

**Wiyot and Yurok Tribal Cultural Resources Information
for Clam & Moonstone Beach County Parks Master Plan**

**Prepared for
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WIYOT

Brief History

Wiyot people have inhabited California's north coast since time immemorial. The ancestral lands of the Wiyot people start at Little River and continue down the coast to Bear River Ridge, then inland to the first set of mountains. Modern towns that are within traditional Wiyot territory include McKinleyville, Blue Lake, Arcata, Eureka, Kneeland, Loleta, Fortuna, and Ferndale.

This area has long been renowned for its majestic redwood forests and abundant salmon runs. Before the coming of European settlers, Wiyot people were centered on Wigi (Humboldt Bay) and inland to the first set of mountains. Wiyot people would hunt the area's wildlife, fish for salmon, and gather roots for medicine, food and basketry. Major village sites were located along the rich waterways such as the Wiyot (Eel River), from which the Wiyot people derived their name; Potowat (Mad River), Iksori (Elk River); and today's Van Duzen River.

There were smaller villages located inland and along sloughs and smaller waterways that led to Wigi.

Before 1850, Wiyot people were numbered in the several thousands. By 1860, there was an estimated population of only 200 people left. By 1910, there were less than 100 Wiyot people estimated to live within ancestral Wiyot territory. This rapid decline in population was due to disease, slavery, family displacement, murder, and massacres.

Currently, there are approximately 150 residents that reside on the 88 acres that make up the Table Bluff Reservation. The reservation is located 16 miles south of the Eureka near Loleta. Additionally, there are 400+ enrolled tribal members that are living off the reservation in the surrounding cities and towns, or elsewhere within the United States.

Archival Information on Wiyot

Loud (1918)

In the early 1900s anthropologist Llewellyn Loud conducted extensive ethnographic research on Wiyot people and culture. Loud described Wiyot as primarily fishing people who relied upon the abundant coastal, marine and riverine resources for subsistence (1918:238). A variety of shellfish, surf fish, salmon, sturgeon, eel, and other marine and freshwater species were staples of the Wiyot diet as evidenced in large shell middens associated with Wiyot villages (Loud 1918:238-239). The first account of coastal Wiyot in European records was recorded by the Spanish explorer Bodega in 1775. Bodega reported a large coastal village near the mouth of Little River (Loud 1918:241). In 1793 the British expedition under the command of George Vancouver anchored in Trinidad Bay and documented encounters with Wiyot from the village at Little River. Early

accounts record trade, exchange and some conflicts with coastal Wiyot and Yurok but provide little information about the people encountered or the culture.

An account by Loud (1918:249) claims that Wiyot informants reported that they never fished in Little River, but did rely on the coastal resources. In addition, a large prairie was described as being located just south of Little River where game and roots were harvested, particularly the wild potato (*topoderos*).

Loud recorded 115 archaeological sites associated with Wiyot. Typical sites were extensive shell middens indicating long-term occupation of villages with access to resources (1918:256). In the early 1900s Wiyot villages tended to cluster around large population centers on Mad River, Blue Lake, and Eel River and around Humboldt Bay. Loud documented 32 primary villages in these vicinities (1918:258-259). Wiyot ancestral territory was reported by Loud to span an estimate 465 square miles and occupied 40 miles of the California coastline (1918:304).

The Wiyot name for Little River was recorded by Kroeber and Waterman as “*plet-kasam-ale*” translated to mean “rock-small” (Loud 1918:295).

In 1853 Loud reported an estimated 800-1000 Wiyot resided within their ancestral lands encompassing an estimated 465 square miles (Loud 1918:302-303). By 1853 the Wiyot population had been significantly reduced in number due to the introduction of diseases by Europeans. In 1860 an estimated 450 Wiyot were relocated onto their reservation (Loud 1918:302). While increasing encroachment by non-Indians into northern California resulted in increased conflict between Indians and non-Indians throughout the region, Wiyot people maintained a peaceful way of life and avoided confrontation with non-Indians as much as possible (Loud 1918:323). While non-Indians were responsible for the murders of many Wiyot and other Indians in the region, only two non-Indians were reported to have been killed by Wiyot as a result of conflict in the 1850s (Loud 1918:323).

The discovery of gold in the region in the 1850s led to an influx of miners and prospectors in 1853-1854. Many of the miners intermarried with regional tribes, including Wiyot. These marriages did not, however, prevent increasing conflict between Indians and settlers. By 1860 a common attitude among non-Indians was the promotion of extermination of all Indians (Loud 1918:329) and the in this extremist climate, thousands of Indians in California and Oregon were massacred in the most violent of ways (Loud 1918:330-331). Such a massacre occurred on February 25-26, 1860, resulting in the brutal murders of hundreds of Wiyot men, women and children, even infants in the Eureka area, on Gunther Island, and in villages on the Mad and Eel rivers (Loud 1918:330-333).

Following the massacres, Wiyot people sought refuge from the violence at Fort Humboldt. The following April these refugees and survivors were relocated to the Klamath Reserve located on the Klamath River (Loud 1918:334-335). Wiyot people desired to return to their own homes and lands and gradually began to drift back to the

places they new as their ancestral home. Violence against the Wiyot continued and many were forced to return to the Klamath Reserve for safety, while others were sent to the Smith River and Hoopa Reservations (Loud 1918:335). For several years this pattern of displacement, removal, and return continued for Wiyot people. In the end attempts to exterminate and relocate Wiyot people away from their ancestral lands failed, and Wiyot people returned to their ancestral lands where they continue to live today (Loud 1918:336-337).

Elsasser (1978)

Wiyot ancestral lands occupy nearly the entire redwood belt of northwestern California, ranging from Little River southward to the Van Duzen River, and inland throughout the Bear River Mountains (Elsasser 1978:156). Wiyot ancestral villages were concentrated along rivers, Humboldt Bay, Arcata Bay, and Blue Lake where many Wiyot people live today. Pre-contact population estimates for Wiyot exceed 3,300 people. Elsasser notes that of all coastal California Indian people, Wiyot people suffered the most severe losses as a result of non-Indian encroachment into the region, through diseases and violence. In spite of the violence and attempts at extermination and forced relocation, Wiyot people survived and today comprise several communities within their ancestral lands (Elsasser 1978:162).

Clam Beach

Clam Beach occupies a significant cultural area for Wiyot people. Wiyot people relied upon the abundant coastal, marine and terrestrial resources available to them in this area. A large Wiyot village, noted in early documents from the first European sailing expeditions was situated near the mouth of Little River providing access to shellfish, surf fish, and game as well as access to trade and social networks with neighboring Yurok people. The close cultural and social ties between Wiyot and Yurok are evident in the oral histories of both tribes, their shared material culture, and common way of life along the coast. The area surrounding Little River is an area where these two groups shared resources and community as coastal people.

YUROK (Moonstone Beach area)

Cultural Context

Yurok people utilized a large and diverse cultural landscape that extended along the northern California coast and inland up the Klamath River and surrounding mountains. The traditional names for the Yurok people living on the upper region of the Klamath River, lower region of the Klamath River, and the coast within Yurok Ancestral Territory are the Petch-ik-lah, Pohlik-la, and Nr'r'nr people, respectively. However, they have come to be known as the Yurok, which is the Karuk name meaning "downriver." The ancestral territory of the Yurok people is comprised of a narrow strip along the Pacific Ocean stretching north from the village on the Little River (Me'tsko or Srepor) in Humboldt County to the mouth of Damnation Creek in Del Norte County. In addition to

the Yurok coastal lands, Yurok ancestral territory extends inland along the Klamath River from the mouth of the river at Requa (Re'kwoi) to the confluence of Slate Creek and the Klamath River (Constitution of the Yurok Tribe Art. 1, Sec. 1). Within this ancestral territory there are approximately seventy known villages, which are situated along the banks of the Klamath or along the ocean streams and lagoons (Kroeber 1925:8, Waterman 1920, Pilling 1978). Many of these villages were permanent settlements, particularly the villages where ceremonial dances were held while others were only temporarily inhabited. Each village had its own geographical boundaries, as well as its own leaders who governed various sites and activities within the village. These sites included fishing and hunting spots, permanent home sites, seasonal sites, gathering areas, training grounds, and spiritual power sites (Lindgren 1991).

Although there were villages all along the river and coast, a village of great importance would have several other villages in close proximity in a concentrated area. An example of this is at the confluence of the Klamath and Trinity Rivers where there were three villages, which in the 1850s had a population of about 200 (Bearss 1982:1). The largest of these three villages was We'itspus, meaning "confluence." This village was of extreme importance because it held a World Renewal Ceremony, also known as the White Deerskin Dance. This is one of several important ceremonial dances in the Yurok religion because its purpose is to renew or maintain the health of the world. The location of the village of We'itspus is on the north bank of the Klamath River and directly across from We'itspus, on the other side of the river was the village of Rlrgr. The third village in this close proximity was located across the Trinity River from Rlrgr and that village was known as Pek-tul.

Similarly in the middle course of the river is the village of Pecwan, located just downstream of Pecwan Creek from where the creek flows into the Klamath River. This is a village of great importance and wealth because Pecwan was a location for another major ceremony, the Jump Dance, which continues to be performed there today. The other villages in close proximity to Pecwan moving downstream on the northern bank are Qo'tep, Woxtek, and Woxhker.

The final example of a concentration of villages is at the mouth of the Klamath River. On the northern slope of the hill ascending above the mouth is the largest Yurok settlement of Re'kwoi. In 1852, Re'kwoi had 116 residents and is another location for a Jump Dance (Bearss 1982:2). Just across the river on the southern side is the village of Welkwa. This village is the site of the annual Salmon Ceremony, which is performed to remove the effect of the taboo on the run of spring salmon (Waterman 1920:228). The last village in close proximity to the village of Re'kwoi is Tse'kwel.

There are many other Yurok villages residing along the Klamath River, which provides a means for transportation. Redwood dugout canoes are used on the River to access the villages lining the riverbanks. The river is also a primary source of sustenance, providing salmon, sturgeon, eels, and steelhead. Salmon, or nepū'i, meaning "that which is eaten" is one of the primary food sources for the Yurok, the other being acorns. Salmon is obtained during the annual runs by erecting a fish weir across the river, which provides

salmon for people in surrounding villages. One location where fish weirs are erected include near the village of Kepel. The other primary food source for the Yurok is acorns. Acorn gathering grounds are found throughout the hills surrounding the villages. Acorns are processed into a soup-like mush, which is cooked in large baskets with hot stones.

Although the river was the primary means of transportation, an elaborate trail system was also utilized. Trails were to be treated with respect and travelers were to stay within the trail. Heavily utilized trails or trails deemed important had many resting spots where one may stop and catch their breath. If a traveler stopped somewhere along the trail other than the resting place, they could bring themselves bad luck (Waterman 1920:185).

Redwood canoes were primarily used on the river, however, they were also used in the ocean to gather mussels and hunt sea lions. The Yurok, however, primarily stay away from open water. Other ocean food sources include surf fish and smelt, which are caught from the beach with throw nets. Seaweed, eels, and abalone are also important food sources for Yurok people. The latter is also used for regalia for ceremonial purposes.

The villages on the coast are primarily concentrated around lagoons and ocean streams. A prime example of such a concentration is the many villages that are located around Big Lagoon. Beginning to the north and continuing south along the eastern shore of the lagoon were the villages of Pa'ar, Oslok, Keikhem, Maats, Pinpa, and Opyuweg, which is sometimes referred to as Ok'eto. Opyuweg means, "where they dance" because this is another village where a Jump Dance was held (Waterman 1920:266).

Although all the villages within Yurok Ancestral Territory are culturally and jurisdictionally Yurok, there is a distinction between those Yuroks residing within river villages and those along the coast. Coastal Yuroks living south of the mouth of Redwood Creek (Orek) are commonly referred to as Nr'r'nr, which describes a slight difference in dialect extending from Redwood Creek in the north to Tsurai and Me'tsko in the south. The other villages that comprise the Nr'r'nr area, beginning to the north are Orek, Orau, Tsahpek, Hergwer, Tsotskwi, Pa'ar, Oslok, Keikhem, Ma'ats, Opyuweg, Pinpa, and Sumeg. Prehistorically, the largest concentration of occupants were located in the villages along the river, while the total number of houses in the coast villages were approximately one-third the number in river villages (Waterman 1920:184).

Historical Context

Historical documents record that the coastal Yurok had initial contact with Europeans as a result of Spanish expeditions spanning the mid 1500s to the late 1700s (McBeth 1950:2; Bearss 1969). Various Spanish-led expeditions and ships came up to northern California along the coast, followed later by American vessels as early as 1803 and 1805 (McBeth 1950:2; Bearss 1969). By 1828, the Klamath River had been documented and visited by ships from Britain, Spain, Russia and America (McBeth 1950:3; Bearss 1969).

First contact between Europeans and Yurok people on the upper Klamath River was documented to have occurred in 1827 when traders for the Hudson's Bay Company

traveled downriver in search of furs and trade (Murray 1943:21-24; Bearss 1969). First contact within the project vicinity occurred in February 1827, when men from Peter Skene Odgen's party encountered Yurok in the Martins Ferry area. While these are the first documented encounters by non-Indians within the upriver areas of Yurok territory, the Hudson's Bay Company party documented the presence of European trade goods being used and sought by Yurok people, indicating prior interaction through trade or travel by Yurok people (Murray 1943:21-24; Bearss 1969; Pilling 1978:140).

In 1828, Jedediah Smith led an American party of beaver trapping men down the Trinity River, to the Klamath and the up the Pacific Coast (Goddard 1904; Bearss 1969; Eidsness 2001:7). As a result of the discovery of gold in the Trinity River, gold prospectors inundated the region by 1848 (Eidsness and McConnell 2001). Upriver Yurok settlements were severely impacted by the incursion of gold prospectors in the 1850s, resulting in displacement and relocation away from some Yurok traditional villages along the Klamath River (Bearss 1969; Pilling 1978:140).

In 1851 a "Treaty of Peace and Friendship" was signed between the United States Government and the Klamath River Indians under the direction of U.S. Indian Agent Col. Reddick McKee. The United States Congress did not ratify this treaty. Non-Indian incursions and resultant conflict continued and an Indian Agency and military fort were established on the River to mediate the conflict. The Agency was located on the south bank of the Klamath River, in the area known as *Waukel* (also spelled *Wo'kel* and *Waukell*) across the River from the military fort, Fort Terwer. In spite of the creation of these government posts, gold prospectors, miners, farmers, and settlers continued to encroach on Indian lands, often resulting in conflicts and violence. On November 16, 1855, the Klamath River Reserve (also known as the Klamath Indian Reservation) was created by Executive Order (pursuant to the Act of March 3, 1853, 10 Stat 226,238). This Order designated the reservation lands from the mouth of the Klamath River, one mile on each side extending approximately 20 miles upriver to Tectah Creek. The Klamath Reserve was established for several tribes because the treaty of 1851 was not ratified and the military was increasingly called to intervene between miners, settlers and Indians. It was the U.S. intent to move the Tolowa and Yurok onto it, but the Tolowa left soon after they were relocated (Bearss 1969).

In 1855, a letter was written to the Commissioner of Indian Affairs by Special Agent Whipple, the first Indian Agent on the Klamath River Reserve. This letter is important because it clearly describes several aspects of Yurok land use and their relationship to the River. In recommending the reservation boundaries extend five miles away from the River, Whipple recognized the Yurok use of the entire watershed associated with the River. He describes the salmon as "the staff of life" for the Yurok Indians. He also describes the Lower Klamath as the best salmon fishing grounds in northern California. Whipple describes large alluvial terraces along the floodplain of the River that were used to gather a wide variety of plants, roots, and berries for food and supplies (Whipple 1855).

Both Fort Terwer and the Indian Agency at Waukel were destroyed in the floods of 1861 and 1862. As a result of the flood damage the U.S. government abandoned these facilities. The Smith River Reservation, occupied primarily by Tolowa, was created in 1862 to supplement the loss of agricultural lands as a result of the floods. In 1865 the Hoopa Valley Indian Reservation was established with the intent of relocating all northwestern California Indians to this reservation (Bearss 1969; Eidsness 1988:29).

Escalating conflict between Indians and non-Indians over encroachment onto the Klamath Indian Reserve resulted in the gradual displacement of Lower Klamath Indians further upriver during the 1860s and 1870s (Eidsness 1988:29; Bearss 1969; McBeth 1950:44). In spite of the area being within the boundaries of the Klamath River Reserve, the area was occupied by non-Indians in defiance of the 1855 Executive Order and an 1877 order by the Department of the Interior that explicitly ordered non-Indian settlers off the reservation (McBeth 1950:46; Bearss 1969). Squatters resisted government attempts to remove them from the reservation and even when evicted by United States soldiers under orders in 1879, they quickly returned to the homes and farms they had established on Indian lands (McBeth 1950:53; Bearss 1969).

In 1891, President Harrison issued an order to expand the existing Hoopa Valley Indian Reservation to include lands one mile on either side of the Klamath River from the Pacific Ocean to the Hoopa Valley, thereby including the Klamath Indian Reserve (Bearss 1969; Eidsness 1988:29). In order to do this, he created the “extension”, extending the Klamath River Reserve upriver until it reached the Hoopa Square. The “extension” was established in relation to the Dawes Act as a ploy to open up much of the land that was not claimed as allotments by resident Indians. Thus began the history of checkerboard ownerships of the Yurok portions of the Klamath Reservation and Extension. The result of Harrison’s order was the essentially the creation of a new reservation by combining two existing ones. The new reservation consisted of the old Klamath River Reserve, the “extension”, and the Hoopa Square and was referred to in its entirety as the Hoopa Valley Indian Reservation. On June 25, 1892, President Harrison signed a bill passed by Congress to open the reservation for non-Indian settlement. The bill declared all surplus lands open to settlers, “reserving to the Indians only such land as they require for village purposes” (McBeth 1950:48; Bearss 1969). The process of assigning Indian allotments within the reservation took two years. After decades of conflict, the Klamath Indian Reservation was legally opened up for non-Indian settlement on May 21, 1894 for homesteading (McBeth 1950:48; Bearss 1969). As a result, many Yurok people were displaced from their traditional villages along the Klamath River. Many Yurok relocated to the Hoopa Valley Indian Reservation and continue to live there today.

After decades of struggle to regain their traditional homelands, the Yurok Tribe was re-organized and granted its own reservation in 1988. As a result of the 1988 Hoopa-Yurok Settlement Act (PL-100-580), the Yurok Indian Reservation was established, comprised of the old Klamath Reserve of 1855 and the “extension” of 1891. The current reservation is comprised of trust land, tribal allotments, fee land, and privately owned land.

Under re-organization the Yurok tribe has emerged as the largest tribe in California, with over 4,500 enrolled tribal members, and over 200 tribal government employees. The Yurok Tribe has a growing tribal population and is actively pursuing economic development and resource management both on the reservation and Yurok ancestral lands. The Yurok Tribe has a Natural Resources Department with the largest governmental fisheries program in the state of California. Other programs include the Yurok Tribe Watershed Restoration Program, devoted to restoring fish habitat, the Yurok Tribe Environmental Program, devoted to establishing and monitoring clean air, water, and land, and the Yurok Tribe Culture Department devoted to preserving Yurok culture. These departments assist the Tribal Council in its work to protect and maintain Yurok values as articulated in the Preamble Objectives of the Yurok Constitution (Yurok Tribe 1993). The River continues to be the foundation of Yurok culture, economy, and tradition.

Archaeological Context

The following is a summary of the cultural chronology that has commonly been developed by the archaeological community for the northern California area. It represents an attempt to identify the discreet assemblages associated with specific adaptive strategies over time.

Borax Lake Pattern: This pattern has been attributed to the Early Period ranging from 8,000 to 3,000 years before present (Y.B.P.) and has been determined through radio carbon and obsidian hydration dating methods (Hildebrandt and Hayes 1993; Fitzgerald and Hildebrandt 2001). The assemblage associated to this period includes large wide stem project points (Borax Lake series), primarily made from locally available chert, hand stones and milling slabs, and ovoid and domed scrapers (Eidsness and McConnell 2001:22). Obsidian is rare in these assemblages. These assemblages have been documented in both high elevation and low elevation sites in Northern California and are presumed to be associated with adaptive strategies associated with the post-glacial early Holocene period.

Willits Pattern: This pattern has been attributed to the Middle Period ranging from 3,000 - 1,100 Y.B.P. (Hildebrandt and Hayes 1983, 1984) The assemblage associated with this period includes smaller projectile points (Willits series and Oregon series), unifacial flake tools, increased use of mortars and pestles used for acorn processing, non-utilitarian or ornamental objects. Site patterns for this period are typically low elevation, riverine settlements, presumably focused on the extraction and procurement of riverine resources such as salmon and lamprey. Coastal settlements for this period are evident and extensive middens reflect the use of riverine, coastal and marine resources near the confluence of rivers throughout the region (Eidsness and McConnell 2001).

Gunther Pattern: This pattern has been attributed to the Late Period ranging from 1,100 Y.B.P. to the time of historic contact and is described as period of increasing social complexity surrounding a growing population adapted to the intensive use of marine, coastal and riverine resources (Eidsness and McConnell 2001:24; Kroeber 1925; Loud

1918). Extensive trade networks between permanent villages and beyond traditional territories during this period have been documented archaeologically and ethnographically, as illustrated by the use of dentalium, shell beads, obsidian, and later historic non-Indian trade goods such as glass beads and metal (Loud 1918; Kroeber 1925; Hughes 1978; Levulett and Hildebrandt 1987). The archaeological assemblage for this period includes permanent villages with ceremonial structures and redwood plank houses, the increased use of mortars, pestles, bone and stone fishing tools, and the use of obsidian for ceremonial wealth blades and smaller projectile points associated with the use of the bow and arrow, and finely crafted bone and shell ornaments (Eidsness and McConnell 2001:24).

Traditional Yurok uses of the Trinidad – Moonstone Beach area

The southern coastal areas of Yurok ancestral lands are traditionally known for their access to abundant coastal and marine resources, and their significance to Yurok creation stories and oral histories. Coastal areas experienced the most overwhelming impacts by non-Indian settlement in the 1850s, first by Spanish explorers, then gold prospectors, and finally logging enterprises. Coastal Yurok were displaced, often violently, and relocated to the Klamath Reserve. It is important to note that Yurok people never sold, traded, or ceded their ancestral lands in this area. Yurok people continue to utilize traditional coastal resources and areas for contemporary and ceremonial uses.

Anthropologist T.T. Waterman conducted extensive fieldwork in the early 1900s in Yurok ancestral lands, specifically on cultural geography. His work within Yurok territory was published in the book, *Yurok Geography* (1920). This landmark study in cultural geography recorded information made available to Waterman as provided by select informants on the traditional uses, places, place names, and resource areas within Yurok ancestral lands. While it is not exhaustive in scope, it does reflect accurately, the relationship between coastal and river Yurok, communities, and places. The following section summarizes his findings in the coastal areas from Little River (Yurok village of Sre-por) extending north to Trinidad (Yurok village of Tsurai). See attached map by T.T. Waterman (1920, Map K).

Villages:

Tsurai:

Translated “mountain.” A town. The situation of this place is rather interesting. It lies near the white settlement of Trinidad. The white town occupies a flat of a good many acres’ extent, with Trinidad head on the seaward side, and the hills rising, heavily timbered, to the east. The bluff is rather wind swept. The Indian village lies over this bluff, on a slope leading down to Trinidad bay. I recall that the Indian village is as completely out of sight as though it did not exist until one approaches the summit of the declivity and looks down. On the day of my visit, a cold wind was sweeping over the treeless flat about the white town, but in the Indian village, down over the bluff, the air was till warm and peasant. At the present time few relics of the Indian village

remain. A few Indians still frequent the place, but they live in European structures. The accompanying sketch-map (map 34) shows the arrangement of the houses.

The man who lived in house 4, tsū'rai, is said to have been enormously wealthy and a great tyrant. He owned places far to the south, on Little river, and also far to the north along the coast. He is said to have had eleven wives. (Map K, n. 31, p. 271)

Srē'por:

A site with house-pits and a great quantity of shell. Some of my informants said there were once four houses and a sweat-house here. The site overlooks Little River, and was Yurok. Concerning its importance, and whether or not it was a permanently inhabited place, I have no information. (Map K, n. 71, p. 272)

Creeks:

K4'ikw wroi':

Creek. (Map K, n. 32)

He':wo'lī wroi':

A creek. The word is said to mean large. A crag on the cliff edge is called He':wo'lī, but I do not know its exact location. (Map K, n. 44, p. 271)

So'xsin wroi':

Creek. (Map K, n. 52)

Me'tsko:

Little River. (Map K, n. 73)

Rocks:

Pego'hpo:

Translated "split." A sea rock with a cleft in it. (Map K, n. 34, p. 271)

Liqo'men-o-yowek:

Meaning possibly "bait where they-leave." A flat rock in the bay. People are said to have left bait there and fishing-lines. (Map K, n. 35, p. 271)

Eog:le'pa:

Translated "cache." A rock, like the preceding. People left fishing-tackle there also. (Map K, n. 36, p. 271)

Sko''onāw:

Flat rock in the bay. (Map K, n. 37)

Nūū'xpoq:

Translated "double." A great rock, or two rocks, divided by a wide chasm. The whites call it Prisoners Rock. (Map K, n. 38, p. 271)

Rplā'w:

Flat rock in the bay. (Map K, n. 39)

Maoī'qoro:

Translated "round." A sea stack. (Map K, n. 40, p. 271)

Prxte'qw:

Connected with Paxtek, "storage basket." A rock half buried in the sand, resembling in shape the utensil named. (Map K, n. 41, p. 271)

O-le'gep:

The word is said to refer to the fact that the rock stopped the wind and made a warm place. (Map K, n. 43, p. 271)

Tso'owin:

Flat rock in bay. (Map K, n. 46)

O-lo'xtsūL:

Translated "where they wet basket materials" (in weaving baskets). A rock in the bay. The origin of the name I am not certain about, but I think it refers to the fact that the top of the rock is just a-wash, and always wet. (Map K, n. 47, p. 272)

O-kr'grp:

Translated "where they always gather clams" (keptsr'). A series of rocks and reefs, extending out from shore. I think the name, again, refers to the fact that the rocks look like clam shells, scattered about. (Map K, n. 48, p. 272)

Mr'rp:

A rock in the bay. (Map K, n. 49)

So'xtsin:

Promontory. (Map K, n. 50)

Tä'äm-o-slo':

Translated "elderberry-bush where it-grows." A crag. (Map K, n. 51, p. 272)

Alo'n:

Rock at the inshore end of a reef. (Map K, n. 54)

Yr'mr'k:

Translated "crooked." A distant sea rock at the outer end of the reef (see n. 54). (Map K, n. 55, p. 272)

RLgr:

Double rock. Translated "where they get Indian potatoes" (edible bulbs). This name was given to me with reference to several places, one of them on Trinidad head, and again as the name of a sea-stack. This is the only place where I could get a definite location for the name. (Map K, n. 56, p. 272)

O-kere'get:

Rock in the water. Translated "where they always get arrow-points." Once, in myth times, someone was going to make the rock here into a place where people could go for arrow-points, but the scheme fell through. (Map K, n. 57, p. 272)

Tepo'na (tepo tree):

Rock, lying close offshore, with a tree on it. (Map K, n. 59, p. 272)

Omī'mos-w-ää'g:

Translated "Hupa his rock." Two small sea rocks almost submerged. A Hupa man bought this rock from the people in Trinidad, because he liked mussels to eat. According to the account, the Hupa came over every season to collect the mussels (pī'ī). (Map K, n. 60, p. 272)

Qege't-ū-wrL:

Translated "panther (that is, puma) his tail." A long, low-lying sea rock. I think the name is descriptive of its configuration. (Map K, n. 61, p. 272)

Tegwo lag:

Meaning (probably) "oceanward rock." (Map K, n. 62, p. 272)

Kwī'gerep:

Translated "sharp." A narrow sea rock. (Map K, n. 63, p. 272)

Poi'k:

Large sea stack. A bird. The word is said to be the word for nighthawk (kweyū'ts) in the coast dialect; but this seems unlikely. (Map K, n. 64, p. 272)

Prhrtsr'k:

Rock in the water. (Map K, n. 68)

Rä'vipa:

Small rock in water. Translated "on the other side," "beyond." (Map K, n. 70, p. 272)

Rtskrgr'n:

Translated "everybody looked." A great rock, beside the stream (Little river). A myth recounts that kr'nit, the chicken-hawk, was going to build a fish-weir here. "Everybody looked," however, in defiance of the taboos governing in such matters, so he never succeeded. (Map K, n. 72, p. 272)

Trails:

Tewe-o-rega:

Translated "in-front where they-pass." Place where the trail turns to avoid some rocky cliffs. (Map K, n. 53, p. 272)

Other:

Eqo'r-o-tep:

Translated "cooking-basket where it-stands." (Map K, n. 33, p. 271)

Prgwr''w:

The end of Trinidad beach; the place where the cliffs begin again. (Map K, n. 42, p. 271)

Pemä'ks-o-le'g:

Translated "soapstone-dish where they-make." A soapstone quarry. (Map K, n. 45, p. 272)

O-ke':ga:

Translated "where people get angelica root." This root (wo'lpēi) was used in connection with prayers, being burned in the fire. (Map K, n. 58, p. 272)

Ketke'rok:

Crag. Translated "hanging down." The usual word is ara'w, which may be contained in this expression. (Map K, n. 65, p. 272)

O-sūrg:

Cliff with a blowhole. Translated "blowhole." A cave at the water level, which is filled with each advancing wave, the compression of the air inside blowing out a burst of spray. (Map K, n. 66, p. 272)

Me'stek:

Translated "meadow." A flat behind a cliff. The whites rigged up a cable here for leading schooners with shingles from a small mill which stood close by. The place is known as Honda landing. (Map K, n. 67, p. 272)

O-sro'n:

Crag. (Map K, n. 69)

O-koso'lig:

Translated "where he fell," or "where they painted him." Sun (won-ū-sleg, "overhead he goes") once fell down here. Raccoon and his brother pained his face and threw him back again. (Map K, n. 74, p. 272)

O-kwe'ges:

Sand dune. Translated "where people get strawberries" (kwestsi'M). (Map K, n. 75, p. 272)

No'osogo'r:

Translated "baby basket." A crag on the hillside, somewhere to the north of Little river. (Waterman unable to define the exact location, p. 273).

O-tskrgū'n:

A crag somewhere north of Little river. (Waterman unable to define the exact location, p. 273).

He'weL:

Translated "stand up," or "it stood up." The story goes that an old woman from Trinidad out getting wood once cut down a tree at this spot, working with wedge and maul. The tree fell. Then after a time it stood upright again; then the old woman ran away. The story accounts for the name. (Waterman unable to define the exact location, p. 273).

Yurok Village of Sre-por at Moonstone Beach and CRM concerns

The Yurok Village of Sre-por was located on the bluff overlooking Moonstone Beach and Little River. Sre-por was the southern most coastal village in Yurok ancestral territory. The site is notable due to its location on a high bluff. Several rock outcrops surround the village, each representing traditional cultural places of significance to Yurok

in oral history and cosmology. The village provided access to fresh water and marine resources. Traditional gathering and resource areas included fishing places, a strawberry gathering place, and a lithic quarry.

A site visit to Moonstone Beach was made by Yurok Tribe Environmental Program (YTEP), Cultural Resources Division staff in April 2005. While this does not constitute a cultural resources survey, YTEP did observe the following existing conditions and visible impacts to the site.

The lower parking area at Moonstone Beach overlies outlying components of the village site, as evidenced by visible lithic scatters and shell midden deposits. Dense deposits of shell are visible in areas on the bluff and eroding along foot trails that lead from the beach to the village site.

Management concerns for the cultural resources in the Moonstone Beach area primarily revolve around recreational impacts (ie: overnight camping, rock climbing, and erosion of the component underlying the lower parking area and the shell midden within the village). There are multiple foot trails that provide access to the village site from the beach. Combined with dense vegetation throughout the site area, these trails provide access for overnight campers and potential looters, in addition to increasing erosion of midden deposits within the village site.

Recommendations for site protection include: capping the lower parking lot with gravel to protect eroding cultural resources, closure and re-vegetation of several site access trails, enforcing the prohibition of overnight camping, and the installation of a portable restroom facility for visitors to discourage using the vegetated areas as a toilet.

The Yurok Tribe remains committed to protecting traditional cultural properties, cultural sites, and traditional resources within Yurok ancestral lands. Primary management concerns on public lands involve site protection and site stabilization. Increased and unmonitored recreational uses of the Moonstone Beach area have the potential to adversely effect significant cultural resources in the village and the surrounding area. Access to traditional resources and resource use areas for Yurok tribal members remains an ongoing concern for the management of public (federal, state, or county) lands within Yurok ancestral territory.

A formal records search of the entire Humboldt County Clam Beach- Moonstone area was conducted by the North Coastal Information Center, located in Klamath, California. The NCIC report is attached to this document and includes previously recorded site information within Wiyot and Yurok ancestral lands for the entire project area.

Consultation with the Yurok Culture Committee regarding cultural resources management for the Moonstone Beach area occurred in April 2005. The Culture Committee identified the following traditional uses of the area and management concerns:

- The village of Sre-por and the surrounding area, beach and river are traditional resource areas for gathering seaweed, harvesting shellfish, and fishing for ocean and freshwater species.
- The rock outcrops surrounding the village and the beach are traditional cultural places of ceremonial and spiritual significance to Yurok people and culture.
- The Culture Committee would like to see better management and protection of the village and resources in the Moonstone Beach area. Campers on the beach should not be allowed, trails leading into the village site should be closed, and visitors should be discouraged from climbing on the rock outcrops as these are cultural places.
- Traditional resource use by tribal members should continue as this is still a good place to gather seaweed and harvest shellfish and fish.
- The village site is an important place and needs to be respected and protected by Humboldt County.

Management Recommendations for Clam Beach (by Marnie Atkins)

The Wiyot recommends the following for the management of cultural resources on the Clam Beach:

- Access for tribal members for gathering materials for cultural uses such as basket weaving, food, and medicine.
- A schedule for resting the beach in order to promote the growth and increased production of clams on the beach. For example: Every odd year the beach north of Strawberry Creek is rested. There is no off road vehicle access or gathering of clams. There is only access on the south side of Strawberry Creek for off road vehicles and gathering of clams. Every even year the beach south of Strawberry Creek is rested. There is no off road vehicle access or gathering of clams. There is only access on the north side of Strawberry Creek for off road vehicles and gathering of clams. Every five years there is no gathering or off road vehicle access at all.

Both the Wiyot and Yurok Tribes encourage sound management of cultural and natural resources within the Clam Beach-Moonstone Beach area. Recreational impacts pose the biggest threat to cultural and natural resources within the area. Consultation with the Tribes in the planning and development phases of any management projects and decisions with the potential to impact cultural and natural resources is encouraged by both Tribes, and is required under the Traditional Tribal Places law enacted by California in 2004 (SB-18). Proper management of the area can only occur with the active participation and support of both Tribes.

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Ethnohistorical and Historical Summary: Coastal Area from Moonstone to Hiller Road

**Prepared by Jerry Rohde,
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I. Introduction

This review summarizes the more readily available information pertaining to historic sites along the Humboldt County coastline from Moonstone Beach to Hiller Road. Because of budgetary and time constraints, the author was not able to conduct an in-depth study of the history of the area. The following account should thus be considered representative but not definitive.

Written information was collected primarily from the files and other holdings at the Humboldt County Historical Society, the Humboldt County Main Library in Eureka, the Humboldt State University Library, the Humboldt County Recorder's Office, and the archives of the Natural Resources Division of the Humboldt County Department of Public Works, along with material from the author's own collection. In addition, the report's author, who is a former resident of Strawberry Prairie, has drawn on over 20 years of personal observations made in the course of hiking, jogging, and studying much of the project area. Site inspections by the author were conducted on 8 March 2003, 9 July 2003, and 10 July 2003, with observations made at the following locations: the west side of Hiller Park and the east side of Mad River below the park; the section of the Hammond Trail from the Murray Road access to the Widow White Creek area; the access road to Moonstone Beach; the dune area of Little River State Beach; the Hammond Trail crossing of Strawberry Creek; the canyon of Patrick Creek; the Highway 101 overlook south of the Clam Beach exit, and the dune and lagoon area immediately below the bluffs from just north of the Highway 101 overlook to the a point where Widow White Creek flows from its canyon out onto the dunes. A personal interview was conducted with Don Tuttle on 25 July 2003 and a phone interview was conducted with longtime Moonstone resident Sam Merryman Jr. on 1 August 2003.

Several features of the area's landscape were conducive to human habitation and activity. Locations near the mouths of streams were favored sites for Indian villages, their situation made more attractive here by the presence of large quantities of shellfish along the beach. White settlers were lured by the rich bottomland of Little River and the open prairies above the bluffs and used these sites for ranching and farming. The presence of "black sand" gold in the area beneath the bluffs for a time brought mining activity. The beaches and dunes became recreational areas for local residents, and businesses catering to their needs eventually developed. A strip of land between the bluffs and dunes became a transportation corridor, seeing first a county wagon road, then a two-lane section of the Redwood Highway, later a rail

line, and in 1963 a four-lane freeway.¹ The following sections of this report will chronicle the course of these activities.

II. Early Times: Indian Inhabitancy

While taking on “wood and water” at Trinidad Bay, the Hezata Expedition of 1575 explored the coastline to the south, coming upon a stream that Hezata named the “Rio de las Tortolas” (river of the doves), which, it appears, was what is now called Little River.² Hezata’s party traveled up the river a “half a league from its mouth”³ (a distance of about 1.5 miles). The various reports made at the time do not indicate the presence of a village or dwellings in the vicinity.

In 1849, the Josiah Gregg Party reached the coast at Little River, went north, and then returned south, crossing the river on their way toward Humboldt Bay. L. K. Wood, in his account of the journey, makes no mention of encountering Indians at or near the river.⁴

The principal ethnographers for the two local Indian tribes both claim that village sites and other named locations were located within the review area. T. T. Waterman mentions four places named by the Yuroks:

1. “Okweges” – “where the people get strawberries” – located near the mouth of Strawberry Creek.
2. “Oksolig” – a site in the dune area approximately due west of today’s Crannell Road interchange.
3. “Rtskrgrn” – “everybody looked” – the large rock north of Little River now known as Princess Rock.
4. “Srepos” – a village on the north side of Little River near the north end of Moonstone Beach that at one time had four houses and a sweathouse.⁵

L. L. Loud lists four Wiyot locations in the review area:

1. “Dolokoli” – an archaeological site near the mouth and on the south side of what appears to be Widow White Creek. (The stream is unnamed on Loud’s map but is placed approximately where Widow White Creek is located, and there are no other streams in the area.)
2. “Kwesperkogoli” – Strawberry Creek.
3. “Itchgaro” – Little River.
4. “Pletkosomili” – a village near the mouth of Little River that seems to be identical with Srepos.⁶

¹ Tuttle, Don, personal communication to Jerry Rohde, 29 July 2003.

² De La Sierra, Benito. “Fray Benito De La Sierra’s Account of the Hezata Expedition to the Northwest Coast in 1775”; (reprint, *Quarterly of California Historical Society*, IX, 3: 23.

³ LaSierra: 23-4.

⁴ Lewis, Oscar, ed., *The Quest for Qual-a-wal-loo*. (San Francisco, 1943): 131, 134.

⁵ Waterman, T. T., “Yurok Geography,” *University of California Publications in American Archaeology and Ethnology* XVI: 272.

⁶ Loud, Llewellyn L., “Ethnography and Archaeology of the Wiyot Territory,” *University of California Publications in American Archaeology and Ethnology* 14, 3: 286-8.

It thus appears that the tribal affiliation with the village at the north end of Moonstone Beach is subject to contention, with Waterman claiming it for the Yuroks and Loud for the Wiyots. While it is possible that one or the other ethnographer is wrong in his assertion, it could also be that the occupancy of the village changed hands at some point from one tribe to the other, or that the village was actually a sort of “border town” inhabited by members of both tribes, each of which gave it their own name. This latter situation seems to have applied on the northern boundary of Yurok territory, in Del Norte County near the mouth of Wilson Creek, where a village called Tages Lsatun appears to have been occupied jointly by both Yuroks and Tolowas.⁷ In any case, the presence of the village has been confirmed by two ethnographers, so it is the affiliation of its inhabitants and not its existence that is in question.

There is no mention in the literature about the presence of any Indian village in the review area after the start of white habitation. Indians are noted gathering clams for the cannery at Little River Beach in 1907,⁸ and they were also reported camped at Moonstone Beach in the early 1900s while surf fishing.⁹

III. Early White Settlement

The initial division of the State of California into counties placed the review area in Trinity County. It then became part of Klamath County when the latter was established in 1851, remaining so until the county was dissolved in 1876, at which time the land became a part of Humboldt County. The southern boundary for Klamath County ran not far south of the review area, on the line now followed by School Road.

In the 1850s and 1860s white settlers established ranches on much of the land atop the bluffs east of the beaches between Mad River and Little River and also in the Little River basin. In at least one case, they also occupied a dune area beneath the bluffs. The following summary includes all relevant ranches for which information is readily available:

1. Dow’s Ranch: Early records indicate that a James M. Dow had a property known as Dow’s Ranch as early as 1852; an election precinct was established there but no location given.¹⁰ According to McKinleyville historian Loberta Gwin, a Joseph [G.] Dow purchased 160 acres of land in 1856 from David Rowe;¹¹ Gwin locates the property in the eastern part of the NW ¼, section 1, T6N R1W (the remainder of the quarter-section, according to Gwin’s map, is in the ocean).¹² If Gwin’s information is correct, the northern boundary of Dow’s property would be on a line with today’s Hiller Road and about 1/8 mile west of the junction of Hiller Road and Ocean Drive.

Property belonging to J. G. Dow was assessed in 1867; it was located in the SE ¼ of section 1 and the NE ¼ of 12 of T6N R1W, in the area northeast of the bend in the Mad River opposite

⁷ Rohde, Jerry, and Gisela Rohde, *Redwood National & State Parks: Tales, Trails, & Auto Tours*, (McKinleyville, CA: MountainHome Books, 1994): 190.

⁸ *Humboldt Times*, 7 Sept. 1907.

⁹ Hunt, Esma Catherine, “Camping on Moonstone Beach,” *Humboldt Historian* (Summer 1994): 25.

¹⁰ Fountain, Susie Baker, “Papers” 111: 38

¹¹ Gwin, Loberta, *Dow’s North of Mad River*, (McKinleyville, CA: Ocean Edge Press, 2000): 6.

¹² Gwin: 7.

Tyee City.¹³ No indication is given in this latter report of Dow owning the property referred to by Gwin, which is located directly to the northwest. Gwin claims that the name “Dow’s Prairie” derives from Joseph G. Dow’s land ownership.¹⁴ Other accounts indicate that the Dow Ranch for which the prairie was named was substantially farther north, in the vicinity of today’s Eureka-Arcata Airport. This is the opinion of an unnamed historian (probably Susie Baker Fountain), who writes: “Dow’s ranch covered the summit of what today is known as Dow’s Prairie, where the airport is located.”¹⁵ Theron Worth, whose family had ranched on the prairie since the 1860s, agreed, stating that “this place was named after a man named Dow who homesteaded about where the airport is, in the 1850s.”¹⁶ A report dated 30 November 1867 indicated that “Dow’s Ranch on prairie” was sold by Jacob Underwood and Nathan Snider to A. S. Daniels.¹⁷ It seems likely that regardless of the possibility that Joseph G. Dow had property south or southwest of today’s Hiller Road, either he or some other Dow held land near the airport, and that it was this location that gave its name to the prairie. This opinion is reinforced by certain information regarding the White Ranch (see below). A search of the early Klamath County records reveals no preemption claim filings by anyone named Dow, so it is likely that he squatted on the prairie that took his name.

2. The White Ranch(es): William J. White filed a preemption claim on 23 August 1853 whose boundaries were partly described as follows: “Beginning on what is generally known as Dow’s Ranch at a red wood post...40 chains from a red wood post near the summit of a small natural mound on western border of prairie...said post being the NW corner of Wm. J. White’s preemption claim...”¹⁸ Also south of Dow’s Ranch was property that Alexander Preston had filed on July 31, 1852.¹⁹ The unnamed author that is probably Susie Baker Fountain, in the same passage that located Dow’s Ranch on the summit of Dow’s Prairie, then states, in reference to Preston’s claim, that: “In the same [Klamath County] records relatives of the Rev. Asa White filed on adjoining ranches.”²⁰ In addition to William J. White’s claim, the Grantor’s Index for Klamath County lists a claim filed by a G. A. White on 1 October 1853. Unfortunately, that record was contained in a second volume of the Klamath County preemption claims that is now apparently missing from the recorder’s office, so the location of the claim and its possible relation to William J. White’s and Dow’s properties cannot be confirmed.

The 1859 Klamath County assessments record lists a W. J. White as having “480 Acres Land at Dow’s Prairie,”²¹ but no other White is listed. William J. White is listed in 1866 as having a “ranch on Dow’s Prairie known as White’s Ranch.”²² The 1870 Klamath County census lists George A. White (who possibly had the adjacent claim), but William J. White’s name no longer appears. William’s absence from the 1870 census is perhaps explained by the following account.

McKinleyville historian Carmen Schuler, using notes from longtime area resident Elgin Edeline, claims that: “Widow White’s husband was killed by the Indians, and their house and buildings

¹³ Fountain, 106: 109.

¹⁴ Gwin: 6.

¹⁵ Fountain, 92: 257.

¹⁶ *Humboldt Times*, 7 Aug. 1949: 13.

¹⁷ Fountain, 92: 75.

¹⁸ *Preemption Claims County of Klamath* [book 1]: 23.

¹⁹ *Preemption Claims*: 16.

²⁰ Fountain, 92: 257.

²¹ *Assessment Roll Klamath County A. D. 1859*: 152.

²² Fountain, 108: 440.

burned. These had been located near the beach, on land now owned by Robert W. Matthews, of Arcata.”²³ Alice M. White is noted in an 1885 report as purchasing property along the creek that now bears her name: the SW ¼ of the SE ¼ and the SE ¼ of the SW ¼ of section 30 R7N T1E.²⁴ This would place it in the vicinity of today’s Widow White Creek RV Park, just north of Murray Road and about midway between Highway 101 and McKinleyville Avenue. Schuler confirms that it was Widow White who made this move up the creek.²⁵ No mention of the attack on the White Ranch is made in Bledsoe’s *Indian Wars of the Northwest*, nor has any other report of the incident been located.

In 1882,²⁶ Alfred and Charlotte Barnes acquired property at the western edge of Dow’s Prairie; their ranch included parts of sections 19, 20, and 30, R7N T1E along with land in section 25, T7N R1W.²⁷ A September 1893 report called the Barnes place “the finest farm on the Prairie” with Alfred reportedly having threshed “about 6,000 bushels of oats.”²⁸ In May 1914, Alfred and Charlotte Barnes, along with their son,²⁹ Earl P. Barnes, and his wife sold their property to Thomas Bair and the Brizard estate.³⁰ Part of the holdings in section 25 apparently included the old White homestead site below the bluffs, as indicated by the following newspaper report from May 1920:

A novel game preserve is in process of construction at the mouth of Widow White Creek on Dow’s Prairie and by the end of the summer will begin to assume definite shape.

Some months ago Messrs. E. G. Pluke, J. M. and C. S. Carson and Dr. H. G. Gross of Eureka purchased some 50 acres of land, which was part of the Brizard – Bair Ranch on the Prairie, *formerly known as the old Barnes ranch.* [emphasis added] The purchase takes in a piece of bottom land and a stretch of sand dunes and ocean frontage, the Widow White Creek passing through the middle of the tract and emptying into the ocean. The proposed plan is to throw a dam across the creek, backing the water up inside of the sand dunes, making a duck preserve, where the birds will be baited and protected. As the creek is well known for its speckled trout, the impounded water will undoubtedly afford good sport in fishing as well, and a good chance will be had to stock the pond.

Mr. W. L. Winzler of Eureka, with an assistant, has been building a comfortable hunting lodge on the property well up on the beach on the banks of the creek.³¹

The pond was later featured in two chapters of a nature book, *Fur, Fin and Feathers*, written by local author Chet Schwarzkopf in 1954. In a chapter entitled “The Promised Land,” Schwarzkopf describes the life of a pair of beavers that were originally released at Camp 20, several miles up Little River, but who eventually came to make their home “in the dense alders

²³ Fountain, 109: 144.

²⁴ Fountain, 92: 8.

²⁵ Fountain, 109: 144.

²⁶ Irvine, Leigh, *History of Humboldt County, California*, (Los Angeles: Historic Record Company, 1915): 439.

²⁷ Fountain, 109: 77.

²⁸ Fountain, 109: 77.

²⁹ Irvine: 440.

³⁰ Fountain, 71: 370. Another owner, Robert W. Matthews (see above), was in business with the Brizard family.

³¹ Fountain, 24: 404.

and willows along Widow White Creek, a hundred yards upstream from the pond.”³² Another chapter deals with a pair of whistling swans, who:

...chose a secluded pond near Widow White Creek mouth in Humboldt County, where a concrete dam, erected long ago, impounded several acres of water. Sections of this pond had been seeded to food grasses by a conservation-minded owner who lived in a lumber town some distance away. Fir, alder, and willow coverts shut in much of it, and beavers lived there, while deep reed banks along the shore made the place an ideal retreat.

...a logging railroad passed nearby, and on the other side of this was a hunting cabin that belonged to the pond’s owner. But these were well screened by trees, while the pond itself, with its succulent water snails and profuse food grasses, quite satisfied them.³³

The 1959 U. S. G. S. map for the area shows three ponds adjacent to Widow White Creek in the area between the dunes and the bluff.³⁴ Loberta Gwin indicates that Herman Heitman maintained a set of cranberry bogs in the vicinity of the end of Murray Road, but the 1949 Metsker map shows Heitman’s property north of there, running from the ocean to the bluffs on both sides of Widow White Creek – which would place the bogs in the area of the ponds.³⁵ A site inspection of the lower creek revealed a pond north of the creek but also east of the old railroad grade. The area west of the grade was drastically altered by the northwesterly migration of the Mad River that began in the late 1970s.³⁶ No trace of the original ponds is apparent, but there is now a lagoon that branches north from the creek at a point just below the bluffs.

3. Worth Ranch: At the extreme northern end of Dow’s Prairie, just south of the Strawberry Creek drainage, David Worth “was one of the first white settlers.... His land included much of the northern part of the present Arcata airport. This went in a northwesterly direction to the bluffs and Pacific ocean.”³⁷ The Worth property included the present-day Highway 101 overlook. One site on the ranch merits special note: a “little pioneer cemetery...on property which is now the Arcata airport. It is further described by Carmen Schuler as being “located on David Worth’s place over near the bluffs and Pacific Ocean. It was at the end of the lane under a grove of trees.”³⁸ The “lane” Schuler mentions may have been a westerly extension of today’s Grange Road.

4. Hiller Ranch: George and Charlotte Hiller owned four ranches in Humboldt County, including one on Dow’s Prairie.³⁹ The 1921 Belcher map shows two of their sons, Henry G. and Theodore F., owning most of the area now encompassed by Hiller Park; their ranch included almost all of the E ½ of section 36, R7N T1W and the W ½ of the SW ¼ of section 31, R7N T1E.⁴⁰ By 1949 the property was owned by another Hiller son, Frederick M.⁴¹ There is no readily available information regarding ranching operations on the property. The western end of the

³² Schwarzkopf, Chet, *Fur, Fin and Feathers*, (New York: Thomas Y. Crowell Company, 1954): 73.

³³ Schwarzkopf: 75-6.

³⁴ U. S. Geological Survey, *Eureka Quadrangle California – Humboldt Co. 15 Minute Series*, 1959.

³⁵ Metsker, Charles F., *Metsker’s Atlas of Humboldt County*, (Tacoma, WA: 1949): 35.

³⁶ Tuttle, 29 July 2003.

³⁷ Fountain, 109: 140.

³⁸ Fountain, 109: 162.

³⁹ Irvine: 1233-34.

⁴⁰ Belcher Abstract & Title Co., *Atlas of Humboldt County* (1921): 8.

⁴¹ Metsker: 35.

property has been subject to the erosive vicissitudes of the Mad River. A lagoon that extended a short distance north of the river in 1921, had, by 1949, progressed northward all the way through the western part of the ranch, while the river itself later moved north to cut away part of the bluff. At present, the mouth of the Mad has retreated south to a point approximately opposite the northwest corner of Hiller Park.

5. Harris Ranch: The 1859 assessment rolls indicate that Thomas Harris owned "160 acres land at Gamble's Prairie."⁴² There is some confusion about the location of Gamble's Prairie; certain accounts place it in section 17, R7N T1E,⁴³ while other descriptions locate it in the Little River basin.⁴⁴ In any event, Thomas Harris was close to the latter location in June 1863; he was then renting Lieutenant Hale's place at the mouth of Little River when it was attacked by Indians. The Hale/Harris place was burned and plundered, and an Indian boy who was the only resident present was wounded.⁴⁵

From various early descriptions, it appears that Patrick Creek was earlier known as Harris Creek. In June 1868, the first "Farmer" picnic was reportedly held at the mouth of Harris Creek, an event that was continued year to year.⁴⁶ The 1921 Belcher map names the creek as "Patrick,"⁴⁷ but a news report from 1925 seems to refer to the stream as Harris Creek. On October 1, 1925, President Calvin Coolidge authorized reservation of 62 acres of land along the Redwood Highway at Clam Beach. The property stretched "from the mouth of Harris Creek to Little River, which now becomes a government reserve."⁴⁸ The article further states that an "80-acre tract and auto park at Harris Creek, owned by Humboldt County" adjoins the reserve. A look at the next available property map, from 1949, shows that the boundary between the Humboldt County land and what is by then state property (the old federally reserved lands that became Little River State Beach), which the article referred to as Harris Creek, is labeled Patrick Creek.⁴⁹ In any event, James and Elizabeth Harris, who may have been related to Thomas Harris, located under the beach bluff at Little River in 1881.⁵⁰ In 1921 the Harris family is shown as still owning a quarter section of land atop the bluff between Strawberry and Patrick (Harris) creeks.⁵¹

6. Beach Ranch: At the mouth of Little River was Lieutenant Hale's place, mentioned in the 1863 Indian attack. Christian and Augusta Nelson apparently also occupied the property during the time of Indian-white conflict and were once frightened away from their home by "troublesome Indians."⁵² Christian Nelson was assessed in 1859 for 160 acres of land "at Mouth of Little River."⁵³ Edward Hale preempted his land on 5 April 1853.⁵⁴ Hale is still listed having his ranch in 1865⁵⁵ and in 1866.⁵⁶ From this it appears that Harris and the Nelsons were

⁴² *Assessment Roll*: 136.

⁴³ *Fountain*, 92: 67.

⁴⁴ *Fountain*, 109: 82.

⁴⁵ *Fountain*, 24: 315.

⁴⁶ *Fountain*, 24: 304.

⁴⁷ *Belcher*: 8.

⁴⁸ *Fountain*, 24: 307.

⁴⁹ *Metsker* : 35.

⁵⁰ *Fountain*, 24: 314-15.

⁵¹ *Belcher*: 8.

⁵² *Fountain*, 10: 325.

⁵³ *Assessment Roll*: 142.

⁵⁴ *Preemption Claims*: 87.

⁵⁵ *Fountain*, 92: 93.

probably for a time renting or otherwise occupying all or part of Hale's place. About 1866 Hale's property was taken over by Charles and Kaquaish Beach. The couple was married in 1857 while Beach was living with his uncles, Thomas and David Worth, on the Samoa Peninsula.⁵⁷ (The Worth brothers later moved to Dow's Prairie.) Kaquaish Beach was a member of the Wiyot tribe whose mother and family were killed at the Indian Island massacre.⁵⁸ Kaquaish's father was apparently the famed Wiyot leader Kiwelata.⁵⁹ According to Charles Beach's obituary, the Beaches lived for two years on Dow's Prairie before moving down to Little River in 1865,⁶⁰ this put them there at the same time as Hale, a circumstance partly explained by the Beach's son, Bob, who stated years later that his father and Ed Hale were "partners" who arrived at the site in 1865.⁶¹ This account does not, however, tally with the report that Hale preempted the property in 1853, although it could mean that the Lieutenant, who was renting it to Harris in 1863, returned to it in 1865 with the Beaches. In any event, in 1867 it was noted that Charley Beach had a claim on the south side of Little River near Gamble's Prairie,⁶² and that the next year he was on both sides of the river. Hale is not mentioned as a co-owner in either case. The Beaches "kept an open house for travelers and loaned their canoe for transport across the river."⁶³ Charles Beach died in 1900,⁶⁴ but Kaquaish "lived in her home atop the hill above Little River"⁶⁵ until she died there at 96 years of age in 1936.⁶⁶ An 1886 map shows "Beach's" southeast of the Little River bridge in the northeast quarter of section 7, T7N R1E.⁶⁷ In 1921 the Beach estate owned land on both sides of the highway from Crannell Road north to the first curve in the highway near Princess Rock,⁶⁸ and in 1949 Beach, Lyons, et. al. still held most of the same property, although it appears that except for one 80-acre parcel,⁶⁹ the land west of the realigned highway then belonged to the state.⁷⁰ According to long-time area resident Sam Merryman Jr. the Beach family had a barn and house about 100 yards south of Little River approximately where the northbound lanes of Highway 101 now run. Another Beach house still stands; it is located on the hillside just east of Highway 101 south of Princess Rock. This was apparently the place where Kaquaish Beach lived prior to her death.⁷¹

IV. Commercial and Recreational Activities

As noted above, the first in a series of Farmer Picnics occurred on Clam Beach in 1868. The string of three beaches—Clam, Little River, and Moonstone—that ran in front of the bluffs became a choice location for picnicking, beachcombing, and camping activities, with trips there by locals frequently mentioned in the various papers. Between 1888 and 1903, the *Blue Lake*

⁵⁶ Fountain, 108: 434.

⁵⁷ *Arcata Union*, 3 Oct. 1900.

⁵⁸ Fountain, 1: 69.

⁵⁹ Fountain, 1: 81. The spelling here is "Ke-Ve-Lata."

⁶⁰ *Arcata Union*, 3 Oct. 1900.

⁶¹ *Humboldt Times*, 13 March 1949: 17.

⁶² Fountain, 108: 442.

⁶³ Fountain, 1: 69.

⁶⁴ *Arcata Union*, 3 Oct. 1900.

⁶⁵ Fountain, 1: 69.

⁶⁶ Fountain, 1: 79.

⁶⁷ Forbes, Stanley, *Official Map of Humboldt County* (1886).

⁶⁸ Belcher: 8.

⁶⁹ The 80 acres later became the property of Sam Stanson. (Tuttle, 29 July 2003.)

⁷⁰ Metsker: 36.

⁷¹ Merryman, Sam Jr., phone interview with Jerry Rohde 1 August 2003.

Advocate reported at least a dozen such excursions by Blue Lake residents, some of which also involved a trip up to Trinidad.⁷²

Moonstone/Little River Beach area: In 1906 the Spaglat brothers constructed a two-story hotel “a short distance across the Little River Bridge,”⁷³ which apparently means north of it. The following year a Blue Laker, F. P. Wheeler, traded with the Hammond Lumber Company for 105 acres at the mouth of Little River, where he built a summer resort that featured the “Seaside Pavilion,” and a dancehall.⁷⁴ Wheeler’s dancehall was located “where the road goes down to the beach”⁷⁵ Wheeler had another Blue Lake resident for a partner, Hiram Merryman. That same year Merryman opened a store at Moonstone.⁷⁶

In 1914, Norman Smith, who had been a developer in Red Bluff, bought 45 acres of Wheeler’s property and subdivided the land into 100 lots.⁷⁷ A promotional circular from Smith described his grandiose plans for the Moonstone development:

We are establishing an Industrial Colony on Trinidad Harbor, where transportation by sea and rail gives all products an assured market, independent of any one particular transportation line. We have an excellent mill site. Unlimited quantities of timber to draw from.⁷⁸

The Mermaid Inn was built at Moonstone about 1916 by Norman Smith, assisted by Sam Merryman Sr., who was Hiram’s son. It was owned by a group of businessmen that included Henry Seely, Fred Kay, and O. N. Hunt. The Inn “was a large two-story structure with a large lobby with fireplace and kitchen on the main floor. Part of the lobby was also used as a dining area. Six bedrooms were upstairs.”⁷⁹ It only operated as an inn for about a year and then was “used by various groups during the summer.”⁸⁰ Dances were one of the activities.⁸¹ Eventually it was used by teenagers for “wild” parties; because of this, “it was torn down by a man named Burg about 1930.”⁸²

The Merryman family had several businesses at Moonstone. A gas station was in business as early as 1929.⁸³ It was located “in the center of Moonstone Beach Village,” where Sam Sr. was operating it in 1949.⁸⁴ Over the years it sold Richfield, Union, and Texaco gas. It was torn down in 1964. Sam Sr. and his wife had a store and bar on the road down to the beach that burned in 1946. In 1964 Sam Jr. opened a restaurant on the bluff just above the beach.⁸⁵ He concluded 95 years of family business activity at Moonstone when he retired in 2002.⁸⁶ Merryman’s beach

⁷² Fountain, 24: 323-24.

⁷³ Fountain, 70: 126.

⁷⁴ Fountain, 70: 322.

⁷⁵ Merryman, 1 Aug. 2003.

⁷⁶ *Newsletter of the Trinidad Museum Society*, July 2002: 4.

⁷⁷ Fountain, 71: 435.

⁷⁸ *Newsletter of the Trinidad Museum Society*, July 2002: 1.

⁷⁹ Fountain, 109: 169.

⁸⁰ Fountain, 109: 169.

⁸¹ Fountain, 109: 167.

⁸² Fountain, 109: 169.

⁸³ *Newsletter of the Trinidad Museum Society*, July 2002: 4.

⁸⁴ *Humboldt Times*, 13 March 1949: 18.

⁸⁵ Merryman, 1 Aug. 2003.

⁸⁶ *Newsletter of the Trinidad Museum Society*, July 2002: 4.

house, a small restaurant annex that is no longer in operation, is located at the bottom of the Moonstone Beach access road, close to where the Mermaid Inn was situated.

In 1929, Mr. G. Hedges leased five acres of land on the Beach property, where he constructed “a large dance pavilion” facing the Redwood Highway.⁸⁷ It was located on a flat east of present-day Highway 101 just north of the Beach House.⁸⁸ The pavilion burned to the ground two years later.⁸⁹

A business venture of a different sort was even shorter lived. In 1907:

...some enterprising spirits lately conceived the idea of canning clams for sale and hired a building in the vicinity of Little River and set a dozen or more Indians at work on the beach. The venture was successful, but people who went there to get clams for individual consumption found that the supply was getting scarce.

As a result the County Board of Supervisors referred the matter to the District Attorney, asking that he “frame an ordinance for the protection of the succulent bivalves.”⁹⁰

Clam Beach area: About two miles south of Moonstone, where present-day Central Avenue meets Highway 101, another tourist area, called Clam Beach, developed near the opening in the bluff where Strawberry Creek emerged from its canyon. It was here that first the county wagon road and then the Redwood Highway reached the beach. Following completion of the two-lane highway in 1923, tourist accommodations were constructed in the Clam Beach area.⁹¹ In June 1925 it was announced that “Clam Beach Park at Strawberry Creek is now complete.” The facility included a lighting plant and cabins for tourists.⁹² In 1929, when Mr. and Mrs. Elmer Acorn took over the lease for the county camping ground, the site consisted of a store, service station, and 11 cabins.⁹³ The Acorns also reportedly took over the Clam Beach Inn, which had been built in 1927.⁹⁴ A dance hall was constructed the same year as the inn. It was located “over the railroad tracks on the beach side....This was also used for a skating rink.”⁹⁵

During the 1920s several local families, including the Fleckensteins, Titlows, and Pifferinis, built small cabins that were apparently located at the base of the bluff face, but above the beach, south of the Clam Beach inn.⁹⁶

At that time, Clam Beach was a small town, which consisted of a store, skating rink, the Clam Beach Inn, and a duck pond. The highway ran through the center of it, and behind the business establishments were the huge sand dunes of Clam Beach. The cabins remained in the families’ ownership until they were bought out by the division of highways in the late 1950s for the right-of-way for the new freeway and were torn down.⁹⁷

⁸⁷ Fountain, 24: 373.

⁸⁸ Merryman, 1 Aug. 2003.

⁸⁹ Fountain, 71: 435.

⁹⁰ *Humboldt Times* 7 Sept.1907.

⁹¹ Tuttle, 29 July 2003.

⁹² Fountain, 70: 125.

⁹³ Fountain, 24: 302.

⁹⁴ *Humboldt Times*, 13 March 1949: 17.

⁹⁵ Gwin: 148.

⁹⁶ Tuttle, 7 July 2003.

⁹⁷ Saul, Barbara Canepa. “A McKinleyville Family Album.” *Humboldt Historian* Nov.-Dec. 1990: 25.

By 1949 there was a trout pond next to the Inn, formed by damming Strawberry Creek, which stream apparently had a run of trout.⁹⁸ Reportedly the creek had earlier been dammed by beavers, descendants of a group that had been released in 1915 at Camp 20, several miles up Little River.⁹⁹ It is unclear how either of the dams on the creek related to the duck pond mentioned above. In 1947 Mr. and Mrs. A. J. Bathurst took over the Clam Beach Inn property, which by then also included a tavern.¹⁰⁰

Across the intersection from the Clam Beach Inn was Herrin's Free Museum and Factory,¹⁰¹ which was started in 1935 by Herbert and Minnie Herrin as a roadside stand. Two years later a full-sized building was constructed to house the stock of redwood and seaside collectables.¹⁰² All of the Clam Beach recreational buildings west of the bluff face were removed during construction of the 101 freeway in 1960-62.¹⁰³

Another feature of the Clam Beach area was an "out-of-state automobile checking station, which was in service between 1924 and 1939."¹⁰⁴

V. Mining

"Black sand" gold was found in the Little River—Clam Beach area. It may have been contained, as in the case at the more famous Gold Bluffs to the north, in the cobbled mélange rock that formed the bluffs above the beach. Needless to say, mining ensued. On April 2, 1879, it was reported that "Mr. J. U. Tolles... expects to get his black sand mining operations on Charley Beach's farm... in operation about one month from this date."¹⁰⁵ Three months later the steamship *Mary Ann* was to deliver lumber for the operation at the mouth of Little River.¹⁰⁶ Nearly a decade passed before another report appears: "April 4, 1889—A gold-moving machine, which has been in operation at Little River... during the past year, has been shipped to Ellensberg...."¹⁰⁷

Eight more years passed, and then in 1897 N. H. Pine and others lease "160 acres from Charles Beach south and west of Little River for sand mining purposes."¹⁰⁸ The next year the Hill & Close Beach Mining Co. subletted the property from Pine.¹⁰⁹ Charles Beach's son, Bob, takes up the story:

Those deep, brush-lined pools along the highway between Clam Beach and Little River were dug by dredges seeking gold. Charles Hill, Harry Close, and Paddy Levec ran a mine along there about 1896. They worked it for several years, but I guess they ran out of gold finally. They

⁹⁸ *Humboldt Times*, 13 March 1949: 17.

⁹⁹ *Humboldt Times*, 13 March 1949: 17.

¹⁰⁰ *Humboldt Times*, 13 March 1949: 17.

¹⁰¹ Fountain, 70: 125.

¹⁰² *Humboldt Times*, 13 March 1949: 17.

¹⁰³ Tuttle, 29 July 2003.

¹⁰⁴ Fountain, 24: 308.

¹⁰⁵ *West Coast Signal*, 2 April 1879.

¹⁰⁶ Fountain, 24: 320.

¹⁰⁷ Fountain, 24: 309.

¹⁰⁸ Fountain, 24: 309.

¹⁰⁹ Fountain, 24: 320.

used water from what is now Patrick's creek to sluice the sand they pumped up from those holes. It was a fine "flour gold," and they used settling tanks and astrakhan cloth to catch it.¹¹⁰

According to another report, Beach's 1896 starting date is correct. A company consisting of Pine, Close, Hill, and R. S. Morse was expected to begin operations during the late summer of 1896. They had machinery to handle 400 tons of sand daily and had laid a 12-inch pipe 1.25 miles to their water supply. The company intended to put in an electric light plant so they could work nights.¹¹¹

At the same time, another mining operation was also apparently starting up. In October 1897 Phil Flansbury was reported building a 30-foot-high "dam to expedite operations of the Pacific Beach Consolidated Mining Company at the mouth of Little River." Hulse, Parker and others were listed as the owners of the property. Some 3,000 feet of wood pipe was ready for use. The company had also filed notice claiming "all the water flowing in Patrick Creek,"¹¹² which water, according to Bob Beach, was used by the Hill & Close Beach Mining Company. There is no additional information regarding the apparent conflict of interest between the two mining operations. F. M. Shideler reportedly headed the operation of the Pacific Beach company.¹¹³

Apparently other operations were also active by the end of 1897, for the *Blue Lake Advocate* reported that: "Several companies are now at work...washing auriferous sand, and another firm from San Francisco are [sic] on the ground...."¹¹⁴

One later observer claimed that:

on highway 101, the full length of Clam Beach, there is a string of small pools or ponds made by a dredger in the 1890's in an attempt to salvage gold from the ocean's sand. The cost did not warrant it, so it soon played out, but it created a chain reaction of several tons of fine agates from ¼ inch up to the size of a dime.¹¹⁵

Additional information on the mining operations, which unfortunately contains no dates, comes from an article by Carmen Shuler:

...the gold mine near Clam Beach was "salted" before eventually sold. It appeared to be common knowledge.

For seven or eight years it had been mined successfully and rebuilt after being completely destroyed by a tidal wave. But evidently, with the methods used, the mine was finished.

Before it was resold to unsuspecting shareholders, the mine was then "salted" with a shot gun loaded with flaky gold. This was shot throughout the mining operation....

The mine dam and cook house were built near where Ike Kuntz now lives [1966], on Strawberry Creek.¹¹⁶ It was then known as Patrick Creek....

¹¹⁰ *Humboldt Times*, 13 March 1949: 17.

¹¹¹ *Blue Lake Advocate*, 26 Sept. 1896: 4.

¹¹² *Fountain*, 24: 311.

¹¹³ *Times-Standard*, 13 November 1975.

¹¹⁴ *Blue Lake Advocate*, 13 Nov. 1897: 1.

¹¹⁵ Frost, Joseph, "Recollections about the Chinese," *Humboldt Historian* XVII, 3: 4.

¹¹⁶ Kuntz's home was on top of the bluff next to Clam Beach Road. (Tuttle, 29 July 2003.)

When the mine was in full operation, Uncle Frank remembered seeing one of the biggest takes—over \$3,000 in gold, which was kept in a fruit jar.¹¹⁷

In 1964 a local resident recalled that: “Gold mining was attempted near where Herrin’s Museum and dance hall are now at Clam Beach. There were a few small buildings there in 1900....”¹¹⁸ This may refer to the dam reported above in Schuler’s account but also raises the possibility of a mining operation farther south than those previously described.

Sam Merryman Jr. recalled seeing “about three ponds in the early days; the ponds were west of the old highway, just south of the Crannell trestle.” There was also a “big sand pile just west of Crannell Road”¹¹⁹ that may have been a remnant of mining operations.

VI. Transportation

The area between the beaches’ coastline and the bluffs has long served as a major transportation corridor. The Arcata to Crescent City wagon road, while not completed until the 1890s, ran through the Little River area somewhat earlier; it appears on Forbes’s 1886 map as passing through Dow’s Prairie, dropping down to cross Strawberry Creek, passing west of Beach’s, and then crossing Little River on a bridge.¹²⁰ The road must have dated back at least as far as 1877, when it was reported that the “long-awaited” bridge over Little River neared completion.¹²¹

The wagon road crossed through the Worth property, going past the present-day gun club to near the north end of the point, which was called Worth’s Hill; it dropped down the east side of the hill, above the canyon of Strawberry Creek, before bending west to cross around the bottom of the hill. Originally the wagon route then went to the beach, along which it traveled until it climbed the bluff north of Moonstone. In 1921 the Redwood Highway was built through Dow’s Prairie, departing today’s Central Avenue at Airport Road before turning right at Baadsgaard Road to cross what is now the landing strip at the airport. At the north end of the prairie it dropped down Kjer Road to where Kjer now meets Central Avenue and then followed the route of Central to the base of the bluffs. There it turned right and ran just below the bluffs until it came out into the Little River valley.¹²² The highway through this area was completed in 1923.¹²³ In 1942 the state abandoned the portion of the highway that ran through the airport and relinquished sections of the highway that then became Kjer Road, Baadsgaard Road, and the eastern end of Airport Road. The realigned highway then followed Central Avenue across the prairie.¹²⁴

According to McKinleyville historian Carmen Shuler, “in 1922, a span was built across Little River.”¹²⁵ Although Shuler writes as if this were the first bridge across the river, it was actually

¹¹⁷ Fountain, 109: 144.

¹¹⁸ Frost, Joseph H., “Those Were the Days,” *Humboldt County Historical Society Newsletter*, Sept./Oct. 1964: 18.

¹¹⁹ Merryman, 1 August 2003.

¹²⁰ Forbes.

¹²¹ Fountain, 24: 318.

¹²² Tuttle, Don, interview with Jerry Rohde, 25 July 2003.

¹²³ Tuttle, 29 July 2003.

¹²⁴ Tuttle, Don, 25 July 2003.

¹²⁵ Fountain, 109: 172.

at least the second, and the date she gives indicates that it was built as part of the original state highway construction program.

During the early 1960s Highway 101 was converted to four-lane freeway through the Clam Beach area. This massive project destroyed much that lay along its wide corridor, so that it now difficult, if not impossible, to find evidence of much of the activity previously described in this report.

“In 1929 the Little River Redwood Company built a railroad west from Crannell, crossing over Highway 101 to the ocean beach, then south along the beach to connect with the old line of the Humboldt Northern Railroad.”¹²⁶ The line was very active from 1934 to 1945, during which time trains made as many as three trips per day from Crannell to the Samoa mill.¹²⁷ The line was discontinued in 1961,¹²⁸ and the track from Crannell to Fishers Siding (near Hiller Road) torn up in the summer of 1963.¹²⁹ The railroad from Crannell crossed Crannell Road and Highway 101 on a 20-foot-high trestle¹³⁰ and then turned south for its run along the eastern edge of the beach and its eventual climb diagonally up the bluff to the top of Dow’s Prairie. The rail line was threatened however, at the point of its turn, by the erosive action of Little River, which in those times turned south after passing under the highway bridge. To combat this, the Hammond Lumber Company, which operated the rail line, did two things: 1) Using bulldozers, they plowed through the dunes to reopen an old course of the riverbed, eliminating two “good-size lagoons” and allowing the river to flow straight out to sea. 2) Where the river had turned south a bulwark was constructed on the south side of the river; pointing nearly due west, it was made with sections of thick redwood tongue-and-groove planking set vertically and “backed by the best fill material in the county.”¹³¹ The bulwark ran about 200 feet; at its western end a sort of triangular prow was created of 12-inch by 6-inch beams set horizontally. The bulwark worked, and the rail line was spared.¹³²

VII. Result of Site Inspection

The site inspection revealed little evidence of historic structures or activity within the areas belonging to county parks. The only extant structures found during the inspection were: 1) the remnant of the Hammond bulwark, located about 200 feet west of the 101 freeway, much of which, although badly decayed, is still in tact; 2) a large (approximately 20-foot-by-20-foot) concrete bridge abutment on the south side of Little River and approximately 20 feet west of the current freeway bridge. Both of these structures are on Little River State Beach. The only visible historic site found on county property was the remnant earth fill section of the Hammond rail line that is now part of the Hammond Trail. Another section of the rail line right-of-way, a defile between sand dunes below the 101 overlook, was washed away in the 1990s by the encroachment of the Mad River. A landslide in the bluff face approximately ¼ mile south of the Highway 101 vista point contains dump debris of varying age.

¹²⁶ Carranco, Lynwood, and Henry L. Sorensen, *Steam in the Redwoods* (Caldwell, ID: Caxton Printers, 1988): 58

¹²⁷ Carranco and Sorensen: 61.

¹²⁸ Carranco and Sorensen: 67.

¹²⁹ Carranco and Sorensen: 69.

¹³⁰ Lindgren, Axel, “‘Monster’ plagues Little River Railroad,” *Humboldt Historian*, Autumn 1994: 24.

¹³¹ Lindgren: 25.

¹³² Lindgren: 85.