

# Chetzemoka Trail Interpretive Sign Information



*čičmahán*

(tsheets-ma-han – Chetzemoka - Duke of York)

The list below gives more information about the story to be told at each trail sign, as decided by the Jamestown S’Klallam Tribe. The Tribe is developing summarized text for the longer pieces below or more detailed interpretive text for the short descriptions. The signs can accommodate about 100 words each. The longer versions and photos will be available on the Tribal website via QR codes on the signs. The Tribe has also developed sign graphics. (See last page)

1. Chetzemoka Park at Main Entrance - In June 1904, nearly 200 Port Townsend residents participated in a community Park Day to prepare the City’s first public park, located on Admiralty Inlet, not far from the old S’Klallam encampments at Point Hudson. A number of names were considered for the new park, including Kulshan, (an Indian name for Mount Baker often visible from Port Townsend). The 10-acre park was named for Chetzemoka, S’Klallam Indian leader who played an important role in the early history of the city and at the Point-No-Point Treaty negotiations in 1855. Port Townsend City Council donated the land that became Chetzemoka Park. The park’s improvement was undertaken by the city’s newly formed Civic Club, which organized a community Park Day in June 1904. Nearly 200 people showed up to help. Starting from the old brewery on the south side of the park, they cut through impenetrable underbrush on the site. Despite progress, the volunteers consumed so much food, provided by the Civic Club, that it was deemed less expensive in the future to hire workers rather than feed volunteers. When the site was cleared, by August, it was determined that park lacked entrances, so city council purchased adjoining property to make room for an entrance (Historylink.org).
2. Point Hudson – (two possible access routes) to include: the site of the last longhouse (to be confirmed), to the existing sign on Rotary’s trail, to a new Chetzemoka Trail (CT) sign somewhere at or near the point (opportunity for Klallam names for geographic points), to the NW Maritime Center.
3. NW Maritime Center - New interpretative mural (near the elevator), 7 small panels include info about Coast Salish Canoe Culture and Chetzemoka (in progress now), near the site of a new totem pole to be erected on port property. Chetzemoka Trail sign to be installed in conjunction with the mural.
4. Memorial Field – Artifacts found in recent unregistered dig, show the importance of checking before digging, as artifacts of indigenous life here for 10,000 years can be found almost anywhere. (Tribal Historic Preservation Officer, David Brownell to write text for

sign.)

5. Old Quincy Street Ferry Dock – near Chetzemoka’s dwelling and where the Oatay Village was burned as the native people had to canoe away to the Skokomish Reservation. (David)
6. Fowler’s Building (then the Jefferson County Courthouse) – at 226 Adams Street, where James Swan arranged for Chetzemoka’s body lie in state for two days prior to burial at Laurel Grove Cemetery. From The Port Townsend Leader, 10/16/2016, by Scott Wilson: “Constructed in 1874, the Fowler Building at 226 Adams Street was purchased by Jefferson County and used as the courthouse from 1880-1892.... It was still the courthouse when Chief Chetzemoka died on Indian Island in 1888. His sons brought his body to Port Townsend by dugout cedar canoe. The town elected to honor their old friend by laying his body in state for two days in the main downstairs room, the pioneers and their descendants invited to pay their respects. “The Seattle Weekly Intelligencer reported, “No Indian in Washington Territory, and very likely none in the United States, ever received so flattering a funeral as did the Duke of York.”
7. Union Wharf at the end of Taylor Street – View Kilisut Harbor and Indian Island, where Chetzemoka lived after returning to the Port Townsend area from the Skokomish Reservation in the early 1860’s (info from Josh Wisnewski’s report); portaging canoes between Indian Island and Port Hadlock was a frequent task... this sign could be at the end of the dock with a telescope. (David)
8. Port Townsend Ferry Terminal Vista - The 64-car Ferry Chetzemoka was inaugurated in 2010 to run in Port Townsend. The same name was used for the MV Chetzemoka built in 1927, which operated on San Francisco Bay as the “Golden Poppy” from 1927-1937. Purchased by the Puget Sound Navigation Company it was towed to Seattle in 1937. In 1951 it was acquired by the State of Washington, renamed Chetzemoka, and operated on North Sound runs until its retirement in 1969. The Washington State Transportation Commission approved ferry naming guidelines in 2010 that include names of statewide or regional significance and represent our state’s image and culture and should represent such things as state adopted symbols, tribal names, names of bodies of water, geographic locations, cities, counties, things related to nautical heritage, etc. Residents of Port Townsend lobbied the Transportation Commission to name a new ferry, slated to run between Port Townsend and Whidbey Island, the Chetzemoka. It plied the waters of this route for about a year, but this ferryboat has since been reassigned to another ferry crossing.
9. Post Office, 1322 Washington Street - The Port Townsend Federal Building was both US Customs House and Post Office when it was first built in 1893, only 5 years after Chetzemoka’s death. To honor his memory, carved into the column capitals (close to the tops) are the heads of Chetzemoka (Duke of York), his wives See-hem-itza (Queen Victoria) and Chill’lil (Jenny Lind), and his brother Klow-ston (King George). Designed in the Romanesque style by W. J. Edbrooke, this post office is still in daily use by local residents. It is the oldest federally constructed post office in Washington State, and the only example of Richardson Romanesque design in a federal building in Washington.
10. Qatay (Kah Tai) Lagoon - This name comes from the Klallam word “Qatay” (also the name for the S’Klallam village at Port Townsend) and means, “pass through.” This lagoon (which used to be a large shallow bay and mud flat) had a subsequent chain of marshlands and ponds that were connected by waterways. This passage was used to paddle and haul native

canoes from the Strait to Port Townsend Bay, through Qatay Valley (which roughly correlates to San Juan Avenue). This route saved them from treacherous rip tides around Point Wilson. The marsh and lagoon attracted (and still attracts) many ducks, which they captured by using nets made of nettle twine strung on tall poles across the entrance. George Vancouver wrote about the lagoon and nets in his 1792 journal (include etching of duck netting in PT). When the population of Port Townsend began to grow in the 1880's and 1890's, the lagoon became a barrier to expansion and a series of wooden bridges was built to ford it.

When Sims Way was built in the early 1930's, the road crossed the lagoon, cutting it off from Port Townsend Bay and effects of tides. Needing more land for marine projects, the bay side was dredged and filled. The Port Commission received permission to dump 231,000 cubic yards of dredged sand into south Kah Tai Lagoon. There was a public outcry, but by 1963 the southern end of the lagoon was completely filled. Without new development, the land began to recover with grasses. In addition, trees and shrubs were replanted along highway. By 1976, the City Council rezoned twelve acres of the southern portion for development. Safeway announced they would build a forty thousand square foot store on the property. The Haines Street Park and Ride occupies the southwest corner of the property. The remaining wetland and surrounding area have been designated in perpetuity as Kai Tai Lagoon Nature Park. (PT Leader, March 11, 2009).


11. Chetzemoka's Gravesite at Laurel Grove Cemetery - From Shadows of our Ancestors: "On June 21, 1888, Chetzemoka's two sons, the Prince of Wales and Charlie Swan York crossed the bay from Indian Island (where the family lived) to announce their father's death... Frank Pettygrove, a son of one of the town's founders, immediately began a fund drive 'to give the old fellow a decent white man's burial.' He obtained a suit of clothes, a plot in the cemetery, a 'substantial' coffin, free use of a hearse, team of horses to pull it, and he began a subscription list to help pay other costs. The 'Argus' also established a fund for 'a suitable monument... in recognition of the debt of gratitude which all pioneers and their successors owe to his memory.' Two days later his body was laid out for viewing at the county courthouse. He was then buried at what is now called Laurel Grove Cemetery." According to a Seattle Weekly Intelligencer report, "his cortege was escorted from the courthouse (at 226 Adams Street) to the cemetery by the port of entry guards and 22 carriages, filled with our oldest and wealthiest citizens following the hearse. The vicar of St. Pauls' Episcopal Church read the service. Before his body was consigned to the earth, a salute was fired by the guards."
12. Hanging Tree - A story by Mary Lambert (1879-1966, also author of The Seven Brothers of the House of Ste- Tee-Thlum) of the Jamestown S'Klallam Tribe and the Lambert/Reyes family, illustrates Chetzemoka's heart and the power and respect he commanded. An abbreviated version of the story will be told here.
13. Sentinel Rock Bronze Plaque and Sculpture at Port Townsend Golf Course - The Superintendent of Indian Affairs recognized Chetzemoka as chief of the S'Klallam in 1854, holding him responsible for the "good behavior" of his people. At Point No Point, in 1855, Chief Chetzemoka signed a treaty giving up all of their land (over 400,000 acres) in exchange for retaining the rights to fish, hunt and gather on that same land, called their "usual and accustomed areas." It was immediately clear there had been some misunderstandings as to what they had agreed upon, and that the federal government was taking its time following through on its promises. These issues lead to the Indian Wars in 1855-56. During this time, the S'Klallam held a secret meeting to decide whether or not to

kill the whites in Port Townsend. Chetzemoka, who had befriended the whites, told pioneers Pettygrove and Hastings: "... each morning I will sit on top of the big rock on the east side of Qatay Valley. If you are still in danger I will keep my blanket over my head and then you will know that you must have your guns handy and place your women and children where they will be safe, for they are apt to be captured and held as slaves. If the danger passes I will stand up, throw off my blanket and give a great shout. Then you will know that you are safe." The S'Klallam deliberated for nine days, while Chetzemoka sent a daily signal of "danger." On the tenth day, the message from the rock was, in essence, "danger is passed." The S'Klallam had given up their purpose. The white population considered Chetzemoka a hero and from that point on was immortalized by them. A bronze plaque was installed near the rock in 1937 by the Lucinda Hastings Parlor No. 1 of the Native Daughters of Washington. In 1996, the city installed a sculpture by Dick Brown entitled Chief Chetzemoka, depicting him throwing off his blanket to indicate that the settlers were safe from Indian attack.

14. Point of Four Directions – From this unique vantage point, significant mountains or mountain ranges can be seen in all four ordinal directions: to the northeast, Mt. Baker (include indigenous names for all mountains or ranges, if possible); to the southeast, Mt. Rainier; to the southwest, the Olympic Mountain Range; to the northwest, the Vancouver Island Ranges.
15. Qatay Valley - An existing sign nearby, erected by the Washington Native Plant Society, illustrates the plants of native prairie wetlands that were replanted in 1999. In addition to wetlands, the entire valley prior to settlement was mostly native prairie with large patches of Camas bulbs, a major source of carbohydrate for S'Klallam Indians.
16. North Beach – More information about the camp and negotiations of 1856 and about the importance and nature of the Qatay "pass through" and all the changes the valley has seen since settlement.
17. Point Wilson - Information about the turbulent currents at the point; Klallam names for Point Wilson and other points as seen from this vantage, and a Klallam story about a woman who married a blackfish (by permission from Port Gamble S'Klallam Tribal family, negotiated by David Brownell).
18. Reed Street Overlook (also referred to as "The Crow's Nest") - Excellent vantage point of immediate landmarks (Klallam names will be listed). Information about native canoes and resurgence of canoe journeying to be told. The Crow's Nest is also the site of a Thunderbird legend, as told by Lah-ka-nim, son of Chetzemoka, to McCurdy, see page 62, City of Dreams (1951).

The 18 sites listed above were chosen by the Jamestown S'Klallam Tribe to tell stories of Chetzemoka and the S'Klallam Tribe. The design of the sign was created by the Tribe's artists at the House of Myths carving shed in Blyn. The white on the upper portion of the sign designates cutout places in each sign. Signs will be cast from heavy-duty aluminum, weigh about 10 pounds each and are designed to last.

CHETZEMOKA  
**čičməhán** *Trail*




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**NORTHWEST  
MARITIME CENTER**

Chetzemoka Trail Map/Brochure Available Here.

The Chetzemoka Trail is comprised of 15 miles starting on Pine Avenue in  
Bellingham and ending near the Skagitway bridge in Skagitway. The  
Bellingham and Skagitway and the Skagitway and Skagitway bridges are  
part of the Chetzemoka Trail and the Chetzemoka Trail is a trail for  
pedestrians and bicyclists.



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