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IDENTITY, TREATY STATUS AND FISHERIES
OF THE
LOWER ELWHA TRIBAL COMMUNITY

Prepared for: U.S. Department of
the Interior

and the Lower Elwha
Tribal Community

by: Barbara Lane, Ph. D.

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IDENTITY, TREATY STATUS AND FISHERIES
OF THE LOWER ELWHA TRIBAL COMMUNITY

I. IDENTITY

The Lower Elwha Tribal Community is a federally recognized Indian tribe residing on the Lower Elwha Reservation a few miles west of the town of Port Angeles in western Washington. The members of the Lower Elwha Tribal Community are descendants of Indian groups, variously referred to in 1855 as tribelets or villages, which were located along the northern shore of the Olympic Peninsula from the Hoko River east to Port Angeles.

Those tribelets or villages also formed part of a larger grouping known in 1855 as S'Klallam. The term S'Klallam (or Clallam) was used to refer to the dozen or more villages of people sharing a common language and a common culture who inhabited most of the north shore of the Olympic Peninsula in 1855. Their territory on the Peninsula at that time was reported to extend from the Hoko River in the west to Port Townsend in the east.

The S'Klallam, or Clallam, shared the north shore with the Makah who were their neighbors to the west and with the Chemakum on the east. South along Hood Canal and the streams draining into it were the Too-anooch (Twana) and Skokomish.

The S'Klallam spoke a language which was mutually unintelligible with those spoken by the Makah, the Chemakum, and the Twana-speaking peoples of Hood Canal. The Clallam language belongs to a large stock of languages known as Coast Salish. Within that large stock, Clallam is classed in a subcategory called Straits Salish. The Hood Canal peoples spoke a language called Twana which belongs to the same large Coast Salish stock, but to a separate subcategory known as Puget Sound Salish.

The Makah language belongs to the large Wakashan stock which includes a number of Nootkan languages of which Makah is one. The Chemakum language belonged to yet a third language stock known as Chemakuan. The order of difference between these languages is such that an individual had to be bilingual in order to communicate in a language other than his own.

The S'Klallam were culturally as well as linguistically distinct from all their neighbors. All of the groups in the western Washington region shared basic cultural similarities, but the Clallam were more closely affiliated with people directly across the Strait on Vancouver Island than they were with their immediate neighbors in Washington.

The term S'Klallam in 1855 was used to refer to the cultural-linguistic group as a whole, or a sub-group or member thereof when there was need to make a distinction between Clallam and non-Clallam.

The generic term is also used when there is no need to differentiate as between Clallam (S'Klallam) groups or individuals.

In using the generic term it is important to determine its inclusiveness. For example, while members of the Lower Elwha Tribal Community are Clallam Indians, not all Clallam Indians are members of the Lower Elwha Tribal Community.

The ancestors of the people who now constitute the Lower Elwha Tribal Community came largely from what might be called the western S'Klallam villages. In 1855 these people were referred to in at least three different ways. They were sometimes referred to simply as S'Klallam. Alternatively, they might be designated with reference to the locality from which they came, as, Clallam Bay Indians. Sometimes they were referred to by the particular village of origin, for example, as Pishtst Indians.

The names and locations of the nineteenth century villages are well established by numerous independent reports of explorers, travellers, settlers, and traders who visited them.

For present purposes the information provided by George Gibbs relative to S'Klallam villages in the 1850's is most useful. It was Gibbs who acted as ethnographer and as secretary to the

Stevens treaty commission which negotiated the Indian treaties in western Washington. It was Gibbs who listed the Clallam villages in the preamble to the Treaty of Point No Point, negotiated January 26, 1855.

Nearly one year prior to the treaty, under date of February 7, 1854, Gibbs sent the following information to Governor Stevens regarding Clallam villages

. . . . The country occupied by them extends from Port Townsend along the Straits of Fuca to near Cape Classet, within which district they have nine villages, viz: At Port Townsend, Port Discovery, Squim Bay or Washington Harbor, Dungeness and False Dungeness, the mouth of the Elwha river, Crescent Bay, Clallam Bay or Pishtst, and the river Oke-ho. This last is the nearest to Cape Flattery and is the resort of runaways from both the Clallams and Makahs. One or two of the villages are known but places of occasional resort

[1]

Cape Classet was a nineteenth century name for what is presently called Cape Flattery. False Dungeness was the name used for what is now called Port Angeles. Oke-ho was the spelling used for Hoko River. The reference to "places of occasional resort" evidently was meant to connote short term or intermittent occupation, as at fishing sites which were not also winter village sites.

Actually all of the above named locations were the sites of Clallam winter villages. In the quoted passage, Gibbs appears to equate Clallam Bay with Pishtst. Clallam Bay lies about nine miles west of the Pysht River along the coast. There were two Clallam villages at Clallam Bay and two near the mouth of the Pysht River.

In an official report dated one month later, March 4, 1854, Gibbs reported the names of eight Clallam villages and gave their locations. The Crescent Bay location, noted in the earlier report of the previous month, was not included. No explanation was offered for the omission. The relevant part of the report follows

Next to the Makahs are the Clallam, or, as they call themselves, S'Klallams, the most formidable tribe now remaining. Their country stretches along the whole southern shore of the Straits to between Port Discovery and Port Townsend; besides which, they have occupied the latter place, properly belonging to the Chimakum. They have eight villages, viz: Commencing nearest the Makahs, Okeno, or Ocha, which is a sort of alsatia or neutral ground for the runaways of both tribes; Pishtst, on Clallam Bay; Elkwah, at the mouth of the river of that name; Tse-whit-zen, or False Dungeness; Tinnis, or Dungeness; St-queen, Squim bay, or Washington harbor; Squa-que-hl, Port Discovery; and Kahtai, Port Townsend. Their numbers have been variously estimated, and, as usual, exaggerated; some persons rating them as high as 1,500 fighting men. An actual count of the last three, which were supposed to contain half the population, was made by their chiefs in January, and, comprehending all who belong to them, whether present or not, gave a population of only 375 all told. The total number will not probably exceed 800. That they have been more numerous is unquestionable, and one of the chiefs informed me that they once had one hundred and forty canoes, of eighteen to the larger and fourteen to the smaller size; which, supposing the number of each kind to be equal, gives a total of 2,240 men.

[2]

The omission of the Crescent Bay village in the foregoing report may be inadvertent. Alternatively, it may be that the village was destroyed between February and March 1854, or that Gibbs learned that it was no longer occupied between the writing of the two reports.

James Swan reported visiting the ruins of the village in

November 1859. The Makah Indians with whom he was travelling told Swan that this was a Clallam village and that it had been raided a few years previously. [3]

In January 1855 Gibbs listed eleven Clallam villages by name in the preamble of the Treaty of Point No Point. All of the villages identified by Gibbs in the March 1854 report are named in the treaty preamble with the exception of the village near the present Port Angeles which Gibbs had previously identified as "Tse-whit-zen" at False Dungeness. No explanation is given for the omission. Gibbs nowhere stated that this village was unrepresented at the treaty negotiations or that the representatives of this village declined to be parties to the treaty. In my opinion the omission was probably inadvertent. The village reappears in a list of Clallam villages which Gibbs apparently recorded in 1857. It was also reported independently by others such as Curtis in the early years of the twentieth century.

In addition to the villages which he had recorded in 1854, Gibbs listed in the 1855 treaty preamble the names of four villages not previously noted in his earlier reports. These were: Klat-la-wash and Hunnint (respectively on the west and east sides of Clallam Bay), Tsohkw (according to Curtis, at the mouth of the Dungeness River), and Ste-tehtlum near the site of the present Jamestown.

All of the villages listed by Gibbs in 1854, 1855, and 1857 are reported independently by other visitors and observers in the nineteenth and early twentieth centuries.

Gibbs' 1857 report of Clallam villages appears in an entry made in one of his private journals. The date 1857 appears in the margin opposite the following entry.

John Adams (Clallam) of Port Discovery gives the names of the rivers and bands on the Straits as follows. West of Clallam Bay the Sn-goh, next the Oke-ho, which mouth near together. The next of any size the Pishtst, called Canel on the maps, & then the Elwhah. All the rest small. The villages are Klat-lah-wass on w. side of Clallam bay, a summer camp about 2 miles w. of Pishtst & then the Pishtst village, a fall camp at the mouth of the Lyre R. Elwhah on Pt Angeles at the mouth of the Elwhah R. Che-whit-zen & Yinnis at False Dungeness; Steht-lum at Dungeness, Schquem on Squim bay, Kwah-kwaitl near the head of Port Discovery. He says the Elwhah is a very large stream, but so full of logs that canoes cannot go up. There are houses far up it. There are two trails over to the Kwinehtul (Kwil-leh-yute) one from Sngoh, the other from Pishtst. The Sngoh he says is a very large stream & both that & Pishtst navigable for canoes a long way up.

[4]

It is my opinion that Sn-goh in the above passage is meant to represent the river now known as the Sekiu River.

The 1857 list reproduced above fails to mention the Hoko River village, the Hunnint village on the east side of Clallam Bay, the Tsohkw village near the mouth of the Dungeness River and the Kah-tai village at Port Townsend. All of these villages were noted in earlier Gibbs lists and all were reported later by others.

Taken together, the various Gibbs lists record the existence, at treaty times, of a dozen or more Clallam villages along the Strait of Juan de Fuca from the Hoko River eastward to Port Townsend.

Although the Hoko River village was reported to be populated by both Clallam and Makah, Gibbs apparently considered it to be a Clallam village. He listed it among the Clallam villages party to the Treaty of

Point No Point. The Hoko River village is not named as a Makah village party to the Treaty of Neah Bay.

II. TREATY STATUS

The western Clallam groups whose descendants form the present Lower Elwha Tribal Community were parties to the Treaty of Point No Point and all held lands that were within the area ceded by that treaty.

Of the Clallam groups with whom we are concerned in this report, all but one are named in the preamble of the treaty. That omission has been noted in the previous section. The preamble to the Treaty of Point No Point is reproduced here with the names of the groups ancestral to the Lower Elwha Tribal Community underscored for clarity. The underscoring does not appear in the original treaty document.

Articles of agreement and convention made and concluded at Hahdskus, or Point No Point, Suquamish Head, in the Territory of Washington, this twenty-sixth day of January, eighteen hundred and fifty-five, by Isaac I. Stevens, governor and superintendent of Indian affairs for the said Territory, on the part of the United States, and the undersigned chiefs, headmen, and delegates of the different villages of the S'Klallams, viz: Kah-tai, Squah-quaihtl, Tch-queen, Ste-tehtlum, Tsohkw, Yennis, Elh-wa, Pishtst, Hunnint, Klat-la-wash, and Oke-ho, and also of the Sko-ko-mish, To-an-hooch, and Chem-a-kum tribes, occupying certain lands on the Straits of Fuca and Hood's Canal, in the Territory of Washington, on behalf of said tribes, and duly authorized by them.

[5]

None of the above-named Clallam groups is specifically identified on the treaty document with one or more of the Indian signatories. Forty-seven Indian "signers" on the treaty are identified as "S'klallam," but not one is identified as to village affiliation.

It is possible, by reference to other contemporaneous documents as well as later records, to identify some of the Clallam "signers" with specific villages. In this way we can ascertain that one of the signatories, Captain Jack, represented the villages at Clallam Bay. John Adams, another signer, is identified in Gibbs' journal as living at Port Discovery. It is my opinion that the chief of the Yennis village, known to the Americans as Mr. Yeoman, has likely been mis-rendered on the treaty as Mr. Newman.

All of the Clallam groups listed on the treaty were for purposes of the treaty deemed by the Stevens commission to be under the authority of Chits-a-mah-han, the Duke of York, who is the first Indian signatory to the treaty. He is listed on the treaty document as "Chief of the S'klallams. All other signers identified as S'klallam are listed as sub-chiefs, or simply by the notation, S'klallam tribe.

The treaty commission held that the so-called "Chiefs" or "Head Chiefs" who were designated by the treaty commission as such, had the authority to cede all of the lands of the groups over which the commission had appointed them Chief or Head Chief. The United States has always asserted that all of the Clallam villages were parties to the Treaty of Point No Point.

At the treaty negotiations, Gibbs discovered that the Clallam were more numerous than he had previously supposed. In 1854 he reported that the total population of Clallams probably did not exceed 800.

In a report written in 1855, but not published until 1877, Gibbs provided the following information relative to the Clallam.

The Klallam I consider to be another branch of the Selish, though of a more remote origin than the Nisqually. Their opposite neighbors of Vancouver Island, the Soke or Tsohke of Soke Inlet, and the Tsong or Songhu of Victoria belong to the same connection. The tribe is still a numerous one though like others of the district, considerably reduced. A few families have removed to, and are permanently settled on, the island. Their proper country lies on the straits between the Okeho River and Point Wilson; but, after the reduction of the Tsemakum, many of them established themselves at Port Townshend. The Klallam were embraced in the same treaty with the Tsemakum and the Skokomish, and a common reservation made for them at the head of Hood Canal. Since the death of S'Hai-ak, or King George, Tsitz-a-mah-han, or Duke of York, has been recognized as the head chief. Their total number is now 926. Their principal villages are Okeho, at the mouth of that river; Pishtst, on Klallam Bay; Elwa, at the mouth of a stream so called; Yinnis, at False Dungeness; Stehtlum, at New Dungeness; Kahkwaitl, at Port Discovery; and a recent one at Kahtai, or Port Townshend.

[6]

The Clallam were one of the largest groups included in any of the treaties in western Washington. They were by far the most numerous of the three groups included in the Treaty of Point No Point.

III. FISHERIES

The Clallam depended upon salmon and steelhead for their staple food. These were taken in the streams draining into the Straits at various places within Clallam territory. In addition, the Clallam apparently fished the Sekiu River in Makah territory. Salmon and steelhead were taken in the rivers and streams by means of traps and weirs, by spearing, and with nets.

There is no evidence to suggest that fishing gear varied among the various Clallam groups. The Canadian artist, Paul Kane, who visited several Clallam villages in 1847, described and sketched a weir that he saw in May of that year.

May 12th--We left with the intention of returning to Vancouver's Island, but the wind being very violent we had to put back to the shore, which we coasted for twelve or fourteen miles, until we came to the mouth of a river. The land to the south of us rises in one continuous range of high mountains far as the eye can reach, the peaks of many of which are covered with snow, even at this period of year. We ascended the river about a mile to an Indian fishing station called Suck. The whole breadth of the stream is obstructed by stakes and open work of willow and other branches, with holes at intervals leading into wicker compartments, which the fish enter in their way up the river from the sea. Once in they cannot get out, as the holes are formed with wicker work inside shaped something like a funnel or a wire mouse-trap. In this preserve they are speared without trouble when required, and the village has thus a constant supply of food. They were catching great quantities at the time of my arrival, and we obtained an abundant supply for a small piece of tobacco.

[7]

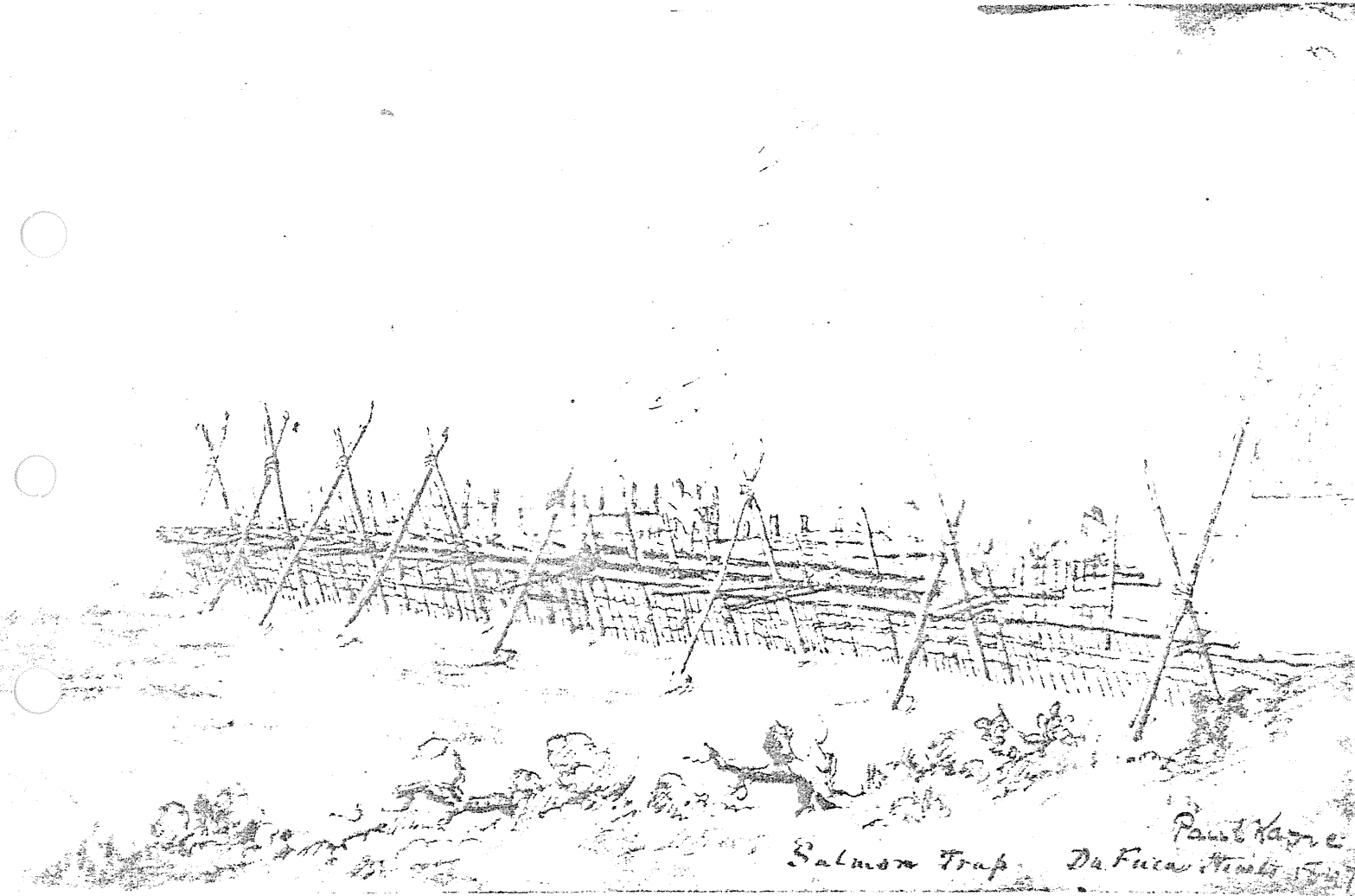
It is not clear from the above exactly where in Clallam country Kane made the observations and drawing of the weir. If the fishing station named "Suck" is related to the village called "Tsuq" by Curtis and located by him on the Dungeness River, as seems most probable, the weir was located about a mile from the mouth of that river.

Kane and his party had left from the village at Port Angeles in their unsuccessful attempt to cross over to Victoria. It is likely that they coasted to the eastward, which would place them about the right distance and at an Indian place with a name sounding like "Suck."

Kane's sketch of the weir appears on the following page. [8]

ORANGE, TEXAS

Fig. 182. Salmon trap at Suck
Stark wwc26; crlv-520.



Paul Kane
Salmon Trap. De Fuca Strait 1847

COURTESY STARK FOUNDATION, ORANGE, TEXAS

Gunther, who has written the only full-length ethnography of the Makah, recorded fuller data on Clallam salmon traps in 1927. According to her information, every river and creek had at least one salmon trap across it. The traps were only removed when there was danger of flood which would wash them out or damage them.

Gunther's description of the Clallam weirs augments the data available in Kane's account.

The most important trap in use by the Klallam is a weir (su'xtal) extending across the river. Young firs about four inches in diameter and ten feet tall are driven into the river bed in two rows, slanting so that they cross at the top. They are placed at intervals of twelve feet across the stream. The crossed tops which extend above the water are tied with stripped cedar limbs. Poles are laid in the crotch of these tied trees. Then two parallel poles are tied to the upstream side of the slanting poles; one just below the water, the other just above the river bed. Now a webbing is made of little fir trees about one inch in diameter. These trees are taken from a place where there is a thick growth so that there are no limbs on the lower part of the trunks. The tops are cut off so that they measure about six feet long. The webbing is made by tying these small trees together with twined cedar limbs and it then laid against the parallel poles that were tied to the upstream side of the weir. The current pressing against it holds the webbing in place. In the center of the webbing is an opening about three feet broad to which a door is attached. The door (suxl) is looped on with cedar limbs and can be opened and closed like a window. About twelve feet beyond this door is another webbing about twelve feet broad and with sides extending to the trap, thus forming a pocket. On the right side of this pocket, going upstream, a platform (sukitcai 'a) is built. Heavy posts are driven into the river bed to support it on the upstream side while the downstream side of the platform rests on the trap itself. The fisherman sleeps on this platform with his head against the protruding poles of the trap so that he can feel the salmon beat against the upstream side of the pocket. Salmon are taken out with a gaff hook. Before the iron hook came into use they used a sack net on a pole.

The owner of such a fish trap always uses his trap at night because more fish can be caught then. He always allows other people to use the trap during the daytime. He tells his friends to be care-

ful not to walk on the webbing of the trap to reach the platform. Generally a little board walk is built from one shore to the platform. The first trap in a river has the best position. After the owner's death his relatives decide who should own the trap. There is no prescribed inheritance.

The current could work its way under this trap and keep an opening for the fish to go through. Also the river bottom is never level, thus leaving holes which the salmon use in ascending the streams.

[9]

Gunther also recorded information about the traps used to capture steelhead on their migration downriver to the ocean. Her description is as follows.

Steelhead salmon runs in December, January and February. It is not trolled for, but caught by trap. A special trap for steelheads consists of a row of vertical sticks set in the river bed from bank to bank. The sticks protrude above the water and above the level of the platform which is erected over the trap. As the fisherman leans against the sticks he can feel the salmon striking against the trap as they come downstream. The steelheads follow the river till it rises and then come back to the salt water. A scoop net (*poiya'tEn*) is placed on the upstream side of the trap.

[10]

In addition to weirs and traps, salmon and steelhead were also taken by means of nets used in the rivers.

There is also a river net (*camEn*) which is used for all kinds of salmon. A basket net of nettle twine is made about six feet long, tapering, and as wide at its mouth as it is long. Fir or cedar poles about twelve or thirteen feet long are attached at opposite sides of the mouth. The mouth of the net is closed by means of drawstrings. Two fishermen take these poles and wade up the river, holding the net between them. In deep places they float on the poles. This type of net is used only in rivers.

[11]

Not all salmon and steelhead harvested by the Clallam were taken in their river fisheries.

The Clallam harvested salmon and other species of fish in marine waters. They took salmon, halibut, and other species in the Strait of Juan de Fuca at least within the waters adjacent to their own territory and doubtless beyond. They are known to have fished across the Strait with Straits Salish groups inhabiting the area around Victoria and Becher Bay. Two groups of Clallam moved across to live at these places in the 1840's, but according to Gunther, the Clallam had been accustomed to fish there prior to that time.

The Klallam of Pysht and Clallam Bay go to Sooke Harbor and Becher Bay to dry dog salmon. They did this even before Becher Bay was settled by Klallam.

[12]

The Clallam regularly travelled to Hood Canal to fish for summer and fall salmon. These were taken by trolling in the canal at the mouths of several rivers, such as the Hamma Hamma and other rivers on the west side of the canal.

[13]

There are a number of early references to Clallam being met with on San Juan Island, Whidbey Island, and other places in Haro and Rosario Straits. Presumably these were Clallam fishing parties and the Clallam villages referred to must have been Clallam fishing camps.

Because of the fortuitous nature of the documentation and the fact that it is clearly not complete, it is not feasible to document the extent of marine fisheries engaged in at treaty times by the Clallam.

A single example of the type of early documentation available is included here to demonstrate that Clallam fishermen ranged far beyond Clallam territory or Clallam waters to harvest salmon.

In 1835, John Work, enroute from Fort Langley to Fort Nisqually in the service of the Hudson's Bay Company, mentioned meeting Skagit and Clallam Indians fishing for salmon around Lummi Island (then called McLoughlin's Island). The relevant passages, with extraneous material deleted, are as follows:

Wednesday, October 14. . . . anchored near McLoughlin's island at 8 P.M. . . . A few Scatchet Indians came off and traded some wildfowl & salmon and a few beaver. Chahalen also came off, and informed me that there are no canoes sufficiently large for our purpose among these Indians, but that some large ones may be obtained from the Clallams, who are yet some way ahead so that we must wait till we reach them. . . .

Thursday, October 15 by 6 P.M. we were only between Whidby's island and Smith's island. Some Clallam Indians came off from behind McLoughlin's island where they are fishing for salmon, wishing to trade beaver but we would not buy them.

[14]

In addition to the salmon which they harvested in marine waters by trolling, the Clallam also took halibut, herring, flounder, cod, sturgeon and other species as available.

Along their own shoreline, the Clallam harvested rich shellfish resources some of which they ate fresh, the rest being cured for winter stores and for export to other Indians.

A number of traditional Clallam fishing sites are listed in the appendices to this report. Those listed by Waterman, which appear as Appendix I cover living sites and fishing sites throughout the Clallam area. Two points require notice with respect to the Waterman data.

First, the western boundary of Clallam territory as drawn by Waterman on the basis of information collected circa 1920 from Clallam Indians overlaps the eastern boundary of Makah territory as recorded at the same period from information collected from Makah Indians.

Second, the material in Appendix I covers sites which would have been used in 1855 and in 1920 by Clallam Indians other than those whose descendants now form the Lower Elwha Tribal Community. Some of the people who in 1855 fished in areas covered in this report are now represented by descendants who belong to the Port Gamble Indian Community and the Jamestown Band of Clallam Indians.

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- (2) Gibbs (1967:35-36)
- (3) Swan (1971:89-90)
- (4) Gibbs Journal, n.d., unpagged.
- (5) Treaty of Point No Point
- (6) Gibbs (1877:177)
- (7) Kane (1925:161-162)
- (8) Harper (1971:252)
- (9) Gunther (1927:199-200)
- (10) Gunther (1927:201)
- (11) Gunther (1927:201)
- (12) Gunther (1927:195)
- (13) Elmendorf (1950:295)
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APPENDIX #1. EXCERPTS FROM T. T. WATERMAN MANUSCRIPT

PUGET SOUND GEOGRAPHY

GEOGRAPHICAL NAMES IN THE CLALLAM AND CHIMAKUM AREA.General discussion

The so-called Clallam or Klallam dialect was spoken originally along the northern coast of the Olympic Peninsula; that is, along the strip of coast which forms the southern border of the Strait of Juan de Fuca. It was included in aboriginal times between the Territory of the Makah on the west, and that of the Chimakum on the east. The latter group has become extinct, and their territory is now occupied by immigrants of the Clallam stock, who have drifted in, engaged for the most part in work in the saw-mills. For some reason the Clallam have been more vigorous than the tribes on Puget Sound, and at the present time they have pushed over the original Chimakum territory, and into the habitat of the Skokomish. My list of geographical names in the Clallam dialect therefore extend across the Chimakum area and for some distance up Hood's Canal, which was Skokomish territory originally. I have no idea why the Chimakum and lower Skokomish have been replaced by Clallam. I did not succeed in finding any Chimakum informant, so it will be understood that names of places in Chimakum territory are few and far between.

The original Clallam habitat includes several important harbors on the north shore of the Olympic peninsula. These villages were,

proceeding from west to east at Clallam Bay, at the mouth of Pysht River, at Freshwater Bay, at Port Angeles, at New Dungeness, at Washington Harbor, and in Port Discovery. Hoko River is given by Gibbs as their westernmost stronghold and by Curtis as a village half Clallam and half Makah. My own information indicates that it was only a fishing station. The westernmost of these harbors are hardly more than notches in the shore-line, with little protection and place names apparently were never numerous. Port Angeles, Dungeness, and Port Discovery are fine harbors and rather important places at the present time, Port Discovery being the site of the National Quarantine station.

In general character this coast is extremely rugged. The waters of the Strait lap the bases of hills, which rise abruptly into the Olympic Mountains. The centre of the peninsula is occupied by the Olympic National Forest and Mount Olympus National Monument. A more picturesque and rugged region can hardly be imagined. The mountain peaks are not particularly lofty, but are rough and imposing, culminating in some very fine snow-peaks. Mt. Olympus itself, the highest in the peninsula (approximately 8150 feet) is one of the most picturesque peaks in America. The weather in this region, especially in the winter, is not at all balmy and there is a dense forest cover. The Clallam Indian population, therefore, lived on the fringe of coast, and got the greater part of their subsistence from the sea. In a region

which has an abundant rainfall, such as this region has, there are bound to be numerous streams. These streams however come cascading down from the peaks and glaciers of the interior, and while they are extremely beautiful scenically, they are short and of little economic importance to the Indians. The geographical names therefore, which I was able to obtain, are found in a fringe just along the beach line. The Indians apparently had little reason to go into the interior. I obtained a few names for places up Pysht River, Clallam River (which drains a large lake known as Lake Crescent) and especially up Elwha River. The latter river is the place where according to Clallam mythology, mankind were created. In number the names so obtained is quite inconsiderable along this rugged coast, washed by the turbulent waters of the Strait of Fuca, geographical names are not nearly so frequent as on Puget Sound.

According to the artist Kane, there were Clallam villages at Victoria, on Whidby Island, San Juan Island and Orcas Island. It is hard to tell what to make of these statements. It is a fact however that the Skagit languages spoken on the San Juan Islands and the Songish or Lkun g En spoken at Victoria, are very similar to Clallam. Probably this linguistic conformity is what the author had in mind. There has always been a great deal of visiting and moving about on these waters, and Clallams may have been at these points at the time he wrote. There is no apparent reason why he should have limited his statements to

any three localities. There were Clallam people no doubt at all the villages along the southern side of Vancouver Island. Probably the statement should be taken as reflecting merely the similarity in speech between these particular Salish dialects. Dall's map of 1876 shows nothing of the sort, and Kane's statement if true does not apply to the word Clallam used in its present sense.

In general way of living the Clallam are much like their neighbors to the west, the Makah. I know of nothing distinctive in their culture as compared to this group. They differ from the people of Puget Sound proper in the fact they hunted the whale, though they made no such business of it as was the case with the Makah and Quillayute. It would be difficult therefore to characterize their culture, as compared with that of these other groups. They have however their own direction names, geographical terms and calendrical lore. The following material may be useful from a comparative standpoint.

NAMES OF PLACES ALONG JUAN DE FUCA STRAIT

FROM EAGLE POINT TO PORT DISCOVERY.

1. A promontory know as Eagle Point, ^{Nux}qua qwaiyans ("where the sun always shines". On clear days the sunbeams strike in here before they do anywhere else.
2. A promontory called on the modern maps Sekiu Point, Xinxan i ti. The Sekiu is a transcription of an Indian word (sekiu, "sand-bar") which is out of place when attached to this point. It belongs to the sand-bar at the mouth of Sekiu River, some distance to the west. The sand-bar gave its name to the river, and apparently the river loaned its name to this promontory. At the tip of Sekiu Point are to be found three vertical crags or columns, which have been separated from the tip of the promontory and from each other by erosion. They are called locally the Three Sisters. The term Xinxan i ti refers to these columns. Their native name has nothing to do with "sisters". The rocks on the contrary represent to the Indians' mind, a young man in process of being initiated into a Cannibal ceremony, and his two helpers, or guardians. In this ceremony, which I have described elsewhere, the novice is possessed by a cannibal spirit, which robs him of speech and makes him attack everything he sees like a raving beast, and try to eat it. During the ceremony he has a rope or strap around his waist, with two ends hanging loose. Two assistants hold these ropes and prevent him from attacking people, or throwing himself in the fire. The outermost rock is accordingly the candidate or novice, while the other two crags are his "helpers". The group is called xinxan i ti, "the growling of a dog" (xani ti, to growl).
3. On the west side of this bay was a Clallam village, on the site of the present hamlet of West Clallam. Its name, TL a tLawais, is a diminutive and means "a small bay". The name refers to the westernmost of the two coves into which Clallam Bay is divided.
4. The shoreline in Clallam Bay shows a small promontory at its central part. This promontory still has timber on it. In former days it was a graveyard, where corpses were put into boxes and hoisted into the trees. Its name is Meqo kwat ("cemetery").
5. A place on the east bank of Clallam River, Sx axwigl tc ("diminutive of Sxwiy tc, "mountain").
6. An affluent entering Clallam River from the west, called

by the whites Charley Creek, K ahwut^o nln. This is said to mean "stream running from the west", though the stem for "west" is q e ux.

7. The main village on the bay was located at the mouth of Clallam river, on the west bank. The river bends here, and was almost parallel with the beach, forming on its outer side a long sand spit. Several Indians at present live on this spit which is connected to the town-site by a footbridge. I understand that the old village stood on the spot now occupied by the hotel and store. Curtis states (p. 174 of vol. 9) that there were six houses in this village, the name of which he gives as Hungingit. This name occurs in my own notes in the form Xlgedlt. Neither Curtis nor myself succeeded in getting a translation.

7. The promontory Rounding Clallam Bay on the east is called variously Ship Point and Slip Point. I am told that the latter is correct, the promontory being named from its likeness to a steamboat slip. Its Indian name is Xaini nlt. This means "ugly point". The term is applied because the water here is always rough, and it is a difficult place to pass.

8. A bluff on the east side of Slip Point, Sp ap oks, ("a low sand bluff").

9. A place just east of the latter, T a c i ("where the trail descends"). A path lead from the Clallam Bay village over Slip Point, and descended to the beach here.

10. The east end of the beach, was Pillar Point. Tlaika to ("boughs, limbs"). A great deal of drift wood was piled up at this place by the winds and currents.

11. A spot on the west side of Pillar Point, Tsxwos "holes". The rock here had many holes in it.

12. Pillar Point. This promontory is a knoll rising to the height of 675 feet. This may explain its name. The Indians for some reason call it k ke mo, which means "breast" or "bosom".

13. Pysht River, This is derived from the Indian name for a certain small bay, and a considerable stream which enters it. The curious form Pysht is a transliteration of a Clallam name P Ect. A Makah informant gave me this term in the form Plxl tst. Apparently, though both languages include series of desperately rough vocables,

each group has great difficulty pronouncing the language of the other. The Clallam word means "place where the wind is blowing from all directions". Curtis gives the form Pisht s t, not translated, and says there were three large and two small houses, palisaded against the Makah.

14. A large stream known as the East Fork of Pysht River, Kwikw Ets ("crooked").

15. A small promontory east of Pysht River, T a tsln "breaking sea-eggs". These sea-eggs were used, under certain circumstances for food.

16. A small sand beach lying east of the point just named, Tsa:xsanull ("small beach").

17. A stream of considerable size entering the Strait east of this point has on our maps the name Deep Creek. Its Indian name is ls i Exun, which means "sand-bar". There is a bar across the mouth of this stream, which perhaps has backed the water up, and given rise to the name "deep".

18. Some distance east of the last named stream, two creeks enter the Straits side by side. The mouths of these two streams are about 1/4 mile of a mile apart, and look very similar. They are known on modern maps as Twin Creeks, and a railroad station on the shore there is called Twin. The Indian name for the stream corresponds exactly. They call the two creeks tci;sa x un. The word for one of two twins is tci yul. Another term TLa paiL duk, was also applied to these streams, meaning "two together" (atL, "two").

19. A small creek further along has the name Tciyuts xai, for which I did not succeed in getting any explanation.

20. The next stream eastward has on our maps the curious name Lyre River. I have no idea how this name arose. The stream is the outlet of a very fine body of water, inclosed by the Olympics, known as Lake Crescent. The name of the river in Indian is Ku hu by, which term also I am unable to explain.

The Makah had some sort of a claim which I do not understand to fishing rights on this river. They sometimes camped here in the autumn to take dog-salmon.

21. Lake Crescent, TcEktsa iy ll. This word means simply "lake". It is the largest body of fresh water in Clallam territory.

22. The western end of Lake Crescent, TL sEnt, "deep". This name is identical with a term for Crescent Bay (number 27, below).
23. A small promontory marked on the Coast and Geodetic chart as "Low Point", in Clallam Kwaxwam a (not translated).
24. A stretch of shingle lying eastward of the above promontory. LlmLlmug anuk. This term refers to the fact that the people obtained lots of sea-eggs there. Literally it means "turning rocks over".
25. Further along, this beach has the name TL clnto ll. I did not succeed in obtaining a translation.
26. The promontory on the western side of Crescent Bay, TL teu dlt, "abounding in mussels". The people were afraid, however, to eat the mussels on this promontory, for fear of some supernatural influence.
27. Creseeht Bay is called by the term TL sEnt, "deep". This initial tL is often mistaken for a Kl sound by people who speak English, probably because tl (curiously enough) does not occur initially in English. The tL and the Kl sounds in Clallam are really somewhat hard to distinguish. It is very curious to find as the Indian name of Crescent Bay, a word which sounds itself so similar to Crescent. In fact I inadvertently wrote the native name as K sEnt in my notes, on at least one occasion. This makes me wonder if Crescent is not really the Anglicized form of the native name. Meany says that the name "Crescent" is "evidently" suggested by the shape of the bay, but he is notoriously ready to jump at conclusions. If Crescent arose as he suggested as the name of the locality, it is very curious to find a native name which sounds so similar to the ear.
28. The point which incloses this bay on the east is called Tsatso -AL sEnt, "close by the deep place", referring to the place which has just been mentioned. On the Coast and Geodetic chart it is called "Tongue Point".
29. A place along the edge of a steep declivity overlooking a sea-cliff, Kakowa ;ltc. This is very similar to the term appearing at the head of this list, and has a similar significance. The stem ka wltc is said to mean sunlight, or beams of sunlight. The name refers to the fact that the sunshine just at daybreak catches the butts of the trees here.
30. A place where a crag juts out into the breakers, Qw a kw ckw i, "place past which one cannot proceed". The sand beach is cut off

here by the rocky point, so that a person cannot get by.

31. A promontory at the western extremity of Fresh water Bay, TL itlo lEqs, which seems to mean "boxes - promontory". The rocks here resemble boxes, my informants say.

32. The western end of the bay just mentioned, where the coast-line suddenly curves about, ^{Nux} tukwain ("broken, snapped in two").

33. A creek flowing into Freshwater Bay Sto t awi ("small creek").

34. A place on the hillside East of the creek, Tc ltct ("land-slide").

35. A place where a strip of beach runs along the foot of a bluff, Sxweya ltc ("narrow").

36. The stretch of beach in Freshwater Bay, Elxwa "straight". The name refers to the shape of the beach. The Indian term to the beach has become the name of the river flowing into the straits just to the east (Elwhu River). It has of course no appropriateness, logical or historical. There was an important village here. Myron Eells says the word means "elk" it is hard to see why. There is a small town called Elwha, and a station on the railroad called (I believe) "Elwah".

37. A level space on the hillside, back from the shore, KivigE^E hEnt, "where there is no brush". When the Indians were dispossessed of their old village site, they moved to this spot.

38. A small island, tucked into the mouth of Elwha River, T ani a, "close to the land".

39. The mouth of Elwha River, EiyunvEts, "mouth".

40. A creek, the first one entering Elwha River from the east, sta iyukw L. This is a diminutive for the word for "creek" and the ending in - kwll suggest that it has reference to a canoe. The term probably means "small creek up which a canoe can pass".

41. A spot on the west bank of the river, TCUXWA (not translated).

42. A place just below the Olympic Power Company's plant Ctain. Where the creator was shaping the first human beings, he tried

to form them out of the earth here, but it was not good, he therefore passed on to try elsewhere (see 48 below). The term Ctain means "left to one side" or discarded.

43. The site of the Olympic Power Company, Esna wIL, "inclosed by a Canon".

44. A place near the power plant, TCiTsq o s. The ending-os signifies a vertical cliff. The expression means "place where there are holes in the face of the rock".

45. A place in the river above the Olympic power plant, TCA:pe tsIn. The term means literally "mouth of the steep place".

46. A boulder slightly above the last point, Catc ai, "where one pounds sinew on a rock". The name refers to the fraying out of sinew in the making of sinew rope. (tLIIn).

47. A spot half a mile above the power-plant, Sa iyo atEn (where they bathe").

48. A place in the bed of the river, where there are pits or excavations in the rock, containing water, Sp^Iy yrp . "resembling a basket". This is the spot where human beings were created. The pits or hollows are the places from which dirt was scooped, out of which the human race was formed.

Sometimes people go to these pits to get information about their future life of a man thrusts his hand into this water, and brings out deer-hair, for example, he knows he will be a good hunter.

49. Indian Creek, or Indian River, the largest affluent of Elwha River, entering from the west, Ti E l, not translated.

50. Lake Sutherland of which Indian Creek is the outlet, Qwe qwiuxst. This term means "moving from time to time".

51. A place on the east side of Elwha River, above the forks of Indian creek. TeatctL e^ExEd, diminutive of the word for "hill".

52. A place where there is a large bend in Elwha River, Tca iEqsInt, "going around a promontory".

53. A place where there is an eddy in the river, Nkka nuh, "to swallow something". Sticks floating into this pool are swallowed up, and never come out.

54. A ridge called on the Forest Service map the Devils Backbone, Sma:I ts. The term is said to refer to the fact that there were lots of elk there.

55. A place near the present boundary of the Mt. Olympus National Monument, Tete toIn. I am uncertain about this term, but it is said to mean "farthest up-stream".

There is a place called Me muxtIn, where the people used to go to hunt. I am not sure of its location, though it is somewhere in the present neighborhood. It is described as a place "where two mountains come together". Evidently it was a narrow pass, through which there was a trail used by game-animals.

56. A tiny pond or lagoon just east of the mouth of Elwha River into which a small creek drains. TriIII tsIn. This means literally "little-pond mouth".

57. A water channel called by informants Dry Creek, Hwi o tsin, "small mouth". This is evidently Curtis' Chihwi tsun (not translated) which he gives as the name of a village. It is a great satisfaction to find that Curtis' statements are in agreement with my own notes, as regards the distribution of these names. Speaking for myself, however, I received no intimation on this case that there was a village by this name.

58. Place at the end of a long cliff reaching to Ediz Hook, P uxc atc ("end of the bluff").

59. Ediz Hook, TcItca kwItc, "sand spit". The word Ediz, which is our official name for this spit, is a transliteration of an Indian word ie nes (see below). This same Indian word has been made over and appears in another form in Ennis Creek. This is the name given on the Forest Service map for the stream called on the Coast Survey Chart, White Creek. The Indian term ie nes is neither the name for the brook nor the name for the creek, but for a third place, different from both.

The spit is enormously elongated, reaching out like a long finger from the shore, and curved somewhat to the east. A myth explains the geography here recounting that mink, coming down the coast, saw a woman lying across the strait on the British side

There follows the familiar incident of penem trans fluminem mittit, except that when he tried to throw it across, it drifted eastward with the tide, becoming transformed into the present promontory. Some say that the party on the opposite shore caught the organ in question and placed the tip of it among a lot of blackberry bushes.

60. An old village site Port Angeles, Tcixwi tsEn, "inside the spit". The original village was situated west of the present city of Port Angeles, just at the base of the spit. A swampy place and a small lagoon lay to the west of it. This was a place of considerable importance in aboriginal times. I found only two households of Indians at the time of my visit.

61. Site of the big sawmill or paper factory at the western end of the town of Port Angeles, Ta i, said to mean "going up toward the lagoon".

62. A small creek, blotted out now by the improvements resulting from the building of the town, HatL u s nt. This term is connected with ha tL o, "cross-trails".

63. The centre of the present town of Port Angeles, Tci i c nuk (not translated).

64. The stretch of beach lying along the shore within the shelter of the hook, i n s, "good beach". The suffix - s means literally the human chest, and secondarily to a stretch of coast which "pushes out" in anyway. There is a long curved beach here, the middle part which protects the landing place here is always safe and smooth, even in a squall, whence the name Curtis gives this term, in the form Ai inis, not translated, as the name of the village. I am obliged to say that he has the support of the artist Kane, who (on p. 229 of his work) gives the name as I-eh-nus. Kane states in a most interesting passage, that the village which he visited in 1846 was strongly defended by two palisades, the outer one 20 feet high, the inner one 5 feet. The latter inclosed a space 150 feet square, entirely roofed over, and divided into cubicles for separate families. He found 200 people living here. Possibly my information, as given above (number 60) is inaccurate. There is perfect agreement at that, as to the location of a large and important village here. Whether it was called TCix ts n ("inside the promontory") or I n s ("good beach") is the question.

65. Ennis Creek (for the term Ennis see 59 above) Sto ta we, diminutive of sto laq^w, "creek". This stream is also called White Creek on the modern maps.

66. Morse Creek, TaE LEMEt (not translated).

67. Bagley Creek, Tc tuqa i (not translated).

68. Sebert Creek, Q^ul a (not translated).

69. A small promontory Cqw e n, "where dog seal haul out of the water". This refers to the hair-seal who used to fréquent this place.

70. A knoll on top of a lofty sea-cliff, near the base of Dungeness Spit. Ts sqat, "lookout". The Indians used to station themselves here in the morning, in order to see out over everything, and keep a lookout for whales. Costello says that the Indian name for Dungeness Bay is Tses-kut. His term is evidently a loose transcription of this term for a "lookout".

Curtis gives the form Tsishat, not translated, as the name of the village on the site of the present town of New Dungeness. I am perfectly positive that this lookout point is neither the village-site, nor the bay, but a high knoll overlooking both; but I may of course be wrong.

71. The enormously long spit or sand promontory at New Dungeness, Tcitea kw tc, "sand spit". This is the same term as that applied to a corresponding promontory (Ediz Hook) at Port Angeles. Costello gives this word in the form T -t a kwick.

72. Site of the light-house on Dungeness Spit, Tca tc. This word means the butt or stub of a tree. A great deal of floating timber was piled up by the currents on the side of this promontory.

73. Site of an Indian village in Dungeness Bay, Tsug , "refuse; rubbish". A lot of refuse, clam-shells, etc. was always piled up on the beach there. Curtis confirms the information contributed by my own informants, giving the name in the form Tsug. He says it means "muddy", referring to the waters of Dungeness River. The difference is relatively inconsiderable. It is a fact however that the word for muddy is not the stem here in question, but quite a different one,...

Somewhere on this spit the explorer Vancouver found some tall poles for the support of an aerial duck-net (tkEp). His interesting description of this structure I have quoted and discussed elsewhere.

74. Dungeness River, Sto wi. I think this term means simply "river".

75. The beach south of New Dungeness, Tc^utc tsts e n m. This term refers to the fact that they used to travel up and down the beach, instead of by trail. Curtis includes in his list of villages the word S^utilum, not translated. I think that this term corresponds with the Tc^utc tsts e n m obtained by myself. I received no intimation that the term referred to a village.
76. A collection of Indian shanties at Jamestown, nia sw tc, "lots of white fir". There was apparently a small village here in aboriginal times. Probably this is the site referred to by Curtis (number 75).
77. A swamp south of Jamestown, Ctc ai L, "sea-gulls". This swamp has recently been drained.
78. A small promontory inclosing a lagoon, at the entrance to Washington Harbor, Teukwi m. This term is said to refer to the fact that numerous flocks of ducks frequented this lagoon. Evidently it is this term which has given rise to the name Squim Bluff, on the Coast Survey chart. Curtis gives a form Schqa iing, as "a village on Squim Bay". I think this represents his orthography for the term just given.
79. Klapot Point, extending from the opposite shore, I got in the form Tsi^Exun, meaning "sand". The connection here is anything but obvious.
80. Protection Island, Tc atL siya ("island"). I also obtained the name Daa t d for this island, or part of it. Seals used to be very numerous here.
81. Clallam Point (site of the Quarantine Station) Cqwaqw e L. Curtis gives this term in the form Qaq gkm abd sats ut was a stockaded village. Neither Curtis nor myself obtained any translation for the term. The names from this point on, fall within Chimakum territory. The Chimakum itself is a dialect now extinct, of what seems to be a separate linguistic stock. Clallam people, and those of other nearby tribes, make much of the difficulty of the Chimakum speech. Gibbs reports also that not a single person outside of the Chimakum group could speak the language. This is quite striking, since the Salish dialects differ so much among themselves that the Indians of this region are usually ready linguists, and often quite polyglot. The few names which I could obtain in the former Chimakum territory are in the Clallam language. The Chimakum according to Myron Eells (Garths Rep. for 1887. p 606) call themselves A-nwa-tu.

82. Beckett Point lying opposite the last named. Yuqwe tct d. This term is explained as "a lot of roots drifted on the beach".

83. Point Wilson, the promontory north of Port Townsend, Ka mk m, "rough water". This point is where the waters of Puget Sound run into the strait of Juan de Fuca. At a change of tide, the tide-rips here make very rough water. In passing the point, even in good weather, the Indians sat very still, kept very quiet, and paddled carefully. Women who were menstruant had to walk. That is, they were landed on the beach and walked over the point, while the canoe was being taken around.

84. The beach in front of the present city of Port Townsend, Qat:a i (not translated).

85. The site of an old village was called by a Skagit informant Te bq b, not translated. This in Clallam is Tc m a m Anglicized, as Chimakum. Whether or not it is the Chimakum name for their own village, I cannot say. The stream here is called Chimikim Creek on the Coast Survey chart.

86. A little creek entering a lagoon at Port Hadloch, Ts^uqwa i. The waters of this creek are "red" (ts q^w); whence the name. Eells (1887. p. 607) gives Tsets-i-bus as the name of the principal Chimakum village, at the head of Port Townsend Bay. I have no further information about it.

87. A narrow isthmus connecting Marrowstone Island with the mainland, Stux^uqw L, "plowing through with reference to a canoe". The term refers to the fact that the Indians used to shove their canoes over this peninsula to avoid paddling them around a large body of land.

88. A tiny marsh near a promontory, Xlaxli tc m, "where they cut cat-tail rushes". These rushes were used for making mats.

89. An inclosed lagoon, Matsmats. This name has been preserved by the Coast Survey chart, but I do not know its meaning.

90. Port Ludlow, Nix^{us} na na, not translated.

91. The low sand-bar connecting Hood's Head with the mainland, Tse xun. Sand-spit.

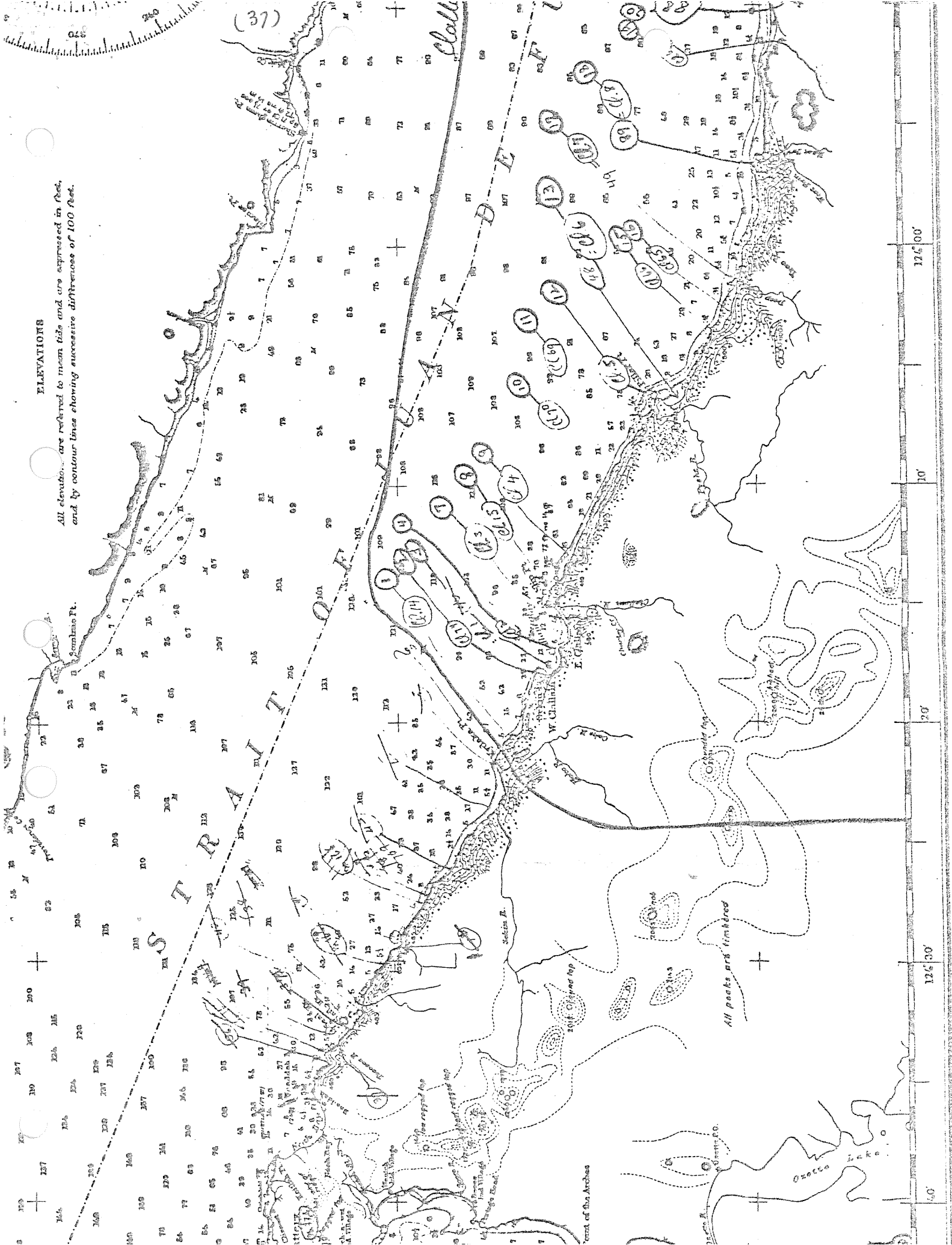
92. Point Hannon, or as it used to be called "Whiskey Spit", Nux^{tc} sno o, not translated.

93. Squamish Harbor, nixa i, not translated.

94. A landing-place and store called Lofall at the present time, Swe ihi, "a wood-worker or carpenter".
95. South Point, xwola b, not translated.
96. A small lagoon called Klondike Bay, N xo man, not translated
97. A spot on the eastern shore of Hoods Canal, Lai^E xa w Ltun, "canoe-thwart".
98. A bend or swelling in the shore-line south of the above, Laktna tct, "long bend". This is called "Nigger Head" at the present time.
99. A very small cove, with a tiny beach, Spapa l x, "along-side".
100. A promontory, the north side of which is a low bluff, with a recess or shallow cavern at its base. This place is known as the Devil's Hole, because of the Indian tradition that a terrible monster lived in under the cliff. The Indians name of the place is ksnamanaq^W, "dangerous, ferocious".
101. King's Spit, a promontory on the east side of Hood's Canal, Ts aq^w ts a kwi, "where one customarily crosses". This is the narrowest portion of the canal, and from the spit named, it is easy to cross over to the opposite shore.

ELEVATIONS

All elevations are referred to mean tide and are expressed in feet, and by contour lines showing successive differences of 100 feet.



(37)

Clall

A B C D E F

S T R A I T
O P E C H E E

All peaks are timbered

Ozella Lake

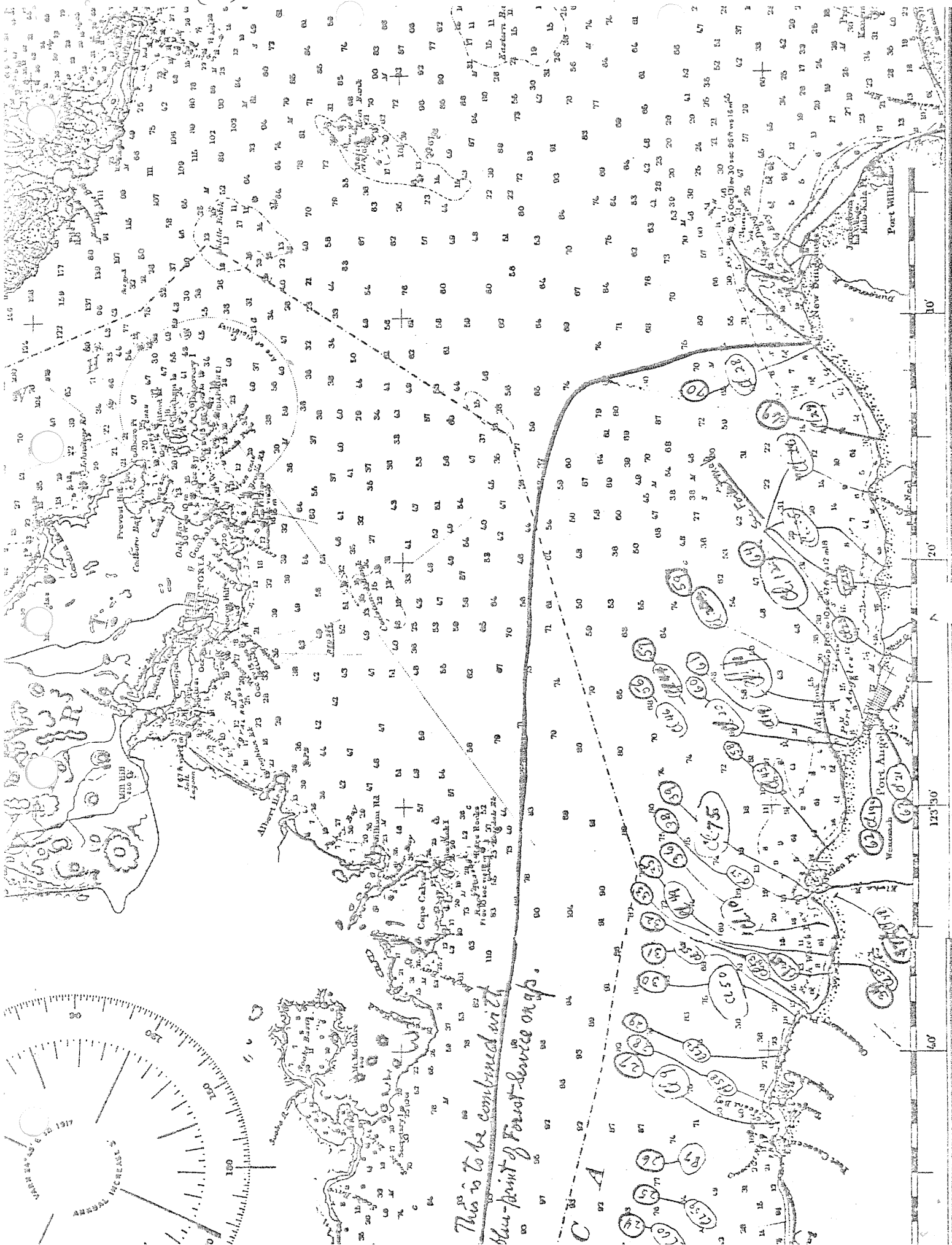
176 00'

10'

20'

126 00'

40'



This is to be combined with blue-print of Forest-Service on g.p.

C A

APPENDIX # 2. EXCERPTS FROM SWINDELL REPORT.

JOINT AFFADAVIT OF MRS. SAM ULMER, JOHN MIKE, AND
CHARLEY HOPIE

STATE OF WASHINGTON)

) SS.

COUNTY OF CLALLAM)

Mrs. Sam Ulmer, 66 years of age, John Mike, 80 years of age, and Charley Hopie, 78 years of age, each being first duly sworn and put upon oath severally depose and says:

That they are members of the Clallam tribe of Indians, and citizens of the United States of America residing at the Lower Elwha Indian Community near Port Angeles, Washington; that they were born in this country formerly owned by the Klallam Indians which was subsequently taken over by the white people; that they have lived all their lives in the Clallam country and during their lifetimes have had occasion to visit a number of the permanent villages and temporary fishing camps of the Klallam Indians; that as a result of personal observation of the way those places were being used by the Indians at the time of their visits, as well as the information which was given to affiants by their parents and other older members of the Klallam Tribe of Indians during their youth and are familiar with the location of the various places used by the Klallam Indians for permanent village sites west of the present city of Port Angeles, Washington, as well as with regard to the location of the temporary fishing camps used by the Klallam Indians along the Hood canal during the summer months.

Affiants further depose and say that they are familiar with the location of Klallam Indian villages and fishing places as follows:

HOKO RIVER

That this was the location of one of the old permanent Klallam Indian villages for which the Indian name was Ho-cho; that there were two big buildings on the west side and two big buildings on the east side of the river and all four of them were located close to its mouth; that there were about eight large families living at this point and that when affiants first

remember this place there were approximately 100 people living there; that this was the birthplace of Mrs. Sam Ulmer, one of the deponents herein; that all of the residents of this village were Klallam Indians; that they have either fished there or seen the Indians fishing there and that in the old days the fish were caught with a trap made out of cedar pickets tied together with twisted cedar boughs; that all of the people who lived here shared in the catch; that sometimes the Indians from further west known as the Makah Indians would visit the people at Hoko River for the purpose of trading with them; that the trap was located approximately seven miles upstream from the mouth of the river because the conditions of the water where the village was located did not permit the construction of the trap there; that in addition to catching fish in this manner, the Indians were accustomed to catching fish with spears where the water was shallow; that they also used what is known as a basket trap which varies in length but ordinarily would be about 24 feet long; that in addition to these methods, the Indians also caught fish near the mouth of the river in nets which were drifted between two canoes and this method of fishing as practiced near the mouth of the river was known as Tcha-min;

SEKIU*

That the Indians from Hoko River used to visit what to them was known as Sekiu where they would obtain a supply of salt water fish; that they would remain at this place until they had obtained a sufficient supply to take back with them to their permanent village and eat as a change from the fish which were caught in the Hoko River;

CLALLAM BAY

That there was a permanent village located at Klallam Bay which was divided into two parts, the one on the west side being known as Klah-klah-why-ees and the one on the east was called Wha-noon-it; that there were a number of large and small buildings at these places although the population was smaller than that at the permanent village at Hoko; that at this place the Indians did not have a trap to fish with because there were no streams in which the trap could be constructed; that they caught their fish by trolling in

* This is located west of Hoko River and should not be confused with the present town of Sekiu, Washington.

the bay with Indian hooks made of the crotch of a hemlock limb with a line manufactured out of dried kelp; that the fish they caught in this manner were the spring salmon; halibut and ling cod; that the people at this place were accustomed to going to the village at Hoko for the supply of river fish.

PSYHT

That there were two permanent Indian villages located at Psyht, one of which was on the small bay south of what the white people call Pillar Point on the north side of the Psyht River and the other was located on the east side of the river approximately opposite the present town of Psyht; that the Indian name for the one on the north side of the river was Pee-sht which meant "wind blowing against it all the time" and that the one on the other side was known as Nee-qho; that there were a number of houses at this place although the Indians have not lived there permanently since the lumber company made them move away about 80 years ago; that they caught their fish in the same manner as Indians who lived at the Hoko River; that the two villages had one trap between them located about two miles east of the junction of the river with the present Clallam Bay Road; that when they remember the Indians fishing at this place they no longer used the trap because there was less effort in catching the fish by buying nets needed instead of constructing the trap, which required a lot of skill and patience;

That the two locations for the nets after they had first been established were recognized as the property of the individual families who first started using the place, and that when the trap method of fishing was abandoned, the Indians no longer shared their catch with each other as they did in the old days prior to the coming of the white man when the catch was divided amongst all the people in the village;

That the Indians of the Clallam Bay villages obtained plenty of roots and berries in the vicinity and did not need to go to the mountains for those things; that they also obtained clams on the beach outside of the bay in a westerly direction from Pillar Point; that the clams were brought home and cured at their permanent residences.

DEEP CREEK

That there was an old permanent Klallam Indian village located on the east side of and close to the

mouth of what is now known as Deep Creek, which village to the Indian name was known as Tse-Khun (tse-chun), which means "spit" or "projecting point"; that although this village was not in existence during affiants lifetime they were told that prior to the coming of the white man the Klallam Indians had used this place for a permanent home and that they were accustomed to obtain fish and clams at that point.

Affiants further depose and say that in addition to the above listed permanent villages of the Klallam Indians there were other villages utilized by these Indians prior to the coming of the white people as follows:

1. Twin Rivers: The Indian name for this place was Nuh-chee-sah-tun which means "two streams entering ocean at the same place" and that explains the name that was given to it by the white people.

2. Lyre River: That the Indian name for this place was qhah-qhah-ah but affiants do not know the meaning thereof; that affiants, however, have seen shell heaps and traces of human habitation at this point and were told by their people that this once had been a village site of the Klallam Indians.

3. Salt Creek: That this place was known as Klete-tun-ut although affiants do not know what this name means; that this place during the affiants' lifetime was one of summer fishing and camping grounds of the Klallam Indians who lived at Elwha; that they would go there each year for the purpose of obtaining the salt water fish that were native to that area; that they sometimes trolled for salmon while here and if they had enough for their own use, they would sell some of their catch to white people in order to obtain cash for necessities; that at one time there had been quite a large permanent village at this place.

4. Elwha River: That there was an old permanent village located at the meeting place of Indian Creek and Elwha River; that the name of the creek as well as of the village was Tee-tee-ulth; that the village was located on the south bank of the creek and the west bank of the river; that the site of this village was flooded out from the water backed up by the lower dam constructed by the Puget Sound Power and Light Company; that although, as affiants recall it, there were only a few people living at this place prior to the flooding.

it was used by a large number of people who would come to this place from the villages below because it was easy to catch the fish in Indian Creek and the other small streams in the vicinity; that when the people visited this place for fishing places, they would remain for a period of one or two months.

5. Lower Elwha: That there were two villages at what is now known as Lower Elwha Community, one on the east and one on the west bank of the Elwha River; that their location was approximately one-half mile from the house of Sam Ulmer, a resident of the present community; that there were a number of houses and quite a few people in each of these two sections of the village and that the Indian name for this village was Elwha; that the Indians were driven from the east side of the river to the west side after the white people came to the country; that the Indians were accustomed to catch fish with all the usual methods employed by the Klallams in obtaining this essential food supply.

6. Morse Creek: That although affiants never did see a village at this place they understood that there was a permanent one there a long time ago and that it was called Tulth-mut, which was also the name of the stream now called Morse Creek by the white people.

Affiants further depose and say that there were a number of other Klallam Indian villages located to the east of the foregoing mentioned places but they would prefer that the Klallam people living in the Jamestown Community give the information with regard to these easterly places;

That the Klallam Indians in addition to their permanent villages located along the north side of what is now known as the Olympic Peninsula had numerous temporary fishing places along the Hood Canal on the west side of Puget Sound to which they went each year for the purpose of obtaining a supply of the fish that were there available and not available at the permanent villages; that these places have not been visited by the Klallam Indians for years due to the fact that they have taken up the white man's way of living and are endeavoring to earn their livelihood through farming and work in the various communities near where they live; that affiants are unable to describe the precise locations where these temporary fishing camps were located although they know the Klallams must have used them because they were situated in the country ceded to the Government by the

who are the deponents in the foregoing joint affidavit, and Edward G. Swindell, Jr., U. S. Indian Service, affiant did at the request of Mr. Swindell interrogate the said deponents with regard to certain matters concerning the location of a number of the old Klallam Indian villages and fish places in the area formerly owned by the Klallam Indians prior to the coming of the white man; that he translated the questions of Mr. Swindell from the English language into the Klallam-Indian language, which the said deponents speak and understand; that he translated the answers of said deponents to Mr. Swindell's interrogatories from the Klallam language into the English language; that at the time Mr. Swindell made routine notes of the information given by the said deponents and reduced said information to the narrative form as given in the above and foregoing joint affidavit of the said deponents.

Affiant further deposes and says that on the 12th day of May, 1942, in the presence of Mrs. Sam Ulmer, John Mike, and Charley Hopie, deponents, and Mr. Swindell, he translated the information contained in the aforesaid joint affidavit of the said deponents from the English language into the Klallam language as said joint affidavit was read to affiant by Mr. Swindell; that the said deponents and each of them told affiant that the said narrative joint affidavit contained the information given by them to Mr. Swindell on December 1, 1941, and they had, therefore, signed said affidavit because the information contained therein was true.

Affiant further deposes and says that during his lifetime he traveled throughout the Klallam country and visited a number of the places referred to by the deponents in the aforesaid joint affidavit; that he has seen with his own eyes the Indians living and fishing at some of these places; that as to those places which he visited and which the Indians were forced to give up after the coming of the white man, he, when he was a small boy, and a young man, was told how the Indians lived and fished at those places by his parents and the older members of the Klallam people; that he believes the information given him at that time was true because there was no reason why his parents or the other people should have wished to tell him untruths; that he, therefore, can and does confirm the information contained in the aforesaid joint affidavit from his own personal knowledge

and the information given him by his parents.

Further affiant sayeth not.

(Sgd.) Sam Ulmer
Sam Ulmer

Sam Ulmer personally appeared before me this 12th day of May, 1942, and after having the foregoing affidavit read to him in my presence did acknowledge to me that the statements contained therein were true and that he executed same as his voluntary act.

Subscribed and sworn to before me this 12th day of May, 1942.

(Sgd.) Frank D. Beaulieu
Notary Public in and for the
State of Washington, residing
at Hoquiam.

(SEAL)