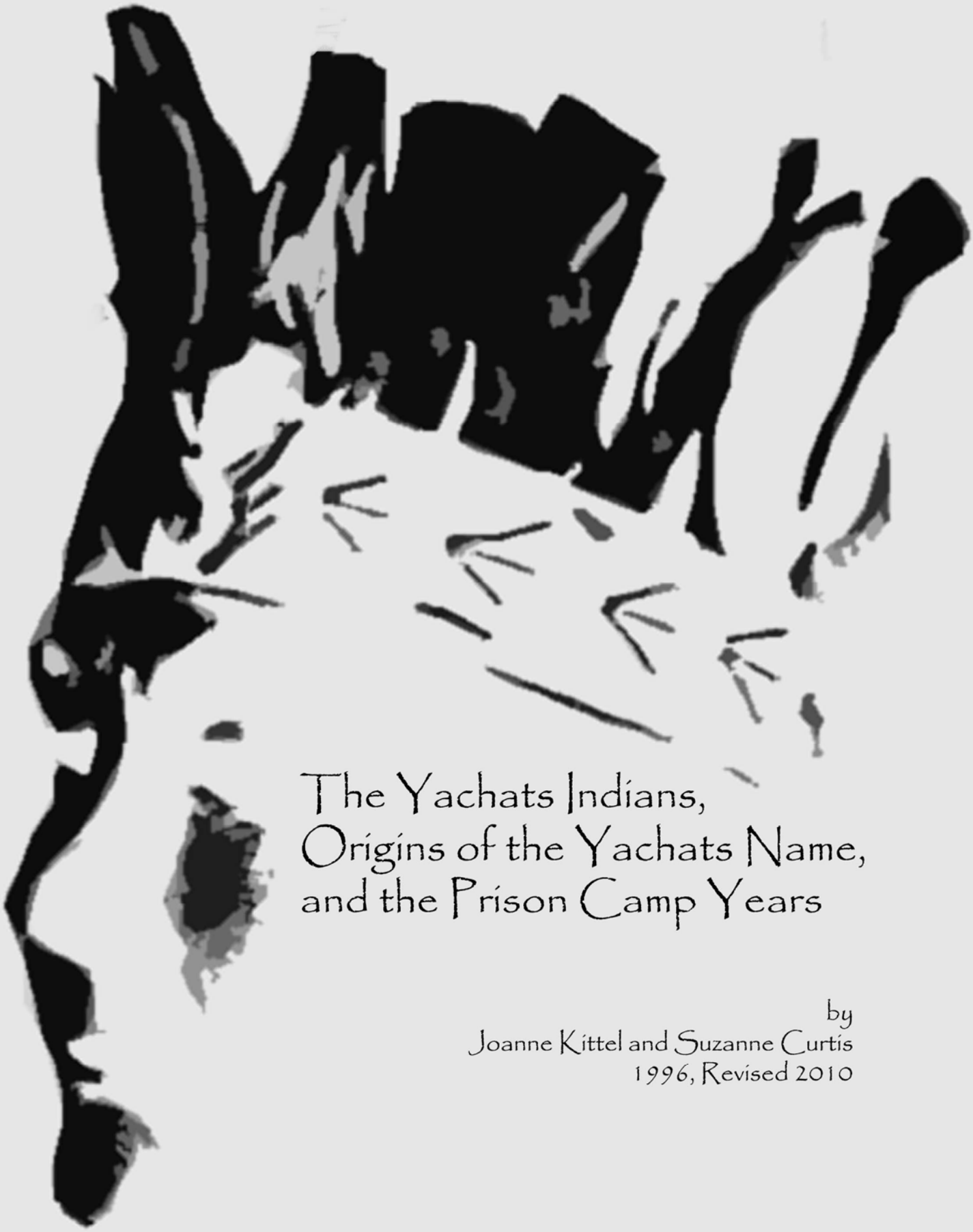

The Yachats Indians, Origins of the Yachats Name, and the Prison Camp Years

by
Joanne Kittel and Suzanne Curtis
1996, Revised 2010

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ACKNOWLEDGEMENTS

From the outset, the authors did not conduct research to create this article. We *hunted* down information that was already researched by others and *gathered* it into this article to increase awareness and educate our local community about a piece of very important history that had been ignored or misrepresented prior to 1996.

This article would not have been written without the expert assistance, support, and supervision of Robert Kentta, Cultural Resources Director of the Confederated Tribes of the Siletz Indians of Oregon and Tribal Council Member, and of Don Whereat, Historian and Tribal Council Member (in 1996) now retired and Tribal Elder of the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians. Both men generously provided their wealth of knowledge and mountains of data, and aided in our interpretation of the information. Phyllis Steeves, Forest Archaeologist for the Siuslaw National Forest and Tribal Liaison, was instrumental in providing archaeological site studies, teaching us about site significance, and reviewing this article.

Marjorie Hays did a remarkable and comprehensive piece of work with her book, The Land That Kept Its Promise: A History of South Lincoln Count. Chapter 8, “Elip Tyee” (Before the White Man), was extremely beneficial, as was her husband Chester Hays’ history of the Waldport and Yachats areas through his and his father’s lives. Chester gathered Marjorie’s notes after she died of leukemia and turned them over to the Lincoln County Historical Society which prepared the book for publication.

A special thank you is given to the Howell Family, who lived on the family homestead up the North Fork of the Yachats River, for their generosity, information and hospitality. Janice Gerdemann generously helped by accessing and sharing old maps in her possession. Appreciation is also given to Peggy Gray, Paula Lilly, and Gurusava Mason for their review. Dr. Barbara Chester, and Dr. Robert Robin, who are very well known for their work and research with Indigenes, gave of their time and expertise to assure the article was written in a professional manner.

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These acknowledgments would not be complete unless special recognition is given to an outstanding researcher and scholar, Dr. Stephen Dow Beckham. His 1977 publication, The Indians of Western Oregon: This Land Was Theirs, is an accurate and penetrating account of early Indigene history and the forced removal and incarceration of tribal people. It is the

authors' hope that this article will stimulate readers' interest to read Dr. Beckham's book, and other publications such as E. A. Schwartz and David Beck, whose works have contributed to this article. .

This article is a testament to the collaboration of a number of our finest local experts giving us the opportunity to learn and understand our local Indigene history. The authors are forever grateful for the opportunity to be the recipients of their generosity and knowledge.

PREFACE

This article was written with three primary purposes in mind.

First, this article is to answer questions about the origins and history of the Yachats Indians for which little information was known locally. Before the publication of this article, locals thought there were no Yachats Indians. This assumption was wrong! There was information gathered about the Indians of Yachats. There was research conducted from the 1880s through to the 1940s on a number of the central coast Indian bands. Those early researchers such as John Harrington, Leo Frachtenberg, Phillip Drucker, Livingston Farrand, and Melville Jacobs, conducted numerous on-site interviews of Indian people who grew up on the Alsea Sub-agency (1859 - 1875) that, in part, was located at present day Yachats. Those Indian people included in this article are Lottie Evanoff, Spencer Scott, Frank Drew Jim Buchanan, Annie Miner Peterson, John Albert and Leona Ludson. In addition, archaeological site investigations have been conducted in the Yachats area with very important findings. This early research and archaeological site investigations prove that Indian people called the Yachats area their home.

The second purpose evolved as data was being gathered. Little known information was re-discovered as to the possible origins of the names of Alsea and Yachats. The discoveries include how the pronunciation of Yachats evolved.

The article will also address some of the historical accounts that have portrayed the Alsea Sub-agency (1859 - 1875) as an idyllic settlement. The third purpose of this article is to set the record straight by providing an accurate historical account of how the Indians were treated at the Alsea Sub-agency. Dislocation, forced incarceration, denial of Native practices to obtain food, European-induced diseases, starvation and abuse are described.

It is the authors' hope that this article, footnotes and bibliography will bring the historical past into the present, making present-day Yachats settlers more familiar, respectful, and appreciative of our heritage.

THE INDIANS OF YACHATS: ARCHAEOLOGIAL AND INFORMANT EVIDENCE[1]

American Indians of the central Oregon coast followed the "circles of the seasons" and therefore were hunter-gatherers, not agriculturalists. (See Map on the following page) [2] In order to have a steady food supply, they migrated between their summer camps and winter residences. The Alsea Indians had as many as twenty permanent villages, locations which were used on a rotating yearly basis as settlements along the Alsea River and the coast from Seal Rock to Tenmile Creek. Nine villages have been identified north of the Alsea River. Eleven villages were located south of the Alsea River. [3] Seventeen of those villages have been named.[4] (See Appendix I) [5]

The unratified treaty of 1855 (see third section of this article) and Informant testimony from Alsea, Siuslaw and Coos people places the southern boundary at Tenmile Creek. It is also an area that divided cultural and language differences between the Alsea and Siuslaw people.[6]

The village sites names near the boundary of Tenmile have been identified are an Alsea village site just north of present-day Yachats called yáxaikʸ, *Ya'hike* (with a hard *"i"* like in hike.) The name of Tenmile Creek and its Siuslaw camp is tsi'imahl, (the 'i's are short' like in bit, and hl represents a voiceless l.)[7]

There is a broad-based body of evidence that supports the existence of the southern Alsea village known as the *Yahuch* band (Coos pronunciation) of the Alsea Indians, located on or near the Yachats River. [8]

Philip Drucker in his article "Contribution to Alsea Ethnography" interviewed Leona Ludson, a full-blooded Yaquina/Alsea at Siletz. She stated that south along the coast was the town of *Yahaitc* (also pronounced Ya'hike.) [9]

Spencer Scott, a Lower Umpqua/Siuslaw, reported to John Peabody Harrington that members of the Alsea villages regularly came south to *Yachatc* (pronounced Ya' huch.) There they gathered mussels and salmon. He added that some Alsea also lived

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1 The following information centers on only the indigenous people of Yachats. To learn more about the Alsea people and their culture who resided in what is now the Waldport area, refer to the bibliography, particularly, Philip Drucker, "Contributions to Alsea Ethnography," American Archeology and Ethnography, University of California (Vol. *35,* 1939, pp. 81-101.) Marjorie Hays, The Land That Kept Its Promise: A History of South Lincoln County (Vol. 14, Lincoln County Historical Society, 1976, pp. 3O-35*).*

2 John Peabody Harrington, "Harrington's Field Notes," Reel 23, obtained from the archives of the Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians.

3 Drucker, p. 82.

4 Henry Zenk**,** Indian Tribes of North America, Bureau of American Ethnology, Bulletin *145,* pp. 452-3, 1990.

5 Ibid.

6 Robert Kentta, Cultural Resources Director and Tribal Council Member of the Confederated Tr bes of Siletz Indians of Oregon; and Don Whereat, Retired Historian, Former Tribal Council Member, and Tribal Elder for the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians, January 1995-June 1996; and Harrington's Field Notes.

7 Patty Whereat Phillips, Linguist, former Cultural Director of the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians and Guy L. Tasa , Todd J. Braje, and Thomas J. Connolly, "Archaeological Evaluation of Sites within the Yachats Ocean Road Project, "Report 2004-8, State Museum of Anthropology, University of Oregon, Eugene, Oregon, p. 8.

8 Oregon Historical Quarterly, (Vol. 28, 1927, p. 61)

9 Drucker, p. 82.

in*Yachatc.* [10] (Note the difference in the Alsea and Coos / Siuslaw spellings and pronunciations.)

Jeanine Rowley wrote in her book The Cape Perpetua Story, “The Alsea Indians had village sites near Cape Perpetua, Seal Rock, along the Alsea River and Bay.” Rowley added that the Alsea Indians had a seasonal camp located below Cape Perpetua on the ocean shoreline.” [11]

In “Notes on the Alsea Indians of Oregon,” Livingston Farrand described the geographical locations of the Alsea villages and identified the most southern village as the present site of Yachats.[12]

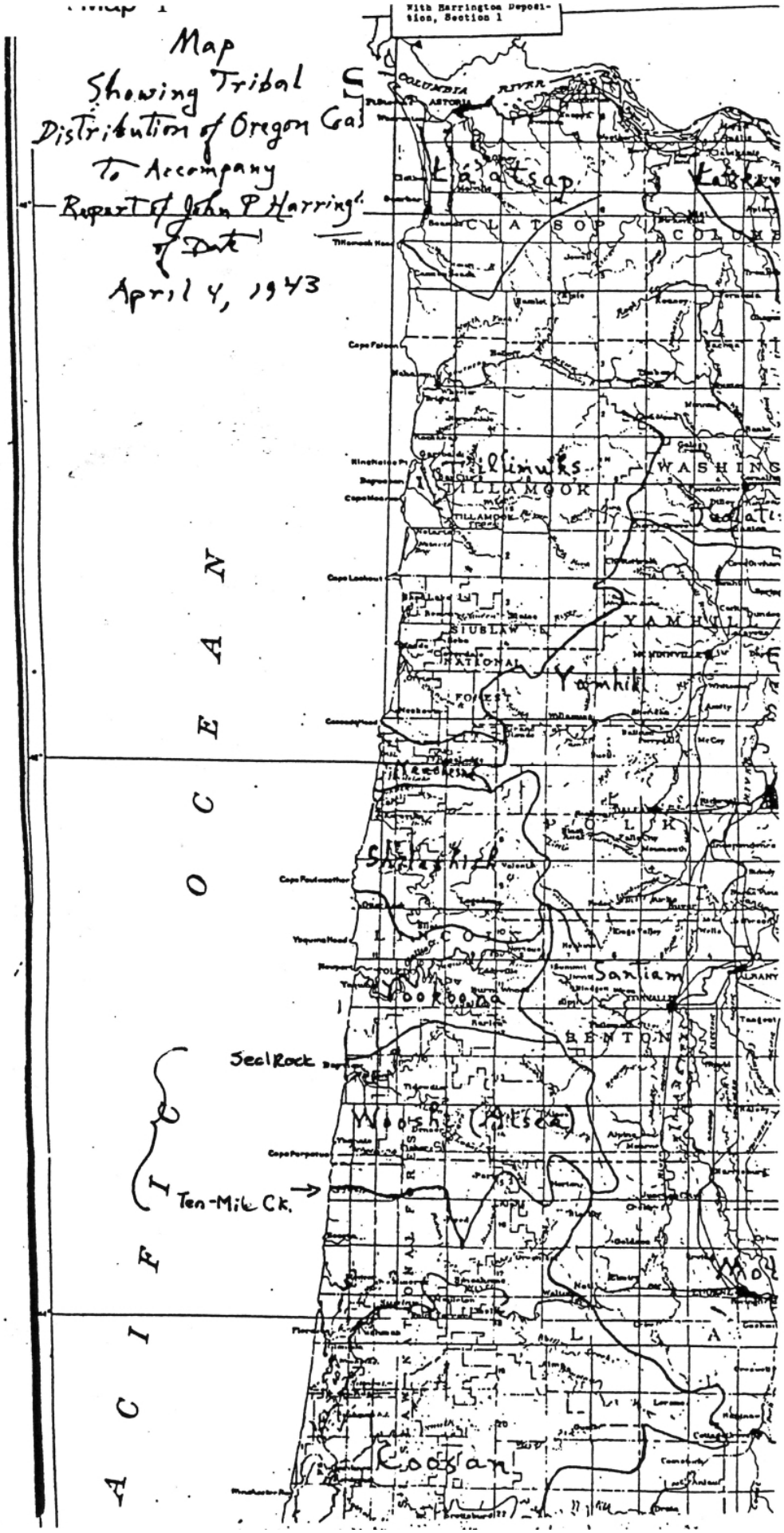
Leo Frachtenberg refers to the origin of the Yakonan and Siuslawan Tribes. In this legend, the Creator sends out a man and a woman, related as husband and wife, to populate new lands. The Creator sent the couple to Yakona, then their offspring were sent to Alsea and their offspring were sent to *Yahach.*[13] Legends usually have some foundation in fact, and this legend is another indication that Native people lived in the Yachats area.

[10] Harrington’s Field Notes.

[11] Jeanine A. Rowley, The Cape Perpetua Story (U.S. Forest Service, 1980). pp. 3-4.

[12] Livingston Farrand, “Notes on the Alsea Indians of Oregon,” American Anthropology (Vol. 3, 1901) pp. 239-50.

[13] Leo J. Frachtenberg, Alsea Texts and Myths (Smithsonian Institution Bureau of American Ethnology, Vol. 67, 1920) pp. 111, 219.


With Harrington Deposition, Section 1
Map
Showing Tribal
Distribution of Oregon Coast
To Accompany
Report of John P Harrington
Date
April 4, 1943
COLUMBIA RIVER
ASTORIA
Clatsop
CLATSOP
Tillamook
TILLAMOOK
Tillamuks
WASHINGTON
STUSLAW
NATIONAL
FOREST
Yamhill
YAMHILL
Siuslaw
Siletz
POLK
LINCOLN
Coos
Saxiam
BENTON
Seal Rock
Alsea
Ten-Mile Ck.
Lakes
Coosan
PACIFIC OCEAN

What facts do we have concerning the people who lived in the early Yachats area? Lottie Evanoff lived in the Yachats area at the Alsea Sub-agency. Her father was Chief Daloose Jackson of the Coos Tribe. She related that her father said to her "The Indian People of the *Yahach* area spoke Alsea and were light complected. The Alsea people were more like the Tillamook than the Coos. And the Indian houses in *Yahach* were pits in the ground, only the roofs were sticking out." These subterranean structures had walls and gabled roofs made of cedar planks.[14] These depictions are similar to the Indian people who lived in the region around Alsea Bay.

Local archaeological site investigations reveal a wide diet consisting of land and marine mammals, birds, fish, and shellfish. The smoking and drying of foods gave the Indians a continuous food supply. Additionally, various berries, fruits, camas, ferns, roots such as skunk cabbage, nuts, seeds and other vegetation were a dietary staple.[15] Both Evanoff and Drew reported that camas used to grow east of Cape Perpetua. Drew said, "There is an open place, a grassy spot, on a hillside where they go to dig camas [behind] Perpetua Mountain." Phyllis Steeves, Archaeologist, states camas is still found there.[16]

Trade among the southern and northern bands was common. The Alsea Indians brought dried fish from *Yahach* to the Coos villages. The Coos would give the *Yahuch* clothes. The Siuslaw also traded with the *Yahuch,* coming as far north as *Yahuch* Creek.[17]

The *Yahuch* and Coos would play the "shinny game" during trading visits. Philip Drucker and other researchers, including Robert Kentta and Don Whereat, identified a variety of games the local Indians played. These games are also discussed in Leo Frachtenberg's Alsea Texts and Myths including shinny ball. It required teams, a ball, clubs, and a playing field.[18] Whereat found a map by Frank Drew in Harrington's Field Notes, showing a "shinny field" located along the beach, south of the mouth of the Yachats River. Robert Kentta refers to "*koho*" as the name of the shinny game. It may have been of the Alsea dialect or been part of the trading language used among the coastal bands, the Chinook Jargon. [19]

What happened to the Indians whose home was Yachats? Evanoff states, "The Indians who lived in the Yachats area were gone before the Alsea Sub-agency was established in 1860. Disease was likely the culprit for the Indians' disappearance."[20]

Evanoff relates that when her father, Chief Jackson, was a boy, there was a smallpox epidemic. The Alsea Indians would run from the sweat houses to the ocean attempting to

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[14] Harrington's Field Notes and Patty Whereat Phillips, Linguist , Anthropologist, and Former Cultural Resource Protection Coordinator with the Confederated Tr bes of the Coos, Lower Umpqua and Siuslaw Indians who adds, "Lottie Evanoff, whose husband Alec Evanoff was Russian and Aleut, spoke Hanis. From something I remember seeing her mention, when a child she also spoke some Miluk but by the time she was an older woman, interviewed by Harrington in 1942, she seemed to recall little of it. Almost all her linguistic information was given in Hanis."

[15] Drucker, p. 82 and Henry Zenk, "Alseans," Handbook of North American Indians (Vol. 7) p. 568-70.

[16] Harrington Field Notes and Steeves..

[17] Drucker, p. 82.

[18] Frachtenberg, pp. 197-201, Kentta and Whereat.

[19] Harrington's Field Notes and Kentta, 2009.

[20] Ibid.

cure themselves but “all the Alsea died in *Yahatc.”* This led to the total annihilation of the village(s) in the Yachats area. She added that her father told her that most died about 30 years before the Alsea Sub-agency’s inception. Evanoff stated that there was a “large ancient cemetery” located where the town of Yachats is now located.[21]

In the early 1860s, when the Coos and Umpqua were forcibly marched by the United States Army from their homeland in the south to the Yachats River, they came across a hut filled with bodies. This discovery was related by Lottie Evanoff in Harrington’s Field Notes. “Just south of Silver Salmon Creek is where the caving-in Indians houses were. The Indians died right in their houses, all died without exception.”[22]

When Lottie Evanoff was asked by Harrington where the caving-in Indian houses were, she described the area north of Yachats, close to what is now the north end of the 804 Trail, where the rocks end and the beach begins.[23] This is where Starr Creek meets the ocean. A map obtained by Hazel Miller of Yachats and given to Janice Gerdemann, also of Yachats, indicates the present Starr Creek was once called Salmon Creek. Is today’s Starr Creek also the past’s Silver Salmon Creek? [24]

Robert Kentta stated the Coos and Umpqua probably came across a burial hut of an Alsea village located near the present town of Yachats. If these people were Alsea and followed the rituals of the Alsea, they would have interred their dead above ground. Don Whereat’s interpretation is different. According to Don Whereat, the Coos and Umpqua were familiar with the Alsea death rituals. Rather, the Alsea population was decimated by tuberculosis, small pox, and other European induced diseases years before the Alsea Sub-agency came into existence. Cultural and spiritual practices were lost to basic survival. Whereat contends the Coos and Umpqua came across the last Alsea to die in the Yachats area.[25]

Still another burial area was at Bob Creek, five miles south of Yachats. “Bob Creek is where the dead Alsea lay. The Coos Indians called this creek *tsxuwitc,* which means ‘Alsea lying’.”[26]

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[21] Ibid.

[22] Ibid.

[23] Ibid.

[24] Map is courtesy of Janice Gerdemann of Yachats. Map is part of a survey done in 1919 in cooperation with the War Department.

[25] Drucker, p. 86, Kentta and Whereat.

[26] Harrington’s Field Notes.

Lottie Evanoff, Coos Indian ethnographic informant and daughter of Chief Jackson, wears dentalia shell necklaces, ca. 1940.

Photo is courtesy of the Confederated Tribes of the Coos, Lower Umpqua, and Siuslaw Indians

Earlier site investigations of the Oregon Coast by Lloyd R. Collins in 1951 identified multiple pit -houses in the Yachats area. Most are buried or have been destroyed by recent construction.[27]

In-depth archaeological site investigations have been conducted in the Yachats area, and at the Cape Perpetua Scenic Area. Results of this scientific testing suggest that these sites were seasonally occupied as far back as 1,500 years ago.[28] In Yachats, the remains of a pit-house were radiocarbon dated at 1380 +/- 70 before present (or BP defined as 1950),[29] thereby existing approximately in 570 A.D. At the Cape Creek site, located at the base of Cape Perpetua, the remains of a pit-house were radiocarbon dated to 810 +/- 60 BP, or approximately existing as early as 1140 A.D. Beads from Russia, Bohemia, and Italy were unearthed south at the Cape Creek site; radiocarbon dating gave the time between 1790 and 1820. Some Italian beads may be dated as late as 1840. These findings suggest Cape Creek site was occupied intensively and for a long period of time.[30] Additional radiocarbon dating was conducted on private property just north of Cape Perpetua in 2008. Fragments of California mussel shells were removed from two midden sites on either end of the property. Middens are the refuse pile of bones, shells, and other debris left by the Indians. These middens could be close to housepit sites and water sources, and could contain other artifacts such as tools and hearths. One was dated at 880+/-15 BP, or existed approximately in 1070 A.D., and the other was dated at 1820+/- 15 BP, meaning people were there approximately in 130 A.D. [31]

Some of the most significant sites are in the Cape Perpetua area indicating occupation for at least the last 1000 years. Some evidence exists of occupation as far back as 9000 years.[32] Charcoal from a hearth feature was dated at 4770+/- 40 BP confirming this site to represent one of the oldest sites on the Central Oregon Coast.[33] People lived at that site approximately in the year 2820 B.C. Despite being mostly destroyed by construction and erosion, the site has well preserved shell midden deposits, including bone and shell tools, animal remains, and other features of domestic life. Because of these attributes, the site has been placed in the National Register of Historic Places. “This highly significant site has the potential to yield valuable data on a variety of aspects of past Alsea environments, subsistence, settlement and demography, site structure, architecture, and technology. . . . Finally, as a tangible link to

[27] Minor and Greenspan, pp. 107-11.

[28] Interview with Phyllis Steeves, Forest Archaeologist, Siuslaw National Forest, Spring, 1995.

[29] Jon M. Erlandson and Madonna L. Moss, “An Evaluation, Survey, and Dating Program for Archaeological Site on State Lands of the Central Oregon Coast” (Oregon Site Historic Preservation Office Parks and Recreation Department, Salem) pp. 32-4.

[30] Rick Minor, Ruth Greenspan, Archeology of the Cape Creek Shell Midden. Cape Perpetua Scenic Area. Central Oregon Coast: Interim Report of the 1991 Investigations,” Unpublished. (Coastal Pre-History Program, Oregon State Museum of Anthropology, University of Oregon, 10/2/95,) pp.38, 107-11.

[31] Erlandson and Steeves, Archaeologists, Principal Investigators, Kittel Property (2008).

[32] Steeves states the 9000 year old date recovered from the Neptune site is in the process of being confirmed.

[33] Guy L. Tasa and Thomas Connolly, “ Archaeological Investigations at Cook’s Chasm Bridge, The Good Fortune Point Site and the Neptune Site,” Report 2001-4, State Museum of Anthropology, University of Oregon, Eugene, Oregon. Steeves reports that much older dates are now coming from the south coast at uplifted Pleistocene sites.

the past [this site] is highly significant to descendents of the Alsea and other Oregon Coast Tribes."[34]

These are some but not all of the archaeological site investigations conducted in the Yachats area confirming continuous occupation by Indian people since prehistoric times.

Most prehistoric sites in the Yachats area have been destroyed by modern construction, deliberate looting and annihilation, and ignorance as to how an ancient site appears. Why are not more sites found that have dates older than 5000 BP? Sea levels rose rapidly between 10,000 and 5500 years ago. That translates to 60 to 10 meters below modern mean tide levels, or about a meter every 100 years. Sea levels have continued to rise since then, but at a much slower rate of less than 20 cm. per 100 years. Therefore, many of those older sites may be on the ocean floor.[35]

Exact locations of preserved historical Indian sites are often kept confidential, since to publicize them would increase vulnerability to destruction by the curious and those wanting to steal artifacts. Some locations such as the one south of the Devil's Churn at the Cape Perpetua Scenic Area have been made public. With this exposure, the positive result has been an increased awareness of American Indian history and understanding of community for indigenous people.[36]

To ensure the protection of archaeological sites, resources, and objects, there are specific state and federal laws that are strictly enforced. Any removal, disturbance, or destruction of resources is subject to prosecution and substantial penalties.[37]

See Appendix 2 for additional notes of interest.

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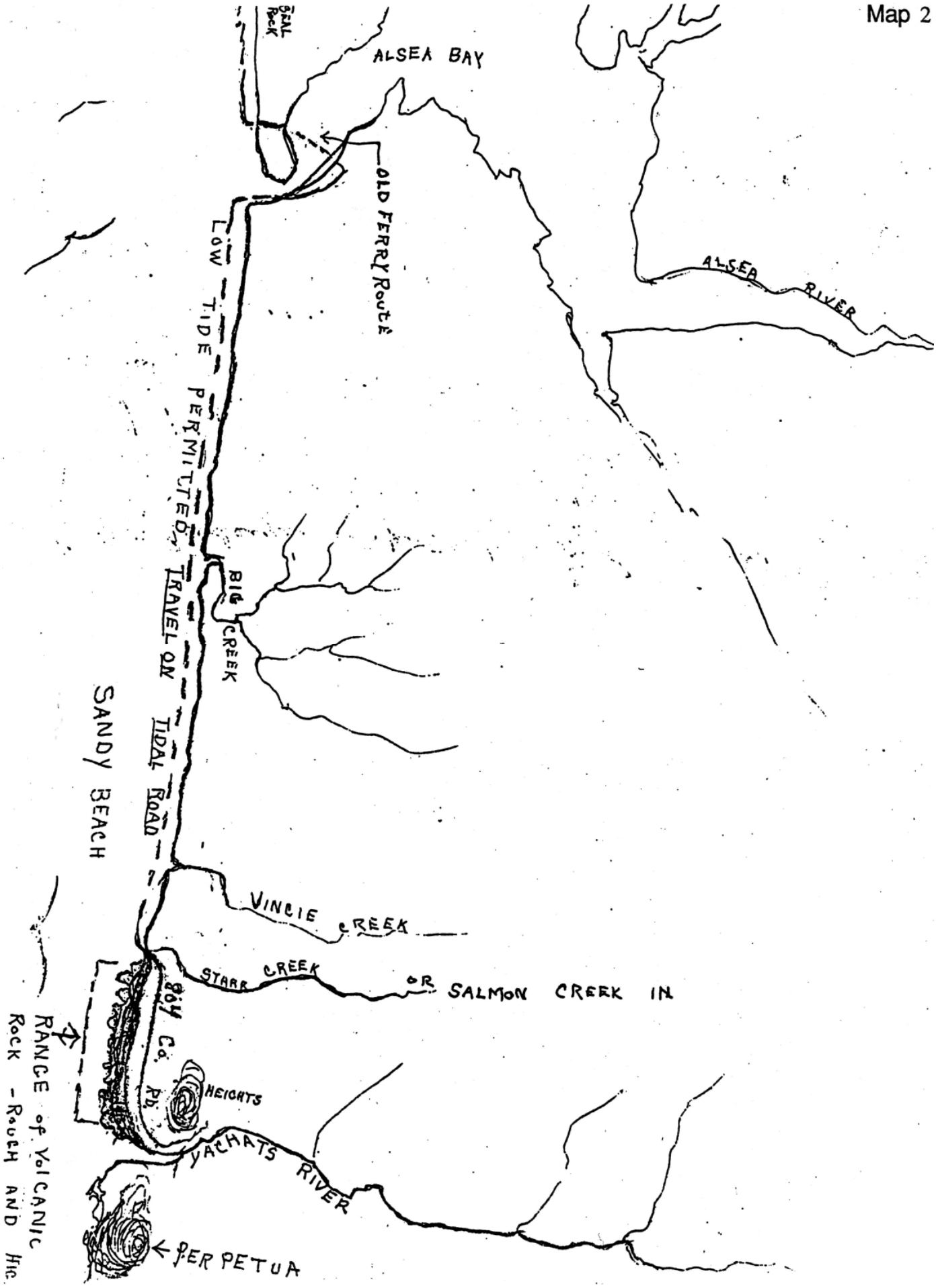
[34] Tasa, Braje, and Connolly, pp.1506, Erlandson and Moss, pp. 32-4, and the National Register of Historic Places Registration, Lane County, Oregon, Native American Archaeological Sites of the Oregon Coast. Document on file at the Oregon State Preservation Office, Salem, Oregon.

[35] Lee L. Lyman, Prehistory of the Oregon Coast: The Effects of Excavation Strategies and Assemblage Size on Archaeological Inquiry, Academic Press, San Diego, 1991 and Tasa, Braje, and Connolly, p. 12.

[36] Steeves, Kentta, and Whereat.

[37] Oregon State Law provides for the protection of archaeological sites, resources and objects (see ORS 358.905 and 358.955) and American Indian burials (ORS 97.740 to 97.760) on both public (nonfederal) and private property. Similar laws provide legal protection to cultural sites and objects on lands now managed by Federal agencies, such as the USDA Forest Service and Bureau of Land Management. Federal historic preservation laws (36 CFR 296) were enacted to conserve cultural resources for the benefit of future generations. Specific laws prohibit the removal of any cultural object from federal lands, unless authorized by special permit by the State Historic Preservation Office in consultation with the Federal land manager.


SEAL ROCK
ALSEA BAY
OLD FERRY ROUTE
LOW TIDE PERMITTED TRAVEL ON TIDAL ROAD
ALSEA RIVER
BIG CREEK
SANDY BEACH
VINCIE CREEK
STARR CREEK
OR SALMON CREEK IN
804 Co. PK.
HEIGHTS
YACHATS RIVER
PERPETUA
RANGE of VOLCANIC ROCK - ROUGH AND HIG

POSSIBLE ORIGINS OF THE NAMES YACHATS AND ALSEA

Each band of Indians rarely named themselves. The bands usually called themselves "The People." The tribal names we use today are often names given to them by other bands or tribes.[38]

For example, the Alsea's own name for the Alsea Bay and Alsea River was *Wu si* (pronounced Hoo she). The Alsea people called themselves *Wusitsl∂m - hiitsl∂m* meaning person (pronounced Hoo sit slum), meaning people of *Wusi,* The Alsea, Alsee, Alsi, and Alsi-ya (pronounced Ul se ah) names appear to originate from other bands.[39] For consistency in this article, the Alsea spelling will be used. (See Appendix 1 for additional names given for the Alsea.)

Like Alsea, there is much debate over the actual name and meaning of the Yachats. Each language group had their own name for Yachats, and the local languages had sounds in them that were hard for English speaking people to pronounce. Spellings the English people used are often contradictory. [40] There is a trail of linguistic clues that indicates a possible origin of the word Yachats.

Leona Ludson, a Yaquina/Alsea, mentioned a village south along the coast of *Yahaitc.*[41] In Harrington's Field Notes, Harrington, a linguist with an excellent ear for languages, states that both Evanoff and Scott called this area yáxaikʸ.[42] Don Whereat, a linguist and historian, pronounces Ludson's and the linguistic spelling as *Ya'hike,* (with a hard *"i"* like in hike.) This is an Alsea pronunciation.[43]

Annie Miner Peterson, Frank Drew and Lottie Evanoff spoke the Hanis / Miluk dialects of the Coos language. They called this area yáxaich (Coos Hanis) and yáxach (Lower Umpqua/Siuslaw) pronounced Ya´ha ch.[44]

In 1805-06, Lewis and Clark asked the indigenous people of the Columbia River region the names of the bands along the coast. The Yachats area was known as *Youitts* (pronounced *Ya haches)* by the lower Chinook Indians.[45]

The confusion about the origin of the Yachats name can be attributed to the European and Euro-Americans who were the keepers of the written language. Coastal native people, like many others, did not have a written language. It is the written language of the Europeans and Euro-American conquerors that have constituted much of the post-colonial official history of Native people and their languages.[46] For example, the researchers and linguists who studied

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[38] Kentta and Whereat.

[39] Henry Zenk, "Alsea, "Handbook of North American Indians (Vol. 7) p. *570,* Whereat, and Phillips.

[40] Phillips.

[41] Drucker, p. 82.

[42] Harrington's Field Notes.

[43] Whereat and Phillips who modified the orthography to make it a little more friendly.

[44] Harrington's Field Notes, Whereat and Phillips.

[45] Hays, p. 1-15, and Whereat, "Newsletter Article – March," 1996.

[46] Kentta and Whereat.

the Alsea and other coastal bands were German and Euro-Americans. In addition, the present-day Yachats name is influenced by a number of agents and superintendents of farms for the Alsea Sub-agency. When they changed, the spelling and pronunciation of the area changed also. For example, in 1863 it was the *Yawhuch* prairie. In 1864, it was the *Yawhick* prairie. By 1872, Sam Case called it, "The *Yachants."*[47] These pronunciations appear to be poor phonetic attempts to pronounce the Alsea and Coos names for the Yachats area. This may be why so many possible spellings have been uncovered as reviewed both in Hay's book and by Alma Wardell Mosher from an article she wrote for the Waldport Reporter in 1948.

A reference found in the 1862 Alsea Sub-agency Report, written by Agent Linus Brooks. states, "This farm [referring to the Coos-Umpqua reservation area north of the Yachats River] is situated on the south end of a narrow prairie, the Indians name of this was *Ya-ha-u tah,* [this appears to be a phonetic spelling] which derives its name from the small river which empties into the ocean at this point."[48] Verification is found in Hays' book, The Land That Kept Its Promise: A History of South Lincoln County. She described a childhood memory of her husband, Chester who was born and raised in South Lincoln County. Chester and his father, Guy, were fishing at the mouth of the Yachats River with Indians who had come down from the Siletz Reservation to fish for smelt. Guy Hays knew Chinook Jargon, the trade language used among the Indians of this region. One of the Indians asked why the river was called Yachats. The Alsea stated it was not the correct pronunciation. Rather, the name was *Yahutë.*[49] Chester's memory of this Alsea name for the river is closer to the agent's pronunciation.

Don Whereat states, "*Yahutë* was too simple and should have been more like the early pronunciations, such as *Yahaich*. Indian names or words are difficult to pronounce. Additionally, the same Informants may say a word a little differently the next time they say it. Harrington's notes attest to this. The same language will often be slightly different in another village of the same tribe. A good linguist will attempt to write a word exactly as it is spoken, but the same Informant may say it with a slight difference the next time. For example, in the 1932 Hearings for land claims Lottie Evanoff recounted a number of village names. Ten years later when giving Harrington the same names it was hard to recognize many of them. If it is close, it is good enough."[50] Therefore, the various spellings and pronunciations of Yachats are from names given to this area by the Alsea and Coos, and mispronounced by the agents.[51]

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[47] Agents Annual Reports,1859-1873 from the Alsea Sub-agency as acquired from the Confederated Tribes of Siletz Indians and Confederated Tribes of Coos Lower Umpqua and Siuslaw Indians.

[48] Agents' Annual Report, 1862.

[49] Hays, and interview with Chester Hays, 1995.

[50] Whereat.

[51] Phillips contributes, "The x symbol in the Native languages is for a raspy h sound, kind of the equivalent of the *ch* in German. The dipthong *ai* rhymes with the *i* in words l ke hike. The k^y at the end of the Alsea word is a 'palatalized k'. Meaning, it is pronounced toward the front of the palate. In English, the way we pronounce the k sound in words like key and cop are different – the 'ee' vowel in key is more forward in the mouth than the 'aw' vowel sound in cop, and in English pronunciation the fronted vowel sound ee pulls the k forward in the mouth, the aw pulls it back – so we don't pronounce the k quite the same way in these two words. Alsea, unlike English, makes a distinction between the k^y sound and q, which is pronounced in the back of the mouth.

The Lower Umpqua/Siuslaw pronunciation is closest to the modern English – *yáxach* versus Yachats.

There are more local names of interest from the Harrington Field notes rediscovered by Patty Whereat Phillips. The Alsea name for Cape Perpetua is *halqaikʸ* pronounced "*hal kike*" (the "a" pronounced soft and the "i" pronounced hard.) The meaning is unknown. The Coos name for the Cape is *halaqaich* pronounced "hala kich" (the "a" soft and the "i" hard.) The Coos meaning was ascertained probably because Harrington's informant at the time was Coos. The Coos meaning is "brother-in-law place."[52]

As stated in Section One, the name of Tenmile Creek is tsi'imahl in Siuslaw, (the 'i's are short' like in bit, and hl represents a voiceless l.) Coos name is chamahlgehiich (the two i's at the end make long 'ee' sound). Both mean 'clay land' for the two languages name for clay. The Alsea name for that creek is similar. Somewhere on that creek was a deposit of white clay. White clay was mixed w/ a fat - elk grease, marrow grease or some such - and used as body paint or to paint canoes and tools.[53]

As to the meaning of Yachats, Hays gives a summary of several interpretations: "Dark water at the foot of the mountain." "Dark water between timbered hill." The Chinook meaning of *Yahutes* is, "little River with big mouth."[54] During our review of Harrington's Field Notes, two more definitions emerged. Clara Pearson, a Tillamook Indian, reported to Harrington that in the Tillamook dialect Yachats means sexual intercourse.[55]

Ludson, Albert, Evanoff, and Scott all stated Yachats was in Alsea territory: Scott interpreted *Yahike* to mean, "as far as you can go along the beach."[56] This definition makes sense as it described where the rocks begin at the north end of the Yachats' 804 Trail near the last known village site described by Chief Jackson to his daughter, Lottie.

All these interpretations reflect that the American Indians often named their respective areas or other territories by geographical descriptions.[57]

I don't have enough info on Alsea to know if *yaxxaik* means 'at the end of the beach' but it could. In Frachtenberg's glossary at the end of his Alsea Texts, words next to *Yáxaik* are the verb root yax-, to go; and yáxali't', road, trail, path.

The two Coos Bay languages (Hanis and Miluk) are posited to be related to Siuslaw/Umpqua and Alsea/Yaquina (which these two have been grouped in the Yakonan family, so they are more closely related to each other than to the 2 Coos Bay languages) and in turn are all part of the Penutian superstock – a large, old family of languages. So they may be distantly related to Kalapuyan, Takelman, Chinookan, Klamath-Modoc, etc.

The northern neighbors of the Alsea and Yaquina peoples, the Tillamook, spoke a language from an entirely different and unrelated family – the Salish family. Salishan languages were primarily distributed in western Washington and in parts of British Columbia, and I think a few in the interior as far east as Montana. To Tillamook speakers, the name Yachats sounded close to their word for sexual intercourse. The name Yachats for the reservation and town made them laugh."

[52] Harrington Field Notes and Phillips.
[53] Phillips.
[54] Hays, p. 115.
[55] Harrington's Field Notes.
[56] Ibid.
[57] Kentta and Whereat.

Frank Drew, Jim Buchanan, and Eli Metcalfe, Indian men giving testimony at Florence Oregon, ca. 1925.

Photo is courtesy of the Confederated Tribes of the Coos, Lower Umpqua, and Siuslaw Indians

INSIGHTS ON THE ALSEA SUB-AGENCY (1859-1875)[58]

The Coast Reservation was established in fulfillment of a stipulation from treaties that the Rogue, Umpqua, and Willamette Valley Tribes signed in 1853-55 which called for the President of the United States to select a permanent reservation. The Coast Reservation was established in November of 1855, by order of President Franklin Pierce. All western Oregon Tribes were to be removed and confederated at the Siletz Reservation and the Grand Ronde Reservation. Plans had different stages and developments though, forcing the Coos and Lower Umpqua initially on to a sandy spit near the mouth of the Umpqua River in 1856. They were held right next to Fort Umpqua for several years The Coos, Lower Umpqua, Alsea, and Siuslaw, along with the other Oregon Coast Tribes who signed the same 1855 treaty signed the treaty with the understanding that they would receive goods and services when they were moved to reservations.[59]

However, the treaty was never ratified by Congress. Without ratification, the Superintendent of Indian Affairs was powerless to send the goods and services promised. What few goods and services these Indian people received was inferior. In addition, these people lost much of their traditional sources for hunting and gathering, by many of them being removed from familiar fisheries and hunting/gathering grounds. In addition, they were placed in new locations without established homes like the ones they'd left, had few tools to split new planks or shovels to excavate the new house pits, and little or no clothing to protect them against the weather. Many people died from starvation, malnourishment, exposure, abuse, depression of spirits, and diseases such as tuberculosis. [60]

The Alsea Sub- Agency (under the supervision of the Siletz Reservation) was not established until September 3, 1859. This part of the Coast Reservation was to imprison the Alsea, Siuslaw, Coos and Lower Umpqua people. For the second time, the Coos and Lower Umpqua were removed from the first encampment on the Umpqua River. All the Coos and Lower Umpqua men, women and children from the encampment were taken from the Coos Bay area 80 miles north to the Yachats River in a series of forced marches from 1860 to 1862 under the supervision of the first of seven Alsea Sub-agents, Joshua Sykes. These were exceedingly dangerous journeys resulting in the deaths and injuries of children, the elderly and the disabled. There were an unknown number of forced marches over the next several years as more Coos and Lower Umpqua people who were hiding or ran away were found. [61]

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[58] This is not a comprehensive history of the Alsea Sub -Agency. To know and understand about the agency years refer to the bibliography: Stephen Dow Beckham, The Indians of Western Oregon. This Land Was Theirs (Coos Bay: Arago Books, 1977); Stephen Dow Beckham and Don Whereat, "Captured Heritage; Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians," The Indians of Western Oregon. This Land was Theirs (Coos Bay; Arago Books, 1977); David R. M. Beck, Seeking Recognition, The Termination and Restoration of the Coos, Lower Umpqua and Siuslaw Indians (University of Nebraska Press, 2009); Harrington's Field Notes Interviews with Annie Miner Peterson and Lottie Evanoff from Melville Jacobs, "Coos Narrative and Ethnologic Text," University of Washington, Publications in Anthropology (Vol 8, No. 1, 1939), pp. 1-126; Terence O'Donnell, An Arrow in the Earth (Oregon Historical Society Press; E.A. Schwartz, "Sick Hearts: Indian Removal on the Oregon Coast 1875-1881," Oregon Historical Quarterly, (Vol. 92, No. 3, Fall, 1991); Agency Annual Reports from the Alsea Sub-agency to the Superintendent of Indian Affairs and the Secretary of Interior, 1860, 1861, 1862, 1863, 1864, 1866, 1868, 1869, 1870, 1871, 1872, 1873, Courtesy of Whereat and Kentta and Dark Waters: The Reservation Years (The Story of the Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians from the 1840's to 1875), Videotape (2007).

[59] Beckham, pp. 147-169, Dark Waters: The Reservation Years, Beck, pp. 17-40, Whereat, and Kentta.

[60] Ibid.

[61] Beckham, pp. 147-70, E.A. Schwartz, pp. 229-264, Beck, pp. 35-40, Annual Agent's Report 1860, Whereat and Kentta.

This was a wrenching dislocation for the Coos and Lower Umpqua. Conditions were deplorable in Yachats. They lost everything familiar and critical to their survival and culture. The Alsea and Siuslaw may have fared a bit better initially because they were left at their original locations, thereby preserving their sense of home and some of their traditions. However, such was temporary for the Alsea people. In1865, the land from two miles south of the Siletz Agency headquarters to the Alsea River, was opened to settlement and homesteading, dividing the Coast reservation into two distinct sections. The Alsea whose home was north of the Alsea River were forced to go just south of the Alsea River to live among other Alsea villages whose food and shelter sources were sparse.[62]

Settlement on the reservations was not voluntary and the Indians were not free to leave. In his book, The Indians of Western Oregon, Dr. Stephen Beckham wrote, "If they had a pass, some Indian men could leave the reservation to chop wood or work for white settlers. Without a work pass, soldiers would come after them. Many times the soldiers and the agent set out for southern Oregon to recapture Indians and bring them back to the reservations. In April and May, 1864, soldiers from Fort Yamhill went with the agent to Coos (Coos Bay region) to round up Indians. They captured thirty-two people and headed them back to Yachats. Royal A. Bensell, one of the soldiers, became very angry with the Alsea Sub-agency Agent Amos Harvey. Harvey did not have food for the Indians and pushed them on and on along the coast trail. Bensell finally wrote, 'Harvey expects the blind to see, the lame to walk and all *siwash* (Indians) to subsist on nothing.'" [63]

Beckham wrote of the reservation years that the Indians were not allowed to follow their traditions of gathering and hunting foods and were forced to take up farming. Planting of food staples close to the ocean led to frequent crop failures and the Indian people starved.[64]

In 1930, Annie Miner Peterson was interviewed by Melville Jacobs. Peterson, a Coos Indian reared at the Alsea Sub-agency, married an Alsea, and lived at Siletz Agency after 1875. She later moved back to Coos Bay and was the last known living Coos who fluently spoke both the Hanis and Miluk dialects of the Coos language. About her early life in *Ya 'hatc,* she related, 'We lived poorly, we had nothing, we had no food, only just some Indian foods. That is how we lived at *Yahatc.* The Indian's head man, the agent, [referring to Collins] did not look after us. We had no clothes; we had to wear any old thing. That is how I grew up."[65]

Frank Drew related in Harrington's Field Notes that one of the Indians on the reservation found a big gold nugget on the west side of Klickitat Mountain and took the nugget to Agent Collins. Collins refused to return the nugget and only wanted to know where it was found. "Old Collins was pretty crooked and he did not stand with the Indians. Shortly after the gold nugget discovery, [Collins] quit."[66]

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[62] Beckham, Schwartz, Beck, Whereat and Kentta.
[63] Beckham, pp. 155-156 and 160.
[64] Ibid., pp. 156.
[65] Ibid.
[66] Harrington's Field Notes.

Reading Collins' Annual Reports, one would think the Coos, Lower Umpqua, Siuslaw, and Alsea were leading idyllic lives.[67] After Collins quit, an Army Lieutenant, F. A. Battey, was the temporary agent at the Alsea Sub-agency (1869-1870). He reported very different conditions. "Everything pertaining to the agency [is] in a dilapidated and worn-out condition . . . births are few due to women being raped by a degraded class of early settlers. . . .Many Indians were quite destitute."[68]

The Alsea Sub-agency was in truth a prison camp.

The depth of suffering was further documented by Royal A. Bensell (quoted in Beckham's The Indians of Western Oregon.) It is from this account that we know about Amanda, a blind Coos woman who was the common law wife of a white man. They had a daughter, Julia. After the establishment of these reservations, soldiers had the right to remove native people to reservations, even if they had children, unless they had a legal marriage to white persons. This particular white man refused to marry Amanda. In 1864, Amanda was forcibly taken from her daughter and marched to Yachats. Beckham writes, "Little pity was given to Indians who escaped the Reservation. The Coos woman, Amanda, had a terrible time climbing around Cape Perpetua on the forced march in 1864. Bensell noted, 'Amanda who is blind, tore her feet horribly over these ragged rocks, leaving blood sufficient to track her by. . .I curse the Indian Agents generally, Harvey particularly.' "[69]

People who know the Cape Perpetua Scenic Area may be aware of the Amanda Trail. This trail is named by Loyd Collett who worked on the Siuslaw National Forest in the 1970's. He learned of the terrible conditions at the Alsea Sub-agency and was deeply affected by the story of Amanda. No further information is known about Amanda. We do not know if she survived or if she ever saw her daughter again.

Reviewing the annual Agent Reports, the following was discovered: During the 15 years of the Alsea Sub-agency existence, many Indians died from starvation, exposure, and disease as a result of their incarceration. In 1863, the Indian population was recorded at 521. Ten years later the population was 343. The 343 figure included an average yearly birth rate of 10 to 12. This figure also includes 30+ Indians who escaped and whose whereabouts were unknown.[70] There were approximately 300 deaths in just 10 years.

Throughout the early 1930s in Yachats, Howard Howell and Chester Hays worked on Highway 101. They recounted seeing skeletons and artifacts being uncovered during the excavation for the highway in Yachats.[71] Kentta and Whereat both believe these may have been burial grounds for the Lower Umpqua and Coos during the reservation years since the Coos and Lower Umpqua buried their dead underground and the Alsea's generally practiced

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67 Agency Annual Reports from the Alsea Sub-agency to the Superintendent of Indian Affairs and the Secretary of Interior, 1860, 1861, 1862, 1863, 1864, 1866, 1868, 1869.

68 Agency Annual Report., 1870.

69 Beckham, pp. 160-161.

70 Agency Annual Reports, 1862-1873.

71 Interviews with Howard Howell, Chester Hays, and for additional information, read Marjorie Hays, p. 33.

above ground interment. Some of the bodies and their belongings were taken for preservation or souvenirs. Most became part of the fill underneath Highway 101.[72]

Twelve years after the Alsea Sub-agency opened, Samuel Case became the Agent. He appeared more benevolent, as did George Litchfield, and certainly more agriculturally astute, allowing the Coos and Lower Umpqua to develop agricultural plots away from the ocean up the Yachats River. In 1872, less than three years before the Alsea Sub-agency closed, agent Case wrote, "Last spring, the Coos and Umpqua opened a road ten miles in length to a prairie up the *Yau-hants* (a small stream emptying into the ocean at the south end of the agency farm). Here they planted and sowed small quantities of potatoes, oats, wheat and corn."[73] Howard Howell, whose father homesteaded their tract of land up the North Fork of the Yachats River acknowledged that there was an old Indian trail along the Yachats River on which his family and other settlers depended to reach their homesteads miles up the Yachats River.[74]

The Indian people at the Alsea Sub-agency began to subsist. Crops were able to grow up the Yachats River. They were able to return to their hunting. They began to build adequate homes as a result of trade for their goods with settlers, not from any help from the United States Government.[75]

As the Indians at the Alsea Sub-agency were slowly building a new life against incredible odds, the United States Government (Oregon's Senator Mitchell) wanted to close the Alsea Sub Agency and open the area for homesteading. However, Annual Reports written by both Case and Litchfield initially advocated that the Alsea Sub-agency should not be disbanded.[76] In addition, an Act of Congress (March 3, 1875) decreed, "Indians shall not be removed from their present reservation without their [Indians] consent."[77]

on June 17, 1875, J.H. Fairchild, Agent at Siletz and George Litchfield, Agent at Yachats met with all leaders of the Alsea, Coos, Umpqua, and Siuslaw at Yachats to ascertain their response to closing the Alsea Sub-agency. The Indians were given the promise that if they were removed to Siletz, each family or single man would be given a farm and agricultural implements. Each of the seventeen headsmen spoke. The following are examples of what the Indian leaders said:

Jack Rogers, Coos Chief:

"We want you to give us help that we can improve our lands, and not give us any trouble about leaving our country. We do not want any more agents to come and talk to us about our leaving this country, as we will never give up this country."

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[72] Kentta and Whereat.

[73] Annual Agency Report, 1872.

[74] Howell.

[75] Kentta, Whereat, and transcript from the Yachats Conference of 1875 obtained from the Archives of the Confederated Tribes of the Coos, Lower Umpqua, and Siuslaw Indians.

[76] Annual Agency Reports, 1872, 1873.

[77] Beckham, pp. 163-4.

Joe Scott, Umpqua Chief:
"We do not ask the government to give us things, but to fulfill their promises made a long time ago. The old agents used to make us promises and not keep them."

John, Siuslaw Chief:
"If I was to talk for several days, I should talk the same way all the time. It was not my mind to come where I am now living, but the will of the government. This country where I now live I will never give up. General Palmer gave it to us."

Albert, Chief of Alsea:
"I very much want to tell this man my heart. This is my heart. I very much want to remain in my country . . .When we die we want it to go to our children, and for them to give it to their children."

George Cameron, Coos:
"My heart is full and sick with this talk of leaving this country. It seems as though bad white people took us away from our old home and brought us to this country. Today I do not want to be removed again. How long is it to be before we are like the whites, to be improved as we have been promised? We received this country from the Washington chief a long time ago. The treaty made with General Palmer was never carried out and that is one trouble with us today. The whites don't lie to each other when they make a treaty. Why do they lie when they make a treaty with Indians? When they owe one another they pay. Why don't they pay us? I want to hear no more of their promises, nor do I want to hear of our leaving our country. Our chief never received any benefits from the treaty. He has been dead several years. I don't want to give up my country anymore."[78]

Not one of the seventeen plus Headmen and Chiefs of the Coos, Umpqua, Alsea or Siuslaw consented to the removal. Yet former Siletz Agent Simpson (who then was the federal Surveyor General of Oregon), falsely reported that the Indians of the Alsea Sub-agency did give their consent. (Simpson was the same agent who promoted the 1865 reduction from south of Siletz to the Alsea River). In 1875, the United States Government violated its own laws and disbanded the Alsea Sub-agency.[79]

When it was time to be removed, many of the Coos, Lower Umpqua, and Alsea were not to be found by the United States Army. By 1877, a number of Alsea continued to stay in the Alsea Bay area. Finally some Alseas were located and forcibly marched to Siletz. Agent Bagley stated the transfer went smoothly and all had enough to eat. However, this account does not correlate with the observations of sea captain J.J. Winant, who, upon returning from Yaquina Bay, saw 70-80 starving Alsea and also noted many new graves.[80]

Most of the Coos, Lower Umpqua and Siuslaw people escaped south. It is thought that some Alsea may have escaped too. The Coast Reservation was downsized by two-thirds (700,000 acres) without a dime of compensation. Tribal people, especially those who were on

[78] Transcript from the Yachats Conference of 1875, and Beck, pp. 41-67.
[79] Kentta and Beckham, pp. 163-4.
[80] Schwartz, pp. 252-4.

Annie Miner Peterson, ca. 1900.

Photo is courtesy of the Confederated Tribes of the Coos, Lower Umpqua, and Siuslaw Indians

Reservations that were being downsized substantially, like the Coast Reservation, qualified for land allotments established by the General Allotment Act or Dawes Severalty Act (1887). Allotments were intended to break-up individual Indians relationship with their Tribes and culture with the goal of assimilation. For those who received allotments, such, at best, provided a supplemental living with farming, and became barriers from their traditional life-saving traditions of hunting and fishing. Those who had allotments faced the anti-Indian sentiment of non-Indian neighbors. Many had to leave their properties to find additional work causing them to lose their allotted land just for leaving, or for other reasons as a result of a complicated set of regulations and restrictions about which they were never educated. Land was even lost to inheritance and the illegal taking of their land by "land grab" speculators and timber companies.[81]

The Coos, Lower Umpqua, Alsea, and Siuslaw Indians spent fifteen years of hard labor and the cost of many lives to re-establish a homeland in the Yachats area. However, their labor, courage, and perseverance including the building of a trail up the Yachats River made the lands valuable for white settlements. The Allotment Act was again one more governmental device to destroy Indigene culture, and get at lands held by them. These Native people had everything taken away and ultimately received nothing in return.

CONCLUSION

Indian people did live in the Yachats area before the reservation years. The way Indian people related to the land was very different from whites. However, that difference should not discredit their ties and entitlements to their lands. It is important to understand that they used the Yachats shores only part of the year in order to maintain a year-round food supply. But there is strong evidence that the settlements were continuous for thousands of years. The most recent indigenous people to live in the Yachats area were southern Alsea,

Alsea Sub-agency was a brutal prison camp meant to destroy indigenous cultures as dictated under guidelines from the Bureau of Indian Affairs. A few of the agents in the camp's final years were sympathetic. However, with no money, few and inferior supplies, and being initially denied to live by their traditional ways of gathering food, the Indian people were forced to labor as agriculturalists on the ocean shores. Between the sandy soil and the salty air, crop failures were inevitable. After each crop failure, they would have to scramble to gather enough traditional foods to make it through the long winters.

Despite extremely harsh conditions, these people began to subsist and make a new home for themselves. The Coos, Umpqua, Alsea and Siuslaw people made this area habitable and productive through their hard work and commitment. But through their efforts, the land became enticing for homesteading. The Government illegally forced the Indians out of the Sub-agency territory, forcibly marching what Alsea they could find to the Siletz Reservation. As for the Coos, Lower Umpqua and Siuslaw people, they largely became refugees in their own homeland.

[81] Beckham, 167-8, and Beck, pp.61, 79-82.

Additionally, after the large land grabs, The BIA largely ignored western Oregon Indians after allotment and the titles to allotments were mostly moved out of Indian hands. In 1954, Congress passed the Western Oregon Termination Act, cutting off the federal recognition of those tribes as governments with which the U.S. had a government to government relationship.

In 1977 the Confederated Tribes of Siletz Indians became the second of the terminated Tribes to convince Congress to repeal their termination. The Confederated Tribes of Siletz Indians currently have some Alsea, Coos, Lower Umpqua and Siuslaw descendants as tribal members today.

Other families and individuals of Coos, Lower Umpqua and Siuslaw ancestry severed ties with Siletz. Public Law 98-481 passed October 17, 1984 by the United States Congress allowed the Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians to become recognized as a sovereign government by repealing their termination. The Tribes have just celebrated the 25th anniversary of their restoration.

The Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians and the Confederated Tribes of Siletz have done more than survive, they have spent the last 135 years struggling against great discriminatory barriers to become restored Tribal Governments and communities, re-establishing their culture and traditions. Similar to Tribes throughout North America, among these traditions are to honor and respect their ancestors and their remains. This sacred tradition includes the honoring of their ancestors who died in Yachats.

With this in mind, readers are asked to pay respect to and honor the Alsea, Siuslaw, Lower Umpqua and Coos people who lost their lives as a result of their forced incarceration and mistreatment in Yachats. The Amanda Trail that connects Yachats to Cape Perpetua is a spiritual and solemn path that remembers in perpetuity.

Readers are also asked to celebrate and appreciate the people of the Confederated Tribes of Siletz Indians (that includes the Alsea), the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians, and all Native Americans whose courage and perseverance have resulted in their culture and traditions being re-established and thriving today.

There may be readers who have additional information that will enable expansion of a more accurate and comprehensive representation of the Native Americans whose home was the Yachats area. Such information is most welcome. Please contact:

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APPENDIX 1

Bureau of American Ethnology

Alsea. A corruption of Alsé, their own name, meaning unknown. Also called:

Kunis'tunne, Chastacosta *name.* Paifan amim, Luckiamute Kalapuya name.
Si ni'të-li tunne, Naltunne name, meaning "flatheads."
Tcha yaxo amim, Luckiamute Kalapuya name.
Tehayesatlu, Nestucca name.

Connections. — The Alsea belonged to the Yakonan linguistic stock.
Location.—On Alsea River and Bay.

Villages

Chiink, on the south side of Alsea River.
Kakhtshanwaish, on the north side of Alsea River.
Kalbusht, on the lower course of Alsea River.
Kauhuk, on the south side of Alsea River.
Kaukhwan, on the north side of Alsea River at Beaver Creek.
Khlimkwaish, on the south side of Alsea River.
Khlokhwaiyutslu, on the north side of Alsea River.
Kutauwa, on the north side of Alsea River at its mouth.
Kwamk, on the south side of Alsea River.
Kwuiisit, on the south side of Alsea River.
Kyamaisu, on the north side of Alsea River at its mouth,
Panit, on the south side of Alsea River.
Shiuwauk, on the north side of Alsea River.
Skhakhwaiyutslu, on the south side of Alsea River.
Tachuwit, on the north side of Alsea River.
Thlekuhweyuk, on the south side of Alsea River.
Thlekushauk, on the south side of Alsea River.

Population. - Mooney (1928) estimates the number of Indians belonging to the Yakonan stock at 6,000 in 1780. The census of 1910 returned 29 Indians under this name, and that of 1930 only 9 under the entire Yakonan stock.

Connection in which they have become noted. Alsea or Alseya River, Alsea Bay and the village of Alsea, Benton County, Oreg. preserve the name of the Alsea Indians.

APPENDIX 2

Additional Notes of Interest via the Harrington Field Notes.

Frank Drew, a Coos Indian, grew up at the Alsea Sub Agency and lived much of his life on the Siuslaw River. When the Sub Agency was dissolved, a number of Coos and Lower Umpqua people settled on the Siuslaw River. Since initially the Siuslaw River was part of the Coast Reservation, the Siuslaw Indians had not been moved, thereby creating an intertribal community. The remainder of the Coos and Lower Umpqua did move back to the Umpqua River or Coos area. Frank, because of where he grew up, married a Lower Umpqua woman and was also fluent in the Lower Umpqua language. As was common with his generation, he also knew Chinook Jargon.[82]

Frank Drew was an informant for John Harrington. According to Whereat, Drew may have received much of his information from Jim Buchanan, who was older than Drew and also lived at the Sub-agency. Drew spoke of a great fire that swept the coastal area prior to his birth in the 1840's. From Frachtenberg's Alsea Text and Myths, one story tells of a family traveling north from Siuslaw and being forced to camp at the beach in *Yahach* to escape a fire. It appears from this story that *Yahach* was not engulfed by the fire. This was also implied in the Alsea Sub-agency Annual Report of 1862. Evanoff and Drew further substantiated how plentiful and large the fir and spruce trees were in the Yachats area during their incarceration at the Alsea Sub-agency.[83]

Drew reported the mountains between Cape Perpetua and Cummins Creek were the location of a trail that the Indians who used to live in this area used for their hunting grounds. The trail began at "Sweathouse Rock, just north of Al Gwynn's place."[84] Drew is describing the Gwynn Creek area where its west end is located at the north parking area of Neptune Beach.

Again from Drew, at the mouth of the Cook's Chasm was a large deposit of what the local Indians called *bluing.* They used *bluing* for paint. Drew stated he had this examined at Corvallis. He was told it was potassium of cyanide. [85]

Harrington Field Notes also make reference to red ochre deposit on top of Cape Perpetua and near Tenmile Creek. Patty Whereat Phillips states, "Often the deposits are yellowish, and with being heated, turn red. Oregon coast people kept the ochre in little bags and as needed, used the red ochre to paint designs on arrows, paint canoes,

[82] Phillips.
[83] Harrington's Field Notes.
[84] Harrington Field Notes.
[85] Ibid.

and probably other tools, and was used as a face and body paint. To make the paint, the ochre is mixed with fat, depending on local preferences, deer, elk, or bear fat or marrow. Women painted their faces with it to protect their skin from sun and sea shore winds while gathering mussels, etc. The old timers said it was medicinal - paint on sores, pimples and cuts to help them heal. I imagine the Perpetua deposit was used by the *yáxaik* villagers."[86]

Alsea word for skunk cabbage is qaiyal (pronounced y'all.)[87]

Big Creek, north of Yachats, was known by Alsea Indians as "ndzaqulda" which means "steelhead." Drift Creek is *qáwXan or qáwXank(y)*, with the Alsea locative suffix of -k(y). *£hámmax(y)k(y*) is a creek north of Seal Rock, now called Beaver Creek. Harrington noted that silverside (Coho salmon) was fished at that location early in the fall. *Yaqqáys,* was the name of the first "riffle" going up the Alsea River. [88]

Locals know about the large redwood stump just north of Big Creek. Evanoff states that it is her understanding that the stump washed up from California. An Alsea had told her that it had been there for many years, and thought it marked the middle of the world.[89]

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