

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Q'alya ta Kukwis shichdii me Traditional Cultural Property Historic District

other names/site number To place like a necklace (Jordan Cove) and the Bay of the Coos People

Name of Multiple Property Listing N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

street & number Roughly Bounded by Coos Bay Estuary and Adjacent Uplands ☒ not for publication

city or town Coos Bay, North Bend ☐ vicinity

state Oregon code OR county Coos code 011 zip code 97420, 97459

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance: national X statewide X local

Applicable National Register Criteria: X A X B C X D

Signature of certifying official/Title: Deputy State Historic Preservation Officer Date

Oregon State Historic Preservation Office
State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

 entered in the National Register determined eligible for the National Register

 determined not eligible for the National Register removed from the National Register

 other (explain:)

Signature of the Keeper Date of Action

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5. Classification

Ownership of Property

(Check as many boxes as apply.)

- | | |
|-------------------------------------|------------------|
| <input checked="" type="checkbox"/> | private |
| <input checked="" type="checkbox"/> | public - Local |
| <input checked="" type="checkbox"/> | public - State |
| <input checked="" type="checkbox"/> | public - Federal |

Category of Property

(Check only **one** box.)

- | | |
|-------------------------------------|-------------|
| <input type="checkbox"/> | building(s) |
| <input checked="" type="checkbox"/> | district |
| <input type="checkbox"/> | site |
| <input type="checkbox"/> | structure |
| <input type="checkbox"/> | object |

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
2		buildings
154		site
		structure
		object
156	0	Total

Number of contributing resources previously listed in the National Register

10

6. Function or Use

Historic Functions

(Enter categories from instructions.)

DOMESTIC: village sites

EDUCATION: school, library

HEALTHCARE: clinic

SOCIAL: meeting hall

RELIGION: ceremonial sites

FUNERARY: cemetery, graves/burials

AGRICULTURE/SUBSISTENCE: processing, storage, fishing site

INDUSTRY/PROCESSING/EXTRACTION:

Processing sites, manufacturing facility

TRANSPORTATION: water-related

LANDSCAPE: natural features, underwater

DEFENSE: military facility

Current Functions

(Enter categories from instructions.)

SOCIAL: meeting hall

EDUCATION: library

RELIGION: ceremonial sites

FUNERARY: cemetery, graves/burial

RECREATION AND CULTURE: outdoor recreation

AGRICULTURE/SUBSISTENCE: processing, storage, fishing site

TRANSPORTATION: water-related

LANDSCAPE: natural features, underwater conservation area

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7. Description

Architectural Classification

(Enter categories from instructions.)

COLONIAL

OTHER: Traditional plankhouse

OTHER: Traditional sweat lodge

Materials

(Enter categories from instructions.)

foundation: CONCRETE

walls: WOOD: Shingle board and batten

OTHER: Board and Batten

roof: WOOD: Shingle

other: BRICK (chimney)

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity).

Summary Paragraph

"The Indians never lived at places hard to get into and inland, such as white people acquire. The Indians always wanted a place on the water, and preferred deep water." -Lottie Evenoff (Harrington 24:37)

Coos Bay, on the southwest Oregon coast (see Figure 1), is the extensive horseshoe-shaped estuary of the Coos River leading out to the ocean. The application focuses on 26 square miles of Coos Bay with approximately 16 square miles identified as the estuary subtidal. Ownership, both subtidal and estuary adjacent uplands, consists of roughly 6.4 square miles of federal and state ownership, less than 0.2 tribally owned, 7.8 of local government ownership and 4.6 square miles of private ownership. The primary zones of Coos Bay include the Lower Bay near the ocean entrance of the bay and North Spit (see Photograph 1 and 2), the Heart of the Bay near Jordan Cove (Photograph 3), and the Upper Bay on the eastern side of the peninsula (see Figure 2). The bay is the second largest drowned river valley on the Oregon Coast. The bay's primary features include the ocean entrance and North Spit of the bay (Lower Bay), an extensive arch of water around the peninsula (Heart of the Bay), the expansive inlets and sloughs around the peninsula, and the confluence of the Isthmus Slough known as *Gwsuu* and the Coos River, known as the *Kulwutl'iich*, (Upper Bay). The peninsula is low-lying land that has been settled and urbanized over the past 160 years; the cities of Charleston, Coos Bay and North Bend dominate the central landscape but the landscape retains many of its landforms and viewsheds. Major features of the estuary, visible from a satellite perspective, include: dunal lakes; beaches; the long arm of the North Spit, located on the west side of the bay at the jetty; the North Bend airport, located at the bend of the horseshoe in the Heart of the Bay; a rail line and swing bridge east and across from the airport, adjacent to the North Slough (see Photograph 4); National Register listed McCullough Bridge, which is part of Highway 101; the forested foothills of the western Coast Range, which frame the east and south side of Coos Bay; and the sloughs and mouth of the River where it might be calmer on a windy day indicated by the named place in this area, *Wil'lench* or "good weather place."

Q'alya—"to put around the neck", like a necklace, now known as Jordan Cove, and the associated village site, *Kuunatich*, is the heart or central feature in the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property (TCP) historic district. The TCP includes boundaries up and down river from the Heart of the Bay zone to encompass features significant to Coos history and way of life (Figure 3). The various features described throughout this document support the connection that Coos families have with this area through time, which is evident when overlaying a map with these important features that support Coos identity (Figure 4). While the maps may look like a constellation of loci, the boundary takes in each of the locations and the surrounding features typically associated with them such as burials, resource gathering locations, and ceremonial areas. The boundary also absorbs the central support system responsible for perpetuating Coos way of life still today,

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the Bay itself. A few contributing properties are not in proximity to the estuary itself but have a direct relationship to the TCP's significance and integrity and are therefore included as discontinuous elements, such as the two Tribal government parcels and historic burial at the Marshfield Cemetery. The connection to this place has been unbroken despite a history that has challenged tribal life in Coos Bay.

The Native American community has continuously used the estuary since time immemorial to the present. This is demonstrated by archaeological sites, nearby fish weirs and traps, named places in Hanis and Miluk dialects of the Coosan Language, the presence of prehistoric and historic burials of peoples at former villages and subsistence sites of Native Americans (see Appendix A, Figures 6-13), and significant Coos knowledge holders who transferred their knowledge and captured the meaning of the Coos and Coos Bay in words, places, relationships, stories and tragedies. The boundary includes the legacy of Coos women who were permitted to stay during forced removal of tribes from their homelands and the story of how these families heritage through European settlement of the area (see Figures 14-21), as well as, the locations of events in the oral literature of the Coos people and stories associated with distinct natural features (see Appendix B). Coos Families continue to use the estuarine and shore lands in the area all our lifetimes to fish, gather shellfish (see Photograph 5 and 6), harvest berries, medicines (see Photograph 7), and plants for consumption or cultural purposes (Figures 22-29). Additionally, the estuary's main stem served as a primary transportation route for the Coos and today, continues to be used for fishing and canoeing by tribal members as well as for resource gathering and/or ceremonial purposes.

Generally, contributing components of this nomination are important to the culture and way of life unique to the Coos. Examples include viewsheds, oral literature sites (see Photograph 8), archaeological resources, including but not limited to fish weirs, middens (see Photograph 9 and 10), burials, processing sites, gathering sites, traditional places that carry religious or spiritual significance and natural resources that support the vitality of tribal members as well as landmarks that still carry a connection to certain locations in Coos Bay. A total of 156 resources contribute to the TCP historic district. Of the total of contributing resources, there are (154) sites and (2) buildings. Within the (154) contributing sites, fifty-six (56) are contemporary resources within various traditional use areas in Coos Bay, including the estuary itself and the adjacent gathering and contemporary use areas (see Figures 23-29, also Appendix C, bolded), seventy-four (74) are places with cultural significance to the Coos (pre-contact and historic), and twenty-four (24) of the sites are fish weir locations. The two (2) buildings are the Confederated Tribes of the Coos, Lower Umpqua, and Siuslaw Indians (CTCLUSI) plank house and the sweatlodge, which are both located on Tribal Hall property (see Photographs 10-13). Most of the culturally significant sites have traditional names, which carry a special meaning and use or were occupied by the Coos as villages, and are all listed in Appendix A. Coos informants identified these locations and these sites possess a contemporary ceremonial and religious significance to Tribal members today, even if not accessible for contemporary practice. Tribal members often note and feel protective of these places even when talking in association about modern landmarks in Coos Bay. Viewsheds in the area permit long distance views (see Photograph 15, 16) of natural or cultural landscape features from the shorelines or in the Bay itself (see Photograph 17, 18). The Bay contains hundreds, if not thousands, of fish weirs; twenty-four (24) of these locations have been recorded within the TCP boundary (see Table 1) and are identified as contributing resources. These weirs are symbols of Coos subsistence on salmon and other fish and life that are still central to Coos identity (see Photograph 19). Thirteen (13) archaeological features (see Table 2 and Appendix A) represent past practices and lifeways important to Tribal members today, and are identified as part of the seventy-four (74) contributing places with cultural significance.¹ The CTCLUSI plankhouse and sweatlodge on the Tribal Hall property are part of Coos traditions and are associated with significance to past and contemporary Coos practice or ceremony that are included as part of this application. Additionally, ten (10) resources within the boundary were previously listed in the National Register of Historic Places.²

¹ While there are thirteen (13) resources identified in Table 2, twelve (12) are part of the contributing resource count in Section 5 because one (1), 35CS24 Archeological Site, is previously listed in the National Register.

² The ten resources listed in the National Register are as follows and are listed by their historic name: Marshfield Elks Temple, NRIS# 83002146; Chandler Hotel & Annex, NRIS# 84002966; Hub Department Store Building, NRIS# 92001307; Coos Bay National Bank Building, NRIS# 89001868; Coke, J.S., Building, NRIS# 91000048; Coos Bay Bridge (McCullough Memorial Bridge) NRIS# 05000817;

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Non-contributing features, those not important to Coos culture and way of life, would typically be described as built environments not associated with the Coos traditions. Features like roads, the airport, bridges (see Photograph 20), active commercial properties, residential buildings, outbuildings, yards, gardens, active pasture/farm lands and/or active industrial operations, components of the navigation channel not attributed to perpetuating Coos practices, and commercial oyster operations, are not considered contributing features. Additionally resources listed on private lands where gathering is not permitted are not contributing. Our nomination does not attempt to include resources that are not important to contributing Coos beliefs, history or cultural practice.

As demonstrated in this TCP nomination, and expressed by the Coos community, the integrity and the feeling of association with the area has not been lost. Despite the removal of major parts of the property from native ownership, dredging for the navigation channel, and the transition of parts of the general area into industrial sites, commercial developments, and modern residences, intact features related to Coos practices and beliefs remain that connect the Coos People with their culture and traditional way of life.

Narrative Description

Coos Bay has remained important for Native American use throughout history. This is demonstrated through the thirty-two (32) Coos villages, with and without toponyms (see Appendix A) that have been identified, and the continued uses in and around these adjacent ancient villages, burial areas, culturally named places and myth tale sites. Significant persons listed in this TCP were critical to the transmission of these important places, language, or customs, participated in important events in Coos history, and/ or had leadership roles within the Coos Tribe and the history of the Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians (CTCLUSI). Coos Bay also contains the largest fish weir systems in the Pacific Northwest (see Photograph 21, 22); these systems defined not only a reliance on fish for subsistence, but also in and of themselves are a unique construction feature contributing important information about prehistory for this area (see Figures 5,7-11). Additionally, other contributing archeological features associated with village sites (see Table 2 ; Photographs 9, 10, 23) as well as undiscovered villages lie beneath the dunes, fill, forest, and even 30-feet below the bottom of the navigation channel, which are important to the history of Coos Bay. The Bay has been occupied for millennia and for thousands of years people have lived here, fished here, celebrated here and died here. This has been a good place to be as long as humans set foot here. Although development of the area caused damage and change to some of these features and cultural resources, the viewsheds and connected landscape features (see Photograph 24), villages, important traditional gathering areas (see Photograph 25), as well as, the continued use of the Bay (see Photograph 26), there are still intact features to Coos practices and beliefs that connect the Coos People with their culture and traditional way of life—a reflection of the abundant resources that can be found in the bay of the Coos People, *Kukwis shichdii me*.

“When the tide is low the table is set,” is a common phrase amongst the tribal people of Coos Bay. This speaks to the rich diversity of foods that were and are available to the people. Fed by both upwelling marine currents and upriver environments, estuaries in the Pacific Northwest are some of the richest biotic environments in the world (McConnaughey and McConnaughey 1986). Taxa supported in large numbers historically in Oregon coast estuaries include salmon, herring/smelt, flounder, sturgeon, sculpin, lamprey (“eel”), and many other fish (Monaco et al. 1990) (See Appendix C), as well as a variety of sea mammals and waterfowl. The intertidal zone is an important habitat for cockles, mussels, piddocks, mud or goose-neck clams, razor clams, barnacles, native oysters (now nearly extinct), red rock crab and Dungeness crabs (See Appendix C). The bay is the habitat of harbor seals, sea lions, sea otter, occasional visiting whales, and numerous waterfowl. Some of these species continue to frequent the harbor entrance and lower bay. The size of the Coos Bay reflects the greater extent of ocean influence in large portions of the estuary, compared with river-dominated estuaries elsewhere on the Oregon Coast. Different parts of the Coos estuary have varying levels of marine or

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freshwater input. The ocean heavily influences the lower portion of the bay, from its "north bend" to its ocean entrance point, which includes Jordan Cove. Because of the ocean influence, Jordan Cove has been remarkably historically productive, particularly for fish, shellfish, birds, mammals, and plants important in traditional Coos subsistence and culture.

Historically, numerous tidal channels along the margins of Coos Bay drained extensive salt marshes (Dicken 1961) within the bay. Many of the channels are still present albeit modified. These channels are habitat for numerous fishes, and served as the location for fishing weirs and traps; efficient systems for harvesting fish in intertidal channels and on tidal flats (Byram 2006: 2-1). Both freshwater and tidal marshes are present in and around the Coos Bay. The distinction between freshwater marshes and seasonal ponds or lakes is arbitrary, with lakes and ponds having areas that remain submerged all or most of the year; many intact ponds and freshwater marshes are still present around Jordan Cove.

Salt marsh losses in parts of Coos Bay may historically be as high as 90 percent, and as with other Oregon estuaries, the bay has changed due to diking, draining, and filling (Proctor et al. 1980). Many of these areas retain smaller remnants of these marshes as witnessed by plant communities such as sedge, tule, cattail, eelgrass, pickleweed, etc., but are not as large as historically they would have been. Additionally, several channel alteration activities including driftwood removal have modified drainage patterns and changed fish habitats (Dicken 1961; Schultz 1990:320; Simenstad et al. 1997b:176-77). The construction of jetties at the harbor entrance has slowed the outgoing movement of coarser silt and sand, causing these to settle on channel floors. As the channel floor has risen, currents have increased along channel banks, producing severe erosion (Byram 2002: Chapter 5). Nonetheless, these smaller marsh areas still provide critical habitat for important cultural plant and fish species and ongoing cooperative work with watershed groups has increased the size of several of these marshland areas across the bay. Even though channel dredging occurs regularly, there are still fish, plants and shellfish communities present in the bay. Because of water quality monitoring and continuing fish habitat restoration efforts, these critical habitat areas are still common and increasing in the intertidal areas. The materials from former dredging in Coos Bay were deposited on tidal wetlands, resulting in significant portions of upper Coos Bay's tidelands covered with dredged materials. These areas include the commercial area at the head of Pony Slough, the lower business district facing the bay in North Bend, large dredged material islands in the center of the Upper Bay, and the business district of the City of Coos Bay, Henderson Marsh among other locations. Despite these changes, there are still natural resources present, such as plants and animals that Tribal members continue to harvest within their traditional homelands. The connection to this place for Tribal members has remained strong since they continue traditional and religious practices within these same areas as their ancestors and the Tribe continues to work as a partner with various federal, state, local, and non-profit agencies to restore and enhance these resources to a state that is more reflective of historic times.

Adjacent to the estuary and tidal wetlands are rolling dunes and uplands containing many varieties of trees and plants with berries, roots, leaves or other parts that are culturally important as well as forested deer and elk habitat (see Appendix C).

The *Q'alya ta Kukwis shichdii me* Traditional Cultural Property includes parts of the Lower Bay and Upper Bay sub-systems as well as Pony Slough, North Slough, and Haynes Inlet as well as Kentuck (see Photograph 27, 28) and southern sloughs near Graveyard Point (see Photograph 29) of Coalbank (see Photograph 30) and Isthmus (see Photograph 31) and the commencement of the Coos River (Royce 1979:51). As previously mentioned, modifications occurred to the bay with U.S. settlement, but prior to Euro-American settlement, the ecosystem provided an abundant landscape for flora and fauna alike and still is recognized for the resources reflected in this landscape. Additionally, the area is still known for plants such as huckleberries, shore pine, cedar, sedges, tule (see Photograph 31), etc., fish (salmon, smelt, flounder, lamprey, etc.), shellfish (gapers, razors, cockles, butter, etc.), crab (red rock and Dungeness), hunting (deer), and birds (duck, osprey, egret, heron, eagle, etc.), which are listed in Appendix C. Boat transportation (motorized and non-motorized), aesthetics (dunes, large bay, subtidal area, etc.), expansive views (BLM boat ramp, North bend Airport, CTCLUSI Administration, etc.) and coastal weather patterns also define the area.

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The Coos community is culturally and wholly tied to their interrelationship with nature and the landscape. This connection has developed over thousands of years. Those who lived during the time of great change to the bay, between roughly 75 and 125 years ago, are the voices that help give light to history. Coos traditional stories (see Appendix B) document many landmark features, place names, and gathering locations that tribal members re-told and passed down through the generations; many of which are still used and recounted today. Despite historic losses of many subsistence resources, Coos Bay is still vital to the perpetuation of Coos traditional practices (see Photograph 32), ceremonies and lifeways. There are many other important Coos places, sites and gathering areas that extend beyond the TCP boundary; however, the estuary and adjacent lands represent the core of this nomination.

Lower Bay

The Lower Bay (see Figures 7, 15, 23) starts at the ocean entrance to Coos Bay and includes prominent features such as Coos Head at the south jetty, Fossil Point, *Laxai*, *Nikkawwaha* and *Hanisich* in the old City of Empire that is incorporated into the city of Coos Bay

Historic events and features such as Confederated Tribes of Coos Lower Umpqua and Siuslaw (CTCLUSI) Tribal Hall, Stagecoach line and lifesaving station as well as myth tale sites, other village sites of the Coos are part of the Lower Bay. Cape Arago Highway runs north and south down into Charleston along the edge of the bay water. The North Spit, now a stabilized feature, encloses this section of the bay from the ocean through the expansive dune and wetland formation. Abundant resources on the North Spit include traditional plant resources such as sedge, eelgrass, tule, spruce, bog blueberry, yellow sand verbena, strawberry and cranberry. These resources all reside on the North Spit as well as shellfish, duck and fish habitats. This area is still used for cultural practices such as plant harvesting and processing, canoeing, storytelling and ceremony.

Significant features within the Lower Bay include several cultural places, fishing and gathering areas, villages, and myth tale sites that are important to the Coos people. These features have been preserved through ethnographic studies (see Appendix A) and through being passed down orally from one generation to the next.

Kweyeis Xwamtat Qaimisich/Mountain Going Down to the Bar/Coos Head (see Figure 7) (see Photograph 1) is a bluff located at the entrance of the Coos Bay estuary. A dominant portion of this bluff and surrounding land is owned by the CTCLUSI. Prior to Tribal ownership, the central parcel was a federal military site beginning in 1875 and last managed by the Air National Guard until it was surplused and transferred to CTCLUSI in 2005. It overlooks the North Spit and an expansive sandy beach to the south. Prior to federal ownership, this area was used as a viewpoint for the Coos people, is associated with the conclusion of the Orca Story (see Appendix B) and was likely used as a ceremonial location. Below the bluff is a tunnel, or *Xitlxaldich* (this word translates to "becoming daylight", which refers to the dim light in the tunnel).

In 1884, Coos Head was placed in the ownership of the U.S. Army where public access was permitted until 1957, when the U.S. Navy assumed management authority. In 2005, CTCLUSI regained ownership of the property and is currently planning several development options for the property, which include a cultural gathering area, viewing area, trails for recreation, government offices and interpretative areas. Contributing features of the property for the TCP nomination would include plants and viewsheds important to the ongoing use by Tribal members. Non-contributing features are historic military use buildings and areas on adjacent federal lands.

Mhmnuu / Fossil Point (see Figure 7) is a Point just south of Pigeon Point, or Tarheel Point. (See Photograph 6). The site, partly owned by the CTCLUSI and partially privately owned, is a large sandstone ledge of fossil remains at Barview. Various private, university and county ownership surrounds the point and sub-tidal areas. The upland area near Fossil Point was where Tarheel, a determined Coos cultural leader, lived with his family prior to his removal to the Coast Reservation (see Appendix E, photo 8). The area contains the only naturally occurring rock in the bay and is exposed to continual tidal action. The fossil remains are well-preserved species of fossils that include Pliocene mollusks, as well as Pliocene skulls

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and bones of whales and sea lions. Fish and shellfish are preserved there as well in brown sandstone (Steere 1955:41; Fisher 2018). Because of the nature of this location, there is a diversity of species found at few other locations; in the algal bed and kelp bed there is a habitat for invertebrates and fishes and a significant spawning site for herring. Fossil Point is the setting of the myth text "The Dangerous Fish Which Poisoned People and Things and Turned them to Stone" (see Appendix B). Coos oral informant Annie Miner Peterson dictated the text, which was then printed in Coos and in English, and is called the *Coos Narrative and Ethnologic Texts* (Harrington 1942).

Today, Fossil Point continues to be a traditional crabbing and shellfish gathering area for tribal members, which dominate the contributing features for the site. Fossil formations also contribute as features for their natural and cultural value. The upland areas around Fossil Point have seen some housing development (non-contributing features) while the lowland area has remained largely unchanged.

Laxai Cove and Village (see Figure 7) is a small cove located on the east side of Coos Bay between Fossil Point on the south and Pigeon Point (Tarheel Point) on the north (see Photograph 8). The ownership of this area is mainly private with submerged state jurisdiction. It is also the location for the myth story "He Eats Human Children" an oral literary text of several paragraphs dictated in 1933 by Coos elder Annie Miner Peterson (See Appendix B). The account was an admonitory tale to counsel children to stay close to home and not to go out to play at night. Today only a sandstone knob remains at *Laxai* as a reminder of the Ogres who kidnapped children (Jacobs 1939 [redacted]). Presently, the upland area has seen some development, while the lowland area remains how it was during prehistoric times. As with Fossil Point to the south, this area is a well-used shellfish gathering area with resource habitats similar to adjacent sites. Features contributing to the village and cove include the surrounding shellfish and fish gathering areas, aquatic plant and seaweed gathering areas (see Photograph 6), nearby myth tale features

Kiwe'et and Nikkawwaha (see Figure 7, 23) are recognized as a traditional story location
Nikkawwaha

named after the
horsetail plant also the location of the 1855 Oregon Coast Treaty Council and temporary reservation where from November 1855, until January 1856, Special Indian Agent Socrates Scholfield held the Coos Indians prior to their removal to the Coast Reservation at Fort Umpqua. Fifty-three Coos men signed the unratified treaty of August 1855, negotiated by Joel Palmer, Superintendent of Indian Affairs (Palmer 1855). Scholfield served as the Special Agent at this site from October 1855, to April 1856 (Scholfield 1856). Later in the 1910s, this site was the gathering place for the Coos tribe's annual August meetings, and where the tribe selected a successor to chief Bobby Burns (Anonymous 1913c).

In 1861 James Lawson, of the U.S. Coast and Geodetic Survey, established a triangulation station for his surveys of the bay

In the immediate vicinity of the station is the only appearance of a bluff along this prairie shoreline.

Kiwe'et, meaning point or peninsula (see Appendix A), is situated between *Nikkawwaha*, to the south, and *Hanisich*, to the north. Jim Buchanan provided a story related to this place about a canoe maker who was murdered and beheaded by someone from the sky and avenged by his son called "The Revenge of the Sky People."

Contributing features of this location include the village, burials, traditional stories and historic landmark features as well as traditional use

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and cultural areas (see Appendix C) such as shellfish gathering areas, viewsheds and associated archaeological features (see Table 2). Residences, yards, gardens, and outbuildings are not associated with the contributing features.

Hanisich (see Figure 7) was one of the most prolific of the Coos villages located at what is now Empire. This area overlooks the lower estuary, North Spit and the Hollering Place.

(Harrington 1942). Chief Daloose Jackson, a significant Coos Chief and cultural knowledge holder lived and father of Lottie Evanoff, a prominent Coos informant, prior to the removal and relocation of the Coos from Coos Bay (see Appendix E, photo 14). Jefferson Harney (see Appendix E, photo 6), a Hanis Coos and influential leader, was born at Q'aimisiich prior to removal.

It is the location of a Coos creation story, "*Mi'laq Chanigha*" (See Appendix B) that tells how the land was created from blue clay discs thrown down by two young men carrying arrows from the sky world.

Today, the area is covered by concrete and is zoned mixed use domestic and commercial. An interpretive sign describes the village site and the encounter between Coos People from *Hanisich* and the ship wrecked army soldiers of the Captain Lincoln, who survived until their rescue by trading for resources such as food with the Coos people at *Hanisich*. Down near the water is a boat ramp and dock that is heavily used by Coos tribal members for crabbing and fishing and occasional seaweed harvesting, such as bull kelp and nori (*Porphyra* varieties) (see Appendix C)(see Figure 23). Contributing features to this village

Q'aimisiich, presence of blue clay, the viewshed and "soundshed" associated with *Elk'elch* or "Hollering Place" across the bay. Non-contributing features include historic and non-historic existing structures, docks and parking areas.

Tribal Hall Property and Tribal Administration (see Figure 15) are important fixtures in government and cultural practice today. The Tribal Hall Property is the location of Tribal Hall significant building that was listed on the National Register of Historic Places on March 29, 1989 and is located on Tribal reservation land in Coos Bay [REDACTED] (see Figure 23)(see Photograph 12). In 1940, a small 6.1 acre lot was established and held by the US government for use by the Tribes, and in 1941 the Civilian Conservation Corps, Indian Divisions (CCC, ID) erected a tribal hall on the reservation. The Property has been a place of continued government, social gathering and cultural activities, and currently houses the tribal museum, in addition to it serving as a spiritual location for all CTCLUSI tribal members (National Register # 89000202). The Tribal Hall complex includes other culturally important structures, such as the plank house constructed in 2001 (Photograph 6 and 8) and a sweat lodge that are heavily used by CTCLUSI members and contribute to this TCP. The natural resources (see Appendix C) and buildings, specifically the plank house (see Photograph 11) and sweat lodge, are used to perpetuate the culture and cultural government programming of CTCLUSI, which contribute to the TCP.

Kwonait, CTCLUSI Administration (see Figure 15), implement the objectives of the Tribe, under Tribal Council, to provide cultural programming, environmental and resource protection, health services and benefits, housing, investment, and economic resources through a wide range of programming. The Departments under the administration are grounded in culture awareness and focused on protection and enhancement of health, land, water, for the benefit of current and future generations. The viewshed of the Lower Bay is the most noteworthy contributing feature, along with cultural plants (see Appendix C) and government functions.

Wa'alach (see Figure 7) (see Photograph 9, 10 and Appendix E, photo 15) is

the birth place of Jim Buchanan, a prominent Coos informant for Coos places and stories.

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The Tribe acquired *Wa'alach* in the early 1990s from the City of Coos Bay,

it has remained unchanged for the past 100 years

Near-by residences and non-archeological resources are not contributing.

Jilch' ala, Stone Hammer Baby, and Utter Rocks (See Figure 7) are rock outcroppings located in the channel northwest of Empire (now part of west Coos Bay). The Utter Rocks one time were visible and dangerous to mariners are still visible on navigational charts. The rocks were specifically in the channel between Barrett's Landing and Henderson Marsh on the North Spit opposite the village of *Wa'alach*. One notable rock associated among Utter rocks, likely impacted by channel modification, was told to be the top of a rock person's head that started off as a child's rock hammer baby doll turned to life. This myth tale, "Stone Hammer Baby," as dictated by Annie Miner Peterson, a very influential Coos tribal member and cultural knowledge holder, in 1933 to Jacobs (Jacobs 1939) told of the origin of these rocks (Utter Rocks) and was recounted as an admonition by elders to Coos children. (See Appendix B). While the contributing features themselves have likely been impacted to some degree by channel dredging, they still exist in navigation charts, and the viewsheds and feeling of the place are retained. To go look for the Stone Hammer Baby is like looking for a mythological character. Any underwater features that are still intact would be contributing even if they cannot be seen above the lowest tide. The altered channel itself does not contribute to the TCP although if altered could further affect this area through increased erosion, removal of what may be left of the stones, and further damage to the association and feeling of this place to Tribal members.

Xiila'los or North Spit (See Figure 7) (see Photograph 2) is a large spit consisting of sand dunes that separate the bay from the Pacific Ocean. The southern portion of the spit may have formed in the later Holocene, with further advances resulting from jetty construction at the bay entrance starting in 1892. A photo from 1920 captures a sand bar with no visible vegetation (see Appendix E, photo 11). North of the spit is an extensive body of dunes of which some may date to the Pleistocene. The dunes constitute one of the largest dune sheets in North America and reach north for nearly sixty miles along the Oregon Coast (Proctor et al. 1980; Schultz 1990). These deposits of sand lie in the Oregon Dunes National Recreation Area (ODNRA), while the US Bureau of Land Management (BLM) manages most of the North Spit. The ODNRA, created by Congress in 1972, is managed by the Siuslaw National Forest. The Army Corps of Engineers has management responsibility for the North Jetty and river and harbor projects in Coos Bay. Because Coos Bay is navigable, a large part of the bay is administered by the Department of Oregon State Lands, though the state has sold tidelands for docks, sawmills, and commercial development.

The presence or absence of the spit may have changed through time as well as the location of the mouth or entrance of the Bay indicated possibly at other location. For instance Jim Buchanan provided *Qaimisani* or "river mouth" as the name at Jarvis landing because tribal elders said it had been the outlet of the bay (see Appendix A). There may be a buried slough near the mouth of the bay that extended north, and other records indicate that the lower bay used to be a lake created when sand was blown in and blocked the channel (Harrington 1942; Whereat, et al. 2011:44). The shifting nature of the sands and channel through time has revealed some sites and buried others. Today due to the anthropogenic stabilization of the sand dunes with European beach grass, many villages and associated cultural items such as canoes have been buried. While the North Spit has a mixed use of both recreation and isolated commercial industry, tribal members continue to gather traditional foods and basketry material from the plentiful resources on the spit. Contributing resources

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on the North Spit are predominately those found in Appendix C as it is still an important gathering site for Coos. Additionally, historic or prehistoric features, including viewsheds, and associated features identified in Figure 7 and Appendix A would be contributing elements. Noncontributing features are existing industrial and recreational development and non-native plants.

Elk'elch or "Hollering Place" (See Figure 7), is located on the North Spit across from Empire. It was named "Hollering Place" because it was a place where one could holler for a canoe if transportation was needed from the North Spit to another area. Traditional stories tell that canoes would cross the bay from modern day Empire to retrieve someone from the spit. Like, *Hanisich*, the soundshed and viewshed strongly contribute to this area.

Heart of the Bay

The Heart of the Bay (See Figure 8-10) includes submerged lands, tidal and freshwater wetlands, filled wetlands, sloughs, uplands, pre-contact and modern gathering areas, and archeological evidence that indicate the earlier presence of prehistoric villages and burials, as well as historic burials. Presently, much of the area to the south of the bay has been urbanized, and includes: the city of North Bend; the Southwest Oregon Regional Airport; the McCullough Memorial Bridge (see Photograph 3, 20), which connects Highway 101 over the channel; and the Trans Pacific Parkway, a paved road that crosses the North Slough on a berm, and extends north of Jordan Cove to serve industrial sites on the North Spit and recreation sites in the Oregon Dunes National Recreation Area (ODNRA). Additionally, a functioning railroad travels from northern Highway 101, across to Jordan Cove via a freight train bridge (see Photograph 3), and through North Bend. This railroad is known as the Central Oregon and Pacific Railroad that has been in operation from 1916 through present day. Peter Jordan, who grew up at Jordan Cove, recalled in his 1931 testimony that in the 1870s, there were "plenty of ducks, plenty of clams, plenty of sturgeon, geese, swans, pelican, elk, deer, and bear; now today there is practically none" (U.S. Court of Claims 1931:128). Jordan was but just one who witnessed the dramatic change in landscape and natural resource abundance reduction from what he once knew due to railroad construction and later mill development. Today, the tribal members make use of the plentiful resources that are available, but with knowledge that resource quantity, quality (contaminant concerns) and accessibility has changed over time. The Heart of the Bay remains integral to Coos culture today is, and despite the more industrial use of this area, many feel strongly connected to this area, and in essence, represents the spirit and heart of the Coos Tribe.

The Heart of the Bay itself includes Jordan Cove (referred to as *Q'alya Kuunatich*), North Slough (*Ch'hli'ya'ich* or going out place), Point between North Slough and Haynes (*Ha'yim dibinch*) and Haynes Inlet (see Photograph 13 and 14), and east and west areas surrounding Pony Slough *Hlwahich*, *Hattsa*, and *Da'nis* (see Appendix A and Figure 8). Its main features are the cove itself and large sloughs and inlets. Fish weir systems start to be more prominent as you move up the bay, though Jordan Cove due to its location and abundant fish habitat probably would have had several weir systems associated with the *Kuunatich*. Additionally, the area would have provided access to uplands for canoe logs or hunting as well as to nearby villages.

Significant features within the Heart of the Bay include features important to the Coos through time: pre-contact, historic and current significance. This is and has been a high use area because of its central location in the bay (for transportation and views), for upland and in-water resources as well; it is important to note that historic occupancy by Coos women validates the unique and important cultural and natural features present. This remains an area where Coos cultural places, fishing and gathering areas, villages, and myth tale sites is still noteworthy and retains its integrity in both physical and spiritual realms for the Coos.

Henderson Marsh is on the North Spit, close to the Heart of the Bay, between Coos Bay and the Pacific Ocean, and appears on the earliest maps as a large, vegetated wetland. These maps show an open channel to the bay, and accounts describe abundant driftwood on the bay ward portion of the marsh, indicating tidal influence (Lawson 1863). This setting provided habitat for a great variety of fish, waterfowl, furbearers, and

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game, along with many wetland plants that were used by indigenous communities who lived in small villages all along the spit on the west and north side of the bay and often traded with early fur trappers and traders. In 1864, John L. and Nancy Henderson built a claim cabin and ran cattle in Henderson Marsh. A short distance to the south at Barrett's Landing, later known as Jarvis Landing, Henry H. Barrett and his Coos Indian wife, Cora, operated a stage landing providing transportation between Coos Bay and the Umpqua (see Figure 15 and 16). The Barrett's were married in Empire City in 1858. Cora, because she was married to a settler, was permitted to stay in Coos Bay following the removal of the tribe starting in 1855 and interlinking the pre-contact era through the historic period to present day Coos and demonstrating her relevance in CTCLUSI history. Their property was selected for its resources and accessibility via the bay and northward route which were important not only for the stagecoach but to tribal lifeways. The Barrett's' horses grazed in the marshes of the North Spit (Beckham 2015a:38-40). Dredge material from the bay and boiler ash have been placed here and in the surrounding uplands of the marsh- while these don't contribute to the TCP they may contain secondary deposits of cultural resources. The contributing features of this area include the upland forest, adjacent gathering locations (see Appendix C and Figure 24), and landform and viewsheds up to the lakes and across the bay that remain treasured by tribal members today.

Kuunatich and Q'alya or Jordan Cove, (see Figure 8, 9 and Photograph 3) is situated on the north side of the turning of the bay, midway between the harbor entrance and the upper bay, and has a view of both these areas. A viewpoint like this is very important in both trade and defense of village sites. The Jordan Cove area is a natural inlet of approximately 95 acres, east of the North Spit and south of the ODNRA. It was the primary access location for Native Americans to the travel corridor into the Oregon dunes and wetland, lake, and forest habitat extending north twenty miles to the Umpqua River as well as access to the upper bay. Like the rest of the TCP, this area has been continuously used by the Coos people from time immemorial to the present as a domestic, burial, ceremonial, gathering, canoe landing and meeting area. *Kuunatich*, a [REDACTED] (see Appendix A), has been identified by multiple Coos informants. During the contact period, Coos women married into both the Jordan and Barrett family and those families homesteaded in this area, likely because of its high cultural value and resources. This connection is still very strong and continues today and, as an example, five of seven current CTCLUSI Council members have the surname Jordan or Barrett prominent in their family tree.

At Jordan Cove, the freshwater wetlands extend going north, sustaining beaver, otter, fisher, ducks and geese, pigeons, amphibians, and reptiles such as turtles (see Photograph 4). Yellow pond lily is abundant in the lakes and produces an edible seed (see Appendix C). The bogs surrounding the lakes are excellent sources of bog blueberries and extensive huckleberry patches grow on the dunes beneath the pines; all important resources still utilized (see Figure 24). Jordan Lake is the southernmost in a chain of dune lakes extending twenty miles north to the Umpqua River. Tidal marshes are typically only submerged during high tides, particularly in conjunction with periods of high runoff from nearby uplands, most likely to occur during fall, winter and spring.

Jordan Point, originally stabilized with driftwood (Lawson 1863a), a 1924 photo captures open dune with intermittent forests and other sparse flora (see Appendix E, photo 17). Historically the area was covered with some low-level profiles of dredged material and in 1960, it became the site of Menasha Corporation's paperboard mill and later Weyerhaeuser in 1981. In 2003, Weyerhaeuser decommissioned the mill. Remnants of the facility that remain intact include some paved roads, concrete slabs, some of the foundation around the loading dock, a storage tank, railroad spur, and a fenced electrical transformer site adjacent to Jordan Cove Road. The freshwater lake and beach of Jordan Cove were not impacted by the pulp and paper operations. Immediately to the north are the intact dune fields of the ODNRA, which also includes many lakes and marshes occupying the interdunal valleys or troughs. These changes have not significantly altered the historically flat features of the cove area or the forested area to the west of Jordan Cove.

Today, much of the area is in private ownership, owned in part by the Port of Coos Bay, but also includes federal public lands managed by the BLM, and to the north by the U.S. Forest Service. It was historically occupied by forested and un-forested dune ridges and associated wetlands in low-lying areas. Much of the historical landscape has been modified over the past 50-60 years for industrial development. Changes to the

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area include the 1914 construction of the railroad right-of-way that extends along the west bank of North Slough and across Jordan Point to a railroad bridge crossing Coos Bay to North Bend, Oregon. In 1959, a railroad spur was constructed, crossing Jordan Point north of Jordan Cove running west to the North Spit. A [REDACTED] (*Kuunatich*) is located near to Q'alya, but due to sand movement, fill and unmonitored ground disturbance, confirmation of the location of *Kuunatich* has been difficult to confirm. Nearby are locations used by tribal members for basket material gathering, shellfish harvest, fishing, and canoeing (see Photographs 17, 18); however, threat of contamination has kept some tribal members from utilizing this area for first foods and/or resources for fear of exposure to hazardous chemicals. Contributing features are the distinctive cove, [REDACTED] viewsheds (although altered viewsheds exist and are non-contributing), traditional plants and adjacent fishing areas and secondary cultural deposits. Existing bridges, buildings, adjacent chip piles, dock, barges and similar are not contributing.

Ch'hli'ya'ich (going out place) or North Slough (see Figure 9 and Photograph 4) is situated between the dunes to the east and by a hill on the west, *Xwitsxuut ntsestl'aq'eheich* (deer bathing place). The Slough is named for a time when a whale got stuck up the slough and then made its way back out again. There is also a point here, *Ha'yim dibinch*, which separates the Slough and Haynes Inlet. The Slough is east and north of Jordan Ranch, an important congregation location for tribal members, especially those traveling to and from the cranberry bogs, referred to as *Kwissaluqwa* and named the pitcher plant or *Darlingtonia* that is found there. In May 1885, Charles D. and Thomas H. McFarlin of Massachusetts purchased fifty acres on North Slough about four miles north of Jordan Cove. They imported cranberry cuttings, laid out their bogs, and set in the ground approximately 28,000 plants per acre. Their first commercial harvest was in October 1887. By 1893, an estimated sixty to 100 Indians from Coos Bay were involved in the cranberry harvests in the height of operation (see Appendix E, photo 10). They camped at Jordan Cove and moved back and forth along North Slough to the McFarlin place (Beckham 1973:53-55). Contributing features are traditional plants for basket making including tule and triangle sedge, food or medicine, culturally important birds (feathers used for regalia), first foods such as fish (see Appendix C) naturally occurring in the slough, landforms, hills, dunes, and places with associated named places (see Appendix A) as well as fish weirs (see Table 1). Non-contributing features include the highway, commercial oyster farms and existing buildings or residential features.

Haynes Inlet (See Figure 9) is an expansive slough in length and width further east in the Heart of the Bay that contains minor sloughs with traditional names, *Qetl'diye-"getting longer"* or Palouse Slough and *Ha'lais-"getting in canoe place,"* or Larson Slough.

High resource extraction that included both fish, clams, and native oysters would have been found in these areas. The area is currently used for commercial oysters and recreational clamming (on the south side).

Lone Rock (see Photograph 24), a noted navigational aid in the inlet, is positioned in the mud flats on the south side of Haynes Inlet. Alec observed: "Huckleberry bushes etc. on that & madrone on that rock." (Harrington1942). While Informants were not able to recall the name of the rock, its stature indicates it likely had a name and possibly played a role in geography and navigation.

The residences, oyster farming operations and roads do not contribute.

Hlwahich Hattsa (see Figure 8 and 9) would have been situated in close proximity to the North Bend Airport, which began in 1936 as a Work Project Administration Project (W.P.A.) and was used as an auxiliary air facility until 1947 (SWCA Environmental Consultants 2006). There is a slough, *Hltehs*, now called Pony Sough, that lies directly across the Bay, due South, from Jordan Cove. Portions of this area have

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historically been covered by fill, primarily along the northern extent of the airport property to build the runways and further southwest in the former mudflats of Pony Slough where Pony Village Mall is now situated. However, there remains a remarkably intact viewshed of the bay and North Spit/Jordan Cove area present from this location. Archaeological features (see Table 2), place names (see Appendix A), traditionally utilized plant populations (see Appendix C), viewsheds and burial areas associated with *Hattsa* all contribute to the TCP. It is also possible that additional contributing features such as weirs and other archeological features are present beneath the filled in adjacent airport and slough lands. Non-contributing features include the airport runway, tower, parking lot and roads, as well as existing associated buildings.

Da'nis (see Figure 8, 9 and area to the South in Photograph 3)

North Bend, Oregon located directly across Coos Bay to the southeast of Jordan Cove the most northern point of the peninsula. Southeast of *Da'nis* was a place known as *Hemis Gahaqich*, which was used in the historic period as a ferry landing, it was across from Glasgow (see Appendix A).

That neighborhood was apparently a favorite place or home for them" (Sengstacken 1942:119-120). In 1935, the Oregon Department of Transportation set the abutments of the McCullough Bridge (see Photograph 20)

Da'nis is surrounded by industrial areas, a large and well-used park, and other natural spaces with panoramic views of the bay and Kentuck Slough, *Qa'latl*. The beaches on the peninsula are used regularly during summer as soft landings for the CTCLUSI canoes, as they are brought into the estuary for cultural activities. Near *Da'nis*, there are [REDACTED] (see Table 2). Contributing features include [REDACTED] viewsheds around the base of the bridge in all directions, access to water and traditional plant resources. Non-contributing features include the bridge, roads, residences, and parks that do not contain archaeological features.

Upper Bay

The Upper Bay (See Figures 9,10,11,12) extends from *Qdet*, previously known as Jordan Point (now known as Glasgow), and straightens out upriver, passing Kentuck Slough or *Qa'latl* (to the east), and commercial facilities next to the water and downtown Coos Bay (to the west). The Coos History Museum, next to Isthmus Slough, holds several Coos made baskets made during historic times from material gathered around the bay and serves as an education tool and repository of knowledge and therefore, is considered as a contributing element. Highway 101 runs along the edge of the bay and continues down south running parallel to the Central Oregon and Pacific Railroad, which continues from North Bend through Coos Bay. Further south on the east side past *Qa'latl*, there resides *Wil'ench* and other small inlets leading to the narrowing of Coos River at Graveyard Point (see place names noted in red on Figures 7, 8, and 9). Isthmus Slough, Catching and Coal Bank are clustered together across from Graveyard Point. Isthmus Slough flows for nearly 40 miles in two major forks out of the Coast Range. The Coos people utilized significant amounts of fish weirs, and the Upper Bay, like the Heart of the Bay, contains hundreds of fish weirs, many of which are still visible today. This part of

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the bay includes many commercial and noncommercial shellfish harvesting areas. In prehistory and early historic times, it was a popular and important travel corridor known as "Overland."

Qdet or Glasgow and Qa'latl or Kentuck Slough (see Figure 8 and 9) are two landscape features that distinguish this area. *Qdet*, a landform that sticks out into the bay and *Qa'latl* (see Photographs 27 and 28) is a slough and intertidal area

The higher elevations around the slough are known for their mention in a popular Coos traditional story about the tsunami, which occurred in 1700 AD leaving canoes in tree tops (see Appendix B). The fish weirs, viewsheds, place names, story landforms and traditional plants associated tidal wetlands and inundated areas are all features that contribute to the ongoing importance of this place to tribal members for canoeing (see Photograph 26) as well as traditional food and resources (see Appendix C).

Nearby Willanch reflects its Coos roots in its name, *Wil'lench* or "good weather place"

Long ago, it was not safe to visit the valley of Wule'ench Slough. There was some kind of big animal up there. It would kill people. It would holler from a distance making this strange "u ghghgh u ghghgh" (gh=inhale) noise that could be heard from far away. The only escape was to get in the creek and get away. By land, it could follow a person's tracks.

Then a great fire came in waves over the ocean. Glasgow did not burn, but many places, including Wule'ench, did. When the ashes got cold, some people went there. There was something with big jaws in a tree, dead. No one ever heard that monster again. Since then, it has been safe to go through the valley.

Shuuhlits' (see Figure 10), near Dewey's Rock or *Haiwalli*, referred to as "*shudlitc*" by Melville Jacobs comes from the Hanis verb *shuuhl* describing a brush fire means. The "Burned over Place" is located where the present Engles furniture store resides. The area later became known as Dewey's Rock, from a large rock that used to be just offshore. Most of this rock was blasted away, and the remainder used as a foundation for a mill boiler (Whereat, et al. 2011). Daloose Jackson, the last hereditary Hanis Coos Chief, and his family lived in a float house at Dewey's Rock (Youst 1997). *Haiwalli*, which means bundle of meat, was given this name because it was prayer site, giving good luck those who would place a bundle of salmon here and is still marked as culturally significant to the tribe.

Malukwich, Sqwatl'iya and Walamtii tl'da are contributing places on the west side of the Upper Bay (see Figure 10 and 11). *Malukwich* was named for red ochre deposits, which was an important clay for Coos traditional practice. *Sqwatl'iya* near deep water Nearby *Walamtii tl'da*, salamander land was a place with many creeks. The burial site of Daloose Jackson's at is also contributing as a location still visited by tribal members today. The natural features, including clay and mineral deposits, contribute also to the traditional and continued cultural importance of this area. The residences or commercial development of this area would not contribute to the significance.

Graveyard Point (see Figure 11) was a highly significant fishery for the Hanis; the weirs were located at the point where the Coos River flowed into the bay (Beckham and Minor 2016). At Graveyard Point, the river

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wraps around the point flowing from up the Coos River (See Photograph 29). It was also the starting location of "Coos Orca Story" myth tale story (see Appendix B).

my father
Went up to that place every summer, & since he was a chief would merely look on as his
Men were catching salmons there. My father never mentioned the name of the place,
Saying merely we are going up to our father's home. So I never got to hear the place.
Others may know it.

Harrington incorrectly recorded that Lottie Evanoff called said that this location was known as "*Takimiya*" meaning blackfish (Beckham 1977) and in 1965 Charlotte L. Mahaffy (1965:12). While the original name of this place was lost, Lottie did speak of a homestead in this area at Graveyard Point that "near the forks of north and south coos rivers

In 1964, Stephen Dow Beckham (1977) had two diary entries from interviews with Mr. Herman Larson about Graveyard Point:

Also he noted that when dredging at Graveyard point when he built the dike road along Coos River that he discovered weirs that ran all across the river at this point.

Drove over to the Christensen ranch at Graveyard Point to seek permission to go down into the field along the bottomlands where the herons and cranes nest in the large trees on the knoll, but the bulls were in that field. Young Mrs. C. said that they have their garden in the field by the river on the old kitchen midden—what a rich garden place. Yesterday when weeding the carrots she found a marvelous arrowhead which was perfect in form. We then met old Mrs. C., aged 83 years. She took us into the old McIntosh house—where she was born, and showed us a few arrowheads that they had found in the fields—they were obsidian spear points! Sure the Coos Indians must have traded for them..... She told us that one time (I think in 1945) when the dikes broke in the fields that the water and logs tore thru across the pasture. The gap opened to about 80 feet and mud and water churned thru the point. Then Indian baskets and several sorts of woven articles boiled up in the flood as it cut thru part of the midden in their field.

Sometime in the 1970s or 1980s, a culvert was placed through the dike in the vicinity of one of the shell middens and burial site. The City of North Bend currently owns the mainly pasture property and the Tribe is working with the City for the protection of the two midden locations and burials on the property. The agricultural use does not contribute nor do the residences in this area to the significance of the application.

Qaltat, Q'atl'iixas, La'oltl, Kwusu: Upper Bay Sloughs and upstream Coos River places,
with traditional importance to the Coos. *Kwil'wittl'ach* is the area between Graveyard Point and Coos-Millicoma fork. This area was a fish camp spot for Coos during salmon runs. *Qaltat* or Coalbank Slough is meaningful to the CTCLUSI as both a traditionally named place and CTCLUSI owned parcel recognized for cultural and environmental values (see Figures 11, 27; Photograph 30 and Appendix A). Other important activities associated with *Q'atl'iixas*, and *Kwusu* (see Appendix A and Figure 27-29) are fishing, shellfish gathering, upland resources and birds of cultural significance (see Appendix C) all of which are contributing features due to their untethered connection to Coos cultural practices. Fish weirs present in this area are also contributing, representing a way of life for the Coos still central to Coos identity. Some villages, Jim Buchanan identified a few in this area near Catching Slough, did not have known locations like *Buu'ich*, *La'oltl* and *Hantqat'*. Isthmus Slough was also a named place *Gwsuu*.

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In addition, there are also a few named places which do not have locations such as *Kumis* (possibly a name for Graveyard Point, comes from the word for salmon gristle, *k'um*) and *Nuk'wiinich*. *Elqnihiich* is the village at the forks for the Millicoma and South Fork Coos River, also known as *Milukwume* (see Figure 12 and Appendix A). Named places, natural landmarks as well as aquatic and subtidal plants contribute to the TCP. Modern residences, roads and development do not contribute to this application.

Q'alya ta Kukwis shichdii me (see Figure 3 and 4) in its entirety, describes an area in Coos Bay that has defined Coos culture through time. In spite of construction projects, wetlands reclamation, dredging and filling, and industrial development, the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property area in this nomination retains many of its natural and cultural features. It meets the test that it could be recognized by tribal ancestors were they to visit the area today. Ethnographic records indicate Coos Bay has always been a good place to live. The record shows the prolific resources supported many Coos villages [REDACTED] (see Appendix A). The villages tell an important story of this area for the Coos that was almost lost by removal, assimilation, and death. The shoreline retains many natural areas with access to recreation, fishing, clamming and plant gathering. Also important, at the center of the TCP, is the bay. The river itself, a transportation route, the first highway, a way to get to resources and villages up and down the bay. The animals and plants that rely on the bay are at the core of Coos cultural identity. There are culturally important areas spanning from the Lower Bay to the narrowing of the Coos River that tell stories about Coos culture through names places or myths.

The location of the largest documented assemblage of fish weirs and fish traps on the Northwest Coast of the United States are positioned north and east of Jordan Cove and extends down into the Upper Bay (Tveskov 2003). The weirs and traps are in the tidelands of North Slough, Haynes Inlet, mouth of Larson Inlet, and at the mouth of Kentuck Slough. These water-saturated objects have associated with them fish clubs, gaffs, basketry, adzes, spears, stone tools and other objects used in fishing and fish-processing. Because these are water-saturated, alkaline settings, the preservation of organic materials is remarkable; although, acidic conditions may have affected some objects. The only visible disruptions of this historic landscape are the berm for Highway 101 crossing the mouth of Haynes Inlet, the McCullough Bridge over Coos Bay for Highway 101, and the berm for the North Spit access road crossing the entrance of North Slough. Ninety-five percent of the extensive intertidal acreage containing the weirs and traps remains as it was centuries ago. It is not changed nor is it significantly altered by piling, docks, tide gates, or other historic era changes.

There has been loss of important features within the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property, loss of access to resources or degradation of resources; however, the community today embraces the remaining resources and appreciates the opportunity to still live in alignment with a traditional way of life and retain a strong sense of connection to these places.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☒ B Property is associated with the lives of persons significant in our past.
- ☐ C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☒ D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- ☒ A Owned by a religious institution or used for religious purposes.
- ☐ B removed from its original location.
- ☒ C a birthplace or grave.
- ☒ D a cemetery.
- ☐ E a reconstructed building, object, or structure.
- ☐ F a commemorative property.
- ☒ G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

Archaeology

Agriculture

Commerce

Conservation

Ethnic Heritage – Native American

Government

Social History

Transportation

Period of Significance

Time immemorial to present

Significant Dates

Historic Dates listed below

Significant Person

(Complete only if Criterion B is marked above.)

Hanis and Miluk Coos Indians – See list below

Cultural Affiliation (if applicable)

Coos (Hanis and Miluk speaking bands)

Architect/Builder

N/A

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Significant Dates: Historical (See Appendix E for Full Timeline)

1700, January 26th, a 9.0 Earthquake caused a tsunami, that flooded the coastal communities, potentially associated with the myth tale *ma'atl*, or the flood.

1828 Daloose Jackson is born at Hanisich; Jedidiah Smith's fur trapping party, reaches Coos Bay

1852, The Coos Indians greeted unexpected visitors when the Captain Lincoln wrecked on the North Spit of Coos Bay. Its survivors camped for weeks in the sand dunes.

1855, Summer, the Coast Treaty was negotiated between the Coos and the Federal Indians Agents, including Joel Palmer, to allow for the peaceful acquisition and settlement of the Confederated Tribes ancestral lands. This treaty is never ratified.

1856, Coos People rounded up and placed on a reservation at Empire for a short time.

1856, Coos People moved to new Umpqua Reservation near the U.S. Army's Fort Umpqua.

1860, Coos People were marched 60 miles up the coast to the Alsea sub-agency of the Great Coast reservation on the Yachats River.

1860s and 1870s, Barrett Homestead and stagecoach line.

1875, The Alsea reservation, of the Coast Reservation, is terminated.

1876, The Alsea Reservation is opened for American Settlement.

1877, December, The Coos People are released from Yachats and try to return to Coos Bay.

1878--1890, Coos Peoples return to Coos Bay after staying with Siuslaw people.

1891, Coos off-reservation allotments are awarded (Dawes Act 1887).

1907, Death of last hereditary Chief Daloose Jackson (buried at Marshfield Cemetery, Coos Bay)

1917, Beginning of the Coos et al. vs. U.S.A. Indian claims lawsuit.

1935, Construction of the McCulloch Bridge (Highway 101).

1938, May 2, Coos (or Kowes) Bay, Lower Umpqua (or Kalawatset), and Siuslaw Indian Tribes Vs. The United States of America, No. K-345. Decided in favor of the USA.

1930s and 1940s, informant interviews for James Buchanan, Annie M Peterson, Lottie Evanoff, Frank Drew.

1954, Termination of the Tribes of Western Oregon, PL 588.

1984, October 17, Restoration of the Confederated Tribes of Coos, Lower Umpqua and Siuslaw peoples.

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Significant Persons: Coos Indians

Annie Miner Peterson (Hanis Coos): (1860-1939) Informant for several studies, linguistic informant

Daloose Jackson (Coos): (1828-1906) Chief, leadership role

Don Whereat (Coos): (1924-2013) Author, historian

Frank Drew (Coos): (1867-1951) Informant for several studies, linguistic informant

James (Jim) Buchanan (Coos): (born between 1845 and 1848 died approx.1933) Informant for several studies, linguistic informant

Jefferson Harney (Coos): (1849- unknown) Tribal leader of importance

Lottie Evanoff (Coos): (1870-1944) Informant for several studies, linguistic informant

Tarheel (Coos): (unknown birth/death) Well-known, master of ceremonies

Cora Barrett (Coos): (abt. 1845- unknown) Hanis Coos, married and remained in Coos Bay, Stagecoach line

Jane Jordan (Coos): (abt.1840-1890) Hanis Coos, married James Jordan and remained in Coos Bay

Period of Significance (justification)

The Coos people have continually lived around the Coos Bay estuary since time immemorial through today; making use of the resource rich area of the bay and continuing their traditional lifeways.

Criteria Considerations (explanation, if necessary)

The *Q'alya ta Kukwis shichdii me* Traditional Cultural Property also meets criteria considerations A, C, D, and G. Criteria consideration A is met for the association with traditional cultural values, as the Coos people have continued to practice and perform religious ceremonies

since time immemorial at various sites around the Coos Bay estuary. Criteria consideration C is met since the knowledge of traditional practices, language, place names, and the continued connection of place has been perpetuated by numerous Coos tribal members, leaders, Coos informants and knowledge holders, and Tribal members who were not removed to reservations and who were born and/or died within the boundaries of the TCP and members who have helped perpetuate Coos lifeways and traditions.

Criteria consideration D is met, as with the remains of Ancestors, who should be protected in their final resting places. Lastly, criteria consideration G is met because the Coos people have continually lived on the landscape and utilized the same resources within the same areas since time immemorial and demonstrated continued use today that has been documented in recent interviews with Tribal elders and Tribal weavers.

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations).

The *Q'alya ta Kukwis shichdii me* Traditional Cultural Property historic district is a significant area to the Coos Indians since Time immemorial through the present. This significance is demonstrated through documentation in the ethnogeography and ethnobotany of the Coos Indians; the location of numerous, permanent villages (See Appendix A and Table cultural practices on the margins of Coos Bay; as the location of the largest assemblage of fish weirs and fish traps on the Northwest Coast of the United States and opportunities provided for travel, resource access and cultural practice offered by the river itself that still function today. This area is significant not only for its local level of significance due to the resources it provided to the Coos people but also at the statewide level of significance as Tribes from outside the area would travel to Coos Bay to trade for various plant and animal resources that were in abundance in and around the estuary. The Lower Bay contains one of the largest Coos villages at Empire (*Hanisich*), the treaty signing location, major shellfish gathering areas still utilized by tribal members, myth tale locations, important fossil resources, ceremonial practices The

historic residential site of tribal member Jane Jordan, – these tribal members (Jane and Cora) who married into Euro-American families (Jordan and Barrett) are significant because they were not removed to reservations up north and continued traditional Coos cultural practices within their homeland; as a travel hub; and as an area used for extensive estuarine and land resource collection and processing from time immemorial to the present. Moving up the bay to the Upper Bay there are other notable villages and burial areas, as well as myth tale sites (for example the Orca Myth Tale, see Appendix B), ceremonial sites, and traditional fishing locations still used today, as well as complexes of weir systems containing hundreds of weirs.

The area is significant under National Register Criteria A, B, and D. The period of significance for the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property historic district is time immemorial to present, as it has been continually occupied and traditionally used by Coos people since time immemorial. It is the setting for traditional oral literary accounts (see St. Clair 1909; Frachtenberg 1913; Jacobs 1939, 1940) and is associated with living tribal members, tribal sovereignty, and their ancestors. The connection, as well as continuity of traditional commodities and practice use areas, for example, berry-picking sites, basketry and regalia materials locations, medicinal plant areas, traditional fishing, shellfish and hunting areas, plant gathering locations and ceremonial sites, supports significance under Criteria A. Specifically under Criteria A, the TCP has statewide level of significance in the areas of Agriculture and Commerce for its association with trade commodities and trading and trade routes with Tribes from outside.

The TCP is locally significant under Criteria A, for Conservation, Government, Social History, and Transportation. The events in Coos culture and history, from pre-contact to present, through traditional stories and oral histories that explain the lifeways of the Coos people important to social history. Ethnographers and linguists also captured this history from the tongues of our ancestors and their resilient relationship of the tribal community to resources in Coos Bay and the importance of cultural and natural resources for the Coos people. The recent interviews with tribal members conclude that these practices are still alive here locally. The stories and histories provided outline the significance of the bay as a transportation network that connected people to all of the resources within the TCP and the historic stagecoach line. In 1917, the tribes banded together as the CTCLUSI and established a formal elected government that still exists today with central offices in Coos Bay. Further, the Tribal Government Administration recognized the importance of the preservation and conservation of natural and cultural resources and acts to conserve and protect those resources. The TCP is locally significant under Criterion B, for Ethnic Heritage, as there are numerous tribal members who helped to document and retain a cultural presence on the landscape, thus maintaining that connection to place. The area around the Coos Bay estuary contains numerous archaeological sites (along the shoreline as well as submerged sites, estuarine fish weirs and traps with preservation of water-saturated objects and artifacts to nearly 1,000 B.P.) many of which have not been radiocarbon dated or surveyed and thus are likely to yield additional information important in prehistory. Thus, the *Q'alya ta Kukwis shichdii me* Traditional Cultural

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Property historic district is significant under Criteria D, in the area of Archaeology, for its statewide level of significance. Additional interviews with Tribal members may yield additional information about cultural sites, economy, and how they continue to use resources within their environment and this may aid in our understanding of what we are observing in the archaeological record. Lastly, the TCP meets criteria considerations A, C, D, and G.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion A: Traditional Cultural Values and events

The Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians (CTCLUSI) are comprised of three tribes consisting of four bands. The Coos people have two different bands, each having their own language, Hanis Coos and Miluk Coos. The Lower Umpqua and Siuslaw spoke different dialects of the same language. Originally, these three tribes occupied 1.6 million acres of the Oregon coast, including the Siuslaw watershed, and the Umpqua and Coos estuaries extending into the Coast Range valleys. Our ancestors were the stewards and caretakers of all these lands and waters referred to as Ancestral Territory, since time immemorial. Our Tribes did not ever cede title to this land as no treaty was ever ratified and no compensation ever paid to us. Our lands and waters gave our culture to us over the span of millennia. This happened by observing the natural world around us for thousands of years. Our culture became symbiotic with the local area. Many ceremonies, while spiritual in nature, fill a biological need in the area. The Coos ancestral lands are centered on the Coos Estuary where there was an abundance of resources so rich it allowed the people to stay relatively localized year round. The Miluk Coos Territory was located from South Slough, near the entrance of the Coos Bay, south to Coquille River and surrounding areas. Hanis-speakers lived from Rocky Point and South Slough near the entrance of Coos Bay north to Tenmile Lake. Their territory included the estuary of Coos Bay and its tributary rivers east to the crest of the Coast Range Mountains. The Coos Tribe thus traces to both Miluk Coos as well as the Hanis Coos (Zenk 1990a:572; Beckham 2015a:1).

During interviews with Indians residing at the mouth of the Columbia River during the winter of 1805-06, William Clark and Meriwether Lewis enumerated, as best they could, the tribes of the coasts of Oregon and Washington. Their "Fort Clatsop Miscellany" identified the "Kil-la-wats" [Lower Umpqua] and, residing on the seacoast to the south, the "Cook-koo-oose Nations." Their note for this later tribe reads: "I saw Several prisoners from this nation with the Clatsops and Kilamox, they are much fairer than the common Indians of this quarter, and do not flatten their heads" (Moulton 1990a:476, 485). At that time, the explorers estimated a population of 1,500 Coos Indians (Moulton 1990a:476,485; Beckham 2015a:1).

Around 1824 smallpox hit Coos Bay area and wiped out entire villages around the bay and Tenmile Lakes (Youst 1997: 8), those who survived were had faces marked with this story (Whereat et al. 2011: 35). Some twelve years after more disease, likely measles, lowered populations again (Youst 1997: 9). These diseases may have prevailed over time into the late 19th century as was noted by John P. Harrington in 1942 when he spoke with Lottie Evanoff, a Coos significant person. There were likely more deaths related to these diseases and others that lessened the number of Coos as stories passed down tell of the Coos River being densely populated, so much so that some mornings the River was invisible from the many "campfires" (Whereat et al. 2011: 35).

The first recorded contact with the Coos tribe occurred in 1826 when a Hudson's Bay Company brigade led by Alexander Roderick McLeod arrived on the north shore of Coos Bay. On November 11, 1826, McLeod wrote: "Fine weather, about midday encamped on the bank of an inlet [North Slough] connected with the main river, river Cahourz, in this neighborhood the hopes of getting a few beaver suggest the propriety of making a stay" (Davies and Johnson 1961 [volume 23]:168,191-193). While McLeod's party found few furs, and that the Indians were engaged in fishing (Beckham 2015a:3).

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The second group of Euro-Americans to document contact with our ancestors, Jedidiah Smith's fur trapping party, reached Coos Bay on July 8, 1828. Harrison Rogers, a diarist, wrote: "The river at its mouth is about 1 mi[le] wide, the ind[ians] very numerous they call themselves *Kakoosh*. They commenced trading shell and scale fish, raspberries, strawberries and two other kinds of berries that I am unacquainted with, also some fur skins" (Maloney 1940 [volume 41](3):317-318). Smith's party crossed the South Slough and proceeded north along the beach. They found several villages with plank houses and Indians eager to trade foodstuffs and furs (Beckham 2015a:3).

Euro-American settlement began around Coos Bay in 1853 with the arrival of investors in the Coos Bay Commercial Company from the Rogue Valley via the Umpqua and south along the shore to the harbor. Members of this joint stock company founded Empire City at a Coos village on the east side of the lower estuary. With the opening of coal mines, the discovery of gold in the black sands near the mouth of the Coquille River, and the prospect of logging and lumbering, the process of displacement of the native peoples commenced immediately (Beckham 2015a:4). By the mid-1850s, growing numbers of European-American settlers had arrived in the region. At the same time, the Oregon tribal population had been decimated by disease and only a small fraction survived. Despite the human misery they had to endure, our ancestors continued in their roles as stewards of the land until the late mid-1850s.

We will never know the true scale of mortality or crimes committed against our ancestors, but it is clear that our Tribe was physically and spiritually exhausted by the late summer of 1855. The Rogue Indian Wars to the south had brought concern and attention to indigenous residents throughout the area. The Coos People were rounded up and held, first at Empire and then at Fort Umpqua with their Lower Umpqua neighbors. Oregon was recognized as a state in 1859 and this was the same year that the Coos and Lower Umpqua people were removed from their lands to the Great Coast Reservation at Alsea Sub-Agency, under force of arms and an unratified treaty – a treaty of peace and land cession that our ancestors signed in good faith which the Senate failed to ratify and the United States Government refused to honor (Kappler 1904[1]:890-891; Beckham 2015a:15). Our ancestors endured starvation, disease, isolation, exposure to extreme weather, and the cruelty of a succession of sub-agents from the United States.

In spite of the removals in 1856 to Fort Umpqua and 1859 to the Alsea Sub Agency, an Indian presence remained on the North Spit. Indian women married to Euro-American settlers were permitted to stay in the area rather than forced to move to a reservation. For example, in the 1860s James T. Jordan, his Coos wife, Jane, and their children settled on Jordan Cove. Their residency in the cove was sufficiently enduring to fix their surname on three features: Jordan Cove, Jordan Point, and Jordan Lake (Beckham 2015a:27). There, Jane and her children were able to continue to harvest the same traditional foods as our shared ancestors: bog blueberries, huckleberries, clams, crabs, and oysters. They may have also fished for salmon and speared flounders in the Jordan Cove tide pools.

In 1875, after nearly 20 years, from the time of first removal in 1856, imprisonment starvation, death and disease and relocation, enough was enough. The Alsea Sub-Agency was illegally closed and tribal people were told to move north to what is now known as the Siletz Reservation (Beckham 2015a:17). However, many refused to move north and instead moved back to their homelands with nothing, preferring the familiar landscapes and rivers to the misery of another reservation. Tribal people are place based meaning the land defines who they were and reflects their identity. Some returned to the old locations of our villages and camps, including those located within the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property. During the years of our captivity, the majority of our ancestral villages and camps and processing areas, fishing sites had become town sites or had been farmed and logged. The land base and culture of the tribe was traumatized through the loss of our families, damage to our places and, forced assimilation resulting from the loss of our homelands and economic base. Nevertheless, the Coos people retained their identity as Native People. In 1917, the tribe officially banded together as the CTCLUSI and established a formal elected government that still exists today.

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When our Tribes were forcibly removed from our homelands, much was left behind. Ethnographic informants in the early twentieth century identified numerous named Coos villages and places (see Appendix A). Annie Miner Peterson, Lottie Evanoff, Frank Drew, and Jim Buchanan were among those who spoke to ethnographers and linguists such as John P. Harrington and Melville Jacobs. Not only did they name villages and burial areas and/or cemeteries but also, they documented much of what we know today about our traditional language, medicines, ceremony, crafts, food, stories, oral literature (myths) and people (see Appendix C). Our Tribe has been able to retain our connection to our ancestral homelands because of these tribal members who survived this transition. In fact, in his field notes, Melville Jacobs recorded seventy-one local traditional sites in the 1930s and John Peabody Harrington noted thirty-four in the 1940's noted (Beckham 2015a:1).

In the 1930s, Coos elders provided Land Claims testimony, which confirmed an extensive ethnogeography in the Coos Bay region. When combined with Harrington's (1942) field notes, this testimony verifies that our ancestors made extensive use of the North Spit, Jordan Point, and Jordan Cove. At least one named village, *Kuunatich*, was located at the Cove and/or Jordan Point.

These known villages are only a small comprehension of what our Tribe knows will be found at Jordan Cove, including the resting places of our ancestors (Beckham 2015a:11-12).

During their testimony, Coos elders also identified specific geographical locations as the loci of mythic events recounted in their oral literature (Jacobs 1940a). Coos ancestors operated extensive fish weirs in the immediate vicinity of Jordan Cove. They also travelled back and forth through the Jordan Cove dunes to nearby natural resources, including weaving materials such as tule, triangle sedge, and spruce root, and important sources of traditional foods, such as bog blueberries, huckleberries, and lupine. The dunes immediately north of Jordan Cove were a region of extensive wetlands and are habitat for ducks and geese, as well as the occasional deer and elk, and nearby mudflats provided native oysters and four varieties of native clams (Beckham 2015a 11-12). Most of these resources are still present at Jordan Cove and nearby and continue to be utilized by Tribal members.

In 1941, the Bureau of Indian Affairs (BIA) held a small parcel for use by the tribes in the city of Coos Bay. The CCC erected a Tribal Hall that included an assembly hall, kitchen, offices, and medical clinic. Despite the Tribes' continued existence, the U.S. government terminated their federal recognition in 1954 (Public Law 588). Although this was another difficult hit for the tribe, they refused to accept the termination of their own existence as a Confederation of Tribes.

In 1984, after three decades of hard work, 125 years of struggle and sacrifice, federal recognition was rightly restored by Congress (Public Law 98-481). At the time of restoration, we, CTCLUSI, had only our Tribal Hall on six acres and three other slivers of land totaling less than eight acres, very different from our original territory of 1.6 million acres. Since restoration, the tribe has continued the work of reconstructing our fragmented land base and culture, and this *Q'alya ta Kukwis shichdii me* Traditional Cultural Property nomination is no doubt a part of this reconstruction.

Since restoration, our people have worked tirelessly to rebuild our relationship with our lands, resources, and distinct Tribal cultures. We continue our cultural roles of stewards and caretakers of the lands and resources that were once solely managed by our ancestors, including *Q'alya ta Kukwis shichdii me*, the area lands, waters, and all our aboriginal homelands.

We acknowledge that parts of our ancestral homeland have already been impacted by development, including Jordan Cove itself, without any fanfare or outcry from the Tribe. However, this was not by choice. Historically, the Tribe did not have any opportunity to be included in those conversations and decisions, often because we were a terminated tribe trying to regain federal recognition. We did not obtain federal restoration until 1984, long after many of our culturally sensitive areas had been lost to us. For example, when Coos Bay was first

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dredged in 1899 (Army Corps 1899: 3207-3209) and commencing regular dredging, the Tribe was not recognized as a formal government, nor was there adequate cultural resource protections that would allow our voices to be heard. Given the negative historic impacts to many of our resources since the removal of our ancestors, the protection that which remains today is critical to our connection and use of the Bay and surrounding uplands.

The CTCLUSI embraces our traditional lessons and lifeways to protect, inform, and enhance the lives of our people, the health of our environment, and the sustainability of our community. We do this by striving to ensure the economic, environmental, cultural, and social needs of the Tribe are secured and sustained through implementation of holistic natural resource management strategies. We have also built a modern system of government and administration, with thriving commercial operations, which employ hundreds of tribal members and non-members in living-wage jobs across our five-county service area in southwestern Oregon.

Archaeological and ethnohistorical data confirm that the village and related cultural resources at Jordan Cove were integral to settlement and subsistence activities in the aboriginal and early historic periods. In other words, Jordan Cove was vital to our ancestors' survival. Today, villages, sacred sites, cultural resources, and other historical sites important to the Tribes are scattered across this entire region and can be found on both public lands as well as private property. Jordan Cove is no exception. Vulnerable cultural resources and archaeological sites, including burials, are known to exist within the Jordan Cove area (Beckham 2015a:29, 31-32, 54, 56-57).

Tribal members report continuity of use within the Jordan Cove area not just into the historic era, following contact with Euro-Americans in the nineteenth century, but continually from time immemorial into the present day. This use demonstrates integration of tribal members into the dominant culture and market economy, in addition to continuity of traditional activities that contributed to commerce (state level under criteria A). One example is duck hunting (2016:3), with Bluebill [Greater Scaup] ducks often being sold to local restaurants in the pre-World War II years (2016:1). Also in the pre-World War II years, over a hundred tribal people worked near Jordan Cove picking cranberries or logging while still maintaining traditional ways of life. Cranberry picking just north of the Jordan Ranch was an important source of employment and "one of the only ways that the native people would get hired because they hadn't had schooling or training to do much else in the area after the white people settled on our land" (2016:3) so it was a place where native people found work (2016:8; 2016:8-9; 2016:8). This wage labor was an activity that often involved entire families, and for some, "my family tells wonderful stories about picking cranberries...it was one way of getting...money by the Indian people" and that "cranberry picking originally was that the adults would wade and pick cranberries and that the little kids had little cranberry baskets, if you will, or little scoopers. And some of the cranberries that would come off to the side the kids would go around and scoop those up", and cranberry picking was "a huge focal point for my family and probably many of our other tribal people" and some, like the "Elliott families...actually made some of the cranberry scoops in those days...out of their traditional nets, in their traditional...styles" (2016:8).

Part of continuing our cultural role is protecting those resources that we depend on for our physical, mental, and spiritual health and remembering those who survived the removal and became informants of Coos traditions. The CTCLUSI seeks to perpetuate tribal identity through the sense of place by continuing the traditions of protecting, preserving, and enhancing ancestral coastal waters and lands where the tribe once gathered and celebrated the resources, and continue to gather, harvest and practice these ceremonial traditions.

The Q'alya ta Kukwis shichdii me Traditional Cultural Property is a significant place in the pre and post-contact history and culture of the Coos people and, as such, is "associated with one or more events important in the defined historic context" (NPS 1995: 12). These events range from the naming of places in the Coos languages, the location of vital subsistence activities, 1855 treaty signing location at *Nikkawwaha*, myth tale loci, gathering locations and homesteads, the operation of the stagecoach line, prehistoric and [REDACTED] expansive viewsheds, and several gathering and fishing

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locations, [REDACTED] and continued use by the Tribe today. The ethnogeography, including toponyms for gathering locations, villages, myth sites, language documentation, spiritual and/or burials sites, cultural practices including ethnobotanical information connects current Tribal members to their past.

Coos Named Places in the Q'alya ta Kukwis shichdii me Traditional Property- Social History (local)

The Coos people maintain an extensive oral history about Coos Bay. In addition, there is an extensive ethno-historical body of knowledge, which parallels and enhances the oral history. We have identified 64 places in the bay that have traditional Coos names, based on prehistoric and historic village sites, or if the location is associated with cultural practices and oral history (see Appendix A). The oral histories document important events in history and history for the Coos culture and suggest ways in which align within the Coos cultural traditions. The oral traditions are important parts of the Coos cultural traditions and correlate to modern gathering areas or labeled as ceremonial by tribal members (see Appendix C).

The testimony in 1931 and in 1942 of Coos elders confirmed an extensive ethnogeography and ethnobotany of the Coos Bay region.

Patricia Whereat Phillips, Coos tribal member, linguist and ethnobotanist, has developed an enumeration of the toponyms identifying many places in the Q'alya ta Kukwis shichdii me Traditional Cultural Property (see Appendix A). The informants included several Coos elders from Harrington's interviews, Lottie Evanoff, full-blood daughter of Hanis chief Daloose; Frank Drew, Coos tribal interpreter from the 1910s to the 1940s; and James Buchanan. Buchanan was present at the 1855 unratified treaty council, the Yachats Council of 1875, and testified in 1931. Other informants were Agnes Johnson, Coos, who worked with anthropologist Philip Drucker; and Laura "Lollie" (Hotchkiss) Metcalf, Coos, who was an informant for Morris Swadesh, a linguist trained at the University of Chicago and Yale University.

John Peabody Harrington conducted extensive fieldwork among the Coos people in the early 1940s. Harrington collected many original Coos place names and where they were located. The Harrington 1942 field notes are quite extensive and include numerous reels of microfilm and thousands of slides. The field notes describe a rich, well-known cultural landscape, where elders of the Coos Tribe retained the meanings of the Coos names. Many of these elders were quite old and learned about Coos Bay from their parents when they arrived as young and middle aged adults from Yachats after 17 years of forced exile. The Coos people clearly maintained their culture so that when they returned they were able to immediately tap into the rich wealth of knowledge of the resources of the bay, and used and maintained the original Coos place names and their geo-location in the bay.

The toponym table lists Coos place names in the Q'alya ta Kukwis shichdii me Traditional Cultural Property area compiled by Patricia Whereat- Phillips from Coos ancestors and elders; many of these properties had continual use into the historic period by members of the tribe and early settlers on Coos Bay. Today, some of these locations are still used for gathering, while other locations, which would still be used for gathering, harvesting, and hunting or for spiritual purposes, are privately owned. In some cases, development or pollution has also negatively affected traditional practice patterns.

Native place-names demonstrate tribal presence, as testaments to tribal history and culture and show the connection between the tribal community and their homeland. The retention of place names in Native

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American languages can be associated with family oral histories and traditional tribal stories. Place-names describe resources in the area, relationships with the land, and the experiences of the people with the land. Many place-names in the Coos languages have been identified in the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property conveying a familiarity that contributes to the cultural significance of the landscape to the tribal community. The place-names have special meaning to the people who live near these traditional use sites, as they contain a wealth of historical and ecological information and illustrates the dependence on the land and the resources contained on the land by the indigenous people (Hunn 1990). Many sites with place-names have cultural and/or significance to the tribal communities.

Coos Bay is part of the traditional homelands of the Hanis speaking Coos peoples, while the Miluk speaking Coos people lived in the South Slough and south to the Coquille River. Robert Boyd (1999) has estimated the pre-Euromerican settlement population of Hanis Coos in Coos Bay at 2,250 individuals. Oral histories of the Coos peoples have noted Whiskey Run or Cut Creek as their southern boundary, the point between North and South Tenmile Lake as their northern boundary, and the crest of the Coast Range as their eastern boundary. Many oral histories collected from the Coos Indians (those of anthropologists Melville Jacobs, John P. Harrington, Philip Drucker, Nathan Douthit, Leo Frachtenberg, Lionel Youst, Mark Tveskov, Jason Younker, George Wasson, R. Scott Byram, and 2016-2018 interviews by the CTCLUSI) suggest that the people remained in the bay the majority of the year, and lived off of the extremely rich quantity and quality of resources available in the estuary, the many sloughs, surrounding lakes, and in upriver localities. Some people accessed rich salmon and eel runs in the rivers, lakes, and estuaries to the north and south of them (Tveskov 2000). However, the majority of people interviewed suggested that they did not need to leave the bay at all, during any time of the year. The people remained in the bay because of the abundance of resources; there was no need to ever leave except for trade.

The Coos Indians lived in permanent villages with many temporary seasonal encampments for fish, shellfish, hunting and gathering, and berry picking. Because of the nature of the bay, its many sloughs, and its many varying degrees of fresh and saltwater areas, there was an immense variety of resource environments. There was some specialization of resource gathering, as oral histories from families suggest that they would remain in the bay with their fish and shellfish and would not venture upriver or leave the bay while some individuals may leave for salmon or eel fisheries, or to fish in the Pacific Ocean. This great number of environments offered resources year-round. Prime village site locations, like Jordan Cove, a permanent village and seasonal encampment for people from other villages, offered annual seasonal fishing and shellfish gathering opportunities in the bay, as well as berry gathering and hunting opportunities on the land. The bay provided a fast easy mode of transportation (local level criterion). Miluk Coos elder [REDACTED] (Interviewed by his son [REDACTED] (2006)) recounted that his elders said "This location was easy to get to when using the tides to navigate—you could swing (a canoe) right into the cove on either the incoming or outgoing tides depending on where you were" (Byram 2006:2-19). The Coos Indians continued to gather there regularly for feasts and other related activities during the time the Jordan family was living at Jordan Cove.

Jordan Cove, in the Heart of the Bay, is in the traditional homeland of the Hanis-speaking people (Zenk 1990: 572), a division of the Coosan language family. The Heart of the Bay of the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property was the homeland of the "Downriver Hanis," namely the villages occupying the great bend and nearby areas of Coos Bay but distinct from the Hanis who lived on the upper bay, its sloughs, on Coos River to the east, and at Ten Mile Lake to the north. Writing in "The Cultural Geography of the Coos and Coquille," Mark Tveskov (2001-2002: 33) noted the distinctions:

1Most of the Hanis-speaking informants traced their ancestry to several villages belonging to the G'ed'itc, or "Downstream" Hanis yetl-ein who lived on either side of Coos Bay between the town of Empire and the mouth of the Coos River

These informants also provided the names of several local groups not represented by informants in the ethnographic record. The Sgae'i'itc Hanis, for example, lived around Ten Mile Lake north of Coos Bay and the Dag'aitc ("Up-River") Hanis

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lived along the Coos River and Millicoma River

The Sgae'i itc Hanis were apparently wiped out by smallpox prior to the American occupation (Harrington 1942[22]:1155).

Jordan Cove and its village have been identified by aboriginal names. In 1931, Tsetehl (known also as James Buchanan), a Coos, who was born at *Wa'alach*, testified that Jordan Cove was *Kuunatoch* or *Q'alya*, translated to "put around the neck," as placing a necklace. Frank Drew, the Coos interpreter in 1931 land claims depositions, identified the place as *Q'alya* (U.S. Court of Claims 1931). In 1942 Lottie (Jackson) Evanoff, a Coos, in interviews with Dr. John P. Harrington of the Smithsonian Institution, provided four Hanis variants for Jordan Cove and its village: *Q'alya*, *Q'olya*, *Kuunatiich*, and *Kunnatich* (Harrington 1942:23:903a; 24:51, 205b, 501a) (see Appendix A).

Reservation Land in Empire, now known commonly as the Tribal Hall Reservation of the Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians, was held for use by tribes and the city of Empire during the termination era and was officially taken into trust by the United States for that purpose. The now exclusive CTCLUSI reservation is located in the Empire District of Coos Bay, approximately one mile east of the lower Coos estuary. The Tribal Hall, erected on the reservation in 1941, is on the National Register of Historic Places. It is one of the few remaining examples of a Civilian Conservation Corps, Indian Division (CCCID) project in Oregon. Coos traditional practices and ceremonies continue on this property today. The Government (local criterion level) Administrative Offices of the CTCLUSI are located in the Empire District of Coos Bay and look out over lower Coos Bay, the North Spit, and the nearby Pacific Ocean, and referred to as *Kwonait* which translates to the look out place. The viewshed from this property includes about thirty percent of the TCP identified in this nomination.

Defining Natural Resources as Cultural Resources- conservation (local)

The Bay and resources of Coos Bay, some noted in Appendix C, are still used today for food, ceremony, regalia, transportation, construction, tools as they were for thousands of years by the Coos and tied to traditional practices of Coos artists and artisans. For many tribal members, there is no distinction between natural resources (plant and animal) and cultural resources (██████████ 2016:8; ██████████ 2016:5); they rather see them as integrated and "closely intertwined" (██████████ 2016:7), and that "natural resources inform the cultural perspective" (██████████ 2016:5). One interviewee stated that "Native Americans are one of the most treasured natural resources this land has" and "would challenge someone to name me something that is a natural resource that doesn't have an indigenous, historical tribal use", since "if you don't have the natural resources you can't have the culture, and if you have the culture and don't have the natural resources you have nothing to practice with" (██████████ 2016:16). Tribal members express that microorganisms "feed the fish that feeds the birds and takes care of our health overall and including our air" (██████████ 11). To further illustrate the integration of natural and cultural resources, and of cultural continuity, a tribal member states: "I wear clothes and I live in a house...but you have to remember where you came from and what, you have to remember all the time...as a woman I know my ancestors picked cedars and I just did that four days ago. I know I did the exact same thing" (██████████ 2016:12). Lastly, people have noted a change in the quality of the natural resources used as cultural resources, such as "the sweet grass sedge that we gathered...while it

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brought most of the family," which was significant because "people...in those days...didn't travel. To come to Coos Bay...[it] took a day just to get down here" (██████████ 2016:3).

Some stories incorporate tribal members engaging in the traditional hunting and fishing activities in recent memory. One involves deer hunting, and, according to ██████████ is "one of my favorite stories from Jordan Cove". The story features a member of the Jordan family who in the 1950s, was hunting and shot a buck. To his surprise, the buck stood up after being shot, so he shot it again and discovered after he walked to the body that he had shot two bucks who had been standing next to each other. So he walked back to his canoe near Jordan Cove, and "rowed back across the bay" to get his cousin to help him dress out and take the deer home. This story has been maintained and passed down through the family (██████████ 2016:5). Others have mentioned the connection they feel with the remnants of the fish weirs made by their ancestors, and describe the connection felt as "important" and "pretty powerful" (██████████ 2016:5). This ancestral connection to the area is perpetuated in families, as some were taken there by my grandparents, who had grown up in the Jordan Cove area (██████████ 2016:6) and for the gratitude felt for their "ancestors...here...for thousands and thousands of years, since the creation story, my family has been here" (██████████ 2016, p. 4). Tribal members were told stories by "██████████ June Jordan [that] when she was a girl that you couldn't even see the water out in here, there were so many salmon" (██████████ 2016: 2). June Jordan's stories about the abundance of salmon are referenced today, just as many stories continue to be passed down to tribal youth so that they can reimagine their heritage and envision how they can continue the practices today. These stories, and the recurrent theme of natural resource as a cultural resource inherently also perpetually yields information about prehistory and history.

Preservation and conservation of cultural resources is the commitment of the cultural and natural resources department under the Tribal Government Administration. Consultation with federal, state, and local agencies as well as review of permitted activities within the Coos territory are reviewed by the Tribal Historic Preservation Office and impacts to these resources are consulted on with the Tribe to avoid, minimize, and appropriately mitigate for loss of damage of/to these invaluable resources.

Coos Stories in the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property (Social History- local)

Traditional stories may be considered sacred and sensitive to the tribal community. Traditional creation stories provide not only an explanation of creation itself, but also reasons for the placement and appearance of features within the landscape. In many cases, traditional stories explain natural features, a fact that could make these features eligible for consideration as historic properties. These traditional stories often take place from a time before there were people and when animals had human characteristics. Such stories often explain why certain resources are found in certain places but not others, the way fish travel in the water, why certain plants grow where they grow, as well as how people relate to each other. While people primarily resided in permanent villages near fresh water during the winter months, they dispersed far and wide to fish, hunt, and gather during the summer seasons. Major weirs in the channels at Haynes Inlet in the heart of the bay and Kentuck Slough and Graveyard Point on the upper bay were a highly significant fishery for the Hanis; the weirs at Graveyard Point were located at the point where Coos River flowed into the bay (Beckham and Minor 2016). Coos traditional stories document landmark features, place names, and events, which tribal members transmitted through the generations.

The *Q'alya ta Kukwis shichdii me* Traditional Cultural Property represents an excellent example of the broad patterns of history which begin in the pre-contact period when traditional stories are set that inform the tribal community of their homeland and its formation, of rules governing resource distribution and use, and of the nature of human relationships. Harry Hull St. Clair (1909:25-41) collected Coos oral texts in 1903, and the narratives were edited and published by Leo Joachim Frachtenberg as "Traditions of the Coos Indians of Oregon". Leo J. Frachtenberg's *Coos Texts* (1913) is a compilation of some of the traditional stories of the Coos. In other collections of stories, narrators "identified specific geographical locations as the loci of mythic events recounted in their oral literature (Jacobs 1939, 1940). Many of the stories feature animals as characters who are identified by Coos people interviewed in support of this document, including but not limited to seal,

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whale, deer, elk, otter, oysters, salmon, frog, and rabbit. Also included in the traditional stories are references to cultural and natural resources mentioned by interviewees in support of this document, including a sweat lodge and plant resources (Frachtenberg 1913: 63, 113, 117, 119).

Frachtenberg's *Coos Texts* (1913) recorded through dictations from Coos elders, is a compilation of some of the tribe's traditional oral literature. As with other collections of tales, storytellers identified specific geographical locations as the loci of mythic events (Jacobs 1940). Some of these tales from the prehistoric past mention specific, identifiable locations in the Traditional Cultural Property area.

Oral literature within the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property area (See Appendix B):

- 1) "The Dangerous Fish Which Poisoned People and Things and Turned them to Stone", is set at Fossil Point, where the people turned to stone just south of Pigeon Point, or Tarheel Point south of Empire (Lower Bay- see Figure 7).
- 2) *Laxai*, "He Eats Human Children", counsels children to stay close to home and not to go out to play at night. It is the cove and village site between Fossil Point and Pigeon Point also known as Tarheel Point (Lower Bay- see Figure 7, Photograph 8).
- 3) *Mi'laq Chanigha* "Arrow young men", located at McGee Springs, *Q'aimisiich*, near the village of *Hanisich*, tells of the land that came from blue clay discs thrown down by two young men carrying arrows from the sky world (Lower Bay- see Figure7).
- 4) "Stone Hammer Baby", Utter Rocks, *Jilch' ala* is the story about the mysterious child of the Chief's daughter whose body is buried in the mud flats within the channel, leaving only his head visible at low tide. Utter Rocks are located in the channel northwest of Empire between Barrett's Landing and Henderson Marsh on the North Spit opposite of *Wa'alach* (see Figure 7).
- 5) "Coos Orca Story" tells of a woman and her newly born son who was taken at Graveyard Point (Upper Bay- See Figure 11, Photograph 27) to live with the Orca people in the ocean and was discovered at the beach years later by her brothers at Coos Head (Lower Bay- see Figure 7).
- 6) "The Woman Who Married Seal" is about a woman who marries a supernatural being who brings luck and wealth. It takes place near sand islands at or near the Coos Bay bar (Lower Bay- see Figure 7) before the jetties altered the natural deposition process along the North Spit.
- 7) "*Ma'atl*", the flood, is a story of tsunami, describing the retreat and flooding of the water at *Qa'latl*, a mountain located near Glasgow by Kentuck Slough, *Qa'latl* (Upper Bay- See Figure 10).

***Q'alya ta Kukwis shichdii me* Traditional Cultural Property as a Spiritual and Ceremonial Site**

The *Q'alya ta Kukwis shichdii me* Traditional Cultural Property is recognized as having been used as a prayer location and for ceremonies (2016, p.13) as well as an area for camping and celebration (2016, p.3). During the prehistoric period and in the early historic era until the 1870s, the permanent winter villages along the east side of the lower bay, at Jordan Cove, on North Slough and Haynes Inlet, and at the north bend of the bay, were the settings for important religious practices. The details of these practices are known and have been documented in detail. They included special dances, stories, songs (with vocables or lyrics), and ceremonial practices.

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Permanent villages along the shore in the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property were also the locations for the public sharing by disclosure and ritual dancing of successful "spirit encounters." Several of these practices are recorded. Among them are (1) "A Shaman's Increase of Power Dance," (2) "A Male Shaman Watcher Took Away a Bad Power from a New Shaman," (3) "What Shamans Could See," and (4) "A Shaman Found a Pain-Power Hidden in a Dance House."

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Jordan Cove is still “used for ceremonies...basically personal prayer” (2016:12), as well as collective ceremonies and as a place where people can talk “about the old times” and recall that “our people sat right here” and “did the same thing we’re doing, you know hundreds of years ago, maybe thousands of years ago...and think that someone did the exact same thing you were doing in antiquity is a little bit overwhelming and a little bit reassuring you know at the same time” (2016:12). This knowledge of the direct link between tribal members and the area that is tied to their ancestors is “really significant” and Tribal members feel “we’re supposed to be here” (2016:2). It is noted that “in the old days, any village...could...host dances (2016b:20), and since Jordan Cove had was a village site, it would therefore have also been the focal point for communal dances. Other tribal members have stated that they would like to have access to the area for spiritual use (2016:4).

Other places still retain that value and importance to CTCLUSI today, even though some have been altered, and are recognized for their ceremonial or spiritual value and connection to their ancestors. Ceremony to Coos families can be with a group or individually. It can be as personal as prayer and offering or be a large gathering that incorporates songs, regalia, traditional practice, stories, feasting and dance. The places have a religious or spiritual value despite changes to the area; named places, villages [REDACTED] are carried in the hearts of the Coos today.

Ancestors within the *Q'alya ta Kukwis shichdii me* Property

tribal members today identify the entire area as containing the burials of their ancestors, those whose names were unknown to those whose names were known.

In addition, the history and prehistory of the Jordan Cove area add to its significance, as the location of a village site and the location of social gatherings and the general area for “canoeing and drumming and sweating, and learning how to do salmon, and all those things that pertain to their heritage”, thus being integral to tribal cultural transmission to “their own children” (2016:2). It is also acknowledged where “families lived, raised families, died, and buried them [ancestors] there,” and therefore important that the community “be stewards to take care of it” (2016:10). In more recent times, families would “would go out there and...hold meetings and sit because it was so beautiful” (2016:3), but that the area had been heavily polluted, affecting the roots that were gathered, and ending frogging and fishing, and impacting the quality of the groundwater as well as diminishing its desirability as a destination (2016:6).

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Burials are "a very sensitive issue" and should not be disturbed, as "we've always respected our ancestors and did what we could to keep those places safe and protected. To disturb them [burials] is unhealthy and should not be tolerated" (2016:2), and any disturbance of burials makes some tribal members feel "totally violated" (2016:3), "horrified" (2016b:16), and is "very disturbing...[and] really upsetting...makes me sick...and just heartbroken" (2016:6) as well as "angry" (2016:8).

Adverse impacts to burials are "disturbing my family, my ancestors...[and is] unacceptable" (2016:2), and the ancestors of today's tribal members "were grieved over and...they're not supposed to be disturbed" (2016:16). When ancestors are disturbed, it is not something to be taken lightly. It can happen through natural processes such as erosion and it happens through unnatural means such as ground disturbing activity. In either case the remains are protected on site and knowledge of the remains held within the Tribal community and tightly protected by Tribal Councils. The involved Tribe(s) then decide if the remains should stay on site or can be moved to a more secure location. If this is a construction site all work must stop while this is happening. If they must to be moved this involves a very thorough Ceremony. Removal is the last possible option though, as our Ancestors are sacred to us. Preferred handling of remains and funerary objects will minimize both time and distance of reburial. Another problem of removal is that remains are often surrounded by other burials so if the ground disturbing continues you are liable to disturb more. This can lead to a very lengthy and traumatic experience for all involved. It is very upsetting to tribal members to think of any burials being disturbed, and disturbed burials have sometimes been reburied (2016:6). Burials are described as family members, and with many families it is known where they are buried, including members of the Jordan family (2016:6). Furthermore, there are "burial sites that are all up and down the spit that need...protection [and] we as a tribe want to make sure that they're protected and taken care of" (2016:4).

Based on the treatment of native graves (2016:10), some tribal members feel there is a double standard involved which values the graves of Europeans over those of Natives; "if I went over there and dug one of those [Euromerican] graves up, they would send me to the penitentiary in Salem. And when they go and dig one of my people up they should have the same treatment, but they don't get that kind of treatment. And that's the issue" (2016:10). Some "have heard of our burial grounds being disturbed, specifically when they were doing construction...it's...just the disrespect that we've been given, today even, today, it's still happening and there's no respect for anything that is left of us being here. And...they've been warned too about it" (2016:6). Regarding burials, "if they were never disturbed, it would be the perfect thing. But, we know in the real world, that's not going to happen. We have to work with whomever to do our best to- to protect those sites" (2016:4).

Continued Coos Plant Use in the Q'alya ta Kukwis shichdii me Traditional Cultural Property-Agriculture (state)

Ethnobotany and gathering (see Appendix C)

The Q'alya ta Kukwis shichdii me Traditional Cultural Property is exemplary of the adaptation of the tribal community to its homeland and its various ecological niches. The testimony of Coos elders in 1931 and the manuscript field notes of John Peabody Harrington compiled from Coos informants in 1942, confirm extensive use of the estuarine and upland areas adjacent to the estuary for plant harvesting and material gathering. This use is documented by archaeological sites, including shell middens and fish weirs and traps in the area, in addition to residence sites, travel corridors, and place names in the native languages for all of these. This use continues into the historic era, with the interaction between Native Americans and Euro-Americans beginning in the mid-nineteenth century with the intermarriage of the two communities, continuing through present day. Recent interviews with Coos tribal members demonstrate the continued importance of this location to Coos culture. The testimony of the tribal members of the living community manifest the importance of this site, not only physically, but what it represents in the historical context.

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Present day use of plants in the TCP boundary is prevalent still today. Plants are used by Tribal members for a wide variety of purpose including food, medicine, traditional games, instruments, regalia, tattooing, baskets, construction and other utilities. Tribal members identified a wide range of plants of cultural significance in the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property and its environs, used from time immemorial to the present. Individuals and families still gather traditionally important plants in the area (2016, p.6; 2016:8). The majority of traditions require plant use, and all the traditions CTCLUSI speaks about and practice today, have been passed down generations, giving light to the culture of the tribe and how tribal members' cultural identity is dependent on their natural surroundings. A survey done by the Confederated Tribes' Natural Resource Department "mapped forty-five different plants, medicinal, food, and weaving materials growing...in the area" (2016:2). The range is from plants used for food, structures, basketry, and traditional medicine (2016:16-18), as well as "pinecones for fire-starter" (2016:2) and alder (2016:8), the preferred wood used for smoking food. Continued ethnographic interviews will yield additional information about traditional plants (see Table 1), their uses, and traditional family gathering areas and only with permission of private lands.

The willow that grows in the general area is used to build "sweat lodges" (2016:3, 10), as well as fish traps (2016:2). Plants integral to material culture have been recently affected by pollution, and include those used for "basketry materials...cattail and tule and there's sedge, juncus, there's spruce root, you got all your conifer roots out there, as well as Shore Lupine edible when it's baked" (2016:9) and the increasingly rare "Yellow Sand Verbena" and cinquefoil (2016:5, 2016:4; 2016:3), and spruce root, sedge, fern, and moss (2016:2). Spruce and sedge are identified as important "weaving materials" for basketry, including "ceremonial baskets to food-gathering baskets," as well as those used for storage (2016:2). Eel grass is specifically identified as being "used for basketry," as well as being important to the ecosystem as a whole, as it is "very important to wildlife like migratory water fowl...and a lot of other invertebrates that depend on...eel grass bed for their shelter, and in some cases as food" (2016b:17-18).

The dunes portion of the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property is identified as a place to pick wild blueberries (2016:1), which were "treasured". Tribal members annually pick huckleberries in the area (2016:1; 2016:4), as well as bog berries (2016:2), bearberries, and salal (2016:10). Blackberries and native strawberries are presently used for "jellies and jams" as well as dried (2016:11). Mushrooms such as "King Boletes, a pine mushroom that grows out there underneath...trees" and chanterelles (2016:3) are often collected by children with parents and grandparents (2016:1; 2016:3). Aquatic plants such as "sea asparagus" have also been identified (2016:11), as has Seashore Lupine, a "staple food and pretty widely available" (2016:5), and lily pads, called '*wilits*', whose seeds are eaten after being toasted and ground (2016:2). The roots of various species are identified as plant resources gathered and processed for food, which include Spring Bank Clover (2016a).

Medicinal plants include, bleeding heart root, "a root out there that you used to get that we used to chew on...[when] you had a toothache" (2016:11), as well as "sea-witch, or angelica, which is a medicinal plant that grows there" (2016:1), and "chittum" (2016:10) [Cascara], known for its laxative properties.

Tribal member (2016a), author of *Ethnobotany of the Coos, Lower Umpqua, and Siuslaw Indians*, provides extensive documentation of tribal resource utilization of plant resources. Published by Oregon State University Press, this 147 page volume includes chapters on Trees, Shrubs, Forbs, Ferns, Fern Allies, and Moss, Fungi and Seaweed, and has a special section on Basketry which discusses materials and dyes. Coos knowledge of ethnobotany is extensively documented in this volume: it lists the common name of the plant, its Latin name, and its identification in Hanis, Miluk, and Siuslaw languages. The volume also discusses the times of collection, preparation, and uses of plants for foodstuffs, housing, clothing, medicine, and other uses. Another collection of resources regarding the ethnobotany of the Coos, Lower Umpqua and

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Siuslaw Indians can be found at the Phoebe Apperson Hearst Museum of Anthropology at the University of California, Berkeley, where approximately 200 examples of Coos basketry are kept.

Illustrative of the ethnobotanical knowledge of the Coos Appendix C lists important plants to Coos culture that are commonly found in the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property:

Important plants are defined as historically and currently gathered by Tribal members within the TCP boundary. Specific plants sought out at specific locations by Tribal members are bolded in the table and considered contributing features for the TCP. The Appendix C and contemporary maps set forth to identify contributing plant resources features.

Plant resources were especially important for traditional and modern basketry-making by members of the Confederated Tribes. The materials include cattail (*Typha*), sedge (*Carex*), spruce root (*Picea*), cedar (*Thuja*), willow (*Salix*), and eel-grass (*Zostera*). Alder (*Alnus*) bark is useful for producing red dyes. [REDACTED], a descendant of Jane Jordan, Hanis Coos artist, and graduate of the Pratt Institute, gathers and uses these materials in the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property for her weaving ([REDACTED] 2015). She is one of several tribal basket-makers working in the traditions of their ancestors (see Photograph 32).

During Tribal member interviews (2016-2018), a wide range of plants of cultural significance in the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property and its environs, used from time immemorial to the present were identified. Individuals and families still gather traditionally important plants in the area ([REDACTED] 2016, 2016). A survey done by the Confederated Tribes' Natural Resource Department "mapped forty-five different plants, medicinal, food, and weaving materials growing...in the area" ([REDACTED] 2016:1). The range from plants used for food, structures, basketry, and traditional medicine ([REDACTED] 2016:16), as well as "pinecones for fire-starter" ([REDACTED] 2016:2) and alder ([REDACTED] 2016:8), the preferred wood used for smoking food.

Fishing and Shellfish Harvest (see Appendix C)

Tribal members prominently use fish and shellfish and as a result, the entire Coos estuary, *Kukwis schidii*, represents an important location to the Coos families today. The *Q'alya ta Kukwis shichdii me* Traditional Cultural Property is consistently identified as an area where clams and crabs are harvested by Tribal members ([REDACTED] 2016:3; [REDACTED] 2016:10). Jordan Cove, the mud flats along the North Spit, and to a lesser extent the mud flats along the east side of lower Coos Bay were "popular clam digging area back in the old times" and a "popular clam digging area now" ([REDACTED] 2016b:6; [REDACTED] 2016:6). The varieties identified include razor clams ([REDACTED] 2016b:6), gapers and cockles ([REDACTED] 2016:1), butter clams ([REDACTED] 2016:10), and Empire clams (also known as horse-neck clams), which have "large bodies with large amounts of granular fat" ([REDACTED] 2016:6), and little steamers ([REDACTED] 2016, p.3). Clam digging includes outings by families who harvest "for the freezer" ([REDACTED] 2016, p.10), and others whose families visit the area regularly ([REDACTED] 2016:3). Crabs harvested in the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property are often prepared in "regular bay water," as that was "the only way to do it" since this has "the exact amount of salt that you need" and are cooked "right there on the beach" ([REDACTED] 2016:5). Tribal members, past and present, also harvest crabs in the bay. Traditionally tribal members used a wooden rake to pull the crabs from pools left at low tide. Today they set crab pots as well as collect different crab species at low tide. The Jordan Cove area is also identified as "a nice rocky area for the herring to spawn" ([REDACTED] 2016:1). Due to ongoing clamming activities upheld by individual tribal members and the CTCLUSI (see Photograph 5, Annual Clam Dig) we have identified eleven (11) shellfish and crustaceans contributing to the TCP (See Appendix C).

The estuary provides habitat for diverse resident and anadromous fish species in Coos Bay Estuary which is located within the *Q'alya ta Kukwis shichdii me* boundary for which nineteen (19) fish were identified as contributing features by CTCLUSI interviewees and Cultural staff. The fish listed in Appendix C have been (most have traditional names in Hanis) and continue to be culturally significant Coos Tribal foods. Many harvesting, cleaning, and cooking techniques have been passed down generations. For example, for

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celebratory or ceremonial events, salmon is cooked on cedar spears that are staked into a sand pit over an open fire. Parts of annual Salmon Ceremony are held within the TCP boundary. The “natural resource is the cedar and a cultural resource is the cedar”, which is natural and “how you use it is culture” (2016:15), and there is no “difference between natural and cultural, every time we have a salmon ceremony it's a party, every time we have a gathering for cedar, it turns into a party” (2016:16). The section below further depicts this use of a natural resource as a cultural resource, and how this connection, even today, is inherent to the tribal community.

Resource Use: Mammals, Birds and Frogs

Numerous animal species, nine contributing to the TCP- four (4) marine mammals and five (5) birds, Resident species of the Q'alya ta Kukwis shichdii me Traditional Cultural Property are those which have specific cultural value to the Coos, many of which are mentioned in stories, and some of which are meaningful first foods(see Appendix C). Resident animals include the harbor seal (*Phoca vitulina*) and the harbor porpoise (*Phocoena phocoena*). The sandstone ledges at the south end of the cove at Laxai, or Fossil Point, are a favored haul-out site for harbor seals, but they are found throughout Coos Bay. Mammals include river otter, raccoon, bobcat, mink, weasel, fox, coyote, black-tailed deer, striped skunk, beaver, deer mouse, shrew, vole, and black rat (Roye 1979:41; Phillips 2016a). Non-resident mammals sighted in the bay include California sea lion (*Zalophus californianus*), Stellar sea lion (*Eumetopias jubata*), California gray whales (*Eschrichtius gibbosa*), and Orca whales (*Orciniis orca*). The Coos myth text, “The Girl Who Married an Orca,” tells of a young woman from the village at Graveyard Point on the upper bay who with her Orca husband moved to the estuary's mouth (Appendix B).

Especially important in traditional life of the Coos were the birds of the estuary and sand dune lakes. They provided meat and eggs. The feathers were used for ceremony, dance wands, and regalia (see Appendix E, photo 1, 2 and 20). Many of the tribal members still collect feathers found in the estuary to use for regalia or ceremony and through continued interviews with Tribal members who have family regalia there is more information being learned about different animals used in different types of ceremonies and regalia. Among the eighty-four resident species of birds are the whistling swan (*Olor columbianus*), Canada goose (*Branta canaadensis*), green-winged teal (*Anas Caolinensis*), canvasback duck (*Aythya valisineria*), blue-winged teal (*Anas discors*), shoveler (*Spatula clypeata*), mallard (*Anas platrhynchos*), ring-necked duck (*Aythya collaris*), and the common merganser (*Mergus merganser*) (Roye 1979:42-47). Other important birds are ducks, geese, and pigeons that fly through the area or rest on the bay, on freshwater lakes and ponds, or roost in the dune forests (2016:3; 2016:5; 2016:1).

The area thus was used and continues to be used by tribal members for hunting (2016:1, 14), especially for deer (2016:4; 2016:9), which may have been trapped or taken in deadfalls as well as shot (2016:7). Tribal members report seeing numerous other species, such as “elk, fox, bobcat, cougar, bear” (2016:4), as well as beaver, duck, heron, and white egret (2016:6). While large animals and birds are often the focus of hunting, tribal members note, “frogs were in the lily pads and we would gig frogs there [for] the frog legs” (2016:2). Seeing these animals is an important way to know that the ecosystem is still functional. Healthy animals are indicators of healthy ecosystems.

Connection to place

The CTCLUSI never forfeited aboriginal title to their homelands including Coos Bay. The various features described throughout this document support the connection that the Coos Community has with Coos Bay through time. These features are important to retaining our practices and beliefs. These resources are reflective of broad patterns in Coos history. These features, when overlaid (see Figure 4), illustrate the density of continued cultural use by the Coos. The proximity of the features to the estuary is noteworthy as most features are inextricably tied to the Bay, the exception being some government offices and ceremonial locations on Tribal property and the burial location of Chief Daloose Jackson.

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Criterion B: Tribal Members Associated with the Q'alya ta Kukwis shichdii me Traditional Cultural Property- Ethnic Heritage (local)

All Tribal members with Coos ancestry including those living, who came before, and those yet to be born are important to our cultural heritage. Those significantly associated with the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property have been important to sustaining Coos practices, knowledge and places for the Coos community today. For the purpose of this nomination the focus for Criteria B will be on those Coos tribal members who sustained the tribal existence during the period of initial settlement by Europeans through termination. They are important because they were the informants of the CTCLUSI culture who helped illustrate cultural traditions and places as well as preserving language that is profoundly situated and significant within the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property. The descriptions of the list of people below indicate how exactly each person was tied to the area, and how they played an important part in yielding significant information about prehistory and history of the Coos people and their relationship to the land.

Annie Miner Peterson (Coos): Informant for several studies, linguistic informant (see Appx. E, photo 1 and 14) Born at (see Figure 7) in 1860 to *Mótoft* (English name Matilda), who was of Hanis and Lower Coquille decent. Annie was removed along with her mother as an infant to Yachats (Alsea Sub-Agency). Annie was trilingual, with her first language being Hanis. She learned Miluk as a young girl and became fluent in English in her early twenties. "She was a controversial figure among some of her peers and one of her nicknames was *tsmixwn*, meaning "tricky" or "trickster" (Whereat-Phillips 2016a). Annie was an ethnographic informant and linguist informant for many studies, recording stories in both Hanis and Miluk. Along with being affluent in multiple languages, Annie was also a skilled basket weaver, passing along much of this information during the ethnographic studies she was participating in (Whereat-Phillips 2013) (Youst 1997). She was an informant for Drucker and Jacobs. It is because of Annie's knowledge and understanding of Coos Bay that we have retained many placenames (see Appendix A), a foundation of the Hanis language terms, including first foods (see Appendix C) and several traditional stories (see Appendix B) and songs (see Appendix E, photo 12) been passed down for generations providing a foundation for the CTCLUSI language development, ceremony and cultural programming.

Daloose Jackson (Coos): Chief (See Appendix E, photo 14 and 20)
Daloose Jackson, also known as Chief Daloose Jackson, was born sometime around 1827

Hanisich where he lived and was (see Figure 7) the last lineal descendant chief of the Hanis Coos. Chief Jackson was a fixture in the North Bend area up until the time of his death in January of 1907. Jackson was taken with his family up to Alsea Sub-Agency where he stayed until its closure. Upon that time, he returned with his family to North Bend, where they resided in a float house at Dewey's Rock on the upper end of the bay. Chief Jackson was very knowledgeable of the Coos County Indians and their territories in the area, much of this information was passed on to his daughter Lottie Evanoff, who went on to testify on behalf of the Coos Indians for the 1931 land claims trial. Jackson was also a fixture at meetings that were held at Pioneer Hotel in Empire, that were facilitated for the purpose of gaining financial backing for the Coos Bay Indians suit. The death of Chief Daloose Jackson was the ending of an era as he was the last hereditary Coos Chief. He was instrumental in maintaining cultural practices and connection to place for his people during the reformation era. Jackson was buried in Coos Bay at the Marshfield Cemetery, a landmark and spiritual site for the CTCLUSI today. (Youst 1997:133).

Don Whereat (Coos): Author, historian (see Photograph 33)
Donald Whereat was born March 19, 1924, in Marshfield, Ore., to Ruby (Elliott) and Ernest Whereat. He died Dec. 15, 2013 in Bandon, OR. Don was a Miluk Coos Tribal member and spent much of his youth with his mother Ruby and his grandmother Frances Elliot on her Indian Allotment along the South Slough. In the early 1980s, Don was actively involved in assisting the CTCLUSI in their struggle to regain federal recognition. He spent years living in Coos Bay and was on the CTCLUSI Tribal Council as well as spent time as the Tribal Historian. Donald worked with many archaeologists, historians, and linguists to author

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(along with other contributors) the book, "*Our Culture and History: The Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians*" (Whereat et al. 2011). Whereat and his descendant, [REDACTED] have provided analysis of ethnographic Coos texts, interviews, language and documented them for future generations. His work as a historian, including his research, articles and books captured and sustained Coos traditional practices, stories and culture for future generations of Tribal members.

Frank Drew (Coos): Informant for several studies, linguistic informant (see Appendix E, photo 3) Frank Drew was born at Alsea Sub-Agency; his mom a Hanis Coos Tribal member ([REDACTED] 2016a:16). Frank was fluent in Hanis, Siuslaw, Chinook Jargon and English. Frank worked as a translator for Leo J. Frachtenberg, a prominent anthropologist of Native American languages (see Appendix E, photo 13). He obtained stories from other Tribal informants and was an informant himself in several ethnographic and linguistic studies (Jacobs 1932-34; [REDACTED] 2013). He lived through an incredibly traumatic and somber period in the history of Coos people. Fortunately, he provided important accounts of Coos life and culture that have been critical to the endurance of Coos traditional practices and connection to place (see Appendix A and B).

James (Jim) Buchanan (Coos): Informant for several studies, linguistic informant (see Appx E, photo 3) James Buchanan was a Hanis Coos Tribal member, born at the Coos Bay v (see Figure 7) sometime between 1845 and 1848 and died in 1933. In 1856, James and many other Coos Indians were removed to *Kiwe'et*, a point just below Empire (see Figure 7), and later moved to Fort Umpqua, and again removed in 1860 along with the rest of the Coos and Lower Umpqua to Yachats. James began working on land claims as early as 1890, and testified on behalf of the Hanis people at the land claims trial in 1931. James also worked with many anthropologists/linguists to record Traditional stories and the Hanis language ([REDACTED], 2013) (see Appendix A and Appendix B). He was actually the sole informant for Frachtenberg's *Coos Texts*, published in 1913. Frachtenberg states that James was "the only member of the Coos tribe who still remembers and can relate coherently some of the myths and traditions of the by-gone generations" (Frachtenberg 1913). The stories recorded are ones that are still told today and language is foundational to CTCLUSI language revitalization projects and the cultural connection to Coos Bay places and Coos traditional practices.

Jefferson Harney (Coos): Coos leader of importance (see Appendix E, photo 6) Jefferson Harney was born at the village of *Hanisich*, present day city of Empire (see Figure 7). Jeff Harney was considered a Tribal leader and was known as one of the most influential Tribal people in the area: "...a man with means and a true hope for success in the attempt to fain the Indians' rights". He was also mentioned in the treaty documentation ([REDACTED] 2011: 24, 100). Like his peers, Jefferson survived though the extreme adversity of the time, removal and death of many coastal tribal people. Jefferson and his wife, Jane Harney also Hanis Coos, settled on the North Fork Siuslaw after the Alsea Sub-Agency closed. They were survived by their daughter, Martha Harney Johnson, who recorded several words for Morris Swadesh and Jane Sokolow. She was the last living fluent Hanis speaker when she passed in 1972. His leadership and way of life passed down to his relations and shared as part of the CTCLUSI history mark him as important to Coos Bay and Coos culture.

Lottie Evanoff (Coos): Informant for several studies, linguistic informant (see Appendix E, photo 4 and 14) Lottie Evanoff was born at Yaquina Bay on the Yachats Reservation in 1871. Lottie was the daughter of Chief Daloose Jackson and Fanny, who was of Hanis and Lower Coquille descent. Annie Miner Peterson, Fanny's half-sister, was Lottie's aunt and another well-known Coos informant. Lottie's father moved their family back to Coos Bay after the reservation closed down. They resided in a float house at Dewey's rock, *Shuhtlits*, on the upper end of the bay near North Bend, where they all lived for many years (see Figure 10). Lottie testified on behalf of the Coos people in the 1931 land claims trial as well as worked with linguists to preserve the Hanis Coos language by reciting stories and discussing important areas to the Coos people within the bay (Youst 1997). Because Lottie is such a credible source of Hanis places and Coos cultural heritage the provided maps and table use her as a preferential source (see Appendix A and

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Figures 6-13) .Her reputation among living Tribal members is strong and she has two modern CTCLUSI canoes that bare her name that are used cultural practices and community activities.

Tarheel (Coos): Well-known, master of ceremonies (see Appendix E, photo 8)

Tarheel grew up near present day Barview (see Appendix A). Tarheel's nickname was Emuk-de-luk or Emuk-de-luc (poor, pitiful young man) (Whereat 2011:24-25). He received his name after he eluded capture from soldiers who were gathering up all of the Indians in the area and taking them to Yachats. He spent a week on Valino Island in South Slough surviving on berries and roots and nearly starved to death (Jacobs 1932-34). He was later captured in 1864 by soldiers and he and his wife along with 30 others were taken to Yachats. After leaving Yachats, he and his wife returned to the site of his old village where they lived out the remainder of their lives.

The various landmarks around the Bay and stories of his life distinguish him as an important figure in the Coos's history and modern life.

Cora Barrett (Coos): Married and remained in Coos Bay, associated with the stagecoach line Cora was a Hanis Coos woman who remained in Coos Bay and was not removed to Yachats like many of the Coos people. Cora married and had children with Henry H. Barrett (see Appendix E, photo 7). The Barrett's were married in Empire City in 1858, and owned and operated a stage landing and transportation stagecoach line between Coos Bay and the Siuslaw (see Appendix E, photo 18) (see Figure 14-16). Cora and her husband utilized the north spit for their transportation line, homestead, and used the marshes on the North Spit as a grazing area for their horses (Beckham 2015a: 38-40).

Jane Jordan (Coos): Married and remained in Coos Bay after removal of Coos from Coos Bay area Jane Jordan was a Hanis Coos woman and the wife of James Jordan, a hunter from Kentucky. Jane had many children with her husband James whom they raised on the Jordan Ranch at Jordan Cove on the north side of the bay. She was one of the few Coos Indians not removed to Yachats. Jane, who died around 1890, (Beckham 2015a). Jordan became a predominant family name for CTCLUSI because of Jane Jordan and historic family land ownership around the bay for which the Jordan name has been retained, like Jordan Cove and Jordan Point (see Figure 24).

James Tilford Jordan on June 9, 1861, recorded a "marriage contract" with "Jane", in the register of the Coos County Clerk's Office, Empire City, Oregon. The records subsequently confirmed the Jordans were married on August 4, 1863 (Coos County Clerk n.d.). Before her marriage to Jordan, Jane had given birth to a daughter, Susan (ca. 1853-1950), by John Martin Davis. The daughter, Susan, also known as Susan Jordan, married William J. R. Waters (ca. 1846-1920). Some tribal oral histories recount that Davis had murdered Jane's Indian husband known as "Snubby," shooting him in the back, and that he took her as his "wife." Then, when she was pregnant, Davis abandoned her (Mann n.d.:56).

Traditional Coos marriage practices were prescribed and involved the negotiation of "bride purchase." Annie Miner Peterson recalled this information in detail in 1933 in her interviews with Dr. Melville Jacobs:

When people were friends, and that one had a child, and the other one had a child too, and then when they came to there to their friends, they both had children. The one had a boy child, the other had a girl child. Then this was what the person with the boy baby said. 'Let our children be man and wife. I will give you this much.' If he wished it that way too, he said, 'Very well indeed!' So then he paid for the (girl) child, and now the children were indeed man and wife

When the delivered girl was brought to her husband, and when the father of the girl was about to return home, he gave some money to the person whose son it was. Then he (that person) understood why the money was given him by the person whose daughter it was. Now then indeed strongly he (the father of the boy) gave money (he at once presented double that quantity), from the point there he gave a considerable (double) quantity of money (in return, an additional bride price), because he realized that

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he (the father of the girl) had not been satisfied at heart with the price (initially paid) for his daughter. But now indeed (when) it was made good that way, then he (the father of the girl) did go back home (Jacobs 1939 [REDACTED]).

Around 1861, James T. Jordan and Jane Jordan and her daughter, Susan, settled at Jordan Cove on the north side of Coos Bay. Jordan served from 1864 to 1866 as Coos County treasurer. He commuted by canoe or boat to and from Jordan Cove, about two miles north of the seat of county government, though he also may have retained a house in Empire City near the courthouse where he owned a number of lots. The Jordan's erected several buildings at Jordan Cove immediately adjacent to the beach.

James T. Jordan (ca. 1816-1903) and Jane Jordan (ca. 1840-1890) had the following children. Five were born at Jordan Cove between 1862 and 1874:

1. Susan [Davis] Jordan (ca. 1853-1950) who married (1) Lewis Jackson on July 6, 1874, and (2) William J. R. Waters on April 8, 1880
2. Anna Jordan (ca. 1858-?) who married (1) Frank Pierce, (2) August Vierow on February 7, 1875, and (3) Fuller Sprague on December 23, 1892
3. George Jordan (ca. 1862-?)
4. [Eva] Jane Jordan (1864-1957) who married (1) Charles Siestreem on December 23, 1879, and James Seuss
5. James T. Jordan, Jr., (1868-?)
6. Infant Jordan (1870-?)
7. Minerva Jordan (1871-?) who married Jourian W. Douglas on January 31, 1891
8. Peter George Jordan, Sr. (1874-1959) who married Louise Ann Hilburn (1876-1951)

The Jordan name is perpetuated in Jordan Cove, Jordan Point, and Jordan Lake—all within this *Q'alya ta Kukwis shichdii me* Traditional Cultural Property. Jane Jordan and her children are significant because they were some of the first Coos people to speak English and be given English names. Their lives signify an important transition, while their burials are "graves of persons of transcendent importance" to the tribe (NPS 1995: 25).

Criterion D: The Ability to yield information- associated area of archaeology (state)

While there has been ethnographic, ethnobotanical, archaeological, and ethnohistoric research conducted in relation to the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property, there is much more to learn and do to address gaps in published work. The *Q'alya ta Kukwis shichdii me* Traditional Cultural Property is "deeply associated with human activity" (NPS 1995: 22) and has "information to contribute to our understanding of human history or prehistory" and to the tribal community. This information is "considered important" (National Park Service 1995: 21), to the living tribal members and continuing their culture and connection with their homeland, from the seven generations who came before to the seven generations to come. Various property types such as shell middens, lithic sites, villages, ethnographic or ethnohistoric locations, burial sites, and fish weirs are not mutually exclusive. The location of village sites was due to their proximity to resources or myth tales and structures associated with villages include house pits and intertidal fishing structures. Because people lived there, [REDACTED] and conducted ceremonies there. The story and lifeways of those that came before are captured in the deposits left behind and in the environmental context these sites are associated with. A good place to live is a good place to live and when analyzing where a site might be located, one first looks at location, resources present, and then for deposits or structures associated with a human activity.

This type of approach to identification and evaluation of sites was presented in Byram's 2006 cultural resource report (Byram 2006:3-19). This report described burial grounds and "Cemeteries", "Plant Gathering and

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Recreation Areas", and "Social Event and Feasting Areas". Byram after examining these interactions at a location concluded that the property types and features are not mutually exclusive of one another and are:

...eligible for National Register of Historic Places listing for its (their) associative value for descendant communities. Referred to as Traditional Cultural Properties (TCP), such sites may be eligible because of their association with cultural practices or beliefs of a living community that (a) are rooted in the community history, and (b) are important in maintaining the cultural identity of a community (Parker and King 1990:1). Three types of traditional use areas at or near the JCE Project area are potentially suitable for designation as traditional cultural properties used by Coos Bay Native Americans. This designation depends on the significance of the site and the extent to which these uses continue for descendant communities today (Byram 2006:3-19).

Furthermore, while ethnographic research and some interviews were conducted in the Jordan Cove area, such as for the:

PACON Graving Dock report, Alexy Simmons (1983:4-5) consulted [REDACTED], a Native American descendant of the Jordan family, and discussed traditional uses of the Weyerhaeuser property on the Upper North Spit. The informant noted that "the Coos Indians continue to use (this) area. Among other activities, huckleberry and blueberry picking occurs on the dunes along the western edge.... Simmons (1984:7) gives the location of this activity as the west half of Section 4, (T25S R13W). (Byram 2006:3-19).

While tribal members still gather and perform ceremonies at these locations as Byram discusses, they no longer live there as these lands at Jordan Cove and the North Spit, while never ceded, are now in either public or private ownership. However, the connection to this place is not diminished for Tribal members, but there is only the archaeological deposits from both precontact and historic times and burials left that tell the story of when Tribal members lived on the landscape at Jordan Cove and the North Spit. Archaeologists have only begun to understand what life was like at Jordan Cove and the North Spit. Current work is helping to understand how the built environment has changed over time (15,000+ years) and is furthering our understanding of changes to site occupation over time due to such factors as sea level rise or the changing course of the Coos River. Through an understanding of these locations of gathering and resource areas that existed historically and those that continue to exist today, we can better understand how the landscape has changed over time and how the Coos people's interactions with their environment has either changed or stayed the same. However, we have a lot more work to do to understand the environment and the interaction of Coos people with their environment at different times over the last 15,000+ years.

Fish Weirs

The location of the largest documented assemblage of fish weirs and fish traps on the Northwest Coast of the United States lies [REDACTED]. The weirs and traps are in the tidelands of [REDACTED] (see Figures 5, 7, 8) (see Photograph 27). These water-saturated objects have associated with them fish clubs, gaffs, basketry, adzes, spears, stone tools and other objects used in fishing and fish-processing. In fall, 1999, at least 24 sites were identified in the Coos Bay estuary (Byram 1998: Figure 11). Weirs are located in virtually every slough of Coos Bay, with large concentrations also found at the confluence of [REDACTED] (Tveskov 2000:194). Because these are water-saturated, alkaline settings, the preservation of organic materials is remarkable; although, acidic conditions may have impacted some objects. The only visible disruptions of this historic landscape are the berm for Highway 101 crossing the mouth of Haynes Inlet, the McCulloch Bridge over Coos Bay for Highway 101, and the berm for the North Spit access road crossing the mouth of North Slough. Ninety-five percent of the extensive intertidal acreage containing the weirs and traps remains as it was centuries ago; it is not changed nor is it significantly altered by piling, docks, tide gates, or other changes from the historic era. fish weirs have the potential to

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further the understanding of the development of fishing methods by Native Americans, not only in Coos Bay, but in other coastal areas in Oregon and the Pacific Northwest.

Fish weir features of this type are found all along the Pacific Northwest although not to the same extent as found in the Coos Bay estuary. Moss and Erlandson (1995) showed that throughout southeastern Alaska and British Columbia there are sites of this type that date to older than what is present at Coos Bay, around 3500 to 4500 years before present. Two sites in Yaquina Bay have produced dates older than those weirs in Coos Bay, at over 2000 years (Erlandson and Moss 1993). However, not all of the fish weirs within Coos Bay have been radiocarbon dated so there may be older sites yet to be recorded nor have any deeply deposited weir features been uncovered which may date to an earlier time period. There could be several periods of construction present at a single location that have yet to be uncovered or there could be different occupation time periods represented at different locations across the landscape of the bay.

Another possibility is that the environment for preservation of weirs at Coos Bay may not extend beyond 2,000 years, but only through further investigation can one say with any certainty.

These 24 fish weir locations within the Coos Bay Estuary contain hundreds to possibly thousands of fish weirs and have been recorded archaeologically within the proposed TCP boundaries (Table 1); with new fish weir locations within the estuary continuing to be recorded. The majority of the weirs [REDACTED] (see Photograph 21, 22) which has been the subject of a systematic effort to identify and record weir remnants (Tveskov and Erlandson 2003). Of these 24 locations, radiocarbon dates were obtained from seventeen, primarily from the [REDACTED] weirs. Most of the radiocarbon dates span an impressive range from the 1400s through the 1800s, but some may date as early as 1000 years to possibly into the 1900s, though there is limited information on continued use of fish weirs in the twentieth century. The "old wood" problem with dating the wooden stakes might indicate that some of the weirs actually date later than indicated, but samples from weirs [REDACTED] were collected in a manner to minimize the potential for sampling older wood. They did this by collecting samples of wood that were more likely harvested when fresh thus accurately dating to the time period of the creation and use of the weirs, which would help establish the antiquity of weir use in the area (the earlier/older the better). At the same time they were avoiding the chance of sampling older wood pieces that may have been salvaged long after the wood had died (Tveskov and Erlandson 2003:1029).

[REDACTED] reveal more about the material culture of the Coos over the past 800 to 1,000 years (Beckham 2015a).

The purpose of the weirs was to trap fish behind the weir in outgoing tides or in basket traps placed at openings in the weir. The target fish included both anadromous fish such as salmon, herring, and lamprey ("eels") and resident fish such as flounder, shiner perch, and sculpin. Tribal members who provided testimony in the 1930s and 1940s had knowledge of and familiarity with fish weirs). Frachtenberg published a traditional Coos story called "The Country of the Souls" that tells of a man who died, went to the land of the dead, but was able to return to the land of the living by crossing a "fish trap" (Frachtenberg 1913:139-149). Jacobs (1940:248) interpreted the "fish trap" as a "fish fence" (i.e., a fish weir).

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Table 1: Radiocarbon Dates and Ranges, Haynes Inlet and North Slough Weirs and Traps (24 weir locations)

Site	¹⁴ C age (calibrated date ranges, when available)
35CS122	AD 1640-early 1900s
35CS123	AD 1530-1946
35CS124	AD 1900-1955
35CS125	AD 1495-1659, 1637-1947
35CS126	AD 1495-1695
35CS132	not available
35CS133	postdates 1860
35CS134	AD 1780
35CS149	AD 1522-1946
35CS150	AD 1003-1158, 1282-1390, 1665-1951
35CS151	AD 1329-1441
35CS152	AD 1289-1398, 1679-1953
35CS153	AD 1645-1947, 1665-1949
35CS154	AD 1415-1470, 1420-1477
35CS155	AD 1637-1946, "modern"
35CS156	AD 1425-1482, 1519-1656
35CS157	AD 1642-1947
35CS264	Not Available (N/A)
35CS265	N/A
35CS266	N/A
35CS267	N/A
25CS269	N/A
35CS270	N/A
35CS271	N/A

Reported Village Sites

Q'alya ta Kukwis shichdii me also includes several recorded village sites (Table 2) and numerous place names for myth tale sites and places, as well as village sites that existed in the area but as of yet have not been recognized or formally recorded. There has been little to no formal or appropriate archaeological testing conducted at most of these reported locations.

Based on the archaeological investigations at the village sites mentioned above, important research related to trade items/routes, past environments, subsistence, settlement patterns, demography, site structure, and technological innovation through time is available.

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Shell middens around the bay vary in content but contain organic material that can be radiocarbon dated to determine temporal periods of use.

Possible research questions to further study on midden sites include: Why is it that some sites have oyster and others do not? Why is it that some have no apparent fish bone or lithic material?

Additional studies on shell midden diversity across the bay could answer these important questions. The answers would add important information related to our understanding of past human activity through time and during periods associated with environmental variation from natural processes across the bay. Such studies would likely foster additional important research questions to contribute to our understanding of these interactions as well.

Table 2. Coos Village Sites in the State of Oregon Inventory

Figure	Photograph
6	5
6	6
6	8
6	9,10
7	19
7,8	23
8	
9	
9	
9	
9	
11	29
8	

Results of 2016-2018 Oral History Research with Coos Tribal Members

Interviews with living members of the tribal community inform the continuing role that the *Q'alya ta Kukwis shichdii me* Traditional Property occupies in the living culture of the Coos people and assists in understanding the relationship between tribal members and nature/environment. Coos tribal members with direct ties to the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property were interviewed in 2016 by staff of the Cultural Resources Protection Program of the Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians. These interviews help support and establish the continued use of resources at these traditional use areas within the *Q'alya ta Kukwis shichdii me* Traditional Property. These and future interviews will help yield additional information about cultural sites, economy, and how they continue to use resources within their environment (plants, animals, etc.) for subsistence, weaving, medicinal and ceremonial purposes. While Criteria A ties the narrative to ongoing tribal use and connection to the *Q'alya ta Kukwis shichdii me* Traditional Property, the information in Criteria A is also important in Criteria D. This is because this information discusses traditional activities, locations, and interactions between the Coos people and their environment and aids in our understanding of what we are observing in the archaeological record.

These interviews demonstrate not only a continued connection and use of the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property but these interviews represent only a small portion of potential interviewees.

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These range from discussions of the general cultural context, knowledge of the area as a travel corridor, and discussions of the traditional economy, including extensive use of plants, mammals, birds, fish, and shellfish. The area is also identified as a spiritual site with continued significance to the community. During interviews, Tribal members discuss the ecology of the area and a holistic sense of natural and cultural resources.

Not only do these interviews support that the traditions and stories of the past persist, but they also provide important information useful for addressing research questions related to the deep and rich cultural history of the area.

For example, *Q'alya ta Kukwis shichdii me* Traditional Cultural Property was one of the most food-rich and productive ecological settings on the coast of Oregon.

there is a high potential to yield additional important information on Coos History and cultural practices. Current archaeological evidence suggests that the Coos had developed a cultural technology that extensively exploited wood, bone, and antler.

Therefore, future archaeological investigations could address important research questions relating to Coos technology and source locations for lithic material. Coos traditional culture focused on plants, mammals, birds, fish, mollusks, and crustaceans. Our homeland abounded in these resources in both the extensive Coos Bay estuary with its sloughs, salt marshes, and tributary streams, as well its littoral margins producing roots, berries, nuts, and game. Continued interviews with Tribal elders will further help in interpreting recovered artifacts, provide additional related stories and insight regarding relationships among important resources, and how those resources were, and continue to be, used.

The surviving traditions of the Coos tribe preserve their oral literature, place names, use areas, and practices that link past to present. The *Q'alya ta Kukwis shichdii me* Traditional Cultural Property is illustrative of the many centuries of human interaction with the environment, resources of western Oregon, and Coos Bay in particular. These places hold special significance to contemporary Coos people because their recent ancestors and the ones who came before lived here, died here, and interacted with the environment. They told stories of how the land, sea, and sky and those who inhabit them came to be. Current and future archaeological surveys and ethnographic studies continue to support strong connections with the environment supporting the relationship the tribal community retains from time immemorial through the present. Additionally, they reveal a prolific amount of information about prehistory and history within the area, trade networks, the local economy, significant Tribal resources and places, and traditional use/gathering areas still used today. While Tribal members no longer live at the village sites today, they visit these locations to gather, fish, or perform ceremonies, and to connect with their ancestors who have lived and interacted with the environment here since time immemorial.

Cultural Sites

The Jordan Cove area in the Heart of the Bay is known in the Hanis language by the name *Q'alya* (around the neck), which comes from “the verb “*qaI*”, to “put something around your neck, like a necklace or a hanker-chief” (2016:1). It is recognized as “a unique place” that “supports a wide variety of plants...you don’t find anywhere else” (2016:4). Jordan Cove and the North Spit were focal points for travel, where people “beached their canoes” (2016:7) and “pulled all the canoes up above high water” and where there was a camp, as it “was the transition point where the people from South Slough transitioned to the trail on up to the North Spit and up to finally what’s now Reedsport” (2016:2), and “it [trail] either starts or ends at Jordan Cove” (2016:2) and “my immediate family made [use] of the Jordan Cove area was that was where we left our canoes” (2016:2), as part of a travel route. The lakes just to the north of Jordan Cove were used to help transport canoes from the north end of the bay up to Tenmile, paddling the canoes through the chain of lakes to the fishing camps at Tenmile and Eel creeks (2016).

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Jordan Cove was a place where “people had summer and winter camps” (2016:2) and tribal members were “always told there was a village at Jordan Cove” (2016:9), that there are “shell middens and also burials around” (2016b:13), and that “the ancestors of the original...people that lived all out there...gather there and has special meaning for them” (2016:2). Thus, the Jordan Cove area is notable for having a Hanis language place name, important plant habitat, a central travel corridor, the location for burials, the setting for social and private events, the setting for stories about specific tribal members, and the location for manifestation of tribal cultural continuity.

In pre-contact times up until around the 1870s, the permanent winter villages along the east side of the lower bay, at Jordan Cove, on North Slough and Haynes Inlet, and at the north bend of the bay, were the settings for important religious practices. The details of these practices are known by contemporary tribal members. Some of these practices include special dances, stories, songs, and ceremonial practices.

Tribal burial sites exist all along the bay and the location of many of these burials are known, including the location of members of the Jordan family (2016:6). Burials are “a very sensitive issue” and should not be disturbed, as “we’ve always respected our ancestors and did what we could to keep those places safe and protected” (2016:2).

Traditional and Historic Economy

In the course of interviews, tribal members discussed many facets of the traditional economy specifically focused on the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property, aspects of which are still actively pursued today in spite of the difficulty in access. Tribal members’ report of use of the *Q'alya ta Kukwis shichdii me* Traditional Cultural Property in the historic era, from time immemorial, following contact with Euro-Americans in the nineteenth century, exemplifies integration of tribal members into the dominant culture and market economy, in addition to continuity of traditional activities. These reports yield important information on how this property was used as a transportation hub via canoe because of the rich amount of resources and work opportunities the land provided. The many resources present within and surrounding the estuary are the reason that many Tribes traveled to Coos Bay to trade with the Coos people. Evidence of this can be found at village sites that have been surveyed previously; an example would be lithic material found in middens, as there was no good source material in the Coos Bay area meaning this material was traded for. Further research at the various village sites around the bay could yield additional information about where this lithic material originated. Additionally, from historic accounts and continued ethnographic studies/interviews we can gain a better understanding of which local resources were valued more than others and were traded or sold for money or resources.

Traditionally, and even today, the area is recognized as a good place to “gather...food and plants” and that “there was a village or housing activity on the cove” (2016:9). People discussed hunting small game (2016:2) and collecting shellfish such as clams (2016:2), as well as plant use. The entire area is perceived as rich in resources; “people lived out there, obviously. Resources are plentiful in the area, and many adjacent to water, including Jordan Cove. Since it would have more difficult around the Bay by land, resources and places would have been by water with Jordan Cove situated in the heart of the bay as a stopping place. “The collective knowledge of the tribal community is shown in the diversity of habitats, species, and processing manifested.

Historically Tribal members who duck hunted often sold or traded them (2016:6), with Bluebill [Greater Scaup] ducks often being sold to local restaurants in the pre-World War II years (2016:1). Cranberry picking just north of the Jordan Ranch was an important source of employment and “one of the only ways that the native people would get hired because they hadn’t had schooling or training to do much else in the area after the white people settled on our land,” so it was a place where native people found work (2016:8; 2016:8; 2016:7). This wage labor was an activity that often involved entire families, and for some, “my family tells wonderful stories about picking cranberries...it was one way of getting...money

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by the Indian people” and that “cranberry picking originally was that the adults would wade and pick cranberries and that the little kids had little cranberry baskets, if you will, or little scoopers. And some of the cranberries that would come off to the side the kids would go around and scoop those up”, and cranberry picking was “a huge focal point for my family and probably many of our other tribal people” and some, like the “Elliot families...actually made some of the cranberry scoops in those days...out of their traditional nets, in their traditional...styles” (2016:8). The other source of wage labor was logging, which employed many tribal members while they continued to gather traditional foods (2016:5; 2016:8). Through continued interviews with Tribal members, the information gathered will continue to yield information about how they balanced gathering traditional resources while integrating into and surviving within the Euro-American society's economic system.

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Q'alya ta Kukwis shichdii me TCP

Name of Property

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Previous documentation on file (NPS):

☐ preliminary determination of individual listing (36 CFR 67 has been requested)

☒ previously listed in the National Register

☒ previously determined eligible by the National Register

☐ designated a National Historic Landmark

☐ recorded by Historic American Buildings Survey # _____

☐ recorded by Historic American Engineering Record # _____

☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

☒ State Historic Preservation Office

☐ Other State agency

☐ Federal agency

☐ Local government

☒ University of Oregon

☒ Other- CTCLUSI THPO

Name of repository: _____

Historic Resources Survey Number (if assigned):

N/A

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Name of Property

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Acreage of Property 16,656

(Do not include previously listed resource acreage; enter "Less than one" if the acreage is .99 or less)

Latitude/Longitude Coordinates

Datum if other than WGS84: N/A

(enter coordinates to 6 decimal places)

1	<u>-124.353092°</u>	<u>43.493171°</u>	3	<u>-124.349633°</u>	<u>43.337626°</u>
	Latitude	Longitude		Latitude	Longitude
2	<u>-124.080817°</u>	<u>43.496080°</u>	4	<u>-124.078060°</u>	<u>43.340511°</u>
	Latitude	Longitude		Latitude	Longitude

Verbal Boundary Description (Describe the boundaries of the property.)

The *Q'alya ta Kukwis shichdii me* Traditional Cultural Property (See Figure 3) generally follows the horseshoe shape of the Coos Bay estuary. The boundary commences at Coos Head (near tunnel named *Xitlxaldich*) on the south side of lower Coos Bay and moves east to include a small area in Charleston (*Millukwich* and *Xdanan*). The boundary then continues north, just above the high tide line, embracing the cove (*Laxai*) and the remains of the mythic island (*Mhmnuu*) in the cove, to Tarheel Point or Pigeon Point. The nomination includes Fossil Point Unit 1 (.43 acres fast land and 7.59 acres tide land), Unit 2 (.04 acres fast land and .02 acres tide land), and Unit 3 (.65 acres fast land and 1.04 acres tide land) owned by the Confederated Tribes between Fossil Point and Pigeon Point. These three units are located in T25S, R14W, Section 36, W.M.

From there, the boundary continues north along the shore to Crab Flats or Griomy ([REDACTED] *Nikkawwaha* and location of the 1855 treaty council), then just south of the old Empire City ([REDACTED] *Hanisiich*). From *Hanisiich* it continues north following just above the high tide mark to the site of *Ntiise'ich*, Henry H. Luse sawmill of 1856-1880s], and includes

Wa'alach

The tribal land is located in T24S, R13W, Section 17, SW ¼.

The boundary continues along the high tide line to the North Bend Airport area and *Hattsa*, and then crosses the mouth of Pony Slough (*Hltehs*). The boundary then follows the shore, passing under the McCullough Bridge (Highway 101) Simpson State Wayside and Simpson Park, North Bend), continues along the high tide line and the waterfront of North Bend

From there, the boundary continues to the north end of the Weyerhaeuser Timber Company log-loading facility (

Dewey's Rock, a notable monolith in the bay that was blasted to become the footing for a sawmill boiler). It then follows the tideline south diverging only to include village sites, cultural, and natural features. The boundary continues south to the mouth of *Qaltat* or Coalbank Slough and continues just above the high tide line to include Tribal property in the slough. Then the boundary crosses over *Qaltat* to the east across *Gwsuu* or Isthmus Slough, then turns north and follows along the hightide line around Eastside to the confluence of *Qatl'iixas*, Catching Slough and Coos River (*Kulwutl'iich* from the mouth to the forks of Coos River). This part of the boundary passes the forks of the Millicoma and South Fork Rivers and up to *Millukwume*, South Fork Coos River, where upriver Coos fishing sites were.

The boundary then continues back west to Graveyard Point and then to the north, following just above the high tide line on the East side of the Bay to the mouth of Willanch Slough Then it proceeds along the eastern shore to Kentuck Slough and crosses the mouth of that slough in a northerly direction following the high tide line to Glasgow The boundary then follows around the outside of the privately-owned oyster beds at Russell Point and crosses

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

under the McCullough Bridge. Then the boundary follows just above the high tide line along the east side of Haynes Inlet (excluding all privately-owned docks and oyster beds at the shore) upstream passing Land's End, Palouse Slough (*Qetl'diiye*), a tree-covered monolith island in the inlet, to the mouth of Larson Slough, *Ha'lais*. At this point the boundary crosses Haynes Inlet to the north side and follows the high tide line

past Shorewood Subdivision (and *Xwitsxuut ntsestl'aq'eheich*, the hillside to the north) and the point in between Haynes and North Slough (*Ha'yim dibinch*) and into North Slough (known as *Ch'hli'ya'ich*). The boundary extends up North Slough [REDACTED] to its narrows at *Kwissaluqw* (named for the pitcher plant) and historically known as Mc Farland's cranberry bog and crosses to west bank of North Slough.

The boundary then follows the high tide line of North Slough south to gathering areas near the lakes north of Jordan Point ([REDACTED] *Kuunatich*). Then the boundary jogs west following access and gathering areas and Jordan Cove (*Q'alya*, meaning "to put around the neck," like a necklace). Continuing west to the historic Barrett stagecoach line, the boundary travels along the ocean border and then turns southerly following the Pacific Ocean border, encompassing several other natural and cultural features (*Qaimisami*, *Elk'elch*, *Sisxwich*, *Guumde*, and *Tsuxwtsiich*). Finally, the boundary then crosses the ocean entrance, or mouth of Coos Bay, at the jetties to Coos Head, the place of beginning.

There are three discontinuous segments of the boundary. The first discontinuous portion of the boundary includes the Tribal Hall and associated structures (plankhouse and sweatlodge) (This includes 8 complete tax lots: 25S13W20ACTL0220000; 25S13W20ACTL0500000; 25S13W20ACTL0500100; 25S13W20ACTL0500300; 25S13W20ACTL0500400; 25S13W20ACTL0500700; 25S13W20ACTL0500800; and 25S13W20ACTL0500900.) The second discontinuous boundary area includes the CTCLUSI Tribal Government Administration Headquarters (*Kwonait*) (Two complete tax lots: 25S13W20DTL0140000 and 25S13W20DTL0140500). The third discontinuous area includes the burial site of Chief Daloose Jackson at the Marshfield Cemetery (One complete tax lot: 25S13W34ADTL0290000). Tax lot boundary maps are included, see Figures 30-39.

Boundary Justification (Explain why the boundaries were selected.)

For many years our tribes have been voiceless, not for lack of speaking but because our tribes were facing blatant racism and/or policy hurdles such as termination. Our people have continued to utilize our lands and waters and specifically the area covered by the TCP to carry on the culture of this place, our culture. We have done this despite watching our lands all around us being industrialized and our resources being degraded and polluted. Now, with federal recognition, and the equal footing that comes with it, we are able to publicly identify these resources that are important to us and protect, what is left of them for all of our communities both Native and non-Native. This is why the boundary encompasses a significant traditional catchment or resource use area of the Hanis-speaking members of the Coos tribe in the lower and mid-bay region of Coos Bay. The Traditional Cultural Property is bounded by sites of villages (prehistoric and historic), the largest assemblage of fish weirs documented on the Northwest Coast of the United States, inventoried archaeological sites, specific locations identified in tribal oral literary texts, locations of tribal religious practices, traditional use and gathering areas, natural resources, geography and place names in Coos ethnogeography. The boundary includes areas of past and present tribal use. The boundary embraces four tribally-owned properties, lands administered by the Bureau of Land Management and the United States Forest Service, Oregon Dunes National Recreation Area, and the Division of Oregon State Lands and private lands. The irregularity of the shape of the TCP boundary is due to it following the high tide line around the estuary and associated adjacent cultural and natural features, burials, gathering areas and village sites. Some of these traditional gathering and use areas extend outside of the boundary but to keep the boundary a reasonable extent, only the core locations of resources, documented continuous use areas, and overlapping resource areas were included within the boundary. The estuary is an abundant source of resources for the Coos Tribe and was the primary mode of transportation, canoeing that utilized the waters of the estuary and associated tributaries. Most village sites were next to areas of the estuary that were accessible by canoe and that were in proximity to resource sites (hunting, fishing, and gathering).

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Name of Property

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Form Prepared By

name/title Stacy Scott, THPO, Margaret Corvi, CTCLUSI Director of Culture and date Sept. 7, 2018
Natural Resources, and Patrica Whereat Phillips, Author and Linguist
organization Confed Tribes Coos, Lower Umpqua, Siuslaw telephone (541) 888-7513
street & number 1245 Fulton Ave email sscott@ctclusi.org
city or town Coos Bay state OR zip code 97420

Additional Documentation

Submit the following items with the completed form:

- **Regional Location Map**
- **Local Location Map**
- **Tax Lot Map**
- **Site Plan**
- **Floor Plans (As Applicable)**
- **Photo Location Map** (Include for historic districts and properties having large acreage or numerous resources. Key all photographs to this map and insert immediately after the photo log and before the list of figures).

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Name of Property

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Photographs:

Submit clear and descriptive photographs. The size of each image must be 3000x2000 pixels, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo 1 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0001

Name: Coos Bay River Mouth_jetties

City or Vicinity: Coos Bay. Lower Bay area.

County: Coos

State: Oregon

Date: 26 December 2013

Photographer: Alex Derr

Description: Aerial view of the mouth of Coos Bay facing East.

Photo 2 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0002

Name: North Spit (northern)

City or Vicinity: Coos Bay. Lower Bay area.

County: Coos

State: Oregon

Date: 26 December 2013

Photographer: Alex Derr

Description: Aerial view of the North Spit of Coos Bay. Facing North East.

Photo 3 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0003

Name: Jordan Cove & McCullough Bridge

City or Vicinity: Coos Bay. Heart of the Bay area.

County: Coos

State: Oregon

Date: 26 December 2013

Photographer: Alex Derr

Description: Aerial view of the Heart of the Bay facing East.

Photo 4 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0004

Name: North Slough and Lakes

City or Vicinity: Coos Bay. Heart of the Bay area.

County: Coos

State: Oregon

Date: January 2019

Photographer: Alex Derr

Description: Aerial view of the Heart of the Bay facing North. View of Dunal Lakes north of Jordan Cove and North Slough.

Photo 5 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0005

Name of Property: Mudflats, Charleston, Oregon

City or Vicinity: Charleston, Oregon

County: Coos

State: Oregon

Photographer: John Schaefer

Date Photographed: April 2017

Description of Photo: Traditional clam baskets and shovels made and used by Tribal members. Empire Clams (Appendix C) that were gathered by Tribal members are inside the baskets.

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

Photo 6 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0006

Name: [REDACTED] at Pigeon Point

City or Vicinity: Coos Bay, Oregon. Pigeon Point. Lower Bay area.

County: Coos

State: Oregon

Date: 21 April 2016

Photographer: Amanda Craig

Description: [REDACTED] harvesting crab in tidal areas at Pigeon Point, on the lower bay. The photograph is taken facing northeast.

Photo 7 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0007

Name of Property: Lower Bay- Empire Lakes

City or Vicinity: Coos Bay. Lower Bay area

County: Coos

State: Oregon

Photographer: Morgan Gaines

Date Photographed: April 2016

Description: Labrador tea in a tule basket that was woven by CTCLUSI Tribal member, [REDACTED] Labrador Tea was gathered at Empire Lakes-lower bay.

Photo 8 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0008

Name of Property: *Mhmnuu*, Cannibal ogres' rock, [REDACTED] lower Coos Bay, Oregon.

City or Vicinity: Lower Coos Bay between Coos Bay and Charleston, Oregon. Lower Bay area.

County: Coos

State: Oregon

Photographer: Stephen Dow Beckham

Date Photographed: 9 March 2017

Description of Photograph: View northwest of *Mhmnuu*, [REDACTED]
[REDACTED] an oral literary text of the Coos Indians.

Photo 9 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0009

Name of Property: [REDACTED] Lower Bay area.

City or Vicinity: Coos Bay, Oregon (western part)

County: Coos

State: Oregon

Photographer: Courtney Krossman

Date Photographed: August 2016

Description: [REDACTED]

Photo 10 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0010

Name of Property: [REDACTED] Lower Bay area.

City or Vicinity: Coos Bay, Oregon (western part)

County: Coos

State: Oregon

Photographer: Courtney Krossman

Date Photographed: August 2016

Description: [REDACTED]

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

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Photo 11 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0011

Name of Property: Tribal Hall

City or Vicinity: Coos Bay- Empire. Lower Bay area.

County: Coos

State: Oregon

Date: Fall 2015

Photographer: Unknown

Description:

Photo 12 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0012

Name of Property: Historic Tribal Hall

City or Vicinity: Coos Bay, Empire, Lower Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: November 2017

Description: Deer hide strung from railing outside of Historic Tribal Hall Building. A drum making class was being held at the Tribal Hall during the annual Harvest Party.

Photo 13 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0013

Name of Property: Plank House in Empire

City or Vicinity: Empire- Coos Bay area. Lower Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: August 2007

Description: Salmon cooked traditionally on stakes over a fire, in front of CTCLUSI PlankHouse on the Tribal Hall property.

Photo 14 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0014

Names: interview

City or Vicinity: Coos Bay, Oregon. Lower Bay area.

County: Coos

State: Oregon

Photographer: Donald Shannon

Date Photographed: 18 June 2016

Description:

Photo 15 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0015

Name of Property: BLM Boat ramp viewshed facing NE

City or Vicinity: North Bend, Oregon. Heart of the Bay/ Lower Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date: August 2017

Description: Viewshed of the Lower Bay from the BLM Boat ramp. Photo is of viewshed facing northeast.

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

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Photo 16 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0016

Name of Property: BLM Boat ramp view shed facing SE

City or Vicinity: North Bend, Oregon. Heart of the Bay/Lower Coos Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date: August 2017 Description: View shed of the Lower Bay from the BLM Boat ramp. Photo is of view shed facing southeast

Photo 17 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0017

Name of Property: Heart of the Bay, Roseburg Chip Yard Facing North West

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

County: Coos

State: Oregon

Date: 21 February 2015

Photographer: John Schaefer

Description: Tribal members paddling canoe Tai E. Bowen in the heart of the bay, Roseburg Chipping Yard is in the background. Tribal members photographed from left to right:

Photo 18 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0018

Name of Property: Heart of the Bay, Roseburg Chip Yard Facing North

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

County: Coos

State: Oregon

Date: 21 February 2015

Photographer: John Schaefer

Description: Tribal members paddling canoe Tai E. Bowen in the heart of the bay, Roseburg Chipping Yard is in the background. Tribal members photographed from left to right:

Photo 19 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0019

Name: Doc Slyter

City or Vicinity: North Bend, Oregon. Heart of the Bay.

County: Coos

State: Oregon

Date: Summer 2015

Photographer: Unknown

Description: Tribal Elder holding a salmon caught near Jordan Cove.

Photo 20 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0020

Name: Culture camp canoe day

City or Vicinity: North Bend. Upper Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: July 2017

Description: Heart of the bay, CTCLUSI canoeing under McCullough Bridge, two canoes and safety boat, facing north and slightly west.

Q'alya ta Kukwis shichdii me TCP

Name of Property

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Photo 21 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0021

Name of Property: [REDACTED]

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

County: Coos

Photographer: Unknown

Date Photographed: May 2018

Description of Photograph: [REDACTED]

Photo 22 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0022

Name of Property: [REDACTED] Coos Bay

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

County: Coos

State: Oregon

Photographer: Stephen Dow Beckham

Date Photographed: 9 March 2017

Description of Photograph: [REDACTED]

Photo 23 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0023

Name of Property: [REDACTED]

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

County: Coos

State: Oregon

Photographer: Stephen Dow Beckham

Date Photographed: 9 March 2017

Description of Photograph: View East Northeast [REDACTED]

Photo 24 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0024

Name of Property: "Lone Rock", Haynes Looking South

City or Vicinity: North Bend, Oregon. Heart of the Bay.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: May 2018

Description: View south across Haynes Inlet looking south. A surviving example of vegetation-covered monoliths in Coos Bay that are featured in Coos myth tales.

Photo 25 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0025

Name of Property: Haynes Inlet

City or Vicinity: North Bend, Heart of the Bay area.

County: Coos

State: Oregon

Date: March 2017

Photographer: Unknown

Description: Photo of Haynes Inlet at Low Tide with eel grass beds exposed at low tide. Photo is taken facing west.

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

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Photo 26 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0026

Name of Property: Eastside Boat Ramp, Canoeing Event

City or Vicinity: Coos Bay, Upper Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: May 2017

Description: CTCLUSI and Coquille youth paddling in canoes on the Upper Bay near the Eastside Boat Ramp.

Photo 27 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0027

Name: Upper Bay Kentuck Slough South End Facing North

City or Vicinity: North Bend. Upper Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: May 2018

Description: Heart of the Bay Kentuck Slough, south end facing north. [REDACTED]

Photo 28 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0028

Name of Property: Upper Bay Kentuck Viewshed

City or Vicinity: North Bend, Oregon. Heart of the Bay.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: January 2018

Description: Viewshed from the Upper Bay, Kentuck Slough.

Photo 29 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0029

Name of Property: Coos River, Graveyard Point

City or Vicinity: North Bend, Oregon. Upper Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: January 2018

Description: View of Coos River and Graveyard Point facing North West. Graveyard Point is a significant fishery and is a location for Coos myth stories.

Photo 30 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0030

Name of Property: Coalbank Slough

City or Vicinity: Coos Bay, Oregon. Upper Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date: September 2017

Description: Viewshed from Coalbank Slough, view Southwest. Coalbank Slough is one of the principle sloughs along the margins of Coos Bay and is habitat for numerous fishes.

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

Photo 31 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0031

Name: Tule Gathering, Tribal member pictured

City or Vicinity: Coos Bay. Upper Bay area.

County: Coos

State: Oregon

Date: July 2012

Photographer: Unknown

Description: [REDACTED] Coos Tribal member gathering tule in Isthmus Sloughrosebu, Coos Bay

Photo 32 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0032

Name: Tribal weavers gathered for basket weaving class with materials gathered in traditional areas.

City or Vicinity: Florence, Oregon (basket materials were from various areas including those located in the TCP.)

County: Lane State: Oregon

Photographer: Unknown

Date: March 2016

Description: Tribal weavers gathered for basket weaving class. Featured in photo from left to right: [REDACTED]

Photo 33 of 33:

OR_CoosCounty_KukwisTraditionalCulturalProperty_0033

Name: Don Whereat (significant person).

City or Vicinity: Coos Bay

County: Lane State: Oregon

Photographer: Unknown

Date: Fall 2009

Description: Don Whereat (see Criteria B) and Patty Whereat Phillips at Tribal Hall.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

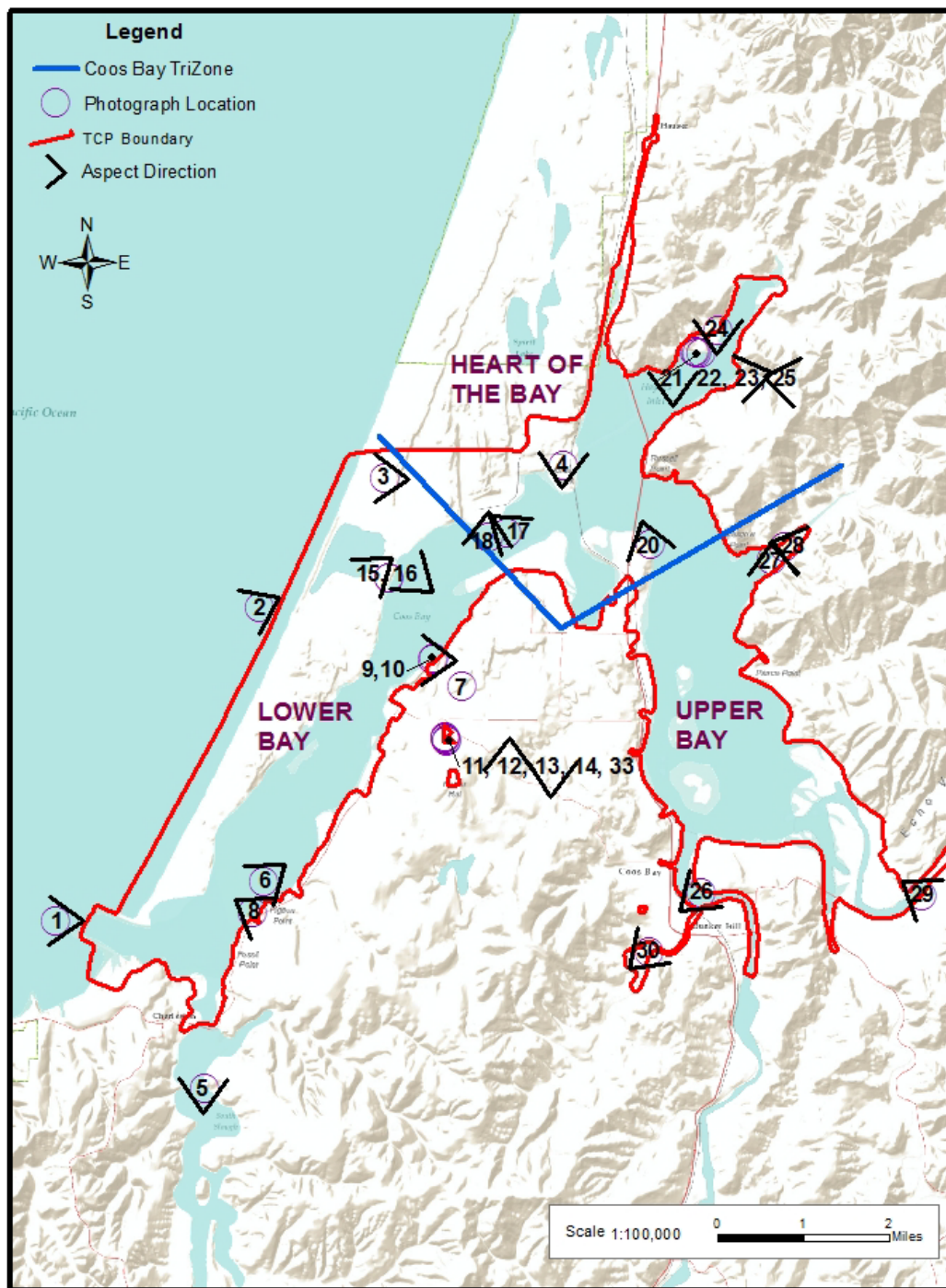
N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 68

Photograph Location Map

Overview of Coos Bay, Oregon
Photograph Locations and Aspect



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*Photographs 19, 31, and 32 are not pictured.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 69

List of Figures

(Resize, compact, and paste images of maps and historic documents in this section. Place captions, with figure numbers above each image. Orient maps so that north is at the top of the page, all document should be inserted with the top toward the top of the page.)

Figure 1: Overview of TCP

Figure 2: Sketch map Coos Bay areas

Figure 3: TCP Boundary Map

Figure 4: TCP Contributing Features (All)

Figure 5: Map Sections Reference (precontact, historic and contemporary)

Figure 6: Overview of Coos Bay, Oregon, Precontact (P) Maps

Figure 7: Lower Bay: Coos Inlet (P1)

Figure 8: Overview of the Heart of Bay, Oregon (P2)

Figure 9: Heart of Bay, Oregon: Haynes Inlet, Palouse Slough, Larson Slough (P3)

Figure 10: Heart of the Bay: Pony Slough; Upper Bay, Oregon: Kentuck Slough, Willanch Slough (P4)

Figure 11: Upper Bay: Isthmus Slough, Coal Bank Slough, Brainard Creek (P5)

Figure 12: Upper Bay: Coos River Inlet, Catching Slough (P6)

Figure 13: Upper Bay: Coos River (P7)

Figure 14: Overview of Coos Bay, Oregon, Historic (H) Maps

Figure 15: Lower Bay: Coos Inlet (H1)

Figure 16: Overview of the Heart of Bay (H2)

Figure 17: Heart of Bay, Oregon: Haynes Inlet, Palouse Slough, Larson Slough (H3)

Figure 18: Heart of the Bay: Pony Slough; Upper Bay, Oregon: Kentuck Slough, Willanch Slough (H4)

Figure 19: Upper Bay: Isthmus Slough, Coal Bank Slough, Brainard Creek (H5)

Figure 20: Upper Bay: Coos River Inlet, Catching Slough (H6)

Figure 21: Upper Bay: Coos River (H7)

Figure 22: Overview of Coos Bay, Oregon, Contemporary (C) Maps

Figure 23: Lower Bay: Coos Inlet (C1)

Figure 24: Overview of the Heart of Bay (C2)

Figure 25: Heart of Bay: Haynes Inlet, Palouse Slough, Larson Slough (C3)

Figure 26: Heart of the Bay: Pony Slough; Upper Bay, Oregon: Kentuck Slough, Willanch Slough (C4)

Figure 27: Upper Bay: Isthmus Slough, Coal Bank Slough, Brainard Creek (C5)

Figure 28: Upper Bay: Coos River Inlet, Catching Slough (C6)

Figure 29: Upper Bay: Coos River (C7)

Figure 30: Overview of Coos Bay, Oregon, Taxlot (T) Maps

Figure 31: Lower Bay: Coos Bay Inlet (T1)

Figure 32: Lower Bay: North Spit and Empire District (T2)

Figure 33: Heart of Bay: Heart of Bay: North Spit, Jordan Cove and Empire District (T3)

Figure 34: Heart of the Bay: North Slough, Palouse Slough, Larson Slough (T4)

Figure 35: Heart of the Bay: Haynes Inlet, Pony Slough (T5)

Figure 36: Heart of the Bay: Pony Slough; Upper Bay: Kentuck Slough, Willanch Slough (T6)

Figure 37: Upper Bay: Isthmus Slough, Coalbank Slough, Coos River Inlet (T7)

Figure 38: Upper Bay: Coos River Inlet(T8)

Figure 39: Upper Bay: Coos River (T9)

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Q'alya ta Kukwis shichdii me TCP

Name of Property
Coos Co., OR

County and State
N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 70

Figure 1: Regional overview

Regional Overview Map



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

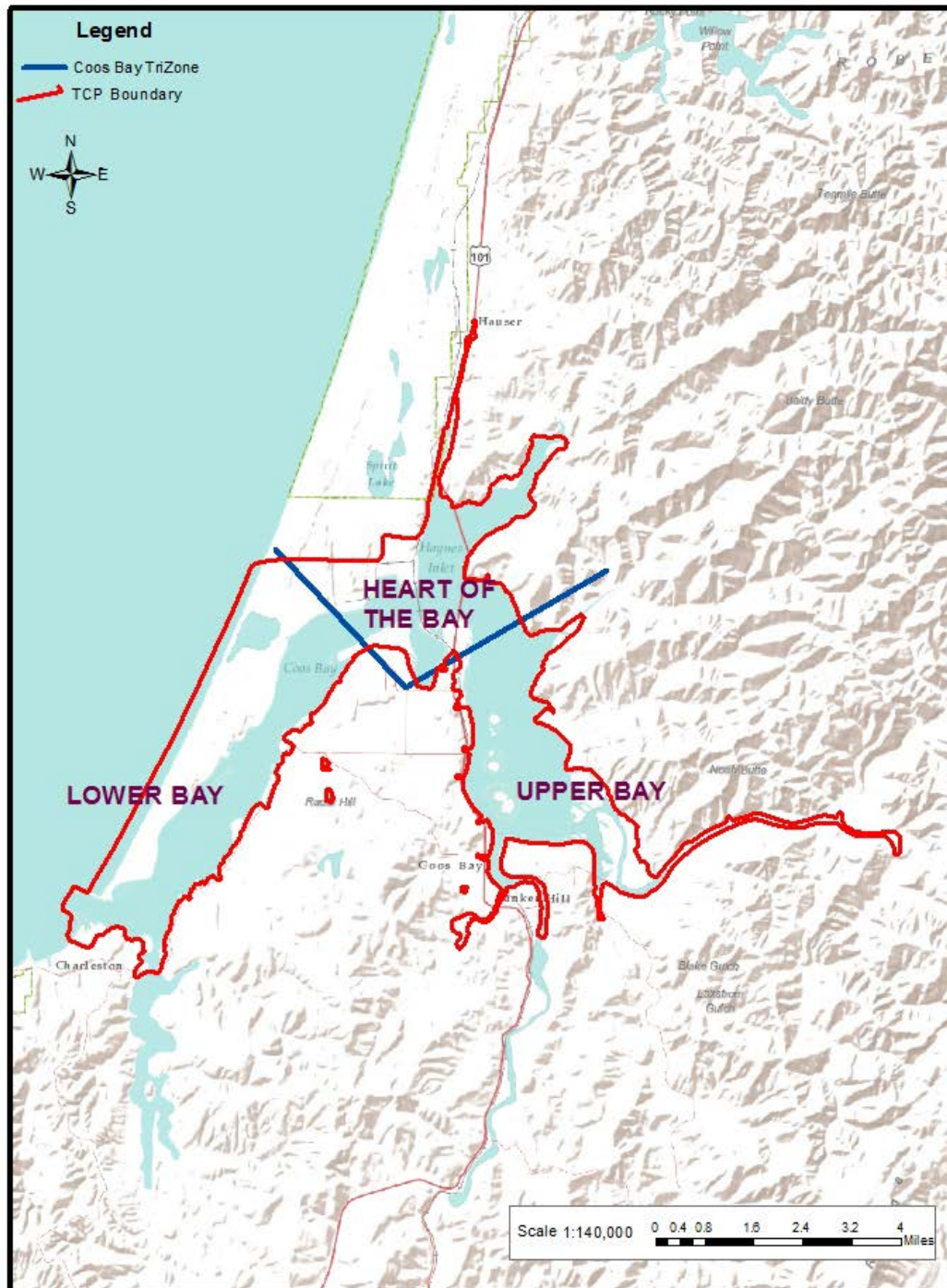
N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 71

Figure 2: Sketch map Coos Bay areas

Overview of Coos Bay, Oregon



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Name of Property

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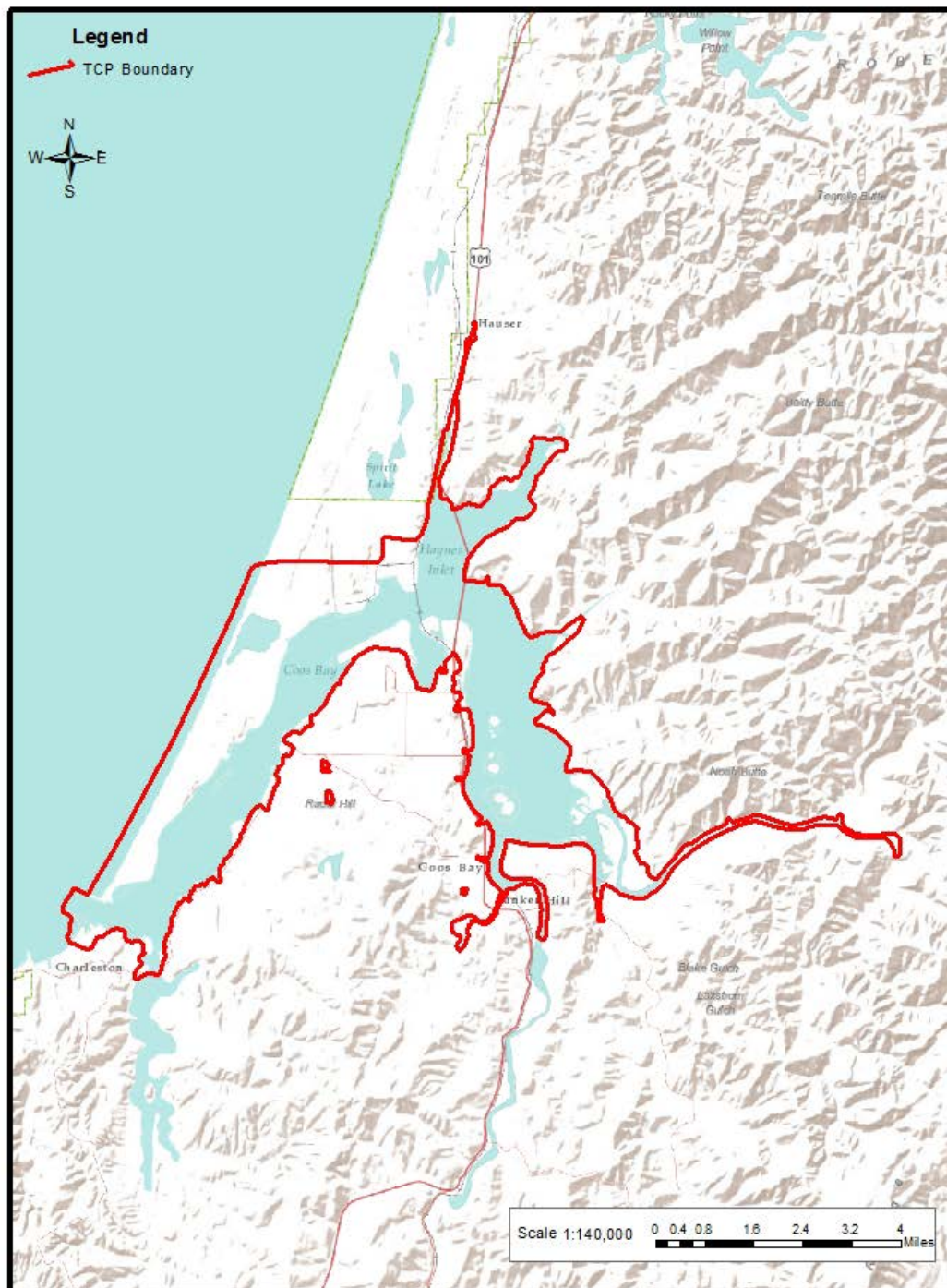
N/A

Name of multiple listing (if applicable)

Section number Additional Documentation

Page 72

Figure 3: TCP Boundary Map
Overview of Coos Bay, Oregon
CTCLUSI TCP Boundary



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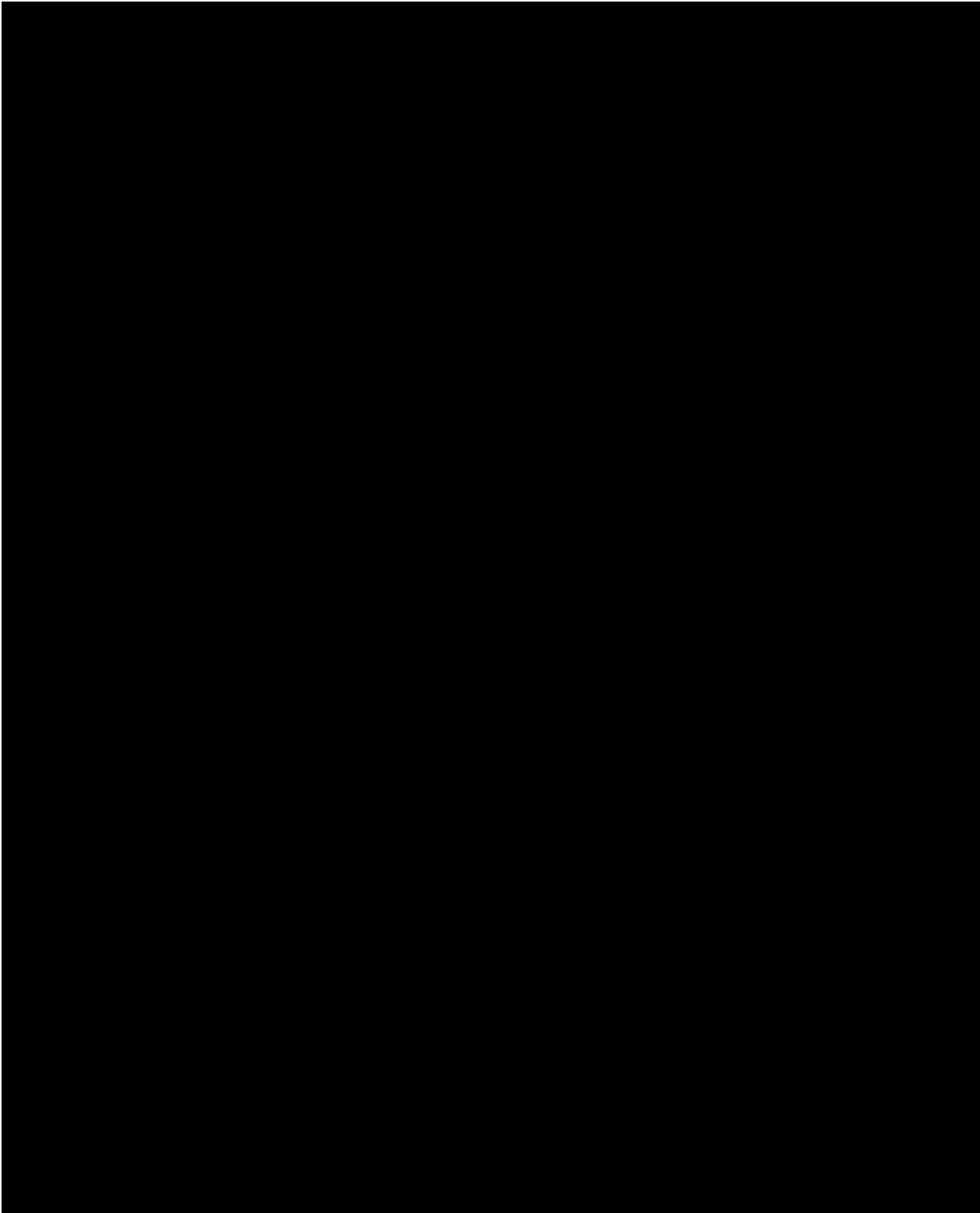
United States Department of the Interior
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National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 73

Figure 4: TCP Contributing Features (All)



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

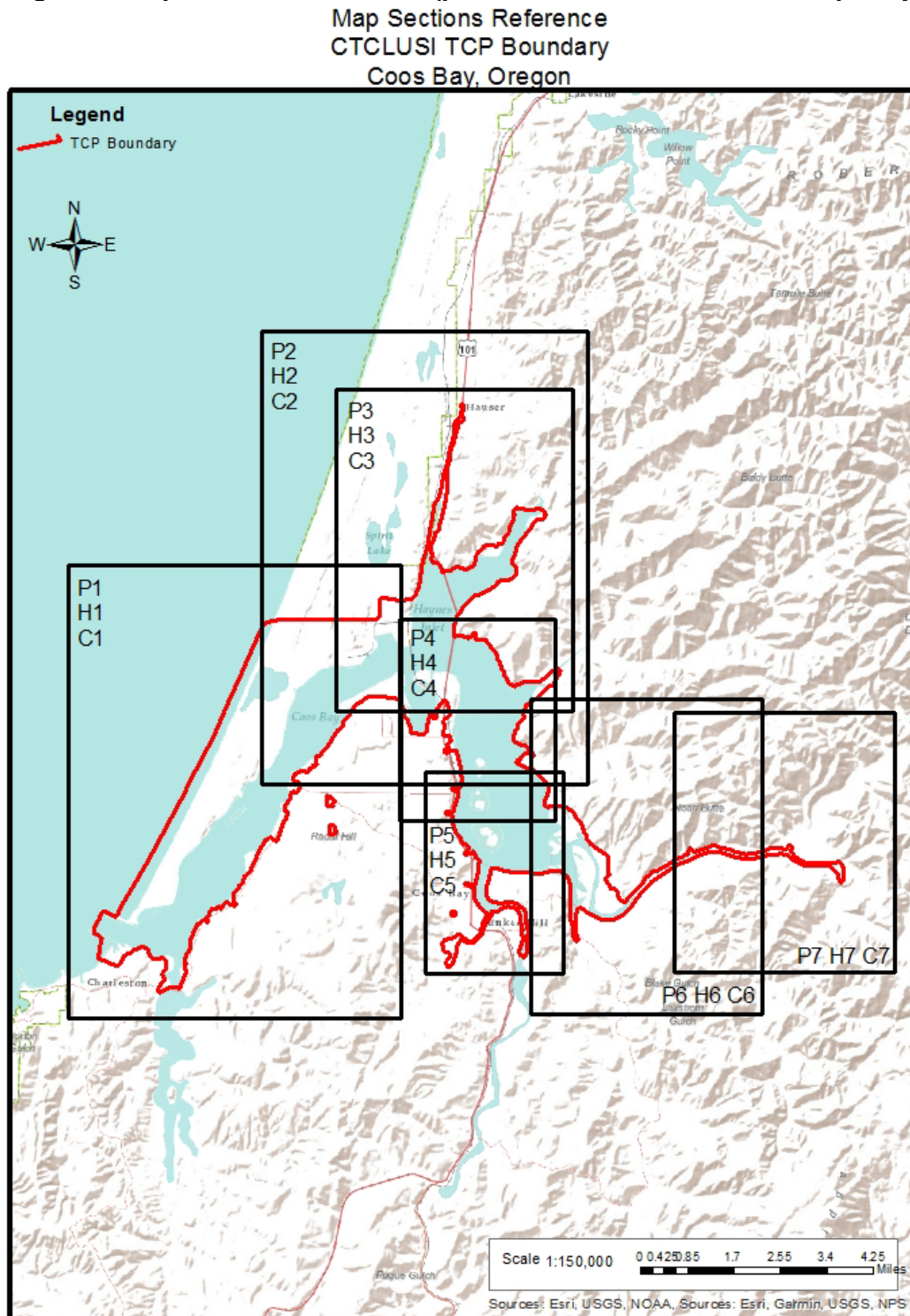
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 74

Figure 5: Map Sections Reference (precontact, historic and contemporary)



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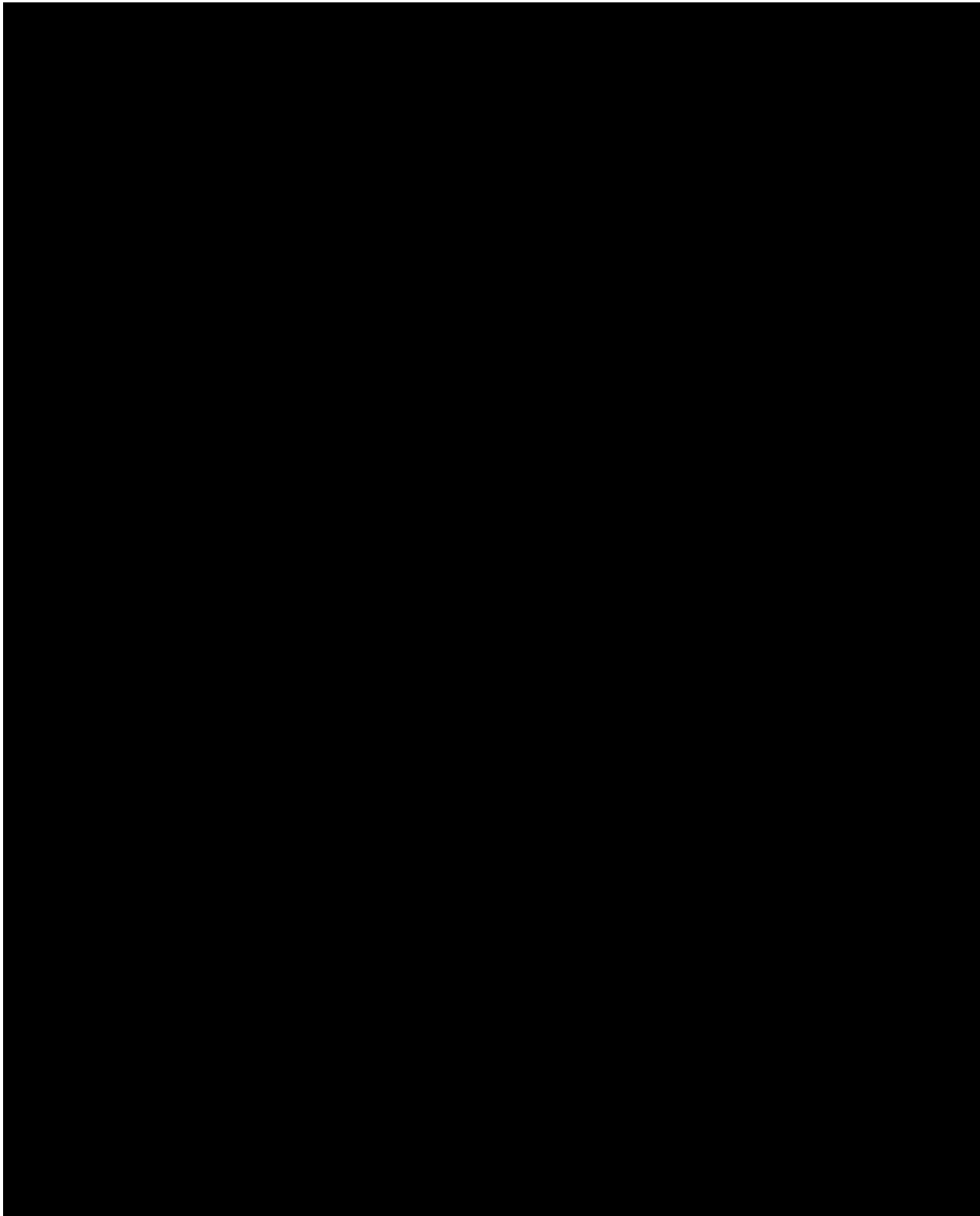
United States Department of the Interior
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National Register of Historic Places
Continuation Sheet

<i>Q'alya ta Kukwis shichdii me TCP</i>
Name of Property
Coos Co., OR
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 75

Figure 6: Overview of Coos Bay, Oregon, Precontact (P) Maps



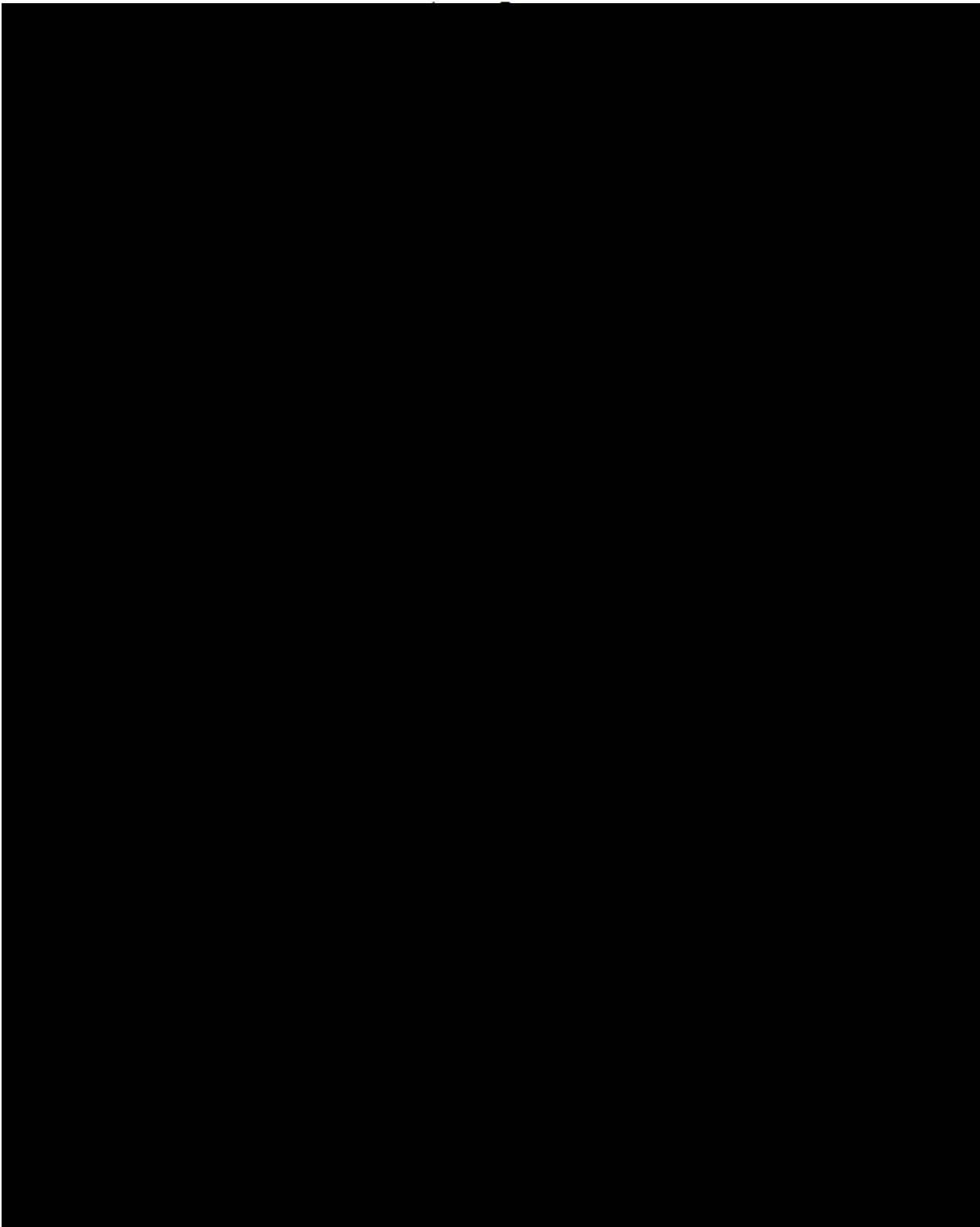
United States Department of the Interior
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National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 76

Figure 7: Lower Bay: Coos Inlet (P1)



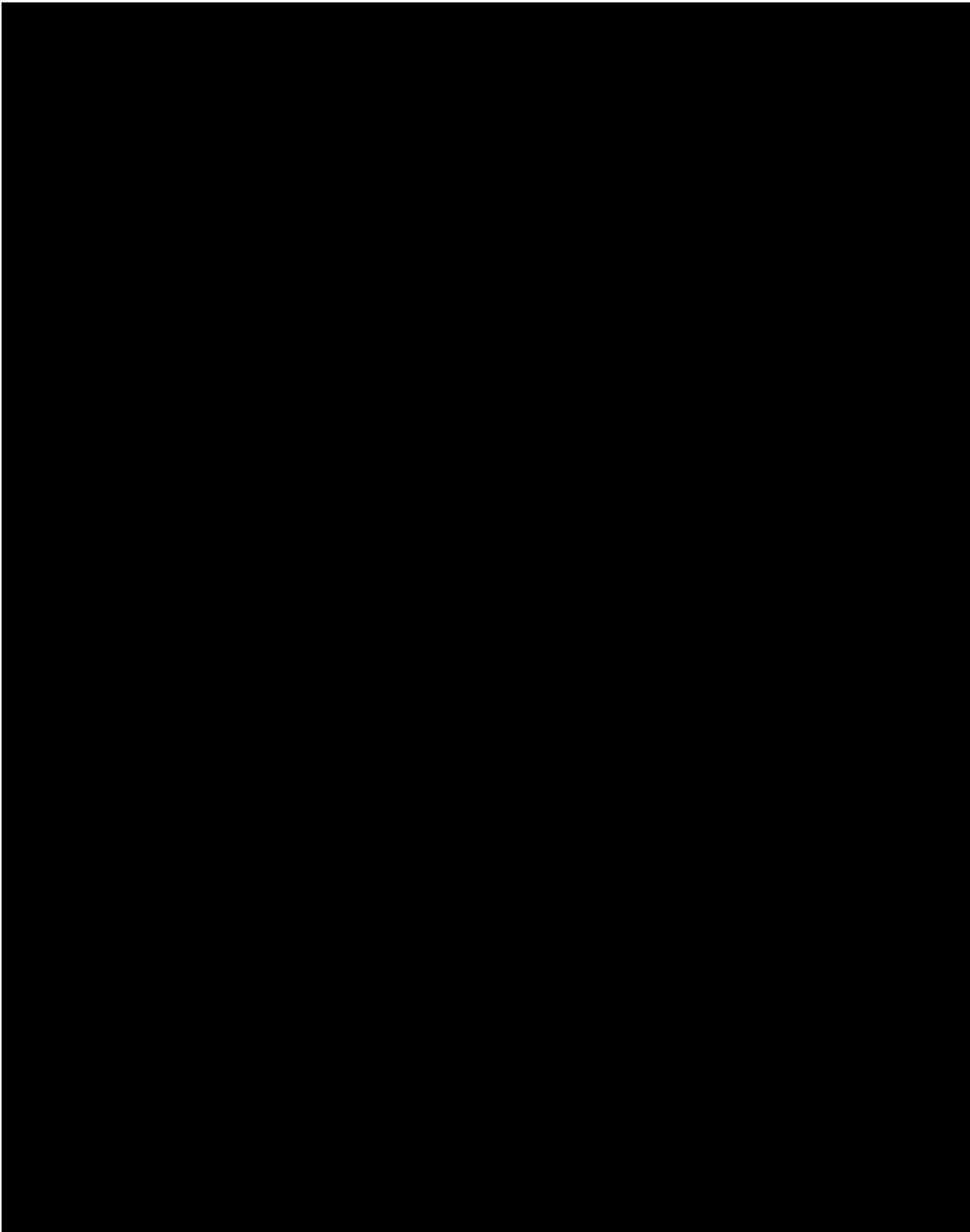
United States Department of the Interior
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National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 77

Figure 8: Overview of the Heart of Bay, Oregon (P2)



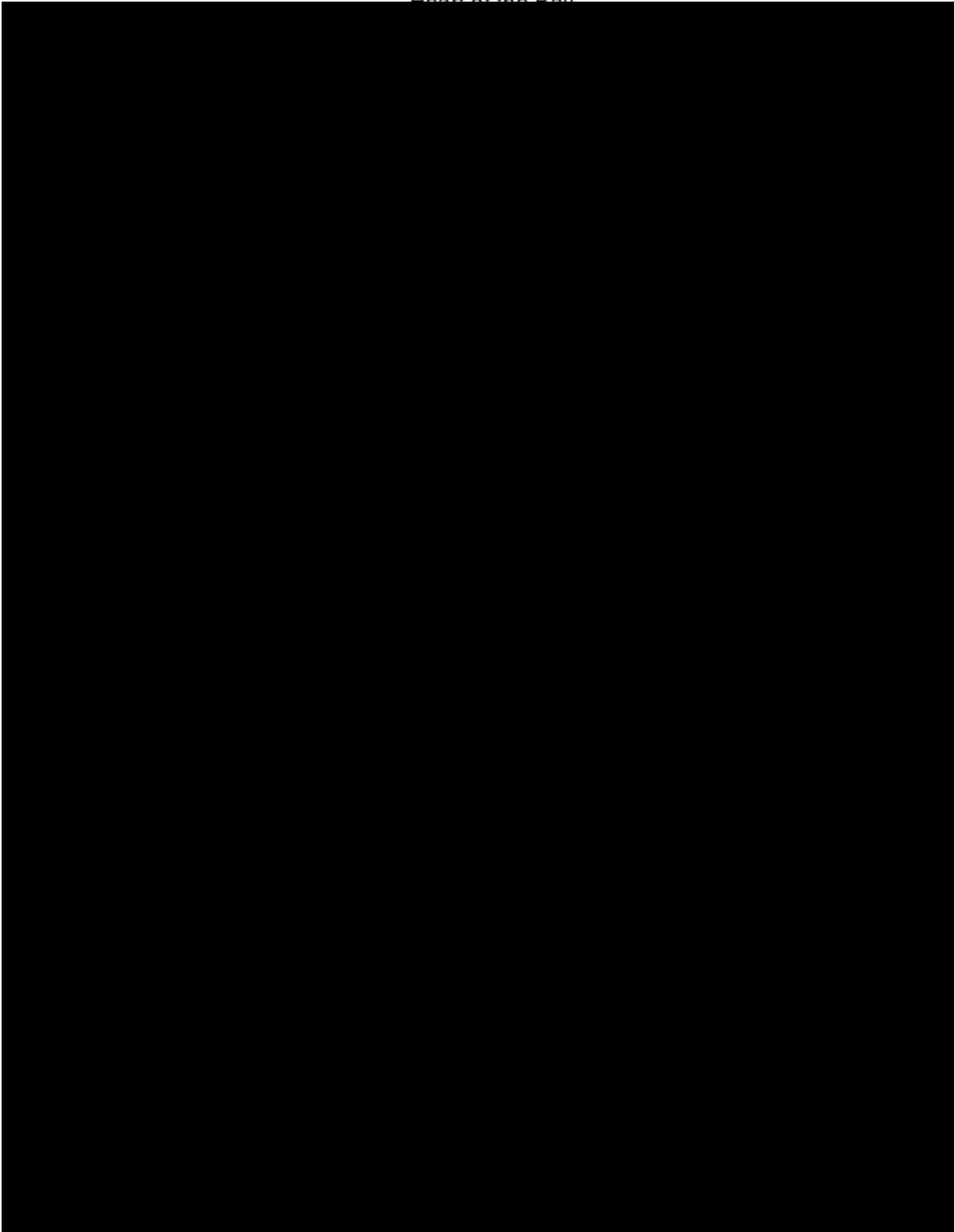
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Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 78

Figure 9: Heart of Bay, Oregon: Haynes Inlet, Palouse Slough, Larson Slough (P3)



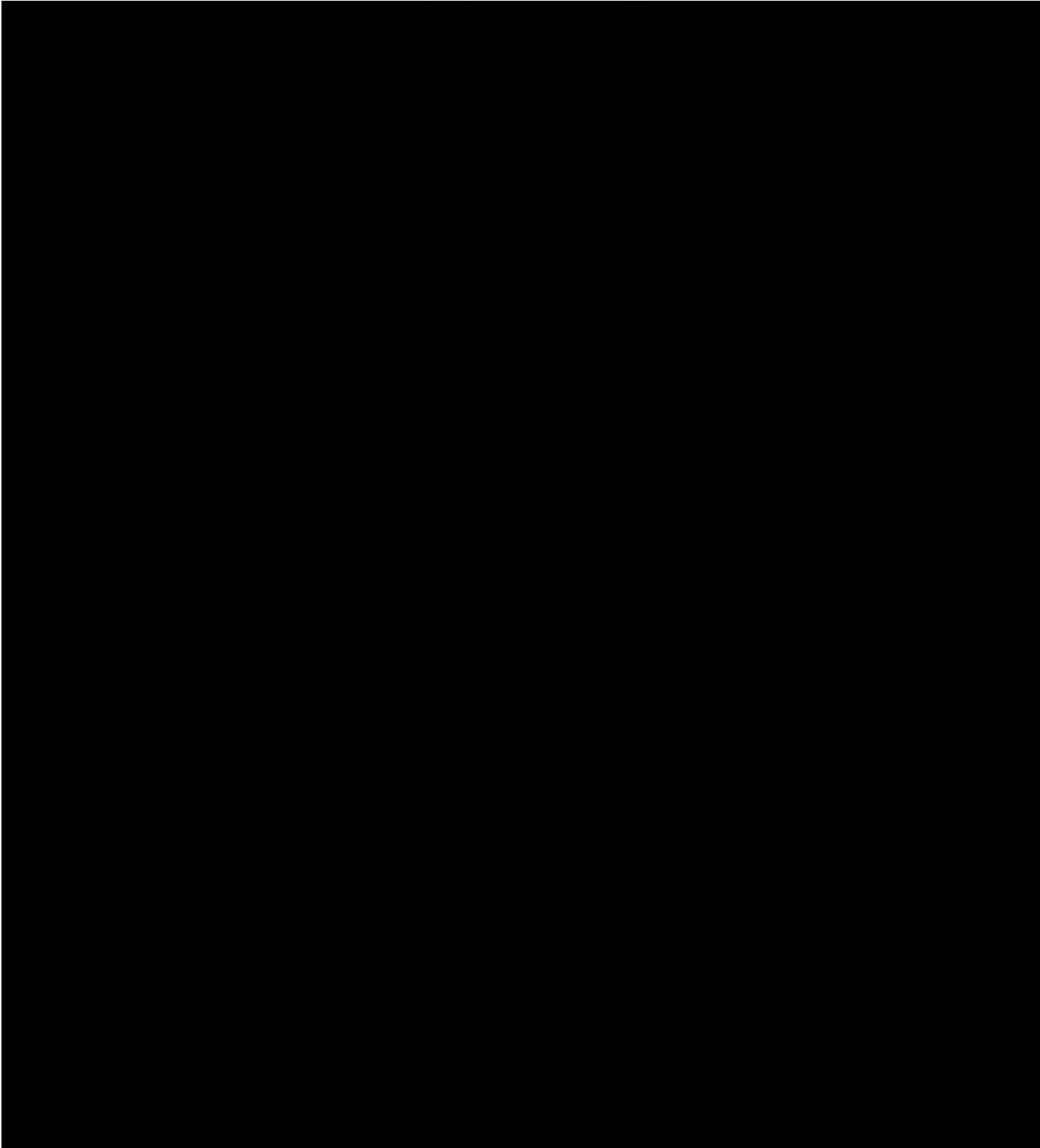
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National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 79

Figure 10: Heart of the Bay: Pony Slough; Upper Bay, Oregon: Kentuck Slough, Willanch Slough (P4)



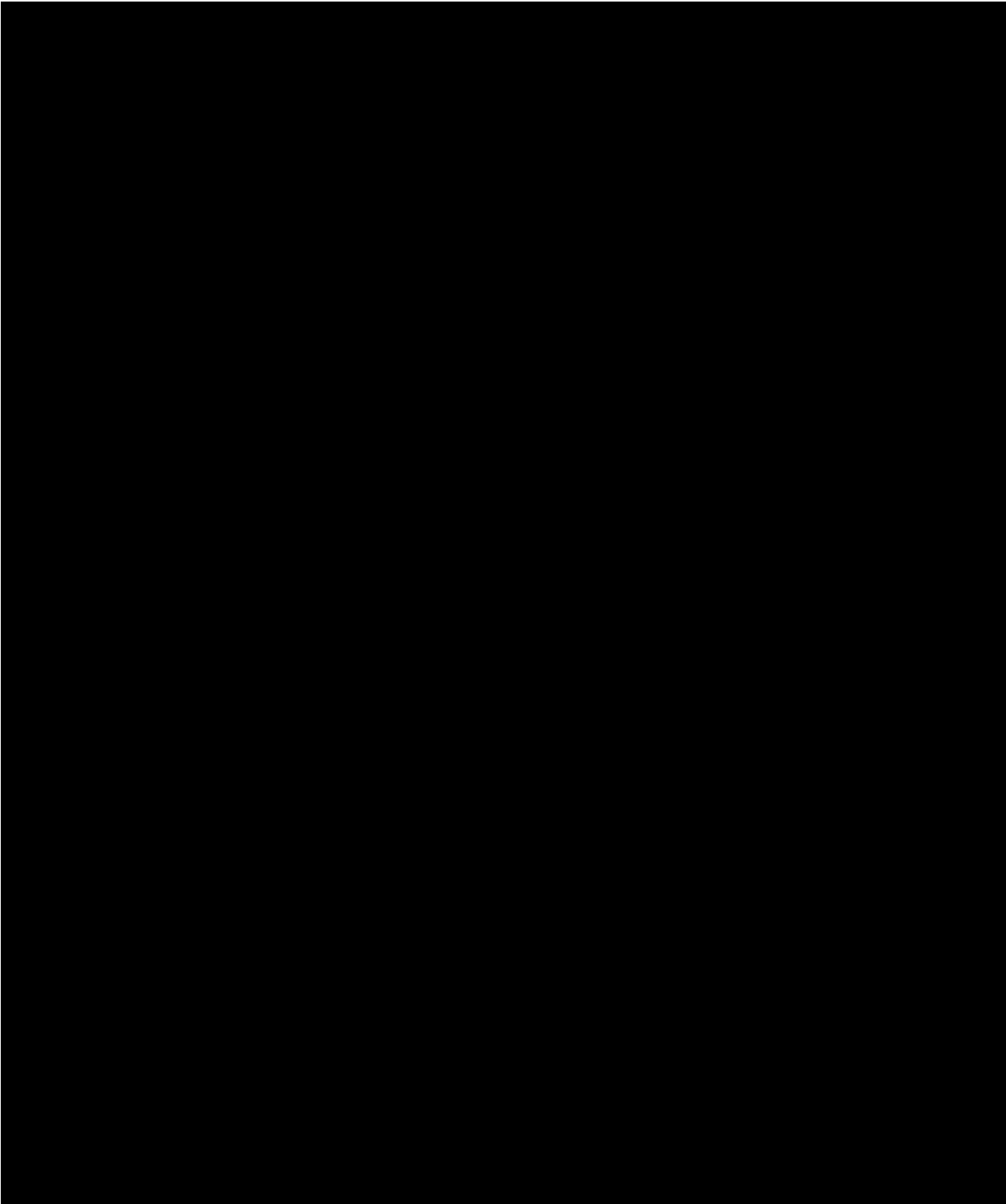
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National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 80

Figure 11: Upper Bay: Isthmus Slough, Coal Bank Slough, Brainard Creek (P5)



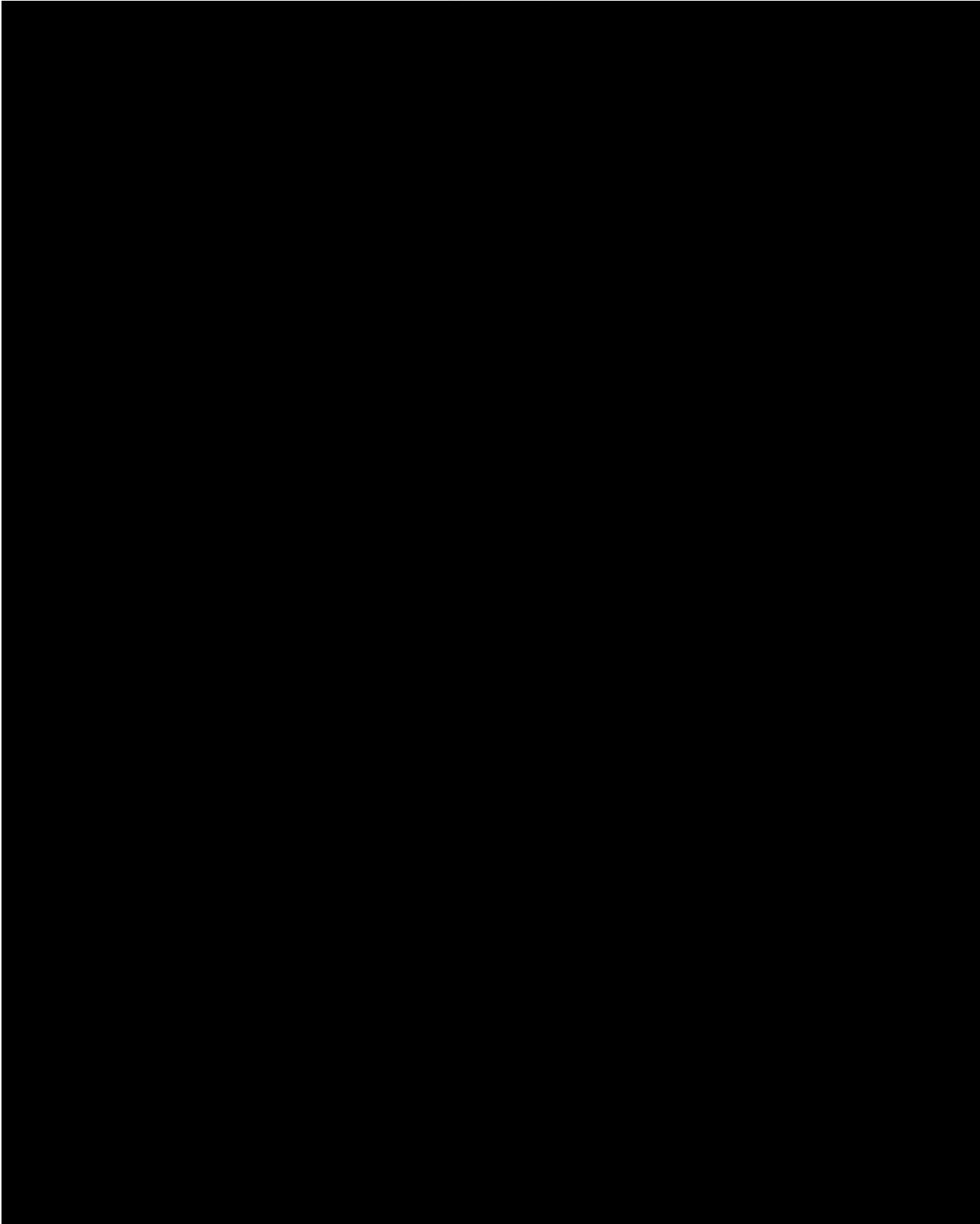
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National Park Service

National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 81

Figure 12: Upper Bay: Coos River Inlet, Catching Slough (P6)



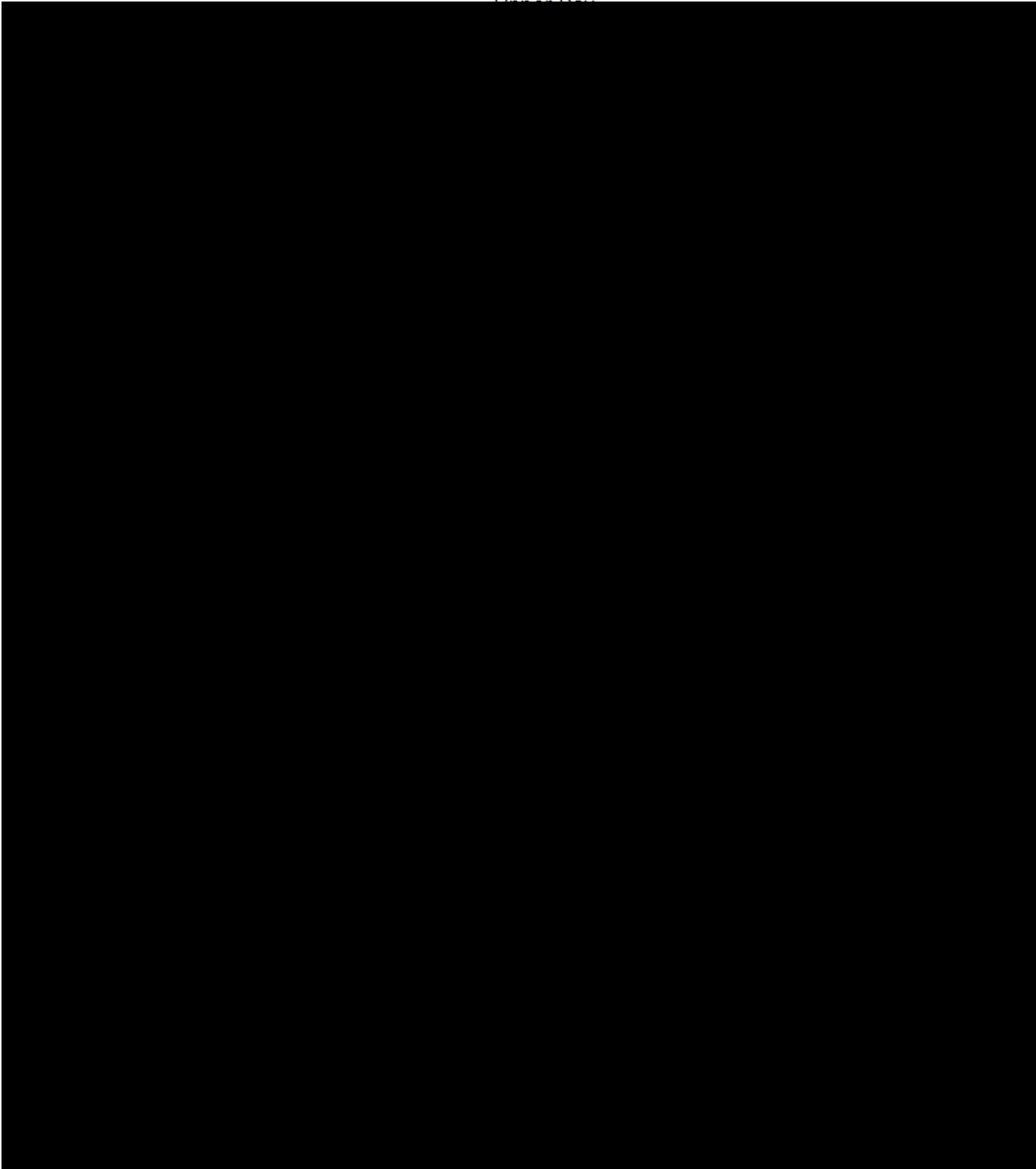
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National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 82

Figure 13: Upper Bay: Coos River (P7)



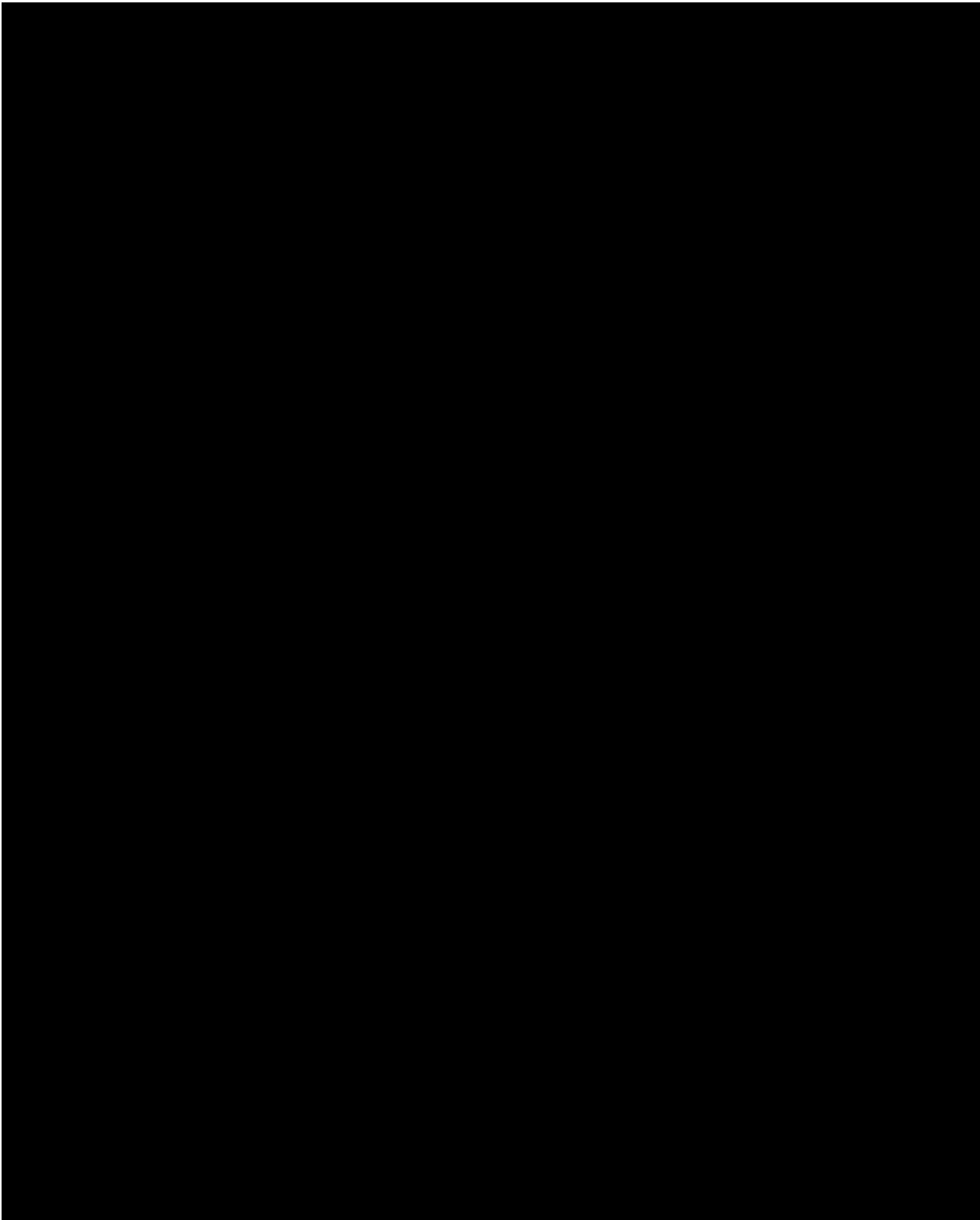
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National Register of Historic Places
Continuation Sheet

<i>Q'alya ta Kukwis shichdii me TCP</i>
Name of Property
Coos Co., OR
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 83

Figure 14: Overview of Coos Bay, Oregon, Historic (H) Maps



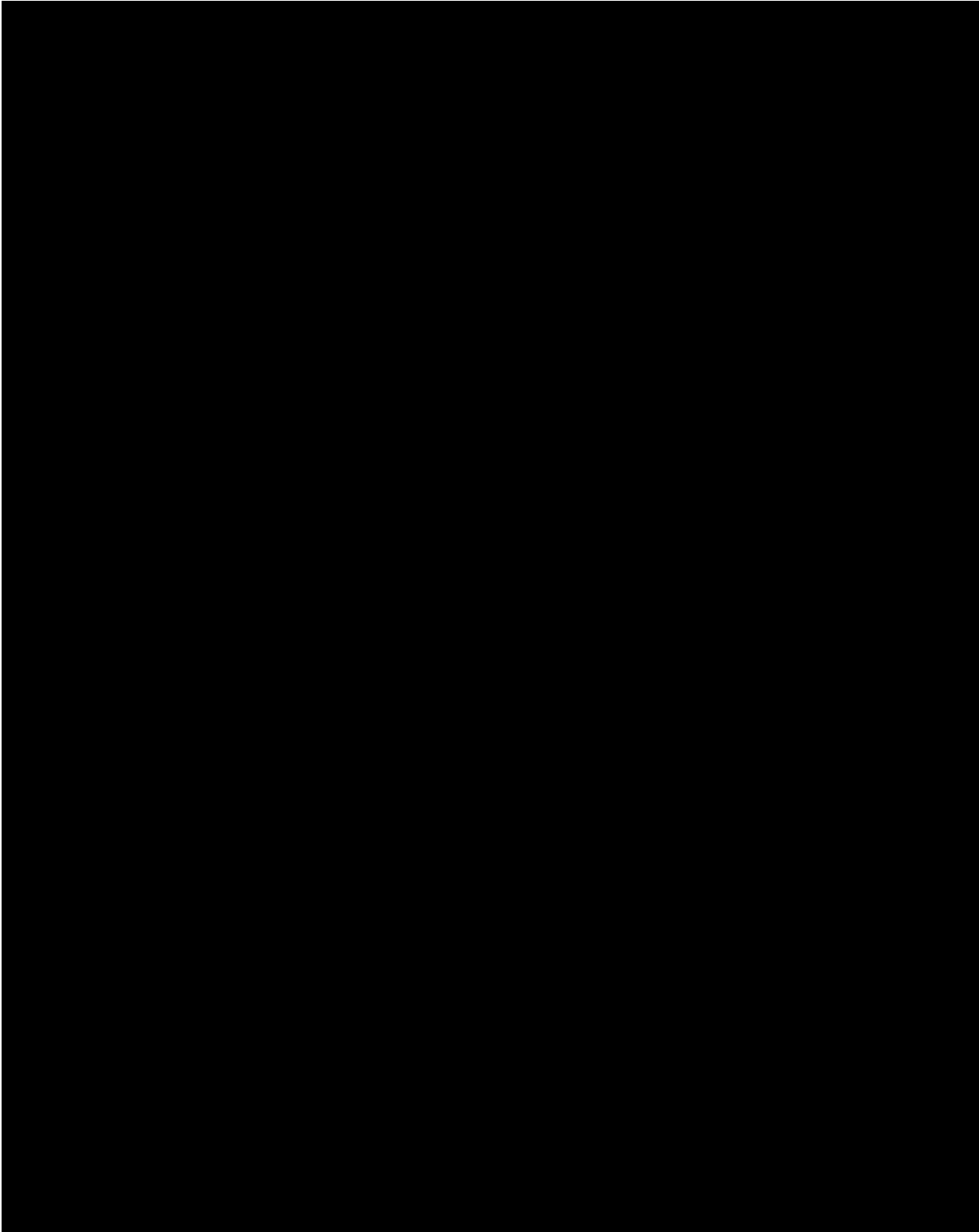
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National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 84

Figure 15: Lower Bay: Coos Inlet (H1)



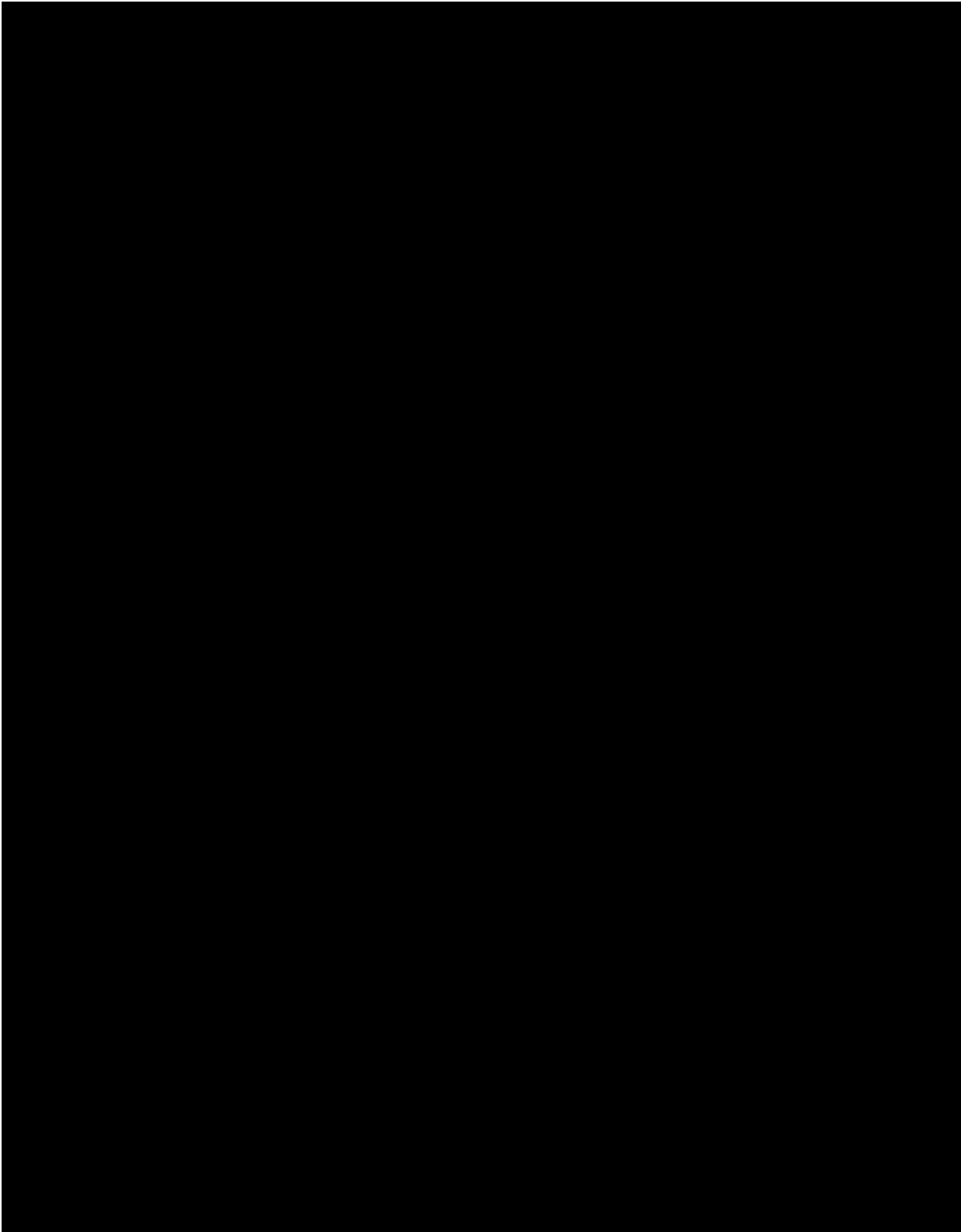
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National Park Service

National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 85

Figure 16: Overview of the Heart of Bay (H2)



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

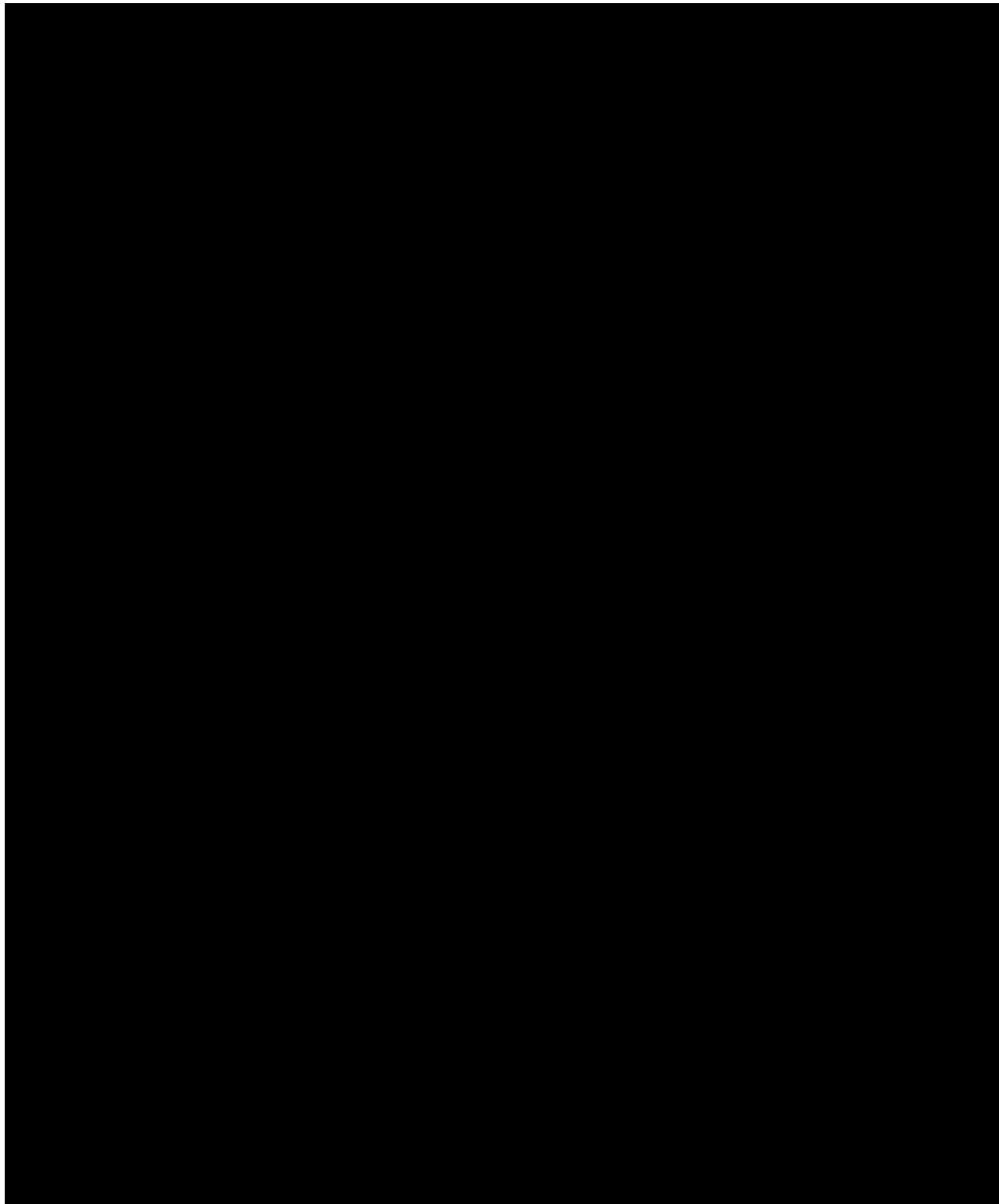
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 86

Figure 17: Heart of Bay, Oregon: Haynes Inlet, Palouse Slough, Larson Slough (H3)



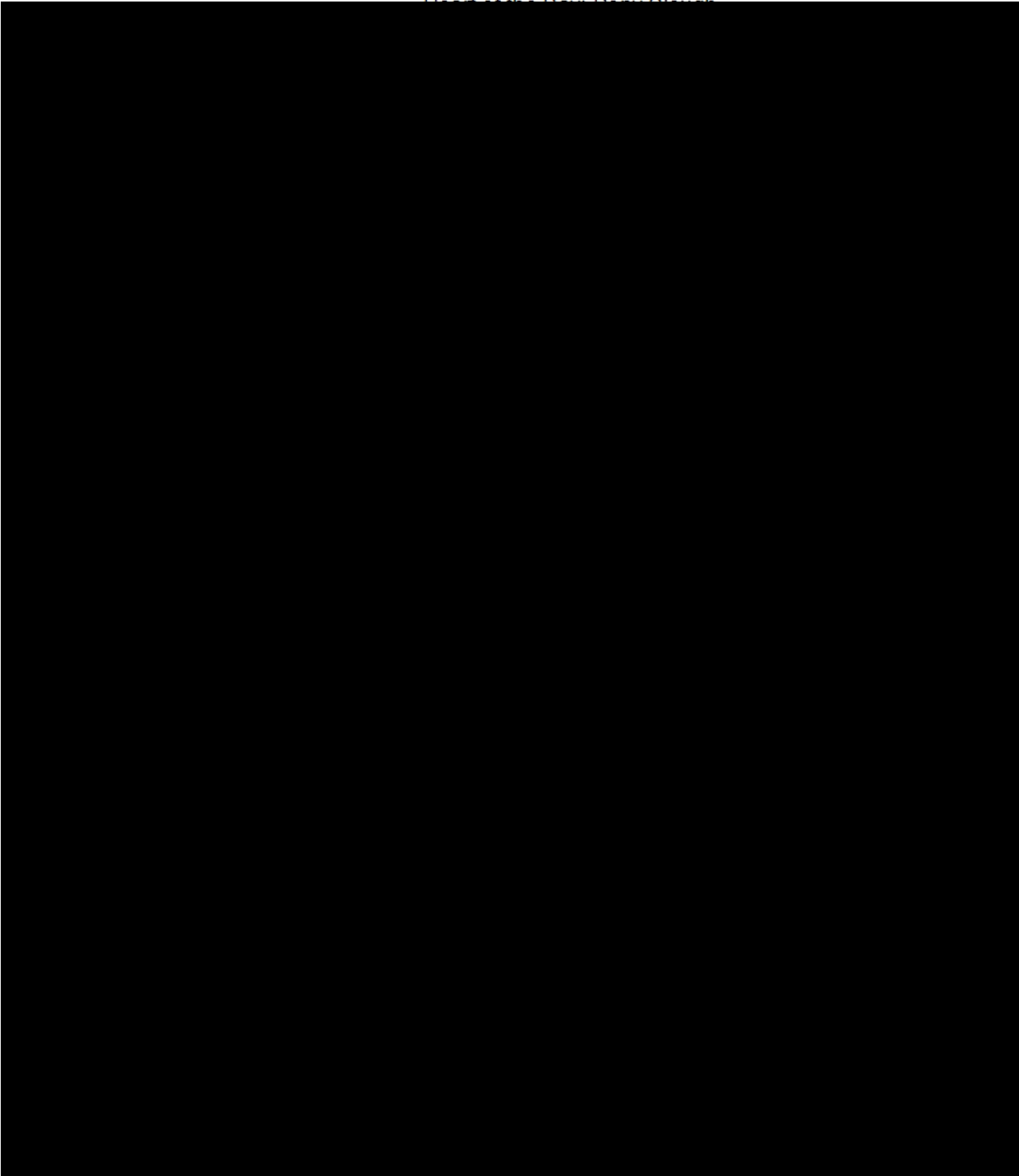
United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 87

Figure 18: Heart of the Bay: Pony Slough; Upper Bay, Oregon: Kentuck Slough, Willanch Slough (H4)



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

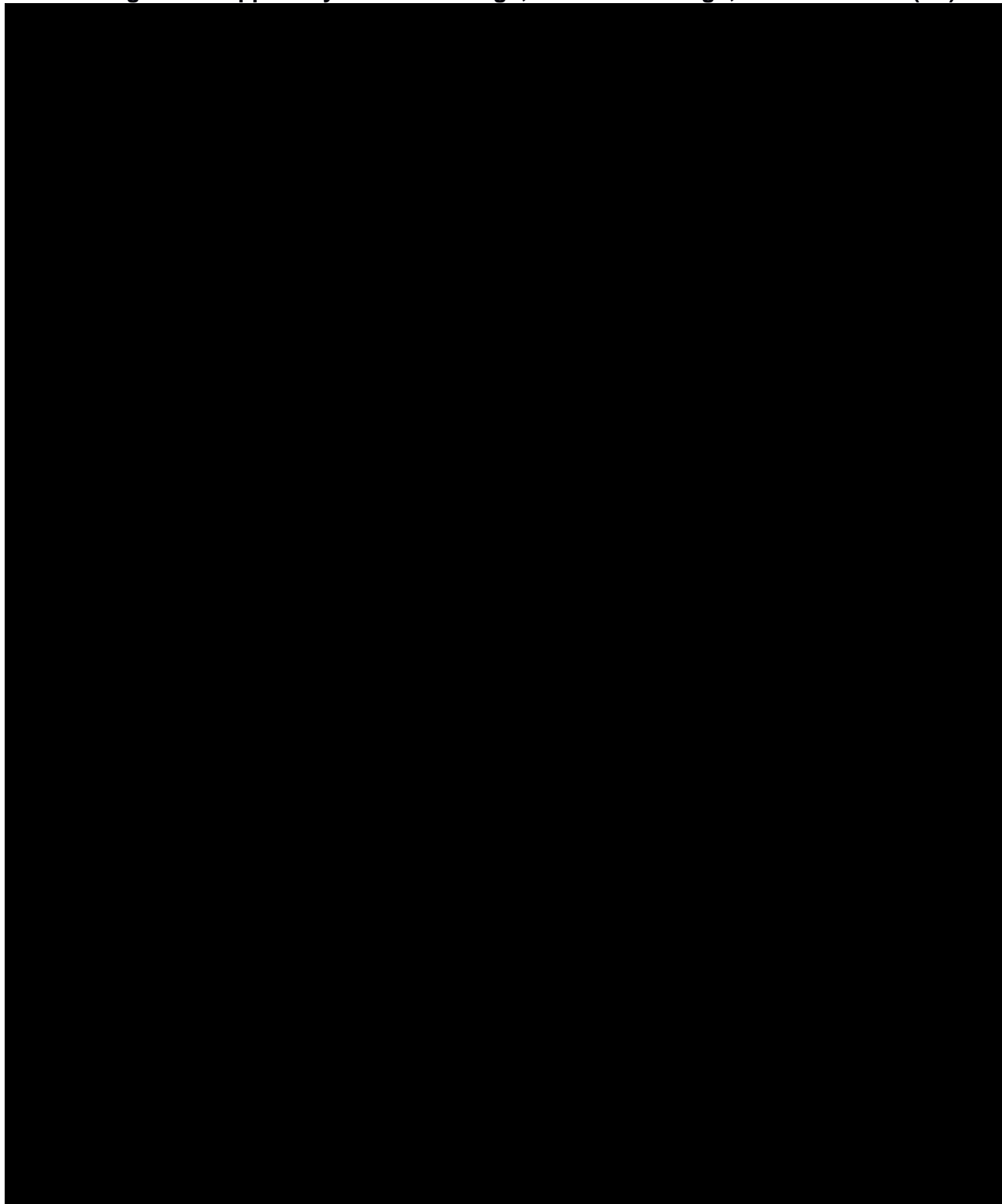
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 88

Figure 19: Upper Bay: Isthmus Slough, Coal Bank Slough, Brainard Creek (H5)



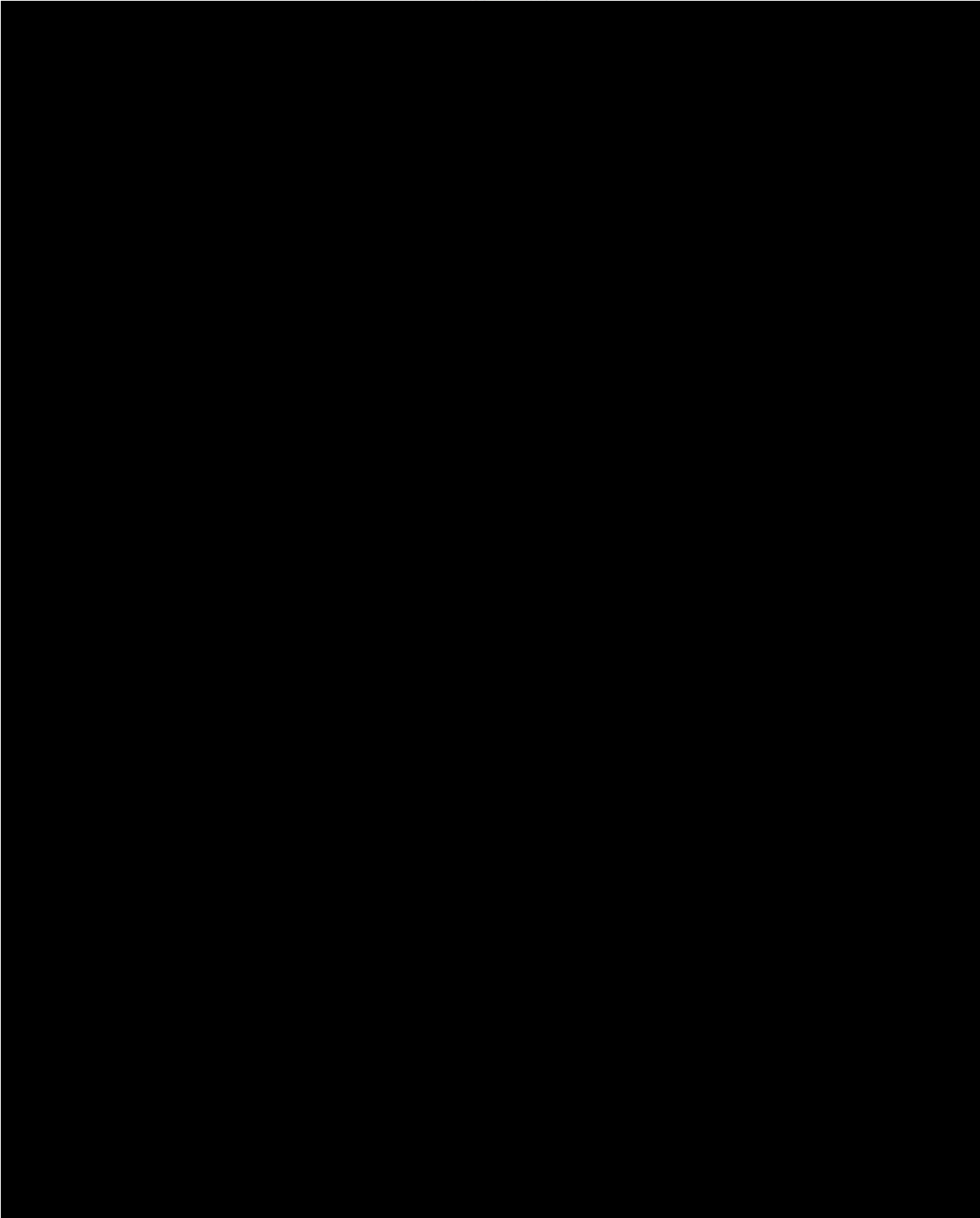
United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

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Figure 20: Upper Bay: Coos River Inlet, Catching Slough (H6)



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

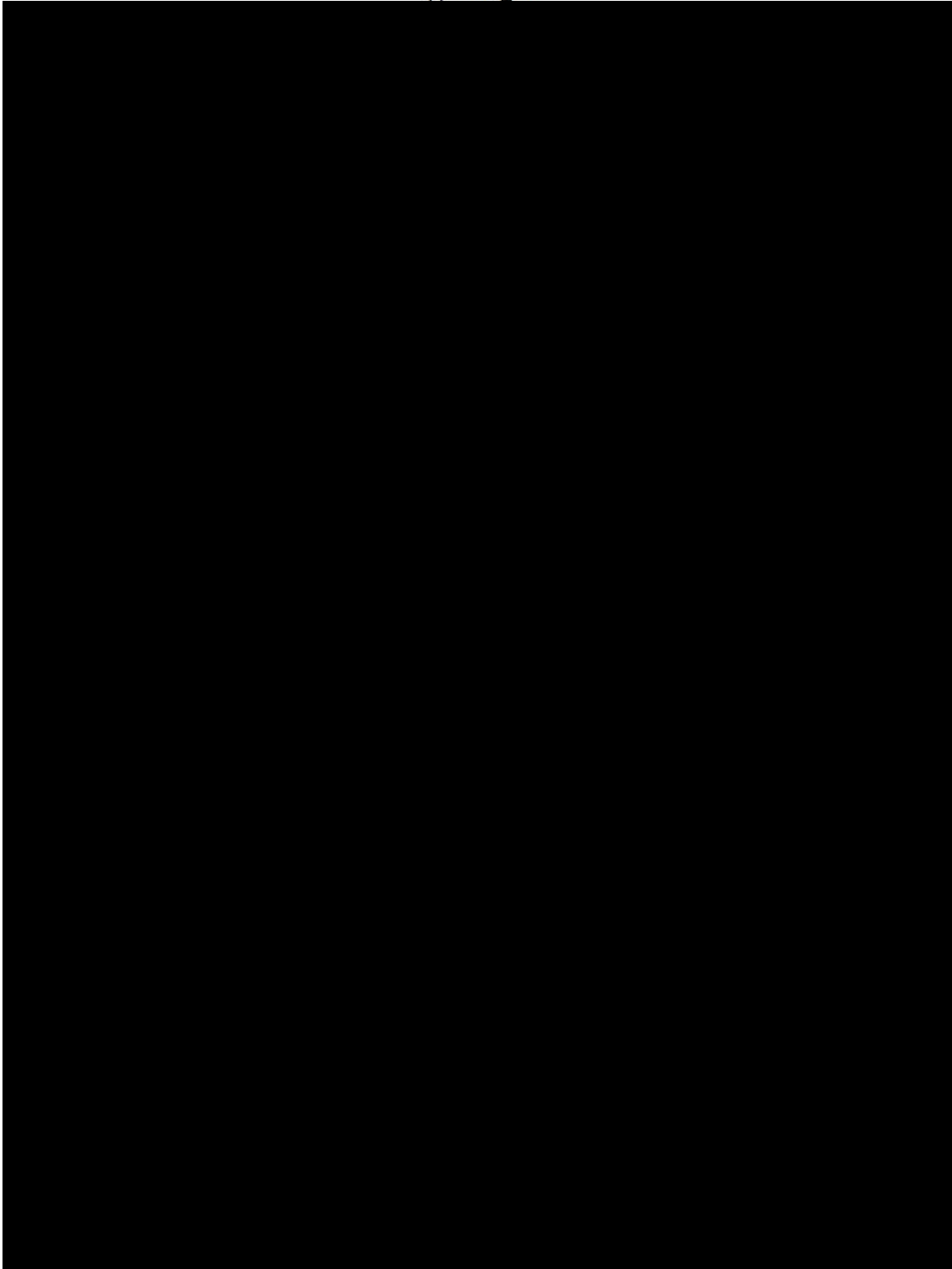
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 90

Figure 21: Upper Bay: Coos River (H7)



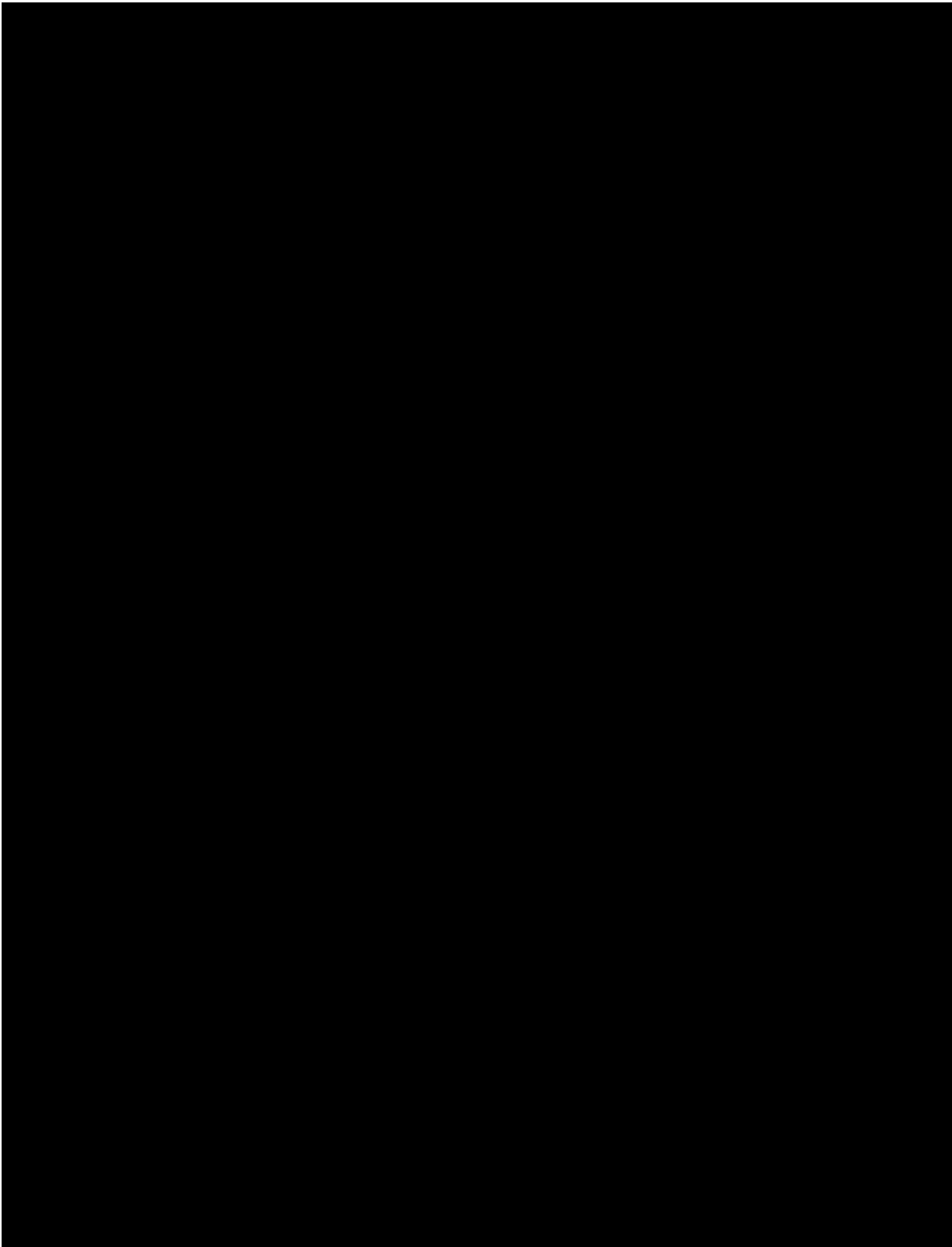
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National Park Service

National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 91

Figure 22: Overview of Coos Bay, Oregon, Contemporary (C) Maps



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

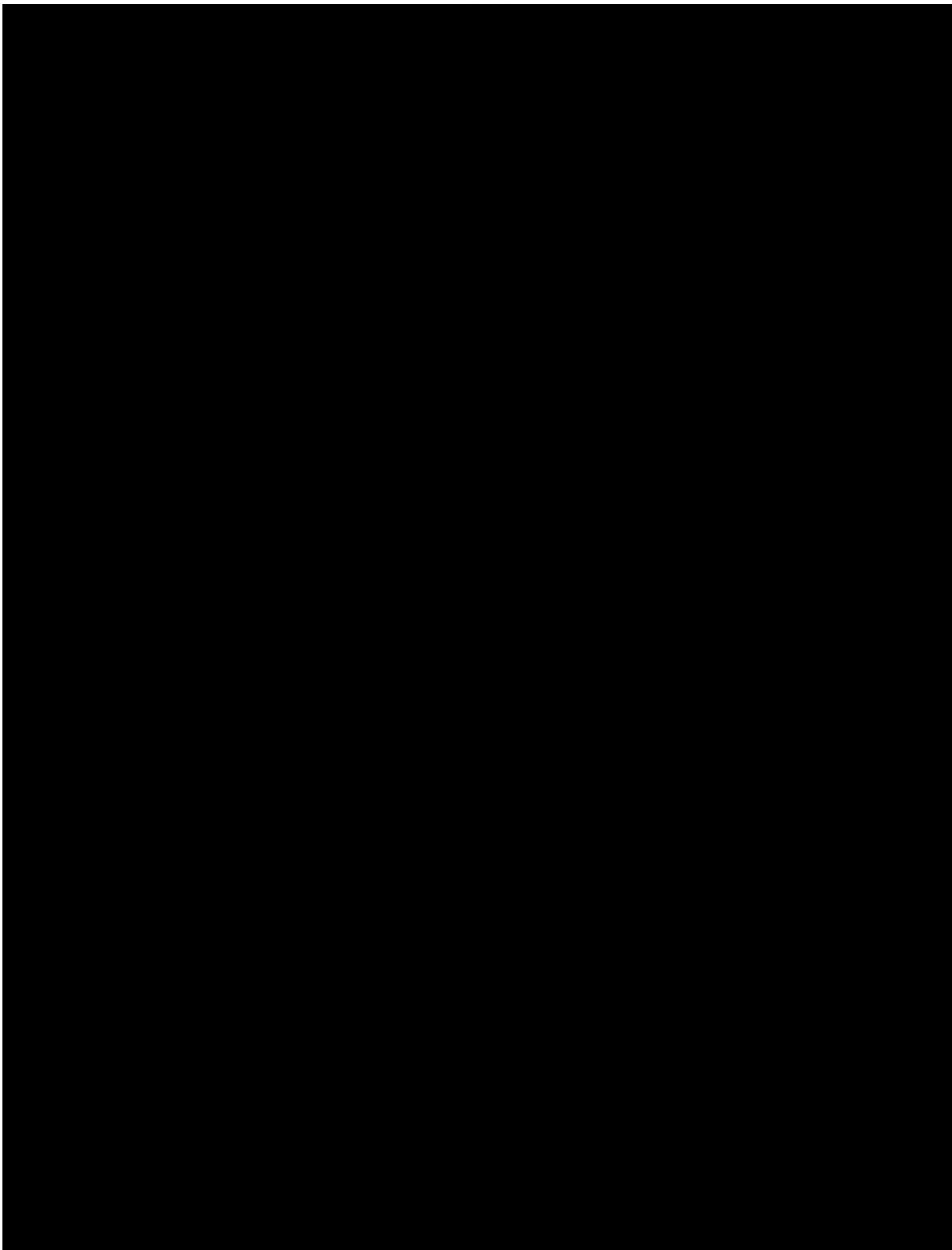
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 92

Figure 23: Lower Bay: Coos Inlet (C1)



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

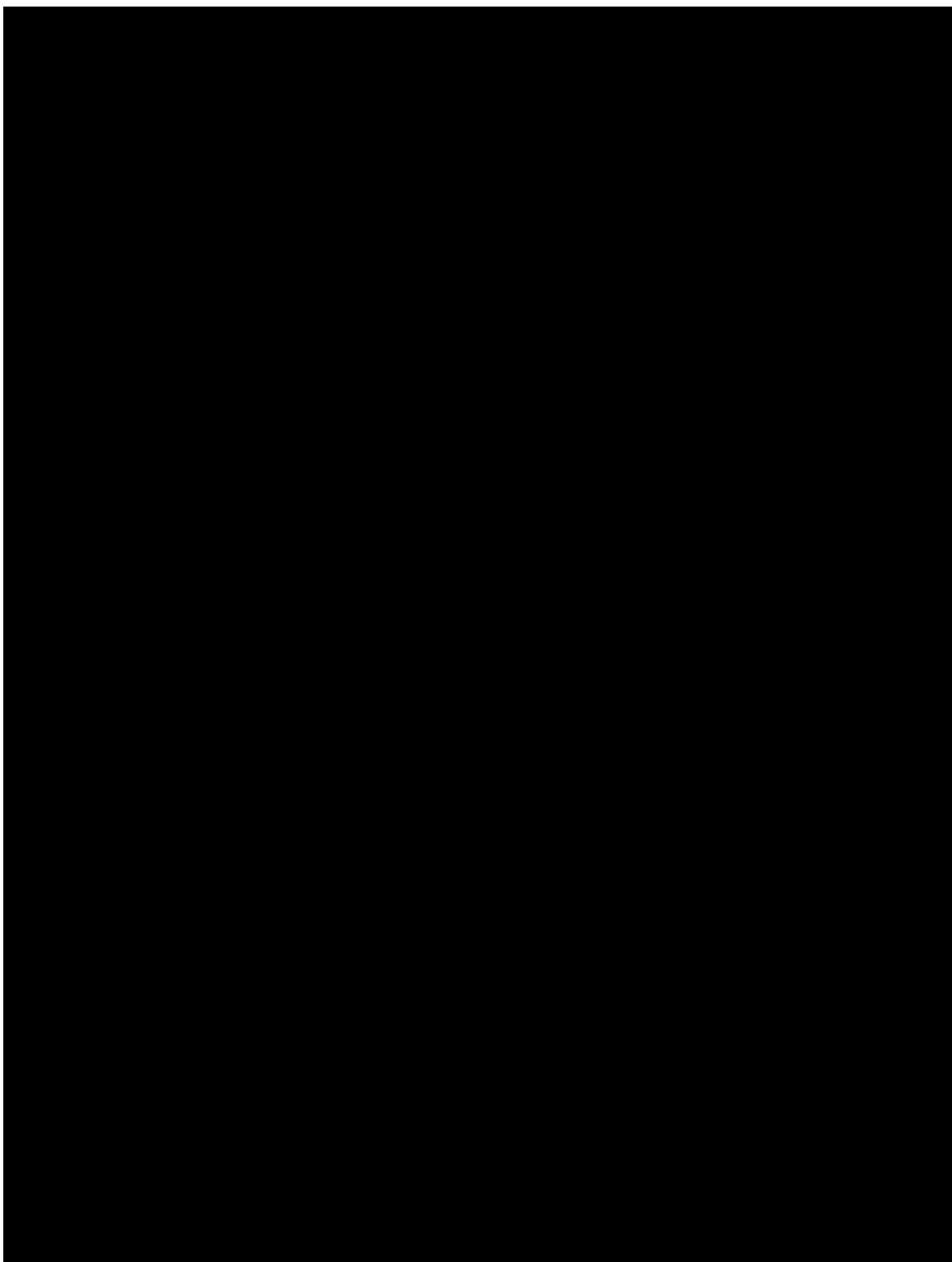
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 93

Figure 24: Overview of the Heart of Bay (C2)



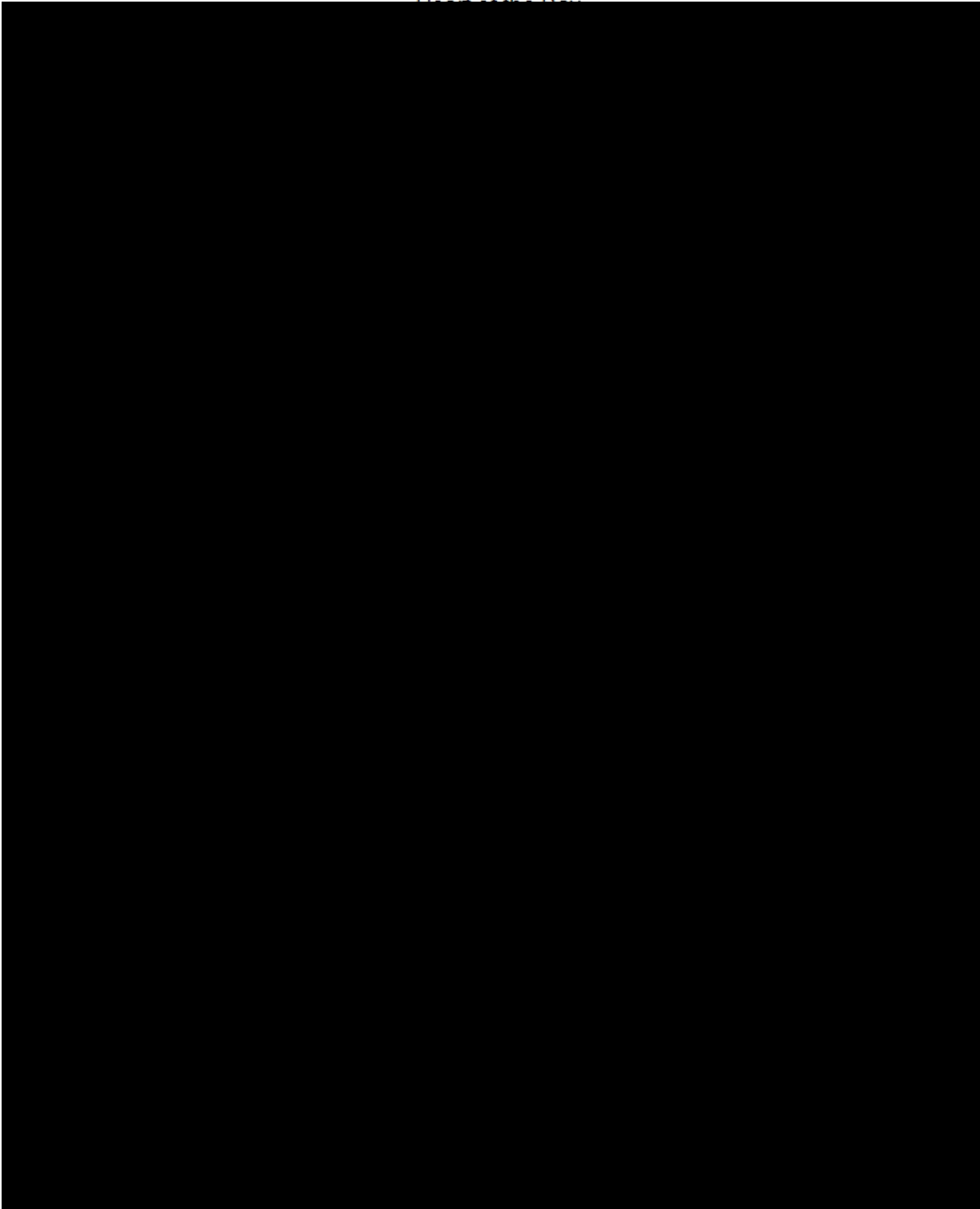
United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 94

Figure 25: Heart of Bay: Haynes Inlet, Palouse Slough, Larson Slough (C3)



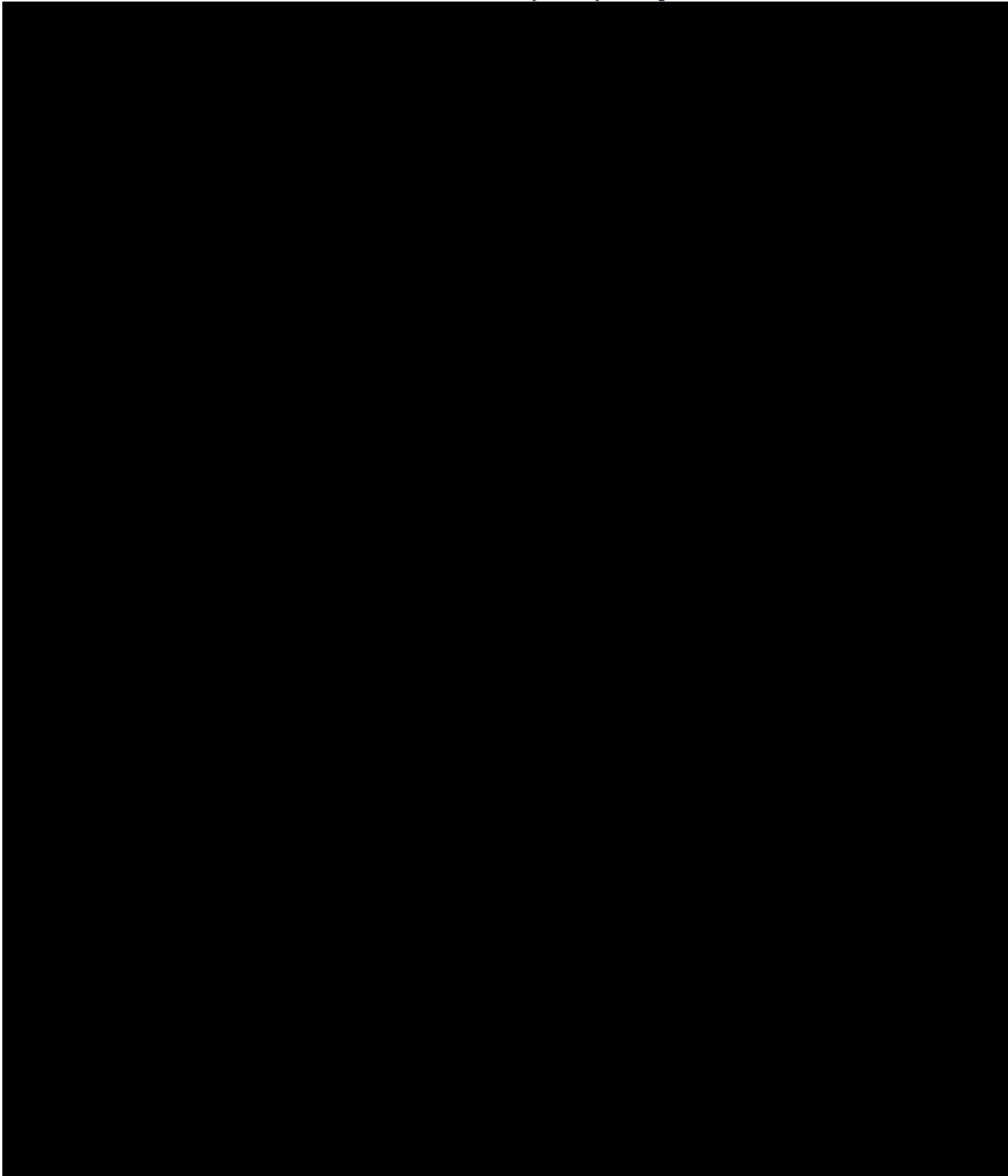
United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Q'alya ta Kukwis shichdii me TCP	
Name of Property	Coos Co., OR
County and State	N/A
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 95

Figure 26: Heart of the Bay: Pony Slough; Upper Bay, Oregon: Kentuck Slough, Willanch Slough (C4)
Heart of the Bay: Pony Slough



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 96

Figure 27: Upper Bay: Isthmus Slough, Coal Bank Slough, Brainard Creek (C5)



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

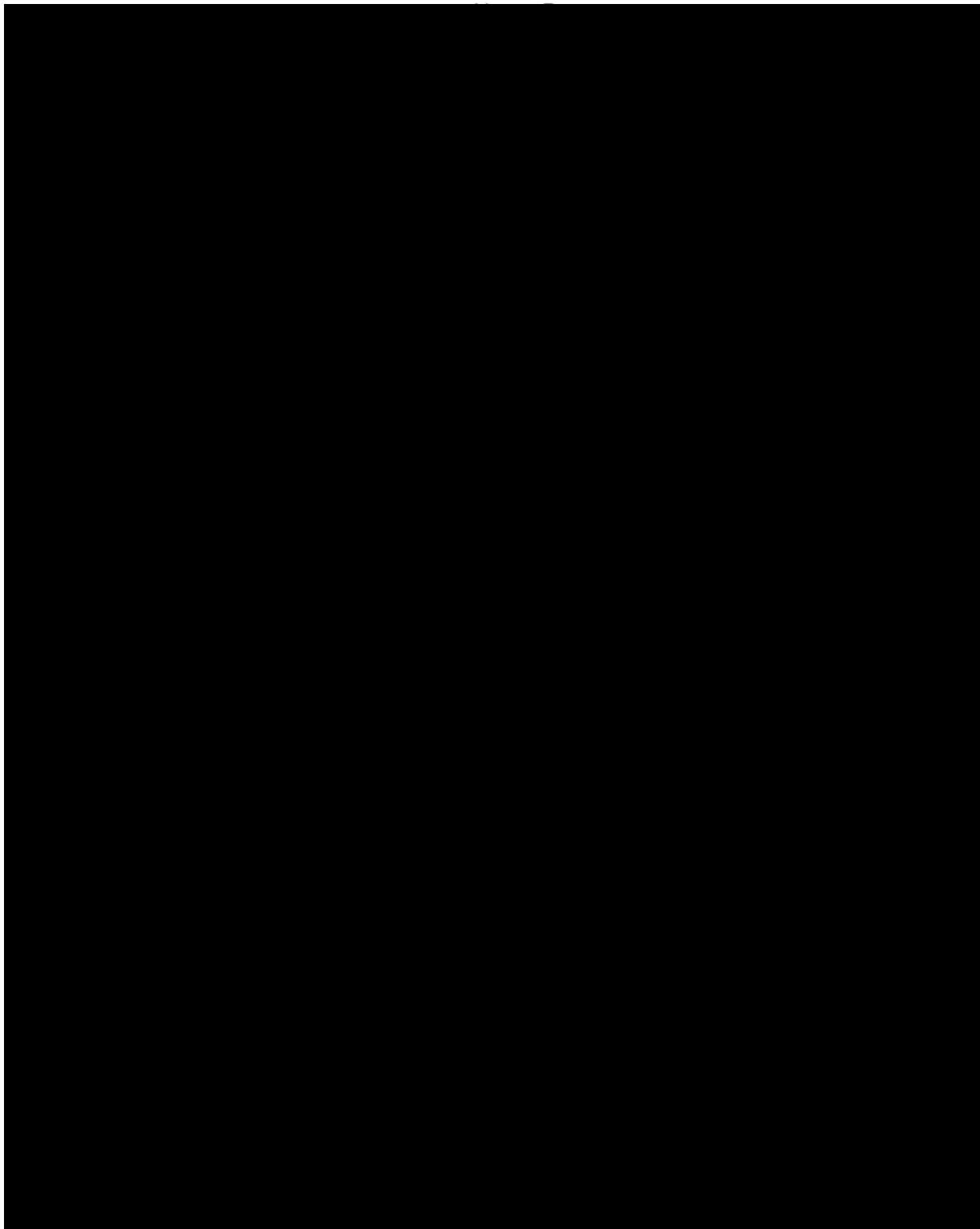
County and State

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Name of multiple listing (if applicable)

Section number Additional Documentation Page 97

Figure 28: Upper Bay: Coos River Inlet, Catching Slough (C6)



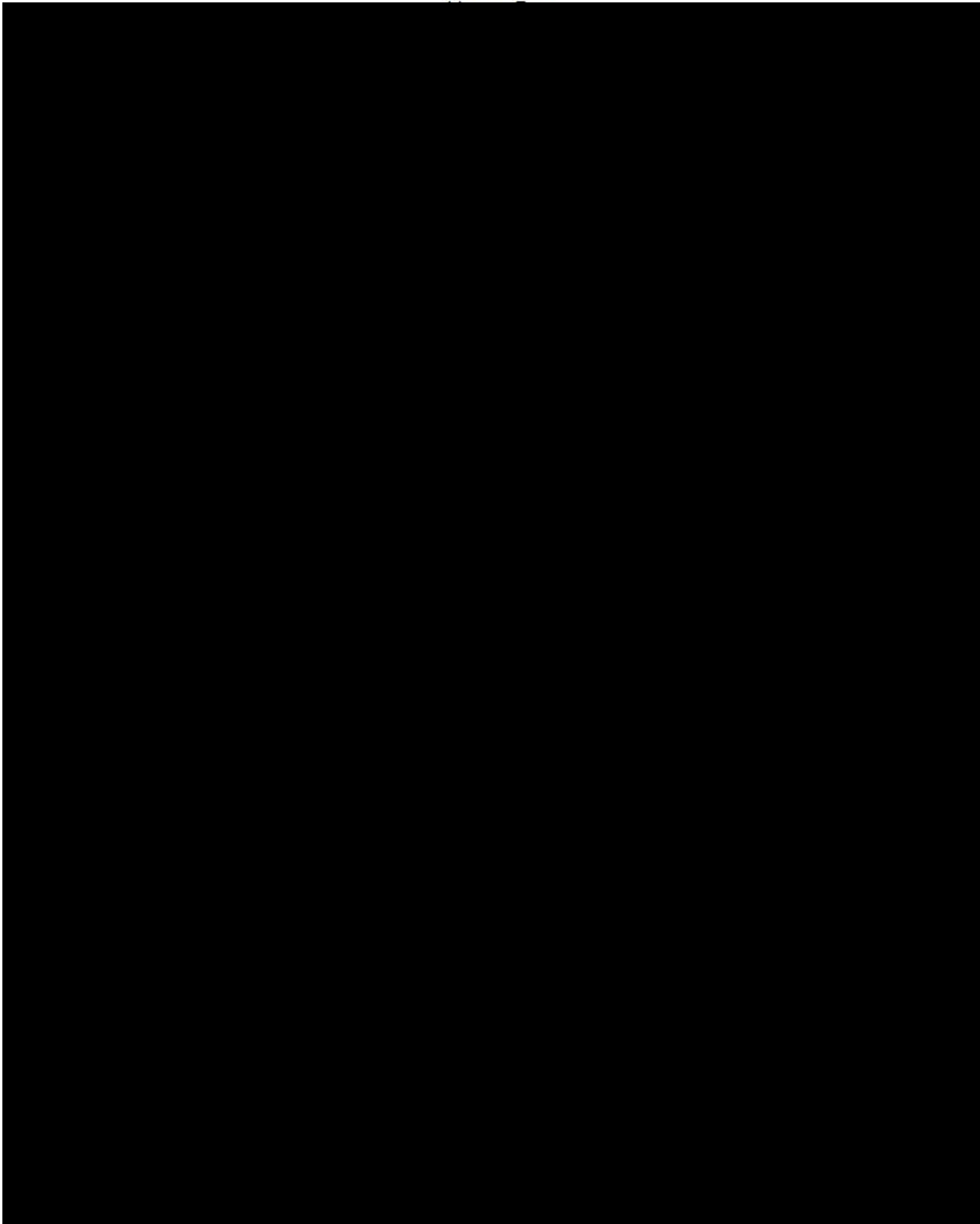
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National Register of Historic Places
Continuation Sheet

<i>Q'alya ta Kukwis shichdii me</i>	TCP
Name of Property	
Coos Co., OR	
County and State	
N/A	
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 98

Figure 29: Upper Bay: Coos River (C7)



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

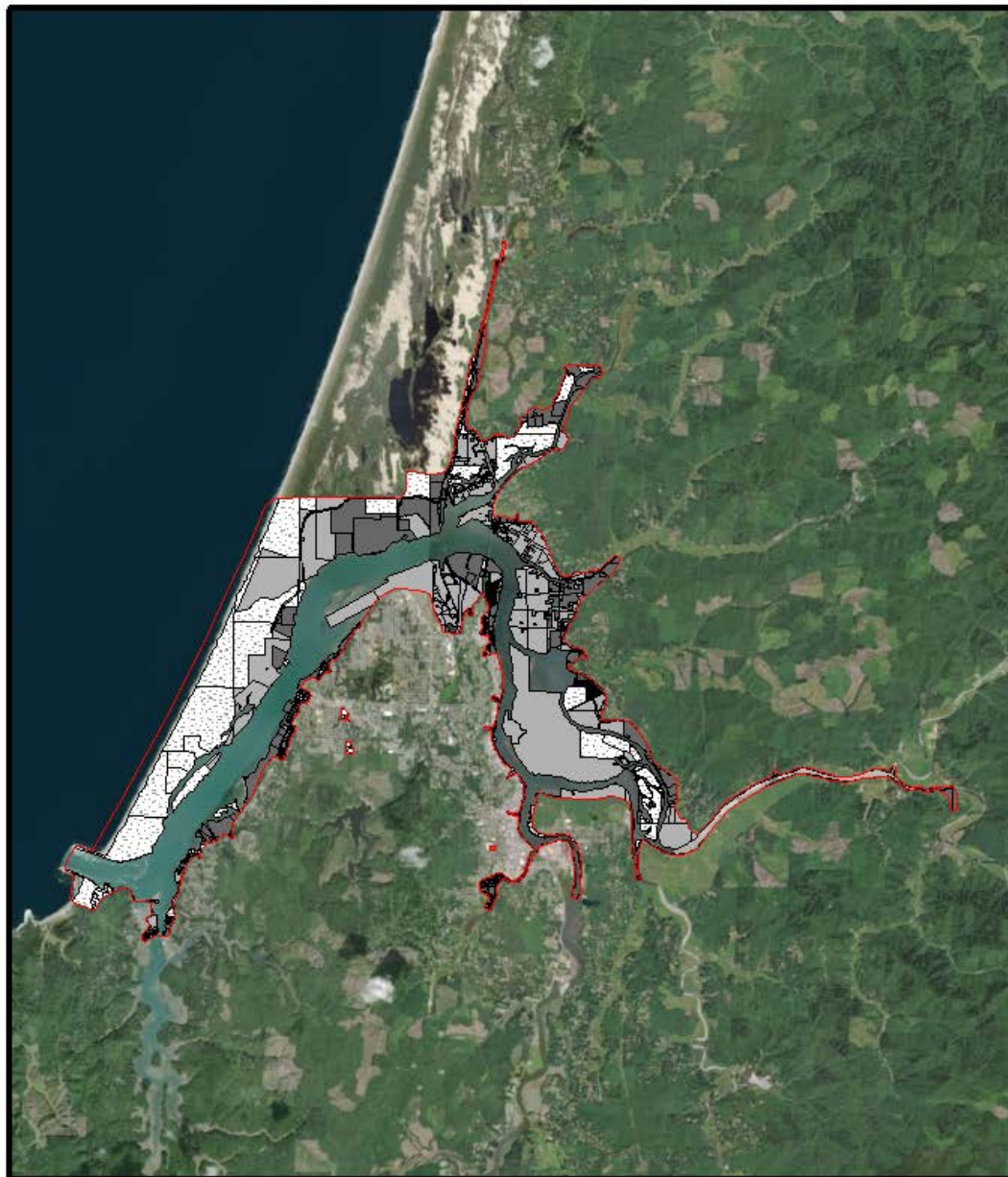
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 99

Figure 30: Overview of Coos Bay, Oregon, Taxlot (T) Maps
CTCLUSI TCP Boundary and 2018 Coos County Taxlots
Coos Bay, Oregon



Legend

CTCLUSI TCP Boundary

Property by Ownership

Federal and State

Local Government

Private

Other Tribal

CTCLUSI



Scale 1:140,000 0 0.4 0.8 1.6 2.4 3.2 4 Miles

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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

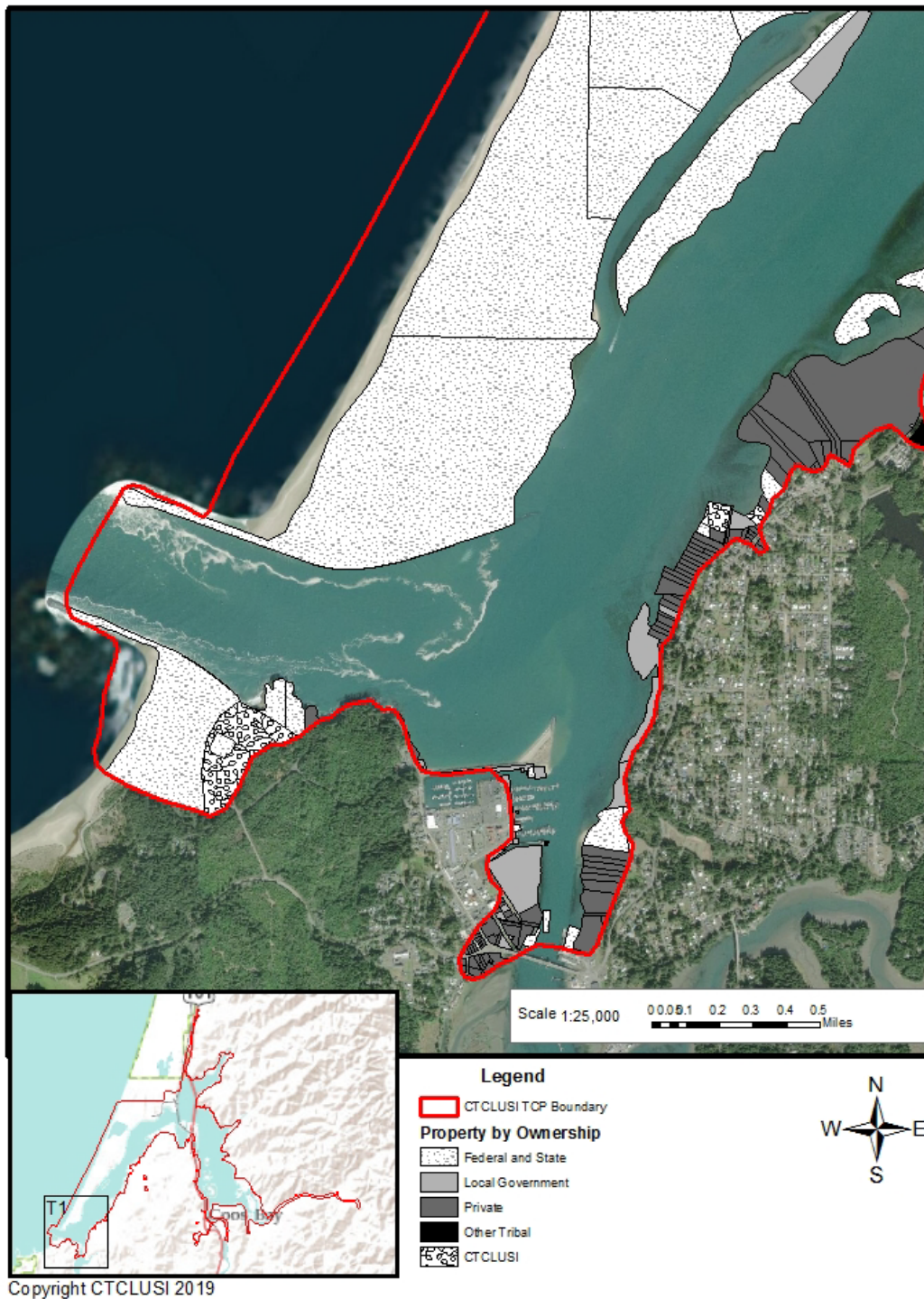
N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 100

Figure 31: Lower Bay: Coos Bay Inlet (T1)
CTCLUSI TCP Boundary and 2018 Coos County Taxlots
Coos Bay, Oregon

T1



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

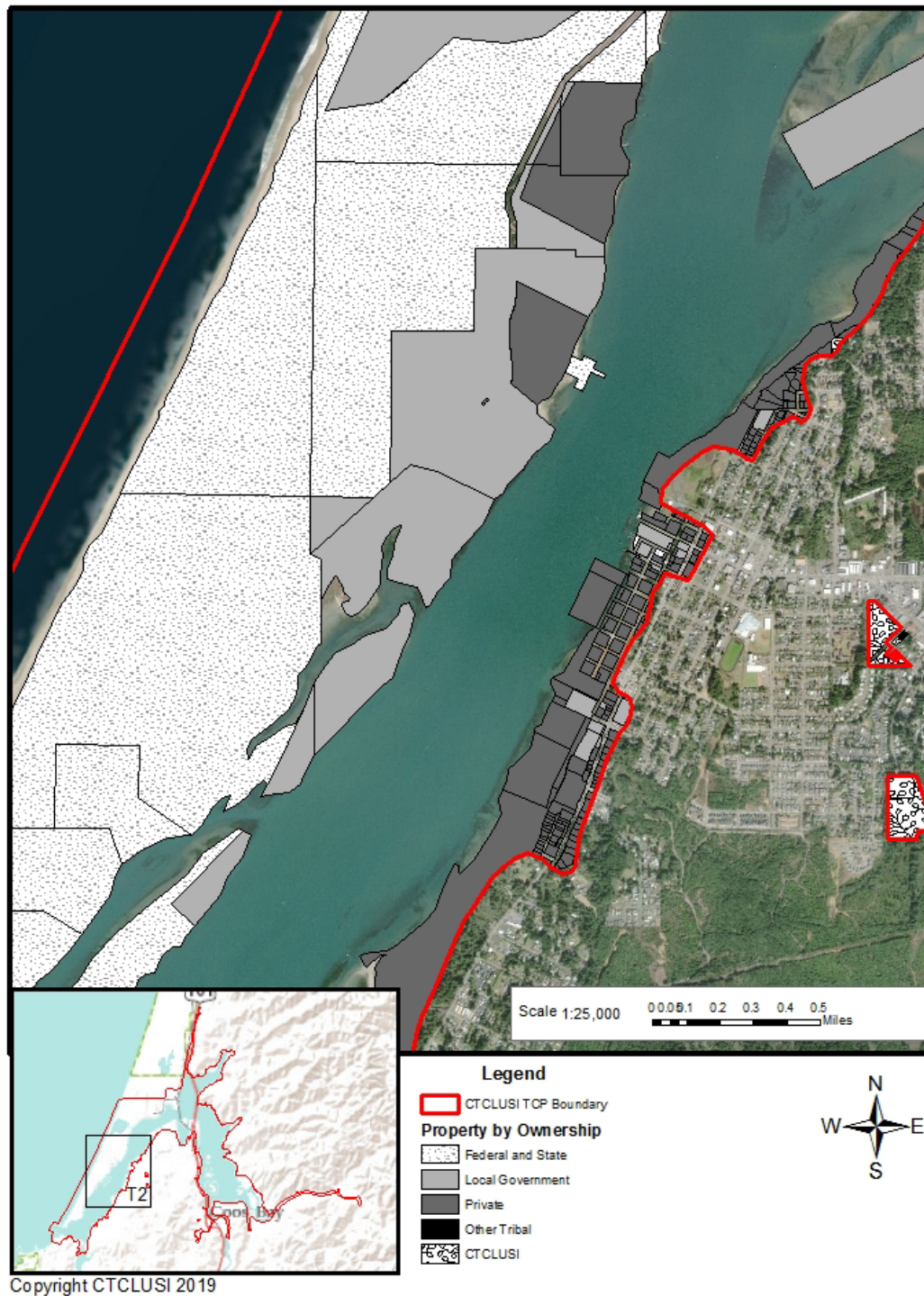
N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 101

Figure 32: Lower Bay: North Spit and Empire District (T2)
CTCLUSI TCP Boundary and 2018 Coos County Taxlots
Coos Bay, Oregon

T2



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

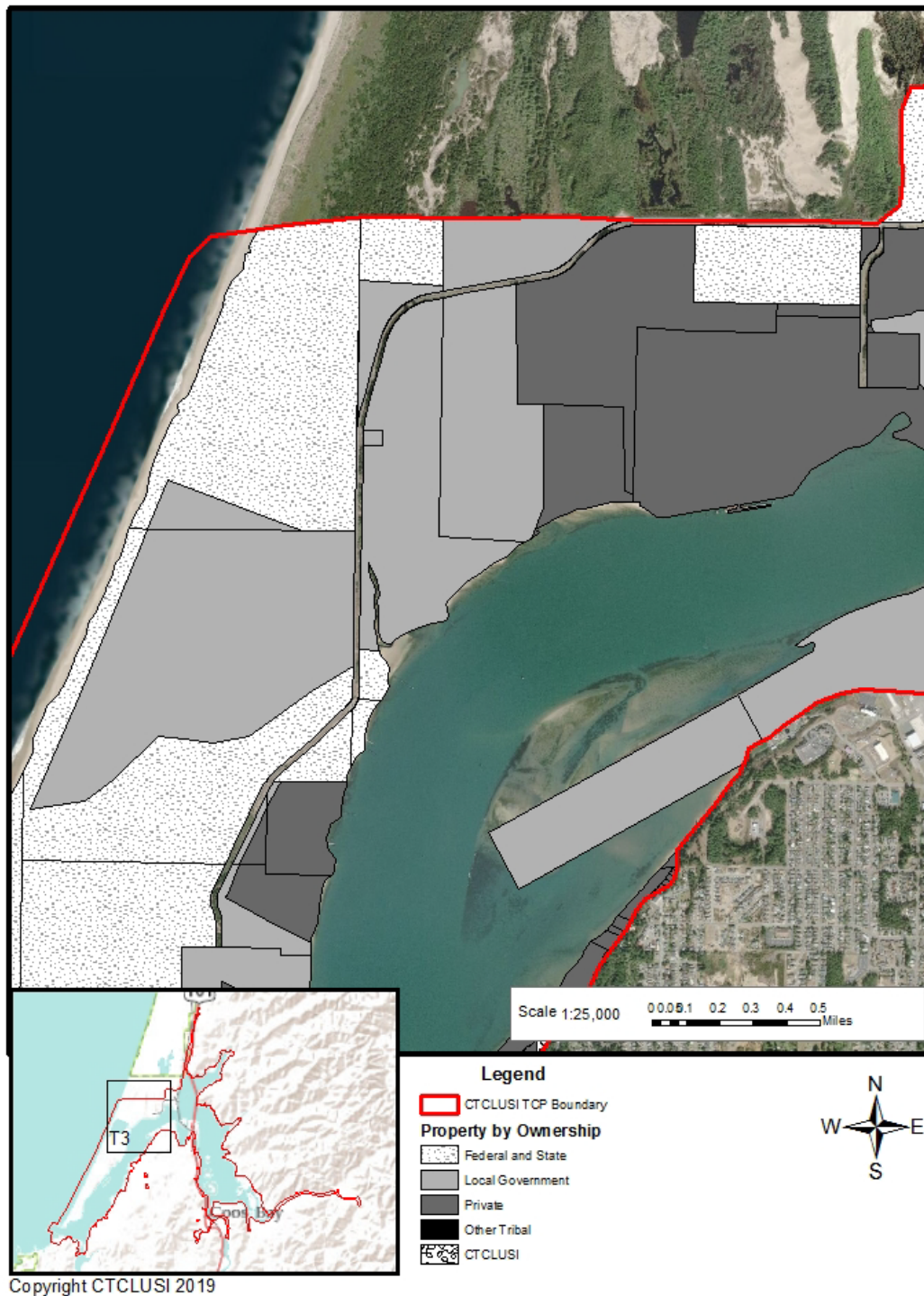
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 102

Figure 33: Heart of Bay: North Spit, Jordan Cove and Empire District (T3)
CTCLUSI TCP Boundary and 2018 Coos County Taxlots T3
Coos Bay, Oregon



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

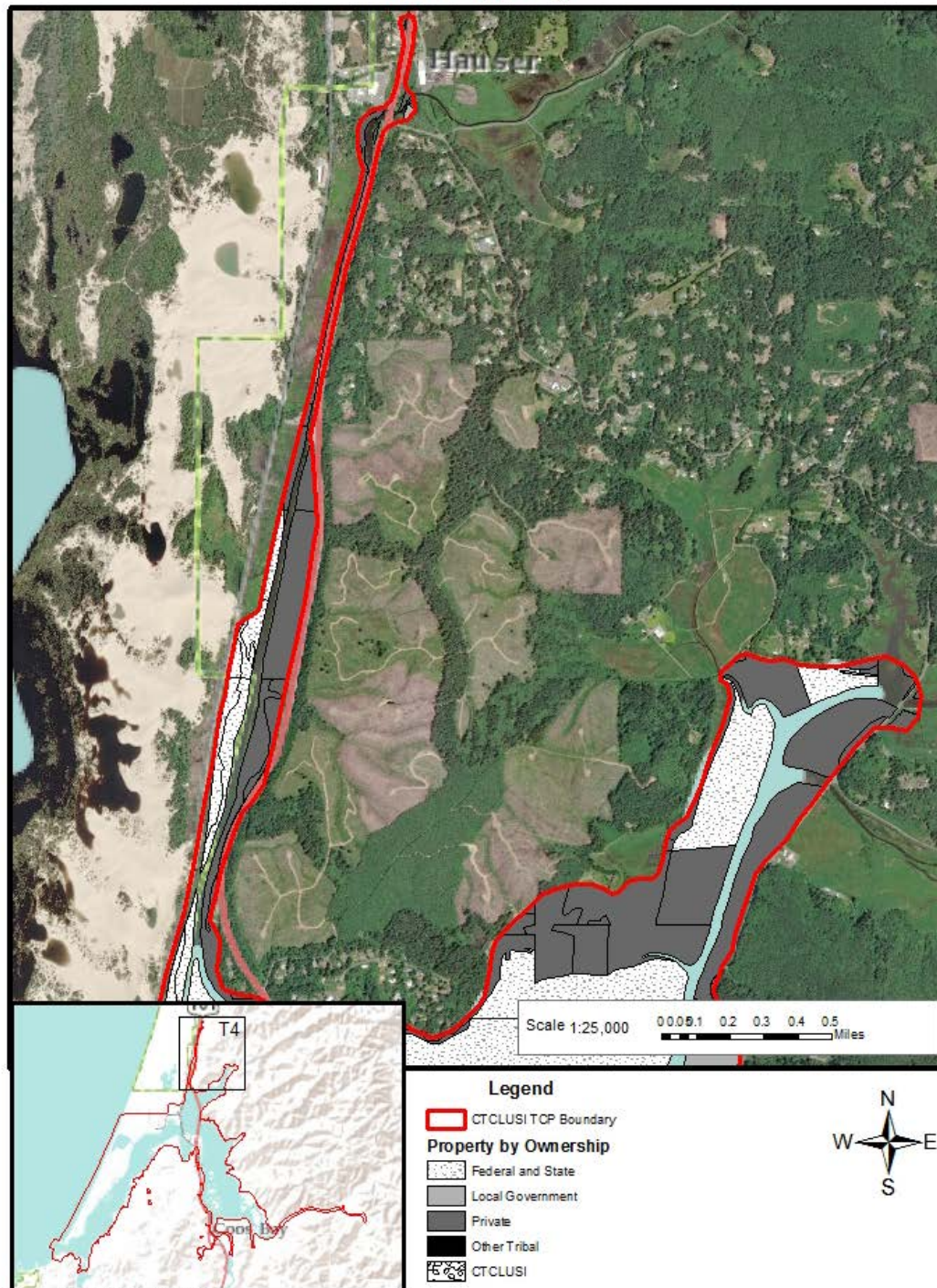
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 103

Figure 34: Heart of the Bay: North Slough, Palouse Slough, Larson Slough (T4)
CTCLUSI TCP Boundary and 2018 Coos County Taxlots
Coos Bay, Oregon T4



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

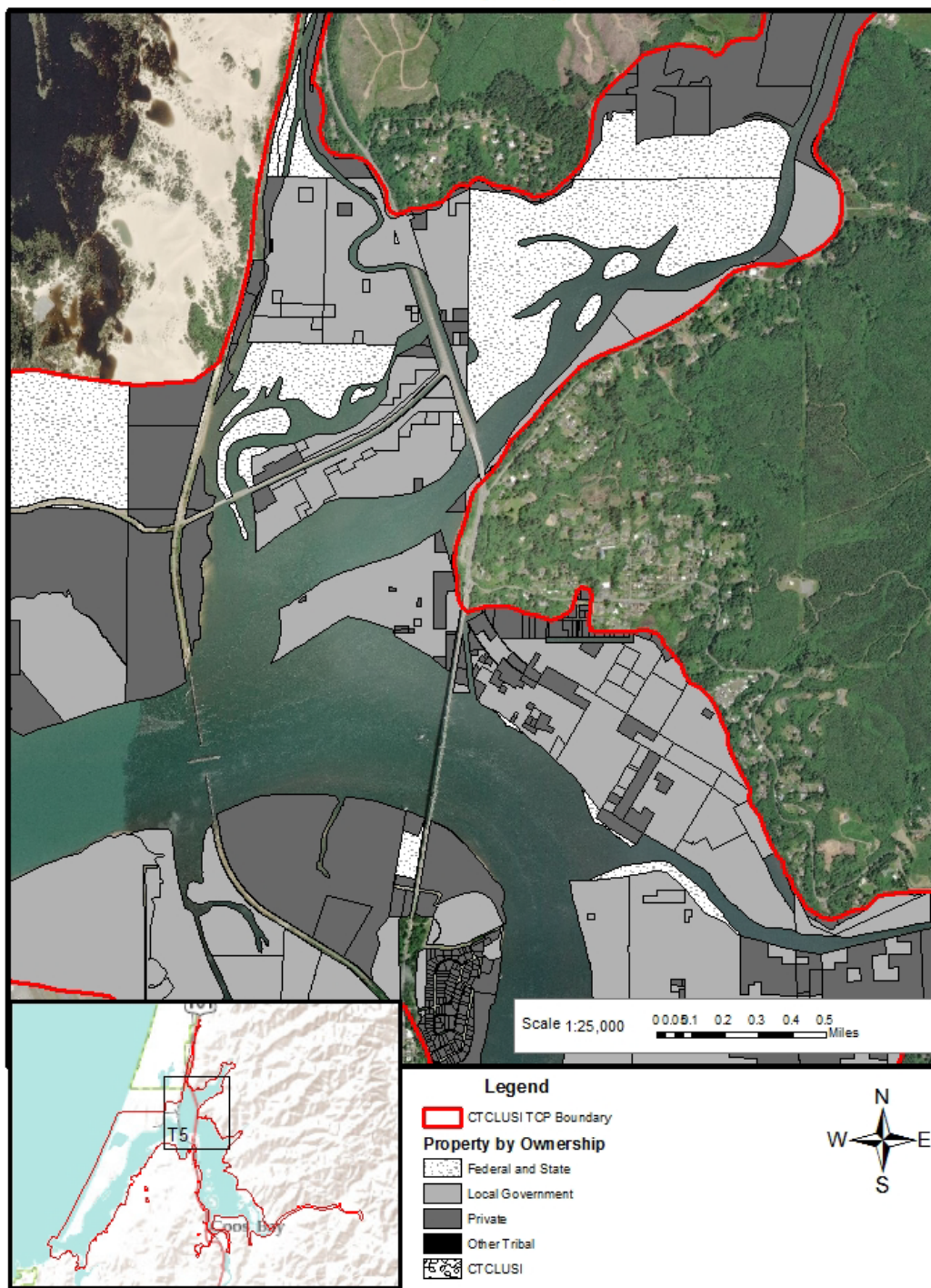
Section number Additional Documentation Page 104

Figure 35: Heart of the Bay: Haynes Inlet, Pony Slough (T5)

CTCLUSI TCP Boundary and 2018 Coos County Taxlots

Coos Bay, Oregon

T5



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

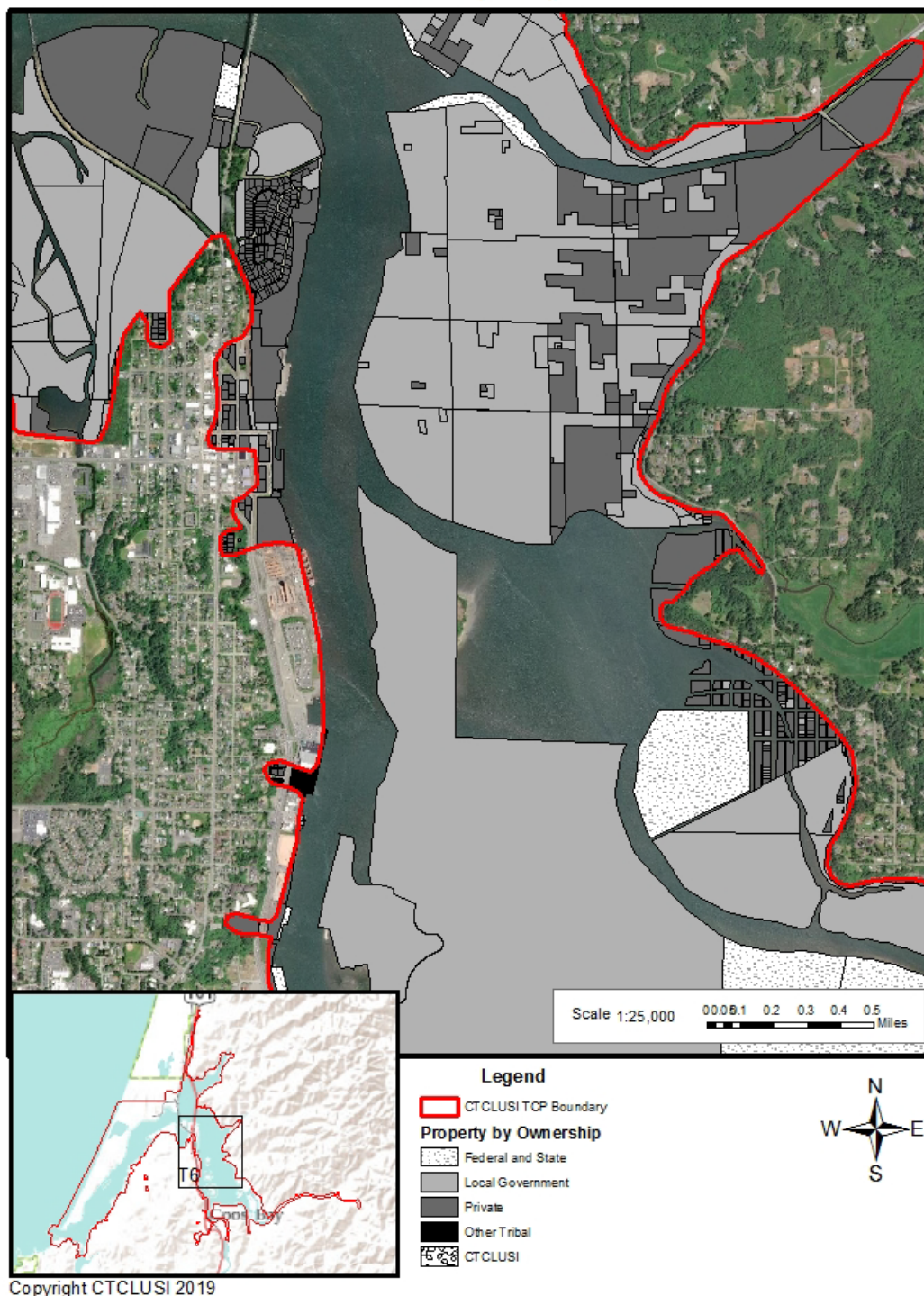
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 105

Figure 36: Heart of the Bay: Pony Slough; Upper Bay: Kentuck Slough, Willanch Slough (T6)
CTCLUSI TCP Boundary and 2018 Coos County Taxlots
Coos Bay, Oregon T6



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

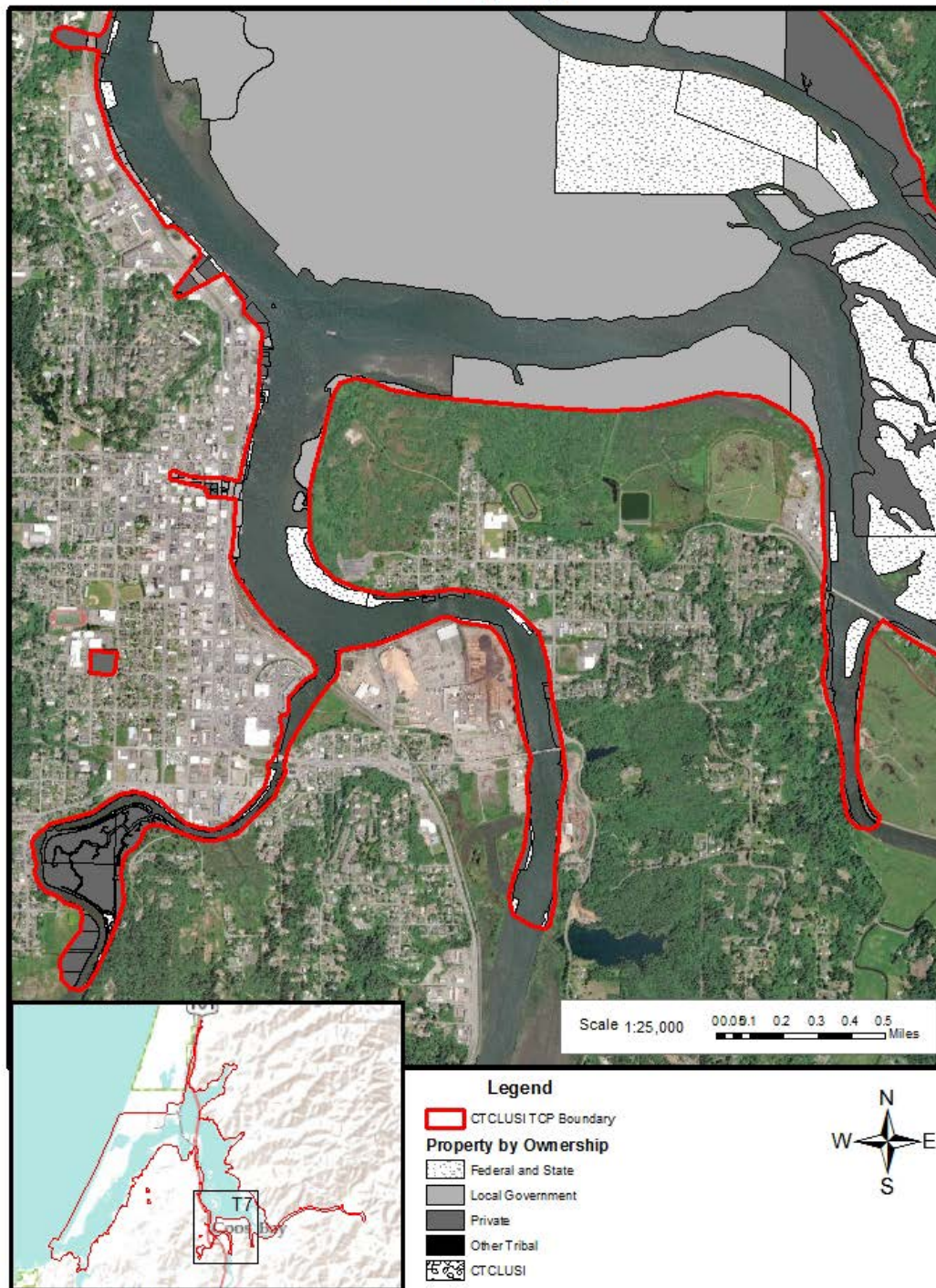
County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 106

Figure 37: Upper Bay: Isthmus Slough, Coalbank Slough, Coos River Inlet (T7)
CTCLUSI TCP Boundary and 2018 Coos County Taxlots
Coos Bay, Oregon T7



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

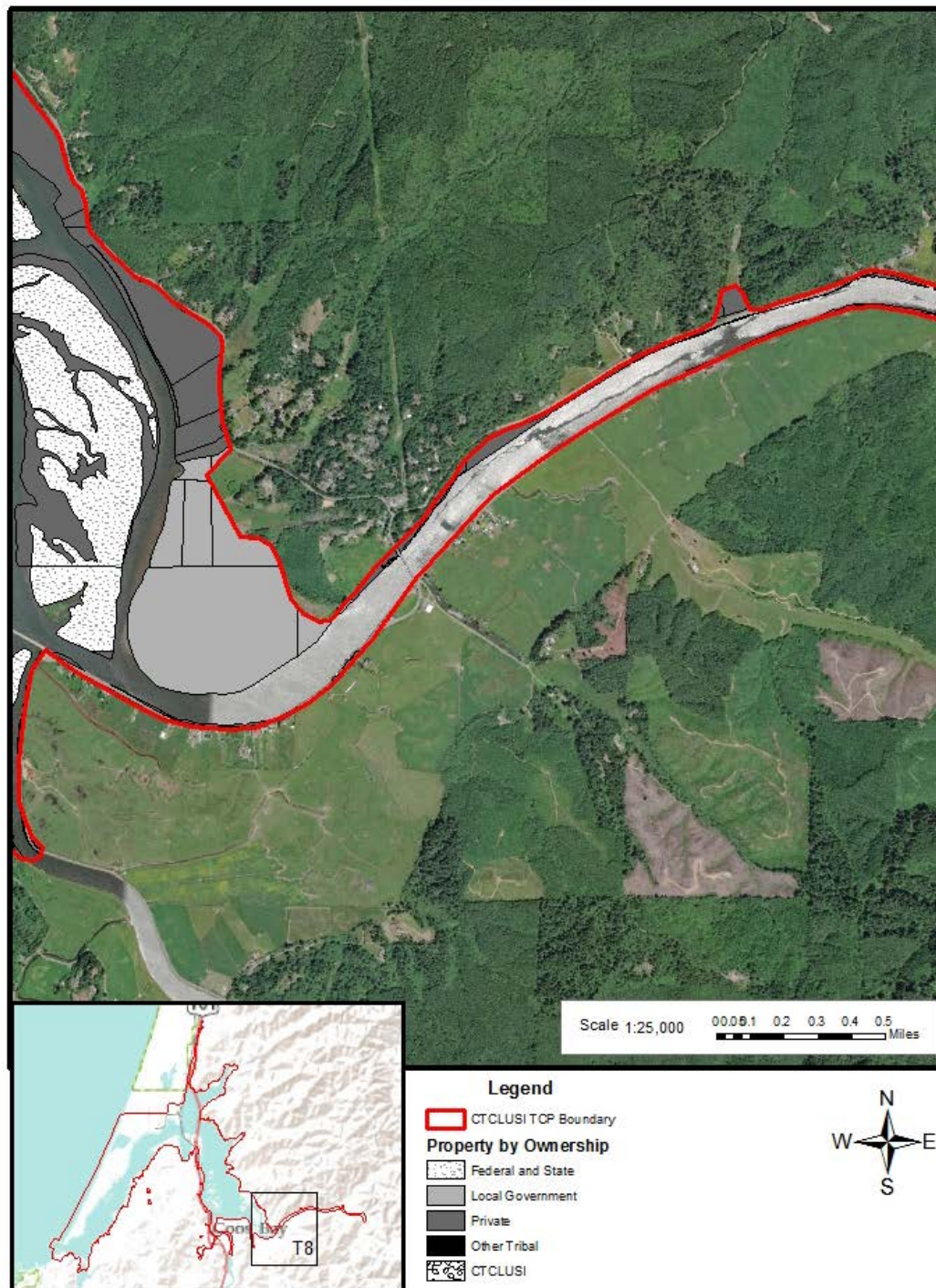
N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 107

Figure 38: Upper Bay: Coos River Inlet (T8)
CTCLUSI TCP Boundary and 2018 Coos County Taxlots
Coos Bay, Oregon

T8



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

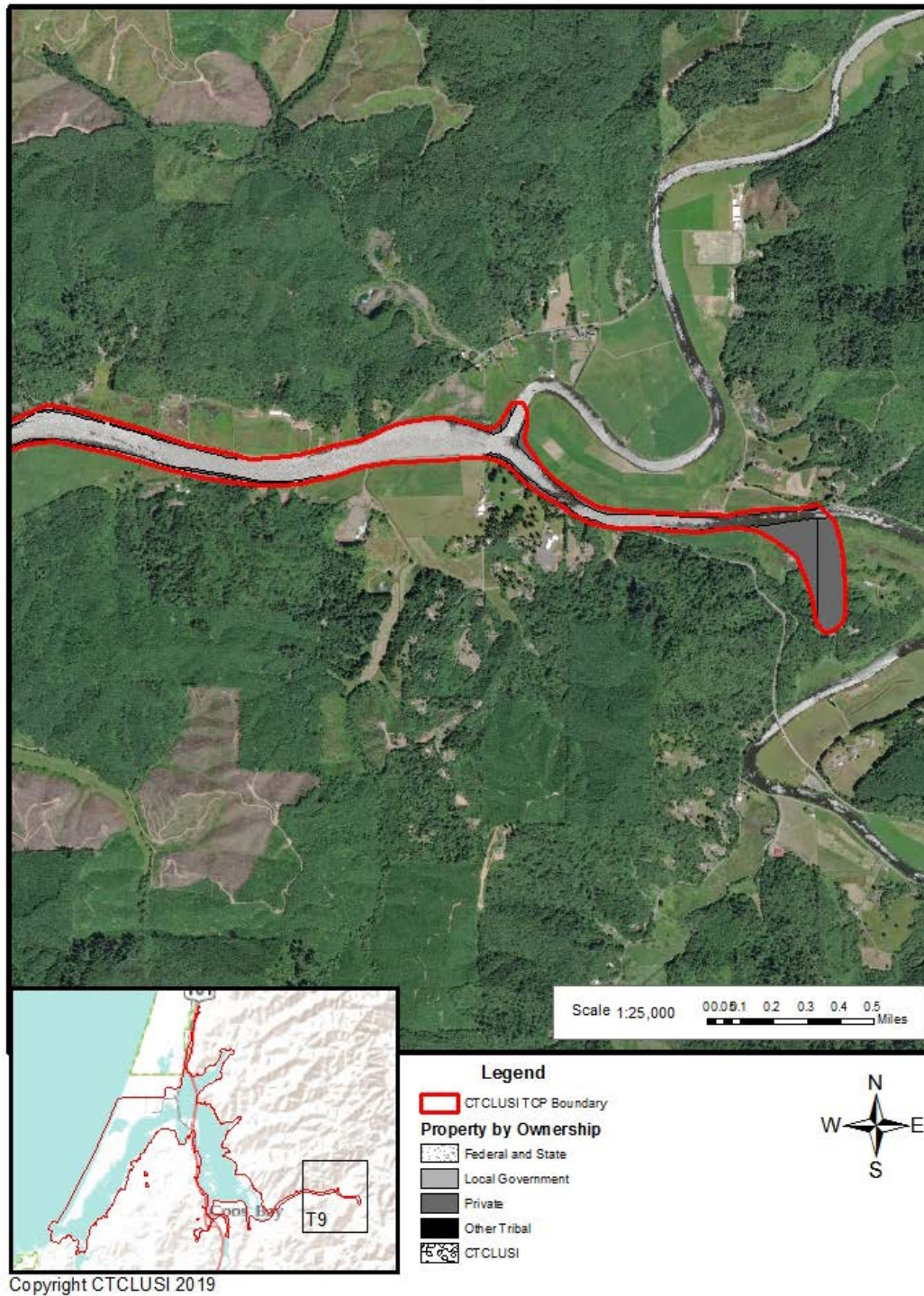
N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 108

Figure 39: Upper Bay: Coos River (T9)
CTCLUSI TCP Boundary and 2018 Coos County Taxlots
Coos Bay, Oregon

T9



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Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 109

Appendix A: Traditional Use Table (Toponym Table)

Toponym table compiled by Patricia Whereat Phillips (see Photograph 32) from Coos ancestors and elders; many of these places had continual use into the historic period by members of the tribe and early settlers on Coos Bay. These places still retain importance to CTCLUSI today, even though some have been altered, and are recognized for their ceremonial or spiritual value and connection to their ancestors. Significance in three catagoeis, village (includes associated burial areas), natural landscape features (natural landmarks given names) and cultural landscape features (which typically have a story or pre-contact description associated with them or represent a historic, ceremonial or cultural practice location). All features tie to the history and belief the Coos to this day.

The source "H" refers to the manuscript field notes of Dr. John Peabody Harrington recorded in 1942, and "J" refers to the transcript of the 1931 depositions in Docket K-345. Sources are noted in column 7 of the table: St. Clair 1903; Frachtenberg 1913; Jacobs 1939, 1940; Harrington 1942; and Drucker 1934. In many cases toponyms reflect the same location provided from a different informant. Distinct places are considered contributing features of the TCP; for consistency, toponyms provided by Lottie Evanoff were selected when available for consistency, unless unavailable or otherwise recommended by Phillips, linguist, or source or informant provided justification to use over other toponyms. For each unique location, only one toponym was counted as a contributing feature. A total of 74 contributing features were identified in this table (bold text), 64 of which have a traditional name. Locations are provided when available; however there are contributing places for which no location was assigned (noted with unknown or not mapped).

Toponym	Modern loc./description	significance [REDACT]	Loc.- general	Informant	Source	Dialect
<i>'Atsiixich</i>				Frank Drew		Hanis
<i>Atsiixiis</i>				Jim Buchanan		Hanis
<i>Atsiixiis</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Buu'ich</i>			Upper Bay (unknown)	Jim Buchanan		Hanis
<i>Ch'hli'yahaich</i>				Frank Drew		Hanis
<i>Ch'hliyaich</i>				Frank Drew		Hanis
<i>Ch'hli'ya'ich</i>			Heart of the Bay	Lottie Evanoff		Hanis

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Toponym	Modern loc./description	significance [REDACTED]	Loc.- general	Informant	Source	Dialect
<i>Ch'hli'ya'ich</i>				Lottie Evanoff		Hanis
<i>Ch'itlia'ich</i>				Agnes Johnson		Hanis
<i>Ch'ixeqenu</i>				Jim Buchanan		Hanis
Chnaixw Wu'alach			Lower Bay	Lottie Evanoff; Frank Drew		Hanis
<i>Ch'oshiimo</i>				Frank Drew,		Hanis
Ch'oshiimohliich			Upper Bay	Lottie Evanoff		Hanis
<i>Dagaichmilluumi</i>				Unknown		Miluk
Da'nis			Heart of the Bay	Lottie Evanoff		Hanis
<i>Daqaich wu'alach</i>				Jim Buchanan		Hanis
Dáyaqwaqw			Lower Bay	Annie Miner Peterson		Hanis
Dugwahaich			Heart of the Bay	Lottie Evanoff		Hanis
<i>Duwatich</i>				Lottie Evanoff		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
<i>Ek'elt'ich</i>				Frank Drew		Hanis
<i>'Elk'el</i>				Frank Drew		Hanis
<i>Elk'elch</i>				Agnes Johnson		Hanis
<i>Elk'elch</i>				Lottie Evanoff		Hanis
<i>Elk'elch</i>			Lower Bay	Lottie Evanoff		Hanis
<i>'Elk'elch</i>				Lottie Evanoff		Hanis
<i>'Elk'elich</i>				Frank Drew		Hanis
<i>Elqnihiich</i>			Upper Bay	Jim Buchanan		Hanis
<i>Gahak'ich</i>				Lottie Evanoff		Hanis
<i>Gahak'ich</i>			Heart of the Bay	Lottie Evanoff		Hanis
<i>Gahak'ich</i>				Agnes Johnson		Hanis
<i>Gahak'ich</i>				Frank Drew		Hanis
<i>Gahak'iich</i>				Frank Drew		Hanis
<i>Guumde</i>				Lottie Evanoff, Lolly Metcalf, Daisy Coddling		Hanis, Miluk
<i>Guumde</i>				Frank Drew		Hanis
<i>Guumde</i>			Lower Bay	Lottie Evanoff		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
<i>Guumde</i>						Hanis
<i>Gwisu, gusu</i>				Lottie Evanoff; Frank Drew		
Gwsuu			Upper Bay (unknown)	Lottie Evanoff		
<i>Haiwali</i>				Agnes Johnson		Hanis
<i>Haiwali</i>				Lottie Evanoff		Hanis
Haiwalli			Upper Bay	Lottie Evanoff		Hanis
<i>Halch</i>				Lottie Evanoff		Hanis
<i>Ha'lais</i>				Agnes Johnson		Hanis
<i>Ha'lais</i>				Jim Buchanan		Hanis
<i>Ha'lais</i>				Lottie Evanoff		Hanis
<i>Ha'lais</i>				Annie Miner Peterson		Hanis, Miluk
<i>Ha'lais</i>				Frank Drew		Hanis
<i>Ha'lais</i>				Frank Drew		Hanis
Ha'lais			Heart of	Lottie		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
			the Bay	Evanoff		
<i>Ha'lays</i>				Lottie Evanoff		Hanis
<i>Hallais</i>				Frank Drew		Hanis
<i>Hanis</i>				Agnes Johnson		Hanis
<i>Hanisich</i>				Jim Buchanan		Hanis
<i>Hanisich</i>				Lottie Evanoff		Hanis
<i>Hanisiich</i>			Lower Bay	Lottie Evanoff		Hanis
<i>Hanisiich</i>				Lottie Evanoff		Hanis
<i>Hattsa</i>			Heart of the Bay	Lottie Evanoff		Hanis
<i>Ha'yim dibinch</i>			Heart of the Bay	Lottie Evanoff		Hanis
<i>Hemis gahaqich</i>				Jim Buchanan		Hanis
<i>Hilk'</i>				Lottie Evanoff		
<i>Hltehs, tltes</i>				Agnes Johnson		Hanis
<i>Hltehs, tltes</i>			Heart of the Bay	Lottie Evanoff, Frank Drew		Hanis
<i>Hlwahich</i>			Heart of the Bay	Jim Buchanan		Hanis
<i>Jilch' ala</i>			Lower Bay	Annie Miner Peterson		Hanis
<i>Kettle</i>				Lottie Evanoff		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
<i>Keltl'e</i>				Lottie Evanoff		Miluk
<i>Kiltl'</i>				Lottie Evanoff		Hanis/Miluk
<i>Kiltl'</i>				Lottie Evanoff		Miluk
<i>Kiltl'</i>			Lower Bay	Lottie Evanoff		Miluk
<i>Kiwe'et</i>			Lower Bay	Lottie Evanoff		Hanis
<i>Kukus</i>				Frank Drew		Hanis
<i>Kukwis</i>			Lower Bay; Heart of the Bay; Upper Bay	Frank Drew		Hanis
<i>Kukwis</i>				Frank Drew		Hanis
<i>Kukwus</i>				Lottie Evanoff		Hanis
<i>Kulwutl'iich</i>				Frank Drew		Hanis
<i>K'um'is</i>			Upper Bay (unknown)	Jim Buchanan		Hanis
<i>Kuukwis</i>				Frank Drew		hanis
<i>Kuukwis</i>				Frank Drew		Hanis
<i>Kuunatich</i>			Heart of the Bay	Lottie Evanoff		Hanis
<i>Kuunatiich</i>				Lottie Evanoff		Hanis
<i>Kuunatoch</i>				Jim Buchanan		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
<i>Kweukwewich</i>				Annie Miner Peterson		Hanis
<i>Kweweu</i>				Lottie Evanoff & Frank Drew		Miluk
<i>Kwil'witl'iich</i>				Frank Drew		Hanis
<i>Kwil'wittl'ach</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Kwissalukw</i>				Agnes Johnson		Hanis
<i>Kwissaluqwa</i>			Heart of the Bay	Lottie Evanoff		Hanis
<i>La'oltl</i>			Upper Bay (unknown)	Jim Buchanan		Hanis
<i>Laxai</i>			Lower Bay	Lottie Evanoff, Lolly Metcalf		Hanis, Miluk
<i>Laxai, laxaich</i>				Lottie Evanoff & Frank Drew		Hanis
<i>Laxa'ich</i>				Jim Buchanan		Hanis/Miluk
<i>Liidime</i>				Annie Miner Peterson		Hanis
<i>Mahágwin</i>			Heart of the Bay	Lottie Evanoff		Hanis
<i>Mahakwin</i>				Jim Buchanan		Hanis
<i>Mahakwin</i>				Agnes Johnson		Hanis
<i>Mahakwin</i>				Lottie Evanoff		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
<i>Malukwich</i>			Upper Bay	Lottie Evanoff		hanis
<i>Mhmnuu</i>			Lower Bay	Lottie Evanoff		Hanis
<i>Millukwich</i>			Lower Bay	Jim Buchanan and Annie Miner Peterson		Hanis
<i>Millukwume</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Miyoqoch</i>				Jim Buchanan		Hanis
<i>Nhaiwali</i>				Jim Buchanan		Hanis
<i>Nikkawwaha</i>			Lower Bay	Lottie Evanoff		Hanis
<i>Nok'wiiniich</i>				Frank Drew		Hanis
<i>Ntiise'ich</i>			Lower Bay	Lottie Evanoff		Hanis
<i>Ntiise'ich</i>				Jim Buchanan		Hanis
<i>Ntillii</i>				Jim Buchanan		Hanis
<i>Ntillii</i>			Lower Bay	Lottie Evanoff		Hanis
<i>Ntlgwiye</i>			Lower Bay (unknown)	Annie Miner Peterson		Hanis
<i>Nuk'wiinich</i>			Upper	Jim		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
			Bay (unknown)	Buchanan		
<i>Qaimisani</i>			Lower Bay	Jim Buchanan		Hanis
<i>Q'aimisiich</i>			Lower Bay	Annie Peterson, Jim Buchanan		Hanis
<i>Q'aish qahaqich</i>				Jim Buchanan		Hanis
<i>IQa'latl</i>				Agnes Johnson		Hanis
<i>Qa'latl</i>				Jim Buchanan		Hanis
<i>Qa'latl</i>				Jim Buchanan		Hanis
<i>Qa'latl</i>			Upper Bay	Lottie Evanoff & Frank Drew		Hanis
<i>Qa'latl'</i>				Frank Drew		Hanis
<i>Q'allaxaich</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Q'allaxaich</i>				Lottie Evanoff		Hanis
<i>Qatl'iixas</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Qaltat</i>			Upper Bay	Lottie		Hanis,

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
				Evanoff		Miluk
<i>Qaltat'</i>				Annie Miner Peterson		Hanis, Miluk
<i>Qaltat'</i>				Lolly Wasson		Miluk
<i>Qaltat'</i>				Lottie Evanoff		Hanis, Miluk
Q'alya			Heart of the Bay	Lottie Evanoff, Frank Drew, Jim Buchanan		Hanis
<i>Q'alya</i>				Lottie Evanoff		Hanis
<i>Q'alya</i>				Jim Buchanan		Hanis
<i>Q'alya</i>				Lottie Evanoff		Hanis
<i>Q'alya</i>				Lottie Evanoff & Frank Drew		Hanis
<i>Q'alya</i>				Frank Drew		Hanis
<i>Qdæt</i>				Frank Drew		Hanis
<i>Qdet</i>				Jim Buchanan		Hanis
Qdet			Heart of the Bay	Lottie Evanoff		Hanis
<i>Qdet</i>				Frank Drew		Hanis
Qetl'di'ye			Heart of the Bay	Lottie Evanoff		Hanis
<i>Qetldi'ye</i>				Jim Buchanan		Hanis
<i>Qwusaluw</i>				Agnes Johnson		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
<i>Qxtet</i>				Lottie Evanoff		Hanis
<i>Qxtet</i>				Lottie Evanoff		Hanis
<i>Shuuhlits'</i>				Frank Drew		Hanis
<i>Shuuhlits'</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Sisxwich</i>				Jim Buchanan		Hanis
<i>Sisxwich</i>			Lower Bay	Lottie Evanoff & Frank Drew		Hanis
<i>Skutl'iyahaich</i>				Lottie Evanoff		Hanis
<i>Sqwatl'iiya</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Tgwoltsi</i>			Heart of	Jim		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
			the Bay	Buchanan		
<i>Tiise'ich</i>				Agnes Johnson		Hanis
<i>Tiise'ich</i>				Lottie Evanoff		Hanis
<i>Tiise'ich</i>				Lottie Evanoff		Hanis
<i>Tisech</i>				Agnes Johnson		Hanis
<i>Tl'da tl'an</i>				Jim Buchanan		Hanis
<i>Tleixni</i>						Hanis
<i>Tl'gwi'issiich</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Tlochiha</i>				Annie Miner Peterson		Hanis, Miluk
<i>Tlochiya</i>				Jim Buchanan		Hanis
<i>Ts'ehlebehliich</i>				Lottie Evanoff		Hanis
<i>Tsuxwtsiich</i>			Lower Bay	Jim Buchanan		Hanis
<i>Wa'alach</i>				Frank Drew		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
<i>Wa'alach</i>			Lower Bay	Lottie Evanoff, Frank Drew		Hanis
<i>Wa'alach</i>				Frank Drew		Hanis
<i>Wa'alach</i>				Agnes Johnson		Hanis
<i>Waiq'dii</i>			Lower Bay	Lottie Evanoff		Hanis
<i>Waiqdii</i>				Annie Miner Peterson		Hanis
<i>Waiqdii</i>				Agnes Johnson		Hanis
<i>Wálamtii tl'da</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Wal'lach</i>				Lottie Evanoff		Hanis
<i>Wa'llach</i>				Lottie Evanoff		Hanis
<i>Wayoqdi</i>				Jim Buchanan		Hanis
<i>Wi'lench</i>				Frank Drew		Hanis

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source	Dialect
<i>Wi'lench</i>				Lottie Evanoff		Hanis
<i>Wil'lench</i>			Upper Bay	Lottie Evanoff		Hanis
<i>Wile'ench</i>				Jim Buchanan		Hanis
<i>Wu'alach</i>				Jim Buchanan		Hanis
<i>Xdanan</i>			Lower Bay	Lolly Wasson; Daisy Wasson		Hanis
<i>Xiila'los</i>				Lolly Metcalf		Miluk
<i>Xiila'los</i>			Lower Bay	Lottie Evanoff		Hanis
<i>Xitlxaldich</i>			Lower Bay	Jim Buchanan		Hanis
<i>Xwitsxuut ntsestl'aq'eheich</i>			Heart of the Bay	Lottie Evanoff		Hanis
<i>Yakkals I xin xin</i>			Lower Bay	Lottie Evanoff		Hanis
No Recorded Toponym						
(Barrett / Jarvis landing)			Lower Bay			
(“Coos River Village”)			Upper Bay			

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Toponym	Modern loc./description	significance [REDACT]	Loc.-general	Informant	Source [REDACT]	Dialect
(CTCLUSI government offices) aka <i>Kwonait</i>)			Lower Bay			
(Graveyard Point)			Upper Bay			
(Hanis Lookout)			Lower Bay			
("Haynes village")			Heart of the Bay			
(Lone Rock)			Heart of the Bay			
(Marshfield Cemetery burial)			Upper Bay			
("Ranch Village")			Heart of the Bay			
(Tribal Hall Property)			Lower Bay-upland			

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Appendix B: Coos Oral Literature

Fossil Point (Lower Bay) (see Figure 7)

Summary by Patricia Whereat-Phillips:

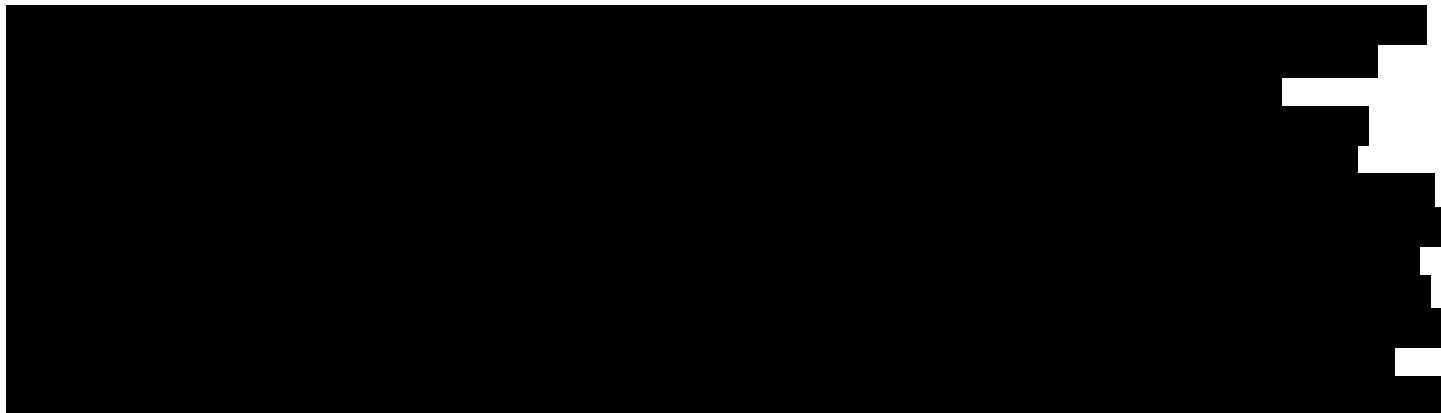
This is a story that Melville Jacobs recorded from Annie Miner Peterson in 1933 (Jacobs 1932-34). Jacobs said the story came up in response to a question about the fossils of Fossil Point by a local, a Mr. Schenk. Annie said the fossils were said to be people and animals turned to stone long ago. She said "all the people sat around and talked about these human rock effigies. The Indians never molested it, but the whites ruined it." She also said she would not put this story in the category of *hechit'* (myth age) nor *laqawiyat'as* (historical narratives). I do not know if this is because she had never been told which type of tale it was, or if tales that described events about geographic formations were perhaps yet another unmentioned genre of tales altogether.

The motif of being turned to stone appears in other stories. Annie told one of a child who began existence as a stone hammer, became a boy who fought monsters, and then turned into a rock in the bay (see "Stone Hammer Baby" in Coos Myth Texts). She told another story where grandparents and two of their grandchildren were turned into rocks at the mouth of the Coquille River, because an adolescent girl broke taboo and cooked food during her womanhood ceremony.

In this tale people are turned to stone by *stlatsawaq*, which Annie translated as 'poison fish'. The word comes from the verb stem *stl'(i)*-to be fastened, to be stuck, and a rarely used nominal suffix *-awaq*. So the word would describe something stuck or fastened in place. Jim Buchanan also mentioned this word, but he translated it as 'inland whales'. There were stories of whales that got stranded inland after tsunamis, and became buried in the mountains. Occasionally in a land slide they broke free to swim back to sea. They were 'mud colored', were attacked by other whales, and were never eaten.

Given the etymology of the word, it seems like it describes whales (or fish) stranded inland after floods and tsunamis. Perhaps this story was part of reinforcing the taboo of eating 'mud colored' whales labelled *stlatsawaq*. Perhaps the 'poison fish' is an inland whale, and because it had been buried in the earth for countless years, its poisonous aspect was the ability to turn people to stone.

Story:



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***Laxai* Story (Lower Bay) (see Figure 7)**

Summary by CTCLUSI and Patricia Whereat-Phillips:

La'xai story takes place at a small cove is located on the east side of Coos Bay between Fossil Point on the south and Pigeon Point (Tarheel Point) on the north. The place is called *Laxai*, or or sometimes *Laxa'ich*. It is the setting of an oral literary text. "He Eats Human Children" is a myth tale of several paragraphs dictated by Coos elder Annie Miner Peterson (Jacobs 1939). The account was an admonitory tale to counsel children to stay close to home and to go out to play at night. Children of Chief's and other well-to-do members of the village kept disappearing. This was happening at villages all over the bay, year after year. One year two children vanished from *At'siixis* [REDACTED] While the father of the missing children slept, a dream came to him telling him where the children were located. The dream explained to him a rock that could be found in the bay at *Laxai*, under the rock covered in ferns was the house of two ogres. The father and a few other people from the village found and killed the ogres, and brought home his two children that were kidnapped. A large unknown pendant was found hanging from his sons ear when they returned, when they cut the pendant off, the boy died. Though greatly altered by erosion, the rock *mhmnuu* at *Laxai* cove can still be found there today.

Story:

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Stone Hammer Baby, Utter Rocks (Lower Bay) (see Figure 7)

Summary by CTCLUSI:

"Utter Rocks" were likely all impacted by the bay dredging both past and current as they were often causes of great concern for ships. One of these rocks, the largest, was "Stone Hammer Baby" *Jilch' ala*.

The myth tale, "Stone Hammer Baby," told of the origin of these rocks and was recounted as an admonition by elders to Coos children. Annie Miner Peterson, Coos, dictated this myth to Jacobs (1939). In summary, the tale describes the rocks remnants of the "Stone Hammer Baby", who was the mysterious child of the Chief's daughter. The daughter of a chief used a stone as her doll, and would go with her everywhere she went, she even bathed the rock. When the girl bathed the rock after she had her first menses, the rock then was transformed into a baby. The rock baby grew incredibly fast and large, so large that Douglas Fir Trees were the perfect size for his fishing poles. The boy would travel and expel bad things from the waters in different villages. Eventually he decided to come back home and live in the Coos Bay channel where most of his body was covered by the water. His body sticking out of the channel at low tide.

Story Translated by Patricia Whereat-Phillips:

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Coos Orca Story, Graveyard Point (Upper Bay) & Kweyesis Xwamtat Qaimisich Coos Head (Lower Bay) (see Figures 12 & 7 respectively)

Summary by CTCLUSI:

Graveyard point on the upper bay were a highly significant fishery for the Hanis, and specifically those from *Hanisich*; the weirs were located at the point where Coos River flowed into the bay (Beckham and Minor 2016). Coos traditional stories document landmark features, place names, and events which tribal members transmitted through the generations (see ethnogeographic section for Orca Myth tale). It is not very often that Orca Whales find their way into the Coos Bay channel. The Coos Orca story is about the sister to five brothers who all lived at Graveyard Point. After the brothers refused a marriage proposal from a wealthy headman, their sister mysteriously became pregnant and gave birth to a baby boy.

She wasn't seen by them again until years later, when they found her at Coos Head. She told the brothers what had happened to her and promised them gifts of otters and whales that would appear on the beach brought to them by the Orca people

Story Translated by Patricia Whereat Phillips:

[REDACTED]

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The Woman Who Married Seal (Lower Bay) (see Figure 7)

Summary by Patricia Whereat -Phillips:

This version here is the one Jim Buchanan told to Frachtenberg (1913). Annie Peterson told a similar version of the story in Miluk to Jacobs which was published in his Coos Myth Texts (see Jacobs 1940:149)

This story follows the broad pattern of several other "The Woman Who Married (mysterious being)" such as Wolf, Sea Otter, Sea Serpent, Orca, etc. The general arc of all of these stories is that a woman marries a supernatural being who can bring wealth and luck. On first meeting, she doesn't realize who and what he is. She goes away with him to marry, learns of his true non-human identity but stays. Meanwhile her family thinks she has disappeared. Eventually she realizes her family misses her and returns with gifts from her supernatural husband's family to affirm the marriage.

I have differed in the translation of one word in the story from Frachtenberg. Here he glossed *Tipalis* as 'sand beach' when really it means 'island'. Apparently the islands the woman and seals were found on were sand islands that were at or near Coos Bay's bar, in the Lower Bay. Before the jetties were built, the North Spit was smaller and the bar more shallow, and small sandy islands probably came and went frequently. These islands would have been south of *Qaimisani* near *Guumde* across from *Kiwe'et* (see Appendix A).

Story:

[REDACTED]

[REDACTED]

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Ma'atl, the flood (Upper Bay—a *Qa'latl*) (see Figure 10)

Summary by Patricia Whereat Phillips:

This is a version of the Flood story Jim Buchanan told to Frachtenberg (1913). Lottie Evanoff, Frank Drew and Annie Peterson also told versions of flood stories. For Annie's version, see Jacobs' Coos Narrative and Ethnologic Texts "The Water Got High" (Jacobs 1939:58).

The other versions were unpublished. Lottie Evanoff said it all began with a boy who was given a bow and some arrows. He was told not to shoot crows, but he didn't listen and shot all crows but one. This survivor cried for five days, causing a great flood to come in. From then on, the story is similar to Buchanan's. People hopped in to canoes – some managed to anchor on to a tree and stay in the Coos region, others were swept away. In her version the one place that 'floated' above the waters was not a mountain by *Qa'latl*, Kentuck Slough (as in Buchanan's version) but rather Glasgow. Lottie went on to say that as the waters receded, one canoe came to rest, upside down, on the top of *Jogiiyat*, Blue Ridge Mountain (just southeast of Coos Bay, near Sumner) (Harrington 1942[24]:560b-561a). Frank agreed that with Lottie that a canoe came to rest on top of a tall mountain east of Coos Bay, and said specifically it was a redwood canoe (Harrington 1942[24]:599a-b).

Of this story, Buchanan himself said "It's "history" that there was a flood that made the people get on *Qa'latl* [mountain] in Coos Bay, the only one that stayed above water. Lots of whales got inland. They say that lots of people who went inland never came west again, but settled 'east' (Jacobs 1932-34[92]:156). There were other mentions of whales found buried inland, in the hills. Sometimes women digging camas bulbs accidentally uncovered them. Sometimes there was a landslide down to a river's edge, and it was said it was one of those trapped whales breaking free of the mountain, presumably to escape down the river and back to the sea (Jacobs 92: 1932-34[92]:68).

Story:



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[REDACTED]

[REDACTED]

[REDACTED]

Mi'laq Chanigha, Coos Creation Story (Arrow young men) (see Figure 7)

Summary:

In interviews, tribal members cite a location [REDACTED] where there is blue clay. One Coos creation story tells of the land that came from blue clay discs thrown down by two young men carrying arrows from the sky world. This is a story Jim Buchanan told to Leo Frachtenberg, and was published in his Coos Texts in 1913.

Story:

[REDACTED]

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[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

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Appendix C: Coos First Foods and Harvest Resources Connected to Coos Bay (see Figure 22)

Patricia Whereat Phillips' research provided the language, dominant use and tying its cultural significance to the Coos community. Locations provided in contemporary feature maps (see Figures 22-29) were sourced from interviews, staff research and/or CTCLUSI Culture contractors. The table lists most common food and traditional resources of the Coos; however, we understand all resources are ecologically connected. We also understand that common traditional resources, while important to perpetuating traditional and cultural practices, do not have a place in this current TCP. A total of 56 contributing features were identified in this table (bold text).

KUKWIS SHICHDII ME FIRST FOODS & TRADITIONAL RESOURCES						
Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location [REDACT]
Plants: Ferns and Allies						
Maidenhair Fern	<i>Adiantum aleuticum</i>	c'ae'yaenae lk'wetiml		basketry		
Horsetail	<i>Equisetum spp.</i>	mekawa		food, sandpaper	23	
Licorice Fern	<i>Polypodium glycyrrhiza</i>			medicine		
Sword Fern	<i>Polystichum munitum</i>	ch'es	ch'es	thatching		
Bracken Fern	<i>Pteridium aquilinum</i>	hlkwa	hlq'wa	food,		
Moss	<i>Sphagnum spp.</i>	gwaht	hanabant	medicine, tools		
Plants: Forbs						
Yarrow	<i>Achillea millefolium</i>			medicine		
Pearly Everlasting	<i>Anaphis margaritacea</i>			medicine		
Seawatch	<i>Angelica lucida</i>			medicine		
Wild Ginger	<i>Asarum caudatum</i>	eque k'whanas		medicine		
Fireweed	<i>Chamerion angustifolium</i>	hlnakati	hlnakati	cordage, clothing, medicine, food		
Thistle	<i>Cirsium edule</i>			food		
Miner's Lettuce	<i>Claytonia spp.</i>	wal'walu hlehlox		food, medicine		

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KUKWIS SHICHDII ME FIRST FOODS & TRADITIONAL RESOURCES

Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
Pitcher plant (Cobra Lily)	<i>Darlingtonia californica</i>	qwsaaluq'w, kwissaluk	qwsaaluq'w	Tools (cup)		
Bleeding Heart	<i>Dicentra formosa</i>			medicine		
Strawberry	<i>Fragaria chiloensis</i>	leles	leles	food, medicine	23	
Cow Parsnip	<i>Heracleum maximum</i>	qa'yaq	qa'yaq	food		
Rush	<i>Juncus spp.</i>	babas	dinhi	cordage, basketry	24	
Tiger Lily	<i>Lilium columbianum</i>			food	24	
Seashore Lupine	<i>Lupus littoralis</i>	ha' udit	hawadit	food		
Skunk Cabbage	<i>Lysichiton americanus</i>	yayax	kimetl	food, medicine		
Wild Cucumber	<i>Marah oregana</i>	biiga	biiga	medicine		
Yellow Pond Lily	<i>Nuphar polysepalum</i>			food	24	
Silverweed	<i>Potentilla anserina</i>			food		
Dock	<i>Rumex spp.</i>	maehi	maehi	medicine		
Triangle Sedge	<i>Schoenoplectus pungens</i>	ts'e kwenhl	tsekwenhl	basketry, clothing	23 & 24 photo 30	
Tule	<i>Schoenoplectus tabernaemontani</i>	ts'laepehl	ts'e llaebenhl	cordage, fishing floats, mats	24 & 25 photo 4, 29 & 30	
Springbank Clover	<i>Trifolium wormskioldii</i>	yae'aet	yae'aet	food		
Trillium	<i>Trillium ovatum</i>			medicine		

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KUKWIS SHICHDII ME FIRST FOODS & TRADITIONAL RESOURCES

Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
Cattail	<i>Typha latifolia</i>	hle'lem	hlelem	basketry, cordage clothing, food, medicine		
Nettle	<i>Urtica dioica</i>	wallaq'as	wálaq'as	food		
Violets	<i>Viola spp.</i>			food, medicine		
Eelgrass	<i>Zostera marina</i>	qwaq'w	lemen	basketry	23-27 photo 23	
Plants: Seaweed						
Bull Whip Kelp	<i>Nereocystis Luetkeana</i>	qalqas	qaleqas	food, tools	23	
Nori	<i>Porphyra perforata</i>	tl'kinix	tl'kinix	food	23	
Plants: Shrub						
Manzanita	<i>Arctostaphylos columbiana</i>	bii	bii	food		
Kinnikinnick	<i>Arctostaphylos uva-ursi</i>	bahwiya	bahwya	food, ceremony	24	
Oregon Grape	<i>Berberis aquifolium</i>	miyaecaeu aqalsi		medicine		
Hazel	<i>Corylus cornuta</i>	wiyae	tae'lae'mes	food, basketry, tools	23 photo 2	
Salal	<i>Gaultheria shallon</i>	ba'mes	ba'mis	food		
Ocean Spray	<i>Holodiscus discolor</i>	nak'aixehl	neq'eixehl	tools, gaming		
Wax Myrtle	<i>Myrica californica</i>			medicine		
Indian Plum	<i>Oemleria cerasiformis</i>			food		
Labrador Tea	<i>Rhododendron columbianum</i>			medicine		
Rhododendron	<i>Rhododendron macrophyllum</i>	chukcukkwali		gaming		

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KUKWIS SHICHDII ME FIRST FOODS & TRADITIONAL RESOURCES

Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
Currant	<i>Ribes sanguineum</i>	tiptipli	tiptipli	food		
Gooseberry	<i>Ribes spp.</i>	tax'wai	tsust	food		
Rose	<i>Rosa spp.</i>	muxwtsi'nae		food		
Black Cap Raspberry	<i>Rubus leucodermis</i>	dlepsen	dlepsen	food, medicine		
Thimbleberry	<i>Rubus parviflorus</i>	tbai	tbai	food, medicine		
Salmonberry	<i>Rubus spectabilis</i>	mi'ya	q'emq	food, gaming, medicine		
Blackberry	<i>Rubus ursinus</i>	wixaini	dzudzua	food, medicine		
Elderberry (blue)	<i>Sambucus nigra</i>	lishwat		food		
Elderberry (red)	<i>Sambucus racemosa</i>	maha'wai	txai	food, games, instrument		
Black Huckleberry	<i>Vaccinium ovatum</i>	q'axas	q'as	food, gaming pieces		
Red Huckleberry	<i>Vaccinium parvifolium</i>	tlaextlaeuxaes	tlaextlaeuxaes	food		
Blueberry	<i>Vaccinium uliginosum</i>	q'ani	a'ani	food		
Plants: Trees						
Vine Maple	<i>Acer circinatum</i>	hewaenes	hewaenis	poles, pestles, tools		
Big Leaf Maple	<i>Acer macrophyllum</i>			Regalia, tools		
Red Alder	<i>Alnus rubra</i>	tl'waex	tl'waex	dye, gaming , firewood for cooking		
Madrone	<i>Calochortus tolmiei</i>			food, regalia		
Port Orford Cedar	<i>Chamaecyparis lawsoniana</i>	lalomhl		cordage, clothing,	24	

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KUKWIS SHICHDII ME FIRST FOODS & TRADITIONAL RESOURCES

Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
				canoes		
Crab Apple	<i>Malus fusca</i>	sisuxw	sisuxw	food, tools	24	
Sitka Spruce	<i>Picea sitchensis</i>	ch'isimehl	ch'isimhl	cordage, basketry, tools, canoes, fish nets	24 photo 30; appx E, photo 5, 14	
Shore Pine	<i>Pinus contorta</i> var. <i>contorta</i>	tsipk	yakwim	cordage, basketry, pitch	24	
Bitter Cherry	<i>Prunus emarginata</i>	dents	dents	basketry, medicine		
Douglas Fir	<i>Pseudotsuga menziesii</i>	sagwa	halq	basketry, tools, food, medicine housing		
Cascara	<i>Rhamnus purshiana</i>	wiyipan	tum	dye, medicine, tools		
Willow	<i>Salix spp.</i>	k'wekahe	tlgwi	cordage, tattooing, basketry		
Red Cedar	<i>Thuja plicata</i>	tlahaimihl	tlahaimihl	clothing, baskets, cooking, housing, canoes	photo 16, 17 & 26; Appx E, photo 5	
Western Hemlock	<i>Tsuga heterophylla</i>	ch'aemaehl	ch'aemaehl	dye, fish weirs		
Myrtlewood	<i>Umbellularia californica</i>	shichils	shichils	food		
Shellfish, Crustaceans and Other Intertidal						
Giant Barnacle	<i>Balanus nubilus</i>	k'a'ax	k'ax	food	23	
Pacific Rock	<i>Cancer antennarius</i>			food		

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KUKWIS SHICHDII ME FIRST FOODS & TRADITIONAL RESOURCES

Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
Crab						
Dungeness Crab	<i>Cancer magister</i>	atlaq	atlaq	food	23 photo 6	
Red Rock Crab	<i>Cancer productus</i>	kalawa	kalawa	food	23 photo 6	
Shrimp	<i>Caridea</i>			food		
Cockle	<i>Clinocardium nuttallii</i>	ku'me		food	23	
Rock Scallop	<i>Crassadoma gigantea</i>	dlex		food, regalia		
Limpets	<i>Lottia spp.</i>	pasht'ala		food		
Mussel	<i>Mytilus trossulus</i>	kwiluxwən	tj'an, 'q'wəlxwən	food, tools	23	
Bay Ghost Shrimp	<i>Neotrypaea californiensis</i>	wayaq'	wayaq'	fish bait		
Dogwinkle	<i>Nucella lamellosa</i>			food, fish bait		
Octopus	<i>Octopus dofleini</i>	winqas	winnaqas	food		
Purple Olive Snail	<i>Olivella biplicata</i>	pxawol	paxawəl	regalia	23	
Native Oyster	<i>Ostrea conchaphila</i>	tlauxkai		food	27 photo 25	
Geoduck	<i>Panope abrupta</i>	tluush	tluush	food		
Green False Jingle	<i>Pododesmus macroschisma</i>			food, regalia		
Moon Snail	<i>Polinices lewisii</i>	buulak	bulak	food		
Chiton	<i>Polyplocophora</i>	qwhlaichat, qwhlaichida		food		
Little Neck Clam	<i>Protothaca staminea</i>	k'enhI		food	23	
Butter Clam	<i>Saxidomus gigantea</i>	ku'me	wex, weix	food, beads	23	
Razor Clam	<i>Siliqua patula</i>	shilish	shilish	food	23	
Gaper Clam	<i>Tresus capax and T. nuttallii</i>	k'inak'	k'inak'	food, tools	23 photo	

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Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
					4	
Piddock	<i>Zirfaea pilsbryi</i>	iitsək	iitsək	food		
Fish						
Green Sturgeon	<i>Acipenser medirostris</i>	mitsnat		food	23-29 Appx E, photo 19	
White Sturgeon	<i>Acipenser transmontanus</i>	maq'axa	niqaxan	food	23-29 Appx E, photo 19	
Whitebait Smelt	<i>Allosmerus elongatus</i>			food		
Topsmelt	<i>Atherinops affinis</i>			food		
Speckled Sanddab	<i>Citharichthys stigmaeus</i>			food		
Pacific Herring	<i>Clupea pallasii</i>	k'wek'w	kwek'w	food	23	
Striped Seaperch	<i>Embiotoca lateralis</i>			food		
Northern Anchovy	<i>Engraulis mordax</i>			food	23	
Pacific Lamprey	<i>Entosphenus tridentatus</i>	sinkwit	sinjkw'tæ	food, ceremonial	23-29	
Kelp Greenling	<i>Hexagrammos decagrammus</i>	iiswa		food		
Rock Greenling	<i>Hexagrammos lagocephalus</i>			food		
Walleye Surfperch	<i>Hyperprosopon argenteum</i>	kilelale, tl'ghelele		food	23	
Silver Surfperch	<i>Hyperprosopon ellipticum</i>	q'altsau		food	23	
Surf Smelt	<i>Hypomesus pretiosus</i>	gyuuwa		food	23	
Pacific Tomcod	<i>Microgadus proximus</i>			food		
Cutthroat Trout	<i>Oncorhynchus clarkii</i>			food	23-29	

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KUKWIS SHICHDII ME FIRST FOODS & TRADITIONAL RESOURCES

Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
Chum Salmon	<i>Oncorhynchus keta</i>	he'yoq	he'yoq	food, tools, ceremonial	23-29	
Coho Salmon	<i>Oncorhynchus kisutch</i>	mayawa	mayawa	food, tools, ceremonial	23-29 photo 11	
Rainbow Trout	<i>Oncorhynchus mykiss</i>	tł'chii	tł'chii	food	23-29	
Chinook Salmon	<i>Oncorhynchus tshawytscha</i>	domsiiwaq, domali (spring chinook)	dəmsiiwax	food, tools, ceremonial	23-29 photo 11, 18	
Lingcod	<i>Ophiodon elongatus</i>	gwissits		food		
English Sole	<i>Parophrys vetulus</i>			food		
White Seaperch	<i>Phanerodon furcatus</i>	sq'ai		food		
Starry Flounder	<i>Platichthys stellatus</i>	'sətlɪk'	'sətlɪk'	food	23-29 Appx E, photo 19	
Sand Sole	<i>Psettichthys melanostichus</i>			food		
Longnose Skate	<i>Raja rhina</i>	sitl'pai		food, cultural, tools	23	
Pile Perch	<i>Rhacochilus vacca</i>	qetit'		food		
Cabezon	<i>Scorpaonichthys marmoratus</i>	so'ghainiihl		food	23	
Copper Rockfish	<i>Sebastes caurinus</i>	hlkwilt me	lkwilt k'a	food	23	
Black Rockfish	<i>Sebastes melanops</i>	naniishk'a		food	23	
Grass Rockfish	<i>Sebastes rastrelliger</i>			food		
Longfin Smelt	<i>Spirinchus thaleichthys</i>			food		
Spiny Dogfish	<i>Squalus acanthias</i>			food, tools		

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Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
Eulachon	<i>Thaleichthys pacificus</i>	tlka		food, oil, commerc e	23-29	
Marine Mammals						
Sea Otter	<i>Enhydra lutris</i>	gye'we	giye'we	food, fur		
California Grey Whale	<i>Eschrichtius gibbosa</i>	bintt'u'wai	tseham	food, oil, ceremoni al		
River Otter	<i>Lontra canadensis</i>	shchelt'	shchilt'	food, regalia		
Orca Whale	<i>Orciniis orca</i>	iitl'olde, itl'ode, k'e'neyese		cultural		
Harbor Seal	<i>Phoca vitulina</i>	qakuumet	qaitsænna	food, oil		
Harbor Porpoise	<i>Phocoena phocoena</i>			food, oil		
California Sea Lion	<i>Zalophus californianus</i>	tuxsii, yuwiyuwi	tsuulii	food, oil		
Terrestrial Mammals						
Coyote	<i>Canis latrans</i>	'ʔyæ·ʔlæs	'ʔyæ·ʔlæs, ts'ullik'a	regalia, cultural		
Beaver	<i>Castor canadensis</i>	təchinna	təchinna	food, regalia		
Elk	<i>Cervus canadensis</i>	jilya	kirts	food, hides, tools; instrument s	photo 10	
Bobcat	<i>Lynx rufus</i>	'batgii	'batgii	regalia		
Striped Skunk	<i>Mephitis mephitis</i>	qwiltsii	qweltsii			
Weasel	<i>Mustela frenata</i>			regalia		
Mink	<i>Mustela vison</i>	puwi		regalia		
Blacktail Deer	<i>Odocoileus hemionus</i>	xwitsxuut	xwutsxwu, xwitsxuut	food, hides, tools	Appx E, photo 1	
Muskrat	<i>Ondatra zibethicus</i>	tsən	tsən, sash'le	food, fur		
Cougar	<i>Puma concolor</i>	liichot	liichat	regalia, cultural		

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KUKWIS SHICHDII ME FIRST FOODS & TRADITIONAL RESOURCES

Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
Brush Rabbit	<i>Sylvilagus bachmani</i>	chaxwchaxw	chaxchax	food, regalia, cultural		
Black Bear	<i>Ursus americanus</i>	shximᑦ	pelel	regalia, cultural		
Fox	<i>Vulpes vulpes</i>			regalia		
Birds						
Northern Pintail	<i>Anas acuta</i>	che'iich		food, feathers		
Green-winged Teal	<i>Anas caolinensis</i>	sneighitl', tsiitsii		food, feathers		
Blue-winged Teal	<i>Anas discors</i>	sneighitl', tsiitsii		food, feathers		
Mallard	<i>Anas platrhynchos</i>	wuᑦleqe	wuᑦleqe	food, feathers		
Wigeon	<i>Anas spp.</i>	ntsixtsix		food, feathers		
Great Blue Heron	<i>Ardea herodias</i>	q'enei		Regalia; cultural	24-26	
Ring-necked Duck	<i>Aythya collaris</i>			food		
Canvasback Duck	<i>Aythya valisineria</i>	qatal		food, feathers		
Black Brandt	<i>Branta bernicla nigricans</i>			food		
Canada Goose	<i>Branta canadensis</i>	qnahats	qnahats	food, feathers, cultural		
Red-tailed Hawk	<i>Buteo jamaicensis</i>	qalxene	gelxene	cultural		
Bufflehead	<i>Bucephala albeola</i>	k'walxaya	k'walxaya	food, feathers		
Pigeon Guillemot	<i>Cepphus columba</i>			food		
Northern	<i>Circus cyaneus</i>	tseleqeq'		cultural		

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 143

KUKWIS SHICHDII ME FIRST FOODS & TRADITIONAL RESOURCES

Common Name	Scientific Name	Hanis	Miluk	Use	Fig. Photo	Location
Harrier	<i>hudsonius</i>					
Northern Flicker	<i>Colaptes auratus</i>	kwitskwiine	kwitskwiine	cultural, regalia		
Pileated Woodpecker	<i>Dryocopus pileatus</i>	leqelq	təqwmas	cultural, regalia		
Snowy Egret	<i>Egretta thula</i>	duulak	duulak	cultural, regalia	24-26 & 29	
Common Loon	<i>Gavia immer</i>	q'echuux		food, regalia		
Bald Eagle	<i>Haliaeetus leucocephalus</i>	mexeye	mexeye	Cultural, regalia	23	
Belted Kingfisher	<i>Megaceryle alcyon</i>	shchit'is	shchit'is	cultural		
Common Merganser	<i>Mergus merganser</i>	wahchal		food		
Whistling Swan	<i>Olor columbianaus</i>	maquq' or maq'uu		food		
Ruddy Duck	<i>Oxyura jamaicensis</i>	ch'ilpii		food, regalia		
Osprey	<i>Pandion haliaetus</i>	kiskasitl', dloqet'is	t̥ilaqaiteš	cultural	23	
White Pelican	<i>Pelecanus erythrorhynchos</i>	xwnaya		cultural		
Brown Pelican	<i>Pelecanus occidentalis</i>	sawaxii	sawati	cultural		
Cormorants	<i>Phalacrocorax spp</i>	t̥lest̥es, qaiwots	t̥lest̥es	Food (eggs), ceremonial	29; appx E, photo 2	
Shoveler	<i>Spatula clypeata</i>			food		
Common Murre	<i>Uria aalge</i>			Food (eggs)		
Herptiles						
Western Pond Turtle	<i>Actinemys marmorata</i>	nikan		tools, cultural		
Northern Red-legged Frog	<i>Rana aurora</i>	xuuxwał	xuuxwał	cultural		

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 144

Appendix D: Timeline of Significant Events

1700, January 26th, a 9.0 Earthquake caused a tsunami, that flooded the coastal communities, potentially associated with the myth tale *ma'atl*, or the flood.

1806, February 8th was the first time the Coos were mentioned by Euro-Americans. William Clark, wintering at Fort Clatsop near the Columbia with Meriwether Lewis and the Corp of Discovery, reported the existence of the "Cook-koo-oose nation".

1824, Smallpox had entirely wiped out the Hanis Coos Indian village at Tenmile Lakes.

1828, first American fur trapper, Jedediah Smith and his men encountered the Coos people.

1836, A measles outbreak struck Indian villages on the Coos Bay reducing the population from 2,000 to 800.

1849, Birth of Jefferson Harney (at Empire springs).

1852, The Coos Indians greeted unexpected visitors when the Captain Lincoln wrecked on the North Spit of Coos Bay. Its survivors camped for weeks in the sand dunes.

1853, Coos Indian territory was invaded by the Coos Bay Commercial Company whose investors filed for land claims and opened coal mines. Some settlers selected Indian villages for their new farms (such as Simpson Park, North Bend and Empire City on the lower bay).

1855, Summer, the Coast Treaty was negotiated between the Coos and the Federal Indians Agents, including Joel Palmer, to allow for the peaceful acquisition and settlement of the Confederated Tribes ancestral lands. This treaty is never ratified.

1856, Coos People rounded up and placed on a reservation at Empire for a short time.

1856, Coos People moved to new Umpqua Reservation near the U.S. Army's Fort Umpqua.

1860, Coos People were marched 60 miles up the coast to the Alsea sub-agency at a reservation on the Yachats River.

1861/1863, Marriage of James and Jane Jordan,

1860s-70s, Deaths of Jordan children; death of Jane Jordan, ca. 1890; deaths of Barrett children.

1860s and 1870s, Barrett Homestead and stagecoach line.

1875, The Alsea reservation, of the Coast Reservation, is terminated.

1876, The Alsea Reservation is opened for American Settlement.

1877, December, The Coos People are released from Yachats and try to return to Coos Bay.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 145

1878--1890, Coos Peoples return to Coos Bay after staying with Siuslaw people.

1891, Coos off-reservation allotments are awarded (Dawes Act 1887).

1907, Death of Daloose Jackson (buried at Marshfield Cemetery, Coos Bay)

1910, Burial of Anna (Jordan) Sprague.

1914, Construction of railroad grade and bridge at Jordan Point.

1917, Beginning of the Coos et al. vs. U.S.A. Indian claims lawsuit.

1935, Construction of the McCulloch Bridge (Highway 101).

1936, Indian Rehabilitation Act, Building of Governance Hall and Cannery at Empire by BIA.

1938, May 2, Coos (or Kowes) Bay, Lower Umpqua (or Kalawatset), and Siuslaw Indian Tribes Vs. The United States of America, No. K-345. Decided in favor of the USA.

1930s and 1940s, informant interviews for James Buchanan, Annie M Peterson, Lottie Evanoff, Frank Drew.

1954, Termination of the Tribes of Western Oregon, PL 588.

1984, October 17, Restoration of the Confederated Tribes of Coos, Lower Umpqua and Siuslaw peoples.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 146

Appendix E: Historical Photos

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0001

Name of Property: Kukwis

City or Vicinity: Coos Bay

County: Coos

State: Oregon

Photographer: unknown

Date Photographed: circa 1934

Description of Photograph(s) and number, include description of view indicating direction of camera: Annie (Miner) Peterson, Coos, & Dr Melville Jacobs. Peterson was an informant for Coos Bay Place names and Coos stories in this TCP (see Appendix A) and identified as a significant person under Criteria B.

Historic Photo 1 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 147

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0002

Name of Property: Kukwis

City or Vicinity: Coos Bay

County: Coos

State: Oregon

Photographer: unknown

Date Photographed: 1934

Description of Photograph(s) and number, include description of view indicating direction of camera: Blind Kate, Coos, Feather Wands, Ceremonial Pine Seed Kilt. Traditional materials (cedar and cormorant feathers) used for regalia and ceremonial practices like those included in this TCP.

Historic Photo 2 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 148

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0003

Name of Property: Kukwis

City or Vicinity: Coos Bay

County: Coos

State: Oregon

Photographer: unknown

Date Photographed: circa 1931

Description of Photograph(s) and number, include description of view indicating direction of camera: Frank Drew, James Buchanan, Eli Metcalf, Coos. Drew and Buchanan were informants for Coos Bay Place names and Coos stories in this TCP (see Appendix A). Drew and Buchanan are identified as significant persons under Criteria B.

Historic Photo 3 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 149

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0004

Name of Property: Kukwis

City or Vicinity: Coos Bay

County: Coos

State: Oregon

Photographer: unknown

Date Photographed: circa 1935

Description of Photograph(s) and number, include description of view indicating direction of camera: Lottie (Jackson) Evanoff, Coos Ethnographic Informant Evanoff was informant for Coos Bay Place names and Coos stories in this TCP (see Appendix A) and identified as a significant person under Criteria B.

Historic Photo 4 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 150

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0005

Name of Property: Kukwis

City or Vicinity: Coos Bay

County: Coos

State: Oregon

Photographer: unknown

Date Photographed: circa 1900

Description of Photograph(s) and number, include description of view indicating direction of camera: Historical Photos_Coos children. Traditional materials (cedar, hazel and spruce root) used for baskets and regalia (hat, skirts, capes). Shinny stick (typically made from crab apple (Harrington 1942. 22:796-97)) pictured was a popular game for youth and would have been a traditional practice for Coos children that lived in the TCP area and still is practiced in the boundary by members today in the TCP boundary.

Historic Photo 5 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 151

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0006

Name of Property: Kukwis

City or Vicinity: Empire

County: Coos

State: Oregon

Photographer: unknown

Date Photographed: appeared in 1952 Siuslaw Pioneer

Description of Photograph(s) and number, include description of view indicating direction of camera:

Historic_Harney_born at Empire, *Hanisich* [REDACTED]. Harney is included as a significant person in this TCP as a Tribal leader of importance and identified as a significant person under Criteria B.

Historic Photo 6 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 152

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0007

Name of Property: Kukwis

City or Vicinity: North Spit

County: Coos

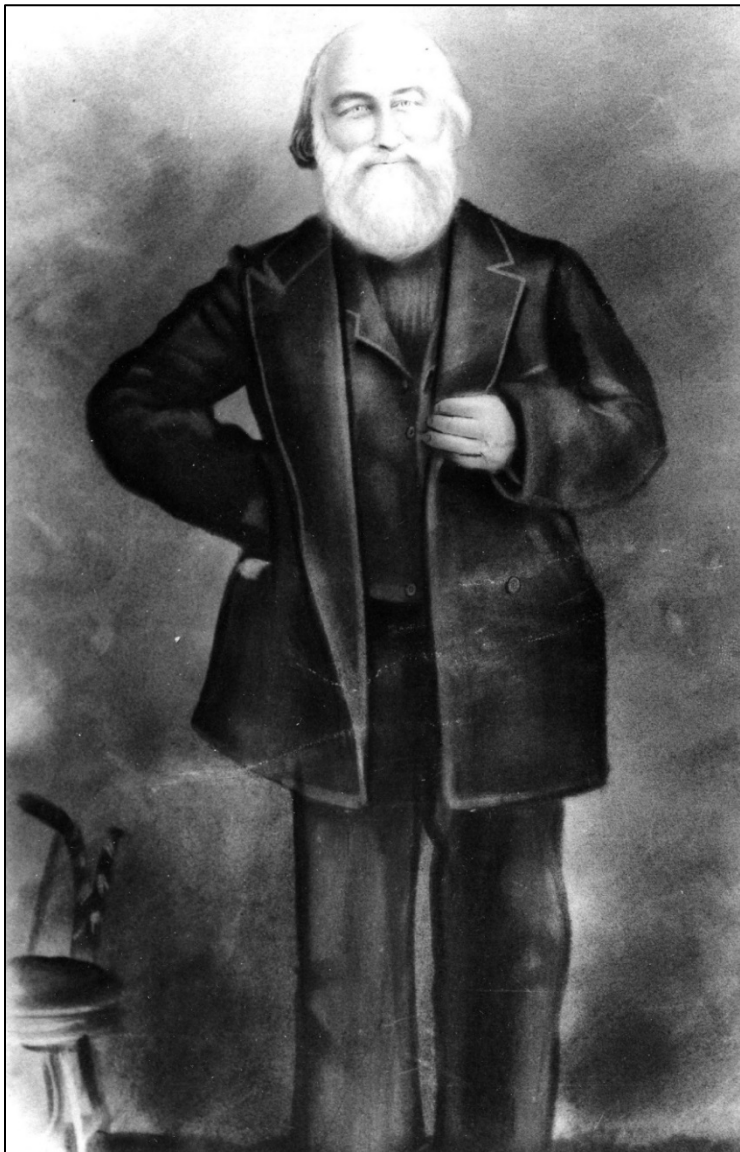
State: Oregon

Photographer: unknown

Date Photographed: unknown

Description of Photograph(s) and number, include description of view indicating direction of camera: Henry Hudson Barrett, stage driver. Stagecoach line is included in the TCP boundary (Figure 4 and 5). He was married to Cora Barrett who is significant person identified in Criteria B.

Historic Photo 7 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 153

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0008

Name of Property: Kukwis

City or Vicinity:

County: Coos

State: Oregon

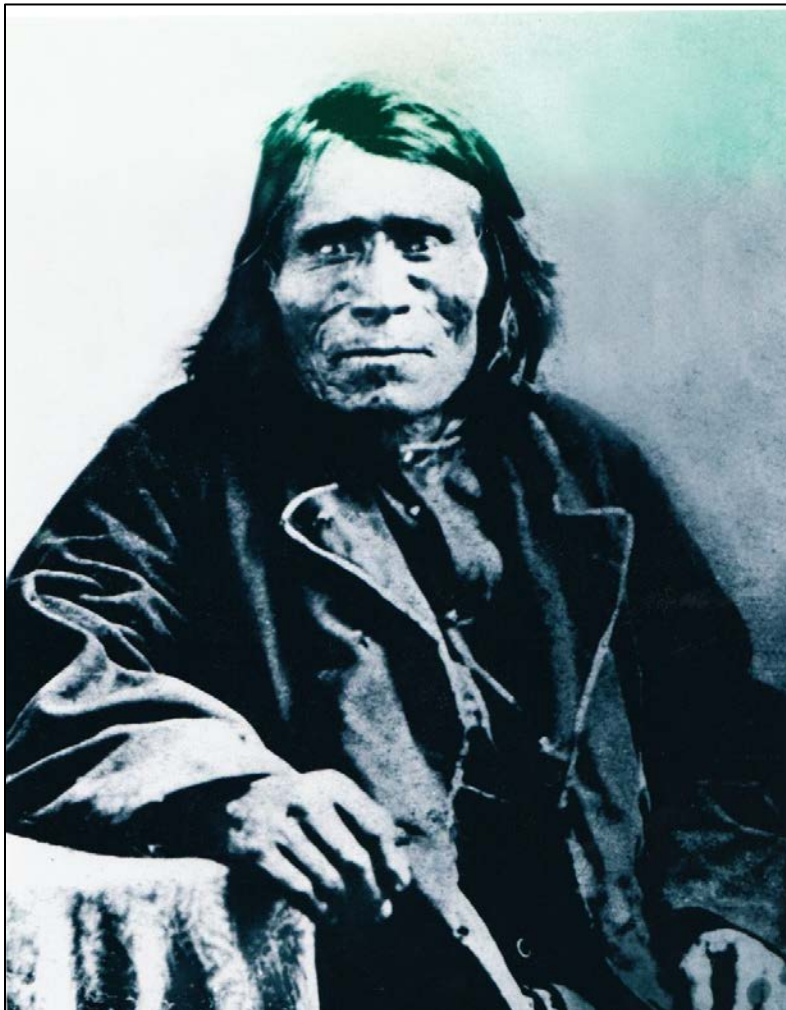
Photographer:

Date Photographed: unknown

Description of Photograph(s) and number, include description of view indicating direction of camera: Historic photo_Tarheel. Tarheel [REDACTED]

[REDACTED] is identified as a significant person in Criteria B.

Historic Photo 8 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 154

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0009

Name of Property: Coos village

City or Vicinity: Coos Bay, Oregon (Empire District)

County: Coos

State: Oregon

Photographer: N/A

Date Photographed: N/A

Description:

Historic Photo 9 of 20:

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 155

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0010

Name of Property: Coos Indians at McFarlin cranberry bogs

City or Vicinity: Hauser district on North Slough near North Bend, Oregon

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: ca. 1895

Description of Photograph: Coos Indians and others in the cranberry bog of Charles D. McFarlin (white beard) on North Slough near to North of Jordan Cove.Heart of the Bay.

Historic Photo 10 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 156

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0011

Name of Location: North Spit

City: Coos Bay

State: Oregon

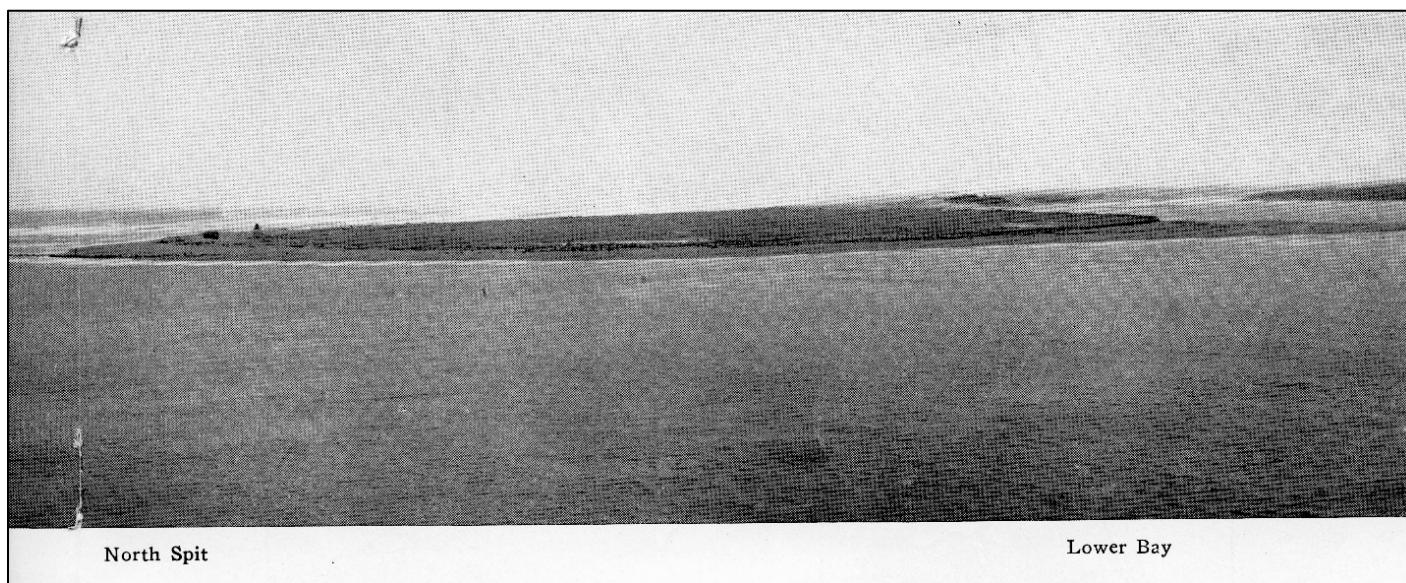
County: Coos

Photographer: Unknown

Date: 1920

Description: North Spit, Coos Bay, 1920 devoid of vegetation, accreted sand south of Pigeon Point, within the Lower Bay area looking northwest.

Historic Photo 11 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 157

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0012

Name: Blue Jay's Shaman's Song

City or Vicinity: N/A

County: Coos

State: Oregon

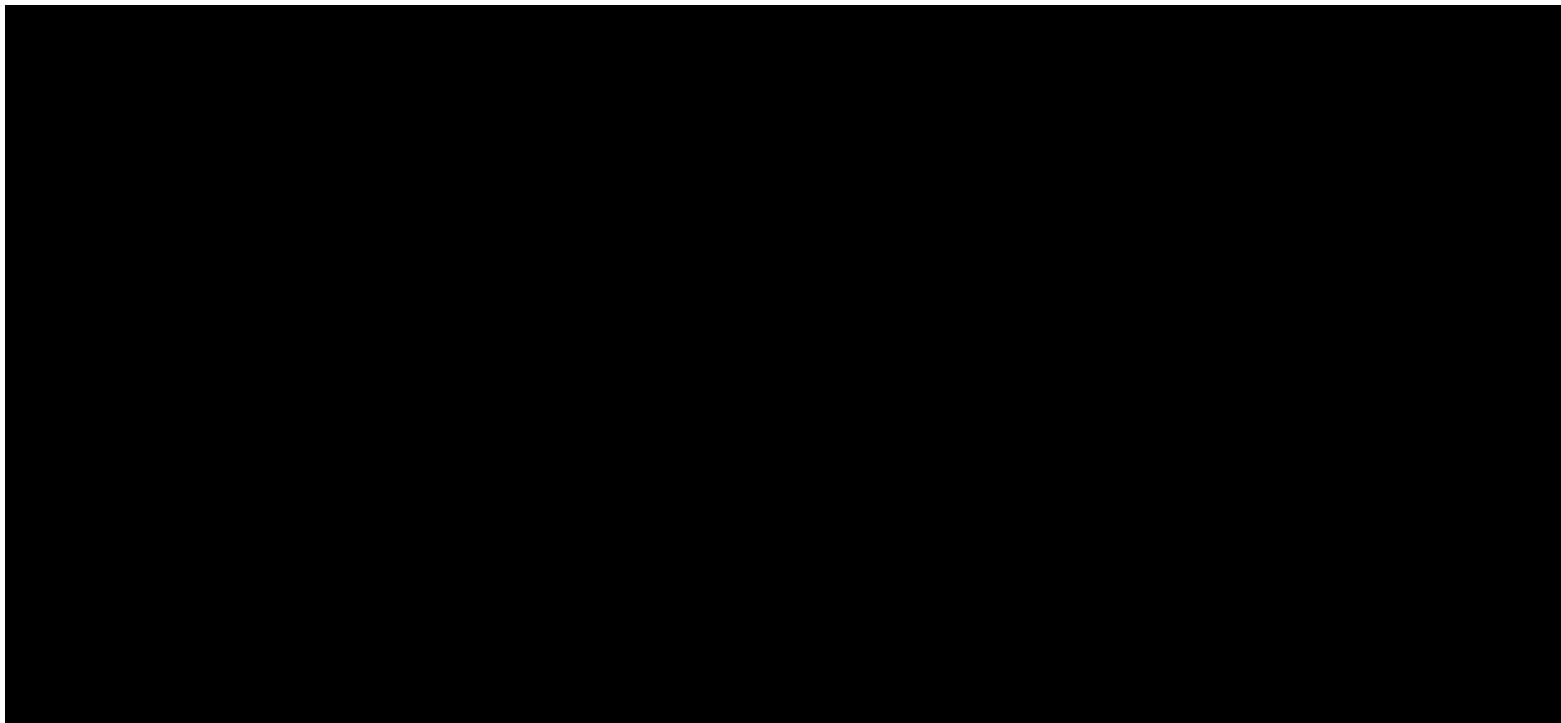
Photographer: N/A

Date Photographed: N/A

Description: Musical notation in pentatonic scale of [REDACTED] sung by Annie

Miner Peterson, Coos [REDACTED]

Historic Photo 12 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 158

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0013

Name: Dr. Leo Frachtenburg & Indian Wife

City or Vicinity: N/A

County: Coos

State: Oregon

Photographer: N/A

Date Photographed: N/A

Description: Dr. Leo Frachtenburg & Indian Wife riding horses. Dr. Leo Frachtenburg is an Anthropologist who studied Native American languages. Dr. Frachtenberg helped to write the "Handbook to American Indian Languages" and "Coos Texts", along with many other ethnographic pieces.

Historic Photo 13 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 159

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0014

Name: Jackson Family, Empire

City or Vicinity: Empire, Coos Bay, Lower Bay

County: Coos

State: Oregon

Photographer: N/A

Date Photographed: N/A/

Description: Ethnographic photo of the Jackson family, taken in Empire City, Oregon. Lottie (far left) and Daloose, Lottie's dad, (second from the left), Fanny, Lottie's mom (middle) and Annie Miner Peterson (far right). Lottie, Annie and Daloose are identified as significant people under Criteria B.

Historic Photo 14 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 160

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0015

Name of Property: Empire [REDACTED]

City or Vicinity: Coos Bay, Oregon. Lower Bay area.

County: Coos

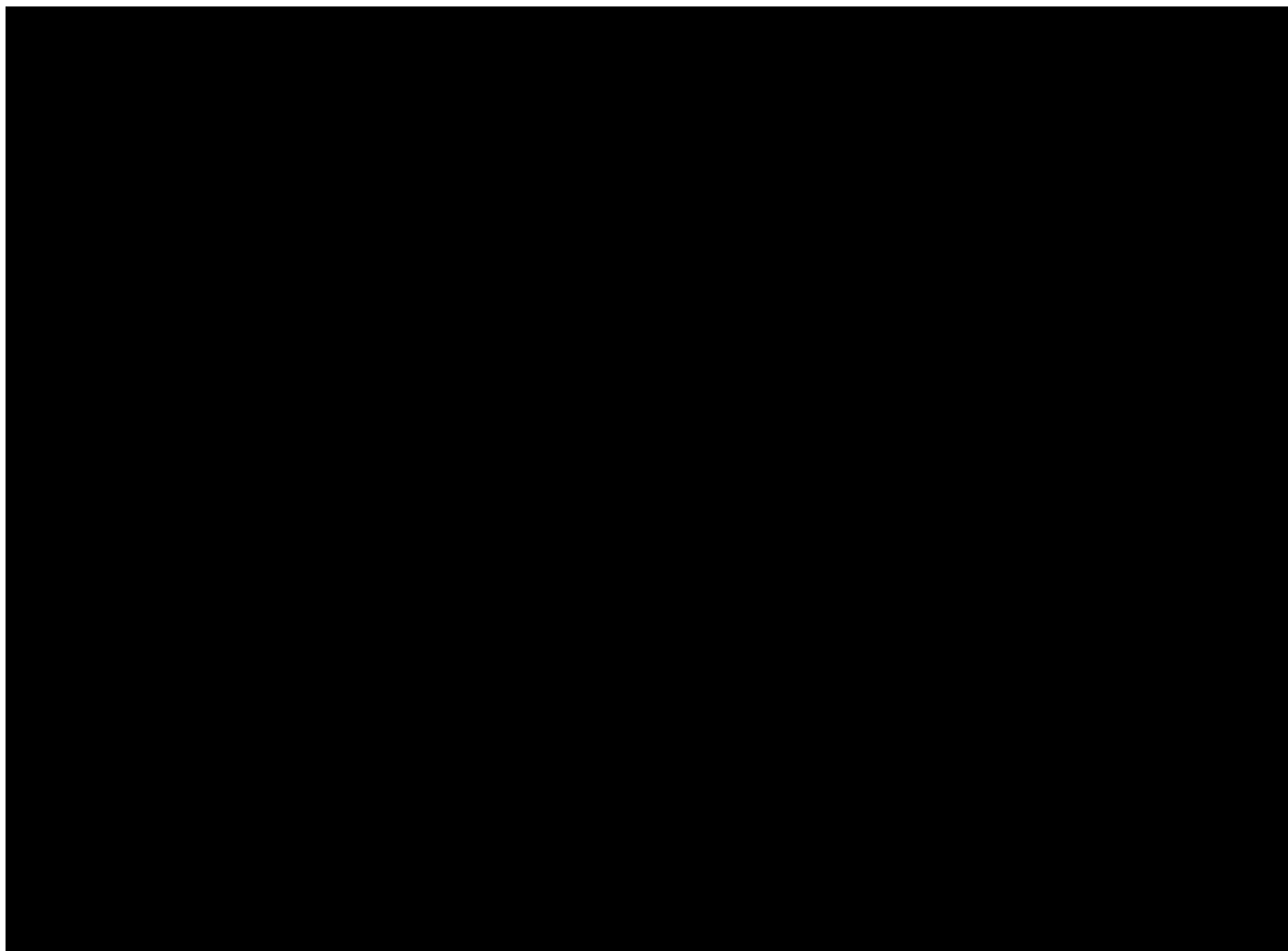
State: Oregon

Photographer: Beckham

Date Photographed: 1974

Description: [REDACTED]

Historic Photo 15 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 161

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0016

Name of Property: Tar Heel Point Sites

City or Vicinity: Coos Bay. Lower Bay area.

County: Coos

State: Oregon

Date Photographed:

Photographer:

Description: Map

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 162

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0017

Name of Property: Jordan Cove (1924)

City or Vicinity: North Bend, Jordan Cove/ North Spit, Lower Bay area.

County: Coos

State: Oregon

Data Photographed: 1924

Photographer: A. G. Colley

Description: This photo of Jordan Cove was taken [REDACTED] in 1924 by A. G. Colley.

Historic Photo 17 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 163

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0018

Name of Property: Stage House, Barrett's or Jarvis Landing

City or Vicinity: Coos Bay

County: Coos

State: Oregon

Date Photographed: N/A

Photographer: N/A

Description: Photo is of the Barrett's Stage House at Jarvis Landing in Coos Bay. (see Figure 14, 15)

Historic Photo 18 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 164

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0019

Name: Coos Indians Spear Fishing

City or Vicinity: N/A

County: Coos

State: Oregon

Date Photographed: 1856

Photographer: N/A

Description: Drawing of Coos Indians spear-fishing, featured in Harper's Magazine, 1856.

Historic Photo 19 of 20:



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Q'alya ta Kukwis shichdii me TCP

Name of Property

Coos Co., OR

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 165

Oregon_Coos County_Kukwis Traditional Cultural Property_Historical Photo_0020

Name: Chief Daloose Jackson

City or Vicinity: Coos Bay. Upland in Upper Bay area.

County: Coos

State: Oregon

Date Photographed: N/A

Photographer: Unknown

Description: Chief Daloose Jackson in full regalia. Photo taken sometime in the 1890s. Jackson was buried in Coos Bay at the Marshfield Cemetery upon his death in 1907 (Youst 1997:133) (see Appendix A ; Figure 19)

Historic Photo 20 of 20:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Current Photographs:

Oregon_Coos County_Kukwis Traditional Cultural Property_0001

Name: Coos Bay Mouth_jetties

City or Vicinity: Coos Bay. Lower Bay area.

County: Coos

State: Oregon

Date: 26 December 2013

Photographer: Alex Derr

Description: Aerial view of the mouth of Coos Bay facing East.

Photo 1 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0002

Name: North Spit (northern)

City or Vicinity: Coos Bay. Lower Bay area.

County: Coos

State: Oregon

Date: 26 December 2013

Photographer: Alex Derr

Description: Aerial view of the North Spit of Coos Bay. Facing North East.

Photo 2 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0003

Name: Jordan Cove & McCullough Bridge

City or Vicinity: Coos Bay. Heart of the Bay area.

County: Coos

State: Oregon

Date: 26 December 2013

Photographer: Alex Derr

Description: Aerial view of the Heart of the Bay facing East toward Kentuck Slough.

Photo 3 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

OR_CoosCounty_KukwisTraditionalCulturalProperty_0004

Name: North Slough and Lakes

City or Vicinity: Coos Bay. Heart of the Bay area.

County: Coos

State: Oregon

Date: January 2019

Photographer: Alex Derr

Description: Aerial view of the Heart of the Bay facing North. Jordan Point on lower left. View of Dunal Lakes north of Jordan Point, left, and North Slough, center/right.

Photo 4 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0005

Name of Property: Mudflats, Charleston, Oregon

City or Vicinity: Charleston, Oregon

County: Coos

State: Oregon

Photographer: John Schaefer

Date Photographed: April 2017

Description of Photo: Traditional clam baskets and shovels made and used by Tribal members. Empire Clams (Appendix C) that were gathered by Tribal members are inside the baskets. Baksets are made from materials that are present in the TCP boundary in the Heart of the Bay (see Figure 24). Near Charleston, facing South Slough (see Figure 23)

Photo 5 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon Coos County Kukwis Traditional Cultural Property_0006

Name: [REDACTED] Pigeon Point

City or Vicinity: Coos Bay, Oregon. Pigeon Point. Lower Bay area.

County: Coos

State: Oregon

Date: 21 April 2016

Photographer: Amanda Craig

Description: [REDACTED] harvesting crab at Pigeon Point, on the lower bay. The photograph is taken facing northeast (see Figure 23).

Photo 6 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0007

Name of Property: Lower Bay- Empire Lakes

City or Vicinity: Coos Bay. Lower Bay area

County: Coos

State: Oregon

Photographer: Morgan Gaines

Date Photographed: April 2016

Description: Labrador tea in a tule basket that was woven by CTCLUSI Tribal member, [REDACTED]
Laborador Tea was gathered at Empire Lakes. Laborador Tea is drank at tribal cgatherings and ceremonial events .

Photo 7 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0008

Name of Property: *Mhmnuu*, Cannibal ogres' rock, [REDACTED]

[REDACTED] lower Coos Bay, Oregon.

City or Vicinity: Lower Coos Bay between Coos Bay and Charleston, Oregon. Lower Bay area.

County: Coos

State: Oregon

Photographer: Stephen Dow Beckham

Date Photographed: 9 March 2017

Description of Photograph: View northwest of *Mhmnuu*, [REDACTED]

[REDACTED] an oral literature of the Coos Indians (see Figure 7 and Appendix B)

Photo 8 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0009

Name of Property: [REDACTED] Lower Bay area.

City or Vicinity: Coos Bay, Oregon (western part)

County: Coos

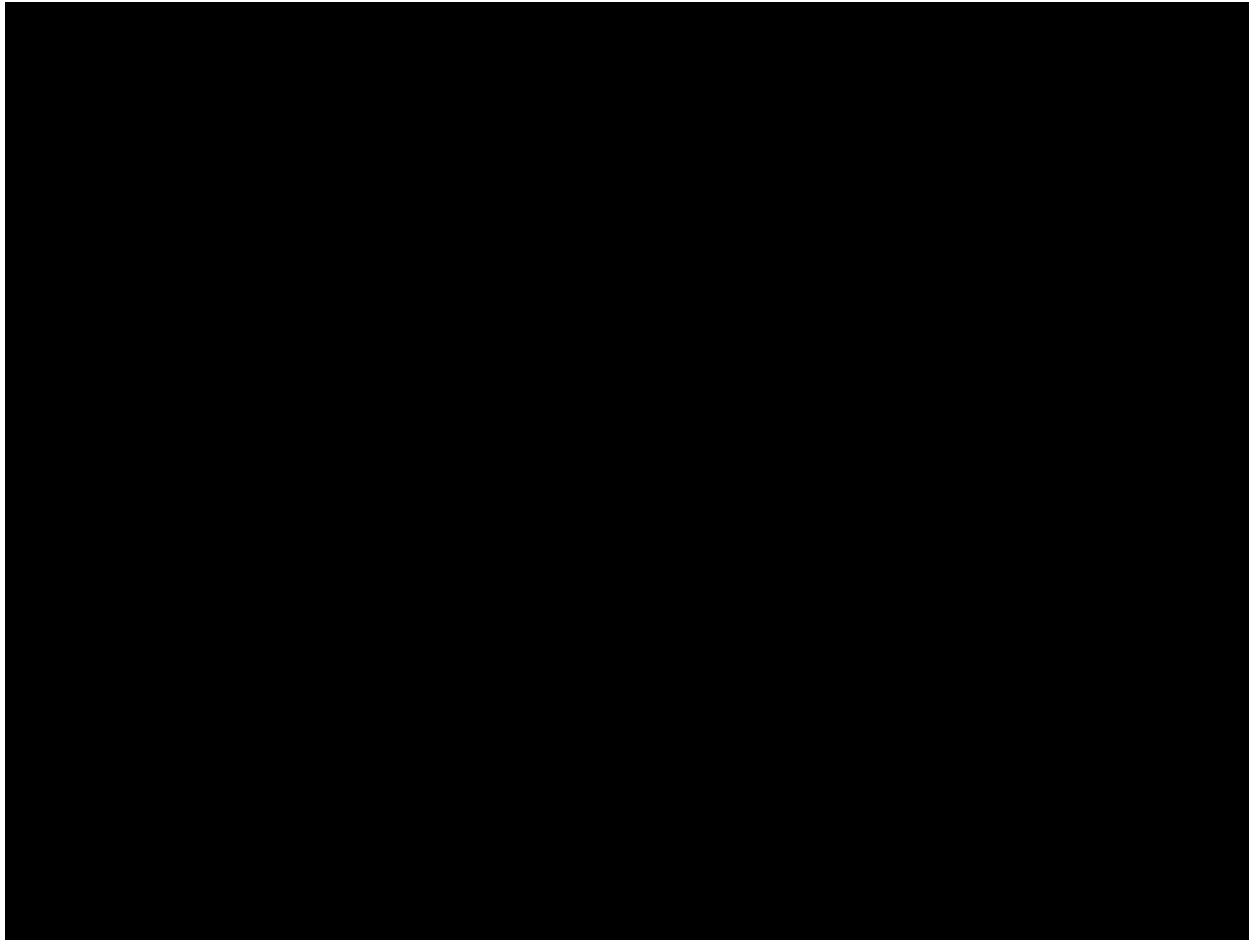
State: Oregon

Photographer: Courtney Krossman

Date Photographed: August 2016

Description: [REDACTED]
[REDACTED]

Photo 9 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0010

Name of Property: [REDACTED] Lower Bay area.

City or Vicinity: Coos Bay, Oregon (western part)

County: Coos

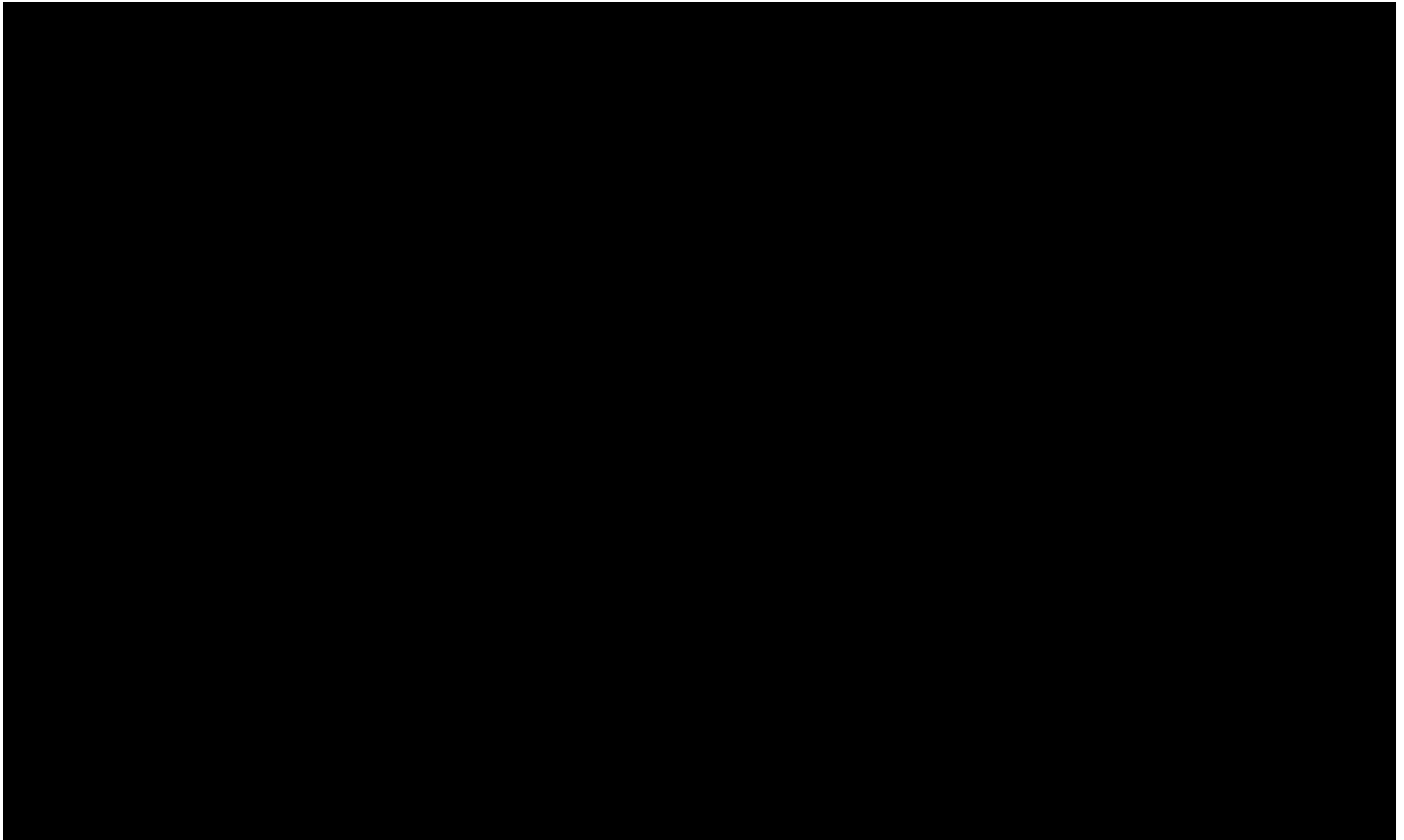
State: Oregon

Photographer: Courtney Krossman

Date Photographed: August 2016

Description: [REDACTED]

Photo 10 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0011

Name of Property: Tribal Hall

City or Vicinity: Coos Bay- Empire. Lower Bay area.

County: Coos

State: Oregon

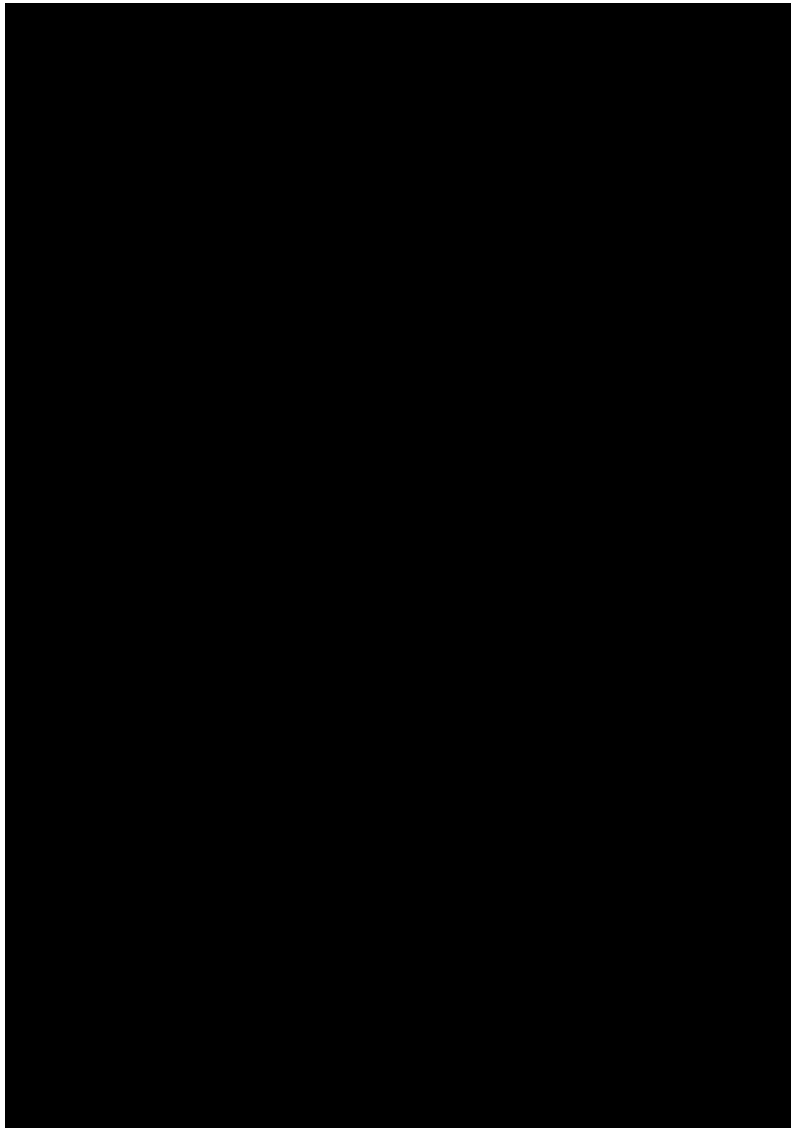
Date: Fall 2015

Photographer: Unknown

Description:

[REDACTED]

Photo 11 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0012

Name of Property: Historic Tribal Hall

City or Vicinity: Coos Bay, Empire, Lower Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: 18 November 2017

Description: Deer hide strung from railing outside of Historic Tribal Hall Building. A drum making class was being held at the Tribal Hall during the annual Harvest Party (see Figure 15).

Photo 12 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0013

Name of Property: Plank House in Empire

City or Vicinity: Empire- Coos Bay area. Lower Bay area.

County: Coos

State: Oregon

Photographer: N/A

Date Photographed: August 2007

Description: Salmon cooked traditionally on stakes over a fire, in front of CTCLUSI PlankHouse on the Tribal Hall property (see Figure 15)..

Photo 13 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon Coos County Kukwis Traditional Cultural Property 0014

Names: [REDACTED]

City or Vicinity: Coos Bay, Oregon. Lower Bay area.

County: Coos

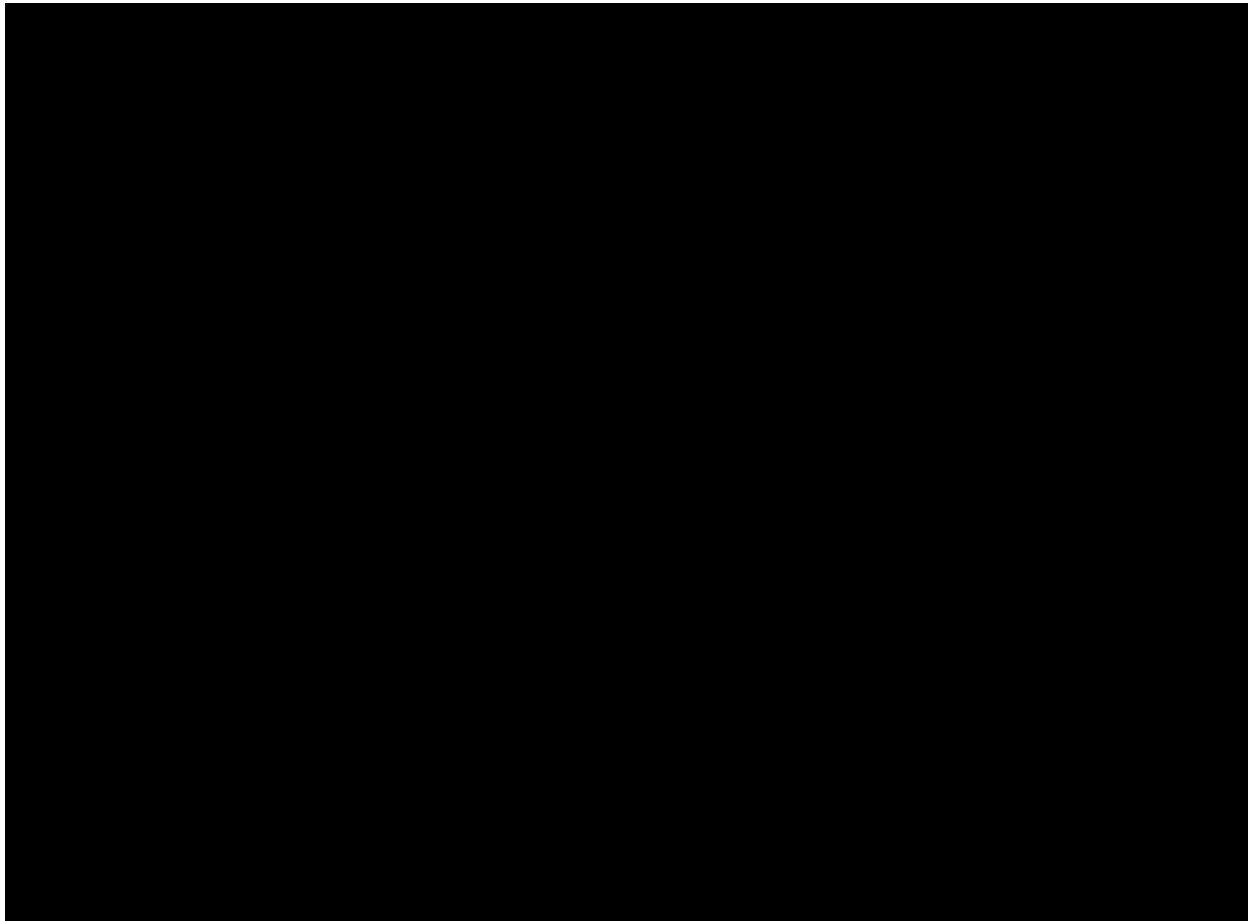
State: Oregon

Photographer: Donald Shannon

Date Photographed: 18 June 2016

Description: [REDACTED]

Photo 14 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0015

Name of Property: Bureau of Land Management Boat ramp viewshed facing NE

City or Vicinity: North Bend, Oregon. Heart of the Bay/ Lower Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date: August 2017

Description: Viewshed of the Lower Bay from the Bureau of Land Management Boat ramp on the North Spit, near *Qaimisani* (see Figure 7). Photo is of viewshed facing northeast.

Photo 15 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0016

Name of Property: Bureau of Land Management Boat ramp view shed facing SE

City or Vicinity: North Bend, Oregon. Heart of the Bay/Lower Coos Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date: August 2017

Description: View shed of the Lower Bay from the Bureau of Land Management Boat ramp on the North Spit, near *Qaimisani* (see Figure 7). Photo is of view shed facing southeast.

Photo 16 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0017

Name of Property: Heart of the Bay, Roseburg Chip Yard Facing North West

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

County: Coos

State: Oregon

Date: 21 February 2015

Photographer: John Schaefer

Description: Tribal members paddling canoe Tai E. Bowen in the Heart of the Bay, Roseburg Chipping Yard is in the background looking north toward Q'alya. Tribal members photographed from left to right: [REDACTED]

Photo 17 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0018

Name of Property: Heart of the Bay, Roseburg Chip Yard Facing North

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

County: Coos

State: Oregon

Date: 21 February 2015

Photographer: John Schaefer

Description: Tribal members paddling canoe Tai E. Bowen in the heart of the bay, Roseburg Chipping Yard is in the background. Tribal members photographed from left to right: [REDACTED]

Photo 18 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0019

Name: Doc Slyter

City or Vicinity: North Bend, Oregon. Heart of the Bay.

County: Coos

Date: Summer 2015

Photographer: N/A

Description: Tribal Elder [REDACTED] holding a salmon caught near Jordan Cove.

Photo 19 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0020

Name: Culture camp canoe day

City or Vicinity: North Bend. Upper Bay area.

County: Coos

Date Photographed: July 2017

Description: Heart of the bay, CTCLUSI canoeing under McCullough Bridge, two canoes and safety boat, facing north and slightly west,

Photo 20 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0021

Name of Property: [REDACTED]

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

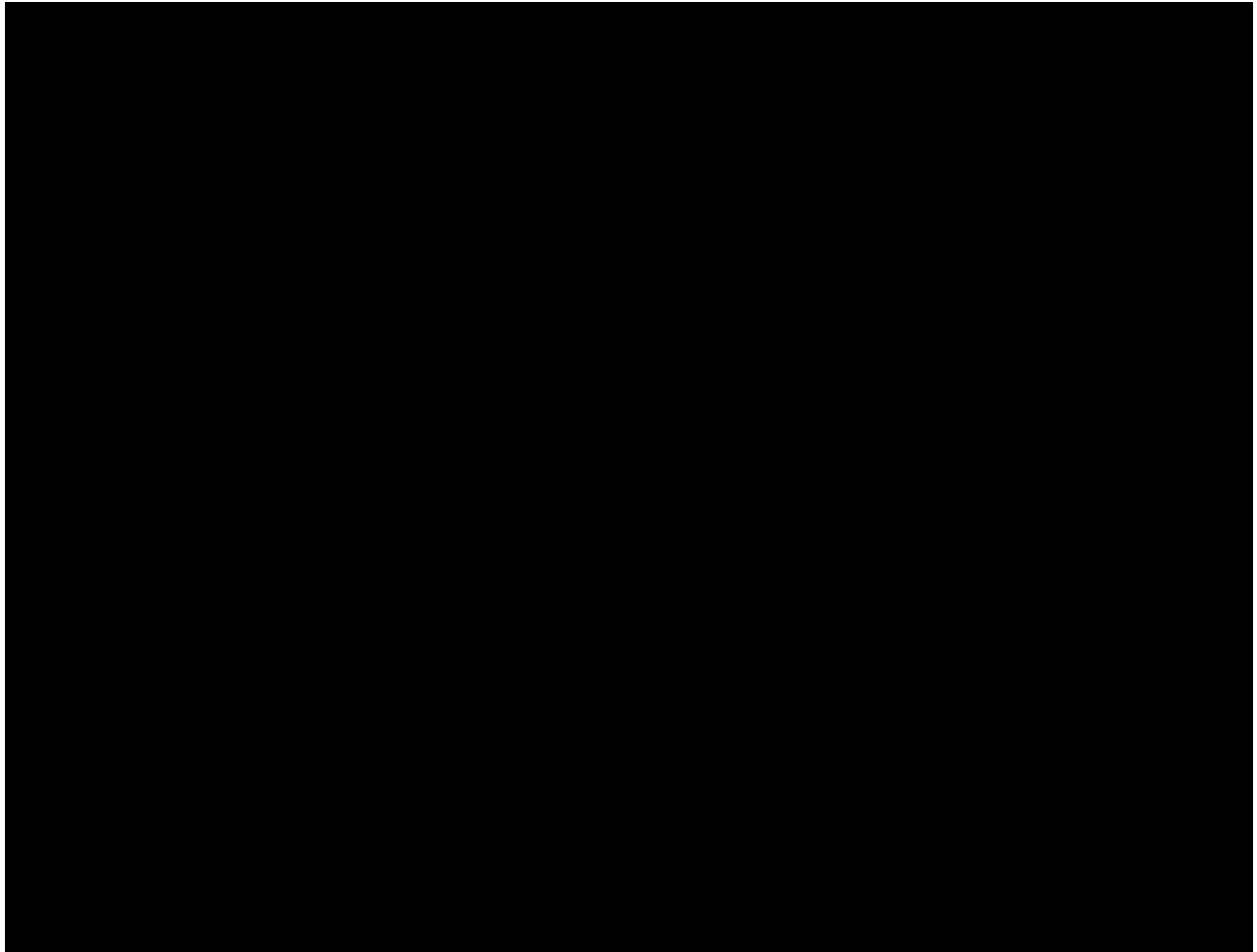
County: Coos

Photographer: N/A

Date Photographed: May 2018

Description of Photograph: [REDACTED]

Photo 21 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0022

Name of Property: [REDACTED] Coos Bay

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

County: Coos

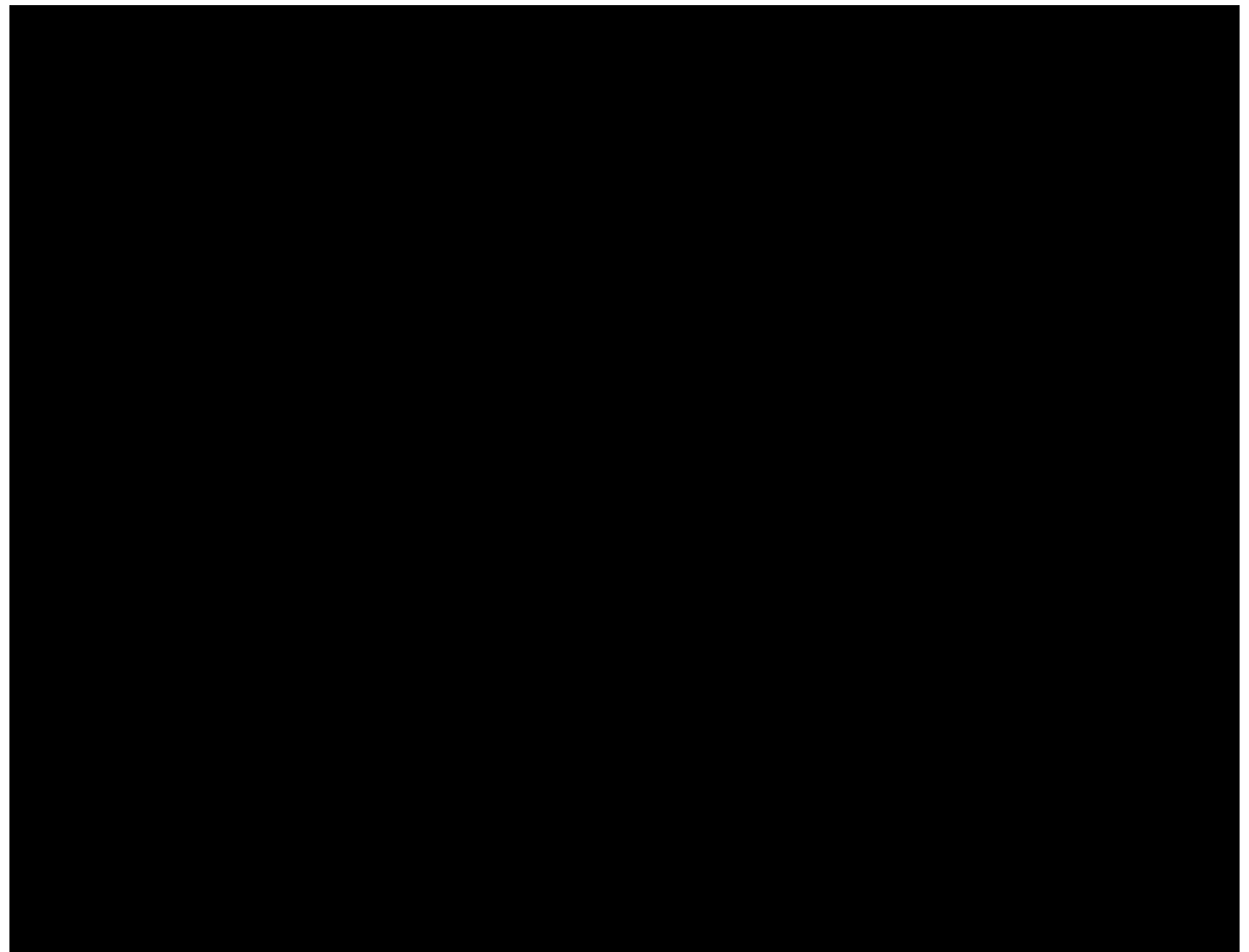
State: Oregon

Photographer: Margaret Corvi

Date Photographed: 9 March 2017

Description of Photograph: [REDACTED]

Photo 22 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0023

Name of Property: [REDACTED]

City or Vicinity: North Bend, Oregon. Heart of the Bay area.

County: Coos

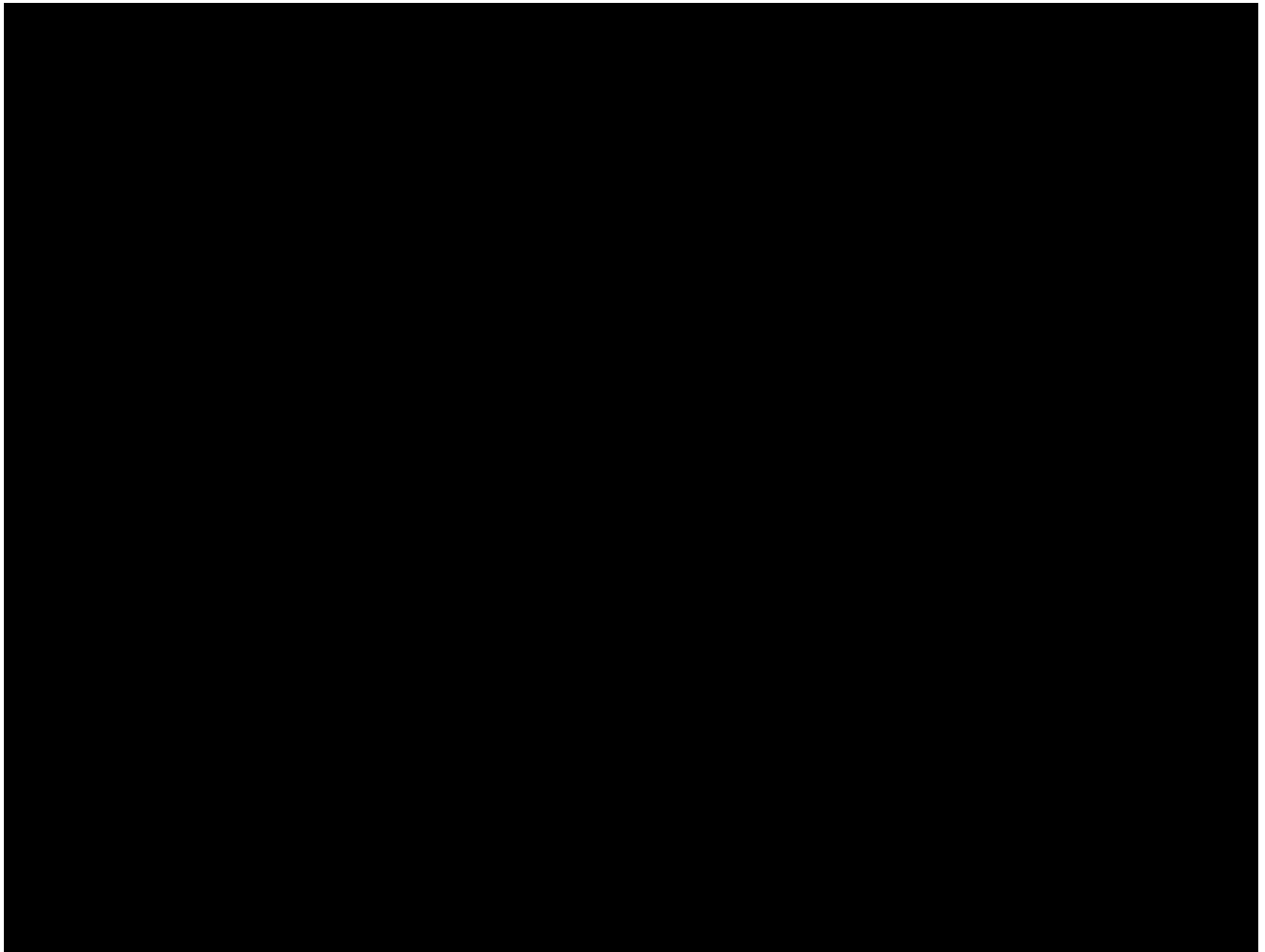
State: Oregon

Photographer: Margaret Corvi

Date Photographed: 9 March 2017

Description of Photograph: View East Northeast [REDACTED]
[REDACTED]

Photo 23 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0024

Name of Property: "Lone Rock", Haynes Looking South

City or Vicinity: North Bend, Oregon. Heart of the Bay.

County: Coos

State: Oregon

Photographer: N/A

Date Photographed: May 2018

Description: View south across Haynes Inlet looking south. A surviving example of vegetation-covered monoliths in Coos Bay similar to those that are featured in Coos myth tales and act as important landmarks.

Photo 24 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0025

Name of Property: Haynes Inlet

City or Vicinity: North Bend, Heart of the Bay area.

County: Coos

State: Oregon

Date: 9 March 2017

Photographer: N/A

Description: Photo of Haynes Inlet at Low Tide with eel grass beds exposed at low tide. Photo is taken facing west.

Photo 25 of 33:



Q'alya ta Kukwis shichdii me TCP Historic District
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0026

Name of Property: Eastside Boat Ramp, Canoeing Event

City or Vicinity: Coos Bay, Upper Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date Photographed: May 2017

Description: CTCLUSI and Coquille youth paddling in canoes on the Upper Bay near the Eastside Boat Ramp.

Photo 26 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0027

Name: Upper Bay Kentuck Slough South End Facing North

City or Vicinity: North Bend. Upper Bay area.

County: Coos

Date Photographed: May 2018

Description: Upper bay of the Kentuck Slough, south end facing north. [REDACTED]

Photo 27 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0028

Name of Property: Upper Bay Kentuck Viewshed

City or Vicinity: North Bend, Oregon. Heart of the Bay.

County: Coos

State: Oregon

Photographer: N/A

Date Photographed: January 2018

Description: Viewshed from the Upper Bay, Kentuck Slough.

Photo 28 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0029

Name of Property: Coos River, Graveyard Point

City of Vicinity: North Bend, Oregon. Upper Bay area.

County: Coos

State: Oregon

Photographer: N/A

Date Photographed: January 2018

Description: View of Coos River and Graveyard Point facing North West. Graveyard Point is a significant fishery and is a location for Coos myth stories.

Photo 29 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0030

Name of Property: Coalbank Slough

City or Vicinity: Coos Bay, Oregon. Upper Bay area.

County: Coos

State: Oregon

Photographer: Unknown

Date: September 2017

Description: Viewshed from Coalbank Slough, view Southwest. Coalbank Slough is one of the principle sloughs along the margins of Coos Bay and is habitat for numerous fishes (see Figure 11, 27).

Photo 30 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0031

Name: Tule Gathering, Tribal member pictured

City or Vicinity: Coos Bay. Upper Bay area.

County: Coos

State: Oregon

Date: July 2012

Photographer: N/A

Description: [REDACTED] Coos Tribal member gathering tule in Isthmus Sloughrosebu, Coos Bay,

Photo 31 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

Oregon_Coos County_Kukwis Traditional Cultural Property_0032

Name: Tribal weavers gathered for basket weaving class with materials gathered in traditional areas.

City or Vicinity: Florence, Oregon (basket materials were from various areas including those located in the TCP.)

County: Lane State: Oregon

Photographer: Unknown

Date: March 2016

Description: Tribal weavers gathered for basket weaving class. Featured in photo from left to right: [REDACTED]

Photo 32 of 33:



***Q'alya ta Kukwis shichdii me* TCP Historic District**
Coos County: OR

OR_CoosCounty_KukwisTraditionalCulturalProperty_0033

Name: Don Whereat (significant person).

City or Vicinity: Coos Bay

County: Lane State: Oregon

Photographer: Unknown

Date: Fall 2009

Description: Don Whereat (see Criteria B) and Patty Whereat Phillips (see Appendix A and C) at Tribal Hall.

Photo 33 of 33:

