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***NAA MS 4800 [364]***  
***A Visit to the Siletz Agency 1884***  
***James O. Dorsey papers, circa 1870-1956, bulk 1870-1895***  
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4800

DORSEY, JAMES OWEN

DORSEY

PAPERS:

"A Visit to the Siletz Agency." 1884. A. D. S. 17 pp.

Siletz

Reser-

vation,

Oregon

~~(4.0)~~

364

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[old no. Siletz 1264-b (complete)]

Two native carpenters had nearly finished a pretty two-story cottage (broken roof) for the blacksmith, an Indian, ~~who~~

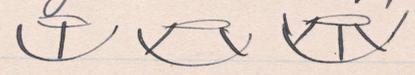
~~paid for the~~ at whose expense it was erected.

This man has been <sup>very</sup> successful in stock raising, having many horses, cattle, sheep, and hogs. He and others also had poultry. The farms which I saw were all fenced in.

Oats were extensively cultivated instead of wheat, and the Indians sold many wagon loads of the former. Potatoes and other vegetables were raised.

Personal appearance. The men, especially, <sup>the old men of,</sup> the Chasta Costa ~~tribe~~ tribe, reminded the writer of the Ainos of Japan, as described in Miss Bird's work on that country.

They are several shades lighter than the Indians of the Siouan or Dakotan family, and ~~few are more than~~ <sup>few are more than</sup> five feet <sup>in</sup> ~~height~~ height.

Many women were disfigured by perpendicular or oblique bands tattooed on the chin. These <sup>usually</sup> belonged to the Upper Coquille tribe. Different patterns: 

A few girls, including some of the Tutu tribe, were thus marked, but most of the rising generation are ashamed of such ornamentation.

Politeness. The politeness of these Indians was remarkable, the writer having seen but one man who did not greet him with a smile, and say, "Good morning" or "Good evening," if able

to speak a little English.

Language. As more than 20 tribes, each having its peculiar dialect, have been consolidated on this reservation, they have been forced to resort to a common language as a means of intercommunication. So the Chinook is spoken by all, and about one-half or two-thirds, even of the adults speak a little English. The latter is gradually supplanting the Chinook as well as the native dialects.

Vocabularies were Native dialects. Nineteen copies of the Introd. to Study of Indian Languages have been used ~~by the writer~~ for recording the vocabularies, grammatical notes, phrases, &c., gained by the writer at the Libetz Agency. Arranged by linguistic stocks they are as follows:

I. Athapascan or Tinné:

1. Dakube tē-de or Applegate Creek.
2. Taltūctūn tūde, or Galice " "
3. Cīstā Kōwū-stā, or Chasta Costa.
4. Miciq̄wūtme'tūnnē or Upper Coquille.
5. Tcē'ti or Chetco.
6. Mīkōnō'tūnnē
7. Tutū'tūnnē or ~~Dūtū~~ + Joshua or Tcē'mē'tūnnē

8. Yúkwitcé' or Euchre Creek.  
 9 Kwa-tá-mi, or Sixes " "  
 10 Naltúnne túnne  
 11 Ga'on-mé te-ne or Smith R. (Cal.) ~~tribe~~. dialect  
 12 Upper Umpqua (only names & phrases)

II. Yakonan (or Yaquina) family.

1 Yaquina 2 Alsea. 3 Liuslaw. 4 Ku-itc' or Lower Umpqua.

III Takihnan family. 1 Takélma or Upper Rogue R. ~~dialect~~ language.

IV Kusan family. [1 Coos Bay (not gained)]  
 2 Múllik or Lower Coquille (gained).

V Shastitan family. Sásti or Sèsti.

VI. Klíkitát.

Remarks on the languages.

Nouns and pronouns in Athapasean dialects, have three persons in each number, I, D. + PL. The 2d, D + PL. have u for their characteristic vowel, and i is the corresponding vowel for the 1st, D. + PL. E.g. In the Galice Cr. dialect. You two, la<sub>3</sub>'-lul-té'. We two, la<sub>3</sub>'-lib-té'. In Naltúnne túnne dialect, these are nat'-nüt-glté + nat'-nüt-glté. Thus: You 2 see him, nat'-nüt-glté nüt-gli. We 2 see him, nat'-nüt-glté nüt-gli. You (all) see him, qui-nüt-glté nüt-gli, We (all) see him, qui-nüt-glté nüt-gli.

Classifiers when ~~following~~ <sup>preceding</sup> the modified nouns are formed from verbs of ~~position~~ <sup>attitude</sup>. When the noun ~~follows~~ <sup>precedes</sup>, the verb of ~~position~~ <sup>attitude</sup> remains unchanged. Examples.

Té'stúgl, to stand <sup>Tisné's</sup> Rxi ~~testúgl~~, that ~~one (visible) standing man~~

Rxi ~~té'stúgl~~ ~~tisné~~, that (visible) man standing yonder.

Rxi stá, That visible one sits. Rxi stáne ~~tisné~~, That... man.

Na-xxa, to walk (not on a journey). Rxi na-xxa, that one walks.

Rxi na-xxane ~~tisné~~, That walking man.

Kaql, to move, or walk (on a journey). Rxi Kaql.

Rxi Kalle ~~tisné~~, That man walking (on a journey).

Rxi rxúl'taql, That (man) runs.

Rxi rxúl'talle ~~tisné~~, That running man.

Rxi sthi, That man reclines

— ne ~~tisné~~, That recl. man.

Observe that verbs of position ending in a vowel add ne, & those ending in gl, drop the "g" & add le.

Verbs. The inflection of the Athapascan verb is more complex than that of the Dakota or Cegiha.

In Siouan languages modal syllables (showing how the action is performed) are prefixed to verbal roots; but in <sup>the</sup> Athapascan dialects of Ore. the roots precede the modal syllables.

In Dakota there are seven modal prefixes, and in  
 Cegiha there are nine. In Tututunne and cognate  
 Athapascan dialects 14 modal suffixes have  
 been recorded. They are as follows:

- 1 Action with a Knife. 2 With scissors. 3 By pushing a  
 stick. 4 By pushing the hands. 5. By sitting on, or by pulling  
 the hands. 6 ~~By burning~~ (action of fire). 7 By shooting.
- 8 With the foot. 9 By biting once. 10 By gnawing (biting  
 more than once). 11 By hitting with a stick. 12 By hitting  
 with an ax (cutting). 13 By slapping (moving hands horizont-  
 ally). 14 (Break a stick) by grasping with both hands.

Others may be found hereafter.

Some verbs of putting or placing <sup>on the ground</sup> are given.

- (1) Ball, hat, &c (2) Plank, (3) Rope, cord, (4) Coat, &c
- (5) One paper, book, or similar rectilinear object.
- (6) A collection of sticks, &c
- (7) " " " papers, books, &c.
- (8) " " " coats, &c.
- (9) To stand up one bottle, &c
- (10) " " " 2 " , &c.
- (11) " " " 3 or more bottles, &c.

Verbs of position or placing on a fence, chair, table, &c.  
 differ from those on the ground or floor.

Verbs of having. In Alsea there are 15, in Lower Umpqua 13 have been found. The following are in Tutu tūme:

- (1) to possess a child, dog, horse, or other an. object.
- (2) " " a house, chair, or land.
- (3) " " clothing, paper.
- (4) " " a knife or pipe.
- (5) " " an ax
- (6) " " a pen or pencil.

Verbs of desiring. There are five in Lower Umpqua. (1) a dog. (2) a blanket. (3) a horse. (4) a boat (5) a spear. The word for the ob. desired is not found in the verb.

Numerals. In the Athapascan dialects, there are two series of cardinal numbers, the human series, and the non-human.

In the Naltunne tūme there are two words for "widow, one meaning, "a widow for the first time", the other "a widow the second time". May there not be found two words for "widower?"

Divisions of Time. In the Naltunnetūme there are 14 names for parts of the day from sun-rise to sunset including both, and 12 names for parts of the night between sunset and sunrise.

The Chetco Indians call those N. of them, including the Naltinne, Ta-qu'-quc-ci, "Northern Language". The Naltinne tinne call those N. of them, T'e-ta' tinne the Northern people. Both Chetco & Naltinne tinne call those S. of them, A-qu'-sta, Southern Language.

Besides these generic terms there are many specific ones, as each tribe or village has a local name for the "Village above", and one for the "Village below." Future students should guard against confounding these with the ~~true~~ names of such villages as used by their neighbors, as well as those by which they call themselves.

Alsea & Yaquina pronouns. These are separable and inseparable. The insep. pr. used with nouns are chiefly prefixes. In the 3rd. S. & Pl. each has a suffix as well as a prefix (tc- ik) There are two kinds of insep. pronouns used with verbs; one set used with the verbs of possession begin with t, those used with other verbs begin with <sup>(kh)</sup> q or h. Separable pronouns used with verbs are of three sorts. (1) Those used before the Aorist or Present. (2) Those used before the Future (3) others which seem to be used only before certain active transitive verbs. The verb is <sup>not</sup> inflected when the first or the second set of separable pronouns is used.

But when the third ~~set~~ takes the place of the first, the verb can take the inseparable endings.

In <sup>Lower</sup> Umpqua there is an ~~ending~~ <sup>particle</sup> -ini, suffixed to ~~know~~ nouns, ~~takin~~ which performs the office of en in wooden, ashen, oaken, &c., or of y, in ~~woody~~, rocky.

The numerals of Lower Umpqua are inflected thus: one of his, one of thy, one of my, & so on.

Two of his, two of thy, two of my, etc.

A <sup>possessive</sup> ~~genitive~~ ending of nouns is also found in Lower Umpqua. Thus for rabbit skin, they say in two words, of-the-rabbit skin. Dog skin would be expressed thus: K'wius imgl tglKga-no, from K'wius, a dog; imgl, gen. sign; & tglKga-no, skin.

Social Organization. The brief sojourn of the writer among these Indians rendered it impossible even to approximate a full understanding of their social organization.

The principal data recorded by him will now be mentioned. A map of Western Oregon and Cal. has been prepared, on which have been placed the names of 270 ancient villages, which may be classed as follows:

Californian Athapascans,		14
Oregon do.		108
Takelma		17
Yakonan family:		
Yaquina tribe	56	56
Alsea "	20	20
Siuslaw "	34	34
Lower Umpqua "	<u>21</u>	<u>21</u>
	Total	<u>270</u>

The ~~map~~ <sup>territory</sup> occupied by the 56 Yaquina villages is about an inch long on the Land Office Map of Oregon.

Translations of more than 70 of these names were given by the Indians, among these are  
 People at the Forks of the R. People at the big rocks.  
 " by the large fallen tree. People on the open prairie.

People opposite a cove of deep water. Good grass people  
 " where they played shinny. People by a small  
 mountain on which there is grass, but no trees.

Village at the mouth of a small creek. Village on the  
 dark side of a cañon, where the sun never shines.

People at the base of a plateau. People among the ash  
 trees. Only one village, the Coyote people of the Takel-  
 ma, had an animal name.

Tci-iñk, the village of Wm. Smith, an Alsea. His mother's village  
 was Ya'-gai-yuk. His wife's village, Tsä'-lil-ä' of the  
 Lower Umpqua tribe. Her mother's village, Mi-glä-us-  
 min-tzai, of the Siuslaw tribe. Of six Takelma villages,  
 Ta-lo-tünne is Hugh's, K'so-tai-me, his mother's; Tso-  
 wa'tce, Evans Bill's; Hü-de-düt, his mother's;  
 Säl-wä'-gä, Jno. Punzie's; and Tül-sül'-sün,  
 his mother's. From these and other examples,  
 we find that a child belongs to the village of the  
 father. This is an old custom, and should be taken  
 in connection with another ancient law, now ob-  
 solescent; in order to marry aright a man must  
 buy the wife, who left her own village (and kindred) and  
 went to that of her husband. Children born of a wife  
 who had not been bought were regarded as illegitimate.

A man must marry outside of his village, as all the women in his village were his consanguinities. The only exception observed has been that of Yaquina John's ~~parents~~ father.

The village appears to have been the unit of social organization, and about equivalent to the gens of the Siouan Family and other Indians east of the Rocky Mountains.

Each village, as the Tutu, Mikonotanne and Nal-tunnētanne, has its special burying-ground on the Siletz Reservation. Several of these have been visited by the writer. The only exception noticed was in the case of the Chetcoes. These Athapascans were formerly in 7 villages, of which the names have been preserved. Yet to-day they have one cemetery in common, instead of nine. This hardly agrees with the rights of a gens as given by Morgan, in his "Ancient Society." It may be that the Chetcoes are now consolidated and regarded as one village. Though a few years ago, a Chetco man of one village could marry a woman of another Chetco village. The kinship system is, with a few variations, substantially that of the tribes of the Siouan Family.

Some Kinship terms and parts of the body closely resemble.  
(bone, skin, hand, etc.) back

Folk-lore. The Athapascan Indians are afraid to speak the real names of the wild-cat and field-mouse in the presence of small children.

The wild-cat has several names: (1) tc'ë-ni-ta-s'a'  
(2) Ni-tai-ya'-s'a. (3) Tce-ni-te 'a-'atq'. This last has a bad meaning, which may not be spoken before children, on penalty of hastening their death. So the adults use another name in their presence, Tsgé-ge st'ha'-tün tū tsu'-u-ci, meaning, They do not pronounce or call its name when a child stands there.

An infant must be kept in the cradle cover for four days after birth. Early in the morning of the 5th day the cradle is made and the child is placed in it. All this is according to the command of the great being Qawaneca, who made the first cradle early in the morning of the 5th-day after the birth of the first infant.

The writer did not attempt to gain any myths in the original languages of the Oregon tribes, as he could not spare the time from the special investigations which he had been directed to pursue. But the night before his departure, a Joshua man told a fragment of a Creation myth in Chinook jargon. And of this myth an abstract is now given.

### Creation Myth.

At first it was dark and foggy, there was neither wind nor rain. There were no people and animals. Water was all around a small piece of land on which were two beings. One, called Qa-wa-ne-ca by the Naltunne tuncne, remained seated by his fire, inhaling the odor of burning cedar, instead of eating. The other being was sent outside, or to the edge of the strip of land, to see if indications were favorable. Looking northward he saw an ash tree arise, turning to the south a red cedar appeared. Hence the ash and red cedar are held as sacred above all other trees. By and by he reported something red in the S.W.

Said Qawaneca, "It must be land coming." At length the land came, touching that on which the two beings sat.

But it was very tremulous. Then Qawaneea pressed his hands over it, <sup>passing</sup> one to the east, the other to the west; and it became steady. Then Qawaneea tried to make more land, but he did not wish sickness to be in it. Said he, "Where many die, I will make much water and little land. Where few die I will make much land and little water." He chose three rocks and two pieces of earth. He threw one rock into the water, and as it went down, down, he bent his head and listened. He heard a roaring sound. He threw another rock, then another, then the two pieces of earth in succession, listening awhile after throwing each. After the fifth throw mighty waves arose and dashed against the land, afterwards receding. Thus were tides made. Then more land came, but it was muddy. Man could not step on it. Presently footprints were seen in the mud. "Ha!" said Qawaneea, "that is sickness! It is bad." So he made the water cover the land. ~~again~~. After this he blew at the water and made the land re-appear. Once more footprints were seen in the mud, and a second time did Qawaneea cause the water to cover the land. This was done four

times. When the land appeared the fifth time, the footprints were seen in the mud as before, but Qawaneca was unwilling to disturb the land again.

The old man then plucked two hairs from his head, and threw them on the ground. All this time there was no daylight, so Qawaneca tried to make it, but failed.

Finally he called all the birds to him, asking them if they knew the secret. He found one that knew, and this bird said that in the far north was the sun. Only two white geese had been there. These agreed to reveal to Qawaneca a certain magic way of calling the sun, if he would bestow certain privileges on all the birds. Having promised this, Qawaneca learned the secret, and the sun came at once in obedience to his summons, stopping a little south of the zenith. Then did Qawaneca settle his course, northward in summer and southward in winter.

Meanwhile the hairs thrown on the ground had become serpents, the first of created animals.

These serpents had 100 young ones at a birth. There were many of them on the land and in the ocean, and they made tempests by blowing with their mouths.

One enormous serpent coiled itself five times around the world, and thus keeps it together. On pulling two more hairs from his head, Qawaneca changed them to dogs. These were as prolific as the serpents.

Subsequently a woman came from the South. She wished Qawaneca to marry her; but the other man took her, and from this pair have descended the Indians.

This woman is the "Mother", who never dies. All Indians return to her at death, and she sends them back to this world as infants. Her husband, too, is still alive. He never leaves this world. But Qawaneca now dwells in the sun, and looks down on the people. That ~~is the~~ circumference of that upper world in which Qawaneca resides is curved upwards. No one who dies here can go to live with Qawaneca.

A visit to the Siletz Agency.

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