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Some Additional Alexander W. Chase Materials

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Alexander W. Chase carried out substantive, pioneering anthropological research during the latter part of the nineteenth century, and was a major contributor to Stephen Powers' classic monograph Tribes of California, yet his name is little recognized today. The recent discovery of some early Chase photographs, as well as a previously unknown newspaper article written by him, sheds new light on his career and contributes to a greater appreciation for his accomplishments.

Although the name of Stephen Powers—whose classic 1877 monograph entitled *Tribes of California* was the first systematic overview¹ of California's native peoples—is known to every contemporary student of the subject, that of Alexander W. Chase would be recognized by few. Yet Chase's contributions to Powers' work (in the form of ethnographic and archaeological data, photographs, and sketches) were substantial,² and his pioneering anthropological research along the coasts of northern California and southern Oregon actually preceded that of both Stephen Powers and Paul Schumacher. Chase was a keen observer with catholic interests, a competent artist and photographer, and an ardent collector of Native American materials. He published numerous papers on topics in archaeology, geology, and natural history (Chase 1869b, 1873a, 1873b, 1873c, 1874a, 1874b, 1874c, 1874d, 1875) in a leading scientific journal; he also corresponded with several notable scholars of the day. It is unfortunate that various circumstances conspired for so long to keep Chase from receiving due recognition for his pioneering efforts. In 1991, the obscurity engulfing Chase was greatly ameliorated by R. Lee Lyman (1991), who reprinted several of Chase's papers, edited a major but previously unpublished descriptive study that Chase submitted to the Smithsonian Institution in late 1873 (Chase n.d.c), and penned a critical essay that placed Chase squarely in the proper historical context for the first time. The present brief report should be viewed simply as a supplement to Lyman's work that is intended to clarify certain aspects of Chase's life and call some recently discovered materials to the attention of interested readers.

Alexander Wells Chase was born in Zanesville, Ohio on September 24, 1843, and died in Topeka, Kansas on November 15, 1888. His family came to

California by covered wagon in the summer of 1861, a journey that Chase began to document (n.d.a) in the first of a series of daily journals that he illustrated with little sketches. He kept a daily journal until February, 1869, at which time he discontinued the practice; unfortunately, only three of the later journals have survived (n.d.b), and none of them cover the period when he was actively pursuing his interests in Native American archaeology and ethnology. In 1862, Chase joined the United States Coast Survey as an Aid; he was promoted to Sub-Assistant in 1869, and became an Assistant in 1872. Chase was stationed in the San Francisco Bay area during his first few years with the Survey, but was reassigned to Oregon in June, 1868. There he had the opportunity to visit the Siletz and Alsea reservations, and observe first hand the daily life of the various Native American groups residing there; he recorded his observations in his daily journal, which he later used as a basis for his publications (Chase 1869a; 1887 and below). This experience seems to have sparked an abiding interest in Native Americans, and he began to compile an extensive collection of ethnographic and archaeological items, apparently with the full approval of his superiors in the Survey:

Periods unfavorable for field-work and all incidental opportunities have been for some years improved by Assistant Chase for collecting objects of interest in archaeology, geology, and natural history, in which studies he has maintained intimate relations as a correspondent with the Smithsonian Institution. At the instance of Prof. Spencer F. Baird, and in well-founded reliance on the discretion of Assistant Chase, full scope has

been allowed for securing in time, and without cost, such objects within his reach as would be deemed worthy of the National Museum. His researches and contributions have already added much that will avail in compiling a history of earlier times for the coast of California [U.S Coast Survey 1878:51].

During his years with the Coast Survey, Chase had the opportunity to visit a number of areas along the California and Oregon coasts, although most of his published work dealt with the section between the Klamath River and Yaquina Bay. However, he is known to have also worked in such areas as the Santa Ana River drainage; the Newport, San Pedro, and Santa Monica bays; Catalina and Santa Barbara islands; between Point Arguello and Point Conception; and along the Mendocino coast.

In 1878, Chase left the Coast Survey,³ and began supporting himself as a private surveyor. He wrote a series of somewhat supplicatory letters from southern Arizona to John W. Powell and Spencer F. Baird between 1880 and 1882 (Chase n.d.d; Lyman 1991:223-233), in which he frequently reiterated his strong interest in pursuing local archaeological opportunities and his desire to be employed in some manner by the Smithsonian Institution, preferably as a field collector or artist. Unfortunately, their responses are missing, but it seems apparent that Chase was given little, if any, substantive encouragement or support, and there is no evidence that he continued his efforts to resume academic pursuits after 1882. His death in 1888 was the capstone to a life characterized by both promise and failure, but one that also left a legacy of accomplishments that deserve greater recognition and appreciation than they have hitherto received.

Several years ago, one of Chase's grandsons unexpectedly found a small treasure in an old box in his garage. A manila folder at the bottom of the box contained nine old sepia-colored albumen photographs of Native Americans and portions of an artifact collection; each photograph had been glued to an 8" x 10" piece of brown paper, and most were identified by a handwritten caption. In addition, an old newspaper clipping from the *Topeka Daily Capitol*, dated Sunday, November 27, 1887, was glued to the back of one picture. It turned out to be a popular

account of Chase's visit to the Alsea Reservation in 1868, and is an interesting complement to his longer paper (Chase 1869a) on the Siletz Reservation; it is reprinted below in its entirety.

The photographs, of course, are particularly interesting. All appear to have been created between 1870 and 1874, and several are clearly the original photographs that were the basis for some of the illustrations in Powers' *Tribes of California* (1877, 1976), although only one (Fig. 5) is duplicated among the identified Chase photographs⁴ presently archived at the Smithsonian Institution. They are especially valuable because of their age, and because they provide considerably more detail concerning native dress and ornamentation, as well as the context within which the photographs were taken, than can be obtained from the derived illustrations in Powers' monograph.

Figure 5, labelled by Chase simply as "Klamath⁵ Indian," is equivalent to Powers' Figure 3 ("Yu-rok Woman"). Figure 2 (Powers' Figure 5, "Tolowa man and wife, dressed for White Deer Dance"), is described by Chase as showing "Scow and Jenny. Klamath Buck and Squaw. Northern California Indians, 1870." Figure 3, which is a slightly different view of the same woman shown in Powers' Figure 6 ("Hu-pa Woman"), is described in greater detail by Chase as showing a "Young Woman [of] Klamath Indians Dressed for Great Dance of the White Deer Skin wearing necklace of A-la-ca-chic Indian Shell Money." Figure 4 (Powers' Figure 8, "Nish-fang"), is identified by Chase as a picture of a "Girl, Klamath Indian, White Deer Skin Dance." Figure 5 is a variant view of the Tolowa man shown in Powers' Figure 23 and identified rather cryptically there as "the old Charcoal Artist." Chase describes him as an "Old Medicine Man of In-tov-na Tribe Crescent City, California," while the Smithsonian catalogue (which does not identify Chase as the photographer) lists each of two pictures of the same individual as "Portrait of Shaman from Tatalatunne Village (Crescent City) Wearing Basket Cap, Blanket, Animal Skins, and Ornaments 1874." Figures 6 and 7 have no equivalents in Powers, while Figures 8 and 9 show portions of Chase's extensive collection of archaeological and ethnographic objects; the latter may be copies of two of the seven missing photographs (and eighteen missing colored drawings) that originally



Figure 1. "Klamath Indian." This is the original photograph upon which Powers' Figure 3 was based. The woman shown is apparently a Yurok; note her tattooed chin, basket cap, and shell necklace.

accompanied Chase's long-unpublished 1873 manuscript (Chase n.d.c; Lyman 1991:158).

Some idea of Chase's gift for ethnographic detail can be gained from the following vivid account of his visit to the Alsea Reservation in 1868. It is contained in the newspaper article mentioned above, which was found with the photographs. Although it does not mention Chase by name, both the context of its discovery and its content make it clear that he was the author of this interesting piece on the Alsea Reservation, which had been carved out of the original Siletz Reservation just three years prior to his visit. While not quite as long nor as rich in ethnographic detail as his description (1869a; Lyman 1991:161-176) of life on the neighboring Siletz Reservation, it nonetheless constitutes a useful complementary addition to our knowledge of the history and ethnohistory of this portion of the central Oregon

coast. It is clear that Chase visited both reservations within a short span of time during the fall of 1868, and recorded his observations (n.d.b) in one of his daily journals. This record later became the basis for what ironically were both the first and the last publications of Chase's life. Chase's vivid account has been transcribed from microfilm of the issue of the *Topeka Daily Capitol* in which the article originally appeared; it is reproduced verbatim here.



Figure 2. "Scow and Jenny. Klamath Buck and Squaw. Northern California Indians, 1870." This photograph was the basis for Powers' Figure 5; it is identified there as a depiction of a Tolowa couple. The woman is dressed in a traditional manner, while the man is wearing pants. It is the only Chase photograph that can be precisely dated, although the similar backgrounds suggest that most were taken about the same time.



Figure 3. "Young Woman Klamath Indians Dressed for Great Dance of the White Deer Skin wearing necklace of A-la-ca-chic Indian Shell Money." This is same young Hupa woman that is shown in Powers' Figure 6, although the pose here is slightly different.



Figure 4. "Girl, Klamath Indian, White Deer Skin Dance." This is the original photograph upon which Powers' Figure 8 was based. The girl shown apparently was named "Nish-fang."

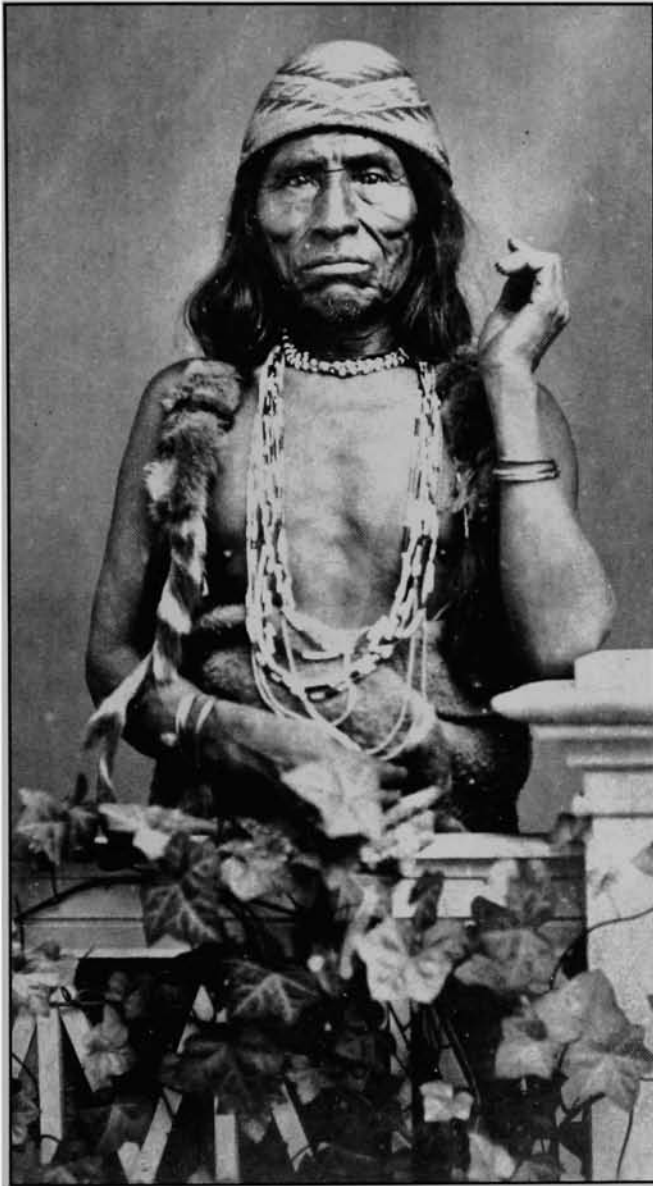


Figure 5. "Old Medicine Man of In-tov-na Tribe Crescent City, California." The Tolowa doctor shown in this photograph is the same person depicted in Powers' Figure 23, although the pose is slightly different. Note the women's basket cap that he is wearing. A copy of this photograph at the N.A.A. (NM #01140100) is dated to 1874, although it was probably taken earlier; it may have been sent to the Smithsonian along with Chase's 1873 manuscript (n.d.c.; Lyman 1991).



Figure 6. "Women, Klamath Indians. Tattoo on chin indicates ages. [l.] 25 years [r.] 30 years." This photograph has never been previously published. The two young women depicted are wearing Western-style clothing, although they have basket caps on their heads and tattoos on their chins.

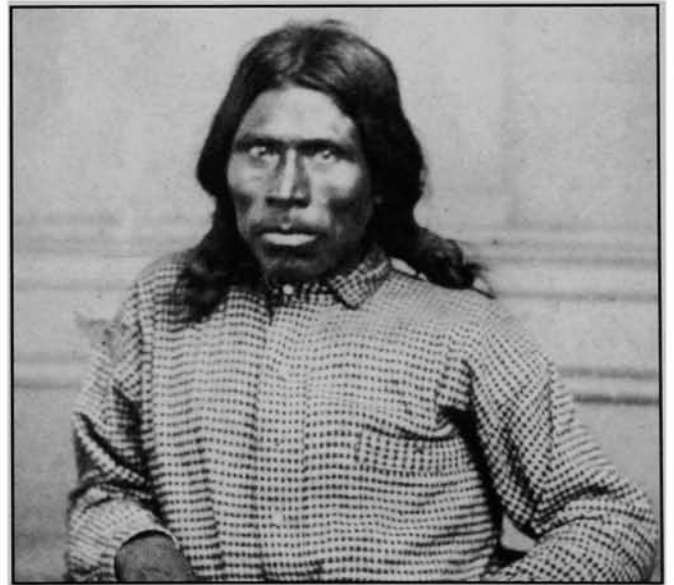


Figure 7. "Modoc. Northern California Indians." This is another Chase photograph that has not been previously published, and the only one of an individual who was neither Maidu nor from a lower Klamath River group.



Figure 8. Portion of Chase Collection. The bows, arrows, quivers, spoons, purse, etc. shown at top are ethnographic items, while the mortars and pestles at the bottom are archaeological in nature. The pipe in the center of the picture is probably the "Nootka pipe" mentioned in Chase's 1873 manuscript (Chase n.d.c; Lyman 1991:186).

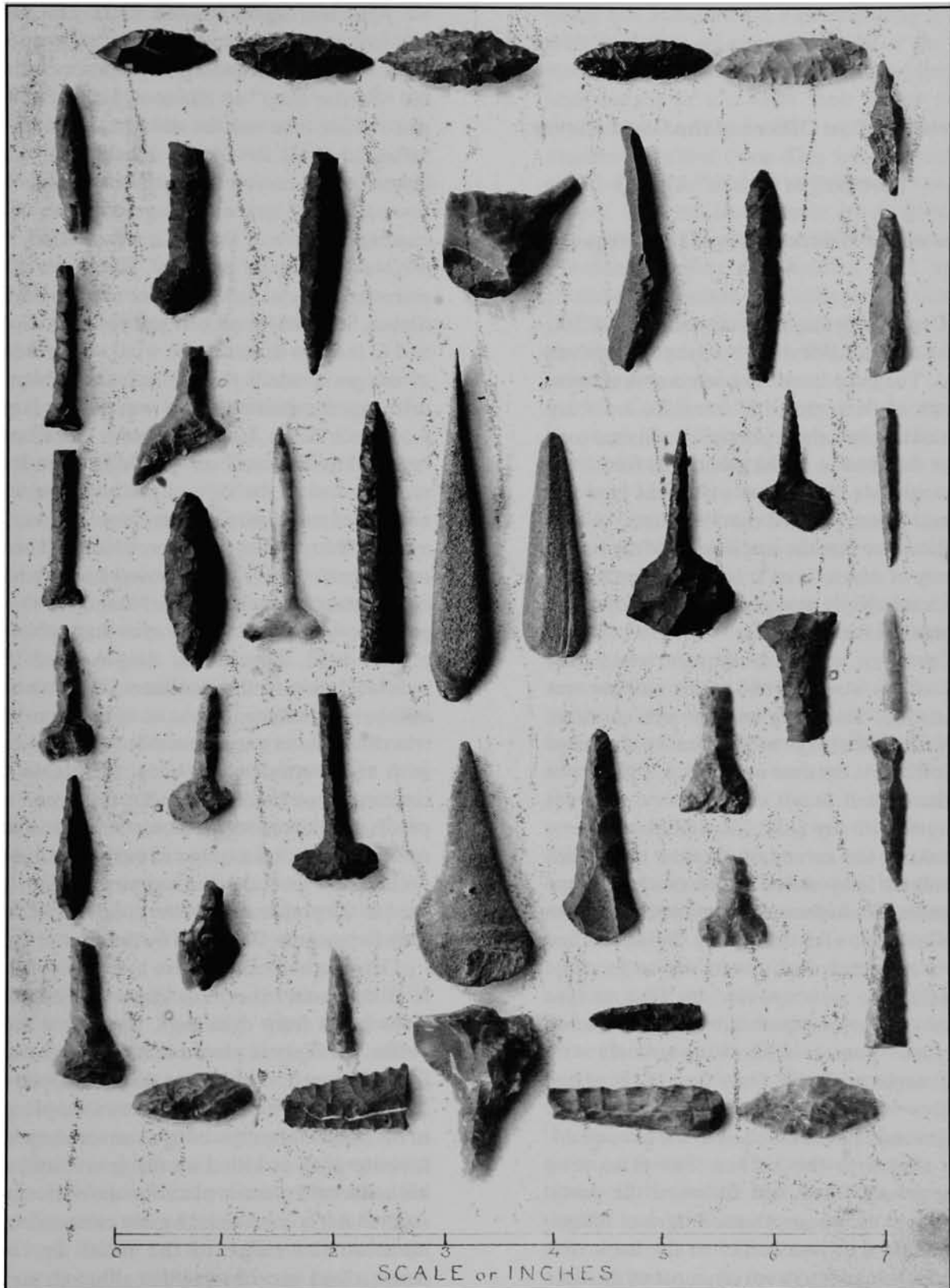


Figure 9. Stone Drills and Projectile Points. The items shown are some of the archaeological objects from Chase's extensive collection.

* * *

OREGON INDIANS

- - -

Experience of an Officer of the Coast Survey

- - -

"Ya-chat" or "Alsea" Agency

- - -

In One of the Wildest Parts of the Oregon Sea Coast

Cape Perpetua, in about latitude 44°10', is one of the wildest parts of the Oregon sea coast. The cape itself is covered with a dense growth of dark green fir trees, its sea scarp terminating in a sheer precipice of naked rock under the shadow of the gloomy fir forest. On the north side of the cape and on the banks of a small stream named the "Ya-chats," which empties here into the sea, is located the Indian agency of Alsea, or as it is sometimes called, Ya-chats. Here are gathered together the remnant of the coast tribes⁶ from the vicinity of Coos Bay, and the Umpquah river. At the time of my visit in 1868, their number was about 400, including women and children. They were in charge of an agent by the name of Collins. At the time mentioned, 1868, I was on the United States coast survey, and was engaged with my aide, Mr. Stehman Forney, in making the survey of Yaquina bay which lies about forty miles to the north of Cape Perpetua. We had received an invitation from Mr. Collins to visit the agency. Being notified of our acceptance of this invitation he came up after us, accompanied by four or five Indians of the Umpquah tribe and ten or more "Cayuse" ponies—little wiry animals with long manes and tails. Only four of these had saddles on, two being for our use, one for Collins and one for the chief of the Umpquahs, who was with the horses. The remaining horses were loose and followed the party. Whenever our ponies showed signs of fatigue the saddle was transferred to the back of a fresh pony and we swept on, most of the time in a gallop.

After leaving the bay our road lay through the low sand dunes adjoining high-water mark, until we reached a group of rocks called the "Se-ille Hies" in Chinook jargon.⁷ This place at one time was the site of a large Indian village, but all the former inhabitants were either dead or removed to the reservations. We passed the old graveyard in which the only enclosure left was that of a noted chief, "a mighty hunter and warrior." His grave was surrounded by a picket fence, made of drift timber. Some of the pickets had pieces of cloth tied to them to flutter in the wind. At the head of the grave was a thick plank hewn from a drift log. Surmounting this was a very large pair of elk horns. Under the horns and firmly fastened to the board was an old Hudson Bay musket, and on the face of the board were a number of round marks. These were the marks of some thirty dollars in silver, which had been nailed to the board. This exposed treasure had been stolen by a white man. Now there is no greater crime in an Indian's eyes than robbery of the dead. The robber disposed of the mutilated coin in the Wallamet [Willamette] valley, but the avenger was on his trail and he was shortly afterwards found dead in the road, with many stabs in his body. Suspicion of course fell on the Indians, but there was no proof, and the matter died out. On the surface of the grave was a number of baskets made of willow, and several stone mortars and pestles used in the preparation of the acorn bread, the only farinaceous food used by the coast tribes.

The method of sepulture is nearly similar in all the coast tribes. The grave is lined with slabs hewn from drift logs, forming a rude coffin; the body is placed in a sitting posture facing the east; if a warrior, he is wrapped in his blanket and his bow and arrows are placed in his hands; after the body is covered up his favorite pony is killed on the grave, and all his household utensils placed in the enclosure. After that it is considered a great crime to even mention the name of the dead. In this connection I may observe that although many different versions of the theology of the Oregon Indians have been given, all more or

less with a missionary flavor, yet I do not believe, from many years' intercourse with both the northern California and the Oregon tribes while surveying, that they have any but the most vague ideas on the subject. That they believe in a future state of existence is shown by the deposition of a dead Indian's personal effects on his grave to be used by his spirit. If they have any belief at all it is in a "spirit of evil" or "devil" to whom all the mummeries of the medicine men, who are the only ones assuming anything like the function of priests, are addressed.

After leaving the "Se-illehies," our route lay down the sea beach; the tide was out and the beach firm and hard. Our pace now became at times a keen run, our Indian escort yelling and discharging their guns in the air. This was continued until we reached the mouth of the Alsea river, where we dismounted and had lunch, while the Indians made preparations to ferry the stream which was nearly a mile wide, as it formed a lagoon before emptying into the sea. The saddles were all taken off the horses and placed in canoes, each formed of a single redwood log, hollowed out. These canoes are made by the Indians by selecting a log among the drift timber, so plentiful on all the Oregon beaches; the outside shape is given by the use of the axe, then the interior is carefully hollowed out by using fire and axe. When finished they are from fifteen to twenty feet in length, and the largest will seat from ten to twelve persons. It usually takes an Indian from one to two months' labor, assisted by his wife and family, to make a canoe. Formerly, when they had no tools but stone axes and chisels made of elk horn, it took them sometimes a year to fashion a canoe; but once made they last a lifetime. The canoes we used on this occasion were concealed in the bushes; the one used was very large and held all the whites. In the other the saddles were placed; then two of the Indians put rope halters on two of the animals, one of whom was the "bell mare"; she had a small cow-bell attached to a leather band on her neck; the end of the rope was passed into the

canoe and it shoved off. The remaining horses were loose but all swam across after the bell mare. I noticed that the Indians having the two lead horses in tow kept their canoe some distance ahead of the snorting horses swimming behind them. This was to avoid the possibility of an attempt to get into the canoe, which is sometimes made by frightened animals. We crossed ourselves after the cavalcade, before the saddles were again placed on the horses. By Collins' direction the Indians carefully scraped all the water from their backs and dried them with dry grass. This was to prevent the saddles chafing.

Mr. Collins told us that on one occasion he owed his life to this precaution. He had been placed in charge of a band of some twenty Indians to convey them to a reservation. It seems that they were a pretty bad lot and considered dangerous; still he undertook the job. The Indians were all mounted on ponies and were allowed to retain their knives although disarmed of guns and bows and arrows; his own horse, however, was a powerful iron-grey with both speed and bottom. They had hardly started when the Indians revolted, and made a rush for Collins, intending to kill him and escape to the woods. He had only a few feet the start of them, but set off, and then ensued a forty mile race for life. There were several rivers to cross which both parties swam on their horses, but as soon as Collins got across a stream he dismounted and wrung the water out of his saddle cloths and scraped his horse's back dry; his pursuers neglected this precaution and soon their horses had sore backs, which retarded their speed enough to enable Collins to reach his destination far enough ahead to rally a force of whites, who captured and ironed the rebels.

On another occasion, though, he was not quite so fortunate. The Indians caught him; tied both his hands and feet with buckskin thongs and left him on a lonely trail forty miles from succor. He managed to roll down a hill to water, and after nearly a day's labor, sawed into the ligatures on his hands on a sharp rock and gained a shelter, a very angry

man. He afterwards caught these Indians and had them all soundly flogged.

After crossing the Alsea River we continued our ride and arrived at the agency buildings by nightfall. Here we enjoyed a hearty supper of elk meat, good biscuits, and baked potatoes of a fine variety called the "Flour Potato," the seed of which was sent to the agency by the agricultural department in Washington.

Our supper was cooked by Collins' "squaw." I cannot call her his wife, although he had several fine looking sons by her. She was a woman of about thirty, and would have been good looking were it not for the hideous tattoo chin of her tribe. She was an Umpquah. This tattooing is universal among the coast tribes. When a young girl arrives at the age of puberty she is taken to the medicine man of the tribe. He then tattoos a line of dots from the corner of the lower lip over the chin downwards. This is done with a bone bodkin dipped in oil and lampblack made by burning seal oil with a wick of rushes. This ink is indelible; sometimes it is varied by using a little vermilion. Then each year that the girl lives another line is added. Collins himself at this time was about thirty-five or forty years old, of fine physique, jet black beard and whiskers and a pleasant, though determined, face; he was also fairly well educated. He regretted his inability to educate his sons. It seems that the extreme prejudice in all the Oregon schools against the children of what are called 'squaw men' —i.e., men who live with Indian women—made school a very unpleasant place for his sons. I advised him to send them to some eastern school where their Indian blood would be considered rather creditable than otherwise. The sitting room where we slept that night was a picture of homely comfort; there was a huge fireplace in which glowed a cheerful fire of logs as the night was chilly; over the mantle piece on racks were a number of breech-loading rifles and a shotgun, besides a dozen Colt's revolvers, old style. These arms were kept in case of any sudden revolt by his Indian wards,

many of whom had fought against the whites in the different Indian wars. We were close enough to the ocean to hear the roar of the surf all night, but our fatigue insured us a sound night's rest.

Our breakfast the next morning was gotten for us by the Indian housekeeper, Elisa Qaash, a woman of twenty. For a wonder she was not disfigured by the chin tattoo, having been brought to an agency when very young, and the hideous tattooing being forbidden in all the agencies. Elisa was kind enough to let me make a sketch of her. After breakfast we took a walk around the buildings of the agency; they are scattered all over the plateau; some were on the stream and some in the edge of the forest; they were built mostly of logs, although some were of planks whip-sawn by hand. All had chimneys of sticks plastered up with clay. These cabins were all built by the Indians themselves, the agent only furnishing the nails and iron work for doors and windows. Few of the latter had any glass in them; indeed, all the Indians of both sexes spend their time in the open air, only going into the houses when heavy storms come up.

I found it difficult to get any of them to stand for me while I sketched them—they think it puts some charm or evil eye on them. I caught three little girls just coming out of the brush, where they had been after berries. By bribing them with lumps of sugar, which I got from Elisa, and with her assistance in telling the scared little midgets that I would not hurt them, I got them to stand still for five minutes. They were dressed after a fashion in shabby and torn calicoes, but had no underclothing, their bare feet and legs showing black with dirt. One, the eldest, about twelve years old, had on a cap made of fine grass. These caps are really well made, they are so closely woven that they will hold water; the figures in different colors are woven in as the making progresses; the grass is dyed with "bear-berry" bark and "sumac" leaves, for brilliant yellow and red; sometimes a purple is used, which is obtained from shellfish. On her neck this girl wore a necklace of "ala-ca-chic," or

Indian shell money; it is the shell of the "dentalis," is crooked like a tusk, white and hollow; it is found in Nootka sound and is an article of commerce among all the coast tribes. The chiefs and old medicine men have tattoo marks on one arm by which they measure the different value of this shell money. A piece an inch long and perfect is worth \$5 in American money. The little girl who wore the necklace was a daughter of the chief of the Umpquahs. I finally finished a sketch of the "Three Little Maids," no allusion to the "Mikado," it was not published in 1868, and let them go. They instantly scattered into the brush and hid themselves. On my return to the house I met the father of one of them, the head chief of the Umpquahs. He had been hunting and had his gun still in his hand. He was a rather fine looking man of thirty, with a keen black eye, and was dressed entirely in the costume of the whites; the only insignia of his rank as "Tyee," or chief, being an eagle feather stuck in his felt hat. This chief, who was called simply Frank, was quite intelligent, and spoke some English besides the useful Chinook jargon—almost the only means of communication between the Oregon and Washington Territory Indians and the whites.

This jargon always struck me as very curious; it is a queer compound of French, Indian, a little Latin and Spanish and a very little English; it is almost all vowel sounds. A few words will suffice as samples. The first question an Indian asks you is: "Cimtux Chinook," vis: "Do you understand Chinook?" An Indian is a "siwash;" his wife, a "glutchman," "clahow I am" is "how do you do;" food, "muck-a-muck;" cow, "moose moose;" to make, "mammook;" to go, "clat-a-wah." A chief is a "tyee;" a great chief, a "Hy-as tyee;" a prison, "scookam" house, etc. This jargon was the invention of an Oregon missionary by the name of Williams. There is, I believe, a dictionary of it published by the Smithsonian. The language of all the Oregon Indians seems to be composed of a succession of clicks and grunts, it is horribly dissonant and as difficult to learn as Chinese.⁸

With Chief Frank was one of his followers called Gabriel. He was dressed in a pair of cotton overalls and a shirt and wore in his nose a pendant ornament of bone. He looked wilder than the rest and did not bear a very good reputation. Near the house I secured the sketch of an old woman who fully shows the tattooing mentioned before, and also a baby who was very fat. His mother pointing to him said: "*Tennas man hi yu grease*," or "little man plenty grease," but in the house I had a chance to sketch the prettiest girl of mixed blood on the agency. Her name was Alice Cameron. She was then about 16 years old, of delicate features and small hands and feet. Her complexion was a pale bronze, with very red lips and cheeks; her Indian blood showed in her black hair and eyes, and her small very white teeth; she was neatly dressed in white costume. Alice was quite intelligent, could both read and write and spoke fair English. She was educated at the agency school. Her history was a sad one. Her father was said to be quite a wealthy man of Coos Bay; her mother a woman of the Coos tribe. When all that tribe was compelled to go on the reservations her mother also had to go and Alice, then a small child, with her. The only way that her father could have prevented this would have been by marrying the woman. This he refused to do. As I have before mentioned, at that time such was the queer state of Oregon social law, that while it was considered no disgrace for a man to have an Indian mistress and to have children by her, yet it was considered one for him to marry the woman. Poor Alice; the low associations of her Indian mother would counteract all the culture her education would give her. In justice to the Indian agents it must be said that Alice was guarded as far as possible from evil, especially by Collins. Several attempts had been made to buy her from her mother by young bucks desiring a wife, but the agent stopped that. What he most feared for her was that the Indians would some night get her into the "temescal" or sweat house of the tribe. These sweat houses are a great annoyance to

the agents. In them all the mischief is plotted, and yet as their suppression would be followed by instant revolt they have to let them remain.

A sweat house is an underground room with no opening for ventilation save a hole in the roof, by which the smoke of a hot fire always burning, escapes. Into this room, which will hold fifteen to twenty persons, the Indians of both sexes crowd, all stripped stark naked; here the medicine men exercise their mummeries, to the beating of drums, formed by stretching deer skins across hollow logs of wood and Indian flutes made of the thigh bones of deer, or it is said sometimes of enemies slain in battle. Here, also, the hideous tattooing of young girls is done. The sweat house is the chief remedy of the Indians for all sickness. They will spend several hours in this reeking atmosphere and then rush out covered with perspiration and jump into a deep pool of water. In this way nearly an entire tribe were once killed; it seems that the smallpox broke out among them.⁹ They, in the height of the fever, resorted to the sweat house. Issuing from that and plunging into cold water, a great many of them were killed. The idea of Alice, as she was at that time a young and beautiful girl with white blood in her veins, being introduced into the pandemonium of the temescal, was revolting to think of. Collins told us that he was trying to find a home for Alice in some family in the Walamet valley; her fate I never heard, and I tell her story as it was told to me. I obtained one more drawing of a pretty young woman of 18 or 19, named Chetko Sally. She came from the Chetko valley, which stream is near latitude 42°, the boundary between Oregon and California. Sally's beauty was marred by her tattooed chin, otherwise, save Alice, who was half white, she was the handsomest woman we had yet seen. Her tribe was nearly extinct, her own family being the only one left. Going down to the beach I saw the old women gathering firewood. They use a large wicker basket to put it in, and it is carried by means of a strap which passes over the forehead. In this way they carry large loads.

One of our main objects in visiting the Alsea reserve was to make the ascent of Cape Perpetua. We were in hopes that we might be able to see Mary's Peak, a mountain in the interior, which it was desirable to see for purposes connected to our survey. We then, on the third day of our visit, started out for the ascent of the cape. Mounted on ponies and accompanied by Mr. Collins and four or five Indians, we climbed the steep trail which led up from the beach to the sea face of the cape; finally we came to a place where the trail led over the bare rock. We were then at least 500 feet above the beach. The rock from the trail sloped off at a sharp pitch, ending in a sheer precipice; the trail was a mere narrow track, barely sufficient for the horses' feet. The slightest misstep or stumble would send both horse and rider tumbling down on the foam-covered rocks 500 feet below us. To add to our sense of danger a strong wind was blowing. Collins advised us to dismount, which I for one gladly did. He added that on one occasion, some years since, a mail rider and horse had been lost at this point by falling over the precipice.

Now a word about these mail riders. There is all along the coast line of northern California and Oregon a mail service once a week. The mail is carried on horseback by a single rider. These mail riders are a brave and daring class of men, and must be good horsemen to ride a hundred miles a week over the rough coast trails which lead sometimes through dense forests and tangled undergrowth, then over rocky and sandy beaches and up and down steep mountains. At one place, the "Gold Bluff," they have to wait for low water to pass the rocky points for the trail there takes to the beach.¹⁰ Within the last ten years two of these riders have been washed out by the surf and drowned; still the service is well kept up, its very danger having a charm for a certain class of frontiersman.

After rounding this rocky point, our trail leads up through the forest to the top of the sea face of the cape. Here we had to leave it, as it then descended. Leaving our horses, we

then plunged into the thick forest on foot, our progress both slow and tiresome. The immense bracken and fern, a peculiarity of Oregon woods, and the tangled undergrowth of vines and bushes, the fallen and moss-covered logs, made walking very difficult, nor could we obtain even a glimpse of the country towards the interior. Finally Mr. Forney climbed a tall fir tree with great difficulty and announced that Mary's Peak was visible. That ended our trip to the cape. The tree was deeply blazed and marked. I suppose that long ere the time this is written, 1887, Cape Perpetua has been occupied by the primary triangulation of the geodetic survey, but I have not kept track of the surveys since 1878. We now retraced our steps to the horses and rode back to the agency, reaching there by nightfall. The following day we returned to Yaquina bay. Since then I have neither seen nor heard of "Ya-chats," "Alsea," or Collins and his Indian wards [Chase 1887].

NOTES

1. Alexander Taylor's *Indianology of California* could hardly be considered a systematic overview.
2. Powers specifically credits Chase in his acknowledgments with supplying an unspecified number of the sketches and photographs used in the book; Chase is also mentioned or cited more frequently in the text than any other individual. Unfortunately, most of the illustrations in Powers' book are not actually credited to any particular person, the captions supplied are brief and rather uninformative, and Powers seldom discusses the illustrations that do appear in the text.
3. Family traditions indicate that Chase suffered from alcoholism, which would explain his somewhat abrupt departure from the Coast Survey, his subsequent career, and his death at the relatively early age of 45.
4. Many of the drawings that Chase created for Powers still exist and are archived at the N.A.A, but most of the photographs are missing. However, the photographs discussed here have been donated to the Smithsonian Institution, and are now part of the permanent collection.
5. Chase uses the term 'Klamath' to refer generally to the Yurok, Hupa, and Tolowa peoples on or near the lower Klamath River, not the Klamath Indians of southern Oregon.
6. The Alsea Reservation was created on December 21, 1865, about three years before Chase's visit, when the original Siletz Reservation on the central Oregon coast was subdivided into the Alsea and Siletz reservations. In 1868, it sheltered the surviving members of a variety of local tribes, including speakers of Alsea, Yaquina, Suislaw, Hanis, Miluk, and various Pacific Coast Athapaskan languages. The community of Yachats still exists.
7. Chase is apparently describing the Seal Rocks or Elephant Rock near today's Seal Rock State Park. The term *il-la-hie* is Chinook Jargon for "the ground, the earth, dirt" (Gibbs 1863:6). The deserted village was probably the site of the Alsean community of *qtau* (Zenk 1990:568).
8. Here Chase is showing his linguistic naiveté; numerous unrelated languages, some with several dialects, were spoken along this section of the Oregon coast, although the Chinook Jargon was a kind of lingua franca throughout the region, and it did contain some words from English and French (Thompson and Kinkade 1990:41). The Smithsonian publication to which Chase refers is George Gibbs' (1863) Chinook dictionary.
9. Chase is probably referring to one of the two main outbreaks of smallpox that seem to have directly affected this portion of the Oregon coast; one occurred in 1837-1838 and the other in 1853 (Boyd 1990:140-141).
10. Chase is probably referring to a rugged section of coastline located between Orick and the mouth of the Klamath River in Northern California.

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