the years say that excellence is being pursued, and young people have begun to take pride in who they are and in their Native heritage.

### **ANB/ANS Preservation Activities**

The ANB (Alaska Native Brotherhood) and ANS (Alaska Native Sisterhood) maintain an important role in preservation for the Native community, and the ANB hall is used for many Native cultural functions. Since the Sitka Camp No. 1 of the ANB was the first to organize, it holds an important place in the development of Native affairs in Southeastern Alaska. The history of these two related organizations is critical to preservation planning and plan implementation for the Sitka Tribe. The ANB has shown its interest in historic preservation through its committee, the Southeast Alaska Indian Cultural Center, which implements and coordinates the Southeast Native arts demonstration projects at the Sitka National Historical Park. In 1968, "The Southeast Indian Culture Center" was formed through the initiative of Sitka Camp No. 1, ANB, and has since been operated by Camp No. 1 with space and logistic support provided by the U.S. National Park Service, along with some funding assistance from the Alaska Council on the Arts. In 1995, the Sitka Tribe sponsored, through resolution, a successful National Historic Preservation Act (NHPA) grant application for the design and production of a 30- to 40-foot totem pole which will commemorate all the Sitka clans. The culture center is governed by a board appointed by Sitka ANB Camp No. 1, and employs an executive director and secretary. The role of the ANB/ANS was clearly demonstrated during the Tribal Research Consultant's attendance at one of their functions, where she was particularly impressed with the strength of their organizations and the comradery of their membership--a state which continues today. In February 1995, ANB Camp No. 1 donated 170,000 dollars to STA for use as seed money in the construction of the first phase of the Tribe's planned three-phase Cultural Center.

### **Sitka Tribal Cultural Committee**

Under the grant, a projected activity for the Tribal Research Consultant was to investigate the feasibility of a Cultural Committee for the Tribe, with "defined function, responsibilities and authorities." This committee was to be "composed of a workable mix of elders and other interested persons representing all clans historically linked to Sitka" (STA Historic Preservation Grant Application 1991:4). In accordance with this directive, the Tribal Research Consultant conducted informal interviews with numerous key community members to determine felt needs on preservation for the Sitka

Tribe. The establishment of a cultural committee was seen as a priority by the Sitka Tribal people, and suggestions were made for a representative membership to be composed of clan leaders --much as was proposed in the grant application. Throughout the summer the Tribal General Manager, Tribal Planner, and Tribal Research Consultant worked on the committee composition, which initially numbered ten community members, three Tribal Council members, and three Tribal staff (Manager, Planner and Research Consultant).

The first meeting was held July 10, 1992. Eight Tribal participants met with staff and discussed the proposed agenda, which included discussion of the following: 1) a committee mission and goals statement; 2) expanding the committee membership to include other Native organizations, clan house representatives, and interested individuals; 3) establishment of a cultural center, including feasible locations, components (e.g., museum, library/archives, performing arts area, storage/curation), grants, staffing; 4) preservation of culture and history, including repatriation and cultural patrimony, involvement in preservation procedures (state/federal), environmental impact statements, cooperative agreements, an observer program, historic preservation ordinances, a Tribal history book; 5) Tribal budget and/or historic preservation staff position 6) additional items; and 7) the next meeting. The agenda was much too large to cover in detail but gave the initial committee ideas for directions they might like to pursue. The participants discussed their various interests in preservation and agreed that the development of a cultural center is a primary goal. The following goals statement was adopted by the Cultural Committee:

## SITKA TRIBAL CULTURAL COMMITTEE

### GOALS

July 10, 1992

The Sitka Tribal Cultural Committee has been organized to examine the feasibility of the Tribal Cultural Center and to determine the historic preservation needs of the Tribe. The goal of the Sitka Tribal Cultural Committee is to:

1. Determine a location and build a Cultural Center.
2. Provide advice in the development of plans for the Cultural Center which will meet federal guidelines (to be eligible for federal funding support).

3. Provide advice on seeking financial support for the construction of the Center and for the necessary furnishings and equipment.
4. Provide advice for training and employment opportunities for Tribal members to operate the Cultural Center.
5. Establish a Board of Directors.

The Sitka Tribal Council met July 15th and supported the Committee by adopting Resolution No. 92-15 "To Enact a Plan to Preserve and Protect the Cultural History of the Sitka Tribe of Alaska."

The Cultural Committee met a second time on July 27, 1992. In attendance were six community members, two councilmen, the Tribal General Manager, Tribal Planner, and Tribal Research Consultant. The intent was to continue with the first meeting's agenda. Committee composition/membership was discussed extensively, especially Native organizational representation, as well as individual representation. A National Park Service training workshop was discussed, as was the importance of Sitka's often overlooked twentieth-century history--focusing not only on "traditional" culture, but also on Native participation in sports, music, commercial fishing, challenges of self-governance, the ANB/ANS roles in history, and cemetery research.

The Cultural Committee did not meet during the winter of 1992-93, principally due to a change in Tribal general managers, which occurred during the period of August-October, 1992, and the absence of the Tribal Planner, which was the result of major surgery and a fairly lengthy recuperation during the period December 1992-March 1993. However, the Tribal Planner did maintain telephone contact with the united membership and potential new members, which was sufficient to sustain the momentum of interest developed during the summer of 1992.

Starting in May 1993, regular meetings were resumed on a monthly basis. Membership was expanded to include all members of the Tribe who have an interest in historic/cultural preservation--an effort to include maximum representation from as many as possible of the 36 clan houses which existed in Sitka shortly after the turn of the century. (The approach embodied in the smaller group in 1992 was not adequate to meet this objective.) The result, while not one hundred percent successful, has been encouraging. The role of the Cultural Committee has been expanded to provide that it serve as the "official advisory group to the Tribal Council on all historic preservation matters." Attendance since May, 1992, has averaged 37 Tribal citizens (plus staff and representatives of

interested federal and state agencies). The Cultural Committee meets not less than eight times per year. This is the largest participation experienced by any Tribal committee, and is certainly an indication of the extent and strength of interest in its activities.

A principal activity of the Cultural Committee has been the identification of locales appropriate for the site of the Tribe's planned Cultural Center. Working with staff, the Committee identified the "Old Native School Site" as the first preference for the location of such a facility. This location was once the site of a large clan house, which sat immediately adjacent to the log stockade erected by the Russians to protect themselves from the Tlingit. The site is located in downtown Sitka, immediately adjacent to the Sitka Pioneer Home, opposite a public park known as Totem Square, and just below the Russian Blockhouse (Map 3). This vacant lot would situate the Sitka Tribal Cultural Center in a very visible location, since many visitors come to the park and to the Pioneer Home. The site would also be easily accessible to the many elders who live at the Pioneer Home, and whose contributions to Sitka Tribal history would be invaluable. Another asset would be the proximity of the historic Russian cemetery, which also is well visited. The nearby location of the ANB hall and the old hotel, which have been converted into a University of Alaska facility including student living accommodations and meeting rooms, could also be an asset. Thus, it is apparent that the Tribal Cultural Committee possesses great promise for input into the preservation planning process for the Sitka Tribe (see Part V, Preservation Plan).

Building upon this information, Tribal staff entered into negotiations with the municipal government to effect the transfer of this property from the City and Borough of Sitka to the Tribe for the purpose of constructing a Tribally owned and operated Cultural Center. The municipal assembly passed an ordinance to this effect in July of 1993, and the title was transferred to the Tribe in March 1995.

In the early summer of 1993, a burial was uncovered by children playing at the "Halibut Point Recreation Area," the most popular beach-front public recreation site in Sitka. This area was developed in the 1930s as a WPA project, and has undergone several major upgrades in facilities (e.g., trail systems, parking areas) over the ensuing years. Yet somehow the burial, which sits inside a knob of ground close by the main picnic shelter, had never been uncovered. The State Division of Parks and Recreation immediately contacted the Tribe and asked to work cooperatively in developing a reinterment/protection plan for the human remains and the site itself. The Tribal Cultural Committee, working from the oral histories of the Bear House of the Sitka Kogwanton Clan, identified the remains and recommended that the clan determine the form of

reinterment. The State Division of Parks designed a system to protect the remains once reinterment takes place, and it was mutually agreed that the state will furnish materials for reinterment, and that the Tribe will provide the necessary labor. Clan elders have determined culturally appropriate methods for reinterment, and the ceremonies are scheduled to take place in the fall of 1995.

#### **Native American Graves Protection and Repatriation Act (NAGPRA)**

Dating from the time of the earliest American fur traders during the last quarter of the nineteenth century, and due to its historic and continuing status as one of the three major population centers of the Tlingit people, Sitka and lands traditionally controlled by the Sitka people have been a major target for collectors of funerary objects and objects of cultural patrimony. The results of such collecting practices are clearly reflected in the inventories (many of which are incomplete: e.g., the American Museum of Natural History in New York; the Field Museum of Natural History in Chicago, and the University of Pennsylvania Museum in Philadelphia) which have been received from over 60 museums and agencies across the United States. These inventories reveal that over 4,000 repatriatable objects and accessions, most often classified into general categories (e.g., fishing implements) rather than by specific objects (e.g., halibut hooks), are housed within these repositories. It is the Tribe's estimate that the aggregate of all such objects may constitute one of the largest and finest collections of Tlingit cultural properties existent outside Russia.

Because of the extreme importance of such a collection to the Tribal people, the Sitka Tribe of Alaska has determined that its NAGPRA activities must be carried out in a carefully planned, systematic course of action which is in accordance with applicable federal law, professional practice and methodology, Tribal policy, and the traditional laws and customs of the Tlingit people. Thus, the Tribe has developed a four-stage process in determining artifact ownership, as follows:

- 1) Families whose ownership can be demonstrated through direct lineal descent (given Tlingit property/ownership practices, this will occur only infrequently)
- 2) Clan houses of origin
- 3) Clans, when clan house ownership cannot be determined
- 4) Sitka Tribe of Alaska, when other traditional property rights cannot be determined

Due to the fact that most of the collecting was carried out during the period from the 1790s through the 1920s, it is anti-

cipated that ownership rights of many objects may not have been recorded and/or may have been lost, either due to the lack of original record-keeping or maintenance. Although it is hoped that these questions of provenience and clan ownership will be mitigated through the detailed review of accession notes and related materials, the historical origin of many older objects will, in all likelihood, never be clearly established. While the Tribe will lend all possible assistance to families, clan houses, and clans (as applicable) in securing repatriation of these artifacts and human remains, those objects which cannot be attributed to one of the first three sources will, in accordance with federal law, become the property of the Tribe. In fact, many clan houses and clan leaders have indicated their desire that the Tribe should deal with such repatriated objects. For this reason, the Tribe is moving ahead with efforts to develop a Cultural Center, which would include a facility to follow federal guidelines (36 CFR, Part 79) that will house and care for these cultural treasures. This Cultural Center is to be supported by Tribally owned and culturally related economic development initiatives. Given the current scarcity of funds and lack of an existing revenue base, this entire process is anticipated to take from three to five years to accomplish in its entirety.

### **Summary**

During the research for this report, the Tribal Research Consultant endeavored to gain an understanding of the ethno-historic context of the Sitka Tribe of Alaska, as well as to gain a perspective on present-day Sitka Tribal preservation needs in order to produce a historical preservation strategy which would most closely correspond to the needs expressed by members of the Sitka Tribe. Research was conducted from a base at the Tribal Office in Sitka over a period of ten weeks during the summer of 1992. During this time, the Tribal Research Consultant observed Sitka contemporary culture, studied Sitka Tribal history, interviewed Tribal members to gain insight and assistance in the determination of their preservation needs, and discussed Native cultural preservation with specialists at government agencies. The Tribal Research Consultant also sought to activate some preservation procedures for the Tribe. For example, she worked with Forest Service archaeologists to help create an integrated Tribal/Forest process for recording archaeological/historic/ethnographic sites within the Forest Service's jurisdiction. In this effort, oral testimony was field checked and an integrated recording procedure was established as an important component of the Forest's project-planning process. This system is now (1995) operational on a continuing basis, and is considered an important mutual benefit carried out under the STA-USFS MOU. In another effort, the Tribal General Manager, Tribal Planner, and Tribal Research Consultant sought Tribal input into the planning processes of both the Sitka National Historical Park and the City and

Borough of Sitka. Suggestions were also made to Tribal officers, staff, and interested community members on ways to become more actively involved in their own historic preservation and in becoming an integrated part of the preservation efforts of the City and Borough of Sitka. As pointed out elsewhere herein, these initiatives have met with considerable success.

Discussions with Tribal members revealed the need to establish a program and a Cultural Center which would include the broadest range of activities relating to historical/cultural preservation. Two committees involved with preservation issues were formed: the Sitka Tribal Cultural Committee and the Tribal Subsistence Committee. The Sitka Tribal Council voted July 15, 1992, to enact a plan to preserve and protect the cultural history of the Sitka Tribe of Alaska (Resolution No. 92-15).



## PART V. SITKA TRIBE PRESERVATION PLAN

This report has presented a historical perspective on Tlingit culture from pre-contact time through the summer of 1995. Particular emphasis has been placed on contemporary culture which, as a result of ten weeks of intensive observation and participation, is seen to be deeply rooted in historic Tlingit culture--especially material culture, aesthetics and the arts, subsistence activities, and social identity. Through the years of contact, contemporary traditions have been selected from past traditions for perpetuation by Tlingit people. These include, especially, broad categories of kinship relationships; artistic design (graphic, plastic, dance, music); subsistence practices, especially as these are related to resource, harvest, and cuisine, as well as the intense memories of former kin-owned subsistence areas removed from Tlingit jurisdiction by the federal and later by the state government; and, a strong sense of community associated through membership in community organizations and participation in community activities. It is upon these cultural realities that this preservation plan is based.

### The Preservation Plan

The Sitka Tlingit community, while similar to other Southeastern Alaska Native communities in many ways, is unique among Tlingit communities because of its strategic locality in the fur trade, its early and continuous non-Native impact from Russian through American occupation, its early and continual relationship to Sheldon Jackson School and College, its formation as a federally recognized Indian Tribe, and more recently as a Compact Signatory Tribe. Clearly, the Tribe is an integral part of the Sitka community's awareness of its place in Southeastern Alaskan history.

The following outline for historic preservation proposes an ongoing positive direction for the Sitka Native community which will lead to the continuation of the Sitka Tribe as the strong cultural unit that community members seek. Parts of this plan were set in motion during the summer of 1992 through the development of Tribal cultural and subsistence committees, and through the integration of cultural management strategies with local, state, and federal agencies. To assure the future success of the Tribe's preservation goals as set forth in the National Park Service preservation grant, it is important that these Tribal committees be kept active, and that a cultural officer be employed by the Tribe to integrate and coordinate committee activities, keep records, and work for Tribal benefit both with the Tribe and with the involved outside agencies.

## OUTLINE FOR HISTORIC PRESERVATION

A. Develop and implement a Sitka Tribe Preservation Ordinance (see Appendix).

B. Develop a Sitka Tribal Cultural Center to operate with a staff adequate to accomplish necessary tasks. This center will be developed and maintained by the Tribe, and will house a performing arts center, a design arts sales facility, and a Tribal museum with curation facility, Tribal archives section, and an office of Tribal historic preservation.

1. The purpose of the performing arts center is to address several functions and needs as follows (in descending order of importance):

a. To provide a facility (anticipated to be the only modern, 400-seat, full-production stage facility in Sitka) for producing a wide variety of culturally based programs by Tribal members and for education of visitors in the history and traditions of Tlingit culture.

b. To have in place a successful revenue-generating activity to support the costs of operations for the Tribal museum and archive, which is extremely important given that research shows museums/archives are not self-supporting.

c. To provide a facility that will be available to rent to other user groups in the community when the space is not needed for Tribal functions.

2. The Sitka Tribal museum will emphasize through exhibits for public consumption several areas of interest to the Tribe.

a. Historical emphasis will be on Tlingit cultural viability through time. This is in contrast to other Sitka museums (Sitka National Historical Park, Sheldon Jackson Museum, Isabel Miller Museum) which emphasize mainly "traditional" culture. As such, Tribal choices and efforts at cultural maintenance (e.g., potlatches, funerary customs, clan houses, oral histories) showing the dynamic of Sitka Tlingit culture will be displayed, thus accenting the adaptability and strength of Tlingit people and culture through time.

b. Cultural emphasis will be on living contemporary arts (e.g., music, dance, textile, metalsmith, wood); Tlingit social activities (e.g., sports, community gatherings); organizations (such as Alaska Native Brotherhood and Shee Atika Corporation); the maintenance of traditional culture today (e.g., subsistence activities, educational concerns, cultural aesthetics).

c. Socially, the exhibits will emphasize that the Sitka Tlingit people have maintained a vigorous contemporary group-identity with significant continuity to their past; and that they are, as well, a strong, viable group with full participation and visibility in contemporary Sitka society.

d. Politically, an exhibit will demonstrate Sitka's involvement in contemporary national activities by the fact that many items of cultural patrimony will be returned to the Sitka Tribe under the Native American Graves Protection Repatriation Act of 1990 (NAGPRA). Museum displays involving NAGPRA-generated items will clearly show Sitka as a hub of historic activity where many visitors collected Native patrimonial objects during the nineteenth and early twentieth centuries. These artifacts can also be used to enhance the historical and cultural displays, and may well result in a graphic demonstration of the impact of collecting as well as the results of NAGPRA.

3. Adequate space will be set aside for the Sitka Tribal museum curation facility, which will house and care for Tribal collections and will be built to the requirements and specifications of 36 CFR Part 79 (Curation of Federally Owned and Administered Archeological Collections 1991), which ensures the best-known preservation environment for cultural materials.

a. Collections will include retrievable elements of the Tribe's cultural patrimony, to be received from various cultural repositories as a result of P.L. 101-601 (Native American Grave Protection and Repatriation Act, 1990).

b. Collections will also include artifacts from various agencies, groups and individuals who wish to donate archaeological, ethnographic, and historical collections to the Tribe, thereby enabling the Tribe to have jurisdiction and access to artifacts of their own cultural history for the purposes of Tribal research and display.

4. Space will be provided in the Sitka Tribal archive for collection and housing of documents (including Tribal records); photographs; oral history tapes and translations; film; videotapes; and other visual documentation (both originals and copies) which are relevant to Sitka Tribal history. This facility will coordinate its efforts with the Sitka Kettleon Library and the ANB, whose facilities presently house many such documents.

5. The Tribe, through its Cultural Committee, will establish a Tribal historic preservation office to be located in the cultural center.

a. A preservation officer and staff will be employed to fulfill the duties of this office. Personnel will be Sitka Tribal members who are trained or interested in professional training in the historic preservation/museum fields (including collection of oral histories) and/or other professionals as deemed necessary by the Tribal Cultural Committee. The Cultural Committee may employ professional consultants to assist the Tribal trainee(s) in establishing procedure for the preservation office.

b. The historic preservation office staff will develop an archaeological and cultural resource planning strategy, thereby providing opportunity for preservation of Tribal historical interests and Tribal input into the planning/development process in the Sitka area.

c. The historic preservation office staff will promote the collection of twentieth century history, much of which has not been recorded, from Sitka Tribal elders who hold a wealth of information relevant to the broad gaps in and discrepancies of this historic period.

d. The historic preservation officer will be responsible for communicating the planning strategy to governmental agencies, such as the City and Borough of Sitka, Chatham District of Tongass National Forest, Sitka National Historical Park, Alaska Department of Fish and Game and any other agencies or entities with similar interests.

e. The historic preservation office will confer and consult with federal agencies and the Alaska State Office of History and Archaeology in those preservation activities which must be coordinated with various governmental agencies, especially for compliance in terms of the National Historic Preservation Act of 1966 (as amended, 16 U.S.C. 470); the National Environmental Policy Act of 1969 (42 U.S.C. 4321-4347); Archeological and Historic Preservation Act of 1974 (16 U.S.C. 469); the Native American Grave Protection and Repatriation Act (16 U.S.C. 470); the Alaska Historic Preservation Act (Alaska Stat. 41.35.010); and other federal, state, and local acts and ordinances which apply in this endeavor.

1. The historic preservation office staff shall attend to the regulations and guidelines of these acts, and will coordinate with the agencies' efforts for Tribal cultural preservation of archaeological sites; historic properties (e.g., clan houses, cemeteries, other historic sites); lifeways; traditional cultural properties; museum collections; and historic records.

2. The historic preservation office will review project applications for development throughout the Tribal area, and prepare Tribal input addressing Tribal interests and concerns in such projects.

3. The historic preservation office will develop and/or review applications for National Register nominations and National Historic Landmark nominations as appropriate.

4. The historic preservation office will coordinate with the Sitka Tribal Educational Committee to promote education among the Sitka community, especially youth.

C. Encourage the Sitka Tribal Educational Committee and instruct the Tribal Educational Office to coordinate with the Tribal Cultural Committee and Cultural Center staff in efforts to retain, enhance, and expand the knowledge of Sitka Tlingit culture.

1. Develop Sitka cultural materials for teaching aids at various grade levels in local schools and for school age children occupied in activities at the Cultural Center.

2. Encourage community efforts at cultural teaching which are outside formal classroom activities (e.g., N.A.T.I.V.E. Fish Camp project, student collection of oral histories) and provide, through the Cultural Center facility, space and as much support as feasible to maintain such cultural education.

3. Encourage and support as much as possible the continued development of language training specific to the Sitka community, and work with the Dauenhauer linguistic team in Juneau in this effort, which should include:

- a. vocabularies, grammars and dictionaries;
- b. Tlingit texts and other language materials;
- c. cultural geography of the Sitka Tlingit area, including place names and geographical concepts; and
- d. Tlingit/Russian linguistic affiliations.

D. Assure the continuation of the Sitka Tribal Subsistence Committee in order to keep abreast of subsistence issues in the Sitka Tribal area, and to work on subsistence concerns as these apply to Southeastern Alaska in general, and to the Sitka Tribe specifically. This committee will coordinate with the Tribal Cultural Committee and Cultural Center staff to assist in the maintenance of records on subsistence history, and to continue collection of subsistence data for future use (e.g., legal verifications and implications) by the Tribe.

E. Develop a Tribal ethnohistory book for public sale, to strengthen the base of knowledge for Tribal members and the general public alike. The revenue from such a book will be used for preservation purposes (e.g., educational, research). This publication will cover the early Sitka Tlingit history, Russian and American/Tlingit history, and will especially emphasize the development and maintenance of a viable Sitka Native community in the twentieth century.

F. Coordinate Tribal preservation efforts with other Tlingit entities and programs in Sitka (e.g., Tlingit-Haida Council, Alaska Native Brotherhood, Alaska Native Sisterhood, and Shee Atika Corporation) for the use and pride of all Tlingit Sitkans.

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**APPENDIX**  
**SITKA TRIBE OF ALASKA**  
**ORDINANCE NUMBER 6**  
**HISTORIC AND CULTURAL PROTECTION ORDINANCE**

**DRAFT**

**SITKA TRIBE OF ALASKA**

**ORDINANCE NUMBER 6**

**HISTORIC AND CULTURAL PROTECTION ORDINANCE**

**06.01 TITLE AND PURPOSE**

**06.01.01 TITLE:** This ordinance shall be known as the Historic and Cultural Protection Ordinance.

**06.01.02 PURPOSE:** The purpose of this ordinance is to preserve and protect irreplaceable archaeological resources within the jurisdiction of the Sitka Tribe from unauthorized excavation, removal, damage, alteration or defacement as authorized by the Constitution in Article VII entitled "Powers of the Tribal Council," and to preserve and protect religious or cultural sites on public lands or private lands owned by Sealaska, Inc. or Shee Atika, Inc. and by appropriate federal, state and local law.

**06.02 JURISDICTION**

**06.02.01** The Constitution of the Sitka Tribe of Alaska, Article II, establishes the Territory and Jurisdiction: The Jurisdiction of the Sitka Tribe of Alaska shall extend to all lands constituting the Native Village of Sitka and the areas formerly known as "Indian Possessions" and "Cottage Settlement," and to all surrounding areas of Indian Country, if any, including all customary and traditional use and access areas in the vicinity of Baranof Island, Chichagof and surrounding islands, and all fee lands and allotments and lands owned by Sealaska, Inc. or Shee Atika, Inc. located therein (the Native corporations established pursuant to the Alaska Native Claims Settlement Act [P.L. 92-203] as amended to hold the land and other benefits provided by Congress in partial compensation for the extinguishment of the Tribe's aboriginal land rights), to the fullest extent permitted by federal and tribal laws.

**06.03 REMOVAL OF ARTIFACTS AND HUMAN REMAINS**

**06.03.01 ARTIFACTS:** No person shall enter the jurisdiction of the Sitka Tribe for the purpose of buying, trading for, or soliciting the purchase of artifacts without first requesting and obtaining permission to do so from the Tribal Council.

**06.03.02 HUMAN REMAINS:** No person shall enter the jurisdiction of the Sitka Tribe for the purpose of buying, trading for, soliciting the purchase of, or otherwise seeking to arrange the removal of human remains without first requesting and obtaining permission to do so from the Tribal Council. If descendants of the persons whose human remains are in question can be determined, then the Tribal Council shall not make any decisions in regards to those remains against the descendants' wishes.

**06.04 LEGISLATIVE FINDINGS -- Federal Laws -- Preemption**

**06.04.01** Under the Federal Archaeological Resources Protection Act of 1979, 16 U.S.C. 470cc(c), the responsible federal official must notify the Tribe whenever a permit application is being considered which might adversely affect any religious or cultural sites on public lands.

**06.04.02** Under the provisions of the Federal Archaeological Resources Protection Act of 1979, 16 U.S.C. 470cc (g) (2), no federal permit for excavation or removal of any archaeological resource located within the jurisdiction of the Sitka Tribe of Alaska can be issued without the consent of the Tribe.

**06.04.03** There can be no exchange or disposition of archaeological resources from the jurisdiction of the Sitka Tribe of Alaska without the consent of the Tribe pursuant to the Federal Archaeological Resources Protection Act, 16 U.S.C. 470dd.

**06.04.04** The National Historic Preservation Act, 16 U.S.C. 470 et seq., declares a national policy to work in partnership with Indian tribal governments to protect cultural resources and provides a mechanism by which tribal governments may carry out the provisions of that Act (16 U.S.C. 470-1; 470a [c]).

**06.04.05** The Sitka Tribe of Alaska finds that an orderly procedure must be established for considering and acting upon such notifications, requests, and review functions

**06.04.06** The National Historic Preservation Act (1966) does not confer upon state governments the power to nominate sites within the jurisdiction of the Sitka Tribe of Alaska to the National Register.

**06.04.07** The Sitka Tribe of Alaska finds that the power to make such nominations to the National Register must be exercised by the Tribal Council, and that an effective procedure must be established to carry out this activity.

**06.04.08** The Sitka Tribe of Alaska hereby declares its intent to preempt the field of nomination to the National Register of Archaeological and Historic Sites located within the jurisdiction of the Sitka Tribe of Alaska.

**06.04.09** The Native American Graves Protection and Repatriation Act (P.L. 101-601; 104 Stat. 3048; 25 U.S.C. 3001-13) declares a National Policy which sets forth the rights of Indian tribes and Native Hawaiian organizations with respect to human remains, funerary and associated objects, sacred objects and objects of cultural patrimony with which said tribes and organizations can demonstrate lineal descent or cultural affiliation. The Act provides, in part, conveyance to such groups of the right to decide disposition or take possession of such items. The Act also requires that federal agencies and museums (public and private) inventory holdings of such remains and objects, and work with Indian tribes and Native Hawaiian organizations to reach agreements on the repatriation or other disposition of these remains and objects.

**06.04.10** The Sitka Tribe of Alaska finds that an orderly procedure must be established for considering such inventories and notifications and taking necessary actions to obtain possession or arrange for the beneficial dispositions of such human remains, funerary objects, sacred objects and items of cultural patrimony.

**06.04.11** The Sitka Tribe of Alaska, which is the federally recognized Tribe for Sitka, Alaska, hereby declares its intent to assert its authority to deal with all public agencies, museums and other institutions which fall within the purview of the provisions of P.L. 101-601; 104 Stat. 3048; 25 U.S.C. 3001-13 as concerns all human remains, funerary objects, sacred objects, and objects of cultural patrimony and to take possession of, or decide the disposition of, all such objects originating in or taken from lands located within the jurisdiction of the Sitka Tribe of Alaska.

**06.05 DEFINITIONS**

**06.05.01 CULTURAL/ETHNOHISTORIC:** Any materials which are of archaeological or ethnohistoric interest. Such material item shall include, but not be limited to: woven objects, bottles, weapons, weapon projectiles, tools, utensils, structures or portions of structures, rock or wood paintings and/or wood carvings, graves, human remains, or any portion or piece thereof, whether or not found in an archaeological or ethnohistoric context. No item shall be treated as an archaeological or historic resource unless deemed by the Cultural Committee to be of significant cultural/historic value to the Tribe.

**06.05.02 ARTIFACTS:** Reserved

**06.05.03 HUMAN REMAINS:** Including, but not limited to hair, bone, teeth, mummified flesh, burials, and cremation remains.

**06.06 ISSUANCE OF PERMITS**

**06.06.01 TERMS AND CONDITIONS:** Reserved

**06.06.02 TO TRIBAL CITIZENS:** Reserved

**06.06.03 TO ALL OTHERS:** Reserved

**06.07 PENALTIES**

**06.07.01 CIVIL:** Reserved

**06.08 ENFORCEMENT** Reserved

**06.09 HISTORIC AND CULTURAL PRESERVATION COMMITTEE**

**06.09.01 ESTABLISHMENT:** There is hereby established a Historic and Cultural Preservation Committee which shall serve as the advisory group to the Tribal Council on matters dealing with historic and cultural preservation.

**06.09.02 PURPOSE:** The purpose of the Tribe's Historic and Cultural Preservation Committee shall be to consider all subjects and issues which relate to Tribal historic and cultural preservation and to make recommendations concerning such subjects and issues to the Tribal Council for disposition.

**06.09.03 MEMBERSHIP:** Members of this Committee must be Tribal citizens pursuant to the Constitution of the Sitka Tribe of Alaska in Article III entitled

"Citizenship." There is no limitation on the total membership of this Committee other than the requirement of Tribal membership.

**06.09.04 COOPERATION WITH AGENCIES AND ORGANIZATIONS:** It shall be the policy of the Sitka Tribe of Alaska to consult and cooperate with other Tribal and non-Tribal government departments and agencies, and with private organizations involved in archaeological and historic protection activities. Cooperation activities will aim ". . . to foster conditions under which our modern society and our prehistoric and historic resources can exist in productive harmony and fulfill the social, economic, and other requirements of present and future generations" (16 U.S.C. 470-1).

**06.10 HISTORIC AND CULTURAL RESOURCES PROTECTION PROGRAM**

**06.10.01 ESTABLISHMENT:** There is hereby established a Historic and Cultural Resources Protection Program within the organization of the Sitka Tribe of Alaska.

**06.10.02 PURPOSE:** The purpose of the Historic and Cultural Resources Protection Program is as follows:

- (a) Conduct day-to-day operations of Tribal historic and cultural preservation activities.
- (b) Complete an inventory of cultural resources and development of a comprehensive cultural resource inventory data base which will serve to assist in the development and support of cultural resource management plans.
- (c) Conduct liaison activities between the Tribe and non-Tribal entities and individuals as necessary to carry out the historical and cultural protection and preservation policies and activities of the Tribe.
- (d) Develop and maintain a comprehensive cultural training program to provide continuing education for technical staff, Historic and Cultural Preservation Committee members, and others as appropriate to carry out the Tribe's historic and cultural preservation program. Such training will include but not be limited to: survey, exploration, excavation, stabilization and restoration, museology resource management, and familiarization with applicable law.

- (e) Serve as the secretariat for the Historic and Cultural Preservation Committee.

**06.10.03 PERSONNEL:** Personnel of the Tribe's Historic and Cultural Resources Protection Program will consist of a Program Manager and other staff as may be required to carry out the tasks involved in the execution of the Tribe's Historic and Cultural Resources Protection Program.

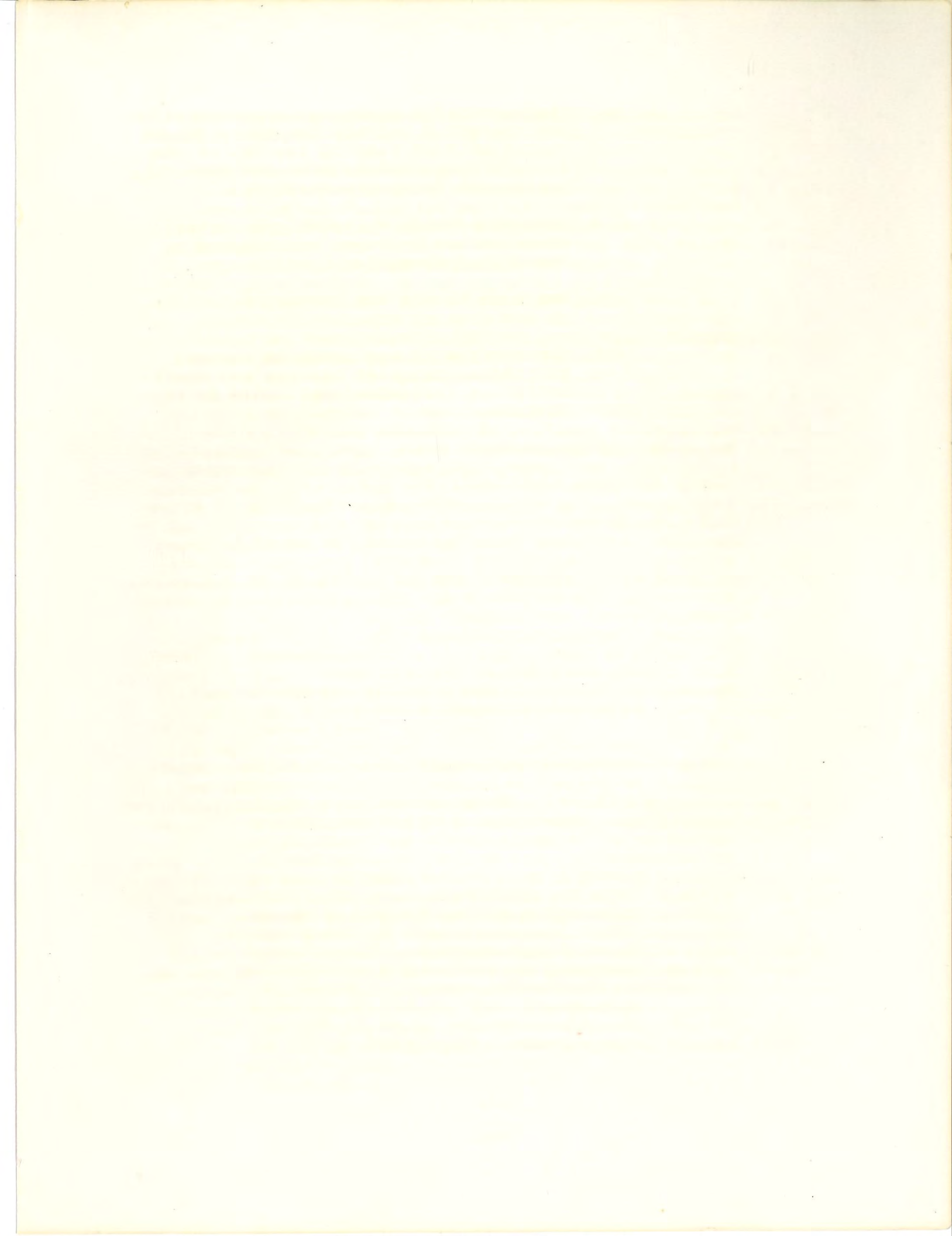
**06.10.04 DUTIES AND RESPONSIBILITIES**

**06.10.04.01 DUTIES:** Duties of the Program Manager are as follows:

- (a) Formulate overall administrative and operating procedures pertaining to the program and take action(s) as necessary for their accomplishment.
- (b) Represent the program at the executive level planning function, including necessary programming and budgeting.
- (c) Seek federal and other funds for operations, special projects and technical assistance as may be available for the development of cultural and historic preservation resources.
- (d) Develop such amendments to the Tribe's Cultural and Historic Preservation Plan as may, from time to time, become necessary.
- (e) Integrate cultural and historic preservation activities with others to bring about cooperation and a team approach to programming, problem solving and decision making.
- (f) Actively seek public participation in the Tribe's cultural and historic preservation activities.
- (g) Provide staff support to the Tribe's cultural and historic preservation activities.

**06.10.04.02 RESPONSIBILITIES:** The responsibilities of the Program Manager are as follows:

- (a) The successful planning, implementation and operation, within the restrictions resulting from funding limits, of the Tribe's Historic and Cultural Resources Protection Program activities.
- (b) Compliance with cultural and historic preservation policies established by the Tribal Council.
- (c) Response to the supervisory direction of the General Manager.
- (d) Preparation of any required funding proposals, required reports and administration issuances applicable to the Program.





AP

# Sitka, AK Historic Districts

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- National Cemetery and Geodetic Survey
- Downtown & Sitka Indian Village
- Swan Lake
- Lakeview Drive
- WWII Base & Coastal Defenses (NHL)
- Fort Rousseau Causeway (NHL)

