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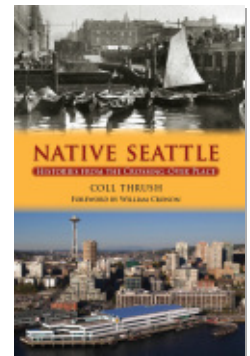
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Indigenous community affiliations of individuals are given where known; these affiliations do not imply tribal enrollment or other legal status, nor does lack of listed affiliation necessarily imply non-Indian status.

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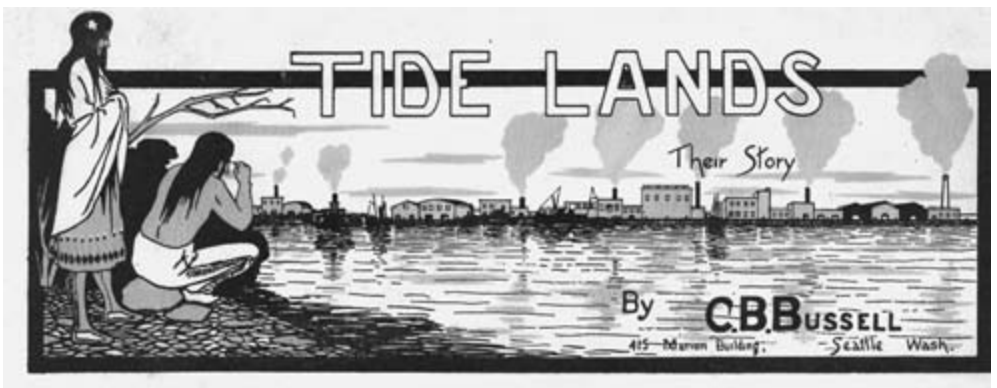
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Seeathl, photographed by E. M. Sammis in 1864, played a crucial role in the founding of the sawmill town named for him, even if his death in 1866 merited no mention in Puget Sound newspapers. UW NAI511

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 en-

forcement 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 Marshal 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. McCORRAN, Clerk.

July 23, 1872.

Board of Health,

J. T. JORDAN, Mayor, C. P. STORM,
F. MATTHEIAS, Councilmen.
Health Officer—Dr. G. A. WARD.

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



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

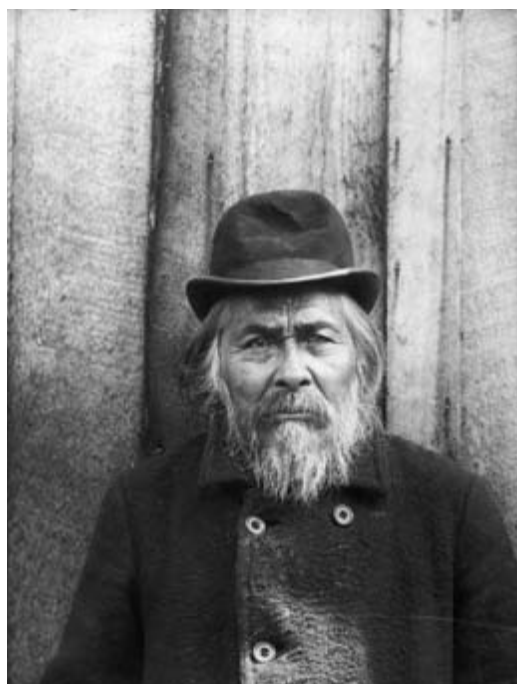




The completion of the Lake Washington Ship Canal was the final straw for many indigenous people. When Lake Washington (in the background) dropped and became level with Lake Union (foreground), the Black River, where many Duwamish people continued to live, ceased to exist. UW SEA1102

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



AUTHORIZED BIRDS EYE VIEW OF THE ALASKA-YUKON-PACIFIC EXPOSITION
SEATTLE, U.S.A. 1909



OPENS JUNE 1ST

CLOSES OCT. 1ST

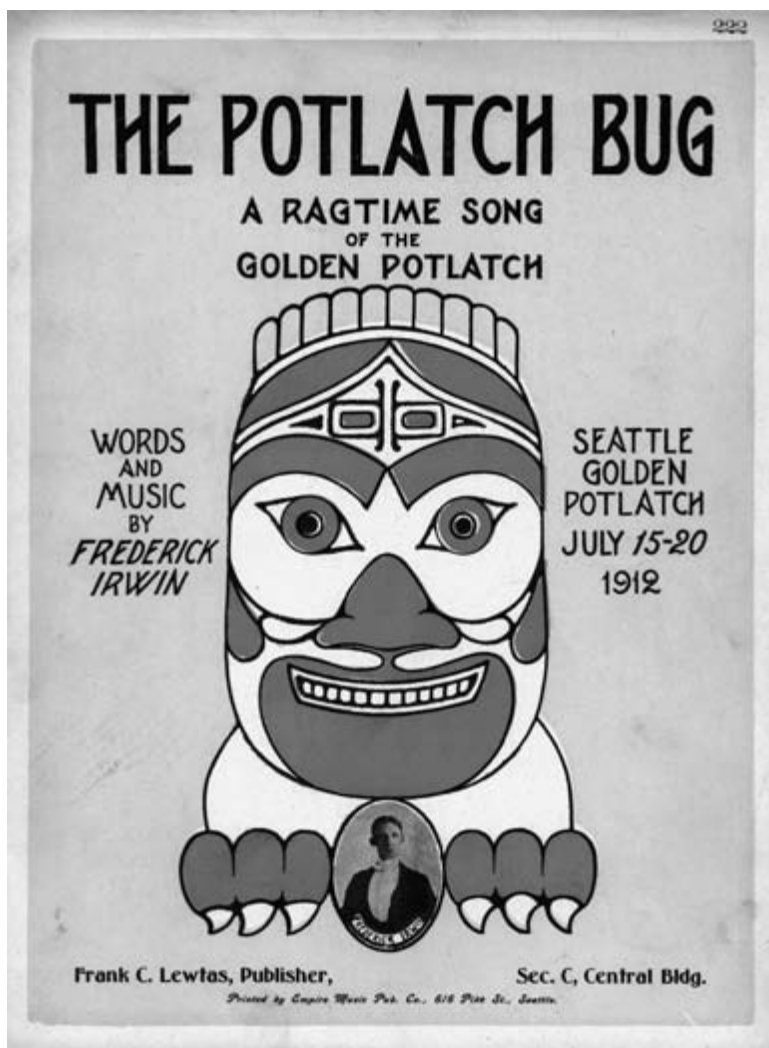


The Alaska-Yukon-Pacific Exposition (AYPE) was Seattle's "coming out party" and an articulation of the city's urban identity. Not surprisingly, the million or so visitors to the fair encountered many kinds of Native imagery—and sometimes even real Indians. UW AYP462



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

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"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*

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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



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