

UPPER SKAGIT - NUWHAHA CONNECTIONS  
IN THE MID-NINETEENTH CENTURY

*No date  
done in 1980's -  
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### Introduction

This report summarizes recent research on the identity of Indian people living in the general area of Edison-Bow-Belfast-Friday Creek-Jarman and Warner Prairies, and elsewhere along the Samish River during the 1870s and 1880s. These places are within traditional Nuwaha territory.

The research was undertaken at the request of the Upper Skagit Tribe. A significant portion of the current Upper Skagit tribal membership traces ancestry to people who lived in the above-noted localities in earlier times. Some of the descendants still live in these places or have lived there previously.

Nuwaha fished in the lower reaches of streams on the mainland from the vicinity of Blanchard south to the vicinity of Bayview as well as in the marine waters of this general region. Some, but not all of these fisheries lie within Nuwaha territory. Some were fisheries used by several groups.

One of the objectives of this research was to discover whether documentation could be found to support oral history and family traditions of marine fishing by ancestors of current members of the Upper Skagit Tribe.

The temporal focus (1870s - 1880s) was dictated by the availability of documentary evidence. The concern was to identify the families who lived at these localities, and, if possible, to discover where they fished, through use of contemporaneous records. I looked for documentation as close to treaty times as possible. Although there are general statements about the Nuwaha dating from treaty times, I have not been able to find contemporaneous accounts relating to specific individuals and families residing at these locations until the 1870s.

While the earliest contemporaneous records about residents of the above-noted places date from the 1870s and 1880s, information about these families can be extended both to earlier and later periods of time through use of ancillary records (Bureau of Indian Affairs family history cards, Church records, and census rolls, for example).

The ethnic identity/village origins of the nineteenth century ancestors establish where their traditional fisheries were located. The current tribal affiliation of their descendants determines where they may exercise treaty fishing rights and whether the exercise of those fishing rights is currently recognized by the courts.

A number of descendants of treaty time Nuwaha are currently enrolled members of the Upper Skagit Tribe. This report traces descendants of those individuals who lived in the nineteenth century at the places noted earlier.

The earliest records identifying Indians who were living in the places noted above are found in applications for land on the public domain in the 1870s and 1880s and in related correspondence. Some of these applications preceded passage of any special legislation providing for trust lands for Indians on the public domain. Others were taken under the Indian Homestead Act of March 3, 1875, the Act of July 4, 1884, or under Section 4 of the General Allotment Act in 1887. These laws provided for Indian homesteads to be held in trust for varying lengths of time. Some of the Indian homesteads taken out under trust provisions remain in trust today. So long as land is held in trust by the United States, the Bureau of Indian Affairs maintains records relating to the land and the Indians for whom it is held.

It is easiest to track Indian descendants whose families have continued to live on the same trust land for the last hundred years or more. However, for our purposes, whether the land remained in trust, or whether a final certificate was issued, is of secondary importance. We use the land records to identify Indian families who were living in the areas of interest during the 1870s and 1880s, and later.

In a number of instances the Indians applied for land, lost it for one reason or another, and filed or attempted to file on lands in nearby locations. The application files and other documents associated with these efforts provide a picture of Indian families moving together, taking contiguous lands, or nearly contiguous lands, and incidentally document the role of fishing in the lives of these people.

The following section describes the aborted efforts of several Indian families to secure contiguous lands in the region of Jarman Prairie, an important resource area for Nuwaha and Upper Skagit. In the summer large numbers of people camped in the prairie to dig tiger lily and camas. These native root crops provided a staple food for winter stores and for barter with other Indians who did not have ready access to such prairies.

### Homesteaders of the 1870s

#### Mowich Tutteleous, Charley Sweneous, John Sodacka, and Bob Saddeus

In the summer of 1873, shortly after Township 36 North, Range 4 East, was surveyed, these four Indian family heads filed applications for contiguous 80 acre homesteads in Section 28 -- the Jarman Prairie area. Each of the men is identified in the application papers as a Sticksamish Indian. Sticksamish was an alternate name for Nuwhaha used by pioneer whites in this area. Each man testified that he had built on the land a house in which he was living.

In November 1881, the applications of all four men were cancelled by the Land Office. The reason given was that the time had expired for the men to make final proof of residence and improvements on the lands.

Correspondence in 1885 and 1886 regarding these lands provides more information and documents that these families were absent while the men were engaged in saltwater fisheries. Edward McTaggart had settled in Edison in 1870 and knew these Indians well. He was instrumental in assisting them to file on other lands after their original claims were taken by white men.

McTaggart wrote to the Commissioner of the General Land Office February 2, 1886 explaining the circumstances and asking that these four Indians be permitted to file again on other lands. His explanation of the circumstances leading to the original lands appearing to have been vacated follows:

" . . . now that these lands are settled and filed upon by white settlers some 2 years ago and who were entire strangers in the country who came here seeking homes and finding these lands in a manner vacant as they were, during the greater part of each year, said Indians being more or less engaged in the fishing business upon the Sound . . . ."

McTaggart explained that these four were anxious to take up contiguous lands in Sections 18, 19, and 20 -- on the West Fork of the Samish River. The West Fork is also known as Friday Creek. McTaggart identified the four men who wished to make new land entries as Bob Saddeus, Johnny Williams, Charley Seeweus, and Mowich Tutellewis. Although the Indian names are not rendered exactly as in the 1874 land files, it is evident that McTaggart refers to the same four individuals. Reference to other records provides further information regarding these people and their descendants.

### **Mowich Tutteleous and Charley Sweneous**

Mowich Tutteleous is readily identified as one of the four individuals whose name appears on the 1873 homestead applications. He also appears in the Special Indian Census of 1881 as a member of a household of Sticksamish Indians living on the Samish River. He is identified there as the father of Charles Duceus and father-in-law of Alice Duceus (wife of Charles). It is apparent from this that the Charley Seeweus on the original homestead application and the Charles Duceus named on the 1881 census are the same individual and that this man was the son of Mowitch Tutteleous. Martin Sampson, an Upper Skagit and author of "The Indians of Skagit County," identified Mowich Man or Statileius as the Headman of the village on Warner Prairie. F. G. Abbey, the first white settler on the upper Samish River in the late 1880s mentions among his Indian neighbors farther downstream Mowich Man and Old Alice. This is apparently a reference to Mowich Tutteleous and his daughter-in-law, Alice Duceus. Mowich Tutteleous and Alice Duceus subsequently applied for homesteads on contiguous lands at Friday Creek.

The 1881 census lists children for Charles Duceus, but I have not been able to find records of any descendants.

### **John Sodacka/Johnny Williams**

Johnny Williams was identified by McTaggart in 1886 as one of the original applicants in Section 28 -- the Jarman Prairie area. It appears that the surname Williams was adopted sometime between 1874 and 1886. On the 1874 homestead application the applicant is identified as John Sodacka. The Indian surname as spelled there may be an attempt to render the Indian name of Johnny Williams' father. In a sworn statement 24 April 1917 Johnnie Williams gave his father's name as Sey-a-lack and his father's father's name as Sa-gat-hud. Johnny Williams identified his father and father's parents as Samish. He identified his mother's ancestry as Skagit and Nooksack. A number of Upper Skagit Tribal members are descendants of Johnny Williams. Johnny Williams is listed on the Federal census roll for Samish Precinct in 1900. His occupation is given as fisherman.

Johnny Williams is identified as Sticksamish in some records, and as Samish in others. Use of the terms Samish/Sticksamish/Nuwaha is discussed elsewhere in this report.

### **Bob Saddeus**

Bob Saddeus is one of the four Indian family heads who McTaggart reported had lost his land because he was engaged in fishing on the Sound. Information about Bob Saddeus beyond that contained in his original application for land at Jarman Prairie is contained in an affidavit made by his son, George Bob, dated May 20, 1918. In that affidavit, George Bob identified himself and both of his parents as Sticksamish. George Bob stated that he was born at Edison in 1879 and that his father, Bob Saddeus, died in 1897.

George Bob married a Nooksack woman. In his 1918 affidavit he requested that he and his children be enrolled as Nooksack Indians.

### **Descendants of the Four Families in the Jarman Prairie Area**

Of the four men who filed on lands in the Jarman Prairie area in 1873-4, and who lost these lands because they spent much of their time engaged in marine fisheries, descendants of Johnny Williams are enrolled members of the Upper Skagit Tribe, while descendants of Bob Saddeus are carried on Nooksack rolls. I have not found information about children of Mowich Tuttelleous other than his son Charley Duceus. Charley Duceus may have predeceased his wife, Alice, as it was she who filed on land in 1893. Descendants of Charles and Alice Duceus, if any, have not been identified.

### **Old Dad and Friday**

In addition to the four families who filed for homesteads in the Jarman Prairie area in 1874, McTaggart reported in 1886 on two others who had filed for land at about the same time as the first four.<sup>1</sup> These were Old Dad, who McTaggart noted had since died, and Friday.

McTaggart thought Old Dad had filed for 80 acres in Section 4, Township 35 North, Range 4 East and he reported that Friday had filed on 40 acres in Section 32, Township 36 North, Range 4 East. These lands are not contiguous, but they are not widely separated. The southeast corner of Section 32, Township 36 adjoins the northwest corner of Section 4, Township 35. The lands filed on by Old Dad and Friday lie along the lower reaches of the West Fork of the Samish River.

McTaggart's recollection of the size and location of Old Dad's filing is corroborated by an entry in the original General Land Office tract book ledger. This shows a Homestead entry for Dad Strathel (Indian) June 26, 1874 for the North half of the Southwest quarter of Section 4, Township 35 North, Range 4 East. This entry, like the four at Jarman Prairie, was cancelled November 30, 1881 because the applicant had failed to make final proof. No information regarding Old Dad/Dad Strathel or any of his descendants, if any, has been found.

In his 1886 letter to the Commissioner of the General Land Office, McTaggart had reported that of the six Indians who had filed in 1873-4 only Friday had perfected his claim and received a final certificate.

Friday received a final certificate to the Southeast quarter of the Southwest quarter of Section 32, Township 36 North, Range 4 East, April 15, 1884.

In a sworn statement made March 20, 1917 Friday said that he was more than eighty years of age and that he was born at Stick Samish and was now living at Bow "which is the same district that I was born." Stick Samish has been re-named Edison. Edison is a few miles west of Bow and in the 1870s it reportedly was the local head of canoe navigation. Friday identified his parents as both "full-blood Stick Samish" and stated that they both died at Stick Samish during the 1868-1869 small pox epidemic..

Friday stated that he had earned his living by fishing, smoking fish for his own use, and selling fish to purchase clothing and other provisions. Apparently in his later years Friday fished in the West Fork of the Samish River, re-named Friday Creek after him. At earlier times it is almost certain that he fished in marine waters as well. His mother was from the Indian village at Bayview, the large Nuwhaha salt water village on Padilla Bay. After the death of his parents in 1868-69, Friday lived with a married sister at Joe Leary Slough. Joe Leary Slough, a traditional fishery, empties into Padilla Bay. The Slough lies roughly midway between Edison (to the north) and Bayview (to the south).

In his 1917 deposition Friday said that he had been married twice and had no surviving children other than a step-daughter with whom he was living. This step-daughter was Jennie Brown, the daughter of Friday's second wife, Mary Pateuse. Over 25 descendants of Jennie Pateuse Brown are enrolled as members of the Upper Skagit Tribe.

### Homesteaders of the 1880s

Two groups of Indian homesteaders filed on lands in Township 36 North, Range 4 East, in the 1880s. One group filed for lands along the upper reaches of the West Fork of the Samish River in Sections 18, 19, and 20. These were the families who had initially filed in the Jarman Prairie area. Another group of families filed on lands in Section 31 in the southwest corner of the Township. These people located in the section immediately west of Section 32 where Friday Consauk lived. The homesteaders in Section 31, some of whom were related to Friday Consauk, are described first. We then return to a discussion of the families who made initial entries in the 1870s. Descendants of both groups of homesteaders are members of the Upper Skagit Tribe.

### Homesteaders in Section 31

#### Johnny Dalouse/Sally Dalouse

Johnny Dalouse originally filed on Lot 3, Section 31, Township 36 North, Range 4 East, November 8, 1886. He died before he was able to make final proof and his widow, Sally Dalouse, received the final certificate April 27, 1894. In her statement making final proof, August 12, 1893, Sally Dalouse said that she had no children.

Sally Dalouse's Bureau of Indian Affairs Family History Card states that her father was a Skagit Indian named Snuh-um and that her mother was Tah-up Jennie, a Cla-cla-ose Indian, who died November 1911. Cla-cla-ose identifies Jennie as belonging to the saltwater village at Bayview. Jennie's brother (Sally's mother's brother) is identified as Friday Cantif. Other documentation confirms that this is the same individual elsewhere identified as Friday Consauk (and other various spellings).

Sally had a full brother, John Thompson. John Thompson, his wife and daughter, and Jennie (mother of Sally Dalouse and John Thompson and sister of Friday) all resided on the homestead.

To date I have been unable to find any information regarding the village origins or parentage of Johnny Dalouse. He is identified in his homestead application as a "Flathead" Indian of Edison. The term "Flathead" was used by early white settlers refer to Indians in western Washington. The term has no connection with the Flathead Indians of Montana. It refers to the coastal Indian practice of shaping the head in infancy. On the basis of presently

available evidence the most that can be said is that Johnny Dalouse was identified with the Edison area.

The heirs to the Sally Dalouse homestead were determined to be Mary Jim, August Jim, Henry Moses, and Thomas Wyakes. It will be necessary to review the probate hearing documents to discover the relationship of these individuals to Sally Dalouse.

### **Peter Yalaroo**

Peter Yalaroo, also identified as a "Flathead" Indian of Edison, received a final certificate for Lot 4, Township 36 North, Range 4 East, August 21, 1890. This land adjoins the Dalouse homestead which lies due north of the Yalaroo homestead. Peter Yalaroo described himself in his homestead application as head of a family with a wife and two children. He stated that during the past five years he was absent from his claim once or twice a year for a period of a month each time for hop picking and for fishing.

Peter Yalaroo died at about 48 years of age in 1893. It appears that his wife and children predeceased him, or were dead by the time of his probate hearing in 1918. His heirs were determined to be Jimmy Sam (aka James Sampson) and Frank Bob. Both of these men were resident in the area -- Frank Bob at Alger and Jimmy Sam at Bow. It will be necessary to consult the probate hearing record to discover their relationship to Peter Yalaroo.

### **Skinny Jimmy**

Skinny Jimmy, also identified as a "Flathead" Indian of Edison, received a final certificate for the Northeast quarter of the Southwest quarter of Section 31, Township 36 North, Range 4 East on November 9, 1891. This land adjoins and lies due east of the Sally Dalouse homestead.

Skinny Jimmy testified August 15, 1890, in support of proof for his homestead claim. He said he had been absent "fishing and picking hops about 2 or 3 times a year and about one month each time." He said the purpose of the absences was to earn money to support his wife and three children.

Skinny Jimmy died September 8, 1905 at about 48 years of age. His daughter, Louisa Swanaset, was heir to the property along with Mary Ann Jones and Frank Bob, John George,



Minnie Johnson, Walter Logan, and Francis George. Reference to the record of probate hearing, May 14, 1918, should clarify the relationship of these individuals to Skinny Jimmy.

#### **Bull Jack (aka Jack Edwards)**

Bull Jack's homestead is the Southeast quarter of the Southwest quarter of Section 31, Township 31 North, Range 4 East. This land is bordered on the west by the Yalaroo land and on the north by the Skinny Jimmy homestead.

Bull Jack died in 1900 at about age 50 years. The sole and only heir to the Bull Jack homestead was determined to be Frank Bob.

Reference to the hearing record at the probate of Bull Jack (or Jack Edwards) may reveal more information regarding the family history of this homesteader. The hearing took place May 14, 1918.

#### **Descendants of the Indian homesteaders in Section 31**

The village origins of the four original applicants for homesteads in Section 31 are unknown at this time. We do know that the four families applied for contiguous lands. It seems likely that they were related in some way, perhaps coming from the same or closely related villages.

We know that Sally Dalouse's father was a Skagit and that her mother, Jennie, was from the saltwater Bayview village. There appear to have been no direct lineal descendants of Johnny Dalouse and his wife Sally. None of the heirs to the Dalouse homestead appear to be enrolled with the Upper Skagit Tribe. It would be advisable to review the probate hearing record of Sally Dalouse to learn more of the connections of the heirs with Sally Dalouse.

Peter Yalaroo had two heirs, Jimmy Sam and Frank Bob. Frank Bob (now deceased) was enrolled with the Upper Skagit Tribe as are his descendants.

Skinny Jimmy's heirs included Frank Bob and Louisa Swanaset. Descendants of both of these people are enrolled members of the Upper Skagit Tribe.

Bull Jack's sole heir was Frank Bob whose descendants are members of the Upper Skagit Tribe.

### Homesteaders in Sections 18, 19, and 20

#### **Bob Saddeus, Johnny Williams, Charley Seeweus, Mowich Tuttleus**

In 1886 Edward McTaggart wrote to the Commissioner of Indian Affairs explaining that these four Indians had lost their original homestead claims in Section 28 because they had been engaged in fisheries on the Sound and were absent from their claims for much of the year. McTaggart reported that Bob Saddeus, Johnny Williams, Charley Seeweus, Mowich Tuttleus, and one additional Indian wanted to file on contiguous lands along the West Fork of the Samish River. McTaggart identified the lands selected by each of the four and urged that they be permitted to refile on these lands which were located in Sections 18, 19, and 20. Each of the tracts contained forty acres.

#### **Bob Saddeus**

McTaggart reported that Bob Saddeus wanted the Southwest quarter of the Northeast quarter of Section 18, Township 36 North, Range 4 East. It is not clear whether Bob Saddeus attempted to prove up on this homestead. Apparently he never received a final certificate for this land.

His son, George Bob, stated in 1918 that his father was Sticksamish, lived near Bow, and died about 21 years ago. That would place Bob Saddeus' death at about 1897. George Bob said that he (George) had never received any land from the United States Government.

#### **Johnny Williams**

McTaggart reported that Johnny Williams wanted the Northeast quarter of the Southeast quarter of Section 18, Township 36 North, Range 4 East. In offering testimony for final proof on this land in 1893, Johnny Williams gave his age as 46 years, said he had lived on the land since the summer of 1885, and that he had a wife and four children. He stated that he maintained residence on the homestead except when he and his family were absent fishing or picking hops. The absences did not exceed two months at a time.

Final Certificate No. 4516 for this land was issued April 10, 1893 under authority of the Indian Homestead Act of July 4, 1884.

Descendants of Johnny Williams are currently enrolled members of the Upper Skagit Tribe. These descendants are children, grandchildren, and great-grandchildren of George Williams (son of Johnny Williams) and Maggie Lyle (daughter of Johnny Williams).

#### **Charley Seeweus (Charles Duceus)**

The record relating to the lands on the West Fork claimed by this individual are confusing. According to McTaggart's 1886 letter, this man asked for the Southwest quarter of the Northwest quarter of Section 20, Township 36 North, Range 4 East. It does not appear that a final certificate was ever issued to Charley Seeweus/Charles Duceus for this or any other land.

It appears that he and his wife Alice lived on the West Fork of the Samish River and that a claim held by Alice Duceus was suspended and no final certificate issued.

#### **Mowich Tutteleus**

As with the record relating to his son and daughter-in-law above, it appears that the land claim of Mowich Tutteleus was also suspended and finally cancelled. McTaggart had reported in 1886 that this man wanted to homestead the Northeast quarter of the Northeast quarter in Section 19, Township 36 North, Range 4 East.

#### **Additional Homesteaders on the West Fork in the 1880s**

In addition to the family heads who had applied for eighty acre homesteads in the 1870s in the Jarman Prairie area, additional family heads applied for contiguous, or nearly contiguous lands along the upper reaches of the West Fork of the Samish River in the 1880s.

#### **John Bob**

John Bob received a final certificate for the Southeast quarter of the Southeast quarter of Section 18, Township 36 North, Range 4 East. The trust patent was issued November 9, 1891 under authority of the Act of July 4, 1884. Frank Bob and his sister, Mary Ann Jones, were the heirs to this homestead. Descendants are enrolled with the Upper Skagit Tribe.