

ANTHROPOLOGICAL REPORT ON THE IDENTITY, TREATY STATUS
AND FISHERIES OF THE QUILUTE AND HOH INDIANS

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IDENTITY

The Quileute and Hoh are included together in this report because linguistically, culturally, and historically they appear to be one people. In 1855 they lived along the Quileute River and the rivers and creeks which are tributary to it and along the Hoh River and its tributary creeks. The area drained by these river systems lies south of Cape Flattery and north of Gray's Harbor on the Pacific coast of Washington.

Today the descendants of those groups live on the Quileute Reservation at the mouth of the Quileute River and on the Hoh Reservation at the mouth of the Hoh River. The identification of Hoh and Quileute as two separate tribes is a relatively recent artifact of government administration. In historic times, at least, the Hoh have been a geographic subdivision of the Quileute.

The Quileute (including the Hoh) speak a language which is uniquely theirs and which is distinct from any language spoken elsewhere. According to an account by Arthur Howeattle (Frachtenberg MS. Q1. 2:9),

the Hoh originally were Quinault speakers who intermarried with Quileute and in this way adopted the Quileute language and culture. Whatever the validity of that tradition, the Hoh have been linguistically and culturally Quileute in historic times.

Quileute is the only surviving language of the Chemakuan linguistic stock. In 1855 there were a few speakers of a sister language, Chemakum, in the Port Townsend area of Puget Sound. Quileute is mutually unintelligible with languages spoken by neighboring people to the north, south and east.

The Makah, northern neighbors of the Quileute on the coast, speak a language of a completely different stock -- Wakashan. The only other Wakashan languages -- Nootka and Nitinat -- are spoken on the west coast of Vancouver Island.

The Quinault, southern neighbors to the Quileute along the coast, speak a language which belongs to yet a third linguistic stock -- Coast Salish.

Northeast of the Quileute are the Clallam on the Strait of Juan de Fuca. Due east from the Quileute across the Olympic range on Hood Canal are the Twana. Both the Clallam and the Twana, like the Quinault, speak Coast Salish languages.

The order of difference between the Quinault and Clallam languages is less than that between Quinault and Quileute. Quinault and Clallam, while mutually unintelligible, are closer to one another because they

belong to the same stock. Similarly, while speakers of Twana cannot understand Quinault (unless they are bilingual), those two languages have more in common than either has with Quileute.

In sum, the Quileute and Hoh speak a language which is peculiar to themselves and distinct from those spoken by any of their neighbors.

Culturally, all of these people are part of the Northwest Coast culture area which extends from southeastern Alaska to northwestern California and in Washington extends east to the Cascade Mountains. People of this larger area differed significantly in languages, physical type, and cultures, but shared certain basic features of their cultures.

Nearly everywhere throughout the Northwest Coast culture area, salmon was the staple food and the mainstay of the economy. Huge surpluses were preserved by a variety of techniques and were used for winter stores, as articles of trade, and in ceremonial and economic cycles of exchange. In most Northwest Coast cultures high social status was dependent on the ability to amass and distribute wealth. Industriousness and liberality were highly valued personal characteristics.

Throughout the Northwest Coast culture area winter village consisted of large rectangular multifamily dwellings of split cedar planks in the north and redwood in the south. Woodworking was more highly developed in this part of native North America than almost anywhere else north of Mexico. Other aspects of native technology and the arts were also highly developed.

The Quileute shared the basic features of Northwest Coast culture with their neighbors, but also differed from them in important respects. The order of difference was sufficient to delimit a distinctive Quileute culture. A few contrasts with their neighbors will serve to illustrate the point.

As between the Makah and the Quileute there were striking differences in basic economy. The Makah owned extensive halibut grounds, while the Quileute relied primarily on salmon and steelhead taken in their long and extensive river systems. The Makah streams were comparatively short in length and much of their country was difficult of access. The Quileute were able to take canoes far up into the foothills country by following the river systems. They did so not only to take salmon and steelhead and other fish, but also to hunt elk and other large land game in the foothills. The Makah engaged in very little land hunting.

Among the Quileute, as with the Makah, whale hunting was a highly honored and specialized occupation. The Quinault, by contrast, engaged in very little whale hunting. Another contrast between the Quinault and Quileute related to architecture. Both built long rectangular houses of split cedar planks, but those of the Quinault were gable-roofed while the Quileute built the shed-roofed type.

Contrasts could be cited in almost every aspect of culture. In some respects the Quileute shared traits with their Makah neighbors and differed from the Quinault. In other matters they were like the Quinault

and different from the Makah. All three of the coastal groups were alike in certain features relating to their ocean habitat and in these respects contrasted with the peoples across the Olympic range in Hood Canal, the Straits, and Puget Sound.

The Quileute have always regarded themselves as a separate and distinct group and have been so regarded by their neighbors. Historically, they have always been named separately in documents listing the native peoples of the coast.

The existence of the village at the mouth of the Hoh River as well as settlements on the upper reaches of the Hoh are documented in the narrative of a Russian who was one of seventeen survivors of a shipwreck in 1808. His account (Tarakanov 1853), not only provides early documentation of Hoh settlements and fisheries, but it makes clear that the people of the Quileute and Hoh rivers were in intimate contact and were able to achieve close cooperation at that date.

The Russian brig, St. Nicholas, was wrecked in a storm off the mouth of the Quileute River in November, 1808. The survivors, competing with the local natives in salvaging items from the wreck, shot and killed three of the Quileute Indians. The Russians then fled south on foot, attempting to reach Gray's Harbor where they hoped to be picked up the following year by a sister ship. They were followed by the Quileute who were armed only with spears and stones and who consequently did not approach the Russians too closely.

When the Russians arrived at the north bank of the Hoh River, they negotiated with the villagers at the mouth of the Hoh for transport across the river. A number of the party were taken aboard two small canoes. When they were midstream, the Hoh removed cedar plugs in the bottoms of the canoes and swam for shore. Some of the Russian party were taken captive while others fled on foot upstream and spent the winter on the upper Hoh. Later, the survivors learned that more than fifty of the people who initially met them at the Hoh village were Quileute who had preceded them down the coast and prearranged the strategem with the Hoh. Indians from Point Grenville were also reportedly present. If this were so, those Indians would have been Quinault.

TREATY STATUS

After the Makah treaty had been concluded at Neah Bay, Governor Stevens attempted to negotiate a treaty with all the Indians south of the Makah along the coast to Gray's Harbor. Representatives of the Quinault, Upper Chehalis, Lower Chehalis, Lower Chinook and Cowlitz met with the Stevens party in February, 1855, a few miles north of Gray's Harbor.

It was only then that the treaty commission became aware that there were people living south of the Makah and north of the Quinault who spoke a different language (Quileute), and who had not been invited to the council. After this discovery Stevens did not attempt to summon

Quileute representatives to the treaty ground, but attempted to conclude a treaty with the groups already present. He was unable to secure agreement to its terms. Only the Quinault were willing to sign as the reservation was to be in their territory.

Stevens proceeded east of the mountains to negotiate other treaties and instructed Michael F. Simmons to explore the country between that of the Makah and the Quinault in order to ascertain the numbers of the intervening people.

During the course of his exploring trip, Simmons met with the Quileute and Quinault on their home grounds and on July 1, 1855, concluded a treaty with them. Neither Gibbs, the secretary of the treaty commission, nor Stevens was present at the negotiation of the document. The form of the treaty reflects the absence of these men. Whereas care had been taken in the preambles of the preceding treaties to name individual bands, Simmons failed to include any names beyond those of the Quinault and Quileute. Similarly, after the initial treaty at Medicine Creek, care was taken to identify tribal or band affiliation of Indian signatories. Of 31 Indian signatories, Simmons identified only five in this manner. The treaty was later signed at Olympia by Governor Stevens and is sometimes known as the "Treaty of Olympia".

The preamble to the treaty reads as follows:

Articles of agreement and convention made and concluded by and between Isaac I. Stevens, governor and superintendent of Indian affairs of the Territory

of Washington, on the part of the United States, and the undersigned chiefs, headmen, and delegates of the different tribes and bands of the Qui-nai-elt and Quil-leh-ute Indians, on the part of said tribes and bands, and duly authorized thereto by them.

Although he failed to list them individually by name, we know from correspondence sent by Simmons (National Archives Microcopy 234 Roll 907), the Hoh were included in the treaty as one of the "different tribes and bands" mentioned but not specifically named in the preamble.

In a report to Stevens dated December 30, 1855, he said

July 1st Made a treaty with the Kwillehyute and Kwinaiatl tribes and Huh- and Qui-elts band of the latter. Commissioned How-Yak's head chief of the Quill-ly Tatn & Kal-laps and Tah-ah-hah-white-subchiefs, Also Kler-nay s hum Subchief of the Qui-nete-ls, proceedings of Treaty you will please find attached to my report.

Despite Simmons' obvious difficulties with native names, the inclusion of the Hoh as a party to the treaty is unambiguous.

What is less clear is his listing of the Hoh as a band of the Quinault. His assignment of the Hoh to the Quinault rather than the Quileute may be an inadvertence. Alternatively, it may reflect an earlier condition if the Hoh were indeed Quinault who were in process of becoming Quileutized as suggested in the account by Arthur Howattle noted in the previous section. While this may be an interesting problem for ethnologists, it in no way affects the treaty status of the Hoh. Whether they were a band of the Quileute or a band of the Quinault, Simmons clearly reports that he made a treaty with the Hoh band among

others.

The identity and the treaty status of the Quileute and Hoh have been exhaustively researched and documented by anthropologists (Indian Claims Commission, Docket No. 155). No attempt has been made here to duplicate the voluminous files available in that docket. I have reviewed most of the anthropological testimony, argument, and documentation provided there and I am in essential agreement with the findings of the commission based on those historical and anthropological materials.

THE ROLE OF FISHING IN QUILEUTE CULTURE

The earliest documentation concerning river fisheries in the territory of the Quileute and Hoh would appear to be contained in the Russian narrative referred to in the first section of this report. Because of its early date and since it apparently has not been used by anthropologists before, I am presenting herewith a summary of the data on fisheries contained in the account.

On their trek between the Quileute and Hoh rivers, the Russians came to a watercourse which they travelled upstream some distance hoping to find a boat. They came upon a large building with a lot of dried coho (identified as kisuch in the narrative). Nearby was a fire and in the stream opposite a fish weir. The location of the weir cannot be ascertained from the account, but it may have been on one of the creeks draining into the ocean between the Quileute and Hoh rivers. The Russians

took 25 dried fish and left some metal buttons and glass beads in exchange (Tarakanov 1853:413). The next day they were met by some Hoh Indians who provided them with more dried fish.

After the debacle at the mouth of the Hoh River in which several members of the party were taken prisoner, and one man was fatally wounded, the others fled up the Hoh river and passed the winter there. They went far upstream trying to find a lake at the source or a convenient spot for catching fish. Bad weather made for slow travelling but natives passing by in canoes were willing to sell them fish for glass beads. Tarakanov estimates that after several days travel upstream they had probably not progressed more than 20 versts in a straight line. Since 1 verst = 3,500 feet, his estimate would put the Russians roughly 13.2 miles upstream as the crow flies. At this point they found two houses, but the natives refused to sell them fish, explaining that high water had covered their fish traps allowing the fish to escape. The Russians demanded and took all their fish, including two sealskin bags of fish roe, by force of arms. These were paid for with glass beads and metal buttons. It was more than the Russians could carry and they hired two people to help carry the food about 2 versts farther upstream where they camped. The next morning passing Indians offered a bladder of whale fat for sale.

The Russians walked upstream for several more days, saw native canoes, and concluded there must be a settlement farther up. They were

stopped from proceeding further by snow and made their winter camp. By taking passing Indians as hostages and holding them for ransom, the Russians got at one time 400 salmon and 10 bladders of fish roe. Thirty canoes with about 70 people of both sexes left their settlements farther upstream, leaving the upper part of the river to the Russians that winter. From that point on, the Russians lived well on the stored winter salmon they found in the houses farther upstream. When the Russians left their winter camp on February 8, 1809, they abandoned "a by no means small amount of fish."

It is difficult to be sure just how far up the river the Russians were camped and just how far above them the Hoh were situated. Despite this, the narrative gives some clues as to the kinds and amounts of food available and the numbers of people at the upriver fishing stations in the winter of 1808-1809.

An early account of Indian fisheries on the Quileute river not previously cited in anthropological studies, is that of James Swan, which originally appeared in two articles in the Washington Standard, October 5, 1861, and October 12, 1861. Swan made an exploratory trip up the river, August 1, 1861, in company with Howelatl, head chief of the Quilleutes, and Wackamus, a chief of the Quinaults, in order to visit Cammass Prairie. His description of the river follows:

The Quillehuyt river is a fine little stream, varying from fifty to two hundred yards in width, and with a depth of eight to twelve feet of water.

It does not flow directly into the ocean, but takes a sudden turn to the south and flows behind the beach, which here forms an embankment, or natural levee, and finally empties itself into a little bay, behind a group of rocky islets. The water is remarkably pure, and at the low tide is fresh almost to its mouth. There are neither mud nor weeds in it, but its current flows over a pebbly bottom, which is distinctly seen sparkling through the transparent waters. About a mile up from the bend of the river, (which looks from the ocean as if it was the real entrance) we came to rapids extending some 300 feet, at the head of which is a lodge and a strong weir for taking salmon. At the foot of the rapids the two chiefs went ashore to walk, while I with the two remaining Indians with difficulty forced the boat up the rapids to the weir, where one of these chaps very quietly made an opening large enough for our boat to pass through, a proceeding which had a white man done, would have very justly excited the indignation of the owners, one of whom, the occupant of the lodge, did begin to remonstrate, but a word from old Howelatl quieted him. The chiefs again got into the boat and we proceeded up stream three-fourths of a mile, when we stopped at the mouth of a little brook and all went ashore to walk as the current here was too strong for us to row the boat any further although canoes go miles beyond. The Indians requested me to drink some of the water of this brook, which I did and found it remarkably cool and refreshing, and totally unlike the river water, which is also very pure. After securing the boat, we started off on foot, walking along the river bank for a quarter of a mile, when we came to another fish weir and an Indian lodge.

Swan made further comments about Quileute fisheries on his return downstream:

There are no trout in the river, but the same

variety of salmon are taken as run up the Que-nai-ult, spring and fall,--short, thick and very fat. The Indians were expecting a run to commence in a couple of weeks. Besides salmon there is, at the mouth of the river, the greatest abundance of smelts I have ever seen, and plenty of tom cod, just like those taken in Boston harbor. These tom cod which we caught are the first of that variety of fish I have yet seen on the Pacific. They were very good fried and reminded me strongly of many a fishing frolic I have had in Boston harbor, when tom cod constituted the sole bill of fare. The Indians split and dry the smelts just as they do herring, I notice this also as being the first time I have seen Indians make a business of drying smelts for food, and it is significant of the immense quantity of fish in that vicinity. The Indians take them by means of large hand-nets;

The Quileute reliance on fish as a food staple is reflected in their calendar. The native names for months were largely concerned with the yearly round of food-getting activities. Frachtenberg (MS. Q1. 3:34), around 1915 or 1916, recorded the native names for the months, giving their meanings and the approximate correspondence to our 12 month calendar. The list is reproduced here, deleting the native names.

1. "beginning of the spawning of the steelhead salmon" approximately January. (32 days).
2. "regular or strong spawning time of salmon" About February. Steelheads were caught in that month. (32 days)
3. "the time for getting cow-cabbages" About March (32).
4. "the time for getting salmon-berry sprouts" April. (32)
5. "time for getting salmon berries" May (32 days)
6. "time for getting elder berries" June. (32 days)
7. "time for getting salal berries" July

8. "no berries (month)." August
9. "time for black (chinook) salmon" September.
10. "time for silver salmon" October.
11. "bad weather month" November.
12. "Time for frosty weather", December.

Salmon was eaten fresh or dried or stone boiled. Stone boiling was accomplished by dropping hot stones into water contained in a wooden pot. Steelhead eggs were eaten raw, but all other salmon eggs were either boiled or baked. As well, steelhead eggs were sometimes dried, but never smoked.

Frachtenberg (MS. Q1. 3:57) records an account of Quileute fishing given September 1, 1916, by Arthur Howeattle.

Quiliutes used to fish in rivers, lakes and ocean. In the river they caught salmon, trout, flounder, suckers; in the lakes they caught xaca'a ʔ (like a sucker, but broad mouth) lo' otʔ'otʔ (like xaca'a ʔ but larger); in the ocean they fished for smelt, bass, puggy, cod-fish (rock, red, ling-cod), halibut, flatfish, bullheads, devil-fish, shark, herring, sardines, sturgeon, seal, sea-lion, porpoise, and whale.

Fishing grounds in river were the property of individual families; those in lakes and ocean common property. . . .

Most of the fishing was done in the river and the best seasons were spring (March, April and May) and fall (August, September and October). Fishing in the summermonths was done by means of fish-traps In those months spring salmon and blue-back were caught mostly and are considered to be the best fish.

As soon as the fishing season began, each family left the island for its fishing grounds, staying there until the season was over. All fish was dried right there.

Fish were caught with dragnets, scoopnets and fish-trap, fishbaskets, dipnets, spears, hooks, and lines.

On the following page will be found four sketches of Quileute fishing gear made by Luke Hobucket, a Quileute Indian. The date of the drawing is uncertain. The drawings were apparently collected by Albert B. Reagan, and the following notes are probably his.

Fig. 1 is a stake trap across a stream. At intervals there are open spaces. In these dip nets are suspended in trap arrangement. To these nets a pole is attached and suspended from a bone like an old fashioned well sweep was attached to the dipping bucket. A trigger (sic) was placed in the net from which a string passed to the hand of the Indian watching the basket. The setting of the trigger told the one on guard that there was a fish in the net. By means of the pole the net was immediately hoisted. (sic) Such a stake trap is now owned by Albert Howeattle Above the forks of the Quillayute River.

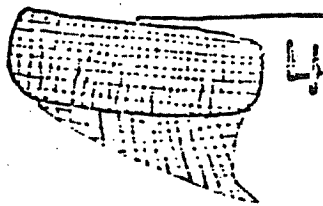
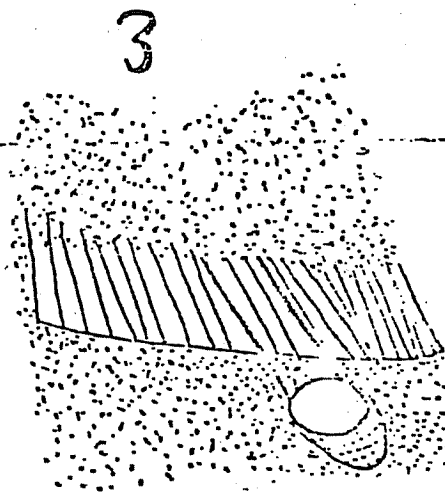
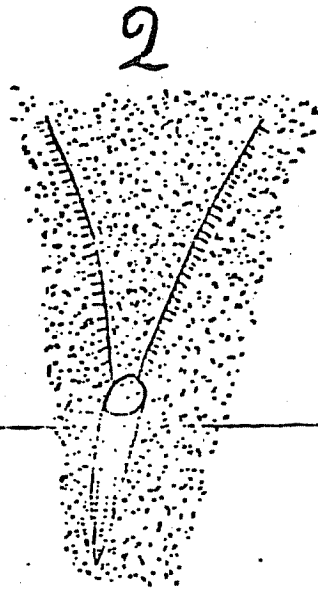
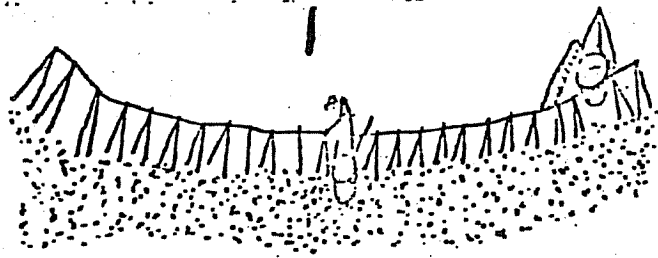
Fig. 2 is a triangular fish trap. These nets often catch a canoe load of fish a time.

Fig. 3 is a sloping dam across a river. Along which dip or bag nets are suspended on the downstream side into which the fish jump in their attempts to get over the dam.

Fig. 4 is a dip net.

There appear to be no important differences in descriptions of fishing gear used on the Quileute and Hoh river systems. According to Richard Daugherty (MS. 3:69), the Hoh Indians sometimes constructed artificial falls in smaller streams by placing hemlock logs across the watercourse. During periods of high water they would catch salmon below the falls with special falls nets.

As evidenced in the foregoing accounts, the native fishermen



Per Police Hobrecht.

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of the Quileute and Hoh river systems had devised taking techniques adaptable for a variety of water and weather conditions. In addition, certain ritual precautions were taken to assure continued salmon runs. James Swan (1881:45), discussing the Quileute surf-smelt fishery, says of these fish that the Indians

. . . allowed me to purchase as many as I wished to take away. But of salmon they would neither give or sell. The fall run of the Salmo canis and Salmo proteus had just commenced to come, and while they give us all we could eat of their own cooking, in their own houses, they refused to sell or give a single fish to be taken away. They fully believed that if we took any salmon into our canoe, all the salmon would desert the Quillehute River and follow us to Neeah Bay, and if we had cut the smelts or salmon with a knife, they all would immediately disappear in the ocean and never return.

I was unable to procure even a specimen of the salmon.

Daugherty (MS. 2:9) mentions a first salmon ceremony among the Hoh. He (MS. 3:83) notes that the first salmon taken had to be cut with a mussel shell knife, and the salmon had to be roasted. Everyone present had to eat the first salmon taken. Daugherty (MS. 4:11) mentions a steel-head dance, which is apparently unreported for the Quileute.

USUAL AND ACCUSTOMED FISHING SITES

Some usual and accustomed fishing sites have been mentioned in the historical data presented earlier in this report. A full discussion

of such sites is not included herewith because that information has been provided in detail in Indian Claims Commission Docket #155. Fishing sites on the Quileute and Hoh river systems have been plotted on maps and described in accompanying tables entered as Plaintiff's Exhibit 72-74. Additional information on traditional fishing sites is provided in Appendix I of this report, which contains the depositions of Sextas Ward and Benjamin Harrison Sailto, taken at La Push, Quileute Reservation, October 15, 1941.

CONCLUSIONS

1. The present-day Quileute and Hoh Indian tribes are composed primarily of descendants of people who lived on the Quileute river system and the Hoh river system.
2. The people who lived in those areas in 1855 were included in the Treaty of Olympia, July 1, 1855.
3. The principal fisheries of these people included the Hoh River from its mouth to the uppermost reaches, as well as the numerous tributary creeks; the Quileute River and the rivers tributary to it, Dickey River, Bogachiel River, Calawah River, and numerous other tributary streams and creeks. Additional fisheries were located in the lakes of the area, such as Lake Ozette and Lake Dickey, Pleasant Lake and others. Further, important fisheries existed in the tidewaters and adjacent saltwater.

Transcript of testimony given by Benjamin Harrison Sailto taken at La Push, Quilleute Reservation, Washington, on October 15, 1941.

He is a member of the Quilleute Indian tribe and is about 88 years old. Was born at La Push Indian village and says that a lot of people lived there but he cannot say how many. He understands that a long time before he was born there were many more people living there than at present, and he was told that they were killed by the big plague which swept through the country shortly after the white men arrived.

Says that La Push was the principal village of the Quilleute although a lot of them lived along the various rivers. Says that the Indians caught fish here a part of the time by using nets attached to two canoes which were floated downstream in the river. They also used spears and hooks something like the gaff hooks that they now use. The smelt were caught in the ocean along the beach in front of the village of La Push but some were also caught north of the river on the ocean and also south of the ocean down as far as the country of the HOH Indians.

When they were fishing away from the permanent villages they erected temporary houses in which they dried the fish and clams that they found at various spots along the beaches.

There were a number of Quilleute villages along the three rivers (Bogachiel, Calawal, and the Sol Duck) which form the Quilleute.

Said that some of the villages had three large houses with several families living in each one.

Says that he used to live with his grandfather about 1-1/2 mile above the La Push village which was off the present reservation.

At these different villages, the Indians caught fish in the same manner as they did on the Dickey and Sold Duck Rivers.

The villages were located where the conditions of the river were best for catching fish and, consequently, each village obtained its principal supply from a trap located nearby. The traps were built in shallow water although not necessarily at the mouths of the small streams.

Most of the villages were permanent but at certain times of the year, when the weather was good, the Indians would visit the Indians living at the lower villages. When they went down to these other places, they would trade the things they had for what the people at those places had to offer them. In this way they obtained a supply of whale oil which the people who lived up the river could not get.

When I was a boy, there were no white men here. If there had been I would be able to talk English now.

First saw white man when I was about 25 years old, which was before I was married. I cannot recall his name but he located a homestead claim on the Quileute prairie but he did not stay long.

After the white people settled the country, the Indians used to trade them fish for potatoes but they would not give them flour. When I was still a young man and after the white people had come, I was hired by a white family to help with the work around the homestead and all they fed me was fish. The white people caught their own salmon in the small creeks around their homesteads on the Quileute prairie. The white people did not fish in the Quileute River until a few years ago.

After I was married I used to hunt for seals. The Indians would catch seals by spearing them from their canoes which was the same way they hunted whales in the ocean.

The Quileutes were not related to the Quinaielts although they were old friends.

The old Indian houses were made of long boards split from cedar logs and bound together with cedar boughs.

EGS:lg
4-8-42

Continuation of testimony of Benjamin Harrison Sailto given at La Push on October 30, 1941, enlarging upon the foregoing:

Bogachiel

Says that there was a permanent village located opposite the creek entering the Bogachiel River about one mile from Bah-quat (junction of the Bogachiel and Sol Duc--see map).

When he was a little boy he remembers that there were about two big smoke houses in this village and that about 30 people or possibly a few more lived at this place. This number included the man, woman, and children. He estimated that there were about six adult men, all of whom had families.

The Indians have not lived at this place since the land was taken over by the white people. The name of this village was T'choe-klay-bique. This meant the end of the trail from the beach.

He understands that there was another permanent village

situated a small distance above the entrance of Mayfield's Creek in the Bogachiel River. The village was located on the Bogachiel and the Indians called it Pay-chay-tee-u, which meant "red rock bottom." The bottom of the river at this place was reddish colored, and that is how it got this name. He never saw this village but his mother and father told him about it. He understands that a lot of people used to live there but they were killed off by the smallpox epidemic. (Note: No one attending this meeting had ever seen the village at this place.)

There was another permanent village which was located about a mile above the preceding village. It had two Indian names, one was T'sah-qah-lee and the other was T'so-t'so-wah-kly. Both of these meant the same thing and that is "branches dragging on water." This name resulted from the fact that there were a number of willow trees located at this point and their branches dragged down the water. There were about three smoke houses at this place and in all approximately 35 people, that is, there were seven adult men and their families. The Indians moved from this place a long, long time ago when the land was homesteaded by the white people. This happened when he was about your age.

There was another village known as T'se-dee (for details regarding this village see the previous statement of Stanley Gray taken October 15).

There was a permanent village on the south bank of the Bogachiel at about a mile below where the Calawah and Bogachiel meet. It was on the south bank of the Bogachiel and just above where a creek enters the Bogachiel (see map). This village hasn't been used for about 40 years. The Indians left it for the same reason they left the other places, that is, on account of the white people homesteading the land. The name of this village was T'choe-loe-yass-lee. It meant "long" or "high" timber.

There was also a permanent village on the Bogachiel River about one half mile above its junction with the Calawah. The Indians called this place Hoke-T'soe, which means "burnt ground." This is probably a new name. However, the old Indian name was K'ah-bah. This village contained three big houses and I should guess about 40 people lived there. This was about 10 families. They moved because there was not enough fish for them. I don't know this to be a fact because it happened before my time but my mother
The Indians from this village scattered to different places and never came back.

There was also another permanent village on the main Bogachiel River just below the mouth of a creek which enters the river on the north side (see map). The Indian name for this place was T'sah-lee-lait which meant over the hill. At this point William Penn said that the Indians left this place because Charley Grader homesteaded the land on which the village was situated and asked the Indians to move. He said that the Indians did not want to move and that the matter was taken to court and that the Indians were held to be entitled to live at this place under the treaty. He said the Indians no longer use it because they can't fish up there in the old Indian fishing places and that if they do fish up there, they are subject to prosecution by the state game authorities. There was one other permanent village on the Bogachiel. It was known as T'qhoe-lay-k'ay-lee located just above the present town of Bogachiel. The Indian name meant "leading to the prairie." Does not recall the number of houses or people that lived at this place.

Calawah River

There was a permanent Indian village on the Calawah River located just above where the present main highway, U.S. No. 101, crosses the river. This village was known as T'se-qhoke and it meant "upper end of the prairie." (Note: This apparently is the same prairie referred to in the last named village on the Bogachiel River. It is almost due north from that place. Does not know how many houses or people were located. (NOTE: THE ABOVE STATEMENTS WERE ALL CONFIRMED BY STANELY GRAY, DANIEL WHITE, AND MARK WILLIAMS. THE LATTER IS A QUILLEUTE INDIAN, 66 YEARS OLD, WHO WAS BORN AT LA PUSH.)

ECS:ig
3/4/42

Transcript of Testimony Given by Stanley Gray at La Push, Quileute Indian Reservation on October 15, 1941, and interpreted by Jack Ward, Chairman, Quileute Indian Tribal Council.

Says that he is a Quileute Indian and that he is approximately 65 years old.

Was born on the prairie between Calawah and the Bogachiel where his family was gathering roots.

There was a temporary camp at this place used by the Indians each year when they went to get their roots.

The permanent home of his people was located about six miles below the mouth of the Calawah River. (Note: This is on the Bogachiel River.)

The name of this place was called T'se-dee. About four families lived at this place. In all there were about 30 people and they all lived in two great big houses.

They had a fish trap there from which they obtained their principal supply of food. Sometimes the fishing was good and if it wasn't good at this place they would go downstream further where they would catch fish using two canoes with a net strung between them.

He heard the different things that Sextas Ward and Benjamin Harrison Sailto told me and the things that they did say are the way he remembers it to the best of his knowledge and belief. He enlarged upon their statement by saying there were two different classes of Indians, one class or group which lived along the ocean and the other along the streams away from the ocean.

He said that salmon was the principal item in their food supply but that when they wanted a change they would get fresh meat by hunting deer and elk.

He first remembers seeing a white man when he was just a boy and before he had started to go to school.

He lived with his family on what is known as the Quileute prairie and said that the Indians when he was a boy often traded fish they caught for potatoes, molasses, and whatever else the white settlers would offer them. He does not recall that the whites did much fishing themselves because they were too busy clearing the land.

Says that the Indians had places where different families fished and that all recognized these places as belonging to these families and therefore would not interfere with them using such places. (Note: This individual on October 30 at a subsequent meeting confirmed the details given me by Benjamin Harrison Sailto with regard to the locations, etc. of the various villages.)

EGS:lg
3/4/42

Transcript of Testimony Given by Daniel White at La Push, Quielute Indian Reservation on October 15, 1941, and interpreted by Jack Ward, Chairman, Quielute Indian Tribal Council:

Is a Quielute Indian, approximately 70 years old.

He was born at La Push, which was the permanent home of his father and mother.

His father was a full blooded Quielute but married to a Quinaielt Indian.

Says that La Push was the largest village of the Quielutes. To the best of his recollection there were about 400 members of the tribe when he was a boy and this included those that lived along the rivers. The word Quielute means the same as La Push, which is Chinook jargon meaning "mouth".

Says he has visited nearly all of the Indian villages which were in existence at the time he was a young man.

He also confirms the statements given by Sextas Ward and Benjamin Sailto.

He said that the Indians moved onto the reservation long, long, before there was a cannery. (Note: On October 30 at a subsequent meeting, this individual confirmed the detailed statements given me by Sailto as to the location, etc., of the various villages.)

EGS:lej
3/3/42

Transcript of testimony given by Sextas Ward at the La Push Quileute Reservation, Washington, on October 15, 1941.

Says that he is about 90 years old and is familiar with the usual fishing places of the Quileutes although his memory is kind of dim.

Says that there were small Indian villages located at the mouths of the Quileute and Dickey Rivers, and also one at Dickey Lake.

On the SOL-DUCK River there were several villages. This river is fed by Pleasant Lake.

The Indians lived at these various villages all the year round except when they came to the main Quileute Village at La Push for a change. I used to come with my parents when I was a child but after I grew up I would leave home to come down to the beach at La Push to hunt seals and whales. My permanent home was located in the village of SHU-A-WAH on the headwater of the Sol Duck. This is what is now known as Beaver Prairie. My father moved to the Dickey River where my mother's people lived. There were about 25 to 30 Indians living at the place where I was born. These were composed of the families of five brothers.

The principal village of the Quileutes, as I said before, was the La Push.

The Indians that lived at SHU-A-WAH obtained the principal part of their food supply at a fish trap located near the village. They did not find it necessary to go elsewhere for fish because they caught plenty of fish in this trap. They did, however, come down to the beach along the ocean to catch smelt and dry them so that they could take them back to their village to be used as a change of food. The smelt were caught in front of the Indian Village of La Push.

They also caught seals out in the ocean, using the village of La Push as their headquarters.

The fish traps or weirs used by the Quileutes were made of fine maple boughs laced by spruce limbs. They entirely closed the stream in which they were built.

In these weirs the Indians had openings in which they used to place nets and at these openings they built platforms in the water and when the net was full, they raced to the platform and took out the fish.

When the Indians had enough fish for their immediate needs and to dry for future use, they would remove the weir from the river so the fish that they did not need could go up and spawn and thus provide them with a supply of fish in future years.

Each family dried enough fish each year to keep them until the fish returned the following year. It is pretty hard for me--an old man like I am--to estimate how much fish each family caught.

The Indians also caught fish with spears and with a net that they drifted between the canoes in the old Indian fashion. The net was made of twines manufactured out of maple vines.

He had a smokehouse at SHU-A-WAH until about eight years ago although he had lived at La Push before that time. He left his old home because the game warden told the Indians to stop fishing about seven or eight years ago.

At that time they had been using gill nets and spears, although most of the fish are caught with the gill nets. These gill nets were permanently attached to the bank and they stretched about 1/3 of the way across the stream.

The way the Indians fished on the Dickey River was the same as they fished on the Sol Duck.

When I was a boy there were no white people here. The Indians who lived along the ocean did not have as much fish as those who lived in the villages upstream and, therefore, they would exchange dried whale, clam, and seal meat for dried fish.

After the white men came, the Indians traded fresh fish with them for potatoes. Later on they also traded fish for sugar and coffee, but when the white people first came, they did not have any of these other things to trade with us. Sometimes we traded fish for a little molasses.

The Indians hunted birds with bows and arrows.

Says that his father and his father's father lived in the same way as he just finished explaining and that the Indians have lived that way even before then because he was told so.

The Indians stopped using weirs about 35 years ago (NOTE: This was according to Jack Ward, a son.) He also explained that one of the reasons for this was that when gill nets were introduced to the Indians, it was easier to use them than to go through the hard work of constructing a weir.

Continuation of Testimony of Sextas Ward, given at La Push on October 30, 1941, enlarging upon that given above.

DICKEY RIVER

States that there was a Quileute village at the mouth of the Dickey River and that the Indian name for this place was DOE-HOE-DACH-TEDAR. That when he was a small boy, approximately 75 Indians lived at this place.

They caught fish in the Dickey River with four fish traps which stretched all the way across the river and this was the only village on the Dickey River. (NOTE: The latest Metskar map shows that the east and west forks of the Dickey River join and form the confluence on down to where they enter the Quileute River, about a mile from the ocean, it is called the DICK-O-DOCH TEDAR.)

The Indians that used to live at this village, as well as the others, used to go up to Dickey Lake for the purpose of hunting elk which they smoked at that place and carried back to their villages.

SOL DUCK RIVER

A. Says that there was a small village where the Sol Duck and the Bogachiel rivers join to form the Quileute.

The village was located on the north side of the Quileute River just below the confluence and the Indian name for it was HAH-QWAT, which means "junction."

There was another section of the village situated south of the Sol Duck on the north bank of the Bogachiel. About 25 people lived in each of these two sections and fish was caught at both places where they trapped, one for each place. These were both permanent villages but have not been used by the Indians since the white people homesteaded the land and would not let them live there any longer. The white people settled the land many years ago and although I cannot say just when it was, it was before my son Jack Ward was born (Note: Jack Ward is 54 years old.)

At the village between the Sol Duck and the Bogachiel the Indians had one smokehouse whereas they had two at the place on the north bank of the Quileute.

The Indians who lived in these two places used to come down to the village of La Push on the beach for the purpose of going whale hunting and catching smelts. Some of them stayed with friends while thus occupied, whereas others had summer homes.

B. There was another village on the Sol Duck about two miles above "A" and it was known as QUAL-LAH-DIS.

There was a permanent community and it had three houses having a total of about 30 or 35 people. The Indians stopped living at this place for the same reason as they did at the one first talked about. Usually the Indians at all of these places were related to each other.

This was a suitable fishing place.

C. There was another village that was 2 or 2-1/2 miles above "B." It was known as UCK-QWI-00T which meant "over the hump." There was only one house here and this place was only used by one family, even though it was a good place to fish. It had been used by the Indians always and long before the white man ever came to the country.

D. There was another permanent village of about 20 people or more located about 12 miles above "C" or just a little below the junction of the creek that comes from Lake Pleasant and the Sol Duck River. (NOTE: See previous statement taken on October 15 concerning this village.)

Josie Kuklinski says she is about 38 years old and that at this point volunteered the information that she could remember her father going up there to fish and to dry the surplus. She also added that the Indians used to hunt elk up here at the same time. The Indians left this place on account of the country being homesteaded by the white people.

E. Nancy Williams volunteered the information that in addition to the places already talked about, there was another permanent village of about 15 people on the Sol Duck, about where the creek now known as Bockmin enters the Sol Duck River, some 3 or 3-1/2 miles above "D." She said the Indians have not lived there for many years for the same reason, that the homesteads took the land up. She remembers that the Indians had one smokehouse at this place and that they used to have living quarters also.

GENERAL STATEMENT

Since these were the places that Sextas Ward was best acquainted with, he concluded his statement by adding that the houses at all of these places that he had been talking about were made of cedar planks lashed with twisted cedar boughs-- that the roofs of these houses were made of the same material

except that the planks were beveled and set into each other to make a waterproof roof. Prior to the time the white men came, the planks were made by splitting the cedar logs with sharpened spruce knots which were hit with stone hammers

He also said that the Indians way of catching fish at all of these places was substantially the same that is, there was ordinarily at least one weir or trap at each of these places and that in addition the Indians would spear fish when such was possible on account of the water conditions.

Says that the Quileutes at one time temporarily occupied one end of Ozette Lake where they caught and dried fish. This was the lower or south end of the lake. The other end was occupied by Ozette Indians who were different people than the Quileutes. The camp at this place was temporary for the purpose of drying fish. The Indians would stay at the lake about one month and the reason they went up there was that they could obtain special specie of salmon such as the blue back. Says he never went up there himself but was told that the Quileutes used to do this.

At this point, Mary Ward, the wife of Sextas, advised in response to a question that the Hoh Indians were a separate tribe of Indians from the Quileute although they spoke the same language. She understands that they were always friendly and that they intermarried. They also recognized each others fishing places, that is, the Quileutes would not interfere with those owned by the Hohs and the Hohs would not interfere with those of the Quileute.

At this point Willy Wileseser, who is older than Sextas Ward, advised that when the Indians went up to Ozette Lake to fish they went up in the ocean in their big canoes to a point where the lake was closest to the ocean and that from there to the lake they would carry their belongings and that they always had cached at the lake canoes which they used in their fishing operations. He said that the Ozette Indians were friendly and recognized the Quileute's rights to use one end of the lake. He further said that at the time the treaty was made it was understood that the Quileutes were to have one-half of the lake.

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