J Owen Dorsey 1890   Gentile System

consanguinities = female relations in village

p. 232   Upper Coquille
        Mī-ci'-kq̄wŭt-me' jŭnnĕ people who dwell on
                                    stream Mī-ci

31. dul-dul ca-wai'-ă-me'   insect place
     duh-duh
     cricket

31. ç Itsus me' jŭnne'   people at the sand
     Ihtusr-me'
     Sand - ci

p 232   Athpascan No. of Rogue

        T'il'-qwet-t'a' jŭnnĕ   name for all the people the
        t'u'-k'wut-t'a' dur-me'
        meadow upon - termed people

The Gentile System of the Siletz Tribes

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THE GENTILE SYSTEM OF THE SILETZ TRIBES.

DURING a visit to the Siletz reservation in Oregon, from August to October, 1884, it was found that the Indians dwelling there had come from different parts of the Pacific coast region, beginning on the north with the Nestucca River, in Tillamook County, Oregon, and extending as far south as the Klamath River, California. It was also ascertained that these Indians belonged to different linguistic stocks, named as follows : Athapascan, Yakonan, Kusan, Takilman, Shastian, and Shahaptanian.

A map of western Oregon and California, covering the region indicated, has been prepared by me for the Bureau of Ethnology, and on it have been placed the names of two hundred and sixty-nine ancient villages, which may be classed as follows : —

Californian Athapascan villages 13
Oregon Athapascan villages 106
Taχelma villages 17
Yaquina villages 56
Alsea villages 20
Siuslaw villages 34
Lower Umpqua (or Ku-ĭtc) villages 21
Kusan villages 2

In 1884 the Nestucca and Salmon River Indians were still on the Siletz reservation ; and I also heard of the Tillamook, Nestachee, Nehalem, Nehanan (called Ma'-tçuc-me' ʒûnně by the Naltûnne ʒûnně), Kûn-ni'-wun-ne'-me, a tribe east of the Tillamook, Cow Creek (Ci'-stă-qwût ni'-li t'çat' ʒûnně), and Na'-ă-sû'-me' ʒûnně, a tribe dwelling near a small stream between Salmon and Siletz rivers ; but I failed to meet any of them.

I was told that the Siletz tribe, that had dwelt on the river giving the name to the reservation, was extinct. On this account the names "Siletz Indians" and "Siletz villages," as used by Dr. Washington Matthews in his article on the Navajo gentes (Jour. Amer. Folk-lore, iii. 105) are not exactly correct, since none of the villages referred to were on the Siletz River, the most northerly ones being along the Yaquina River, the stream just south of the Siletz.

The desire to avoid a title of more than one line has led to the selection of the title, "The Gentile System of the Siletz Tribes," meaning thereby the system of those tribes now dwelling on the Siletz reservation.

A diagram is given in order to show the relative positions of the principal streams in the priscan habitats of the tribes and gentes under consideration.

In recording the languages of the tribes found on the Siletz reservation, I have used the alphabet of the Bureau of Ethnology, with a few additional characters. $\underset{\sim}{U}$ is a sound between o in *no*, and u ($=oo$ in *tool*).
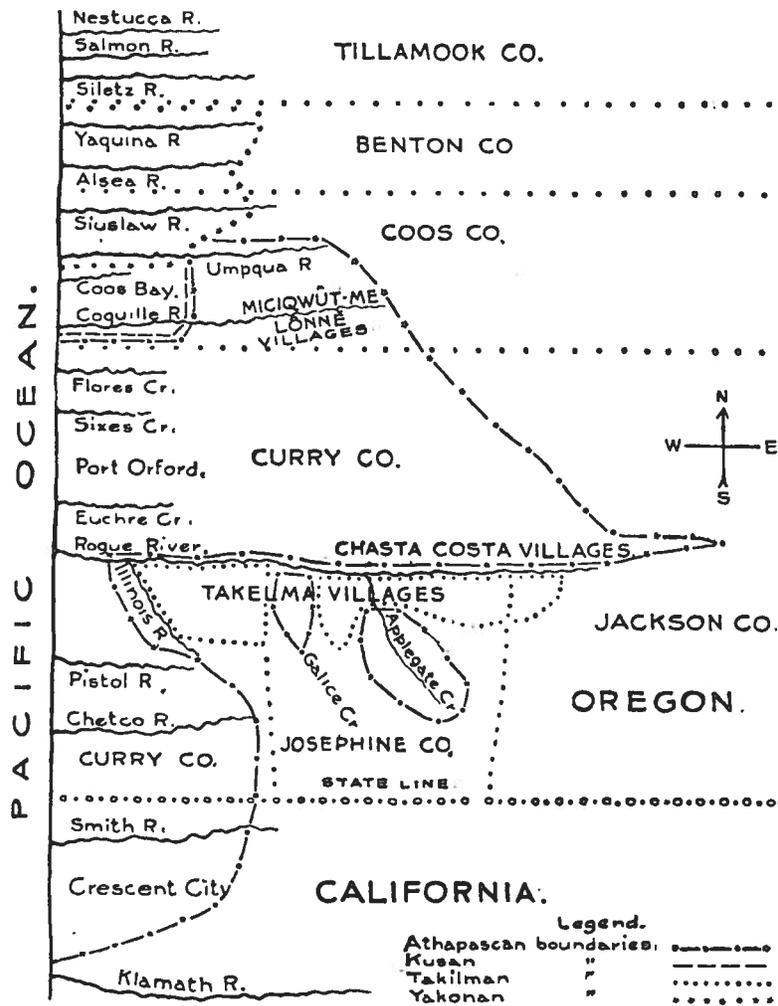
A child belongs to the village of its father. This seems to be the rule among all of the tribes, though a few exceptions have been found, which might on closer investigation prove to be violations of the ancient rule. A man had to marry outside of his village, as all the women in that village were his consanguinities. Each village, as the Tutu tunne, Mikono tunne, etc., has its special burial-ground on the Siletz reservation. Several of the cemeteries have been

visited by the writer. The only exception was in the case of the Chetco tribe, which has but one burial-place. These people were formerly in nine villages, whose names have been recorded. Perhaps they have been consolidated, causing them to be regarded as belonging now to one village ; though a few years ago, a man of one Chetco village could marry a Chetco woman of another village.

The kinship system is, with a few variations, substantially that of the Siouan family.

YAQUINA VILLAGES.

The territory formerly occupied by the Yaquina tribe extends from Elk City to the mouth of the river, a distance of about thirty miles. My sole authority for the names of the gentes was known as " Yaquina John." The tribe calls itself " Yû-kwĭn'-ă."

Villages on the north side of the Yaquina River. — 1. Çlka'-qaik, probably nearly opposite the site of Elk City. 2. Yi-k'qaic' (see Yuk-qais of Alsea), probably the same as the *Lickawis* or *Luckawis* of Lewis and Clarke. 3. I-wai'. 4. Tcki'-ɹɔi-auk. 5. Ya'-häl. 6. K'ûn-nu'-pi-yu'. 7. Kwŭl-ai'-cau-ĭk (-ĭk is often a genitive ending). 8. Kqai'-cŭk. 9. Ho-lŭq'-ĭk. 10. Mi'-p'cŭn-tĭk, where Toledo now stands. 11. Hŭñ-kqwi'-tĭk. 12. Çlăl'-kqai-ŭn'-tĭk. 13. Ŭ-qwaikc'. 14. Kyu'-wăt-käl. 15. Cac. 16. Tçĭl-ki'-tĭk, above the site of Oneatta. 17. K'qil'-ŭq, near the site of Oneatta. 18. Kyau'-ku-hu. 19. T'k'qa'-ki-yu, on a small stream east of the town of Newport. 20. Mĭt-ts'ûl'-stĭk, where Newport now stands — the gens of the parents of Yaquina John (*sic*).

Villages on the south side of the Yaquina River. — 21. Kqûl-hanct'-auk was where Elk City now stands, a little above Çlka-qaik. 22. Kwûl-tci'-tci-tcĕck' was below Elk City. 23. Çlkwi-yau'-ĭk. 24. Mul'-cĭn-tĭk. 25. Ki-lau'-u-tŭkc'. 26. Tu'-hau-cu-wi'-t'çe. 27. A'-tcŭk. 28. Kqai-yûk'-kqai. 29. Pĭ'-ki-ĭl'-t'çĕ. 30. Kwût'-ti-tcûn'-t'çĕ. 31. Cu'-dauk. 32. T'kûl-ma'-ca-auk'. 33. K'ûm'-sŭ-k'wûm. 34. Kwŭl'-laq-t'au'-ĭk. 35. Çlu'-kwi-u-t'cçu'. 36. Pkqŭl-lu'-wa-ai'-t'çĕ. 37. Pu'-un-t'çi-wa'ŭn. 38. Ku'-ɹɔu-wi'-t'çĕ. 39. Kqi'-ɹä-lai'-t'çĕ. 40. Hi'-ɹɔĭn-su'-wĭt. 41. T'ulck. 42. Pku-u'-ni-uqt-auk'. 43. Kwĭl-aic'-auk. 44. Haçl'-t'û-qĭc'. 45. Hi'-wai-i'-t'çĕ. 46. Pai'-in-kqwŭ-t'çû, " Wild cat village." 47. Çli-nai'-ctĭk. 48. Kwa-ai'-tc'ĭ. 49. Ka'-k'u. 50. Hăk-kyäi'-wăl. 51. Çlĕl'-qûs. 52. Cĭl-qo'-ɹɔi, " at Sam Keys' farm." 53. Tcŭl-liçl'-ti-yu. 54. Kwŭl-laic'. 55. Na-aic', on the south side of the river, at the mouth. 56. K'qōlq, south of Naaic, at " Davis's house."

ALSEA VILLAGES.

The tribe calls itself " Äl-si'," the meaning of which is unknown. The pronunciation " Al-se'-ya " is incorrect. The Alsea and Yaquina tribes speak the same dialect, distinguished by a few provincialisms.

William Smith furnished the names of the villages of his people.

Villages north of the Alsea River. — 1. Kû-tau'-wă (probably the *Necketo* of Lewis and Clarke) was at " Seal Rock," on the Pacific coast. The Naltûnne ɹûnnĕ called the people of this village " Tu-sĭn-nût' ɹûnnĕ." 2. Kyä-mai'-su, " The wind comes from the ocean," at the mouth of the river. 3. Ta'-tcŭ-wĭt", meaning not gained. " Men went thither in companies and stayed there to fish." 4. Kau'-

qwan (the *q* is evanescent), on a stream now called Beaver Creek; probably the *Kowai* of Lewis and Clarke. 5. Yuk-qais′ (the *q* is evanescent), " Where tide-water comes," probably the *Luckkarso* of Lewis and Clarke. See Yik‘qaic in the Yaquina list. 6. Kăq-tca²-waic′. 7. Ci′-u-wa′-ŭk, said to be a " place near the river, filled with undergrowth." 8. Kqlo′-qwai yu′-tslu, " Deep Lake." 9. Me′-kŭmtk, " Long tree moss (black or green)."

Villages south of the Alsea River. — 10. Ya′-qai-yŭk′, " Where the sandbar ends," called *Yahatc* and *Yahats* by the white people. It was 30 miles below ⊥ɔiiñk, and was the village of William Smith's mother. 11. ⊥ɔi′-iñk, " Spread out, as the skin of a canoe," north of Yaqaiyŭk and south of Kauhŭk (village of William Smith's father). 12. Kau′-hŭk, said to mean " High place," probably the *Kahunkle* of Lewis and Clarke. 13. Kwû-li′-sĭt, a deep and narrow creek. 14. Kwămk‘. 15. Sqa′-qwai yu′-tslu, " Deep mouth of a stream." There were caves in the rocks, in which the people stayed during bad weather. 16. Kqlĭm-kwaic′, " Man goes along with the current." 17. Çlku′ ca′-ŭk, " Where the people forded the river, carrying things on their backs." In the spring they used to go towards the mouth of the river. 18. ӽăl′-bŭct', " Where the water rolls." 19. ɖa′-nĭt, " Ripple made by a rock in the river." 20. Çlkу̥′-hwe-yŭk′, " (Man) goes to the river." The village of William Jackson. (Çlku probably means *river;* and ŭk or yŭk is a locative ending *where?*)

SIUSLAW VILLAGES.

According to Mrs. William Smith, the proper name of this people is Cai′-yu-cl‘a (Shai′-yu-shl‘a). Her father was a Ku-ītc or Lower Umpqua, and her mother a Siuslaw. Mrs. Smith gave the names of thirty-four Siuslaw villages as follows : —

1. St'çu′-qwĭtc, near the ocean. 2. Tcĭm′-mŭk-saitc′. 3. Wai′-ɹūs, a white mountain. 4. Ckūtc, a mountain. 5. Pa-au′-wĭs. 6. Pi′-lŭm-ăs′. 7. T'ĭ-ê′-kwa-tc‘ĭ. 8. K'ûm-kwû′. 9. Ts‘ă′-ɹau-wĭs. 10. K'wŭs′-k'wê-mŭs′. 11. Kwŭl-hau′-ŭn-nĭtc′. 12. Çlkû′-aus (Query: çlkû, *river?*). 13. Kwûl-ɹsai′-yă. 14. Pĭçl′-kwŭ-tsi-aus′. 15. We′-tsi-aus′. 16. Kûs′-kûs-sû′. 17. Ku-ɖi′-mĭçl-tă′. 18. Tsă-hais′. 19. Măts-nĭk'ç′. 20. Pi′-ă. 21. K'qai-yū′-mi-ɹû. 22. Yu′-k'qwŭ-sti′-ɹû. 23. Kwŭn′-nŭ-mĭs′. 24. Tsi-ê′-qă we-yaçl′, a dry land, where there are small stones. 25. K'qai′-kŭ-tc‘ûm′, far up the river, near the site of Eugene City, Oregon. 26. K'qătc-ɹais′. 27. Hau′-wĭ-yät'. 28. K'u′-mi-yūs′. 29. Qa-lăk'w′. 30. Kqa-kqaitc′. 31. Hĭl-a′-kwĭ-tĭ-yūs′. 32. Çla′-tcaus. 33. Kwsi′-ɹɔi-ɹou′, a village south of the site of Eugene City, below a large mountain. 34. Mĭ-çlä′-us-mĭn-t'çai′ (t'çai, *land*), situation not given. The village of the mother of Mrs. William Smith.

LOWER UMPQUA VILLAGES.

The Upper Umpqua people belonged to the Athapascan stock ; but the Lower Umpqua, who called themselves Ku-ītc′, were of the Yakonan family. Mrs. William Smith, the authority for these Ku-ītc names, is the daughter of a Siuslaw mother and a Kuītc father ; and her husband is an Alsea.

We find several early writers using the term *Kalawatset* (compare *Killawats*) as a partial synonym of Umpqua. Milhau gave Kala-watset as " the Indian name for the Umpqua River from its mouth

to the rapids, a distance of about thirty miles." I was unable to identify the term. The Umpqua River is called Ci-sta′ qwŭt by the Chasta Costa ; and the Upper Coquille people (Micikqwŭt-me ɹŭnnĕ) call the Lower Umpqua people, Ci-sta′-qwŭt-mê′ ɹŭnnĕ′, i. e., *People dwelling on the stream called* Cista (Shi-sta).

The Ku-îtc or Lower Umpqua villages had the following names : —

1. Ts′ä′-lil-ä′, same as *Shalala, Silela, Isalleet,* and *Tsalel* of different writers. 2. Mĭ′-sûn. 3. Ta-qai′-yă. 4. Tc′û-qu′-i-yăçl′. 5. Tc′ɥ-kükq′. 6. Tçu-qi′-ɹă. 7. Tsûn′-na-kçi′-ă-mĭt′-çă. 8. Ntsi-ya′-mīs. 9. Kqu-wai′-hus, or Çlti′-ai-äm′-ĭlç kqu-wai′-hu, "Where they used to dry salmon (Çlti-ai′, *salmon ;* ĭlç, genitive ending). 10. Sk′a′-qaus. 11. Tc′û′-pĭtc-n‘u′ ckūtc (ckūtc, *mountain*). 12. Kai′-yŭ-wun-ts′u′-nĭt t′çai′ (kai-yu-wŭnts, *rock ;* uni, -*y,* -*en ;* t′çai, *land*), Rocky Land. 13. Tsi′-a-qaus′, "a high sandy place." 14. Pai′-u-i-yu′-nĭt t′çai′, Beachy Land. 15. Ts′e-t′çĭm′. 16. Wu′-i-t′û çla′-ă. 17. Tci′-tlă-tä′-mṵs. 18. Ku′-i-lītc′. 19. Tki′-mi-ye′, at Winchester Bay. 20. Mĭ-ku-lĭtc′, at the mount of Winchester Bay, by the ocean, where there is now a light-house. 21. K′çă′-‘ĕ.

KUSAN VILLAGES.

The Kūs or Coos are the *Cook-koo-oose, Kaus,* and *Cowes* of early writers. A French traveller speaks of Coos Bay as the " Bay of the Cow." According to Milhau (in his MS. Coos Bay Vocab., Smithsonian Institution Coll., No. 128 ; and in his Letter to Gibbs, Bur. Ethnology), the two local names on Coos Bay were Anasitch and Melukitz. The An′-a-sitch occupied the second Coos Bay village, which appears to have been on the south side, that on the other side being the Melukitz.

These Coos Bay people were not reached by me ; but I met a man at Siletz Agency, who gave me a brief vocabulary of his language, the Mûl′lŭk or Lower Coquille, which proved on examination to be identical with the language of the Coos Bay people. The Mûl-lŭk village (compare *Meluk*itz, given above) was at the mouth of Coquille River (south of Coos Bay), on the north side, near the ocean, at the place where the town of Randolph now stands. On the south side of the same river, about where is now the town of Bandon, was the village of the Na′-su-mi of the Naltunne tunne list (compare A-*na-si*tch given above) or Na′-çu-mi′ ɹŭnnĕ′ of the Tutu tunne list. These Nasumi were said to speak a language unintelligible to their Athapascan neighbors, and we can safely assume that they were Kusan rather than Athapascan. There used to be a people, the Na′-ă-sû me′ ɹŭnnĕ (so called by the Naltunne tunne) on a small stream north of Siletz River ; but we have no means of proving that they were related to the Nasumi. Between the two were the villages of the Yakonan stock.

UPPER COQUILLE VILLAGES.

The Upper Coquille people call themselves Mi-ci'-kqwŭt-me' ɹûnně, i. e., *People who dwell on the stream* Mi-ci (kqwŭt, *stream ;* me, *on*). They are Athapascans. Their priscan habitat was on the Coquille River, above the Mûllŭk and Naçumi ɹûnně. The authorities for the names of their villages were Coquille Thompson, the chief, and an old man called Solomon.

1. Tqlûn-qas' ɹûnně', above the Mûllŭk and below where Coquille City now stands. 2. Tçi'-nat-li' ɹûnně', *People at the Forks,* on the site of Coquille City. 3. Qwēc' ɹûnně. 4. Çltc'a-rxi'-li-i' ɹûnně', *People away from the Forks,* the *Choc-re-le-a-tan* of Parrish's list (1854) and *Chak-re-le-a-ton* of Kautz (1855). 5. Na-qi'-tûn ɹûn'ně, *People at the two* (naqi ?) *roads* (tun, *place ?*). 6. Se-qûc'-tûn ɹûnně', *People at the big rocks* (se, *rock ?*). 7. Tcûn-tca'-tă-a' ɹûnně', *People by the large fallen tree.* 8. ɹûl-wût'-me or ɹûl'-wût-me' ɹûnně', *People on the open prairie.* 9. K'çu qwěs' ɹûnně', *Good grass people.* 10. Tûs-qlûs' ɹûnně'. 11. Na'-qo-tca' ɹûnně (qotca refers to a *clear day*). 12. Na'-ta-rxi'-li-i' ɹûnně', *People at the big dam* (in the river). 13. Ni-lěs' ɹûnně', *People at the small dam* (in the river). 14. K'çu na'-ta-a tcûn' ɹûnně', *People by a small mountain on which is grass* (but no trees). 15. Çlkwan'-ti-ya' ɹûnně'. 16. Ki-měs' ɹûnně' (Coquille Thompson), or Ku-mas' ɹûnně' (Solomon), *People dwelling opposite a cove of deep water.* 17. Na'-tsûcl-ta' ɹûnně', *People dwelling where they played shinny.* 18. Měc'-tcě, *Village at the mouth of a small creek.* 19. Saçl'-rěq-tûn, *Village on the dark side of a cañon, where the sun never shines.* 20. Ě-ni' ɹûnně', *People at the base of a plateau.* 21. Dul-dul' ça-wai'-ă-mě, *Village where there are many of the insects called* duldul. These insects fly during summer and autumn nights, making a humming noise. 22. Il'-sěçl ça-wai'-ă-mě, *Village where there are many* " ilseçl " (whatever they may be). 23. Tûs'-ta-tûn qu'-u-cĭ (*fide* Solomon. Thompson could not explain it, but said that tûcl'-ta-tûn meant an *old basket*). 24. K'qi-nuq' ɹûnně', *People among the small undergrowth.* 25. Ti-měçl' ɹûnně'. 26. Rxö'-ɣi-něs' ɹûnně'. 27. Ka'-to-mě'-me ɹûn'ně, *People by the deep water.* 28. Tçlûl-tci' qwŭt me' ɹûnně', *People at the stream* Tçlûl-tci. 29. Ts'a'-ta-rxě-qe' ɹûnně', *People among the ash trees.* 30. Sûn'-sûn-něs' ɹûnně', *People at the small beach.* 31. Çlts'ûs-me' ɹûnně', *People at* or *on the sand;* subsequently removed to Flores Creek (on the coast, between Coquille River and Sixes Creek). 32. Sûcl-ta'-qo-t'ça' ɹûnně', *People back towards the head of the stream.*

ATHAPASCANS NORTH OF ROGUE RIVER.

While generic names have been found for three groups of Atha-pascan gentes in Oregon, *i. e.,* the Miciqwŭt-me ɹûnně or Upper Coquille, the Chasta Costa, and the Chetco, I was unable to learn of any generic name for those gentes dwelling on the Pacific coast north and south of Rogue River, or for those inhabiting the Rogue River country. While, in answer to one of my questions, I was told that " T'û'-qwe-t'a' ɹûnně' " meant " All the people," it seemed plain that it was merely a collective term, destitute of any sociologic meaning. The same informant stated that villages included under this term had from time to time warred on other villages of the

same group, there being scarcely any feeling of national pride or unity.

1. Beginning on the Pacific coast, the first village south of the Naçumi was that of the Ni-le′ ɹûnnĕ′, described as " Jake's people," referring to some man on the Siletz reservation. 2. Na-tûtçl′ ɹûnnĕ′ (the people ?) or Na-tcûl′-tûn (the place), meaning not gained. 3. Kwa-ɹa′-mi, or Kwa′-ɹa-me′ ɹûnnĕ′, *People on the gulf* (Tutu), same as Sûk-kwe′-tcĕ (Naltunne tunne), meaning not gained, whence the local name *Sequalchin* or *Sequarchin*. This people is now called " Sixes," and they used to dwell on Sixes Creek. 4. Kṵ′-sṵ-me′ ɹûnnĕ′ (Nalt.), or ɣōs-o-tcĕ′ (Tutu), meaning unknown. 5. " Port Orford Indians," Qwûc-tcu′-mĭçl-tûn ɹûn′nĕ (of Nalt.), but the Tutu call them Kăl-ts'e′-rxe-a ɹûnnĕ′, *People on a point of land extending far into the ocean.* 6. K′çu-qwût′ ɹûnnĕ′, *People at the good grass* (k′çu). 7. Kwûs-açl′ qûn′ ɹûnnĕ′ (Nalt.); Kwûs-atçl′-qûn ɹûn′nĕ, of the Tutu, *People that eat mussels.* 8. " Euchres," " Eu-quah-chee," and " Yu-kwa-chi " of early writers, *i. e.*, Yu′-ki-tcĕ′ ɹûnnĕ′ (Tutu), and Yu′-kwi-tcĕ, or Yu′-kwi-tce′ ɹûnnĕ′ (Nalt.), *People at the mouth* (of the river ?). 9. Just north of the mouth of Rogue River, on the Pacific coast, was a village that had three names, according to Alex. Ross : ɣwi′-sŭt-qwŭt, referring to a *rat* (ɣwiⁿ) *that fell down;* K′çu-tĕt′-me tse′-ĕ-tût′-tûn, meaning not gained (k′çu, *grass*) ; and Nu′-tcu-ma′-tûn ɹûn′nĕ, *People in a land full of timber.* 10. At the mouth of Rogue River, on the north side, was the village of the Tcĕ′-mê, or Tcê-me′ ɹûnnĕ′, *People on the ocean coast,* popularly called " Joshuas," or " Yah-shutes." 11. Above the Tcêmê, and on the north side of Rogue River, was another Nu′-tcu-ma′-tûn ɹûn′nĕ. 12. Tcĕt-lĕs′-i-ye′ tûnnĕ′ (Tutu), Tc'ût′-lĕs-ye′ ɹûnnĕ′ (Nalt.), *People of the bursted rock,* or T'a-rxi′-li-i′ ɹûnnĕ (Nalt.), *People distant from the Forks* (?). 13. Lṵ′-tṵ, or Lṵ-tṵ, ɹûnnĕ, " *People close to the water* " (Nalt.) ; some say that the name referred to a mountain on the north side of Rogue River. There have been many corruptions of this name, such as *Tou-tou-ten, To-to-tin, To-to-tut-na,* and *Lo-to-tin.* 14. Na′-kat-qai′ ɹûnnĕ (Tutu), or Na′-kût-qe′ ɹûnnĕ′ (Nalt.), *People of the village above* (this one). Some said that was a relative term that could be used by the people of any village in speaking of the village next above them ; but it is said to denote a special village in this case. 15. Çe-tcûn′ ɹûnnĕ (Tutu), Se-tcûn′ ɹûnnĕ′ (Nalt.), *People at the foot of the large rock :* Abraham Lincoln's village. 16. Mi′-kwŭ-nṵ′ ɹûnnĕ (their own name), Mi′-ko-no′ ɹûnnĕ′ (Tutu), or Mi′-kwun-nṵ′ ɹûnnĕ′ (Nalt.), *People among the white clover roots.* 17. T'a-rxi′-li i-tcĕt′ ɹûnnĕ′, *People at the mouth of the small stream called* T'a-rxi-li (Nalt.); Ta-rxe′-li i-tce′ ɹûnnĕ′, *People at the mouth of a small stream,* or tarxéli (Tutu). 18. Kwûs-se′ ɹûn(nĕ), *People where bow-wood abounds* (Nalt.) ; ɣûc-cĕ′ ɹûnnĕ′ (Tutu). 19. E′-ta-a-t′çût′ ɹûnnĕ′ (Nalt.); E′-ta-a′-tça ɹûn′nĕ (Tutu), *People at the cove.* 20. T'a′-a-t′ço′ ɹûnnĕ (Nalt.); Ta′-rxût-t′ço′ ɹûnnĕ, *People on the prairie sloping gently to the river.* Above this last village Alex. had heard that there were the following : 21. Qûn-e′-tcu-ɹa′. 22. Tĕ-st'hi′-tûn, *Where* something *reclined* (?).

Alex. placed Ta-tci′-qwût ɹûn′nĕ next, but that was a Chasta Costa village. Instead of Tatciqwût ɹûnnĕ, ɣisa and Eneati gave Çĕçl′-qût ɹûn′nĕ (another Chasta Costa village, according to " Fiddler John "), *People at the smooth rock.*

Eneati gave Kçe-lût-li′ ɹûnne (probably the Chasta Costa village of that name), as the next village on the north side of the river, and then he gave the following in regular order as they are named : Ta-tci′-qwût ɹûn′nĕ (Chasta Costa village), called Ta-tci′-k′qwût ɹûn′nĕ by ɣisa ; Ta′-sun-ma′ ɹûn′nĕ (same as the Chasta Costa Tal-sûn′-me) ; Tce-tût′ ɹûnnĕ′ (Chasta Costa village) ; Se-ĕçl′ ɹûnnĕ′, *People using salmon weirs* (perhaps identical with the Taɣĕlma Se-ĕçl-tûn, and if so, not an Athapascan people) ; Ti-sat′ ɹûnnĕ′ ; and Tûs-la′ ɹûnnĕ′ (probably a Chasta Costa people).

Chasta Costa villages. — The Chasta Costa, or, as they call them-selves, Ci'-stă kqwŭ'-stă, belong to the Athapascan stock. The meaning of the name is unknown ; but Rogue River is called Ci'-stă-qwût ni'-li by the Naltûnně ɹûnně ; and the Cow Creek Indians are called by the same people Ci'-stă-qwût ni'-li t'çat' ɹûnně, *People far from Rogue River.* I obtained the names of the villages from four Chasta Costa men, most of them being furnished by two old men, Cûçl-tas'-sě and Ta'-te-la'-tûn, and a few by "Government George" and "Chasta Costa John."

According to E'-ne-a'-ti, a Tutu, the Chasta Costa territory began at the junction of a stream called Ĕ-ně'-ti, with Rogue River. What stream is called Ěněti is uncertain. The Illinois River is too far west, and Applegate Creek can hardly be intended, unless, as I suspect, Ta-tci-qwût ɹûnně should be on the north side of Rogue River with the other Chasta Costa people ; for Hûdedût, a Taɹělma village, was located at the mouth of Applegate Creek, on the south side of Rogue River. With but one or two exceptions, all the villages south of Rogue River, from Illinois River to "Deep Rock," were Taɹělma villages, as will be explained later.

1. Ta-tci'-qwût (*q* evanescent), *Plateau People*, the village of Cûçl-tas-sě and Ta-te-la-tûn. Compare Tatciqwût-mê, north of Klamath River, Cal. 2. Tc'û-na'-rxût ɹûn'ně. 3. Kçe'-lût-li' ɹûnně', *People at the Forks* (of Ěněti and Rogue rivers). 4. Kŭc'-le-ta'-ta. 5. Tse-ta'-a-mě. 6. Sû-ɹe'-tcû-ne' ɹûnně'. 7. Tce-tût' ɹûnně', *People where the road crosses a stream.* 8. Tu'-kwi-li-si' ɹûnně'. 9. Se'-ta-a'-yě. 10. Tcûn-se'-tûn-ne'-ta (compare No. 24). 11. Qta'-lût-li' ɹûnně. 12. Se-tcuq'-tûn (probably a *rock* name). 13. Tc'uc'-ta-rxa-sût'-tûn. 14. Tcût'-tûc-cûn'-tcě. 15. Tă-ɹas'-i-tce'-qwût (qwût, *stream ; q* evanescent). 16. Se'-tsû-rxe-a'-ɹě. 17. Mě'-ki-tcûn'-tûn. 18. Tăl-sûn'-mě ("a kind of acorn," Cûçl-tas'-sě and Ta-te-la-tun), or Ta'-sun-ma' ɹûnně (Government George and Eneati). 19. Si'-na-rxût-li'-tûn, a "cataract" name. 20. Sil'-qke-me'-tce-ta'-tûn. 21. Sû-rxûs' tě-st'hi'-tûn, *Where the Black bear Lay down* (sûrxûs, *black bear ;* st'hi, *to recline ;* tûn, *where*). 22. T'a-ts'ûn'-yě. 23. Sku'-rxût. 24. Tcûn-se'-tûn-ne'-tûn (compare No. 10). 25. Ni'-ctu-we-ɹûl'-sûc-tûn. 26. Mûs-mě'. 27. Nat-qwûn'-tcě. 28. Tse-tût'-qla-le-ni'-tûn. 29. K'qlõc'-le-qwŭt'-tcě. 30. Se-něs'-tûn. 31. Qõtl'-ta-tce'-tcě. 32. Tu'-ɹŭ-lît-la'-tûn. 33. Tc'ûs-tê'-rxût-mûn-ne'-tûn, the gens farthest up the river according to Chasta Costa John and another man. Government George gave the names of other villages, which cannot be located : Se-qa'-ts'ă ɹûnně (refers to a *rock*, se), and K'loç-tcě' ɹûnně. It is reasonable to suppose that the order given by Chasta Costa men is preferable to that furnished by Eneati, a Tutu, and that the latter's list needs revising. It is probable also that the villages called Çěçl-qût ɹûnně, Se-ěçl ɹûnně, Ti-sat ɹûnně, and Tus-la ɹûnně by Eneati are called by other names in the list of Cûçl-tas-sě and Ta-te-la-tûn ; but we have no means of proving it.

VILLAGES ON THE SOUTH SIDE OF ROGUE RIVER.

The "Upper Rogue River Indians" call themselves Ta-ɹěl'-ma, the meaning of which has not been learned. As they were first known to us as *Takilma*, the stock name is Takilman. The villages

of this people extended along the south side of Rogue River from "Deep Rock" (*fide* Hugh) to the valley of Illinois Creek, in what we now call Jackson, Josephine, and Curry counties. "Deep Rock" has not been found so far on any map; but Rock Point, above Evans Creek, corresponds to its location. Rock Point is east of Woodville, in Jackson County. The chief authority for the Takilman names was "Mr. Hugh." Evan's Bill (the chief) and John Punzie gave some information.

1. The village highest up Rogue River was Tço-wa'-tcĕ, to which belonged Evans Bill and his father. This village was near "Deep Rock." 2. Ta-lo' ʒûnnĕ' was Hugh's village. Evans Creek emptied into Rogue River on the north side, between Talo ʒûnnĕ and Skanowĕçl ʒûnnĕ. It should be observed that many of these Taхĕlma names have Athapascan sounds, and several use the term tunne, *people*. But the language of the Taхĕlma does not seem to be related to the dialects of the Athapascans that were their neighbors in the early part of this century. 3. Ska-no'-wĕçl ʒûn'nĕ. 4. K'ço-ʒai'-me, the village of Hugh's mother. 5. Yuc-la'-li, Coyote people, one of the exceptional cases in which the gens had an animal name. 6. K'ac-ta'-tă. Below K'actată was Galice Creek, called "Galleace Creek" by Palmer (in Ind. Rept., 1856, p. 218). The dwellers along this stream were of the Athapascan stock, and the survivors call themselves Tal'-tûc-tûn tû'-de, *People dwelling on the* Taltûc. The Naltûnne ʒûnnĕ call them Taʳçl'-tăc ʒûn'nĕ. I met a few of them at the Siletz Agency, where they are called Galice Creek Indians. Below Galice Creek is Leaf Creek, and below Leaf Creek was another Taхĕlma village, 7. Ckac'-tûn. 8. Ha'-ckûc-tûn. 9. Se'-wa-açl-tcû'-tûn. 10. Na-хi'-lă. 11. Ya'-a-si'-tûn, ten miles below Naхilă. 12. Sĕs-ti-ku'-stûn (distinct from Chasta Costa or Ci-stă kqwŭ-stă, but it may be the same as Chasta Scoton of Indian Reports). 13. Tal'-ma-mi'-tce. 14. Se-ĕçl'-tûn (village said to be nearest the Chasta Costa). This may be the Se-ĕçl ʒûnnĕ of Eneati. Hû'-de-dût, the village of Evans Bill's mother, was at the forks of Rogue River and Applegate Creek; but Applegate Creek was claimed by an Athapascan people, the Da'-ku-be tĕ'-de (their own name), known to the Naltûnne ʒûnnĕ as Ts'û-qûs'-li-qwŭt-me' ʒûnnĕ. In the Illinois valley (and probably along the eastern side of Illinois Creek) were the Săl-wă'-qă, to whom belonged John Punzie and his father. John Punzie's mother belonged to another village, Tûl-sûl'-sûn, which cannot be located.

The environment of the Taхĕlma, taken in connection with their language and the names of their villages, deserves careful study, as it seems to point to a remarkable condition of affairs. It is probable that the Taхĕlma were once the occupants of a territory larger than that just described, and that later on there was an invasion by the Athapascans, who established villages on all sides of them, and imposed Athapascan names on the Taхĕlma villages, though they never succeeded in forcing the Taхĕlma to abandon their own language.

ATHAPASCAN VILLAGES SOUTH OF ROGUE RIVER.

Near the mouth of Rogue River is a stream called Na-t'çu̱'-qwŭt, on which were four villages. This stream may have been one of the three now known

as Jim Hunt Creek, Indian Creek, and Hunter's Creek. 1. Near the mouth of Nat'çu̯qʷŭt dwelt the Ĕ-ni'ɹûnnĕ', *People at the base of a plateau.* 2. On the Nat'çu̯qʷŭt, above the Ĕni ɹûnnĕ, were the Na-t'çu̯' ɹûnnĕ', *People on the level prairie*, who gave a name to the stream. 3. Above them were the Tcĕt-lĕs'-tcan ɹûn'nĕ, *People among the big rocks.* 4. High up the stream were the Ts'e-tĭn' ɹûn'nĕ', to whom belonged the mother of Alex. Ross the Naltûnne ɹûnnĕ chief. 5. On the south side of Rogue River, between Nat'çu̯qʷŭt and Skûmême, was the village Sĕn-tĕçl'-tûn. 6. Skû-mê'-me was on the south side of Rogue River, at its mouth, opposite the village of the Tcê-me ɹûnnĕ. 7. Ts'e-tût' ɹûnnĕ, *People where the road is on the beach*, were on the Pacific coast, south of Skûmême. 8. 'A'-ă-ne'-tûn, an extinct people, dwelt below Ts'etût ɹûnnĕ. 9. Qwai-ctûn-ne' ɹûnnĕ, *People among the gravel* (Tutu), or Qwin'-ctûn-ne'-tûn (Nalt.), dwelt on Pistol River. Kautz called them *Wish-ta-nah-tin*, and Parrish styled them the *Wish-te-na-tin.* They were sometimes called "Pistol Rivers." 10. Qa'-i-na'-na-i-tĕ' ɹûnnĕ, a people that were exterminated, there being but two boys spared, one of whom was an old man at Siletz Agency in 1884. 11. Qe'-e-rxi'-a, or Mûn-kqĕ'-tûn, was located about twenty-five miles south of Pistol River (*fide* Alex. Ross). 12. Nal'-tûn-ne' ɹûnnĕ', *Mushroom People*, dwelt on the stream Nal'-tun-ne'-qwŭt, about twenty miles south of Qe'-e-rxi'-a. This was the village of Alex. Ross, the chief.

Chetco villages. — The Tcê'-ɹi, or Tcê-ɹi' ɹûnnĕ', had nine villages as follows : 1. Tcĕt-tan' ne'-nĕ (Baldwin Fairchild's village), on the north side of Tcĕt-qwŭt, or Chetco Creek, at the mouth. 2. Nu'-q'wût-tcu'-tûn, on the south side of Chetco Creek, near the mouth of the stream called Ma-qwŭt. 3. Q'û'-ni-li-i'-kqwût, on the same side of Chetco Creek, above the preceding village. 4. T'a'-tcu-qas-li'-tûn, on the same side of Checo Creek, and higher up the stream. 5. Se-t'ça'-tûn, *Where there are many stones* (?), above No. 4, on the same side of the stream. 6. Sĭs-qas-li'-tûn, above No. 5, on the same side of the stream. 7. Na'-ɹût-t'çu̯'-me ("*At the grass higher up the stream*" ?), above No. 6, and the village nearest the head of the stream. 8. Tcĕt-tan'-nĕ, just south of the mouth of Chetco Creek. 9. Çltc'a-rxi'-li-i'-tûn, *Village far from the Forks* (of Chetco Creek and Maqwŭt), on the upper part of Maqwŭt.

ATHAPASCAN VILLAGES IN NORTHWEST CALIFORNIA.

The Smith River Indians call themselves Qa'-a-mo' te'-ne, and were in two villages. The first, on one of the forks, was called Q'o'-sa ɹûn'nĕ by the Tutu, and Qwaⁿ'-s'a-a'-tûn by the Naltûnne ɹûnnĕ. The second, at the mouth of Smith River, was called Qo-on'-qwût ɹûn'nĕ by the Tutu, and Qû-wûn'-kqwût by the Naltûnne ɹûnnĕ.

South of Smith River were the A'-ta-a-kût'-ti (Tutu), or A'-ta-a-kût' (Nalt.), known to the white people as *Yon-tock-etts.* Next to them came the Tc'ĕs-çlt'Ic'-tûn, who were probably the "Terwars" of some authors. South of these dwelt the E-tcu'-lit (Tutu), E-tc'u'-lĭt, or Tc'ĕs-qan'-me (Nalt.), probably identical with the "Tolowas" of the white people. Above Crescent City was the village of Ta-rxiⁿ'-'ă-a'-tûn. On the site of Crescent City was the village of Charles Lane's people, the ɹa-tin'-ɹûn. South of this was Mĕs-tĕçl'-tûn, beyond which was Ta-tla' ɹûnnĕ (Tutu), or Ta-t'ça'-tûn (Nalt.),

probably the "Ta-ta-ten" of Powers and others. Çlts'ûs'-me, *On the sand* (with which compare the Çlts'ûs-me' ʄûnnĕ of the Upper Coquille) was north of Tû-rxĕstl'-tsa-tûn, and south of the latter was Ta-tci'-qwût-me, *Village on a Plateau*, north of the mouth of Klamath River, which the Athapascans call Ta-tci-qwŭt (*Plateau River?*). Qwûn-rxûn'-me, the most southerly village recorded, was just south of the mouth of Klamath River.

It is unfortunate that so many of the village names are given without their translations, but it was impossible to obtain more information during the limited period of my visit. Should I find time in future to prepare Indian-English vocabularies of the languages recorded at Siletz Agency in 1884, it will be apt to lead to a satisfactory analysis of many local names which are now inexplicable.

A close study of this article ought to strengthen the suspicion that the Athapascans of Oregon were the dominant people, having reduced the Kusan nation as well as the Taʄĕlma ; and that prior to the incoming of the Athapascans, the Kusan territory had extended inland far up the Coquille River and the tributaries of Coos Bay.

J. Owen Dorsey.