

COOS BAY TIMES

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people, that no good cause shall lack
a champion, and that evil shall not
thrive unopposed.

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THE COUNTRY DOCTOR.

THE Pennsylvania state depart-
ment of health shows a com-
mendable concern not only for
the health of its citizens, but for
the scientific and healthy up-to-dated-
ness of the medical profession in
general and the country doctor in
particular.

Realizing that the country doctor,
shut out from the stimulus of fre-
quent conferences and exchange of
interesting medical experience with
other members of his profession, suf-
fers from a serious drawback in keep-
ing up with the latest methods in
the practice and theory of medicine,
Pennsylvania in 1906 established
laboratories throughout the state that
country doctors might be able to ob-
serve the working of the latest medi-
cal cures, be supplied with the best
preparations and anti-toxins, and
have the opportunity of diagnosing
difficult cases under the most favor-
able conditions.

Such laboratories are a great help
to country doctors in treating sick-
ness and in saving life. They should
be found in every country district in
all the states throughout the Union.

The Pennsylvania state department
of health also sends out informative
monthly bulletins on health matters
of urgent interest. The common
house fly is the subject of one. It
impresses the danger of this germ-
carrying and every-day pest in a
thoroughly scientific manner. The
evil, not to mention the nuisance of
the fly, can not be too much dwelt
upon until this unnecessary danger
to health has been completely anni-
hilated.

OREGON INDIAN HISTORY.

The following paper was read by
J. A. Buchanan at a meeting of the
Douglas County Historical Society re-
cently:

The name "Ump-qua" is of uncer-
tain origin and meaning. George H.
Himes, of the Oregon Historical So-
ciety, writes that there was a story
afoot many years ago that it was an
Indian word, spelled "Un-ca," and
meant "river," but it has never been
traced to any reliable source.

Henry H. Woodward, a pioneer of
1850, who probably had more to do
with the Indians of the Umpqua Val-
ley than any other man now living,
says that he was told by the Indians
that "Umpqua" was the name of a
great chief who conquered and drove
out the tribes then inhabiting the
valley, and that his followers called
themselves Umpquas in his honor.

Solomon Riggs, of Grande Ronde,
the present chief of the Umpquas,
does not know the origin nor mean-
ing of the word, but Clara Jourdan,
born at Grande Ronde, thinks that
the name is English (meaning not In-
dian), as they called the Umpqua
different in Indian, something like
Aed-na-mae, or nearly El-na-mae.

The name has been known since
the earliest explorations in this
country, and old Fort Umpqua was
established at Elkton by the Hudson
Bay Company in 1828. The orthog-
raphy of the word has been various.
Samuel Parker, in his Journal, writes
of the "Um-ba-qua" Indians (1840),
and again in the same year he writes
the name "Um-bl-qua." Horatio
Hale (with the United States explor-
ing expedition during the years
1838-1842, under the command of
Charles Wilkes, U. S. N.), in his
Ethnology and Philology, writes of
the "Um-guas," at page 198, and
again at page 204 he writes it "Um-
kwa." In his report on Indian af-
fairs of 1856 it is written "Um-pa-
quah." George Gibbs, in his "Obser-
vations on the Coast Tribes" (1854),
speaks of the "Umpquas." Others
have written it "Om-kwa" and
"Umuu," and Meek, in H. R. Execu-
tive Doc. 36, 30th Cong., first session
(1848), writes the word "Yam-pe-
quaw." Mr. Himes has a map of
Oregon of 1846, in which the spell-
ing given is "Ump-qua."

The Indians inhabiting the Ump-
qua Valley were known as Upper
Umpquas and Lower Umpquas, the
dividing line being at Brandy Bar,

below Scottsburg. The Lower Ump-
quas ("Salt Chuck" Indians) inhab-
ited the territory from Brandy Bar to
the mouth of the river. They were
not related in any way to the Upper
Umpqua Indians. They were the
Kuitas tribe of the Yokonan family,
a small family inhabiting the coast
territory from Yapuima Bay to the
Umpqua. In speaking of the Umpquas
I shall mean the Indians who were
known as the Upper Umpquas, in-
habiting the valley above Brandy Bar,
as the name properly applies only to
them.

The Umpquas were a part of the
great Athapascan family, the most
widely distributed of all the linguis-
tic families of North America. The Ath-
apascan family formerly extended over
parts of the continent from the Arctic
coast far into New Mexico, from
the Pacific to Hudson Bay at the
north, and from the Rio Colorado to
the mouth of the Rio Grande at the
south.

The Pacific division consisted of a
small band in Washington, and of
many villages in a strip of nearly
continuous territory about 400 miles
in length, beginning at the valley of
the Umpqua River and extending to-
ward the south along the coast and
Coast Range mountains to the head-
waters of Eel River in California.
The following dialectic groups make
up the division: The Kwalhioqua
(meaning "at a lonely place in the
woods"), on the Willapa River in
Washington; the Umpquas and Up-
per Coquilles; three small groups in
the Rogue River Valley; the Chetcos
on Chetco River in Oregon; the Tolo-
wa on Smith River and about Cres-
cent City; the Hupa and Tliding on
lower Trinity River; the Hohlhut on
Redwood River; the Mattoles on
Mattole River; the Sinkyone, Lassik
and Kuneste in the valley of the Eel
River in California. But few of the
members of this division now remain.
The Oregon portion has been on the
Siletz and Grande Ronde reservations
for many years; those in California
still reside near their ancient homes.

All the Athapascan tribes of South-
ern Oregon are considered divisions
of the Umpquas, a part of whom,
called the Nahankhuatana, or Cow
Creeks, or Cow Creek Umpquas, lived
on Cow Creek. The principal vil-
lage of the Umpqua was on the
Calapoola at Camas Swale, called
Hewut. Other important villages
were located at Elkton, Kellogg,
Winchester, Yoncalla, Olalla, Camas
Valley and at Roseburg in what was
known as "The Grove," now Hamil-
ton's Addition.

When the whites first came into
the valley the principal chief of the
Umpquas was Sau-so-see, who lived
at Kellogg. At the time they were
transferred to the Grande Ronde
reservation, Williamson was the prin-
cipal chief, and others not so great
were Peter McCoy (McKye), the old
scout; Tyce George, Bogus, Tom
Johnson, Yoncalla Billy, Kase, Nel-
son and Joe. Milwaleta was a great
chief of the Cow Creek Indians,
whose principal village of about 200
souls was located at what is now
Glenbrook, on Cow Creek.

Henry H. Woodward says that in
1850 the Umpquas numbered about
1500, and could muster about 500
warriors. In 1855 they were trans-
ferred to the Grande Ronde reserva-
tion. In 1906 there were 23 of the
Cow Creeks still living. In 1902
there were 84 Umpquas still living in
Grande Ronde, but at the present
time there are not more than a
dozen of them left. Solomon Riggs
is the present chief, claiming the
chieftainship by right of succession.

The Umpquas and Upper Coquilles
had a legend in early days about a
great battle that was fought about
one hundred and fifty years ago be-
tween the Umpquas and Cow Creeks
on one side and the Upper Coquilles
on the other. The war was over a
disputed boundary, both tribes claim-
ing the same hunting grounds in the
Coast Range. The opposing forces
met at Euchanted Prairie, about 20
miles west of Camas Valley, and in
a desperate battle lasting all day the
Umpquas were defeated and hun-
dreds of warriors slain. The Indians
called the field "Chin-cha-ta-ta,"
meaning "place of blood," or "place
of battle." It is said that many
skulls, broken spears and bows, and
stone arrow heads are plowed up
there even to this day, though the
Indians must have followed their
invariable custom of burning their
dead.

HOT TAMALES at Sarter's, oppo-
site Blanco Hotel, TOMORROW
evening.

Some Coos Bay men seem to think
they can save themselves from wa-
tery graves by refusing to accept a
chaser.

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rent, or want help, try a want ad.

\$100 Reward, \$100

The readers of this paper will be pleased
to learn that there is at least one dreaded disease
that science has been able to cure in all its
stages, and that is Catarrh. Hall's Catarrh
Cure is the only positive cure now known to
the medical fraternity. Catarrh being a constitu-
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Take Hall's Family Pills for constipation.

SAYS WOMEN SHOULD VOTE

Geo. Watkins Writes On An Important Topic of Public Discussion.

Editor Times:—There is no good
reason why women should be de-
prived of the ballot. There is no
good reason why the privilege of
the ballot should be exclusively
buck. Women should be allowed to
vote. Why not? It is right, it is just
and it is fair and it will be infinitely
better for this nation when this pri-
vilege is extended to them, and it will
be when we have evolved just a little
more. Women are in process—they
are in line.

These views are not prompted by
sentiment. They are not the pro-
ducer of a brain storm, but are, in
my opinion, based upon the very
very plainest and commonest truths.
They are not based upon the theory
that women are better or purer than
men. The writer has long since passed
the angel era. Personally, he is
inclined to believe that the virtues
of the sexes are about even. His
views are based upon an entirely dif-
ferent theory.

This government, as a whole, is the
best that has ever been evolved by
man. That it is imperfect nobody
denies. That it can and will be made
better, we believe.

But the government is not auto-
matic. It does not function auto-
matically. A government is but a
reflection of public opinion, of the
intelligence of the people. It is what
you and I make it. It is not better
nor worse than we are. The govern-
ment of a nation is on a level with
the enlightenment of the people. If
we had more sense, more common
sense, more courage and political vim,
we would have a better government.
We have just what we deserve, no
more, no less. The whole fabric is
in your hands and mine. If we have
bad laws, or if our laws are not en-
forced, or if they are made oppres-
sive, you and I are the culprits. We
are the fellows to blame. Perhaps
we mean well, but most of us know
comparatively nothing, either about
the principles of government, or its
administration. Ignorance along
these lines is apparent. The strange
part of it all is, not that our govern-
ment is so bad, but that it is so
good. Most people, I think, take
little interest as a rule, in those
things in which they are allowed to
take no part. If this be true, then
with one fell swoop, we have elimi-
nated all the women of this country,
more than one-half of its population,
from governmental concern or re-
sponsibility, except in an indirect
way.

My dear sir, this is all wrong—
wrong as it can be. We want every
woman in the country to have a di-
rect interest in these matters. We
want her to have and feel a direct
responsibility. We want her to feel
and know that she has a country in
fact, as well as in theory, and that
she is individually responsible as a
citizen for the conduct and govern-
ment of that country. Then she will
take such an interest in these things
as she would under no other con-
ditions. Being interested herself, she
will study these problems and inter-
est and teach the children, and there
is where we need her most. We
want more people who take an in-
terest in this government and its
management. We need political
teachers and a more invigorating
political atmosphere.

We need and must have, the ac-
tive co-operation, politically of the
women. We want the whole nation
interested in governmental affairs
and not half of it. We need and
must have the active political in-
fluence of the mothers upon the
children, which we don't now have.
The great need of the country is
level-headed, active, fearless citizens
who know. There are too few of
that kind of people. There are scarce-
ly enough to leaven the whole.

As a recruiting officer for good
government and intelligent citizen-
ship, the mother is peerless.

The science of government should
be discussed in every home—around
every hearthstone. Every woman
and every child should be familiar
with all that is taking place polit-
ically everywhere in this land. The
ballot should not be for men only. The
privilege should be extended to every
man and every woman who has reach-
ed years of discretion and is other-
wise qualified. Women are naturally
interested with men in all that which
is not in the management and control
of the nation?

"But they can't fight, an' they
can't set on a jury an' they'll be in-
sulted at the polls, an' an'—Forget
it!"
GEO. WATKINS.

Across the swilling waves they went,
The gumly bark yoked to and fro;
The juggle crew on pleasure bent,
Gallored, "This is a go!"
Beside the poo's! stoop the cap,
He chirked and murgled in his
glee.

While near him in a gru jipon
There jumped a bard—the bard
was me!

"Gollop! Gollop! Thou scrumjourns
bard,
Take pen, thy stylo, and indite
A poem; my brain needs kurgling
hard,
And I will feaz tonight!"
That wonsome bard, he took his pen,
A flirgly look around he guv;
He squoffled once, he squirled, and
then
He wrote what's writ above.

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