

Board Chair Nathanael O'Hara called the meeting to order at 6:00 p.m. PRESENT: Nathanael O'Hara, Connie Welch, Laura Tucker, Jennifer James-Wilson, and Keith White; Gerry Coker and Henry Veitenhans, Student Representatives. Also present were Superintendent Polm, staff, and community members.

Laura Tucker led the Pledge of Allegiance.

Agenda Approval

Keith White moved to approve the agenda. Jennifer James-Wilson seconded and the motion carried 5-0.

Recognition

Superintendent

Superintendent Polm presented the following student-athletes with certificates of recognition:

- Berkley Hill and Detrius Kelsall – League Co-MVP, Boys' Basketball
- Kaiden Parcher – All-League, Boys' Basketball
- Kaitlyn Meek and Jasmani Apker-Montoya – All-League, Girls' Basketball
- Ally Bradley and Brenna Franklin – All-League, Wrestling
- Tom Webster, 1A Olympic League Coach of the Year, Basketball

Dr. Polm read proclamations from Governor Inslee recognizing Classified Employee Week March 13-17, 2017 and School Retirees Appreciation Week, March 13-19, 2017.

Public Comments

The following people spoke in favor of naming the new elementary school Chetzemoka Elementary: Elaine Grinnell, Jamie Valdez, Laura Price, Francis Charles, Katherine Baril, and Robert Francis, and sang a Native American "helping" song. Ms. Grinnell shared some examples of Native American curriculum.

Board Correspondence

The board recognized the following correspondence regarding the new elementary school name: Sabrina McQuillen, Jacob Hill, Tom Thiersch, Chris Crubaugh, Val Johnstone, and Forest Shomer. Superintendent Polm reviewed the letter from the Adolescent Sleep, Health, and School Starts National Conference.

Reports

Student

Gerry Coker, ASB (Associated Student Body) Representative, reported the student body is preparing for the Tolo Dance, revising their constitution regarding elections, and encouraging more sports participation.

Music in the Schools Month – Daniel Ferland

Daniel Ferland, reported on the following:

- High School orchestra trip to Vancouver, B.C., March 8-11, 2017
- Recent state adjudication in Port Angeles
- High School Orchestra and Blue Heron Festival Orchestra concert on March 7, 2017

- Research article from the University of Kansas regarding the link between music education and academic achievement.
- A short excerpt of the High School orchestra was played via YouTube from their Vancouver, B.C. trip

Superintendent Polm

Dr. Polm reported on the following:

- A one-year extension to the current levy cliff approved by the state legislature
- Monthly Learning Walks to visit classrooms
- Higher Education Opportunities in East Jefferson County Survey results
- Elks Youth Awards on January 5, 2017. Nicholas Massie and Seamus Waibel from Port Townsend were among the students honored.
- Center for Educational Effectiveness survey taking place in the district

24-Credit Diploma – Superintendent Polm

Superintendent Polm explained that the State of Washington now requires students to obtain 24 credits in order to graduate, which in most districts, including Port Townsend, will begin with the class of 2019. Graduation rates for Port Townsend students, bell schedules, and course offerings were discussed. Principal Ehrhardt explained current and future plans for credit recovery and other course offerings. The board discussed their interest in moving to a 7-period concept at PTHS and aligning the middle school and high school schedules.

Since Time Immemorial Curriculum Report – Ann Healy-Raymond

Ms. Healy-Raymond said a survey was sent to teachers throughout the district to gather information on how Native American studies are implemented in classes. The results of that survey and partnerships between the district and local tribes were discussed.

Board Chair O'Hara called a 5-minute recess at 8:02 p.m. The meeting was reconvened at 8:07 p.m.

Action Items

Approve the Name for the New Elementary School

Mr. O'Hara explained the process that was used to submit names for consideration, and reviewed the matrix that was used. Per Board Policy 6970, it is the responsibility of the school board to choose the name. Discussion followed. Mr. White moved to choose "Salish Coast Elementary" as the name for the new elementary school. Ms. Welch seconded and the motion carried 4-1.

Approval of Resolution 17-01: Proclamation of Classified School Employee Week

Ms. James-Wilson moved to approve 17-01. Ms. Tucker seconded and the motion carried 5-0.

Approval of Resolution 17-02: Proclamation of School Retirees Appreciation Week

Ms. Tucker moved to approve Resolution 17-02. Ms. James-Wilson seconded and the motion carried 5-0.

Policy 3140 – Release of Resident Students

Superintendent Polm explained the minor changes to this policy. This policy will be on the March 27, 2017 regular meeting for approval.

Policy 3414 – Infectious Diseases

Superintendent Polm explained the minor change to this policy regarding state regulations.

Policy 3416 – Medication at School

Superintendent Polm explained the changes to this policy were around nasal inhalers. Mr. White pointed out some possible typographical errors on Page 1.

Policy 3420 – Anaphylaxis Prevention and Response

Superintendent Polm explained revisions to the policy allow employees to administer epi pens.

Board Member Announcements/suggestions for Future Meetings

Mr. White will not be at the March 27, 2017 Regular Meeting. The WSSDA (Washington State School Directors' Association) Regional Meetings were discussed. Superintendent Polm will be out of the district Tuesday, March 14 through Friday, March 17, 2017. Principal Ehrhardt will be acting superintendent while he is gone. Superintendent Polm reminded the board of the audit exit conference on March 30, 2017 at 10:00 a.m., and the Finance Committee meeting also on March 30 at 3:30 p.m. Mr. O'Hara will be able to attend both of those meetings.

Executive Session

Mr. O'Hara adjourned the work/study meeting at 9:10 p.m. for approximately 10 minutes for an executive session to discuss the performance of a public employee. The executive session was adjourned at 9:20 p.m. The work/study meeting was reconvened at 9:20 p.m. and adjourned by consensus at 9:22 p.m.

Respectfully submitted,

John A. Polm, Jr., Secretary

ATTEST: _____
Nathanael O'Hara, Board Chair

By Juan de Fuca's Strait

Centennial Edition



BY JAMES G. McCURDY

SOME INDIANS – GOOD AND OTHERWISE

A lonely canoe gliding hither and there—
The drip of its paddles flash bright in the air;
The monotonous chant of the Duke of York's crew;
Returned from a Potlatch, with Ictas all new.

—SAYRE.

THE INDIANS LIVING on Port Townsend Bay at the time of the coming of the pioneers were of the Clallam and Chimacum tribes, whose domains extended from far down the Strait of Juan de Fuca to Hood Canal.

They were fickle in disposition—friendly and childlike at one moment and sullen and offended the next. The settlers as a rule treated them fairly and endeavored to secure and retain their good will.

The pioneers had found it almost impossible to pronounce Indian names, so adopted the expedient of bestowing names famous in the world's history upon various natives of high rank and station. In communicating with the Indians, the settlers used the "Chinook Jargon," a rudimentary method of expression introduced among the tribes of the Northwest by the Hudson's Bay Company.

The reigning chief among the Indians of the locality was one whom the pioneers knew as King George. But they soon came to recognize as the most influential and intelligent native, a younger brother of the chief. Him they called the Duke of York, although his proper name was Chetzemoka.

Chetzemoka was born on Kah Tai beach about the year 1808, his father being Lah-Ka-Nim, a member of the Skagit tribe. His mother Quah-Tum-A-Low, was a Clallam. See-Hei-Met-Za, his wife, they called Queen Victoria. Another member of the royal household was known as Jenny Lind.

Some years before the birth of Chetzemoka, the ships of Vancouver sailed into the Sound waters. The boy often heard his father relate how startled the Indians were when they first beheld two large vessels gliding over the surface of the inland sea, like immense birds.

Not knowing whether these mysterious white winged visitants boded good or evil, the natives kept hidden in the dense underbrush along the shore, while watching with keen eyes their every movement.

Later, they found that those in charge of the "great canoes" were men who differed from themselves only by the color of their skin. As no hostile intent towards them was manifested, Chetzemoka's forefathers established communication with the strange vessels.

The Indians were courteously received by the "White Chief" in command, and considerable barter took place. For years Chetzemoka's father proudly displayed a knife he had received from one of Vancouver's men, in exchange for a water tight basket.

When Chetzemoka was about fourteen years of age, the massacre of the Chimacum tribe by Northern Indians occurred. A large band of warriors from Queen Charlotte Island had secretly entered the Sound waters and camped near the head of Kah Tai Bay.

Under cover of night, they fell upon the village of the unsuspecting and unarmed Chimacums. They killed large numbers and drove the remaining before them like sheep. Upon what is now known as Kuhn's Spit, the remnant of the hunted tribe made a last stand. They fought valiantly but were soon overpowered and ruthlessly butchered. Only four Chimacum warriors escaped the carnage.

Until recent years, the holes in which the combatants had entrenched themselves, and human bones in large quantities, were to be seen on the site of the battle which had resulted in the almost total extinction of the Chimacum tribe.

The Duke was about forty years of age at the time of the founding of the settlement. He was short and thickset, with a large head, deepset but expressive eyes, and very powerful.

His oldest son, General Gaines, died shortly after the coming of the whites. His young son, named for his grandfather Lah-ka-nim, but known as Prince of Wales, is still

living—an upright, industrious man, highly regarded by his white brethren.

The Duke of York was much interested in the clothing of the white men and expressed a desire to have an outfit given him. Clothing was scarce, so the women set to work to make him a suit. The coat and pants were made of blue blanket cloth, with red stripes running down the sleeves and legs, cut from a petticoat. This suit he prized very highly and he wore it upon all important occasions, topped with a cap which some captain had given him.

During the year 1852, the Duke of York made a trip to San Francisco in the brig *Franklin Adams*. There he met one James G. Swan, a man who afterwards became very prominent throughout the entire Puget Sound region.

Swan showed the Duke the bright lights of the city; took him to Seal Rocks, Woodward's Gardens and Golden Gate Park and gave him a royal good time. The Duke was greatly impressed with all that was shown him.

The wealth and power exhibited on every hand appealed to him and no doubt influenced his action later when he was forced to decide whether to war against the whites or to remain their protector.

The Duke of York was invariably friendly to the pioneers, but he could not always control the actions of his tribe, some of whom would grow unruly and insolent at times.

During the fall, while the Duke was in San Francisco, the natives became very restive and forbade the settlers planting any crops. Their attitude became so alarming that the United States vessel *Active* came up from San Francisco and patrolled the Sound. She anchored in Port Townsend Bay, fired a few shots to impress the savages, and went on her way. The Indians were much more peaceably inclined after this little demonstration.

King George, the Duke of York's older brother, had adopted a quarrelsome attitude towards the settlers from the start. He was usually under the influence of liquor, a vice to which many of the natives were addicted. He had, moreover, a very annoying habit.

Going into the trading post he would select something that took his fancy; then he would refuse to settle for it, calmly telling the trader to regard it as a slight advance payment on the land that the settlers had taken from him. As no treaty had as yet been signed by the Indians, it would seem that he had considerable justice on his side.

King George, after a quarrel with the Duke one day, gathered all his worldly possessions together and paddled out into the Sound where he boarded a sailing vessel for San Francisco.

He entered the oyster business there and prospered, later marrying a white woman. He bought into a schooner but made himself so obnoxious to all by his dangerous temper when intoxicated, that he was feared and hated by the crew.

One night he mysteriously disappeared from the schooner and was never seen again. It was reported that he had been swept into the sea by a giant wave. But Prince of Wales, who gave me these details, firmly believes that his uncle was killed in a drunken brawl and thrown overboard.

The settlers never bothered their heads as to what really had become of King George. They were pleased when he disappeared and more pleased that he never came back. His departure left no one to contest the chieftainship with the Duke of York, who soon became a well known and influential personage throughout the entire Puget Sound region.

At Point No Point, on January 26, 1855, Governor Stevens recognized Chetzemoka as chief of the Clallams and had him sign the treaty then in negotiation, on behalf of that tribe. Kul-kah-han (General Pierce) signed for the Chimaucums.

Theodore Winthrop, in his interesting narrative, *Canoe and Saddle*, describes in a humorous vein a visit he made to Kah Tai Village in early days. But in the endeavor to be sensational and to give the reader a thrill, he maligns the character of Chetzemoka, going so far as to accuse him of being responsible for the death of two white men. Although Winthrop does not go into detail, no doubt he refers to two

cut-throats who murdered a mail carrier and were in turn put to death by some of the Chief's runners.

F. W. Hastings, A. H. Tucker and other pioneers assert that this and other charges made by Winthrop are malicious falsehoods. The Duke did like liquor and occasionally went so far as to get boisterously drunk; but in this he was simply following the example of many of the white men of that day—and of ours.

Many times during his long life, and often to his own detriment, Chetzemoka gave evidence of his loyalty to his white friends and no act of treachery towards them can truthfully be laid at his door. His was a difficult position to fill—to safeguard the interests of his own people and at the same time protect the lives and property of the pioneers who trusted him.

Judge James G. Swan, one of the leading authorities on the life and character of the Northwestern Indians, had this to say of Chetzemoka:

"The Duke of York and I were firm friends. He was the truest friend among the Indians that the early settlers ever had, and one who did more than any one man to keep the tribes from warring with the whites.

"It was with us a day of small things and we were a very feeble folk; but the Duke was a faithful ally, who cared for all and he lived long enough to see the prosperity of his white comrades."

CHAPTER SEVENTEEN

INDIAN TROUBLES

Thus as the stream and ocean greet
With waves that madden as they meet—
Thus join the bands whom mutual wrong
And fate and fury drive along.

—WHITTIER.

ISAAC I. STEVENS, Governor of Washington Territory, seemed possessed of a mania to force the Indians of the Northwest into treaties with the government, and by 1855, through measures bordering on the coercive, had prevailed upon most of the tribes to sign on the dotted line. Many of the settlers regarded this procedure premature and provocative of future trouble. Time confirmed their judgment, for when efforts were made to move the Indians from their lands, and the promised payment was not forthcoming, the natives broke forth in open rebellion. To make matters worse, treacherous Northern Indians came down from Queen Charlotte Island in large numbers and these helped to fan the fires of discontent.

Many of the warlike tribes along the eastern shores of the Sound believed that the time was ripe for a wholesale slaughter of the whites. Hoping to form the various tribes into one great Federation, a general conference was held in the fall of 1855 at Port Madison.

Nearly a thousand Indians were present, among them being Chief Seattle and the Duke of York. Patkanim, the crafty chief of the Snoqualmies, stood ready to affiliate with which ever side seemed the more popular; but Chief Seattle refused to enter into warfare with the whites and the Duke of York also declared for peace. The Duke's visit to San Francisco in 1852 had convinced him that any struggle against the power of the settlers would eventually end in failure. In the midst of his impassioned address he dramatically faced the circle of delegates and asked:

"Whose coats are you wearing? Whose guns are you

using? Whose tobacco are you smoking? You get them all from the white men. They buy your fish and skins and you buy their small ictas (articles). We should be friends and not try to kill each other. If you wanted to kill off the whites, you should have struck long ago. Now it is too late.

"In the big city I visited, the people are as thick as the leaves on the trees. They are like the grass which is cut down by the mower. It soon springs up thicker than before. Some years ago my people made a treaty on Port Townsend beach with Plummer, Pettygrove and Hastings and we agreed to be friendly with each other. We have all lived up to that promise and I and my people will not break it."

It is generally conceded that had Chief Seattle and the Duke of York allied themselves with the war element at that time, nothing could have prevented a terrible massacre. The pioneers could not have stood against the overwhelming number of savages and every settlement would have run deep in blood before troops could have been brought in from the outside to stem the tide of frenzied natives.

As it was, the peace party won only a half-victory. A large number of East-Side Indians were much chagrined at the result of the conference and started a war on their own account. They embarked upon a reign of terror, burning and killing and no one knew what the outcome would be.

The position of the little band of settlers at Port Townsend was perilous in the extreme, owing to their isolated position and their being in the direct path of the blood-thirsty Hydahs of the north. The few soldiers stationed at Fort Nisqually were regarded as the special defenders of the upper Sound settlements, and those of the lower districts were left to shift for themselves.

As soon as this fact was realized the leaders of the community acted with promptness and efficiency. An organization was formed known as the Port Townsend Guards and Alfred A. Plummer was chosen as captain.

Plummer at this time was a stalwart man of medium height with broad shoulders and possessing great physical strength. His abundant hair was jet black and his rather

round face was enveloped in a heavy growth of whiskers of the same hue. His countenance was lighted up by a pair of shrewd, kindly eyes. He was absolutely fearless and was never known to shirk what he considered his duty. The little settlement had great confidence in his discretion and resourcefulness and in times of danger instinctively turned to him for leadership.

In December, 1855, a large log structure at the corner of Quincy and Water Streets was converted into a block-house and named Fort Plummer. The upper story was made to project so the occupants could prevent the savages from piling inflammables against the walls and setting the building on fire. Here the members of the company took up their quarters and each night the women were sheltered in an upstairs room not far distant. No one knew but his home might be in ashes any morning.

The old muster-roll of the Port Townsend Guards is still in existence and from it the following interesting excerpts have been taken:

Fort Plummer, Port Townsend, Wednesday,
December 19, 1855.

The mail brought down from headquarters at Olympia the following commissions for officers of the Port Townsend Guards, viz—


A. A. Plummer, Captain
Thomas M. Hammond, First Lieut.
J. G. Clinger, Second Lieut.

which were received by the respective officers.

Thursday, December 20, 1855.

Weather clear and cold. The Port Townsend Guards met this day at the Fort. The roll was called and the following men answered their names: Thomas J. Hanna; Albert Briggs; J. G. Clinger; Thomas M. Hammond; A. A. Plummer; William C. Briggs; Ansil Briggs; Samuel Thomas; William Bishop; John Tooze; Noah Briggs; Thomas Smith; H. W. Watkins; James B. Murphy; Benjamin Ross; Jas. S. Woodman; Ruel Ross; Thos. Boston; E. S. Fowler; F. W. Pettygrove; Chas. Gallagher; James New; Geo. L. Boswell; John Price; Alexander Vincent; Christian Neilson; Ferdinand Frausen.

After the above men were sworn in by the U. S. Commissioner,



Swan
AMONG
THE INDIANS

Life of
James G. Swan



Indian Interlude

Swan was occupied with writing from the day he landed in Port Townsend, February 14, 1859. His prospects in journalism were, for the time being, far better than for merchandising or whale-hunting. One of his primary interests was Indians, and they were his preferred subject matter. It was a foregone conclusion that he would renew his acquaintance with Chetzamoka, chief of the Chemakum branch of the Clallam tribe, known locally as the Duke of York. About a hundred of the Duke's people had a plank-shack settlement at the edge of town.

Although Indians seldom returned favors received from whites, Swan was an exception. Earlier the Duke had shown his appreciation by sending Swan gifts in San Francisco. Now he invited his white friend on a fishing excursion to the head of Port Townsend Bay on Sunday, April 3. Swan went in a canoe with the Duke and his youngest wife, Jenny Lind. Another canoe carried General Gaines, the Duke's brother; Mrs. Gaines; Queen Victoria, the Duke's first wife, and her son and daughter. Like the chief, they had received these nicknames as a heritage of the fur-trade, passed out by white men to natives in friendly ridicule.

The party paddled to the mouth of Chimacum Creek, where the squaws dug several baskets of clams on the muddy beach while the tide was out. The fishing area was at a waterfall created by L. P. Hoff when he dammed the creek to form a log-storage pond for his small saw-mill. Trout were numerous but space for catching them was so crowded that Swan and Jenny Lind tangled their lines and both snagged the same fish. The incoming tide ended the sport and Hoff invited Swan to lunch. Swan declined, explaining he was a guest of the Indians and

preferred to dine in their style. He sat down to a Chemakum menu of roasted and boiled clams, broiled salmon, roasted trout, mussels, oysters, and barnacles. Swan here exhibited one of the traits that endeared him to the Indians; he was not above them or below them—he treated them with the same consideration and courtesy he would have shown to a white friend.

While dessert, in the form of an immense roasted skate—a large, flat fish—was being processed, Jenny Lind slipped away to Hoff's house and told him she was ashamed she had no coffee or potatoes to serve the white man. Hoff supplied her requirements, but Swan commented, "I neither wanted coffee nor potatoes."

When the fish was pronounced done, Swan watched to see how to eat it. Each person grasped a handful of the hot flesh, and before conveying it to his mouth, dunked the portion in a pan of cold water. Swan afterwards related in the *Bulletin*:

Queen Victoria presided over the skate and never was a greater misnomer than to bestow the name of royalty on the amiable spouse of the Duke of York. Jenny Lind, who had served my first repast of clams and roasted trout, had the grace to blow away the ashes and sand that adhered to the food, place the viands in a clean tin pan, and hand me a clean clam shell to use as a spoon to drink the clam water with; but the Queen, bless her dirty face! is certainly of all squaws, the Queen of Dirt. With face and hands begrimed, her dress full of grease and ashes and her hair matted and uncombed, she bade me eat. . . .

I had eaten but a few handfuls of the roasted skate when the redoubtable General Walker, her son, came toddling along, having soiled his shoes by stepping in some filth. The Queen no sooner discovered him than she took them off and commenced to wash them in the very pan of water I was using to cool my fish. This was rather too much for my appetite, so I concluded my repast abruptly.

Dinner being over, we again tried to catch some trout, but without success, as the fish would not bite when the tide was running up. We had no need of servants to clear our dinner table, as, while we were fishing, a couple of hogs came along and ate up every fragment that we had left, nothing remaining but a few cinders to indicate the royal repast on the beach at Chimacum Creek.

buy whatever commodity an Indian possessed for bottles of very bad whiskey. The traffic was furtive because someone might report it to the nearest agent—in this case, Captain Robert C. Fay. Just that year, 1859, Fay had moved to Port Townsend after the Clallam, Makah, and Chemakum tribes were added to his district, which already consisted of 1,300 Skagits. Fay was thirty-nine, a bachelor from Cuttingsville, Vermont. He sailed to the Pacific Coast in a Nantucket whaler and was in San Francisco in 1849. Next year he was master of the *Exact*, which landed the first settlers at Alki Point in 1851, and carried argonauts to seek rumored gold in the Queen Charlotte Islands. He was among the first and most experienced Indian sub-agents in Washington Territory; and during the Indian war, Michael T. Simmons, agent for the tribes west of the Cascades, had placed him in charge of the Skagits on a reservation at Penn's Cove, Whidbey Island. The entire area was much too large for him to cover and liquor sellers became a special nuisance along the strait, where little bands of Indians lived in complete isolation and enforcement of laws was difficult.

Captain Fay, a notable imbiber in his own right, had the serious duty of preventing whiskey from reaching his Indian wards; and Swan, mindful of possible future employment in the Indian Department, became his unofficial helper. Fay did not have funds to hire Swan regularly, but this was a chance for the latter to demonstrate his ability, gain the tribesmen's confidence, and work with them. No native appeared to hold it against Swan that he often pointed out to Fay the source of their intoxicants. His best informants were members of the Duke of York's tribe.

The Duke offered further proof of his friendship when he invited Swan to a spring *tamanoas* ceremonial and *cultus potlatch*, starting on the evening of May 6. *Tamanoas*, as in the case of the Chinooks, related to the Makah and Clallam concept of guardian spirit power, which was of great importance in their religious life. The Indians had charms in various forms to insure this, some of which, like houseposts, were handed down in a family. The tribes also had ceremonial secret societies which held sessions that only those who had been initiated could watch, but since most were initiated as children, these observances were at-

tended by nearly everyone. At some of the rituals it was the custom for persons to demonstrate the power of their guardian spirit by plunging knives, harpoons, or skewers into their own flesh; the spirit supposedly kept them from feeling pain. This was especially the custom at the *Dukwally* or black *tamanoas*, a ceremony to propitiate the thunderbird. The *cultus potlatch* was a giving of presents, but as *cultus* signifies "worthless" or "of little value," this was to distinguish a minor ceremony from the important potlatches when a tribal leader gave away great wealth.

On that spring evening in 1859, several hundred Indians gathered in a large lodge on the edge of Port Townsend, and Swan was in eager attendance. He described the proceedings in detail in a San Francisco *Bulletin* article:

The Indians who were performing were assembled in the center of the lodge, all standing. Some with a pole were thumping the roof overhead; others were engaged in beating drums and tin pans, and others shaking rattles made of two pieces of wood, hollowed out and tied together with strings. Stones are placed in the hollow and produce a loud rattling sound when shaken. Some of these rattles are carved to resemble a duck, others are shaped like a bottle and others like a gourd.

All the Indians, both men and women, were singing a chant. The time and cadence being good, it reminded me strongly of a camp meeting. The Duke informed me that this chant and, in fact, the whole performance of the evening was an invocation to their *tamanoas*, or Great Spirit, to inform him they were ready to commence their ceremonies on the morrow.

After the first chant had ended, a little bell was rung, when the Duke informed me that there would be an intermission of a few minutes during which time persons might engage in conversation and that then the same chanting would be repeated. During this time the lodge was dark. There were little smouldering fires at each corner of the lodge, but while the singing went on the fire was raked open so as to give as little light as possible. When the chant ended a little oil was thrown on the coals which produced the required light, so that people could see to go in or out of the lodge. . . .

The next morning almost every Indian on the beach—men, women, and children—had their faces painted black, using for this purpose a paint composed of willow charcoal pulverized with

grease, which gives them a singular look, their shining black faces marked with an occasional patch of blue. The ceremony they were about to commence was for the purpose of averting evil and in order that they might obtain plenty of food during the coming year.

This day no white person was allowed to enter the lodge during the morning ceremonies and I could not prevail upon the Duke to break the rules in my favor. But as one part of the performance had to take place by the waterside, I had an opportunity to witness that. [Swan sought a vantage point on the bluff and pretended to be engaged solely in sketching.]

At the proper time the whole of the Indians rushed out of the lodge, having in their midst three persons with masks resembling bears' heads. These masked persons ran around the beach on their hands and knees, first backing toward the water till their feet nearly reached it, then rushing head foremost to the water, creeping and prancing; the crowd meanwhile beat their drums and shook their rattles, with an occasional shout in chorus.

When this ceremony was over, in about ten minutes, the crowd returned to the lodge, which remained barred to the whites. . . . It was understood that in the evening there would be a performance to which the whites would be admitted and accordingly, in company with several others, I went to see the fun. I was informed . . . that during the day four Indians, an old man and three girls, were thrown into a trance, or magnetic sleep. They were then stripped naked and laid aside until they might waken, which might be in a few hours or days. [The condition of trance was considered a dramatic and symbolic part of these ceremonies and much laborious dancing for several days was usually required to dispel the trance and bring the subjects back to normal.]

Of the evening ceremonies, Swan wrote:

On the left corner opposite us a screen of red blankets served to hide the performers while arranging their dresses. Directly opposite us some 20 men and boys with black faces and hair powdered with geese down were singing a chorus, accompanied with rattles, drums, thumping the roof and waving fans made of white geese wings. When the chorus was ended a fellow rushed out from behind the screen with a gun, ran round the fire two or three times and then, pointing his gun at the opening of the screen, awaited the approach of something. This soon appeared in the shape of three Indians, crawling on their hands and knees, having on masks resembling huge lizards' heads. They were perfectly hideous. Painted up with black and red,

provised jail as a protective measure, seeming more in dread of the local Indians than of anything else. The Stikines had sufficient funds to send for provisions and make themselves comfortable. Captain Fay meanwhile delegated Swan to visit the Chemakum lodges and bring back articles stolen from the canoe. These were returned to their owners. While this was going on, the man rumored to have been killed by the northerners arrived home by another route. He was breakfasting when Swan went with the Duke of York to the "victim's" lodge. Swan reported:

He inquired the cause of the uproar and when informed . . . that he was supposed to have been murdered, the old fellow seemed struck with profound admiration. He concluded that, as his absence was the cause of the women being taken prisoners, he was entitled to at least two of them for his share.

The "victim" received none. By then the local Indians were anxious to have the captives depart as friends, but the latter were not easily pacified. Swan continued his story, with further word about the captives:

Major [Granville O.] Haller, commandant of the United States military station, and Lieutenant Scott came down to Dr. McCurdy's house to see who the party were. It was found that the blind fellow was the celebrated Haida chief from Queen Charlotte's Island called Paul Jones. The other, who had lost a hand, was also a chief who had served in the Indian war as a volunteer and on his discharge had stolen some of the quartermaster's stores. His name among the whites is Johnson. They were both sent to the guard house, together with the boy to take care of Paul Jones.

It being reported that three other large northern canoes were lying hid around Point Wilson, Major Haller ordered Lieutenant Scott with a detachment of men to take the canoe of the prisoners and proceed to capture the others. But before the arrangement could be completed a canoe arrived from Cape Flattery, reporting that the northern canoes had left for Victoria.

In the evening the citizens held their adjourned meeting to discuss the Indians. A series of resolutions were adopted and a committee raised to remove the northerners.

The next morning the Indians were escorted to their canoe by the sheriff and myself and allowed to leave for Victoria. Before they left they took occasion to express their dissatisfaction with the

whites for detaining their chiefs and their indignation against the Clallams and Chemakums for the insults committed the day before.

One of the women, pulling up a handful of grass, blew it into the face of a Chemakum chief, with the remark that when she told her people, they would cut off the heads of the Chemakums and Clallams as easily as she had blown the grass out of her hand.

With their exodus the town's commotion was not yet over. The Duke of York bought a bride for his 17-year-old son, and his friends went in a procession to her house, carrying blankets and guns. "Most of the wedding party were drunk and disorderly, the Duke particularly so," Swan wrote in his diary, "but I coaxed him to his house, where he soon went to sleep."

While Swan may have seemed tolerant of the Duke's condition, a few days later after a large group of the Clallams left for a *tamanoas* at Dungeness, he learned the source of the whiskey from the chief's sister. A complaint was sworn out and the offender locked up.

During a temporary quiet in the town, Captain Fay went across the channel to Whidbey Island and left Swan in charge—should any difficulty arise. Thus it was Swan who shortly received news by way of the schooner *Carolina* that three Northern canoes and around ninety Indians had landed on Smith Island, where he had recently visited the Vail family in the lighthouse. The Northerners had told men on the *Carolina* that they were duck hunting but an Indian boy on board the vessel learned that they really intended to even the score because Major Haller had detained the two chiefs, Paul Jones and Johnson. The boy also said that the same Indians had robbed James Keymes's house at the entrance to Port Discovery and had stolen property from the New Dungeness Lighthouse.

The Vails came off Smith Island in the schooner and Assistant Keeper J. K. Applegate locked himself in the lighthouse until help could be sent from Port Townsend. A company of volunteers went at once to his aid. Captain Fowler—who operated the regular mail schooner *R. B. Potter*—supplied the vessel and ammunition. As the *Carolina* approached the island the volunteers hid in the hold. Swan wrote in the *Bulletin*:

Communication being had with the shore, it was ascertained

The Jamestown S'Klallam Story



*Rebuilding a
Northwest Coast
Indian Tribe*

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Joseph H. Stauss

promised that they would be able to live in the old ways, a promise that certainly would require land in their traditional territory. Just five years after signing the treaty, the Puget Sound agent discussed this problem in his report. Agent M. T. Simmons argued that "the Clallams living on the Straits of Fuca . . . should be allowed a reserve at Clallam Bay . . . my reason . . . is that these Indians, reared on the wide waters of the straits and the ocean, accustomed to taking the whale, black-fish, and halibut, cannot content themselves or be made to remain, except by force, on the narrow waters of Hood's Canal, where the reservation is situated."¹⁰

In 1871 and 1872, agent Edwin Eells tried a strong-arm tactic to get the S'Klallam onto the reservation. He "moved some of their leading chiefs and Indians by force onto the reservation, hoping by this means to draw the whole tribe, but the effort has not proved successful." As part of this effort, Chief Chetzemoka, known by non-natives as the Duke of York, was brought to the reservation and he "promised to stay."¹¹ Earlier, in 1854, he had been given a document by the agent for the governor and the superintendent of Indian affairs, recognizing him as "Head Chief of the Clallam Tribe."

Indian agent estimates of the number of S'Klallam that eventually moved to the reservation vary from one-sixth to one-fourth of their population; however, these guesses appear to be very optimistic. If there were eight hundred to one thousand members in 1873 as Eells guessed, the estimated fraction would have meant several hundred people and the reservation could not have housed that number. Agent King in 1868 estimated the S'Klallam population at six hundred and requested the immediate building of a hospital, given his inability to stop various diseases and keep people from dying. He also noted that "a majority of the Indians belonging to this agency reside in the neighborhood of S'Klallam Bay and Port Townsend . . . some 150 miles from the reservation."¹²

Between 1855, when the S'Klallam people signed the Point-No-Point Treaty, and 1874, when the community of Jamestown was founded, their way of life changed rapidly and significantly. The Senate did not ratify the treaty until 1859, so annuity payments did not start until 1861. It is clear from agent reports to the commissioner of Indian affairs that usually less than half the S'Klallam even showed up for the distribution of goods at the Skokomish Reservation. Neither the reservation and assimilation policies, which were intended to civilize Indians by making them farmers, nor the lure of often worthless or useless annuity goods were enough to persuade the majority of S'Klallam people to move onto the Skokomish Reservation. The reservation was not even a good winter retreat, and it was nowhere near their treaty-guaranteed fishing and hunting lands. Edwin Eells's 1879 report to the commissioner of Indian affairs estimated the number of S'Klallam to be about 525 and reported that, despite

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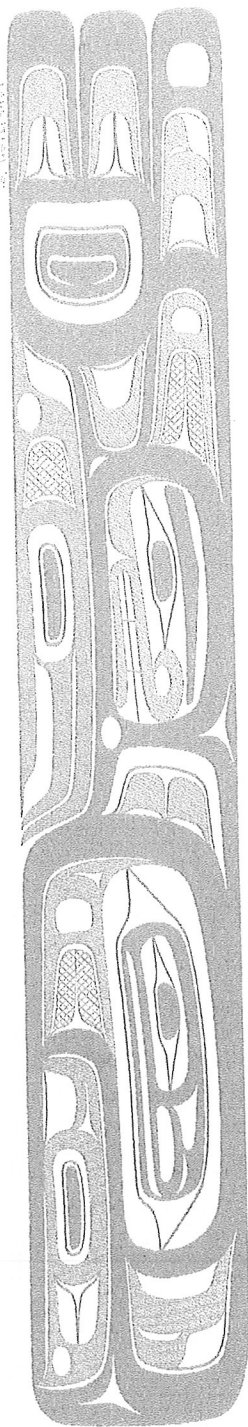
Cheech-Ma-Ham (Chetzemoka)

In 1808, a child was born at KaTai to Quah-Tum-A-Low and Lach-Ka-Nam, chief of the S'Klallam. He was named Cheech-Ma-Ham (or Chits-Ma-Han). Cheech-Ma-Ham was forty years old when the first white settlers arrived at Port Townsend. The settlers found his name difficult to pronounce, so they changed it to Chetzemoka, and he was given the "royal" nickname Duke of York. His son was called Prince of Wales and his two wives were Queen Victoria and Jenny Lind. His older brother, next in line to become chief, was called King George. King George was the quarrelsome type, unlike the diplomatic Duke. One day, after a disagreement, he packed up all his possessions and paddled off to board a ship for San Francisco, never to return.

The Superintendent of Indian Affairs recognized Cheech-Ma-Ham as chief of the S'Klallam in 1854, holding him responsible for the "good behavior" of his people. At Point No Point, in 1855, Chief Cheech-Ma-Ham signed a treaty giving up all S'Klallam land for a reservation to be shared with another tribe. Such treaties, pushed by Governor Isaac Stevens and largely misunderstood by the Indians, provoked the Indian Wars in 1855-56.

During these wars, a number of S'Klallam held a secret meeting to decide whether or not to kill the whites in Port Townsend. The S'Klallam deliberated for nine days, during which Cheech-Ma-Ham sent a daily signal of "danger." On the tenth day, the message from Signal Rock was, in essence, "danger is passed." The S'Klallam had given up their purpose. Cheech-Ma-Ham was considered a hero by the white population and from that point on was immortalized by them. A bronze plaque was eventually placed in the rock he signaled from and a park in Port Townsend bears the name Cheech-Ma-Ham.

Prior to his death, Cheech-Ma-Ham named his son, Lach-Ka-Nim (Prince of Wales), chief. It was from Lach-Ka-Nim's nickname that the present-day Prince family name was derived. Cheech-Ma-Ham died in 1888 and was buried in the white cemetery, Laurel Grove, in Port Townsend.





One of the more common photographs of Cheech-Ma-Ham (a.k.a., Chetzemoka or Duke of York). He was fond of dressing in clothes brought by the "Bostons," and this blue outfit is reported to have been one of his favorites. (Photograph courtesy of the Bert Kellogg Collection of the North Olympic Library System)

many attempts, the S'Klallam could not be convinced to move onto the Skokomish Reservation: "The result of all efforts to consolidate these two tribes on one reservation has convinced me of the futility of all future efforts to consolidate the different tribes of Puget Sound and vicinity on any one or more reservations."¹³ Eells had identified at least ten different S'Klallam villages, as far as 175 miles from where he was stationed. His report spoke in glowing terms of the independent and prosperous S'Klallam people who worked at saw mills, loaded lumber on ships, worked on steamboats belonging to the mills, or were employed by settlers to canoe them and their produce to market or to help clear land and plant and harvest crops. He reported providing three hundred fruit trees, a variety of agricultural tools, and some building materials to the S'Klallam who had land they had purchased on their own. He specifically cited the Jamestown purchase and said, "they have a neat village; have built a church and school-house, on which, at government expense, there has been kept up a day school through the entire year." Agent Eells's 1874 report chronicled a common theme by noting the S'Klallam still objected to moving onto the reservation. He went on to report that they supported themselves by catching fish and working at the mills or for white settlers when needed. Eells organized an Indian police force that punished drunkenness and "with good effect." However, he lamented that the total societal effects were resulting in them dying off rapidly. Eells's 1873 report illustrates several significant pressures from a rapidly changing world: "The general condition of the Indians under my charge is much the same as at the time of my last report. The year has been quiet, peaceful, and prosperous. During the month of October last I made a distribution of annuity goods to such Indians under my charge as came for them. In consequence of the great distance that most of the S'Klallam live from the agency, not half of that tribe came for their goods. Less than five hundred in all were present at the distribution. During the past few weeks I have visited most of the Indian towns of the S'Klallam. A large proportion of them live on the southern shore of the Strait of Juan de Fuca, in small villages from ten to twenty miles distant from each other. They occupy houses, some of which have floors and windows, and are as good as many whites inhabit. They subsist by fishing and working by the day or month for farmers and others. Some have declared their intention to become citizens, and have taken up claims, and are farming and accumulating property. They seem to be peaceable and industrious; but many of them often go across straits, and get liquor in large quantities, and drink badly. Being so far from the oversight of any one, they drink without any restraint. Others live at the various saw-mills on the sound and work in them. These are doing well, except they connive secretly to get whisky and drink badly. I have endeavored to induce them to come on to the reservation by offering to give

them pieces of land of their own to cultivate. They are very slow to take in such an idea, because that, first, it removes them so far from their old houses. Then there is not a cordial good-feeling between them and the Twanas, who are in the majority on the reservation. The reservation is so small that they can have but small pieces of land, and must be thrown in close proximity with those they do not like, and who speak a different language. Then, there is not as good an opportunity to get work near the reservations as there is where they now are; and the opportunities to get and sell fish where they [are] far superior to those near here. These reasons all combine to render it difficult to bring them in any considerable numbers on the reservation. They are diminishing in number, and the most discouraging feature in relation to them is that they have scarcely any children. Consequently, as a nation, when this generation passes away, they will become almost extinct."¹⁴

Agent Eells's report highlights several important aspects of S'Klallam life immediately after the 1855 treaty. Not even half (about five hundred) came to the Skokomish Reservation to receive their annuities guaranteed by treaty. They still lived in their traditional territory and lived by fishing or working for farmers or the sawmills. Eells focused on the problem of whiskey and lamented he could not do anything about it because of the distance between the reservation where he works and the S'Klallam villages. He was well aware why the Skokomish Reservation would not attract the majority of S'Klallam. It took them away from their "old houses" and kept them from fishing and earning a living by selling the fish. Other problems included the perceived feelings toward the Twana and the small land base available on the reservation. Eells's report mirrored other agents' documents by complimenting some S'Klallam for having houses as good as those of some whites and, in general, being prosperous. At the same time, he spoke of them as being bound to vanish in one generation. Where Eells refers to the accumulation of property, he was undoubtedly referring to the purchase of private lands to found Jamestown. The S'Klallam never agreed or intended to leave their homes and way of life, regardless of white interpretations of the 1855 treaty. There was never room for them on the Skokomish Reservation and they were even then adapting to the new European American economy and in actuality doing very well.

A number of Indians around Washington had taken homestead claims, but because of federal policy, these claims were legally made null and void, and Indians could not keep settlers from running them off their land and taking over the improvements they had made.

Founding Jamestown

Before 1870, Indians could not acquire unclaimed public lands because they were not citizens. After 1870, the Homestead Act was an avenue for Indians to receive land, but to do so they had to sever all tribal relations. In 1911, it was noted that only eight