

United States Department of the Interior
National Park Service

MAR 25 1983

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

=====

1. Name of Property

=====

historic name Chief Kashakes House

other names/site number Eagle Tail House
Chief Kah-Shakes House
AHRS Site No. KET-343

=====

2. Location

=====

street & number Mile 2.5 South Tongass Highway

not for publication N/A

city or town Saxman vicinity N/A

state Alaska code 02 county Ketchikan code 130 zip code 99901

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide X locally. (See continuation sheet for additional comments.)

Judith E. Bittner
Signature of certifying official

March 16, 1993
Date

Alaska
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of commenting or other official

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- entered in the National Register Antoinette Lee 4/26/93
 See continuation sheet.
- determined eligible for the
 National Register
- See continuation sheet.
determined not eligible for the
 National Register
- removed from the National Register
- other (explain):

Signature of Keeper Date
of Action

=====
5. Classification
=====

Ownership of Property (Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property (Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

Contributing	Noncontributing
<u> 1 </u>	<u> 1 </u> buildings
<u> </u>	<u> </u> sites
<u> </u>	<u> </u> structures
<u> 4 </u>	<u> </u> objects
<u> 5 </u>	<u> 1 </u> Total

Number of contributing resources previously listed in the National Register 0

Name of related multiple property listing (Enter "N/A" if property is not part of a multiple property listing.) N/A

USDI/NPS NRHP Registration Form

Chief Kashakes House
Ketchikan Division, Alaska

Page 4

=====
6. Function or Use
=====

Historic Functions (Enter categories from instructions)

Cat: Domestic Sub: Multiple dwelling
Social Meeting hall

Current Functions (Enter categories from instructions)

Cat: Vacant Sub: _____

=====
7. Description
=====

Architectural Classification (Enter categories from instructions)

No style

Materials (Enter categories from instructions)

foundation Wood, timber
roof Wood, shingle
walls Wood, shiplap
other N/A

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.)

Chief Kashakes House is located on the southwest coast of Revillagigedo Island in the City of Saxman, 2.5 miles southeast of the City of Ketchikan. It is a balloon-framed house; a type of construction common in southeast Alaska in the late 1800s and early 1900s. It served as a clan house, and is the only remaining one of its type of construction in Saxman and one of the last of its type standing in southeast Alaska.

Introduced to southeast Alaska in the 1870s, balloon framing is a type of construction where the vertical structural members, the stud walls, are single, continuous pieces from sill to roof plate. Ledger boards fastened to the studs support intermediate floor joists. As the Native people moved to new communities for wage-paying jobs or educational opportunities, they used this type of construction for their clan houses. Commonly, the houses were two stories; the first floor was open and the second floor was divided into sleeping areas. In the mid-1900s, platform framing and single family dwellings began to replace the balloon-framed clan houses. This change marked the end of clan houses.

Chief Kashakes House is a square, two story balloon-framed house on a log pile foundation with a hipped roof. It measures approximately 28 feet by 28 feet. It faces southwest, and fronts on Tongass Highway. Originally, the front elevation had three evenly spaced 6/6 double hung sash windows on the second floor, and a nine light door with side windows and transom flanked by 6/6 double hung sash windows on the first floor. A porch extended the length of the front facade. The left and right thirds of the porch have been removed, and glass is missing from some of the windows. As with all elevations, the front has its original shiplap siding with cornerboards.

USDI/NPS NRHP Registration Form

Chief Kashakes House
Ketchikan Division, Alaska

Page 5

=====
NPS Form 10-900-a
(8-86)

=====
OMB No. 1024-0018

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7

=====
The right and left elevations originally had two evenly spaced 6/6 double hung sash windows on both floors. The left elevation, overlooking B Street, originally had an extension of the front facade's porch. At an unknown date, an entrance accessed by an exterior wood stairway replaced the right window on the second floor of the left elevation. Around 1952, a one car, flat roof, frame garage, detached but abutting the left elevation, was added and the porch was removed. The garage is a non-contributing building.

The back elevation originally had a door in the center on the first floor that was accessed from wood stairs and a small partially-enclosed porch. The door is now boarded over.

The original cedar shingles on the hipped roof have been covered with asphalt shingles. Just right of center in the front roof plane is a firebrick chimney.

Originally in front of the house, three totem poles now flank the house. On the right is an eagle pole. The lower two eagles are perched on branches at one-third points on the pole. The third eagle sits atop the pole. One source says it was carved in 1939 in memory of three of Kashakes' nephews and symbolizes a hereditary name, "Eagles Sitting in a Tree One Above the Other." Another source holds that James Peter, a Haida Indian carved the pole in 1934, and the three eagles represent Chief Kashakes' sisters, Betty Long, Sophie Denny, and Cora Williams.

The remains of a marble totem that had an eagle in a nest with a prone beaver at the base is also to the right of the house. The beaver and the eagle are traditional Nexadi clan crests. One source says that Chief Kashakes had this totem made in Puget Sound at a cost of \$1,000 in 1906. The eagle in the nest is said to represent Kashakes about to fly from his earthly home to the one beyond. Another account says that Joseph T. Johnson gave a potlatch upon the death of Kashakes and sent for the totem around 1910.

The pole on the left side of the house is carved in a more traditional totemic style and is known as the Beaver Pole. It displays the Nexadi crests: a beaver at the top, an eagle in the middle, and a halibut at the base. One account is that it was carved in the late 1870s in memory of Chief Kashakes' sister. Reportedly, it was brought to Saxman when the

USDI/NPS NRHP Registration Form

Chief Kashakes House
Ketchikan Division, Alaska

Page 6

=====
NPS Form 10-900-a
(8-86)

=====
OMB No. 1024-0018
=====

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7

=====
community was founded and placed in front of Chief Kashakes House. Another source says that C.T. Johnson and Henry Denny, Jr. gave a potlatch in 1917 after the death of Joseph T. Johnson and commissioned James Peter to carve this pole.

Shortly after 1952, the poles were moved from their original sites in front of the house to their current locations. Both of the wood poles are beginning to deteriorate.

Another object, a Russian cannon, is associated with the house. It sits on a wood block base in front of the house. Chief Kashakes placed it in front of the house at the time of the house's construction.

In 1984 an electrical fire damaged the second floor and the house has since been empty. Although deteriorated, Chief Kashakes House with its totem poles and cannon is a valuable example of a turn-of-the-century clan house in Saxman.

=====
8. Statement of Significance
=====

Applicable National Register Criteria (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations (Mark "X" in all the boxes that apply.)

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

Architecture
Ethnic heritage, Native American
Social history

Period of Significance 1895-1943

Significant Dates 1895

Significant Person (Complete if Criterion B is marked above)

N/A

Cultural Affiliation N/A

Architect/Builder Unknown

=====

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)

Chief Kashakes House and its accompanying totem poles and cannon are important to understanding Tlingit cultural change. Built in 1895, the balloon-framed house is one of few remaining examples of a common type of construction used by the Native people of southeast Alaska at the end of the nineteenth century. It is the only remaining clan house in Saxman, a Tlingit village established in 1895, as well as the first house constructed in the new community. It illustrates the westernization of the traditional Tlingit clan house. Although occupied until the 1980s, the house's period of significance ends in 1943 when platform-framed single residences began replacing balloon-framed clan houses. The three totem poles that stood in front of the house are still on the property, but were moved to the sides of the house in the early 1950s because they were in the highway right-of-way.

Although contact between southeast Alaska's indigenous people and Euro-Americans began in the 1740s, it was not until the 1880s that significant numbers of non-Natives began to settle in the region. Salmon canning, mining, and lumbering brought non-Natives to southeast Alaska. The continual presence of non-Natives in the area changed the lifestyles of many southeast Alaska Natives. Many left their traditional villages to take wage-paying jobs in Haines, Juneau, Sitka, Wrangell, and Ketchikan. Others moved so their children could attend school.

The American Presbyterian Home Mission Society opened its first Alaska stations at Sitka and Wrangell in 1878. Other stations followed. Almost immediately, the Tongass and Cape Fox Tlingit appealed to Dr. Sheldon Jackson and Rev. S. Hall Young to establish schools for them. Jackson said that if the people collected in a single village, he would provide a teacher. In 1886, the Presbyterian Home Mission Society and Jackson, by then Government Agent for Education in Alaska, sent Mr. and Mrs. Louis Paul along with Mr. and Mrs. Samuel A. Saxman (Samuel Saxman was a government teacher) to help the Tongass and Cape Fox people locate a new village site. That winter, Samuel Saxman, Louis Paul, and Kah-Yakch from Cape Fox, drowned during a storm while looking for a suitable village site. The people abandoned the relocation project until 1895 when Congress made a special appropriation that would provide assistance for the establishment of the new village.

In July 1895, fourteen Cape Fox and Tongass Tlingit leaders met in Ketchikan with Jackson to discuss locating and establishing a village. Among those attending was Chief Kashakes of the Cape Fox people. They selected a site 2.5 miles south of Ketchikan, and chose to name the new village for Samuel Saxman. They selected a site for the school house, and Chief Kashakes announced that he would build his house next door. The Smeby Brothers and Fred Sheakley completed the school house by October, and Chief Kashakes constructed his home and four others for his family by the end of the year. As the Tongass and Cape Fox people moved to Saxman, they were required to agree to a declaration:

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8

Declaration of Residents

We, the people of Saxman, Alaska, in order to secure to ourselves and posterity the blessing of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and town affairs.

1. To reverence the Sabbath and to refrain from all unnecessary secular work on the day; to attend Divine worship; to take the Bible for our rule of faith; to regard all true christians as our brethren [sic]; and to be truthful, honest and industrious.
2. To attend to the education of our children and keep them at school as regularly as possible.
3. To totally abstain from all intoxicants and gambling, and never attend heathen festivities or countenance heathen customs in surrounding villages.
4. To strictly carry out all sanitary regulations necessary for the health of the place.
5. Never to alienate, give away or sell our land, or building lots, or any portion thereof, to any person or persons who have not subscribed to these rules.

James Young, brother of Rev. S. Hall Young, and his wife Ada, were the teachers sent to Saxman. Young was also the missionary and merchant for Saxman. The Presbyterians sent a Tsimshian, Rev. Edward Marsden to minister to the people of Saxman in 1898, but a church was not built until 1905. Although stationed at Saxman, Marsden ministered to a number of area Native communities. In 1915 he moved to Metlakatla, and Saxman was without a minister.

In 1900, Saxman's population was 142 (139 Tlingit and 3 non-Natives). Ten years later the population was given as 154. In the 1910 census, Ethel J. Noble is identified as the teacher and only white resident. In 1920, the census counted 103 people at Saxman, four of whom were non-Native. The census did not identify a teacher, and after 1915 the Bureau of Education

USDI/NPS NRHP Registration Form

Chief Kashakes House
Ketchikan Division, Alaska

Page 10

=====
NPS Form 10-900-a
(8-86)

=====
OMB No. 1024-0018
=====

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 8

=====
reports do not include Saxman on the list of schools. In 1923, a road connecting Saxman and Ketchikan was completed; prior to this time the only access to the village was by boat. In the late 1920s, the Bureau of Indian Affairs assumed responsibility for the education of Alaska Natives and opened a school at Saxman. The community's population did not substantially increase, however, until the 1980s. For the first few decades of its existence, the people lived in Saxman during the winter months and went to subsistence camps or to work in canneries during the summer months.

The first residences in Saxman were balloon-framed instead of traditional plank clan houses. The plank clan houses typically measured 40 feet x 60 feet, and were of post and beam construction with vertical adzed planking and a cedar-shake low pitched gable roof. These houses had a single entry on the gable end. A gable covered smoke hole was cut in the roof at the center of the ridge line. Inside, the house was a large open room with a central fire pit and plank platforms around the walls. Forty to fifty people lived in such a house.

The development of steam powered sawmills in the 1820s that produced large quantities of standard dimension lumber and the development of machine-made nails in the 1830s led to the introduction of balloon-frame construction in the 1830s in Chicago. National builder's guides popularized balloon-frame construction in the 1860s. By the mid-1880s, southeast Alaska Natives began to replace their plank clan houses with this new type of construction.

In the early 1900s, balloon-framed houses could be found in a number of southeast Alaska communities, including Haines, Juneau, Ketchikan, and Saxman. In particular, the Tlingit clan houses were balloon-framed. This type of construction continued to be used until World War II when platform framing became common. Platform, or Western, framing is a type of construction where the vertical members (wall studs) are only a single story high. Each floor acts as a platform upon which successive floor walls are constructed. Replacing the declining hardwoods with the abundant softwoods brought lower grades of lumber on the market that were less suited to being long studs. With the rapid expansion of the housing market following World War II, platform framing all but replaced balloon framing.

Although the construction material and style changed, the southeast Native houses continued to be communally owned. The clan provided the money and

USDI/NPS NRHP Registration Form

Chief Kashakes House
Ketchikan Division, Alaska

Page 11

=====
NPS Form 10-900-a
(8-86)

=====
OMB No. 1024-0018

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 8

=====
labor to build a house, and upon completion every member of that clan had use of the house. Typically, the first floor interior was undivided. Residents used the first floor as a living and ceremonial area, and the second floor as the sleeping area.

Chief Kashakes built his house in 1895 when the Cape Fox Tlingit moved to Saxman. He was a Nexadi, a member of the Beaver clan of the Raven moiety. He died in 1908 or 1909 and Joseph T. Johnson, his sister's son, became chief and took residence in the house. After Johnson's death in 1917, his brother, C.T. Johnson, became chief and took residence in the house. C.T. Johnson hosted a potlatch in 1917 at which time he announced the passing of the title of chief from himself to Henry Denny, Jr., the son of Bessie Denny who was Johnson's sister. C.T. Johnson died in 1948, and Denny received title to the house in 1952. Denny lived there until his death in 1979. He designated Joe Denny, Sr. to be chief of the Nexadi and left the house to Joe's daughter, Dorothy Utterberg. Henry Denny, Jr. was the last of the traditional chiefs.

Chief Kashakes House is an important example in southeast Alaska of a transitional clan house and of the balloon-framing type of construction. It is also significant to understanding Tlingit cultural change in the late 1800s-early 1900s.

USDI/NPS NRHP Registration Form

Chief Kashakes House

Ketchikan Division, Alaska

Page 12

=====

9. Major Bibliographical References

=====

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS) N/A

___ preliminary determination of individual listing (36 CFR 67) has been requested.

___ previously listed in the National Register

___ previously determined eligible by the National Register

___ designated a National Historic Landmark

___ recorded by Historic American Buildings Survey # _____

___ recorded by Historic American Engineering Record # _____

Primary Location of Additional Data

State Historic Preservation Office

___ Other State agency

___ Federal agency

___ Local government

___ University

___ Other

Name of repository: N/A

USDI/NPS NRHP Registration Form

Chief Kashakes House
Ketchikan Division, Alaska

Page 13

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 9

Alaska Searchlight. "A New Indian Village," Vol. 1, No. 36 (August 17, 1895):4; "Local News," Vol. II, No. 8 (February 1, 1896):7.

Arndt, K.L., R.H. Sackett, and J.A. Ketz. A Cultural Resource Overview of the Tongass National Forest, Alaska, Part 1: Overview. (Juneau, Alaska: U.S. Forest Service, 1987).

Beattie, William Gilbert. Marsden of Alaska: The Story of Alaska's Foremost Native Missionary. (New York: Vantage Press, 1955).

Beck, George E. "A Visit to Saxman," The Alaskan, Vol. XII, No. 25 (June 19, 1897):1.

De Laguna, Frederica. "Tlingit," in Handbook of North American Indians, Vol. 7: Northwest Coast. Wayne Suttles, editor. (Washington, D.C.: Smithsonian Institution Press, 1987).

Denny, Sr., Joe. Manuscript and personal communication, 1983. In files of Chris Campbell, Ketchikan.

Garfield, Viola E., and Linn A. Forrest. The Wolf and The Raven. (Seattle: University of Washington Press, 1961).

Goldschmidt, Walter R., and Theodore H. Hass. Possessory Rights of the Natives of Southeastern Alaska. Unpublished report to the Commissioner of Indian Affairs, 1946. In files U.S. Department of the Interior, Washington, D.C.

Sackett, Russell H. "Change and Traditional Continuity: House Styles and Use Among the Chilkat Tlingit," in Proceedings of the Second Conference on Scientific Research in the National Parks, Vol. 1. (Washington, D.C.: National Park Service, 1980).

The Alaskan. "A School for the Cape Fox and Tongass Thlingets," Vol. X, No. 31 (August 3, 1895):4. Vol. X, No. 41 (October 12, 1895):3.

Williams, Pat. Personal communication, January 7, 1993.

USDI/NPS NRHP Registration Form

Chief Kashakes House
Ketchikan Division, Alaska

10. Geographical Data

Acreage of Property Less than 1 acre

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	09	335285	6133140	3	_____	_____
2	_____	_____	_____	4	_____	_____
See continuation sheet.						

Verbal Boundary Description (Describe the boundaries of the property.)

Chief Kashakes house, totems, and cannon occupy Lot 4, Block 3, U.S. Survey No. 1652, Saxman Indian Village. The lot measures 100.8 feet by 105.0 feet.

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes the house, totems, and cannon historically associated with Chief Kashakes in Saxman.

11. Form Prepared By

name/title Bruce Kelley

organization n/a

date January 10, 1993

street & number 14629 - 79th Ave. N.E.

telephone 206-488-9702

city or town Bothell state WA zip code 98011

Assisted by Russell H. Sackett, Architectural Historian, Office of History and Archaeology, P.O. Box 107001, Anchorage, Alaska 99510-7001, 907-762-2622

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Dorothy M. Utterberg

street & number P.O. Box 8352

telephone 907-225-3847

city or town Ketchikan state Alaska zip code 99901

USDI/NPS NRHP Registration Form

Chief Kashakes House
Ketchikan Division, Alaska

Page 15

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section Photograph Identification

1. Chief Kashakes House (AHRS Site No. KET-343)
Ketchikan, Alaska
unknown
1941
Tongass Historical Museum, 629 Dock St., Ketchikan, AK 99901
Looking southeast at front of house and the three eagles totem pole before it was moved
2. Chief Kashakes House (AHRS Site No. KET-343)
Ketchikan, Alaska
Karen Stanley
1992
Office of History and Archaeology, P.O. Box 107001, Anchorage, AK 99510-7001
Looking northeast at front and right side of house, the three eagles totem pole is visible
3. Chief Kashakes House (AHRS Site No. KET-343)
Ketchikan, Alaska
Karen Stanley
1992
Office of History and Archaeology, P.O. Box 107001, Anchorage, AK 99510-7001
Looking southeast at front and left side of house, the beaver totem pole is visible in the photograph as is the garage
4. Chief Kashakes House (AHRS Site No. KET-343)
Ketchikan, Alaska
Bruce Kelley
1988
14629 - 79th Ave. N.E., Bothell, WA 98011
Looking at the remains of the marble totem
5. Chief Kashakes House (AHRS Site No. KET-343)
Ketchikan, Alaska
Bruce Kelley
1988
14629 - 79th Ave. N.E., Bothell, WA 98011
Russian cannon on the property