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The Kalapuyan Presence in Oregon's Geographic Names¹

CALAPOOIA RIVER, CALAPOOYA MOUNTAINS. In Chinuk Wawa and other local languages, including the three Kalapuyan languages, /k'alap^húya/ was the usual general name for Kalapuyan speakers. The name has also been used more narrowly, to refer to all Central Kalapuyans or to one or another Central Kalapuyan group: in the Dayton Treaty of 1855, for example, it designates the Ahantchuyuk or Pudding River tribe, which occupied French Prairie, the part of the Willamette Valley extending from Champoeg south to Salem.² The name evidently came into regional currency from Chinookan, where it has been recorded in the inflected forms /itk'alapúyawaykš/ (Clackamas dialect), /itgalapúywiukš/ (Wasco and Wishram dialects). However, the stem forms themselves (/k'alapúywa-/, /-galapúywi-/) appear not to be Chinookan, but of unknown origin.

CHAMPOEG. According to some historical sources, this was originally a Kalapuyan village name.³ Gatschet recorded č^hámpuik as the name of "a little town in French Prairie" located near a hill called in Tualatin /č^hač^hímapúič^huk/ 'place (in front of?) /púič^huk/ (yampah, *Perideridea* sp.).⁴ While the name of the town and the name of the hill appear to be related, Gatschet's note is ambiguous as to whether č^hámpuik is really a proper Kalapuyan form, or just a Tualatin-speakers' pronunciation of the name of the historical Whites' town. It may be that the historical name "Champoeg" (historically ,chām'pōeg, ,chām'pooĩk, though usually heard now as ,shām'pōeg or even ,shām'pooĩ) represents a contraction of, or a Whites' misconstrual for a more complete form.

¹An earlier version of this compilation appeared as an appendix to *Describing a Vanished Culture: the Aboriginal Kalapuyans*, part of a collection of symposium papers entitled *What Price Eden: the Willamette Valley in Transition, 1812-1855* (Mission Mill Museum Association, Salem, OR, 1995). Much of the same information appears under my name in *Native American Placenames of the United States* (University of Oklahoma Press, Norman, 2004), although it should be noted that I did not have the opportunity to vet the final version appearing there, resulting in a number of errors. The present version may be considered the "corrected" one.

Background information on (as well as most spellings of) placenames were gleaned from Lewis A. McArthur and Lewis L. McArthur, *Oregon Geographic Names*, 4th edition (Oregon Historical Society, Portland, 1974). Words from Kalapuyan languages are given in the orthography of my *Kalapuyans* (pages 547-553 in *Handbook of North American Indians, Vol. 7: Northwest Coast*, Smithsonian Institution, Washington, 1990), with the following modification: phonemically spelled forms (that is, forms spelled with reference to the phonetic transcriptions of Melville Jacobs, whose work on these languages is considered definitive) are given between slanted lines (e.g., /k'alap^húya/), rather than italicized.

²A map of Kalapuyan groups named in the treaty (53rd Congress, 1st Sess. Senate Executive Document No. 25 (Serial No. 3144), 1893, page 58) includes the "Calapooia band of Calapooias," whose indicated territory identifies them with the ethnographic Ahantchuyuk tribe.

³See the discussion in John A. Hussey's *Champoeg: Place of Transition*, Oregon Historical Society, Portland, 1967; pages 17-19.

⁴Here and below, *Gatschet* refers to fieldnotes of Albert S. Gatschet of the American Bureau of Ethnology, recorded at Grand Ronde Reservation in 1877 (National Anthropological Archives mss 472a-b-c, 473, 474).

Kalapuyans indeed gathered in the vicinity to harvest yampah, an edible root which grew there in abundance.

CHEHULPUM CREEK /č^ha(n)hálpam/ (/č^ha-/ yielding the Northern Kalapuya form, /č^han-/ the Central Kalapuya form) refers to someplace 'upstream' or 'upland'. There was a /č^hanhálpam/ village on the forks of Santiam River, according to Gatschet. /a(n)hálpam/ is the usually-given Kalapuyan name for the Santiam tribe.

CHEMAWA. In Santiam Central Kalapuya, /č^hamé-wi?/ means 'place of low-lying, frequently overflowed ground'. The record shows at least three different Willamette Valley locations to which Kalapuyans applied this name: the prairie just north of Salem where the old campus of the Chemawa Indian School stood; a place at or near Forest Grove, west of Portland; and a place at or near Independence, south of Salem. It would not be surprising were there originally more places so named, considering that before being diked and drained for agriculture, the Willamette Valley was more-or-less one big /mé-wi?/. /mé-wi?/-places frequently had an abundance of camas, the most important Kalapuyan root crop.

CHEMEKETA. /č^hamíkiti/ was the name of the Santiam village at Salem.

CHINTIMINI. Given as the "Indian name" of Marys Peak (also see Mouse Mountain).⁵ Gatschet recorded č^hat^himanwi as the Tualatin name of a large mountain west of Corvallis; the corresponding Central Kalapuya form would have /č^han-/. William Hartless, who dictated the Marys River dialect section of *Kalapuya Texts*, used /č^hanč^hintu-/, the Central Kalapuya form of the name for Spirit Mountain near Grand Ronde, apparently with reference to Marys Peak.⁶ Spirit Mountain and č^ha(n)t^himanwi were both places where young people were sent to encounter /ayú†mei/ (Tualatin Northern Kalapuya), /ayú†ma/ (Santiam Central Kalapuya), 'power bestowed by spirits'.

DEVIL'S LAKE FORK, draining the former Devil's Lake (sec. 31 T2N R5W, Washington and Tillamook Counties); not to be confused with the coastal Devil's Lake (Lincoln County).⁷ This Devil's Lake was about four miles north of (South) Saddle Mountain, called /č^hawá?lakč^hi méf-u/ 'forked mountain' in Tualatin (and not to be confused with Saddle Mountain to the northwest in Clatsop County!). Gatschet has /č^hawá?lakč^hi méf-u/ as the locale of a lake inhabited by a monstrous being, whose abduction of children is described in a folktale dictated to him in three

⁵McArthur and McArthur, page 470.

⁶Hartless originally dictated Mary's River Central Kalapuya texts to Leo J. Frachtenberg in 1913-14. Melville Jacobs reviewed and edited these texts, finally publishing them in his *Kalapuya Texts*, pages 204-350 (University of Washington Publications in Anthropology Vol. 11, Seattle, 1945).

⁷In the information attributed to me on page 135 of *Native American Placenames of the United States*, the location is erroneously given as Lincoln County.

versions.⁸ Granting that the folktale provides a plausible identification of this particular Devil's Lake, the lake also has a Tualatin name: amhú·luk^w matúm·ai 'amhú·luk^w's abode'. The monstrous being named amhú·luk^w was "very large," spotted, four-legged, had a large spotted horn or horns, porcupine-like legs, and was accompanied by spotted dogs.

GOPHER VALLEY, a small "pocket" valley in the Coast Range (Yamhill County), drained by Deer Creek. The round hills surrounding the place actually resemble dirt as it might be thrown up by a gopher! On a sketch map accompanying the unratified Champoege Treaty of 1851, the valley has the name "Gopher Hole"; it also has lines drawn around it designating an intended (but never instituted) "Reservation of the Yamhill Band of [the] Callapooia Tribe."⁹ According to Gatschet, the valley was called ó·fpi tún·u 'gopher's place' in Tualatin. It is uncertain whether this convergence of English and Kalapuyan meanings reflects sheer coincidence, or an historical connection running from one or the other name to the other.

KI-A-CUT FALLS. Named for /k'áyak' ač^h/, Tualatin tribal chief during treaty negotiations and the tribe's subsequent removal to Grand Ronde Reservation (1856). The form Ki-a-cut may be from a misspelling appearing in some of the treaty documents. *Smoke Signals*, official news-sheet of the Confederated Tribes of the Grand Ronde Community of Oregon, leads its issue for July 15, 1999 with an article on the naming of the falls, under the title *Tualatin River waterfall named after Tribal Chief*. The article, by Oscar Johnson, reads in part:

Grand Ronde tribal officials and Sherwood community environmental activists last month gathered to name a recently discovered waterfall after a 19th century Grand Ronde chief.

Leon Chip[s] Tom, Council member; Lindy Trolan, cultural resource specialist; Donald Day, archaeological monitor and Tony Johnson, language specialist, joined members of the Tualatin Riverkeepers in naming the approximately 100-foot falls after Chief Ki-a-kuts [note correct spelling: Kalapuyan /č^h/ actually falls in between the English "ch" and "ts" sounds, resulting in considerable inconsistency in English transcriptions of Kalapuyan names].

The Wapato Lake, Tualatin Kalapuya leader signed the 1853 [1855?] Willamette Valley Treaty ceding the vast territory that encompassed the falls before moving to the Grand Ronde reservation with his people. . . .

/k'áyak' ač^h/ is the subject of a Tualatin biographical sketch originally dictated to Gatschet in 1877 by Peter Kenoyer (/k'áyak' ač^h's nephew), and subsequently reviewed, first by Frachtenberg and later by Jacobs, with Peter Kenoyer's son Louis Kenoyer.¹⁰

⁸Originally recorded by Gatschet in 1877; reviewed, edited, and published by Jacobs in *Kalapuya Texts*, pages 156-60.

⁹Ms in National Archives (Cartographic Records Division, Map 195, Tube 458).

¹⁰Published by Jacobs in *Kalapuya Texts*, pages 163-73.

LONG TOM RIVER. "Long Tom" makes English linguistic "sense" out of a bewildering array of historical variant spellings. The original name was evidently a Kalapuyan tribe name, which entered English variously as Lamitambuff, Longtabuff, Lumtumbuff, Lung-tum-ler, L'ommi tomba, Lum Tumbles, Long-Tongue-buff, Long Tom Bath, and so on. The name /lámp^htumpif/, borne by "Blind Ben," a southern Willamette Valley Kalapuyan alive at Grand Ronde Reservation during the late-nineteenth century, has been suggested as the source, but this identification is doubtful in view of information gleaned from John B. Hudson: /-pif/ is 'buttocks', and according to Hudson the name literally means 'spank-his-ass!' (a descriptive nickname possibly reflecting the results of an unfortunate encounter with a grizzly bear—unless perchance it refers to some terrible fate suffered by the Native people of Long Tom River?).¹¹ The Long Tom River area was also called č^halámali· in Northern Kalapuya, its people the alámali· .

LUCKIAMUTE RIVER. /alá·k' mayut/ (Northern Kalapuya), /alá·k' mayuk/ (Central Kalapuya) was the name of a Kalapuyan "tribe"—that is, of a cluster of related but autonomous villages.

MOUSE MOUNTAIN. Pioneer-era name of Marys Peak, said to have originated as an English translation of an Indian name (also see Chintimini).¹² It of interest that Jacobs recorded Central Kalapuya /č^hant^hp' úšak/ as the name of a village on the west side of Willamette River, located somewhere around Independence and Buena Vista. While this name was given without translation, the stem form on which it is based matches Northern Kalapuya /-t^hp' úšak/ 'mouse', lending credence to *Mouse* as a genuine local name of ultimate Indian origin.

QUINABY. Name of one of the old Willamette Valley commuter-railway stations. While not going back to an original Kalapuyan place or group name, this does have an authentic local connection: to an Indian by this name once well known around Salem.¹³ Probably, this is the same individual appearing as "old kuínabi" on Gatschet's list of Santiam Kalapuyans alive in 1877.

SANTIAM. This name, recorded as santýám by Jacobs, appears as an alternate name of the Santiam tribe. The form is irregularly stressed, however, suggesting that it may not be indigenous. The usual Kalapuyan name of the Santiams was /a(n)hálpam/ (see Chehulpum, above).

TAKENAH. This early name of Albany may be identical to the Central Kalapuya name /č^hant^hík^hini/, given by Jacobs as a place (not further identified) somewhere south of Salem. The name of the Kalapuyan village at Albany was /č^hanc^hémank' lák^{wh}a/, 'place (in front of?) arrowwood, *Holodiscus discolor*'.

¹¹John B. Hudson, a Santiam-speaking resident of Grand Ronde, consulted with Professor Melville Jacobs of the University of Washington on a number of occasions between 1928 and 1936. Most of the phonemic spellings of Central Kalapuya forms appearing here are based on results of those consultations.

¹²McArthur and McArthur, page 470.

¹³Several pictures of Quinaby are on file in the photographic archive of the Oregon Historical Society, Portland, Oregon. According to information provided with one, Quinaby, "chief of Chemekatas," died in 1883.

TAPALAMAHO. This old spelling, purporting to give the Indian name of Mount Angel, evidently identifies Gatschet's č^hat^hápal amé^f·u, given as the Northern Kalapuya name of a mountain (/amé^f·u/ 'mountain') near Pudding River. Kalapuyan /f/ was bilabial (produced with friction between the two lips), rendering the indicated equation with English "h" quite plausible.

TUALATIN. Another Kalapuyan tribe name, appearing as Northern Kalapuya /at^hǎlat' i/, Central Kalapuya /ant^hwálat' i/.

WAPATO LAKE. "Wapato," the English common name of *Sagittaria latifolia* (the starchy tubers of which were an important Kalapuyan staple, sometimes called "Indian potato"), corresponds to Chinuk Wawa wápt^h·u, which means both '*S. latifolia*' and 'potato'. The word may ultimately be a Chinookan term based on a Kalapuyan stem: wa- is an Upper Chinook nominal prefix denoting the feminine singular, *S. latifolia* is /-p^htu/ (full form: /mámp^htu/) in Northern Kalapuya, /-p^htu?/ (/kámp^htu?/) in Southern Kalapuya.¹⁴ Wapato Lake, now drained for agriculture (it was located at Gaston, Washington County), was an important site for the entire Tualatin tribe, which gathered there every fall for the annual wapato harvest. A harvest camp on the north end of the lake, /č^hač^hí·f/ ('crawfish place'), also appears as a Tualatin name of Wapato Lake.

YAMHILL. A tribe name: Northern ayámil, Central /ayámhala/.¹⁵

YONCALLA. Another tribe name: Southern Kalapuya /yánkalat/, Central Kalapuya /yánk^halat/, Northern Kalapuya ayank^h·lt. A local Whites' tradition has it that the name means "home of the Eagles."¹⁶ Unlike most Whites' traditions about Indian names, this one may have something to it: in Kalapuyan, /yank/ means 'high', /-la/ (Central/Southern Kalapuya) and -é·lt (Northern Kalapuya) mean 'house'.

Some Borderline Cases

ABIQUA CREEK. This looks superficially like it could be a name with the Tualatin nominal prefix /a-/: however, no sources have preserved a Kalapuyan name for Abiqua Creek, and no obvious "fits" spring forth from the noun lists. The word for 'hazelnut' (Central Kalapuya /amp^hk^wí?/) looks like it could offer a near match, but there the Tualatin is recorded as mámp^hk^wi

¹⁴This etymology was suggested to me in 1976 by the late Professor David French of Reed College, Portland. Note that Tualatin /mámp^htu/ 'wapato' is mistranslated as 'camas' in *Kalapuya Texts* (page 190, paragraph 6, subsections (4)-(5)), rendering the description there (which is actually of the annual wapato harvest at Wapato Lake) completely misleading.

¹⁵Gatschet's ayámil appears in the corrected form ayámhil in a number of sources, including my *Kalapuyans* (page 553). As far as I have been able to determine, however, ayámhil is a scribe's correction, Gatschet having clearly originally intended ayámil. George Gibbs wrote the name Si-yam-il in 1851 (National Anthropological Archives ms 475-a-b).

¹⁶See *Yoncalla: Home of the Eagles*, by Anne Applegate Kruse (Drain Enterprise, 1950).

(Gatschet), /ám^hk^{wi}/ (Jacobs).

CHAKO CREEK, near Oakridge, Lane County. This looks superficially like it could be a Kalapuyan name with the place-prefix /č^ha-/, but in that case it should be Tualatin (we would expect /č^han-/ in Central Kalapuya). Not only does this seem unlikely so far south, but available noun-lists offer no likely candidates for a stem. More likely, the name is from Chinuk Wawa *chaku* 'come, approach'.

HALO CREEK, Lane County. While evidently ultimately from Chinuk Wawa *hilu* 'lacking, nothing', this feature is close enough to the home ground of "Chief Halo," a mid-nineteenth century Yoncalla Kalapuyan leader well known to local settlers, to have possibly been bestowed in his honor.¹⁷ According to local Whites' tradition, the man's name is indeed from the Chinuk Wawa: by one account because he was generally destitute; by another owing to the desertion of a wife or wives—leaving him "lacking."

PUMPKIN RIDGE. The mountain ridge forming the eastern edge of Dairy Creek Valley north of Mountaindale, Washington County. It was the late Robert L. Benson, a fine local historian, who suggested that "Pumpkin" is a corruption of pánaxtin, name of the Tualatin village inferred to have been located at or near Mountaindale (my *Kalapuyans*, p. 548). Mr. Benson pointed out that to an English-speaking ear, the Tualatin would sound something like 'punuktĭn, which in turn could have suggested 'puŋkĭn. As far as we know, the area has no particular historical association with pumpkins. Gatschet recorded the Tualatin name of the place as č^hapánaxtin, the people of the place as apánaxtin.

RICKREALL CREEK. The oldest known document giving a name for this stream, dated 1833, has the form "Creol R.," suggesting that the stream may have been named for an individual or individuals of locally-born or mixed (White and Indian?) heritage.¹⁸ The Kalapuyan names for Rickreall Creek and the Dallas vicinity, all from Gatschet in 1877, bear little resemblance to either this or the modern form: č^hínc^hel 'Dallas Creek' (Luckiamute dialect), č^hač^hínc^ha'l 'Dallas' (Tualatin dialect).

YAPOAH CRATER. While this feature is located in northwestern Klamath County far away from Kalapuyan country, the name has also been recorded as an early name of Skinner Butte in Eugene.¹⁹ At least one Kalapuyan term occurring in a number of placenames around the Willamette Valley suggests it: /(am)púíʔwa/ (Central Kalapuya, Jacobs), (a)púʔyu' (Tualatin Northern Kalapuya, Gatschet/Frachtenberg) 1) 'pocket prairie (small prairie in woods)', 2) 'island'. However, the lack of any other confirmation renders this equivalence speculative at best.

¹⁷See *Yoncalla: Home of the Eagles*, by Anne Applegate Kruse (Drain Enterprise, 1950).

¹⁸Map on verso of John McLoughlin letter to "Mr. Desportes," Apr 3 [1833] (John Ball Papers, Grand Rapids Public Library, Michigan; copy: Oregon Historical Society Mss 195).

¹⁹"*Yapoah*, signifying an isolated hill, was the Indian name for Skinner Butte near Eugene. Professor Edwin T. Hodge of the University of Oregon applied the name to this isolated crater [near the Three Sisters] in 1924 . . ." (McArthur and McArthur, page 813).