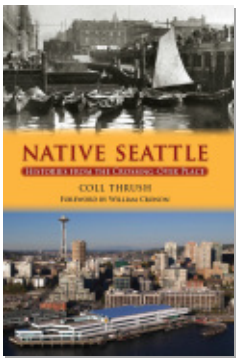
Native Seattle

Thrush, Coll, Cronon, William



Published by University of Washington Press

Thrush, Coll and William Cronon.
Native Seattle: Histories from the Crossing-Over Place.
University of Washington Press, 2009.
Project MUSE.muse.jhu.edu/book/10411.

INDEX

Indigenous community affiliations of individuals are given where known; these affiliations do not imply tribal enrollment or other legal status, nor does lack of listed affiliation necessarily imply non-Indian status.

WEYERHAEUSER ENVIRONMENTAL BOOKS

The Natural History of Puget Sound Country by Arthur R. Kruckeberg

Forest Dreams, Forest Nightmares: The Paradox of Old Growth in the Inland West by Nancy Langston

Landscapes of Promise: The Oregon Story, 1800–1940 by William G. Robbins

The Dawn of Conservation Diplomacy: U.S.-Canadian Wildlife Protection Treaties in the Progressive Era by Kurkpatrick Dorsey

Irrigated Eden: The Making of an Agricultural Landscape in the American West by Mark Fiege

Making Salmon: An Environmental History of the Northwest Fisheries Crisis by Joseph E. Taylor III

George Perkins Marsh, Prophet of Conservation by David Lowenthal

Driven Wild: How the Fight against Automobiles Launched the Modern Wilderness Movement by Paul S. Sutter

The Rhine: An Eco-Biography, 1815–2000 by Mark Cioc

Where Land and Water Meet: A Western Landscape Transformed by Nancy Langston

The Nature of Gold: An Environmental History of the Alaska/Yukon Gold Rush by Kathryn Morse

Faith in Nature: Environmentalism as Religious Quest by Thomas R. Dunlap

Landscapes of Conflict: The Oregon Story, 1940–2000 by William G. Robbins

The Lost Wolves of Japan by Brett L. Walker

Wilderness Forever: Howard Zahniser and the Path to the Wilderness Act by Mark Harvey

On the Road Again: Montana's Changing Landscape by William Wyckoff

Public Power, Private Dams: The Hells Canyon High Dam Controversy by Karl Boyd Brooks

Windshield Wilderness: Cars, Roads, and Nature in Washington's National Parks by David Louter

Native Seattle: Histories from the Crossing-Over Place by Coll Thrush

The Country in the City: The Greening of the San Francisco Bay Area by Richard A. Walker

Drawing Lines in the Forest: Creating Wilderness Areas in the Pacific Northwest by Kevin R. Marsh

Plowed Under: Agriculture and Environment in the Palouse by Andrew P. Duffin

Making Mountains: New York City and the Catskills by David Stradling

The Fishermen's Frontier: People and Salmon in Southeast Alaska by David F. Arnold

Shaping the Shoreline: Fisheries and Tourism on the Monterey Coast by Connie Y. Chiang

WEYERHAEUSER ENVIRONMENTAL CLASSICS

The Great Columbia Plain: A Historical Geography, 1805–1910 by D. W. Meinig

Mountain Gloom and Mountain Glory: The Development of the Aesthetics of the Infinite by Marjorie Hope Nicolson

Tutira: The Story of a New Zealand Sheep Station by Herbert Guthrie-Smith

A Symbol of Wilderness: Echo Park and the American Conservation Movement by Mark Harvey

Man and Nature: Or, Physical Geography as Modified by Human Action by George Perkins Marsh; edited and annotated by David Lowenthal

Conservation in the Progressive Era: Classic Texts edited by David Stradling

CYCLE OF FIRE BY STEPHEN J. PYNE

Fire: A Brief History

World Fire: The Culture of Fire on Earth

Vestal Fire: An Environmental History, Told through Fire, of Europe and Europe's Encounter with the World

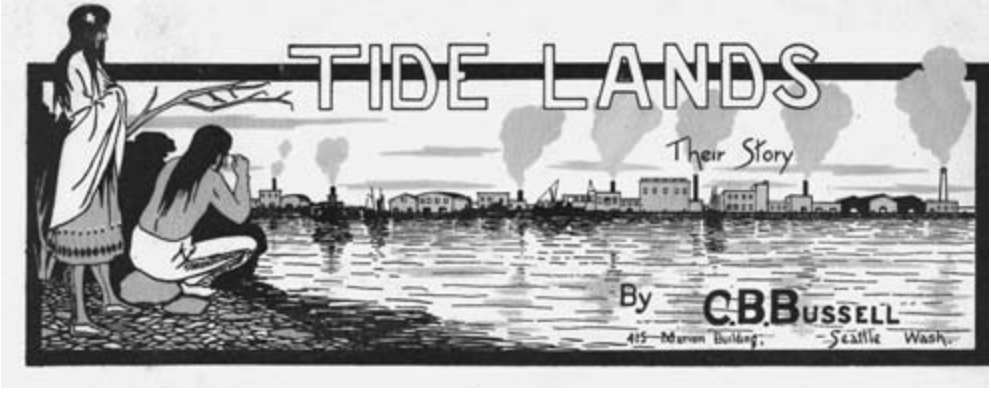
Fire in America: A Cultural History of Wildland and Rural Fire

Burning Bush: A Fire History of Australia

The Ice: A Journey to Antarctica

Seeathl, photographed by E. M. Sammis in 1864, played a crucial role in the founding of the sawmill town named for him, even if his death in 1866 merited no mention in Puget Sound newspapers. UW NA1511

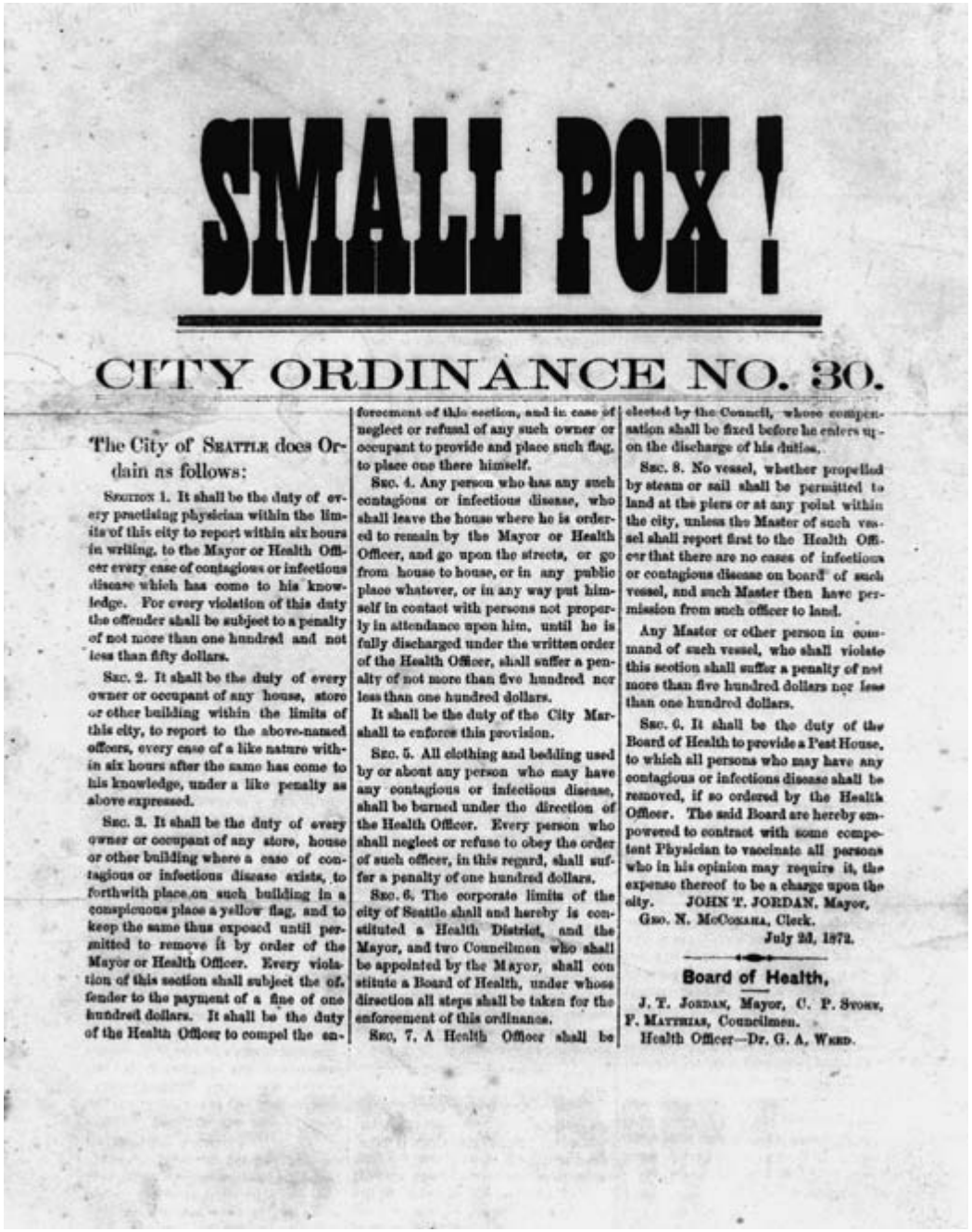
This 1906 real estate brochure reflected dominant perceptions of the relationship between cities and Indians in American history: the two were considered mutually exclusive. UW MSCUA



This plan of the "Battle of Seattle" in January 1856, drawn by a naval officer involved in the conflict, shows the lagoon where Little Crossing-Over Place once stood. It also shows indigenous settlements in and around town, depicted with marks that look suspiciously like Plains-style tipis, as well as the "woods thronged with Indians" on the slopes above the settlement. UW4101

These Native men, likely employees at Henry Yesler's sawmill, were photographed standing in front of Yesler's cookhouse in 1866. Their labor, like that of many other local indigenous people, made Seattle's early survival possible. UW5870

Julia Yesler, daughter of Henry Yesler and a Duwamish woman, represented the "Seattle Illahee" of mixed-race families, which both illustrated the importance of Native people to town life and caused consternation among some white settlers. Photo courtesy of Kathie Zellerberg.



SMALL POX!

CITY ORDINANCE NO. 30.

The City of Seattle does Ordain as follows:

Section 1. It shall be the duty of every practising physician within the limits of this city to report within six hours in writing, to the Mayor or Health Officer every case of contagious or infectious disease which has come to his knowledge. For every violation of this duty the offender shall be subject to a penalty of not more than one hundred and not less than fifty dollars.

Sec. 2. It shall be the duty of every owner or occupant of any house, store or other building within the limits of this city, to report to the above-named officers, every case of a like nature within six hours after the same has come to his knowledge, under a like penalty as above expressed.

Sec. 3. It shall be the duty of every owner or occupant of any store, house or other building where a case of contagious or infectious disease exists, to forthwith place on such building in a conspicuous place a yellow flag, and to keep the same thus exposed until permitted to remove it by order of the Mayor or Health Officer. Every violation of this section shall subject the offender to the payment of a fine of one hundred dollars. It shall be the duty of the Health Officer to compel the enforcement of this section, and in case of neglect or refusal of any such owner or occupant to provide and place such flag, to place one there himself.

Sec. 4. Any person who has any such contagious or infectious disease, who shall leave the house where he is ordered to remain by the Mayor or Health Officer, and go upon the streets, or go from house to house, or in any public place whatever, or in any way put himself in contact with persons not properly in attendance upon him, until he is fully discharged under the written order of the Health Officer, shall suffer a penalty of not more than five hundred nor less than one hundred dollars.

It shall be the duty of the City Marshall to enforce this provision.

Sec. 5. All clothing and bedding used by or about any person who may have any contagious or infectious disease, shall be burned under the direction of the Health Officer. Every person who shall neglect or refuse to obey the order of such officer, in this regard, shall suffer a penalty of one hundred dollars.

Sec. 6. The corporate limits of the city of Seattle shall and hereby is constituted a Health District, and the Mayor, and two Councilmen who shall be appointed by the Mayor, shall constitute a Board of Health, under whose direction all steps shall be taken for the enforcement of this ordinance.

Sec. 7. A Health Officer shall be elected by the Council, whose compensation shall be fixed before he enters upon the discharge of his duties.

Sec. 8. No vessel, whether propelled by steam or sail shall be permitted to land at the piers or at any point within the city, unless the Master of such vessel shall report first to the Health Officer that there are no cases of infectious or contagious disease on board of such vessel, and such Master then have permission from such officer to land.

Any Master or other person in command of such vessel, who shall violate this section shall suffer a penalty of not more than five hundred dollars nor less than one hundred dollars.

Sec. 9. It shall be the duty of the Board of Health to provide a Pest House, to which all persons who may have any contagious or infectious disease shall be removed, if so ordered by the Health Officer. The said Board are hereby empowered to contract with some competent Physician to vaccinate all persons who in his opinion may require it, the expense thereof to be a charge upon the city. JOHN T. JORDAN, Mayor,

Geo. N. McCoskra, Clerk.

July 23, 1872.

Board of Health.

J. T. Jordan, Mayor, C. P. Stone, F. Matthias, Councilmen.

Health Officer—Dr. G. A. Weed.

This 1872 handbill warning of smallpox, the oldest extant piece of printed material from Seattle, does not directly mention Native people but nonetheless exhibits the intense anxiety about urban disease outbreaks, for which Indians were often blamed. UW4095

This 1878 bird's eye view of Seattle, created by a man named Glover, includes a tiny flotilla of Native canoes and an Indian encampment, marked here with a black box. It does not, however, show the many other kinds of Native presence in and immediately around Seattle. UW14531

When Native men and women provided a salmon feast for the 1883 Railroad Jubilee, they may not have known the effect that the railroad and the immigration that followed soon after would have on their lives. Photograph by Theodore Peiser. UW NA1390

Kikisebloo ("Princess Angeline"), the daughter of Seeathl, is pictured here in 1890 on the front porch of her home near the Seattle waterfront. Although she was revered by many as "Indian royalty," Kikisebloo was also mocked and maligned, and her "shanty" was seen by some as evidence that Seattle needed to "clean up" its urban landscape. UW NA1521

Chesheeahud and Tleebooleetsa, also known as Lake Union John and Madeline, were among the handful of Duwamish people who obtained homesteads in and around Seattle in the late nineteenth century. Like Kikisebloo, they were often portrayed as remnants of a "vanishing race." However, this photograph shows the persistence of some indigenous people in traditional places as well as the continued connections between indigenous and pioneer families. Photograph by Orion Denny. UW NA590

Indigenous dispossession in 3 acts

Act 1: In 1905, the home of Hwelchteed and Cheethlooleetsa stands on the shoreline, across Salmon Bay from the Seattle suburb of Ballard, which supplanted Hwelchteed's ancestral community of Tucked Away Inside. Hwelchteed's canoe is moored nearby. Photograph by Webster and Stevens. MOHAI *1983.10.9067*

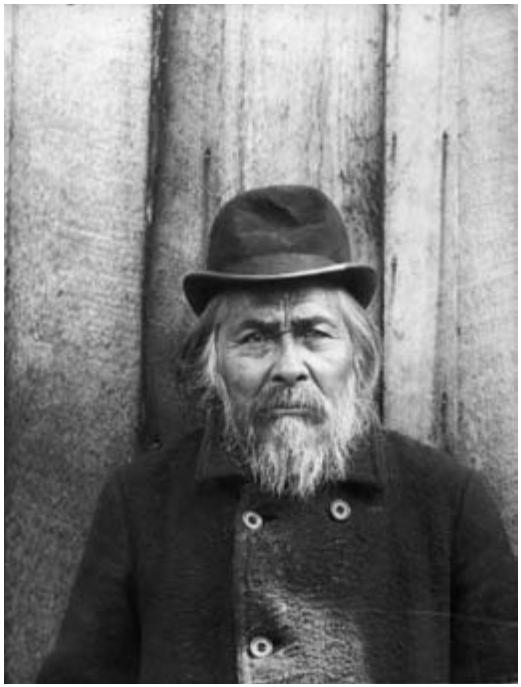
Act 2: Just a few years later, most likely in 1913, Hwelchteed is pictured during his eviction. The three white men are unidentified but are almost certainly linked in some way to the construction of Lake Washington Ship Canal, which required the clearance of indigenous people and others whose homes were in the way of progress. Photograph by C. Langstaff. Magnolia Historical Society Collection, UW *Special Collections*

Act 3: Construction of the locks for the Lake Washington Ship Canal. Hwelchteed's home, where Cheethlooleetsa appears to have died sometime around the time of eviction, stood just to the right of this view. By the time construction began, Hwelchteed was living on the Port Madison (Suquamish) Reservation across Puget Sound. Photograph by Webster and Stevens. MOHAI *2002.3.2022*

The completion of the Lake Washington Ship Canal was the final straw for many indigenous people. When Lake Washington (in the background) dropped and became level with Lake Union (foreground), the Black River, where many Duwamish people continued to live, ceased to exist. UW SEA1102

Seetoowathl, who lived in a floathouse on the Duwamish River just below the view in the postcard on the facing page, was an important source of information about indigenous geography in the Seattle area. He and his wife starved to death during the winter of 1919-20.

The Seattle waterfront, including Ballast Island, was sometimes described as the Venice of the Pacific because of the many Native canoes moored there. Some were Duwamish; others belonged to people from far away. Photograph attributed to John P. Soule, 1891. UW NA680



Encampments of Native migrants, like this one just south of the downtown business district (but incorrectly labeled as Ballast Island), were common sights in Seattle during the late nineteenth and early twentieth centuries. Photograph by Anders B. Wilse. MOHAI *1990.45.14*

This Native woman, photographed at an encampment near First Avenue and King Street in 1898, is most likely Nuu-chah-nulth, from the west coast of Vancouver Island. Journeys like hers, often taken annually, linked Seattle to Native communities as far away as southeast Alaska. Photograph by Oliver Phelps Anderson.
MOHAI SHS 321

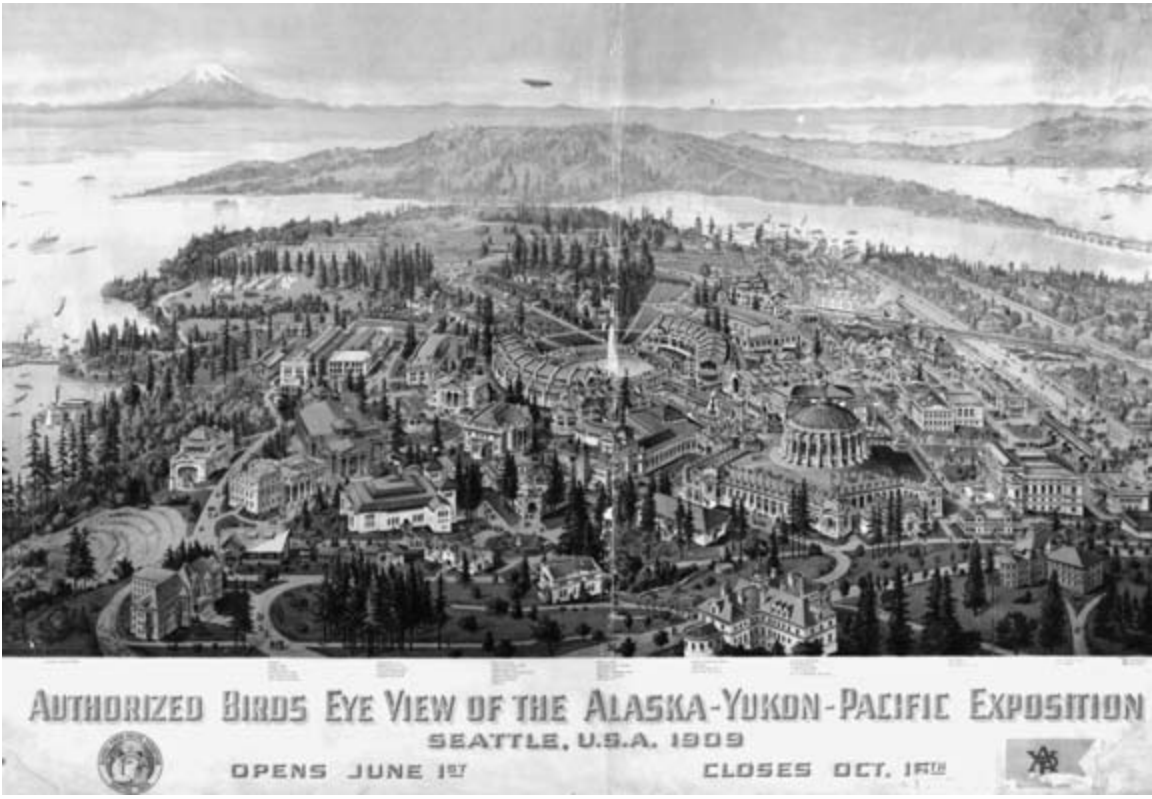
Just as Native people moved in Seattle's "Indian hinterland," so too did Native imagery. The Chief-of-All-Women Pole, stolen from an Alaskan Tlingit community in 1899, is shown here being erected in Pioneer Square as Seattle's first official piece of public art. Photograph by Anders B. Wilse. MOHAI *1988.33.146*

The Tilikums of Elttaes, shown here on parade during the Golden Potlatch of 1912, enthusiastically adopted "savage" symbolism for their displays of civic boosterism, illustrating the extent to which the "Indian hinterland" also transformed Seattle's urban vocabulary. UW313

Native vendors of "curios" were a common sight on Seattle streets, as this 1912 postcard shows, and sometimes even within the aisles of department stores. Along with agricultural labor in the fields of western Washington, such urban entrepreneurship became part of an annual routine for many Northwest Coast families. MOHAI *2002.50.41.1*

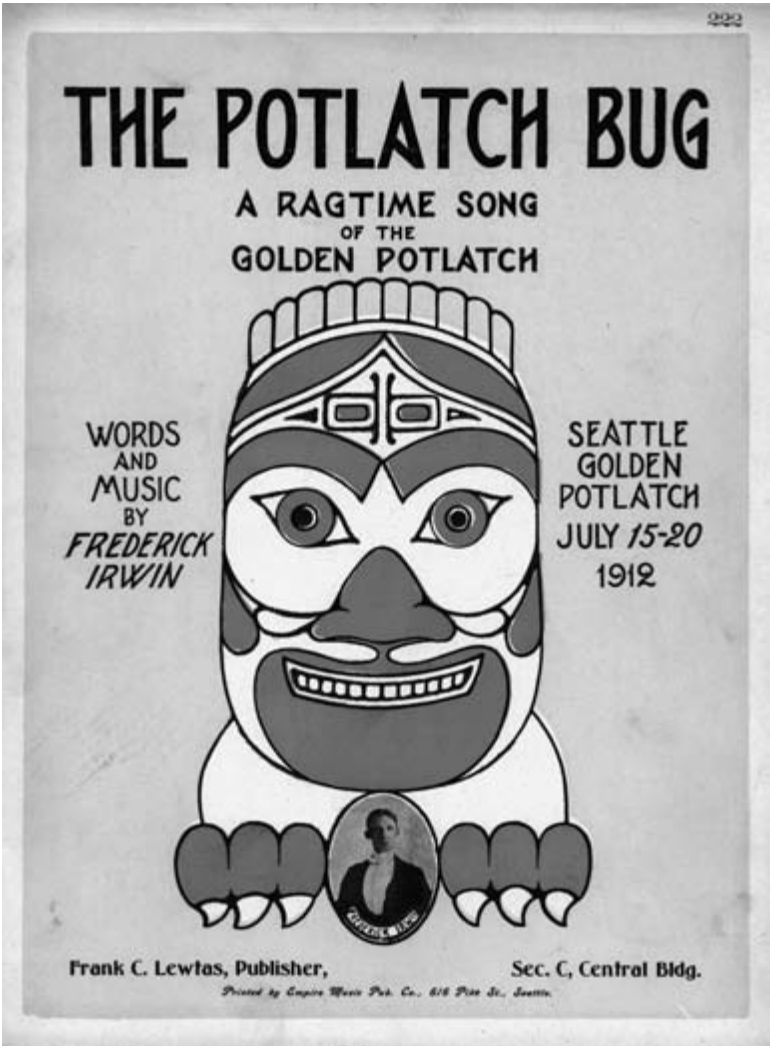
Taken in 1911, this photograph captures the interaction between a white woman and a Native basket vendor, most likely Makah or Nuu-chah-nulth. Photograph by Webster and Stevens. MOHAI *1983.10.7929*

Baskets and other objects purchased from Native vendors often ended up in the curio corners of elite Seattle homes, as in this mill owner's parlor. Photograph by Anders B. Wilse. MOHAI *1988.33.60*



The Alaska-Yukon-Pacific Exposition (AYPE) was Seattle's "coming out party" and an articulation of the city's urban identity. Not surprisingly, the million or so visitors to the fair encountered many kinds of Native imagery—and sometimes even real Indians. UW AYP462

Native people from Siberia and Labrador, like Native people from North America, the Philippines, and elsewhere, were displayed at the AYPE. While typically portrayed in racist terms, many of these people came to the fair of their own accord. Here, Frederick W. Seward, nephew of the more famous Seward who purchased Alaska, gingerly holds a young Inuit boy named "Seattle" and is flanked by the "Eskimo Belle" Columbia and Seattle's unidentified mother.
UW AYP545



The "Big Bug," official mascot of Seattle's Potlatch festivals, drew on racist caricatures of Northwest Coast art, just as those who organized the Potlatches conducted "cannibalistic" ceremonies to initiate new members into their "tribe." UW *Ashford Collection*

While Potlatch organizers drew on totem poles and other northern imagery to create an urban vocabulary, pioneers such as these photographed in 1905 by Theodore Peiser at the Alki landing monument, crafted an entirely different kind of urban narrative. Instead of using Indian imagery to advertise a bright future, pioneers often used Indian imagery to lament a disappearing past. MOHAI *Peiser 10088*

Although they had little say in the creation of urban narratives, local Native communities did participate in urban commemorations and told their own stories of Seattle. Here, Suquamish tribal members perform at Chief Seattle Day festivities in 1912. UW NA1950

In 1948, Ernest Bertelson took this photograph of several unidentified Native people in the heart of Pioneer Square. As early as the 1930s, this neighborhood—the original Skid Road—was already home to an urban Indian community. UW NA1678

In the late 1950s, the American Indian Women's Service League was created to help address the needs of Seattle's urban Indians and to rehabilitate the public image of Native people. Members shown here in 1960 include Pearl Warren, Martha John, Leona Lyness, Hazel Duarte, Ella Aquino, and Dorothy Lombard. Photograph by Harvey Davis. MOHAI PI 1986.5.30279

Inspired by the work of the Service League but informed by a new, more radical approach to activism, Colville tribal member Bernie Whitebear was one of the leaders of the occupation of Fort Lawton by the United Indians of All Tribes in 1970. Photograph by Cary Tolman. MOHAI PI 1986.5.55140.1

The descendants of Seattle's indigenous people—the Duwamish, the Suquamish, and the Muckleshoot—began making public claims on the urban landscape in the late twentieth century. Here, Muckleshoot tribal members march through South Seattle to protest the criminalization of Indian fishing. MOHAI PI 1986.5.4450

"Coll Thrush quite brilliantly weaves together accounts of the lived experiences of Native peoples in Seattle with the very different ways in which those experiences came to be recorded in white folklore and place-names and in the environmental fabric of Seattle's cultural landscapes. The result is a tour de force." – from the Foreword by **William Cronon**

"This book is a concerted effort to mobilize a new telling of history in order to reject what is essentially an ideological narrative of the past. Indian people, Thrush argues, were not simply part of the pre-history of the city, destined to give way before modernity. They were, in fact, active co-participants in its development. Well written and argued, this book forces readers to understand Seattle – and perhaps, by extension, other cities – in whole new ways." – **Philip Deloria**, author of *Playing Indian* and *Indians in Unexpected Places*

"This is the best book, by far, that I have ever read about Indians and cities. Thrush's excavation and analysis are deep and wide-ranging, his narrative impassioned and engaging. A fantastic contribution." – **Ned Blackhawk**, author of *Violence over the Land: Indians and Empires in the Early American West*

Weyerhaeuser Environmental Books

UNIVERSITY OF WASHINGTON PRESS
Seattle and London
www.washington.edu/uwpress

Cover, top: Dugout canoes at Washington Street, 1890s
Photo courtesy Michael Maslan
Bottom: Pier 69 on Seattle's waterfront, 1999
Photo by Don Wilson; courtesy Port of Seattle

9 780295 988122 52295

$22.95 US
ISBN 978-0-295-98812-2