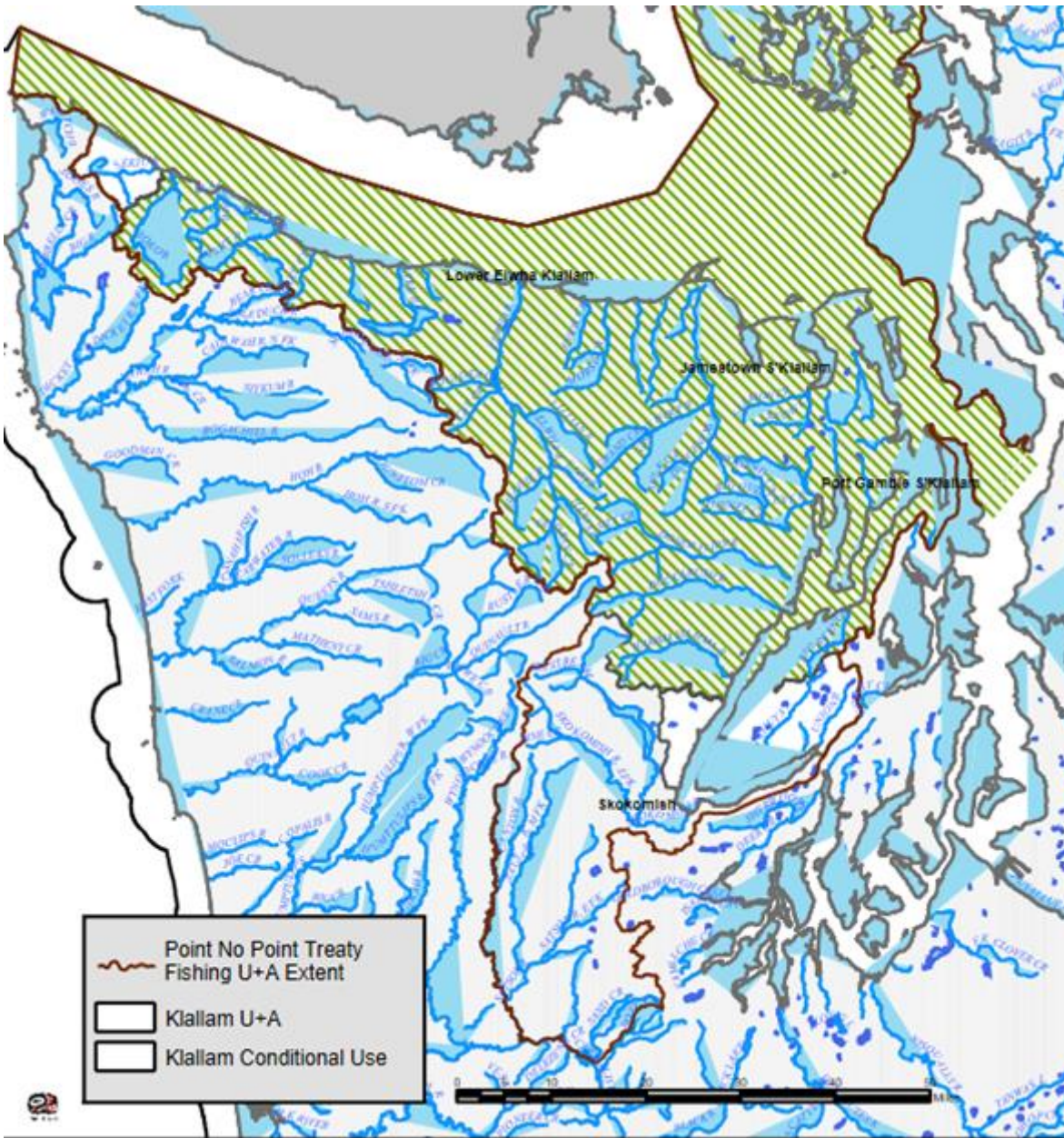


S'Klallam

Also known as Clalam, Clallam, Klallam

It means “the strong people”

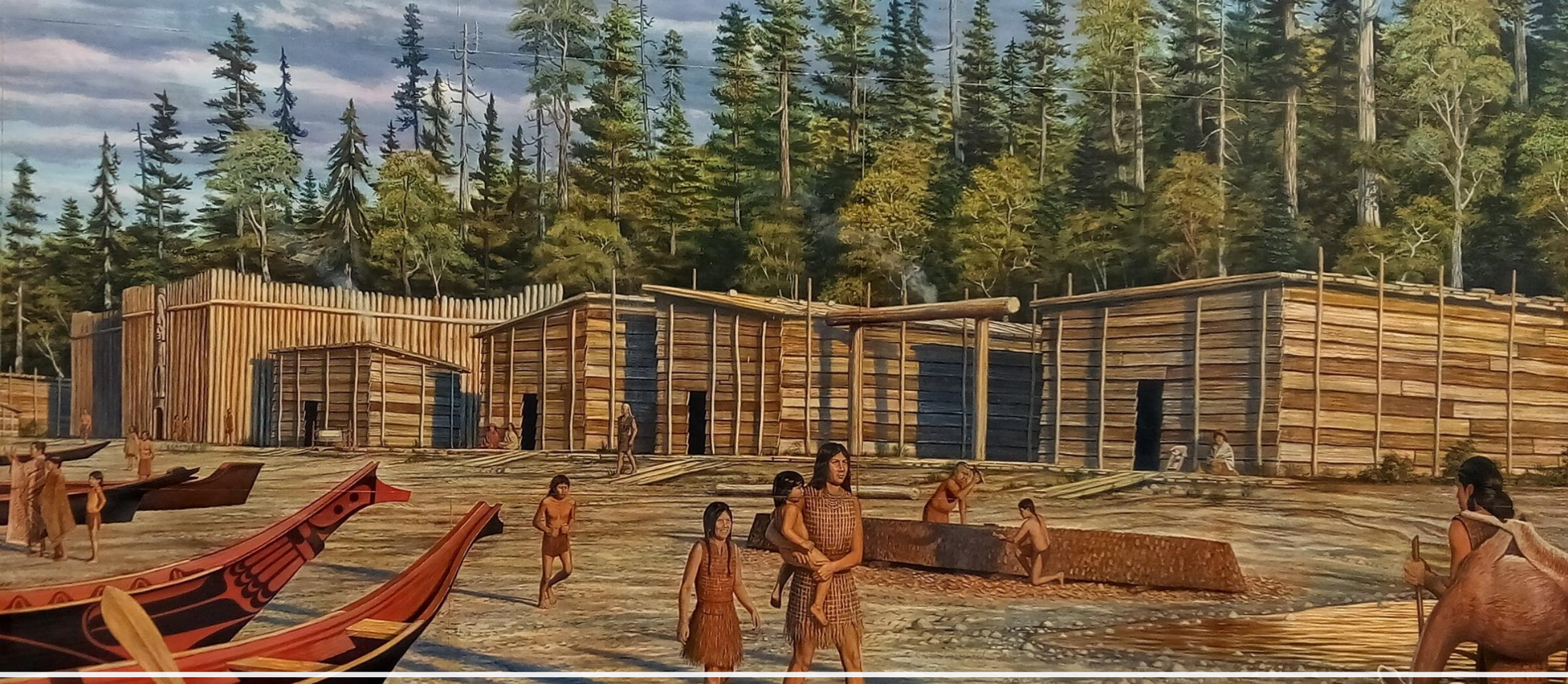


Area in shaded green shows the usual and accustomed grounds and stations of the S’Klallam Nation.

“ARTICLE 4. The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians, in common with all citizens of the United States; and of erecting temporary houses for the purpose of curing; together with the privilege of hunting and gathering roots and berries on open and unclaimed lands. Provided, however, that they shall not take shell-fish from any beds staked or cultivated by citizens.” (Point No Point Treaty, 1855)

The red line shows U + A grounds and stations within the area ceded to the United States in the treaty by the S’Klallam, Chimakum, Twana/Skokomish Tribes.

(As their numbers dwindled, the Chimakum were eventually counted as part of the S’Klallum tribe. The Chimakum became “administratively extinct” in the 1860s as federal government stopped acknowledging them as an independent tribe or sovereign nation.)



S'Klallam were one group living in several villages before the treaty

(Port Angeles Mural showing S'Klallam long houses)

Traveled throughout the year

- The S'Klallam traveled almost constantly to the places that provided for their livelihood. They also traveled to visit friends and relatives who lived in neighboring areas. They lived in many places over the course of the year.
 - In temporary camps along travel routes
 - In settlements where they returned every year for weeks or months to hunt, fish or gather
 - Permanent villages when they spent the winter (Wray 2015)





Expert navigators

S'Klallam people traveled incredible distances via canoe to go to celebrations, harvest crops to fish and to trade. Because they primarily lived on the Strait of Juan de Fuca, they had to be good navigators. They had less protection from ocean winds.

“They were experts at working the tides and currents, and winds to their advantage, and when conditions would not permit travel, they would simply stop and rest.” (Port Gamble S'Klallam Tribe. 2012. 16)

Blue Camas

From Jamestown S'Klallam "A Selection of Pacific Northwest Native Plants"

Blue Camas (*Camassia quamash*) and Tiger Lily (*Lilium columbianum*) bulbs (as well as other allium (onion) bulbs) were steamed or roasted and eaten immediately or dried for future eating.

According to Ethnobotanist Erna Gunther²: "[Camas] is gathered by the Klallam in the late fall and buried in a hole lined with cedar boughs to keep fresh. The hole is dug in the house."

"The steaming pits used to cook the bulbs were usually several feet across and at least 2 feet deep. A fire was lit in the bottom and was allowed to burn until the rocks lining the pit were red hot. The ashes were then removed, the bot-tom leveled, and seaweed, blackberry, and salal branches, fern fronds, or grand fir boughs were placed in the pit. The bulbs (as much as 100 pounds at once) were placed over the vegetation. They were sometimes mixed with red alder or arbutus bark to give them a reddish color. They were covered with more branches, then with soil or sand, and fi-nally with old mats or sacking. Water was poured in through a hole made with a stick, and the bulbs were allowed to steam for a day and a half." (Turner)

Do not confuse Blue Camas with Death Camas, which has creamy white flowers. Indians marked the plants while they were flowering so they could dig the edible Blue Camas bulbs in fall.

Camus cook pits at Ebey's Landing on Whidbey Island 8,500 years old.



Potatoes and the S'Klallam

Skagit, Snohomish, Kikialos, and Clallam (S'Klallam) shared Whidbey and Camano islands when the whites arrived.

The Clallams were late arrivals to Whidbey. "In the 1840s they took part of Ebey's Prairie to grow potatoes and built a formidable wooden fort. Potato land, not salmon, set this boundary." (William Cronon. 15)

"Spaniards when they landed at Neah Bay, established a small fort there. They brought potatoes. Natives of Pacific Northwest caught on to value of potatoes really quickly. They could grow them using the same traditions that the women used for managing their camas patches. It was an easy form of agriculture to pick up and carry on.

Fifteen to twenty years before you have white settlement in this area, there's already potato patches around all of the tribes' villages and camp sites." *David Brownell, Jamestown tribal historic preservation officer.*

"Unfortunately, once white settlement started, guess where the first white settlers stopped and built their houses? Next to these nice potato patches that were in the middle of the forest 'for some magical reason,' and they had free potatoes. And then the tribe would show up in the fall to come harvest their potatoes and suddenly someone was living there, and you had some confrontations that happened. It was a re-occurring theme throughout the Pacific Northwest."

From 2020 presentation of S'Klallam history by David Brownell, Jamestown tribal historic preservation officer.



Stinging Nettle

- Also called “Indian spinach,” nettles are very high in chlorophyll, vitamins, minerals, protein and amino acids.
- According to Native foods expert Elise Krohn, many people consider them to be a “superfood.”
- Fresh leaves: Fresh nettles were used by tribes throughout the country for rheumatism and arthritis, by beating or rubbing their skin with nettle leaves. The same was done following a morning bath, to stimulate the skin. A poultice of steamed leaves and/or roots was also put directly onto swollen, arthritic joints for healing.
- Fresh nettle leaves may also be steamed and eaten just like spinach.
- Dried leaves for tea
- Stalk fibers for spinning, weaving or knitting (and making nets)

From Jamestown S’Klallam “A Selection of Pacific Northwest Native Plants”



Devil's Club

- Devils' Club bark, branches and roots were used extensively by the S'Klallam people.
- **Root:** A poultice of root was put on the affected area for rheumatism.
- **Bark:** A decoction made from steeped bark, or the steam emanating from bark simmering in water was used for pain. The inner layer of bark was ingested to ease stomach aches, cramps and flu. Bark was also dried, pulverized and used as talc or deodorant.
- **A tea** made from root and bark is thought to balance blood sugar levels.
- **Branches:** Burned sticks ground with grease make a red face paint.
- According to Enthobotanist Erna Gunther, "The Klallam peel a stick and cut it into small pieces, which are fastened to bass lines. Under water it releases itself and springs to the surface, and the fish follow it."
- Today, the older, outer branches of Devil's Club thickets are stripped of their thorns and bark and used as handles for rattles and drum strikers.
- From Jamestown S'Klallam "A Selection of Pacific Northwest Native Plants"

Manuel Quimper, Spanish Peruvian Explorer, 1790

Quimper and his crew visit the S'Klallam at Discovery Bay and entrance to Admiralty Inlet.

“At this hour many canoes of Indians come out with delicious and abundant fish and shellfish. I presented the principal chiefs with some pieces of copper as a sign of friendship. They also traded some reed mats ... white painted woolen blankets ... skins of bear, buffalo (elk), deer. At sunset the canoes went away having passed almost all day alongside with much noisy display of pleasure, evidenced by their singing and demonstrations.”

From 2020 presentation of S'Klallam history by David Brownell, Jamestown tribal historic preservation officer.





George Vancouver visits Discovery Bay, 1792

- “... where we found a deserted village capable of containing a hundred inhabitants The habitations had now fallen into decay ... amongst which were found several human skulls, and other bones, promiscuously scattered about.”
- “In our different excursions, particularly those in the neighborhood of Port Discovery, the skull, limbs, ribs, and back bones, or some other vestiges of the human body, were found in many places promiscuously scattered about the beach, in great numbers ... and I was informed by the officers ... the like appearances had repeated themselves so repeatedly, and in such abundance, as to produce the idea that the environs of Port Discovery were a general cemetery for the whole surrounding country.”

From 2020 presentation of S’Klallam history by David Brownell, Jamestown tribal historic preservation officer.

May 7, 1792 – Vancouver expedition explores Port Townsend Bay; “In the western corner of this isthmus was situated a deserted Indian village, much in the same state of decay as that ... at the head of Port Discovery.” Nearby his party found “two upright poles set in the ground, about fifteen feet high and rudely carved. On the top of each was struck a human head, recently placed there.” He also noted. “Seventeen of the long-supported poles were seen like those before described on New Dungeness.”

Brownell explains that every village on and around Discovery Bay had been wiped out by disease. There were a few families left. Their descendants are members of the S’Klallam tribes today.

What Vancouver saw was in great contrast to what Quimper saw. Quimper had traded goods and brought diseases.

“The skulls on the poles were territorial markers. When another tribe attacked, you would beat them and then put their heads on poles to warn off the next people coming through.”

The other poles Vancouver described were duck poles. Families owned and maintained particular duck poles on spits, 40 to 90 feet tall. They had huge nets that were 90 feet wide by 40 to 50 feet tall, woven out of nettle fibers. During dawn or dusk families would go out during annual waterfowl migrations and pull nets up on pole foundations. Someone would go out in canoe to scare the birds and as they flew up, they got caught in the net. In this way families harvested a few hundred duck for smoking and preserving. Lots of duck bones are found in archaeological sites.

From 2020 presentation of S’Klallam history by David Brownell, Jamestown tribal historic preservation officer.

S'Klallam and Chimakum

- By the 1850's the S'Klallam population had recovered to some degree.
- Sources agree that the S'Klallam were in close contact with Chimakum neighbors and the Twana speaking people living on Hood Canal, the Skokomish.
- The Chimakum had a large village at what is now Port Hadlock called Tsets-i-bus. They also had one at the mouth of Chimakum Creek.
- The S'Klallams, of course, had villages in what is now Port Townsend and elsewhere. There were approximately 33 village sites from the Hoko River to Puget Sound on both sides of the Strait of Juan de Fuca. Port Angeles was once a S'Klallam village, Tse-whit-zen.



Fate of Chimakum

- In his recent talk, David Brownell, historic preservation officer for the Jamestown S'Klallam, said that accounts of the Chimakum are vague and primarily from their enemies.
- They were a small group, "very warlike" and didn't get along well with their neighbors.
- "But the gist was they occupied a very strategic location on Port Townsend Bay, controlling the entrance to Admiralty Inlet, and they used that to alleviate canoes from other tribes of their goods as they were traveling through the straight."
- Was it piracy? Was it luck? It didn't make for good neighbors.
- William Elmendorf, who wrote Twana Narratives, understood that the Chimakum community was destroyed by the Suquamish in a raid that occurred around 1850. Others understood they were attacked between the 1830s and 1850s by a federation of two to four different tribes. Another account said that the Skagits and Snohomish set fire to Chimakum palisades and destroyed nearly all of the Chimakums. It is possible they were attacked more than once.
- By 1850's only 100 Chimakum remained. Anthropologist Franz Boas said he could only find three people who spoke the language when he came to Puget Sound in 1890.
- The Chimakum language is an isolate, related to the Quileute language. Both languages are unrelated to any other Native American language. "A bit of a mystery."

HARPER'S NEW MONTHLY MAGAZINE.

NO. CCXLIV.—SEPTEMBER, 1870.—VOL. XLI.

THE MEDITERRANEAN OF THE PACIFIC.

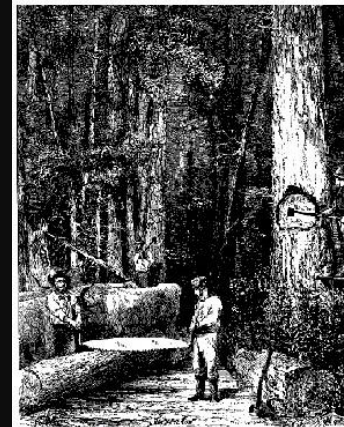
Fort Townsend built in 1856,
Located at the coast betwixt,
Salish Sea and Puget Sound,
Indian villages all around,
Port Townsend being likewise,
Not of large mentionable size,
Located safe on the inward lee,
Protected from the Salish Sea.



PORT TOWNSEND

Many a Chimakum brother,
Serving always as the "other,"
Twana of the Quilcene brand,
Customs invaders soon banned,
Klallam live on the Becher Bay,
Remain there to this very day,
The Hoh of two separate tribes,
Different language each ascribes,
A Salmon sustenance had to serve,
A bit of food for they did conserve.

By Waldo Tomosky



Lumbering in
Washington Territory



Map of Puget Sound



Indian School at Nanaimo

Chimakum intermarried with S'Klallam. Several moved to Port Gamble.

- Going back three to four generations, many S'Klallam families are related to Chimakum families.
- By treaty time, both groups, S'Klallam and Chemakum were sharing sites around Port Townsend and Port Gamble.
- So, while the Chimakum are considered administratively extinct, they began to be counted as part of the S'Klallam tribes on government reports and census.
- 1857. In Port Townsend report of 18 houses or lodges of Chemakum and 14 houses of Clallams. People identifying as one or the other. Now all are called S'Klallam.

Point No Point Treaty

The 1855 Point No Point Treaty meant that the S'Klallam, Skokomish, and Chemakum ceded or surrendered 750,000 acres to the federal government but reserved their rights to fish, hunt, and gather. Ratified in 1859 by Congress.

A tract of land at the bend of Hood Canal was reserved for tribal exclusive use. This became the Skokomish Reservation. The S'Klallam did not want to leave their homeland or their fishing sites and hunting territory. They were forcibly removed to the reservation anyway.

Their Port Townsend village was burned in 1871.

“With their canoes in tow, rounding “Marrowstone Point, the canoes’ occupants, looking back at their ancestral homes, could see their village in flames, burning rapidly to the ground – by order of the Great White Father in Washington, D.C.” (Lambert 1992: 67)

“What they saw was enough to sadden the most stout-hearted – the village was in flames, having been set on fire, by order of Uncle Sam. Eventually the shore of Skokomish was reached ... but in less than five days every Clallam canoe, stealthily, by cover of night, returned to Kaw-tie [Port Townsend] and to a heap of ashes which was once their home.” (Eddie George)

Port Gamble and Point Julia

- S'Klallam ancestors passed along stories of living on Port Gamble Bay before treaty times.
- S'Klallam ancestors eventually occupied the Port Gamble Bay area along with some Chemakum, who were assimilated into what became known as the Port Gamble S'Klallam tribe.
- “Most people living in Puget Sound before the treaty probably had no idea that the British and the Americans were splitting up their lands without taking them into much account. There was no consultation with the area’s original inhabitants.” (Wray 2015)





“Bostons” arrive to build a mill town

- In 1853, before the treaty, Joseph P. Keller arrived at what is now Port Gamble to claim land to start the Puget Sound Mill Company for W.C. Talbot, A. J. Pope and Charles Foster.
- He thought the Gamble spit area was the best place to put a sawmill, but there were S’Klallam camped and fishing there.
- As Martha John, born in 1891 said, “The Klallams used to live in Port Gamble, where the general store is now and all around where the cemetery is located.”
- Keller asked the S’Klallam to move to the other side of the spit and guaranteed that the company would give free lumber to the S’Klallam to build big houses. Wood trimmings from the mill would be given to them for firewood, and they could work at the mill.
- Picture: Port Gamble 1861. S’Klallam called all whites “Bostons”.

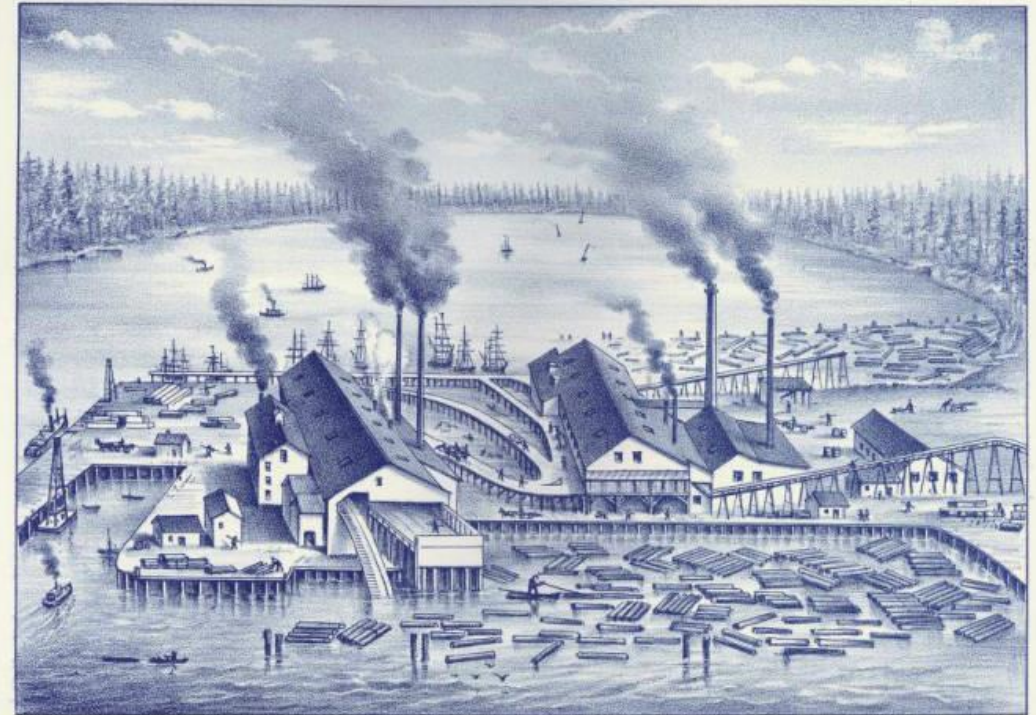


No land left for a
reservation

- Pope and Talbot acquired title to all of the land around Port Gamble Bay, including most of the land where the current Port Gamble S'Klallam Reservation is located.
- In 1863 the parcel that eventually became the Port Gamble Reservation was conveyed to Pope and Talbot by the University of Washington, which held title through a land grant selection process.
- S'Klallam remained on mill company land at the spit at Point Julia and worked at the mill across the bay, where they were regarded as "competent workmen" (Coman and Gibbs 1949: 69)
- The newcomers had acquired all of the land bordering on Port Gamble Bay by 1872, before the S'Klallam could obtain land under the Indian Homestead acts of 1875 and 1884.
- Quoted from Wray 2015. Native Peoples of the Olympic Peninsula.

S'Klallam refused to go to Skokomish or Quinault reservations

- The S'Klallam felt they would starve on the Quinault or Skokomish reservations as they would be far from their fishing, hunting and gathering places. Even the Indian agents agreed they should have homes near the waters of the Straits of Juan de Fuca.
- “Without a reservation and with the government failing to meet its treaty obligations, the Port Gamble S'Klallam began to purchase land.
- Dec. 8, 1886, Charley Jones, John Solomon, and Cookhouse Charley each bought 11 acres fronting the bay near Point Julia.
- 1891, Joseph Anderson received final certification on his 80-acre parcel under the Indian Homestead Act.
- There were other Port Gamble S'Klallam who purchased land.
- The process of purchasing land and ensuring that it remained with S'Klallam families demonstrates the importance the S'Klallam placed on maintaining residence near Point Julia.
- Much of this land was lost to county tax foreclosures in the 1930s.”
- (Wray 2015)



PORT GAMBLE MILLS,
PUGET MILL COMPANY OWNERS.

Indian Reorganization Act

- Indian Reorganization Act became law on June 18, 1934. The secretary of the interior was authorized to acquire lands for tribes and create reservations for those who were without a land base.
- The federal government began the process of purchasing the 1,234 acres from the mill company near Point Julia. \$15,000 was agreed upon. June 1938 the secretary of the interior issued a proclamation setting aside the lands acquired as a reservation “for the use and benefit of the Port Gamble Band of Clallam Indians”.
- New houses were built on the bluff overlooking Point Julia and the houses on the spit that had been condemned were burned down. Some of the older people did not want to leave the spit where they had lived almost all of their lives.
- Picture of tribal-member mill workers who fished during their lunch hour.





The Port Gamble S'Klallam adopted a constitution and began the process to receive compensation for their ceded lands through the Indian Claims Commission. The ICC was created in 1946 to settle claims between tribes and the federal government regarding inadequate or “unconscionable” compensation for cession of tribal lands.

1977 S'Klallam received payment for their claims against the United States.

The federal government deducted \$15,000 that was paid for the Port Gamble reservation lands.

The federal government gave the S'Klallam tribes \$327,237 for cession of 438,430 acres.

“The tribe, in essence, paid for its own reservation and received less than a dollar per acre for some of the most valuable waterfront real estate in the country. The three S'Klallam bands divided the judgment equally to manage each share for the community purposes such as social services, community facilities, investment and employment.” (Wray 2015)

It took 80 years for Port Gamble S'Klallam to get a reservation and another 122 years to obtain compensation for the lands they ceded.

Currently the tribe's reservation is made up of 100 percent tribal trust status and it allows no individual or outside ownership.

“Trust status precludes state jurisdiction and has maximized tribal control over their 1,340-acre reservation.”

In the book *The Strong People: A History of the Port Gamble S'Klallam Tribe*, written by the tribe, the S'Klallam outline how S'Klallam people likely did not understand treaty discussions fully, but they did understand that they needed to retain their right to hunt, fish, and gather and “preserve the S'Klallam way of life”.

“Hunting is on par with fishing as an inextricable part of S'Klallam life. The S'Klallam Tribe equally regulates and manages hunting and gathering with the primary purpose of protecting, enhancing and managing wildlife resources. The S'Klallam had a unique relationship with the wildlife resources; elk, deer, mountain goat, cougar, black bear, and other wildlife. To fail to protect, manage, and enhance wildlife resources today would be the equivalent of destroying a known quality of life. (pg. 27)

As the S'Klallam historically understood, “[Indian] people did not conceive of themselves as owners of the game in their territories, but rather saw themselves and the animals as co-inhabitants of the place.” (pg. 28)

In the treaty, there are rights that the native people never gave away.

The ultimate goal of the federal government was to acquire land and concentrate the Indians onto reservations. (pg. 22)

From the white perspective, the goals of the treaties included “removing all Indians on the east side of the Sound as far as the Snohomish; as also the S'Klallams to Hoods Canal, and generally to admit as few reservations as possible, with the view of finally concentrating them in one.”

But it was clear that the Indians did not want to give up their land.

As the Olympic Peninsula Intertribal Cultural Advisory Committee writes:

The S'Klallam had a complex social organization, interacting with each other and with other tribes and with the landscape. They had their own territory that sometimes overlapped that of others.

Rather than claim ownership of the animals, the S'Klallam shared the land with them. All this balance was interrupted by the Donation Land Act.

Now for the Port Gamble S'Klallam

- Many continue to earn and subsidize their living by exercising their treaty rights, including harvesting fish and shellfish from Port Gamble Bay, the last harbor in Kitsap County open to commercial shellfish harvesting.
- Tribe invests heavily in enhancement, protection, and clean up of the bay which as endured much harm over the years from woody debris and chemicals from the Pope and Talbot Mill.
- Tribe's natural resources and legal departments led the tribe in a landmark agreement with the Washington State Department of Ecology that promises to reverse much of the damage.
- BIA grant for improving fish hatchery to enhance fish resources.
- Education is identified as a primary goal for the community. More and more are achieving academic success, college degrees and graduate degrees.
- House of Knowledge complex to capture the tribe's vision of the first S'Klallam longhouse. Has elder's center, career and education center, and the Little Boston Library, ceremonial events and traditions, place for elders to gather and eat, etc. etc.
- Continues to work to expand its land base.
- Participates in Canoe Journeys

