

Quinault Forestry

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The Quinault peoples traditionally lived on a major physical and cultural divide in what is now the state of Washington (Quinault 1). These people flourished on or near the rugged coastline of the Pacific Ocean. The modern Quinault tribe is made up of the Quinault, Hoh, Chehalis, Chinook, Cowlitz, Queets, and Quileute peoples. The Quinault peoples traded with tribes to the north and to the south before European invasion.

History and Treaties

The Quinault people remained isolated from European contact until they were visited by the Spanish vessel Sanora on July 13, 1775. In the 1820's, white traders and trappers began to explore the areas on the coast of the Pacific Northwest. The Quinault people were originally friendly and helped their new neighbors. With increasing numbers of Europeans, friction developed between the natives and the white settlers. Land hungry whites were looking to settle where the native Quinault people lived part of the year. Washington territorial governor and Indian affairs special agent Isaac Stevens drew up a treaty for the Indians to sign, which would make them relinquish almost all the coastal area of Washington. Stevens said they would be moved to a reservation known as the Quinault Reservation. Because the land was so poor, Indian leaders balked at the first treaty and it was never inked. This seems to be a common theme amongst all native indigeous tribes in the United States that they were given really poor options once the invasion of white settlers started. This attempted treaty was only the beginning of the Quinault peoples struggles to keep their land. (History)

The general allotment act of February 8, 1887, whose spirit was to encourage agrarian life among the Quinault people, included giving Native Americans a parcel of land to farm. The allotment act of 1887 was a source of contention among reservation members, particularly the issue of who was to receive parcels. By 1912, virtually all of the suitable agricultural and grazing lands had been allotted. The last 2,340 acres was issued in 1933. This was the last of the common land (history).

The land of the Quinault peoples includes the only temperate rain forest in the northern hemisphere. The Lake Quinault area and upper Quinault valley were used seasonally to gather fruits, fish, and hunt. The first white settler to settle in the area was Alfred Noyes who came to the area to trap in 1888. This started an influx of white settlers coming to the area to investigate. The Quinault Townsite was plotted in July 1890 by OG Chase and the first Hotel was built in 1891 and run by OL Higley in a building built by the Quinault Townsite Company. In 1891, Anton Kestner took a homestead in at Quinault and continued to explore the surrounding areas. In January 1893, the first white school was opened. There was continued invasion of white people who were very resourceful at adapting to this landscape. They endured dense forest and tumultuous weather to settle in the Quinault valley (Quinault RF).

In 1917, World War 1 efforts spurred the Bureau of Indian Affairs to commence clearcutting on the Quinault reservation. Numerous stands of old growth sitka spruce, western red cedar, and Doug Fir were cut to help with the war effort. The Quinault people attempted to reclaim the acreage so they could reforest it. (History)

In 1934, The Wheeler –Howard act was passed. This acts purpose was to conserve and develop Indian land resources, extend to Indians the right to form businesses, establish a credit

system for Indians, grant certain rights of home rule to Indians, and provide vocational education. The Quinault people voted to come under provisions of this act.

For lands relinquished under the Quinault River Treaty, each of the 4 tribes had received \$25,000 which was provided by the document. Nearly a century later, the Indians Claim Commission had figured the tribes had had 688,000 acres and had been grossly under compensated in 1858. The commission passed judgment in 1962 that the United States government owed the tribes \$ 205,000. The money was awarded to the tribes on April 17, 1973.

In the Quinault Treaty of 1856, the Quinault people were guaranteed their right to hunt and gather:

The right of taking fish at all usual and accustomed grounds is secured to said Indians in common with all citizens of the territory, and of erecting temporary houses for the purpose of curing the same; together with the privilege of hunting, gathering roots and berries, and pasturing their horses on all open and unclaimed land (Quinault Treaty).

The key to this article is that it is limited to open and yet to be claimed land. It appeared the native peoples were getting to continue living as they always had, but what happens after all the European settlers claim all of the land? The conquered people are left with the scraps leftover from the European settlers.

Article 5 of the Quinault Treaty of 1856 states the following:

To enable the said Indians to remove to and settle upon such reservation as may be selected for them by the President, and to clear, fence, and break up a sufficient quantity of land for cultivation, the United States further agree to pay the sum of two thousand five hundred dollars, to

be laid out and expanded under the direction of the president, and in such a manner as he shall approve (Quinault Treaty).

The key to this article is the fact that it is up to the President of the United States to determine where the Quinault Peoples reservation was going to be located. It is a situation where the United States Nation could pay a minuscule sum of money and move the native peoples to less desirable land.

Article 8 of the Quinault Treaty of 1856 states the following:

The said tribes and bands acknowledge their dependence on the government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations on the property of such citizens; and should any one or more of them violate this pledge, and the fact be satisfactorily proven before the agent, the property shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the government out of annuities (Quinault Treaty).

This article is guaranteeing that the Quinault People remain dependent on the United States of America. This article gives the United States government the power to revoke annuities if a perceived wrong is committed by a member of the Quinault Nation.

Article 9 of the Quinault Treaty of 1856 states:

The above tribes and bands are desirous to exclude from their reservations the use of ardent spirits, and to prevent people from drinking the same, and to prevent their people from drinking the same, and therefore it is

provided that any Indian belonging to said tribes who is guilty of bringing liquor into said reservations, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her, for such a time as the president may determine (Quinault Treaty).

This is an imposing of American will on the Quinault People. This seems very unconstitutional to force these Indian people not to drink, when all American citizens were allowed to drink at this period in history.

Article 12 of the Quinault Treaty of 1856 states:

The said tribes and bands finally agree not to trade at Vancouver's Island or elsewhere out of the dominions of the United States, nor shall foreign Indians be permitted to reside on their reservations without consent of the superintendent or agent (Quinault Treaty).

This article also is solely for the benefit of the people of the United States, and not for the Quinault People.

The history of the Quinault nation peoples was kept intact through oral/physical tradition passed down from generation to generation (Charles). The traditional culture is passed down to younger generations by elders. An example being that Ben Charles, master carver of the Quinault people said in 1972, he learned to carve canoes from his father who had learned from his elders (Charles).

With the brief history of the Quinault people and examples of some of the treaties they have signed, I would like to elaborate more on how they lived traditionally.

Traditional Living

Like all Native American nations, they relied on the earth to provide their way of life. The Quinault people relied on salmon runs, berries, fruits, sea mammals, and the forests in different seasons. The salmon were harvested when they came up tributaries or rivers to spawn. Trees growing in the area include western red cedar, Pacific silver fir, western hemlock, lodgepole pine, and Pacific cottonwood. The western red cedar or “tree of life” was absolutely vital for the Quinault people. The wood can be used to make canoes (up to 28 feet in length), totem poles, tools, houses, and many other uses. The wood was used to make longhouses to protect them from the harsh winters of the Cascade Mountains. The Makah peoples used the large canoes to harvest whales. The bark is used for making mats, rope, basketry, clothing, rain hats, and cordage (Wikipedia). There has been vast amounts of timber harvested out of the Pacific Northwest. The harvesting of cedars required a ceremony that includes propitiation of the trees spirits which is continued today by loggers of Native American descent (Wikipedia). The Quinault people have a deep spiritual connection with the western red cedar.

The Quinault people had a wealth of knowledge about the plants and how to use them. Four parts of the plants were used: fruits, green vegetables, root vegetables, and inner bark of trees. In early spring, they would consume salmonberry, thimbleberry, and cow parsnip, important for vitamins. In late spring, when the sap flowed the inner bark of trees such as sitka spruce and western hemlock became nutritious. A variety of berries including blackberries, salal berries, and thimbleberries, were consumed during the summer months. In the late summer, highbush cranberries and Pacific crabapples among others were consumed. Most plants were processed and then stored.

One interesting processing method involves building a fire, spreading rocks around the bottom of the fire pit, and then putting a layer of leaves down. The next step is to put the food in between layers of ferns and then cover with more leaves, and seal the whole pile with sand. This preserved the food with the very minimal maintenance of having to pour water into the channels occasionally (Centralia 1-3).

Quinault Constitution and modern treaties

The Quinault Indian Nation's constitution was adopted on March 22, 1975. The constitution states that guarantees fishing and hunting rights on all open and unclaimed lands reserved for hunting and fishing and lands outside the reservation in the United States that are in trust or reserved for the Quinault Nation peoples. The Quinault nation constitution also provides a general welfare act which says that the safety of all persons residing within the Nation will be protected. The constitution also says that a person can be disenrolled from the tribe if it is in the best interest of the tribe. These judgments are passed by the general council.

The Pacific Northwest Treaty of 1994 consists of the following:

Indian Nations, Tribes, and first Nations signatory to this treaty , in mutual recognition of our inherent sovereign powers, hereby reestablish political, social and economic relations, and cooperative control of natural resources essential to the cultural, spiritual and religious rights of our peoples.

This treaty is really asserting native American peoples sovereignty in the modern world. The treaties goals are to increase bonds among each nation, make cooperation between the different nations better, and to enhance communication between nations. The main focus of this treaty is

to have Indian nations of British Columbia, Alaska, Washington, Idaho, and Montana to get together and perpetuate a greater good for all of the people who are native to the area.

The modern day Quinault nation has a president named Pearl Capoman-Baller. The goal of the nation today is to continue protecting their water rights, advocating for tribal water rights on the Chehalis river basin, and keeping track of state legislation. Other concerns of the Nation today include Medicaid and Medicare. The president of the Quinault nation states that there are widespread problems of methamphetamine use on the nation lands today. She is actively pursuing solutions to this epidemic. The president also states that fish and other seafood need to continue to be harvested sustainably.

Pearl Capoman-Baller states that the overall state of the nation is good and she is happy with the progress that has been made regarding the nation's infrastructure and culture. All nations have their problems, but the Quinault nation is going to continue to accept challenges and protect resources for the future.

Timber Resources-US Forest Service

The commercial forest land available for the Quinault peoples consists of approximately 129,953 acres. The Quinault's timber resources are managed for timber production on a sustained yield basis. Soil and water resources are protected by these sound silvicultural practices. The following is a prescribed management plan for the Quinault area:

Productive Forest Land	Total 140,362 acres	
Commercial Forest Land	Total 129,953 acres	87.8 mmbf
Standard Component	94,970 acres	76.9 mmbf
Special-VRM	12,891 acres	8.7 mmbf
Special-SMU	6,077 acres	2.2 mmbf
No Cut	1,080 acres	

Marginal	13,025	acres
Unregulated	1,910	acres
Reserved	1,468	acres
Deferred	8,941	acres
Recreation		
Developed Sites, Existing	5	acres
Dispersed, Roaded	133,370	acres
Dispersed, Unroaded	17,122	acres
Trails, Existing	14.3	miles
Special management areas	15,148	acres
Wilderness study area	12,120	acres

The four components of the commercial forest land are unregulated, marginal, special, and standard. The unregulated will not be organized for timber production under sustained yield principles. The marginal includes areas where soil damage potential is high, land is not productive, or regeneration problems are anticipated. Special is areas with a stream-side component. The standard is the remaining area which will be protected so it will have sustainable yields for future generations.

The following tabulations summarize the projected yields by species and productivity groups based on an 80 year rotation:

	Species		
	Douglas Fir	Hemlock	wtd. Aver.
Site Index	140	125.2	126
MAI B.F./acre	566	872	854
MAI mortality salvage	29	26	27
MAI gross yield	595	898	881
Hidden cull and breakage estim.	3%	6.9%	6.6%
MAI not yield	578	840	824
Yield/acre-B.F.	45,267	69,742	68,344
Mortality salvage/acre-BF	2,337	2,149	2,151

Gross yield/acre-BF	47,604	71,891	70,495
Hidden cull and breakage estim.	3%	6.9%	6.6%
Net yield/acre-BF	46,371	67,255	65,462

MAI= Mean annual Increment

This chart shows the projected productivity of Douglas Fir and Hemlock on the Quinault peoples land.

Tribes in the state of Washington signed the Timber/Fish/Wildlife agreement in 1996 to find common ground for responsible natural resource management instead of waging costly and lengthy court battles with the state. The tribes and government now work together to promote a healthier and sustainable ecosystem. The Quinault nation has implemented the use of GIS to formulate projections and models so wise management decisions can be made (TFW). These projections eliminate the high cost of human surveying, yet it is hard for there to be a consensus on exact information to be extracted from the models. The majority of these models are used for stream studies, but the GIS is also used for some forest studies.

Despite rampant over-harvesting by large commercial interests, the reservation remains to this day largely forested with the aforementioned Douglas fir and hemlock, western red cedar, and red alder. A large portion of the land has been sold by the tribe over the years, but the tribe is actively pursuing reforestation efforts, as well as the repurchase of alienated lands (Cradleboard).

Economy

The reservation still has viable steelhead and salmon fisheries. Commercial razor clam harvesting also remains productive. The tribe operates the Quinault Pride Processing Plant, which employs up to 80 people at the height of the season. The fishing industry employs a greater number of tribal members than any other source (Cradleboard).

The tribal government employs about 200 tribal members in forest management, fisheries, and social and health care programs. The tribe also operates two small mills which manufacture cedar shingles and cedar fences. Between 10-20 tribal members are employed in these ventures. Tribally affiliated retail businesses include a general store, two beauty shops, a convenience store, two restaurants, Quinault Land and Timber Enterprise, Quinault Cablevision, and Quinault Utility Company.

Tourism and Recreation

Fishing along the Quinault River with guide service is available year round. There are Indian fishing villages that offer salmon fishing and clam digging. Beautiful Lake Quinault is located at the edge of the Olympic National Rain Forest and offers breathtaking views. The tribe celebrates Chief Taholah Days each year starting on July 14, featuring Indian dances, canoe races, and salmon barbeques (Cradleboard).

Community Facilities

The Quinault nation maintains two community centers, one at Tahola and another one at Queets. Electric power service is provided by the Public Utility District of Gray's Harbor. Water services and sewage services are provided by the communities of Taholah and Queets, and by the Quinault Nation. Tribal health care is provided by the Indian Health Services Clinic. The nearest hospital is located in Aberdeen. The tribe maintains its own public grade school, high school, and school board (Cradleboard).

Sources

The sources that were used for this paper were reputable because they were from credible accounts or depictions. For example, it seems that the Treaty of 1856 was signed by a tribe of

people that were conquered. This treaty seems to be written in such a way to benefit the conqueror, in this case the United States. The aforementioned Article 3 has to be taken in the context of the whole Quinault Treaty of 1856. This could have been a situation of a forced signing of a treaty. If it was forced, the chances of it being documented in print are slim to none. The Quinault Treaty is an example of a primary source. The Charles interview is also a primary source because it is stating oral tradition. The rest of the sources in this paper are of a secondary nature, and can be interpreted through careful thought and continued research. These secondary sources need to be researched thoroughly to come up with educated guesses into how indigenous peoples actually lived. The use of archeology is helpful, but there is no way to prove concretely that a specific thousand year old tool was used for a specific purpose.

It seems wrong that there were no classes on Native American peoples until the 1950's in America. The more research and information that can be gathered will be a positive move for this American society as it exists today. The fact that the lands around and in the Quinault realm have been harvested aggressively will help facilitate whether these practices are sound from an ecological standpoint.

The Quinault Nation is similar to the other tribes that we studied this semester in how they struggled to adapt after being conquered by the Europeans. This paper really should show how the Quinault People utilized natural resources to live a good life in the past, and it continues to a lesser extent today.

NOTE: LITERATURE SECTION LOST DUE TO COMPUTER MELTDOWN

