

affidavit.

State of Washington

ss

County of Yakima

Columbia Wildman, being first duly sworn, upon his oath deposes and says:

That he is 75 years of age and a full blood Indian member of the Yakima Indian tribe, and a citizen of the United States of America residing on the Yakima Indian Reservation, Washington:

That he was born at an Indian village on the Columbia River known as Tah-koot and that the Indians who lived there known as Tah-koot Indians; that this place was located near the present town of White Bluffs, Washington, that he spent the early years of his life at that place, as well as other Indian villages in the same general vicinity; that after his family died he moved away and since then has traveled quite a bit, during which time he has visited a number of sites where there used to be located permanent villages or temporary fishing camps of the Indians who under the treaty were moved to the Yakima Indian Reservation; that as a consequence of the foregoing, and the things that were told to him by his relatives and other older Indians, as well as his own personal knowledge acquired from actually seeing how the Indians lived and fished, he is very familiar with the way the Indians lived and how they caught their fish both during his lifetime and prior thereto, as the latter was told to him;

That he cannot speak English and that he is not familiar with the way white people keep track of time or how they measure distances or describe things, but, nevertheless, he feels he can explain those things in such a way that they can be understood by others who may have occasion to refer to his statements.

Affiant further deposes and says that prior to the time that the number of fish that were in the river were made so small on account of the activities of the white man in constructing dams and catching very large quantities of same, there were many places utilized by the various Indian tribes marking up the Yakima nation for permanent village sites as well as temporary fishing camps; that it was customary for the Yakima Indians

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to travel around within the country with which they were familiar for the purpose of obtaining supplies of fish as well as supplies of roots, berries, venison and other wild animal meat; that nowadays there are only a few places of that nature that are used by the Indians due to the fact that almost all of the old places have been destroyed and are no longer of any practical value to the Indians.

Affiant further deposes and says that he is acquainted with the names, locations and other pertinent information concerning the following Indian villages and fishing places:

Wy-How-Na

That there was a temporary fishing place near "White Bluffs" on the Columbia River known as "Wy-Yow-Na"; that this place was located about a mile and a half from the place where affiant was born (affiant indicated this approximate distance by pointing to the location of his birth place from where he was standing at "Wy-Yow-Na" at the time he gave the foregoing as well as the following testimony concerning the place) that although he has never fished here, he has seen many other Indians fishing here and he at times has helped handle the canoe used by some of the fishermen.

That he first remembers seeing Indians fishing here when he was a small boy or about 70 years ago; he has been told that this place always was one of the usual and accustomed fishing places

of the Indians roaming the surrounding country; that he understands as many as 500 Indians or more have camped at this place; that this number of Indians was made up of a large number of families that there were usually seven or more people in each family including the old people.

That wy-Yow-Na was not a permanent village or fishing camp for the Indians who used it; that it was one of their fall fishing places; that the camp ground in the spring time was flooded by water from the river; that the Indians not only camped on the bank of the mainland but they also had camps directly across on the island (the island in question is shown on the maps as Locke Island); that the Indians used this place to catch fish because it was easy to catch them here because it was one of their spawning grounds, although p 250 the Indians would not catch the fish until after they had finished spawning; that the Indians when they camped at this place would remain about a moon and a half (corresponds to approximately six weeks)

That the Indians caught their fish here in two different ways. One way was by using spears. During the day time they would spear the fish because then they could ~~not~~ see them in the water, while at night they would drift downstream in their canoes in which an Indian would be holding a torch to attract the fish and another Indian would be ready to spear it as soon as it was attracted by the light. The other way was with a long net that was about 75 feet long (distance indicated by pointing from where affiant was standing to a pile of rocks approximately 75 feet away) and that it was as deep as from the ground to affiant's chest (approximately 5 feet) that the fish would snare themselves in the net, after which they would be removed by the Indians.

That each family would catch on an average of about 300 fish each of which were about four feet long and two hands high (length indicated by holding hands apart); that some of the fish, of course

were small , but that that size would be the general average; i.e. the fish actually were of all different sizes; that the Indians dried a large quantity of this fish to be used during the times when fresh fish were not available and also for trading with other Indians for different kinds of fish or for roots, berries, meat or buffalo robes.

That large numbers of outside Indians used to visit this place for the purpose of trading with the people who fished here, although the visiting Indians did not themselves fish; that these Indians came from all around this area, such as on the other side of the Columbia River from the Nez Perce country and such places so that they could gather with the local people and trade with them and also enjoy their games and ceremonies;

That the last time he was here and helped others to fish was about 37 or 38 years ago although he has been here ever year since then but only to visit his relatives and partake in their feasts and ceremonies; that he visited "y-you-na for that purpose last year

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but there were not many fish; that only a few Indians still use this place and that they are not really not Yakima Indians since they do not live on the reservation although they are relatives and friends of the affiant.

That the Indians made their own fishing equipment and canoes from the available materials; that the twine for the nets before the white men came was made from Indian hemp which the Indians call tah-qhus; that the spear heads were made from elk horn and bone; that the canoes were hollowed out from logs by the Indians taking a sharp rock and digging the inside out;

That fish was an important thing to the Indians for food, that it was important to the Yakima Indians as meat; that both the meat

and fish were supplemented by roots and berries gathered at the places known to the Indians in the territory roamed by them; that after the whiteman came, the Indians became accustomed to trading some of the fish they caught and dried for articles like sugar, coffee, flour, and like things;

That there was another place further upstream from Wy-Yow-Na used by the Indians for fishing but which is no longer of any value to them; that this other place is now known as Priest Rapids where the Indians that still use Wy-yow-na still make their winter camp.

Meninick

P. 275 Swidell report

Jim Meninick, being first duly sworn, upon his oath deposes and says:

That he is about 85 years of age, a full blood member of the Yakima Indian tribe and a citizen of the United States of America residing on the Yakima Indian Reservation, Washington.

That he is descended from the Skein group of Indians who moved to the Yakima Reservation after the treaty with Governor Stevens; that he was selected by the Yakima Tribal Council to give information about the usual and accustomed Indian fishing place known as Top-tut...

Affiant further deposes that and says that he visited Top-tut long prior to the time that the dam was built; that he distinctly recalls that there were falls in the river approximately as high as an average size room; that it was for this reason the Indian considered Top-tut an especially good fishing place; that he has actually seen the fish going over the falls; that nowadays the falls are no longer there because when the dam was built they apparently blasted them with dynamite;

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That the Indians who camped there would only remain as long as the fish were running; that as he recalls it, he would roughly estimate the number of Indians who use this place at about 500 all told; that this was when he visited the place as a young man of about 20 years of age; that since then he has seen the Indians fishing there at various times and that he understands that this has always been a usual and accustomed place of the Yakima Indians; that he was told so by his parents ~~that~~ and that his parents were told by their parents; that they had fished there from as long back as the Indians could remember; that the Indians still fish at Prosser, although the number of fish now is smaller... 5/6/42

Fishing rights. Cayuse

Jim Kash Kash (Swindell report p 303)

James Kash Kash, sworn, that he is 79 years of age and a full blood member of the Cayuse Indian Tribe, residing on the Umatilla Indian Reservation, Oregon.

...further deposes and says that he understands there was approximately 2,000 members of the Cayuse Tribe at the time of the treaty with the U.S., that the great majority of these Indians would spend the winters in camps located at about the place where the city of Walla Walla, Wash. is located; that large numbers of them also had winter camps along the Walla Walla River near the present town of Milton, Oregon; that when spring came these people would breakup their winter camps for the purpose of visiting the various places where they knew they could obtain fish, game, roots and berries, that when they left their winter camps they followed the spring run of salmon as the run progressed upstream in the tributaries of the Columbia River; that the men would hunt and fish and the women would gather roots close to the hunting and fishing grounds; that as the year progressed the Indians would have traveled further back toward the mountains and that ultimately and before returning once again to the winter camps they would meet with the Nez Perce Indians for the purpose of trading the things they had such as roots and berries for buffalo robes and other things that the Nez Percés people had that could not be obtained by the Cayuse people; that this trade amounted to quite a bit

...that the Cayuse Indians cannot use their old fishing grounds for the reason that so many of the tributaries of the Columbia River are no longer used by the fish because they cannot ascend to the spawning grounds because the white people have constructed dams which they cannot get over; that in other streams the waste material from mines is such that fish cannot be supported, that aside from that the habits of the younger generation are changing in that they are gradually adopting the white man's way of living. May 8, 1942.

Fishing rights. Chiefs. Umatilla reservation
James Billy and Tom Joe
(Swindell report p. 306)

...James Billy, 63 and Tom Joe, 72, being duly sworn...

That they are full blood members of the Umatilla Indian tribe..

That they are chiefs of the Umatilla Indians and were selected by the Umatilla Tribal council for the purpose of giving information to government representatives concerning the location of fishing grounds, hunting districts and root digging and berry gathering grounds.

...p 307

That in the winter time the Indians would gather in large villages throughout the country roamed by them where they would remain until the snow had gone and it was time for them to start their journey to the various places to obtain food; that the Indians in these villages would split up into smaller bands for the purpose of going to different places; that the main supply of their fish was obtained from the p 308

Umatilla River and its tributaries; that the fish were caught with Indian traps and with spears and in some places small nets were used; that due to the number of Indians and the fact that they could not obtain enough fish or food at just a few of the various places they visited each year it was necessary for them to split up into smaller groups so that each of them could obtain sufficient food along their line of march; that the Indians do not hunt and fish as much as they used to for the reason that the supply of game and fish has been so seriously depleted ...

that the Umatilla Indians have always been accustomed to going to the big Indian fisheries at the falls of the Columbia River which is now known as Celilo, that they were friends of the Indians who lived at that place and that they visited them both for the purpose of fishing and for trading... May 8, 1942.

fishing rights. Jim Kanine, Imowtanic and Felicite Click Relander
Walla Walla Indians.

p. 314 Swindell report.

Jim Kanine..sworn, that he is 70, a full blood member of the
Walla Walla Indian tribe.

That he has been what is known as the Principal Chief of the
Walla Walla Indian Tribe..tha he was born along the Umatilla
River within the Umatilla Indian Reservation.

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Imowtanic..sworn..that he is 79, a full blood member of the Walla
Walla Indian tribe.

Felicite, sworn..that she is 79(SHE) a full blood member of the
Walla Walla Indian tribe.

p. 317..(Kanine) that during the summer of 1941 in company
with Imotanic and members of the staff of the Umatilla agency
he visited the various usual and accustomed fishing places, hunting
grounds and root and berry patches of the Walla Walla Indians for
the purpose of pointing out the location to members of the agency
staff; that affiant during the course of his life actually camped
at and used the se various places

...That at the time these places were visited with members of the
agency staff, comprised of David Temple, Road engineer and ~~Oscar~~
Gilbert Conner, such individuals made written record of the exact
location of the old camping grounds used for fishing, hunting,
root digging and berry gathering; that he understands such record
of the location of the places in question was made in order that
it would be available in the agency files after the death of the
affiant... May 8, 1942.

Indian place names.

Swindell's report (Given to Edward G. Swindell Jr. U.S. Indian Service
Dec 4., 1941 at Chehalis community house
p 120

Dan Secena, 83, full blood Chehalis Indian Tribe, born near Grand
Mound:

LINCOLN CREEK. there was a permanent Indian village and fishing place
at the mouth of what is now known as Lincoln Creek where it enters
the Chehalis river; that the Indian name for this place is Nahecha-thla-
loat-son and that it means "mouth of the creek."

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SCATTER CREEK-That there was an old permanent Indian village
and fishing place at the mouth of what is now known as Scatter Creek
where it enters the Chehalis River and that the Indian name for
this place was Wah-thlah-lin-nah-loat-son, that he does not know the
meaning of this name in English although the final syllables refer
to the fact that it was the mouth of a creek.

GRAND MOUND-That there was a very large permanent village of
the Chehalis Indians located on the Chehalis River at a place which
is now within the boundaries of the present State ~~and~~ school for
girls; that the Indian name for this place was Klah-ky-icklth, and
that in English this meant "long prairie;" that this was the main village
of the upper Chehalis Indians that it was there that he was born.

Andrew Sanders, 77, a full blood member of the Chehalis Indian
Tribe:

MUD BAY-that he has been told there was a permanent village of the
Chehalis Indians at what is now known as Mud Bay, that the Indian
name for this place was Squileyeth, which was the Indian name for
what the white people call the Chehalis Indian Tribe (p 127)

p 127

Squaxin-That there was probably a permanent village at this place but he is not certain as to this; that the Indian name for this place was "ui-tse-lay-chen, which in English means "center of where people live," that it was one of the well known clam digging grounds of the Upper Chehalis Indians.

SKOOKUMCHUCK CREEK-That there was a permanent Indian village called Tow-a-tin meaning "fording place" located about a mile above the mouth of the creek on the north side of the Chehalis River near the present city of Centralia, which in old days was known as Centerville, Washington.

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MICHIGAN HILL-That there was a temporary Indian fishing place at what is now known as Michigan Hill, the Indian name for this place was Wah-lokt-un which means "place to fall down." This place received its Indian name as a result of an old Indian story in which some animals were pushed over the big cliff which is at this spot. This place was approximately 6 miles from the Indian settlement at Skookumchuck Creek or about a mile below the mouth of Lincoln Creek.

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Lucy Sanders, 67, full blood member of the Chehalis Indian Tribe born at a Chehalis Indian village located at the mouth of the Black River where it enters the Chehalis River on the upstream or east side of the Black river; that this was the location of an old permanent village of the Chehalis Indians and that it was called Sah-tsah-ulth, which in English means river coming from the lake. That both the river and the lake have the same name.

.There was a Chehalis Indian village known as Thla-qah-mish,

but she does not know what that means in English; that she was told this was a permanent village of the Chehalis people which they had used from time immemorial prior to the time the white people came; that the village was located across from the mouth of Cedar Creek above the city of Cedarville, Washington.

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Sam Ulmer, 66 years of age, John Mike, 80 and Charley Hopie, 78, each being sworn members of the Klallam Tribe, residing at the Lower Elwha Community near Port Angeles, that they were born in the country formerly owned by the Klallam Indians.

HOKO RIVER- That this was the location of the old permanent Klallam Indian villages for which the Indian name was Ho-cho, that there were two big buildings on the west side and two big buildings on the east side of the river, all four of them were located close to its mouth

SEKU- (This located west of Hoko river and should not be confused with the present town of Sekiu, Wash.) that the Indians from the Hoko river used to visit to them was known as Sekiu where they obtained salt water fish.

KLALLAM BAY- That there was a permanent village located at Klallam Bay which was divided into two parts, the one on the west side being known as Klah-klah-why-ees and the one on the east was called Wha-neen-it,

PSYHT- That there were two permanent Indian villages located at Pysht, one of which was on the small bay south of what the white people call Pill Point on the north side of the Pysht River and the other was located on the east side of the river approximately opposite the town of Pysht; that the Indian name for the one on the north side of the River was Pee-sht, which meant wind blowing against it all the time, and that the one on the other side

p 140 was known as Nee-qho, that there was a number of houses at this place although the Indians have not lived there permanently since the lumber company made them move away 80 years ago.

DEEP CREEK--That there was an old permanent Klallam Indian village located on the east side of and close to the mouth of what is now known as Deep Creek, which village to the Indian was known as Tse-khun(tse-qhun) which means "spit" or "Projecting point." (prehistoric village)

TWIN RIVERS--The Indian name for this place was Nuh-chee-sah-tun which means "two streams entering ocean at the same place,"

LYRE RIVER--That the Indian name for this place was qhah-qhah-nah-ah but affiants do not know the meaning, however have seen shell heaps and traces of human habitation at this point, were told that once has been a village site of the Klallam Indians.

SALT CREEK--That the place was known as Kite-tun-ut although affiants do not know what this name means; that this place was one of the summer fishing and camping grounds of the Klallam Indians who lived at Elwha.

Elwha River--That there was an old permanent village located at the meeting place of Indian Creek and Elwha River that the name of the creek as well as the village was Tee-tee-ulth; that the village was located on the south bank of the creek and the west bank of the river, that the site of this village was flooded out from the water backed up by the lower dam constructed by the Puget Sound Power and Light Company that although...

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LOWER ELWHIA--That there were two villages at what is now known

known as Lower Elwha Community, one on the east and one on the west bank of the Elwha River; that their location was approximately one-half mile from the house of Sam Ulmer a resident of the present community; that there was a number of houses..that the Indian name for this village was Elwha that the Indians were driven from the east side of the river to the west side after the white people came to the country.

MORSE CREEK-that although affiants never did see a village at this place they understood that there was a permanent one there a long time ago and it was called Tulth-mut, which was also the name of the stream now called Morse Creek by the white people.

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Frank Fisher, 77, full blood member of Hoh Indian tribe, residing on Hoh Indian Reservation, Jefferson County, wash.

p. 186 (on Hoh River)

Tsay-klay-it which meant water p shing rock located about one-half mile upstream from the mouth of the Hoh river.

Tse-qhilk-lay-ah-quah, which meant High bank, this place was located a little below the high bank of the Hoh River about one-half mile above Braden Creek.

Tohoe-poe-gwat, which mean " and of good country before bad country begins," because when the Indians traveled upstream their journey from this point on was much more difficult than the journey from the mouth up to this place.

Koatse-a-bi-dilkh located about a mile and a half from the preceding village, that he does not know the meaning of this in English.

Due-whah-a-kah which means "Indian rhubarb" that it was located

across from the mouth of what the white people call Owl Creek.

Klow-wuk-klulkh which meant "other side of the sand bar" that this place was located above the preceding one at the mouth of a small creek which has no name.

p 198.. Tahola agency, west central Washington between Olympia and Tacoma.

p 200 Allen Yellout, 70 , Peter Kalama 80 and George Bobb, 68, Nisqually Indians..(Thurston County)

WINDY CANYON-That there was an old Indian village known as Spoo-y-alls located on the Nisqually River at a point about 300 yards from the present railroad bridge on the main line between Seattle and Portland; that the Indians caught fish with spears and traps there.

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YELM CREEK -That there was a village located on both sides of the what is now known as Yelm Creek where it entered the Nisqually river; that the Indian name for this village is Dop-shet, that it was only a temporary village site used during the fall when the dog salmon were running.

WALKER PLACE-that there was a temporary fishing place known as Keh-culs duts located on the Nisqually River about 2 miles above the county road bridge on the road between Yelm and McKenna, Wash that the place was utilized by most of the different Nisqually bands where they could camp and fish for as long as the fish were running which was about 2 months.

MUCK CREEK-That there was a permanent Indian village known as Yell-whahlse located about 8 miles above the mouth of the creek which at one time was known as Douglas Creek; that this place was used by Indians from the other Nisqually villages during the time

the fish were running ; that this village was the home of Leshi, the Nisqually chief, who signed the treaty with Gov. Stevens.

McAllister Creek--That this place was known as She-nah-dah-dob where the Nisqually treaty was signed. (In English known as Medicine Creek and in treaty referred to as She-nah-nam.)

Jefferson county..Johnny Shale, 68 and Jack Sam, 81, members of the Quinalt Indian tribe, residing at the village of Queets (Quinalt Indian Reservation)

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..the present village of Queets, Wash is not located on the site of the original village that was in existence when they were small boys, that the old village was located just below the present main highway bridge (bridge crossing the Queets river, U.S. 101) on the south bank of the river about a mile from the ocean and approximate 200 or 250 yards from the present village; that the Indians had two names for the Queets village, one of which was Lee-choe-sese and the other was Elthe-tah-ach which latter meant "on the high bank", that the village was given the name because it was situated on a bluff on the south bank of the river; six smokehouses and that about six families lived in each house making population as they recall 180 people.. in addition two communities in the same general vicinity, one of which was situated about three quarters of a mile down stream toward the ocean and was known as Yoe-stoe-whoh; that this name meant "new river channel" and the community was situated on the north side of the old channel; that it had one big smoke house and five small ones, 16 families, 100 people that they were killed off by smallpox; other village was on south bank of Queets River about two miles above the main village or

p 207 at the spot where the cable now crosses the stream, that the name of this other village was Queets-Nilth which meant "wild

crabapple", that it had one smoke house and five small ones, that the people killed off or moved to main village of Queets.

There was an old permanent village of the Queets Indians on the north bank of the Queets river directly opposite the mouth of what is now known as Matheny Creek, that the Indian name for this village was Poat-tso-itse, which mean "right across from the mouth of the creek." or "middle of the channel." that the name of the creek was the same and ... p 208

there are other villages above Poat-tso-itse located on the Queets River as follows, one directly opposite the mouth of Sam's Creek known as Pee-tse which meant "sneeze," another located opposite what is known by the white people as Tshletshy creek for which the Indian name was Tsh-lait-shah meaning "elk cooking rock" and the third one was located on the north bank of the Queets River just below the mouth of Marlow Creek for which the Indian name was Tsh-stoe which meant "half way between two big mountains," that these three places were temporary hunting and fishing places of the Queets Indians..

p 5-

Jefferson county. Jack Sam, 81, full blood member of Quinalt-Queets tribe.

Familiar with Indian villages located on the Clearwater river Poat-tsah-pash-That this means "middle of the channel" or the same as the meaning of the name of the village known as Poat-tso-itse on the Queets River, that it was located on the south side of Hurst Creek and the east bank of the Clearwater River and that it was an old village.

Kahayah-lay-huts (T'sam-how-wah) does not know the meaning of this name, t000

No-qhy-tsahs-That in Indian this meant "dirty rock" t000

Nah-hah-pish. took two days to reach this place going upstream in canoes and only over night to get back.

Dug clams and caught smelt at place called Quailth-tails which meant "red rock" and is now known to white people as Brown's Point

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County of Clallam. Saxtas Ward, 90, member of Quileute tribe, residing at La Push, Quileute Indian Reservation.

Burn at Shu-a-wah located at what the white people now call Beaver Prairie.

Villages along the Sol Duc River

Bah-qwat-permanent village of Quileutes known as Bah-qwat which means junction, located on the north side of the Quileute River just below where the Sol Duc and Dogachiel rivers come together to form the main Quileute.

Qual-lah-dish that there was another permanent village on the Sol Duc located about two miles above Bah-qwat, that, ended by homesteading era.

Uck-Qwy-Oot -that there was another permanent village known as Uck-qwy-oot located about two and a half miles p 220 above Qual-lah-dis; that this meant "over the hump"

Shu-a-wah was a permanent village of 20 people or more 3 smoke houses that it was located just a little bit below the junction of a creek that comes from Lake Pleasant and the Sol Duc River.

Dickey River. there was a permanent Quileute Indian village located at the mouth of the Dickey River and that the Indian name for this place was Doe-hoe-dach-tedar, that when he was a

p 221 small boy he remembers quite a few Indians living at this place (Metsker's official map of Washington shows that the east and west forks of the Dickey River join and from that point on to where the stream enters the Quileute River, about a mile from the ocean, it is designated as the Dickodochtedar River.)

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Sites along Bogachiel River

T'Choe-klay-bique-That there was a permanent Quileute village located opposite the creek which enters the Bogachiel River about a mile from the junction of the Bogachiel and Sol Duc rivers known as T'choe -klay-bique, which in Indian means "end of the trail." from the beach;

Pay-Chay-tee-u-That ..permanent village situated a short distance above where what the white people call Mayfield's Creek runs into the Bogachiel River, that the Indian name for this was Pay-chay-tee-u, which means "red rock bottom" because the bottom of the river at this point was reddish colored.

T'sah-qwah-lee-That there was a permanent village located on the Bogachiel River about a mile above Pay-chay-tee-u which was known by two names, one being T'sah-qwah-lee and the other T'so-t'so-wah-kly, both of which meant branches dragging on water, because there was a number of willow trees located at this point; that there were three smoke houses at this place and 7 adult men and their families or approximately 35 people, that the Indians moved this place a long time ago when the land was homesteaded.

T'se-Dec- That there was another permanent village located on the Bogachiel river about six miles below the point where the Calawah river runs into the Bogachiel; 0000

T'choe-Loe-Yas-lee. There was a permanent village on the south bank of the Bogachiel about a mile below the point where the Bogachiel and the Calawah come together or at the point where a small creek enters the Bogachiel; that the Indian name for this place was T'choe-Loe-Yas-Lee, which means "long" or "high timber," Ended by homesteading.

Hoke-T'soe-That there was a permanent village on the Bogachiel River one-half mile above its junction with the Calawah, which was known as Hoke-t'soe, meaning "Burnt ground," that this village prior to the coming of the white man and the burning of the timber was known as "Kshah-bah.

T'sah-Lee-Lait, That was on the main Bogachiel River just below the mouth of the creek which enters the river from the north side west of the main highway between the towns of Bogachiel and Forks (refers to highway 101); that the Indian name for this place was T'sah-lee-lait which meant "over the hill," that this was the home of the parents of William Penn, a Quiláute Indian..forced to leave by homesteading.

T'choe-lay-k'ay-lee. That there was one other permanent village that he knows of on the Bogachiel river which was located just above the present town of Bogachiel; that the Indian name for this place meant "leading to prairie," that he never did see the place.

also, a permanent Quileute Indian village on the Calawah River located just above where the present main highway (U.S. 101) between Forks and Tyee crosses the river; that the name of this village was T'se Qhoke meaning "upper end of the prairie," (This village almost due south of the one previously described.)

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Morton Penn, 60, full blood of the Quileute Indian Tribe.
(Clallam county)

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ILWACO--The Indian name Kla-wa-qu. fishing place located along the beach and shore of the Columbia River at what is now known as Sand Island. Jointly owned by Quinalt, Lower Chehalis, Willapa and Chinook Indian tribes.

NORTH River- Indian name Newh-munch, fishing grounds extended from mouth of river to up above tide water. This also jointly owned by Quinalt, Lower Chehalis and Willapa Indian tribes.

HOQUIAM--Fishing grounds were located along the Hoquiam river from mouth to several miles, owned jointly by Quinalt and Lower Chehalis tribes.

Hump-tulips--The English name is the same. Fishing grounds located from the mouth of the river up to the junction of the east and west forks and jointly owned by Quinalt and Lower Chehalis tribes.

BAY CENTER- Indian name Wh-oo-see. Fishing grounds located from mouth of the Palix river to several miles above tide water. Jointly owned by Quinalt and Willapa tribes.

LONG ISLAND- Indian name Klack-spootchom. Fishing grounds extended from mouth of the Nasalle river to several miles above tide water.
Swan, Northwest coast, p 136 specifically mentions Indian fishery on the Nasalle river.

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Mason county. Robert Lewis, over 100, full member of the Skokomish Indian tribe

Quil-cned-which the white people now call Quilecene, that there was a permanent village of the Skokomish located on the north side of the beach at Quilecene Bay.

TAH:BAACH-known to the white people as Dabob (Tarboo on Metzker's map of Washington)

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Dose whal-lups, known to the white people as Dosewallips, large village of Indian fishermen there near the mouth of the river of the same name.

QHUB-QHUB-EYE, now known to the white people as Hanna Hanna and located at the mouth of the river bearing the same name; that this was a temporary fishing and camp ground.

DUCQH-YAH-BOOSE-now known to white people as Duckabush and located at the mouth of the river and on the south side of the present Duckabush river; that it meant wind around the point from the fact that it was located at spot not touched by winds prevalent at this particular place

Due-Wah-Tagh, now known as Dewatto, was permanent home of large number of Skokomish Indians; that in the summer the Indians moved upstream from the permanent village at the mouth of the Dewatto river to a place two miles distant where the river was narrow and fish were caught there with spears and gaff hooks.

Lil-lah-whop, which meant inlet and is now known as Lilliwaup, permanent village situated there on both sides of creek and located close to its mouth. Good place to catch herring in the spring.

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Due-qhak-will-lup-which mean steelhead salmon stream and which

is now known as Steelhead Creek; that it was a temporary fishing ground and camp of the Skokomish Indians whose permanent homes were around Hoodspoint, Washington.

Tscho-chah-lulth and Yee-Lough-Ohoe, which prior to their being flooded by the water from the city of Tacoma's power dam, were located respectively at the falls and forks of the Skokomish river, that there were a number of small villages on the Skokomish river and the people who lived in them were accustomed to fishing at these places as well as some of those along the Hood Canal.

Ducqh-Lah-Lahp, now known as Union River, that there was a permanent Skokomish village about a mile from the mouth of Union River at the head of Hood Canal near Belfair, Wash, that

Ducqh-qhoe-quahpsh, now known as Mission Creek, that this was a temporary fishing and camping place for the Indians living at Ducqh-lahp and it was located at the mouth of Mission Creek.

Tah-qhoo-yah, now known as Thuya, Wash, that this was a permanent home of a group of Skokomish Indians where they caught fish with a trapas well as with spears and gass hooks.

Yakima names
Yakima Fisheries on reservation.

Click Belander.

(Swindell report p 246.

Soo-Nooks located on the main Tieton river below the Rimrock Dam.

Stock-located on the Naches river below the mouth of Rattlesnake Creek near the present community of Nile.

Cle Elum-located at the mouth of the lake with the same name.

Nachess and Keechelus also located at the mouth of lakes having the same name.

Swauk located on Swauk Creek about three miles above its confluence with the Yakima River.

Manastach-located on a creek with the same name about four miles above its confluence with the Yakima river.

Selah and Wenas-each located in a creek of the same name approximately 1 1/4 and two miles respectively above their confluence with the Yakima River.

p 247--a group of places on the main Tieton river, and the north and south forks, these have been inundated by the water stored in the Rimrock reservoir.

Wy-Yow-Na-a temporary fishing place near White Bluffs on the Columbia river.

Wan-Nish-located near what is now known as the Horn Rapids Dam, near Kennewick.

Wah-wa-tam-Near the Sunnyside Dam

Ow-Yeh-near the diversion dam for the Wapato Indian Irrigation project.

Top-Tut-Prosser.

Report on the Source, nature and extent of the Fishing, hunting
and miscellaneous related rights of

Certain Indian Tribes in Washington and Oregon, Together with
affidavits showing location of a number of usual and
accustomed fishing grounds and stations

U.S. Department of the Interior Office of Indian Affairs
division of Forestry and grazing Los Angeles, Calif. July, 1942.

Compiled by Edward G. Swindell, Jr.