

# Telling the Story –

**How a Trail Brought  
Truth, Reconciliation  
and Collaboration to a  
Divided People**



# Telling the Story

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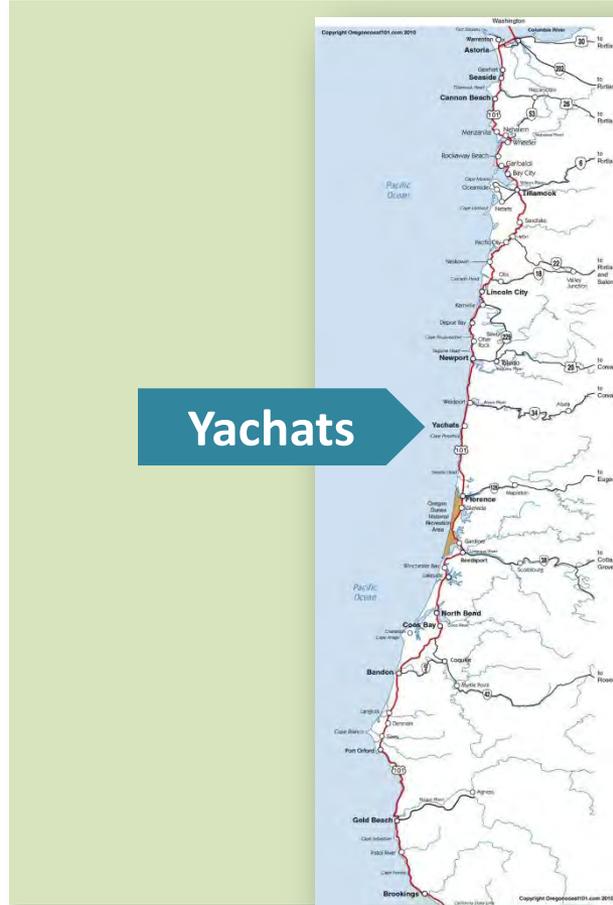
Trails Development Leader  
Yachats Trails Committee  
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Member, Cultural Department and Tribal Member  
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Confederated Tribes of Coos, Lower Umpqua and  
Siuslaw Indians



# The Oregon Coast



# City of Yachats

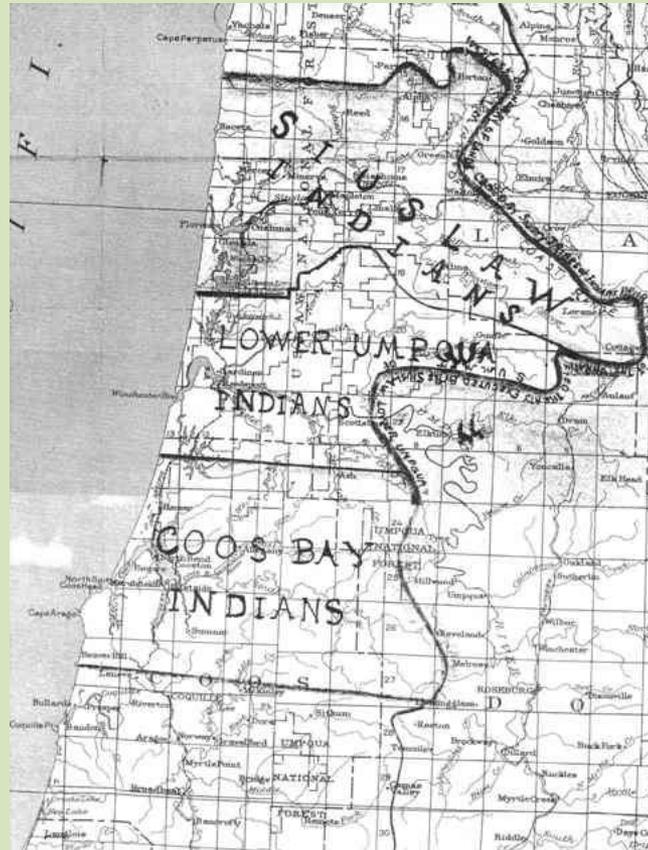


# Cape Perpetua from Yachats





# Ancestral Lands



# What we will cover...

- Naming a trail is having knowledge of and telling the true story
- Education
  - Educating the community and public at large
  - Educating the hiker
- Collaboration and acknowledgements
- Beneficial outcomes



# Researching Historical Truths

- Tribal archives under the supervision of the Tribal Cultural Dept.
- Learn the correct pronunciation of the name – dialect and language
- When not initiated by tribes, receive permission from local tribes to use their name(s)



# Researching Historical Truths

## Additional Resources:

- Local libraries
- Local historical societies and museums
- State historical societies and museums
- Colleges and university libraries and archives
- Oral histories



Any information from these sources should be verified and approved by Tribal Cultural Departments.

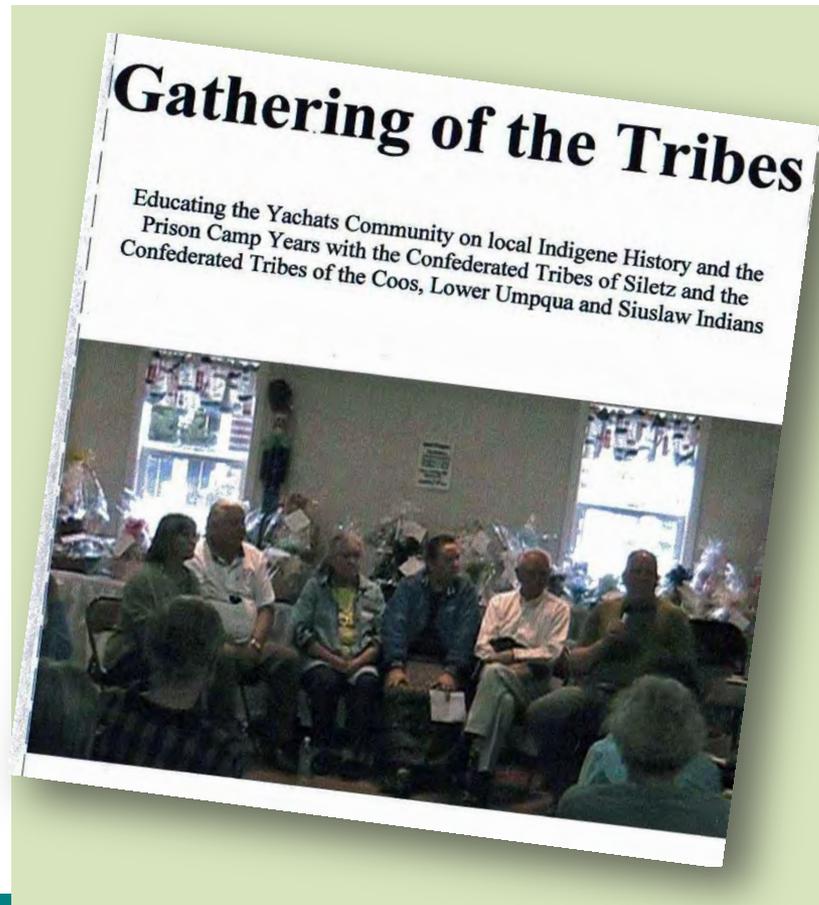




# Education

## Educating the community at large:

Community talks, preferably by or with tribal members to service clubs, business organizations, events, religious institutions, schools, governmental departments



# Education

- Media – Web page, radio, TV, YouTube, Facebook (GoYachats.com and yachats.info)



# Education

- Informal networking



# Education

- Music

Local native music, e.g. workshop on the native flute, CD of original music titled *Amanda*



# Education

- Recruit support from the business community about trails and their historical significance



# Education

- Encourage community members to become ambassadors telling historical truths



# Educate the Hiker

- Kiosk, trail cards or other information board at the site of the trail (content written or reviewed by Tribal Cultural Dept.)



**The Coast Reservation**

Fearing further bloodshed in the ongoing settlement of the Oregon Territory, Joel Palmer, Superintendent of Indian Affairs, wanted to move Oregon's native population out of harm's way. In April of 1855, General Palmer wrote a letter urging the creation of an Indian reservation on the coast of the Oregon Territory. In November of 1855 President Franklin Pierce created the Coast Reservation by executive order. The new reservation was bounded by the Sillcoos in the South and Cape Lookout in the North, and from the Pacific Ocean to a ridge twenty miles to the east. This rugged land was considered of no value to settlers making it a natural choice for native refugees.

**Internment Years**

In 1856, the outbreak of open hostilities between volunteer militias, commonly known as the "Exterminators", and Indian bands of the Rogue River Valley resulted in the removal and internment of all of the Indians in the Oregon Territory. The tribes of southwest Oregon were rounded up and sent to the southern part of the Coast Reservation. This Reservation was so large that two agencies were created to manage the Indians held there, the Siletz Agency (1859) in the North and the Alsea Sub-Agency (1859) in the South located in present day Yachats.

The Coastal Tribes had signed a treaty in June of 1855 ceding their lands in exchange for a peaceful life on the Coast Reservation. Although this was understood as a trade of lands by the native peoples, the language creating the reservation reserved the right "to future containment if found proper, or entire release thereof" in effect returning the land to white settlement. Although the treaty was never ratified by Congress which meant that funds for feeding this displaced population were never appropriated.

**Indian Round-ups**

Indians ran away from the reservation on a regular basis, fleeing conditions of starvation and abuse by Indian Agents. The military was called upon to round up these run away Indians and return them to the reservation. Lieutenant Louis Herzer of Company D, Fourth California Infantry, led a detachment sent to Coos Bay in the spring of 1864 to retrieve recent runaways.

Sub-Agent Amos Harvey accompanied the Lieutenant and his men in order to "arrest the Indians" that for a long time had been "infesting the settlement of Coos Bay." The place the natives had called home for thousands of years was now an exclusively white community where Indians were not welcome.

Corporal Royal Bensell was part of the Company D expedition and kept a journal detailing his experiences and the events of that mission. Sisseth was a required element for successfully catching their "game", Squaws, Bucks, and half breeds torn out of wedlock.

**Blind Amanda**

In Corporal Bensell's journal, he tells the story of Amanda De-Cuys, a blind Coos woman living with a sister. On May 10, 1864, Amanda was marched over the volcanic rocks of Cape Porpoise to her internment at Yachats.

May 1, 1864

...Up Coos River 25 miles to-day after some Indians. Found at the head of tide water a small ranch owned by one De-Cuys. He had a pretty little girl, some 8 years old. We got two Squaws and a Buck. After getting in the boat I was surprised to hear one of the Squaws (old and blind) ask me, "Hika ha nanaga nika nana Julia (Let me see my little Julia)." I complied with this parental demand and was shocked to see this little girl throw her arms about old Amanda De-Cuys neck and cry "dittime Ma Ma [dear mama]". De-Cuys promised the Agent to school Julia.

May 3, 1864

We have taken among the rest several infirm Squaws which the Agent proposes leaving behind to die because he says, "it will cost so far to transportation." Lieutenant Herzer informed the Agent if the Squaws were left he (Herzer) would report him.

May 5, 1864

Break camp and strike directly across the sand hills. One Squaw (Polly) carried all her "icktas [belongings]" and two children. Harvey kills one horse when we need four. This horse pack [two] old Squaws. By 4 o'clock the advance reached Winchester Bay and from that time till dark they came in by twos & threes, the rear guard bringing in Old Fatty and Amanda.

May 7, 1864

Only made ten miles today. The whole day's travel reminded me of a funeral procession, so slow and solemn did we go. First one old "Aana [old woman]" would cut up in the sand, then another, then a general halt, during which the mothers would suckle their children. Finally, out of patience, I would cry "Hjac, clawia [hurry, go]" it generally took twenty minutes to get started. Some of the Guard, more irritable than me, swore terrifically.

May 10, 1864

This coast along our route today seems volcanic, rough ragged, burnt rock, here and there a light rock which I called pumice-stone. Amanda who is blind tore her feet horribly over these ragged rock, leaving blood sufficient to track her by. One of the Boys led her around the dangerous places. I cursed Indian Agents generally, Harvey particularly. By 12 we reached the Agency. The great gate swung open, and I counted the Indians as they God in, turned them over to the Agent, and, God Knows, we all left relieved.

**Broken Promises**

During the sixteen years of the Alsea Sub-Agency's existence half of the native population died of starvation, exposure, disease, and abuse. The Alsea Sub-Agency was closed in 1875, when the value of the land outweighed any treaties, promises, or moral considerations. No further information is known about Amanda, nor if she ever saw her daughter, Julia, again.

**Special Thanks**

Through decades of efforts by Yachats residents, the Amanda Trail today commemorates the dark events of Oregon's transition from Native domain to U.S. Statehood. It is through the recognition of these events that the new communities and the original peoples are coming together to restore native ways in the modern world.



# Educate the Hiker



# Educate the Hiker

Guided  
interpretive  
tours



# Educate the Hiker

Dedicated or annual events that hallmark the trail, its name and historical truths



- Amanda Trail dedication
- Amanda Bridge dedication
- National Trails Day
- Annual Yachats New Year's Day Peace Hike
- CTCLUSI Restoration day



# Educate the Hiker

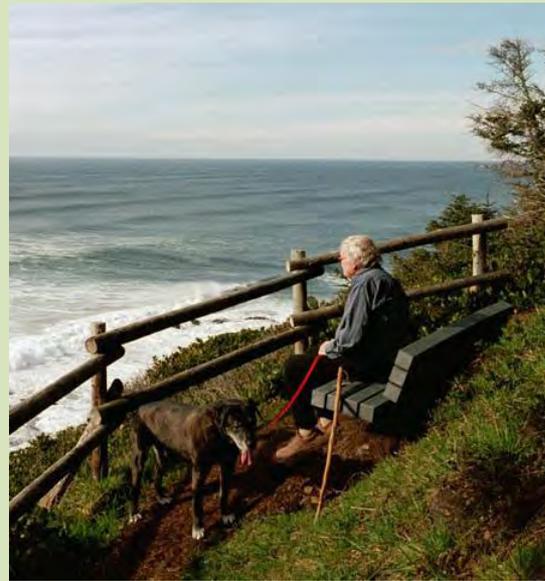
Symbol that speaks to the name and its story

**The Amanda Statue**



# Educate the Hiker

Naming other natural sites with similar or same name that further depicts the significance of the historical truths (e.g. Amanda Creek, Bears statue, benches along the trail)



# Collaboration and Acknowledgements

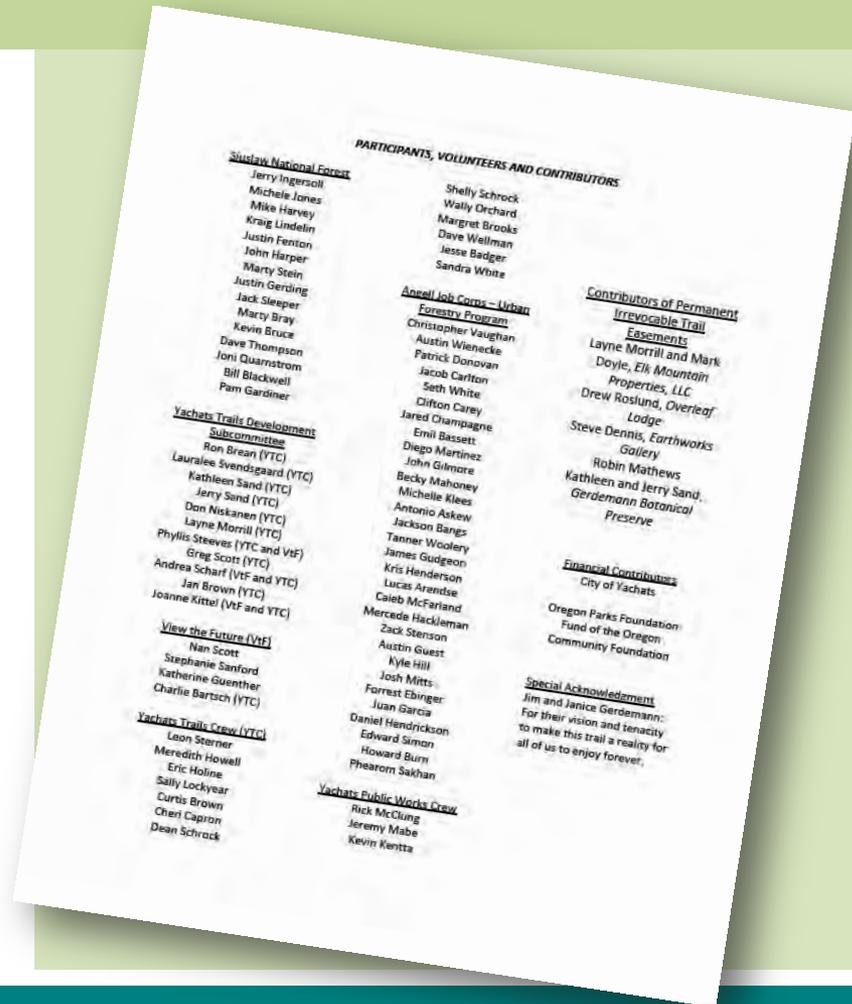
Collaboration is key – local Tribes, governmental entities, museums, non-profits and other interested and knowledgeable individuals.



# Collaboration and Acknowledgements

Acknowledge, both verbally and in writing, those whose story this is and who has helped with the naming and trail building process

(e.g. speeches, ceremonies, during educational and interpretive talks, in written programs, in documents and through the media)



# Collaboration and Acknowledgements



# Beneficial Outcomes

- Knowing historical truths add to the emotional and spiritual wellbeing for individuals as they hike.



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- It can contribute significantly to economic development
- As happened with the Amanda Trail, it can help First Nations' People in the healing process from historical trauma
- It can inspire and unite a community as it has in Yachats
- **Knowing, understanding and appreciating the First Nations' history by the local community and the public at large can help heal the wounds and bring reconciliation and collaboration to a divided people**



# Beneficial Outcomes

It is through the Tribes and Yachats community endeavors with the Amanda Trail and more recently the completion of the Ya'Xaik Trail that many have become more aware of the great need to acknowledge the wrongs of the past; and to be more conscious of the need to treat people of all cultures throughout the world with honor, dignity and respect.



# The Amanda Trail

Amanda Trail is a solemn and spiritual path that remembers in perpetuity.

