

THE TIME 1850–1883

▶ PEOPLE TO KNOW

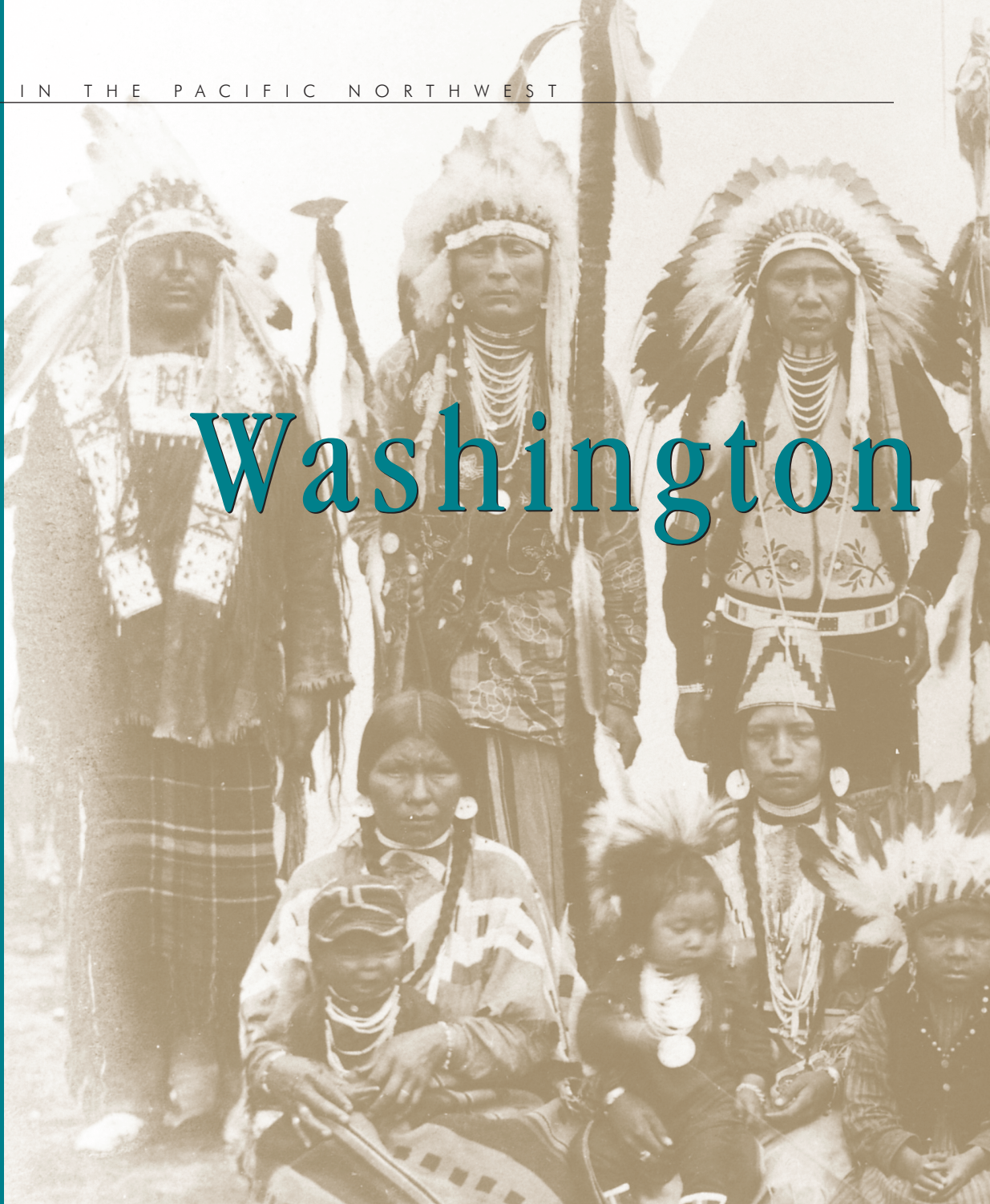
Patrick Clark
David Douglas
Ulysses Grant
Chin Gee Hee
Robert Hume
John James
Chief Joseph
Kamiakin
Chief Leschi
David Maynard
James Monaghan
Chief Moses
George Pickett
Chief Sealth
Isaac Stevens
Sarah Winnemucca
Erskine Wood
Henry Yesler

▶ PLACES TO LOCATE

China
Japan
Ireland
Canada
Alaska
California
Idaho
Montana
Nevada
Issaquah
Olympia
Pasco
Seattle
Tacoma
Walla Walla
Washington, D.C.
Colville Reservation
Yakama Reservation

▶ WORDS TO UNDERSTAND

decade
Kanaka
menial
retaliate
witness tree



The Nez Perce were a plateau tribe who lived in Washington, Oregon, and Idaho. Their leaders were friendly to white settlers and some joined the Christian faith. Like other Indian peoples, the Nez Perce were forced from their lands onto reservations.

1862 Homestead Act gives settlers 160 acres of land for \$200.

1854 Governor Stevens' first Indian treaties are signed in western Washington.

1859 Oregon becomes a state.

TIMELINE

1850

1860

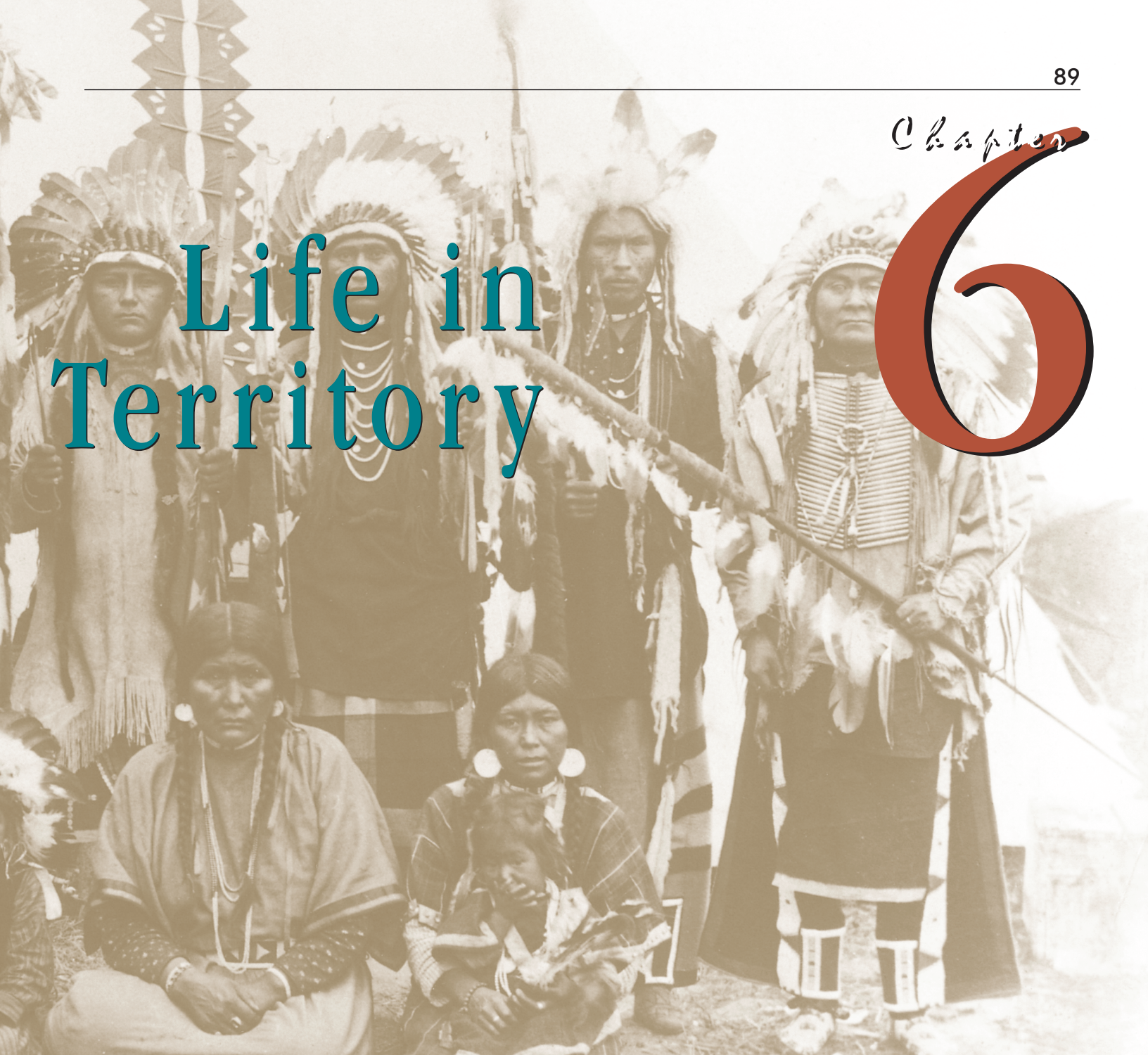
1850 Donation Land Act gives white men 320 acres of free land and their wives another 320 acres.

1855 Governor Stevens holds a meeting with plateau tribes near Walla Walla. Treaties are signed and reservations are determined.
1855–1858 Yakama war

1861–1865 Civil War

1853 Washington Territory is separated from the Oregon Territory. It contains parts of Idaho and Montana.

Life in Territory



1869 First transcontinental railroad is joined in the Utah desert; it did not go through Washington. Wagon train era ends.



1870



1867 Robert Hume builds the first salmon cannery in Washington.

1877 Chief Joseph surrenders to the U.S. Army and gives his famous speech.



1880



1878 Timber and Stone Act is used to provide forest land to timber companies.

1883 The Northern Pacific Railroad joins Seattle to the cities of the Midwest. Tracks meet in Montana.

1882 U.S. Congress passes the Chinese Exclusion Act.

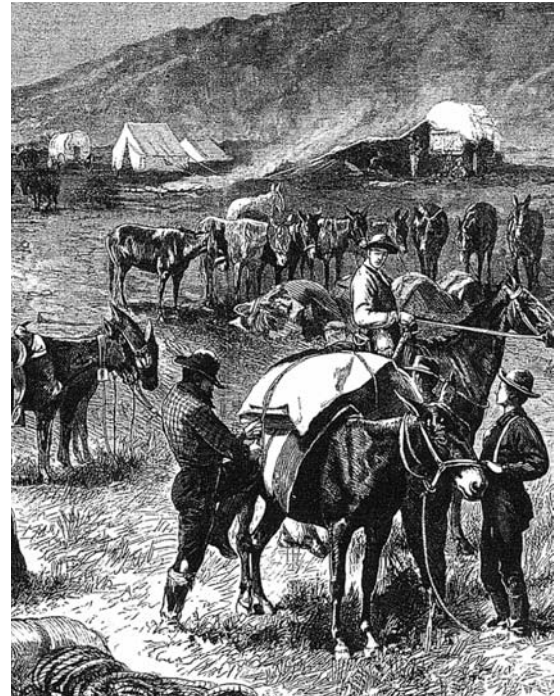
Property Lines and Boundaries

The early years of territorial settlement were years of establishing boundaries. American and British boundaries had to be established. The Washington Territory had to be separated from the Oregon Territory. Cities had to be laid out, homesteads marked, and maps drawn. How was this done?

In order to plot and map the land holdings for legal title, the land was surveyed, then marked on a grid pattern. That pattern was based on latitude and longitude, and was divided into townships and sections.

- A township was a square six miles in each direction.
- A township was divided into thirty-six sections.
- Each section was one mile each direction, or 640 acres.
- Each section was numbered.
- Sections were divided into quarter sections of 160 acres each.

A homesteader checked with the land office in the nearest town and located on a



Government survey parties mapped the West. Trains of pack mules took surveyors into remote areas where wagons couldn't go.

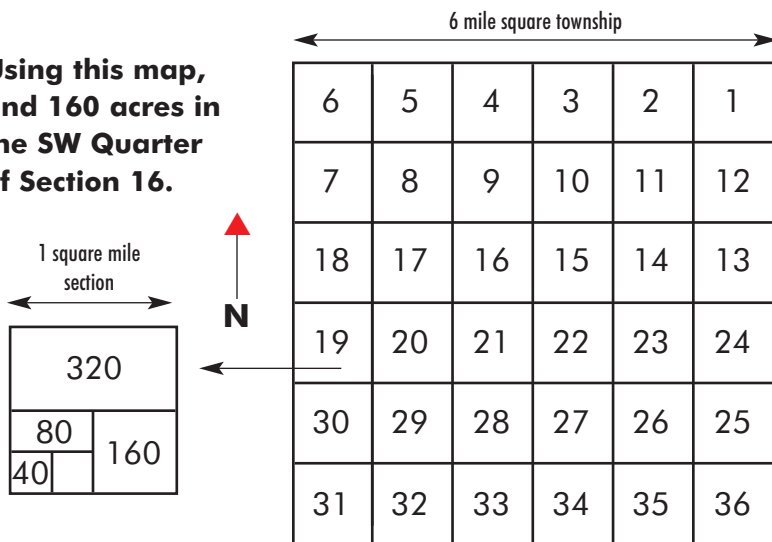
map a quarter section he wanted to claim. After going out to see the land, he marked the corners. Corners could be marked by driving posts in the ground, or by marking a **witness tree**. A witness tree was the nearest tree to a corner. A homesteader sliced away a piece of bark and carved the township and section number with a knife.

After marking the land, the homesteader went back to register the claim at the land office. In order to make his claim valid, he also had to advertise it in a newspaper so anyone else claiming that land could challenge him. During the homestead era, newspapers were published throughout the West because land claim advertisements were a source of profit for the newspapers.

The Donation Land Claim Act of 1850 stated that each white male citizen over eighteen years of age could claim 320 acres of free land. If he had a wife, they could claim twice as much land.

ACTIVITY

Using this map, find 160 acres in the SW Quarter of Section 16.



WHAT DO YOU THINK?

What problems might have occurred when people tried to choose pieces of land in the vast wilderness? What made some land more valuable or desirable than other land?

Everyday Pioneer Life

Surviving on a pioneer homestead was difficult. Chas Ross, a young man in Pierce County, said:

Pioneering here meant clearing land, hunting, fishing, and driving and feeding cattle. In this little home our family spent the most strenuous winter of our existence. That was the terrible winter of 1861-62. That winter opened with the freezing over of the Columbia River, which cut us off from the outside world. Then on top of this the snow began to fall and fell to the depth of four feet, then it would settle and freeze. For fear we would run out of matches, we kept the fire burning all night.

Disease

Many people came west for the clean air, clean water, and mild climate they thought would give them good health. In the mid-1800s doctors did not know that germs caused disease. Most people thought sickness was caused by bad odors such as the smell from sewage or rotting garbage.

Eva Brown, a girl in Waterville, said, “To be sick was unfortunate for the patient. There was no doctor. The neighbors did what they could and the patient either got well or died.”

Food

One boy on Whidbey Island remembered:

As late as 1866 pork—fresh, salted, or smoked—was about the only meat other than venison that was obtainable, except that occasionally a farmer would kill a beef and share the meat with his neighbors, who later would return an equal quantity of beef after butchering their cattle. Flour, for years, was almost unobtainable.



Pioneers spun wool fibers into yarn. Then they wove the yarn into cloth. They made candles from melted animal fat.

Kelsey Congor, in Cowlitz County, said:

We seldom had coffee—we used brown peas instead. The first settlers suffered from lack of food. I've heard William Whittle say that when he went to work, many times all he had in his lunch were some cold boiled potatoes and sometimes not even salt.

Fun and Games

Clara Gray was a teenager in Spokane in 1879. She told about getting ready for a neighborhood dance:

When I started to dress for the dance I found that the dress I wanted to wear was frozen fast to the side of the house, and it took me quite a while to thaw it loose with a hot iron. I had hung my spare clothing on nails against the rough boards. Two fiddlers played at the dance, and a collection was taken up to get money to build a schoolhouse.

“Horseback riding in the summer and skiing in the winter were the stand-by sports. I made my skis from barrel staves. I got about all over the country on them,” one pioneer remembered.

Erskine Wood wrote about a game he played with the Indian youths. They used little whips to spin three or four egg-shaped stones. “They would start the rocks spinning on the ice with their hands and then whip them like everything and they would spin as good as a top.”

LINKING THE PAST TO THE PRESENT

Compare the games you play today with those of pioneer times. How have activities changed?

Newspapers

The first newspaper in Washington was the *Columbian*, first published in 1852 in Olympia. Because the territory was so spread out, many people did not get a chance to read it regularly. “President Lincoln was assassinated a year before I heard of it,” said Barney Owsley, a freight packer.

Mail Service

There was no mail delivery in rural areas until the twentieth century. Mail might come and might not,” one pioneer remembered.

Getting mail to the East meant sending it on the Columbia River by steamboat to Wallula, where a pony express rider picked it up and raced overland on the Mullan Road to Montana. In Montana, the letter was put on a steamboat headed down the Missouri River to St. Louis. From there it was sent eastward by boat, stage, or railroad. Sometimes letters were sent aboard ships that had to round the tip of South America before reaching the East Coast. Letters could take a year to reach their destination.



The lifestyle of the Nez Perce people, including children, changed forever when the white settlers came.

As part of the treaties, Indians had to agree to stop stealing, buying, and selling Indian slaves.

Building a home meant chopping down trees—lots of trees. The side branches were cut off and the logs were cut into even lengths. Cabin roofs were logs, boards, mud, and sometimes grass.

Pioneer–Indian Conflict

Governor Stevens’ Plan

Following the murders of the Whitmans in 1847, there were three *decades* of conflict between settlers and the native peoples called the Cayuse War. The U.S. Army finally prevailed, and Indians were confined to smaller and less desirable lands.

By the 1880s, most Indians had been forced against their will to move to reservations. Some Indians were paid a little for the land. Some were promised they could retain hunting and fishing rights. Most Indians, however, lost their land and their traditional way of living.

What events led up to this drastic change for the Native Americans? As Secretary of Indian Affairs, Governor Stevens planned to make treaties with Indian tribes, pay them for their lands, and teach them to farm.

Stevens held treaty meetings, or councils, throughout Washington Territory to negotiate terms with the Indians. The treaties were legal agreements between the tribe and the United States government that demanded that the tribe sell most of its land. Then the U.S. government would reserve, or set aside, part of that land for the Indians to live on.

Indian people in the territory did not all have the same ways of living. Those who lived along the coast remained where they had always lived and continued fishing as they always had. They were not as upset with the land treaties as those Indians who

lived inland on the plateau. Plateau Indians needed more space to hunt and travel to gather seasonal plants. They were not willing to give up their land because it would change their lives too much.



Peu-Peu-Mox-Mox, head of the Walla Walla Indians, resisted the idea of a reservation. He was later killed by a volunteer army.

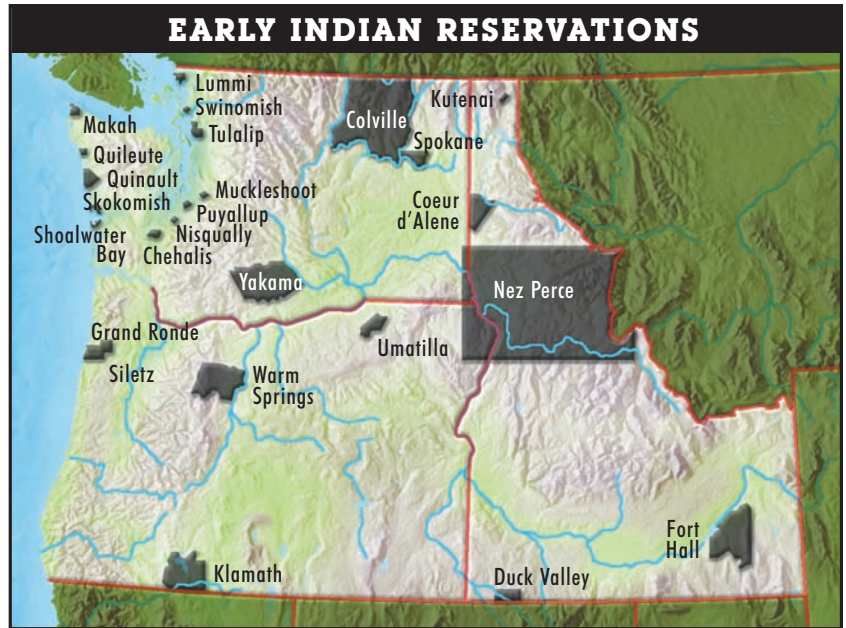
The Yakama and Kamiakin

Governor Stevens met with 5,000 Indians at Walla Walla to discuss the division of land on the Columbia Plateau. Nez Perce, Cayuse, Walla Walla, Umatilla, and Yakama people gathered for the meeting.

Until the meeting, the Yakama people were not considered a tribe. Fourteen related bands who spoke the same language, shared hunting grounds, and intermarried were grouped into the new tribe by Governor Stevens.

At the recommendation of a Catholic priest who had worked among the scattered bands and had come as an interpreter, Stevens appointed Kamiakin, a respected Indian man, to be the leader of the group. He was to sign the treaty for all of them. Kamiakin was named “head chief” of what became known as the Yakama Nation. Men from other bands were named as “subchiefs.”

Kamiakin was a proud man who did not talk much. He had not wanted to come to the council at all. When the subject of a reservation for the newly formed Yakama Nation was brought up, he responded:



The forest knows me; he knows my heart. He knows I do not desire a great many goods. All that I wish for is a [government] agent, a good agent, who will pity the good and bad of us and take care of us. I have nothing to talk long about. I am tired. I am anxious to get back to my garden. That is all I have to say.

At the large meeting, where English, Chinook Jargon, and various Indian languages were all spoken, interpreters tried to negotiate between Governor Stevens and Indian leaders. Stevens agreed to give the larger tribes—the Nez Perce and Yakama—large reservations in their homelands. Smaller groups, who did not have much bargaining power, were forced to agree to this arrangement.

The Yakama War

Only a few years after the treaty agreements, something happened that changed everything—gold was discovered along the upper Columbia River. Gold seekers rushed into the area, trespassing on lands given to the Yakamas in the treaty. The Indians were angry. Stevens prohibited whites from entering Yakama lands, but they came anyway.

Angry bands of Yakamas sought revenge and started killing white intruders. Chief Kamiaken and his followers were captured by the U.S. Army. This ended the fighting for a while.

At almost the same time, Seattle, still a village, was attacked by neighboring Indians. It seemed as if the entire region was at war. An army was sent from Fort Walla Walla to look over the situation, but as they reached the open grasslands near Rosalia, they were surrounded by Indian warriors from several tribes. During the night, soldiers escaped and retreated to their fort, abandoning weapons, horses, and several soldiers who had been killed.

The army sent a group of 600 soldiers to punish the tribes. They captured and slaughtered 700 Indian horses and hanged 24 of the Indian leaders. They also forced the Indians to sign peace treaties, ending the Yakama War.

Kamiakin was given a chance to return to the reservation, but he would not. He spent the rest of his life alone in remote parts of Washington and Canada.

Indian-White Conflict

Why were there so many problems? Why couldn't both groups live side-by-side in the vast territory?

- **Getting Food** was done differently by Indians and settlers. In some parts of North America, Indians had farmed before Columbus arrived, but not in the Pacific Northwest. Native people here lived by hunting, fishing, and gathering plant foods. Farmers and ranchers expected native people to settle down on one spot of land, grow crops, and raise livestock.

- **Land ownership** meant different things to each group. American Indians had hunting and fishing grounds within tribal boundaries but did not own land individually. They used the natural resources on the land to provide food and shelter. They were satisfied with ways they used the land.

The settlers, however, each wanted to

own a piece of land. They wanted to grow crops on the land. They also wanted to make money by mining, cutting down trees to sell, and raising food and cattle to sell to others. They needed buildings, roads, railroads, and shipping harbors. They didn't mind changing the land so they could make a living.

- **Language** was another problem. When people spoke different languages, treaties were easily misunderstood. Governor Stevens had treaties translated in to Chinook Jargon, but terms were not exact.

- **Leadership** ideas were different. Settlers chose leaders to speak for them and make rules and laws. Native Americans had tribal councils that made decisions. After signing a treaty, the Indian chief still had to get the support of the council.

- **Concept of superiority** by the white settlers gave them the belief that "good" meant "civilized our way." They did not respect the cultures of the native people. The settlers thought the Indians needed to eat, dress, talk, and worship like the white people.

Chief Moses

Chief Moses, of the Columbia-Sinkius tribe, was forced to take his people to the Yakama Reservation. He told how the settlers created problems for Indian survival:



Chief Moses

There are white men living in my country. Some can stay forever and some must go. . . . People who raise hogs in my country must go with their hogs, because they kill out the young camas, and to kill that is to starve us. It is our bread and we cannot eat earth. . . . We must fish and hunt and our squaws must dig camas and other roots, and when you touch us on any of these points, then we carry our rifles on the right and left of us.

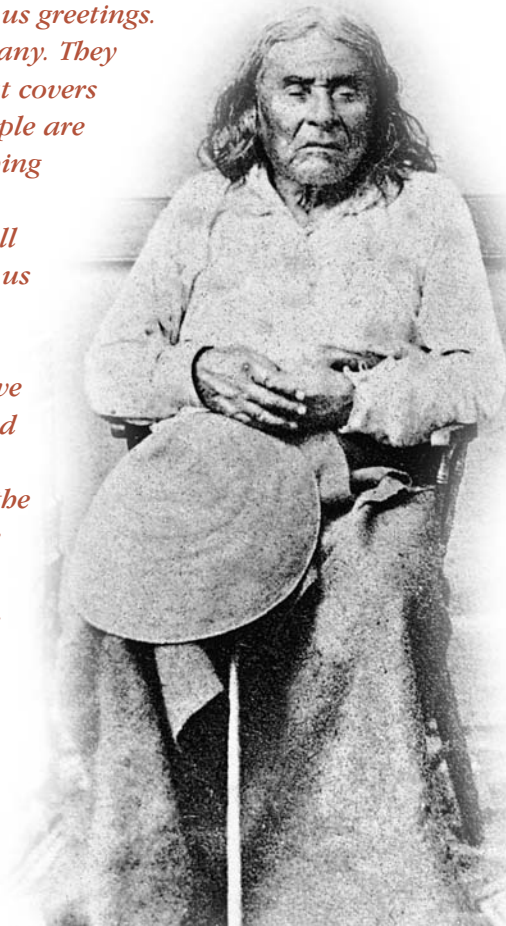
—From a letter from Chief Moses, 1879

Chief Sealth

Chief Sealth was leader of the Duwamish. He welcomed the protection of the federal government against local Indian enemies.

Wanting peace for his people, Chief Sealth tried to help the white settlers. When it was time to move to a reservation, he encouraged his people to go peacefully. Here is part of a famous speech he gave to Governor Stevens:

The White Chief says that Big Chief in Washington sends us greetings. . . . His people are many. They are like the grass that covers vast prairies. My people are few. . . . They are ebbing away like a rapidly receding tide that will never return. . . . Let us hope that hostilities between us never return. We would have everything to lose and nothing to gain. My people will retire to the reservation you offer them. Then we will dwell apart in peace.



Sarah Winnemucca

Sarah was the daughter of a Northern Paiute chief in western Nevada. She spoke English, Spanish, and two Indian languages. She worked as an army scout and an interpreter. When members of the Bannock tribe were held by the army at Fort Vancouver, Sarah opened a school for the Bannock children.

Sarah sought to gain proper treatment for her people by making a trip to Washington, D.C. to plead for understanding of the Native American situation. When the wife of President Hayes visited Vancouver in 1880, she broke into tears as she heard Sarah's plea for help for her people.

Sarah had a difficult life trying to walk between two cultures and was not always appreciated by white people or Indians.



WHAT DO YOU THINK?

- Do you think it was morally right for the settlers to assume that they could take, or buy, land already occupied by Native Americans?
- Was it fair or good to force the Native Americans to move to the reservations? What problems did this cause for the Indian people?

When settlers came to the Elliott Bay area in the 1850s, Chief Sealth stayed friendly to the newcomers and urged his people to do the same. This portrait was taken in 1864 and is the only known photograph of him.

CHIEF JOSEPH AND THE LAST INDIAN WAR

One band of Nez Perce Indians was led by Hin-maton-Yal-a-kit, which meant Thunder Traveling to Loftier Mountain Heights. The white settlers called him Chief Joseph. Like his father, whose tribe had assisted Lewis and Clark, Joseph had worked peacefully with fur traders and missionaries. Many of the tribe had been baptized as Christians. They had made an art of breeding horses and grazed them on rich grasslands. They signed the treaty at Walla Walla and lived peacefully on a reservation until gold was discovered there.

The government responded by opening some reservation land for mining and white settlement, and forced the native people to move yet again. In 1877, a few young men whose fathers had been killed by white settlers killed four white men in revenge. When Chief Joseph found out, he knew the U.S. Army would *retaliate*. He prepared a band of 200 young men, some older men, and nearly 600 women and children for flight. Chief Joseph was thirty-six years old.

The U.S. Army caught up to the Nez Perce, who sent out a small party under a truce flag. Someone fired a shot, however, and the fighting began. Two Nez Perce were wounded, but they killed a fourth of the U.S. soldiers.



Chief Joseph was photographed by Edward Curtis about a year before Joseph's death in 1904. It is said that he died of a broken heart.

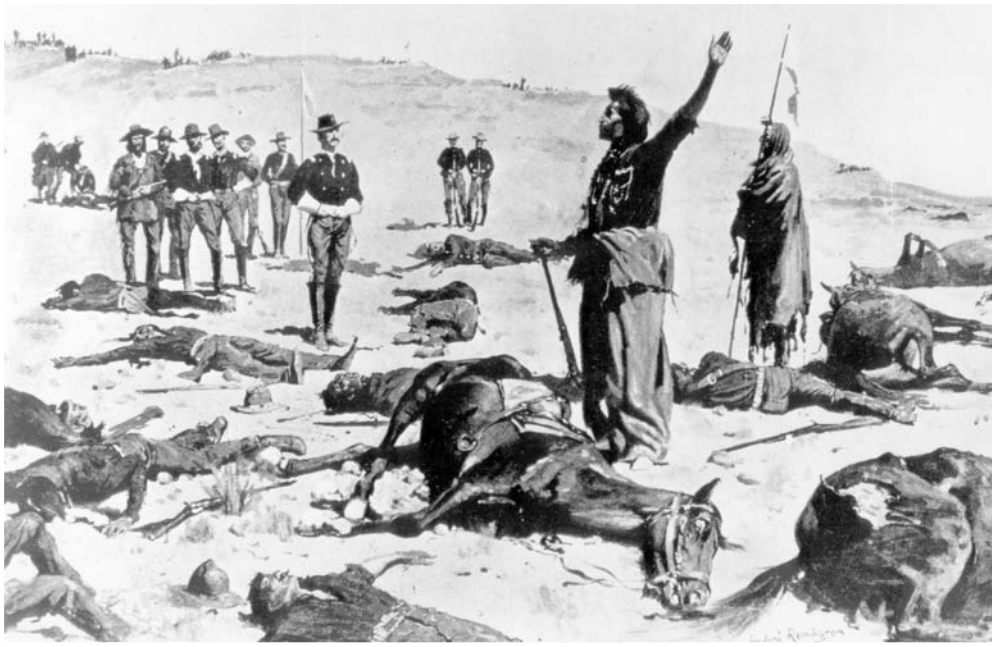
This began a series of battles that were recorded by journalists. Readers in the East followed the stories in the papers, and the Indian war and Chief Joseph became famous.

One reason for the success of the Nez Perce was that they did not fight in traditional Indian ways. They took the high ground, dug rifle pits, and surrounded a force six times their size. They used bows and arrows, shotguns, and rifles. They outshot and out-rode the army.

The Nez Perce fled to the east and crossed into Montana, but were caught by a surprise attack in Big Hole Valley. Again they fought back. Warriors pinned the soldiers down with rifle fire while the rest of the Nez Perce gathered their wounded and dead and escaped into the hills.

Finally, the army sent about six hundred men to overtake the Nez Perce, who were resting at Snake Creek thirty miles from the Canadian border. The combat was fierce, with hand-to-hand fighting between the soldiers and the Indians in the canyons and gullies. The battle went on until nightfall. Many Indians were dead. Joseph knew that his people were finished.

The next day a snowstorm blew in, adding to the misery. October 5, 1877, heartsick, freezing, and hungry, Chief



Chief Joseph's Surrender

Joseph and his people had little choice but to surrender. Chief Joseph's surrender speech shows the strong feelings of a leader for his people.

Our chiefs are killed. . . . It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills and have no blankets, no food. . . . Hear me, my chiefs, I am tired. My heart is sick and sad. From where the sun now stands, I will fight no more forever.

The army moved the band to a reservation in Oklahoma. Later, they were returned to the Colville Reservation in northern Washington.

We could have escaped from Bear Paw Mountain if we had left our wounded, old women, and children behind. . . . We were unwilling to do this. We had never heard of a wounded Indian recovering in the hands of white men.

— Chief Joseph

Chief Joseph kept track of the time with his own calendar, made by notching a small white stick each day. On the seventh day, Sunday, he made a dot. He tied a bundle of the sticks together with rawhide to keep track of the months and years.

Erskine Wood and Chief Joseph

A teenaged white boy spent summers living with Chief Joseph on the Colville Reservation. His name was Erskine Wood. His father had met Chief Joseph when they were negotiating treaties. In his diary, Erskine described the way the Indian families combined ten tepees into one long lodge during the winter, with four cooking fires down the center. Fresh venison strips were hung on racks over the fires and smoked to make jerky.

Erskine wrote that Chief Joseph refused to accept the overalls distributed by the Indian Agency, wanting to wear the traditional style of leather leggings.

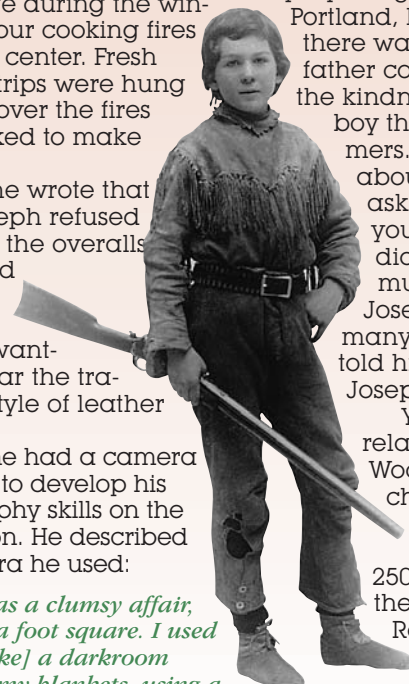
Erskine had a camera and tried to develop his photography skills on the reservation. He described the camera he used:

This was a clumsy affair, about a foot square. I used to [make] a darkroom under my blankets, using a small patch of red blanket,

with sun coming through it, for a lantern. Some of the Indians objected very strongly to having their picture taken—especially older women. The younger ones, if dressed up in their finery, did not mind at all.

When Erskine was preparing to go home to Portland, he asked Joseph if there was any gift that his father could give to repay the kindness of keeping the boy through the summers. Joseph thought about it, and then asked for a horse. To young Erskine, that did not seem like much of a gift—Joseph already had many horses. He never told his father about Joseph's request.

Years later, in 1997, relatives of the Erskine Wood family purchased a fine Appaloosa and gave it to Joseph's 250 descendants on the Colville Reservation.



**LINKING
THE PAST TO
THE PRESENT**

In December 2004, a “Historical Court of Justice” convened at the State History Museum in Tacoma to hear testimony regarding the execution of Nisqually Chief Leschi. Leschi was hanged for the murder of a white militia soldier during the Indian War of 1855. Members of the Nisqually tribe and many others, including State Supreme Court Justice Gerry Alexander, had argued for such a hearing. They believed the execution was unjust. The Historical Court agreed, noting that Leschi should never have been charged because he acted as a lawful combatant during a time of war.

White Support of Indians

John James was a boy when his three older brothers were asked to join volunteers to fight Indians. The James family was against fighting the Indians. This aggravated their neighbors. The neighbors thought everyone should join together to get rid of Indian problems.

An Indian was lured to the James’ property and then murdered by neighbors. The neighbors thought that if Indians retaliated against the James family for the murder, the Jameses would join the volunteer forces in fighting the Indian wars. There was no retaliation against the James family, though, and they still refused to fight the Indians. Their farm was frequently looted by white neighbors, and their sheep and butter were stolen.

My father thought we should not have to fight the Indians . . . as there were no settlements over there . . . with the exception of one or two army posts. This created considerable feeling among the families that wanted to [fight the Indians]. . . I am satisfied it takes just as much nerve and courage to oppose a war as actual participation in the fighting.

—John James

New Towns

After the first burst of settlement on farmland, people began to locate in towns where they could sell goods or profit from offering services. They settled where shipping and transportation were available. In the mid-1800s, that meant along waterways. There were few roads—no good ones—and shipping by water was the easiest way to transport wheat, vegetables, animal hides, and even timber. Merchants also settled in towns that they thought would grow. More people meant more customers.

Cities competed with each other to be the largest. They wanted to be the seat of government and the place where successful businesses would open. Larger cities meant modern conveniences and a better supply of store-bought goods.

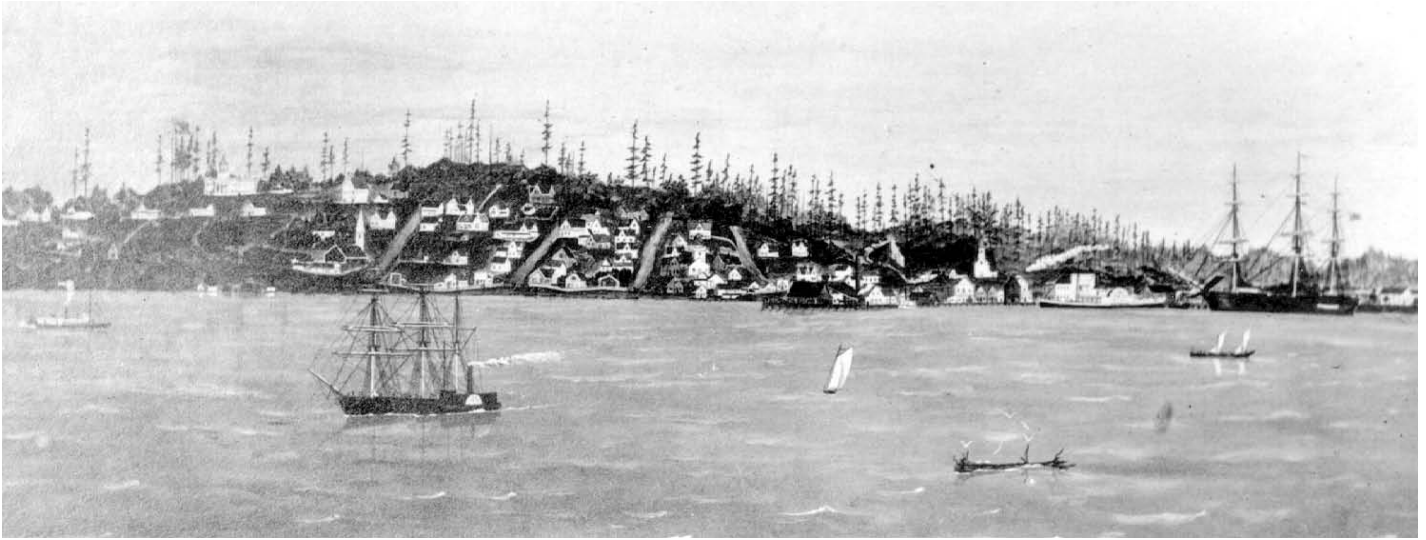
Several things contributed to the growth of cities around Puget Sound and in eastern Washington:

Natural Resources	Human Elements
• natural harbors	• hard working people
• rivers	• buildings
• trees	• roads
• fish	• railroads
• farmland	• ships
• gold and coal in nearby territories	• advertisements
• mild climate	

Walla Walla, a wheat farming community, became a supply point for mining camps when gold was discovered in Idaho. It became the largest settlement in Washington Territory.

Olympia started out being called Smithfield. Mike Simmons, a friend of George Washington Bush, owned one of the two stores in town. Views of the stunning Olympia Mountains, however, soon led to the name of Olympia. Two years later, settlers on the other side of the mountains named their settlement Tacoma. The word sounded like the Indian name for Mount Rainier.

Seattle grew as a shipping port for lumber. Dr. David Maynard was one of the first residents. He had visited Mike Simmons in Olympia and learned of the need for logs in San Francisco, California. After a trip there to investigate shipping logs to California, he returned with a ship full of goods and opened a store next to Simmons. He cut prices, too. Simmons’ friends told Dr. Maynard that he should open a store somewhere else, and suggested a place at the mouth of a river several miles north.



Seattle started as a shipping port for lumber.

Dr. Maynard did move, and started the city of Seattle.

Maynard met a few other entrepreneurs who had come to the area, including Henry Yesler from Maryland. Yesler was a lumberman who sought timber for the California market. The Puget Sound, with its tremendous forests nearby and easy shipping access, was perfect. Yesler immediately set out to build a steam sawmill.

Where did Seattle get its name?

Dr. Maynard met the leader of the Duwamish tribe. The leader's name was Sealth, pronounced like Seattle.

Civil War in the West

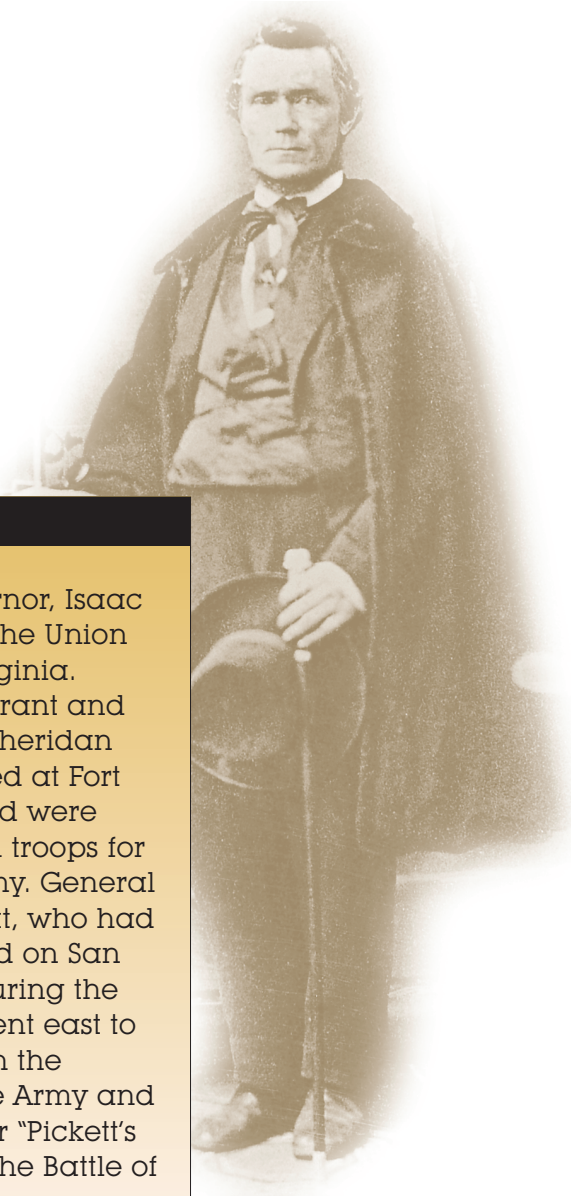
During the 1860s, the United States was bitterly divided by the Civil War. That conflict reached the Pacific Northwest, too. There were rumors that a Confederate ship, the *Shenandoah*, was attacking Union ships off the Pacific Coast. The Union Army had troops at Fort Vancouver, where a military fort was built near the old HBC fort. Troops were also stationed at several smaller posts. When the Union soldiers were called east to fight, local volunteers took their places.



General Ulysses S. Grant was at Fort Vancouver when he was called to lead the Union Army in the East.

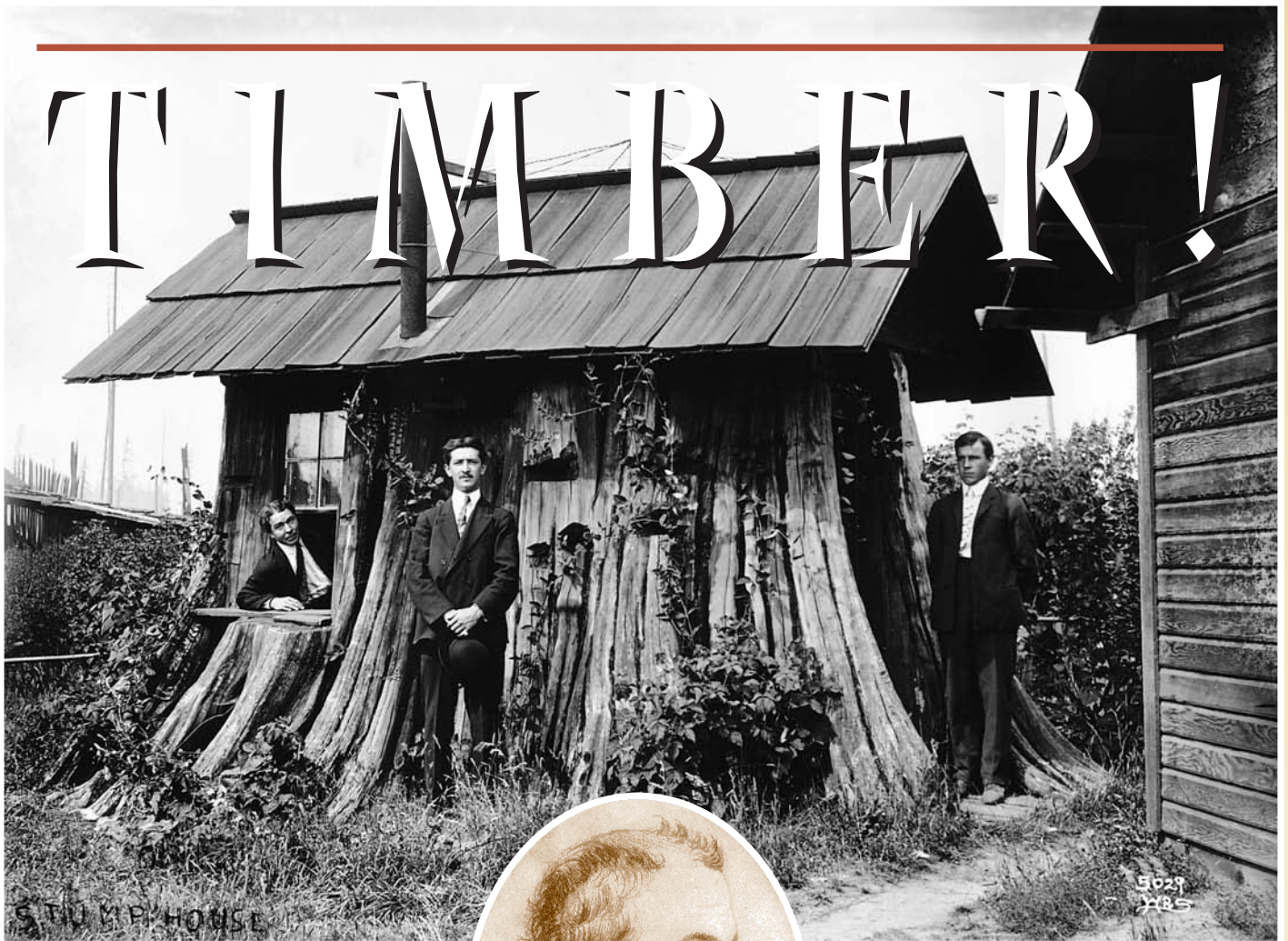
After serving as governor, Isaac Stevens went to fight for the Union and was killed in Virginia.

General Ulysses Grant and General Philip Sheridan had both served at Fort Vancouver and were called to lead troops for the Union Army. General George Pickett, who had been stationed on San Juan Island during the Pig War, also went east to fight. He fought in the Confederate Army and is famous for "Pickett's Charge" at the Battle of Gettysburg.



Dr. Maynard

TIMBER!



Many people worked along the waterways. They earned money by supplying timber to other places. Down south, in San Francisco, the gold rush of 1848 brought thousands of people who needed logs to build docks, buildings, and sidewalks. The huge forests of the Pacific Northwest were cut down near waterways, the logs floated downstream, then bundled together and towed by ship to San Francisco.

San Francisco had the misfortune of burning down in six major fires between 1849 and 1851. Each rebuilding effort meant greater demand for northern lumber. This meant more mill workers were needed in the Puget Sound. More people

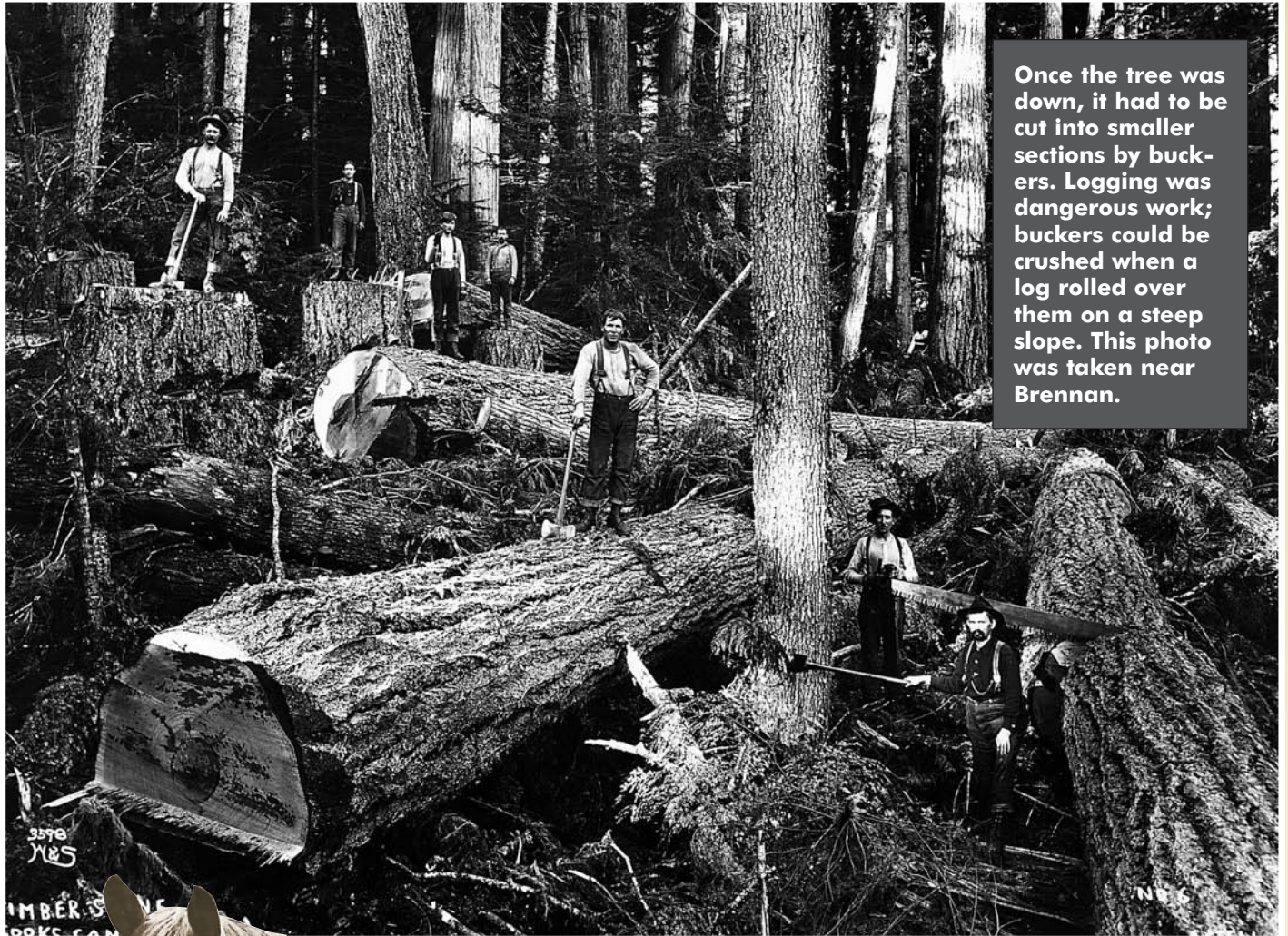


David Douglas was a Scottish botanist who toured the Pacific Northwest in the early 1800s. He sent hundreds of plants back to Scotland to study, and also identified the huge tree named for him—the Douglas fir. Douglas died by falling into a pit meant for wild bulls in Hawaii.

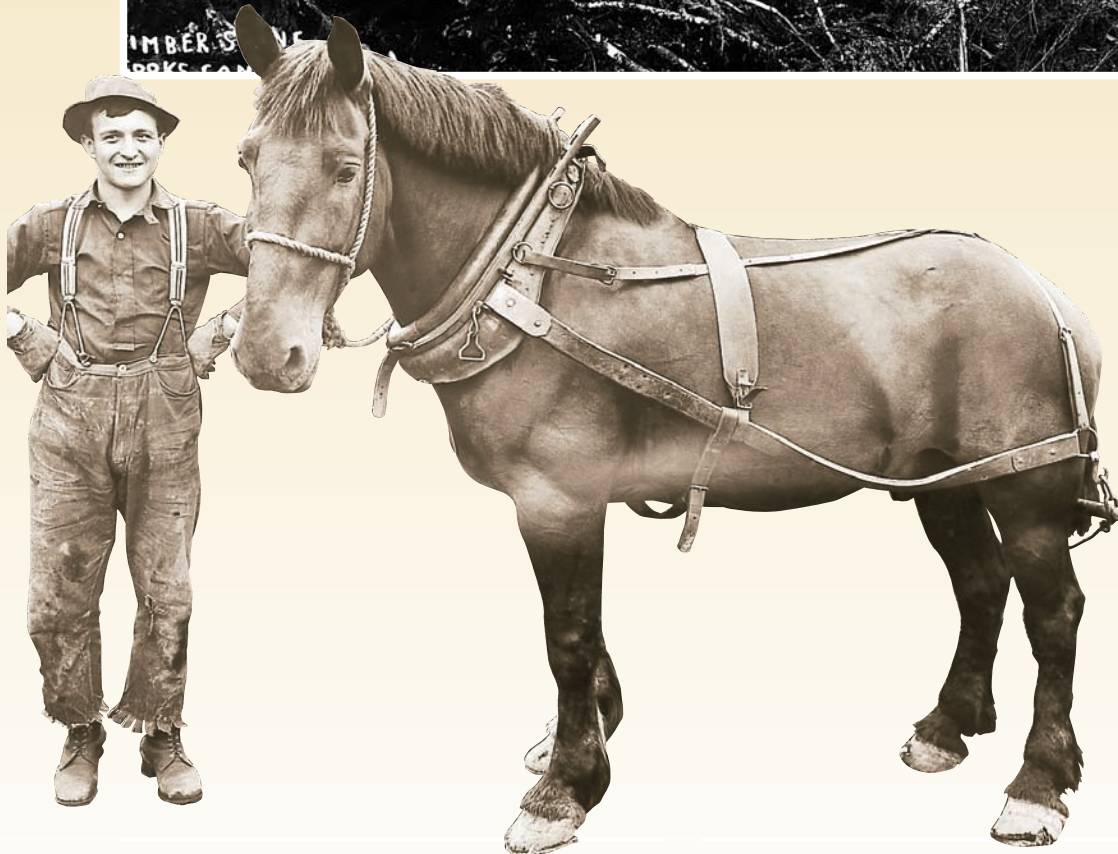
This clever house built from a stump gives an idea of how large the trees were. The house was located between Marysville and Arlington.

moving to the area meant increased sales of local farmers' milk, vegetables, and hay. Coal and oysters both found ready markets in San Francisco.

Loggers needed to cut the huge logs into smaller pieces. They built sawmills near streams so waterpower could run the gigantic saws. A new steam sawmill, which was much faster, was built at Port Gamble. Men boiled water in huge boilers. The boilers gave off steam that pressed against moving parts of engines that moved saws.



Once the tree was down, it had to be cut into smaller sections by buckers. Logging was dangerous work; buckers could be crushed when a log rolled over them on a steep slope. This photo was taken near Brennan.



Louisa Sinclair was the only girl who lived at the logging camp. Her mother was a Skagit Indian and her father a white storekeeper. "My mother taught me the use of the needle and I obtained patterns for shirts for men. I was well paid for them."

Horses pulled heavy logs out of the forest. This horse had been working in the logging industry for seventeen years when the photograph was taken.

When the first settlers came, most of western Washington was covered with evergreen forests. They were different from most of the forests we see today. Many of the trees were hundreds of years old. Today we call forests with these old trees "old growth forests." This photo was taken after 1900.



Oxen hauled heavy logs to the sawmills or to the freight wagons. To make pulling the load easier, a log road was greased with oil. This made the logs easier to slide across. The oxen, of course, had to step over the slippery logs. The roads were called "skid roads."

Trees, Trees, Trees

There were so many trees in Washington when the early settlers came that they thought they would never run out. They were not concerned about replanting trees. They were not concerned about how much wood they wasted.

One man wrote:

We cut down good, solid Douglas Fir, White Fir, Hemlock, and even Tamarack, lopped the limbs and burned it, leaving barren areas that today have grown up to brush. I'm ashamed of the wasted wood fiber. . . the loss of soil through erosion, the loss of trees that results in higher temperatures that melt snow swiftly and produce greater floods.



Fishing

The great Pacific Ocean was the natural home to fish that could be harvested by American Indians and settlers.

Fish were sold to local people and dried and shipped to other cities.

The fishing industry changed quickly when Robert Hume developed and built a plant that used cans and high heat to preserve fish. Salmon was canned in over thirty canneries that sold salmon to far-away places in South America, Great Britain, Australia, and China.

C. O. Rhodes was a young teen when he went salmon fishing with his uncle on the North Palix River in the 1880s.

In those days there would be tens of thousands of these fish in shallow streams. . . . Not being content to stand on the bank, I crawled out on an old slippery log that projected out into the creek some ten feet, right among the fish. I picked out a good big one and did I hook him! He landed me right off that log among all those fish. The water was only about two feet deep, and there were fish over me, under me, and on all sides of me, and as fast as I'd gain a footing, down I'd go again with fish splashing salmon eggs in my ears, eyes, and mouth.

LINKING THE PAST TO THE PRESENT

Today, Washington residents are working hard to bring back wild fish runs that diminished from over-fishing and destruction of natural habitats. Salmon are also being grown commercially in the waters of the Puget Sound area, but they are susceptible to disease, while wild fish are not.



Whaling

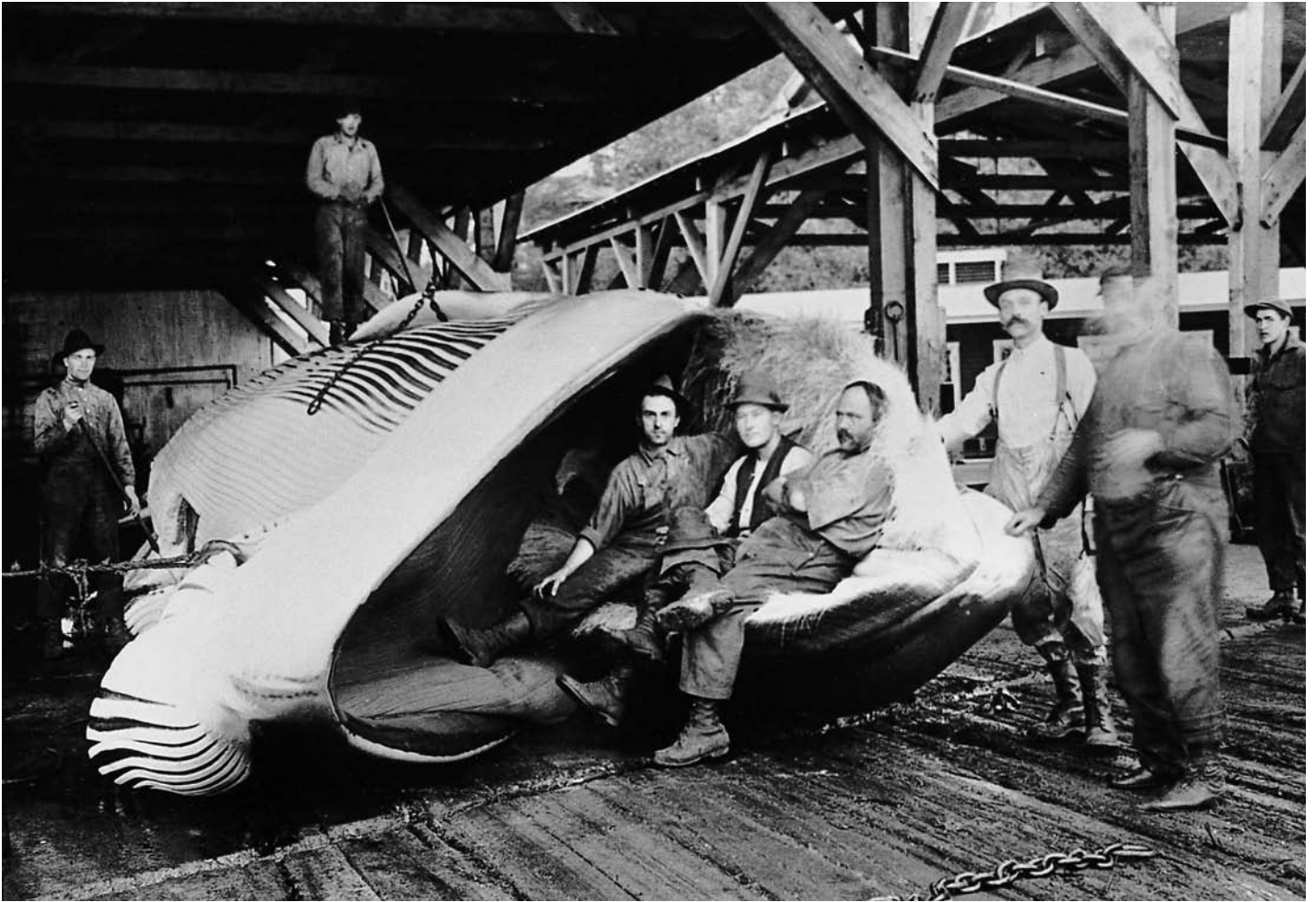
Indians who lived on the northern coast of Washington had a long tradition based on whaling. An early settler, Jim Hunter, wrote about the Makah people at Neah Bay who were whaling when whites arrived.

The killing of a whale meant a great celebration in the village at Neah Bay. The capture of these immense animals was attended with great danger, and only the Indians skilled in casting the harpoon or in rowing the large canoes were permitted to engage in the hunt. One of the most successful hunters was "Lighthouse Jim" who at the end of his life had established the reputation of having killed 59 whales.

These men are unloading one of the huge salmon catches on Puget Sound in the 1880s. Fish were canned or salted and then exported.



A Makah canoe party returns from the whale hunt.



Whale products included lubricating oil, fertilizer, meat, animal food, glue, and bone meal. Whale oils and fats were also used in cosmetics, soap, and crayons. In this photo, several men sit on the baleen in the mouth of a whale.

The Whaling Industry

During the early 1800s, American whaling ships set sail from New England ports. During peak years, 700 whale ships embarked on a voyage that averaged four years. Ships sailed from New England around the tip of South America and up the Pacific to hunt whales off the coast of Washington State and Alaska.

Whale oil was the most valuable product. It was used for home lighting and was very expensive. A ship full of barrels of whale oil brought \$100,000.

Baleen was another valuable whale product. Baleen whales didn't have teeth. They had baleen instead, which strained a whale's food. Baleen was used for carriage springs, corset stays, fishing rods, hoops for skirts, ribs for umbrellas, and horsewhips.

So many whales were killed that it became hard to find enough to hunt. Then, in 1859, petroleum was discovered in Pennsylvania. It could be made into kerosene for home lighting. Whaling was no longer a large industry.

LINKING THE PAST TO THE PRESENT

Today, the Makah people are reviving their tradition of whaling, which has caused controversy because many people do not want to support the killing of whales. The Makah claim it is their heritage and a right guaranteed them by treaties written in the mid-1800s. They see the whale hunts as opportunities for families to bond with one another during the hunt.

New People in a New Land

The story of Washington's growth is a story of immigrants. They came from many parts of the world, bringing their culture with them. Their many voices and ideas created a dynamic society. Sometimes different groups got along. Other times, discrimination made life miserable.

Hawaiians in Washington

Hawaiian men, called *Kanakas*, had agreed to work for the Hudson's Bay Company for a period of years. They worked as fur trappers, boatmen, cooks, and laborers. After the HBC moved their fur trade into Canada, many of the Kanakas returned to Hawaii, while some remained in the Washington Territory. Some Kanakas married Indian women and



John Kahana, his wife Mary (a Lummi Indian), and son Robert lived on San Juan Island.

blended into the local Indian communities.

Some Kanakas moved to San Juan Island, where they worked for the HBC and were involved in the Pig War. After it was determined that San Juan Island belonged to the United States, most of the Hawaiians left and moved to British-held islands nearby. The British allowed the Hawaiians to own land and vote—things they could not do in the United States.



Irish Immigrants

In the 1840s a terrible disaster hit Ireland, where most people existed on a diet of potatoes. A fungus infected the potato crop, causing them to turn black and shrivel up. Men and women took their starving children and moved away to the "Promised Land" of America. Most Irish immigrants settled in the cities along America's Eastern Coast, where they usually lived in poverty.

Irish men had come from California in the wake of that state's gold rush. They settled first in Walla Walla. Many ran for government offices. Some of the Walla Walla Irish moved north, where they started the first agricultural communities in the Columbia Basin. Other Irish came as laborers on the transcontinental railroads.

James Monaghan and Patrick Clark were Irishmen who made fortunes in mining, business, and real estate. The Irish also worked as housemaids, mill hands, miners, or enlisted in the army.

Patrick Clark's home in Spokane was lavish. He made a fortune in the mining industry. Most Irish, however, lived in humble homes.

The army adopted many of the Irish tunes. The rhythm kept the group in unison when marching or riding. A favorite tune was "Garryowen."



Chin Gee Hee, a Chinese labor contractor, brought men from China to work in fish canneries, logging camps, coal mines, and to help build the railroads. Chin Gee Hee later returned to China to build that country's first railway.

“There is a wash house occupying a prominent position among business houses and hotels. This is not a credit to our town. If Chinese must come, let no man encourage them to locate where their presence will make white residents uncomfortable.”

— *Spokane Falls Review*

Chinese Laborers

In the middle 1800s, China's government seemed ready to collapse. There was war, flooding, and famine. People were desperate to find jobs to provide for their families.

Chinese men came to work in the mining camps of the Pacific Northwest. By 1870 there were twice as many Chinese miners in eastern Washington as white miners. Chinese men were also brought to build the transcontinental railroad.

Chinese laborers were not given full rights. They could not vote or testify in court cases involving whites. They were paid much less than white men for the same work. They did **menial** labor such as washing clothes and cooking. They also did the most dangerous and difficult jobs on the railroads and in the mines. For the Chinese, life was generally miserable.

In China, cutting off the queue (pony tail) was a crime punishable by death. If a Chinese man in America ever wanted to return home, he needed to maintain his long hair.

Anti-Chinese Laws

Americans were worried that too many Chinese laborers were coming into the country and taking jobs. Congress passed the Chinese Exclusion Act, which stopped Chinese laborers from entering the country.

A few years later, when many white workers were jobless, they turned their anger against Chinese residents. Violent riots erupted in Issaquah, Tacoma, and Seattle. Over a thousand Chinese people were expelled from Washington Territory. Their homes and businesses were burned. Chinese men in Walla Walla and Pasco were attacked by white residents.

Like many other times in history, racial prejudice made life miserable for immigrants. It was many years before laws were passed that made it illegal to hire or pay a person differently because of race. It was even longer before people's attitudes changed.

Japanese Workers

Japanese men and boys also came to find jobs. Here is one story from a boy who came to work on the railroad:

My work was to cut down trees or to dig and fill in land in the mountains. I was only a boy of 15, having just graduated from grade school. When I worked ten or twelve hours a day, the next morning I couldn't open my hands. I dipped them in hot water in order to stretch the fingers back to normal and sometimes I secretly cried.

My pay was \$1.75 for ten hours. I had good reason to work my hardest, gritting my teeth, for when I left Japan, I had promised my mother, whose health was not good, "I'll surely come back to Japan in a year."



CHAPTER 6 REVIEW

1. What did a person have to do in order to take legal ownership of land in early Washington? Include at least three steps.
2. Describe three ways pioneer life was different from your life.
3. Getting and sending mail was difficult. What route might a letter travel to get from Seattle to the East Coast?
4. What were three reasons there was often trouble between native people and the white settlers?
5. How did Sarah Winnemucca help Bannock Indian children at Fort Vancouver?
6. Who was the town of Seattle named for?
7. List four things you read about Chief Joseph and his people.
8. Who was Erskine Wood?
9. Why was John James' family unpopular with their neighbors?
10. Were there any real Civil War battles in Washington?
11. What famous Union general left Fort Vancouver to fight in the Civil War in the East?
12. Name at least five things that contributed to the growth of early towns in Washington.
13. A fire in what California city created a market for Washington lumber?
14. What man had a tree named for him and died while exploring the Washington wilderness?
15. How did Robert Hume change the salmon fishing industry?
16. The Makah people at Neah Bay had been hunting what animal long before the white settlers came?
17. Name at least three immigrant groups who came to Washington to work.
18. What did Chin Gee Hee do for Washington industries? For workers? For his native country?

GEOGRAPHY TIE-IN

1. How did landforms contribute to the growth of Seattle and other port cities? (Remember, landforms include land and water.)
2. Choose one of the immigrant groups that came to Washington to work. Research the group's native land, climate, and food. What things in Washington's climate, food, and land were very different? How might this have caused problems for the immigrants?

