

# Lee Mission Cemetery Newsletter

January 2020



## From the President

*As we start a new year, it is always a time to think about new goals for the coming year and a time to reflect back on what has happened in our lives. There are always good things and unfortunately bad things as well. I am grateful for all those who help make the cemetery look good. Thanks to our grounds maintenance crew (Arne Jensen Landscape) and the many volunteers, the cemetery is looking amazing. Our goal is to get the diamond square fence project finished this year. It is taking longer than we had hoped, but we are still working on it and we continue working to make the cemetery look beautiful.*

*Sometime, please take a walk around the cemetery and look at the old headstones. I always wonder what these people's lives were like. You may be able to find out something about the historic burials by going to the cemetery website ([www.leemissioncemetery.com](http://www.leemissioncemetery.com)) to see if there is an obituary for that person. While walking around the cemetery, also check out the wildlife: birds and squirrels make their home in the cemetery and I have even seen deer wandering the grounds.*

*The cemetery board and I wish you all a prosperous new year filled with joy!*

*--Tom Bowers, Board President*

## Cemetery Rules and Regulations:

When a grave site is purchased, a deed is sent to the purchaser with a copy of the rules and regulations. These maintenance rules are also posted in the Cemetery. We ask that you not leave food items, glass containers, or items that may provide a hazard on the graves. The cemetery does not have garbage service. Any resulting garbage has to be removed by volunteers and disposed of. When you are replacing flowers please bring a garbage bag with you and take the resulting garbage home to your personal garbage receptacle for pickup.

Anyone wishing a full copy of the rules and regulations can contact the cemetery and a copy will be provided. The section pertaining to maintenance is provided below:

## Maintenance Rules and Regulations:

1. Artificial flowers and decorations may be used only from October through March. During the months of April through September only fresh flowers may be placed on the graves. The cemetery association maintains the right to remove any article, planting or keepsake which is not consistent with the historical, natural and maintenance needs of the cemetery.
2. No plantings or shrubs will be allowed without written approval of the Board of Directors of the Cemetery. No fencing or other structures are allowed on graves.
3. Cemetery personnel are empowered to remove, at their discretion, any plantings found on any grave or lot. Any trees or shrubs not authorized or posing a threat to the surrounding graves or markers may be removed by the Cemetery Association.
4. The Cemetery is open for the public's use. From time to time the gates may remain locked due to weather related damage to trees and roadways. It is the intention to allow access as much as possible.
5. All persons using the cemetery are expected to remove any trash or remains from any plastic or artificial decorations which have been placed as a part of their visit.

***WANTED:*** Articles regarding your descendants that are buried in Lee Mission Cemetery. Each article should be about one family and no longer than 500 words. The board reserves the right to shorten your article to fit the space available in the newsletter that is published twice a year (Jan and July). We would prefer that the article is typed; however, all article will be accepted. Deadline for articles is June 15 and December 15. Submit articles to Lee Mission Cemetery, PO Box 2011, Salem, OR 97308-2011.

### Donations

Lee Mission Cemetery is a 501(c)13 not-for-profit corporation. All donations are tax deductible. 100% of donations made to the Cemetery go toward improvement and maintenance. Officers and board members volunteer their time and receive no compensation.

Lee Mission Cemetery, P O Box 2011,  
Salem, OR 97308

Lee Mission Cemetery is licensed through the  
Oregon State Mortuary Board  
Phone: 971-673-1500

### Board of Directors

Tom Bowers , President  
Sherrill Hochspeier, Secretary-Treasurer  
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Margaret Stephens  
Sean O'Harra  
Julie Staten  
Michael Staten

#### Contact Information:

Lee Mission Cemetery: 503-851-1803  
Lot Sales (Rick): 503-559-2242

Web Site: [www.leemissioncemetery.com](http://www.leemissioncemetery.com)

Send comments, additions and corrections regarding  
website or newsletter to  
[s.a.hochspeier@comcast.net](mailto:s.a.hochspeier@comcast.net)

*Editor's Note: This issue, we are grateful for the following article about the history of the land the Cemetery resides upon, the surrounding areas, and the peoples that inhabited the lands before the coming of settlers.*

## **200 Years of Changes Come to the Kalapuyans of the Willamette Valley**

Kalapuyan peoples of the Willamette Valley occupied some 14 million acres and were the predominant indigenous peoples of the valley for more than 10,000 years. There were numerous Kalapuyan tribes of politically aligned and kin-related villages in the valley with a population upwards of 20,000 before European diseases. The Kalapuyans spoke at least three dialects of the Kalapuyan language with the major political divisions being the Tualatin, Chenapinefu, Santiam, and Yoncalla. They also spoke Chinuk wawa a language of trade and interaction between many tribes in the region.

The Willamette Valley is a place of near perfect growing seasons with rich soils, plenty of water, and sunshine hosting a lush rainforest-like environment. The valley prairies and the surrounding mountain ranges naturally produced foods in abundance for Spring, Summer, and Fall, and had a dense population of animals, fishes, and birds all year round. The Kalapuyans stewarded their environment by setting anthropogenic fires annually in the fall in the valley prairies, creating an annual maintenance of overgrowth and dead plant matter, and aiding the rebirth of plants in the next growing seasons. The Kalapuyans manipulated their environment to create an efficient food-producing landscape with the major food sources being camas, wapato, acorns, hazelnuts and berries.

On French Prairie south of Willamette Tumtum, the great falls of the river, there was a population of Ahantchuyuk Kalapuyans living near the Willamette and its tributaries before the resettlers came. These Kalapuyans fished the rivers, hunted the hills, and traded with their neighbors the foods that they gathered in rich abundance. The main village in the prairie was Champoeg, named for the nutritious roots of the Yampah. The Kalapuyan winter villages would be established off the river on a hill or rise above the flood plain. In the spring, summer, and fall, the Kalapuyans had a series of summer encampments on the river's edge so they could easily access their canoes for efficient travel and trade in their region.

Inspired by reports from Lewis and Clark (1805-1806) and the early Methodist missionary Jason Lee (1834-1850s), who told of the riches opportunities of this land, Americans trekked to the Willamette Valley over the Oregon Trail and began changing the economics and environment of the valley to fit their culture. Between 1811 and 1850, the fur-trade brought new products to the already well-developed indigenous trade networks of the Columbia and Willamette rivers. In the 1830s American resettlement began into the Willamette Valley with some of the first land claims being in the lush prairies just south of Oregon City. This area called French Prairie; a name inspired by the French-Canadian fur traders who retired to the prairie where they had conducted many fur trades with the Kalapuyans. Many of these men also marry or had taken up house with native women "of the country," who were Kalapuyan, Chinookan, or of other tribes. Their wives took up the new culture, began dressing as Euro-Americans, speaking their husband's language and learned the ways of European farming culture. Many of these womens' families lived nearby at Kalapuyan and Chinookan villages in the vicinity and such marriages were seen as beneficial to the tribes because they were then marrying into wealth, but the Kalapuyans never foresaw that the Americans would continue to come to Oregon by the tens of thousands to eventually take all of their lands.

One factor that aided the resettlement of Oregon was the 1830 malaria and killed more than 90% of the native people in the valley. Afterwards, the Kalapuyans as a culture struggled to survive, the last remnants confederating into to main villages along the Willamette. Champoeg, Chemaway, Chehalem, and Chemeketa were the villages of some of the last remaining Kalapuyans in the north valley. This severe reduction of Kalapuyan population allowed for resettlement in the valley by Americans because the Kalapuyans could not resist any encroachment. The Kalapuyans saw opportunity in the new ways of the resettlers and wanted their new wealth products and did not resist their settlement. By 1851 all the lands of the Willamette Valley were claimed by resettlers under the Donation Land Claim Act (1850), even though there were no ratified treaties between the United States and the tribes of Oregon.

In the 1830s Methodist missionaries led by Jason Lee began taking into their Willamette Mission Native children from the region. Lee writes on one occasion that they took Indian children from the plains into the school under the assumption that they were orphans. Its was quite common for young natives to travel far from home as they hunted

fished or went on trading missions for their people. But the missionaries imposed a strict scholarly regimen on the young pupils, having them learn English and Latin. While at the school the students were renamed with American names, forced to wear American clothing and not speak their languages. They did however teach the Methodists Chinuk Wawa which became one of the languages of education in the school. When they were not in school, they had to help take care of the farm and its vast fields and animals.

The Willamette Mission was flooded in 1839 and Lee made plans to move the mission and school to a location upriver. By 1840 Lee was having built a sawmill at Chemeketa Creek, later renamed Mill Creek. The sawmill products were used to build the Lee house, now the oldest still standing wood structure in Oregon and a year later the Oregon Institute a two-story schoolhouse for the civilization of Native children. The Lee house, along Chemeketa Creek held the first school for Native students at the location of the Kalapuyan's Chemeketa village, by 1843 renamed Salem.

The Kalapuyans peoples of this location called their village Chemeketa, a series of huts along the high eastern shoreline between Chemeketa Creek renamed Mill Creek, and what is today Pringle Creek. These Kalapuyans were aligned with the Santiam peoples whose territory extended as far south as Brownsville, Oregon. They had a permanent village on the hillsides at what became the South Salem High school neighborhood. Lee's missionaries began missions among the Chemeketa peoples at their new location. In fact, in 1840, William and Almira Raymond began visiting the tribe in their riverfront location on the sabbath, teaching them the ways of Methodism. It is assumed some of these children became pupils of the Oregon Institute. The Oregon Institute set a model for the United States when the boarding schools system was created as a way to assimilate native students.

The Kalapuyans began being pushed into smaller areas as resettlers fenced large areas of the prairies, normally a mile square for each allotment. The farming combined with the hunting of game and fishing of the rivers by resettlers caused changes in the available wild foods of the valley. By 1851 many of the traditional foods of the tribes were disappearing under plows, and the game was being hunted out. Their lands and resources reduced, Kalapuyans could no longer subsist on their traditional food sources, and so they began starving as they were unable to harvest enough food to store for the harsh Oregon winters. The Kalapuyans were forced to begin asking the Americans for food, a request which would normally be refused by settlers who did not appreciate these "savages" begging at their doorsteps. The Kalapuyans were then forced to begin stealing their food or starve to death. Americans by this time were tired of the "thieving" natives and sought their removal or extermination. By 1855 a treaty was completed with all the Willamette Valley Kalapuyans, which caused their removal to temporary reservations throughout the valley. In 1856 the 344 Kalapuyans were removed to the Grand Ronde Indian Reservation.

The last of the Chemeketa peoples were removed to the Grand Ronde Indian reservation in 1856. One Chemeketa, the self-described "last of his people," Chief Quinaby and his wife were regular visitors to Salem for some 20 years. Quinaby built a shack along the railroad tracks in Salem and would hold all-night gambling at his house. Quinaby would visit the houses of his acquaintances and beg for money and food, sometimes doing odd jobs. He was known to tell stories of seeing the first white men in the valley, of how his people were there far longer than the whites, and would dress in full regalia and carry an American flag in the annual Fourth of July parades.

The Kalapuyans are now a part of the genealogies of several tribes in the region due to extensive intermarriage between the tribes. The major population of Kalapuyans is at the Grand Ronde Indian Reservation. Most members of the tribe today have five or more tribal ancestries due to the fact that native people could not leave the reservation in the first seventy years without passes, and there was an Oregon Law against Natives marrying white people until 1952. The Grand Ronde tribe was terminated by the federal government in 1954, and the Kalapuyan language went extinct. Tribal elders worked in the 1970s to restore the tribe to become successful in 1983. Today, the Kalapuyan descendants are an integral part of the tribe, many serving as leaders in culture, education, forestry, and governance for many years.

By David G. Lewis, PhD (Santiam, Takelma, Chinook, Yoncalla); Member Confederated Tribes of Grand Ronde  
January 1, 2020, Salem, Oregon (Formerly Chemeketa)  
Faculty at Oregon State University in the Department of Anthropology and Ethnic Studies Program.  
Blogsite: [ndnhistoryresearch.com](http://ndnhistoryresearch.com)

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**June 2019 – December 2019**  
*Thank you to our donors!*

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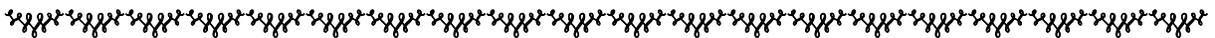
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- Phyllis Gillis- *In memory of Richard M. Gillis*



**Cemetery Expenses and Income**  
**2019 Financial Review**

<u>Income:</u>	
27 Plot Sales	\$32,400.00
Donations	3,512.25
<b>Total:</b>	<b>\$35,912.25</b>
 <u>Expenses:</u>	
Insurance	974.00
OR Mortuary & Cemetery Board Fee	192.00
Tax Filings	89.95
2 Newsletters	555.75
PO Box Rental	154.00
Cell Phone Minutes	127.63
Stamps	20.00
Gravel	267.25
AAA Pro Star Security	5,472.00
City of Salem - Water	1,151.50
Arne Jensen Landscaping	24,000.00
<b>Total:</b>	<b>\$33,004.08</b>
 Dec 31, 2019 End Balance	 <b>\$2,908.27</b>



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Salem, OR 97308*