SKOKOMISH RIVER BASIN
MASON COUNTY, WASHINGTON
ECOSYSTEM RESTORATION

APPENDIX D

CULTURAL RESOURCES

Integrated Feasibility Report and Environmental Impact Statement

US Army Corps
of Engineers
Seattle District

Appendix D

Skokomish River Basin General Investigation Study

Cultural Resources

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of Engineers®
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1.0 Cultural Resources

"Cultural resources" is a general utilitarian term coined by the National Park Service in the early 1970s to encompass a wide range of heritage assets, including places with evidence of past human activities on the landscape. It is widely used to characterize diverse management activities, i.e. "cultural resource management". The term has no statutory definition, but the related term "historic properties" is defined at law (*16 U.S.C. 470w)* and regulation (see *36 CFR Part 800.16 - Definitions*) and may be considered as a special case of "cultural resources".
"Historic Properties" generally includes any material remains that are at least 50 years old and have met tests of archaeological, historical, or cultural significance and consequently would be eligible for listing in the National Register of Historic Places (NRHP). Examples of historic properties include (but are not limited to) archaeological sites such as lithic scatters, villages, procurement areas, resource extractions sites, rock shelters, rock art, shell middens; and historic era sites such as trash scatters, homesteads, railroads, ranches, logging camps, and any structures or buildings that are over 50 years old.

In addition to archaeological or historical sites, properties that are associated with cultural practices or beliefs of a living community and are both rooted in that community's history and are important in maintaining its cultural identity are also defined as cultural resources (Parker and King 1998). Commonly referred to as Traditional Cultural Properties (TCP), these areas are afforded the same consideration as other cultural resources. They must meet the same criteria for significance, and if found to be eligible for NRHP they are afforded the same protection.

There are three main standards that a resource must meet to qualify for listing on the NRHP (36 CRR 60): age, integrity, and significance. To meet the age criteria, a resource generally must be at least 50 years old. Properties under 50 years of age can be found eligible when the resource is of exceptional significance (36CFR60.4). To meet the integrity criteria, a resource must possess integrity of location, design, setting, materials, workmanship, feeling, and association. Finally, a resource must be significant according to one or more of the following criteria:

(a) be associated with events that have made a significant contribution to the broad patterns of our history; or

(b) be associated with the lives of persons significant in our past; or

(c) embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or

(d) have yielded, or may be likely to yield, information important in prehistory or history

Section 106 of the National Historic Preservation Act (NHPA) provides a regulatory framework for the identification, documentation, and evaluation of cultural resources that may be affected by federal undertakings. Federal undertakings include those actions either preformed by the federal government, require a federal license or permit, occur on federally managed land, or receive federal monies. Under the NHPA, federal agencies must consider the effects of federal undertakings on cultural resources that are eligible for listing on the NRHP.

Regulations in 36 CFR 800 outline the process through which Section 106 of the NHPA is administered. In general, the regulatory process can be broken into four steps. These are 1) defining the undertaking and assessing if it has the potential to affect historic properties included on, or eligible for inclusion on the NRHP; 2) making a good faith effort to identify those properties within the area of potential effect; 3) assessing the undertaking's effects on those resources; and 4) taking steps to avoid or mitigate adverse effects if present.

A review of existing primary and secondary resources was conducted in order to provide an overview of cultural resources either known to exist within the Valley or that are likely to be present. As outlined in the Programmatic Agreement (PA) and agreed to by all consulting parties, project specific cultural resource inventories will be completed prior to final project approval.

The following assessment relies on information about recorded archaeological and historical sites on file with the Washington Department of Archaeology and Historic Preservation (DAHP), ethnographic sources, historical maps, and secondary sources.

2.0 Prehistoric Overview

The cultural sequence of the Olympic Peninsula, as with the Pacific Northwest in general, is poorly understood. The lack of securely dated sites along with a general paucity of data about the early and middle prehistoric periods, has led to a very nebulous understanding of shifting cultural patterns through time.

While general cultural chronologies exist for Puget Sound (Kidd 1964; Fladmark 1982; Wessen and Stilson 1986; Ames and Maschner 1999) the division of the prehistoric period into temporally discrete phases is often arbitrary and rarely rooted in clearly definable technological or cultural transitions. Few sites dating prior to 3000 BP have been identified and securely dated let alone investigated in any meaningful way. The predominance of acidic soils in Western Washington has led to poor preservation of organic materials; which in turn, has led to a general lack of secure radiocarbon dates. Furthermore, if the region's earliest inhabitants focused on marine, littoral, and riverine resources then it is likely that any habitation sites would have been "located directly landward of the mean high tide where they would be subject to inundation with sea level rise" (Wessen and Stilson 1987:19). Consequently, much of the data known about the earliest periods in western Washington comes from a small set of sites that currently cannot address the gamut of intersite variability that surely existed.

The chronology presented here was developed specifically for the Olympic Peninsula by Bergland (1983; 1988). These dates are tentative and are subject to change as more information becomes available.

<u>Early Prehistoric (12,000-6000 BP)</u>

This phase begins with the earliest human occupation of the Olympic Peninsula. These first inhabitants were most likely highly mobile hunters and gathers, who utilized a wide variety of

resources (Bergland 1983:21; Wessen1990:25). The Manis Mastodon site is the most cited example from this time period on the Olympic Peninsula. Located south of Sequim, the site contains the remains of a butchered mastodon with a bone projectile point embedded in a rib (Gustafson et al 1979; Morgan et al. 1999). Radiocarbon dates place the site around 12,000 BP (Rice and Stilson 1987). In contrast to contemporaneous sites in eastern Washington, few lithic artifacts were found in association with the mastodon.

Bergland (1983) includes Olcott type sites in his Early Prehistoric Phase. The term Olcott has been used to define sites that date between 5000 and 9000 years BP and that generally correspond with Cascade Phase sites in Eastern Washington. Butler (1961) first presented the idea of the "Old Cordilleran Culture" or Olcott as an early culture of generalized hunters and gatherers that utilized a relatively basic assemblage of tools. In general, Olcott tool assemblages include large thick willow or laurel leaf shaped projectile points, flakes, leaf shaped bifaces-often with serrated edges, cobble choppers, scrapers, and graving tools. Basalt appears to be a preferred toolstone type in the Early Prehistoric (Rice and Stilson 1987:6; Bergland and Marr 1988:27).

Amongst the archaeological community there is a general acceptance that small side notched and triangular points appear later than large lanceolate or leaf shaped points. However, large points made of coarse local materials, crude flakes, and core tools like those associated with Olcott aged sites appear in later deposits as well (Wessen and Stilson 1987). Hence, these tool types are characteristic but are not diagnostic of the earliest occupation period in Western Washington.

Middle Prehistoric (6000-3000 BP)

By 6400 BP, sea levels were within two to three meters of their present levels (Ames and Maschner 1999:88). As sea levels stabilized, estuarine and delta habitats began to develop and evidence suggests that marine resource utilization intensified during this period (Morgan et al 1999). There are few known archaeological sites dating to the Middle Prehistoric on the Olympic Peninsula so most the information about this phase comes from sites in the Gulf of Georgia and the Fraser Valley.

Artifact assemblages from this time period include medium-sized notched and contracting stem triangular projectile points; ground slate bayonet points; and limited stone and wood carvings (Morgan et. al 1999:3.7). The first evidence of a developed ground stone industry occurs at the Esilao Village site in the lower Fraser Canyon about 5000 BP (Bergland 1983:32). While "Olcott" type artifacts continue to appear until approximately 4000 BP, there is a general decrease in point size and cobble choppers become rarer (Bergland 1983:32).

Sea level stabilization may have provided the environment for large, consistent salmon runs in spawning streams throughout the Northwest Coast. Red cedar, previously rare in the area, was present in forests by 5500 BP. While it is problematic to make direct correlations between climate shifts and culture change, it is unlikely these new resources did not affect subsistence strategies and prehistoric technologies.

Early Maritime (3000-1000 BP)

The Early Maritime Phase continues many of the trends first noted in the Middle Prehistoric Phase. Marine resources continue to be a major component of subsistence patterns. Investigated sites have revealed "large quantities of shell, fish, and sea mammal remains" in addition to terrestrial faunal (Morgan et al 1999:3.8). Subsistence activities appear to become more sophisticated and specialized at this time. An offshore hook-and-line fishery is present at the Hoko River site dating between 2200 and 2700 BP (Bergland 1983:37; Wesson 1990:26). Basketry and wood implements appear such as carved projectile points and adzed cedar fragments; meanwhile, the frequency of lithics begins to decline (Bergland 1983: 42; Morgan et al 1999).

Beginning about 3000 B.P., there is a general increase in the size and frequency of shell middens along the Northwest coast which has been viewed as evidence of increasingly larger and more sedentary populations (Moss 1993:631). This inferred population increase also corresponds to ethnographically known populations; hence, the potential exists to link variations in shellfish harvesting, preparation, and consumption with specific cultural groups. Evidence suggests that the winter village pattern with specialized seasonal camps also appears during this phase. The remains of dwellings have been identified; however, they are much smaller than the cedar plank long house typically associated with the Pacific Northwest (Matson and Coupland 1995).

Sites dating to this phase on the Olympic Peninsula include the Ozette Village Site (Daugherty 1970; Wessen 1982), the Hoko River Site (Croes and Blingman 1980), White Rock Village (Kirk and Daugherty 1978), Pitshap Point (Wessen 1984), and Washington Harbor Site (Blukis-Onat and Larson 1984).

Prehistoric Northwest Coast Pattern (1000-200 BP)

This time period is fairly well understood, both on the Olympic Peninsula and within the larger Puget Sound area. The Prehistoric Northwest Coast Pattern differs from the Early Maritime Phase in degree rather than kind. Native inhabitants are practicing the same adaptive strategies and utilizing the same technologies; however, these are becoming more elaborate and specialized. According to Bergland (1983) this period commences with the appearance of the multi-season village and its cedar plank long houses. However, his claim is mostly based on negative evidence e.g. the lack of identified multiseason villages. Recently, evidence for smaller plank houses has been documented earlier in archaeological record indicating the multi-season village may predate 1000 BP (Matson and Coupland 1995).

Also during this phase, lithic tools almost entirely disappear from the archaeological record and are replaced by wood, fiber, bone, and antler tools. Well-preserved sites on the Olympic Peninsula like Ozette provide tremendous detail about the cultural assemblage as well as evidence for social stratification (Daugherty 1970). The households investigated at Ozette revealed intra-household organization through domestic task areas, storage baskets, children's toys, gaming pieces, carved wooden decorations as well as inter-household organization through the development of elaborate drainage systems (Bergland 1983).

3.0 Ethnographic Overview

At the time of Euro American contact, the Skokomish River Basin was occupied by a group of interrelated native peoples who collectively referred to themselves as *tuwa'duxa*, a term later anglicized to Twana (Elmendorf 1960:1). Traditional Twana territory comprised the entire length of Hood Canal to the headwaters of all of the rivers and streams draining into the Canal (Bouchard and Kennedy 1994:36). The northern boundary extended to the Squamish Harbor and Port Gamble and the southern boundary continued to "the height of land between Shelton and the 'Great Bend' of Hood Canal" (Bouchard and Kennedy 1994:36).

The US government applied the name Skokomish to all of the native inhabitants of the watershed beginning in 1855 with the signing of the Point No Point Treaty. Prior to 1855, the name Skokomish referred to one of the nine winter villages within the watershed. As was typical at the time, the name of one community was extended to a larger group of native peoples living within a definable territory and to the major river along which that community was located (Lane 1973:1).

The Twana are one of the most studied tribes in the Pacific Northwest. Much of our current knowledge about pre-contact Twana culture comes from Dr. W.W. Elmendorf's early work with the Skokomish Tribe and his subsequent publications including his seminal ethnography *The Structure of Twana Culture* (1960). The majority of Elmendorf's fieldwork was completed in 1939 and 1940. Next to Elmendorf, the most prolific early accounts of the Twana were completed by the Reverend Myron Eells. Eells lived amongst the Skokomish for 33 years beginning in the 1870s, and while Eells was not a trained ethnographer and his interpretations of Twana culture were influenced by his role as a missionary, his eyewitness accounts of late nineteenth century Twana customs have proven invaluable.

Other studies of note include Edward Curtis's (1913) volume on the Salishan Tribes of the Coast; T.T. Waterman's (1920) collection of over 120 Twana place names in the vicinity of Hood Canal; Nile Thompson's (1979a, 1979b, 1985) examination of the Twana language and Karen James' (1980) ongoing work with the Skokomish. With the exception of Elmendorf's and Waterman's work, the previous studies have not attempted to identify and delineate locations that are strongly associated with traditional, cultural or religious practices.

In 1991, Tacoma Public Utilities (TPU) contracted with Randy Bouchard and Dorothy Kennedy to compile, collect, and analyze an extensive amount of information relating to the Twana in order to identify potential TCPs. This effort was a direct result of TPU's relicensing application filed with the Federal Energy Regulatory Commission (FERC) in the early 1990s. Bouchard and Kennedy reviewed and analyzed existing literature pertaining to the Twana and interviewed twenty-two Skokomish tribal members in 1991-1992. They identified 72 potential sites of concern.

Overall the Twana exhibited a generally cohesive culture pattern that has been broadly classified as part of the Southern Coast Salish group. Twana population estimates during the contact period hover around 1000 (Elmendorf 1960; Bouchard and Kennedy 1994). However, population levels

were likely much higher prior to the mid nineteenth century. Like other Southern Coast Salish Groups, the Twana practiced a seasonal round "which consisted of spring, summer, and fall migrations to fishing grounds, berry and root patches, and shell fishing areas" and a yearly return to a permanent winter village (Larson and Lewarch 1995:1-15). The winter villages were the primary economic and social units and were typically comprised of extended kin groups cohabitating in plank houses.

Elmendorf (1960) identified nine winter village-communities: "Dabop, Quilcene, Dosewallips and Duckabush, in the lower, northern Hood Canal area; Hoodsport, Skokomish, and Vance Creek, near the mouth of the Skokomish River or in its drainage; and Tahuya and Duhlelap, on the upper, southern arm of Hood Canal" (1). Slight cultural variations surely existed amongst these winter villages; however, by the time that Elmendorf began his ethnographic work the Twana had been living on the Skokomish Reservation for over 60 years, and village comparisons were no longer possible.

The Twana spoke a Salishan language that was unintelligible to the other members of the Salishan language family such as the Lushootseed speakers along southern Puget Sound (Elmendorf 1960; Lane 1973; Bouchard and Kennedy 1994). Only slight dialect differences have been noted across the Twana territory. These have been classified into three clusters: around the entrance to Hood Canal; near the mouth of the Skokomish River; and at the end of Hood Canal (Bouchard and Kennedy 1994:35). These dialect clusters corresponds to a common division of the Twana into three regional groups: the Duhlelips, Skokomishes, and the Quilceeds (Wesson 1987; Suttles and Lane 1990).

Typical of other tribes in the Pacific Northwest, the Twana had a dietary reliance on salmon. Four species were common in Hood Canal and the Skokomish River: Chinook, coho, chum, and pinks. James (1980) states that sockeye were also prevalent in the Skokomish River, but Elmendorf's (1960) data does not support this. The majority of salmon were caught with weirs, dip nets, and harpoons during late summer and fall runs. Most of the catch would be dried and stored for use during the winter. Other fish that featured prominently in their diet included: winter and summer steelhead, skate, flounder, sole, rock cod, and halibut at the northern end of Hood Canal (Elmendorf 1960:57). After fish, the Twana's food resources are ranked in order of importance as sea mammals, mollusks, waterfowl, land game, and vegetable products (Elmendorf 1960:56).

Fishing and hunting were predominately male pursuits while women harvested mollusks, gathered plant foods, and made baskets, blankets, and cordage. The Twana believed that specialized skills were bestowed on individuals by supernatural powers or guardian spirits. Typically this occurred as a result of vision questing, but there was evidence of some skills being inherited. There was more ritualized behavior associated with hunting than fishing despite the fact that fish was a more important food source.

The Twana had a unique belief system regarding the afterlife. For the Twana, each living person contained two souls: a life soul and a heart soul. At death, the heart soul died with the body and the life soul, with the exception of the souls of infants, went to the first land of the dead. Each village had a corresponding village in the land of the dead, only the conditions were opposite of

what they were in this world, e.g. summer is winter and day is night. After a certain amount of time, the life soul would die a second death and be reborn as an infant in this world. Meanwhile, the life soul of an infant would leave the cycle of rebirth and become a guardian spirit (Suttles and Lane 1990:496).

4.0 Historical Overview

The first recorded Euro American expedition into the project area begins with Captain George Vancouver who arrived in Hood Canal and named it in 1792. The Hudson Bay Company traders visited the area in the 1830s and established a trading post in the Union area. In 1853, the first white settler to file a donation land claim in Mason County, Hugh Goldsborough, was drawn by the vast stands of Douglas fir and cedar that soon spawned timber mills in nearby Shelton. A Skokomish Valley settler, Thomas Webb, made an 1855 donation land claim in what is now called the Nalley Ranch. Other Euro American settlers rapidly joined Webb, many arriving from Middle West states of the country. Those faced with carving a life from the dense forests found ample building materials in the valley's stands of cedar and Douglas fir, though the survival of such period structures is presently unknown.

Like much of western Washington in the mid to late nineteenth century, the dwellings of Euro American settlers consisted of rudimentary single story cabins consisting of whole or hewn logs laid horizontally. Depending on cultural affiliation and economic status, log construction and corner joinery ranged from simple log buts, to finer dove tail variations reflecting Scandinavian traditions. Presently, it is not known whether the valley retains any examples of settlement era log buildings. Given the river bottom environment was previously thick with cedar forests, any original settlement era buildings would likely incorporate cedar materials in log, framing, and roof cladding.

Skokomish maple and alder fed the growing timber industry and stocked three hardwood mills located in the valley. As the Skokomish River bottom was cleared of timber, subsistence farming and dairying quickly replaced milling, making the survival of mill related structures unlikely. During the valley's development stage in the late nineteenth century (1880-1910), railroad systems and booming saw mills introduced a variety of new building materials of standardized dimension. Some of the first homes, barns, and outbuildings built during this period incorporated vertical plank construction with battens, sometimes set into channeled groove. Because of the high vulnerability of such structures due to constant flooding and re-development of the valley floor for over a century, examples of this plank system are unlikely to be found in the remaining stock of buildings.

Several mining claims were filed on these lands in the late 1880s, on word of copper, manganese, and iron ore deposits on the North Fork of the Skokomish River. One of the early companies was the Mason County Mining and Development Company. Mining efforts continued through World War II, to little effect. Of the 400 claims filed, only eighteen showed metallic mineral in the assay samples. Future historic property inventories of the valley may encounter remnants structures, features or objects relating to these short lived mining ventures.

Roads were built throughout the valley to support logging, ranching, and recreation and tourism, which flourished alongside the less environmentally friendly industries. Timber bridges were first employed for river crossings, and later replaced with concrete versions in the 1920s. In 1890, a resort hotel was built on Lake Cushman. The hotel, the valley and the new community of Hoodsport were connected by a road that same year. Visitors flocked to the hotel, and other resort stations in the area.

By the early 1900s, both Seattle and Tacoma had realized a need for more power. Interest arose in the hydroelectric potential of the Skokomish River. Seattle pursued an electric franchise in and around 1912, but issues with transmission routes put the project on hold. Eight years later, in 1920, the City of Tacoma obtained a permit for the same site. Despite protestations from the Skokomish Tribe and other landowners, the project went forward. Land within the proposed reservoir was cleared, building were razed and burned. Cushman Number 1 Dam, built by the A. Guth[e]rie Company of Portland, Oregon, became operational in 1925. At that time, the dam was the largest structure of its type; its reservoir the second largest in the west. Another milestone was the establishment of the Olympic National Park in 1938 (Begland and Marr 1988), which withdrew much timber land from the private domain.

By the 1920s, farming practices were expanded to include berry and grape cultivation, anticipated to be the dominant industries in the valley. Structures associated with this agricultural output are presently unknown but may be anticipated in future survey efforts. Aggressive plowing and seeding continued in the 1920s, elevating the importance of Skokomish Valley agriculture beyond other river valleys in the county. Many surviving houses and agricultural buildings are associated with this period.

One of the most visually prominent buildings reflecting community prosperity during this period is former Middle Skokomish Valley School, today known as the Grange Hall. Built in 1923, the two-story building consolidated the earlier 1915 Upper Skokomish School, which was moved next to the new building. The valley's educational history includes the Indian Boarding School era, which founded the Lower Skokomish Valley School in 1869 to matriculate Native Americans. By 1871, the Skokomish Reservation was under charge of the Congregational Church, with Edwin Eells assigned as government Indian agent. Eells' brother Myron was appointed as church missionary and chronicled the lives of the native peoples he served. The agency school was eventually used as a tribal community center, however its status and historic integrity are not known. Another structure tangentially associated with the theme of Native American culture and education – built by Maine emigrant and carpenter, Michael Fredson – was the Tom Webb house on the Skokomish River, the status of which is also unverified.

In the first decades of the twentieth century, building patterns reflected balloon frame construction of dimension lumber. Examples mostly exhibit horizontal lap, or drop siding. Roof types are generally gabled, and feature unfinished soffits with exposed rafter tails. Latent influences of the Craftsman period are evident in the use of knee brace brackets, shingle cladding, and integrated or projecting bungalow porches.

Until the valley floor was deforested, logging was an important industry from both Euro American settlers and Native Americans. The Skokomish people participated in these local

industries, independently and as hired labor. The Skokomish Tribe continued to fish and gather shellfish for both personal use and sale. Land development, in the form of diking and plowing, severely affected these traditional resources. With deforestation, land previously too expensive to clear became available. Wetlands gave way to farmlands, resulting in the loss of sweet grass and other traditional use plants. Increased sediment deposits from upland logging and the State of Washington's claims of jurisdiction over tidelands limited the development of shellfish species and restricted the Skokomish peoples' access to those resources.

5.0 Cultural Resources in the Study Area

Compliance with regulations affecting cultural resources requires the definition of an area of potential effect (APE). The APE is defined as the geographic area or areas within which an undertaking may directly or indirectly cause changes in the character or use of historic properties. For the Skokomish River Basin General Investigation, specific projects have not been identified, designed or located on the landscape; subsequently, project specific APEs have not been delineated. Because projects could occur anywhere within the study area, archival data were collected to determine the nature and location of prehistoric, historic, and architectural resources present within the entire study area.

A search was made of the Washington Department of Archaeology and Historic Preservation's online database WISAARD. The database lists all archaeological sites that have been officially recorded and sent to DAHP. The database also shows areas that have been inventoried since 1995, but does not provide a comprehensive list of inventories conducted prior to 1995. The majority of inventories known to have occurred in the study area have been small in scale, typically under one acre or linear surveys that simply bisected the study area.

The largest inventories that have occurred in the study area are associated with the FERC relicensing of the Lake Cushman Hydroelectric Dam, and consequently, have clustered around Lake Cushman and the North Fork of the Skokomish River. A total of 17 archaeological sites have been recorded in the study area. Eleven of these are prehistoric sites with shell middens and small lithic scatters being the predominant site type.

In addition to the cultural resource inventories, Bouchard and Kennedy (1994) completed an extensive ethnographic study of the basin. They interviewed twenty-two Skokomish tribal members in 1991-1992 and identified 72 areas of tribal concern. These areas were recorded on TCP forms. Bouchard and Kennedy recommended that 24 of these areas met the National Register criteria; however, an official determination of eligibility was never made by a federal agency.

While a comprehensive architectural survey has not been completed, a reconnaissance survey of the valley revealed that the survival of the early built environment is limited. Not surprisingly, extensive flooding, land clearing for logging and later agricultural pursuits, have swept away many of these properties. A cursory review of the valley's most accessible structures and buildings suggests that those that remain are products of accelerated agricultural growth in the early part of the twentieth century, the general period, 1920-1940. There is also the strong possibility that some of these homes and agricultural buildings are the products of pattern books or "pre-cut and assemble" building packages selected from local hardware stores and shipped by

train. Examples of the types of structures and associated historic themes to address in future project phases include:

Agriculture – Farm Houses, Barns, Outbuildings:

- Barn and chicken coop located on Skokomish Valley Road
- McKeman Fish Hatchery (1947 complex)
- Hunter Family Farm Buildings

Residential – Bungalow/Craftsman Dwellings:

- Two Small bungalows located on Skokomish Valley Road

Education

- Skokomish Grange (1923)

Native American History/Culture

- Eells Hill Rd./Vance Creek Rd.: Eells House

Transportation

- Four Skokomish River bridges (1920-1932)

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