HistoryLink Elementary

HistoryLink wanted elementary students and other beginning readers to be able to read essays found in this encyclopedia too - so *HistoryLink Elementary* was created. Selected essays were rewritten at a lower reading level. They feature important persons, places, and events in Washington state history. You can find a list of topics below. There is a special vocabulary for each essay to help with words that may be unfamiliar.

The following themes or topics are included in *HistoryLink Elementary:*

- o Bull, Walter: Leading Citizen of Kittitas County
- o Chief Seattle
- o Fort Walla Walla
- o Horses Change Life on the Columbia Plateau
- o How the Land in Washington was Formed
- o Kennewick Man
- o Legends from Washington State Tribes
- o Makah Whaling
- o Marmes Rockshelter
- o Mount St. Helens Erupts
- o Olmsted Parks of Seattle
- o Prehistoric Animals in Washington
- o Prehistoric Tools and Weapons
- o Princess Angeline, Daughter of Chief Seattle
- o The Great Fire of Seattle
- o Transportation on Lake Washington
- o Whitman, Marcus and Narcissa: Missionaries of the Walla Walla Valley
- o Wine Industry in Washington

Walter Alvadore Bull was one of the first settlers of the Kittitas Valley in Central Washington. In 1869, he arrived in the region and joined about a dozen other families and unmarried men who had already claimed land there. Bull established a 160-acre homestead at Naneum, near what is today the city of Ellensburg. In time he would own the largest farm and ranch in Kittitas County. He also helped start a business to improve the road across Snoqualmie Pass, to make it easier to travel between Eastern Washington and the Seattle area.
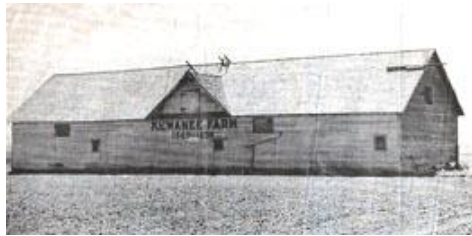
Pioneer Farmer and Businessman

Since the early 1700s, the Kittitas Valley had been home to the Upper Yakama Tribe. Before that, small groups of Indians often came to the valley to dig for camas and kous -- a root used to make bread. The valley was covered with grasses and had many streams filled with fresh water. This made the valley a perfect place for Indian horses to graze. But in 1855, the Yakama Tribe signed the Yakama Treaty to give land to the U.S. government. This land included the Kittitas Valley. Settlers soon realized that the valley's mild climate and open land were ideal for cattle and other livestock that they brought with them as they moved westward.

Walter Bull and his two younger brothers spent their early years in New York. Their father worked for a Great Lakes shipping business and moved the family to Wisconsin when Walter was 10 years old. As a young man he served in the Union Army during the Civil War. After the war, he worked for the U.S. War Department to help freed slaves and refugees get the help they needed to restart their lives. Next, he worked for the Union Pacific Railroad, laying track for the first transcontinental rail line. After the railroad was finished, Bull wrote his mother a letter. He told her that he and his friend Thomas Haley were moving west. He

wanted to see what kind of country Oregon was. And he hoped to find a farm and finally settle down.

As they traveled west, Bull and Haley worked with crews building roads. They often heard stories about the Yakima and Kittitas valleys from cattlemen who traveled through that region. So the two men decided to see for themselves. When they arrived, they saw miles and miles of grass and plenty of water. They knew that they could make a living farming and raising cattle there. Bull claimed land immediately. His friend Thomas Haley settled on a farm nearby -- but not for another 10 years.

Walter Bull raised dairy cows, sheep, and cattle. As time passed, he expanded his ranch until he was the largest landowner in the valley. He was one of the first in the area to irrigate his fields so that he could grow hay. He was able to feed his own animals and sell what was left over to others who were also raising cattle.

But getting goods and supplies from east of the Cascade Mountains to the larger markets on the western side was not easy. As early as 1860, Congress had considered building a military road from Walla Walla to Seattle. The road would replace a trail that could only be used by those on foot or horseback. That plan ended when the Civil War started, in 1861. But in the summer of 1865, a small section of road was built that allowed a few wagons to cross over Snoqualmie Pass. Improvements to the road during the next two years made it easier for herds of cattle and wagons filled with people and goods to travel over the pass.

This was good news for Walter Bull. But the road still had problems. There were mudslides and poorly built bridges. Often there were long delays due to poor weather. In 1883, Bull and two other Ellensburg men created "The Seattle and Walla Walla Trail and Wagon Road Company." Bull was named as the president. Their corporation would build and maintain the road and bridges. They would also buy and provide upkeep for all the ferries and other boats needed to travel along the road. In exchange, they would collect a small fee -- called a toll -- from those who wanted to travel on that route.

What Bull and his partners did not count on was the completion of the Cascade Division of the Northern Pacific Railroad line. The railroad carried cattle and passengers on another route over the mountains. Since it was quicker and cheaper to travel by rail, the Wagon Road Company founded by Bull and his partners soon went out of business.

Walter Bull continued to be a leading citizen in the region. He served as the first postmaster of Naneum and the first probate judge for Kittitas County. He was married to his first wife, Jenny, until her death in 1885. They had five children -- four sons and one daughter. After Jenny's death, he married a local widow named Rebecca Frisbee. They had two more sons. Many of his descendants still live in the Kittitas Valley today.

The Bulls had a comfortable lifestyle until a financial crisis called the Panic of 1893. During the next five years, many of the nation's banks failed, businesses closed, and people were out of work. Walter Bull had to sell off most of his land to pay back money that he owed. He still owned some mining claims in Okanogan County, in north central Washington. So he moved there to try to build up some money for his family. But he was in poor health, and he died on the Okanogan ranch of an old friend in 1898. He was 60 years old.
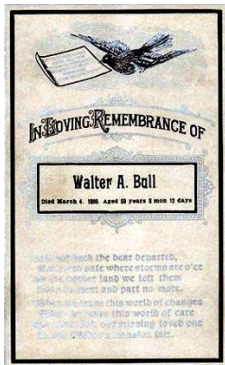
Walter Bull's body was not returned to Ellensburg until the following year. He was buried in the Odd Fellows Cemetery and a large marker placed on his grave. He was praised by many as a loyal and devoted citizen and a trustworthy businessman. He was honored as a pioneer who had contributed much to the development of Kittitas County.

Sources: This essay is based on the following HistoryLink essay: "Bull, Walter Alvadore (1838-1898)" (Essay 10472).

Caption and Credit for Images:

- **Walter Alvadore Bull (1838-1898), February 19, 1856.** *Courtesy Ancestry.com*
- *Bull Ranch barn, Ellensburg, ca. 1872. Courtesy Ellensburg Daily Record*
- *Birdseye view, Bull Ranch, n.d. Courtesy History of the Pacific Northwest: Oregon and Washington*
- *Funeral placard,* **Walter Alvadore Bull (1838-1898).** *Courtesy Ancestry.com*

VOCABULARY: Walter Bull: Leading Citizen of Kittitas County

Assistance -- provide help to

Camas -- a bulb (part of a plant) used for food

Cattle -- cows, bulls, or steers that are kept on a farm or ranch for meat or milk

Citizen -- person who legally belongs to a country and has the rights and protection of that country

Contributed -- added to

Descendants -- those who come after, like sons, daughters, or grandchildren

Ideal -- perfect

Irrigate -- bring water to an area that is dry

Loyal -- sticks by a person or an ideal

Prosperous -- having plenty of money

Region -- area

Refugee -- someone who has been forced to leave a place because of war

Transcontinental -- across the continent

Trustworthy -- someone you can count on as being honest and truthful

Widow -- a woman whose husband has died

Caption and Credit for Images:

- **Walter Alvadore Bull (1838-1898), Rebecca Nilsen Frisbee Bull (1856-1936), ca. 1893.** *Courtesy Ancestry.com*

Chief Seattle (178?-1866),1864
Photo by E. M. Sammis

si?al

Chief Seattle was born on the Kitsap peninsula sometime in the 1780s. His father's name was Schweabe; he was a member of the Suquamish Tribe. His mother's name was Scholitza; she was a member of the Duwamish Tribe. When Seattle was old enough to receive an adult name, he was called si?al.

This name is difficult to say in the English language. Saying "Sealth" (rhyming with "wealth") is not correct. The correct Lushootseed pronunciation has two syllables. There is no "*th*" sound in that language. So "Seattle" is closer to how it should be pronounced. Skagit tribe elder Vi Hilbert worked very hard to preserve the Lushootseed language. She was afraid that the language would be lost. Recordings of her saying common words in Lushootseed can be heard on HistoryLink.org. One of the words that she says is the name "Seattle." She pronounces it "*See-ahlsh*."

Chief Seattle lived in a time of change for his people and the Puget Sound region. Stories passed down through generations of the First People say that Seattle was a small boy when Captain George Vancouver's ship entered Puget Sound. Canoes filled with local Native Americans paddled out to view the grand sailing ship *Discovery.* In one of the canoes was young si?al.

Written records from Fort Nisqually show that the young Seattle traveled there to trade beaver and sea otter furs. He wanted sheep-wool blankets in exchange. He admired and showed respect for white leaders and businessmen.

As he grew up, his people realized that he had what it took to be a good leader. His parents were from tribes on both sides of Elliott Bay and the Duwamish River. His actions proved that he was both smart and brave. One story tells of a group of warriors who were coming down the White River to attack the Suquamish Tribe. Seattle had a large tree cut down at a bend in the river. When the enemy canoes came around the corner, they crashed into the tree. The warriors fell into the water and could not escape from Seattle's men on the shore.

By the time that the settlers began arriving, Seattle had been accepted as chief by most Native Americans in this area. He also became a "firm friend of the whites." He was baptized by Catholic missionaries as "Noah." He welcomed the Collins and Denny parties when they arrived as the first pioneer families to this area. He was considered a peacekeeper between the immigrants and his people. He was respected so much that the growing new city was named in his honor.

There was still much unrest. The pioneers moved onto land that the First People of Puget Sound had called home for thousands of years. The newcomers did not want to worry that the Indians would harm or bother them. Territorial Governor Isaac Stevens developed treaties that would give Native American tribes certain things -- like money, land, health care, and education -- in exchange for signing their land over to the government. It was important for Governor Stevens to have Chief Seattle's support.

Chief Seattle was the first tribal chief to place his mark on the Treaty of Point Elliott. He could not write his name so he marked the treaty with an "X." It was difficult for him to understand the language of the treaty, but Seattle trusted the government leaders. Even after it became clear that the treaties did not provide what he had expected for his people, Chief Seattle kept his promises. During the "Battle of Seattle" he did not fight. Instead he stayed across the Sound at his home on the beach at Port Madison. He encouraged his people to do the same.

Seattle was well-known for his speaking abilities. Members of his family said that one of his spirit powers was thunder and that allowed his voice to be heard from long distances. He is best remembered for the speech that he gave when Territorial Governor Isaac Stevens first visited Seattle in January 1854. Dr. Henry Smith was one of those at the event and he described what he remembered in an article in the *Seattle Sun Star.*

Smith's story told of a large noisy crowd of Native Americans gathered along the shore. When Seattle's voice was heard, there was sudden silence. Before he began his speech, the chief placed one hand on the Governor's head. With his other hand, he pointed his finger towards the sky. People listened carefully to his words.

The words of this speech are often quoted. They describe what the First People valued about the land and the environment. They ask for respect of Native American rights. But there are several problems with this. First, Seattle spoke in Lushootseed. Smith took notes but Seattle's words would have to have been translated into the Chinook Jargon and then to English. Second, the article with Smith's memories was not published until 1887 – more than thirty years after Seattle's speech. We cannot be sure that Smith remembered Seattle's exact words.

After the treaties, Chief Seattle lived mostly on the Port Madison reservation. His home was on the beach; it was called Old Man House. From time to time, he visited his old friends in the city that was named for him. About a year before his death, he went into a photographer's studio to have his portrait taken. It is the only picture known to exist of Chief Seattle.

Seattle became sick with a high fever and died on June 7, 1866. It is thought that he was in his eighties. He was respected by his people and was recognized as a chief until his death. He was buried with both Catholic and native rites in the reservation cemetery at Suquamish. His good friend George Meigs owned a sawmill there and many Native Americans worked for him. Meigs shut down his mill the day of Seattle's funeral so all could attend. One of Seattle's last requests was that Meigs say goodbye to him by shaking hands with him in his coffin.

In 1890, a group of people placed a stone marker on Seattle's grave. The words on the marker point out that he was both a chief to his people and a friend to the whites. He will never be forgotten because the great city of Seattle was named in his honor.

Sources:

This essay is based on the following HistoryLink essays: "Chief Seattle" (Essay 5071); "Chief Seattle's Speech" (Essay 1427), "Chief Seattle -- his Lushootseed name and other important words pronounced in Lushootseed by Vi Hilbert" (Essay 8156), and "Chief Seattle dies on June 7, 1866" (Essay 171). It is one of a suite of essays (called *HistoryLink Elementary*) that focus on important people, places, and events in Washington State History, and that align with elementary school textbooks and state academic standards. All the *HistoryLink Elementary* essays are included in the HistoryLink People's Histories library, and the *HistoryLink Elementary* suite and related curricular activities can also be found on HistoryLink's Education Page (http://www.historylink.org/Index.cfm?DisplayPage=education/index.cfm). The *HistoryLink Elementary* project is supported in part by Heritage 4Culture's Special Projects Program. By , March 02, 2014

Vocabulary – Chief Seattle

Baptized – participated in a ceremony to become a member of a church

Coffin – box that dead person is placed in before burial

Environment - surroundings

Exact - accurate

Exchange (in exchange) – trade for something of equal value

Fever – high temperature

Firm – solid or unmoving

Generation – a period of time

Immigrant – someone who leaves where they were born to settle in a new place

Missionaries – ministers or representatives of a church

Newcomers – person who has just arrived in an area

Peninsula – land that is surrounded by water on three sides

Portrait – official photograph or painting

Preserve – save and protect

Pronunciation – the way something is said

Recognize – identify or approve

Reservation - land set apart by the federal government for the use of a Native American people.

Rhyme – poetry in which lines end with like sounds

Silence – absence of sound or speech

Syllable – part of a spoken word

Translate – interpret what something means

Treaty – formal written agreement between two parties

Warrior – person who fights in combat

Captions and Credit: Chief Seattle (Sealth), 1864 Courtesy Museum of History & Industry

Between 1818 and 1910, there were four outposts named Fort Walla Walla. The first Fort Walla Walla was established as a fur-trading post by the North West Company. The next two were built to house U.S. Cavalry officers, soldiers, and horses. There is nothing left of any of these forts or their outbuildings. The fourth and final Fort Walla Walla was important during the Indian uprisings of 1858, and remained in use until 1910. Its main buildings are still being used as a hospital for veterans from the Pacific Northwest.

From Trading Post to Military Fort

In 1818, the North West Company built a trading post at a site where the Columbia and Walla Walla rivers meet. The company called it Fort Nez Perces (sometimes spelled Fort Nez Perce). Indians would bring furs to the fort and trade them for blankets, cooking pots, rifles, and other things they wanted. In 1821, the North West Company merged with the Hudson's Bay Company and the name of the post was changed to Fort Walla Walla. Problems with the Indians led to the closing of the fort in 1855. In 1862, the town of Wallula was built on the site of the first Fort Walla Walla. Because of the great location, Wallula became an important steamboat landing for travelers to the Idaho and Montana gold fields.

The second Fort Walla Walla was established in 1856 seven miles east of what is today downtown Walla Walla. It was built as a military outpost but it was closed within a year. The third Fort Walla Walla included stables, housing for the troops, and officers' quarters. No trace of this fort exists today because what is now downtown Walla Walla has been built on the site.

The Fort Walla Walla that is most remembered is the fourth and final one, established in March 1858 for the U.S. Cavalry. This military outpost housed soldiers who fought in the Pacific Northwest Indian Wars and helped bring law and order to early communities of settlers. Lieutenant Colonel Edward J. Steptoe was

the officer in charge of the fort and the troops when this final Fort Walla Walla opened. He was a West Point graduate and an experienced combat officer. He had fought against the Seminole Indians in Florida and in the Mexican-American War.
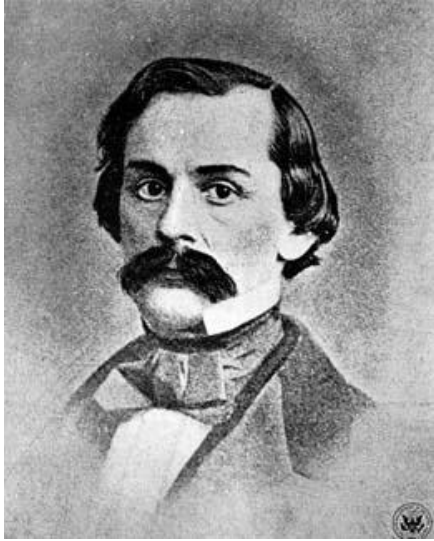
On May 6, 1858, Colonel Steptoe led a troop of 159 soldiers and Indian scouts on a mission into the Indian lands of the Columbia Plateau. They headed for the area around Fort Colville where two miners had been killed. The settlers there were worried for their safety. Steptoe's troops were well-prepared and he had brought along two small cannons. They did not expect any trouble.

As they headed for their destination, some Indians saw that the soldiers had weapons and artillery. The Indians also realized that the cavalry was not following its normal route. They refused to let Steptoe and his troops cross the Spokane River. When Steptoe turned around to return to Walla Walla, a battle began. Between 800 and 1,000 Indians -- from the Coeur d'Alene, Palouse, Spokane, Cayuse, and Yakima tribes -- attacked Steptoe and his troops. The soldiers were badly outnumbered. Finally they escaped and returned to Fort Walla Walla. Two officers, four enlisted men, and one Indian scout were killed, along with an unknown number of Indian warriors.

A group of 600 soldiers led by Army Colonel George Wright set out immediately from Fort Dalles, Oregon. They wanted to find and punish the Indians responsible for the attack on Steptoe. During battles that continued for the rest of the year, Wright's troops rounded up between 800 and 900 Palouse horses. Horses were very important to the Indians. In September 1858, the soldiers killed the captured horses so that the tribes would not be able to hunt or have any advantage in battle. This action led to the surrender of the many of the Indians who were involved in the fighting. Colonel Wright ordered some of the Native leaders -- including Yakama tribal chief Qualchan -- to be put to death. Indian resistance to the military was soon over.

The Fort Walla Walla Cemetery was established at Fort Walla Walla in 1856. Many soldiers killed in the Indian Wars are buried there. Michael McCarthy, a survivor of one of the battles, settled in Walla Walla. He raised money to have a monument erected to honor those members of the First Cavalry who were buried in the fort's cemetery.

In 1861, the Ninth Regiment and First Cavalry Troops who were housed at Fort Walla Walla went east to fight in the Civil War. This left the fort vacant once again. The following year, a volunteer force from Oregon arrived at the fort. They were each promised a $100 bonus and 160 acres of land if they completed a three-year stay at Fort Walla Walla. After the Oregon volunteers left, the fort was used mostly to shelter animals over the winter months. The army considered closing the property. But by 1880, 300 troops arrived from Oregon and California and the fort resumed its importance. It became one of the largest posts in Washington Territory.

In 1891, soldiers who were stationed at Fort Walla Walla shot and killed a local gambler. The actions of those involved disgraced the fort. Within a few years, the fort was again underused as a military post. Only small forces -- including a unit of Buffalo Soldiers -- were stationed there. It was finally closed as a military outpost in 1910. Its buildings were needed because the local hospital -- St. Mary's Hospital -- had been destroyed by a fire. In 1920, the decision was made to permanently convert Fort Walla Walla into a medical facility to serve veterans in the Pacific Northwest. In 1996, it was named the Jonathan M. Wainwright Memorial Veterans Administration Medical Center, in honor of a local military man who became a hero while serving in the Philippines during World War II.

VOCABULARY: Fort Walla Walla

Barracks -- buildings where military people live, on a fort or military base

Cavalry -- division of army that rode on horseback

Combat -- battle

Disgrace -- make look bad in the eyes of others

Gambler -- someone who takes a chance with his money

Hostile -- unfriendly

Merge -- join together

Military -- having to do with the armed forces (such as Army, Navy, Air Force)

Outpost -- somewhere off the main route; usually has food, water, and a place to rest

Permanent -- lasts forever

Resistance -- refusal to accept something

Stable -- a place for horses

Veterans -- people who have served in the armed forces

Caption and Credit for Images:
- Scene of the Abandonment of Fort Walla Walla, September 28, 1910. Up-to-the-Times Magazine, November 1910. Courtesy Whitman College and Northwest Archives

HistoryLink Elementary:
Horses Change Life on the Columbia Plateau
HistoryLink File #10748

Spanish Horses

Spanish explorers introduced horses into North America. One of those explorers --
Juan de Onate -- set out with a large army of soldiers and a group of settlers to
colonize the upper Rio Grande valley in 1598. He founded Santa Fe, in present-day
New Mexico, and made himself governor of the province. Spanish settlers brought
livestock, including sheep, cattle, and horses. The local Pueblo Indians took care of
the animals. Under Spanish law, Indians were not allowed to ride or own a horse
but Pueblo stable boys learned to handle the animals. At times some were able to
ride the horses on long cattle drives. On occasion, some even stole horses to run
away from brutal masters and hide among neighboring tribes.

In late 1600, the Pueblos rebelled against Spanish rule. Spaniards who had settled
in the area escaped, leaving their livestock behind. The Pueblos began to trade the
horses that had been left behind with other tribes.

During the first half of the eighteenth century, the animals spread north through
extensive trade routes and reached the Columbia Plateau. Stories passed down
through oral tradition tell of how different tribes acquired their first horses.

Horse and Headdress by an anonymous Native artist, ca. 1840s
Courtesy Nicholas Point, Wilderness Kingdom (1967)

The first time that Cayuse Indians saw a horse they were at war with the Shoshone Tribe, also known as the Snakes. Some Cayuse warriors spotted an enemy war party. It looked like they were riding on deer or elk! The warriors thought they might be seeing things so they had others come to look too. They waited until the war party had moved on and went closer to check out the tracks of the animals that had carried the enemy. They discovered that the hoofprints were not split like a deer or elk but were round and solid. This discovery upset the Cayuse chief and he decided to stop his war against the Snakes. They arranged a truce and the Cayuse received a pair of horses as a reward.

Kalispell Indians were very curious when they first saw a horse. They did not have a word for such a creature in their language so they called them "large dogs." Members of the Sanpoil Tribe remembered that even though early horses were very small, they were afraid to ride them. They thought they would fall off. So they held long sticks in each hand to steady themselves.

The Nez Perce people told stories about a gentle white mare that they had bought from the Shoshone Tribe. Day after day, the Nez Perce gathered around the horse to watch its habits and learn how to take care of it. When it had a foal, the whole tribe was thrilled. The grasslands of the Nez Perce homeland provided a great place to raise horses. Soon the Nez Perce had raised many horses and developed a strong trade network.

Owning horses changed the lifestyle of many of the landlocked Plateau tribes. It meant that they could travel farther to gather food and to hunt. It meant that they could carry heavier loads to and from their hunting or fishing camps, so they could collect a greater variety of food and haul larger amounts. It meant they could venture farther and more frequently to trade with other tribes. It meant that they could take shorter routes to their destinations. It meant that they could be better prepared and more forceful in battles. For all these reasons, the Plateau tribes placed great value on their horses. They often decorated the horse blankets, stirrups, and bridles with fancy beaded designs.

Sources:

Vocabulary – Horses Come to the Plateau

Acquire – to get something

Bridle- the strap that fits on a horse's head and is used for guiding and controlling the horse

Colonize - to take control of (an area) and send people to live there

Curious - having a desire to learn or know more about something or someone

Destination - place to which a person is going or something is being sent

Foal – baby horse

Frequently – often

Landlocked – area that in surrounded by land

Master – someone in charge

Network - an interconnected or interrelated chain, group, or system

Oral Tradition – history that is passed down by word of mouth

Province – a division of a country

Rebel - opposing or fighting against a government or ruler

Stirrup - one of two loops that are attached to a saddle for the rider's feet

Transportation – means of getting from one place to another

Venture – to take a chance on

Photo Caption and Credit:
- Horse and Headdress by an anonymous Native artist, ca. 1840s. Courtesy Nicholas Point, Wilderness Kingdom (1967)
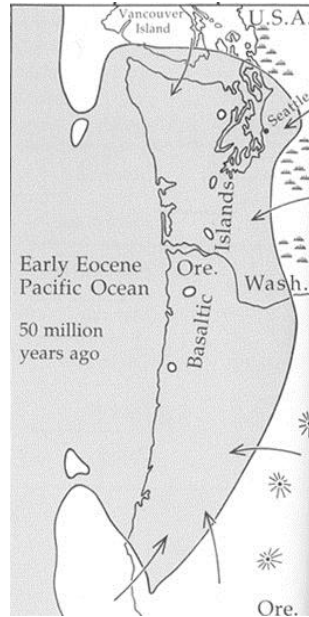*of Puget Sound Country*

Making Land

About 100 million years ago, during what is called the Mesozoic Era, a huge land mass called the Okanogan Terrane crashed into the western side of the North American continent. This type of geological event, in which two land masses join together permanently, is called a docking. So the Okanogon Terrane became part of the existing continent. As a result, the coastline of the Pacific Northwest extended out into the ocean by about 50 more miles.

The next documented terrane docking occurred 50 million years later during the Eocene Era. The North Cascades Terrane rammed into the North American continent, also adding to the size of the western portion of the North American continent.

The final group of terrane dockings began 15 million years ago and continued for several million years. During these dockings, several major changes to the geography of the region took place. The San Juan Islands were formed. The Olympic Mountains were pushed up. And the bottom of the edge of the coastline -- called the Pacific Plate -- was pushed down. A low area, called a trough, formed between the mountains. Over time, water filled in the trenches and formed Puget Sound. This all took place during the beginning of the Pleistocene Epoch which is also often called the Ice Age.

During this period, glaciers covered the Puget Sound region at least seven different times. The Vashon Glacier was the last of the glaciers. It covered land from Olympia to Spokane, except for the higher mountain peaks. In some places, the ice was 3,000 feet deep.

Pacific Northwest coastline (white part of map) after the North Cascades terrane docking, 50 million b.p. (before present)
Map by Michael Emerson, Courtesy The Natural History of Puget Sound Country

Then, about 15,000 years ago, the glacier began to melt. In eastern Washington, temporary ice dams holding billions of gallons of meltwater were formed. When these dams became weak and burst, huge floods created Grand Coulee and the Channeled Scablands. The retreating ice sheet left other lasting changes to the landscape. Lake Chelan was formed when meltwater collected in one of the large depressions left behind by the heavy ice.

On the west side of the Cascade Mountains, two large ice lobes covered what is now called the Puget Lowlands. The glacier split into two lobes around the Olympic Mountains. The Juan de Fuca Lobe moved west and the Puget Lobe moved south towards what is now the Seattle area. As it moved, the Puget Lobe left behind huge piles of clay, sand, soil, rock, and mud. Water from the melting ice carved valleys as it moved under the glacier. This is how Puget Sound, Lake Washington, Lake Union, Lake Tapps, and Lake Sammamish were formed.

After the glacier melted and it became warmer, the bare land gradually was covered with forests and other native plants. Fossils of horses, bison, mammoths, mastodon, and other animals have been found. That is proof that there has been life in this region for many thousands of years. Most archaeologists believe that human beings did not live in the Puget Sound region until some time after the Ice Age ended. This is mainly because the weather conditions during the Ice Age would have made it very difficult for humans to survive.

Sources:

VOCABULARY

How Land Was Formed

Archaeologist – someone who studies prehistoric people and their cultures

Continent – one of the land masses of the globe

Depression – a sunken place or area

Docking – joining of two land masses

Document - printed instructions, comments, or other information

Event – something that happens

Existing – something that is here now

Geological – relating to the history of the earth

Glacier - a huge mass of ice that moves slowly over a land mass

Ice lobe - the front curved section of the glacier; since a glacier's ice sheet does not move all at the same time, it inches forward gradually and forms a curved shape

Landscape – the land and bodies of water that make up region

Lasting – something that remains

Meltwater - water left behind from melting ice

Portion – part or section

Temporary – will not last

Discovery

On July 28, 1996, Will Thomas and Dave Deacy were on their way to watch hydroplane races on the Columbia River near Kennewick. They decided to wade along the muddy river bank to see if they could get a little closer to where the boats were roaring along the water. Thomas stepped on something round and hard in the shallow water. He joked to his friend that he thought he had stepped on a human head. When he pulled the object out of the water, he discovered that it really was a skull. It even had teeth! The young men knew they needed to report what they had found, but they wanted to watch the boat races first. So they hid their find in the bushes for safe-keeping. When they returned, they placed the brown-colored skull in a bucket and took it to the local police department.

Area of Columbia Park where Kennewick Man was found, Kennewick, Washington
Courtesy Kennewick Man Virtual Interpretive Center

At first, police thought the skull might be from a recent crime victim. They turned it over to Benton County coroner Floyd Johnson. It was his job to examine any human remains. Johnson thought the skull was very old so he contacted his friend James Chatters, who had experience in prehistoric studies. They went back to the riverbank to see if they could find more of the skeleton. Over the next few days, they located more than 350 bones and bone fragments -- almost a complete skeleton. And there was a stone spear point stuck into the pelvis bone. The two men realized that they had found something very important.

As it turned out, the skull and skeleton were far older than anyone had imagined. Scientists dated it at more than 9,000 years old. It was among the oldest nearly complete skeletons ever found in North America. The remains became known as Kennewick Man.

Native Americans from the Kennewick region considered this man one of their ancestors. They called him the Ancient One. They did not want any further tests done on the bones because that was very offensive. Instead they wanted the skeleton returned to the Confederated Tribes of the Umatilla Reservation so that it could be reburied.

Many remembered that for a long time non-Indian people, including many scientists, had dug up thousands of Indian graves, including some of people who had just recently died, and put their human remains in museums where they were studied and exhibited. Six years before Kennewick Man was found, Congress had passed a law, called the Native American Graves Protection and Repatriation Act (NAGPRA), which tried to do something about this problem. The law required museums and universities to return any Native American human remains or artifacts to the tribes who lived closest to where they had been discovered. The Umatilla Tribe said that this meant that Kennewick Man should be returned to them. The federal government agreed to do that.

However, eight anthropologists and archaeologists, including two who worked at the Smithsonian Museum, thought that there was important information to be learned if they were allowed to continue to study the skeleton. They wanted to see if they could learn where Kennewick Man had come from. A few scientists even wondered if he may have come from Europe, although many other scientists criticized such suggestions as scientifically unsupported. But the eight scientists sued the government to prevent it from releasing the skeleton for reburial. They were worried that if they did not take a stand on how Kennewick Man's case was treated, they might not be able to study any similar Native American finds in the future.

During this time, there was also concern that people might visit the riverbank where Kennewick Man had been discovered with hopes of finding a bone or an artifact that they could keep for themselves. If the banks of the river continued to wash away, more bones might be exposed. The U.S. Army Corps of Engineers was responsible for that site because it was on federal land. To make it stronger and protect it from looters, the riverbank was covered with tons of rock and dirt. This

also meant that scientists could not do any further digging at the Columbia River grave of Kennewick Man.

As of 2014, the final decision on what to do with these important remains has not been made. Kennewick Man is currently kept at the University of Washington's Burke Museum in Seattle. The Corps of Engineers is in charge of the remains and decides who can see them. The scientists who sued and some others have visited the museum to study the remains, and are publishing some studies of their findings.

Representatives of some of the tribes involved in the case have also visited the Ancient One to conduct ceremonies. Native Americans continue to argue that their ancestor should be reburied. They want no further tests to be conducted. They also want to make sure that NAGPRA will continue to help them regain the remains of their ancestors and their historical artifacts.

Sources:

Vocabulary – Kennewick Man

Ancestor – one from whom an individual, group, or species is descended

Anthropologist – a scientist who studies the physical characteristics, origin, social relations, and culture of human beings

Artifact – an object that represents a culture or a stage in the development of a culture

Conduct – carry on

Cooperation – work together to get something done

Hydroplane – a boat that rides on the top of the water and travels very fast

Human remains – the body or skeleton of a person that has died

Inhabitant – one who lives permanently in one place

Looter – someone who steals

Pelvis – the part of the skeleton that is is attached to both the legs and the spine

Reburial – bury again

Theory – idea backed up by facts

Collecting Stories

Arthur Ballard's parents were early Washington pioneers. He was born on his family's farm along the White River on October 18, 1876. From a young age, Arthur was very interested in the languages of the Native Americans of the Puget Sound region. By the time he was 15 years old, he had made a list of words (and their meanings) of the Yakama Tribe. He wanted to continue to study language so he went to the University of Washington where he received a degree in Latin.

Arthur C. Ballard (1876-1962), standing outside public library, Auburn, May 1953
Photo by Betty Roberson, Courtesy White River Valley Museum and UW Special Collections (Image 2538)

Ballard became a teacher and wrote articles for the *Auburn Globe* newspaper. He and his wife Jane were active members of the Auburn community. They donated land so that the city could build the Auburn Carnegie Library and a Methodist Church. Through the years, Ballard stayed very interested in the history of the area -- especially the Native American history. He founded the White River Valley Historical Society in Auburn. In the winter of 1911-1912, he decided that it was necessary to collect and document the tribal traditions of the local Indians before it was too late. He felt that with his education and interest, he was just the person to do it.

Ballard learned of a Native elder named Sukwa'lasxt and sometimes called Big John by people who could not pronounce his name. Sukwa'lasxt lived on the nearby Muckleshoot Reservation. But when he and Ballard tried to talk, they could not understand each other. Ballard knew that he would need to find someone who could help translate what was being asked and what was being said. Ballard was introduced to John Xot (Hote). Together the two men began to visit reservations to listen to the stories that had been passed down from generation to generation. Using a special alphabet, Ballard was able to carefully preserve original Indian words. This allowed him to save the legends of many different Native American groups and tribes. He is known as a leading expert on Puget Sound tribes and traditions.

The salmon was traditionally very important to the Native Americans of the Puget Sound region. It was their primary food source, and they traded salmon for other things that they needed or wanted. The first salmon caught each year was treated carefully and prepared and eaten in a special way so that the salmon would be sure to return the next year. Many of the legends of these First People include salmon.

In the stories, the salmon can often talk and help the people solve problems. The stories teach people how to behave correctly so that there will continue to be plenty of fish. Some stories tell people how to make the spirit world happy so that it will continue to help them.

In the "Humpback Salmon" legend, the fish wants to come back up the river to die because this is what salmon do. He is afraid that he will be made fun of because of the hump in his back and because people will think he is swimming the wrong way. He warns that if people laugh at him, he will bring sickness to the people.

Other legends tell how certain landforms like Snoqualmie Falls or the Tolt River were created. One describes why the rocks in the Duwamish River called the North Wind Weir have that name.

Vi Hilbert (1918-2008)
Photo by Paul Eubanks, Courtesy House of Small Languages

Vi Hilbert, who was a member of the Upper Skagit tribe, is well-known for preserving the Lushootseed language and stories. Hilbert learned to speak Lushootseed as a child as she was listening to her parents' conversations. It was not until she was an adult, though, that she learned to read and write in this language. She became a teacher at the University of Washington and taught Lushootseed to hundreds of students. She hoped that by doing this she would inspire others to continue to preserve the language, stories, traditions, and culture of the Coast Salish people.

Sources:

This essay is based on the following HistoryLink essays: "King County Historical Bibliography, Part 02: Arthur C. Ballard's Bibliography on the Puget Sound Salish" (Essay 7143), "Salmon Stories of Puget Sound Lushootseed-speaking Peoples" (Essay 2942), "Arthur Ballard records and translates Native American legend of Puget Sound in 1916" (Essay 2563), "Arthur Ballard records and translates the Snoqualmie Tribe's legend of Moon the Transformer beginning in 1916" (Essay 2586), "Arthur Ballard records and translates the Snoqualmie Tribe's legend of origin of the Tolt River beginning in 1916" (Essay 2587), "Arthur Ballard records and translates the Snoqualmie Tribe's legend origin of the Humpback Salmon beginning in 1916" (Essay 2589), and "Arthur Ballard records and translates the legend of origin of the North Wind Weir on the Duwamish River beginning in 1916" (Essay 2590). It is one of a suite of essays (called *HistoryLink Elementary*) that focus on important people, places, and events in Washington State History, and that align with elementary school textbooks and state academic standards. All the *HistoryLink Elementary* essays are included in the HistoryLink People's Histories library, and the *HistoryLink Elementary* suite and related curricular activities can also be found on HistoryLink's Education Page (http://www.historylink.org/Index.cfm?DisplayPage=education/index.cfm). The *HistoryLink Elementary* project is supported in part by Heritage 4Culture's Special Projects Program. By , March 04, 2014

Vocabulary - Legends

Culture - the beliefs, customs, or arts of a particular society, group, place, or time

Degree – a rank or grade

Document –to provide evidence in a written form

Donate – to give

Expert –a person who has special knowledge or skills

Historical Society – a group that preserves the history of a certain person, place, or event

Landforms – certain formations on the land, such as hills or valleys

Oral tradition – history that is passed down by word of mouth

Original –first – something from which a copy can be made

Primary – most important

Tradition –a belief or custom

Translate –to explain

People of the Cape

For many generations, the Makah Tribe has lived on Washington's Olympic Peninsula. Their homelands once stretched from Cape Flattery -- at the northwest tip of the peninsula -- south along the Pacific Coast and east along the Strait of Juan de Fuca. In their language, they were called the "people of the cape."

Makah whaling canoes, Neah Bay, 1910s
Postcard

Makah culture and lifestyle is based largely on the sea. The discovery of a long-buried Makah village at Ozette near the northern tip of the peninsula provided a lot of information about how the Makah people lived for more than 2,000 years. Discoveries there, along with the traditions passed down by tribal elders, confirmed that the Makah depended on whales and other resources from the sea for most of their needs. According to oral tradition, Ozette was buried by a mudslide about 500 years ago.

Makah whale hunters were selected from leading families in the tribe. They were trained carefully so that they could carry out this very important job. They learned the techniques needed to hunt, harpoon, tire out, and kill a whale so it could be towed back to land. Each man also went through steps to purify himself spiritually before hunting. Generally a whaling canoe carried eight men -- a harpooner up front, one to steer the canoe in the rear, and six paddlers. Makah whalers used large cedar canoes that were carefully carved from the trunk of a single tree. They hunted and fished in the sea 30 or 40 miles from the shore. Sometimes the whalers paddled out as far as 100 miles.

Makah whalers about to harpoon whale, ca. 1930
Photo by Asahel Curtis, Courtesy UW Special Collections (Neg. NA740)

When a whale was brought back to shore, there was much celebration. The whale was carved up and pieces of meat and blubber were given to the members of the whaling crew and their families, as well as other tribal members. Nearly every part of the whale was used by the tribe. The oil, blubber, and flesh were eaten. Sinews were used to make rope and bowstrings. The stomach was dried and inflated to hold oil. Even the bones were sometimes used in building houses. If there was more of the whale than the tribe could use, they traded it other tribes and early settlers.

Makahs butchering whale, ca. 1930
Photo by Asahel Curtis, Courtesy UW Special Collections (Neg. CUR767)

The Makah suffered greatly from their contact with settlers and explorers. More than two-thirds of the Makah population died when they caught diseases like smallpox, measles, and influenza. In the 1850s the Makah Tribe was pressured to sign a treaty with the U.S. government. According to the treaty, the government would pay them $30,000 for their land. The government also promised to build a school so the children could learn farming and other skills and to provide medical care. Makah leaders agreed to the terms of the treaty as long as they could keep the land near Cape Flattery for their reservation. And they wanted to continue to fish and hunt for whales. By signing the Treaty of Neah Bay in 1855, the U.S. government and the Makah Tribe agreed to these terms.

Makahs continued to hunt whales until the 1920s. But by this time the gray whales that migrated past Makah territory every year were almost gone. The lagoon where gray whales gave birth to their young near Baja California had been discovered. Men who hunted whales for a living crowded into the lagoon and nearly wiped out the whale population. Eventually the gray whale was placed on the Endangered Species List. Next, the United States and some other countries convinced the International Whaling Commission to stop commercial whaling but to allow certain Native groups to continue to hunt whales. This worked and the number of gray whales began to grow again.

Return to the Hunt

For many years, the Makah and other tribes worked to renew their culture and regain their treaty rights to hunt and fish. In 1970, the buried Makah village of Ozette was rediscovered. This important discovery provided additional inspiration for Makahs to renew their traditions. Makah whalers wanted to hunt whales as promised in the Treaty of Neah Bay. The tribe planned to take five whales a year. Some people and groups agreed with the Makah decision and did not think that taking five whales would make a difference in the gray whale population.

But there were many people and groups who did not want the Makah to start whaling again. Some thought that other Native groups would also want to hunt. Still others said that killing any whale was wrong. It was not until 1997 that the Makah Tribe received permission from the International Whaling Commission to resume hunting the gray whale. Some who opposed the hunt went to court to try to stop it. When that did not work, they planned to go to the Makah Reservation and physically block the hunt.
The Makah whalers wanted to hunt the whale according to their tribe's tradition by harpooning it from a cedar canoe. The only difference in the hunt would be that they would use a rifle to kill the whale after it was harpooned. This would keep the whalers safe from the struggling whale and it would keep the whale from suffering.

The first Makah whale hunt in more than 70 years took place on May 10, 1999. Whales were sighted but the man who threw the harpoon missed his mark. The hunt was interrupted by protestors from the Sea Defense Alliance Group. The whalers tried again five days later but did not harpoon a whale.

On their third day of hunting, May 17, 1999, the Makah whalers prayed together in their canoe. They spotted a 30-foot gray whale, which they harpooned and killed. The whale was towed back to the beach where a potlatch feast was being prepared. Following tradition, eagle feathers were sprinkled over the body of the whale. This was the first time that most of this generation of Makahs had ever eaten fresh whale blubber. Tribal members celebrated the safe and successful hunt. Makahs viewed this hunt as a big step in rebuilding their culture.

The following year, the Makah whale hunts were stopped again. Opponents had appealed to the Ninth Circuit Court of Appeals, and it ordered a new study on the environment to be done. The court wanted to be sure that hunting whales along the Washington coast would not have a negative effect on the gray whale population. Makahs believed that the treaty signed 150 years before should protect their right to hunt whales. After many years of appeals and public hearings, some Makahs grew impatient. On September 8, 2007, a Makah whaling team harpooned a gray whale. Since they had acted without permission from the tribe or the U.S. government, the Coast Guard seized the whale, which sank before it could be used according to custom.

Makah whale hunters land their canoe, 1900
Photo by Anders B. Wilse, Courtesy UW Special Collections (Neg. MOHAI 88.33.122)

Even though several years have passed, there is still no official decision about Makah whale hunting. The tribe agreed to the Treaty of Neah Bay believing that it would allow tribe members to keep their traditions. But it is still uncertain if the Makah people will ever be able to hunt whales as their ancestors had done for thousands of years.

Sources:
This essay is based on the following HistoryLink essays: "Makah Whaling" (Essay 5301), "Clallam County -- Thumbnail Essay" (Essay 7576), "Makah leaders and Territorial Governor Stevens sign treaty at Neah Bay on January 31, 1855" (Essay 5364), and "Treaty of Neah Bay, 1855" (Essay 2632). It is one of a suite of essays (called *HistoryLink Elementary*) that focus on important people, places, and events in

Washington State History, and that align with elementary school textbooks and state academic standards. All the *HistoryLink Elementary* essays are included in the HistoryLink People's Histories library, and the *HistoryLink Elementary* suite and related curricular activities can also be found on HistoryLink's Education Page (http://www.historylink.org/Index.cfm?DisplayPage=education/index.cfm). The *HisoryLink Elementary* project is supported in part by Heritage 4Culture's Special Projects Program. By ,
March 07, 2014

Vocabulary – **Makah Whaling**

Ancestor – family member from an early generation

Appeal – a formal request to have your side of the story considered

Blubber – fat on a whale

Celebration – a joyful party that honors a person, group, or event

Decision – make up your mind or make a choice

Generation – group of people who were born or lived (or are living) around the same time

Harpoon - barbed spear with a line attached to it, used for spearing whales or other large sea animals

Influenza – a contagious disease caused by a virus that causes fever and muscle pain (also called the flu)

Interrupt - cause something to stop

Lagoon – a protected body of water

Peninsula – an area of land that is surrounded on three sides by water

Permission – allow someone to do something

Population - the number of people or animals in a certain place

Reservation – land that is set aside for a special group, most commonly Native American tribes

Treaty – a document that has been agreed upon and signed by two separate groups

Photo Caption and Courtesy:
- Makah whale hunters land their canoe, 1900. Photo by Anders B. Wilse, Courtesy UW Special Collections (Neg. MOHAI 88.33.122

The Professor and the Ranchers

The story of the Marmes Rockshelter began in 1952. John McGregor, a rancher from Hooper, Washington, invited an associate professor from Washington State College (now Washington State University) to look at some caves and rockshelters in the cliffs above the Paulouse River. The professor, Richard Daugherty, was a type of scientist called an anthropologist. He studied how human behavior in the past affected human behavior in the present. Daugherty knew immediately that the caves and surrounding area could contain some important scientific discoveries. He was interested in exploring the caves further but he needed time and money for the project. It was not until ten years later when he and some of his fellow teachers at WSU received money from the federal government to survey this archaeological site.

It was not a minute too soon. Construction of the Lower Monumental Dam on the Snake River had begun the year before -- in 1961. The caves and rockshelters would be flooded when the dam was completed. When Daugherty arrived to begin excavation at the caves, he and two students decided to have a look at a nearby rockshelter on a ranch owned by Roland J. Marmes. They knew right away that with their limited time, they should start investigating what they called the "Marmes Rockshelter."

Marmes Rockshelter, view to the northwest, 1962

This rockshelter was a small cavelike opening in the side of a rocky cliff. It was protected by a rock ledge that hung over the opening. Daugherty and his fellow researchers agreed that humans probably discovered this shelter while they were out looking for food soon after the Ice Age floods. By what they uncovered in their digs, they concluded that this shelter had been used by many different groups over thousands of years.

Researchers found storage pits that had been lined with mats made from grasses and reeds. The shelter had served as a perfect place to store food because it was cool and damp inside. The scientists found animal bones and traces of plant foods that proved that this site was one where food had been plentiful.

Most importantly, they also found partial skeletons of 11 different people. Three of the skeletons -- two adult and one child -- were found in a layer of earth that had been covered by a layer of volcanic ash. The ash was from the eruption of Mount Mazama in southern Oregon more than 6,500 years ago. The scientists carefully tested the bones and the shells and other materials found near the bones. They discovered that these remains were about 8,000 years old -- some of the oldest found up to that time anywhere in the West.

Archeologist Grover Krantz excavating at Marmes Rockshelter, 1968

Race Against Time and Water

Daugherty and his team of scientists knew they had to work fast. They were running out of time. Lower Monumental Dam was just one of four dams that would be placed on the Snake River. In addition to the original caves and rockshelters, 80 other archaeological sites had been identified in the area that would soon be flooded by the Lower Monumental Dam alone.

Even though these were important archaeological finds, the official excavations ended in 1964. But the following year Roald Fryxell, a young geologist and member of Daugherty's original team, returned to the Marmes Rockshelter on his own. He wanted to conduct more tests on the layers of ground and rock in and around the rockshelter. He asked Marmes to use his bulldozer to help dig. Fryxell thought it would be a faster way to dig more deeply into the earth.

When the bulldozer reached ground about 12 feet below the surface, human bones were spotted. Fryxell was not able to prove that these bones had not fallen in from the previous digs. But he did not give up. Two years later, more bones were discovered. These bones were more than 10,000 years old. It was a very exciting time for archaeologists in Washington.

Other artifacts found at the rockshelter included awls, small bone tools, and a tiny bone needle that would have been used for very fine stitching. One of the major discoveries was a cremation hearth. It was determined that -- based on early burial practices -- the hearth was used mostly to burn human bones.

Now it became even more important to save as much of the archaeological record at the Marmes Rockshelter as possible. Again heavy equipment was used to dig. Archaeologists usually use small tools and careful digging methods when they conduct a dig. But since the whole area would soon be underwater, they wanted to move as quickly as possible to locate and preserve any other major finds.

Washington State University officials pleaded for help from Senator Warren G. Magnuson. Magnuson contacted President Lyndon B. Johnson and asked him to provide money to build a cofferdam around the dig site. A cofferdam is a type of enclosure that has pumps to remove any water that seeps in, so the site will remain dry. The Army Corps of Engineers moved the date for filling the Lower Monumental Dam with water back a year so the cofferdam could be built.

When the time came to finally fill the dam, the water poured in. There was just too much water coming in too fast. The cofferdam's pumps could not keep up. At the very last minute, Fryxell and other team members built heavy wooden cribs around some of the caves and dig sites. Then they covered the ground with sheets of plastic and sand. They hoped that this last effort would preserve the sites for the future. If the reservoir is ever drained, it might be possible to find new treasures at the Marmes Rockshelter.

Sources:

This essay is based on the following HistoryLink essay: "Marmes Rockshelter" (Essay 7970). It is one of a suite of essays (called *HistoryLink Elementary*) that focus on important people, places, and events in Washington State History, and that align with elementary school textbooks and state academic standards. All the *HistoryLink Elementary* essays are included in the HistoryLink People's Histories library, and the *HistoryLink Elementary* suite and related curricular activities can also be found on HistoryLink's Education Page (http://www.historylink.org/Index.cfm?DisplayPage=education/index.cfm). The *HistoryLink Elementary* project is supported in part by Heritage 4Culture's Special Projects Program. By , March 04, 2014

Map showing Marmes Rockshelter, Palouse River Canyon, Franklin County, Washington
Courtesy Washington State University Press

VOCABULARY – Marmes Rockshelter

Affected – caused something to happen

Anthropologist – a special scientist who studies how human behavior in the past affects human behavior in the present

Artifacts – bones, tools, or other important items that help to tell the story of an person, place, or event - this term is often used to describe things in a museum or at an archaeological dig

Associate – someone who is next in charge

Awl - a pointed tool for making holes in wood or leather

Behavior - the actions or reactions of a person or animal in response to external or internal stimuli

Bulldozer – a heavy machine that moves earth with a large sharp bucket on the front

Cofferdam - a specific type of enclosure that has special pumps to remove any water that seeps in to keep the site dry

Conclusion – coming to an end

Construction – something that is being built or put together

Cremation – the practice of burning human remains instead of burying them

Grant Money – money that is provided by an individual, organization, or government group to complete a specific project

Hearth - the floor of a fireplace that extends out into the room or space in front of the fireplace

Ledge – a ridge that extends out from a wall forming a shelf

Plentiful- in large amounts

Professor – teacher, usually at a college or university

Seep – unwanted liquid enters into a space that has sealed off

Stitching - sewing

Surrounding – around

Photo Captions and Credits:
- Marmes Rockshelter, view to the northwest, 1962. Courtesy Washington State University Press.

Mount St. Helens erupting, May 18, 1980
Courtesy United States Geological Survey

Ring of Fire

Mount St. Helens is an active volcano located in Skamania County. It is part of the Cascade Mountain chain and the Pacific Ring of Fire.

Explorer George Vancouver spotted the mountain when he was surveying the northern Pacific Coast from 1792 to 1794. He named it for his friend Alleyne Fitzherbert, whose title was Baron St. Helens.

Mount St. Helens is most well-known for the huge eruption of May 18, 1980. But there are clues that the mountain erupted before. One eruption happened around 1800. Explorers, traders, and missionaries heard reports from various people, including the Sanpoil Indians of eastern Washington, who described the ash fallout from that time. Thirty years later, a doctor at Fort Vancouver wrote about darkness and haze that was most likely the result of another volcanic eruption. And in 1842, Reverend Josiah Parrish, a missionary in Oregon, described watching Mount St. Helens erupt. Other small eruptions were reported but none of these other early events were officially confirmed.

In 1968, scientists who studied rocks and mountains warned that Mount St. Helens could erupt again at any time. They watched the mountain closely for 12 years. Then, on March 27, 1980, there was an explosion of steam and a small crater opened on the peak of the mountain. The rising magma or lava inside the mountain caused the north side to bulge out. That side of the mountain grew at a rate of five or six feet every day and soon stuck out more than 300 feet.

On the morning of May 18, 1980, there was an earthquake under the mountain. The pressure in the mountain became so strong that it finally caused an explosion. The top of the mountain -- which was made up of rock, snow, and ice -- started to slide. It rushed down the north side at speeds of up to 200 miles per hour. This avalanche covered a 24-mile area and was piled up as deep as 600 feet in some spots. Huge trees were stripped of their bark and blown down like toothpicks.

At the same time, sound and shock waves shot up into the sky. An ash plume reached 15 miles above the mountain in 15 minutes. The ash cloud blocked the sun and turned the day into total darkness. The ash poured out of the top of Mount St. Helens for nine hours. The winds blew clouds of black ash to the east, reaching Yakima in an hour's time. Up to 10 inches of ash fell close to the mountain and one-half inch fell over 300 miles away. The ash cloud was so huge that it went all the way around the world in 15 days.

The blast was so powerful that all trees and other vegetation within six miles of the mountain were immediately destroyed. Sadly, some human lives were also lost in the explosion. Fifty-seven people including several children died as a result of the eruption of Mount St. Helens. Most of those who were killed had not listened to the warnings of a possible eruption and were too close to the mountain when it blew up.

Before the eruption, Mount St. Helens was listed as the fifth highest mountain in Washington. Now it is only the 30th highest peak. In 1982, the President and Congress created the National Volcanic Monument there to allow for research, recreation, and education.

Sources:

Vocabulary

Mount St. Helens Erupts

Ash fallout – area that is covered by ash being carried in the air after a fire or volcanic eruption

Avalanche - a large amount of snow and ice or of dirt and rocks that slides suddenly down the side of a mountain

Bulge – to stick out in a rounded lump

Erupt - to send out rocks, ash, lava, etc., in a sudden explosion

Haze - dust, smoke, or mist that has filled the air so that you cannot see clearly

Magma – hot liquid rock below the surface of the Earth

Missionary - a person who is sent to do religious work

Official – approved or authorized

Pacific Ring of Fire - a region in the Pacific Ocean where there are many volcanoes and earthquakes

Plume - something (such as smoke, steam, or water) that rises into the air in a tall, thin shape

Survey – examine carefully in order to collect information

Vegetation - plants

Volcano - a mountain with a hole in the top or side that sometimes sends out rocks, ash, lava, etc., in a sudden explosion (called an eruption)

Photo Caption and Credit: Mount St. Helens and Spirit Lake, 1979. Courtesy U.S. Forest Service, Mount St. Helens National Volcanic Monument.

Frink Park, designed by the Olmsted Brothers, part of the Boulevard System, Seattle
Postcard

More Parks for a Growing City

By the early years of the twentieth century, Seattle had become a large city. In only 50 years, it had grown from a group of pioneer cabins to a city of nearly 100,000 people. Money earned from the Klondike Gold Rush had helped to build many new businesses and homes. Seattle was now one of the most important cities on the West Coast.

People of Seattle and King County were very proud to live and work in an area surrounded by such natural beauty. By 1903, the city government had already established five major public parks (Denny, Kinnear, Volunteer, Washington, and Woodland). City officials wanted everyone to be able to enjoy grand scenery and peaceful surroundings. Soon the Seattle City Council decided that there should be an even more complete set of parks for the growing city. So they hired the Olmsted Brothers from Brookline, Massachusetts, to help with that project. The Olmsteds were well-known in the field of landscaping. They had developed important parks such as New York's Central Park, the capitol grounds in Washington D.C., and the park system in Portland, Oregon.

John C. Olmsted (1852-1920)
Courtesy Friends of Olmsted Parks

John Charles Olmsted was the firm's senior partner. Soon after he was hired, he came to Seattle to conduct a survey. He and his assistant, Percy Jones, explored Seattle by horse, trolley, foot, and boat. While he was away from his family, Olmsted often wrote letters to his wife Sophie. He told her of the wonderful natural resources of this region. In his letters, he also described what he wanted the citizens of Seattle to be able to see and appreciate from different parts of the city. When he was done with his survey, Olmsted prepared a detailed plan for the park system of Seattle. He made sure to include all the points that he had written about in his letters home.

In his report, Olmsted urged the city to obtain as much land as possible. He wanted to make sure that it could be shared by all those who lived, worked, or visited Seattle. He wrote that it was important that land for parks be on or near every body of water within the city limits. He was afraid all of the most valuable land would be purchased by wealthy people to build their own personal homes.

Another important point in his report to the city was that the parks should include playgrounds. Olmsted recommended that the city develop a park within one-half mile of every home in Seattle. He wanted young children and women with babies to have a park near their houses. He planned for outdoor playground equipment to be built in the parks for older boys and girls.

Olmsted told the City Council that every park should be different. He designed each one to take advantage of the individual natural resources and views that he first noticed when he selected the park location. The Olmsted park system was planned so that the parks and boulevards would be connected along 20 miles of shorelines. This route included parks on Seattle's major lakes (Green Lake, Lake Washington, and Lake Union) as well as on Puget Sound. Olmsted also agreed with city leaders who wanted to lower the water in Lake Washington by several feet. He knew that this would create more shoreland for parks.

Over a 30-year time period, the Olmsted Brothers Firm designed 37 parks and playfields for Seattle. During this time, they also designed more than 200 gardens for private-property owners in the Northwest. Olmsted also designed the landscape on the University of Washington campus for the 1909 Seattle World's Fair -- the Alaska-Yukon-Pacific-Exposition. Visitors from all around the world were impressed by the beautiful scenery that surrounded the host city.

Current citizens and visitors to Seattle all have reasons to be grateful to the Olmsted Brothers. More than 100 years ago, they thought ahead for future generations. They planned a system of parks and boulevards where everyone can enjoy the amazing views of the mountains, water, and forests that surround the city.

Sources:

This essay is based on the following HistoryLink essays: "Olmsted Parks in Seattle" (Essay 1124), "John Olmsted arrives in Seattle to design city parks on April 30, 1903" (Essay 3290), "Seattle's Washington Park Arboretum is established on December 6, 1934" (Essay 3490), "Olmsted Park Plans for Seattle -- Cybertour" (Essay 7054), and "Regents of the University of Washington approve John C. Olmsted's plans for the Alaska-Yukon-Pacific Exposition on May 17, 1907" (Essay 8939). It is one of a suite of essays (called *HistoryLink Elementary*) that focus on important people, places, and events in Washington State History, and that align with elementary school textbooks and state academic standards. All the *HistoryLink Elementary* essays are included in the HistoryLink People's Histories library, and the *HistoryLink Elementary* suite and related curricular activities can also be found on HistoryLink's Education Page (http://www.historylink.org/Index.cfm?DisplayPage=education/index.cfm). The *HistoryLink Elementary* project is supported in part by Heritage 4Culture's Special Projects Program. By , March 07, 2014

VOCABULARY – Olmsted Parks in Seattle

Advantage – have a better chance
Boulevard – a wide street with trees down the middle or along the sides
Campus – land and buildings of a school
Conduct - do
Connected - joined
Current - now
Detailed – very specific
Individual – one
Install – put in
Key - important
Landscape – the land that you can see from one viewpoint
Landscape Architectural Firm – a group of people who design landscape plans for around buildings and in open spaces and parks
Peaceful - calm
Pioneer – a person who comes first
Region - area
Route – a way to get somewhere, like a road or a trail
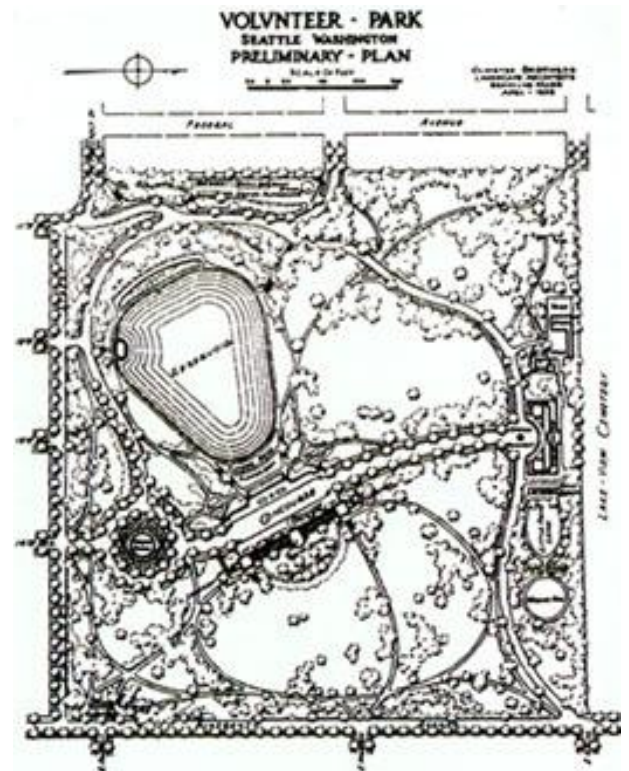**Scenery** - a view like a beautiful painting
Senior - oldest
Surround – all around
Survey – a record of something
Trolley – a wheeled vehicle that is like a bus but is run on electricity
Valuable – worth a lot

Caption and Credit for Image: Preliminary plan for Olmsted-designed Volunteer Park, Seattle. Courtesy Friends of Olmsted Parks

Dinosaurs

Dinosaurs flourished during the Mesozoic Era, between 63 and 230 million years ago. The climate at that time was much warmer and vegetation grew easily. This created an environment that was good for the giant lizards. However, no dinosaur fossils have been found in Washington. Dinosaur fossils have been found in Oregon and Idaho so it is believed that dinosaurs probably did live in what is now this state.

More than ten thousand years ago, the Ice Age Floods caused great changes to the land. They washed away much of what lived or existed here -- including dinosaur remains.

After the Mesozoic Era, creatures called mammals spread across the earth. Mammals are warm-blooded creatures with large brains and hair. They give birth to live babies instead of hatching them out of an egg, and care for their young after birth. Many varieties of mammals lived in what is now Washington over the past thousands of years. Several important fossils of prehistoric mammals have been discovered in different parts of the state.

Palouse Mammoth

In 1876, Benjamin Coplen was a homesteader on Hangman Creek south of Spokane. His property had a spring where his cattle went to drink fresh water. Near the spring was a marshy area called a bog. It was filled with sticky mud like quicksand. Sometimes the cattle would wade in the bog and get stuck. Coplen and his brothers were curious. What else might have gotten stuck in the bog? They took a long pole and began to feel along the bottom of the swampy pit. Suddenly they struck something hard.
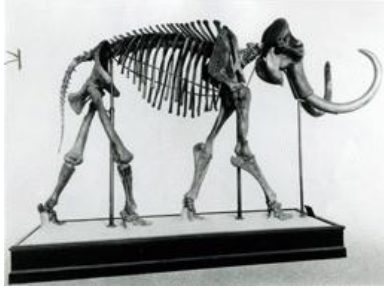
Mammoth skeleton found at Hangman Creek, 1876
Courtesy Field Museum of Natural History

Even more curious, they attached a hook to a pole and began pulling up bones. The brothers were farmers and so they were familiar with most farm-animal bones. But some of the bones were very large and they had never seen anything like them before. They could not identify what animal they had come from. They decided to drain the bog to see what else they could find.

The Coplen brothers found many more bones plus what they thought were huge horns. They decided to show off their unusual discoveries by displaying the bones and horns in nearby towns. A man who viewed their exhibit took photographs of the Coplens' discoveries and sent them to an expert at Yale University. The scientist believed they were not horns but tusks from a mammoth.

Coplen and his brothers were very excited and went home to see if they could find more of the mammoth's remains. They did find more bones and more tusks -- a total of twelve! They soon set out on another road trip to show off their amazing mammoth fossils.

Meanwhile, Ben Coplen's neighbors, William and Thomas Donahoe, wondered if they could have such bones on their property too. They drained a bog on their land and, sure enough, they also found bones and a huge skull. They thought they might be able to make some money if they took their finds to the Walla Walla County Fair. They were disappointed that they did not become rich from their mammoth bones so they sold them.

The Donahoe bones had several owners before they found a safe permanent home at the American Museum of Natural History in New York. Scientists studied them carefully and they were able to learn many important things about the mammoths who lived in this part of the United States.

In time, the Coplen brothers sold their bones to the Chicago Academy of Sciences. The museum took all the bones and assembled a skeleton. What they did not have, they made of plaster. The skeleton was 13 feet high. It was exhibited at the World's Columbian Exposition in Chicago. The mammoth skeleton now is on display at the Field Museum of Natural History in Chicago.
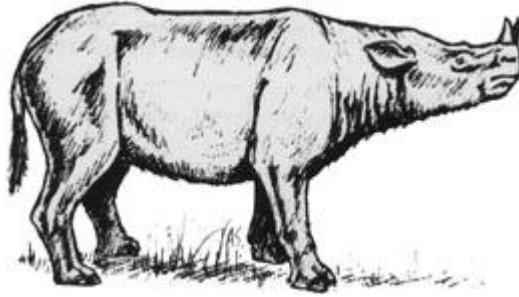
Drawing of the Blue Lake rhino by Arn Slettebak
Courtesy Arn Slettebak

Blue Lake Rhino

In 1935, four friends were exploring a cliff in Jasper Canyon, which is located north of Soap Lake, Washington. Mr. and Mrs. George Peabody and Mr. and Mrs. Haakon Friele were looking for petrified wood. They came upon a small cave and went inside. They were excited to find pieces of bones scattered on the ground. They also found part of a jaw with teeth. They felt the jaw was important and wanted scientists to look at it -- so they took it with them. George Beck of the Washington State Normal School was very interested in the fossil and decided to visit the cave himself.

What Beck discovered was that the cave itself was actually something very special. More than 14.5 million years ago, a rhinoceros died in a shallow lake. The body turned over and floated upside down in the water. Over time, it filled with air and gases and grew larger and larger. Sometime after the death of the animal, molten rock flowed into the water. Layers of the lava formed layers around the body of the animal and preserved the rhino's form. The cave is actually a mold of the rhino's body.

Scientists continued to study the fossil mold. They made a plaster cast of the inside of the mold to use as an exhibit at the Burke Museum in Seattle. Museum educators thought the best way to display the mold was to make a copy of the cave. They felt this would be the most interesting way to tell the story of the Blue Lake Rhino. It is thought to be one of the most unusual fossils in the world.

Giant sloth, *Megalonyx jeffersonii*, Burke Museum, Seattle, 2010

Sea-Tac Giant Sloth

Gordon Simmons worked for the Sellen Construction Company. In 1961, his company was working on a runway for the Sea-Tac Airport, south of Seattle. A deep hole for a lighting tower had been dug when Simmons spotted bones sticking out of the ground. Digging was immediately stopped and experts at the Burke Museum were contacted.

The ground was very wet. As the scientists dug, the sides of the hole kept falling in. But they were able to find many bones that were in very good shape. Sixty percent of the bones that they found made up the body of what was identified as a giant sloth. Researchers were not sure if it was a male or a female.

This was the first and only fossil of an extinct sloth to be found in Washington. Scientists decided that the Sea-Tac sloth lived and died sometime between 12,600 and 12,760 years ago. This time period was soon after Ice Age glaciers melted. The environment was perfect for many different types of vegetation to grow -- a great place for large herbivores or plant eaters.

The giant sloth's scientific name is *megalonyx jeffersonii.* It was named in honor of President Thomas Jefferson, who loved natural history. He had studied many sloth bones that had been dug up in Virginia. The president was especially excited by the claws. He thought that they might have belonged to a very large lion or tiger. He wondered if it could still be living in the parts of the country that were not yet explored. Over the years, further research proved that the creature was not in the cat family but was a giant sloth.

The Sea-Tac sloth is on display at the Burke Museum. In order to display it as a whole skeleton, experts had to make some of the missing bones from plaster. One

of the missing pieces was the head, but an exact copy of a giant sloth's skull was donated to the museum.

Sequim Mastodon

In 1975, Emanuel and Clare Manis moved from California to Sequim, Washington. They hoped for a more simple life. They wanted to have a huge garden and a few cattle so they could support themselves. They decided that their small farm needed a permanent pond so they could have water for their crops and cows. Emanuel Manis picked a spot in a marshy area on his property for the pond but he had to wait until the ground was dry enough to dig. The summer of 1977 was very hot. By the end of August, the conditions were ideal to start the pond project.

Manis used a backhoe to help clear the bog for his pond. After he had pulled out several old logs, he and Clare thought they looked unusual. They realized that the logs were actually tusks! They continued to search and found other interesting bones. They contacted archaeology experts who confirmed that the tusks, other bones, and a tooth were from a mastodon. The damp ground had preserved them for 13,000 to 14,000 years. Because the water in marshes and bogs is usually very still, things that are submerged under the surface do not move very much. They are excellent places to find fossils and sometimes entire skeletons.

Manis' pond was going to have to wait. The Washington State Office of Archaeology and Historic Preservation was given special money to continue studies at the site where the tusks were found. In addition to scientists, more than 50,000 curious people visited the small farm.

Experts determined that the mastodon was very old when it died. The tooth was very worn down. Some of the bones showed that the animal had arthritis. They think that the animal died of old age, disease, or drowning. By cut marks on the bones, they also were able to see that the body of the mastodon had been cut up for food.

One of the most exciting discoveries of all was a strange point sticking out of one of the bones. The scientists thought that it might be the broken tip of a hunter's spear. That could prove that humans had lived in the Pacific Northwest for much longer than had been thought.

The idea that humans had hunted at the time that the Sequim mastodon died led to disagreements between different groups of scientists. In the 1930s, stone points used in hunting had been found in Clovis, New Mexico. Until this new discovery

in Washington, the Clovis people were thought to be the earliest hunters in North America. Researchers who believed in the Clovis theory said that the Sequim mastodon had been injured in a fight and the point in the bone was from the tusk of another mastodon. Finally advanced scientific analysis showed that the object was a piece of mastodon bone that had been made into a spear point.

The tusks and major bones of the mastodon are on display at the Museum and Arts Center in Sequim. The tusks have been placed in a tank of water in the exhibit to keep them from further decay.

Mammoth tusk before excavation, Moxee, 2001
Courtesy Yakima Valley Museum

Moxee Mammoth

On May 10, 2001, construction workers in Moxee, Washington, were preparing the ground for a new parking lot. Steve Herke was driving the earthmoving machine when he noticed something that looked strange. It was a tusk! Herke knew it was something special. Work stopped so the ground would not be disturbed any further. Archaeologists from Central Washington University and Yakima Valley Community College were contacted to check out this exciting discovery.

Even though it was early spring, the weather was hot and dry. The workers did not realize that the tusk needed to be protected from the heat once it was uncovered. Being buried in the ground had actually sheltered and preserved it. Experts from the Yakima Valley Museum arrived five days after the tusk was uncovered. In those few days, the top layers of the tusk had begun to crack. The point of the tusk had almost turned to powder. But they were still able to learn a lot about the animal by testing the tusk.

At first they thought the tusk was from a mastodon. They discovered that it was actually from a Columbian mammoth -- which is a distant relative of the modern-day elephant. Adult mammoths were about 12 to 14 feet high at the shoulder and weighed between 8 and 10 tons. The mammoths were grass-eating creatures that lived in the open plains. They lived in the Northwest for about 400,000 years. These creatures became extinct about 10,000 years ago.

For more than a year, experts continued to dig at the site. They found a few more bone chips but no more traces of a mammoth. Scientists decided that the mammoth did not die in Moxee. They believe that after it died, the body of the mammoth was washed down into the valley by an Ice Age flood. The tusk was found in an area that often backed up when water from melting glaciers was trying to squeeze through Wallula Gap. As the water slowly went down, rocks, sand, dirt, and animal bodies were left behind. Each time a glacier dam burst and water rushed down toward Wallula Gap, the same thing happened. Experts found six different layers of flood deposits above where the mammoth tusk was buried. This shows that the Ice Age floods had a great influence on the Yakima Valley. There have been twelve other mammoth finds in the Yakima Valley.

Sources:

This essay is based on the following HistoryLink essays: "Benjamin Coplen discovers mammoth bones on Hangman Creek in May 1876" (Essay 7512), "Climbers find basalt mold and bones of a 15-million-year-old rhinoceros at Blue Lake, Grant County, in July 1935" (Essay 9409), "Construction at Sea-Tac Airport unearths an extinct giant sloth on February 14, 1961" (Essay 9408), "Emanuel Manis finds mastodon tusks in Sequim, on August 8, 1977" (Essay 8511), and "Ice Age mammoth tusk is discovered at Moxee on May 10, 2001" (Essay 8496). It is one of a suite of essays (called *HistoryLink Elementary*) that focus on important people, places, and events in Washington State History, and that align with elementary school textbooks and state academic standards. All the *HistoryLink Elementary* essays are included in the HistoryLink People's Histories library, and the *HistoryLink Elementary* suite and related curricular activities can also be found on HistoryLink's Education Page (http://www.historylink.org/Index.cfm?DisplayPage=education/index.cfm). The *HistoryLink Elementary* project is supported in part by Heritage 4Culture's Special Projects Program. By , March 03, 2014

VOCABULARY - Prehistoric Animals

Assemble – to meet or gather together in one place

Arthritis – disease that causes the joints of the body to become swollen and painful

Backhoe – a large machine that digs into the ground with a metal scoop

Basalt – a dark gray or black rock

Bog – wet spongy ground

Climate – average weather conditions of a particular place or region over a period of years

Concept – general idea

Decay – to decompose or rot

Deposit – to put something someplace

Environment – surroundings

Expert – someone who has special skill or knowledge

Extinct – no longer existing

Fossils – the remains of a plant or animal of a past age preserved in earth or rock

Glacier – large body of ice moving slowly down a slope or valley or spreading outward on a land surface
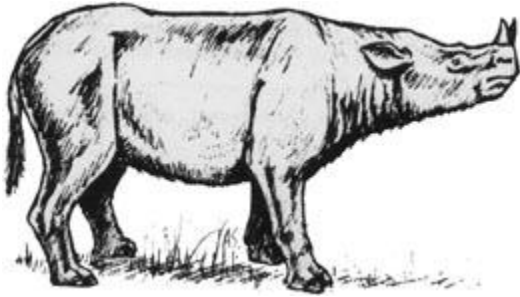
Homesteader – settler

Ideal – having no flaw

Mammoth – a large hairy extinct mammal with very long tusks that curve upward

Mastodon – a huge extinct mammal related to the mammoths and existing elephants

Molten – melted by very great heat

Permanent – lasting or intended to last for a very long time or does not change

Petrified – converted into stone

Plaster – paste that hardens when it is dry

Quicksand - deep loose sand mixed with water into which heavy objects sink

Sheltered – protected

Submerged – to be covered with water

Tusk - a very long large tooth that sticks out when the mouth is closed and is used especially for digging food or as a weapon

Photo Captions and Credits:
- Mammoth skeleton found at Hangman Creek, 1876. Courtesy Field Museum of Natural History
- Drawing of the Blue Lake rhino by arn Slettebak. Courtesy Arn Slettebak.

HistoryLink Elementary:

Prehistoric Tools and Weapons

HistoryLink File #10744

Clues to the Past

Native Americans have lived in Washington for thousands of years. Recorded history -- history that is written down -- goes back only for several hundred years. To learn about how people lived before that, we have to look for other clues. Stories passed down from generation to generation within the tribes are important. They help us understand tribes' cultures and traditions. Another source of information is ancient artifacts -- items made by people. Museums are filled with hand-made baskets, many kinds of tools and weapons, articles of clothing, and other artifacts that tell us something about the lives of different Indian groups.

The objects that the First People used in their daily lives were made from natural materials and most were used on a regular basis. As a result, the objects wore out, broke, or were thrown away. Luckily, there have been some important archaeological finds in the state. These discoveries have helped scientists learn even more about the lifestyles of these earliest residents of what is now Washington.

Clovis point artifacts found in East Wenatchee apple orchard, 1987

In 1987, workers were putting a sprinkler pipe in an apple orchard in East Wenatchee. They had only dug down about 20 inches when they made an exciting discovery. They had uncovered a pit filled with prehistoric tools and more than a dozen stone spearheads. Some time passed before a team of scientists from Washington State University arrived to examine the artifacts. They soon realized that this was a very important find.

The spearheads found in the apple orchard were a distinct style of hunting tool called a Clovis point. The name "Clovis" refers to a small town in New Mexico where many similar early artifacts were found. Clovis points were made by prehistoric people more than 11,500 years ago to help bring down huge mammals such as the giant sloth, mammoth, and mastodon. Studies also showed that the pit had ash from an ancient volcanic eruption mixed in with the tools. This ash helped the scientists decide how long the tools had been buried and how old they were. They said the tools were more than 11,500 years old. At the time this find was the oldest evidence of human life found in Washington and some scientists even thought it was the oldest in all North America. But since then evidence of humans living in North and South America even longer ago has been found in different places, including in Washington.

Clovis spear points found in East Wenatchee, ca. 1987

Courtesy Douglas Public Utility District

The dig in East Wenatchee turned up more Clovis points than had ever been found in one spot before. In addition to spear points, scientists also discovered axes, choppers, knives, scrapers, and an engraving tool. More than 70 artifacts were uncovered in the first two digs. Some experts believed that this set of tools was buried by a hunting party to be used during a future hunt.

Members of the nearby Colville Confederated Tribes became worried that the scientists might be disturbing a tribal burial ground. They wanted the digging to stop. The archaeological site was purchased by the Washington State Historical Society. They agreed to not dig again for 15 years -- until 2007. The site was protected by concrete slabs, covered with dirt, and replanted with apple trees.

In 2005, another important archaeological site was discovered -- this time in Spokane. While digging a deep pit for a sewer tank in People's Park, workers noticed unusual items mixed in with the dirt and rocks. Tools, bones, and other ancient artifacts had been uncovered. The workers contacted city officials. Scientists from Eastern Washington University arrived at the site to supervise the dig. Members of the Spokane Tribe who had once lived on the land also helped.

There were no human remains found in People's Park, but more than 60,000 artifacts were recovered. Scientists decided that this site was once a summer hunting camp. Bones of animals that were difficult to catch during winter months helped support that theory. Rocks used as weights for nets gave clues to how fishing technology had improved over time. A spear point from Oregon told scientists that there had been trading around the region for a great many years. Scientist dated the oldest artifacts at this site as being from 8,000 years ago. This made Spokane the oldest continually occupied place found in Washington so far.

Sources:

Vocabulary – Prehistoric Tools and Weapons

Anthropologist - a scientist who studies the physical characteristics, origin, environment and social relations, and culture of human beings

Archaeologist – scientist who studies past human life and activities through remains and fossils

Artifact – an object such as a tool or weapon made by people from the past

Display - to show

Distinct – very different from anything else

Document – to create a record of something in order to prove a point

Evidence – facts that help prove a point

Generation - a group of people born and living during the same time

Prehistoric – time before written history existed

Primitive – coming from an earlier time or the ancient past

Sewer – pipe through which water or waste is carried away

Theory – and idea backed up by facts

Thoughtful – in a kind, careful way

Photo Captions and Credits:
Clovis point artifacts found in East Wenatchee apple orchard, 1987. Courtesy Douglas Public Utility District.

HistoryLink Elementary:
Princess Angeline, Daughter of Chief Seattle
HistoryLink File #10737

From Kikisoblu to Angeline

Chief Seattle's oldest daughter was named Kikisoblu. She became friends with many of Seattle's founding families. One of her friends was Catherine Maynard. She felt that Kikisoblu should have a name that would let the white settlers know that she was the daughter of a great chief. So she called her Princess Angeline. She thought that name was prettier than the name Kikisoblu.

Angeline lived in a small shack on the downtown waterfront. Her new friends wanted to help make her life more comfortable, but Angeline wanted to take care of herself. She washed their laundry so that she could earn her own living. She also sold handmade baskets near the Pike Place Market.

There were very few official birth records for early native people but historians have estimated that Angeline was born around 1828. Photographers liked to take pictures of her. They wanted the world to see what the Native Americans from this part of the United States looked like, and she was the daughter of the chief for whom the city of Seattle was named. She was almost always shown wearing a red bandana, shawl, and several layers of clothing. Her image has been used on souvenirs and postcards for more than 100 years. The portrait of a Native American that the famous Northwest Photographer, Edward Curtis, took in his studio was of Princess Angeline.

When Angeline died in 1896, she was buried in Lake View Cemetery next to her friend, pioneer Henry Yesler. Her coffin was built in the shape of a canoe. After many years had passed, Seattle school children raised money for a special stone for her grave marker. There is a plaque attached to the stone that describes Angeline and her friendship with the early settlers to this region.

Sources:

This essay is based on the following HistoryLink essays: "Princess Angeline or Kikisoblu, daughter of Chief Seattle dies on May 31, 1896" (Essay 2493) and "Curtis, Edward S. (1868-1952), Photographer" (Essay 8857). It is one of a suite of essays (called *HistoryLink Elementary*) that focus on important people, places, and events in Washington State History, and that align with elementary school textbooks and state academic standards. All the *HistoryLink Elementary* essays are included in the HistoryLink People's Histories library, and the *HistoryLink Elementary* suite and related curricular activities can also be found on HistoryLink's Education Page (http://www.historylink.org/Index.cfm?DisplayPage=education/index.cfm). The *HistoryLink Elementary* project is supported in part by Heritage 4Culture's Special Projects Program. By , March 02, 2014

Princess Angeline, Kikisoblu, in front of her shack, Seattle, ca. 1890. *Courtesy UW Special Collections (Neg. No. NA1521)*

Princess Angeline (Kikisoblu), ca. 1895. *Photo by Edward S. Curtis, Courtesy UW Special Collections (Neg. No. NA1518)*

VOCABULARY – Princess Angeline

Bandana – small square piece of cloth used to cover the head or wrap around the neck

Comfortable – feel good

Estimated – used facts to make a good guess

Laundry – clothing that has been gathered to be washed

Official – a fact that has been proven and made public

Plaque – small sign that gives the history of the place, statue, or building

Shawl – a covering that is wrapped around the shoulders

Souvenir - a keepsake from a specific event or place; sometimes has an image or a name on it that connects it with that place or event

Captions and Credits:
- Painting of Princess Angeline by Jacob Elshin, 1945-1950. Courtesy Museum of History & Industry.
- Basket by Princess Angeline, circa 1870. Courtesy King County Museum Collections/Burke Museum

Fire! Fire! Fire!

Settlers chose the Pacific Northwest because of the available land and the many valuable natural resources. The forests, filled with strong straight trees, were very important to early pioneers. After clearing the land, they used pine, fir, and cedar trees to construct homes and businesses. They built sawmills and sold the extra lumber to other growing cities and towns. At this time in Washington history, these early settlements consisted almost entirely of structures built of wood. Most of the towns had fire departments made up only of volunteers, and water supplies were limited. So there was always a high danger of fire.

On June 6, 1889, a strong wind was blowing from the north in downtown Seattle. There had been little rainfall that spring, so everything was dry. It was also very hot. John E. Back was a 24 year-old Swedish immigrant who had lived in Seattle for only one year. He was lucky to find a job at the Clairmont and Company cabinet shop, which was located in the basement of the Pontius Building. He worked there with five other men.

Early that afternoon, Beck filled a pot with pieces of glue and placed it on the stove to warm. At around 2:45 p.m., the glue started to boil. Suddenly, it burst into flames. Beck grabbed a pail of water and threw it on the burning pot of glue. Instead of putting the fire out, the water caused the flaming glue to splatter. Flames spread to wood shavings on the floor. Within minutes, the whole shop was on fire. Beck and the other men realized it was out of control and ran to sound the alarm.

The fire spread quickly from building to building. The volunteer fire department arrived but did not have enough men, equipment, or water to stop the flames. By the next morning, 29 square city blocks were destroyed -- nearly the whole business district. The fire had burned all night and put itself out only when it reached the tide flats south of where Safeco Field is now located. Most of the structures that burned to the ground were made of wood. But the fire was so hot that 10 brick buildings were also destroyed. Not one human life was lost in the disaster. However, newspapers reported that one horse and as many as a million rats died in the fire. This event became known as the Great Fire of Seattle.

There are many historical photographs that show what Seattle's downtown looked like after the fire. Luckily for historians, William Boyd owned a photography studio a few blocks from where the fire started. He rushed to the scene and quickly took photographs. One shows a large cloud of smoke and crowds of people who had gathered to watch. These photos are important because they are the only ones known to exist of the fire in progress. Sadly, while he was preserving history, Boyd's studio was lost to the flames.

The day after the fire, the citizens of Seattle held a meeting. They wanted to rebuild the business district as soon as possible. But they asked Mayor Robert Moran to require that the new buildings be built of "fireproof" brick. They wanted wider streets and funding for a city-owned water system. They also wanted an organized Fire Department -- not just a group made up of volunteers. Within two months, the Seattle Fire Department was established. And during the first year after the fire, 150 brick buildings were built.

Photo by Asahel Curtis, Courtesy UW Special Collections (Neg. 36929)

Seattle's downtown Pioneer Square is a result of the rebuilding after the Great Fire. A bronze plaque is attached to the corner of the Old Federal Building and marks the location where the Great Fire of Seattle started.

The same problems that caused Seattle's terrible fire existed in other Washington cities. Between 1882 and 1928, business districts in 20 towns across the state were destroyed by fires.

Sources:

Aftermath of Seattle fire of June 6, 1889, showing ruins of Puget Sound National Bank in the Occidental Hotel Building, corner of James Street and Yesler Way, Seattle, June 1889

Photo by Asahel Curtis, Courtesy UW Special Collections (Neg. No. 36934)

VOCABULARY – The Great Fire of Seattle

Resource – something found in nature that people make use of, such as trees, fish, and clean water

Construct - build

Lumber - wooden boards or logs that have been sawed or cut for use

Entirely – all

Structure - building

Volunteer - someone who is not paid for their work

Limited - not high or in great number

Available - easy to get or use

Immigrant – a person who comes from another country to live

Splatter – break apart

Disaster – an event that causes loss of life or damage to property

Studio – a workroom of an artist

Credit: Great fire, Seattle, June 6, 1889. Courtesy Museum of History & Industry

From Canoes to Ferries to Bridges

The Native Americans who lived in this area traveled in canoes carved from cedar logs. They used their canoes to fish, hunt, visit friends and family, and trade with other tribes. When they first arrived, new settlers found it very helpful that the Native people had canoes and were willing to help them move their families and belongings to hard-to-reach home sites. Indians also helped the settlers get access to markets and resources. But the settlers soon found they need larger boats. So they built flat-bottomed boats called scows to move their belongings, transport their produce, and travel around the lake.

The early scows did not have engines, so crossing the lake in them was uncomfortable and slow. Steamboats were designed to carry more people and freight in a safer and quicker manner. Soon the lake was crowded with steamers moving back and forth between neighborhood landings and docks. These ships were part of what was called the Mosquito Fleet because they looked like a swarm of insects skimming across the water. Slow-moving ferries that carried passengers as well as their vehicles later also helped to improve transportation across the lake.

Duwamish Westcoast Canoe with traditional longhouse in background, Cedar River, 1893
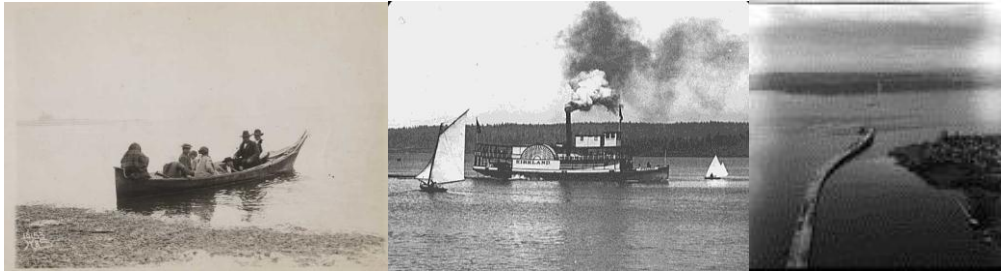*Courtesy University of Oregon Special Collections*

Evergreen Point Floating Bridge and toll plaza, looking west from Bellevue in 1964
Courtesy WSDOT

As more people began to use cars and trucks, the need for bridges across the lake grew. Bridges would allow people to travel from one side of the lake to the other to reach their homes or businesses much more quickly than taking a ferry -- or driving around the lake. Bridges allowed industries on the east side of Lake Washington to move products to the seaport in Seattle more economically. Many new homes were built in towns like Bellevue and Kirkland.

Sources:

Vocabulary – Transportation on Lake Washington

Access - reach

Economically – using the least amount of money possible

Ferry – a large boat that carries vehicles as well as passengers

First People -- Native Americans, or Indians

Freight – goods to be shipped

Isolated – far away from everything

Limited – not many available

Markets – places to sell goods and services

Option - choice

Produce – fresh fruits and vegetables, eggs, and butter produced on a farm

Scow – a flat-bottomed boat that is rowed or poled

Steamer – a ship that is powered by a steam engine

Sturdier – stronger

Swarm – large group of things moving together in a close formation

Vehicle – car or truck

Marcus and Narcissa Whitman were missionaries who came to the Walla Walla Valley from New York. They wanted to teach Indians about their religion. They also wanted the Indians to change the way they were living and become more like white people. Over time, instead of creating friendships, the Whitmans were unable to gain the trust of the Cayuse Indians. When Dr. Whitman was unable to stop an outbreak of measles, the Indians decided that he was trying to poison them. Some attacked the mission, killing the Whitmans and 11 other adults.

Narcissa Prentiss was born in New York. She was the eldest daughter in a family of nine children, so she had many responsibilities. She learned to weave, sew, cook, and make soap and candles -- all skills that would prove useful later in her life, when she became a missionary. She was well-educated for a woman of her generation. She loved to read and write. But ever since she was a young girl, Narcissa had dreamed of becoming a missionary. Single women were not allowed to become missionaries in those days. So Narcissa realized the only way she could meet her goals was to become the wife of a missionary.

Marcus Whitman also had wanted to be a missionary when he was growing up. When he was eight years old, his father died, and Marcus was raised by religious relatives. He worked in the family shoe store and studied to become a country doctor. When he volunteered to become a medical missionary, he met Reverend Samuel Parker, who was trying to raise money to establish a mission among the Indians in Oregon Country. Whitman knew that married men were preferred as missionaries so he agreed to find a wife. He was told that Narcissa Prentiss wanted to go to Oregon as a missionary too, so he arranged to meet her. Within a few months, they had wedding plans.

Soon after their marriage, Marcus and Narcissa began to prepare for their trip to Oregon. Marcus Whitman encouraged Henry Spalding and his wife Eliza to come to Oregon with them. Spalding was a Presbyterian minister. He had already accepted an assignment to a mission in western Missouri. Eliza Spalding was not in good health. But after careful thought, the Spaldings decided to go west with the Whitmans.

The 3,000-mile journey to Oregon took about seven months. For the first half of the trip the missionaries traveled comfortably by riverboat. Narcissa enjoyed the changing scenery and new adventures. When they arrived in Liberty, Missouri, the Whitmans and Spaldings purchased the equipment, supplies, and livestock needed to start their new homes in the West. They bought a sturdy farm wagon, a dozen horses, six mules, 17 cattle, and four milk cows. They bought tools, furniture, clothing, blankets, barrels of flour, and food. The bill came to $3,063.96. It was paid for by the organization that was sending them and other missionaries to Indian territories.

Ahead of them now were 1,900 miles of prairie, mountain, and desert. To travel this part of the journey safely, the missionaries joined a group of traders from the American Fur Company. The route followed river valleys toward the Rocky Mountains. Sometimes they were able to travel only 15 miles a day. They ate mostly buffalo meat and drank milk from their cows. Sometimes there was no wood for their cooking fires, and they burned buffalo dung instead. It was very hot during the summer months and the flies and mosquitoes bit them and the livestock constantly.

While crossing the plains, the women rode in a lightweight wagon that Spalding's father-in-law had given to him for the trip. It was the first wheeled vehicle that was taken over the Rockies. But as they got nearer to the mountains, the trail became rougher. The wagon got stuck in creeks, sometimes tipped over on steep trails, and needed constant repairs. Whitman and Spalding finally turned it into a two-wheeled cart when the axle broke. Without the wagon, Narcissa and Eliza were forced to ride on horseback. They rode on sidesaddles, which meant both of their legs were on the same side of the horse's back. It was uncomfortable, but to them it was more modest and lady-like than riding on regular saddles.

The missionaries met many Indians along the trail, including Nez Perce and Pawnee. Narcissa and Eliza were the first white women that many of the Indians had ever seen. Eliza took advantage of these meetings to try to learn their languages.

They were relieved to arrive at Fort Walla Walla, a Hudson's Bay Company trading post, on September 1, 1836. Breakfast was waiting for them: fresh salmon, potatoes, tea, bread, and butter. Narcissa noted in her journal that she sat in a comfortable armchair for the first time in months. A few days later, they traveled by boat down the Columbia River to Fort Vancouver. Eliza and Narcissa spent eight weeks at the fort while their husbands looked for locations for their missions.

The women helped out in the school at the fort. They also shopped in the fort's warehouses and picked out china, blankets, cookware, furniture, and other things they would need in their new homes. Much of what they had started their trip with in New York and Missouri had been left along the trail in order to lighten the weight on the wagons and horses.

By this time, the men had decided that they would establish separate missions. Spalding selected a site at Lapwai in Nez Perce territory in present-day Idaho. Whitman decided on a place about 150 miles away at Waiilatpu ("Place of the Rye Grass"). Marcus and Narcissa would live among the Cayuse Indians. The manager of Fort Vancouver warned Whitman. He told him that the Cayuse were less friendly towards whites than the Nez Perce, but Whitman ignored him.

Narcissa and Marcus moved to their new cabin in mid-December. It was very crude. They had to use blankets to cover the openings for the door and windows. They had to kill and eat 10 wild horses to survive because there was little other food that winter.

In March -- on her 29th birthday -- Narcissa gave birth to a little girl. She named her Alice Clarissa. She was the first child born of Caucasian parents in present-day Washington. The Cayuse were amazed by the baby's pale skin and light-brown hair. Tiloukaikt later became head of the band of Indians that lived near the mission during winter months. He was friendly to the Whitmans and called Alice a "Cayuse girl" because she was born on Cayuse land.

Even with baby Alice, life at Waiilatpu was lonely for Narcissa. She missed visiting with other adults who shared her interests. She did not learn the Cayuse language. To the Indians, she seemed proud and unfriendly. She did not like some of the Indian customs, especially how some of them came into her house without being invited. Then a terrible tragedy happened. Baby Alice wandered away from the mission and drowned in the river. Narcissa was very sad. She felt guilty about

the accident and began to fill her time by taking care of orphans and foster children. She kept these children away from the Cayuse and did not allow them to learn the Cayuse language.

As years passed, very few of the Indians converted to Christianity. The organization that sent the Whitmans to Oregon decided that the Waiilatpu mission should be closed. Whitman traveled back to Boston to see if he could keep it open. He was gone almost a year. Meanwhile, Narcissa and the foster children moved to Fort Vancouver for safety and support. When Marcus returned, he came with a wagon train of about 800 new settlers. Now instead of trying to convert Indians, the Whitmans concentrated on helping white emigrants.

As more and more white people moved into their country, the Cayuse became worried that their land would be taken from them. They were angry that Whitman was adding new buildings and fences to the mission. More than half of the Cayuse living near the mission died after being exposed to measles, brought in by some sick people on one of the wagon trains. Indians had no natural immunity or protection from that disease. Some of them blamed Whitman, and said that he was poisoning the Indians so there would be more room for whites.

Finally, on November 29, 1847, a small group of Cayuse had had enough. They attacked the Waiilatpu mission and killed Marcus and Narcissa Whitman and seven other adults. The attack continued over the next few days. Four more men were killed; another man disappeared and may have drowned trying to escape. Narcissa was the only woman to be killed. About 50 people -- mostly women and children -- were taken captive. The Cayuse said they would let them go for a ransom of blankets, shirts, guns, and ammunition. The ransom was paid by the Hudson's Bay Company at Fort Vancouver. Sadly, two children died of the measles while being held captive.

After the attack, Congress made Oregon a territory of the United States (the territory included the present-day states of Washington, Idaho, and Oregon, and parts of Montana and Wyoming). The Cayuse hid in the mountains until 1850, when five members of the tribe surrendered. A jury found them guilty of attacking the mission and a judge ordered them to be hung. One of the five men was Tiloukaikt, the Cayuse who had admired baby Alice Clarissa Whitman.

Sources: This essay is based on the following HistoryLink essays: "Whitman, Narcissa Prentiss (1808-1847)" (Essay 10088); "Whitman-Spalding missionary party arrives at Fort Vancouver on September 12, 1836" (Essay 9700); "Dr. Marcus Whitman establishes a mission at Waiilatpu on October 16, 1836" (Essay 5191); "Cayuse attack mission in what becomes known as the Whitman Massacre on November 29, 1847" (Essay 5192); and "Trial of five Cayuse accused of Whitman murder begins on May 21, 1850" (Essay 9401).

Caption and Credit for Images:

- **Narcissa (Prentiss) Whitman (1808-1847), idealized portrait based on 1847 sketch**. *Courtesy National Park Service.*
- **Marcus Whitman (1802-1847), idealized portrait based on 1847 sketch**. *Courtesy National Park Service*
- **Cayuse chief Tiloukaikt, painted by Paul Kane (1810-1871), ca. 1847**. *Courtesy National Park Service*
- Whitman Mission at Waiilatpu, ca. 1847, painting by William Henry Jackson. Courtesy National Park Service

VOCABULARY: Marcus and Narcissa Whitman

Ammunition -- bullets, cannonballs, or other supplies for guns and cannons

Axle -- a bar that attaches to wheels and allows them to turn

Convert -- try to make someone change what he or she believes

Convicted -- found guilty of a crime

Crude -- poorly made

Dung -- animal feces, poop

Emigrant -- someone who leaves one place and moves to another

Identity -- what a person or group of persons is known for

Immunity -- natural protection from disease

Landscape -- surroundings

Livestock -- farm animals such as cattle, horses, sheep, pigs, etc.

Missionary -- a person who wants to convince others to believe in his or her faith

Modest -- shy

Prairie -- flat treeless land mostly covered with grasses

Ransomed -- returned in exchange for something of equal value

Sidesaddle -- a method of riding on a saddle and placing both legs on the same side of the horse's back

Sturdy -- made to last a long time

Surrender -- give up

Tragedy -- a sad event

Vehicle -- something to travel in, usually has wheels

Picking Grapes, Washington.

Wine grapes were one of the first cultivated fruits grown in the Pacific Northwest. Now wines made from Washington-grown grapes are among the best in the world. There are more than 750 wineries in Washington, and the wine industry contributes more than three billion dollars to the state's annual economy.

From Dried-up Seeds

The earliest recorded grapevines in what was to become the state of Washington were planted at Fort Vancouver. This new trading post was built in 1825 by the British Hudson's Bay Company. Manager Dr. John McLoughlin selected the site on the north bank of the Columbia River because the soil was fertile and the ground was flat. He thought it would be a good place to develop a farm, to grow food for people at the fort.

Among the first fruits planted there were grapes and apples. It was all pretty much by accident. The head of the Hudson's Bay Company, George Simpson, had placed seeds from grapes and apples in his vest pocket while attending a party in London, England. He discovered them a few months later while visiting Fort Vancouver. He gave the dried-up seeds to McLoughlin, who planted them to see if they would still grow. And they did!

Some of the settlers who traveled the Oregon Trail in their covered wagons carried grape cuttings to start vineyards for their homesteads. Henderson Luelling babied his cuttings all the way from Iowa to the Willamette Valley in Oregon. He started a nursery there and shared cuttings with others who wanted to try to grow grapes on their own land. There were others in the Puget Sound region who also started nurseries to grow grapes and apples and share with other immigrants.

In 1869, the Charles Schanno family planted the first known grapevines in the Yakima Valley on their farm near Union Gap, probably using plantings from the vineyard at Fort Vancouver. While preparing to move from Oregon, where the family had founded the first brewery in The Dalles, to the 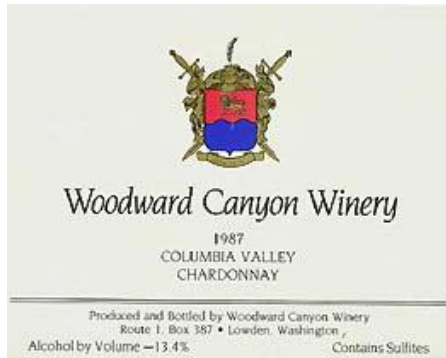Yakima Valley, Schanno carefully wrapped his grapevines in wet straw to make sure they did not dry out. He carried the precious grapevine cuttings by hand. When he arrived, he placed them in a warm spring on his property to prepare them for a successful planting. Within a few years, Anthony Herke planted a vineyard on a nearby homestead. It is believed that he got his "starter" vines from his neighbor Charles Schanno.In

Early vineyards in Washington were not considered businesses. Farmers used the grapes to make wine for their own use, then traded, sold, or gave their excess to friends and family. Over the next forty years, many individuals experimented with growing different types of grapes, some with seeds imported from France. In 1883, a 20-degree-below-zero freeze wiped out many of the local vineyards.

But the Yakima Valley's soil and climate provided a great place for grapes to thrive -- even after the big freeze. Although the valley was very dry, the Yakima River provided the irrigation needed to water the vineyards. In 1905, the U.S. Bureau of Reclamation began a series of new irrigation projects that encouraged more people to move to the area to try their hand at planting grapes. By then, many different types of wine were being produced due to the greater variety of grapes planted in the valley.

A law passed by Washington voters that made it illegal to sell alcohol in the state took effect in 1916. This was called "prohibition" because the law prohibited -- or banned -- the sale of alcohol. The law allowed individuals to make small amounts of their own homemade wine, so many of the early wine-makers still continued to grow grapes and produce wine.

It was not until 1933 that Washington became the 24th state to vote for the repeal of (doing away with) prohibition. Shortly after that companies began to file papers with the government to establish commercial wineries. They were "bonded" or licensed by the state. By 1938, there were 42 such wineries in the state.

Woodward Canyon Winery
1987
COLUMBIA VALLEY
CHARDONNAY

Produced and Bottled by Woodward Canyon Winery
Route 1, Box 387 • Lowden, Washington,
Alcohol by Volume—13.4%   Contains Sulfites

Washington's wine producers formed a club to help each other in 1935. They called themselves the Washington Wine Producers Association. In 1938, they changed the name to the Washington Wine Council. They hired experts to help improve the quality of wines produced in this state. One of them was a horticulturist named Walter J. Clore. He worked at the Agriculture Research Extension Center near the town of Prosser in the Yakima Valley. He helped winemakers find better kinds of grapes to plant. One result was that winemakers began producing more varieties of wine in the valley. Many of those wines have caught the attention of wine-lovers all over the world because of their flavor and quality. Some have won important awards such as "best in the country" or scored 100 percent from top critics and judges. And all this started from some left-over seeds found in a vest pocket.

Sources: This essay is based on the following HistoryLink essays: "Wine in Washington" (Essay 8658) and "Schanno family plants the first wine grapes in the Yakima Valley near Union Gap in 1869" (Essay 5275).

Caption and Credit for Images:

- **"Picking Grapes, Washington," postcard, ca. 1910.** *Courtesy Peter Blecha*
- **Fort Vancouver, 1845**. *Courtesy UW Special Collections (Neg. No. UW 26972z)*
- **Woodward Canyon Winery (Lowden, Washington) 1987 Columbia Valley chardonnay label.** *Courtesy Peter Blecha*

VOCABULARY: Wine Industry

Annual -- each year

Bonded -- secured by the government

Brewery -- where beer is made

Climate -- weather conditions

Cultivated -- grown from seed

Economy -- the way a country manages its money and resources

Excess -- left-over

Fertile -- providing special features where something can grow

Harvest -- to gather crops, such as wheat or grapes

Horticulturist -- someone who looks for ways to improve the quality of plants

Illegal -- against the law

Imported -- came from another country

Nursery -- a place to take care of babies or new plants

Prohibit -- forbid someone to do something

Varieties -- different types

Vineyard -- large garden to grow grapes

Caption and Credit for Images:

- **Vintage Washington State Liquor Control Board tax stamp, ca. 1936.** *Courtesy Peter Blecha*