

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Name of Property
County and State
Name of multiple listing (if applicable)

Section number _____ Page 1

Supplementary Listing Record

NRIS Reference Number: SG100004076

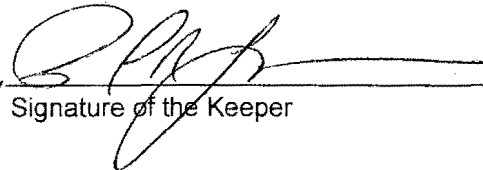
Date Listed: 06/17/2019

Property Name: Doe-Kag-Wats

County: Kitsap

State: WA

This Property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation


Signature of the Keeper

6/17/2019
Date of Action

Amended Items in Nomination:

Significance:

Under the area of significance Archeology, add the subcategory: *Prehistoric*

The Suquamish Tribe THPO was notified of this amendment.

DISTRIBUTION:

- National Register property file
- Nominating Authority (without nomination attachment)

United States Department of the Interior
National Park Service

4076

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Doe-Kag-Wats Traditional Cultural Property
Historic name: Doe-Kag-Wats

Other names/site number: dx^wqig^wac, Jefferson Head, Jeff Head, The Head, 45KP35

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)



2. Location

Street & number: 10435 NE Shore Drive

City or town: Kingston State: Washington County: Kitsap

Not For Publication:

Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide X local

Applicable National Register Criteria:

X A X B ___ C X D

<u><i>Maria Edwards</i></u>	<u>4-30-19</u>
Signature of certifying official/Title:	Date
<u>Suquamish THPO</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property ___ meets ___ does not meet the National Register criteria.	
_____ Signature of commenting official:	_____ Date
_____ Title :	_____ State or Federal agency/bureau or Tribal Government

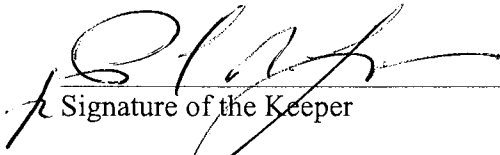
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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)


Signature of the Keeper

10/17/2019
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Number of Resources within Property

(Do not include previously listed resources in the count)

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Contributing	Noncontributing	
_____	_____	buildings
_____1_____	_____1_____	sites
_____	_____	structures
_____	_____	objects
_____1_____	_____1_____	Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

DOMESTIC – Village site, campsite

COMMERCE/TRADE – Fishing and shellfish gathering

SOCIAL – Gathering place for social events

EDUCATION – Landscape to teach traditional subsistence and plant gathering, spirituality

RELIGION – Landscape for practicing spirituality

RECREATION AND CULTURE – Outdoor recreation, camping, picnics, baseball

AGRICULTURE/SUBSISTENCE – Fishing, hunting, shellfish gathering, plant gathering subsistence activities

Current Functions

(Enter categories from instructions.)

DOMESTIC – Campsite

COMMERCE/TRADE – Fishing and shellfish gathering

SOCIAL – Gathering place for social events

EDUCATION – Landscape to teach traditional subsistence and plant gathering, spirituality

RELIGION – Landscape for practicing spirituality

RECREATION AND CULTURE – Outdoor recreation, camping, picnics, baseball

AGRICULTURE/SUBSISTENCE – Fishing, hunting, shellfish gathering, plant gathering subsistence activities

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7. Description

Architectural Classification

(Enter categories from instructions.)

N/A

Materials: (enter categories from instructions.)

Principal exterior materials of the property: N/A

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

dx^wqig^wəc (Doe-Kag-Wats) Traditional Cultural Property (TCP) is a near-pristine salt marsh, fresh water marsh, sand spit, tide flat, and woodland habitat complex encompassing over 300 acres in the northeastern portion of the Port Madison Indian Reservation on the Kitsap Peninsula, in Kitsap County, Washington (Rich 1993) (Figures 1 and 2). Positioned between the small town of Indianola and the landform Jefferson Head, the wetland complex is one of the largest in the Puget Sound region and is the largest on the Port Madison Indian Reservation. The viewshed from the sand spit and uplands includes vistas across Port Madison Bay, the north end of Bainbridge Island, the mainland on the east side of Puget Sound, and Mount Rainier to the southeast. The property has precontact archaeological shell midden 45KP35 that attests to use of the area prior to European settlement in the region (Rhode 1984a; Schalk and Rhode 1985; Trudel et al. 2005). Suquamish elders interviewed in 1919 (Hilbert et al. 2001:195; Waterman ca. 1920a, 1920b) and 1952 (Miller and Snyder 1999; Snyder 1968:136) indicated the sand spit was a traditional Suquamish camping area that had a Southern Coast Salish Lushootseed language place name of dx^wqig^wəc, meaning “deer beach” or “place of deer.” Besides being known as Doe-Kag-Wats, the marsh area is also referred to as Jefferson Head, Jeff Head, or The Head. Oral histories, ethnographic records, newspaper articles, personal communications and surveys of Suquamish tribal members document continuous use of the property from the early historic period up to the present. The Suquamish people have used Doe-Kag-Wats since time immemorial for shellfish collecting and processing, hunting, plant gathering, fishing, camping, recreation, and as a spiritual retreat. Suquamish traditional spiritual practitioners, plant collectors, shellfish harvesters, and fishermen continue to access the area today, which is considered a traditional cultural property with important cultural heritage values for members of

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the Suquamish Tribe (Forsman 2004). An environmental management plan for the property noted “the preservation and protection of the wetlands is in the tribal interest and is essential to the health, welfare and safety of the members of the Suquamish Tribe...” (Rich 1993:35). The property is held in trust by the United States government for the Suquamish Tribe and access to the property is limited to tribal members, their guests, and tribal government staff.

Narrative Description

Doe-Kag-Wats is a rare, intact estuarine wetland in Puget Sound that has been recognized as a culturally significant resource by the Suquamish Tribe and the Washington State Natural Heritage Program and is one of the few remaining estuary wetlands in the entire Puget Sound Region (Rich 1993:8; Unsworth et al. 2006). The area exhibits exceptional plant and animal diversity, with more than 200 documented wildlife species (Rich 1993:8).

Lauren Rich (1993:7-8) describes the physical features, viewsheds, and setting of the property:

The landscape varies from the coastal lagoon salt marsh, to intertidal mixed salt and fresh waters, brackish marsh, a scrub/shrub riparian zone, and forested uplands. Its character is one of quiet solitude and primitiveness...Descending to the marsh floor you find a panoramic display of the Puget Sound shipping lanes, with Seattle and Mt. Rainier in the background. The wetland site provides an unquestionable aesthetic harmony.

The physical attributes of the property appear to be little changed from pre-European contact times, based on maps made in 1868 (Figure 3) and 1916 (Figure 4), and compared to modern aerial photographs (Figures 5 and 6), and descriptions of the physical landscape in land surveys, oral histories, and environmental studies. Elders indicated the area was seasonally reoccupied as a resource procurement camp in the early historic period (Hilbert et al. 2001:195; Snyder 1968; Waterman ca. 1920a, 1920b). William Rogers, a Suquamish leader in the early 1900s, suggested there also was a village at Doe-Kag-Wats at one time (James and Martino 1984:143). This probably meant at least one cedar plank long house had been constructed in the area.

The landforms in the Doe-Kag-Wats TCP were carved from glacial deposits by streams which flowed beneath the last glacial ice sheet that mantled the Puget Sound lowlands over 16,000 years ago (Haugerud 2009). The area is comprised of incised stream valleys that filled with sediment over the past 10,000 years to form marshes. The marshes are surrounded by glaciated upland landforms and a ridge on the east edge to form a series of natural basins. The uplands rise to elevations over 100 feet above mean sea level.

The largest marsh is a relatively level fresh water and estuarine marsh complex at sea level elevation which comprises the southern third of the central portion of the TCP, bounded on the south by a sand spit-beach berm landform. Most Suquamish tribal members access the TCP via a gravel road along the top of the sand spit, a portion of NE Shore Drive. The road is the only contemporary built roadway within the TCP. No buildings currently stand on the 300 acre

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property. Tribal members camp and recreate on the sand spit and beach and access plant resources in the lower elevation marsh complex. Tribal members collect a diverse array of traditional technological, food, and medicinal plants from this area, including pickleweed, gumweed, plantain, yarrow, cattail, bulrush, skunk cabbage, hardhack, cranberries, twinberry, various rushes, and various ferns. Stems and roots of Sitka spruce are collected to weave baskets. Cattails and rushes are woven into mats.

Directly east of the lower estuarine marsh is a steep sided, forested ridge, which extends north from the shoreline to the northern portion of the TCP, with a maximum elevation over 100 feet above sea level. Archaeological shell midden site 45KP35 is on the southwest end of the ridge, on the edge of a wave-cut bluff directly above the estuarine marsh and shoreline (Trudel et al. 2005:11). Approximately 200 feet north of the shore, historic site 45KP36H is comprised of the collapsed boards of an old shack that was left during logging operations on the ridge during the early 1900s. The shack likely was occupied seasonally by Suquamish tribal member Virgil Temple from the 1920s until 1950 (Trudel et al. 2005:11). A trail traverses the ridge top from south to north, a remnant of an old logging operation from the early 1900s. The forested uplands have a wide variety of overstory trees such as Western red cedar, Western hemlock, Pacific madrone, grand fir, bigleaf maple, red alder, and Douglas fir. Tribal members harvest small branches, bark, and roots from Western red cedar to make baskets and traditional regalia. Oceanspray branches are cut and shaped to use as digging sticks and as spits and skewers to cook salmon and other foods. Douglas fir, maple, and alder are used for firewood and are often found in archaeological hearth features and roasting pits in Puget Sound archaeological sites. Food and medicinal plants gathered from the forested uplands include Nootka rose, hazelnut, snowberry, Oregon grape, serviceberry, salal, cascara, red elderberry, red huckleberry, thimbleberry, choke cherry, salmonberry, red currant, Indian plum, trailing blackberry, evergreen blackberry, various ferns, and stinging nettle.

A series of fresh water wetlands fills relatively level stream valleys and depressions in the central and northeastern portion of the TCP at elevations over 40 feet above sea level. Technological, food, and medicinal plants which are harvested in these marshes include cattails, skunk cabbage, cranberries, Labrador tea, salal, Sitka spruce, ferns, and various rushes.

Forested glaciated uplands with depressions and terraces bound the TCP on the west side and north end and have the same tree and understory plant species as the ridge in the eastern portion of the TCP. These uplands are at elevations 100 feet above sea level and higher.

Documented Suquamish land use intensity at Doe-Kag-Wats increased after 1906, after the United States War Department razed the traditional Old Man House Village on Agate Passage and forced Suquamish tribal members to relocate to land allotments throughout the Port Madison Indian Reservation. The period after 1906 also saw many land holdings moving out of Indian ownership, either sold by Indian families to non-natives or Indians swindled out of allotments by unscrupulous Indian Agents and real estate agents. Land along the shoreline of the Port Madison Indian Reservation was particularly sought after by non-natives for summer homes. As a result, access to treaty-reserved shoreline resources by Suquamish tribal members was restricted, with access increasingly limited through time as more property was purchased by non-natives.

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Allotments at Doe-Kag-Wats remained in Indian ownership and Suquamish oral histories document floating homes, summer camps, shellfish harvesting, plant collecting, hunting, fishing, and recreational activities at Doe-Kag-Wats from the early 1900s through the 1950s. Doe-Kag-Wats served as a cultural refuge with a unique environment that allowed Suquamish tribal members to continue traditional cultural practices during times when the Suquamish had limited access to many areas on the Port Madison Indian Reservation. Oral histories by Suquamish elders Bernard Adams (1982, 1983a, 1983b, 1984, 2004) and Lawrence Webster (1982, 1983a, 1983b, 1983c) describe the hostility of non-Indian shoreline landowners toward Indian shellfish harvesters and fishermen on the Port Madison Indian Reservation and throughout Kitsap County, and relate the frequent, intensive use of Doe-Kag-Wats by the Suquamish for a wide range of traditional cultural activities.

Contemporary Suquamish elders participated in a variety of family activities at Doe-Kag-Wats with their parents and grandparents, from the 1950s, 1960s, 1970s, and 1980s, which establishes cultural continuity of use and transmission of cultural attributes to contemporary Suquamish people. The elders now share Suquamish culture and traditional activities with their children, grandchildren, and great-grandchildren. With increased population growth in Western Washington and the Kitsap Peninsula, there are fewer and fewer places for Suquamish people to practice traditional cultural activities. Doe-Kag-Wats is one such locality and it is more important to the survival and resurgence of Suquamish culture than ever before. This is why the Suquamish identify Doe-Kag-Wats as a significant traditional cultural property.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

ARCHAEOLOGY

EDUCATION

ENTERTAINMENT/RECREATION

ETHNIC HERITAGE – NATIVE AMERICAN

RELIGION

Period of Significance

Time immemorial to present

Significant Dates

N/A

Significant Person

(Complete only if Criterion B is marked above.)

Jack Davis

Jennie Davis

Virgil Temple

Cultural Affiliation

Suquamish Tribe

Architect/Builder

N/A

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Members of the Suquamish Tribe identify Doe-Kag-Wats as a significant traditional cultural property that is integral to relating the culture history of the tribe, teaching traditional cultural practices necessary to maintaining Suquamish culture, and a place to undertake traditional activities that are essential elements of Suquamish culture. Tribal members indicate the TCP retains integrity of location, setting, feeling, and association. The TCP is significant under Criterion A, significant events and patterns contributing to the fabric of Suquamish culture. Because of the interconnectedness of Suquamish cultural elements, the TCP meets multiple data categories for areas of significance under Criterion A, including categories of ethnic history-Native American, education, recreation, and religion. The TCP is significant under Criterion B, association with the lives of persons significant to Suquamish culture history. Suquamish people identified three important elders associated with the TCP: Jack Davis, Jennie Davis, and Virgil Temple, who played significant roles in maintaining Suquamish culture and who contributed to the resilience and cultural resurgence of the Suquamish people from the early 1900s through the 1950s. These elders are linked directly to the TCP because they lived in the area after 1905 and made their most important contributions to Suquamish culture and history while they were living at Doe-Kag-Wats. Doe-Kag-Wats is significant under Criterion D, yielding information important to the precontact history and historic period history of the Suquamish people. Archaeological site 45KP35 demonstrates precontact use of the area by Suquamish ancestors, which is significant for the Suquamish people. The archival record for Doe-Kag-Wats, including ethnographic field notes and oral histories, provides a database documenting Suquamish land use, traditional cultural practices, and individuals important to the culture history of the Suquamish people. Thus, the property has yielded information important to the history of the Suquamish people and has the potential to yield even more significant history as the Suquamish Tribe conducts additional research in the future.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

This narrative statement follows recommendations outlined in *National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties* (Parker and King 1998) which suggests a proponent must first identify a historic property as a traditional cultural property in the eyes of an ethnic group, demonstrate that the traditional cultural property retains integrity, and then document the criteria and significance categories that support a significance determination. The first section establishes that Doe-Kag-Wats meets the requirements of a traditional cultural property based on the historic record and opinions of Suquamish tribal members. The second section demonstrates that Doe-Kag-Wats retains integrity of location, setting, feeling, and association through testimony of Suquamish tribal members. The third section marshals and summarizes data to support the eligibility of the Doe-Kag-Wats TCP for listing on the National Register under Criterion A, Criterion B, and Criterion D.

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Doe-Kag-Wats as a Traditional Cultural Property

Doe-Kag-Wats meets the requirements for classification as a traditional cultural property, based on *National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties*, as defined by Parker and King (1998:1):

A location associated with the traditional beliefs of a Native American group about its origins, its cultural history. It is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community.

Suquamish tribal Chairman Leonard Forsman, who is a historic preservation professional with an extensive knowledge of Suquamish culture history, noted in 2004 that:

The Doe-Kag-Wats tidal marsh vicinity is a traditional cultural place. Generations of Suquamish families have utilized the resources offered by the shoreline, beach berm, tidal marsh, and bluffs above the tidal marsh (Trudel et al. 2005:6).

Interviews with Suquamish elders and opinions expressed in a 2004 questionnaire developed by the Suquamish Tribe led Trudel et al. (2005:3) to state:

Due to the integrity of the Doe-Kag-Wats tidal marsh vicinity and the continuity and diversity of Suquamish use of the tidal marsh vicinity, the Doe-Kag-Wats tidal marsh is a traditional cultural place that may meet criteria for listing in the National Register of Historic Places (NRHP).

More intensive research conducted in 2018 confirms that Doe-Kag-Wats is a traditional cultural property because it is associated with the beliefs and cultural practices of the Suquamish people and culture from time immemorial to the present.

In 2018, Chairman Forsman (2018) reaffirmed the significance of Doe-Kag-Wats and the ancestral village of Old Man House to the Suquamish people:

They are very, very important to the tribe, before contact to the present. And they are traditional cultural properties, which is kind of a professional cultural resource term used to describe those places. They are a very important part in the lives of the Suquamish, past and present, so they are important to our cultural preservation. It is very important that we maintain them and keep them open to people, allow them to use them in a way that is respectful of their history.

Integrity of the Doe-Kag-Wats TCP

The discussion of integrity and significance is based on the viewpoint of the Suquamish people as expressed in oral histories, historic documents, newspaper articles, ethnographic field notes, questionnaires, and personal communications.

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In order to be eligible for inclusion in the Register, a property must have "integrity of location, design, setting, materials, workmanship, feeling, and association" (36 CFR Part 60). Parker and King (1998:11) note the elements of traditional cultural property integrity that must be present for inclusion in the National Register:

In the case of a traditional cultural property, there are two fundamental questions to ask about integrity. First, does the property have an integral relationship to traditional cultural practices or beliefs; and second, is the condition of the property such that the relevant relationships survive?

Doe-Kag-Wats TCP meets these requirements by retaining integrity of location, setting, feeling, and association for the Suquamish people.

Location

Doe-Kag-Wats TCP retains integrity of location. Historic maps (United States Coast Survey 1868, 1916) show the position and boundaries of the sand spit and wetland complexes as well as the general upland topography surrounding the wetlands (Figures 3 and 4). These boundaries are relatively unchanged up to the present.

Setting

The contemporary physical landscape has the same significant elements as it did historically and evokes the same feeling and character that the property played in Suquamish culture throughout time immemorial. Doe-Kag-Wats has not been developed for housing or other uses and retains the natural environmental features that have drawn Suquamish people to the area since time immemorial. The physical features, viewsheds, and setting of the property are the same as those described in oral histories and shown on historic maps. United States Coast Survey maps indicate Doe-Kag-Wats wetlands relatively unchanged from 1868 to 1916 (Figures 3 and 4). The sand spit is in the same general position. The sand spit was the location of seasonal camp sites and at least one cedar plank long house structure and serves as the primary location for contemporary camping and recreational activities. The contemporary mouth of the small stream that drains the marsh complex has migrated approximately 100 feet west of the position shown on the 1868 United States Coast Survey map. Aerial photos from 2000 and 2016 also show the undeveloped wetland complex (Figures 5 and 6). Contemporary Suquamish people feel the setting retains integrity and allows them to practice spiritual, social, and subsistence activities in the same way as their ancestors. Elder Marilyn Jones (2018) relates to the timelessness of the place: "Doe-Kag-Wats, in my mind, is over thousands of years of history in the sands of time and unchanged."

Feeling

Doe-Kag-Wats retains integrity of feeling for contemporary Suquamish. For the Suquamish people, the notions of feeling and association are intertwined. The Doe-Kag-Wats vegetation, landform, beach, and viewshed evoke a time past when the ancestral heartland of the Suquamish people was relatively undisturbed by human activity. Suquamish relate to the pristine environmental variables as well as the fact that generations of Suquamish utilized the same landscape. Oral history interviews and responses to questionnaires demonstrate the property is

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evocative of Suquamish history and culture. Traditional Plants Specialist Azure Bourre (2018) notes: "I often reflect on how my ancestors may have gathered from that very spot. To me, this gives a deep sense of place that I appreciate."

Association

Doe-Kag-Wats retains integrity of association for the Suquamish people. Contemporary Suquamish associate Doe-Kag-Wats with their ancestors, with traditional family activities conducted there, with elders who have passed, and with non-corporeal spirits who inhabit the landscape. Associations of the TCP to Suquamish culture history, traditional cultural activities, and the spiritual nature of the place are expressed in ethnographic field notes, oral histories, personal communications, and questionnaires. Suquamish elder Marilyn Wandrey (2018) provides one example of the association of Doe-Kag-Wats to Suquamish cultural history:

I take my canoe to Doe-Kag-Wats before each canoe journey and we say a blessing for the canoe, the pullers and the journey. I feel it is a very spiritual place and I feel the ancestors when I am there.

Criterion A: Association with events that have made a significant contribution to the broad patterns of our history.

Elements of Suquamish traditional culture worldview do not make sharp distinctions between natural and cultural worlds, nor do they readily fit "events" into significance categories defined by Western culture. Nevertheless, data on Suquamish culture history and traditional cultural practices can be parsed into data categories used by the National Register to demonstrate significance of Doe-Kag-Wats as a traditional cultural property eligible for listing on the National Register.

Ethnic History- Native American

Ethnic history is the primary National Register data category that documents the area of significance for Doe-Kag-Wats. The culture history of Doe-Kag-Wats encompasses continuous Suquamish settlement and traditional cultural practices from the pre-European contact period to the present. Significant eras in Suquamish culture history are delineated based on oral histories, newspaper accounts, depositions for legal cases, ethnographic field notes, and personal communications by Suquamish people.

Time Immemorial and Precontact Period

Evidence for pre-European Suquamish use of Doe-Kag-Wats includes opinions of Suquamish elders who feel the presence of Suquamish ancestors, the sense that the Suquamish have been at Doe-Kag-Wats since time immemorial, and archaeological shell midden site 45KP35.

Suquamish elders Leonard Forsman (2018), Marilyn Jones (2018), Barbara Anne Lawrence (2018), and Marilyn Wandrey (2018) all expressed a connection to Suquamish ancestors who were at Doe-Kag-Wats long ago. These linkages effectively extend back into an unquantifiable time period and can be considered "since time immemorial." It is the repeated references to

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Suquamish ancestors at Doe-Kag-Wats in oral histories by Suquamish elders that serve as a major linchpin to demonstrate the significance of the area as a traditional cultural property.

Archaeological shell midden site 45KP35 demonstrates Suquamish use of the area prior to European contact (Rhode 1984a; Schalk and Rhode 1985; Trudel et al. 2005). No historic non-native artifacts are visible in stratigraphic exposures of the midden nor are there non-native shellfish species such as Japanese oyster or Manila clams, both species which were introduced in the region after A.D. 1900 and which serve as markers of historic period occupation. While there is not a radiocarbon age available for 45KP35 archaeological deposits, similar small, thin, low density shell middens on the Port Madison Indian Reservation have radiocarbon dates ranging from 200 to 1,900 years ago (Schalk and Rhode 1985).

Ethnographic Period to Early Historic Period

This period can be defined as the time between the 1790s and 1906. Doe-Kag-Wats factors into several Suquamish stories and legends. In ethnographic times, the Suquamish used a trail that connected Old Man House Village on Agate Passage to seasonal camping areas extending around Miller Bay and along the uplands between Indianola and Jefferson Head, passing through the forested uplands in the northern part of the Doe-Kag-Wats wetland (Snyder 1968:134). Suquamish boys stationed themselves at lookout points on the high bluffs to watch for slave raiding parties from northern Indian tribes (Bertelson 1947). If hostile war canoes were sighted, the boys shouted an alarm, warning the Suquamish of a possible attack. The loud, cranelike cries of these adolescent warriors gave them the title “Crane Boys” and the Suquamish were dubbed the “Crane People” by the other Puget Sound tribes (Bertelson 1947).

Anthropologist T. T. Waterman interviewed Suquamish elders in 1919 to obtain information on place names of landscape features throughout Puget Sound (Waterman ca. 1920a). He interviewed Mary Wahalchu on August 10, Jack Davis on August 18, and Jim Thompson on October 24, 1919 (Waterman ca. 1920a). Mary Wahalchu, whose Lushootseed name was Wisi'du (Hilbert et al. 2001:29), was 112 years old at the time of her interview, based on dates on her headstone in the Suquamish cemetery and cemetery records. Waterman reported that Mary's adopted daughter Julia Jacobs served as interpreter for him (Hilbert et al. 2001:29). Jack Davis was 67 and Jim Thompson was 60 at the time of Waterman's interviews. These elders were versed in traditional Suquamish culture and their information recalled land use patterns from personal experience and learned from their elders. Land use information and place names likely extended back in time before the Treaty of Point Elliott, which was signed in January 1855. Jim Thompson offered the name dx^wqig^wəc, written in Waterman's somewhat unique orthography, and indicated it meant “deer beach.” Mary Wahalchu called the location qig^wəc, meaning “deer.” Jack Davis cross-checked the meanings and agreed that the place names were accurate and referred to deer (Waterman ca. 1920a). The place name suggested use of the area as a hunting location. It also likely referred to the presence of animal spirits in the vicinity, reflecting the unique diversity of animal and plant species found in the wetland complex, and the spiritual importance of the place.

In 1952, anthropologist Warren Snyder interviewed seven Suquamish elders to support the Suquamish Tribe case before the Indian Claims Commission (Miller and Snyder 1999; Snyder

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1968). Snyder (1968:136) identified Doe-Kag-Wats as location 84: “dx^wqig^wəc. means "place of deer." This was a camping place.” Snyder’s interview notes for place names are missing, so it is not possible to determine exactly who provided the information regarding Doe-Kag-Wats. The most likely candidates are Snyder’s informants Julia Jacobs, the same person who helped T. T. Waterman interview Mary Wahalchu in 1919, and Virgil Temple, who lived at Doe-Kag-Wats between 1920 and 1949. Julia was Mary Wahalchu’s adopted daughter and mother of Suquamish elder Lawrence Webster. She was born in 1874 and was 78 in 1952. Webster (1982, 1983a, 1983b, 1983c) provided extensive oral history information regarding Doe-Kag-Wats. Julia likely had direct knowledge of Doe-Kag-Wats, as she lived on the Wahalchu allotment in Indianola and gathered plant and shellfish resources at Doe-Kag-Wats. Her adoptive father Jacob Wahalchu and adoptive mother Mary were important keepers of Suquamish cultural traditions. Five of Snyder’s other informants lived off the Port Madison Indian Reservation, and a sixth, John Adams, recalled information pertaining primarily to the Liberty Bay area and the western edge of the Port Madison Indian Reservation where his family had an allotment.

In addition to being a seasonal camp site, elder William Rogers, who claimed the title of Chief of the Suquamish in the early 1900s, suggested there also was a village at Doe-Kag-Wats at one time (James and Martino 1984:143). Rogers originally was from the main Duwamish Indian village of sbabadid on the Black River at Renton, Washington, and was a lineal descendant of famous Duwamish leaders. The Duwamish were assigned to the Port Madison Indian Reservation in the 1855 Treaty of Point Elliott and Rogers obtained allotments on the reservation in 1886. He first appears on Indian censuses of the Port Madison Reservation in the 1890s, after the houses at his natal village on the Black River were burned to the ground by Euroamerican settlers. The fact that William Rogers recalled a village at Doe-Kag-Wats likely indicates the settlement dated around or prior to 1855, when the Treaty of Point Elliott was signed. The distinction between a village and a seasonal camp in Rogers’ mind likely hinged on the presence of a cedar plank long house at a village as opposed to temporary mat lodges at seasonal camps. The Duwamish villages on the Black, Duwamish, and Cedar Rivers all had at least one cedar plank longhouse. Thus, Rogers probably meant at least one cedar plank long house had been constructed at Doe-Kag-Wats.

Post-1906 through the 1950s

The United States War Department evicted Suquamish people from the traditional Old Man House Village on Agate Passage in 1906 and razed homes and outbuildings. The goal was to construct a fortification to protect the north entrance to Port Orchard and the newly constructed Puget Sound Naval Shipyard. However, the fortification never was built. The village had served as a hub for Suquamish settlement since time immemorial and was a vibrant reservation-era community, comprised of small cabins, some of which dated from the establishment of the Port Madison Indian Reservation in 1855. Maps, oral histories, books, and newspaper articles document the important role of Old Man House Village in Suquamish culture. Suquamish tribal members were told to move to their allotments on the reservation, most of which did not have shoreline frontage or many of the necessary maritime and wetland subsistence resources that were needed to survive. This was a major blow to the social and economic fabric of Suquamish culture.

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Concomitant with the destruction of Old Man House Village, some impoverished Suquamish elders sold their allotments or were swindled out of their allotments by unscrupulous Indian Agents and real estate agents. Many of the shoreline parcels on the Port Madison Indian Reservation were purchased by non-Indians. Real estate developer Ole Hanson purchased a large allotment near Old Man House Village from John Kettle and subdivided the property into lots that initially were sold as vacation properties. Hanson's settlement eventually was named Suquamish, and forms the core of today's downtown Suquamish. An allotment in the eastern portion of the Port Madison Indian Reservation west of Doe-Kag-Wats was purchased by real estate developer W. L. Gazzam. Gazzam's daughter coined the name Indianola to reflect the Suquamish tribal history of the area and to serve as a marketing tool. Gazzam began selling lots for vacation homes in 1916 through the Indianola Beach Land Company and numerous lots were purchased by Seattle residents (Berry and Henderson 1998).

Doe-Kag-Wats plays a part in the Suquamish Tribe's history of the forced assimilation by the United States government with the establishment of tribal reservations and allotments within those reservations. In 1874, the Port Madison Indian Reservation was enlarged, and in 1886 the federal government, through the Dawes Act, divided the reservation into allotments of varying acreage, assigned to each Suquamish family. The Suquamish resented having to move to isolated pieces of property where their families would be vulnerable to attack by northern tribes, and nicknamed the Jeff Head, i.e., Doe-Kag-Wats, vicinity "Siberia" (Berry and Henderson 1998; Bertelson 1947). In time, the area served as a refuge for the Suquamish and a place to practice traditional cultural activities.

Much of our knowledge for this time period comes from oral histories from Suquamish elders Bernard Adams (1982, 1983a, 1983b, 1984, 2004) and Lawrence Webster (1982, 1983a, 1983b, 1983c) that were made in the 1980s. Lawrence Webster (1899 – 1991) had particularly vivid memories dating to the period immediately after Old Man House Village was razed in 1906. He resided with his mother Julia Jacobs on the Wahalchu allotment in Indianola, and readily accessed Doe-Kag-Wats as a youth and later during the depression. In 1929, he "came home and started digging clams and beach seining. Jefferson Head was the favorite spot" (Suquamish Museum 1985:11). Bernard Adams (1920 – 2007) recalls events from the 1920s through the 1950s.

Lawrence Webster (1983b:3) recalled the immediate post-1906 period when some houses were moved from Old Man House Village and were positioned on floats in the marsh, behind the sand spit: "Clarence White had a float house. He put it right behind the spit there in the flats right through the slough on the Fisk property. He moved there in 1907." Other Suquamish stored canoes and boats in the slough: "Davis and Fowlers kept their boats down inside the slough there at Jefferson Head" (Webster 1983b:14).

Many recollections by Suquamish elders document spring and summer camping at Doe-Kag-Wats primarily for traditional subsistence activities but also for commercial fishing for salmon, dog fish, and other marketable species. Commercial activities dove tailed with traditional plant collecting, shellfish harvesting, hunting, recreational, and ceremonial activities.

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Lawrence Webster (1983a:4, 5) indicated that a major draw of the area was the spring in the marsh and “fresh water from the stream...it was when we were fishing/camping down there.”

Bernard Adams’ family camped at Doe-Kag-Wats:

and picked wild blackberries and canned them and stayed all summer. Stayed all summer at Jefferson Head fishing salmon, dogfish (Adams 1983a:2); Oh, we stayed there on the middle of the spit...we went through the month of July probably a month and a half (Adams 1982:9); And then I liked it when we went to Jefferson Head. They just fished for salmon there, and we picked berries – salmon berries – and canned that (Adams 1984:8).

The Adams family stayed the summer “right in the middle of the spit” (Adams 1983b:5). He reiterated in 2004 recollections of his family gathering blackberries, huckleberries, and salmonberries that grew along the north edge of the marsh (Adams 2004).

Cockles, horse clams, geoducks, native littleneck clams, mussels, and chitons were harvested at Doe-Kag-Wats and processed using traditional techniques. Lawrence Webster (1982:8) described taking clams, horse clams, geoduck, and cockles as subsistence foods. Webster (1982:5) noted:

they were getting horse clams because that beach used to be full of horse clams ...they would dry that in the same way...Down at the Head, Jack Davis had his up on dry land; he had a smokehouse right behind the logs.

Bernard Adams (1984:13) dug native littleneck clams at Doe-Kag-Wats for subsistence. His grandfather cooked cockles on ironwood sticks (Adams 1984:22):

used to be a lot of cockles there too, and my grandfather used to take them, and I believe it was about 30 of them he’d put on an ironwood stick...It was like a sword. And he would bake them like that way. And then they’d leave them in the sun to dry hard. And that would keep for the rest of the winter (Adams 1983b:6).

The Adams family also harvested mussels “there used to be some right in front of the marsh that the tribe owns” (Adams 1984:22) and chitons (Adams 1984:29) at Doe-Kag-Wats.

Subsistence fishing focused on salmon. However, bycatch from commercial beach seining such as flounder, perch, rock cod, and ling cod appeared to have been processed and used as subsistence foods (Adams 1982, 1983b, 1984). Herring were caught at Doe-Kag-Wats in the late fall and early winter. Mr. Adams described the marine shoreline fronting the wetland as a good location to fish for herring (James and Martino 1984:86). Other traditional subsistence fish described by Bernard Adams (1984:29) include the grunt fish (Plain Midshipman), which was prized by members of his family, and smelt (Adams 1983a:6).

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Plant collecting for food, medicinal and technological plant varieties was an important activity. Food plants described by elders included blackberries (Adams 1983a:2), salmonberries (Adams 1984:8), salal berries (Webster 1983a:4), low bush cranberries (Webster 1983a:4), huckleberries (Adams 2004), pickleweed (Adams 1983a:14), and goose tongue (Adams 1983a:14). Marsh tea was used as both a medicinal and subsistence resource (Webster 1983b:1). Lawrence Webster (1983b:2) noted: "They went in there for medicine but I don't know just what it was." Cattails and other materials for mat-making were important technological plants obtained at Doe-Kag-Wats (Adams 1984:34). Lawrence Webster (1983a:4) described collecting cattails "and a reed grows...four, five, six feet tall similar to cattail. They used that for mats too." "They would go right along about May or maybe June" to gather cattails (Webster 1983b:1).

Hunting was carried out during camping and fishing activities in addition to hunting forays. While the area is known as "place of the deer" and Lawrence Webster (1983a:6) noted "it was a great place for deer," there are no detailed recollections of deer hunting at Doe-Kag-Wats. Suquamish hunted waterfowl in the marsh, primarily ducks (James and Martino 1984:103).

Commercial fishing was an important activity undertaken between the 1920s and 1950s. Salmon and dog fish were the primary commercial species, but depending on the Seattle and Bainbridge Island seafood buyers and market demands, sole, flounder, perch, English sole, cod, and ling cod also were caught and sold (Adams 1982, 1983b, 1984). Doe-Kag-Wats was an ideal location for beach seining, where a long net would be taken off shore by row boat and then reeled in using a windlass. Dog fish was an especially abundant and lucrative market fish and elders have stories recalling large catches involving numerous Suquamish fishermen. Bernard Adams remembered several particularly large catches:

I was only about 14 years old. And I believe there was over a hundred ton beach seining sold to a company on the south end of Whidbey Island (Adams 1983b:1).

Whenever there was a big school of them, they brought them in by the ton. They run a shoal right up the beach. They tried to make the haul at high tide. And then as it went out, it just went dry and they kept throwing them in. They would run it in there – high as a hundred ton at a time. Mostly ten – fifty ton shoals...Howard, Vigil Temple, Fred Wilson, John Adams, and my dad (Adams 1983a:2).

King and silver salmon were prized for the cash market and also were caught using traditional beach seining techniques (Adams 1983a:2, 1984:16). Lawrence Webster participated in the beach seining activities at Doe-Kag-Wats from 1929 until World War II (Suquamish Museum 1985:11). Other fish varieties also would be taken during the beach seining hauls: "we'd get rock cod, mixed with salmon and flounders and soles, lingcod...sold the salmon and sole" (Adams 1984:16).

Regarding the beach seining catches, Bernard Adams (1984:16) noted: "You could get a cent and a half for English sole. And that was good right at Jefferson Head right in front of the spit between each bluff." He reiterated the range of species in beach seining catches at Doe-Kag-

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Wats: “a lot of salmon. A lot of rock cod. A lot of flounders. A lot of sole. Cod fish” (Adams 1983a:15).

Leonard Forsman’s (2018) father participated in the Doe-Kag-Wats beach seining activities before and after World War II:

There was a classic story that my dad told. He was beach seining out there and the net filled with salmon. It was so full of fish that they couldn’t pull it in by hand because it was too heavy to pull all the way in to the beach. So my dad said he went back into the woods to see if there was anyone there that could help them. I think there were people back there logging – turned out to be Ivy Cheyney’s grandpa, I think. He was horse logging and he said “well let me bring my horse over and have the horse pull it in.” So they hooked the rope up to the horse and had the horse pull the net in.

Commercial shellfish harvesting was a major activity at Doe-Kag-Wats from the early 1900s through 1950. Lawrence Webster (Suquamish Museum 1985:11) dug shellfish during the Depression until World War II. Virgil Temple clammed commercially from the 1920s until 1950. Oral stories relate how Virgil would wait at docks in Indianola and Suquamish with sacks of clams to be transported to wholesalers in Seattle. Although he was blind, Virgil could identify different marine vessels and individuals getting off and on the boats (Forsman 2004).

The spiritual importance of Doe-Kag-Wats during this time period is attested to by Bernard Adams’ (1982:9-10) recollection of Suquamish elders conducting traditional spiritual ceremonies sometime in the 1920s. Many of the participants appear in photographs for Chief Seattle Days between 1912 and the 1930s, dressed in traditional ceremonial regalia and keeping Suquamish ceremonial traditions alive:

Jack Davis, Jack Adams, Charlie Moses, Jack Temple...and Snyder they had their drums and their makeup and their feathers and their spear and masks, but I...it never ever was made clear what it was all about – whether it was just a spiritual prayer meeting, or a celebration or what it was...they seemed to have more strength. It made them real energetic; seemed to have more jump to it than to ordinary people (Adams 1982:9-10).

Recreation other than just summer camping is well documented for this period. A favorite pastime was playing baseball on the beach. “At low water we used to play ball there, all that sand on that sand bar, all the Alfreds and the Wilsons, Forsmans, Hickey and Irvin Bowe. We had quite a ball team going there” (Adams 1983b:5). Lawrence Webster (1982:22) recalled “games played on the beach, baseball, foot races all the kid games you could play down at Jefferson Head on the flats where you can get a bunch together without crowding.” Elders also remembered swimming and getting together with family and friends.

After World War II, family gatherings, camping, and picnicking were especially common as people who had been commercial fishing and shellfish harvesting at Doe-Kag-Wats obtained work in military installations in Kitsap County but returned to the area for recreational activities. Mary Ann Youngblood’s father, Indian Agent C. E. Larsen, took note of the many family

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gatherings at Doe-Kag-Wats and recognized them as important historical elements of Suquamish culture (Youngblood 2018). Mr. Larsen noted that picnics had been going on for years and realized that there were few written records of the events. In 1948, he began recording the events, making note of the people who participated and the food that was served. Mary Ann Youngblood (2018) has Mr. Larsen’s records that span the period from August 1948 through August 1950.

In summary, the historic record for the period between 1906 and 1950 documents a wide range of traditional cultural activities and demonstrates the importance of Doe-Kag-Wats to Suquamish culture history and to maintaining Suquamish cultural traditions.

1950s to the Present

The record for this period includes numerous first person recollections of Doe-Kag-Wats from contemporary elders who grew up visiting Doe-Kag-Wats with their parents and grandparents and participated in traditional Suquamish cultural activities (Boure 2018; Forsman 2004, 2018; Jones 2018; Lawrence 2018; Mills 2018; Wandrey 2018; Youngblood 2018). Articles in the Suquamish tribal newspaper, oral histories, and technical studies for cultural resources, environmental management, and an economic and cultural loss study in the wake of an oil spill in 2003 all document traditional cultural activities conducted at Doe-Kag-Wats.

In 2003, an oil spill temporarily fouled the beach and portions of the Doe-Kag-Wats wetland and as a consequence a cultural resource assessment (Trudel et al. 2005) and an economic and cultural loss study (Unsworth et al. 2006) were undertaken. These studies provide important information regarding contemporary cultural use of Doe-Kag-Wats. The economic and cultural loss study included a table summarizing the results of a questionnaire completed by 105 adults enrolled in the Suquamish Tribe and represented 28 percent of the enrolled tribal members living in Kitsap County (Unsworth et al. 2006:Exhibit 6). The survey documents a wide variety of cultural activities and intensive, recurrent use by tribal members. Most of the activities represent continuation of cultural traditions documented in previous eras of land use at Doe-Kag-Wats. Table 1 summarizes data in Exhibit 6 from the Unsworth et al. (2006) report, and show the percentage of the 105 responders who participated in a given activity.

Table 1. Suquamish Use of Doe-Kag-Wats in 2004

Activity	Percent of Responders
Subsistence Activities	
Clamdigging	75
Crabbing	33
Fishing	39
Hunting	25
Plant Gathering	33

Recreation Activities

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Anniversaries	36
Beachcombing	77
Birthdays	59
Clambakes	70
Fourth of July	64
Horseshoes	34
Picnics	91
Weddings	38

Cultural Activities	
Canoe Gatherings	36
Canoe Practice	32
Storytelling	30

Spiritual Activities	
Individual Prayer	28
Spirit Bathing	16
Sweat Lodge	12
Vision Quest	12

The 2004 survey provides a brief summary of the wide range of cultural uses at the time. Today, Suquamish tribal members use Doe-Kag-Wats even more intensively. More enrolled tribal members now live on the Port Madison Indian Reservation than in 2004 and camp and visit the area, and tribal cultural, educational, and health programs make a concerted effort to bring tribal members to Doe-Kag-Wats for traditional cultural activities. Collecting technological, medicinal, and food plants is still a common activity (Boure 2018; Lawrence 2018; Mills 2018). Subsistence and ceremonial shellfish harvesting is popular (Barry 2019). Camping and picnics are more popular than ever (Forsman 2018).

Recurrent themes in the 2018 oral histories of Suquamish elders include: Doe-Kag-Wats is a sacred place; it is important for family gatherings; it is important for plant collecting; it is an important place to educate Suquamish tribal members, especially youth; it is an important place for maintaining Suquamish culture and traditions (Boure 2018; Forsman 2018; Jones 2018; Lawrence 2018; Mills 2018; Wandrey 2018).

Chairman Leonard Forsman (2018) addressed the contemporary and future significance of Doe-Kag-Wats when asked about future land use management protocols:

The future of Jeff Head (or Doe-Kag-Wats), as I see it is as a place that is going to be very important as a spiritual and mental health place for our people. But I also see it in danger of having problems from getting a lot of over use. So we are looking at a better way to manage Jeff Head because there's a lot of demand for that place, and there are

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concerns for preserving the habitat – keep the people from driving off the road, uncontrolled beach fires and also managing the refuse that is left behind down there. I think the biggest challenge is to educate our young people first to the sacred nature of that beach and the importance of that beach to the tribe as a community; then also the importance of preserving it because of how important and unique it is to all. And it is one of the last places where the tribe or families can have unique spiritual or cultural experiences.

In summary, the Suquamish culture history associated with Doe-Kag-Wats clearly demonstrates:

association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community (Parker and King 1998:1).

Education

Doe-Kag-Wats is a classroom and a laboratory for the Suquamish Tribe to teach Suquamish culture and history. In the past it was a place to relate traditional teachings and practices from elders to young people. In contemporary Suquamish culture, traditional cultural activities at Doe-Kag-Wats serve as venues for intergenerational teaching much in the same way culture was transmitted traditionally. Stories about ancestors or favorite memories that are shared at picnics or around campfires transmit traditional knowledge orally, from elders to youth.

The Suquamish Tribe makes a concerted effort to teach traditional culture by bringing youth to Doe-Kag-Wats and inculcating them in Suquamish history, native plants, animals, shellfish, and fish, and traditional Suquamish lifeways. Groups of young people from the Early Learning Center, Chief Kitsap Academy, and Suquamish Culture Camp for Suquamish Youth routinely visit Doe-Kag-Wats and are taught by elders, practitioners of traditional cultural skills, and tribal staff. Adult groups such as the Suquamish Museum Board also come to Doe-Kag-Wats to share stories and learn about Suquamish culture. Numerous organizations use the facilities of the Methodist Church camp directly west of Doe-Kag-Wats for retreats and meetings. Suquamish elders and tribal staff take retreat participants to Doe-Kag-Wats for sessions on Suquamish history and culture and demonstrations of traditional cultural activities.

Doe-Kag-Wats is especially important for the Suquamish Tribe Traditional Cultural Plants Program, which is an element of the tribal health program. Traditional Plants Specialist Azure Boure (2018) indicates "Doe-Kag-Wats is very important. It is one of the only clean marsh areas we have access to as Suquamish tribal members. There is an abundance of plants that grow in that area." Ms. Boure takes adults and youth to Doe-Kag-Wats to show them technological, medicinal, and food plants, and appropriate ways to harvest and process them. She (Boure 2018) notes:

I have taken tribal members and youth alike to the area. I have taken the summer culture camp youth to teach about wild beach roses and grindelia, two common plants used in our medicines. I have harvested plants and brought them to adult community classes to teach how to use as food and medicine.

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Ms. Boure emphasizes that some traditional plants are only available at Doe-Kag-Wats or the locality is the only marsh that is clean enough to harvest some plants:

I personally have gone down to harvest many plants over the years. Some of the most common ones are: two types of rose hips- Nootka and wild beach rose; sea asparagus which has to have super clean beaches to be able to ingest...Doe-Kag-Wats is the only place within our area to have this in abundance and cleanliness. Grendelia/gumweed: Doe-Kag-Wats is the only place within our boundaries I have found this plant. It may be in others areas not accessible to me. It is used in our infused oils.

She goes on to describe the importance of the plants found at Doe-Kag-Wats, the ease of access because it is owned by the Suquamish Tribe, and the historical significance of the place:

The plants are invaluable to me as I have ready access when the season hits or I am in need of more plants. I often reflect on how my ancestors may have gathered from that very spot. To me, this gives a deep sense of place that I appreciate (Boure 2018).

It also is a popular place for Suquamish tribal members to do traditional cooking demonstrations for visitors (Forsman 2018). Teachers not only show people what to gather, but why and how to do it in the traditional Suquamish way.

Entertainment/Recreation

A recurring theme in oral histories from the 1980s through 2018 is the important role of Doe-Kag-Wats in recreational activities of the Suquamish Tribe. From the 1920s on to the present, camping, clambakes, picnicking, baseball, swimming, and playing at Doe-Kag-Wats have been an integral part of Suquamish culture. Suquamish children learned to swim in the protected, shallow waters of the marsh lagoon behind the beach berm, and played baseball on the beach at low tide (Forsman 2004). Many families have celebrations at Doe-Kag-Wats, including weddings, birthdays, anniversaries, and milestone celebrations (Forsman 2018; Unsworth et al. 2006:Exhibit 6).

The beach has become an important staging area and rest stop during the annual Tribal Canoe Journey (Forsman 2018). Canoes from tribes throughout the Pacific Northwest and Alaska land to take a rest break, to eat, get water, and to prepare for a final pull across Port Madison Bay to make a ceremonial landing at the Suquamish Tribe's House of Awakened Culture in downtown Suquamish. This has earned the beach the nickname "Hot Dog Beach" among Suquamish youth, as tribal youth greet the canoes and provide hot dogs to canoe crews when they land.

Elder Barbara Ann Lawrence (2018) recalls family events at Doe-Kag-Wats during the summer in the 1960s:

We would spend part of a summer out there. In my young mind, I am not going to remember if it was one week, two weeks, three weeks, was it repeated throughout the summer. I just have these pieces of beautiful memories being at Doe-Kag-Wats with my

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mom, and cousins and brothers and sisters, and other friends and all that; we'd just be camping and eating camp food and playing and just being joyful kids in a special place, and at the end of the work day, but before dark, and it was summer.

Leonard Forsman (2018) documents the variety of celebrations and events in the 1960s and 1970s:

I have pictures of me in a little playpen down there that Mom and Dad had of me. My recollections of my family. I saw it as place where you marked important events in your family whether it be a birthday, wedding reception, someone coming home from far away when they've been gone a long time...family picnics and things like that, an important place for celebrating milestones in our lives and for ceremonial purposes, we've done different ceremonies down there for different type of purposes.

Marilyn Jones (2018) stresses the importance of family activities at Doe-Kag-Wats in the 1960s and 1970s:

This a place I learned to swim and watched my family grow up with Dad manning a fire pit or food and Mom making sure we all ate something in between swimming and playing in the marsh. We...spent the days out there and it was full of fun, laughs and stories. We would always be around six or seven families (Lawrence, Webster, George, Forsman, and Hawk), each helping with the children and watching who was doing what and where.

Religion

The spiritual significance of Doe-Kag-Wats to Suquamish tribal members and Suquamish culture history is a recurring theme in oral histories. Doe-Kag-Wats is a place to commune with nature, to grow in spiritual awareness, and to practice and carry out ceremonies. In respect for tribal member privacy, we are not allowed to share details regarding the nature of most spiritual activities. But Suquamish people come to Doe-Kag-Wats specifically for the spiritual significance. One common spiritual theme is connection with Suquamish ancestors in general and remembered family members who have passed on in particular. Another spiritual theme relates to natural, non-human, animal spirits that inhabit Doe-Kag-Wats.

Doe-Kag-Wats is a place of traditional and present day spiritual retreat for individuals and the tribal community (Rich 1993:5). Doe-Kag-Wats is part of the otherworld, a place of spiritual connection for the Suquamish people to the landscape. Some tribal members seek this connection by visiting Doe-Kag-Wats. Unsworth et al. (2006:Exhibit 6) provide a glimpse of the kinds of spiritual activities undertaken by Suquamish tribal members based on questionnaire responses, such as individual prayer, spirit bathing, vision quests, and participating in sweat lodges. While this gives some idea of the range of spiritual activities, the number of participants is probably underestimated given the reluctance of some more traditional practitioners to provide information regarding their spiritual activities. Given the resurgence of traditional knowledge and practice in the contemporary Suquamish Tribe, an increase in the number of enrolled tribal members since 2004, and an increase in the number of tribal members living on the reservation

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in close proximity to Doe-Kag-Wats, the diversity of spiritual activities and intensity of visits likely is much greater in 2018 than documented in 2004.

Connection to Suquamish ancestors while being at Doe-Kag-Wats is expressed by a number of Suquamish elders. Marilyn Jones (2018) speaks to the sacredness of the landscape and connections to Suquamish ancestors.

I pray here and enjoy the peacefulness of the beach whenever I can as in today's world, work and everything keeps me away from the quiet time I enjoy the most. This is a sacred and holy place for me and it hurt my heart deeply when the oil spill happened and to see the place in recovery my heart was able to rejoice again. The ancestors are happy about the way we respect and keep our land clean and safe for the future generations and I pray that we can always be this way.

Leonard Forsman (2018) links Suquamish ancestors to Suquamish culture history and the resurgence of traditional Coast Salish culture as expressed by the annual Tribal Canoe Journey:

Doe-Kag-Wats future as a very important spiritual place for our people and care for it is so important to us. We do look forward to a few canoes to come in to Doe-Kag-Wats. It is very important for our ancestors to see those canoes use the beach the way they used to be.

Marilyn Wandrey (2018) links Suquamish ancestors, the Tribal Canoe Journey, and the spiritual nature of Doe-Kag-Wats:

I take my canoe to Doe-Kag-Wats before each canoe journey and we say a blessing for the canoe the pullers and the journey. I feel it is a very spiritual place and I feel the ancestors when I am there...I go there sometimes to think and refresh myself and just pray, it is very spiritual for me to be there.

Barbara Ann Lawrence (2018) provides a poignant link to her deceased father:

We were learning from Eddie Carriere how to make cattail mats and before you make them you have to collect them. We went out there, to collect cattails, and when you have water and small children you worry; well I had my oldest child Bryna and my youngest child Katia with me. Ed Carriere brought out a burden basket and it has a tumpline, which goes around your forehead, and the basket is on your back. Bryna was wearing that and up until then we had only seen pictures of that. Ed Carriere was putting that on Bryna and we were watching everything and then someone said "Where's Katia?" She came out of the mist and was talking and listening to something or someone and she came up and said, "It's okay Mommy I was talking to your Daddy." I said, "Oh really, what did he say?" "He said he is happy that you're doing what you're doing today."

Part of the origin of the traditional place name "deer beach" for Doe-Kag-Wats likely relates not only to the abundance of deer but to the presence of non-human or animal spirits in the

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environment. Elder Bardow Lewis (2018) recounted a story about an incident several years ago when he was at Doe-Kag-Wats with his young daughter. His daughter came running up to him, followed by a doe. The doe then led Bardow to a place in the marsh where the doe's fawn was stuck in deep mud. While the doe watched, Bardow extricated the fawn from the mud. Bardow placed the fawn in front of the doe, the doe stared at Bardow, and then led her fawn off into the woods. Mr. Lewis considers Doe-Kag-Wats a special, spiritual place, one that is filled with animal spirits.

Elder David Mills (2018) served as the Suquamish Tribe's forester for several years and spent hundreds of hours surveying and walking through Doe-Kag-Wats. He recounts numerous sightings and interactions with non-human spirits. Traditionally, these spirits were called Seatko. Today they are referred to as Bigfoot or Sasquatch. Mr. Mills made numerous drawings of the spirits he encountered and was familiar with multiple groups or families of the spirits. He (Mills 2018) recounted:

My grandmother told us old stories about this area and I thought it was just to keep us by the house, until I learned that the stories were true. I found footprints; heard sounds that were not from bear, coyote, or other known animals. One day I saw one and was able to report it to the tribe. I had youth workers, they heard them, and one day we smelled a very bad smell and we all started looking at each other and then at one of the boys, but it was not him. Another time one of the boys was using grass and whistling with it and a few seconds later the sound came back. I went to find it, I got something thrown at me, I ran back to the boys, and we all ran out. Indianola and Doe-Kag-Wats are very special places and need to be protected in order to care for the plants and the animals that live out there, without protection we could lose the things that are sacred to us there."

Criterion B: Association with the lives of persons significant to our past.

Doe-Kag-Wats is associated Suquamish tribal members Jack Davis, Jennie Davis, and Virgil Temple, who practiced traditional activities at Doe-Kag-Wats and were keepers of traditional Suquamish culture. These individuals are significant to contemporary Suquamish people because of their efforts to record and maintain elements of traditional Suquamish culture and fight for the rights of the Suquamish promised by the United States government in the 1855 Treaty of Point Elliott. They are directly linked to Doe-Kag-Wats because they lived in the area after 1905, were associated with Doe-Kag-Wats in the minds of the Suquamish people, and made their most important contributions to Suquamish culture and history when they lived at Doe-Kag-Wats. Thus, while Jack Davis, Jennie Davis, and Virgil Temple participated in the broader Suquamish social network, Suquamish people then and now associate them with Doe-Kag-Wats.

Jack and Jennie Davis worked as informants with ethnographer T. T Waterman in 1919 to document elements of traditional Suquamish culture such as place names, vocabulary, and information regarding ceremonial activities (Waterman ca. 1920a). Jennie Davis provided testimony to the Indian Claims Commission in 1927 to obtain rights, land allotments, and payments that were promised by the United States government in the Treaty of Point Elliott

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(Duwamish et al. 1933). Virgil Temple kept Suquamish cultural traditions, Suquamish stories and legends, served on Suquamish tribal council, and conducted research to support Suquamish Tribe land claims in the 1940s and early 1950s.

Jack Davis (1861 – 1922)

Jack Davis, whose Indian name was Dudaë, was a Suquamish leader with extensive knowledge of traditional ceremonial rituals, place names, and vocabulary. In August 1919, he provided place names in Lushootseed to ethnographer T. T. Waterman and cross-checked information from other Suquamish informants (Waterman ca. 1920a). He also sold T. T. Waterman ceremonial regalia and other artifacts, such as a ceremonial headband and a deer hoof rattle, that are now in the collections of the Burke Museum of Natural History and Culture at the University of Washington (Suquamish Museum 1985:53). T. T. Waterman said of him:

Jack Davis. This man is a noted informant, and with his wife Jennie, worked with me rather more than any other people on the Sound (Hilbert et al. 2001:29).

Jack Davis was a traditional spiritual practitioner, a role non-natives would call a “medicine man.” Davis appears in a photograph taken at Chief Seattle Days in 1912, one of several Suquamish elders in regalia participating in a procession dance (Suquamish Museum 1985:29, 55). He appears again in full regalia sitting the front of a group of other Suquamish in regalia, including his wife, Jennie Davis, in another photograph from the 1912 Chief Seattle Days celebration (Suquamish Museum 1985:32, 55). The Chief Seattle Days celebrations that began in 1911 provided the first opportunities to openly practice traditional rituals and wear traditional regalia. Such activities had been banned previously by Indian Agents and Catholic priests and had been maintained out of sight of the government and church authorities. Bernard Adams (1982:9-10) recalled Suquamish elders conducting traditional spiritual ceremonies at Doe-Kag-Wats sometime in the 1920s and Jack Davis was listed first, as if he were the leader of the activity.

Davis’ reputation as a traditional spiritual practitioner was still in the minds of Suquamish elders in the 1940s. Freelance writer Ernest Bertelson, who obtained much of his information regarding Suquamish culture and history from elders Sam Wilson and Sam Snyder, provided the following Western-biased summary:

Jack Davis in his younger days had quite a reputation as an Indian sorcerer, feeling called at times to practice a gruesome brand of black tamanoas, replete with a hideous paint job, blood letting and unearthly screeching (Bertelson 1947).

Davis had an allotment of approximately 160 acres that included the western portion of the Doe-Kag-Wats wetland (Anderson Map Company 1909) (Figure 7). The Davis’ house reportedly was constructed from materials salvaged from the original Indian agency building at Old Man House Village on Agate Passage (Bertelson 1947). Suquamish elders associate Jack Davis with Doe-Kag-Wats, where he lived from 1905 until his death in 1922. He was known for fishing along the Doe-Kag-Wats beach, holding ceremonial gatherings on the sand spit, having a smoke house

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on the sand spit, and constructing his home on the southern portion of the property, on the sand spit. Davis made some of his most important contributions to Suquamish culture while living at Doe-Kag-Wats, which is why Suquamish people associate him with Doe-Kag-Wats.

Jennie (John) Davis (1859 – 1942)

Jennie (John) Davis was a keeper of Duwamish and Suquamish traditions, was an informant for ethnographer T. T. Waterman, and testified in 1927 before the Indian Claims Commission to support tribal claims against the United States government.

She was the daughter of Cheshiahud or Lake Union John, a Lakes Indian leader who lived at various times at Lake Washington, Lake Union, and Portage Bay. His last plank house was on the south shore of Portage Bay, across from the campus of the University of Washington. He moved to the Port Madison Indian Reservation after his last wife died in the early 1900s. Jennie was raised in a house at Mercer Slough in Bellevue, on the east shore of Lake Washington. Jennie married Suquamish tribal member Jack Davis in 1903 and became a prominent figure in the Suquamish Tribe. She was his third wife.

In 1919, she and her husband were informants for ethnographer T. T. Waterman: “Jennie gave me the Indian names for places around the University of Washington campus” (Hilbert et al. 2001:30; Waterman ca. 1920a). Waterman’s field notes indicate she also checked the accuracy of place names provided to Waterman by other informants (Waterman ca. 1920a).

Jennie was a noted basket weaver and participated in traditional Suquamish cultural activities, such as Chief Seattle Days. She is wearing full traditional regalia in a group photo of Suquamish in regalia taken at the 1912 Chief Seattle Days celebration (Suquamish Museum 1985:32, 55).

Jennie testified before the Indian Claims Commission in 1927, using an interpreter (Duwamish et al. 1933:700-705). She provided detailed information on the number, size, and placement of cedar plank houses in eight villages on the Black River and Lake Washington. In her closing statement, Jennie made a case for all tribes that were part of the Treaty of Point Elliott by noting the allotments for all families and other promises made in the treaty had not been fulfilled:

...we are one of the most suffering people, caused by promises made by Governor Stevens through the treaty. Our forefathers fulfilled their part, and the government has failed to fulfill what he has promised to do for Indians, and we never seen that big reservation as he promised, where we would all have big farms (Duwamish et al. 1933:705).

As is the case with her husband, Jack Davis, Suquamish people associate Jennie Davis with Doe-Kag-Wats. The Davis Family moved to Doe-Kag-Wats in 1905, soon after Jennie Davis married Jack Davis. Her contributions to Suquamish culture and history were undertaken while she lived at Doe-Kag-Wats. Thus, Jennie Davis is intimately associated with Doe-Kag-Wats in the minds of Suquamish elders.

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Virgil Temple (1899 – 1952)

Virgil Temple was a member of a leading Suquamish family who helped maintain elements of Suquamish culture, was a keeper of Suquamish traditions, educated youth, and fought for the rights of the Suquamish people. He was one of Warren Snyder's informants for Suquamish place names in 1952 during research for the Suquamish Indian Claims Commission case (Snyder 1968:2). Virgil was a seasonal resident of Doe-Kag-Wats from the 1920s to 1950. His 1952 obituary noted:

Virgil Temple, blind Suquamish author, who spent most of his life seeking payment to his tribe for lands seized from them by the U.S. government...Secretary of the Suquamish Indian council, Mr. Temple had worked for many years to unearth papers and obtain any statements which would give his tribe assistance in a claim against the U.S. government (Bremerton Sun 1952).

A 1950 article in the *Bremerton Sun* (1950) stated that "two original surveyor's maps registered at the county seat in 1865 have been discovered among old family papers by Virgil Temple." A 1950 article in the *Milwaukee Sentinel* described Virgil Temple as an "unofficial historian and keeper of legends of his tribe." Mr. Temple was rendered blind when he was 20 years old, the result of a mule kick to his head (Bremerton Sun 1952). He was "a speaker on Indian lore before many organizations" and gave lectures to school children on Indian legends and local wildlife (Bremerton Sun 1952).

Mr. Temple made his living fishing and harvesting shellfish, and passed down his knowledge of traditional techniques to Suquamish tribal members. There are numerous stories about his ability to undertake most normal activities in spite of being blind. A story in the *Milwaukee Sentinel* (1950) observed: "When mud sharks were valuable for their livers he used to pull his weight on a beach net and had an uncanny instinct for when these sharks were nosing into a lagoon near the reservation." Many stories are humorous anecdotes. C. Elliott Pickrell (2000:71) observed that Virgil Temple was able to dig clams on Bainbridge Island tidelands at night without being chased off the beach by irate landowners. Since Virgil didn't need a lantern or a fire to light up his digging area, nobody knew he was there. Pickrell (2000:71) also remembered that Virgil had the ability to know when a school of herring was swimming by, even though he could not see.

Elder Bernard Adams recounted numerous incidents where Virgil Temple, in spite of being blind, was a full participant in fishing activities. During one particularly large catch of dog fish during beach seining at Doe-Kag-Wats, all hands worked through the night to pull the dog fish out of nets and toss them into a fish skow to haul to the processing plant:

Virgil was blind and he was standing on the beach right near the cork line, and he was throwing...sometimes it would hit, it wouldn't go. It would hit and bounce off and he'd just say "follow the ball" (Adams 1983b:4).

When he was a child, Leonard Forsman's father, James, would fish with Virgil Temple off of Doe-Kag-Wats.

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If they did not get any fish they would row over to Edmonds. As a kid, my dad trusted his blind uncle to get him to Edmonds and back (Forsman 2018).

Multiple stories relate to Virgil's ability to navigate the paths that wound through the reservation, especially the twisting, winding trail from Indianola to Doe-Kag-Wats. The most often told story related to people in Indianola worried that Virgil could not follow the trail at night. They would try to give him flashlights or lanterns so he could follow the path from Indianola to Doe-Kag-Wats in the dark.

And then of course Virgil Temple lived out there – he lived in an old boom shack that had been left behind by one of the logging companies...He was blind and lived out there during the summers. I remember a couple of people said they would walk out to see him; they lived in Indianola and would walk out to see him. One time they got to talking and before they knew it, it was dark and it gets really dark out there. “Oh no, we did not bring a light with us. How are we going to walk back out? You know, without a flashlight.” Virgil says, “I can show you.” He led them out the trail. He did not need a light to get back (Forsman 2018).

A cabin with a collapsed roof, recorded by archaeologists in 1984 as historic period structure (45KP36H), on the former Harry Fisk allotment, was once the seasonal residence of Virgil Temple (Anderson Map Company 1909; Bertelson 1947; Rhode 1984b; Schalk and Rhode 1985:14-15). The house was set back into the forest, east of the margin of the tidal marsh (Figure 7). Virgil's grandfather, William Deshaw, was a merchant from Texas who established the Agate Point General Store on Agate Passage, on Bainbridge Island across from Old Man House Village. DeShaw reputedly was designated as a representative of the Puget Sound Indian Agency to monitor activities at Old Man House between the late 1850s and 1874. Among other activities, DeShaw served as Kitsap County Sheriff for a time. Virgil's father, Jack Temple, fished for more than half a century around Jefferson Head. Virgil's mother, Alice Deshaw, was the daughter of Jennie DeShaw, William DeShaw's second wife. Jennie DeShaw was the daughter of Lubsh and Qual qual blue. Her brother was Jack Davis. Qual qual blue was the daughter of Chief Seattle's brother Davis and I use bah. After Lubsh died, Qual qual blue married Adam Spiscum. Thus, Virgil was related to Adam Spiscum through his great grandmother and had property rights associated with the Adam Spiscum allotment where he resided. He was married in 1950 to Madeline Newton at a civil ceremony in Seattle and moved from Doe-Kag-Wats. Virgil was well known and well-liked by residents of the town of Indianola (Berry and Henderson 1998).

Virgil Temple was “Mr. Doe-Kag-Wats” because of his residency in an old cabin east of the marsh between the 1920s and 1950. Temple made his important contributions to Suquamish culture and history while residing at Doe-Kag-Wats. Thus, Suquamish people associate Virgil Temple with Doe-Kag-Wats in their many stories recounting his exploits and in recounting Temple's contributions to Suquamish culture.

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Criterion D: History of yielding, or potential to yield, information important in prehistory or history.

Two resources at Doe-Kag-Wats are significant for listing on the National Register under Criterion D: archaeological site 45KP35, which has the potential to provide information important to precontact era Suquamish culture history, and the Doe-Kag-Wats traditional cultural property itself, which has yielded information important to Suquamish culture history and which has the potential to yield even more information in the future as archival research uncovers new historic period data sources and more Suquamish tribal members participate in oral history interviews.

Archaeological Site 45KP35

Archaeologists identified a shell midden site, 45KP35, exposed in the wave-cut bluff that fronts the beach and rises east, at the eastern end of the Doe-Kag-Wats tidal marsh, a discontinuous shell layer 10 centimeters thick, buried by 10 to 20 centimeters of bank overburden (Figure 1). A thicket of wild roses covered the top of the bluff. Archaeological resources identified in the exposed shell lens included fragments of butter clam (*Saxidomus* spp.), horse clam (*Tresus* spp.), native oyster (*Ostrea lurida*), rock snail (*Nucella lamellosa*), and abundant cockle (*Clinocardium nuttalli*) (Schalk and Rhode 1985:15). Fire modified rock and bones of an unidentified sea mammal also were noted in the midden lens. No charcoal occurred in the lens, and the deposits were not dated, but three other thin, low density shell midden sites on the Port Madison Indian Reservation have radiocarbon dates ranging from 200 to 1,900 years ago (Schalk and Rhode 1985). The site does not have non-native shellfish species that were introduced after 1900 nor are there historic period artifacts in the midden. This indicates the deposits originated prior to European contact and may be 200 years old or older.

In January 2004, archaeologists returned to the Doe-Kag-Wats wetland and conducted a field reconnaissance that included excavation of shovel probes along the beach berm that separates the marsh from Puget Sound and updated the site forms for the shell midden site 45KP35 (Trudel et al. 2005:21-25). Archaeologists refined boundaries of the previously recorded shell midden site 45KP35 in the wave-cut bluff, and established site boundaries on top of the bluff.

Site 45KP35 retains integrity of condition and location, and has archaeological deposits that can be used to address important research questions related to precontact occupation of the region and history of the Suquamish Tribe.

Fewer than 20 thin shell midden archaeological sites have been recorded in Kitsap County and test excavations have been conducted only at four sites. Few midden sites in Kitsap County have large excavated samples sufficient to address a wide range of research topics. Some archaeological sites that were recorded more than 20 years ago have been eroded by wave action and cannot be relocated. Because of the small number of excavations and samples and the small corpus of recorded shell midden sites, the Suquamish Tribe suggests that any intact archaeological shell midden site with integrity has research potential and, therefore, is eligible

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for the National Register under Criterion D. Site 45KP35 can provide the following kinds of data that are important in regional archaeological studies and important to the Suquamish Tribe:

- Chronology – Shell and bone samples from the midden can be analyzed using precision radiocarbon techniques to obtain age estimates for the archaeological deposits. Thermoluminescence techniques also can be used to obtain dates on the fire modified rock.
- Subsistence – Detailed analysis of shellfish and mammal remains can be used to delineate subsistence practices. Flotation of soil samples can recover burned botanical materials and fish bone. Detailed analysis of fire modified rock raw material, discoloration, and breakage patterns can be used to estimate the processes that created the assemblage, such as stone boiling in baskets or cooking in hearth or pit features. These materials can help delineate subsistence practices.
- Seasonality – Analysis of shell growth rings on some clam species can help determine seasons of use. Paleobotanical and fish bone materials recovered from flotation analysis also can refine estimates of season of use.
- Technology – Small pieces of wood, bone, fiber, and stone tools recovered from flotation of soil samples can help document technological systems used by the site occupants.
- Settlement Pattern – Detailed stratigraphic and sediment grain size analyses can help determine whether the deposits were created during multiple use episodes or deposited during a single occupation.

These kinds of research results will make significant contributions to the database of precontact human adaptations in the Puget Sound Region and the cultural history of the Suquamish people. Thus, the site meets Criterion D of the National Register.

Doe-Kag-Wats TCP Contributions to the History of Suquamish Culture

Doe-Kag-Wats holds a significant place in the history and culture of the Suquamish people. It has served as the location of traditional activities, of events and processes important in the lives and histories of Suquamish families, and has served as a place of intergenerational learning and teaching regarding Suquamish culture. The evidence mustered in this form clearly demonstrates that Doe-Kag-Wats has made an important contribution to, and understanding of, Suquamish culture. And the chapter is not closed on potential research advances. New archival sources remain to be tracked down. As the results of this project are disseminated, more contemporary members of the Suquamish Tribe will likely come forward and provide oral histories that advance our knowledge regarding the history and significance of the Doe-Kag-Wats traditional cultural property.

Because of the demonstrated important contributions to Suquamish culture history and the potential for important future contributions, the Doe-Kag-Wats traditional cultural property meets Criterion D of the National Register of Historic Places. The property has yielded information important to Suquamish history and will yield additional important information in

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the future as the Suquamish Tribe undertakes further research and obtains more oral histories from tribal members.

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California, Berkeley, BANC Film 2216. The Bancroft Library, University of California,
Berkeley.

ca. *Puget Sound Geography*. Unpublished manuscript on file at Pacific Northwest
1920b Collection, Allen Library, University of Washington, Seattle.

Webster, Lawrence

1982 Interview Number (OH) W.1.16, May 20, 1982. Suquamish Tribal Oral History
Project. Suquamish Tribal Archives, Suquamish, Washington.

1983a Interview Number (OH) W.1.23, May 4, 1983. Suquamish Tribal Oral History
Project. Suquamish Tribal Archives, Suquamish, Washington.

1983b Interview Number (OH) W.1.25, August 10, 1983. Suquamish Tribal Oral History
Project. Suquamish Tribal Archives, Suquamish, Washington.

1983c Interview Number (OH) W.1.26, August 10, 1983. Suquamish Tribal Oral History
Project. Suquamish Tribal Archives, Suquamish, Washington.

Youngblood, Mary Ann

2018 Transcript of Oral History Interview Conducted by Marilyn Jones on June 15, 2018,
at Suquamish, Washington. Suquamish Tribal Archives, Suquamish, Washington.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government

Doe-Kag-Wats
Name of Property

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University

Other

Name of repository: Suquamish Tribal Archives, Suquamish, Washington

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 312

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: _____ Longitude: _____

2. Latitude: _____ Longitude: _____

3. Latitude: _____ Longitude: _____

4. Latitude: _____ Longitude: _____

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

1. Zone: 10 Easting: 537,537 Northing: 5,288,071

2. Zone: 10 Easting: 537,524 Northing: 5,289,544

3. Zone: 10 Easting: 538,364 Northing: 5,289,566

4. Zone: 10 Easting: 538,361 Northing: 5,287,967

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Verbal Boundary Description (Describe the boundaries of the property.)

From Point 1, the intersection of the high tide line of the Port Madison shoreline with the west boundary of the NW1/4, Section 13, Township 26N, Range 2E, follow the west boundary of the NW1/4 of Section 13 north to the intersection with the southwest corner of the SW1/4 of Section 12, Township 26 N, Range 2E. Continue north on the west edge of the SW1/4 of Section 12 to the intersection with the northwest corner of the SW1/4 of Section 12, Point 2. Turn east from Point 2 and follow the north edge of the SW1/4 along the center of Section 12 east to the intersection with the northwest corner of the SE1/4 of Section 12, Township 26 N, Range 2E, Point 3. Turn south from Point 3 and follow the east edge of the SE1/4 of Section 12, Township 26 N, Range 2E south to the intersection with the northeast corner of the NW1/4, Section 13, Township 26N, Range 2E. Continue south on the east edge of the NW1/4 of Section 13 to the intersection with the high tide line of Port Madison shoreline, Point 4. Turn west from Point 4 and follow the high tide line along the shoreline of Port Madison west to the intersection with Point 1.

Boundary Justification (Explain why the boundaries were selected.)

The boundary encompasses lands held in trust by the United States government for the Suquamish Tribe and represents the areas used most intensively by contemporary Suquamish people, continuing the traditions of their ancestors.

11. Form Prepared By

name/title: Dennis Lewarch, Tribal Historic Preservation Officer and Stephanie Trudel, Archaeologist
organization: Suquamish Tribe
street & number: P.O. Box 498
city or town: Suquamish state: WA zip code: 98392
e-mail dlewarch@suquamish.nsn.us
telephone: 360-394-8529
date: April 30, 2019

Additional Documentation

Submit the following items with the completed form:

Doe-Kag-Wats

Name of Property

Kitsap County, WA

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- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Doe-Kag-Wats
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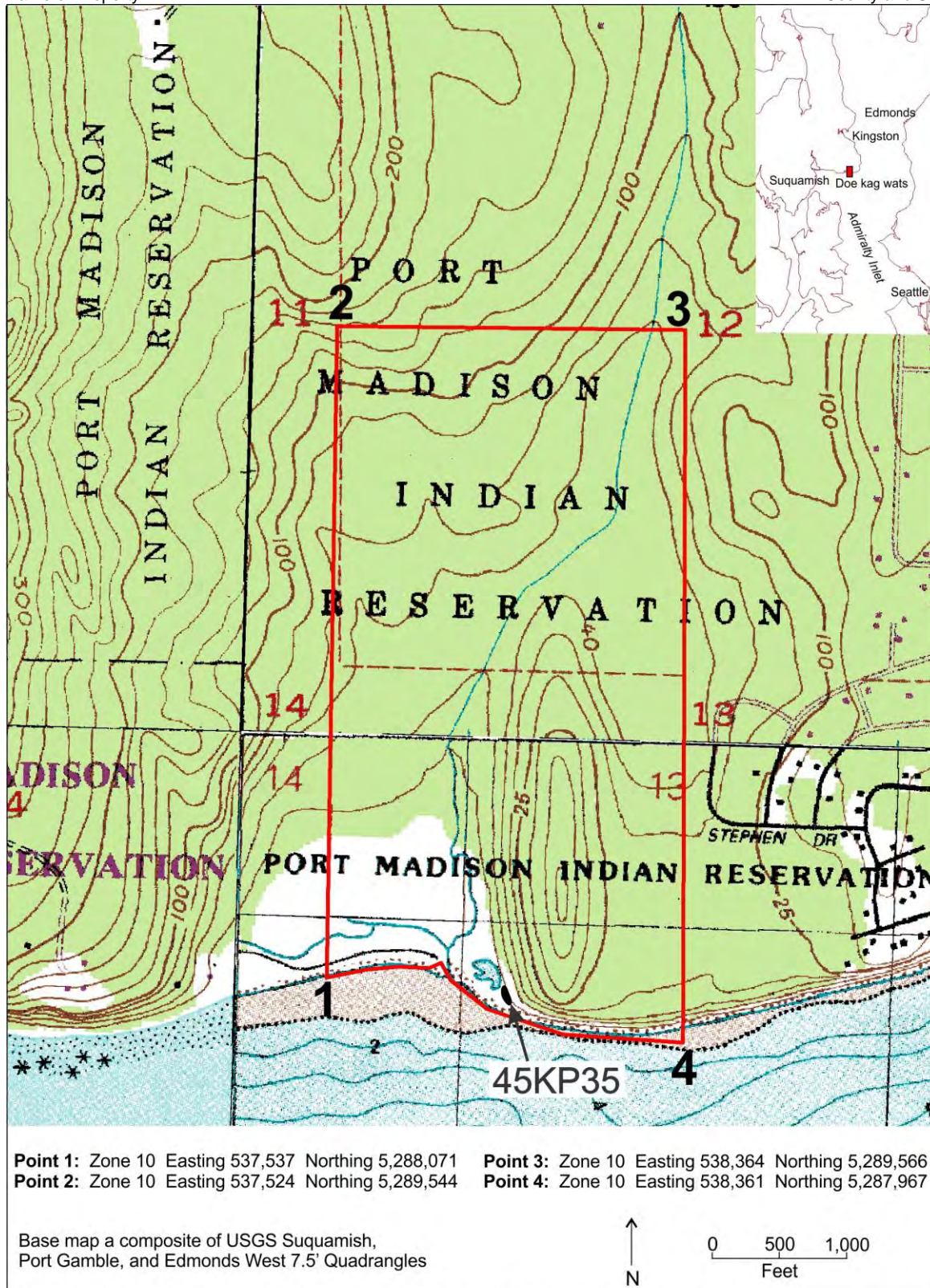


Figure 1. Boundaries of *dx^wqig^wac* (Doe-Kag-Wats) Traditional Cultural Property.

Doe-Kag-Wats
Name of Property

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Figure 2. Aerial photograph showing *dx^wqig^wəc* (Doe-Kag-Wats) Traditional Cultural Property.

Doe-Kag-Wats
Name of Property

Kitsap County, WA
County and State

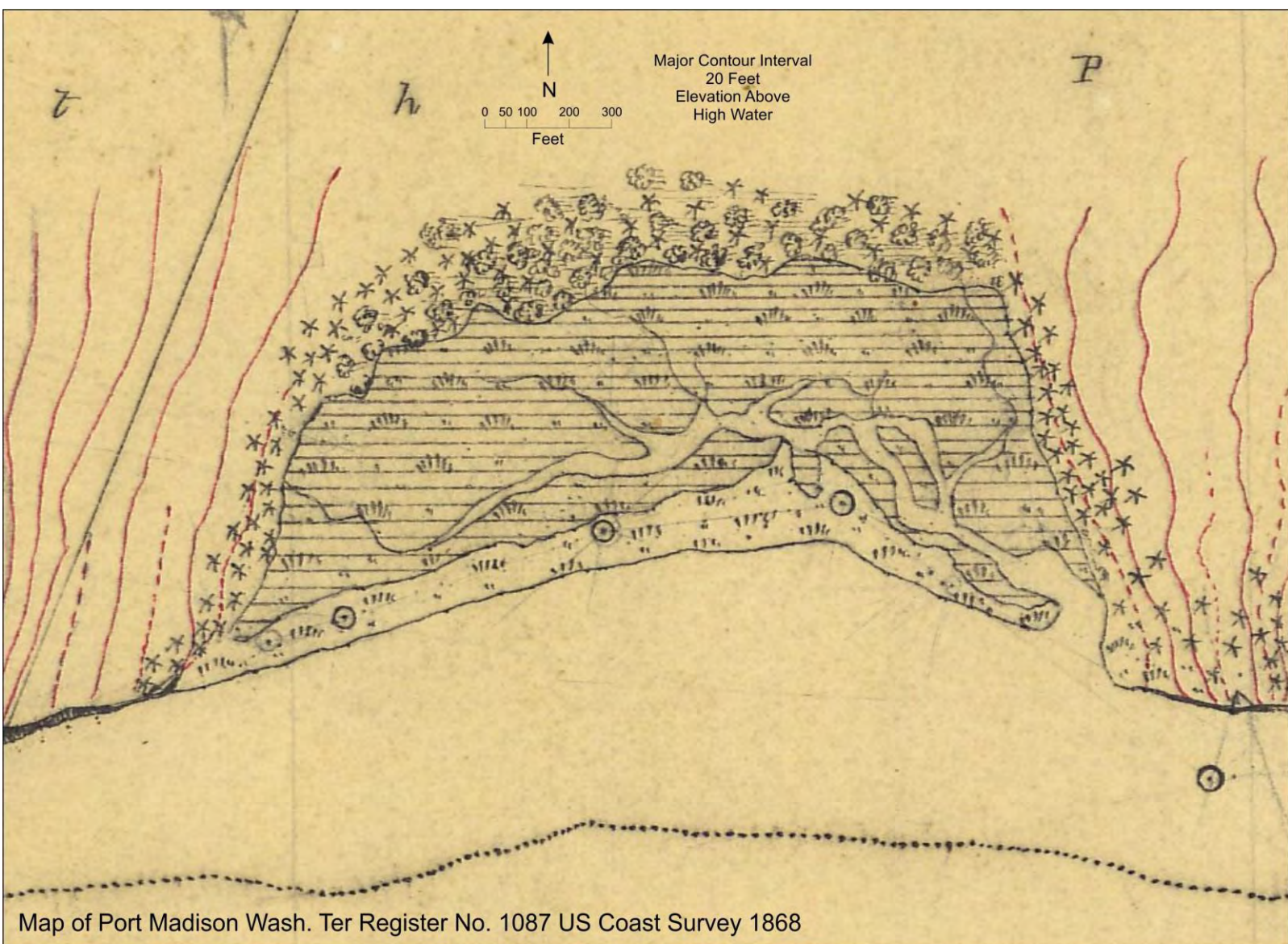


Figure 3. United States Coast Survey map showing Doe-Kag-Wats in 1868.

Doe-Kag-Wats
Name of Property

Kitsap County, WA
County and State

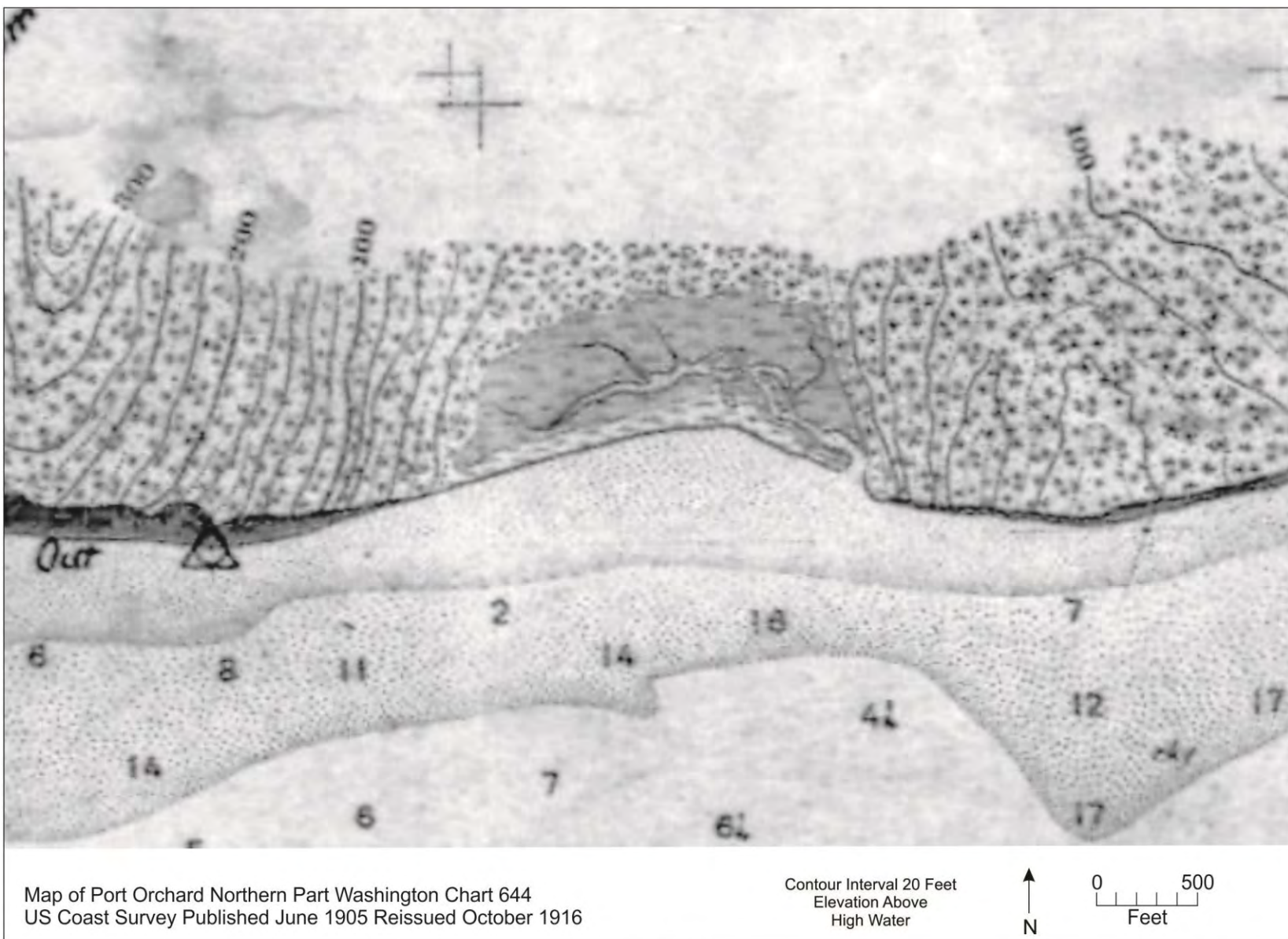


Figure 4. United States Coast Survey map showing Doe-Kag-Wats in 1916.

Doe-Kag-Wats
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Figure 5. Aerial photo of *dx^wqig^wəc* (Doe-Kag-Wats) Traditional Cultural Property in 2000, view from the north.

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Figure 6. Aerial photo of *dx^wqig^wəc* (Doe-Kag-Wats) Traditional Cultural Property in 2016, view from the south.

Doe-Kag-Wats
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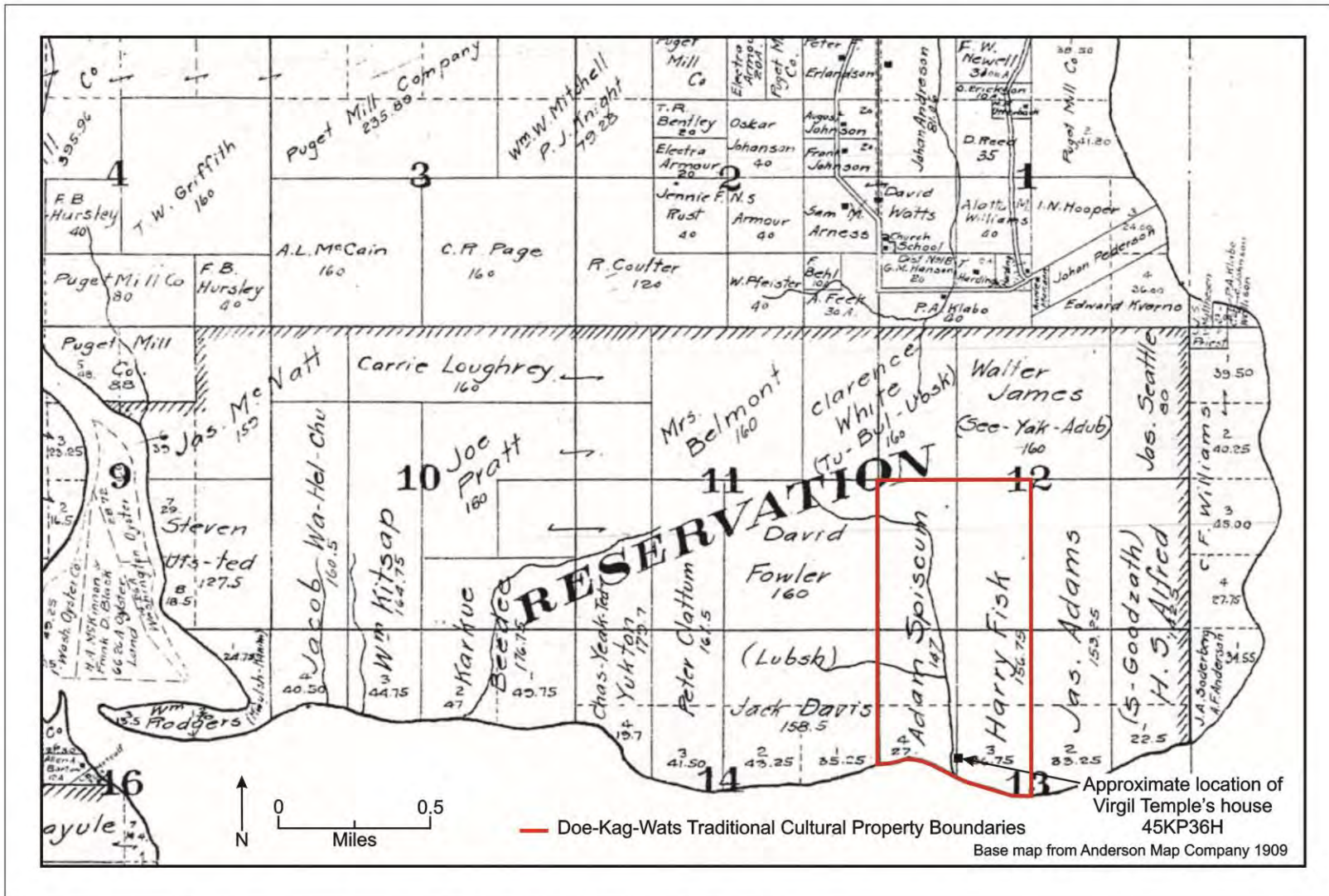


Figure 7. Suquamish allotments in *dx^wqig^wəc* (Doe-Kag-Wats) Traditional Cultural Property.

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Figure 8. Aerial photograph showing locations of photographs.

Doe-Kag-Wats

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Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Photographs #1 through #6

Name of Property:	Doe-Kag-Wats Traditional Cultural Property
City or Vicinity:	Kingston
County: Kitsap	State: Washington
Photographer:	Stephanie Trudel
Camera:	Cannon PowerShot SD1300 IS
Date Photographed:	April 30, 2019
Location of Digital Files:	Archaeology and Historic Preservation Program Fisheries Department, Suquamish Tribe 18490 Suquamish Way Suquamish, WA 98392

Description of photograph(s) and number, include description of view indicating direction of camera:

Photograph 1 of 6. Doe-Kag-Wats Traditional Cultural Property, top of beach berm and beach landforms, with Mount Rainier and downtown Seattle in distance, taken at southwest edge of the property, view to the south.

Photograph 2 of 6. Doe-Kag-Wats Traditional Cultural Property, top of sand spit, gravel road of east end of NE Shore Drive in center, south end of steep forested ridge in distance, taken at west edge of property, view to the east.

Photograph 3 of 6. Doe-Kag-Wats Traditional Cultural Property, back edge of sand spit in foreground, estuary marsh in center with stream, north edge of fresh water-estuary marsh in background, forested uplands in far center and on right, view to the northeast.

Photograph 4 of 6. Doe-Kag-Wats Traditional Cultural Property tidal stream exit, eastern portion of sand spit in foreground, estuarine marsh in center, south end of steep forested ridge in background, view to southeast.

Photograph 5 of 6. Doe-Kag-Wats Traditional Cultural Property estuarine marsh, tidal stream in center, northwest edge of marsh complex in background, forested uplands in far background, view to northwest.

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Photograph 6 of 6. Doe-Kag-Wats Traditional Cultural Property north side of beach berm and sand spit at east end of main sand spit landform, estuarine marsh on right, view to west.













UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Doe-Kag-Wats

Multiple Name:

State & County: WASHINGTON, Kitsap

Date Received: 5/3/2019 Date of Pending List: 5/16/2019 Date of 16th Day: 5/31/2019 Date of 45th Day: 6/17/2019 Date of Weekly List:

Reference number: SG100004076

Nominator: THPO

Reason For Review:

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input checked="" type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject Date

Abstract/Summary Comments: The Doe-Kag-Wats Traditional Cultural Property is locally significant and meets National Register Criteria A B and D in the areas of Ethnic Heritage-Native American, Archaeology/Prehistoric, Education, Entertainment/Recreation, and Religion. Located along the shoreline of Port Madison Bay, the 300-acre wetlands complex is recognized as a culturally significant resource by the Suquamish Tribe who utilized the area for shellfish collecting and processing, hunting, plant gathering, fishing, camping, recreation and spiritual activities from time immemorial to the present.

Recommendation/ Criteria: Accept NR Criteria A B & D

Reviewer: Paul Lusignan Discipline: Historian

Telephone: (202)354-2229 Date: 6/17/2019

DOCUMENTATION: see attached comments : No see attached SLR : **Yes**

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



Tribal Historic Preservation Officer
Archaeology and Historic Preservation Program
Fisheries Department
THE SUQUAMISH TRIBE

Post Office Box 498
Suquamish, WA 98392-0498
Phone (360) 394-8529
Fax (360) 598-4666

April 30, 2019

Joy Beasley, Keeper
National Register of Historic Places
Department of the Interior
Mail Stop 7228
1849 C St, NW
Washington, D.C. 20240



RE: The Suquamish Tribe National Register Nomination Form for the Doe-Kag-Wats
Traditional Cultural Property, Kitsap County, Washington

Dear Ms. Beasley:

Please find enclosed a National Register Nomination Form for the Doe-Kag-Wats Traditional
Cultural Property, Kitsap County, Washington.

The Suquamish people have used Doe-Kag-Wats since time immemorial for shellfish collecting
and processing, hunting, plant gathering, fishing, camping, recreation, and as a spiritual retreat.
Suquamish traditional spiritual practitioners, plant collectors, shellfish harvesters, and fishermen
continue to access the area today, which is considered a traditional cultural property with important
cultural heritage values for members of the Suquamish Tribe.

The enclosed disk contains the true and correct nomination for the Doe-Kag-Wats Traditional
Cultural Property, Kitsap County, Washington, to the National Register of Historic Places.

Sincerely,

Dennis E. Lewarch
Tribal Historic Preservation Officer

Enc: National Register Nomination Form for the Doe-Kag-Wats Traditional Cultural Property,
Kitsap County, Washington