The Gentile System of the Siletz Tribes.

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:—

<table>
<thead>
<tr>
<th>Village Type</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>Californian Athapascan villages</td>
<td>13</td>
</tr>
<tr>
<td>Oregon Athapascan villages</td>
<td>106</td>
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<tr>
<td>T'xelma villages</td>
<td>17</td>
</tr>
<tr>
<td>Yaquina villages</td>
<td>56</td>
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<tr>
<td>Alsea villages</td>
<td>20</td>
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<tr>
<td>Siuslaw villages</td>
<td>34</td>
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<tr>
<td>Lower Umpqua (or Ku-itc) villages</td>
<td>21</td>
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<tr>
<td>Kusan villages</td>
<td>2</td>
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</tbody>
</table>

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'-t'cuc-me' ʔūnne by the Nałtł'ūne ʔūnne), Kän-ni'-wun-ne'-me', a tribe east of the Tillamook, Cow Creek (Ci'-stå-qwút ni'-li t'čat' ʔūnne), and Na'-dä-sū'-me' ʔūnne, 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. \( U \) 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
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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-kwîn'-â.


ALSEA VILLAGES.

The tribe calls itself "Ål-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’-wâ (probably the Necketo of Lewis and Clarke) was at “Seal Rock,” on the Pacific coast. The Naitûnne called the people of this village “Tu-sfn-nût’-ûnîc.” 2. Kyû-mai’-su, “The wind comes from the ocean,” at the mouth of the river. 3. Ta’-tû-ût’ë, meaning not gained. “Men went thither in companies and stayed there to fish.” 4. Kau’-
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qwan (the \(q\) is evanescent), on a stream now called Beaver Creek; probably the Konwai of Lewis and Clarke. 5. Yuk-qais' (the \(q\) is evanescent), "Where tide-water comes," probably the Luckkarso of Lewis and Clarke. See Yikqaic in the Yaquina list. 6. Kaq-qaicwaic'. 7. Ci-u-wa'-ök, said to be a "place near the river, filled with undergrowth." 8. Kqlo'-qwaic'yu'-tslu, "Deep Lake." 9. Me-kümmtk, "Long tree moss (black or green)."

Villages south of the Alsea River. — 10. Ya'-qai-yük', "Where the sandbar ends," called Yakate and Yahats by the white people. It was 30 miles below \(q\)alänk, and was the village of William Smith's mother. 11. \(q\)alänk, "Spread out, as the skin of a canoe," north of Yaqaiyük and south of Kauhük (village of William Smith's father). 12. Kau'-hük, said to mean "High place," probably the Kahunkie of Lewis and Clarke. 13. Kwü'il-sit, a deep and narrow creek. 14. Kwämük'. 15. Sqa'-qwaic'yu'-tslu, "Deep mouth of a stream." There were caves in the rocks, in which the people stayed during bad weather. 16. Kqflm-kwaić', "Man goes along with the current." 17. \(q\)klu'ca'-ük, "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. \(q\)al'-büct, "Where the water rolls." 19. \(q\)a'-nt, "Ripple made by a rock in the river." 20. \(q\)klu'-hwe-yük', "(Man) goes to the river." The village of William Jackson. (\(q\)klu' probably means river; and ök or yük 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-ite or Lower Umpqua, and her mother a Siuslaw. Mrs. Smith gave the names of thirty-four Siuslaw villages as follows:


Lower Umpqua Villages.

The Upper Umpqua people belonged to the Athapascan stock; but the Lower Umpqua, who called themselves Ku-ite' were of the Yakonan family. Mrs. William Smith, the authority for these Ku-ite names, is the daughter of a Siuslaw mother and a Kuite 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 Kalawatset as "the Indian name for the Umpqua River from its mouth
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to the rapids, a distance of about thirty miles." I was unable to identify the term. The Umpqua River is called Ci-st'a' qwüt by the Chasta Costa; and the Upper Coquille people (Mći-kwüt-me ʔúnnc) call the Lower Umpqua people, Ci-st'a'-qwút-mèl ʔúnnc', i.e., People dwelling on the stream called Cista (Shi-sta).

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

1. Ts'a'-lil-á, same as Shalala, Siletza, Isallet, and Tsalel of different writers. 2. Mi'-sùn. 3. Ta-qai'-yà. 4. Tc'u-qui'-yač'. 5. Tc'łu-kük'. 6. Tçu-qí'-là. 7. Tsùn'-na-kći'-ám'cā. 8. Ntsl'-ya'-mis. 9. Kqu-wài'-hus, or Çli'-ai'-ám'c ġkù-kwèi'-hu, "Where they used to dry salmon (Çtíi-ai', salmon; Ịç, genitive ending). 10. Sk'a'-quaus. 11. Tc'u'-pìt'-nu' ckwüt (ckwüt, mountain). 12. K'ai'-yù-wun-ts'u'-ńt t'çäi' (ka'yu-wùnts, rock; uni, -y, -en; t'çi', land), Rocky Land. 13. Tsł'-a-quaus', "a high sandy place." 14. Pai'-u-i-yan'-ńt t'çi', Beachy Land. 15. Ts'e-t'çi'm. 16. Wu'-i-t'çi ɡla'-á. 17. Tsì'-lā-tà'-mys. 18. Ku'-i-ît'. 19. Tki'-må-ye', at Winchester Bay. 20. Mt-kù-ît', at the mount of Winchester Bay, by the ocean, where there is now a light-house. 21. Kçä'-ę.

KUSAN VILLAGES.

The Kûs or Coos are the Cook-koo-os, 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'läk or Lower Coquille, which proved on examination to be identical with the language of the Coos Bay people. The Mûl'läk village (compare Melukitz, 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-sitch given above) or Na'-su-mi' ʔúnnc' 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'-sà me' ʔúnnc (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.
This page provides a detailed description of the Upper Coquille villages, their names, and their locations. The Upper Coquille people, known for their Athapaskan heritage, refer to themselves as Mi-ci’-kqwüt-me’ ūnnē, i.e., People who dwell on the stream Mi-ci (kqwüt, stream; me, on). They are Athapascans, whose prismatic habitat was on the Coquille River, above the Muliik and Naumi ūnnē. The authorities for the names of their villages were Coquille Thompson, the chief, and an old man called Solomon.

The page lists 32 villages, each with a unique name and description:

1. Tqlfn-qas’ ūnnē, above the Muliik and below where Coquille City now stands.
2. Tql-nat-li’ ūnnē, People at the Forks, on the site of Coquille City.
3. Qwe’ ūnnē.
4. Clic’a-rxi’-li’ ūnnē, People away from the Forks, the Choc- re-le-a-ton of Parrish’s list (1854) and Chak-re-le-a-ton of Kautz (1855).
5. Naq’tu’ ūnnē, People at the two (naq?) roads (run, place?).
6. Se-qac’-tun ūnnē, People at the big rocks (se, rock?).
7. Tcn-tca’-la’ ūnnē, People by the large fallen tree.
8. Jül-wüt-me or Jül-wüt-me’ ūnnē, People on the open prairie.
10. Tüs-qus’ ūnnē.
11. Na’-qo-tca’ ūnnē (qotca refers to a clear day).
12. Na’-ta-rxi’-li’ ūnnē, People at the big dam (in the river).
13. Ni-lés’ ūnnē, People at the small dam (in the river).
14. K’cu na’-ta-tun ūnnē, People by a small mountain on which is grass (but no trees).
15. Ólkwan-ti-yā ūnnē.
16. Ki-mes’ ūnnē (Coquille Thompson), or Ku-mas’ ūnnē (Solomon), People dwelling opposite a cove of deep water.
17. Na’tsuc-ta’ ūnnē, People dwelling where they played shinny.
18. Léc-teč, Village at the mouth of a small creek.
19. Saql’-tun, Village on the dark side of a cahon, where the sun never shines.
20. Eni’ ūnnē, People at the base of a plateau.
21. Dul-dul’ ca-wai’-ämë, Village where there are many of the insects called duldul. These insects fly during summer and autumn nights, making a humming noise.
22. Il’sečl ca-wai’-ämë, Village where there are many “ilsečl” (whatever they may be).
23. Tüs-ta-šun qu’a-ct (Said Solomon). Thompson could not explain it, but said that tölč-ta-tun meant an old basket.
24. K’qi-nuq’ ūnnē, People among the small undergrowth.
25. Ti-mél’ ūnnē.
27. Ka’-to-mes’-me ūnnē, People by the deep water.
28. Tqlfn-teč quwít me’ ūnnē, People at the stream Tqlfn-teč.
29. Ts’a’-rxi’-teq’ ūnnē, People among the ash trees.
30. Sün’-sün-nes’ ūnnē, People at the small beach.
31. Clic’us’-me’ ūnnē, People at or on the sand, subsequently removed to Flores Creek (on the coast, between Coquille River and Sixes Creek).
32. Má-cla’-qa’ ūnnē, People back towards the head of the stream.

ATHAPASCANS NORTH OF ROGUE RIVER.

While generic names have been found for three groups of Athapaskan gentes in Oregon, i.e., the Miciqwüt-me’ ūnnē 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’ol’-qwe-ta’ ūnnē” 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 Naćumí was that of the Ni-le' yùnné', described as “Jake's people,” referring to some man on the Siletz reservation. 2. Na-tút'i yùnné' (the people?) or Na-teč'uí-tun (the place), meaning not gained. 3. Kwa-a'ni, or Kwa'a-me' yùnné', People on the gulf (Tutu), same as Sök-kwe'tcé (Naltunne tunne), meaning not gained, whence the local name Seguitchin or Sequoarchin. This people is now called “Sixes,” and they used to dwell on Sixes Creek. 4. Ky'-sy-me' yùnné' (Nalt.), or Yós-o-teč' (Tutu), meaning unknown. 5. “Port Orford Indians,” Qwúc-tcú-meč'tun yùnné' (of Nalt.), but the Tutu call them Kál-še'-rxe-a yùnné', People on a point of land extending far into the ocean. 6. K'cu-wqát' yùnné', People at the good grass (k'cu). 7. Kwús-ač' qun' yùnné' (Nalt.), Kwsús-ač'qun yùnné', of the Tutu, People that eat mussels. 8. “Euchrees,” “Eu-quah-chee,” and “Yu-ka-wachi” of early writers. i.e., Yu’-ki-tcé yùnné' (Tutu), and Yu’-kwit-tcé, or Yu’-kwit-teč’ yùnné' (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: Ywi'-súq-wqát, referring to a rat (ýwi') that fell down; K'cu-tét-me tse'-é-tút-tun, meaning not gained (k'cu, grass); and Nu’-tcu-ma'tun yùnné', People in a land full of timber. 10. At the mouth of Rogue River, on the north side, was the village of the Tcé'-mé, or Tcé-me' yùnné', People on the ocean coast, popularly called “Joshuas,” or “Yah-shutes.” 11. Above the Tcé'-mé, and on the north side of Rogue River, was another Nu’-tcu-ma’tun yùnné'. 12. Tcét-lès'i-ye' yùnné' (Tutu), Te’t’lés'-ye' yùnné' (Nalt.), People of the bursted rock, or T'a-ri-xi-li'-i' yùnné' (Nalt.), People distant from the Forks (?). 13. Lu'-tu, or Lu'-yu, yùnné', “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-tun, To-to-tun, To-to-tu't-na, and Lo-to-tun. 14. Na'-kat-qi' yùnné' (Tutu), or Na'-kút-que' yùnné' (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. Ce-teč'nun yùnné' (Tutu), Se-teč'nun yùnné' (Nalt.), People at the foot of the large rock: Abraham Lincoln’s village. 16. Mi-kwu-nú yùnné' (their own name), Mi'-ko-nó’ yùnné' (Tutu), or Mi'-kwu-nú yùnné' (Nalt.), People among the white clover roots. 17. T'a-ri-xlí i-teč't yùnné', People at the mouth of the small stream called T'a-ri-xlí (Nalt.); Ta-rxé'-li i-teč' yùnné', People at the mouth of a small stream, or tarxé'-li (Tutu). 18. Kwús-se' yùnné', People where howz-doow abounds (Nalt.); Yúc-ce' yùnné' (Tutu). 19. E'-ta-a-t'cól' yùnné' (Nalt.); E-ta-a-tça yùnné' (Tutu), People of the cove. 20. T'a-a-t'cól' yùnné' (Nalt.); Ta-rxút-t'cól' yùnné', People on the prairie sloping gently to the river. Above this last village Alex. had heard that there were the following: 21. Qùn'-e-teč'uí'a. 22. Tcé-shí-tun, Where something reclined (?).

Alex placed Ta-teč'qwát yùnné' next, but that was a Chasta Costa village. Instead of Tatciquwát yùnné', qisá and Eucati gave čoglí-qúót yùnné' (another Chasta Costa village, according to “Fiddler John”), People at the smooth rock.

Eucati gave Kwe-lút li’ yùnné (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-teč'qwát yùnné' (Chasta Costa village), called Ta-teč'kqwát yùnné' by qisá; Ta-sun-ma' yùnné' (same as the Chasta Costa Ta-sun-ma’); Tc-teč’uí yùnné’ (Chasta Costa village); Se-čól yùnné’, People using salmon nets (perhaps identical with the Taqtílti Se-čól-tun, and if so, not an Athapaskan people); Ti-sat yùnné'; and Tús-lá yùnné’ (probably a Chasta Costa people).
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Chasta Costa villages.—The Chasta Costa, or, as they call themselves, Ci'-stā kwūt-stā, belong to the Athapascan stock. The meaning of the name is unknown; but Rogue River is called Ci'-stā-kwūt ni'-li by the Naltūnne ūnnē; and the Cow Creek Indians are called by the same people Ci'-stā-kwūt ni'-li t'čat' ūnnē, 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, Cučl-tas'-sē and Ta'-te-la'-tūn, 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 Ė-nē’-ti, with Rogue River: What stream is called Ėnenti is uncertain. The Illinois River is too far west, and Applegate Creek can hardly be intended, unless, as I suspect, Ta-tci-kwūt ūnnē should be on the north side of Rogue River with the other Chasta Costa people; for Hūdedūt, a Tačēlma 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 Tačēlma villages, as will be explained later.


VILLAGES ON THE SOUTH SIDE OF ROGUE RIVER.

The “Upper Rogue River Indians” call themselves Ta’-qēl’-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
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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 Tco-wa-tce, to which belonged Evans Bill and his father. This village was near "Deep Rock." 2. Ta-lo-junné was Hugh's village. Evans Creek emptied into Rogue River on the north side, between Talo junné and Skanowéci junné. It should be observed that many of these Taqelma names have Athapascan sounds, and several use the term tunne, people. But the language of the Taqelma does not seem to be related to the dialects of the Athapascans that were their neighbors in the early part of this century. 3 Skano-wéci junné. 4. K'go-ai-me, the village of Hugh's mother. 5. Yuc-la-i, Coyote people, one of the exceptional cases in which the gens had an animal name. 6. Kacta-tá. Below Kacta-tá 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-tuc-tun tú-de. People dwelling on the Taltuc. The Nat-tunne junné call them Tal-tuc junné. 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 Taqelma village, 7. Ckac-tun. 8. Ha'ekuc-tun. 9. Sec'wa-qal te'ci-tun. 10. Na-pi-lá. 11. Ya'asi-tun, ten miles below Na-pi-lá. 12. Se'siku-stun (distinct from Chasta Costa or Cis-tá kqo-stá, but it may be the same as Chasta Scotia of Indian Reports). 13. Talma-mi-te. 14. Se'qil-tun (village said to be nearest the Chasta Costa). This may be the Sec'qil junné of Eneas. Hodi-dëut, 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 te-de (their own name), known to the Natunne junné as Ts'o-qo'hi-qwút-me' junné. In the Illinois valley (and probably along the eastern side of Illinois Creek) were the Sal-wa-qal, to whom belonged John Punzie and his father. John Punzie's mother belonged to another village, Tol salsun, which cannot be located.

The environment of the Taqelma, 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 Taqelma 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 Taqelma villages, though they never succeeded in forcing the Taqelma to abandon their own language.

ATHAPASCAN VILLAGES SOUTH OF ROGUE RIVER.

Near the mouth of Rogue River is a stream called Na-tcy-qwút, 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'cuqwüt dwell the Eni ți'nnë, People at the base of a plateau. 2. On the Nat'cuqwüt, above the Eni ți'nnë, were the Na-t'çi' ți'nnë, People on the level prairie, who gave a name to the stream. 3. Above them were the Te'Čt-tész'-teč'-tun, People among the big rocks. 4. High up the stream were the Ts'e-tün' ți'nnë, to whom belonged the mother of Alex. Ross the Naltünne ți'nnë chief. 5. On the south side of Rogue River, between Nat'cuqwüt and Skümëme, was the village Sěn-teč'-tun. 6. Skümë'-me was on the south side of Rogue River, at its mouth, opposite the village of the Teč'-me ți'nnë. 7. Ts'e-tút' ți'nnë, People where the road is on the beach, were on the Pacific coast, south of Skümëme. 8. 'A'-ne'-tün, an extinct people, dwelt below Ts'e-tút' ți'nnë. 9. Qwai'tún-ne' ți'nnë, People among the gravel (Tutu), or Qwin'-tün-ne'-tün (Nalt.), dwelt on Pistol River. Kautz called them Wish-te-na-tun, and Parrish styled them the Wish-te-na-tun. They were sometimes called "Pistol Rivers." 10. Qa'-i-na'-na-te' ți'nnë, 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-xi'-a, or Münkqè'-tun, was located about twenty-five miles south of Pistol River (pole Alex. Ross). 12. Nal'-tün-ne' ți'nnë, Mushroom People, dwell on the stream Nal-tünne'qwüt, about twenty miles south of Qe'-e-xi'-a. This was the village of Alex. Ross, the chief.

Chetco villages. — The Teč'-ti, or Teč'-i' ți'nnë, had nine villages as follows: 1. Teč-tan'-ne'-nè (Baldwin Fairchild's village), on the north side of Teč-qwüt, or Chetco Creek, at the mouth. 2. Nu'-q'wüt-teč'-tun, on the south side of Chetco Creek, near the mouth of the stream called Maqwüt. 3. Qü'-ni-li'-kqwüt, on the same side of Chetco Creek, above the preceding village. 4. Nal'-tan-qas-bi'-tun, on the same side of Chetco Creek, and higher up the stream. 5. Se-ta'-tun, Where there are many stones (?), above No. 4, on the same side of the stream. 6. S't-sas-bi'-tun, above No. 5, on the same side of the stream. 7. Na'-ši'-te'-tun, "At the grass higher up the stream," above No. 6, and the village nearest the head of the stream. 8. Teč-tan'-nè, just south of the mouth of Chetco Creek. 9. Chet'a-xi'-bi'-tun, Village far from the Forks (of Chetco Creek and Maqwüt), on the upper part of Maqwüt.

Atha-Pascian villages in northwestern 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 Qo'-sa ți'nnë by the Tutu, and Qwa'-s'á-a'-tün by the Naltünne ți'nnë. The second, at the mouth of Smith River, was called Qo-on'-qwüt ți'nnë by the Tutu, and Qw-wün'-kqwüt by the Naltünne ți'nnë.

South of Smith River were the A'-ta-kát'ití (Tutu), or A'-ta-a-kát' (Nalt.), known to the white people as Yon-luck-ets. Next to them came the Tečs-qit'et'-tun, who were probably the "Terwars" of some authors. South of these dwell the E-teč'-lit (Tutu), E-teč'-lit, or Tečs qan'-me (Nalt.), probably identical with the "Tolowas" of the white people. Above Crescent City was the village of Ta-xi'-a'-tün. On the site of Crescent City was the village of Charles Lane's people, the J'a-tün'-tun. South of this was Měs-teč'-tun, beyond which was Ta-tla' ți'nnë (Tutu), or Ta-t'a'-tün (Nalt.),
probably the "Ta-ta-ten" of Powers and others. Çlts'ús'-me, On the sand (with which compare the Çlts'ús-me' ąnně of the Upper Coquille) was north of Tű-rxéšl'-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-qwût (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 Taqëlma; 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.