



Yakutat Tlingit and Wrangell-St. Elias National Park and Preserve: An Ethnographic Overview and Assessment

Appendix A: Annotated Bibliography

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And incorporating excerpts from
D. Theodoratus, *Hoonah Tlingit Use of Glacier Bay: Annotated Bibliography*.

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Introduction

The following annotated bibliography was compiled as part of a project to develop an ethnographic overview and assessment for Yakutat Tlingit and Wrangell-St. Elias National Park and Preserve, which is available as a separate document. While this annotated bibliography is meant to serve as a guide for the research for the aforementioned ethnographic overview and assessment, it also serves as a standalone product that can be used as a resource for both agency and tribal representatives, as well as other individuals interested in researching the Wrangell-St. Elias lands, Yakutat Tlingit, historical narratives related to the region and a variety of other related topics. While the sources listed and annotated in this bibliography were reviewed specifically for references to Wrangell-St. Elias and Yakutat Tlingit, they were also reviewed for the purpose of developing a more general understanding of the cultural and historical context in which Yakutat Tlingit existed and evolved from the pre-contact era into the contemporary period. As such, some of the materials in this document relate to non-place specific topics, as well as locations and landmarks outside of the general study area of Wrangell-St. Elias.

The following document consists of existing published and unpublished sources that relate to Yakutat Tlingit and Eyak areas of interest, ethnographic writings concerning these communities and historical literature of these communities and the surrounding regions. This document is divided into two sections, the first focusing on circulating published and unpublished sources and the second section focusing on archival collections and materials. In the first section, when separate listings appear for the same document with different dates of publishing, the later document is typically a revised version of the first document or a published version of an unpublished document or thesis/dissertation of the same name. Certain materials listed are recordings that focus on or reference the study area. Some of these recordings have been digitalized, and where available, the URL for the digital version is provided.

The research conducted to yield this document was primarily conducted using the library collections of the University of Washington, Portland State University, as well as the University of Alaska's remotely accessible collections. Existing literature review documents within NPS files, as well as a variety of online research collections regarding the study area were also used in the development of this annotated bibliography.

Abraham, Elaine

1984. Elaine Abraham Recordings Collection, circa 1951-1979. Juneau: Special Collections Research Center, Sealaska Heritage Institute.

Yakutat native Elaine Abraham compiled this collection representing original research conducted between 1951 and 1979. It consists of twenty-one audio recordings focusing on the Tlingit Indians of the Yakutat area. The recordings are mainly Abraham's family members speaking about the history and heritage of the Yakutat Tlingit, particularly surrounding Dry Bay. Abraham's father was a traditional Tlingit chief. These recordings are for "in library use only" at the Sealaska Heritage Institute Library. The call number is MC 15.

1995. Interview by William Schneider. H95-71-28. Project Jukebox. University of Alaska Fairbanks Oral History Program. <http://jukebox.uaf.edu/site7/interviews/662>.

Abraham and Mary Ann Paquette are recorded commenting on a photo album made by a Japanese photographer, Seiki Kayamori, who resided in Yakutat until World War II. Both women provide a detailed account of their childhoods in Yakutat.

Abraham, Olaf

1973. *Haa kusteeyée ayá: Yakutat History*. Elaine Abraham, trans. Sitka: Sheldon Jackson College.

Abraham, a Yakutat Tlingit, describes his memories of traditional life in Yakutat in the late 1800s. He begins with a description of the structure of community or clan houses and the ways in which they were built. He also provides an explanation of ownership and use of resources, such as trees used for canoes, firewood and houses. Abraham also speaks of the spirit of good luck believed to reside within the trees. Abraham then goes on to describe the variety of wildlife used for food purposes and the significance of treating these animals with respect. He discusses the importance of fish for dietary purposes, the roles undertaken by members of the community and rules associated with the harvesting of the fish. Seal and sea otter hunting are also discussed. The author also describes interactions with Russians and the battle between the Russians and the native Yakutat community. Tlingit place names and words are included in Olaf's descriptions, as well.

Ackerman, Maria

1975. *Tlingit Stories*. Anchorage: AMU Press.

"This children's book of Northern Tlingit stories includes a glossary for each story and a map of the Chilkat area. The author's background is Northern Tlingit with origins in Klukwan and Yakutat" (Theodoratus 2000). The stories in this book come from Tlingit natives including Austin Hammond Sr., Laura Hotch, Charles Jimmie, and Horace Marks. The stories are in English only, with interpolated Tlingit words.

Ackerman, Robert E.

1968. *The Archaeology of the Glacier Bay Region, Southeastern Alaska*. Report of Investigations No. 44. Pullman: Washington State University Laboratory of Anthropology.

“Ackerman's final report on the archaeological survey of the Glacier Bay National Monument covers the 1965 field season and concludes with a brief archaeological overview of the Monument (Epilogue). This archaeological survey covers Taylor Bay and the coastal area from Cape Spencer in the south, north to the Justice Creek area a few miles south of Cape Fairweather. Artifacts from these excavations are discussed by type. In an epilogue the author notes the difficulty of locating sites in the area because of fluctuations in coastal elevations; thus, a coastal site of 5000 years ago could now be a mile inland at several hundred feet elevation. Although the terrain was difficult to survey, the archaeological team found many sites – historic Tlingit fishing camps or sites related to non-Indian activity in, and exploration, of the area. Appendix one provides a list of 59 sites with a map” (Theodoratus 2000).

1974. *Post Pleistocene Cultural Adaptations on the Northern Northwest Coast*. In *International Conference on the Prehistory and Paleoecology of Western North American Arctic and Subarctic*. S. Raymond and P. Schlederman, eds. Archaeological Association, University of Calgary.

“This reference includes material on the cultural ecology of past inhabitants of Icy Bay” (Theodoratus 2000).

Adams, Walter H., Sr.

2006. *The Way It Was!* New York: Vantage Press, Inc.

Adams, a Yakutat native, uses a storytelling framework to recall his upbringing in his small home village in Yakutat, Alaska in the 1940s and 1950s. Interspersed throughout the stories, Adams relates traditional Tlingit spiritual and subsistence practices, and describes the natural and cultural landscape of the area.

Alaska Department of Fish and Game (ADF&G)

1984. *Yakutat Comprehensive Salmon Plan*. Division of Commercial Fisheries. Special Publication No. 24. Division of Commercial Fisheries, Alaska Department of Fish and Game.

This plan was created in response to the passage of the Alaska National Interest Lands Conservation Act of 1980. It includes information on the history of Native settlements in the Yakutat area from Dry Bay to Yakutat Bay. It also provides information regarding historic and contemporary subsistence patterns of Native residents of the Yakutat area regarding salmon, specifically. The information contained in this plan is the result of a review of historical accounts and records as well as contemporary data sets compiled in 1983, regarding the salmon fishery of the Yakutat area. The plan is also a result of public participation in the form of meetings in the Yakutat area with local residents.

Alaska Geographic Society

1979. *Alaska's Native People: Their Villages and Languages*. Anchorage: Alaska Geographic Society.

This book attempts to describe, through personal accounts, stories, maps, illustrations and photographs, the different cultures that are identified as Native peoples of Alaska. Of particular interest are the chapters on “People of the Gulf Coast,” including the Eyak and “Indians of Southeastern,” including the Tlingit. Photographs and illustrations and their corresponding captions depict traditional subsistence resources of the peoples, including salmon, seal, shellfish and seaweed. Ceremonial dances and ritual art objects are also photographed and described regarding Tlingit peoples. Also of interest is an essay by Tlingit native, William Paul Sr., which describes his life growing up in a traditional Tlingit family.

1981. *Wrangell-Saint Elias: International Mountain Wilderness*. Anchorage: Alaska Geographic Society.

This book provides a general overview of the Wrangell-Saint Elias region. Text and accompanying photographs describe the physical terrain of the area, including the Wrangell, Saint Elias and Chugach ranges. There are also sections that focus on the climate, flora and wildlife of the region. The book is then broken down into regions, including the coastal area encompassing Icy Bay and Yakutat Bay. The environment and inhabitants of the region are briefly described. The archaeological record within the Saint Elias region is examined. Mineral resources in the region are also discussed, including those available and mined at the Kennecott complex. A brief section of the book is dedicated to the people residing in the Wrangells and their economic conditions. Yakutat is mentioned as one of the largest commercial centers in the Saint Elias area, and both Native and non-Native communities are discussed.

1988. *Glacier Bay: Icy Wilderness*. Anchorage: Alaska Geographic Society.

This summary of Glacier Bay National Park and Preserve includes a description of the physical environment of the area, including: the climate, park boundaries, land types and uses, ongoing geological process (including earthquakes and seismic waves), history of glacial activity and the status of the glaciers today (including the Malaspina Glacier northwest of Yakutat and within Wrangell-St. Elias National Park and Preserve), and the availability of natural resources in the area (including willow, berries, Sitka spruce). The book also includes a number of pictures depicting the natural resources in the area. The chapter entitled “Earliest Inhabitants, First Explorers,” includes information on prehistoric habitation of the area beginning ten thousand years ago, as well historic habitation by the Tlingit. Archaeological evidence and Tlingit legends are discussed in relation to occupation of the area. Village locations, seasonal land uses and subsistence resources of the Tlingit pre-contact are discussed, as well as arrival of European explorers and traders and the impacts on Native communities.

1993. *Prince William Sound*. Anchorage: Alaska Geographic Society.

This book provides a historical and contemporary overview of Prince William Sound. The natural resources of the area are described in detail, including but not limited to: salmon, halibut, killer whales, rainbow trout, black bear, mountain goat and deer. The physical terrain and climate of the area are also described. A chapter entitled “Other Communities” describes four contemporary communities in the sound, including: Whittier, Chenega Bay, Tatitlek and Cordova. Chenega Bay and Tatitlek are both Native villages with traditional ties to the area. This book also contains a number of photographs displaying the land and natural resources of Prince William Sound. Of particular interest is a chapter entitled “The Hidden History of Chugach Bay,” listed separately (Wooley and Haggarty 1993).

1994. *Prehistoric Alaska*. Anchorage: Alaska Geographic Society.

This book provides a general overview of Alaska’s prehistory, beginning with the formation of Alaska between two billion and 500 million or 1 billion years ago, according to geologists. The prehistory of the physical environment is described, as are the past twenty million years of vegetation via the fossil record, the colonization by dinosaurs and later humans. The prehistoric peoples of Alaska are described by region, including a chapter on the peoples of Alaska’s interior, cited separately (Olson 1994).

Alaska Magazine

1927. How the White Men Came to Lituya and What Happened to Yeahlth-kan Who Visited Them: The Tlingit Tradition of La Perouse' Visit. *Alaska Magazine* 1(3):151-153.

“The legend describes the actions within a Lituya village as the de la Perouse ship neared. One Tlingit wise man volunteered to investigate the ship which was believed to be Yeahlth (creator). On board, the wise man realized, at the sign for trade, that he was in the presence of human strangers, after which trade commenced with this Tlingit individual. The sailors did not come to shore and the ship sailed away at sunrise. In 1927 descendants still possessed a ship's bell that was traded from the ship” (Theodoratus 2000).

Allen, Henry T., Lieut.

1887. Report of an Expedition to the Copper, Tananá, and Kóyukuk Rivers in the Territory of Alaska, in the Year 1885. 49th Congress, 2nd Session. Ex Doc, No. 125. Washington, DC: Government Printing Office.

Part one includes historical information about both the Copper and Tananá Rivers. Part two consists of narratives of travel in the region. Part three includes maps and tables of distances, and part 4 consists of ethnographic information about the “natives.”

Andrews, Clarence L.

1916. Alaska Under the Russians – Baranof the Builder. *The Washington Historical Quarterly* 7(3):202-216.

This article is the result of a review of historical sources, primarily of Russian origin. This article primarily focuses on the history of the Russian explorers' experience in Alaska in the 19th century, particularly in and around Sitka; however, there is mention of Russian interactions with Native peoples. Of particular relevance is the mention of "settled tribes," such as inhabitants of the Chugach region or "wild tribes" such as the Kolosh (Tlingit) and their participation in trade with the Russians.

Arnold, David F.

2008. *The Fishermen's Frontier: People and Salmon in Southeast Alaska*. Seattle: University of Washington Press.

This book examines the salmon fishery of Southeast Alaska from pre-contact to contemporary times. It is the result of historical and archival research. Of particular interest is the first chapter, which focuses on Native use and management of the salmon fishery prior to the arrival of European explorers and traders. Chapter two deals with the transformation of the salmon fishery with the introduction of fur trade and Russian colonization from the 1780s to the 1910s.

Averkieva, Julia

1971. The Tlingit Indians. In *North American Indians in Historical Perspective*. Eleanor Burke Leacock and Nancy Oestreich Lurie, eds. Pp. 317-342. New York: Random House.

"This cultural summary focuses on the 'development and change of institutional forms' in Tlingit society (p. v). In keeping with the objectives of the larger edited work, Averkieva, a Russian scholar, is concerned with sequential changes in Indian-white relations. After discussing Tlingit language and territory, the author summarizes early exploration and contact history, followed by technology and economy, trade, clan organization, the thirteen territorial groups or *quans*, the household, property, slavery, and social stratification. She then discusses the potlatch and the impact on it by the intrusion of outsiders and their activities. She concludes with a discussion of changes (from the Alaska purchase to the 1960s) in Tlingit economic and social life" (Theodoratus 2000).

Bancroft, Hubert H.

1884. *History of the Northwest Coast: 1543-1800, vol. 1*. The Works of Hubert Howe Bancroft. San Francisco: A.L. Bancroft and Company.

https://archive.org/details/cihm_14178, accessed March 13, 2015.

In this volume, Bancroft provides a description of the northwest coast and its history. In compiling this book, he used information gained from having access to Hudson's Bay Company accounts, as well as government records and the private papers of James Douglas, Simon Fraser, John Stuart and other fur traders and explorers. He covers a multitude of topics, including previous explorations of the northwest coast, the natural geography of the region, maritime fur-trade and specific voyages to the area. He also

discusses the availability of various wildlife species, particularly in relation to fur hunting. There are mentions of “Indians” throughout the volume, specifically chapter seventeen, entitled “Relative Attitudes of Fur-Traders and Natives.”

1886. *History of Alaska: 1730-1885, vol. 33.* The Works of Hubert Howe Bancroft. San Francisco: A.L. Bancroft and Company.

In this volume, Bancroft describes Alaska as a resource-rich region that had not yet supported a significant white population. He covers the history of Alaska, including the period of Russian contact and subsequent influence. He also describes specific voyages to the region, such as those of the promyshleniki [*sic*] and Chirikof among others. He also has several chapters that discuss trade in the region and rivalries between companies. Native populations are discussed in reference to contact with explorers, such as the attack at Sitka. Of particular interest is chapter thirty, which describes Alaskan fisheries and the various species in the region, including salmon, candlefish and cod.

Beck, Mary L. Giraudo

1989. *Heroes and Heroines of Tlingit-Haida Legend and their Counterparts in Classical Mythology.* Anchorage: Alaska Northwest Books.

Beck retells legends of both Tlingit and Haida origin, and compares the heroes and heroines to characters from Greek and Roman mythology, as well as some references to historic literature. She includes nine legends that describe origins of various resources and/or serve as cautionary tales. Interspersed throughout the stories are references to natural resources in the traditional territories of the Tlingit and Haida people.

1991. *Shamans and Kushtakas: North Coast Tales of the Supernatural.* Anchorage: Alaska Northwest Books.

The preface of Beck’s book covers information regarding relations between Haida and Tlingit societies through time and provides background information on social structure and age and gender-related rituals. The introduction gives an overview of the importance that the animal kingdom plays in both Haida and Tlingit spiritual beliefs and practices. Beck also defines and describes the various roles of shamans and kushtakas. The remainder of the book is divided into nine stories that deal with either shamans or kushtakas or both and showcase their power and function in Haida and Tlingit societies. Interspersed throughout the stories are references to subsistence foods and harvesting practices, such as salmon fishing, as well social organization and human relationships with nature.

Bennett, Marsha Erwin, Susan D. Heasley, and Susan Huey

1979. Northern Gulf of Alaska Petroleum Development Scenarios: Sociocultural Impacts. Technical Report 36. Anchorage: Alaska OCS Socioeconomic Studies Program.

This report seeks to address the ways in which the Alaska Outer Continental Shelf Petroleum Development project will impact physical, social and economic aspects on a

state level. The report covers both Eyak and Yakutat Tlingit history, including traditional subsistence practices and the Eyak's reliance on waterfowl, mountain goat, bear, and salmon. The report includes original research in the form of fieldwork conducted in Cordova-Eyak and Seward largely in the summer and fall of 1978. The Cordova-Eyak fieldwork took place in two phases, the first in Cordova, the second in Eyak.

Betts, Martha F.

1994. The Subsistence Hooligan Fishery of the Chilkat and Chilkoot Rivers. Technical Paper 213. Juneau: Division of Subsistence, Alaska Department of Fish and Game.

While this report focuses specifically on the Chilkat and Chilkoot Tlingit hooligan fishery, it discusses the importance of hooligan (eulachon) in subsistence practices and aboriginal trade throughout Southeast Alaska, including for other Tlingit groups. It notes the importance of edible oils, from hooligan as well as a variety of other sources, for Northwest Coast Indians, in general. Betts conducted fieldwork, primarily on the Chilkat River, in 1990 and 1991. Field data collection included observations and interviews conducted over the course of several days during harvest and processing seasons.

Bielawski, Ellen

2007. *In Search of Ancient Alaska: Solving the Mysteries of the Past*. Anchorage: Alaska Northwest Books.

Bielawski uses archaeological evidence to discuss the history of pre-contact Alaskan peoples. Chapter five focuses specifically on southeast Alaska and the Copper River Delta, including an examination of Eyak, Tlingit, Haida, and Tsimshian peoples. Bielawski considers archaeological evidence dating back to 9,500 years ago that shows use of land for making tools, as well as the dietary patterns of pre-contact peoples of the region including the importance of shellfish and the availability of various fish, birds and marine mammals. Bielawski also traces connections between Tlingit and Eyak peoples, and discusses Tlingit contact with Russian traders in the 18th century.

Billman, Esther Lisle

1970. A Study of the Elements of the Supernatural among the Tlingit of Sitka and Yakutat. M.A. thesis, University of Alaska, Fairbanks.

Billman examines the supernatural beliefs of the Tlingit Indians of Alaska in the past and into today. Her original research findings are the result of interviews with a Yakutat native, and she includes a brief background on history of Yakutat as a result. Billman addresses highlights several different Yakutat clans and their settlement history. The study does not specifically address subsistence practices, however, through its examination of spirituality, Billman draws connections between the peoples and their natural environment.

1975. Tlingit Fishing. *Tlingit Bulletin* 1. Sitka, AK: Sheldon Jackson Museum.

This short article describes Tlingit fishing practices and beliefs regarding fish resources. Salmon, halibut, eulachon and oil, herring and eggs are identified as the primary fish resources for the Tlingits. Cod, trout and flounder are also mentioned as secondary resources.

Birket-Smith, Kaj and Frederica De Laguna

1938. *The Eyak Indians of the Copper River Delta, Alaska*. København: Levin & Munksgaard, E. Munksgaard.

This monograph of the Eyak peoples is the product of an expedition to Prince William Sound during the summer of 1933. Of particular interest is part one, which consists of a description of Eyak ethnology, including a section on the material culture of the peoples. The authors cover land, sea and birding hunting, as well as fishing and other subsistence and traditional practices.

Bleakley, Geoffrey T.

2002. *Contested Ground: An Administrative History of Wrangell-St. Elias National Park and Preserve, Alaska, 1978-2001*. Anchorage: National Park Service, Alaska System Support Office.

This administrative history discusses the major issues and debates that occurred around the formation of Wrangell-St. Elias National Park and Preserve. Chapter two, section seven focuses on subsistence within the park, both of natives and non-natives. There is mention of traditional subsistence techniques and practices of native inhabitants of the region. Chapter three, section 18 deals with cultural resources within the park. The author discusses archaeological sites, both historic and prehistoric, including the important prehistoric site of Dry Bay. This work is the result of historical research and a review of previous studies and their findings.

Bohn, Dave

1967. *Glacier Bay: The Land and the Silence*. Gustavus, AK: Alaska National Parks and Monuments Association.

“Glacier Bay National Park history is carefully and sensitively provided from the Native Tlingit perspective through the age of discovery and exploration by non-Indians and into modern history as a National Park. The survey of exploration is tied to specific locations and Native knowledge or presence when possible” (Theodoratus 2000).

Bosworth, Robert G.

1987. Tlingit Subsistence in Glacier Bay, Alaska: Responding to Change in Landscape and Bureaucracy. Paper presented before the Alaska Anthropological Association, Anchorage, March 1987, and The Society for Applied Anthropology, Oaxaca, April 1987. Typescript. Douglas, AK: Division of Subsistence, Alaska Department of Fish and Game.

“The history of settlement and use of the Glacier Bay area by Native peoples for about two thousand years is discussed. Specific attention is given to Tlingit occupancy and use since the beginning of the contact period. Since 1867, when the United States purchased Alaska from Russia, there has been an accelerating conflict over land, resource use, and property ownership between the Native people and the newcomers. The establishment of the Tongass National Forest in 1907 and the creation of Glacier Bay National Monument in 1925 (enlarged in 1939) are seen to have seriously disrupted future use by Tlingit people because of government policy and regulations” (Theodoratus 2000).

1988. Consistency and Change in Subsistence Use of Glacier Bay, Alaska. In *Proceedings, Second Glacier Bay Science Symposium, September 19-22, 1988*. A.M. Milner and J. D. Woods, Jr., eds. Pp. 101-107. Anchorage: US National Park Service, Alaska Regional Office.

“Glacier Bay has been inhabited and has had subsistence use by Tlingit people for the past 2,000 years as glacial advances and retreats have permitted. The establishment of Glacier Bay National Monument in 1925, its expansion in 1939, and its park designation in 1980 have resulted in government management of various subsistence activities practiced Tlingit people. Bosworth discusses the Park's management program and contemporary subsistence issues and concerns. Covered is occupancy and use, conflicting concepts of land and property ownership, federal land policy and the creation of the national monument, changing regulations and changing use, and subsistence regulatory regimes. He concludes that creative management strategies are needed to resolve Glacier Bay subsistence issues” (Theodoratus 2000).

Brock, Mathew and Pippa Coiley-Kenner in collaboration with the Sitka Tribe of Alaska
2009. A Compilation of Traditional Knowledge about the Fisheries of Southeast Alaska, Division of Subsistence. Technical Paper 332. Juneau: Alaska Department of Fish and Game.

This study represents a compilation and analysis of previously collected and documented traditional ecological knowledge regarding five species of salmon included in subsistence fisheries in Southeast Alaska including: sockeye salmon, coho salmon, Chinook salmon, pink salmon and chum salmon. A smaller amount of information was collected and analyzed regarding Pacific herring, eulachon, steelhead trout and Dolly Varden about subsistence fisheries in Southeast Alaska. STA archives, reports, field notes, interview transcripts, audio recordings, and videotapes were all included in the analyses.

Caldwell, Francis E.

1986. *Land of the Ocean Mists: The Wild Ocean Coast West of Glacier Bay*. Robert N. DeArmond, ed. Edmonds, WA: Alaska Northwest Publishing Company.

This book documents the natural and cultural history of Glacier Bay's west coast, from Cape Spencer to Dry Bay. A section entitled “The Natives” contains historical information on the peoples of the area, including those residing in Lituya Bay.

Case, David S.

1984. *Alaska Natives and American Laws* (with Chapter 8, Traditional Alaska Native Societies by Anne D. Shinkwin). Fairbanks, AK: University of Alaska Press.

“Case provides a history and description of the interaction of Alaska Natives and American laws to be used as a beginning from which to criticize, analyze or develop independent thinking on the subject. The chapters are meant to be independent of each other with each focusing on a different aspect of the federal-Native relationship. Case intends the book to be a collection of references to, and discussion of the American impact on legal and political Alaska Native history and the effect on Native cultural persistence. Shinkwin’s chapter examines each Native culture area. Southeast Alaskan Indians (pp. 334-338) looks at subsistence, social and political organization, and early contact government” (Theodoratus 2000). A second edition of this work was published in 2002, without the inclusion of chapter 8, authored by Shinkwin.

Catton, Theodore

1993. Glacier Bay National Monument, the Tlingit, and the Artifice of Wilderness. *The Northern Review* 11:56-82.

“Catton examines the ‘creation of wilderness’ in the Monument by the Park Service, concentrating from ‘discovery’ by John Muir in 1879 to the termination of Hoonah seal hunting privileges in the Park in 1974. The Tlingit legal challenge to Park creation was complicated by the fact that Indian title to the land was not extinguished until 1971, much later than the establishment of the Park in 1925. Efforts to present a pristine untouched park to tourists have been in direct conflict with Tlingit customary use and the Native people have not always been privy to the decision-making process. Although it was made illegal for Native people to hunt in Glacier Bay, commercial fishing was permitted until 1991, from which point it began to be phased out by 1997. Thus the effort has been to create a Park without human disturbances, which could be known for its wilderness character and opportunity for scientific investigations” (Theodoratus 2000).

1995. *Land Reborn: A History of Administration and Visitor Use in Glacier Bay National Park and Preserve*. Seattle: Cooperative Park Studies Unit, College of Forest Resources, University of Washington for the National Park Service, Anchorage, Alaska.

“Catton, with a historic view of Glacier Bay National Park and Preserve as a cultural creation, shows how the area became a national monument. He then chronicles the area history in three periods. ‘Science and Monumentalism, 1879-1938’ includes discussion of the indigenous people, scientific exploration, and the area as laboratory and landscape. ‘Habitat Protection 1939-1965,’ examines topics such as the Alaska brown bear, World War II involvement, dispossession of natives, and boundary adjustments. Under ‘Wilderness Preservation, 1966-1992’ he discusses the modern park and its status, mining, wilderness, Native seal hunting, ecosystem management, whale protection, the creation of a wilderness park, and commercial and subsistence fishing. In his conclusion, ‘Converging Issues, Diverging Solutions,’ Catton discusses major management issues and their solutions” (Theodoratus 2000).

1997. *Inhabited Wilderness: Indians, Eskimos, and National Parks in Alaska*. New American West Series. Elliot West, ed. Albuquerque: University of New Mexico Press.

In his book, Catton reexamines the Alaska National Interest Lands Conservation Act in respect to the ways in which Alaskan parks attempt to take into account cultural preservation in conjunction with ecological preservation of the areas within the parks. He begins his discussion with a historic examination of the Huna Tlingit people's first encounter with John Muir, then goes on to discuss the ways in which Alaska's development affected the Native populations. Of particular interest is Catton's discussion of the availability of coastal resources, particularly the abundance of salmon for Native peoples. He also covers subsistence practices, such as otter, seal and deer hunting, berry picking and the gathering of plants and bird eggs. Catton discusses different gender-based subsistence roles and the seasonal nature of subsistence activities, including summer food storage, early fall for following the second salmon run and late fall for hunting and trapping season. De Laguna's work on the Yakutat is quoted regarding people's relationships with animals.

Central Council Tlingit and Haida Indian Tribes of Alaska (CCTHITA)

1975. Report of Manpower Survey Concerning the Impact of the 1975 Salmon Fishery Failure on the Residents of the Communities of Yakutat, Klukwan, Haines, Hoonah, Angoon, and Kake, Craig, Klawock and Hydaburg. Juneau: Manpower Division of the Central Council of the Tlingit and Haida Indians of Alaska.

This book primarily focuses on the inhabitants of the Chugach region, specifically around Prince William Sound, however Tlingit, and explicitly Yakutat Tlingit, are mentioned throughout regarding trade, war and other relations between the two groups. The Yakutat region and its inhabitants are also discussed in relation to the Eyak peoples and the possible link between Eyak, Tlingit and Chugach peoples. The book also covers flora and fauna in the Chugach region and archaeological evidence regarding prehistoric Chugach daily life and subsistence activities.

Central Council of Tlingit and Haida Indian Tribes of Alaska [and] Johns & Associates (CCTHITAJA)

1983a. *Traditional and Customary Natural Resources Used by the Southeast Alaska Natives*. Juneau: Johns & Associates.

This report provides an overview of the historic traditional and customary use of natural resources in Southeast Alaska by both Tlingit and Haida peoples. The report uses a production cycle that begins in March and ends in February. Traditional territories and their uses are identified, as well as subsistence methods and the results of a survey on subsistence. The significance of salmon, seaweed, berries, shellfish, fish oil and eggs to the traditional subsistence of the people is highlighted.

1983b. Curry-Weissbrodt Papers of the Tlingit and Haida Indian Tribes of Alaska; An Inventory. Originals at Sealaska Heritage Foundation, Juneau. Microfilm at Alaska Historical Library, Pouch S, Juneau, Alaska.

“This is a useful index for examining the Native contents of the Curry Weissbrodt Papers” (Theodoratus 2000).

City and Borough of Yakutat (CBY)

2006. Yakutat Coastal Management Program. Juneau: Sheinberg Associates.

This plan is meant to provide background information on the Yakutat coastal region in order to promote development that allows for simultaneous preservation of coastal resources. Section 3.9 provides to cultural, historic, prehistoric and archaeological evidence regarding Yakutat Native culture. Section 3.10 focuses on subsistence of Native Yakutat peoples, including the link between subsistence and Tlingit culture. This plan was created by the City and Borough of Yakutat Planning Commission in collaboration with a variety of groups including: Yakutat Borough residents, staff from the Yakutat Tlingit Tribe, Yak-Tat Kwaan Inc., Yakutat Salmon Board, Chugach Alaska Corporation, Sealaska Corporation, the University of Alaska Land Management Office, many divisions within the Alaska Department of Natural Resources, Alaska Mental Health Trust Land Office, the Alaska Department of Fish and Game, the Alaska Department of Commerce, Community and Economic Development, the Bureau of Land Management, the Wrangell-St. Elias National Park and Preserve, the Glacier Bay National Park and Preserve and the Yakutat Ranger District of the Forest Service.

2010. City and Borough of Yakutat Comprehensive Plan. Juneau: Sheinberg Associates.

This document is meant to act as a reference guide for state and local governments to work with Yakutat Borough residents in matters relating to community growth and development. It provides information on a number of topics relating to the community. Chapter three explores historical and cultural resources of the area, with specific attention to Yakutat Native culture and resource use.

Cole, Douglas, and Ira Chaikin

1990. *An Iron Hand Upon the People: The Law Against the Potlatch on the Northwest Coast*. Seattle: University of Washington Press.

“This work centers primarily on the Canadian government's "potlatch law" (1885-1951), and Canadian Northwest Indian response to the law and its provisions. Some data are included on adjacent Alaska and Washington Indian people involved in this activity. The 1904 Sitka potlatch --the last of its kind-- held at the territorial capital” (Theodoratus 2000).

Cooper, H. Kory

2011. The Life (Lives) and Times of Native Copper In Northwest North America. *World Archaeology* 43(2):252-270.

This article highlights the cultural and economic importance of native copper to indigenous people of Alaska and Yukon, beginning in the Late Prehistoric period into the 20th century. Cooper examines the significance of copper for both northern Athabascan and northern Tlingit societies. Cooper identifies the Yakutat Tlingit, specifically, as a group that utilizes copper for economic and spiritual purposes. Also included is a Yakutat narrative that describes the origin of copper and its use as a component of an arrowhead used to kill a moose during hunting. Copper is also described as a currency used by Yakutat Bay residents in trade for a salmon stream. In his research, Cooper uses a relational biography approach to analyze the possible functions of copper in northern Athabascan and northern Tlingit societies.

Coppock, Henry Aaron

1969. *Interactions Between Russians and Native Americans in Alaska, 1741-1840*. Ph.D. dissertation, Michigan State University, East Lansing.

“Coppock compares Russian interactions with Tlingit and Aleut peoples, 1741-1840. He proposes and defends the thesis that Aleut enslavement and successful Tlingit resistance are explained in part by demographic, economic and geographic differences. He claims that clan unity among Tlingit villages enabled effective resistance, which the disunified Aleut villages could not muster. He theorizes also that the clan system is a product of food gathering practices and demographics” (Theodoratus 2000).

Corral, Roy with Will Mayo and Natives of Alaska

2002. *Alaska Native Ways: What the Elders Have Taught Us*. Portland, OR: Graphic Arts Books.

This book contains a collection of essays written by Native peoples of Alaska. Nora Marks Dauenhauer, of Tlingit descent, describes her childhood and some traditional lifeways that characterized her upbringing in her essay entitled “Have Patience: Some Things Cannot Be Rushed.” Dune Lankard’s essay, “Know Who You Are: You Are A Reflection On Your Family,” depicts the historical struggles of his Eyak peoples and contemporary issues surrounding land claims and natural resource degradation.

Cruikshank, Julie

1990. *Life Lived Like a Story: Life Stories of Three Yukon Native Elders*. Lincoln: University of Nebraska Press.

This book is divided into three sections, each of which contains the life stories of three women of Athapaskan and Tlingit ancestry: Angela Sidney, Kitty Smith, and Annie Ned. The women use a narrative style to depict historical events, as well as traditional beliefs and practices both on an individual and community level. Yakutat (or *Yaakwdáat*) and Yakutat peoples are mentioned in several times within the stories.

2005. *Do Glaciers Listen? Local Knowledge, Colonial Encounters, and Social Imagination*. Vancouver: UBC Press.

Cruikshank's book focuses on the historical role of glaciers in the lives of Native peoples and explorers within the Mount Saint Elias ranges. Of particular interest are the chapters relating to Lituya Bay (part 2, chapter 4) and specific mention of the Yakutat region in reference to the Little Ice Age (part 1, chapter 1). This book provides historical information about worldviews and cultural practices of the Tlingit in this area.

Dauenhauer, Nora Marks

1988. *The Droning Shaman*. Haines, AK: The Black Current Press.

"This collection of poems written by a Tlingit author celebrates 'the spirit of her land and people, traditional and contemporary, living and departed' (p. 93). The poem 'Flying Home' expresses Native sentiment about Cape Fairweather, Glacier Bay and Icy Strait (p. 69)" (Theodoratus 2000).

Dauenhauer, Nora Marks, and Richard Dauenhauer, Editors

1987. *Haa Shuka, Our Ancestors, Tlingit Oral Narratives, vol. 1: Classics of Tlingit Oral Literature*. Seattle: University of Washington Press and Juneau: Sealaska Heritage Foundation.

"Because Tlingit narratives are an integral part of the natural and social context, cultural background is presented to enhance this presentation. Understandable context is further clarified with a discussion of oral style, themes and concepts, and linguistic considerations for translation, such as native concepts, alphabet, and grammar. After this carefully delineated, lengthy and useful introduction the authors focus on stories and the storytellers. The narratives are given in Tlingit with facing English translations. Seven of the narratives give mention of places now located within Glacier Bay National Park (Basket Bay History [p. 69]; *Kaakex'wti'* [p. 153]; Glacier Bay History [p. 245]; Glacier Bay History [p. 261]; First Russians [p. 293]; Raven Boat [p. 299]; and The Coming of the First White Man [p. 303]. The explanatory notes which follow the narratives are especially important for understanding story variations and alternative meanings as well as historical and cultural meaning. The concluding biographies add a compelling personal dimension" (Theodoratus 2000).

1990. *Haa Tuwunaagu Yis, For Healing Our Spirit: Tlingit Oratory, vol. 2: Classics of Tlingit Oral Literature*. Seattle: University of Washington Press.

"Three sets of speeches make up the eloquent oratory set forth in this volume, the second in a series on Tlingit oratory. The first set, 'Speeches from Various Occasions' are unrelated speeches delivered by well-known orators at various localities from 1971 to 1988, with the exception of two from unidentified speakers in 1899. The second set of speeches, selected from oratory delivered at a memorial in 1968 at Hoonah, represent a coherent traditional Tlingit action 'for the Removal of Grief.' The third set, taken from a traditional series of speeches delivered by elders in 1980 at the 'First Sealaska Elders Conference' at Sitka, was selected to represent a contemporary event. A total of thirty-two speeches by twenty Tlingit elders are provided in Tlingit with facing translations in

English. The authors greatly expand the introductory material presented in *Haa Shuka*, Our Ancestors (1987) to include: social structure, *at.óow* ('an owned or purchased thing'), social/cultural settings, structure of Tlingit memorial, simile and metaphor in Tlingit and English literature, general structure of Tlingit oratory, *at.óow* in action, treatment of spirits, spirit world vocabulary, and the past, present and future of Tlingit oratory. Explanatory notes follow the speeches. A glossary is provided for assistance in linguistic endeavors. Biographies and photographs of the participants conclude the book" (Theodoratus 2000).

1994. *Haa Kusteeyi Our Culture: Tlingit Life Stories, vol. 3: Classics of Tlingit Oral Literature*. Seattle: University of Washington Press and Juneau: Sealaska Heritage Foundation.

This book contains biographies of selected Tlingit elders born between 1863 and 1915, as well as founders of the Alaska Native Brotherhood. Individuals included in the biographies span the Tlingit territory in Southeast Alaska from Yakutat to Dixon Entrance. The biographies contain genealogical information, statistics, Tlingit and English names and a variety of historical and anecdotal information. The introduction section of the book covers general Tlingit themes including traditional land use and subsistence practices.

Dauenhauer, Richard

1980. *Glacier Bay Concerto: Poem in Three Movements*. Anchorage: Alaska Pacific University.

"Dauenhauer's second movement focuses on Glacier Bay: memories, history, the Kasteen story, and the injustices of the federal government" (Theodoratus 2000).

Dauenhauer, Nora, Richard Dauenhauer, and Lydia Black

2008. *Anóoshi lingít aaní ká: Russians in Tlingit America: The Battles of Sitka, 1802 and 1804*. Seattle: University of Washington Press.

This book examines the history of contact between Tlingit peoples and Russian explorers in southeast Alaska. Topics specifically related to native Yakutat Tlingits are discussed, including the first Russian settlement in the area and a Russian expedition to Yakutat and Lituya Bay in 1788.

Davis, Stanley Drew

1997. *The Archaeology of the Yakutat Foreland: A Socioecological View: Volume 1*. Ph.D. dissertation, Texas A&M University, College Station.

This document uses archaeological evidence to examine human occupation of the Yakutat Foreland for roughly the last one thousand, one hundred years from the prehistoric into the historic period. The study documents material culture, intra-site settlement and house types in two village sites: Shallow Water Town and Diyaguna'et.

Chapters eight and nine focus specifically on subsistence practices of inhabitants of the Yakutat area.

De Armond, Robert N., ed.

1978. *Early Visitors to Southeastern Alaska: Nine Accounts*. Anchorage: Alaska Northwest Publishing Company.

“DeArmond provides excerpts from explorers' journals from nine expeditions as they passed through Southeast Alaska from 1778-1850” (Theodoratus 2000).

De Laguna, Frederica

1934. Ceremonial Paddles from the Eyak Indians, Alaska. Pennsylvania. University. *University Museum Bulletin* 5:55.

1937. A Preliminary Sketch of the Eyak Indians, Copper River Delta, Alaska. In *Twenty-fifth Anniversary Studies, Philadelphia Anthropological Society Publications* 1. D. S. Davidson, ed. Pp. 63-75. Philadelphia: Philadelphia Anthropological Society.

De Laguna's chapter describes general cultural attributes of the Eyak peoples. Her descriptions are a result of her original ethnographic research, consisting of field visits to the Eyak territory beginning in 1930. She provides descriptions of Eyak material culture and similarities to other Alaskan groups, including Tlingit, Athabaskan and southwestern Alaskan Eskimo.

1947. The Prehistory of Northern North America as Seen from the Yukon. *Memoirs of the Society for American Archaeology* 3, The Prehistory of Northern North America as Seen from the Yukon, Society for American Archaeology.

De Laguna discusses archaeological findings from northern North America, including areas now incorporated into Wrangell-Saint Elias National Park and Preserve. Yakutat natives are not specifically mentioned; however, Tlingit and Eyak archaeology are discussed.

1949. An Archaeological Survey of the Northern Tlingit, 1949. Mimeographed report for Arctic Institute of North America. Bryn Mawr: Bryn Mawr College.

De Laguna discusses the archaeology of three tribal groups in the northern Tlingit territory: Yakutat, Chilkat-Chilkoot and Angoon or Xutsnuweydi. She conducted original research in the form of archaeological investigations in the aforementioned territories. The locations of her investigations were suggested to her by Natives or non-Natives familiar with the area, as well as chosen due to their mention as former settlements in earlier reports. The Yakutat region is explicitly defined as the area along the Gulf of Alaska between Icy Bay and Dry Bay. The glacial, earthquake and land uplift history of the region are described. One of the archaeological sites discussed is on Knight Island, located near the eastern shore of Yakutat Bay. De Laguna provides an overview of the site's history and a description of the site, including the physical environment and

number and types of structures and mounds. De Laguna also describes a second site, located on the southern side of a stream known locally as Lost River. The Lost River village known by its Eyak name, Diyaguna-et, is described as are artifacts found at the site. Reported sites in the Yakutat area are also briefly described.

1952a. Recording 19, Recordings at Yakutat, Alaska, 1952. American Philosophical Society. <http://www.amphilsoc.org/mole/view?docId=ead/Mss.Rec.19-ead.xml>

This collection is a result of original research conducted by de Laguna, and it consists of seven sound tape reels she recorded during her fieldwork in Yakutat in 1952. A variety of Tlingit and Athabaskan songs are included, as well as several stories, some with translations.

1952b. Some Dynamic Forces in Tlingit Society. *Southwestern Journal of Anthropology* 8(1):1-12.

De Laguna examines aspects of Tlingit social organization in order to shed light on underlying features of Tlingit culture. She focuses on territorial, kinship and class divisions. Kinship, she states, creates the most important divisions, and she provides a description of moiety, sib and house membership divisions. De Laguna also examines joking relationships and how they function in Tlingit society to reinforce social relations. This article is useful in that it provides background information on certain features of Tlingit social structures. This article is the result of original research conducted among the northern Tlingit of Alaska in the summer of 1950. De Laguna worked in collaboration with Dr. Catherine McClellan on an expedition that was ethnological and archaeological in nature.

1953. Some Problems in the Relationship between Tlingit Archaeology and Ethnology. *Memoirs of the Society for American Archaeology* 9, Asia and North America: Transpacific Contacts, Society for American Archaeology, pp. 53-57.

This article provides a brief overview of several Tlingit territories and corresponding archaeological sites in the areas of Angoon and Yakutat. The findings are based on original research done by the author in 1949 and 1950 in the form of an archaeological and ethnographic survey of northern Tlingit territory. De Laguna contrasts the archaeological remains in the areas with ethnographic evidence provided by contemporary informants. A number of petroglyphs, pictographs and other artifacts are described. De Laguna also gives an historical account of Eyak presence in Yakutat and the arrival of the Tlingit language into the area. The archaeological site at Knight Island is described regarding its mounds and the artifacts found within the mounds, including animal bones, shells, and other artifacts. Items relating to subsistence, such as sea otter harpoon arrows and copper arrowheads, were found near Yakutat and were attributed to Eyak culture. De Laguna also provides information regarding Tlingit social structure in Yakutat, including specific sibs that were present in the area.

1954a. Recording 30, Tlingit and Yakutat songs, 1954. American Philosophical Society.
<http://www.amphilsoc.org/mole/view?docId=ead/Mss.Rec.30-ead.xml>

These recordings are on a series of ten sound tape reels and were collected in Yakutat in 1954 during de Laguna's fieldwork in the area. They contain a variety of songs including personal, mourning, drinking, shaman and love songs among others.

1954b. Tlingit Ideas about the Individual. *Southwest Journal of Anthropology* 10(2):172-191.

"In this article, which is important for understanding Tlingit worldview, De Laguna focuses on the many aspects of the conceptualization of self among the Northern Tlingit. The individual is born into a 'social aspect' of serial hierarchies (lineage, clan, moiety) determined by birth and associated with ancestry, actions of relatives, and the person's character and accomplishments. Important to this is the 'body' (corporal aspect), 'soul' (spiritual aspect), names (reflecting social position), and the supernatural (manipulation/effect of outside forces). The parts of an individual are separate, yet integrated, and are discussed in reference to one another in this article under sections such as, social self, 'body' 'soul,' name, magical transformation, and death and the after-life. De Laguna concludes that the Tlingit individual is 'compounded of and linked to other selves,' which include ancestors, descendants and contemporaries and which participate with animal spirits, supernatural beings and portions of the inanimate world' (Theodoratus 2000). This article is the result of original research in the form of field visits in 1950 and 1952 to two separate, but unidentified, villages in the northern coastal Tlingit territory. Data gathered in 1950 and 1952 were supplemented by data gathered from the northern interior Tlingit territory in 1948 and 1951.

1956. *Chugach Prehistory: The Archaeology of Prince William Sound, Alaska*. Seattle: University of Washington Press.

De Laguna provides an ethnographic overview and description of the physical environment of the region traditionally inhabited by the Chugach. She then goes on to provide accounts of sixty-seven archaeological sites in the region. She includes descriptions of rock paintings, housing structures, burials and a variety of artifacts.

1958. Geological Confirmation of Native Traditions, Yakutat, Alaska. *American Antiquity* 23(4):434.

In this article, de Laguna reviews the U.S. Geological Survey report, "Glacial Features and Surficial Deposits of the Malaspina District, Alaska," by George Plafker and Don J. Miller, 1957. She argues that this article corroborates native legends and statements regarding the glacial retreat and habitation in and around Yakutat Bay and Icy Bay. Plafker and Miller's study used radiocarbon dating to show unglaciated coastal plain areas east and west of Yakutat Bay and Icy Bay during antiquity, which demonstrates that the area was habitable. The series of glacial recessions evidenced by Plafker and Miller's

study, validates Native oral history collected by de Laguna in ethnographic field visits in 1952 and 1954 regarding the Eyak origins and meaning of the name Yakutat.

1960b. The Story of a Tlingit Community: A Problem in the Relationship Between Archeological, Ethnological and Historical Methods. *Bureau of American Ethnology Bulletin* 172, Smithsonian Institution, Washington, DC, Government Printing Office (republished, Brighton, Michigan: Native American Book Publishers, 1990).

“The data presented are a result of a 1949 summer survey of the Northern Tlingit area and ethnological and archaeological research in Angoon during the summer of 1950. While data are primarily on Angoon, some data are provided on the Glacier Bay area, including for example, explanation of population shifts in relation to post contact phenomena, and ‘Wuckitan’ clan history” (Theodoratus 2000).
<http://hdl.handle.net/10088/15466>

1964. *Archeology of the Yakutat Bay Area, Alaska*. Washington: US Government Printing Office.

De Laguna provides a detailed review of archaeological and ethnographic records regarding the history and culture of the Native peoples of the Yakutat Bay area. She uses information gained from original research done in the form of interview with informants from Yakutat, describing the migrations and history of occupation of Eyak and Tlingit people along the Gulf of Alaska. De Laguna also references natural resource use and important subsistence resources, such as salmon, sea otter, seal, sea lion, porpoise, etc. She examines a number of sites including settlements on Yakutat Bay, Lost River and the Dry Bay area among others. She reviews archaeological evidence from the various sites including weapons, tools, and structures. Tools for fishing and trapping, specifically, are discussed.

1965. Childhood among the Yakutat Tlingit. In *Context and Meaning in Cultural Anthropology*. Melford E. Spiro and A. Irving Hallowell, eds. New York: Free Press.

This article examines Yakutat Tlingit traditional beliefs and customs regarding child rearing. Resource use is discussed in regards to using wildlife products, such as wolf bones or bear saliva, for spiritual and practical purposes when raising Tlingit youth.

1972. *Under Mount Saint Elias: The History and Culture of the Yakutat Tlingit*. Smithsonian Contributions to Anthropology 7 [In Three Parts]. Washington, DC: Smithsonian Institution Press.

“Based on field investigations in 1949, 1952, 1953, and 1954 and on historical sources, de Laguna presents combined archaeological and ethnographic data on the Yakutat area, especially from the latter part of the 18th century onward, in this important three volume classic work. De Laguna considers Eyak peoples and the people of Dry Bay and Lituya Bay from the point of view of the Yakutat people. The main thrust of these volumes is on the Yakutat Tlingit, whose culture is presented through the recollections of ‘informants’

and their memories of the teachings of their parents and grandparents. De Laguna allows the ethnographic data to guide her in the data presentation which includes, in Part 1, the area's ecology, territorial description, Indian and non-Indian perspectives on history, and cultural description (e.g., houses, travel, trade, strategies for making a living, social world, life cycle). Part two includes recreation and art, war and peace, the potlatch, cures, medicines and amulets, shamanism, witches and land otter men, the Tlingit Individual, man and the forces of nature, and myths and tales. Part three contains plates, an appendix listing recordings of Yakutat songs with music transcriptions, and an index of Yakutat tape recordings. A detailed index (also Part 3) makes the volumes very easy to use, not only for Yakutat and Eyak people and areas, but also for references to adjacent groups (e.g., Hoonah)" (Theodoratus 2000). Of particular interest to Yakutat investigations are the data that encompass the Yakutat territory, specifically the region extending from Lituya Bay to Dry Bay. The three parts of this work are accessible online through the following three permalinks: <http://hdl.handle.net/10088/1354>, <http://hdl.handle.net/10088/1355>, <http://hdl.handle.net/10088/1356>.

1983. Aboriginal Tlingit Sociopolitical Organization. In *The Development of Political Organization in Native North America*. Elizabeth Tooker, ed. Pp. 71-85. Washington DC: The 1979 Proceedings of the American Ethnological Society.

In this article, de Laguna uses the historic present of the late twentieth century in order to describe social life and political organization of Tlingit society both pre contact in the late eighteenth century and post European contact in the early nineteenth century. Of particular value is the section in which territorial rights regarding subsistence resources, such as fishing streams, berry and hunting grounds and beaches are discussed. De Laguna also discusses topics such as social organization, political structures, women, war and houses.

1987. Atna and Tlingit Shamanism: Witchcraft on the Northwest Coast. *Arctic Anthropology* 24(1):84-100.

De Laguna's article examines witchcraft beliefs and Shamanistic practices of Tlingit and Atna peoples of southeast Alaska. Though this article focuses primarily on spiritual aspects of Tlingit culture, it highlights the importance of natural resources in Tlingit beliefs, ceremonies and prayers. Salmon and tobacco are mentioned as significant, and de Laguna also relates a belief about the power of the Land Otter Men and Land Otter spirit helpers. This article is based on original research conducted by de Laguna with Catherine McClellan in field visits among the Tlingit in 1950 and 1952 and among the Atna in 1954, 1958 and 1960, and with assistance from Mary Jane Lenz among the Tlingit in 1954 and Marie-Françoise Guédon among the Atna in 1968.

1988. Tlingit: Peoples of the Wolf and Raven. In *Crossroads of Continents: Cultures of Siberia and Alaska*. William W. Fitzhugh and Aron Crowell, eds. Pp. 58-63. Washington, D.C.: Smithsonian Institution Press.

This article provides an overview of Tlingit culture, both historically and in the contemporary. Spiritual beliefs and subsistence practices are discussed, including peoples' relationship to the land and its resources and hunting and fishing practices.

1990a. Eyak. In *Handbook of North American Indians, Vol. 7, Northwest Coast*. Wayne Suttles, ed. Pp. 189-196. Washington, D.C.: Smithsonian Institution Press.

De Laguna examines the history and culture of the Eyak peoples of Alaska. She describes their traditional and contemporary territory, the natural environment of their land and a variety of cultural aspects. De Laguna provides information regarding the use of natural resources for houses, clothing, tools and other items. She also describes subsistence patterns that followed annual cycles relating to fish migrations (eulachon, seal, herring, salmon, etc.) and the availability of summer berries. The hunting of species such as sea otter, bears, geese and mountain goats are is discussed.

1990b. Tlingit. In *Handbook of North American Indians, Vol. 7, Northwest Coast*. Wayne Suttles, ed. Pp. 203-228. Washington, D.C.: Smithsonian Institution Press.

“This article summarizes Coastal Tlingit territory, environment, origins, culture (annual cycle, settlement pattern, structures, transport, trade, subsistence, social organization, law and warfare, kinship, life cycle, shamanism and witchcraft, religion) and history. This discussion is a useful guide to general Tlingit culture with bibliographic references to the many aspects of Tlingit life, both past and through time. A table relating Tlingit tribes to corporations is helpful to the understanding of the contemporary culture. Also very useful is a synonymy, which includes a list of Tlingit clan names (38 raven and 36 wolf [eagle]) and a tribal list (18 tribes) showing the clans represented in each tribe” (Theodoratus 2000).

1996. Cook Inlet Adventures and Afterthoughts: Alaska 1930. In *Adventures through Time: Readings in the Anthropology of Cook Inlet, Alaska*. Nancy Yaw Davis and William E. Davis, eds. Pp. 65-88. Anchorage: Cook Inlet Historical Society.

2000. Field Work with My Tlingit Friends. In *Celebration 2000: Restoring Balance through Culture*. Susan W. Fair and Rosita Worl, eds. Pp. 21-40. Juneau: Sealaska Heritage Foundation.

In this essay, de Laguna provides an overview of her experiences during her fieldwork in Tlingit territory from the 1950s on. She discusses her initial interest in the region and her start in the field. She also discusses her archaeological work in the Yakutat area, including excavations at Old Town, Knight Island. There are several references to natural resource use throughout, including copper artifacts and mountain goat wool blankets.

De Laguna, Frederica and Catharine McClellan

1981. Ahtna. In *Handbook of North American Indians, Vol. 6, Subarctic*. June Helm, ed. Pp. 641-663. Washington, D.C.: Smithsonian Institution Press.

In this piece, the authors provide an overview of Ahtna history and culture. They examine the language, territory and natural environment of the Ahtna peoples, as well as their relations to other Native groups in the region, including the Eyak and Tlingit. The authors give a summary of contact between the Ahtna peoples and white populations. The authors also discuss settlement patterns and subsistence activities that characterized the nineteenth century. Traditional fishing techniques regarding salmon are discussed, as well as the hunting of a variety of mammal species.

Dombrowski, Kirk

2001. *Against Culture: Development, Politics, and Religion in Indian Alaska*. Lincoln: University of Nebraska Press.

This book is an ethnographic account of Southeast Alaskan Natives and their relationship with fundamentalist Christian churches in contemporary times. Dombrowski approaches the topic by examining the historical relationships between Natives and their colonizers. Part one, "Landscapes," discusses Native interactions with the land and current problems associated with land use and management. Chapter four focuses specifically on subsistence of Native peoples and the link between subsistence and culture.

2002. The Praxis of Indigenism and Alaska Native Timber Politics. *American Anthropologist* 104(4):1062-1073.

Dombrowski examines the ways in which the Native Claims Settlement Act of 1971 and its revisions has impacted the Native communities of Southeast Alaska in their access to and ownership of natural resources, particularly forests targeted by timber companies. He centers the topic around a discussion of "the praxis of indigenism," and examines individuals' attitudes towards traditional Native practices and the role of Pentecostal and Evangelical churches in the movement of articulating indigeneity in Alaska. Dombrowski's article is the result of 16 months of ethnographic and archival research in Juneau, Kake, Hoonah, Hydaburg, Klawock and Ketchikan.

2007. Subsistence Livelihood, Native Identity and Internal Differentiation in Southeast Alaska. *Anthropologica* 49(2):211-229.

Dombrowski provides an overview of general subsistence practices that characterize Native communities in southeast Alaska, primarily from the 1960s through the 1980s. He discusses the role of subsistence patterns in shaping community relations and the value placed on "Indian foods." He also discusses the link between subsistence practices, stratification and identity. Dombrowski's article is the result of both original research and reviews of published reports by Alaska Fish and Game Subsistence Division. Dombrowski's carried out fieldwork between 1993 and 1996, spending 13 months in Southeast Alaska, primarily in Hydaburg, Kake and Hoonah. Dombrowski also spent limited time in Craig, Klawock, Wrangell and Ketchikan.

Dowie, Mark

2011. *Conservation Refugees: The Hundred-Year Conflict between Global Conservation and Native Peoples*. Cambridge: MIT Press.

Dowie examines the relationship between transnational conservationists and indigenous communities throughout the world. He reviews a variety of case studies from across the world, including one from within the U.S. dealing with the Miwok, Paiute and Ahwahneechee of Yosemite Valley. Dowie argues that environmental conservation has become a priority over cultural preservation of indigenous communities, and the efforts to conserve natural resources, themselves, are threatening these communities. Dowie examines different approaches to environmental and cultural conservation, as well as Western-science based ecological practices and traditional ecological knowledge.

Drucker, Philip

1958. The Native Brotherhood: Modern Intertribal Organization on the Northwest Coast. *Bureau of American Ethnology Bulletin* 168. Washington, DC: Government Printing Office.

This bulletin includes a history of the development of the civil rights and Native advocacy organization, as well as histories and notes concerning each of the major ANB village “camps” in Southeast Alaska.

1983. Ecology and Political Organization on the Northwest Coast of America. In *The Development of Political Organization in Native North America, 1979 Proceedings of the American Ethnological Society*. Elisabeth Tooker, ed. Washington, DC: American Ethnological Society.

Drury, Helen M.

1985. Nutrients in Native Foods of Southeastern Alaska. *Journal of Ethnobiology* 5(2):87-100.

“Drury looked at the nutrient content of some traditional foods of southeastern Alaska coastal Native Americans, analyzing twenty foods for composition, minerals, and vitamins. Does not consider or include bird eggs” (Theodoratus 2000).

Dumond, Don E.

1980. A Chronology of Native Alaskan Subsistence Systems in Alaska Native Culture and History. *Senri Ethnological Studies Osaka* 4: 23-47.

Dumond presents a chronologically categorized, archaeological overview of Alaska Native subsistence practices. Among the groups discussed, Dumond includes Tlingit and Eyak peoples and their relation to coastal subsistence and balanced economy subsistence.

Emmons, George Thornton

1911. Native Account of the Meeting between La Perouse and the Tlingit. *American Anthropologist* 13:294-298.

“Emmons describes Lituya Bay noting that in the Tlingit language, Lituya means ‘the lake within the point.’ He recounts the legend of Lituya which tells of the ‘Man of Lituya’ who resides in the ocean caverns near the entrance of the Bay. The legend is illustrated on a carved wooden pipe (figure 50) obtained in 1888 from a Takdeintaan clan leader from Hoonah who claimed the Bay’s sea otter hunting grounds. The pipe, said to be used only on special occasions, has, at one end, a frog like figure representing the ‘Spirit of Lituya.’ A ‘bear slave’ sits at the opposite end. The entrance to the bay is shown by brass covered ridges representing tidal waves shown above a brass canoe with two occupants who have been ‘engulfed’ in the Bay. This is held between the two figures. (Note: the pipe is referenced as in the George G. Heye Collection, Heye Foundation, Museum of the American Indian, New York.) Emmons provides an 1886 Auke (Juneau area) Tlingit account of the La Perouse and Tlingit contact, and the destruction of the two La Perouse expedition’s boats at Lituya. He also tells of Tlingit boat destruction immediately prior to La Perouse’s arrival [La Perouse describes a memorial grave which coincides with this account – see La Perouse 1799.]. This reference is important in showing that Tlingit oral history is parallel in content to European written history” (Theodoratus 2000).

Emmons, George Thornton and Frederica De Laguna
1991. *The Tlingit Indians*. Seattle: University of Washington Press.

“De Laguna has assembled Emmons’ Tlingit data housed at The American Museum of Natural History in New York and the British Columbia Provincial Archives in Victoria. Her task was to prepare an Emmons draft manuscript on the Tlingit, which had been over thirty years in the making of several drafts by Emmons, and to integrate the wealth of ethnographic information Emmons left in the form of notes, drawings, sketches and monographs located in the two archives into a final draft. De Laguna has amplified and supported Emmons’s observations with work from other visitors, explorers, and anthropologists/ scholars to illuminate the text; these are clearly distinguished in the text from the original work of Emmons. Low’s biography tells how Emmons became a naval officer in Alaska and a collector of artifacts for museums. De Laguna discusses his contributions to ethnography and his knowledge of the Tlingit. The volume covers the full range of ethnographic topics with the exception of myths and folktales. Included are, such as: ‘The Land and People,’ ‘Social Organization,’ travel, subsistence, arts, dress, ‘Ceremonies,’ ‘War and Peace,’ ‘Illness and Medicine,’ ‘Shamanism,’ ‘Games and Gambling,’ and ‘Time, Tides, and Winds.’ The volume is illustrated with photographs and drawings by Emmons and others” (Theodoratus 2000).

Fall, James A., David B. Andersen, David Caylor, Michael Coffing, Susan Georgette and Michael Turek
2002. Alaska Subsistence Fisheries 2000 Annual Report. Technical Paper 306. Juneau: Division of Subsistence, Alaska Department of Fish and Game.

This report, documenting the subsistence harvests of salmon in the Southeast/Yakutat Region in 2000, is used to demonstrate the continued significance of salmon in the

subsistence practices of Tlingit people of the area. The report includes tables containing statistics on the subsistence and personal use of five types of salmon delineated by the community. The Subsistence Fisheries Harvest Assessment Working Group, consisting of federal, tribal and state representatives, contributed to the report in the form of commentary on existing harvest assessment programs.

Fall, James A., Michael Turek and Liliana Naves

2009. Overview of Amounts Reasonably Necessary for Subsistence Uses of Salmon in Southeast Alaska. Special Publication No. BOF 2009-03. Juneau: Division of Subsistence, Alaska Department of Fish and Game.

This document was created to address a proposal seeking the modification of findings relating to the amount of Pacific salmon reasonably necessary to for subsistence use in the Southeastern Management Area. It includes a brief description of traditional Tlingit subsistence salmon fisheries as related to the social organization of *kwáans* and seasonal habitations. This report is the result of data obtained through household surveys conducted by the Alaska Department of Fish and Game, Division of Subsistence regarding salmon harvests in Southeast Alaska from 1996 to 2006.

Farkas, Lena

1995. Interview by William Schneider. H95-71-32. Project Jukebox. The University of Alaska Fairbanks Oral History Program. <http://jukebox.uaf.edu/site7/interviews/666>

Farkas is joined by Nellie Lord, both of whom are Yakutat Native women, and Farkas tells the story of the migration of people from Copper Center. Both Farkas and Lord describe how this migration story is depicted on traditional blankets and jackets.

Frank, Oscar

1995. Interview by William Schneider. H95-71-30. Project Jukebox. The University of Alaska Fairbanks Oral History Program. <http://jukebox.uaf.edu/site7/interviews/696>.

A senior Yakutat Native, Frank provides a description of Tlingit history and includes his clan membership and origin. He also discusses his past experiences, earning cash wages fishing in Yakutat.

Garfield, Viola E.

1953. Possibilities of Genetic Relationship in Northern Pacific Moiety Structures. *Memoirs of the Society for American Archaeology* 9:58-61. Asia and North America: Transpacific Contacts.

Garfield discusses the various social structures that characterize societies of the northern Pacific region. She examines both sib and moiety divisions. Eyak are discussed in relation to their social structure, and Garfield notes that the Eyak have moieties but no sibs.

Garibaldi, Ann

1999. *Medicinal Flora of the Alaska Natives: A Compilation of Knowledge from Literary Sources of Aleut, Alutiiq, Athabascan, Eyak, Haida, Inupiat, Tlingit, Tsimshian, and Yupik Traditional Healing Methods Using Plants*. Alaska Natural Heritage Program, Environment and Natural Resources Institute, University of Alaska Anchorage.

This book is a collection of traditional medicinal plant knowledge of Alaska Natives. The information contained in the book is a result of a literary review, and is not the result of interviews or recordings with Native peoples. Physical plant descriptions, names, associated uses and applications are included. Tlingit, Eyak and Yakutat Tlingit traditional plants are all discussed. The book is organized according to plant growth forms.

George, Gabe, Matt Kookesh, Dave Mills, and James Fall

1985. *The Non-Commercial Harvest of Crab in Southeast Alaska: A Summary of Available Information*. Technical Paper 103. Juneau: Alaska Department of Fish and Game, Division of Subsistence.

“This report provides background information about non-commercial harvest of dungeness and king crab useful to the Board of Fisheries in considering area closures to commercial crabbing. The report presents data on crab harvests, resource use and other socioeconomic data for twelve communities. Field visits were made to Port Protection, Point Baker and Hoonah. The report gives a regional overview and several case studies. The authors conclude that non-commercial crab harvest and use play an important role of resource use in many of the southeast Alaskan communities as evidenced by high levels of participation and sharing as well as by the concern communities have expressed about future crab resources” (Theodoratus 2000).

Gillette, Gary H.

1998. *The Yakutat Fish Train: A Historic Overview of the Yakutat and Southern Railroad, Located In Yakutat, Alaska*. Alaska Department of Transportation and Public Facilities.

This work, prepared for the Alaska Department of Transportation and Public Facilities, Southeast Region, provides a brief history of the Yakutat and Southern Railroad. The primary focus of the report is on the railroad itself, however, it contains short sections on the natural environment and prehistory of the Yakutat area. The richness of the flora and fauna in the region is discussed, as well as the significance of the area for a variety of Native groups, including Eyak and Tlingit peoples. The introduction of Russians into the area is also discussed in relation to the Native populations of Yakutat.

Gillette, Gary H. and D. Scott Williams

1995. *“Walking In Two Worlds, Living In Balance”: A Historic and Cultural Preservation Plan for the Tlingit People of Yakutat, Alaska*. Yakutat Tlingit Tribe, Alaska.

This plan provides cultural information on Yakutat Tlingit peoples in order to promote culturally sensitive development in the area.

Gmelch, George

1982. Resource Use in Glacier Bay National Preserve. US National Park Service, Division of Cultural Resources, September 1982. (Copy on file, Glacier Bay National Park Library, Gustavus AK.)

“The focus of this study is resource use in the Dry Bay area of northwest Glacier Bay National Preserve provided as data for the Glacier Bay National Park and Preserve general management plan. Of particular concern are resource harvesting, areas of harvest, populations using the resources, land-based activities associated with resource use, and changes in resource use and users through time. Commercial fishing is the major harvest activity in the Preserve. Primary field research, including interviews, observation, questionnaires, mapping, and an inventory of fish camps, was conducted in Yakutat and the Dry Bay area over a ten week period during summer 1982 and was combined with a literature review to learn of past use and settlements. Permanent native settlement terminated around 1910 with Dry Bay people moving to Yakutat, Hoonah, and other locations, and subsequently, with some Yakutat people returning during summer to fish. Gmelch covers early settlement, population, settlement patterns, commercial fishery, hunting, trapping, gathering, recreational uses and local residences as human resources” (Theodoratus 2000).

1988. Two Rivers, Two Cultures. *Natural History* 97(5):52-63.

“The Alsek River and East Alsek River located in the northwest area of Glacier Bay National Park and Preserve are compared in terms of their drainage, water clarity, temperature, flow, vegetation, and salmon runs. Regulated by Alaska Fish and Game, both Indians and non-Indians obtain salmon with gill nets on these rivers. The author compares fishing methods and living patterns between the two groups, and discusses the competition and conflicts that ensue over fishing” (Theodoratus 2000).

1990. Caught in the Middle. *Natural History* 99(9):32-37.

“George Gmelch describes his anthropological fieldwork experience among Native and non-Indian fisherman in the Dry Bay area of Glacier Bay National Preserve. Gmelch describes his introduction to and interaction with the Yakutat community and then again with the Dry Bay community where he was to document hunting and fishing activities as required by the Park and Congress. He later testified in court on behalf of twelve fishermen who were contesting the Alaska Department of Fish and Game ban on surf fishing. Because of his education by the fishermen in his earlier fieldwork he was able to explain traditional fishing as an expert witness for them. Gmelch reveals the anthropologist's efforts and difficulties working in the small Dry Bay community where the Native and non-Indian people were factionalized” (Theodoratus 2000).

Goldschmidt, Walter and Theodore H. Haas

1946. Possessory Rights of the Natives of Southeast Alaska: A Report to the Commissioner of Indian Affairs, October 3, 1946. Copy on File, Sealaska Heritage Foundation, Juneau.

“This report is ‘a detailed analysis of the early and present territory used and occupied by the Natives of southeastern Alaska, except the Natives of the Village of Kake (partially treated), Hydaburg, and Klawock.’ The purpose of this 1946 field study by a three member team was to determine which lands were in present native use and occupancy similar to their use in 1884. The report includes a general description citing historic sources, followed by an analysis of the tribal territory which is subdivided into areas including Glacier Bay and Graves Harbor to Cape Fairweather. If known, information is provided on, for example, village/camp location; clan associations and sentiment, resource activity, cemetery. ‘Charts’ (maps) at the end of the text show aboriginal use and ownership as well as present-day use. The report is concluded with Hearings, Brief, Findings, Conclusions, and Recommendations on Hydaburg, Klawock and Kake” (Theodoratus 2000).

Goldschmidt, Walter, Theodore H. Haas, edited with an Introduction by Thomas F. Thornton
1998. *Haa Aaní, Our Land: Tlingit and Haida Land Rights and Use*. Seattle: University of Washington Press.

This book represents the work of anthropologist Walter Goldschmidt, lawyer Theodore Haas, Tlingit schoolteacher and interpreter Joseph Kahklen assigned by the Commissioner of Indian Affairs in 1946 to interview Tlingit and Haida peoples regarding land and water ownership and use. Chapter VI relates to the Yakutat Territory.

Grinev, A.V.

1989. The Eyak Indians and the Fate of a Russian Settlement in Yakutat. *European Review of Native American Studies* 28:1-6.

2013. The First Russian Settlers in Alaska. *The Historian* 75(3):443-474.

Gsovsky, Vladimir

1940. Survey of Russian Material on the Tlingit and Haida Indians of Alaska, Available in the Library of Congress. Unpublished microfilmed typescript. On File, Special Collections, University of Washington Library, Seattle.

“This report lists, and in some cases indexes, the materials held by the Library of Congress concerning Tlingit and Haida living in Russian Alaska. Some brief summaries and limited translations are provided. A majority of the material presented consists of Russian laws and Russian American Company reports of Tlingit conditions and resistance” (Theodoratus 2000).

Gunther, Erna

1972. *Indian Life on the Northwest Coast of North America, as Seen by the Early Explorers and Fur Traders during the Last Decades of the Eighteenth Century*. Chicago: University of Chicago Press.

“Gunther has assembled data available on Native life in the Northwest Coast during the last decades of the eighteenth century as gleaned from the early non-Indian sources. She concentrates on ‘the point of view of native life’ (p. xiv) and thus does not consider all aspects of the expeditions into the area. The material is assembled according to place, rather than by expedition with the intent of establishing ‘continuity and depth’ of Native life as well as the ‘areal extent’ of cultural similarities. Chapter 6 considers the ‘Aggressive Tlingit, Who discouraged Vancouver’s Surveying and Stood off the Russians for Half a Decade.’ Tlingit movement/migration on the outer coast is discussed, as are data surrounding the La Pérouse/Tlingit encounters, Tlingit culture, the Tlingit meeting of Dixon, Marchand, Malaspina, and Vancouver among others” (Theodoratus 2000).

Hallamaa, Panu.

2000. *A Dwindling Nation, A Vanishing Tongue: Tracing the History of the Eyak Indians of Alaska*. n.p.: n.p.

This article focuses on prehistoric and historic Eyak society. Hallamaa includes descriptions of how the Eyak peoples interacted with neighboring societies, including the Ahtna, Tlingit and Pacific Eskimos. The author outlines the traditional territory of the Eyak, from Yakutat to the mouth of the Copper River, as well as traditional social structure and linguistic characteristics of Eyak peoples. Subsistence items, including salmon, strawberries, and copper are also discussed. This article is the result of a review of previous literature as well as original research in the form of an interview with Native speaker, Marie Smith, in Anchorage in August of 1994 and a recording made by Hallamaa of a presentation by de Laguna at the Eyak potlatch in Cordova in June of 1994.

Hallock, Charles

1886. *Our New Alaska, or, The Seward Purchase Vindicated*. New York: Forest and Stream Publishing Company.

Hallock provides a first-hand account of his experiences as part of an expedition to Alaska in the late nineteenth century. The route begins in Portland, Oregon and travels up through Alaska. Hallock describes his natural surroundings and makes observations about his experiences interacting with various Native communities of Alaska. A section entitled ‘Good Indians,’ describes the pleasant nature of the Natives he interacts with, as well as provides descriptions about settlements and populations of these communities (pp. 91-107). Throughout the book, Hallock touches upon a variety of themes relating to the Native people, including mythology, spiritual practices and subsistence activities.

Hancock, David

2003. *Tlingit: Their Art & Culture*. Surrey, B.C.; Blaine, WA: Hancock House Publishers.

This book provides an overview of the Tlingit peoples' history and culture. It contains illustrations and photographs of various artifacts and Tlingit people and their daily lives. Chapter four focuses on traditional Tlingit subsistence. The chapter contains information on harvesting methods, including gaffing and gill net fishing. Primary food items, such as salmon, herring, sea lions and various berries are discussed in addition to secondary resources such as mountain goats, deer and bears. Illustrations and photographs portray tools, such as salmon traps, smoke houses, herring rakes, fishing floats, etc. The book also covers topics such as dances, village and ceremonial life, burials, marriage, fabric making and carving.

Harriman Alaska Expedition

1901. *Harriman Alaska Expedition [1899], Vol. I*, Narrative, Glaciers, Natives; *Vol. II*, History, Geography, Resources. New York: Doubleday, Page & Co.

“The Edward H. Harriman expedition in 1899 included three artists and twenty-five scientists representing a range of research interests, and, as a result, provided a very stimulating trip. One research party worked with John Muir at Glacier Bay collecting natural history specimens, but native settlements were visited briefly as well, including camps in Glacier Bay. This two volume work includes sections by various participants. Of particular interest are John Burroughs' 'Narrative of the Expedition,' John Muir's 'The Pacific Coast Glaciers,' and George Bird Grinnell's 'Natives of the Alaska Coast Region.' Other sections, by various expedition members, cover glaciers, exploration, birds, forests, geography, atmosphere, a volcano, the salmon industry, and fox farming” (Theodoratus 2000).

Harris, Christie

1973. *Once More upon a Totem*. New York: Atheneum.

Harris retells three traditional legends whose origins lie in Tlingit, Haida, Tsimshian and Kwakiutl heritage: The Prince Who Was Taken Away by the Salmon, Raven Travelling, and Ghost Story. Interspersed between these stories are Harris's interpretations of totem pole symbols and descriptions of the peoples of the northwest coast. The stories include various references to land and resource use in the traditional territories of the Native groups.

Harris, Lorle K., ed.

1985. *Tlingit Tales: Potlatch and Totem Pole*. Happy Camp, CA: Naturegraph.

This book is a collection of traditional Tlingit tales as told by Robert Zuboff, an eighty-year-old chief of the Beaver Clan at Angoon, Admiralty Island.

Hausman, Gerald.

1986. *Meditations With Animals: A Native American Bestiary from the Voices of Creek, Natchez, Chickasaw, Winnebago, Haida, Tlingit, Kwakiutl, Zuni, Navajo, Apache, Santo Domingo, Sioux, Osage, Anasazi*. Santa Fe, N.M.: Bear.

This bestiary includes poems, legends and stories that demonstrate the various roles of animals in Native American culture and tradition.

Haynes, Terry L. and Stan Walker

1995. Pilot Project: Documenting Traditional and Subsistence Access in Wrangell - St. Elias National Park and Preserve. Anchorage, AK: Alaska Department of Fish and Game, ANILCA Program.

This document discusses the variety of animals, including bears, waterfowl, caribou, fish, and mountain sheep, available within the Copper River Valley. The authors note the importance of rivers as sources for salmon and transportation routes in pre-contact times. Haynes and Walker discuss the indigenous use of natural resources for clothing, tools and trade goods. The Russian influence during the contact period from 1732-1898 and the wildlife resource competition that characterized European settlement from 1898-1940 are also discussed.

Haynes, Terry L. and William E. Simeone

2007. Upper Tanana Ethnographic Overview and Assessment, Wrangell St. Elias National Park and Preserve. Technical Paper No. 325. Juneau, Alaska: Alaska Department of Fish and Game, Division of Subsistence.

This document focuses specifically on the upper Tanana Athabascan peoples and their culture prior to sustained western contact and the subsequent socioeconomic and cultural changes due to contact. Though it does not directly address Tlingit land use, it provides information on resource use within Wrangell St. Elias by Native peoples. It also examines historical relationships between the Upper Tanana peoples and neighboring Ahtna Athabascans. This article is the result of a synthesis of 20th century Upper Tanana culture, as well as experience of both authors having lived and conducted research in the Upper Tanana region.

Hinckley, Ted C.

1970. "The Canoe Rocks—We Do Not Know What Will Become of Us:" The complete transcript of a meeting between Governor John Green Brady of Alaska and a group of Tlingit Chiefs, Juneau, December 14, 1898. *Western Historical Quarterly* July: 265-290.

"This study is based on the English translation of speeches at this important meeting in 1898 between Governor Brady and a group of Tlingit leaders. The eight Tlingit speakers discuss the loss of land and its affect on hunting. The Governor did not understand the speeches and offered the speakers a choice of being isolated on an island or becoming part of the United States under US law and protection" (Theodoratus 2000).

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

This work provides a sympathetic social history of inter-relations between Tlingits and their Russian and American colonizers during the critical and decisive early contact period.

Holder, Glenn

1973. *Talking Totem Poles*. New York: Dodd, Mead.

Holder defines totem poles and describes the process by which to create them, the various kinds and the meanings behind them. He also gives information regarding the potlatch ceremony. Holder defines the totem nations of Alaska, including the Tlingit people. He also describes the Tlingit custom for creating the totem pole and provides several photographs of Tlingit totem poles.

Holmberg, Heinrich Johan

1985. Holmberg's Ethnographic Sketches. Marvin W. Falk, ed. Fritz Jaensch, trans. *The Rasmuson Library Historical Translation Series* 1. Fairbanks: University of Alaska Press.

“Holmberg, a Finnish mining specialist, traveled in Alaska during 1850-1851 and subsequently presented these sketches to the Finnish Academy of Sciences. His work generalizes Tlingit culture from the Nass to the Copper rivers and includes Eyak peoples as Tlingit. He briefly covers Tlingit ethnography with attention to slavery. Holmberg relates a story (page 18) about the origin of Tlingit "smelt" fishing baskets in which the principal character lived in the Icy Strait or the sound between the mainland and Chichagof Island” (Theodoratus 2000).

Hoonah Elementary, 1992-1993

1993. *You Can Hear Our Voices Forever*. Hoonah, AK: Hoonah Elementary School.

“This book, in both Tlingit and English, is organized in different sections, by each grade, K through 6. Included is, a story, Tlingit words for numbers, a lesson on weather, Tlingit words for animals, fourth grader's recipes, Tlingit names for a variety of fish, and a map providing place names for ‘Northern Southeast Alaska.’ The book is illustrated with the children's drawings” (Theodoratus 2000).

Hoonah Indian Association

2006. Tlingit Place Names of the Huna Káawu [map]. Hoonah Indian Association, Hoonah, Alaska.

This map presents over 250 Tlingit toponyms within the Huna Tlingit traditional territory.

Hope, Andrew

n.d. Sacred Forms. Draft Manuscript, typescript. Copy on file, Alaska Department of Fish and Game, Douglas, AK.

“This manuscript, written over a seven year period dating from 1971, began with extensive documentary research on Tlingit clans. Additional data were gained through long discussions with William Paul, Tlingit attorney and knowledgeable leader. Although much of the manuscript covers the development and history of the totem park at Sitka, there is coverage of the entire Tlingit area. Of interest for comparative purposes, are the data Hope accumulated on traditional Tlingit communities; on the crests for each clan by moiety; and the communities, clans, clan houses and crests at the turn of the century. Hope includes a story about how the Wolf house posts were obtained by the Kaagwaantaan when they lived at Grouse Fort in Cross Sound and declared war on the Lukaax.adi who were living near Dry Bay” (Theodoratus 2000).

1982. *Raven's Bones*. Sitka, AK: Sitka Community Association.

“This eclectic anthology of original and reprinted writings about Tlingit people includes legends, Russian ethnography, interviews, legal documents, and poetry. Of particular note is an original interview with Judson Brown concerning the formation of the Tlingit and Haida Central Council (David Morgan from Hoonah was the first presiding chairman [p. 37]), and an original article on Native foods of southeastern Alaska by Mark Jacobs, Jr. and Mark Jacobs, Sr. Jacobs mention the abundance of wild strawberries from Icy Straits [p. 129]” (Theodoratus 2000).

Horton, Tonia Woods

2003. Indian Lands, American Landscapes: Toward a Genealogy of Place in National Parks. Ph.D. dissertation, Arizona State University, Tempe.

Horton examines the historical and contemporary place of Native peoples within three U.S. national Parks: Mesa Verde, Little Bighorn, and Glacier Bay. Chapter five focuses on Glacier Bay and the Tlingit peoples that traditionally inhabited it. She reviews the interactions between Tlingit peoples and earlier explorers and Russian fur traders. Seasonal camps and subsistence foods and practices, such as seal-hunting, are mentioned. Horton’s findings regarding Glacier Bay Native peoples are the result of a literature review.

Howe, Doris L.

1992. Bibliography of Research and Exploration in the Glacier Bay Region, Southeastern Alaska, 1798-1992. US Department of the Interior, Geological Survey.

This bibliography contains entries relating to the history of the Glacier Bay region. The entries span roughly two hundred years worth of research and personal accounts of human history, physical environmental characteristics and resource management relating to the region. Geology, glaciology, climatology, terrestrial ecosystems, and varied ecosystems are also topics covered by these entries.

Hund, Andrew, ed.

2014. Eyak. In *Antarctica and the Arctic Circle: A Geographic Encyclopedia of the Earth's Polar Regions. Volume I*. Andrew Hund, ed. Pp. 272-275. ABC-CLIO: Santa Barbara, California.

This book has a short section on the Eyak peoples. It offers a general overview of their prehistory into the contemporary period, including their territory, language, migration, conflict with Russian explorers, the early 1900s introduction of industry (mines, etc.) in the area, federal recognition, the formation of the corporation, recent legal battles with the U.S. government, and recent efforts towards cultural and environmental preservation. There is no information on subsistence patterns.

Hunn, Eugene S., Darryll R. Johnson, Priscilla N. Russell and Thomas F. Thornton

2002. A Study of Traditional Use of Birds' Eggs by the Huna Tlingit. Seattle, WA: National Park Service, Pacific Northwest Cooperative Ecosystem Studies Unit; Denver, CO: Available From Technical Information Center, Denver Service Center, National Park Service.

This report examines the use of bird eggs in traditional Huna Tlingit culture. Though Huna peoples are the focus of this report, Glacier Bay National Park and Preserve is identified as home to both the Huna and the Dry Bay Tlingit (centered at Yakutat), and similarities in their subsistence practices are mentioned. This report is the result of a literature review as well as original research in the form of semi-structured qualitative interviewing and the use of primary informants from the Hoonah community.

Hunn, Eugene S., Darryll R. Johnson, Priscilla N. Russell, and Thomas F. Thornton.

2003. Huna Tlingit Environmental Knowledge, Conservation, and the Management of a 'Wilderness' Park. *Current Anthropology* 44(December):S79-S103.

After critiquing the indigenous conservationist debate, this article argues that Tlingit bird egg harvest regime (for glaucous-winged gulls) constitutes conservation "by design" and is sustainable, and thus could be permitted by Glacier Bay National Park management, which currently prohibits this traditional subsistence practice by Huna and other Tlingit groups. This work is the result of original research in the form of informal interviews with Huna peoples knowledgeable about traditional gull-egg harvests. These interviews were conducted in Hoonah in 1998.

Hunn, Eugene S. and Thomas F. Thornton

2010. Tlingit Birds: An Annotated List with Statistical Comparative Analysis. In *Ethno-ornithology: Birds, Indigenous Peoples, Culture and Society*. Sonia Tidemann and Andrew Gosler, eds. Pp. 181-209. Washington D.C.: Earthscan.

In this chapter, the authors provide a list of Tlingit bird names and analyze them in relation to their descriptive characteristics and insight into Tlingit perspective of the non-human world. The chapter begins with an introduction that describes ethno-ornithology,

and the following section provides an overview of the history and culture of the Tlingit people. The findings presented in this work are the result of original research in the form of interviews. The majority of the interviews conducted for this study were from Hoonah Tlingit territory. The importance of subsistence activities is discussed, including the significance of salmon, halibut, deer, seal, certain marine invertebrates, berries and birds and bird eggs to the Tlingit diet.

Ingersoll, William T.

1968. Lands of Change; Four Parks in Alaska. *Journal of the West* 7:173-193.

This book provides historical overviews of several national parks, including Glacier Bay National Monument, Katmai National Monument, Mount McKinley National Park and Sitka National Monument. Of particular interest are the descriptions of the relations between the Tlingit Indians and white persons.

Inglis Gordon B.

1970. Northwest American Matriliney: The Problem of Origins. *Ethnology* 9(2):149-159.

This article discusses possible reasons for the emergence of matriliney among the peoples of the northern northwest coast of North America. Coastal migrations of Eyak, Tlingit and Haida peoples are discussed in regards to theories about matriliney. Theories incorporate information regarding natural resources, including sea-mammals, fisheries and coastal flora.

Irimoto, Takashi and Takako Yamada, eds.

1994. *Circumpolar Religion and Ecology: An Anthropology of the North*. Tokyo: University of Tokyo Press.

This collection of essays examines the relationship between religion and ecology in a variety of indigenous groups throughout the circumpolar region. Tlingit cultures are mentioned, specifically, in the essay by de Laguna in relation to the spiritual aspects of hunting and fishing (pp. 39) and the essay by Watanabe regarding ritual subsistence practices and lack of fish ceremonies (pp. 49, 52).

Isto, Sarah A.

1975. *Cultures in the North: Aleut, Athabascan Indian, Eskimo, Haida Indian, Tlingit Indian, Tsimshian Indian: Media Resource List*. Fairbanks: University of Alaska Center for Northern Educational Research.

This publication contains a collection of bibliographic resources relating to the Native groups of Alaska. Pages 25-31 focus on Haida, Tlingit and Tsimshian resources. The main topics featured in these sources are art and literature, and the compilers note a failure within the sources to specify which group is being discussed.

James, Susie

1973. *Sit' Kaa kax kana.aa Kaasge'iy X'eidax Sh Kalneck* [Glacier Bay History]. Nora Florendo, ed. and trans. Sitka: Tlingit Readers in Association with the Alaska Native Language Center.

“This Glacier Bay history as told by Susie James in the Tlingit language was recorded by Nora Dauenhauer, June 1972 at Sitka. The text has also been published by Nora Marks Dauenhauer and Richard Dauenhauer in *Haa Shuka, Our Ancestors; Tlingit Oral Narratives*, Sealaska Heritage Foundation, Juneau, 1987, pp. 244-259” (Theodoratus 2000).

Johnson, Darryll R.

1990. Glacier Bay National Park Tour Boat Passenger Visitor Survey, 1989. The National Park Service Cooperative Park Studies Unit, College of Forest Resources, University of Washington, Seattle.

“This research was not intended to cover Native peoples, however, in the visitor comments section, several visitors stated they felt the need for more information on native history and use of Glacier Bay” (Theodoratus 2000).

Johnson, Darryll R., Patricia Garcia Gonzalez, and Gary Vequist

1990. Social Science Perspectives on Visitor Use and Management of Glacier Bay National Park. Cooperative Park Studies Unit, College of Forest Resources, University of Washington, Seattle.

“Selected resource and visitor management issues regarding Glacier Bay National Park are presented and summarized. Comment from Native groups on the Management Plan presented in this work appears to have been from Yak-Tat Kwaan. Under ‘Resource Management Conflicts’ the authors quote from the General Management Plan that the ‘legendary landscape of the native peoples represents an intangible cultural resource’ (Johnson et al. 1990:V.20)” (Theodoratus 2000).

Johnson, John F.C.

1984. *Chugach Legends: Stories and Photographs of the Chugach Region*. Anchorage: Chugach Alaska Corp.

This work represents a selection of tales taken from throughout the Chugach region. Both Eskimo (Aluutiq) and Indian (Athabaskan, Eyak and Tlingit) legends are represented in this collection. This work also includes photographs depicting the Chugach region.

1988. *Eyak Legends: Stories and Photographs*. Anchorage: Chugach Heritage Foundation.

This collection of Eyak legends is the result of the expedition of de Laguna and her team of anthropologists to Cordova in the 1930s. This collection captures both linguistic and cultural values of the Eyak peoples.

Johnson, Lora L., Chugach Alaska Corporation, Eyak Corporation, Tatitlek Native Corporation, Alaska, Department of Transportation and Public Facilities
1992. Land Use Impact Study for Chugach Alaska Corporation, the Eyak Corporation, the Tatitlek Corporation: Final Draft. The Corporations.

This study was conducted in order to inform a Draft Environmental Impact Statement for the proposed Copper River Highway. The report includes information regarding corporation lands in the area of the proposed highway. The majority of corporations are Native owned, and the status of the lands, current land management and use and potential impacts on the lands are discussed. Land resources are briefly described in the report.

Jonaitis, Aldona

1977. The Relationship between the Social and Shamanic Art of the Tlingit Indians of Alaska. Ph.D. dissertation, Columbia University, New York.

In her thesis, Jonaitis compares social and shamanic Tlingit art. She discusses the relationship that social art has to social organization, economics and marriage. Shamanic art is discussed in relation to various ceremonial objects and clothing, as well shamanic animals. Of particular interest is the section on economics, which discusses resource use and ownership, as well as subsistence activities, including shell fishing and berry picking.

1981. Tlingit Halibut Hooks; An Analysis of the Visual Symbols of a Rite of Passage. *American Museum of Natural History Anthropological Papers* 57(1):1-48.

“This paper discusses the significance of Tlingit halibut fishing beyond that of food acquisition. Jonaitis suggests halibut fishing relates to two complementary worldviews: ‘the secure . . . village and its environs’ and ‘the far less secure and potentially hazardous external realm beyond human settlement’ (p. 3). The paper discusses halibut hooks and their concomitant supernatural assistance to fishermen, which helps minimize the danger of the external world. Jonaitis studied 108 halibut hooks” (Theodoratus 2000).

1982a. The Devilfish in Tlingit Sacred Art. In *Native North American Art History, Selected Readings*. Zena Pearlstone Mathews and Aldona Jonaitis, eds., Pp. 109-118. Palo Alto, CA: Peek Publications.

“Jonaitis focuses on the Tlingit conception of the devilfish as a spiritually powerful creature which might serve as a protector of shamans and fishermen, or which might act in a violent and destructive manner. This malevolent/benevolent dichotomy, explored through myth, portrayal on objects, and devilfish natural behavior, brings Jonaitis to conclude that the devilfish's transformational ability contributes to its ‘profound spiritual power’ among Tlingit people” (Theodoratus 2000).

1982b. Sacred Art and Spiritual Power: An Analysis of Tlingit Shamans' Masks. In *Native North American Art History, Selected Readings*. Zena Pearlstone Mathews and Aldona Jonaitis, eds., Pp. 119-136. Palo Alto, CA: Peek Publications.

“The author is concerned with shamans' face mask sets which are worn at both private healings and public power displays, and which assist the shaman in transformation to the spirit helper (*yek*) each mask represents. Set content and sequential wearing of masks in a set with concomitant transformation of masks' spirits raises questions such as set quality, recurrent pattern, relationships among set masks as a principal organizational factor, and the dimension of power provided the shaman through the wearing of more than one powerful mask. Jonaitis focuses on a set of eight masks collected by Lt. George T. Emmons near Dry Bay (northwest boundary area of Glacier Bay NP) in Yakutat Tlingit territory and demonstrates a complicated and complementary multidimensional sacred/profane shamanistic transformation through a series of masks. The efficacy of the principals demonstrated is found in other mask kits. Of the 20 kits mentioned, five are from Dry Bay (37 masks) and three are from the Alsek River (21 masks)” (Theodoratus 2000).

1986. *Art of the Northern Tlingit*. Seattle: University of Washington Press.

“Jonaitis examines late nineteenth century Northern Tlingit art through comparison of sacred art and secular crest art with the intent of providing a theoretical perspective on the art. She makes the premise that style and symbolism reflect a people's ‘social organizations and religious ideologies’ and thereby ‘enhances the positions of their secular and sacred leaders’ (p. xi). The background of collection and ethnographic description with discussion on social structure, shamanism, the potlatch and the séance is provided. She proposes that four ‘interrelated elements pervade northern Tlingit culture: hierarchy, complementarity, rite of passage rituals, and exchanges’ and that their artworks ‘can be understood as visual embodiments and expressions of these four themes in both the profane and sacred contexts’ (p. xii). From Dry Bay collected by Emmons and in the American Museum of Natural History collection is: shaman's grave guardian (fig. 38), several masks (figs. 41-48), shaman's globular rattle (fig. 58), shaman's comb (fig. 66), shaman's amulet (fig. 67), and shaman's bracelets (fig. 68)” (Theodoratus 2000).

Jones, Livingston French

1914. *A Study of the Thlingets of Alaska*. New York: H. Revell.

This study records the personal observations of Jones, a missionary that lived with the Tlingit peoples for over twenty years. The book contains information on a variety of topics, including the natural environment, kinship system, settlements patterns and dress. Of particular interest are topics such as diet and economic activities.

Jopling, Carol F.

1989. The Coppers of the Northwest Coast Indians: Their Origin, Development, and Possible Antecedents. *American Philosophical Society* 79(1):1-164.

In this book, Jopling examines the characteristics and uses of 328 coppers by Native peoples of the northwest coast. Jopling divides the coppers into four categories, which reflect Yakutat Tlingit taxonomies. She describes Tlingit culture in terms of location,

kinship relations, customs and daily life. Jopling discusses the significance of copper to Yakutat peoples, specifically, and reviews de Laguna's work with Yakutat informants regarding copper usage. Joplin's work is the result of studying copper collections at various museums as well as informal interviews with residents at various sites visited in 1975, including Ketchikan, Wrangell, Haines, Sitka and a variety of Gitskan villages near Hazelton on the Skeena River.

Joseph, Robert, ed.

2005. *Listening to Our Ancestors: The Art of Native Life along the North Pacific Coast*. Washington, DC: National Museum of the American Indian, Smithsonian Institution in association with National Geographic.

This book, published in conjunction with the exhibition on display at the National Museum of the American Indian from November 2005 to January 2007, examines the cultures of the North West Coast, both historically and today. Descriptions of daily life and traditional stories are included along with photographs of material culture from the region, as well as a series of self-portraits of community members. Of particular interest is the section on the Tlingit peoples.

Kaiper, Dan, and Nan Kaiper

1978. *Tlingits: Their Art, Culture, and Legends*. Saanichton, BC: Hancock House Publishers, Ltd.

"Kaiper briefly outlines Tlingit culture including subsistence, ceremonial activities, art and mythology" (Theodoratus 2000).

Kamenskii, Anatolii

1985. *Tlingit Indians of Alaska*. The Rasmuson Library Historical Translation Series, Vol. 2. Sergei Kan, trans. Fairbanks: University of Alaska Press.

"This work primarily covers religion and social organization. Appendix 12 contains a letter of 1897 from Khanty, et al. to the U.S. government mentioning Native land and subsistence rights and their protection by Section 8 of the Organic Act and encroachment on these rights by whites. One of the issues mentioned is the detrimental fishing methods used by a packing company which has rendered areas virtually empty of fish, including Cross Sound" (Theodoratus 2000).

Kan, Sergei

1986. The 19th Century Tlingit Potlatch: A New Perspective. *American Ethnologist* 13(2):191-212.

This article presents a symbolic analysis of Tlingit potlatch ceremonies and their importance to traditional culture. Associated ceremonial objects and food and tobacco items are discussed, as well. Kan's article results from reviewing previous accounts of the potlatch ceremony in addition to original research conducted in the form of field visits in 1979-1980 and 1984 to several Tlingit communities.

1989a. *Symbolic Immortality: The Tlingit Potlatch of the Nineteenth Century*. Washington, DC: Smithsonian Institution Press.

“This study of 19th century Tlingit mortuary rites has been expanded from Kan's doctoral dissertation. The book is based on work among the Tlingit in 1979, 1980, 1984, and 1987, regular correspondence with key Tlingit friends/consultants, and research at libraries and archives between 1982 and 1987. Kan's focus has been on the Northern Tlingit with research time spent at Juneau, Kake, Angoon, and especially at Sitka where many Tlingit residents from various Tlingit communities reside. The mortuary rite, from death to the memorial potlatch is discussed and analyzed, with attention to aspects of Tlingit culture which pertain to what Kan calls the mortuary/ancestral complex. The Tlingit view of a person in the social order is examined, as is the ritual drama of funerals (deceased, mourners and opposites; grief, mourning and funeral). The potlatch as a mortuary ritual is analyzed and the data achieved are compared cross-culturally” (Theodoratus 2000).

1991. Shamanism and Christianity: Modern-Day Tlingit Elders Look at the Past. *Ethnohistory* 38(4):363-387.

“Kan interviewed elders from Tlingit communities about shamanism. He places their diverse narratives in the historical context of conversion and the present-day context of religious affiliation, age, community location and other factors. Kan cites the narratives as part of a contestation of meaning between missionary and native versions of Tlingit history” (Theodoratus 2000).

1996. Clan Mothers to Godmothers: Tlingit Women and Russian Orthodox Christianity, 1840-1940. *Ethnohistory* 43(4):613-641.

Kan combines archival and original research in order to provide a historic overview of Tlingit women's conversion to Russian Orthodox Christianity. Kan's fieldwork included communications with several elder Orthodox Tlingit women, primarily in the Sitka area.

1999. *Memory Eternal: Tlingit Culture and Russian Orthodox Christianity through Two Centuries*. Seattle: University of Washington Press.

Argues that Russian Orthodox Church was tolerant of Tlingit culture and that, dialectally, Tlingit culture influenced the development of the Church, and the Church the development of Tlingit culture, including early and influential leaders.

Kaplan, Susan A. and Kristin J. Barsness

1986. *Raven's Journey: The World of Alaska's Native People*. Exhibition Catalogue, University Museum, University of Pennsylvania. Philadelphia: University of Pennsylvania Press.

This is an exhibit guide for an exhibition at the Penn Museum focusing on Tlingit, Athapaskan and Eskimo cultures. Objects in the exhibit include items such as ceremonial masks, clothing, tools and art.

Kari, James M. and Siri Tuttle

2005. *Copper River Native Places: A Report on Culturally Important Places to Alaska Native Tribes in Southcentral Alaska*. Anchorage, AK: US Department of the Interior, Bureau of Land Management, Alaska State Office.

This report is a compilation of data regarding areas of importance to village and tribal members living in areas impacted by the East Alaska Resource Management Plan. Of particular interest are chapters three and four, which deal with Eyak and Yakutat Tlingit territorial knowledge and culturally significant areas, respectively.

Kayamori, Fhoki.

n.d. Fhoki Kayamori Photograph Collection, ca. 1912-1941 [graphic]. Alaska State Library, Historical Collections. Juneau, AK.

<http://vilda.alaska.edu/cdm/search/searchterm/Fhoki%20Kayamori.%20Photographs,%20ca.%201912-1941.%20ASL-PCA-55/field/all/mode/exact/conn/and/page/1/order/nosort/ad/asc>.

This photography collection showcases daily life in Yakutat during the peak period of the salmon canning industry in southeast Alaska. Kayamori photographed Tlingit peoples, funerals proceedings, and Alaska Native Brotherhood and Alaska Native Sisterhood activities, among other topics.

Keller, Robert H. and Michael F. Turek

1998. *American Indians and National Parks*. Tucson: The University of Arizona Press.

This book reviews the history and contemporary situation of relations between national parks and Native peoples, from the creation of Yosemite and Yellowstone into today. While the Tlingit peoples and the parks they inhabit are not mentioned specifically, a variety of peoples and parks throughout the country are discussed.

Kitka, Herman Sr.

2000. A Tlingit Elder's Training. In *Celebration 2000: Restoring Balance through Culture*. Susan W. Fair and Rosita Worl, eds. Pp. 77-78. Juneau: Sealaska Heritage Foundation.

In this brief essay, a Tlingit elder recounts his experiences being trained by his uncle in traditional subsistence practices. He discusses use of fish and marine life, including halibut, octopus and salmon.

Knapp, Frances and Rheta Louise Childe

1896. *The Thlinkets of Southeastern Alaska*. Chicago: Stone and Kimball.

“Based on a three-year residence in Sitka, this book, covering the entire Tlingit area, is written for steamship tourists to Southeast Alaska. Although the authors claim to base their work primarily on observation and interview of old men and women, the book must be used with care because of biased and unwarranted theoretical propositions. This work includes a version of the Glacier Bay Chookenaidei clan story and a story about how the Muir Glacier was made. The authors' biased view of Natives as savages gives their work limited value as a research tool” (Theodoratus 2000).

Krause, Aurel

1956. *The Tlingit Indians: Results of a Trip to the Northwest Coast of America and the Bering Straits*. Erna Gunther, trans. Seattle: University of Washington Press.

“Aurel Krause's important work, *Die Tlinkit-Indianer*, was written from data gathered during his stay in the Tlingit region during 1881-1882. A geographer by training, Krause provides an early comprehensive ethnographic report on the Tlingit area. Much of the data presented on the Glacier Bay area (on the Bay and outer coast) is extracted from earlier exploration reports” (Theodoratus 2000).

1993. *To the Chukchi Peninsula and to the Tlingit Indians 1881/1882: Journals and Letters by Aurel and Arthur Krause*. Margo Krause McCaffrey, trans. The Rasmuson Library Historical Translation Series. Fairbanks: University of Alaska Press.

This book is a collection of letters and journals from Aurel and Arthur Krauses' expedition to southern Alaska in 1881-1882. It contains ethnographic information on the Tlingits, as well as observations regarding the region's natural history. Part two, specifically, focuses on the Tlingits.

Krauss, Michael E.

1970. *Eyak Texts*. College, AK: University of Alaska and Massachusetts Institute of Technology.

This collection of Eyak texts represents numerous texts previously obtained by other field workers in addition to Krauss. Krauss's texts were collected from Anna Nelson Harry of Yakutat and Lena Nacktan and Marie Smith in Cordova during the summers of 1963, 1964 and 1965. The book is divided into sections based on various themes, including: raven cycle, animals, people and animals, land otters, mythical beings, cautionary tales, legends of people, wars, witches and shamans, and miscellaneous ethnographical themes. The texts contain a wealth of information on subsistence practices by the Eyak peoples, including stories such as “Hunting Sea-Otter,” “Dry-Salmon Types,” and “Man Kills Grizzly, Bear-Hunting, Food-Gathering.”

Krauss, Michael E., ed.

1982. *In Honor of Eyak: The Art of Anna Nelson Harry*. Fairbanks: Alaska Native Language Center, University of Alaska.

This book is a collection of traditional Eyak tales as told by Anna Nelson Harry, who at the time of publishing was thought to be the last speaker of the Eyak language. Krauss includes historical, cultural and biographical contexts for the stories.

Krupnik, Igor, Rachel Mason, and Tonia W. Horton, eds.

2004. *Northern Ethnographic Landscapes: Perspectives from Circumpolar Nations*. Washington, DC: Arctic Studies Center, National Museum of Natural History, Smithsonian Institution.

This book contains a collection of articles that reveal the importance of heritage preservation in conjunction with environmental conservation in landscapes of the circumpolar region. Both ethnographic and cultural landscapes are examined as aspects of national heritage conservation and traditional Native cultures are incorporated as contributing to the understanding of the cultural heritage of this area. Subsistence management is mentioned throughout the volume, regarding governmental and Native understandings of the management of natural resources.

Kurtz, Rick S.

1995. Glacier Bay National Park and Preserve Historic Resource Study. Anchorage, AK: National Park Service, Alaska System Support Office.

“Kurtz uses primary documents as well as published sources to develop the history of Glacier Bay National Park and Preserve from the precontact period through World War II. The Tlingit peoples are mentioned as the precontact inhabitants of the area, and are mentioned, when relevant to historic resources, in the text. The main thrust of the work is on post contact uses, e.g., exploration, tourism, research, entrepreneurs, exploitation, navigation, homesteads, recreation, and World War II use. The study provides a guide for park managers and assists them in interpreting and managing Glacier Bay historic properties” (Theodoratus 2000).

1997. Commercial Salmon Operations in the Glacier Bay Region: An Industry in Microcosm. *Journal of the West* 26(2):52-58.

This article documents the ways in which commercial salmon fishing and processing in Glacier Bay impacted the Tlingits residing in the area. The article discusses the importance of salmon to the peoples’ lifestyle and economy. Topics such as Native property rights, harvesting methods and fish processing are covered.

2008. Cross-Culture Relationships on the Southeast Alaska Frontier: The Glacier Bay Case. *Journal of the West* 47(2):44-53.

This article examines the arrival of European and Russian explorers and traders into Southeast Alaska and their effects on Tlingit peoples and their resources. Overexploitation of fur-bearing animals, such as the sea otter, and salmon fisheries are discussed.

Langdon, Steven J.

1980. A Brief History of Salmon Fishing in Cross Sound and Icy Strait. Manuscript prepared for Icy Strait Fishery Federation.

“Key documents and interviews are used for this ‘synoptic historical overview’ of salmon fishing. The strategic importance of the purse seine fishery and its importance to fishermen are discussed. Catch statistics are presented for 1951-1956” (Theodoratus 2000).

1989. From Communal Property to Common Property to Limited Entry: Historical Ironies in the Management of Southeast Alaska Salmon. In *A Sea of Small Boats*. John Cordell, ed. Cultural Survival Report No. 26, Cambridge, MA: Cultural Survival, Inc.

“Langdon analyses different systems of property rights, which have been used in salmon management. These are examined in cultural context, including technological capabilities, organization of production and distribution, and exchange opportunities. Langdon looks at salmon in the context of Native culture history, cultural organization, and salmon management; Russian influences; US common property; common property controversies; and limited entry. Access to fisheries is now integrated with financial institutions and the state bureaucracy. It is difficult for rural populations to gain access to these institutions and agencies, which puts these populations at a disadvantage. The Tlingit and Haida are not likely to become beneficiaries of limited entry” (Theodoratus 2000).

2000. Subsistence and Contemporary Tlingit Culture. In *Will the Time Ever Come? A Tlingit Source Book*. Andrew Hope III and Thomas F. Thornton, eds. Pp. 117-124. Fairbanks: Alaska Native Knowledge Network, Center for Cross-Cultural Studies, University of Alaska.

This paper examines traditional Tlingit subsistence practices and the ways in which they were impacted by European contact. Langdon discusses Tlingit subsistence in the contemporary and its connection to traditional life and culture.

2006. Traditional Knowledge and Harvesting of Salmon by Huna and Hinyaa Tlingit. Study Number: FIS 02-104 Research conducted under contract number 43-0109-2-342 between US Fish and Wildlife Service, Office of Subsistence Management and Central Council of Tlingit and Haida Indian Tribes of Alaska, Juneau. Accessed 20 April 2011, <http://alaska.fws.gov/asm/pdf/fisheries/reports/02-104final.pdf>.

This report consists of an overview of Tlingit traditional knowledge of and practices with salmon. Included is information that compares Huna and Hinyaa Tlingit knowledge regarding salmon biology, distribution, timing, habitat, behavior, sustainability issues and mythology surrounding salmon. The findings are the result of original research in which interviews were conducted, taped and transcribed. Interviewees included Tlingit elders and scholars, and some of the interviews were conducted in Tlingit. Supplemental information resulted from guided site visits with Tlingit salmon experts.

2007. Sustaining a Relationship: Inquiry into the Emergence of a Logic of Engagement with Salmon among the Southern Tlingits. In *Native Americans and the Environment: Perspectives on the Ecological Indian*. M.E. Harkin and D.R. Lewis, eds. Pp. 233-273. Lincoln and London: University of Nebraska Press.

Langdon, Steven, and Rosita Worl

1981. Distribution and Exchange of Subsistence Resources in Alaska. Technical Paper 55. Anchorage: University of Alaska, Arctic Environmental Information and Data Center.

“This literature survey of subsistence exchange systems is arranged in two parts. In Part I, Langdon discusses anthropological economic theory and relevant subsistence studies to provide background for discussion of distribution and exchange within the economic context. To this end, Worl (Part II) reviews ethnographic literature on Alaskan resource distribution and exchange. It is concluded that each Native culture had its own exchange system and that ceremonial feasting and resource goods distribution were present for all Alaskan groups” (Theodoratus 2000).

1983. From Communal Property to Common Property to Limited Entry: Historical Ironies in the Management of Southeast Alaskan Salmon. Unpublished paper.

“This paper analyzes three different systems of property rights that have been used to manage salmon in Southeast Alaska, including the communal-property system traditionally used by the Tlingit and Haida peoples. Langdon traces the transition from one regime to another. Includes a very brief mention of the Tlingit's use of birds' eggs” (Theodoratus 2000).

La Perouse, Jean Francois Galaup Compte de

1799. A Voyage Round [sic] the World, Performed in the Years 1785, 1786, 1787, and 1788, by the Boussole and Astrolabe under the Command of J. F. G. de la Perouse. Published by Order of the National Assembly. 2 volumes. Translated from the French. London: Printed by A. Hamilton, for G. G. and J. Robinson, J. Edwards, and T. Payne.

“Chapters VII, VIII, and IX of this translation relate the experiences of la Perouse and company on the northern outer coast of what is now Glacier Bay National Park and Preserve, commencing with the sighting of Mt. Saint Elias to the north on the 23rd of June 1786. La Perouse provides description of Lituya Bay and the encounters with native people both prior to entry of the bay and through the duration of the expedition's stay within the bay. Among the subjects discussed pertinent to the native population are, trade/barter items and procedures; native interest in metallurgy, especially iron and copper; arts, including wood sculpture, spinning, weaving, ‘tapestry,’ music, dance clothing, and adornment; land, river and sea food availability, including chosen diet, especially fisheries; villages and village movement, including population; canoe construction and travel; houses and burial monuments; dogs; greeting mannerisms and propensity toward ‘thievery’; weapons; games; language; and native phenotype. In

addition, both the sea and land flora and fauna, geology, glaciers, and general descriptions of the area are provided” (Theodoratus 2000).

1927. The Alaska Adventures of Jean Francois Galoup [sic.] Perouse. From *Le Voyage de la Perouse autor du Monde*. *Alaska Magazine* 6(3):109-144.

“This translation begins with La Perouse sailing toward Mt. St. Elias (1786) and includes his encounters for ten days with Native people in Lituya Bay (Port des Francais), south to the Cape Spencer area and beyond. Reproductions of original etchings of Natives and topography are presented. Included are descriptions of Native people, their material culture (e.g., dress, ornamentation, boats, houses, salmon trap), some social culture (e.g., trade, dance), and description of the Native manner of meeting strangers from the French point of view” (Theodoratus 2000).

1969. *Voyages and Adventures of La Perouse*. Julius S. Gassner, ed. Honolulu: University of Hawaii Press.

“La Perouse sighted Mt. Fairweather July 2, 1786. He noted a small calm bay, which he named Frenchmen's Harbor (Lituya Bay) and sent a crew into the bay to conduct a reconnaissance of the area. This account provides data on meetings with, and trading patterns of the Natives encountered during the 26 day stay at Lituya. After a treacherous sea accident in which 21 expedition members drowned, and before departure, La Perouse named the small island in the Bay, Cenotaph Island. During the time at Lituya, La Perouse collected data on mineral and plant products, fish and animals, and on the Natives he met there. The community is briefly described, including housing, cooking, fishing, hunting, dogs, body beautification, clothing, arts, and gambling” (Theodoratus 2000).

Larsen, Christopher F., Roman J. Motyka, Jeffrey T. Freymuller, Keith A. Echelmeyer and Erik R. Ivins

2004. Rapid Uplift of Southern Alaska Caused by Recent Ice Loss. *Geophysical Journal International* 158:1118–1133.

This study uses uplift rates from Global Positioning System measurements, sea level rates resulting from temporary tide gauge observations, and total sea level change from raised shoreline studies in order to indicate solid earth uplift in southern Alaska. The three data sets show triangulation, however the measurements vary and are thus discussed separately in the article. The collapse of the Glacier Bay Icefield in 1750 AD is identified as the beginning of the current uplift episode.

2005. Rapid Viscoelastic Uplift in Southeast Alaska Caused by Post-Little Ice Age Glacial Retreat. *Earth and Planetary Science Letters* 237:548–560.

This study documents the rapid uplift in southeast Alaska along with raised shorelines and attributes them to the post-Little Ice Age glacial retreat. The authors argue that glacier rebound is relevant as it aids in interpreting crustal and mantel properties of the

earth, can cause increased erosion rates and subsequently additional isostatic effects, affect sea level measurements and fault stability, thereby increasing rates of seismicity in the region. The region focused on in this study includes the ancestral and contemporary homeland of the Yakutat peoples.

Lawson, Daniel, Greg Wiles, and Nicholas Wiesenber

2010. Paleoclimate of the Last 10,000 Years, Glacier Bay National Park and Preserve: Progress Understanding Climate Change in Southeast Alaska. Annual Report 2010. Prepared for the National Park Service, Glacier Bay National Park and Preserve.

This study uses tree-ring dating with interstadial wood from Glacier Bay from the Holocene period in order to provide information about the paleoclimate during the glacial cycles characterizing at the least the last 10,000 years. Climate changes, alterations in ice volume and forest responses are all discussed. The authors note the constraints of their study in Glacier Bay and their methodology. Of particular interest is the section that compares the data collected by tree-ring data with the oral history of the Huna Tlingit, and finds concordance between the two.

Lee, Molly

2006. "If It's Not a Tlingit Basket, Then What Is It?:" Toward the Definition of an Alutiiq Twined Spruce Root Basket Type. *Arctic Anthropology* 43(2):164-171.

In this article, Lee compares and contrasts basketry of the Tlingit and the Alutiiq peoples. She argues that baskets once attributed to the Tlingit are actually of Alutiiq origin. She discusses the use of natural resources, primarily spruce roots, in basket making.

Leer, Jeff, compiler

n.d. Tlingit Tribe, Clan, and House Group Names (DRAFT). On File, Alaska Native Language Center, University of Alaska, Fairbanks.

"This draft on tribe, clan and house groups provides locations and, in some cases, historical movements of tribes. Clans are grouped under either Raven or Wolf (moieties) and the Tlingit names and variations of names are provided. These moieties are then subdivided by clan or house group. Leer provides a translation(s) of the name for each grouping (e.g., *T'akdeintaan* means 'House toward the side') and information on location and history of each group with references. This working document is indexed" (Theodoratus 2000).

Litwin, Thomas S.

2005. *The Harriman Alaska Expedition Retraced: A Century of Change, 1899-2001*. New Brunswick, NJ: Rutgers University Press.

This book represents the interdisciplinary journey of a group of researchers retracing the 1899 Harriman Expedition to the coast of Alaska. It is divided into five sections that cover distinct segments of the expedition. Part three, "Gulf of Alaska and Alaska Peninsula," covers the group's journey into Yakutat Bay and meetings with Yakutat

Tlingit Tribal leaders. Traditional and contemporary subsistence customs and concerns are discussed, including the decline of the harbor seal.

Lord, Nellie

1995. Interview by William Schneider. H95-71-29. Project Jukebox. The University of Alaska Fairbanks Oral History Program. <http://jukebox.uaf.edu/site7/interviews/667>

Lord, a Yakutat Native woman, provides a personal account of her childhood and subsistence practices with her father. She discusses fur trade and seal hunting in the Yakutat area, as well as hooligan fishing and smokehouses. She also describes practices associated with potlatches.

Low, Jean

1977. George Thornton Emmons. *The Alaska Journal* 7(1):2-11.

This article provides a brief biography of Emmons, a retired naval officer that serviced at the end of the nineteenth century. While in the service, Emmons became interested in the Native communities of Alaska, particularly the Tlingit peoples and was later considered an authority on the subject.

Mallott, Byron I.

1975. Report on the Probable Impacts on Native People Both Beneficial and Adverse Resulting from Off-Shore (OCS) Federal Oil and Gas Leases, Using Yakutat as a Case Study. Juneau: US Bureau of Indian Affairs.

This report focuses on the impacts of Gulf of Alaska oil development on the Yakutat Tlingit people. After an extensive study on the topic, the report concludes that information provided by the Federal Government largely minimized the impacts of oil development. Perspectives of various interest groups regarding oil development are examined, including *kwáan* concerns regarding effects on subsistence food resources. The report also includes a proposal entitled “Land Use and Cultural Change: The Yakutat Case Study,” which is composed of eight chapters: Background, Purpose and Objectives, Program Narrative, State Theme, Long Range Impact, Sponsoring Organization, Evaluation, and Budget.

Marvin, Amy

1999. Glacier Bay History. In *The Book of the Tongass*. Carolyn Servid and Donald Snow, eds. Minneapolis, MN: Milkweed Editions.

Marvin, a Tlingit woman raised in the traditional manner, tells the story of Glacier Bay History, which is a story passed down from generation to generation. It describes the release of the glacier from a basin, causing flooding in the ancestral village.

Maschner, Herbert D. G. and Katherine L. Reedy-Maschner

1998. Raid, Retreat, Defend (Repeat): The Archaeology and Ethnohistory of Warfare on the North Pacific Rim. *Journal of Anthropological Archaeology* 17(1):19-51.54

This article examines the prevalence and significance of violent conflict in North Pacific Rim societies through history. Aleut and Alutiiq societies are the primary focus of this study, though Tlingits are mentioned once in reference to warring over goods linked to status. The authors argue that warfare, particularly during the latter prehistoric period, is fundamental to the structure and functioning of North Pacific Rim societies.

Mason, Ronald J.

2000. Archaeology and Native North American Oral Traditions. *American Antiquity* 65(2):239-266.

Mason examines the trend of archaeologists being pressured to incorporate Native oral tradition into their studies. He argues that this process can be very difficult and not always beneficial to the research. Of particular interest is the section in which the author questions de Laguna's claim that Yakutat Tlingit oral history is concordant with radiocarbon dated glaciological events dating to around 1400 A.D. He argues that her theory is not sufficiently supported by evidence dating the Tlingit legends, and that de Laguna was influenced by the dates presented in geological reports.

Matson, Richard G. and Gary Coupland

1995. *Prehistory of the Northwest Coast*. San Diego: Academic Press.

"This 1995 synthesis focuses on British Columbia and Southeast Alaska prehistory" (Theodoratus 2000).

McBeth, C. Perry

1949. Gold at Lituya Bay (As told to Oscar L. Brauer). *The Alaska Sportsman*, February: 6-14.

"McBeth left California for Lituya Bay in March 1896 on a placer gold mining venture. He recalls the icebergs in the Icy Strait and wild berries (including Indian gathering and preserving) near Strawberry Point" (Theodoratus 2000).

McClellan, Catharine

1953. The Inland Tlingit. Asia and North America: Transpacific Contacts. *Memoirs of the Society for American Archaeology* 9:47-52.

McClellan discusses three neighboring groups of Tlingit-speakers of the interior of northern British Columbia and of the southern Yukon territory: the Tagish band of Carcross; the Atlin band; and the Teslin band with headquarters on Teslin Lake. The Eyak are discussed, specifically, in relation to the Tlingit culture's imposition on their culture in Yakutat Bay.

1954. The Interrelations of Social Structure with Northern Tlingit Ceremonialism. *Southwestern Journal of Anthropology* 10(1):75-96.

In this article, McClellan examines the ways in which Tlingit ceremonial beliefs and practices manifest social structure from a *qwan* to individual level. She uses the Yakutat *qwan* as a case study that demonstrates this trend. McClellan reviews different types of Tlingit ceremonialism, including potlatches, feasts and peacemaking. The spiritual relevance of certain natural resources, such as copper and fur, are discussed. McClellan conducted original research in the field in 1948 and 1949 in collaboration with Dorothy Libby and in 1950 and 1950 with Frederica de Laguna. The data collected came from Angoon and Yakutat on the coast, as well as Teslin and Carcross from the interior country of Yukon Territory.

1964. Culture Contacts in the Early Historic Period in Northwestern North America. *Arctic Anthropology* 2(2):3-15.

McClellan examines culture contact between Native groups of northwest America during the early historic period. She discusses both the Tlingit and Eyak peoples of the Pacific coast in regards to interactions during this period.

McKinley, Jim, Frank Stickwan, Jake Tansy, Katie John and Adam Sanford

2010. *Ahtna Travel Narratives: A Demonstration of Shared Geographic Knowledge among Alaska Athabascans*. James Kari, ed. Fairbanks: Alaska Native Language Center.

This book features Ahtna landscape taxonomies, such as native place names and river indicators. The book also contains native Ahtna travel narratives that focus on over one thousand miles of traditional walking trails and routes in the region. Subsistence activities are discussed throughout, including discussions regarding salmon fishing and hunting sheep, moose and caribou. The book also includes a current bibliography on the Ahtna.

McNeary, Stephen A.

1978. Local Exploitation of D-2 Lands in the Gulf of Alaska Region. Anthropology and Historic Preservation, Cooperative Park Studies Unit, University of Alaska, Fairbanks.

This book examines subsistence activities such as hunting, fishing, gathering and trapping, in southwest Alaska. Both Yakutat and Cordova are discussed.

Menzies, Archibald

1993. *The Alaska Travel Journal of Archibald Menzies, 1793-1794*. Introduction and Annotations by Wallace M. Olson; Botanical Collections by John F. Thilenius. Fairbanks: University of Alaska Press.

“As part of the Vancouver expedition (1791-1795) this work includes Menzies account of a survey in Cross Sound and the Icy Strait where he explored, along with Whidbey and LeMesurier in July 1794. Of interest here is the survey from Cape Spencer in the west, through Cross Sound to the entrance of Glacier Bay and east through the Icy Passage to Chatham Strait. The expeditioners encountered Natives with whom they traded trinkets and cloth for fish and furs. Menzies describes visits with Natives from their canoes, villages and village ruins, Native camps, and his view of Native behavior toward

strangers. The descriptions of much treacherous ice show the area to have been vastly different from today's notable lack of ice" (Theodoratus 2000).

Mertie, J. B., Jr.

1931. Notes on the Geography and Geology of Lituya Bay. *US Geological Survey Bulletin* 836-B:117-135.

"Mertie provides an abbreviated history of Lituya Bay, including a summary of the discovery by La Perouse and his geographic work and the work of those who followed Perouse. He briefly presents La Perouse's observations of natives at Lituya, mentioning beach villages, fishing, hunting, travel, use of metals, canoes, cremation, and trade. This work covers vegetation, animal life, geographic features, geology, and placer mining" (Theodoratus 2000).

Metcalfe, Vern

1976. The Southeast Alaska Cultural Experience. A Bicentennial Publication of the Juneau Indian Studies Program of the City and Borough of Juneau School District. Douglas, Alaska: The District. On file, Special Collections, Pacific Northwest, University of Washington, Seattle, WA.

"This work was designed as a textbook for use as a guide to Southeast Alaska history with a bibliography for continued study. The purpose is to acquaint students with culture, economic base, and community history from Yakutat to Ketchikan. The text covers, for example, the first residents, historical exploration, political history (territory/statehood), land claims, ANB, cities and villages. Glacier Bay, Excursion Inlet, Icy Strait, and Cross Sound are also itemized in this reference work" (Theodoratus 2000).

Miller, Polly, and Leon Gordon Miller

1967. *Lost Heritage of Alaska; The Adventure and Art of the Alaskan Coastal Indians*. Cleveland: World Publishing Company.

"Native arts are presented in historical context and perspective through the records of early explorers and navigators in Southeastern Alaska. Noting that Native art is a component of culture, the Millers explain the cultural order, the symbolism, and the community involvement in its production. The legend of Lituya (Native encounter with Perouse) is taken from George Emmons' account. The establishment of the Alaska Native Brotherhood, and the collection and movement of Native objects into the museum and art worlds by collectors such as Emmons, Newcombe, Shotridge, and Rasmussen are covered. The authors use primary sources to provide a summary on Northwest Coast Native culture, but references are not included in the text, making documentation difficult to verify. A bibliography and index is included" (Theodoratus 2000).

Mills, David D. and Anne S. Firman

1986. Fish and Wildlife Use in Yakutat Alaska: Contemporary Patterns and Changes. Technical Report 131. Douglas: Division of Subsistence, Alaska Department of Fish and Game.

This report primarily focuses on contemporary subsistence practices of Native Yakutat community members, though it does contain a section that provides a brief overview of historical resource use by Alaska Natives. Information gathered in this report resulted from original research in the form of 25 key informant interviews with long-term Native residents with extensive knowledge of fishing and hunting practices, followed by a random survey of 30 percent of the community that gathered quantitative data on contemporary subsistence patterns.

Mitchell, Donald

1984. Predatory Warfare, Social Status, and the North Pacific Slave Trade. *Ethnology* 23(1):39-48.

Mitchell discusses the slave trade practices of Native communities of southeast Alaska. Tlingit, and Yakutat specifically, are mentioned as engaging in the slave trade. Table one reports that one slave in Yakutat was considered equal to two sea otter skins.

Miyaoka, Osahito

1974. An Eskimo Tribe near "Mount Saint Elias (Alaska)." *Arctic Anthropology* 11(1):73-80.

Monteith, Daniel

2007. Ethics, Management, and Research in Glacier Bay, Alaska. Teaching Ethics: *The Journal of the Society for Ethics across the Curriculum*. Pp. 67-80. Society for Ethics across the Curriculum, University of Alaska Southeast.

This paper addresses the contentious nature of federal-tribal cooperation regarding resource management of the Glacier Bay region. Monteith discusses the traditional ties of the Tlingit to the land making up Glacier Bay National Park and Preserve, as demonstrated in traditional songs and stories. Traditional subsistence activities and clan organization are discussed. Monteith combined previous studies (including Hunn 2003:85) and original research to produce the findings presented in this article. During the summers of 2003, 2004 and 2005, an interdisciplinary team conducted geological and archaeological research in various locations in the Glacier Bay area.

Monteith, Daniel, Cathy Connor, Gregory P. Streveler, and Wayne Howell

2007. Geology and Oral History – Complementary Views of a Former Glacier Bay Landscape. In *Proceedings of the Fourth Glacier Bay Science Symposium, October 26-28, 2004, Juneau, Alaska*. John F. Piatt and Scott M. Gende, eds. Pp. 50-53. Scientific Investigations Report 2007- 5047. US Geological Survey, Reston, Virginia.

This report is the result of an interdisciplinary study that demonstrates concordance between evidence from the geological record and ethno-historical accounts of the Huna people in Glacier Bay. Both sets of data aid in reconstructing the pre-Little Ice Age landscape of the Glacier Bay region and provide a context for pre-Neoglacial human occupation in Glacier Bay.

Moser, Jefferson F.

1902. The Salmon and Salmon Fisheries of Alaska. Report of the Alaska Salmon Investigations of the United States Fish Commission Steamer Albatross in 1900 and 1901. US Fish Commission Bulletin for 1901. Pp. 173-398, 399-401. Washington, DC: Government Printing Office.

“In a section on Southeastern Alaska Moser discusses the various fish canneries, including the ethnic composition of the fishermen and cannery workers, the numbers of fish taken and the localities where fish are found. Among facilities discussed are the Western Fisheries Company in Dundas Bay and Bartlett Bay Saltery and Cannery owned by the Icy Strait Packing Company. The topography, water sources, and fish for these areas is also described. Salmon streams on the outer coast from Cape Spencer to the Alek River as reported by Indian people are listed” (Theodoratus 2000).

Moss, Madonna L.

1993. Shellfish, Gender, and Status on the Northwest Coast: Reconciling Archeological, Ethnographic, and Ethnohistorical Records of the Tlingit. *American Anthropologist* 95(3):631-652.

“Moss examines the use of shellfish within the cultural context of the Tlingit through a review of ethnohistorical and oral historical data for evidence on the economic importance of shellfish. The variety and abundance of shellfish found in archeological sites near Angoon indicated these were important food resources. She then considers shellfish in terms of social and symbolic meaning as seen through dietary rules and oral traditions. Moss demonstrates that social categories such as gender and social status are important in dietary prescriptions and subsistence pursuits and thus may result in differential resource use. Archeological and ethnographic documentation will require attention to sampling and quantification as well as greater integration in the future” (Theodoratus 2000).

1998. Northern Northwest Coast Regional Overview. *Arctic Anthropology* 35(1):88-111.

Moss examines the Northwest Coast culture area, from Yakutat Bay to the Dixon Entrance. She describes the different Native communities within the area and details the modern environmental setting before describing the sequence of changes it underwent through prehistory into today. She also uses the archaeological record to examine maritime activities, proposing that these activities began over nine thousand years ago, and contact between the people of different regions. Moss argues that subsistence activities throughout time centered on Nearshore and littoral resources.

2004. The Status of Archaeology and Archaeological Practice in Southeast Alaska in Relation to the Larger Northwest Coast. *Arctic Anthropology* 41(2):177-196.

This review examines southeast Alaska’s archaeological record as it is understood today. The boundaries and flora and fauna that characterize the region are explained. Moss also

discusses the various groups that prehistorically, historically or contemporarily inhabit the region, including Eyak and Tlingit peoples. She reviews previous archaeological studies of southeast Alaska, such as those by de Laguna. Moss also gives an overview of the region's prehistory and tackles questions relating to original occupation and migrations of peoples.

Moss, Madonna L. and Aubrey Cannon

2011. *The Archaeology of North Pacific Fisheries*. Fairbanks: University of Alaska Press.

Moss and Cannon's book focuses on Alaska, British Columbia and the Puget Sound as three regions of the Pacific Coast where fisheries played a key role in the subsistence of native peoples. Archaeological sites are examined in terms of salmon, cod, herring, rockfish, eulachon and hake fish species.

Moss, Madonna L., and Jon M. Erlandson

1992. Forts, Refuge Rocks, and Defensive Sites: The Antiquity of Warfare along the North Pacific Coast of North America. *Arctic Anthropology* 29(2):73-90.

Moss examines the archaeological record for warfare on North America's North Pacific coast in order to shed light on the history and evolution of warfare in the region, specifically among the Aleut, Alutiiq and Northwest Coast Indians. This study uses discrete fort sites as a means to understanding warfare. She describes the various types of fort sites, how they are identified archaeologically, and their geographic distribution. Moss includes a section specifically related to Tlingit forts and discusses historical records regarding warfare between Tlingit and other groups, including Eyak and Chugach peoples.

Motyka, Roman J., Christopher F. Larsen, Jeffrey T. Freymueller and Keith A. Echelmeyer

2007. Post Little Ice Age Rebound in the Glacier Bay Region. In *Proceedings of the Fourth Glacier Bay Science Symposium, October 26-28, 2004, Juneau, Alaska*. John F. Piatt and Scott M. Gende, eds. Pp. 57-59. Scientific Investigations Report 2007-5047. US Geological Survey, Reston, Virginia.

In this study, the authors's findings are the result of data collected from the Glacier Bay region to compare changes in sea level resulting from tide gage observations and raised shoreline studies, and uplift rates from Global Positioning System (GPS) measurements to uplift predictions from viscoelastic rebound models.

Muir, John

1895. The Discovery of Glacier Bay. *The Century Magazine*, n.s., 28:234-247. (see also below, Muir, 1978 for republication.)

<http://digital.library.cornell.edu/cgi/t/text/pageviewer-idx?c=cent;cc=cent;rgn=full%20text;idno=cent0050-2;didno=cent0050-2;view=image;seq=0244;node=cent0050-2%3A7>

“Muir tells of his first visit to Glacier Bay, October 1879, with a Wrangell missionary (Mr. Young) and a crew of four Tlingits (two Stickeen, one Chilkat, one Sitka). Led by the youngest crewmember, Muir's party headed to an icy bay where the young man had hunted seal as a child with his father. Muir gives detail description of the scenery and experiences as he and his crew adventure toward what will henceforth be known as Muir Glacier. A description of Muir's September 1880 trip to Muir Glacier is also given. In this account it is clear that native familiarity with the topography and glacial activity in this area has led the author to develop respect for and caution in the Glacier Bay area” (Theodoratus 2000).

1915. *Travels in Alaska*. Boston: Houghton Mifflin Co. (1979 edition; introduction by Edwin Way Teale, Boston: Houghton Mifflin Co.)

“John Muir first went to Alaska at the age of 41 in 1879, returning in 1880, 1881, 1890 and 1899. In 1914, Muir began to write about his trips, especially recalling his first impressions and reminiscing on his ‘discovery’ of Glacier Bay. Muir's journal records formed the basis for this book, which was completed by a friend after his death in 1914 (Introduction, 1979:v-x). Muir describes his travels at Taylor Bay and Dundas Bay on an 1880 trip to the Icy Strait (pp. 245-270). Muir also met local Natives on his 1890 trip, but these are only briefly mentioned in this reference. The 1899 trip mentioned in the introduction is not covered” (Theodoratus 2000).

1978. *The Discovery of Glacier Bay (1879) by John Muir, Its Discoverer*. Olympic Valley, California: Outbooks.

“This reprint of Muir's 1895 Century Magazine account of Glacier Bay exploration includes additional illustrations from an 1897 Century Magazine account (August, pp. 523-526) (See Muir, 1895 above)” (Theodoratus 2000)

Native Village of Eyak Traditional Council (NVETC)

2001. Native Village of Eyak youth/elders conference on subsistence, Exxon Valdez Oil Spill Restoration Project Final Report (Restoration Project 98286). Anchorage: US Department of Interior, Bureau of Indian Affairs.

This report gives a day-to-day summary of the Native Village of Eyak Youth/Elders Subsistence Conference held in 1998. The primary topic of the conference was traditional subsistence resources used by Eyak peoples. Elders and youth from twenty communities affected by the Exxon Valdez oil spill were brought together along with EVOS researchers. Subsistence resources such as harbor seals, harlequin ducks, herring, salmon, and clams were discussed.

Naves, Liliana C., Michael F. Turek and William E. Simeone

2010. Subsistence-Personal Use Salmon Harvest, Southeast-Yakutat Management Region, 1996-2006. Technical Paper 350. Anchorage: Alaska Department of Fish and Game, Division of Subsistence.

This report, which uses data from a permit program administered by the Alaska Department of Fish and Game (ADF&G), Division of Commercial Fisheries and from household surveys administered by the ADF&G Division of Subsistence, summarizes household subsistence-personal use salmon harvests in Southeast Alaska between 1996 and 2006. Of particular interest are the sections on customary and traditional harvest methods and use of salmon and its significance to the peoples of the Northwest Coast.

Newcombe Family Papers

1870-1955. Newcombe Family Papers, Emmons Collection. Finding Aid. Add.MSS. 1077, Province of British Columbia, Archives and Records Service, Victoria, BC.

“This finding aid includes the George Thornton Emmons collection, which consists of "correspondence, notes and manuscripts, mainly on the Tlingit Indians" (see Emmons). The Emmons collection, volumes 60-63, includes information on Collections, Notebooks, Miscellaneous Ethnological, and Miscellaneous and primarily covers Tlingit but also includes other Northwest Coast tribes. Volume and file are given for easy access to the material, which is on microfilm. The Newcombe Family photo collection includes Alaska photos from 1888 to 1905, including Emmons photos. The Newcombe collection also includes the collections of C. F. Newcombe and W. A. Newcombe on the ethnology, natural history and history of British Columbia, and the papers of the well-known Victorian photographers, Richard, Hannah, and Albert Maynard” (Theodoratus 2000).

Newton, Richard, and Madonna Moss

1984. The Subsistence Lifeway of the Tlingit People. Excerpts of Oral Interviews. US Department of Agriculture, Forest Service, Alaska Region, Juneau, AK. Republished as Newton and Moss 2005.

2005. *Haa Atxaayí Haa Kusteeyíx Sitee, Our Food Is Our Tlingit Way of Life*. Juneau, AK: US Department of Agriculture, Forest Service.

“This collaboration is a result of numerous interviews in both Tlingit and in English with twenty-three Tlingit people from various Southeastern Alaskan communities. Subjects covered are, subsistence lifeway; native foods, gifts of season and place; fish, game, beach food, wild and cultivated plants; responsibilities of the subsistence lifeway; and perspectives on the Tlingit homeland. Appendices list consultants and provide nutritional information on the foods discussed” (Theodoratus 2000).

Niblack, Albert P., Ensign, US Navy

1890. The Coast Indians of Southern Alaska and Northern British Columbia; Based on the Collections in the U. S. National Museum, and on the Personal Observation of the Writer in Connection with the Survey of Alaska in the Seasons' of 1885, 1886 and 1887. US National Museum Annual Report for 1887-1888, pp. 225-386. Washington, DC (Johnson Reprint 1970).

“Niblack gathered data during the summer seasons (May to October) of 1885, 1886 and 1887 while on duty in Alaska for the US Coast and Geodetic Survey. This work,

primarily on Haida, Tsimshian, and Tlingit cultures, covers the coastal area from Dixon Entrance in Northern British Columbia to the Mount St. Elias area of Southeastern Alaska, but occasional comparisons are also made with tribes from coastal British Columbia and Washington territory as well as a few comparisons with interior tribes. Extensive use is made of the various ethnographic sources of the time (including such as, Emmons, Swan, Vancouver, Lisiansky, Mackenzie, Krause, Dixon) and of museum collections (especially those of the Smithsonian Institution). Contents include aspects of native culture such as, environment, cultural organization, subsistence, productions, war and peace, vices, shamanism, mortuary, ceremonies. Niblack sometimes discusses the current status of a custom, for example, contemporary clothing as compared to the earlier pre- and early contact type clothing. Each section concludes with a summary. The data are discussed as Tlingit, Haida or Tsimshian rather than by tribal groupings. The Chart (map) at the volume end, however, does include Cape Fairweather, Icy Cape, Cape Spencer, Cross Sound, Icy Strait, Glacier Bay although reference is rarely made to such places in the text” (Theodoratus 2000).

Oberg, K.

1937. *The Social Economy of the Tlingit Indians*. Seattle: University of Washington Press.

“Based on 1931 fieldwork in Klukwan, Sitka, and Wrangell, Oberg's thesis discusses Tlingit social organization, property systems, cycle of production, organization of labor, trade and distribution, and consumption of wealth. Oberg makes several mentions of seabird eggs: ‘Seabirds' eggs were also used whenever they could be obtained.’ He states that clan units would go to the rocks far out to sea and live on seabird eggs (and other things) starting in March, but later writes that June is the month when ‘the people spend days on the islets off the coast eating the eggs of seabirds.’ In the section on the consumption of wealth, he states, ‘trips lasting over several days are made, especially by the young people, to islands where the seagulls nest. Eggs are boiled and eaten on the spot and are also brought home in great quantities.’ The appendix contains a list of Tlingit-language bird names” (Theodoratus 2000).

Olson, Ronald Leroy

1927. Adze, Canoe, and House Types of the Northwest Coast. *University of Washington Publications in Anthropology* 2(1). Seattle, WA.

“This general work is useful in distinguishing broad typologies of material culture features on the Northwest Coast. Olson's interest is in variations of the adze, canoes and houses. He shows the distribution of types using form and use for his classification” (Theodoratus 2000).

1956. Channeling of Character in Tlingit Society. In *Personal Character and Cultural Milieu: A Collection of Readings*. Douglas G. Haring, ed. Pp. 675-687. Syracuse, NY: Syracuse University Press.

This brief article provides an overview of Tlingit peoples. It includes a description of the physical environment of the Tlingit territory, from the Canadian boundary of southeast Alaska to Yakutat Bay. Olson also discusses the availability of natural resources and the use of these resources by the Native communities. Subsistence items such as shellfish, seals, sea lions, codfish, herring halibut and salmon are identified as staples in Tlingit diet. Village organization, ceremonial customs and clanship are also discussed. Also included are two illustrations of Tlingit Indians from Yakutat Bay, sketched by the Malaspina Expedition in 1792.

1967. *Social Structure and Social Life of the Tlingits in Alaska*. Berkeley: University of California Press.

This book contains information regarding Tlingit social life, gained from Olson's research in the area in the summers of 1933, 1934, 1949 and 1954. Yakutat Bay peoples are discussed briefly regarding their location in Yakutat and possibly Knight Island. The author discusses their seasonal housing settlements at Chilkat, the mouth of Copper River, Yakataga and Lituya Bay. He states that the peoples are named after their canoes and are known as the "skin canoe people." Various other Tlingit tribes are briefly introduced and described regarding their locations and settlement patterns. Of particular interest is the section on the ownership of territory, which relates to subsistence activities and natural resource use. The author also describes customs surrounding marriage and divorce, as well as clan origins and legends, wars, religion and class structure.

1996. Tlingit Field Notes, 1933-1934, circa 1956. Reel #130, Ethnological Documents of the Department and Museum of Anthropology, Berkeley: University Archives, Bancroft Library, University of California.

Olson's field notes are contained in twelve notebooks with one set of genealogical tables. Books 1 through 6 are a result of his fieldwork with the Tlingit in 1933; books 7 through 10 are from his 1934 fieldwork; and books 11 through 12 are from his 1956 fieldwork.

Olson, Wallace M.

1993. *With Vancouver in Alaska, 1793-1794*. Auke Bay, AK: Heritage Research.

"Olson uses Vancouver's and Menzies' journals of the historic voyage to create this brief summary of daily locations, activities and place namings."

1994. A Prehistory of Southeast Alaska. In *Prehistoric Alaska*, Vol. 21, No. 4. Anchorage: Alaska Geographic Society.

Olson begins with an overview of the history of archaeological research within southeast Alaska, starting with de Laguna's work in 1949. He then examines possible relations between peoples, looking at linguistic patterns and similarities. Both Tlingit and Eyak peoples are discussed. Olson also discusses origins of peoples in the region and various archaeological sites. The material culture of various groups, including Tlingit, is examined.

2004. *The Tlingits: An Introduction to Their Culture and History*. 5th edition. Auke Bay, Alaska: Heritage Research.

Olson provides a succinct overview of Tlingit history and culture. Topics explored by Olson include the geography of Tlingit territory, origins of the peoples and their history in the area, language, material and living culture, worldview and art. The book also contains a variety of charts, maps and illustrations that feature aspects of Tlingit culture and history.

Orth, Donald J.

1967. Dictionary of Alaska Place Names. Geographical Survey. Professional Paper 567. US Government Printing Office.

“This dictionary is invaluable for identification of Alaska place names. Origins of names, variations of names including historical changes, and location in longitude and latitude is provided” (Theodoratus 2000).

Paquette, Mary Anne

1995. Interview by William Schneider. H95-71-28. Project Jukebox. The University of Alaska Fairbanks Oral History Program. <http://jukebox.uaf.edu/site7/interviews/662>

Paquette, a Native Yakutat woman, joins fellow Yakutat Native, Elaine Abraham, in an interview where both women discuss the old village at Yakutat, as well as trapping and fish camps around the Yakutat territory.

Paul, Frances

1944. *Spruce Root Basketry of the Alaska Tlingit*. Indian Handcrafts 8, Education Division, US Indian Service, Lawrence, Kansas: Haskell Institute. [Reprinted 1982, Sheldon Jackson Museum, Sitka, AK.]

Paul provides an overview of basketry among the Tlingit people, including a legend regarding the origin of basketry, use and process of making baskets, various forms represented and material needed for the baskets. The book also includes an illustrated map depicting the distribution of basket culture among the Tlingit when it was at its peak, as well as a number of photographs and illustrations demonstrating the basket-making process and numerous designs.

Paul, William

n.d. The Alaska Tlingit: Where Did They Come From? National Anthropological Archives, MS 7077. Washington, DC: Smithsonian Institution Press.

Paul's document focuses on the migrations of Tlingit peoples in prehistory. Integrated throughout the text are Tlingit stories that describe how the different tribes and clans formed and received their names.

Pelton, Mary Helen White, and Jacqueline DiGennaro

1992. *Images of a People: Tlingit Myths and Legends*. Englewood, Colorado: Libraries Unlimited.

This book is divided into two parts; the first provides an overview of Tlingit history and culture, while the second is composed of myths and legends from the Tlingit people. The first part covers topics such as Tlingit history with the land, kinship relations, religion and spiritual practices. Subsistence practices are discussed throughout, including discussions regarding diet, resource use and harvesting techniques and availability of food and other subsistence items. The stories also cover themes relating to natural resource availability and use.

Perry, Anjanette

1987. Commercial Fishing in Glacier Bay National Park, US National Park Service, Resource Management Division, Glacier Bay National Park, Alaska. On file at Glacier Bay National Park Library, Gustavus. 45 pp.

“This overview of commercial fishing activities within the Park is intended to familiarize Park managers with the fisheries so they can identify potential problem areas and prevent impacts to marine resources. The report describes major finfish and shellfish biology and commercial fishing activities in the Park and evaluates the values and impacts of commercial fisheries there. Management actions are proposed” (Theodoratus 2000).

Perry, Richard J.

1983. Proto-Athapaskan Culture: The Use of Ethnographic Reconstruction. *American Ethnologist* 10(4):715-733.

Perry uses Athapaskan linguistic studies to attempt to place the Athapaskan peoples in a historical and linguistic manner. He compares Athapaskans to other Native groups of the northwest Pacific region. The Eyak are discussed in relation to Athapaskans, and Perry notes that Eyaks and Athapaskans are grouped together due to linguistic similarities.

Petrof, Ivan

1900. Population, Resources, Etc. of Alaska [from US Census Report of 1880]. In *Compilation of Narratives of Explorations in Alaska*. Pp. 55-284. Senate Report No. 1023, 56th Congress, 1st Session, April 18, 1900. US Congress. Senate. Committee on Military Affairs. Washington, Government Printing Office.

“Petrof’s southeast Alaska division (one of six divisions) covers the area from Mt. St. Elias in the north to the Portland Canal in the south. Petrof reviews various historical population data dating from Tikhmenief’s figures on the Thlinkit (est. 5,000) in 1819 to the 1880 census. Several such reviewed enumerations specify localities such as Cross Sound or Icy Strait villages, coast of mainland between Cape Spencer and Bering Bay, and list the number of adults, children, and slaves by sex. He notes that by 1880 the Presbyterians had school operations in the area. For 1880 populations, he notes 908 of the

Hoonyah tribe on Chichagof Island and 500 of the Yakutat tribe on the coast from Cape Yaktag to Cape Spencer” (Theodoratus 2000).

Pinnow, Heinz-Jürgen

1964. On the Historical Position of Tlingit. *International Journal of American Linguistics* 30(2):155-164.

Pinnow discusses the Tlingit in terms of their language, genetics and relation to other Native groups in the area. Tlingit language is discussed in relation to Eyak language morphology.

Pratt, Kenneth L., ed.

1998. Copper, Trade, and Tradition among the Lower Ahtna of the Chitina River Basin: The Nicolai Era, 1884-1900. Boundaries: *Papers in Honor of James W. Vanstone Arctic Anthropology* 35(2):77-98.

Pratt uses his original research findings achieved ethnographic, archaeological, and historical data collection to document the trading of copper and the establishment of copper mining in Lower Ahtna history. The Eyak are discussed, specifically, in regards to their trading patterns with the Ahtna. Yakutat Tlingit are also mentioned in this capacity.

2009. *Chasing the Dark: Perspectives on Place, History and Alaska Native Land Claims*. Anchorage, Alaska: US Department of the Interior, Bureau of Indian Affairs, Alaska Region, Division of Environmental and Cultural Resources Management, ANCSA Office. <http://babel.hathitrust.org/cgi/pt?id=mdp.39015075667801;view=1up;seq=1>

This book represents a sample of data collected by various Native regional corporations attempting to gain land titles to places previously not included in land received by their corporations. In order to gain titles to these “special places,” the corporations needed to demonstrate cultural and historical significance of the place via an application process. Applications were then reviewed and areas extensively investigated by government employees. All materials related to this process were kept, and a selection is presented in this book. The articles included in this book cover all regions of the state.

Price, Robert E.

1990a. *Bibliography of Literature on Tlingit and Alaska; Haida History from 1741 to 1867*. Personal Printing by Robert E. Price. [Copy on File, Alaska Department of Fish and Game, Douglas, AK.]

“This bibliography covers Spanish, French, English and miscellaneous primary sources and Russian secondary sources on subjects as stated” (Theodoratus 2000).

1990b. *The Great Father in Alaska: The Case of the Tlingit and Haida Salmon Fishery*. Douglas, Alaska: First Street Press.

“This descriptive economic history explains the politics of the salmon fishery in Southeastern Alaska under American rule. After consideration of Tlingit and Haida traditional cultures, Price chronologically examines the impact of the American free market economy on the lives and economy of these native peoples. Instrumental in the change has been the domination of the government, which, rather than protecting Indian resources, expropriated them and attempted to integrate the Indian people into the US economy. This resulted in an acceleration of change for the Tlingit and Haida. Along with the decline of previous traditional culture came a reduction of population as a result of introduced diseases. The author concludes with a short review of the historic period, and brief discussion of more recent state and federal interventions to the free market economy through the Alaska National Interest Lands Act (ANILCA, 1979), which protects social interests on federal properties. It is believed that Alaska Natives will have to work within the political system for a salmon fisheries policy that will consider their social and cultural values” (Theodoratus 2000).

Raibmon, Paige Sylvia

2005. *Authentic Indians: Episodes of Encounter from the Late-Nineteenth-Century Northwest Coast*. Durham: Duke University Press.

This book examines political and social ramifications associated with communities and individuals identifying as Native in the late nineteenth and early twentieth centuries. Chapter seven focuses on Rudolf Walton, a Tlingit artist, and the expulsion of his children from a White school in 1906. Subjects such as social organization and traditional subsistence are discussed, including sealing, fishing, hunting and berry picking.

Ramos, George

2002. Interview by William Schneider. H2002-07. Project Jukebox. The University of Alaska Fairbanks Oral History Program. <http://jukebox.uaf.edu/WRST/0207.html>

Ramos discusses his memories of his life in Yakutat, including clan names in the area and some details about the history of Yakutat. Of particular interest is his discussion surrounding switching from traditional fishing methods to gill net fishing and the cannery. He also provides information regarding deer and hunting in the Tlingit culture.

Ramos, Judith

2003. *TEK, Mapping the Traditional Subsistence Territories of Yakutat Foreland*. n.p.: Yakutat Tlingit Tribe.

In this report, Ramos presents the results of a survey of the Yakutat territory for clan and house ownership and natural resource and land use. She provides a summary of Tlingit cultural values and social structure. The report contains a section on the subterritories of the Yaakutat Kwáan, from Icy Bay to Yakutat Bay and Italio River. Ramos uses published, unpublished, locally archived sources, including some tapes and records.

Ramos, Judith and Rachel Mason

2004. Traditional Ecological Knowledge of Tlingit People Concerning the Sockeye Salmon Fishery of the Dry Bay Area: A Cooperative Agreement between Department of the Interior National Park Service and the Yakutat Tlingit Tribe. National Park Service.

This study, a product of original research resulting from a collaboration between the Yakutat Tlingit Tribe and the National Park Service, documents traditional ecological knowledge of the Tlingits regarding sockeye salmon habitats in the Dry Bay/Alsek area. The document contains information regarding traditional salmon use, harvesting practices, stream ownership, fishing terms and resource management related to salmon populations.

Rathburn, Robert Richard

1976. Processes of Russian-Tlingit Acculturation in Southeastern Alaska. Ph.D. dissertation, Anthropology, University of Wisconsin, Madison.

“Rathburn focuses on the Russian Orthodox Church as a persistent acculturative force. He notes that Russian Orthodox churches were not built in Hoonah, Angoon, Petersburg and Wrangell until the 1940s (p. 6), and suggests that the church has become a Native institution in Southeastern Alaska” (Theodoratus 2000). Rathburn’s findings resulted from a comparative analysis of archival material, including reports by explorers, church representatives and traders, as well as more recent government documents and reports by church leaders and members of the Tlingit community at Sitka. Rathburn also conducted original research in the form of interviews with Tlingit, Russian and American informants not residing at Sitka, regarding Tlingit-Russian issues.

Ratner, Nancy C. and Michael F. Turek

2009. Customary and Traditional Use Worksheet: King and Tanner Crabs in Districts 13 and 14, Southeast Alaska. Special Publication No. BOF 2009-02. Juneau: Alaska Department of Fish and Game, Division of Subsistence.

This report focuses on the subsistence uses of king and Tanner crabs in districts 13 and 14 in Southeast Alaska, which include coastal waters of Glacier Bay. Existing customary and traditional (C&T) findings in the area do not currently include king and Tanner crabs. Archaeological and ethnographic evidence shows that Tlingit peoples have had a marine-based diet for thousands of years, and crabs were documented to have been served in the late 1800s. Cultural significance of the crabs is also documented as a clan house in Cape Fox is named after the king crab.

Reckord, Holly

1977. That's the Way We Live: A Preliminary Report on Subsistence in the Proposed Wrangell National Park. Fairbanks, Alaska: Cooperative Park Studies Unit, University of Alaska, Fairbanks.

This document examines the contemporary and historic subsistence practices of people who live around Wrangell National Park. Both Natives and non-Natives are discussed.

Chapter three documents subsistence practices of Native peoples pre and post contact with Europeans, and chapter four focuses on contemporary Native subsistence.

1983. *That's the Way We Live: Subsistence in the Wrangell-St. Elias National Park and Preserve*. Fairbanks, Alaska: Anthropology and Historic Preservation, Cooperative Park Studies Unit, University of Alaska, Fairbanks.

This study outlines the history of subsistence from the aboriginal past to the present day of the people who live in the proposed Wrangell National Park in Alaska and who use the resources of that area.

Reedy-Maschner, Katherine L. and Herbert D. G. Maschner

1999. Marauding Middlemen: Western Expansion and Violent Conflict in the Subarctic. *Ethnohistory. Warfare and Violence in Ethnohistorical Perspective* 46(4):703-743.

The authors examine the ways in which Western expansion into the subarctic territory changed warfare among young Native males in the region. This article is relevant, as it includes both Eyak of the Gulf of Alaska and the coastal Tlingit in the survey.

Richardson, Allan

1982. The Control of Productive Resources on the Northwest Coast of North America. In *Resource Managers: North American and Australian Hunter-Gatherers*. Nancy M. Williams and Eugene S. Hunn, eds. Pp. 93-112. American Association for the Advancement of Science, Selected Symposium 67. Boulder, Colorado: Westview Press, Inc.

“The author considers variation in resource allocation patterns for the Northwest Coast cultures. ‘Productive resources’ are discussed for five subareas (from Northwest California to Southeastern Alaska). The Northern Matrilineal group includes the Tlingit, Haida, Tsimshian, Eyak, and Haisla. These groups consisted of matrilineal corporate groups, which owned extensive areas and multiple resources. The Tlingit matrilineal groups owned all land and water areas within their territories” (Theodoratus 2000).

Riddell, Francis A. and Frederica De Laguna

1952. Excavations at “Old Town,” Knight Island, Yakutat Bay, Alaska. San Francisco.

Rogers, George W.

1960. *Alaska in Transition: The Southeast Region*. Study sponsored by the Arctic Institute of North America and Resources for the Future, Inc. Baltimore: Johns Hopkins Press.

“The author, previously head of the Department of Interior Field Committee in Alaska, and later an economic advisor to two Alaska governors, was trained in economics and public administration. This regional case study is concerned with resources and economic development as well as the relationship of regional forces to economic growth and resource development. After introducing the region and the setting, Rogers examines

both its natural and human resources. He covers the Native culture, its transition, and the federal bureaucracy and Natives. Considering the management of resources, he covers Natives and the natural resource base, federal bureaucracy and resource management, and forest and fisheries management. Native communities are discussed in relation to their respective developments. Appendix B contains published and unpublished population statistics. Although the determination of Alaska's natural resource use was unresolved in 1960, this work offers an important historic and economic perspective. The author's effort to understand the Native resource-use predicament provides an interesting viewpoint for considering federal and state actions during the years subsequent to publication” (Theodoratus 2000).

Rogers, Randall R.

1991. An Analysis of Eligibility for Subsistence Hunting in the Wrangell-St. Elias National Park, Alaska. M.S. thesis, University of Alaska Fairbanks.

This study examines eligibility for subsistence hunting in the Wrangell-St. Elias National Park. It notes native occupation in the region dating to the glacial retreat at the end of the Pleistocene and inhabitants use of natural resources for food, fiber and fuel. Rogers highlights the ways in which subsistence practices and natural resource management were affected when placing the land under the management of the National Park Service. The document focuses on subsistence hunting in the park, specifically the inland portion and adjacent communities accessible by road. The author describes wildlife resources available in the park and native social and cultural implications of subsistence activities in the park.

Rubel, Paula G. and Abraham Rosman

1983. The Evolution of Exchange Structures and Ranking: Some Northwest Coast and Athapaskan Examples. *Journal of Anthropological Research* 39(1):1-25.

The authors use a structuralist approach to examine the development of matrilineal societies of the northern Northwest Coast region. The Eyak are discussed, specifically, as they are included in the “inner ring” of societies evaluated for their social structure.

Rural Alaska Community Action Program, Inc.

1981. *Chugach Region Community Subsistence Profiles: A Resource Book for the North Pacific Rim and the Native Communities of the Region*. n.p.: n.p.

This document examines subsistence profiles of Native peoples in the Chugach region, including residents of English Bay, Eyak, Port Graham, Seward, Tatitlek and Valdez. The subsistence profile on the Eyak reflects data gathered in 1980 regarding use of fish, game, marine mammals, vegetation and intertidal resources. Local economy and harvesting techniques are also discussed. The report declares a link between the lifestyle and diet of the contemporary Eyak-Cordova peoples with traditional human-land relationships in the region.

Russell, Israel C.

1891. *An Expedition to Mount St. Elias, Alaska*. Washington: The National Geographic Society.

This book captures Russell's personal experiences in his expedition to Mount St. Elias in the later nineteenth century. He also includes information on previous explorations of the region and detailed descriptions of the physical characteristics of the land, including a section on the height and position of Mount St. Elias and the glaciers in the area. Also included are reports by other authors regarding the natural environment, including a report on auriferous sands from Yakutat Bay, by J. Stanley-Brown.

Salisbury, Oliver Mayson

1962. *The Customs and Legends of the Tlingit Indians of Alaska*. New York: Bonanza Books.

Salisbury provides a personal account of his impressions of Tlingit peoples and their culture. He covers a wide variety of topics, including tribal relationships, holidays, religion, women, occupations, death and traditional legends. Of particular interest are chapters nineteen (Food) and thirty two (Fishing). These chapters discuss the importance of certain subsistence food items, such as salmon, seaweed and shellfish.

Schroeder, Robert F.

1993. Historic and Contemporary Use of Glacier Bay. In *Proceedings of the Second Glacier Bay Science Symposium, 1993*. Anchorage: National Park Service.

Schroeder's article overviews ethnographic and historical accounts of Tlingit use of Glacier Bay through time into the present (at time of publishing). The author also discusses how federal regulations of the land in and around the bay affect Tlingit use of Glacier Bay, including subsistence practices. The document uses the results of field interviews from 1985 to 1993.

Scidmore, Eliza Ruhamah

1896. The Discovery of Glacier Bay, Alaska. *National Geographic Magazine* 7(3):140-146. (Copy on file, Glacier Bay National Park Library.)

"This brief article presents sketches of early Native knowledge and the later non-Native discovery of Glacier Bay beginning with Vancouver's references to the entrance in 1794. Early non-Native knowledge of the Bay is discussed, especially the explorations of C. E. S. Wood (1877) and John Muir (1879). John Muir is given the honors of being the discoverer of Glacier Bay" (Theodoratus 2000).

Sealaska Corporation

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

Results of a post Alaska Native Claims Settlement Act (1971) land survey of cemetery and historic sites eligible for selection and conveyance to Sealaska Corporation for management under the 14h(1) provision of the ANCSA. Includes information about physical conditions, oral history, place names, material, social, and spiritual ties to specific historic sites.

1982. *Sealaska Corporation Resource Atlas*. Sealaska Natural Resources Department. Juneau: Sealaska Corporation. 2 vols.

“Volume one provides background information on Southeast Alaska and Sealaska's right to select approximately 569 acres for both regional village corporations under ANCSA. This volume covers lands, allotments, fish and wildlife and marine resources, ecosystems, and special management features. It also covers land withdrawals for Craig/Klawock, Kasaan, Hydaburg, and Klukwan. Volume 2, Natural Resources, Physical Geography, includes data on land withdrawals for Yakutat, Angoon, Kake, and Hoonah. This volume notes three historic sites on Forest Service land near (but not in) Glacier Bay National Park. Allotment numbers, applicants, acreage, land status and application status are provided” (Theodoratus 2000).

Servid, Carolyn and Donald Snow, eds.

1999. *The Book of the Tongass*. Minneapolis, MN: Milkweed Editions; [Berkeley, CA]: Distributed by Publishers Group West.

This book, narrated by 13 residents of Alaska, depicts the Tongass region, including its vegetation and wildlife, as well as socioeconomic aspects of the area. Of particular interest are two works by traditional Tlingit storytellers that convey the oral history of the Tongass region.

Shiels, Archie W.

1945. Tell Me A “Stowry.” Unpublished Mimeographed Typescript on File, Special Collections, University of Washington Library. Seattle

“Shiels, who appears to have lived in Tlingit territory while involved in mining operations (time frame unclear) typed out fifteen stories of his Alaska days to pass on to his grandchildren. Most of the stories are about Tlingit Indians who are stereotyped by their dialogue (e.g., “heap big medicine man”). Some stories appear to be based on Tlingit myths or legends. Story number eight describes in detail how the residents of Lituya Bay mistook La Perouse's ship for the white winged Yeahlth (raven) returning by canoe to reward his followers and punish the disobedient. Subsequent trading is described. Where Shiels learned the story is not revealed” (Theodoratus 2000).

Shotridge, Louis

1920. Ghost of Courageous Adventurer. Museum of the University of Pennsylvania. *The Museum Journal* 11(1):11–26. <http://hdl.handle.net/2027/uc1.32106019600789>

Tells the pioneering history of travel and relations between coastal Tlingits and Interior groups, including trade and intermarriage.

1928. The Emblems of the Tlingit Culture. Museum of the University of Pennsylvania. *The Museum Journal* 19(4):350-377.

“Shotridge discusses the collection of Tlingit objects on display at the University Museum, aptly pointing out that this sophisticated art is far from rudimentary. Lamenting that the Tlingit are poorly and, at best, inadequately known, Shotridge attempts to rectify this situation. To assist the reader in understanding the role this symbolic art plays in the social life of the Tlingit, he sketches moiety, clan, and household and the association of these systems to creatures of the land and sea as they are represented in the plastic and graphic arts. Shotridge explains the exhibit presentation as a reflection of Tlingit order and rank, and illustrates these concepts in an account of ‘The Purchase of Absolute Right to the Eagle Emblem’ about Shungoo-kaedi Tlingit who resided at Clay-point Fort, a settlement on the shore of Icy Strait (pp. 357, 361)” (Theodoratus 2000).

Simeone, William E.

2006. Some Ethnographic and Historical Information on the Use of Large Land Mammals in the Copper River Basin. Copper Center, Alaska: Wrangell-St. Elias National Park and Preserve.

This study was conducted in order to document Ahtna traditional knowledge of large land mammals for the Wrangell-St. Elias National Park and Preserve. The northern portions of the Park are the primary geographical focus of the study and caribou, Dall sheep and moose are the mammals covered in the study. The report documents the distribution and alterations in the mammals’ populations. The data presented results from numerous interviews with Ahtna peoples and observations made by non-Native inhabitants and visitors to the region between 1885 and 1947. The study also reports on the relationship that the Ahtna have to the three mammal species regarding food, tools and clothing resources.

Simeone, William E. and James A. Fall

2003. Patterns and Trends in the Subsistence Salmon Fishery of the Upper Copper River, Alaska. Anchorage, Alaska: Alaska Department of Fish and Game, Division of Subsistence.

This report examines subsistence and personal use salmon fisheries of the Upper Copper River District. Both quantitative and qualitative methods are used to study the characteristics of the subsistence fish wheel fishery. Traditional knowledge possessed by Ahtna and non-Native elders regarding salmon ecology is also discussed. Ahtna taxonomy of salmon, knowledge of salmon life cycles, migration factors, social and cultural significance of salmon and traditional fishing sites are topics covered. Additionally, the reclassification of personal use dip fishery to a subsistence fishery is examined in terms of its possible effects.

Simpson, Maude, and Esther Billman

1960. Story of Glacier Bay in Tlingit with English Introduction. s.n. Susie James.

“It is not clear if this particular tape has been transcribed; however another recording, ‘Glacier Bay History as Told by Susie James’ was recorded by Nora Dauenhauer in 1972 and appears in Nora Marks and Richard Dauenhauer's *Haa Shuka, Our Ancestors: Tlingit Oral Narratives* (Sealaska Heritage Foundation 1987:245-259) in both Tlingit and English translation. See also (this bibliography), Susie James, *Sit' Kaa kax kana.aa Kaasge'iy X'eidax Sh Kalneck* (1973) for a transcription of the Dauenhauer tape” (Theodoratus 2000).

1976. *Tlingit Ways of Long Ago: Ch'aagu.adi*. Sitka: Sheldon Jackson Museum.

“Drawings and short narratives are used to describe the basics of Tlingit life before European contact” (Theodoratus 2000).

Sitka National Historic Park

1962. Letter to Dr. Ian Stevenson, Department of Neurology and Psychiatry, School of Medicine, University of Virginia, December 22, 1962. On file, Sitka National Historical Park, Archives File 14615, Folder 1, Sitka, Alaska.

“This letter concerns Dr. Stevenson's interest in the study of reincarnation if a child is a dead relative reborn. It is a Tlingit belief that an animal's soul will be reborn and return to the hunter who treats dead animals with respect. Tlingits believe that all babies born are reincarnations and that people can also come back through a dream or birthmark (See Stevenson 1963, 1966)” (Theodoratus 2000).

Smelcer, John E.

1992. *Alaska Native Oral Narrative Literature: A Guidebook and Bibliographic Index*. Anchorage: Salmon Run Publishing Co.

Smelcer presents an introduction to oral narratives of Alaskan native origin, describing what they are, how they function and their purpose in Native communities. He also describes oral narrative and its relationship to literature, as well as an historical overview of ethnographic research in Alaska as related to oral narratives. Native groups represented include Aleut, Athabaskan, Eskimo, Eyak, Haida, Tlingit and Tsimshian. This document also includes an extensive bibliographic index of Alaska Native oral narrative literature for each of the included Native peoples.

1993. *A Cycle of Myths: Native Legends from Southeast Alaska*. Anchorage: Salmon Run Publishers.

“Smelcer, in an effort to preserve Alaska Native oral traditions, provides Tlingit, Haida, Eyak and Tsimshian myths. He sometimes credits specific storytellers for versions of a myth” (Theodoratus 2000).

Smith, Harlan I.

1899. Stone Hammers or Pestles of the North-West Coast of America. *American Anthropologist New Series* 1(2):363-368.

This brief article provides a description of northwest coast stone hammers or pestles. The author discusses the different types of hammers and some features they share in common. Hammers examined come from a variety of locations, including the Thompson River and the upper Columbia, Fraser River, and western and northern Vancouver Island. A number of basic illustrations of the tools are also included in the article.

Sneed, Paul Gerrald

1997. National Parklands in Northern Homelands: Toward Co-Management of National Parks in Alaska and the Yukon. In *Conservation through Cultural Survival: Indigenous Peoples and Protected Areas*. Stan Stevens, ed., Pp. 135-154. Washington DC: Island Press.

In this chapter, Sneed uses Wrangell-St. Elias National Park and Preserve and Kluane National Park and Reserve as examples of two parks where comanagement between government organizations and Native peoples may benefit both the cultural and natural landscape. Sneed provides a description of the natural environment, including the flora and fauna that inhabit these parks. He also highlights the fact that these parks are places of rich cultural heritage for the Tlingit and Eyak among other Native groups. Sneed also provides an overview of the history of the region, including early contact periods and park establishment. Also covered are explanations of comanagement objectives and benefits of comanagement of parkland and resources, including the incorporation of traditional ecological knowledge for resource management and providing Native peoples with access to traditional subsistence.

1998. National Parklands in Northern Homelands: A Comparison of Co-Management of National Parks with Native People in Alaska (USA) and the Yukon (Canada). Ph.D. dissertation, University of Hawaii.

In his dissertation, Sneed uses four national parks in Alaska and the Yukon to examine the relevance of co-management between Native peoples and government managers of the lands within the park. Sneed covers the history of occupation of the lands within parks by Native peoples through time and subsistence use of the natural resources both traditionally and in the contemporary. Chapter four focuses specifically on Wrangell-St. Elias.

Sobolef, Walter

n.d. The Eight Steps in the Transition of the Tlingit Culture. Portion of a taped lecture at Sheldon Jackson College (no date). Typescript on file, US National Park Service, Glacier Bay National Park and Preserve, 7 pp.

Spaan, Laura Bliss

1995. More Than Words. [Videorecording]. New York, NY: Cinema Guild.

Spaan's film documents the Eyak tribe as it attempts to preserve its rich traditional culture. The documentary centers around Chief Marie Smith. Smith is 77 at the time of the filming and known as the last speaker of the Eyak language.

1997. Reunion under Mount Saint Elias [Videorecording]: The Return of Frederica De Laguna to Yakutat, Alaska. Alaska Moving Images Preservation Association. Anchorage, AK: Alaska Moving Images Preservation.

In this film, Spaan examines the relationship between the Yakutat people and de Laguna, as a researcher of the people for a little under fifty years.

Spicer, Richard C.

1990. ANILCA Research Report: Glacier Bay National Park & Preserve. Washington, DC, The Wilderness Society, July 25, 1990.

"Spicer describes the Glacier Bay area in summary form: its size, glacial history, present-day glacial action, topography, ecosystem, Native residency, historic exploration, and present-day Park facilities. Legislative History, ANILCA provisions, summary and analysis of issues are covered, including commercial fishing, subsistence use, mining proposals, wilderness waters, vessel management, subsistence management, aircraft landings and overflights. Native groups have been seeking traditional subsistence rights there, although, the author asserts, ANILCA does not provide for subsistence use of the park. Residents continue to desire harbor seals, bird eggs, and fish from within Glacier Bay National Park where they claim a cultural tie. Finally, Spicer recommends that NPS prohibit subsistence use of the Park 'because it is neither appropriate or legal' and outside of Alaska State jurisdiction" (Theodoratus 2000).

Stanton, Norman

1999. *A National Treasure or a Stolen Heritage: The Administrative History of Glacier Bay National Park and Preserve with a Focus on Subsistence*. Juneau: Sealaska Corporation.

Part one of this document focuses on "science and monumentalism" from 1879 to 1938 and includes information on indigenous people, their occupancy of the region, conflicts related to land rights and the creation of the park. The second section contains information related to dispossession of lands, and the third section discusses the forced end of some native subsistence practices, including seal hunting and fishing.

Stevenson, J. J.

1893. Some Notes on Southeastern Alaska and Its People. *Scottish Geographic Magazine* 9:66-83.

Stevenson explains the newly accessible nature of Alaska and attributes it to growing commercial interests, such as canneries for salmon, cod and halibut, as well as gold and silver mining. He provides brief descriptions of some cities in the northwest,

including Seattle, Vancouver and British Columbia's Victoria, as well as descriptions of the physical characteristics of Southeastern Alaska, including Glacier Bay. Stevenson also discusses the history of the area, including the introduction of Russian into the region and the Presbyterian Mission that acted as a school for Native children. Native groups are discussed regarding their physical locations and trade practices. Tlingits and Yakutat Tlingits are discussed specifically regarding their location, physical characteristics, "warlike" dispositions and relations with Russians.

Stewart, Hilary

1975. *Artifacts of Northwest Coast Indians*. Seattle: University of Washington Press.

This book includes illustrations and photographs with some text depicting and describing a variety of artifacts from Native peoples of the northwest coast, including Tlingit societies. Chapters featuring artifacts made from different materials, including stone, shell and bone and antler, primarily divide the book. Chapter two provides an overview of the coast and the availability of natural resources in the area. The illustrations of artifacts are labeled by abbreviations, with TL being the abbreviation for Tlingit artifacts.

1977. *Indian Fishing: Early Methods on the Northwest Coast*. Seattle: University of Washington Press.

In this book, Stewart provides an overview of fishing practices by Native peoples of the Pacific Northwest coast, including fishing gear and techniques and the processing, preserving and cooking of the fish. Stewart's data was collected through research methods including interviewing elderly Native peoples, participant observation, archival research of published and unpublished material relating to northwest fishing practices. The book includes a Tlingit legend of the arrival of fish into the ocean, as well as a number of prayers, ceremonies and customs surrounding fishing. A section on cooking and preserving fish gives detailed information about several subsistence fish species.

1984. *Cedar: Tree of Life to the Northwest Coast*. Seattle: University of Washington Press.

Stewart focuses on the significance and use of the cedar tree by the peoples of the northwest coast, including Tlingit groups. He discusses the various parts of the tree, including the wood, bark, withes and roots, and their harvesting and use by the various societies. Ropes, basketry, canoes, houses, clothing and tools are discussed. Stewart also examines rituals and traditional beliefs about the cedar tree. Regarding Tlingit use of the tree, Stewart examines the use of cedar in making fishing gear, masks, poles, utensils and other items. He also discusses the ceremonial significance of cedar.

Stickwan, Gloria, Matthew Nemeth and Michael Link

2003. A Workshop Series to Build Capacity for Collaborative Fisheries Co-Management among Copper River Native Groups. Unpublished report for the U. S. Fish and Wildlife Service, Office of Subsistence Management. Copper Center, AK: LGL Alaska Research Associates, Inc. and Copper River Native Association.

This report is the result of a series of two multi-day workshops meant to aid in capacity building for the Copper River Native Association (CRNA) to participate in assessment and management of the Copper River fishery. The Copper River Natives rely on the fishery for subsistence purposes both in contemporary times and historically. The report provides a breakdown of the different workshops, as well as a discussion and comments section.

Stirling, Dale A.

1985. Historic uses of the White River, Wrangell-St. Elias National Park. Juneau: Alaska Department of Natural Resources, Division of Land and Water Management, State Interest Determinations.

This document was created for the purpose of determining ownership of submerged land within the region surrounding the White River of Wrangell-St. Elias Park. The report examines the uses of the White River, both historic and contemporary. Stirling reviewed both published and unpublished reports, as well as original research in the form of oral interviews in creating this document.

Stratton, Lee and Susan Georgette

1984. Use of Fish and Game by Communities in the Copper River Basin, Alaska: A Report on a 1983 Survey. Technical Paper 107. Anchorage: Division of Subsistence, Alaska Department of Fish and Game.

This document examines the traditional and customary use of all wild resources by local communities of the Copper River basin. The study depicts socioeconomic and historical characteristics of the basin and the Wrangell Mountains area, as well as resource use patterns in and around the immediate area. The peoples primarily described are Ahtna and Upper Tanana Indians. This study is a result of a literature review and original research in the form of household surveys and in-depth interviews with households and business owners in the Copper River Basin. Both Native and non-Native interviewees were selected.

Streveler, G. P.

1980a. History of Human Use. In *Lituya Bay Environmental Survey*, Vol. 1. G. P. Streveler, I. A. Worley and B. F. Molnia, eds. Pp. 336-340. Juneau: United State Department of Interior, National Park Service.

Streveler provides an overview of human occupation and use of the Lituya Bay area. He offers a description of known Tlingit habitation of the Lituya Bay area and presents archaeological evidence that supports the potential for earlier human habitation. Streveler begins with an excerpt from La Perouse's report on his visit to the area in late eighteenth century, and describes Russian-Tlingit interactions regarding trade for various Native skins. Streveler also documents subsequent overharvesting of sea otter and measles and smallpox epidemics that hit Native communities in the area. Tlingit use of the salmon

fishery is also mentioned. Streveler ends the chapter with a discussion on current and possible future uses of the area by humans, including fishing, hiking, and mining.

1980b. Relationship of People to the Lituya Biota. In *Lituya Bay Environmental Survey*, Vol. 1. G. P. Streveler, I. A. Worley and B. F. Molnia, eds. Pp. 341-345. Juneau: United State Department of Interior, National Park Service.

Streveler provides an overview of coastal Tlingit subsistence items in the Lituya Bay area including: salmon, seal, bear, goat, wolf, wolverine, fox, mink, weasel, muskrat, marten, lynx, beaver, marmot, sea otter and porpoise. He then organizes his chapter into sections including: mammals, birds, fishes, invertebrates and plants. Each section contains detailed information of traditional Tlingit and later non-Tlingit use of resources in each category and the impacts that the use had on the ecosystem. Hunting and fishing practices are depicted.

Streveler, Gregory P. and Ian A. Worley

1975. Influence of Man Past and Present. In *Dixon Harbor Biological Survey*. Gregory. P. Streveler and Ian A. Worley, eds. Pp. 172-178. Juneau: USDI, National Park Service.

This chapter focuses on human use of the land and its resources in Dixon Harbor, located on the outer coast of Glacier Bay National Monument. Table one provides a chronological overview of human use in the study area, beginning with indigenous use prior to the late eighteenth century and ending with use in 1966. Identified human influence is present mainly along the shorelines of Thistle Cove and is indirectly related to marine activities. Sea otter hunting, a fish camp at Palma Bay and striped cedar bark in Thistle cove are all mentioned in relation to Native use.

Sumner, Lowell

1947. Special Report on the Hunting Rights of the Hoonah Natives in Glacier Bay National Monument. USDI, National Park Service, Region Four, August 1947. On file, National Park Service, Alaska Regional Office, Cultural Resources, Anchorage, and Glacier Bay National Park Library, Gustavus, AK.

“This report, from a biologist's view, is a result of pressure from the Office of Indian Affairs to allow seal hunting in Glacier Bay National Monument waters. This appeared to be accomplished, with some restrictions, until 1950 at which time further review would be undertaken. In a discussion of ‘aboriginal hunting territory and customs of the natives,’ the author asserts that such privileges must be based on the continuation of ‘aboriginal customs,’ but since Glacier Bay has changed as a result of glacier retreat, he declares that certain areas once covered with ice were not part of Native territory and therefore these lands/waters should be excluded from any hunting/fishing agreement. He emphasizes that present day native hunting methods are vastly different from previous aboriginal methods and that contemporary Native use of modern equipment and commercial effort is the same as use by whites. Further the use of these modern techniques by Native hunters/fishermen results in serious depletion of wildlife. Sumner

makes the point that other Alaskan (non-Native) residents ‘object to Native ancestral rights to hunt wildlife’ to the exclusion of other Alaskans” (Theodoratus 2000).

Swanton, John Reed

1908. Social Condition, Beliefs, and Linguistic Relationship of the Tlingit Indians. In *Twenty-sixth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution: 1904-1905*. Washington, DC: Government Printing Office.

This paper represents a section of data collected by Swanton over a two-month research phase in Sitka, Alaska and a one-month phase at Wrangell, Alaska in 1904. Swanton attempts to provide an overview of general Tlingit ethnology. He covers a variety of topics, including social structure, clan emblems, names, traditional customs, medicines, cosmology and war, among others. Significant wildlife species are mentioned throughout in relation to clan emblems and names, subsistence activities, potlatches and medicines.

1909. Tlingit Myths and Texts. Smithsonian Institution. *Bureau of American Ethnology, Bulletin* 39. Washington, DC: Government Printing Office.

This book contains a collection of thirty myths recorded in English at Sitka and over fifty myths recorded in English at Wrangell. Also included are over twenty texts that tell origin and other stories. Story 105 was told by a Yakutat man. References to natural resources, wildlife and subsistence practices are found throughout the stories.

Taylor, Michael S., and Anjanette Perry

1988. Commercial Fishing Patterns in Glacier Bay National Park. Proceedings of the Second Glacier Bay Science Symposium, September 19-22, 1988, Glacier Bay National Park and Preserve, Gustavus, Alaska. US Department of the Interior, National Park Service, Alaska Regional Office, Anchorage, AK.

“Commercial fishing in Glacier Bay has been an industry since the 1880s and remains strong in 1988. The authors review species and fishing methods, legal and management aspects, catch statistics, and the commercial fish harvest. The impact of commercial fishing on other water populations (e.g., cetaceans, pinnipeds) and nesting birds has not been studied and is of concern, and there are conflicts between commercial fishing and park visitor concepts of aesthetics. The authors see the commercial fisheries as vital to the local Icy Strait economy, and as a result, the National Park Service will have to deal with the conflicts and pressures on the Park's resources” (Theodoratus 2000).

Theodoratus, D.

2000. Hoonah Tlingit Use of Glacier Bay: Annotated Bibliography. University of Washington Cooperative Agreement. No. CA-9000-8-007, Modifications 7, 8.

Thornton, Thomas F.

1992. Subsistence Use of Brown Bear in Southeast Alaska. Technical Paper 214. Douglas: Alaska Department of Fish and Game, Division of Subsistence.

“The author assembles information on the biology, management and harvest patterns of brown bear in Southeast Alaska. He notes that the highest concentration of brown bears in Southeast Alaska is in the Admiralty, Baranof, and Chichagof island areas; the number of bears harvested in these areas exceeds that of all other Southeastern areas. Historic and ethnological data along with interview data provide the basis for Thornton’s analysis of cultural significance (including beliefs, customs, narratives and stories, ceremonialism and symbolism) among the Tlingit. Historic use of meat, hides, fat and tallow, mandible, teeth and claws, bones and sinews, ears, and tongue and intestines is discussed. Under contemporary use patterns the author states that many Natives continue to use brown bear for subsistence. Methods of harvest, and means of handling, preparing, preserving and storing are discussed. Data indicate that brown bear harvest for subsistence purposes by Native people has been on the decline and presently (1992) is at a ‘low level’” (Theodoratus 2000).

1995a. Tlingit and Euro-American Toponymies in Glacier Bay. *Proceedings of the Second Glacier Bay Science Symposium, 1993*. Anchorage: National Park Service.

“Thornton uses categories of linguistic structure, geographic referents, and semantic content as a basis for comparison between Tlingit and Euro-American toponymies. He finds that differences in interpretation and interactions with the landscape are related to the different approaches to naming, and that place naming is influenced by language structure, physical environment, and cultural interests. Knowledge of Tlingit names is on the decline because of language loss and cultural change. He concludes that conservation of this knowledge is particularly important” (Theodoratus 2000).

1995b. Place and Being among the Tlingit. Ph.D, dissertation, University of Washington, Seattle.

“Thornton's study within Tlingit cultural context defines the elements of place as consisting of space, time and experience. Human symbolic and material interactions with landscape are considered, using Southeast Alaska Tlingit aspects of social organization, language and economic production for analysis. It is found that Tlingit expression of power/place is embedded in the socio-geographic concept of matrilineal clan. This work is important for an understanding of the Tlingit perspective toward place” (Theodoratus 2000).

1995c. Tlingit Place Names for the Glacier Bay Area (Production Review Draft). Juneau, AK: Hoonah Indian Association and Alaska Department of Fish and Game.

“Tlingit places are located on a map of the Glacier Bay area by number and Tlingit name. A corresponding table (5 pages) lists number, transcription, translation, and location” (Theodoratus 2000).

1997a. Know Your Place: The Organization of Tlingit Geographic Knowledge. *Ethnology* 36(4):295-307.

Thornton uses the inventory of an 83 year old elder in order to argue that geographic names are a crucial aspect of Tlingit social being and connect physical and sociological landscapes. Thornton bases his argument on the fact that Tlingit geographic knowledge is organized on the two axes of social structure and subsistence production. He provides a description of Tlingit social structure and gives accounts of stories regarding place.

1997b. Anthropological Studies of Native American Place Naming. *American Indian Quarterly* 21(2):209-228.

Thornton provides a historical look at the evolution of anthropological studies of North American Indian place-naming. He begins with a review of the works of Boas and continues through to Basso's work from the late nineties. He highlights the significance of place names as a topic where language, thought and the environment of a culture intersect. Thornton also includes a discussion on Tlingit place names, including those in Yakutat territory.

1998. Crisis in the Last Frontier: The Alaskan Subsistence Debate. *Cultural Survival Quarterly* 22(3). <https://www.culturalsurvival.org/ourpublications/csq/article/alaska-native-subsistence-a-matter-cultural-survival>

Issue includes contributions by Tlingit, Athabaskan, and other Alaska Native and Non-Native scholars, including one from the Copper River-Wrangell St. Elias area (Ken Johns).

2002. From Clan to Kwáan to Corporation: The Continuing Complex Evolution of Tlingit Political Organization. Sovereignty and Governance, II. *Wicazo Sa Review* 17(2):167-194.

In this article, Thornton looks at the development of Tlingit political structure through time. He describes the original clan structure that was altered in the early 1900s due to Western contact. Nations, kwáans, moieties, clans, houses, personhood, federations and the Alaska Native Brotherhood, among other later organizations and federal acts, are all covered in the article. Of particular interest is the section that demonstrates a link between Tlingit political organization and the physical environment and availability of nature resources. The value of salmon to the societies is discussed.

2004. *Klondike Gold Rush National Historical Park Ethnographic Overview and Assessment*. Skagway, AK: US Department of the Interior, National Park Service.

This study provides a summary of the ethnography of the Klondike Gold Rush National Historical Park, encompassing the coastal and inland Tlingit, as well as the Tagish. The study also acts as an assessment of the area in hopes to inform future collaborative efforts with Native peoples regarding Native peoples, their history and connection to the land. The second section of the report focuses on the origins, prehistory and geography of the Native communities, and there is a section specifically dealing with Native relations to the land and its resources. Subsistence patterns in the contemporary period are also

discussed in the fifth section. The report also has additional sources on interior trade and travel, including to Yakutat and Copper River.

2007. Alaska Native Corporations and Subsistence: Paradoxical Forces in the Making of Sustainable Communities. In *Sustainability and Communities of Place*. Carl Maida, ed. Pp. 41–62. Oxford and New York: Berghahn Books.

Discusses the relationship between post-ANCSA Native corporations and the continuing importance of indigenous subsistence economies in Alaska Native communities. Project has expanded into an NSF grant, which includes interviews with Alaska Native Corporation leaders from Yakutat and Hoonah.

2008. *Being and Place among the Tlingit*. Seattle: University of Washington Press.

This work examines Tlingit place making as a cultural system, including social organization, language and cognition, material production, and ritual emplacement.

2009. Anatomy of a Traditional Cultural Property: The Saga of Auke Cape. *George Wright Forum* 26:1.

Thornton reviews the Auke Cape traditional cultural property (TCP) case, as an example of a Tlingit TCP case that is struggling for approval of inclusion in the Register. He uses a political ecology of cultural models approach in assessing the efficiency of the TCP process. Thornton discusses the significance of some sites for traditional subsistence purposes.

2010a. The Tlingit Way of Conservation: a Matter of Respect. In *Indigenous Peoples and Biodiversity Conservation: Towards a Common Agenda*. Washington, DC: Conservation International.

Discusses Tlingit concept of conservation as care and respect for salmon and other resources and ecosystems in Southeast Alaska, drawing especially on cases from northern Tlingit territory.

2010b. A Tale of Three Parks: Tlingit Conservation, Representation and Livelihood in Southeast Alaska's National Parks. *Human Organization* 69(1).

Thornton argues that Native communities are not being afforded the proper degree of co-management opportunities over natural resources in national parks in Southeast Alaska. He provides an argument for approaching co-management discussions in a manner that emphasizes the “inalienable” nature of natural resources as possessions, and suggests applying the concept of “repatriation” to natural resources not just cultural resources. Thornton discusses the cultural significance of fish and wildlife to the Tlingit peoples, and highlights the importance of access to natural resources for traditional subsistence purposes.

2012. *Haa Léelk'w Has Aaní Saax'ú: Our Grandparents' Names on the Land*. Seattle: University of Washington Press, in association with the Sealaska Heritage Institute.

This book was the result of Thornton's collaboration with Tribal members and Elders attempting to capture a collection of Native place names in Southeast Alaska. While the majority of the names are of Tlingit origin, Haida, Tsimshian, Eyak, Chugach and Athabaskan names are included, as well. In total, the book contains over three thousand Native place names and their locations. The book is divided into chapters based on kwáans, and each chapter consists of narratives, a map that shows the location and a corresponding table that lists the Native name along with translations and locations. Native names are shown to depict environmental change in the region.

Thornton, Thomas F., Virginia Butler, Fritz Funk, Madonna Moss, Jamie Hebert, and Tait Elder 2010. Herring Synthesis: Documenting and Modeling Herring Spawning Areas within Socio-Ecological Systems over Time in the Southeastern Gulf of Alaska. North Pacific Research Board Project #728.

This report uses archaeological, ethnological, historical and biological evidence with data from interviews in order to create a repository of historical and spatial information regarding herring populations. The study finds that herring stocks are significantly down from historical levels throughout southeastern Alaska. Local and traditional knowledge about herring are examined, as is the cultural significance of herring to the Native communities.

Tollefson, Kenneth D.

1976. The Cultural Foundation of Political Revitalization among the Tlingit. Ph.D. dissertation, Anthropology, University of Washington, Seattle.

"Tollefson 'reconstructs' Tlingit culture of the 1880s as a basis for examining change. He contends that Tlingit society was composed of classes in addition to rank and that the upper classes used potlatches to diplomatically settle public concerns. More recent institutions such as the Alaska Native Brotherhood and Sealaska are analyzed as well, using the same conflict-management model used to explain the potlatch. Finally, Tollefson compares Tlingit cultural and political revitalization in Angoon and Seattle, testing the hypothesis that economic pressure, external constraints and urban living, lead to increased political participation and use of identity symbols. His findings failed to substantiate the hypothesis. [See also, Dissertation Abstracts International 37(5)Nov. 76:3002A.]" (Theodoratus 2000).

1977. A Structural Change in Tlingit Potlatching. *The Western Canadian Journal of Anthropology* 7(3):29-40.

This article discusses the impacts that European contact had on the economic and subsistence patterns of the Tlingit people. Specifically, Tollefson highlights the shift from hunting and fishing subsistence practices to trapping, due to its higher economic return. The author then discusses the impact this shift had on social structure.

1978. From Localized Clans to Regional Corporation: The Acculturation of the Tlingit. *The Western Canadian Journal of Anthropology* 8(1): 1-20.

Tollefson highlights the Russian discovery of rich Alaska fur-bearing mammals in 1741; the sale of Alaska to the United States in 1867; and the formation of the Alaska Native Brotherhood (ANB) in 1912 as three major events in Tlingit history. Tollefson focuses on Russian-Tlingit relations and their impacts on Tlingit society and traditional subsistence practices. He specifically identifies Yakutat as an area rich in sea otters and consequently a site of interest for Russian traders. He discusses the impact that Russian contact had on the Yakutat people's access to traditional fishing sites.

1982. Northwest Coast Village Adaptations: A Case Study. *Canadian Journal of Anthropology* 3(1):19-30.

Tollefson provides an overview of Tlingit settlement patterns and social structure. The article is not specific to the Yakutat Tlingit, however, he does include them in his examination of the ways in which subsistence patterns potentially impact the moiety formations and settlement patterns of the Tlingit along the Alaskan coast.

1984. Tlingit Acculturation: An Institutional Perspective. *Ethnology* 23(3): 229-247.

Tollefson uses a conflict-management model in attempts to understand and explain changes to the political system of Tlingit peoples from 1880 to 1980 due to prolonged contact with Western societies. The significance of European discovery of the abundance of fur-bearing mammals in Alaska is discussed in relation to Tlingit acculturation, and traditional subsistence is discussed in relation to the political system of the people.

1985. Potlatch and Stratification among the Tlingit. *Völkerkundliche Arbeitsgemeinschaft* 42. Nortorf, West Germany: Völkerkundliche Arbeitsgemeinschaft.

Tollefson explores the potlatch ceremony among the Tlingit people located along the coast of Alaska between Ketchikan and Yakutat. He describes the political elements of potlatches and their overall importance to the communities. He examines the ways in which potlatch rituals demonstrated social stratification and acted as a major political activity in various Tlingit societies. He discusses social structure as it is related to class distinctions and provides a general overview of Tlingit social organization, political structure and subsistence items. He also reviews the various impacts of white contact, particularly trade with Russians, and includes a discussion regarding the ways that ownership over natural resources affected social order and wealth.

1997. Culture Summary: Tlingit. New Haven, CT: HRAF, 1997. Computer file. <http://hraf.yale.edu/>, accessed July 15, 2015.

This manuscript covers the history of the Tlingit Indians of southeastern Alaska during a period from the 1700s to the 1800s. The document contains sections on Tlingit settlement

patterns and their economy, including subsistence practices, industrial arts and commercial activities.

Townsend, Joan B.

1979. Indian or Eskimo? Interaction and Identity in Southern Alaska. *Indian-Eskimo Relations: Studies in the Inter-Ethnic Relations of Small Societies. Arctic Anthropology* 16(2):160-182.

Townsend argues that the Indian-Eskimo distinction is an irrelevant distinction that appears only within Western literature. She examines the relationships and interactions between local groups of the Pacific Rim during the late pre-contact period and changes subsequent to Russian contact. Trade, intermarriage, chattelism and military allegiances among these groups are discussed. Natural resources, such as fur and shell, are discussed regarding their cultural significance within these societies.

1980. Ranked Societies of the North Pacific Rim. In *Alaska Native Cultures and History*. Y. Kotani and William B. Workman, eds. Pp. 123-156. Senri Ethnological Series 4. National Museum of Ethnology, Osaka.

Townsend argues that the distinction between Eskimos and Indians is an artificial distinction of European origin, and that the term “tribe” is not necessarily an accurate description of the various groups in the region. She also argues that “ranked societies” are the fundamental unit of Native communities along Alaska’s Pacific Rim, from the Aleuts to the Tlingits.

Trager, Earl A.

1939. Glacier Bay Expedition, 1939. File Report NAPS R RG79, Western Region, Central Classified Files, box 293.

Trefzger, Hardy

1957. The Lost Art of the Tlingit of Alaska [Video recording]. 53 min. Oshin Agathon for the American Museum of Natural History of New York. New York: American Museum of Natural History.

In this film, Trefzger, a former resident of Yakutat and a trapper in the Dry Bay area, features the Tlingit craftsmen of Yakutat as they demonstrate their traditional art.

1963. *My Fifty Years of Hunting, Fishing, Prospecting, Guiding, Trading and Trapping in Alaska*. New York: Exposition Press.

In this book, the author recounts his personal experiences living in southeast Alaska, including trapping, prospecting and fox farming. Of particular interest are his descriptions of experiences with Yakutat Tlingits and his description of a Yakutat uprising against Russian fur traders in the region.

Tripp, Angela, ed.

1993. *Glacier Bay National Park and Preserve*. Santa Barbara, CA: Albion Publishing Group.

“This booklet provides Park visitors with a brief historical sketch and photographic overview of the Park. In addition to information on the Tlingit role in historical discovery, a page is devoted to Tlingit oral tradition on Glacier Bay” (Theodoratus 2000).

Turek, Michael F. (compiler)

1993. Glacier Bay Archival Material 1908-1949. Prepared for the Huna Traditional Tribal Council and Division of Subsistence, Alaska Department of Fish and Game, with the Assistance of the Native American Fish and Wildlife Society. Alaska Department of Fish and Game, Douglas, AK.

“Turek supplies copies of Glacier Bay related material obtained from the National Archives in Washington, DC. Included are excerpts from documents; complete documents; and Turek's notes from the records of the Bureau of Indian Affairs, the National Park Service, and the US Fish and Wildlife Service. The materials are arranged chronologically from 1908 to 1949” (Theodoratus 2000).

Turek, Michael F., Amy W. Paige, Elizabeth Cheney, Jesse A. Dizard, and Nathan Soboleff
2006. Kake Subsistence Salmon Harvest Use Pattern. Technical Report 309, Final Report No. FIS01-104. Juneau: Alaska Department of Fish and Game, Division of Subsistence.

This report documents the traditional, historic and contemporary use of sockeye or red salmon by the people of Kake, Alaska at Kutlaku Creek and Gut Bay and Falls Creek. Traditional and contemporary harvesting methods, management, fishery locations, competition, distribution and exchange are discussed. Gender roles regarding harvesting are also touched upon in this report. The authors combined archival research with original research in the form of key respondent interviews and participant observation.

Turek, Michael F., Nancy C. Ratner, William E. Simeon

2008. Customary and Traditional Use Worksheet, Wolves, Game Management Units 1, 3, 4, and 5, Southeast Alaska. Special Publication No. BOG 2008-09. Division of Subsistence, Alaska Department of Fish and Game.

The authors demonstrate the cultural and subsistence value of wolves to Native groups in Southeast Alaska. Wolf fur was used traditionally in ceremonial masks, blankets, robes and outerwear. Wolf fur and hides were also important trade items in the region in pre-contact times. Additionally, wolves were culturally significant as they were clan emblems of in certain Tlingit moieties.

US Congress

1980. Alaska National Interest Lands Conservation Act [ANILCA]. Public Law 96-487, 96th Congress, Dec. 2, 1980. 16 USC 3101. Washington, DC.

“Title II, Sections 201-206 deals with the National Park System in Alaska; Title VII with the National Wilderness Preservation System (Sect. 701, Designations within National Park System, 3} establishes Glacier Bay Wilderness); Title VIII deals with Subsistence Management and Use (addresses subsistence management and use by rural residents, including Natives and non-Natives, especially customary and traditional uses; includes federal monitoring, judicial enforcement, park and park monument subsistence resource commissions, cooperative agreements, closure to subsistence uses); Title IX deals with the Implementation of Alaska Native Claims Settlement Act and Alaska Statehood Act (Sect. 905, Alaska Native Allotments, 4) covers allotments within the park system); and Title XIII deals with Administrative Provisions. Of particular interest is the expansion of Glacier Bay National Monument (Sect. 202) to include an area in the northwest as National Preserve and to redesignate the Monument as a National Park; Sect. 203 addresses hunting provision within the Park; Sect. 205 is concerned with commercial fishing in the Dry Bay area of the Preserve” (Theodoratus 2000). Within Title II, National Park System, Section 201, Establishment of New Areas, 9} established Wrangell-St. Elias National Park, containing approximately eight million one hundred and forty seven thousand acres of public lands, and the Wrangell-St. Elias National Preserve, containing approximately four million one hundred and seventeen thousand acres of public lands. This section explicitly states that traditional subsistence by local residents is permitted in the park, under the provisions of Title VIII.

US Department of the Interior, Fish and Wildlife Service (USDOIFWS)

1998. Subsistence Management and Use: Implementation of Title VIII of ANILCA (Final version). Anchorage, Alaska.

“The second report to Congress on the implementation of Title VIII of ANILCA provides information on definitions of subsistence, the role of subsistence in rural Alaska by region, and the uses and status of fish and wildlife populations. Includes a table of documented seabirds used for subsistence with gull, kittiwake, and Arctic tern listed for Henke/Egg Island” (Theodoratus 2000).

US Department of the Interior, National Park Service (USDONPS)

1998. Archaeological Resources in Wrangell-St. Elias National Park and Preserve, Alaska: An Overview and Assessment. Anchorage, Alaska: US Department of the Interior, National Park Service, Alaska Region, Alaska Support Office, Cultural Resources Team.

This document reports on the archaeological record within Wrangell-St. Elias National Park and Preserve. It contains information on the Eyak and Yakutat Tlingit peoples, including traditional subsistence foods and practices. It highlights traditional fishing and hunting methods.

Vancouver, George

1984. *A Voyage of Discovery to the North Pacific Ocean and Round the World 1791-1795*. 4 Vols. W. Kaye Lamb, ed. London: The Hakluyt Society. [Digital copy of original 1798 version]

“W. Kaye Lamb summarizes the Vancouver expedition and presents Vancouver's chronicle with helpful footnotes, which guide the reader. Of particular interest is Vancouver's hazardous trip in July 1794 through Cross Sound with its mountains of ice at the water's edge and floating ice throughout the waterway. The narrative includes brief encounters with Native people of the area” (Theodoratus 2000).

Vanstone, James W.

1982. Southern Tutchone Clothing and Tlingit Trade. *Arctic Anthropology* 19(1):51-61.

This article examines the trade network that existed between the coastal Tlingit and interior Native peoples during the nineteenth century. The author discusses the importance of a variety of natural resources for trade between various groups. Fungus for paint, shellfish, seaweed, and medicinal herbs are discussed among other items of trade.

Von Wrangell, Ferdinand Petrovich

1970. The Inhabitants of the Northwest Coast of America. James W. VanStone, trans. *Arctic Anthropology* 6(2):5-20.

In this article, von Wrangell discusses three Native groups that occupy the northwest coast of America, including: the Eyak, Ahtena and Kolosh. The Eyak are described as “peaceful” and “submissive” and their subsistence is mentioned in relation to river beavers and the importance of their skin.

Waldman, Robert

1982. Archaeological Inventory; Seven Native Allotments, Glacier Bay Area, Alaska. [A Report to the National Park Service, Glacier Bay National Park, Gustavus, Alaska, 1982]. On file, Glacier Bay National Park Library, Gustavus.

“This cultural resource survey, initiated at the request of the Tlingit-Haida Central Council, was conducted by Bureau of Indian Affairs archaeologists in 1982. The areas surveyed are defined, survey methods outlined, findings described and recommendations made. Historic features were found on four of the seven Native allotments examined. The report includes thirteen photographs and five maps” (Theodoratus 2000).

Wardwell, Allen

1964. *Yakutat South Indian Art of the Northwest Coast*. Chicago: The Art Institute of Chicago.

This book is an exhibition catalog for a show at the Art Institute of Chicago that ran March 13 through April 26, 1964. It contains black and white photographs of masks, helmets, tools, and other representations of Native art of the northwest.

Wierenga, Marlies

2000. Grappling with Conservation Goals that Include Subsistence Practices of Local People. M.E.S. thesis, Evergreen State College.

The author discusses Alaska Native interpretations of the term “subsistence” and the perceived importance of such traditions to cultural survival. Wierenga details current use of traditional subsistence practices within Alaska Native communities. Wrangell-St. Elias is used as a case study examining the ability of the park to balance resource conservation goals with Native access to traditional subsistence practices. The variety of plant and animal life found in the park is also detailed.

Wike, Joyce Annabel

1951. *The Effect of the Maritime Fur Trade on Northwest Coast Indian Society*. Ph.D. dissertation, Columbia University, New York.

“The author examines the fur trade from 1785 to 1825 through research on ships' logs and journals, using much previously uncited archival material. Wike argues that the trade did not create a new value system among native peoples, but that the native trade practices were based on previously valued goods such as copper, blankets and fur. Northwest Coast Natives, she explains, were already engaged in competitive trading along the coast and to the interior when the fur trade by outsiders began. She contends that the fur trade represented "more and better business," but left value systems and social structures intact. These did not undergo extensive change until the maritime based fur trade gave way to land-based colonization. Information about the fur trade from Prince William Sound to Puget Sound is cited in this dissertation” (Theodoratus 2000).

Williams, Frank and Emma Williams

1978. *Tongass texts*. Jeff Leer, ed. Fairbanks: Alaska Native Language Center, University of Alaska.

Authored by traditional Tlingit Natives of the Tongass tribe, this book covers a variety of themes relating to Tlingit culture. The texts appear in the Tlingit language with the corresponding English translation. In the first chapter, Emma describes her heritage, including subsistence practices relating to fishing and the use of seal and deer. She also includes place names in her text. The second chapter, by Frank, describes a war among different tribes at Goochlaakanoow. Chapter three, by Emma, describes Tlingit medicines and their uses. She provides detailed information regarding the use of various natural resources in these medicines, such as bark and roots from various trees, eulachon grease and various berries. Chapter four, also by Emma, deals with traditional subsistence items, including halibut, octopus, cockles, salmon and deer, among others. Emma also describes harvesting and preparation methods. The final chapter by Emma tells a legend entitled “The Lazy Women.” This legend is meant to warn young women against laziness.

Williams, Jay P.

1952. *Alaskan Adventure*. Harrisburg, Pennsylvania: The Telegraph Press.

“The author mentions Glacier Bay and the associated Tlingit legend. Williams went to Lituya Bay in 1936. He notes that at one time a native village, located near the bay entrance, was a favored base for sea otter hunting. Mount Fairweather was said to play an

important role in weather forecasting. The village is said to have been destroyed by a flood (p. 138)” (Theodoratus 2000).

Wolf and Company

1970. A Development Planning Program for the Central Council of the Tlingit and Haida Indians of Alaska. Wolf and Company, New York under contract to Economic Development Administration, US Department of Commerce. December 1970.

“This report is the result of an approved Economic Development Administration project to provide planning aid with professional guidance to Tlingit and Haida communities with a planning team of five specialists (including two native trainees) during a four-month effort. The report provides data on social and economic background, development perspectives, assumption of Bureau of Indian Affairs programs, and financial planning” (Theodoratus 2000).

Wolfe, Robert J. and Craig Mishler

1993. The Subsistence Harvest of Harbor Seal and Sea Lion by Alaska Natives in 1992 (Parts I and II) Southeast Alaska Communities. Technical Paper 229. Juneau: Alaska Department of Fish and Game, Division of Subsistence.

Details seal and sea lion harvests in Southeast Alaska, including harvest, ethnographic and historical and contemporary ecological information.

Wolfe, Robert J., James A. Fall and Monica Riedel

2008. Customary and Traditional Use Worksheet, King Crab and Tanner Crab, Prince William Sound Management Area; and Other Background Information. Special Publication No. Bof 2008-03. Anchorage: Alaska Department of Fish and Game, Division of Subsistence.

This worksheet was created in order to inform the Alaska Board of Fisheries regarding changes to the noncommercial harvest regulations for crabs in the Prince William Sound Management Area of Alaska. Criterion one, which calls for long-term and consistent use and reliance on specified crab populations over “a reasonable period of time of not less than one generation,” establishes a long-standing importance of shellfish to the indigenous peoples of the region.

2009. The Subsistence Harvest of Harbor Seals and Sea Lions by Alaska Natives in 2008. Technical Paper 347. Anchorage: Division of Subsistence, Alaska Department of Fish and Game and Alaska Native Harbor Seal Commission.

This report examines harbor seal subsistence trends in Yakutat and other selected communities from 1992 to 2008. Yakutat is noted as a major harbor seal hunting community. The report shows that a number of factors, including the numbers of hunters, hunting success and harvest rates in particular locations, contribute to an overall decline in the numbers of seals harvested by Yakutat and other Native communities.

Wolfe, Robert J. and James Magdanz

1993. The Sharing, Distribution, and Exchange of Wild Resources in Alaska: A Compendium of Materials Presented to the Alaska Board of Fisheries. Special Publication No. SP1993-002. Anchorage: Division of Subsistence, Alaska Department of Fish and Game.

This report details the harvesting and exchange of several wild resources among Native peoples in Alaska. The report is divided into case studies dependent on one of the five natural resource items discussed: hooligan/eulachon oil, sea oil, herring roe, wild caribou antlers and salmon roe. Copper is also discussed as having trade value. Native residents of Yakutat are discussed throughout regarding the aforementioned subsistence items. Reciprocity, ceremonial giving and barter are among the exchange practices discussed regarding Tlingit and Haida peoples.

Wolfe, Sylvia Eller

1990. A Modern Tribal Government: A Guide to the Records of the Central Council of Tlingit and Haida Indian Tribes of Alaska, 1965-1990. October 1, 1990, Juneau, AK: The Central Council.

“The development of the Central Council of Tlingit and Haida is explained in the introduction. The history begins in 1935 when Congress passed a ‘Jurisdictional Act’ authorizing the Tlingit and Haida to sue the US government for loss of lands as a result of the creation of the Tongass National Forest and Glacier Bay National Park. This history covers land claims, Act amendments, tribal government programs, decentralized program structures, and the self-governance demonstration five-year project implemented in 1987. The Collections of the Central Council guide to Record Groups includes under A, historical records, papers, minutes and reports, and under Record Group 1-7, tribal government records, business administration, housing development, employment and training, economic and social development planning, and fisheries development corporation” (Theodoratus 2000).

Wooley, Chris and Jim Haggarty

1993. The Hidden History of Chugach Bay. In *Alaska Geographic: Prince William Sound*, Vol. 20, No. 1. Pp. 12-17. Anchorage: Alaska Geographic Society.

This chapter provides an overview of the Chugach peoples that traditionally inhabited Prince William Sound. The authors describe the political and social organization of the Native communities, as well as traditional subsistence items and harvesting practices, including the hunting of mountain goats and the reliance on fish, shellfish and sea animals. Various items of Chugach material culture are discussed, as is impacts of European contact in the region. This chapter also includes an illustration and several photographs depicting Prince William Sound and the natural resources available.

Workman, Karen Wood, William S. Hanable and Alaska Office of Statewide Cultural Programs
1974. Lower Copper and Chitina Rivers: An Historic Resource Study. Office of History and Archaeology, Anchorage, AK.

This report was created in order to inform the Alaska Department of Highways regarding preservation and management of culturally significant Native areas within the rights-of-way for the Copper River Highway and the Chitina-McCarthy Road. The report is a result of both archival and field research conducted in the summer of 1973. The report covers prehistoric and historic settlement patterns of the Eyak and Ahtna peoples. It also discusses the social structure and subsistence practices of these groups, including the importance of salmon, clams, waterfowl, harbor seals, sea otters, goats, brown and black bears. The report highlights the importance of copper to the Eyak peoples, and Yakutat Bay is specifically mentioned regarding prehistoric contexts of copper.

Worl, Rosita

1982. A Synopsis of Alaska Native Subsistence Economies and Projection of Research Needs. Subsistence Data Base: Phase II. Arctic Environmental Information and Data Center, University of Alaska, Anchorage.

“This report gives summaries of subsistence activities in various regions of Alaska. Bird-egg collecting is described along with harvesting techniques and division of labor for several regions, but not the southeast” (Theodoratus 2000).

Wunnicke, Esther C. and the US Federal Field Committee for Development Planning in Alaska 1968. Alaska Natives & the Land. Anchorage, Alaska: Federal Field Committee For Development Planning In Alaska; Washington, DC: US Government Printing Office.

This report focuses on the Native peoples of Alaska and their relationship to the land both in the past and the present. Resource availability and use by the Native communities are covered in this report, as is ownership over land and resources. Projected needs of Native communities in the future are also covered in relation to the state and federal government and Native land claims in Alaska.

Wyatt, Victoria

1984. *Shapes of Their Thoughts; Reflections of Culture Contact in Northwest Coast Indian Art*. New Haven, Connecticut: Peabody Museum of Natural History, Yale University.

This book traces the impacts of contact between the Natives of the Northwest coast and European traders and explorers and the way these impacts manifested in Native art. Wyatt discusses the use of metals and wood for subsistence items as well as ceremonial art and adornments. She also discusses the relevance of animals in Native art.

1985. Ethnic Identity and Active Choice: Foundations of Indian Strength in Southeast Alaska, 1867-1912. Ph.D. dissertation, New Haven: Yale University.

Wyatt's dissertation explores the experiences of Haida, Tlingit and Tsimshian peoples of southeast Alaska from the late nineteenth to early twentieth centuries. She discusses traditional subsistence practices and settlement patterns, and how contact with European

traders and explorers altered these traditional lifeways. Early Russian presence in Yakutat Bay is discussed in relation to Tlingit experiences.

1987. Alaskan Indian Wage Earners in the 19th Century: Economic Choices and Ethnic Identity on Southeast Alaska's Frontier. *The Pacific Northwest Quarterly* 78(1/2):43-49.

This article discusses the transition of Tlingit and Haida peoples from subsistence economies to wage-earning economies in southeast Alaska during the late eighteenth century. Native peoples' roles within the mining and cannery industries are discussed, as well as the way this shift in economic practices affected traditional life and culture.

1989. *Images from the Inside Passage: An Alaskan Portrait by Winter and Pond*. Seattle: University of Washington Press.

This book provides a photographic account of Native life in Southeast Alaska in the late nineteenth and early twentieth centuries. Tlingit and Haida Indians are the primary focus of the photographs. The photographs are divided by context into three sections: portraits, villages, and potlatches and ceremonial art.

1993. Historic Resource Study of Southeast Alaskan Indians. Victoria Wyatt, Principal Investigator. Report prepared for Alaska Regional Office, National Park Service (Anchorage) by Futurepast: The History Company, Spokane Washington. (Draft on file, Sitka National Historic Park, "Tlingit Culture" Historic Resource Study Correspondence. Comments and Draft RG-56/Box1/Folder 9, [n.d.]).

Yarborough, Michael R. and Linda Finn Yarborough

1998. Prehistoric Maritime Adaptations of Prince William Sound and the Pacific Coast of the Kenai Peninsula. North Pacific and Bering Sea Maritime Societies: The Archaeology of Prehistoric and Early Historic Coastal Peoples. *Arctic Anthropology* 35(1):132-145.

The authors examine Prince William Sound and the Pacific coastal area of the Kenai Peninsula in terms of the maritime activities that took place in prehistoric era. Of particular interest to the Yakutat study is the mention of the Eyak peoples and their occupation of the area between the Chugach of Prince William Sound and the Tlingit of Dry Bay during the eighteenth century and their original homeland being an area east of Yakutat to Cape Suckling. The article also mentions the "Tlingitized Eyak" of Controller Bay versus the "mostly pure Eyak" of the Copper River delta and a portion of the Prince William Sound.

Young, S. Hall

1915. *Alaska Days with John Muir*. New York: Fleming H. Revell Company.

In this book, Hall, a young missionary and friend to Muir, details his experiences travelling in Alaska with Muir. Though there are no specific mentions of the Tlingits, "Indians" are mentioned throughout the book.

Archival Collections

Alaska State Archives

n.d. Alaska State Archives. Division of Libraries, Archives, and Museums. State of Alaska, Department of Education, Juneau, Alaska.

“The Alaska State Archives are organized by Record Group under State Government. These are broken down departmentally and by division. The Territorial government records are under Record Group 101 and organized by subject and correspondence. Some of the Territorial court records are located in the State Archives and some are in the National Archives Branch Archives located in Anchorage (transferred from Seattle Sandpoint Branch). Records of Government's Central file (R.G. 101), Early Alaska Education, the Department of Community and Regional Affairs (1959-1982), and Judicial records are among the many possibilities for research. The records were under the ongoing process of organization in 1995 by a very small staff, and, as a result, for Native materials the researcher should plan a lengthy period of time for research at this repository. In a perusal of records on Glacier Bay becoming a National Park (Government's Central File) the only data found on Tlingit within the area is related to the restoration of Indian lands to public entry in and near the Park. Some of the repositories' records (e.g., education) have been microfilmed and are available through a loan program” (Theodoratus 2000).

Alaska State Historical Library

Curry-Weissbrodt Papers

1983. Curry-Weissbrodt Papers of the Tlingit and Haida Indian Tribes of Alaska. Microfilm, 52 rolls. On file, Alaska State Library, Alaska Historical Collections, Juneau, Alaska.

This collection consists of legal documents and papers accumulated by two separate law firms, led by James E. Curry and I. S. Weissbrodt, which represented both the Tlingit and Haida Indians from 1945 until 1971, when the Alaska Native Claims Settlement Act was signed. While this collection primarily relates to the land claims movement, other topics are also addressed, such as Tlingit and Haida civil rights, fisheries management, opposition to the 1950 Alaska statehood bill, and opposition to discriminatory legislation.

n.d. Ivan Petrof – The Population and Resources of Alaska, 1880, [abstracted] from United States Census Report of 1880 [by Petrof]. Exhibit No. 54, Curry-Weissbrodt Papers, Typescript, 17 pp. Manuscript Division, Alaska State Historical Library, Juneau, AK.

“These data are abstracted for Curry-Weissbrodt from Petrof’s early Senate Report for the 56th Congress in which, Petrof includes information on what he calls the ‘Southeastern Division.’ These data include the Kolosh or Thlinket, but Petrof also supplies various non-Tlingit Alaska Native population data. A very brief historical summary on the southeastern area is provided. A tabulated list of southeastern settlements in 1900 shows location and total population, itemized by sub categories of ‘White’ – ‘Creole’ – ‘Thlinket’ – ‘Hyda.’ Veniaminof’s 1835 data are itemized for sixteen ‘Kolosh’ (Tlingit) villages, including: ‘Ltuia or Avetzk 200,’ ‘Icy Strait (Cross Sound) 250,’ ‘Henu (Hunyah or Hanega?) 300.’ The 1839 Hudson Bay Company data gives 782 for Cross Sound/Hoonyah; Russian-American Company for 1861 villages lists Hoonyah 411, Cross Sound 331, Ltuia 590; and, the U.S. Army for 1868 lists 1,000 Hunias (See Petrof 1900)” (Theodoratus 2000).

Emmons, George Thornton

n.d. Emmons Collection. *In* Newcombe Family Papers, Coll. MSS. 1077, Vol. 60 - 63. Microfilm. Province of British Columbia, Archives and Records Service, Victoria, BC.

“The George Thornton Emmons collection (volumes 60-63 of the Newcombe Collection) is primarily on the Tlingit and includes correspondence, notes and manuscripts. Included are material such as, tribes and families, village sites, myths and legends, hunting and fishing areas, tribal areas, places and place names” (Theodoratus 2000).

American Museum of Natural History

Emmons, George Thornton

1907-1930. The Tlingit. Handwritten notes, parts typewritten. On file, American Museum of Natural History, Department of Anthropology. New York.

“Written between 1907 and 1930, this unpublished work on the Tlingit is believed to be based on Emmons’ notes housed at the Provincial Archives in Victoria, British Columbia (see Newcombe Family Papers). Emmons describes Tlingit life from 1882 through twenty-five years of observations. He includes, tribes, phratries and clans, the people, domestic life, life cycle, arts and industries, fishing and hunting, war and peace, calendar, shamanism, and gambling” (Theodoratus 2000).

n.d. “Yakutat Kwan.” Chapter 2, Part 2 of unpublished manuscript, “The Tlingit,” Microfilm document no. 26.

This document contains chapter two, part two from Emmons manuscript of “The Tlingit,” microfilm document number 26. This section was not microfilmed with the remainder of the document. This section contains information specific to the Yakutat Bay peoples, including discussion about earlier explorers’ accounts of the area, Native names for various houses, descriptions of tools, trade items, etc. This document is handwritten and difficult to decipher in certain parts.

American Philosophical Society

De Laguna, Frederica

1960. Materials Recorded at Copper Center, Alaska. American Philosophical Society, Philadelphia.

These recordings consist of potlatch songs, love songs, Christmas tree songs, sorry songs and dance songs among others. Of particular interest are Yakutat Tlingit songs.

1949-1960. Field notes, 1949-1960, on the ethnology of the Tlingit and Copper River Atna. American Philosophical Society, Philadelphia.

De Laguna and Catherine McClellan compiled these field notes, which include archaeological findings, as well as transcripts from interviews with various informants. The material found in these notes is primarily from Yakutat and Angoon.

Bryn Mawr College

De Laguna, Frederica

1936-1972. Frederica de Laguna Papers. Unpublished. Bryn Mawr College, Pennsylvania.

These papers consist of notes and photographs kept by Frederica de Laguna, including a manuscript of her book "Under Mt. St. Elias." Maps, reports, transcripts of songs and articles are all included in the papers.

1936-1972. Papers on the Tlingit. Unpublished. Bryn Mawr College, Pennsylvania.

These papers include both ethnographic and archaeological surveys of the Tlingit peoples, including those residing in the northern Tlingit territory. One section relates specifically to excavations at "Old Town" Knight Island in Yakutat Bay, and the following section focuses on archaeological evidence in the Yakutat Bay region in 1953.

National Anthropological Archives

De Laguna, Frederica

n.d. Frederica de Laguna Papers, 1890-2004, bulk 1923-2004. National Anthropological Archives, Smithsonian Institution, Suitland, Maryland.

These papers represent de Laguna's personal life and professional experiences both as a student and later as an anthropological researcher in the Northwest Coast region. Of particular interest are "Series I: Correspondence," and "Series II: Field Research, 1947-1968." Within the Field Research section are subseries entitled "Informant's Letters," "1949 Northern Tlingit Territory," "1952 Yakutat," "1953 Yakutat Bay," "1954 Yakutat," and "General Notes."

Paul, William

n.d. *The Alaska Tlingit: Where Did They Come From?* National Anthropological Archives. Coll. MS 7077. Smithsonian Institution Press, Washington, DC.

National Archives and Records Administration

n.d. National Archives, Alaska Region. Seattle, WA.

“The Alaska Region of the National Archives holds material important to historical research on the State/Territory. Of particular importance for the study of native communities are records of the Bureau of the Census (RG 29), District Courts of the United States (RG 21), Government Land Office (RG 49) and the Bureau of Indian Affairs (RG 75). Information collected from this Archive is cited by Record Group in this bibliography. (See also Turek, Michael F., for Glacier Bay Archival Material collected on Glacier Bay, 1908-1949, obtained from the National Archives, Washington, DC.)” (Theodoratus 2000).

Sealaska Heritage Foundation

Curry-Weissbrodt Papers

n.d. Alaska Reference Materials, The Curry-Weissbrodt Collection. On file, Sealaska Heritage Foundation. Juneau, Alaska.

This archival collection represents documents drafted by Curry and Weissbrodt and collected material relevant to their position as attorneys working on behalf of the Tlingit and Haida peoples to resolve land claims. The Curry papers were developed by Curry and associates from the 1930s to 1950s, and they include materials that relate to the Alaska Native Brotherhood and disputes over fishing rights and timber development among other issues. The Weissbrodt papers were developed by Weissbrodt and associates from 1957 to the 1970s, and they depict early Haida and Tlingit Central Council activities, land claim issues and documents relating directly to the Alaska Native Claims Settlement Act of 1971.

“This collection includes resource materials used in the Alaska settlement case. Much of this material is on microfilm, which can be viewed at the Alaska State Library, but this collection also includes materials that were not filmed. An index, available at the Alaska State Library is useful” (Theodoratus 2000).

1899-1999. Dauenhauer Tlingit Oral Literature Collections, 1899-1999. Coll. MC 5. Sealaska Heritage Institute Archives, Juneau, Alaska.

This collection represents roughly 500 audio recordings (on CD) that were collected or created by Nora Marks Dauenhauer and Richard Dauenhauer. The recordings, which date from 1899 to 1999, are in both Tlingit and English, and they focus on a variety of topics,

including but not limited to: Tlingit culture, history, lands and subsistence traditions, as well as language.

Glacier Bay National Park and Preserve

U.S. Department of the Interior, National Park Service

[var.] Commercial Fishing [1989-1983]. File N1619, File N1619B, Vertical files, Glacier Bay National Park and Preserve, Bartlett Cove, Gustavus, AK.

“This file contains correspondence/memos on fishing issues and regulations, Native resolutions on fishing and subsistence, conference and meeting notes, Native American Relations Management Policies, and newspaper coverage of meetings and Park issues. Documents date from 1989 through 1993” (Theodoratus 2000).

[var.] Hair Seal Hunting by Indians of Hoonah, Alaska in Glacier Bay National Monument. Various dates between 1964-1966. File H14, Vertical Files, Glacier Bay National Park. Also a bound collection of documents on subject in Archives/Library, Glacier Bay National Park and Preserve, Bartlett Cove, Gustavus, AK.

“This collection consists of a summary on Hoonah hair seal hunting, with Exhibit attachments. The summary (no author) reviews the 1959 Court of Claims decision (presented as Exhibit A), which established ancestral rights of certain Natives to property and lands in Southeastern Alaska, including Glacier Bay National Monument. The summary also includes discussion of economic justifications for seal hunting, commercial hunting for hides, and other considerations such as hunting losses, permittee noncompliance with kill reporting, and hunting in closed areas. Exhibit B is a Hoonah petition (86 signatures) to the Secretary of Interior to continue their taking of hair seals in Glacier Bay. Exhibit C presents Mr. Frank See's position on the subject as mayor of Hoonah and member of the Alaska legislature. Exhibit D is a blank copy of a permit certification form with provisions of the permit. Exhibit E is a comparison of the petitioners (Exhibit B) to those who have applied for and received permits. Exhibit F lists yearly seal scalp bounties paid to residents of Hoonah. Exhibit G is a comparison of fisheries to bounties in 1962 and 1963. Memoranda, letters, and briefs on the subject dating from 1964 through 1966 are presented in Exhibit H” (Theodoratus 2000).

[var.] Historic Harbor Seal Subsistence Records. File N16, File N1619A, Vertical Files, Glacier Bay National Park and Preserve, Bartlett Cove, Gustavus, AK.

“These files (1956-1987) are made up of correspondence and reports regarding seal hunting in Glacier Bay. These contain information on permits, annual kills, issues such as threats to hair seal, and regulations” (Theodoratus 2000).

[var.] Historic Sites. File H30 Historic Sites and Structures, Management and Preservation; File H34 Historic Sites and Buildings, Vertical Files, Glacier Bay National Park and Preserve, Bartlett Cove, Gustavus, AK.

“These files contain correspondence and reports on historic sites (e.g., architectural, archaeological) and resource protection throughout the Park (e.g., Drake Island, Lituya Bay)” (Theodoratus 2000).

[var.] Natural and Social Sciences. Mammals (Hair Seals). File N1427, Vertical Files, Glacier Bay National Park and Preserve, Bartlett Cove, Gustavus, AK.

“This extensive file contains memos and correspondence regarding the issue of Native hunting of hair seals in Glacier Bay (including the issue of hunting permits) ranging from 1946 to 1974. Much of the correspondence covers ‘protection’ of the seals and ‘hunting rights’ in Glacier Bay. The file contains reports on seal hunting, records of seal kills, bounties claimed, permit provisions, excerpts on seal hunting from monthly reports, newspaper accounts, and copies the Court of Claims court case, *The Tlingit and Haida Indians of Alaska . . . et al. V. The United States*, No. 47900 from the Federal Reporter (1959, 1968)” (Theodoratus 2000).

[var.] Permits, Back Country. File A9031, Vertical Files, Glacier Bay National Park and Preserve, Bartlett Cove, Gustavus, AK.

“This file contains individual hunting permits and summary lists by year of persons receiving permits from 1959-1972. The summary reports list annual kill and area of kill. The file also contains some correspondence regarding permits” (Theodoratus 2000).

[var.] Subsistence. Various dates between 1989 and 1990. Vertical Files [no file number], Management Headquarters, Glacier Bay National Park and Preserve, Bartlett Cove, Gustavus, AK.

“This file contains, "Eight Criteria Worksheet, Board of Fisheries 1989" on Hoonah use of several species/stock of fish. Covered in this report are: Shellfish; Bottomfish (including halibut, cod, rockfish, flatfish, greenling, and sculpin); salmon and trout; and herring. Each fish category includes: length/consistency of use/seasonality; means/method of harvest; geographic areas; handling/preparing/preserving/storing; intergenerational transmission of knowledge/skills/values/lore; distribution/exchange; diversity of resources; and a per capita harvest graph from the Alaska Department of Fish and Game. The file also contains a 1990 briefing statement on subsistence activities related to Glacier Bay, permits issued, meeting notes, correspondence, and various notes on subsistence” (Theodoratus 2000).

1991. Public Hearing on Commercial and Subsistence Fishing, Glacier Bay National Park and Preserve, Before Administrative Judge James Byrnes, September 26, 1991, Hoonah, Alaska. File N1619B Commercial Fishing Issue, Vertical Files, Glacier Bay National Park and Preserve, Bartlett Cove, Gustavus, AK.

“This file contains stenographic notes of the Public Hearing in which several Hoonah Tlingit gave verbal testimony on the commercial and subsistence fishing issues. Several

Hoonah people submitted statements covering their views and these are attached at the end of the transcript” (Theodoratus 2000).

1992. Legislation. Commercial Fishing and Subsistence. File W38, Vertical Files, Glacier Bay National Park and Preserve, Bartlett Cove, Gustavus, AK.

“Written statements and transcripts of oral statements on H.R. 3156 and H.R. 3418 from individuals representing Sealaska Corporation, The Wilderness Society, The Sierra Club, and the Southeast Alaska Conservation Council cover fishing issues in Glacier Bay. Also included are resolutions from the Central Council of Tlingit and Haida Indian Tribes of Alaska” (Theodoratus 2000).

University Archives, University of Washington

Garfield, Viola E.

1944. Chieftainship. Typescript, 11 pp., September 1944. University Archives, University of Washington Libraries, Seattle.

“This typescript briefly covers the fact that Tlingit and Haida groups had no tribal or national ‘chiefs’ since they did not have a national or tribal political organization. Garfield also discusses salmon fishing in which she cites LaPerouse's description of salmon procurement at Lituya Bay. Under ‘Other Foods’ she discusses olachen (eulachon, candlefish) and herring and herring eggs, halibut and cod fishing, sea mammal hunting, bird eggs, shellfish and seaweed, berries, roots and other vegetable foods, the hunting and trapping of bears, deer, mountain goats, ground hogs and fur bearing animals” (Theodoratus 2000).

1945. The Tlingit, Haida and Tsimshian Indians of Southeastern Alaska. On file, University Archives. University of Washington Libraries, Seattle. 14 pp.

“Garfield's general summary of the three Southeastern Alaska Native groups was written at the request of the director of the Alaska Native Service for use in Native schools. She covers both ‘old days’ and contemporary (1945) times often contrasting the customs and commenting on change. The paper concludes with comments, e.g., how the Indian communities have changed, how different standards of etiquette have resulted in misunderstandings, and the need for ‘equal opportunity for all’” (Theodoratus 2000).

University of Oregon Library

Lipps, Oscar H.

n.d. The Indian Tribes of Southeast Alaska. *In* Oscar Hiram Lipps Papers. Douglas, AK: Alaska Department of Fish and Game.

This special report within Lipps’s papers examines Tlingit, Tsimshian and Haida groups, specifically their locations, settlement patterns and socioeconomic conditions.

University of the Pacific

Muir, John

1849-1957. The John Muir Papers, 1858-1957. Coll. MSS 048. University of the Pacific, University Library, Holt-Atherton Department of Special Collections, Stockton, California.

“The Muir collection, which includes data from Muir's Alaska trips (1879, 1880, 1890), is housed at the University of the Pacific (UOP) in Stockton, California. The primary objective of this Microfilm Project has been to assemble any materials (e.g., correspondence, journals, manuscripts, illustrations), published or unpublished, authored or collected by Muir and including those located in places other than UOP. Selected materials from 40 repositories and individuals make up this microfilmed collection” (Theodoratus 2000). The collection is organized into seven series, as follows: 1) correspondence and related papers (1856-1914); 2) journals and sketchbooks (1867-1913); 3) notebooks (1856-1912); 4) sketches and photography collection; 5) Muir Family papers, Sierra Club Papers (1896-1913) and documents and materials collected and developed by Muir's biographers (William Badè and Linnie Marsh Wolfe); 6) Muir's clippings and files; 7) memorabilia including maps, brochures, pamphlets, etc., which were collected by Muir over the years. The Register of the John Muir Papers is available online at: <http://www.oac.cdlib.org/findaid/ark:/13030/kt709nf3b8/>. Certain items in the collection have been digitalized by the University of the Pacific, including correspondence, journals, photographs and drawings. These digitalized collections are available online at: <http://www.pacific.edu/Library/Find/Holt-Atherton-Special-Collections/Digital-Collections.html>.