

THLINGIT WAR LASTING ABOUT 95 years.
 Correct version gathered by Rev. A.P. Kashevaroff from manuscripts
 and personal contact with old Indians.

The Alaska Indian in his primitive state was primarily a warrior. Young men were rigorously trained from childhood to endure hunger, hardship and cold. Long fasts among the Indians were common. Physical training was looked upon as very necessary in bringing up the young. During winter months in early morning, before the ravens crow, baths in salt water were indulged in not as means for cleanliness but to inure the body to cold and exposure.

In his notes on the Alaskan Indians and Aleuts Father Veniaminof speaks of constant wars amongst them. He mentions the causes as purely selfish and often for the purpose of replenishing the necessary articles of clothing, food and slaves. The Thlingits fought for gain and prestige. Hate and primitive vengeance or retribution played a very important part in many wars. Women, as always, played no minor part. Sometimes a wife or a daughter was carried away and the whole tribe or clan would rise to avenge the insult. Amongst the Thlingits wars were mostly in retaliation for a real or fancied wrong. As the social system and life of the Thlingit is of matriarchal form, the same totem is found in all localities and the same war can be carried on irrespective of one or more localities. If an injury or an insult was perpetrated at some place even at a long distance from the place where such act was committed, the retaliation would be taken up in all localities where that particular had representatives or members. The clan relationship is stronger than the blood ties. In the following story mention will be made of Sitkans, Chilkats, Hootsnahos fighting the Wrangells. Not that the Wrangells had given cause to people outside of Sitka for retribution but because members of the same clan lived at Chilkat and Hootsnahoo.

THE STORY

On a beautiful afternoon in the year of 1825 a canoe was seen approaching the Indian shore of the Sitka village. As the canoe neared the shore the people who came out to see who it was that came in a strange canoe, noticed that in it was just one man paddling slowly. As is the custom among the Thlingits the occupant of the canoe stopped near to shore from where he made himself known and asked for a friendly reception and permission to visit. He called himself Wank of Khoketee clan of Wrangell and of Eagle tribe, a chief of high caste and a great bear hunter. He further recited that he heard that Sitka had many bear and that he had come to their land to get some bear. His visit was entirely friendly and that he had great and powerful family connection at Wrangell. Wank was received with all courtesy and consideration due his rank and standing. He was young, handsome and powerfully built. After the formalities were over and some feasting indulged in, Wank was given the freedom of the village and went where ever he was inclined. He became a favorite with the hunters and the better class of Indians. He visited the outlying camps and was always received with friendliness and kindness.

The Russians at Sitka had made great progress in commerce and manufactures. They had mills, sawmills, coppersmiths, ~~sawmills~~ flour mills, blacksmithshops and other industries. For the use of forges the Russian American Company maintained two char-coal kilns. One at Jamestown Bay and one at Deep Bay almost across fro the town of Sitka, distance about three miles. These kilns were in continuous operation and much wood was required for the manufacture of the char-coal. Many Indians were employed in chopping and delivering wood. Among the workers at Deep Bay Kiln was

Tsuvatak, a Sitka Indian of prominent family and member of the Kokwantan tribe, who with his good looking young wife, Saneek, lived close to the Russian camp at Deep Bay. Wank was a frequent visitor to this family. Tsuvatak noticed tha Saneek showed a marked aversion of going to the logging camp with h~~er~~ husband, but nevertle less followed him. Later , on the plea of sickness or other causes she remained at home. Tsuvatak allowed his wife to remain at the home camp, but became morose and unhappy, saying very little while at home. It began to be rumored that Wank visited this little family too often. It was also noticed that Saneek was too friendly with the young hunter. The attention of wank and his infatuation for Saneek grew to such an extent that he conceived the idea of carrying off with him. Saneek was quite willing to leave her husband. At that time the Indians considered this act beyond forgiveness and it meant death to the wife and her paramour. Wank and Saneek agreed to elope at the first favorable opportunity. Wank went to Sitka and procured an Aleut bidarka. He brought this light but seaworthy craft to a place agreed and hid it in the bushes not far from the home camp of Tsuvatak. At night Saneek stole away from her hut and joined Wank. He put her inside of the covered bidarka, and taking the one opening on the deck of this craft swiftly paddled away from Deep Bay on his way to Wrangell. This mode of traveling was necessary so as to keep Saneek hid from the view of any one meeting the bidarka.

When Tsuvatak missed his wife next morning he realized only too well what had become of his wife. His sorrow and the feeling of insult knew no bounds. He brooded over this day and night. His nephew Katchkatan, tried to console him in every possible way, while his wife's relatives the Kiksatees offered him the pick of two young and good looking girls. His love for his wife and the hurt and insult

to his pride would not allow him to accept this generous offer. Time had passed but his anger increased. He gathered his slaves and ordered them to make ready for a trip to Wrangell. In a large canoe with many slaves paddling he started on this long and harduous trip. After many long and weary days of paddling he arrived at the Indian settlement at Wrangell. There was no Russian settlement there at this time. The Wrangell people saw a strange canoe coming and soon the word was passed that a stranger was coming to visit the village. As always the custom all gathered on the beach to greet the visitor more to find out who he was and what brought him to their village. Tsuvatak, as his rank demanded was invited to become the guest of the chief. while every courtesy and good will were extended to him. During feasting and exchange of speeches Tsuvatak made his purpose of coming to Wrangell people known to the chief and the prominent men. It was then agreed that Wank did wrong in carrying away another man's wife and to keep on friendly terms with the Sitka people Saneek should be returned to the real husband. The dancing and feasting continued. On the day before Tsuvatak was to depart a special dance was given in which Tsuvatak danced for his wife. This is said to be customary on such occasions. During the progress of this dance Wank quietly stole away and went to his own hut. He begged his mother to give some buck shot. He said he wanted to kill an eagle for the purpose of getting some eagle down. (*) His mother let him have the buck shot which he secreted on his person. On the morning when Tsuvatak went down to the beach to board his canoe he first placed Saneek in it and was just stepping in when Wank shot him dead and grabbing Saneek hurriedly carried her home. Tsuvatak's slaves were

(*) Eagle down is used on all ceremonial dances. It is put on the crowns of the crest hats. When dancing the performer vigorously shakes his head and the down flies all about him

seriously frightened and without lingering started for home. They made a very quick trip. The relatives of Tsuvatak were greatly surprised not to see their man with the slaves. After learning what had happened at Kachkhanna, the native name for the Wrangell Village, the Relatives and friends became greatly excited. Tsuvatak's nephew Kachkatan (*) immediately made ready for a voyage to Wrangell to avenge the death of uncle. Kachkatan fitted out two large war canoes holding between 30 and 40 people in each and started for the Village of Kachkhanna. When Kachkatan with his warriors was approaching the village and while still some distance away, he saw a canoe coming out from a small lagoon. There three occupants in the canoe and as the two canoes approached closer the death song of the ones coming from shore could be heard. Kachkatan recognized Wank, Saneek and a paddler in this small canoe. The two Sitka canoes approached the small canoe within a gun shot. Kachkatan without saying a word killed Wank and his paddler, then took Saneek aboard his own canoe and swiftly paddled away toward home. The two canoes made a fast voyage home. Saneek was delivered to her relatives. She pined away slowly and died.

After many years had passed Wrangell people began making advances for a peace between themselves and the Sitka people. The Sitkans accepted this. After making due preparations the Sitkans fitted out ten large canoes in which many men embarked and started for Wrangell. They were carrying large number of presents. All peace transactions among the Thlingits are made with presents. They also carried many and varied costumes for dances which were to be indulged in. In due time the ten canoes came close to the village. In all such trips the

(*) among the Thlingit tribes it is the nephew who inherits the name, title and property of the Chief. The son deriving the clan name of his mother is not considered a relative.

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Indian does not land immediately but makes himself known at a distance. He lands on some island or opposite shore to give notice of his arrival. The people expecting such an arrival are on the look out in order to make preparation for ceremonial reception.

On a high tide the Sitka canoes approached the Wrangell Village. They came within a haling distance and strung out in a long line. Songs were chanted and then the Sitka Chief made a speech. He recited that the people came a long distance to pay a friendly visit to their brothers at Wrangell. That they came upon invitation and cement their friendship, to forget the differences and pay what debts were outstanding against them. The Wrangell Chief, Tanakhk on behalf of himself and his people welcomed the Sitkans and assured them that all consideration will be extended to them and that they were glad to have them for their guests.. After the speeches were over the Sitkans landed while the Wrangell people did not permit their guests to carry any of their goods, doing all the work themselves. For many day thereafter dancing and feasting was the order of the day and evening. During the feasting and dancing ceremonial speeches were made by both sides, presents exchanged. All went along in friendly and dignified manner. When all was arranged to the satisfaction of both sides the Sitkans departed well pleased with the reception.

Outside of the Village where the ceremonies were held, there is a river into which at certain times of the year small fish, called eulachan, comes in great quantities. This fish is used for making oil. Just at this times there were many Indians camped at this river. As the Sitka canoes were going by the Wrangell Indians saw them going by. They could not resist the temptation of paying back old scores. Immediately they gave chase. The Sitkans suspected that the Wrangells meant mischief and they redoubled their efforts to get away. Pulling

by an island the Sitkans turned around the point and landed, thinking that they had a better show of defending themselves from shore. The wrangells had landed on the opposite side of the island and waited for the night. In the dead of the night the Wrangells fell upon the Sitkans from the shore side and killed most of the Sitka Indians. Kachkatan, the nephew and another Chief, Tchinsataye, escaped in two canoes. Upon their arrival at Sitka they recounted what had taken place. The treachery and the great loss of life so worked upon the Sitka people that their indignation and wrath knew no bounds. They vowed there and then, that no matter how it would take they would avenge the great wrong and insult. As they lost many of their warriors they realized that it would be a long time before this could be carried out. They began their preparation systematically and patiently. The instilled into the younger generation a hate in the hearts of the younger boys. In the Indian social system of life there is no forgiveness for death brought on by others. This can only be wiped out by death or payment. On cold frosty mornings in winter the older men would take young boys to the beach where they were forced into the salt water and given a bath. On coming out of the water the children were switched with branches of spruce trees with such force that their backs would sometimes bleed. During this operation the men would say: "Don't cry, but bear this punishment, for this is not our fault that you are hurt, but it is the fault of the Wrangell people. They are hurting you and not we. When you grow up you must pay them back and hurt them more. This propaganda of hate was kept up for a number of years. The new generation was filled with this hate. They talked of it, they dreamed of it and only waited for an opportunity and means of carrying it out. According to Father Veniaminoff's record in the year of 1852 the Sitka Indians began to make overtures to the Wrangells for a peace treaty. The condition of trade and commerce greatly helped in carrying this out.

At the time Wrangell was under the jurisdiction of the Hudson Bay Co. Under the influence of the White man's trade the Indians had become ~~acc~~ accustomed to the use of many commodities and food used by the civilized men. They were wearing civilized clothig for cereminial occasions wearing shoes and using cooking utensils and many other things. For some reason the Hudson Bay Company's stores were short of goods, whereas at Sitka the Russian American Company store at Sitka had everything for the Indian trade. Through the Hydah Indians traveling up and down the coast the Sitka Indians made it known to the Wrangells that at Sitka all sorts of goods suitable for Indian use were plentiful at Sitka and at reasonable price. Through the same channel the Sitkanas made it known that they had forgotten the old feud and were ready to treaty for peace. When it was learned that the Wrnagells were inclined to make peace, Chief Yakwan. Sergius Kallakh. Kootkh and a number of Chilkat people went to Wrangell to make a formal invitation to the Wrangells to come to Sitka Sitka and make peace. They also made it known that during the peace formalities all differences will be settled and that they will not hold them responsible for the killing of the Sitka people on the island. The Wrangells believed the Sitkans and promised to come. Upon their return the Sitkans began making preparation for the reception of the Wrangells and worked out the plan for the revenge which they were working for for so many years.

In good time the Wrnagells arrived in Sitka. They were received with joy and seeming friendliness. As in all Indian cereminial recep-tions dancing and feasting began. The dancing was alternately performed by both sides. One day the Wrnagells would dance and the next day the Sitkas would dance. For such dances various lary large community houses would be selected. One evening when it was the turn of Sitkas to dance all the Wrangells were gathered in a very big community house. The sitkas came in dancing a special dance. This dance was led by Yakwan, wearing a long robe which trailed behind him. Under this robe was

another Indian hid following Yakwan and holding the end of spear. The front portion of the spear was hid in the folds of Yakwans robe. This second Indian was Katchkaushat or Kvelth. Yakwan danced toward Tanakhk, the Wrangell Chief and when directly in front of him pulled the spear forward and drove it with such force that the spear went through the chief and another man sitting behind him. This was the sign for the rest of the dancers to fall upon defenseless guests sitting all over the great room. The guests had no show of defending themselves or escaping, as there were many of the Sitka warriors on the roof shooting and throwing spear through the smoke hole. All who were in the house were killed to the last. There were only two of the Wrangell men who escaped and both were outside of the house at the time. These men were Kachinook and Tsakish. The bodies of the slain were thrown on the beach and later taken to the Japonsky island and there left for the ravens and the gulls to feast on. In one version it is stated that the heads of the Wrangells were cut off and put on long poles and the people of Sitka marched around exhibiting these gruesome trophies.

So at last the old score was paid by a bloody massacre of the Wrangells. From now on there began to be a guerilla form of warfare. Here and there small parties of Sitkas were killed, or the Wrangells falling into the hands of Sitkas were treated in like manner. This lasted for many years. The United States Government through the Army and the Navy officers made efforts to affect peace between the two warring clans. It is well to remember that the Kakwantan tribe is subdivided into smaller clans but is of the same phratry, and each of these smaller clans was as determined to take up the fight as the more prominent and numerous clans. In that way the Chilkats, the Hoonahs and Hootsnahcoos were carrying on the war with Wrangell subdivisions.

The United States Government realized that something had to be done in order to stop the warfare. They invited Chiefs from the various clans and made them sign treaties. Not knowing the customs and traditions of the Indians the Commanders thought that all they had to do was to have the Indians promise and sign a paper and all would be over. The chiefs promised and did sign papers, but the war continued. We have such a treaty made at Wrangell between Shakes of Wrangell and Shaguasha of Chilkat. This treaty is now in the possession of Kudenaha of Klukwan village at Chilkat.

TO WHOM IT MAY CONCERN:

"Know that the Stikine and Chilkat tribes of Alaska Indians, desiring the renewal of the peace and friendship heretofore existing between their people, have amicably adjusted all matters of differences which during the past twelve years have led to frequent acts of retaliation and war, and we, their authorized representatives, do hereby pledge the good faith of our respective tribes to the maintenance of complete peace."

(signed): Shakes (X) his mark
Principal chief of Stikine Indians
of Wrangell

Shaguasha, (X) his mark.
Principal chief of the Chilkats.

Done at Wrangell, this the seventeenth day of January, 1876,

Capt. F.P. Jackson
Captain 21st infantry, Commanding

Approved; Captain Campbell, 4th infantry,
Indian agent.

This and similar treaties were made time and again which no more affect upon the Indian than if he had never seen the treaty. The Indian makes his own treaties in his own way, and no interference from the white man is tolerated.

Captain Henry Glass of the U.S.S. Jamestown in 1881 had made two treaties. One between the Wrangells and Sitkas and one between

Between the Hootnahocs and the Wrangells. Both were signed by the respective chiefs and the promise given to keep peace. But each of the tribes mentioned kept on with the war.

Fourteen years later, in 1893, one Reubin Albertstone, ^(of Sitka) procured the first phonograph to come to Alaska. He carried this phonograph through the southeast Alaska, giving exhibitions in various towns in this section of the Territory. The Indians were greatly impressed by this instrument for sounds of music and talk came out of the box. Mr. Albertstone assured them that he could reproduce the Indian language as well. When visiting Wrangell he asked the chief there if he did not want to send a message to the Sitka people and that when he would return there the Sitka Indians would hear his voice and get the message. So Chief Kadushan^a of Wrangell talked into the instrument and gave a message to the chief of Sitka, which was something like this: The wrangell Indians are ready to forget all the old differences and are ready to treat for peace. If the Sitka Indians would come down to Wrangell they settle all differences and pay all all debts and a lasting peace. Mr. Alberstone arrived in Sitka gathered a big number Indians and reproduced the Wrangell record with the message from Kadushan. When the Sitkas heard this message they became very angry and there was great excitement in the house they were gathered. They told Alberstone to tell the Wrangells that the Sitka Indians will have nothing to do with such treacherous people as the Wrangells always proved to be

Twenty five years later when christianity and education and civilization had begun to be understood by the Indians, there was a movement from the side of the Sitka Indians to make as lasting peace between the warring factions. Prominent Indians of Sitka and Juneau, all having some office in the christian church headed by the representatives and nephews of the old warring chiefs went to wrangell to make a final and lasting

peace, seemingly according to the civilized way, but under this guise it was purely Indian and was not entirely final. The following treaty was signed under the American Flag, to give it dignity, where all shook hands in the presence of white people. The treaty reads as follows:

PEACE TREATY BETWEEN WRANGELL AND SITKA NATIVES

TOWN OF WRANGELL
TERRITORY OF ALASKA
UNITED STATES OF AMERICA.

"This writing is to witness that during the first week of November, in the year of Our Lord nineteen Hundred and eighteen, that delegates from Sitka Natives came to Wrangell and met delegates from Wrangell Natives at conference held, and in view of their Christian teaching and in obedience thereto, it was agreed between the Natives of Sitka and Natives of Wrangell that all differences arising from old time wars and battles be set aside and that all injuries and old time debts arising therefrom be forgiven and as far as possible forgotten."

We, as witnesses thereof do hereby set our hands and seals, pledging perpetual friendship between the Natives of Sitka and the Natives of Wrangell.

SITKA COMMITTEE

Augustus Bean
Jim Boyd
Lex Andrew
Peter John

WRANGELL COMMITTEE

Chas Jones
William Tamme
George Shakes
Chester Worthington
John Bradley

Bout 1913 or 1914 an Indian Society of the NATIVE BROTHERHOOD was established in south east Alaska for the purpose of uniting all Indians in this part of the Territory and to bring them under the influence of better and higher ideals of civilization. The Society meets once a year at some town where the grand officers are elected. All delegates from the subordinate lodges come together and talk over the plans for the next year. During the meeting of this Society at Sitka in November 1919, the following resolution and approval was drawn up.

"We, the Sitkans, through the influence of the Alaska Native Brotherhood, being desirous of strengthening, if possible, a better understanding between us and to make lasting peace, to settle all differences arising from old time customs and from old time wars and battles, to forgive all injuries and old time debts arising therefrom and to arrive at a better understanding between ourselves, after hearing the foregoing peace treaty read to us desire to participate in the above treaty of peace between the Wrangell Natives and Sitka Natives, and desire to sign our names hereto for all the Sitkans."

In witness whereof, at the request of the Alaska Native Brotherhood, we, Sitkans, as a whole ratify the above Peace Treaty and for that purpose attach our names to this amendment, the 11th day of December, 1919."

Signed:

Katlean (X) His mark	T.J. Henry
Harold Bailly	James Jacob (X) His mark
Charley Moses (X) His mark	David Konkita (X) His mark
Mike Thlanteech () X His mark	Willie Hollis (X) His mark
Thomas Dimitri (X) His Mark	Jimmie Cohen (X) His mark
Nick Kitka (X) His Mark	Charley Thlanteech (X) His mark

Now comes the most significant part of the Indian Psychology from the social life of the people. All the treaties signed according to the white man's law do not satisfy the Indian mind, yet not to appear going back or conforming to the old customs, the Indian has adopted the custom and the usage of the White man, under an Indian mantle. The Indian knows that he cannot have Indian feasts and potlatches, so he makes use of the christian festivals, when necessary, like the christmas tree at the white man's social gatherings to cover his own his own practices. In 1920 the Wrangells came to Sitka upon invitation from the Sitka Indians and during a very innocent looking social gathering and supper the Sitka Indians paid off the old debts and scores to the Wrangells. There were speeches, as always, and then came the presents, covering the lives of the lost and other debts that an Indian never forgets, for injuries and insults. The system of payment and debts are well known to each side. Presents in the shape of money, jewelry, rings watches

guns ammunition and many useful articles of clothing etc. There were enough presents exchanged to satisfy both sides. All debts were paid, honor satisfied, and at last came the real permanent and authentic peace. Let us hope that it will last to the end. Let us also hope that the new growing generation will forget the old feud.

How these new people will settle their quarrels in future can be determined from the court records. The new Indian comes to court with his troubles. However, it is the one at fault who comes first with his complaint in many cases.

Portland, Oreg. at 5 1/2 p.m. same day.

Source - AR 13 (mf) from National Archives:
U.S. Army, Continental
Command, 1821-1920.

Lowest temperature at 7 a.m. on the 25th - 10°

Highest " " at 7 a.m. on the 18th - 44°

Post returns:
Fort Wrangel, May 1864 -
May 1900

Snow 13 days - Rain 7 days during the month.

No mail received from the South since Nov. 26th. The non-arrival of the regular monthly steamer has caused a scarcity in the supply of fresh vegetables for the troops, as also of forage for beef cattle and other public animals.

The deficiency in forage extends to the Stock ranches in the vicinity. A large number of pack mules from the Cassiar mines are being wintered on Wrangel Island and for some days their only food has been ordinary wheat flour, which proves unpalatable. Recently application was made to the Post Treasurer to take this flour into bread for the mules.

On the 23rd inst. a delegation of thirty Chilcat Indians, including the principal chiefs, arrived at Fort Wrangel the object of their visit being to accomplish a settlement of tribal differences which have caused hostile relations to exist between themselves and the Tutchek Indians since 1862.

After some delay with the advice of the military authorities, a friendly understanding was reached.

STATION:

Fort Wrangel Alaska

DATE:

December 31st 1873

COPY

(Originals in possession of James Jackson Anna-Hootz, Sitka, Alaska,
and Charley Jones, Wrangell, Alaska)

PEACE TREATY -- WRANGELL AND SITKA NATIVES

Town of Wrangell)
Territory of Alaska, :
United States of America)

This writing is to witness that, during the first week of November, in the year of our Lord nineteen hundred and eighteen, that delegates from the Sitka Natives came to Wrangell and met delegates of the Wrangell natives at conference held, and in view of their Christian teaching, and in obedience thereto, it was agreed between the natives of Sitka and the natives of Wrangell that all differences arising from old time wars and battles be set aside, and that all injuries and old time debts arising therefrom be forgiven and as far as possible forgotten.

We as witnesses thereof do hereby set our hands and seals, pledging perpetual friendship between the natives of Sitka and natives of Wrangell.

Sitka Committee

James Jackson Anna-Hootz

Augustus Bean

Jim Boyd

Alike Andrew

Peter John

Wrangell Committee

Chas. Jones

William Tamaree

George Shakes

Chester Worthington

John Bradley

COPY ORIGINALS IN POSSESSION OF JAMES JACKSON ANNA-HOOTZ, SITKA, ALASKA
AND CHARLEY JONES, WRANGELL, ALASKA.

PEACE TREATY, WRANGELL AND SITKA NATIVES.

TOWN OF WRANGELL)
)
TERRITORY OF ALASKA :
)
UNITED STATES OF AMERICA)

This writing is to Witness that during the first week of November in the year of our Lord Nineteen Hundred and Eighteen, that delegates from the Sitka Natives came to Wrangell and met delegates of the Wrangell Natives at Conference held, and in view of their Christian teaching, and in obedience thereto, it was agreed between the Natives of Sitka and the Natives of Wrangell that all differences arising from old time wars and battles be set aside, and that all injuries and old time debts arising therefrom be forgiven and as far as possible forgotten;

We as Witnesses thereof do hereby set our hands and seals, pledging perpetual friendship between the Natives of Sitka and Natives of Wrangell.

SITKA COMMITTEE

✓ James Jackson Anna-Hootz
✓ Augustus Bean
Jim Boyd
Alike Andrew
Peter John

WRANGELL COMMITTEE

Chas. Jones
William Tamaree
George Shakes
Chester Worthington
John Bradley

We the Sitkans, through the influence of The Alaska Native Brotherhood, being desirous of strengthening, if possible, a better understanding between us; and to make a real and lasting peace; to settle all differences arising from old time customs and from old time wars and battles; to forgive all injuries and old time debts arising therefrom and to arrive at a better understanding between ourselves, after hearing the foregoing Peace Treaty read to us desire to participate in the above Treaty of Peace between the Wrangell Natives and Sitka Natives, and desire to sign our names hereto for all the Sitkans.

In Witness Whereof, at the request of the Alaska Native Brotherhood we Sitkans as a whole ratify the above Peace Treaty and for that purpose attach our names to this Amendment this 11th day of December 1919.

Kathian +
(His Mark)

Harold P. Bailey
(His Mark)

Charley + Moses
(His Mark)

Mike X Klontech
(His Mark)

Thomas + Demetrie
(His Mark)

Nick + Kitkah
(His Mark)

J. J. Henry
(His Mark)

James X Jacob
(His Mark)

Dand + Kon-Ki-Dah
(His Mark)

Willie X Hollie
(His Mark)

Jimmie + Chen
(His Mark)

Charley X Klontech
(His Mark)

Sha-ga^u-sha, father of Kadonahaw, had a sister who was a Wrangell woman of high caste, and Sha-ga^u-sha wanted to end the war between the Wrangells and Sitka people in order "to save his sister trouble." He made a trip from Chilkat country with the following result (original in possession of Klodonahaw):

"TO WHOM IT MAY CONCERN: Know that the Stickine and Chilkat tribes of Alaska Indians, desiring a renewal of the peace and friendship heretofore existing between their peoples, have amicably adjusted all matters of difference ~~xxxxxxx~~ which, during the past twelve years have lead to frequent acts of retaliation and war, and we, their authorized representatives, do hereby pledge the good faith of our respective tribes to the maintainance of complete peace. (Signed) Shakes, his mark (X), principal chief of the Stickines; ~~xxxxxxx~~ ~~xxxxx~~ Sha-gua-sha, (X) his mark, principal chief of the Chilkats. Done at Wrangel, this seventeenth day of January, 1876, (Signed by some name that looked like F.P. Jackson) Captain, 21st Infantry, commanding." In the lower margin was the approval of Captain Cambell, 4th Infantry, Indian Agent ~~xxx~~ for Alaska.

Dear Father Kashevaroff: The above is a copy from a copy I made of the treaty which Klodonahaw showed me. Klodonahaw told me it was to end a war between the Sitka and Wrangell people, although it purports to be between the Chilkat and Wrangell people. This I don't understand, unless the Chilkats and Sitka peoples were allied.

R. C. Wright
R. C. Wright

LOCAL LIBRARY

CIRCUMSTANCES CONNECTED WITH THE TWO MASSACRES
BETWEEN THE WRANGELL NATIVES AND THE KOCK-WAHN-
TAHNS OF SITKA, COVERING A PERIOD OF TWENTY-SIX
YEARS, FROM 1825 to 1851.

* * * * *

On or about the year 1825, a man from Wrangell, by name of Wan, came to Sitka and upon his return to Wrangell stole the wife of Taku Sam (Native name, Tu-u-tich), a member of the Sitka Tribe. Wan was supposed to have put the witch on Kate Suter, or Mrs. Sam Tu-u-tich, and took her away to Wrangell. The Kock-wahn-tahns were very angry, but made no trouble, but Tu-u-tich went to Wrangell after his wife. The Wrangells gave him his wife and he started for Sitka. The first night out he camped on an island out in front of the Stikine River. Wan Followed him from Wrangell, surprised and killed him on this island and returned to Wrangell with Kate Suter, or Mrs. Sam Tu-u-tich. One large war canoe went to Wrangell and killed Wan. The Wrangells then went to Sitka in a secret way and killed Hon-du-ash; chopped him up with an axe and left him on the beach to put shame on the Kock-wahn-tahns. The Kock-wahn-tahns left Sitka with ten war canoes and a great number of slaves and put in on an island at the mouth of Stikine River. The Wrangells being on the lookout for them surprised and killed all the male Kock-wahn-tahns, except two men and one boy, twelve years old, and captured all the slaves of the Kock-wahn-tahns. These two men and boy hid under a flat rock. The Wrangells took all the slaves, plunder (or property), and moved to Wrangell. The two Kock-wahn-tahns and the boy made their way to Sitka, the boy carrying his uncle's head with him.

In this fight the old flintlock gun was used.

The hospitality of both tribes seemed to rest after this fight until 1851, then the Kock-wahn-tahns gave a feast and invited the Wrangells to Sitka. Men, women and children came in a great many canoes, and the dance was at its height when Yack-wan, Chief of the Kock-wahn-tahns and Yealthl, whose picture is attached, came in to the dance behind an unarmed Sitka native. Yealthl had his spear ready and drove it through two Wrangells with one stroke. Men, women and children were killed, down to the last man. One Indian, named Tanach, was scalped at this massacre. This is the scalp now buried in the grave of Yack-wan. The corpses of all the Wrangells were then loaded in canoes and taken out to Japansky Island and thrown on the beach where they were devoured by the sea-gulls, crows, eagles and beasts of the Island. This ended the trouble for nine or ten years, when some Wrangells met a canoe load of natives at Sergius Narrows and killed a man and his wife and baby, and one, Haida woman and baby, for which the Eagles were paid \$273.00.

In 1918 the Native Brotherhood started a movement at Juneau for a lasting peace, and got articles signed in Sitka, December 11th, 1919 at 10:20 P. M. This contract and the original signatures are now in the hands of Governor Thomas Riggs, Jr.