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PAPERS ON CALIFORNIA ETHNOGRAPHY

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UNIVERSITY OF CALIFORNIA ARCHAEOLOGICAL RESEARCH FACILITY  
Department of Anthropology  
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I. CONTINUITY OF INDIAN POPULATION IN  
CALIFORNIA FROM 1770/1848 TO 1955

A. L. Kroeber and Robert F. Heizer

This paper was written in 1955 by the authors in connection with combined Dockets 31 and 37 of the Indians of California vs. United States, allowed under the Indian Claims Commission Act of 1942, and submitted in evidence as Plaintiff's Exhibit No. RFH-27 in the Berkeley hearings of 1955. The detailed abstracts of the Roll of 1928 are in the possession of the junior author.

Tribes who sued separately (the so-called "splinter cases") were not studied by us in connection with the extent of their survivorship. This accounts for the absence of such groups as Shasta, Modoc, Paviotso, Washo, Yuma and Mohave in our treatment.

PART A. GENERAL

This is a study specially made to ascertain how continuously and comprehensively the Indian population of today represents the Indian population of California at the time of first colonization and missionization by Spaniards and Mexicans from about 1770 on,<sup>1</sup> and again as compared with the native population when the United States took over in 1848.

The areas from which all the native population was drawn off, to be "reduced" to missionization in the Spanish-Mexican period, covered perhaps a scant one-fourth of the present State of California. Beyond this was a marginal zone from which only part of the population was drained to the missions, or it was drawn off so shortly before secularization in 1834 that it was possible for the Indians to return to their old homes and endeavor to resume their aboriginal mode of life. With inclusion of this marginal zone, the proportion of California Hispanicized and missionized came to perhaps one-third.

The remaining two-thirds remained native until the Gold Rush of 1849--only one year after the Treaty of Guadalupe Hidalgo. In this major segment of the State, some Indians had encountered passing parties of white men -- American trappers or Spanish military explorers -- before 1848. Many others had never seen Caucasians until 1849. A few groups were not reached by the American wave until 1850.



The effect of contact, especially of settlement under Caucasian control at missions, or of Americans settling in the Indian country, was three-fold.

First, the aboriginal Indian mode of life was disrupted, and it proceeded, more or less violently or gradually, to disintegrate and disappear.

Second, the Indians came to accept instead the white man's culture and life. Some of this acceptance was willing, some was reluctant, but the difference was only one of relative tempo.

Third, the Indian population decreased rapidly up to a certain point. The causes were multiple: introduction of new diseases for which no immunity had been established, lack of sanitation and medical care, expropriation and forced shifts of residence, warfare and violence, alcoholism, social adriftness and loss of purpose, etc. The decrease was terrifyingly rapid in the first decades after 1859, then slowed up. A minimum point was reached around 1900: probably slightly under 20,000.<sup>2</sup> After 1900, there was an increase, accompanied by an increase of intermarriage with whites. In other words, since 1900, the Indian blood has been increasingly diluted with white, perhaps more so than before 1900. There are about twice as many individuals in 1955 wholly or partly containing Indian blood as in 1900; but if these were statistically "compressed" into pure Indians -- two half-bloods counting as one full-blood, and so on -- this computed population would apparently still come out near 20,000.<sup>3</sup>

In short, between increasing acculturation and increasing genetic dilution, the California Indian is much less conspicuous in the total population than he used to be. Racially he survives, but he is socially submerged.

This has led to a current belief that the Indians are "dying out;" which is flatly contrary to fact. It is their aboriginal culture which has essentially died; and the native languages are also dying out, though somewhat more slowly. The "blood" or race is maintaining itself under the admixture that is taking place.

As a result of this misunderstanding, there is a widespread belief that many Indian groups, especially the smaller ones, have by now become extinct. This misapprehension is supported by the fact that the younger generation of Indians, schooled and accustomed to associating habitually with whites, often speak little if any of their ancestral language, and may have heard only conversational snatches about the culture of their great-grandparents -- in fact may not know even the tribe or birthplace of their grandparents.

Anthropologists sometimes have gone a step farther and when they can no longer learn from living informants the speech and modes of life of the ancestors of these informants, they talk of that tribe or group as being extinct -- when they mean merely that knowledge of the aboriginal language and culture has become extinct among the survivors. The survivors are there; they may even be full-bloods; racially or biologically the stock is not extinct; but they can no longer help the anthropologist acquire the knowledge about the group which he would like to preserve.

In other words, the Indian often has lasted better than some of the mental products of his race or hereditary strain; but there is prevalent vagueness or confusion over what about him has become extinct and what is still going.

In an effort to clarify this point an endeavor was made to analyze a strategic sample of the great roster or roll of the Indians of California as officially drawn up by the Bureau of Indian Affairs for enrolment under the law of 1928. This is preserved in a main ledger and several subsidiary ones kept in Sacramento; and is based on individual applications, accompanied by affidavits or certifications, on an eight-page form. Most of the earlier of these applications have been transferred from the Bureau of Indian Affairs to the National Archives. The law apparently did not require statement of tribal affiliation of applicants. Nevertheless most of the applications made in the early years of the law lean back to indicate the tribal affiliation, or in lieu of it the local affiliation or residence of ancestors as of June 1, 1852, so as to validate as accurately and convincingly as possible the descent of applicants from bona fide California Indian ancestors in 1852.

Dr. Sherburne Cook in 1953-54 examined the ledger roll at Sacramento, and extracted from it the application number, name, and ethnic or geographic appurtenance of several hundred individual applicants. Among these were 127 Carmeleño and part-Carmeleño Indians -- Costanoan Indians once attached to the Mission of Carmel at Monterey. There were also 35 Indians and part-Indians who stated their tribal affiliation as Chimariko, a group encountered in 1850 on a section of Trinity River in the vicinity of Burnt Ranch and New River. Both groups were "ethnographically extinct." That is, the linguistic and cultural data of which considerable memory remnants were still recordable in the very early nineteen hundreds -- by Merriam, Dixon, Harrington, Kroeber, Sapir, etc. -- could now no longer be secured as the older Carmeleño and Chimariko survivors had died off. Nevertheless, here, after 1928, were several dozen survivors satisfactorily claiming direct descent from both these groups, and thereby having their claims as California Indians officially validated by the Bureau of Indian Affairs. Groups which the anthropologists had long since given up as unproductive and culturally extinct, were evidently still going strong racially.

The 35 Chimariko were used as the first test sample. Examination by Dr. Dorothy Rainier Libby, of the applications filed in the National Archives in Washington, confirmed for all of the 35 individuals descent from one or more ancestors who were Chimariko and who were born or lived in the territory customarily attributed to the Chimariko. On these 35 applications, 27 children (mostly minors) of applicants were also mentioned by name; making a total of 62 Chimariko. Some of the 35 applicants had died since the early thirties; but from the rate at which the younger ones were having children, it was evident that the group was increasing; that the minor children of the early thirties had in many cases had children of their own by 1955; and that the number of legitimate Chimariko and part-Chimariko must now be at least 75 and possibly approaching 100. (The Federal Census of 1910 lists 31 Chimariko.)

It was decided to work out from the Chimariko to a larger sample of 600 individuals representative of all parts of California. Two main principles were followed in the selection of this sample:

1. Concentration on supposedly vanished, obscure, neglected, or "denatured" Indian groups, such as anthropologists tended to regard as unproductive for their purposes. This would include the little tribes that had suffered most heavily from gold miners and others; and the long Catholicized Indians of the Franciscan Missions, who, since secularization in 1834, might have tended not so much to die out as to socially merge in the resident Mexican population. There was much less need for investigating applicants from the larger and better preserved groups, such as Pomo, Paiute, Karok, Mono, Diegueño, etc., where the ancestral language was still being spoken by hundreds of tribesmen and existence and identity of the group was common knowledge.

2. Concentration also seemed desirable, so far as possible, on applications filed in the early years after 1928. The old Indians still alive then served as an authentic link with the past, and were mostly able to give quite definitely the tribe, village, or birthplace of most of their grandparents, sometimes even great-grandparents; whereas their children and grandchildren would only believe rather than know that their ancestors of 1852 lived in "Humboldt County" or "Kern County" -- either of which at that time harbored a half dozen or more distinct groups. In short, the earlier applications averaged much the richer in precise information as to tribal affiliation -- which would then also apply forward to their descendants, even though these descendants might no longer be able to supply the corresponding data themselves.

The 600 applications copied out were selected by us, first from Dr. Cook's extant lists; and then from examination of the great ledger at Sacramento for one day jointly by Kroeber and a graduate student in anthropology; followed by four days more search by the latter under our direction. From

the classified numbers and names thus obtained, 599 were selected as most likely to give significant results, and sent to Dr. Libby for follow-up in the National Archives. They yielded nearly 500 -- 491, to be exact -- pertinent, classifiable returns; 108 applications could not be found, contained errors of number or identity, or proved to relate to members of well-known and numerous tribes. The 491 significant returns were then classified.

These 491 genealogies from small, obscure, missionized, forgotten, or presumably "extinct" groups are tabulated in Part B of this report. For each such group there is given not only the number of individuals traced as belonging, but their degrees of Indian blood shown as a fraction (1/4, 1/2, 3/4, 4/4). These detailed lists, group by group, are followed by a tabulated summary.

In general the returns show that almost every group identifiable between 1770 and 1850 is represented by some lineal descendants surviving today. The exceptions are so few as to be almost negligible.

It must also be remembered that in almost every case the probable number of survivors is greater than the number cited, because the data are all from a sample of only 600 out of a total of around 40,000 applications -- the presumably most productive sample, it is true, but still only a small minority sample. To have analyzed the entire Roll would have taken a corps of workers many months and would have cost some tens of thousands of dollars.

Thus, when 7 living descendants are cited for a particular group, this does not mean there are only these 7, but that 7 have to date (1955) been individually traced within the sample used, and that there may actually be 17 or 27 or 37. Similarly, a 0 for survivors of the Costano Indians once brought to Dolores Mission in San Francisco does not mean that it is established that these Indians left no progeny surviving to the present, but merely that there was no one among the 599 applicants examined whose memory could any longer trace an ancestry leading back to a specific Indian convert at San Francisco.

In short, the figures for each group are not a ceiling but a minimum of which we are reasonably sure. The actual figures, if we could obtain them, would generally run considerably above the minima cited.

PART B. SPECIFIC DATANORTHWESTERN SMALL TRIBESChimariko

1/2 Chim. 1/2 Pit River (= 4/4)	1
1/2 Chim.	11
1/4 Chim. 1/4 other tribe (= 1/2) 3 tribes represented	6
1/4 Chim.	14
1/8 Chim. 1/8 other tribe (= 1/4)	2
1/8 Chim.	<u>1</u>
	35

These 35 individuals by 1931 had 27 (minor) children. Allowing for deaths among the 35 being more than counterbalanced by further children of the 35, and by children of their 27 recorded children, the present number of persons who can trace some degree of Chimariko descent is presumably at least 75 and may in 1955 come pretty close to 100.

Salmon River Region: Konomihu

1/2 Forks of Salmon	3
1/4 " " " 1/4 other tribe	1
1/2 "Shasta" at Forks of Salmon	<u>1</u>
	5

New River: Tlahomtahoi

New River 1/4	2
---------------	---

Shasta

(as they emerged in search for smaller tribes)

4/4 (born in "'28," "'28," '44, '48, '63, '65, '76, '79, all but first women)	8
1/2 Shasta, 1/2 other Ind. (born in '65, '73, '78, '82; 3 are women)	4

Shasta (continued)

1/2 Shasta 1/2 white (born '57, '57, '61, '64, '68, '71, '72, '76, '78, '79, 6 men, 2 women)	12
1/4 Shasta (born '81, '82, 2 men)	<u>2</u>
	26

ATHABASCANS

<u>Chilula</u>	
4/4	5
3/4	1
1/2	<u>7</u>
	13

<u>Whilkut</u>	
4/4	3
5/8	2
1/2	2
1/4	<u>2</u>
	9

Whilkut and Chilula

Mixed and Doubtful as  
between the Two

4/4	2
1/2	1
1/4	<u>1</u>
	4

Bear River Athabascans

1/4 (+1/2 Wiyot) 1

<u>Mattole</u>	
4/4 (or Sinkyone)	1
3/4	1
1/2	5
1/4	7
1/8	<u>2</u>
	16

<u>Nongatl</u> (Van Duzen, etc.)	
1/2	2

<u>Sinkyone</u> (incl. probables)	
4/4	2
1/2	23
1/4	<u>6</u>
	31

<u>Lassik</u> (and "probably Lassik")	
4/4	1
1/2	3
1/4	1
1/8	<u>1</u>
	6

True Wailaki  
Of North Fork and Eel R. above  
it.

1/2	3
1/8	<u>1</u>
	4

There are also those on Round  
Valley Reservation.

<u>Kato</u>	
4/4	2

CENTRAL CALIFORNIACoast Miwok

Tomales and Bodaga Bays  
S. Rafael and Sonoma Missions

3/4 Coast Miwok	1	
1/2 CM + 1/2 <u>S. Clara M.</u>	1	
+ 1/2 <u>Solano Patwin</u>	1	
+ 1/4 S. Clara M.	1	
+ 1/2 S. Juan Bautista M.	1	
1/2 C M (mothers born 1816-1830)	<u>4</u>	9
1/4 C M + (1/4 Pomo (1/4 Solano)	2	
1/4 C M	2	
1/8 C M + 1/8 Pomo	<u>1</u>	<u>5</u>
		14

Probably Coast Miwok

Listed as "Sonoma Mission"

1/2	2
1/4	<u>4</u>
	6

Probably Suisun Patwin, lower Napa Valley

4/4	1	
1/2	<u>1</u>	2
See also 4/4 = 1/2 Coast Miwok, 1/2 Solano Patwin		<u>1</u>
		3

"Napa County Indian,"

Either Wappo or Suisun Patwin.

3/4	2
1/2	<u>2</u>
	4

Wappo

incl. Michiwas

4/4	4
3/4	2
1/2	<u>1</u>
	7

Plains Miwok, or Lower San Joaquin Yokuts, orDelta Nisenan Maidu

4/4	2
1/2	<u>2</u>
	4

Yuki

4/4 Yuki	10	
4/4 Yuki (+ Wailaki ?)	3	
1/2 Yuki	4	
1/4 Yuki	<u>1</u>	18

Doubtful Yuki

1/2	2	
1/4	<u>2</u>	4

Called Yuki (but more likely not)

[1/2 or 1/4 Probably Athabaskan (Wailaki, Lassik, etc.)]	5*	
[1/2 or 1/4 Possibly Athabaskan, probably some Wintun	2]	[7]

---

\* Slips transferred to "Wailaki" Athab.



Yana

1/2 Yana 1/4 Wintun	1
1/2 Yana	7
1/4 Yana 1/2 other Ind.	2
1/4 Yana	<u>2</u>
	12

NORTHERN MISSIONSSonoma Mission

See Coast Miwok

Sonoma Co. Indians

Napa Co. Indians (Wappo)

San Rafael Mission

See Coast Miwok

COSTANO MISSIONSSan Francisco Mission

None traced in sample

San Jose Mission

In. S. Alameda Co.

Later refuge: Pleasanton

4/4 S. Jose	2
4/4 S. Jose or Plains Miwok or Yokuts	1
4/4 1/2 S. Jose 1/2 Pl. Miwok; 1/2 S.J., 1/2 Maidu	2
5/8 S. Jose plus S. Costanoan	1
1/2 S. Jose	4
3/8 S. Jose plus S. Costanoan	1
1/4 S. Jose	<u>1</u>
	12

Santa Clara Mission

1/2	1	
1/4	<u>1</u>	2
See also 2 more partials under Coast Miwok (1/2, 1/4)		<u>2</u> 4

Santa Cruz Mission

1/2 S. Cruz	1
1/2 S. Cruz 1/4 S.J. Bautista	1
1/2 S. Cruz 1/2 S. Gabriel	1
1/4 S. Cruz 1/4 S. Miguel	2
1/8 S. Cruz 1/8 S. Miguel	1
1/8 S. Cruz	<u>1</u> 7

San Juan Bautista Mission

4/4	3
1/2	8
1/4	<u>4</u> 15

(Plus fractionals in other mission blood)

Carmel Mission

Of Cook's 127, 38 were selected.

Of these there were:

4/4			2
1/2 (incl. 1 probable)			5
3/8			2 Costano, mainly Carmel
1/4		}	6
c. 1/4 ?			
1/8	3	}	9
c. 1/8 ?	6		
1/16	11	}	12
1/16 Carmel?	1		
1/32			<u>2</u>
			38
? Ancestry ?			<u>1</u>
			39

Manuel Butrón, one of J. Serra's soldiers, is mentioned in 26 of these. Quite possible that he was an ancestor of all of them.

Other Missions or tribes included in above:

S. Clara 1/4  
 ? Esselen 1/4

Esselen (Possibly)

Carmel Mission (1/4) 1

Soledad Mission

Costanoan

One registrant (file No. 8412): f.S.L.O. 1/2  
 m. Soledad 1/2

SALINAN MISSIONSSan Antonio MissionN. Salinan

4/4 S. Antonio	11	
4/4 (1/2 S. Antonio, 1/2 S. Miguel or San Luis Obispo)	2	
3/4 S. Antonio	3	
1/2 S. Antonio	2	
3/8 S. Antonio	1	
1/4 S. Antonio + 1/4 Carmel	1	
1/16 S. Antonio	<u>1</u>	
	21	

San Miguel MissionS. Salinan

4/4 S. Miguel	4	
4/4 (1/2 S. Miguel, 1/2 Costanoan)	3	
4/4 (1/4 S. Miguel, 1/4 Costanoan, 1/2 S. Ant.)	1	
1/2 S. Miguel	<u>3</u>	11
See also part S. Miguel:		
under S. Antonio	2	
under S. Cruz	<u>1</u>	<u>3</u>
		14

SOUTHERN MISSIONSCHUMASH MISSIONS

## S. Luis Obispo (de Toloso)

4/4	0
1/2 plus Indian	1
1/2 probably, plus Indian	1
1/4	<u>2</u>
	4

Purissima Mission

None traced in applications examined.

S. Ynez Mission

Probably includes Cuyama or Interior Chumash.

4/4	3
3/4	1
1/2	<u>7</u>
	11

Plus scattering mixed with other Indian blood.

S. Barbara Mission

4/4	3
3/4	1
1/2	4
1/4	<u>3</u>
	11

Chumash Channel Islands

S. Cruz, S. Rosa, S. Miguel

Early merged in Santa Barbara and Ventura Missions.

Ventura Mission

4/4	2
4/4 probably	2
1/2	<u>1</u>
	5

SHOSHONEAN MISSIONSSan Fernando Mission

This may have included some Alliklik Serrano as well as Chumash Ventureno.

4/4	0
3/4	1
1/2	4
1/4	1
1/4 + 1/4 Kitanemuk (or Alliklik?)	1
1/4 + 1/8 S. Gabriel	$\frac{1}{8}$

S. Gabriel Mission

1/2	4
3/8	1
1/8 (+ 1/4 S. Fernando)	$\frac{1}{6}$

San Juan Capistrano

Very little mixture with other Indians recognized in records.  
White mixture well recognized.

4/4 S. Juan Capistrano	2
1/2 (m' both 1814, 1820)	9
1/2-1/4	4
1/4	19
1/4-1/8	2
1/8	4
1/16	$\frac{1}{41}$

VARIOUS SHOSHONEAN GROUPSShoshone

= Panamint Shoshone

at: Darwin, Manzanar, Saline Valley, Death Valley, Scotty's Ranch,  
Stovepipe Wells, Keeler, Panamint Valley.

also at Ballarat (identified by J. H. Steward as "Kawaiisu" -- see  
below - 2:4/4 Shosh.)

4/4	14
1/2	1
1/2 Shoshone 1/2 Olancha Paiute	<u>1</u>
	16

Kawaiisu

4/4 Kawaiisu prob., b. at Tehachapi - "Paiute"	1
4/4 " " from Ballarat - "Shoshone"	<u>2</u>
	3

There must be others under various group names ("Tejon," "Paiute")  
which cannot be positively identified from records which give no  
locality beyond "Kern Co."

Uncertain or Misnamed Shoshoneans

"Paiute," b. at Onyx (probably Tubatulabal) 4/4	1
"Shoshone," b. at Weldon (probably Tubatulabal) 1/2	1
"Paiute," b. at Kelso (probably Tubatulabal) 4/4	1
- - - MM was "Shoshone" of Kern Co. 1/2	1
"Shoshone" from Tejon, b. at Amalia, Twin Oaks 1/2	<u>3</u>
	7

## "Tejon"

Tejon Rancho was a refuge settlement, and briefly a reservation. It was in Kitanemuk territory, and the dominant group were Kitanemuk Serrano, but it almost certainly included Alliklik Serrano, probably Emigdiano Chumash, southernmost Yokuts, etc.

4/4	10	
3/4 + 1/4 (Gawia)	1	
1/2 + 1/2 Yokuts (Yaulamni, Bankalachi, Tachi, Wikchumni)	3	
1/2 + 1/2 Chumash = 4/4	<u>1</u>	15
1/2	4	
1/4 S. Fernando M. (+ 1/2 Tejon ?)	<u>2</u>	6
1/16 + 1/16 Chumash = 1/8	<u>1</u>	<u>1</u>
		22

Serrano (proper)Morongo, S. Manuel, Twenty-nine Palms

4/4	9
1/2 + 1/2 Cah.	5
1/2	<u>3</u>
	17 *

\* 3 of these are from Twenty-nine Palms.

NOT ON ROLLA. Mohave River Serrano: Vanyumé

Three individuals are known from mid-19th century, two men and a woman. They are Tavastan who introduced a song cycle; Fremont's interpreter of 1844; and Moha, then a young girl, who married a Mohave. The two men presumably also married among the Mohave and left descendants. Tavastan already had Mohave relatives, and so did Moha, indicating previous as well as subsequent penetration of Vanyumé blood among the Mohave.



B. Kamia Informants

in 1928-29

(From Gifford The Kamia, BAE Bull. 97:9. 1931.)

Chas. Beans	60
Narpai	80
Narpai's wife Rosa	70 1/2 Halchidhoma
José Hatpa.inya	90-100
Chas. Hihmiarp	50-60 1/2 Cocopa; lived in W. Diegueno
Placidas Aspa	part white
Total	<u>6</u>

RECAPITULATION OF 1955 INQUIRY INTO SURVIVORSHIP

	<u>4/4</u>	<u>3/4</u>	<u>1/2</u>	<u>3/8</u> etc.	<u>1/4</u>	<u>1/8</u>	<u>1/16</u>	<u>Tot.</u>	
Northwestern Small Tribes									
Chimariko			12		20		3	35	
Konomihu (Forks of Salmon)			4		1			5	1?
New River (Tlahomtahoi)					2			2	Cf. Chimar. 4202 } 4283 }
Shasta (fraction of)	8		16		2			<u>26+</u>	68
Athabascans (exc. Hupa, Tolowa)									"Wylackie"
Chilula (Redwood)	5	1	7					13	
Whilkut (Mad River)	3	2	2		2			9	
Whilkut and/or Chilula	2		1		1			4	
Bear River					1			1	
Mattole	1	1	5		7	2		16	4/4 may be Sinkyone
Nongatl (Van Duzen R.)			2					2	
Sinkyone (S. Fk. Eel)	2		23		6			31	Incl. probables
Lassik	1		3		1	1		6	Incl. probables
True Wailaki			3			1		4	Excl. Round V. Res.
Kato	2							<u>2</u>	



RECAPITULATION (continued)

	<u>4/4</u>	<u>3/4</u>	<u>1/2</u>	<u>3/8</u> <u>etc.</u>	<u>1/4</u>	<u>1/8</u>	<u>1/16</u>	<u>Total</u>	
Southern Missions									
Chumash									
S. Luis Obispo ("de Toloso")			2*		2			4	*1 prob., 2 all Indian
Purisima									
S. Ynez	3	1	7					11	
S. Barbara	3	1	4		3			11	
Islands, merged S.B., V. Ventura	4*		1					<u>5</u>	*2 prob. 31
Shoshonean Missions									
S. Fernando		1	4		3			8	
S. Gabriel			4	1		1		6	
S. Juan Capistrano	2		9	4	19	6	1	41	
S. Luis Rey									(Omitted; numerous survivors)
								<u>55</u>	Omitted, numerous
Various Shoshonean									
Panamint Shoshone	14		2					16	
Kawaiisu (2 Ballarat "Shosh")	3							3	(1 Tehachapi Paiute)
Uncertain, misnamed	2		3					5	Onyx, Weldon, Kelso, Twin Oaks
"Tejon" (Kitanemuk, + Alliklik?)	10	1	8		2		1	22	mixed mostly w. Indian
Serrano (Morongo, S. Manuel)	9		8*					17	*5: 1/2 Cahuilla 3 ex Twenty-nine Palms
Mohave River Serrano	3							3	Married into Mohave by 1850; not on Roll
								<u>66</u>	
Yuman Kamia	3		3					6	Listed by Gifford; not on Roll

BRIEF SUMMARY OF SURVIVORS

Northwestern Small Tribes	68	
Athabascans, <u>exc.</u> Tolowa, Hupa, reservation Wailaki	87	
Central California	72	
		227
Costanoan Missions	77	
Salinan Missions	35	
Chumash Missions	31	
Shoshonean Missions	55	
		198
Various Shoshoneans	66	
		<u>66</u>
		491

## Footnotes

1. There are various computations of numbers of California Indians at the time of first Spanish settlement. S. Powers in 1877 suggested a figure of 750,000; C. Hart Merriam in 1905 calculated 250,000. A. L. Kroeber in 1925 came up with a figure of 125,000. Most recently, S. F. Cook has concluded that there were between 250,000 and 300,000 Indians in California at the time of discovery.
2. See A. L. Kroeber. California Indian Population About 1910. Univ. Calif. Publ. Amer. Arch. and Ethnol., vol. 47, No. 2, pp. 218-225, 1957.
3. This suggestion, of course, has to do only with Indians of California ancestry. Since 1955 there has been a very substantial emigration of Indians from other states to California. As of 1970 the estimated Indian population (recent entrants and descendants of original tribes) is about 100,000.

## II. A CHUMASH "CENSUS" OF 1928-1930

Robert F. Heizer

In 1928 the Bureau of Indian Affairs recorded a Roll of Indians of California for the purpose of enrolling native Californians under the law of 1928. The Roll of 1928 aimed at recording ancestry and residence of then-living Indians as of June 1, 1852, the approximate date of the refusal of the United States Senate to ratify the 18 treaties made in 1851-52 between the three Commissioners (Barbour, McKee and Wozencraft) with a number of tribes with the intent of quieting land titles.

The following information concerning the Chumash is a small fraction of the data copied from the Roll of 1928 now deposited in the National Archives.

A condensed, telegraphic style is used to present the information. Fractions (e.g. 1/4, 1/2, 4/4) refer to degree of Indian blood. # refers to registration number in the Roll of 1928.

The present list of persons who were registered on the Roll of 1928 may provide one means of hooking up the missionized Indians who dropped into limbo in 1824 with secularization under Mexican rule and the early ethnographic-linguistic recording period of Pinart and Henshaw which was followed somewhat later by J. P. Harrington.

One thing is obvious, and that is that the Chumash were far from "extinct" in 1928-30. It is also apparent that in 1970 they are, genetically, not extinct, even though the days of making coiled baskets and plank canoes are forever things of the past. L. Gardner (UCLA Arch. Survey Ann. Report for 1965:281-302) lists five Chumash of Santa Ynez living in 1961, and as informants their ethnographic recall is impressive.

1. Morillo, Mary (Mary Garcia). #10803 (1/2 Chumash, 1/2 Costanoan). Age 41, F; b. March 22, 1887, Cayacos, San Luis Obispo Co. F: Dionisio Garcia; 4/4; b. Monterey; d. 1890. M: Leonora Garcia (Leonora Arajo); 4/4; b. Santa Barbara 1850; d. May 16, 1928. FF: 4/4; b. Monterey Co. FM: 4/4; b. Monterey Co. MF:4/4; b. Santa Barbara Co. MM: 4/4; Lorenza Tupie; b. Santa Barbara Co.

2. Sanchez, Romolo. #8142 (1/2 Chumash of San Luis Obispo Mission, 1/2 Costanoan of Soledad Mission). Age 68; M; b. February 17, 1860, Watsonville, Monterey Co. F: Anastacio Sanchez, 4/4; Mission Indian, San Luis Obispo Mission 1823; b. San Luis Obispo Co.; d. 1871. M: Manuela Sanchez (Manuela Espinosa); 4/4; Mission Indian of Soledad Mission; b. Monterey Co., 1832; d. 1872. FF and FM: 4/4; b. San Luis Obispo Co. MF and MM: 4/4; b. Monterey Co.
3. Flores, Louis. #10954 (1/4 San Luis Toloso band); b. June 9, 1886. F: Louis Flores (not Indian); b. Arizona; d. April 23, 1923. M: Adelaida Flores (Adelaida Villa); 1/2; b. San Luis Obispo Co.; d. February, 1906. MF: b. San Luis Obispo Co. MM: Maria A. Linares; 4/4; b. San Luis Obispo Co.
4. Flores, Charles. #10955 (1/4 San Luis Obispo Chumash). Age, 38; M; b. December 24, 1890. Married Stella Rodriguez Flores (not Indian), b. 1889. F: Louis Flores (not Indian); d. 1923. M: Adelaid Flores (Adelaida Villa); 1/2; b. San Luis Obispo; d. 1926. FF and FM: not Indian. MF: ? MM: Maria A. Linares; 4/4; b. San Luis Obispo Co.
5. Cota, John. #2252 (1/4 Santa Ynez). b. 1871 at Santa Ynez Reservation. F: Ramon Cota; 4/4; b. Santa Ynez Reservation; d. 1884. M: Margarita Cota (Margarita Now-we-nat); 4/4; b. Santa Ynez Reservation; d. 1907. FF: Joaquin Cota; 4/4; b. Santa Ynez Reservation. FM: 4/4; b. Santa Ynez Reservation. MF: Benancio Now-we-nat; 4/4 b. Santa Ynez Reservation. MM: Juana Now-we-nat; 4/4; b. Santa Ynez Reservation.
6. Miranda, Clara (Clara Liberado). #2258 (4/4 Santa Ynez), Age, 53; F; b. Santa Ynez Reservation, 1875. F: Nicodemus Liberado; 4/4; b. Santa Ynez Reservation; d. 1875. M: Maria Liberado (Maria Solares); b. Santa Ynez Reservation; d. 1822. FM and FF: 4/4; b. Santa Ynez Reservation. MF and MM: 4/4; b. Santa Ynez Reservation.
7. Pina, Joaquin. #2260, Age 34; M; b. February 10, 1894 (3/4 Santa Ynez). F: Desiderio Pina; 1/2 Santa Ynez; b. Santa Ynez Reservation and living as of August 2, 1929. M: Maria Pina (Maria Ortega); 4/4/ b. Santa Ynez Reservation; d. 1901. FF: Juan Pina; b. Santa Ynez Reservation. FM: Guadaloupa Pina; 4/4; b. Santa Ynez Reservation. MF: Joaquin Ortega; 4/4; b. Santa Ynez Reservation. MM: Maria Ortega; b. Santa Ynez Reservation.
8. Gutierrez, Emma (Emma Green). #2242, (1/2 Santa Ynez); Age 37; F; b. Santa Barbara, July 4, 1891. Married Francisco Gutierrez, Mexican, b. July 24, 1881. F: Charles Green, Mexican, d. 1905. M: Elena Green (Elena Miranda); 4/4; b. Santa Ynez Reservation; d. 1914. FF and FM: Mexican. MF and MM: 4/4; Santa Ynez.

9. Figueroa, Jose. #2270 (1/2 Santa Ynez), Age 43; M; b. 1885, Santa Ynez Reservation. F: Patricio Figueroa, white; b. Mexico; d. 1900. M: Dolores Figueroa (Dolores Martinez); d. 1901. MF: Ygnacio Martinez; 4/4; b. Santa Ynez Reservation. MM: 4/4; b. Santa Ynez Reservation.
10. Estrada, Frank. #2269 (1/2 Santa Ynez), Age 57; M; b. Santa Ynez Reservation, Feb. 25, 1871. F: Frank Estrada, Mexican, b. Mexico, living as of 3 August 1929. M: Maria Estrada, 4/4, b. Santa Ynez, d. 1922. MF: Bienvenuto, 4/4, b. Santa Ynez Reservation; MM: Brigida, 4/4, b. Santa Ynez Reservation.
11. Flores, Francisco. #2264 (1/2 Santa Ynez), Age 47; M; b. Navawee (Nojogui?), Santa Barbara County, May 9, 1881. F: Augustine Flores; white; b. Mexico; d. 1907. M: Francisca Flores (Francisco Alvarez); 4/4; b. Santa Ynez Reservation. MF: Alvarez; 4/4; b. at Santa Ynez Reservation; MM: Alvarez; 4/4; b. at Santa Ynez Reservation.
12. Cooper, Florencio Francisco. #10717 (1/2 Santa Ynez), Age 45; M; b. August 10, 1883. F: Louis Cooper; Mexican; b. Sonora, Mexico; d. 1887. M: Lorenza Arauja; 4/4; b. at Santa Ynez; d. Nov. 27, 1913. Full brother of Camillio Cooper, #10417.
13. Shumaker, Josephine (Josephine Aguirre). #2261 (1/2 Santa Ynez); Age 44; F; b. Santa Ynez Reservation, Oct. 6, 1884. F: Trinidad Aguirre; white; d. 1885. M: Maria Antonina Aguirre (Maria Antonina Ortega); 4/4; b. Santa Ynez; d. 1921. MF: Solaris; 4/4; b. Santa Ynez Reservation. MM: Marie Solaris; 4/4; b. Santa Ynez Reservation.
14. Pina, Jose. #2247 (1/2 Santa Ynez); Age 49; M; b. 1879. F: Jose Pina; white. M: Guadalupe Pina; 4/4; b. Santa Ynez Reservation. MF and MM: 4/4; b. Santa Ynez Reservation.
15. Garcia, Lucrecia (Lucrecia Ygnacio). #2244 (4/4 Santa Barbara); Age 51; F; b. Santa Barbara, 1877. Child: Pablo Garcia; Age 14; M; b. Feb. 3, 1914. Married Florentino Garcia; white; b. 1859. F: Jose Ygnacio; 4/4; b. Santa Barbara; d. 1880. M: Louisa Ygnacio (Louisa Antonino); 4/4; b. Santa Barbara; d. 1922. FF: Juan Ignacio; 4/4; b. Santa Barbara. FM: Marinacia Ygnacio; 4/4; b. Santa Barbara. MF: Antonino; 4/4; b. Santa Barbara; MM: Maria Juaquina; 4/4; b. Santa Barbara.
16. Justo, Juan. #2239 (4/4 Santa Barbara); Age 69; M; b. Cienigatas, Modoc Roads, Goleta, Santa Barbara County, 1859. Not married. F: Justo; 4/4; b. Santa Barbara; d. 1895. M: Cecilia; 4/4; b. Santa Barbara; d. 1896. FF and FM: 4/4; b. Santa Barbara. MF and MM: 4/4; b. Santa Barbara.



17. Garcia, Pedro V. #4699 (4/4 Santa Barbara); Age 31; M; b. Lamanda Park, Los Angeles County. Residence on May 18, 1928 at Perris, Riverside County. Children: Ynez Garcia; age 10; F; b. May 20, 1919: Elena Garcia; age 7; F; b. Aug. 28, 1929: Catalina Garcia; age 5; F; b. May 22, 1923. Married (1) Leona Encinas Garcia; 4/4; b. San Luis Rey, 1903; (2) Aurora Sanchez Garcia; b. Tehema, 1894. F: Macario Garcia; 4/4; b. Santa Barbara County; living as of 12 June, 1930. FF: Macario Garcia; b. Santa Barbara County. FM: Maria Garcia; b. Santa Barbara County. MF: Eduardo Valenzuela; b. Santa Barbara County. MM: Maria Valenzuela; b. Santa Barbara County.
18. Ygnacio, Pedro Antonio. #2240 (3/4 Santa Barbara); Age 65; M; b. Canyon Ygnacio, Santa Barbara County, Feb. 17, 1863. F: Jose Ygnacio; 4/4 b. Santa Barbara; d. 1882. M: Louisa Ygnacio; 1/2; b. Santa Barbara; d. 1924. FF: 4/4; b. Santa Barbara. FM: Marinacia; 4/4; b. Santa Barbara. MF: white. MM: 4/4; b. Santa Barbara.
19. Lawerllo (Laurelio), Jose Maria. #11182 (1/2 Santa Barbara); Age 64; M; b. Santa Barbara, December 8, 1864. F: Jose Maria Lawerllo; 4/4; b. Mexico. M: Maria Morena Lawerllo (Maria Morena); 4/4; b. Santa Barbara; MF: Juan Moreno; 4/4; MM: Susana Moreno; 4/4.
20. Ruiz, Raquel (Raquel Reyes). #2241 (1/2 Santa Barbara); Age 39; F; b. Mission Canyon, Santa Barbara, 1889. F: Martia Teyes; Mexican; b. Mexico. M: Rosilda Reyes (Rosilda Gonzales); 4/4; b. Santa Barbara; d. 1904.
21. Arabos, Juana (Juana Valenzuela). #2238 (1/2 Santa Barbara); Age 64; F; b. Cienigitas, Santa Barbara County, 1864. F: Elario Valenzuela; Mexican; b. Mexico; d. 1900. M: Isabel Valenzuela; 4/4; b. Santa Barbara. MF and MM: 4/4; b. Santa Barbara. (M of #2245).
22. Grijalva, Guillermo. #9462 (1/2 Santa Barbara); Age 64; M; b. San Bernardino, Feb. 4, 1864. Children: Louis; age 25, b. 1903: Elizabeth, age 4; b. 1924: Guillermo, age 3, b. 1925: Dora, age 1, b. 1927. Married: (1) Angelita Romero; 1/2; b. San Gabriel; d. 1908 (M of Louis); (2) Veronica Servag (cf #9111). F: Louis Grijalva; Mexican: b. Mexico; d. 1895. M: Guadalupe Grijalva (Guadalupe Arballo); 4/4; b. Santa Barbara County; d. 1926 at age 101. FF and FM: Mexican. MF and MM; 4/4; b. Santa Barbara County.
23. Arabos, Daniel. #2245 (1/4 Santa Barbara); Age 28; M; b. August 3, 1900. F: Jose Arabos; Mexican; b. Mexico; d. 1924. M: Juana Arabos (Juana Valenzuela - see #2238); 1/2; b. Santa Barbara; living as of July 31, 1929. MF: Elario Valenzuela; Mexican. MM: Isabel Valenzuela; Mexican.

24. Lores, Romeo Andrew. #9883 (1/4 Santa Barbara); Age 44; M; b. Santa Cruz County, November 30, 1894. Children: Wilford; M: Grace; F: Mary Bernice; age 9; F; b. December 10, 1919. Married: (1) Margaret Lores (Margaret Young); non-Indian; living as of 10 July 1930; separated; mother of Wilford; (2) Helen Lores (Helen Miller); non-Indian; living as of 10 July 1930. F: Florence Vasquez; Spanish Californian; b. Santa Cruz County; d. ca. 1927. M: Rose Lores (Rose Vasquez; Rose Sweet); 1/2; tribal name unknown; b. February 19, 1866 in Santa Cruz County; living as of 10 July, 1930. FF and FM: white ("Spanish"). MF: Paul Sweet; white. MM: Marguerita Carillo Sweet (Marguerita Carillo); 4/4; b. Santa Barbara; d. ca. 1900 at age 72. MMF: Juan Carillo.
25. Arroyo, Micaela (Carrie), (Micaela Franco). #5 (1/4 Santa Barbara, 1/4 Yauelmani Yokuts). Age 33; F; b. Plano, Fresno County, Ya-wil-min-ne tribe, March 9, 1895. F: Juan Bautista Franco; 1/2; b. Santa Barbara County; d. 1915 at age 67. M: Rosa Franco (Rosa Garner); Yay-lut; 1/2; Ya-wil-min-ne Band, Tulare County; b. Tulare County; living as of January 9, 1929. FF: Pablo Franco; Mexican; b. Mexico. FM: Maria Franco; 4/4; b. Santa Barbara. MF: \_\_\_ Garner; white. MM: 4/4; b. Tulare County.
26. Mendoza, Carrie (Carrie Arrelanas). #2262 (1/4 Santa Barbara); Age 35; F; b. Ventura, June 11, 1893. Married: Augustine Mendoza; white; b. 1894. F: Jose Arrelanas; white; b. Santa Barbara; d. 1926. M: Juana Arrelanas (Juana Martinez); 1/2; b. Santa Barbara; d. 1904. FF and FM: white. MM: Josefa Martinez; 4/4; b. Santa Barbara.
27. Minio (Higinio?), Ramon. #10156 (4/4 Ventura Chumash); Age 71; M; b. Ventura County, December 29, 1857. F: Jose Hinio; 4/4; b. Ventura County; d. 1900. M: Petra Hinio; 4/4; b. Ventura County; d. 1880. FF, FM, MF, MM; 4/4; b. Ventura County.
28. Perez, Josefa (Josefa Barrios). #10804 (4/4 Ventura Chumas); Age 64; b. Ventura County, July 25, 1864. F: Manuel Barrios; 4/4; b. Ventura County; d. 1869. M: Maria del Espireta Santo Barrios; 4/4; b. Ventura d. 1874. FF, FM, MF, MM; 4/4; b. Ventura County.
29. Tumamait, Cecilio. #11061 (4/4 Ventura); Age ?; M; b. Feb. 1, 1869.
30. Romandia, Edward. #8136 (probably 4/4 Ventura Chumash); Age 45; M; b. Las Uvas Creek near Watsonville, Santa Cruz County, November 10, 1883. F: Jesus Romandia; 4/4; b. near San Buenaventura Mission. FF and FM: 4/4. MF: Dolores Torango; 4/4; "I think they came from San Buenaventura Mission." MM: Maria Torango (or Tarango); 4/4; "I think they came from San Buenaventura Mission."

31. Callis, John Joseph. #11058 (1/2 Ventura); Age 37; M; b. Ventura, August 14, 1891. F: Robert Callis; white (Irish); b. Michigan; d. 1901. M: Maria Callis (Maria Tumamait - now Maria Loyola); 4/4; b. Ventura; living as of March 14, 1930. MF: Juan de Jesus Tumamait; 4/4; b. in Ventura or Santa Barbara County.

### III. INDIAN RANCHERIA NAMES IN FOUR MISSION RECORDS

#### C. Hart Merriam

[The C. Hart Merriam Collection contains a number of abstracts of California Franciscan Mission records. These include records of baptisms, marriages and deaths. Most of the Merriam copies have already been published. In 1955 Dr. J. A. Bennyhoff edited the Merriam copies of the baptismal records for Santa Barbara Mission, San Luis Obispo Mission, San Miguel Mission, Santa Clara Mission, and San Jose Mission (Merriam 1955:188-225). In 1968 I assembled and edited thirteen more such abstracts for the following missions: San Rafael, San Francisco, San Carlos, Santa Cruz, La Soledad, San Antonio, La Purisima Concepcion, San Fernando, San Gabriel, San Juan Capistrano, San Luis Rey and Pala, and San Diego (Merriam 1968).

During the summer of 1969 while engaged in the work of cataloging the Merriam Collection (Heizer 1969) I found four more rancheria lists which had earlier escaped notice, and in order to complete the publication of these useful data these four documents are presented here. The four documents are presented here in their entirety and without any effort at editorial reorganization or attempt to correct probable errors.]

Robert F. Heizer

## LA PURISIMA MISSION

The following lists of rancherias from the Mission Books of La Purisima Mission are made up records secured in 1919 from the Padrons or Registers of different dates and from the Book of Baptisms, verified and corrected by records in the Books of Marriages and Deaths. As it was possible to spend more time on the Registers than on the other Mission Books the lists are based on the material in the Registers and the number of Indians estimated from the records of the Registers. The Mission Books are in two places, as follows:

## At Parochial Church, Santa Barbara

Padron de la Mision de la Purisima, 1799-1804  
 Padron de la Mision de la Purisima, 1804-1806  
 Padron de la Mision de Purisima Concepcion, 1822  
 Padron de la Mision de la Purisima Concepcion, 1826

## At the old Mission of Santa Ynez

Libros de Bautismos de la Mision de Purisima Concepcion.  
 2 vols. 1. 1788-1834. Nos. 1-3287; 2. 1834-1890. Nos.  
 3288-3357.

Libros de Difuntos de Purisima Concepcion. 2 vols.  
 1789-1822; 1822-1850. 2996 records.

Libro de Matrimonios de Purisima Concepcion. 1787-1851.  
 Over 1000 records.

Libro de Confirmaciones de Purisima Concepcion. [No rancherias].

Padron que contiene todos los Indios de esta Mision de  
 Purisima Concepcion. 1814. 8. Has index of rancherias.

S. R. Clemence  
 Washington, D.C.  
 April 1921

Figures in ( ) after rancheria names indicate number of times spelling occurs.

Register 1799	Register 1804	Register 1814	Register 1822	Book of Baptisms	No. of Indians
Achi (33)	Achi (3) Quemada	Xachi ó la Quemada.	Sachi, Chachi [Records for Indians re- corded in 1799 Register from Achi]. Chachi ó la Quemada.	Yachi	14 men 18 women <u>1</u> child 33
Aguam (5) Ahuam (1)	Ahuam	Aguam		Aehax Jahax	3 men <u>3</u> women 6
Ajuaps (15) Ajuapsa Ajuap (2) Ajuups	Ajuaps (4)	Ajuaps ó de la Larga.	Ajuaps ó la Larga (7).	Aguapex	12 men <u>7</u> women 19
Alitustul (2) (San Luis).				Alaham	1 man <u>1</u> woman 2
Asaju Asil (2)		Asil	Casil		2 men <u>1</u> woman 3
Atajes (7)			Atajes (2)	Ytacet	4 men <u>2</u> women 6
Azgsumu				Axpitil Aspili	1 woman

Register 1799	Register 1804	Register 1814	Register 1822	Book of Baptisms	No. of Indians
Calahuasà(24)	Calahuasa	Calauasá	Calahuaxa	Calaussa, Calabasa	12 men 13 women <u>2</u> children 27
		[Spelling Alahuasa occurs in Padron of 1826]			
		Cholusus rancheria de Lemes, ó de las Yslas.	Choloxus		1 woman
Chujuale		Xucuali			1 man
		Coouchup	Coouchup Coochup(2) Jonaxup		7 men <u>2</u> women 9
		Cuiam	Cuyam(4)		9 men <u>7</u> women 16
Gpe(7) Sejpe	Egep	Ejpe	Ejpe(2) Espe	Ape	3 men 1 woman <u>3</u> children 7
Ehquehue	Chcahue	Esqueue			1 man
Estait(64)	Estait(8)		Estait ó Bulito(10) Estaite	Estait Estayt Stait	29 men 40 women <u>2</u> children 71
Estep(3) Step(7)	Estep(2) Step	Estep	Estep	Estep Estepe	5 men <u>5</u> women 10
		Echiuchiu rancheria de Lemes ó de las Yslas. Xiucxiuc rancheria de Lemes. ó de las Yslas.	Eschiuchui Etxiuchiuchiu Ysla Etchiu- chui(6) Chiuchui Cchuichu(2)		11 men <u>7</u> women 18

Register 1799	Register 1804	Register 1814	Register 1822	Book of Baptisms	No. of Indians
Galihuilimu Jalihuilimu(6)		Esjeliulimu	Esgliguilimu (5) Esgeliguilimu (7) Esgehuiulimu (2) Esgeluilimu (2) Esgehulimu Sgiliulimu	Xaliluimu Saliguilimu	13 men <u>14</u> women 27
[Spelling Geliuilimu occurs in Padron of 1826].					
Gebit					1 man
Gilihuasiuia (Ysleño).	Gilihuasiuia (Ysleño).				2 men
Gitzumu(5)	Gitzumu(2)				5 men <u>2</u> women 7
Gualay					
Guaslaique (45) Guaslaiq. <sup>e</sup> (20).	Guaslaiq. <sup>e</sup> (4) Huaslaiq. <sup>e</sup>	Guaslaic	Guaslaic(12) Guaslai	Guaslaique Guasleic Qasleq Uasleique Yaxlaic Uhaslaic	29 men 30 women <u>2</u> children 61
Guasnà(10) Guasna(4) Huasna(4)		Uasná	Guasnà(4) Guasna	Guasno	9 men <u>9</u> women 18
Gueguec	Gueguec				1 man
Guenejel(52)	Guenejel(7) Huenegel(7) Uenejel	Uenejel	Guenejel(12) Ctuenejel		29 men <u>24</u> women 53
Jalama(22) Galama	Jalama(2)	Jalama	Jalama(5)		6 men 10 women <u>1</u> child 17



Register 1799	Register 1804	Register 1814	Register 1822	Book of Baptisms	No. of Indians
Jonjonata (47)		Jonjonata	Jonjonata (4)	Jonajonata Jonata	9 men 35 women <u>3</u> children 47
		Lacalamú rancheria de Lemes, ó de las Yslas. Nacayamu, rancheria de Lemes, ó de las Yslas.	Ysla Lacayamu. Lacayamu (2)		4 men <u>2</u> women 6
				Laulcoyui	
Lemes	Ysleño				1 man
Lisahuato [Spelling Lixauto occurs in Padron of 1826].			Lichauto		2 women
Lonpoc (40)	Lonpoc (2)	Lompoc	Lompoc (7)	Lompoco Lompoho Lumpoc	14 men 18 women <u>3</u> children 35
Lospè (9)	Lospe	Lospe	Lospe	Lospe	4 men <u>4</u> women 8
Lutijlog (2)	Lutiglog				2 women
Miguihuit Miguihui		Miguiiu ó los dos Pueblos.			1 man <u>1</u> woman 2
Najue (63)	Najue (2) Anajue	Anajue	Anajuè (3)	Nague Najague Najagui Nayagui	25 men <u>37</u> women 62
[Spellings Hanajue, Anajuue occur in Padron of 1826, which also spells Antonio with an H].					

Register 1799	Register 1804	Register 1814	Register 1822	Book of Baptisms	No. of Indians
Naucu (62)	Naucu Nauco (2)	Naucu ó Graciosa Nueva	Naucu ó Graciosa Nueba (8). Nahucu ó Graciosa Nueba	Nauco	24 men <u>38</u> women 62
			Ysla Niacla (2) Niucla		5 men <u>1</u> woman 6
		Nilaluy rancheria de Lemes, ó de las Yslas	Nilaluy Ysla Nilalui (5) Nilalui Ninalui Ylaluy (2)		15 men <u>7</u> women 22
		Nimquelquel rancheria de Lemes ó de las Ys- las	Nimquelquel (7) Nincuelquel Ysla Ninquelquel. (6)		20 men 7 women <u>1</u> child 28
Nipomo (10)	Nipomo	Nipomo	Nipomo (2) Nipom		4 men <u>7</u> women 11
Nocto (26) Noctò (8)	Noctò (3)	Nocto ó Pedernales	Nocto o Pedernales (10)	Nocto Nogto	16 men 18 women <u>1</u> child 35
Nomgio (114) Nomjio (15)	Nomgio (3)	Nomgio ó de la Gaviota	Nomgio ó Gaviota (9) Gabiota La Gaviota Nongio (2) Nomgio (2) Nonjio	Nonjio Nomio Onomjio	47 men 73 women <u>10</u> children 130

Register 1799	Register 1804	Register 1814	Register 1822	Book of Baptisms	No. of Indians
Sacciol(25)	Sacciol(7)	Sacciol ó de los Alamos.	Sacciol ó Alamos(4)	Saxiol Sasiol Sacxiol Sacssiol	10 men <u>15</u> women 25
Sajuchu(74) [Spelling Sajucho occurs in Padron of 1826]	Sajuchu(4)	Sajuchu ó Sta. Rosa.	Sajuchu Sajuchu ó Sta. Rosa(2) Sajuhu ó Sta. Rosa(5) Sajuhu	Sajauchu ó Sta. Rosa. Sahuchu Sahucho (but looks like Sahuoho). Sagusho	24 men <u>50</u> women 74
Salatustus					1 woman
Saxpil(34) Saspili Saxpilil(2)	Saxpil(2) Sajpili	Sajpili ó Graciosa Vieja.	Sajpili ó Graciosa Vieja(2).		13 men <u>20</u> women 33
Sihuhuil					1 woman
Silimastus (25) Silimastuz (26) Silimast(4)	Silimastus(4)	Silimastus ó la Espada	Silimastus Silimastus ó Espada(3) Silimactus ó Espada(2) Silismastus Silimastus	Silimastus Silimastus ó Espada(3) Silimactus ó Espada(2) Silismastus Silimastus	29 men 36 women <u>1</u> child 66
Silimi (Ysleño).	Silimi (Ysleño).	Silimi rancheria de Lemes, ó de las Yslas.	Silimi Ysla Silimi(5)		14 men 11 women <u>4</u> children 29
Sipuc(11)	Sipuc				2 men 9 women <u>1</u> child 12

Register 1799	Register 1804	Register 1814	Register 1822	Book of Baptisms	No. of Indians
Sishuchuo(4)		Sisuou	Sisuou(2)		2 men 1 woman <u>1</u> child 4
Sisolop(130) [Spelling Sisop occurs in Padron of 1826]	Sisolop(8)	Sisolop ó del Cojo.	Sisolop Sisolop ó Cojo(21)	Sisolo [Puyayeme- huit, Chief of Sisolop, 1799].	58 men 69 women <u>1</u> child 128
				Sitax	
				Sitolo	
	Slegini(2)	Silegini			1 man <u>1</u> woman 2
Snicehue(48) Sniceue Nisehue Niseue(2) Niseùe	Snicehue(7) Sniceue	Esniceue	Esniceue(16) Esnisegue	Niseue Esniceu Ysniceque	21 men <u>25</u> women 46
Sotonocmo (42)	Sotonocmo		Soctonohmu	Sotonocma Sojtonocomo Atonocmo	10 men 29 women <u>3</u> children 42
				Stipu	
				Succhi	
				Tasapix	

Register 1799	Register 1804	Register 1814	Register 1822	Book of Baptisms	No. of Indians
Tejaj(17)	Tejas(2)	Tejak ó Sta. Anita.	Tejaj(4) Tejaj ó Sta. Anita.	Tejaj Tej`a Theas Tehax Tahax Tex`a Texaxa Texaha Texche	9 men <u>8</u> women 17
			Telami		1 man <u>1</u> woman 2
				Tiaja	
Toan Tohan Toam (Ysleño).		Toan rancheria de Lemes, ó de las Yslas.	Toan Ysla Toam(5) Toam(2)	Toan	15 men 7 women <u>1</u> child 23
		Ych`emen rancheria de Lemes, ó de las Yslas.	Ysla Ytchemen.		2 men <u>4</u> women 6
Ytiax (24)	Ytiax(2) Ytiaz	Ytiax	Ytiax(4) Etiax	Ytahax Yitax Ytacge Ytaqz Ytax Ytaax	13 men 10 women <u>1</u> child 24
[Spelling Yteax occurs in Padron of 1826]					

The introduction to the Book of Baptisms states that the Mission of Purisima was founded on the plain of Santa Rosa River in the place called by the natives Algsacupi and transferred to the canada de los Berros in the place that the neophytes call Amúu.

RANCHERIAS LISTED IN INDEX OF THE PADRON OR REGISTER  
 OF THE MISSION OF LA PURISIMA, 1814  
 [Transposed into alphabetic order]

Aguan	Naucu
Anajue	Nilaluy
Atajes	Nipomo
Bulito	Nocto
Calauasa	Sacciol
Coouseup	Sahpili
Cuiam	Sajuchu
Ejpe	Santa Anita
Esgeliulimu	Silegini
Esniceue	Silimastus
Esqueue	Silimi
Estep	Sisolop
Gabiota	Sisuou
Guaslaic	Toan
Jalama	Uasna
Jonjonata	Uenejel
Laseauto	Uujuali
Lompoc	Viudos
Lospe	Ytiase
Miquiui y Uachi	

## SAN BUENAVENTURA MISSION

The following is a comparison of

A list of rancherías of San Buenaventura Mission given in Bancroft Library Extracts of Mission Archives.<sup>1</sup>

With

A list of rancherías of San Buenaventura Mission compiled from Pinart's Copy of the Book of Baptisms of San Buenaventura Mission.<sup>2</sup> Pinart's copy includes dates of Baptisms by years, names of Indians baptized, and rancherías to which they belonged. The list from Pinart's copy was made at the Bancroft Library in 1918. Figures in () after rancheria names indicate number of times spelling occurs in Book of Baptisms; figures in () after dates, number of Indians baptized that year. All these names were preceded by 'ra' (abbreviation for rancheria).

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<sup>1</sup> Archivo de la Mision San Buenaventura, Libros de Mision, Extracts made by E. F. Murray for Bancroft Library, 1877..

<sup>2</sup> Libro de Bautismos, Mision San Buenaventura, 1783-1839, MS Copy made by A. Pinart, Bancroft Library, No. 35060, 1878.

Note: Pinart's copies of Mission records contain many errors. This copy gives spellings of rancheria names as in the original records in Santa Barbara copied by Stella Clemence in 1919.

For additional rancherías and information obtained from the original Mission records at Santa Barbara see separate list.

Mission Archives	Pinart's Copy Book of Baptisms, San Buenaventura		
Rancherías	Rancherías	Year of Baptisms	No. of Indians
	Alacleu	1789 (1)	1
Alaleyque or Alalehue, alias <u>Belen</u> in the nearest sierra Alahue	Alalehue (7) Alaleyque, en la sierra mas inme- diato, alias <u>Belen</u>	1802 (2); 1807 (1) 1808 (5)	8
	Alcás (1)	1787 (1)	1
	Alcui (7) Alacui (1)	1784 (1); 1785 (1); 1786 (1); 1787 (2) 1788 (4)	10
	Anajue (1)	1784 (1)	1
Aquitsumu	Aquitsumu (1)	1806 (1)	1
Aujaí or Aujay	Aujaí (22) Aujay (14) Aujay or Pur <sup>a</sup> Co <sup>n</sup> Haujay or Purisima Concepcion	1787 (1); 1788 (2); 1790 (1); 1794 (1); 1795 (1); 1797 (1); 1798 (1); 1799 (1); 1800 (1); 1801 (11); 1802 (11); 1804 (3); 1805 (5); 1806 (1); 1807 (5); 1808 (1)	47
	Cachantuc (1)	1789 (1)	1
Cajás of the opposite island	Cajas (12) Cajas en la ysla (4) de en frente Jajas en la vsia (1) en frente	1787 (1); 1801 (2); 1802 (2); 1804 (1); 1806 (1); 1807 (1); 1814 (5); 1815 (1); 1816 (5)	19
Calushcoho Calucsoho	Calushcohó	1803 (1)	1



Rancherías	Rancherías	Year of Baptisms	No. of Indians
	Canaputegnón (1)		
	Canaputegnon de Sta. Clara		
	Canaputegnon ra. de Sta. Clara (1)	1783(4); 1785(2) 1786(1)	7
	Gueneputecnon(1)		
	Gueneputecnon ó Sta. Clara como 2 leguas distante de la M. <sup>n</sup> (1)		
	Queneputecnon(1)		
	Casapcapistac(1)	1818(1)	1
Cashtec	Cashtec(11)	1802(2); 1803(1);	
Castec	Castec(1)	1804(3); 1807(1); 1810(1); 1816(3); 1822(1)	12
	Casunalmu (4)	1785(1); 1786(1);	
Casulnamu	Casunalmuc (1)	1787(1); 1788(2);	8
	Casunalmu ó Sta. Clara(2)	1789(1); 1790(2)	
Cayegues	Cayegues(40) "Capitan Jucucagui de la ra. Cayegues"	1794-1818(53)	53
Chahua	Chahua (5)	1815(1); 1816(4)	5
	"Chechue en la ysla ultima 11 <sup>a</sup> Guima" (1)	1789(1)	1
Chihuicchihui	Chihuicchihui (3) "Chihuicchihui en la Ysla de Guimaó San José"(1)	1815 (1); 1816 (3)	4
Chimii			
Choynoqui	Choynogui (1)	1816 (2)	2
Cholochus	Cholochus (1)	1814(1); 1816(1)	2
	Chujguiyujush(1)	1803(1); 1818(1)	2
	Chujguiyujus(1)		

Rancherías	Rancherías	Year of Baptisms	No. of Indians
Chumpache	Chumpache (6)	1803(2); 1808(4)	6
Colóc	Coloc (4) "Coloc ó El Paredon"(1)	1785-6(2); 1800-4(3)	5
	"Cuchojones ó S <sup>n</sup> Pedro de Alcantara, vecina de este Mision (1)	1783(1)	1
Esjaluimu	Esjaluilmu(1)	1801(1)	1
Guimá	"de Guima"(1) [Also spoken of as island; See Chechue, Chihuicchihui, Nilaluy]	1814(1)	Not given as rancheria in original record
	"Najugui al Norte de la 3 <sup>o</sup> ra. despues de los Dos Pueblos"	1784(1)	1
Huama	Huama (2) Juam (1)	1799(1); 1801(1); 1802(1)	3
	"nat <sup>1</sup> de la ra. <u>Jatutsh</u> , neofito de S <sup>n</sup> J <sup>n</sup> Capistrano, y su mujer de la ra. <u>Tahuey</u>	1808(2)	2
	"Ysla de Juya"	1803(1)	1
Lacayamú	Lacayámu(11) "Lacayamu en la ysla de Limu"	1804(1); 1814(2); 1815(1); 1816(9)	13
Lalale	Lalale(1)	1814(1)	1
Lalimanue	Lalimanu(10) Lalimanuc(2) Lalimanug(3) "Lalimanu ó S <sup>n</sup> Pedro"(1)	1785(1); 1786(4); 1788(5); 1789(3) 1790(6); 1795(2)	21
Liam	Liám(42) Liam en la ysla de Limu(2) Liama en la ysla de en frente	1801-6(6) 1813(1); 1814(15) 1815(7); 1816(43); 1817(1)	73



Rancherías	Rancherías	Year of Baptisms	No. of Indians
Misopsno or Mishopsno Misopi	Misopsno (18) Mishopsno (11) Misobsno (1) Misahsno ó S <sup>n</sup> Roque (3) Misopsno ó S <sup>n</sup> Roque (1) Misospno ó Carpintería (1)	1784(1); 1785-1789(9); 1790(11); 1792-1795(3); 1801-1804(17)	41
Mugu	Mugu (44) Mugu ó S <sup>n</sup> Jorge (1)	1785-1801 (13); 1802(19); 1803(8); 1804-6(8); 1807(12); 1808(3); 1810(1)	64
Mupu	Mupu(52) "Mupu ó S <sup>n</sup> Bernardo"(1)	1788-1795(25); 1801-1802(23); 1801-1808(18)	66
Nanaguani	Nanaguani (3) Nanahuani (29) "Nanaguani en la ysla de en frente" (1) "Nanaguan en la ysla en frente"(2)	1787-1795(6); 1804 (1) 1814(34) 1815-1817(15)	56
Ninaluy	Nilaluy(1) "Nilaluy en la Ysla de <u>Guima</u> (1) Ninaluy(1)	1816(2); 1818(1)	3
Quimishag	Quimishág (4) Quimitshag(3)  Sajpilin(1)	1803(7); 1805(1); 1810(1); 1818(1)  1785(1)	10  1
Salaguaj	Salaguay(2) Saluhaj(1) Saluag(1) Sualague(1) "Saluhaj alias Montecito dist <sup>a</sup> de la M <sup>n</sup> , como 1 legua"(1) "Saluag ó Montecito	1783(2); 1785(1); 1786(4); 1790(1); 1794(1)	9

Rancherías	Rancherías	Year of Baptisms	No. of Indians
Sapue	Sapue (20)	1788-1798 (7)	26
	"Sapue ó San Lucas (1)	1800-1809 (19)	
	"Sapue ó El Conejo" (1)		
Secpei or Secpe	Secpei (1)	1790 (2);	21
	Sécpe (1)	1801-7 (8); 1809 (1)	
	Secpe (12)	1813 (1); 1820 (1)	
	Secpey (1)	1808 (8)	
Sizá or Sisa	Sisa (37)	1787-1798 (8);	45
	"Sisa (la M <sup>a</sup> de Aujai)"* (2)	1801 (7); 1802 (17) 1803-1808 (13)	
Solóp alias Sn Buenaventura	Sisolop (129)	1783-1799 (134)	177
	Sisolop ó Asumpta (1)	1801-1805 (43)	
	Sisolop ó S <sup>n</sup> B <sup>a</sup> (1)		
	Solop ó S <sup>n</sup> Buenaventura (1)		
	Soolop (1)		
"Chicholop (Sisolop)" (1)			
Sisulcui Sisulcuy	Sisulcui (2)	1794-1799 (3);	11
	Sisulcuy (3)	1801-1808 (8)	
	Sijulcuy (4)		
	Sisjulcuy (2)		
Setunami	Situnami (1)	1810 (1)	1
	Sitanche (1)	1835 (1)	1
Esnajaleyegue or Shanjaleyuhue or Esnajalishue	Esnajaleyegue (1)	1786 (1); 1787 (1);	18
	Esnajalishue (1)	1790 (2); 1796 (1);	
	Eshnajalishue (1)	1801 (10); 1802 (1);	
	Eshnajalishue (1)	1804 (1); 1810 (1);	
	Asnajaleyegue (1)		
	Snajaleyegue (4)		
	Shnajalishue (4)		
	Casnajaleyegue (1)		
	Casnajalishue (1)		
Jasnajalishue (1)			

\* Could not find in original (SRC).

Rancherías	Rancherías	Year of Baptisms	No. of Indians
Somes, at the foot of the nearest sierra	Somes (71)	1783-1796 (97)	116
	Somesi (1)	1801-1808 (19)	
	Somes en el pie de la sierra mas in <sup>ta</sup> (1)		
	Somes ó N <sup>a</sup> S <sup>a</sup> de Belen (1)		
Chucúu	Sucu (38)	1783-1799 (37); 1801-1805 (24)	61
	Chucúu (3)		
	Chucuu (2)		
	Chucu (8)		
"Sucu, alias San Mateo"	"Sucu alias S <sup>n</sup> Matheo" (2)		
	"Sucu ó S <sup>n</sup> Matheo del Rincon (1)		
Sumó	Sumo (7)	1802-1805 (7)	7
	Sumoslegue (1)	1804 (1)	1
Sumuahuahua Sumogna	Sumuahuahua (17)	1803 (5); 1804 (1); 1805 (18); 1809 (2)	26
	Sumoagua (1)		
	Tachicoyo (1)		
Tacuyaman	Tacuyaman (1)	1790 (1)	1
Tahapu	Tahapu (2)	1803 (1); 1813 (1)	2
	Talopop (1)	1803 (1)	1
	Sapuc ó San Bernardino (1)	1788 (1)	1
Tashlipún	Tashlipún (1)	1802 (1); 1813 (1); 1815 (3)	5
	Tashlipun (3)		
	Tequeps en frente de la ra. de los Dos Pueblos		1
Telamni	Telamni (1)	1818 (1)	1
	Tonatachs en los Tulares (1)	1839 (4)	4

Rancherias	Rancherias	Year of Baptisms	No. of Indians
	Juyunga en el territorio de la M <sup>n</sup> de S <sup>n</sup> Gabriel como 12 leguas (1) y distante de ella al rumbo del L es Nordeste	1795(1)	1
Umalibo	Umalibo (13) Maliuo (1)	1785(1); 1786(3); 1789(2); 1803(7); 1805(4)	17
"Yahuelama, of the Tulares"	"Yahuelama mas alla de los Tulares"(1)	1810(1)	1
	Yegehue	1804(1)	1
Ypuc	Ypuc (7) "Ypuch ó del Triunfo"	1789(1); 1802(4); 1804(2); 1805(3) 1810(1)	11
"Yaguagel of the opposite island"	Yaguagel (8) "Ysguagel en la Ysla en frente" (4) Yshguagel (74) "Yshguagel en la ysla de Limu" (1)  "Siguagel en las yslas (1)	1783-1813(28) 1814(21) 1815(19) 1816(82); 1817(2)	152

## SAN FRANCISCO MISSION

The following list of rancherías is compiled from an original Mission Register in possession of Bancroft Library, and bound without title or note of any kind in Archivos de las Misiones, Papeles Originales, Tom I, 1769-1825, pp. 79-186. The register is undoubtedly that of the Mission of San Francisco. It includes 274 'Gente de Razon' and some 1500 Indians. Among the former are people known to have been born in San Francisco at the dates given in the register, e.g. Francisco Soto, born at San Francisco 1776, and Luis Arguello, born at San Francisco, 1784.

The register lists 'Gente de Razon' and Indians separately; also men and women. The Indian records give name, ranchería or tribe, whether adult or child, date of baptism, followed by a number which, of course, refers to the number in the book of baptisms. Thus

Indios	Indias
Bartholome, Ad <sup>o</sup> , Huchum, 2279 dia 11th Julio, 1801	Berenecia Parb <sup>o</sup> , Aguasto, 2499 dia 2 de Enero de 1803

The dates in the register run from 1780-1821 and the numbers from 1 - 6350.

S. R. Clemence  
August 1918



	Year of Baptisms	Men	Women	Children	Total
Aguileyo (1)	1817 (1)			1	
Aguasto (21)	1800(3); 1802(3) 1803(16) 1805(1) 1801(1); 1809(1); 1811(1)	7	7	9	23
Alaguai (12)	1812(1); 1816(6); 1817(8)	8	3	4	15
Bolbon (2) Bolbom (3)	1805(2); 1806(2)	2	2		4
Caguapato (8)	1812(7); 1814(1)	2	3	3	8
Canicaimo (24) Canicaymo (68) Chagute (1)	1814(1); 1814(1); 1821(205) 1817(2)	61	106 2	42	209 2
Chobilbala (1)	1815			1	1
Chocoaico (4) Chocoayco(14) Chocoay (4) Chocoaio (1) Chocoayo (1)	1813(7); 1815(2); 1816(7); 1817(9)	18	5	2	25
Choisag (1)	1813		1		1
Choquinico (5)	1816(2); 1817(3)	1	2	2	5
Chucuyem (2) Chicuien (1) Chucuyen (1)	1814(1); 1815(4)	2	1	2	5
Chuscam (6)	1804(2); 1805(2); 1809(2)	2	1	3	6
Chupam (23)	1810(15); 1811(5); 1815(2)	14	3	5	22
Echajute(4) Echagute(1) Hechjute(1)	1816(5); 1817(2)	4		3	7
Egua (1)	1810(1)			1	1

	Year of Baptisms	Men	Women	Children	Total
Elamaen (?)	1812(1)			1	1
Geluasibe (10)	1812(1); 1813(4); 1816(4); 1817(3)	8	2	2	12
<i>Guaulem (23)</i> Guaulem (2)	<i>1801(4); 1802(7); 1803(12);</i> 1805(2); 1806(3); 1807(1); 1814(1)	10	3	17	30
Huchum (47)	1780(2); 1784(1); 1787(1); 1792(4); 1794(14); 1797(2); 1799(1); 1800(2); 1801(9); 1802(4); 1803(4); 1804(1); 1805(1); 1808(1); 1809(3); 1810(2)	20	6	27	53
Huchum Agosto (10)	1803(3); 1805(6); 1809(3)	4		8	12
Huymen (16)	1794(3); 1795(1); 1801(2); 1787(1); 1802(7); 1803(3); 1806(1); 1808(1); 1809(1); 1811(1)	8	1	12	21
Jalquin (3) Jalquim (2)	1801(3); 1802(2)	5			5
Julpum (1)	1806(1)	1			1
Karquin (32)	1804(1); 1809(22); 1810(10)	14	13	6	33
Masna ?	1817			1	1
Malacas (26) Malaca (6)	1815(1); 1816(4); 1817(15) 1818(13); 1820(9); 1821(1)	20	16	7	43
Mayacma (2)	1816		2		2
Nabal ?	1815			1	1
Napa (9) Napato (1)	1811(2); 1812(3); 1814(2); 1815(5)	3	3	6	12

	Year of Baptisms	Men	Women	Children	Total
Olemoloque (2)	1805(1); 1808(1)	1		1	2
Olemos (5)	1802(2); 1803(5);				
Olemus (12)	1805(4); 1806(1);	9	3	6	18
Olemo (1)	1807(2); 1808(4)				
Olompalico (18)	1814(2); 1816(19);				
Olompali (2)	1817(1); 1818(1)		4	19	23
Omioni (49)	1802(1); 1803(1); 1808(2)				
	1810(5); 1811(43);				
	1812(3); 1813(2);				
	1814(1); 1815(1);	22	26	19	67
	1816(1); 1817(7)				
Ompin	1811 (1)	1			1
Petaluma (21)	1816(16); 1817(8)	7	8	9	24
Puscuy (4)	1814(1); 1816(1);				
Puscui (5)	1817(11); 1818(1)	5	7	2	14
Poscuy (3)					
Putti (1)					
Puttu (1)	1817(1); 1821(2)	3			3
Puttus (1)					
Saclan (16)	1794(8); 1795(3);				
	1798(2); 1799(1);	7	2	10	19
	1800(2); 1804(2);				
	1809(1)				
Sebastiomi ?	1815			1	1
Suisum (101)	1810(11); 1811(24); 1812(17)				
	1813(3); 1814(10); 1815(50);	42	39	49	130
	1816(8); 1817(1); 1818(3);				
	1819(1); 1820(2)				
Tamal(22)	1801(2); 1802(3); 1803(3);				
Tamàl (6)	1806(2); 1808(18); 1809(1);	15	7	11	33
	1810(3); 1819(1)				

	Year of Baptisms	Men	Women	Children	Total
Tascam (11)	1803(1); 1804(10); 1806(1)	6	3	3	12
Ululato (86)	1816(6); 1817(5); 1820(1); 1821(209)	59	76	86	221
Veussino	1821	1			1
De la Costa	1805-1819	31	20	21	72
San Mateo	1780-1793	10		14	24
San Pedro	1786-1799	3		3	11

## SANTA YNEZ MISSION

The following list of rancherías is compiled from records obtained in 1919 from the original Mission books of Santa Ynez Mission. As it was possible to spend more time on the Santa Barbara Register than on the other Mission books which were at Santa Ynez, lists are based on the material in the Register and the number of Indians estimated from the records of the Register. Additional records and verifications are recorded from the Book of Baptisms. The Mission books are in two places as follows:

Old Mission of Santa Ynez, Post Office Solvang,

- Libro de Bautismos de Santa Ynez. 1804-1866. 2367 records.
- Libro de Dituntos de Santa Ynez. 1805-1917. Over 200 records.
- Libro de Matrimonios de Santa Ynez. 1804-1904. 740 records.
- Libro de Confirmaciones, Santa Ynez [No rancheria names].
- Padron de los Neofitos de Santa Ynez, 1808, "Book No. 19"  
Archives of the Church of Santa Ynez.  
[Rancherías given]
- Padron de Santa Ynez, 1837. [Rancherías given]

At Santa Barbara Mission,

- Archives of the Parochial Church of Santa Barbara. [Title added in ink to cover of the original record].
- "Book 17". Padron, no date or title. [Santa Ynez, 1803-10. Unusual in form-- A table of contents or rather list of 12 rancherías with page nos. on which they occur, and then the Indians listed under the rancherías in which they were living, the rancheria from which they came also being given.]

S. R. Clemence  
Washington D.C.  
May 1921

Figures in ( ) after rancheria names indicate the number of times spelling occurs.

Book of Baptisms Rancheria	Register Rancheria	No. of Indians
	Abillamni	1 man
	Achi	1 woman
Ahguep Haeguep		
Aguàm	Ahuam (10)	7 men
Aguama	Ahuama	4 women
Ahuamhòuè		
Najue	Anajue (4)	3 men 1 woman
Aquitsumu	Aquitsumu (15)	6 men
Aquitsumu	Aquichuañ	10 women
Guitsum		
Aquechem		
Asigüil		
Asiuhuil		
Calahuasa	Calahuasa (31)	16 men
Calaguasa	Calaguasa	16 women
Calahuacha		
Asil alias Casil	Casil (13)	7 men
Casil El Refugio (alias Casil)		6 women
	Castait	1 man
	Chachiol	1 man
Echeumen	Cheumen (9)	9 men
"Nat <sup>1</sup> de <u>Limu</u> y de la ra de <u>Cheumen</u>	Ychamon	1 woman

Book of Baptisms Rancheria	Register Rancheria	No. of Indians
de la ysla y de la ra. de <u>Cholisus</u> <u>Cholochuch</u> en la ysla de <u>Limu</u>	Cuyam (6)	4 men 2 women
"Elehuachcuyu en la Ysla de <u>Limú</u> "de la Ysla y de la ra. de <u>Jeleascuy</u> " Jeluascuy Geluocuyu en las yslas		
Gegueps	Geguep (2) Gegueps Gegep (2)	4 men 1 woman
	Guahuinat	1 man
Guaslaigue	Guaslaic (3) Huaslaic (2)	4 men 1 woman
Guasna		
	Guihuismat	1 man
	Guililic	1 man
	Huelehue	1 man
Jalihuilimu Ezjaliuilimu	Jalihuilimu (2)	2 women
Jonjonata	Jonjonata (22)	14 men 8 women
Lacayam	Lacayamu	1 woman

Book of Baptisms Rancheria	Register Rancheria	No. of Indians
	Liam	1 man
Lisahuò		
Lonsosoc		
	Miguihui (3)	2 men 1 woman
nat <sup>1</sup> de <u>Limú</u> de la ra. de <u>Niacla</u>		
Nimquelquel	Nigelgel (2)	1 man
Nimgelgel de las yslas		1 woman
"Natural de <u>Limu</u> y de la ra. de <u>Nilalui</u> "	Nilaluuy	1 man
"Natural de <u>Limu</u> y de la ra. <u>Lilaluis</u> "	Nilaluy	2 women
Nilaluíu	Nilalui	
Isleña Nilaluhut		
	Nutunutó	1 man
Sajuhu	Sachuchu	2 men
	Sauchuchu	1 woman
	Sauchu	
	Shiguitipac (12)	10 men 2 women
Sgené		
ysla, de la ra. de Cilimi	Silimit	1 woman
Silimit		
Sisuchi	Sisuchi (12)	6 men
Suchi (alias Quemada)	Sisuchuhus	7 women
SSiucssiu	Siucsiu (5)	2 men
Syusyu		3 women
ysla Siucsiu		



Book of Baptisms Rancheria	Register Rancheria	No. of Indians
Sotonocmu	Sotonocmo (47)	28 men 19 women
Stucu Stuco	Stucu (2)	1 man 1 woman
Sihuicom	Suicon	1 man
	Tajasuihilac (3)	2 men 1 woman
	Tanechac Taneschac (2) Tanesaché (Tulareño)	3 men 1 woman
	Tequep Teguebs Tegeps	Tequeps (4)
Guissapa	Tulamni	1 woman
	Usapa	1 woman
	Yaquíelamni	1 man

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IV. MORE J. P. HARRINGTON NOTES ON VENTUREÑO  
CHUMASH BASKETRY AND CULTURE

Robert F. Heizer

In the C. Hart Merriam Collection (Heizer 1969) housed in the Department of Anthropology at Berkeley there has come to light two hand-written sets of field records made by J. P. Harrington in March, 1913, among the Chumash. Harrington sent these to Dr. Merriam with a letter saying that he could use them in any way he liked. I assume that these are two days of Harrington's ethnographic recordings done in 1913, and that they are originals and not copies. They give every appearance of being original field-records, and this is supported by Craig's (1966, 1967) failure to turn up duplicates in the Harrington field materials deposited in the Department of Linguistics at Berkeley. Harrington died in 1961, and his field records have been deposited either in the Smithsonian Institution or in the Department of Linguistics, Berkeley. For a summary of the professional activities of Harrington see Craig (1966, 1967), and Stirling and Glemser (1963).

S. Craig (1966, 1967) has published two papers on Ventureño Chumash basketry in which ethnographic data recorded by Harrington are presented along with data on archaeological and ethnographic examples of Ventureño Chumash baskets.

The present paper is aimed at placing portions of the two chance-preserved Harrington field notes on record as a further contribution to Chumash ethnography.

The detailed studies of Chumash basketry by Dawson and Deetz (1964, 1965) will provide the reader with examples of baskets described by Harrington's informants.

Craig (1967:86-87) provides a list of Harrington's known Chumash informants. One of these, denoted as V2, is the Candelaria of the first record which follows. Harrington (1942:5) lists Candelaria Valenzuela as a Ventura Chumash informant; Blackburn (1963) has published an ethnographic account recorded from Candelaria before 1917 by G. Henley. Juan Pico, source of the second document, is not listed by Craig (op.cit.) but Pico

was Henshaw's informant in 1884 (Heizer 1955:88). Simplicio Pico is listed by Harrington (1942:5) as a Ventureño Chumash with a Ventureño mother and Spanish father. Juan Justo and his father who bore the same name were well-known Chumash informants (von Blon 1932) and they were interrogated by L. C. Yates (1889:304) and H. W. Henshaw (Heizer 1955:88). Further details on these persons may be found in Paper No. II of this volume. Craig (1966:203, 1967:88) has already provided a key to Harrington's system of phonetic recording.

I. Candelaria. March 13, 1913.

'a'o'uku	<i>name of a place near Ventura. Name of a hill "quiere decir blanco." She does not know exactly where.</i>
'uti'na'i	cradle.
'ohok <sup>c</sup> (ʉ)	eyeshade of cradle.
tapa'lawa	gee-string (Sp. zapetos). Sounds like tapa el agua! Never had Indian hatchets here. Made gee-strings of buckskin and of cloth.
tsuni'hjək <sup>c</sup>	pestle for mortero.
X'cmhc	a guare--narrow-necked basket.
'uʂ'ε'm	basket, water tight (Fig. 1).
tsiweX	machucar. Had manos, pestles and stones for pounding.
'aic <sup>(')</sup> hwat <sup>c</sup>	any kind of batea.

Also distinguish Xa'aX and miti.

Referring to numbered photographs [not with these notes] of baskets:

No. 1

Junco (rush) meXmei'.

The core [foundation?] is taš (also a kind of junco).

The black [basket element?] is meXmei' also 'a†Yošoi'.

The brown [basket element?] is meXmei<sup>u</sup> also 'alukstaha<sup>i</sup>.

The buff [basket element?] is meXmei<sup>u</sup> also al'owou<sup>u</sup>.

The [basket design shown in Fig. 2a] is 'ajatulutut, butterfly.

The [basket design shown in Fig. 2b] is merely 1/2 of the other.

atkəjəmi the ring in center.

The little projections are tspu'ipe'n, brazos de palitos.

Made by Candelaria.

### No. 8

A small one 6" or so in diameter (Fig. 3).

Made by Candelaria

Call this kind kujiwaš ('i'attiwis'<sup>ε</sup>, with bottom rim).

For holding things.

Call the design (Fig. 4) tšakšik<sup>c</sup>.

Call alternate black and white stitches on rim merely black and white.

### No. 2

Candelaria used to live at Santa Ana up N. river.

She made this [basket] while living at Santa Ana.

When she made [basket] No. 8 she was living at La Jolla on  
Chrisman's ranch near the Casitas.

### No. 3

Made by Candelaria.

This kind is called wafik<sup>c</sup>.

Call the step design (Fig. 5) 'aɫpowipour.

Of the two say 'iško'msi'aɫpourpour.

The angled line (Fig. 6) running out from top of one of rim triangles is 'aɪpour.

Call the triangles 'al'we'weɪ, "picos."

No. 4

Made by Domiciana.

Call this kind 'waɪk<sup>c</sup>.

Does not know meanings of the designs.

No. 5

'waɪkimiɪi.

Made by Soraida, granddaughter of Petra.

May be letter N.

(Later corrected this statement and said she thinks this made by Petra and No. 6 by Soraida).

No. 6

Call this kind kujiwaɪ.

huksutijeksiktipeɪsmu, para hechar la costura.

She calls the projections from the squares tspu, "brazos."

tɪɪkɪkɪ, the ring, band of design.

No. 9 (Fig. 6)

Made by - - -. Martina Camarillo had one like this. Bought from an old man at Ventura.

Says design resembles manos or dedos perhaps.

When Domiciana died she told Mrs. Bonastel she had a mortar [which she could have] when she died but [Mrs. B.] never got it.

Petra had a mortero 1 1/2 feet diam. and 1 1/2 feet tall, of same rock as those on Mrs. Bonastel's porch. When Petra died, didn't get it, although it had been promised. Petra's descendants moved to El Rio. Now they are all dead.

Call the baskets for the back (Fig. 7) hɛlɛk<sup>c</sup>.

This means the kind with the pointed base. Two feet high. Made of junco.

Some had designs and some had none.

tsə'əp<sup>c</sup>, para cargar. The carrying strap was made of braided tok<sup>c</sup>, string, braided (texido) ancho.

The hɛlɛk<sup>c</sup> was carried in təpəšmu kind of large carrying-net.

huk<sup>c</sup> wət<sup>c</sup> wət<sup>c</sup>, yo voy a batir, the plant to make seeds fall.

The seed beater (Fig. 8) was this shape.

Made of twigs of some kind, bien tejido.

Used to knock seeds directly into the hɛlɛk<sup>c</sup>.

Her name is now Candelaria Valenzuela. Formerly it was Candelaria Rios.

jəw(ə) is a kind of shallow basket, very ancho. Made of junco. Much bigger than any batea. Used for winnowing wheat.

'əhwɛi' is a sierra dialect [word] for "batea." Here [they] say aɪohwat<sup>c</sup>.

tsaja is a basket [see Fig. 9 for form] a foot high or more. Used them for putting clams or fish in. Woven of junco (Fig. 10).

#### No. 10

Made of šuna'i, a kind of plant. They take off the bark and get strips of wood. The core is junco. Its bottom is new. This is probably obtained from Petra. Petra used to do this kind of thing.

<u>tstiwis</u>	<u>nupən</u>
bottom	new

tšupɛ'aXš esta remendado. Maybe she got this also from the old man.

'uš'ɛ'm, are narrow-mouthed watertight baskets for putting water [in]. Had big (3 feet high) and small (size of bottle) too.

'akmila'aš, jara para tomar agua, were small bowls of junco, coated with tar on inside, and these went with the 'us'ε'm, and were used for drinking.

'εp<sup>c</sup>su, basket hat.

'εp<sup>c</sup>suniwaš, old one of these.

The kujiwaš are this shape (Fig. 11) destendidos. The wa<sup>h</sup>tik are usually bigger and have a flat bottom.

The black is made by splitting the junco and burying it in any bad mud (lodo) šclp<sup>c</sup>. In about a week, dig up and see if it is dark enough. If not bury it again. Usually takes about two weeks. But Candelaria dyes hers with ink to make blacker.

The red is the root of the junco.

When [they] get the junco from the mud they smoke it in smoke of ja'i<sup>h</sup>. This makes it black quickly.

First wash it when digging from the black mud, then put it to dry, then smoke it.

Pâ-mâ', is surely for p<sup>c</sup>X'cm'<sup>c</sup>, which she says quickly.

#### No. 7

Made by Juana Morales. This is unfinished. The blue is American dyes.

#### No. 11

Made of chiquihuite by Banning Indians, S. B. County. Made of šuna'i<sup>h</sup>. Rim of nogal. Make here same kind. Does not know name.

Says small pestle was used for pounding up tobacco.

#### No. 12

Large basket

Imitation of Mexican baskets.

Made of sauce.

Made by Margarita Cota, Indian woman of Santa Ynez, relative of Andrade here. Call these in Mexican cora (or canasta) de sauce. No Indian name [for this kind of basket].

El sauce, Xaũ.

Used to make granaries of any kind of wood - like willows (sauce); and 8 feet high and a yard through [i.e. diameter] - round.

The bottom was of Xax, a kind of plant that grows everywhere. Called the whole thing merely pcñ, wood. The people made holes in sides and reached in to put hand through. Kept acorns or other seeds in them for a year or more.

The - - (see Fig. 12) stones Mrs. Richardson has are made for heating mush. Put the meal and water in a big wañik (2 feet high) and have these rocks heating in the fire till red hot and put in sometimes as many as four at a time to make it boil. Make ollas of the same kind of rock [soapstone]. Got this rock on an island [Santa Catalina] out from Los Angeles. iXpanis' atole de bellota. This is the kind cooked thus. [She] seems not to know use of these stones for heating [the] body. May have had strings tied through holes. She forgets name of stones (made or unmade). Showed her the stone with hole through it. She does not seem to know the use of it.

Catalina Island is huja. She knows name.

Never made mortars or metates of stone from Anacapa.

Call fishnets tñtiwał. Put them in the sea. Made of tck<sup>c</sup> string. Made them very big - like the present fishermen's nets. She does not know of using nets in the rivers.

Here had no rabbit nets - only used arrows [for killing rabbits].

Mortar is pɛjɛs'i'ułji It is longish.  
mortar largo

No. 3 [in a photo] is pɛjɛs'iXa'at.

musaXmækə no esta honda.

huk<sup>c</sup> pɛ, I am going to stick it on with tar.

musiłstiwis, no tiene fondillo, has not bottom - said of hopper basket. The hopper basket is called merely wañik.

Call a flat-bottomed basket (Fig. 13) even if 2' high only watiki miñi.



Basket (Fig. 14) called kujiwaš.

Call a small stone mortar pɛjɛš'imiŋi.

Does not know the stone balls.

Mexican chare is Indian tsaja.

Called stone ollas 'akŋa'wił. For cooking islay or cualquiera cosa.

'aXtatapəs, islay.

Would call a string handle merely mijaš.

huk<sup>c</sup>sununasiwaŋik<sup>c</sup> voy a commenzar una cosa.

Basket (Fig. 15) called waŋik<sup>c</sup>.

Mortar No. 5 was obtained from a Santa Ynez man named J. D. Brant who dug it out from 16 feet below the surface.

'ajapələlə, coffee shell, of kind I have often found, 1 1/4" long.

Xim is a kind of basket (Fig. 16) made of junco. Used for keeping things - 2 feet across and a foot high, with small mouth. Made of junco. She would call the sea urchin Xim, too, but it had an old name she thinks. Call them erizos in Spanish.

They had here tomoł of planks and also of tule in the old days - 2 kinds she says.

She does not know the coral or the devil-fish.

'awisɛlɛ, starfish. Spanish, estrella. Showed her [a] specimen.

[A separate page of notes entitled "Candelaria - baskets" seems to be a summary of the preceding information, but it also contains additional data. For the sake of completeness and despite some repetition the whole record is given here.]

#### Candelaria - baskets.

1. waŋik<sup>c</sup>loka kiXalə'əš, cora for leaching acorns.

2. watik<sup>c</sup>, basket shaped thus (Fig. 17). Used for boiling mush.
3. X'omho, Spanish guare. A narrow-necked basket. Made of mɛXmɛi'.
4. 'uś'ɛ'm, basket shaped thus (Fig. 18) for example. Made of mɛXmɛi'. Tarred.
5. 'aio(')hwat<sup>c</sup>, Spanish batea. Tray-shaped basket. Called in Serrano dialect 'ɛhwɛi'.
6. kujiwaš'i'ałtiwiš'ɛtš, basket shaped thus (Fig. 19).
7. kujiwaš, basket of the shape of a shallow bowl (Fig. 14).
8. hɛlɛk<sup>c</sup>, conical shaped burden basket (Fig. 7) for back. Made of mɛXmɛi'.
9. jəw' (ə) is a kind of large shallow basket, used, e.g. for winnowing wheat. Bigger than any batea. Made of mɛXmɛi'.
10. tsaja, large basket for putting fish or clams in. Made of 'ɛsmu only. Called chare in Spanish. (Fig. 9)
11. 'akmi'la'aš, a small cup basket, coated on inside with tar, used for drinking water. Made of mɛXmɛi', some smeared on inside with pine gum - red, smell of pine.
12. 'ɛpsu, basket hat, worn by women. Made of mɛXmɛi'.
13. A hopper-basket, for putting on top of a mortar. Called merely wałik<sup>c</sup>. Of it is said musiłstiwis, "it has no bottom."
14. X'im, basket made of junco, of sea-urchin shape, used for storing seeds.
15. Canoe-bailing basket.
16. Basket granary.
17. šə'pə'smu (corrected form) large carrying net. hɛlɛk<sup>c</sup> basket was carried in this. Always wore 'ɛpsu when carried.
18. štiwał, said by Simplicio to be carrying net; by Candelaria to be fishnet.
19. [blank]

20. Seed-beater; woven of twigs. "Pu-wot", H. [reference to word recorded by Henshaw; published by Heizer 1955].
21. tsupə<sub>1</sub>i, hairnet, worn on head.
22. xšo, wooden tray-bowl. Simplicio saw them painted red.
23. Basket sewed of strings of piñon nuts, such as Mrs. del Campo describes.
24. "A-pai'-ya", berry basket, H. [Henshaw, see No. 20 supra].
25. "Pa-ma", open-work basket, H. [Henshaw].  
Possibly for p<sup>c</sup>X'omho (Henshaw's H'pōm'-hâ, trinket basket).
26. "(Se)-ö-he'", the wooden bowl, H [Henshaw] (Probably for se'ehwe'i, the woven balsa in inland dialect.)

Attached to the set of manuscript notes is one page written in pencil. It is not dated and the informant is not identified. The notes concern a spring trap for catching ground squirrels:

[Trap shown in Fig. 20]. These traps were used for catching ground squirrels and gophers. Ground squirrels say pst pst. Whole trap is called 'ak<sup>c</sup>ka'i or hus'ak'ka'i. Used stout cord so loop stayed [open] as such.

## II. Simplicio Pico, at El Rio, March, 1913.

'utinai', cradle for babies. [I] showed him a picture.

tsuX, feathers all in a bunch [worn on head and held by] string passing under chin (Fig. 21).

siwin'i, band of feathers passing around the head.

'iscjəš, plumed stick held in hand in certain dances.

tcpc, a kind of plant used for fiber. Red color.

pijatY, net-like dancing skirt with feathers. For men and women both.

tsipə nose ornament (Fig. 22).

Wore hair thus: (Fig. 23). tswejc, trenza, hair braid. Men braided hair; Candelaria said this too.

tsupeĩ, nets put on head.

Put shells on. These were worn by men only like a hat (Fig. 24).  
Decorated with shells. Decorated with abalone worked in heart shape  
or other shape.

Mrs. del Campo says that they had needles of wood.

Had needles of bone with hole in them - also of wood. Hard [wood?]. Does  
not remember name of needle. Does not understand "spö-h<sup>c</sup>e."

Three miles above Ventura was a big rancheria called kašcmšcmčĩ, los  
guachapores.

Every little canyon had its name.

šišclcp<sup>c</sup> was the rancheria at foot of Figueroa Street.

mitskanākan is name of whole locality of Ventura. Juan Barrios' people  
came from Santa Cruz Island, I understand him to say.

naXpa'añ, place in medianos just west of mouth of river.

Simplicio saw round houses of Indians at Cieneguitas by Santa Barbara.  
Many when he was a boy. The Indians were all together there. Some  
had sleeping benches of boughs (Fig. 25). Old men slept near the  
fire. Had mats or blankets to sleep on. Name of Cieneguitas was  
tsua'. Had sheep skins. Tied on with willow bark strips. On this  
a tule mat. Maybe one of these [mats] rolled up for a pillow.

Cooked in houses. Encino fire in night. Three fire stones [to make fire-  
place]. Had doors in huts, some 5 feet, some 6 feet [high], so  
could enter without stooping. [Doors faced] in any direction, he  
thinks. Hut only had one [door]. Had no windows. Much light came  
from the top. Boys with a sharpened stick stuck this through walls  
and pricked sleepers as a joke.

Had the tule mats sometimes stuck with tules on end as screen for  
beds. Had the bed-benches en los rincones.

mitəpə, door.

Had benches of wood or whalebone. No name for a bench. Killed beef  
every other day. All had benches around house to sit on when eating.

Men would sit in night and tell coyote stories. Does not remember any.

Had many spoons of this shape (Fig. 26) with hollowed bowl like a batea.

Made mostly of aliso wood [because it] was more hard. One foot long or so, varying shapes, but round bowl. Does not remember name of these spoons.

ʔ<sup>c</sup>mištək, smokehole.

Houses were high.

Had houses 20 or 30 feet across and very high. Old way was to have them always round - thinks it was the easier way. Later also had square houses with the tule-thatched gable roofs, plastering used on outside. Had houses in villages 60 feet apart or so. Not very near and not very far. Had caves at Ventura outside of town where stored seeds in boxes and got them when wanted them.

štiwał, carrying net.

Had no fishnets.

Pole ladders or sweathouses called 'aḡet<sup>c</sup>

Thatching at Cieneguitas was carrizo mostly. Used leather thongs for tying latas to latas.

The smokehole of houses was 2 1/2 feet in diameter. He does not know why, but no rain entered.

The tule was in layers like shingles.

The door was often made of poles and tule thus (Fig. 27).

Some [houses] had wooden doors (American).

Describes the canoes as Fernando did, but says had no compass stone. Sometimes rowers sat on benches. When in a hurry bend forwards, knelt.

Tied canoe with pita. Made them of "pino colorado" which grows in the mts. here. He forgets Indian name.

'clctcʔ<sup>c</sup>, quiver, cora de zora. Drew arrows quickly. Had points of piedra de lumbre. Put poison only for fighting. Would kill if merely hit and skin cut.

Did not sell 'ajip to anybody. Carried, for it always did them well, they

thought. 'ajip is para jugar, gamble. The poison for arrow-points was different. Tadeo Sanchez of Ventura used much 'ajip to jugar. They say he died from this medicine.

Had herbs which made them gradually die. Had others that made them die quickly. Had doctors. 'alalaXijəps̃, doctor (any kind). Used yerbas del campo cocidas. Also put calaplasmas (poultices) of ramas, la lamadas.

Name of this [object - Fig. 8] is 'uskikās̃. Girls used this in first menstruation. Three lines painted on thighs. This [is the] reason that use this scratcher. Cylindrical, but had at one end like a ganchito (hook) for scratching. Did not use this instrument all the time. Kept it.

Kept feather things hanging in special [containers?].

Had bones 8 inches long, smooth, that some used as scrapers in sweathouse. Not all [persons] used [them].

Had two kinds of sweathouse. Good for rheumatism.

San Fernando [language] was very clear. All [speakers] gone. More clear [speech] than talked here. Pleased Simplicio.

Some Indians knew how to talk more than others. Was great difference among Indians. Some knew much - many words and expressions. [Among] The recents none know so much. Some were much smarter than others. Some knew todito el idioma.

Xšc, wooden bowls. Various sizes. Painted red. Does not know what kind of wood. Put chia, pinol de maiz [in them]. Very finely made, he does not know with what [tools].

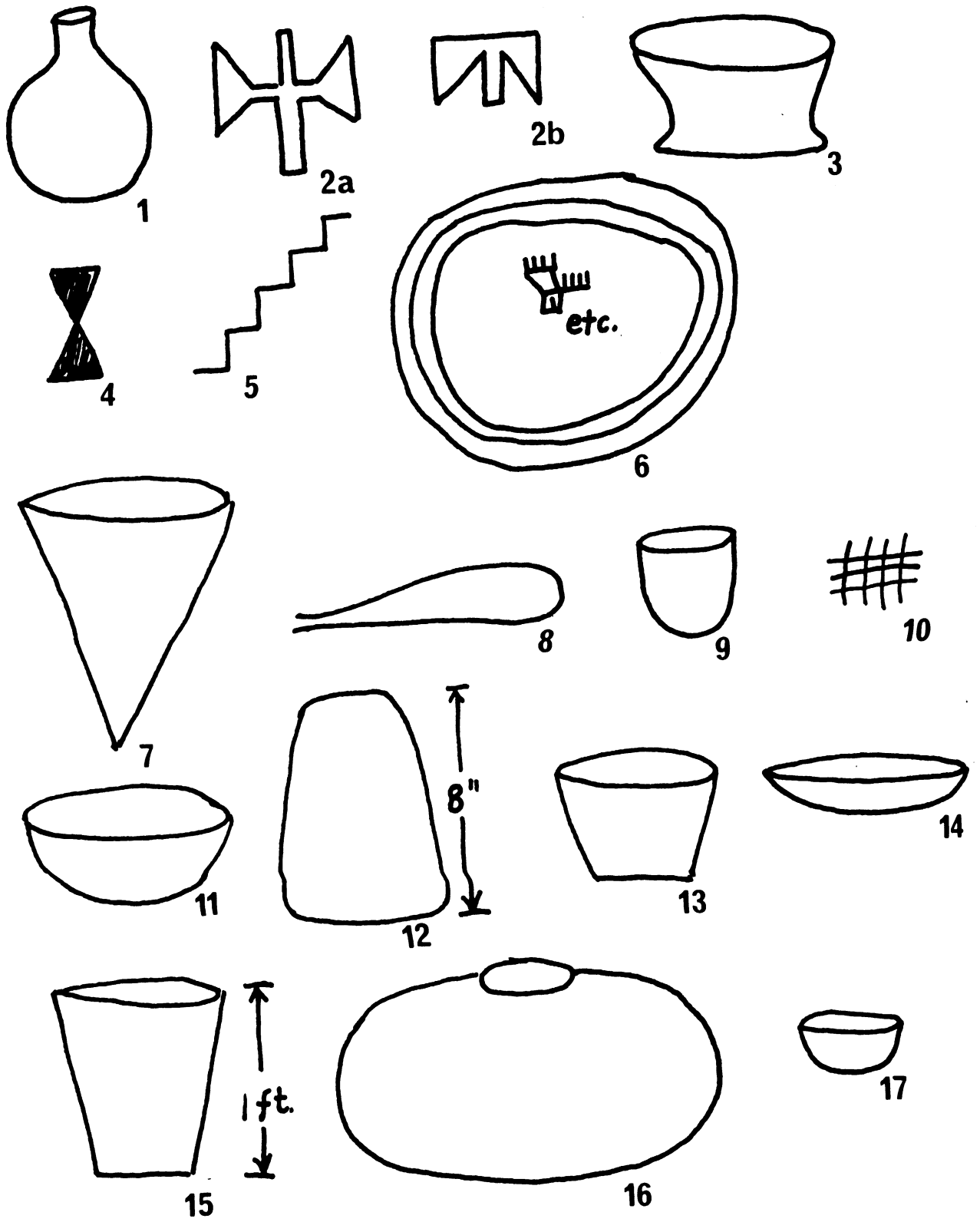
[Wooden bowls] always round (Fig. 29) - those he knew. Has seen long-shaped (trough-shaped) ones, but they may have been due to modern influence. All called Xšc.

kwaɪnəhə, I am going to make fire.

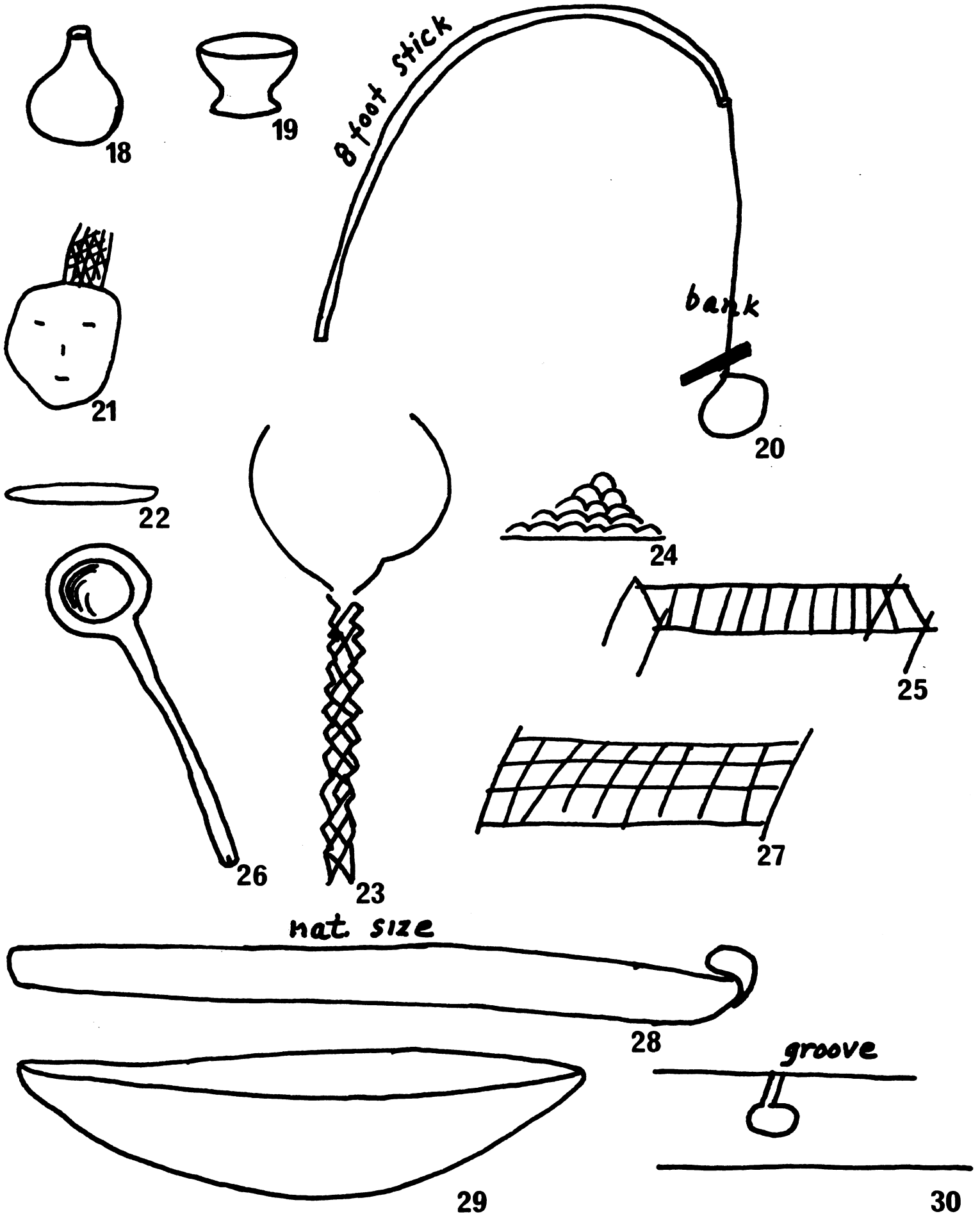
Hunted guatamote [wood used for fire-hearth?]. Made it thus (Fig. 30). Fire [i.e. spark generated in wood dust by firedrill] falls on a paper or something [inflammable]. Very easy. Pico has made it.

tskcĩ, hoop for hoop and pole game. Willow. Does not know name "I-tö'-öc" [from Henshaw].

[Omitted here is a long list of edible birds and marine forms].



Figures 1 - 17



Figures 18 - 30



## DOCUMENT: AN EARLY NEWSPAPER ACCOUNT OF THE CHUMASH

## The San Buenaventura Indians

[The following is copied from an article which was printed in the San Francisco Bulletin (newspaper), May 11, 1864. Of particular interest is the gathering together of large numbers of Indians from different areas - a kind of contact that did not occur in pre-Spanish times and which may have led to some degree of cultural exchange which may be hard to detect in the ethnographic data. Also of interest is the persistence of native practices of witchcraft.]

A friend who resides in the vicinity of San Buenaventura tells us that during the meeting of the Indians of that place last fall some 300 or 400 gathered together from all parts of the neighborhood and even from the Tejon and Kings River. Such a crowd has not been seen there since the days of the missions, and the rancheros felt afraid of their horses. The gathering took place at Saticoy, on the Santa Paula rancho, near the stage road. Such a time of excitement and fun was made with some drunken scrapes as woke up the dullness of those out-of-the-way places. Our friends became interested in an intelligent Indian of about 35 years of age, who had been baptized at the Mission and brought up by the old priests. He asked him why it was that the Indians spoke such different languages at the Tejon from other parts towards San Buenaventura.

"Probably, senor", replied the Indian, "it was from temblores (earthquakes), for at Tejon there's a great many and very strong, and they make people sick and often throw them down and scare them, and this makes their tongues so thick and slow they can't speak as quick nor as well as we do, and so their speech got changed."

"Well, there is something in that", our friend responded, "but then neither do the Indians of Saticoy plains, nor Santa Barbara, nor San Buenaventura, understand each other very well."

"No, senor, but still from Buenaventura to San Luis Obispo, and all the islands in the Channel, the old Indians can all talk with and understand each other to this day, but they can't talk with those of San Miguel, nor Los Angeles, nor Tejon -- what's the reason of that? Another thing -- where have all the old Indians gone to, senor? It ain't all sickness and drunkenness and old age".

"Well, then, what is it?" asked our friend.

"Why, senor, my father, who was a chief, used to tell me that the old padres couldn't find out, because the hichizeras (sorcerers) would kill any one who told; but the different rancherias who had always been warring and fighting with each other, when they had to work and eat and sleep together, fifty years ago, in the Missions, to carry out their old hate and malice (maligna), used to poison their enemies, and work magic on them, and make them die, little by little. And that's the way they died off so fast, and not with smallpox and aguardiente; for the Indians to this day poison their enemies with the wild herbs of the campo, and go through all sorts of ceremonies and trampas (tricks) to fool the greenhorns. And that's what's the matter with old Francisco. He knows too much, and wants all the venturenas to maintain him, and so they made a revolution against him this year".

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## Abbreviations Used

UC                   University of California  
 -AR                 Anthropological Records  
 -ARF                Archaeological Research Facility, Berkeley  
 -ASAR               Archaeological Survey Annual Report, UCLA

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## V. NAMES AND LOCATIONS OF SOME ETHNOGRAPHIC PATWIN AND MAIDU INDIAN VILLAGES

Robert F. Heizer and Thomas R. Hester

Dr. C. Hart Merriam collected a great amount of information from living California Indians between 1902 and 1935. He was particularly interested in ethnogeography, and the mere listing of his unpublished data on names of tribes, bands and villages runs to ten pages (Heizer 1969: 10-20). The Merriam card file referred to here is part of the Merriam Collection (Heizer 1969:4).

We present here an annotated list of River Patwin village names as recorded by Merriam and located by him on U.S.G.S. quadrangle sheets. Also presented is a list of Maidu villages on the lower Feather River for which we have precise locations from maps made by Merriam.

An archaeological site survey of this area aimed at determining how many of these historic villages are still extant would be desirable. Many of the sites have doubtless been destroyed by farmers in land-leveling operations; some have been buried by the large levees which were raised about 1890 to control the river floods. But in those sites which remain and are accessible for excavation, some "direct-historical approach" archaeology could be carried out. It is our hope that the Merriam data presented here will be of interest to archaeologists. We have annexed several documents which give further information on the subject.

1. Se-dow-we. Maidu. NE side of loop in Sacramento River, SW of Kusal Lagoon, and 2.5 mi. NW of Chico Landing (location by J. Frango; Merriam card file lists this also as Se-dow-we hoo'-loo-kah). Kroeber (1932:266) refers to the village as Shi-da-wi.
2. Sook-soo'-koo. Patwin/Maidu. E. side of Sacramento River, about 2.5 mi. E. of Hamilton (location plotted by Merriam on Maxwell sheet of 1906). Merriam (card file) lists Soo'-soo'ko'kah, which he records as a name used for the Sonoma tribe of the Patwin. Archaeological site Col-9 is located near the village (as plotted by Merriam); the site consists of a burial area, several house pits and a dance house used as late as the early 1900's (U.C. Archaeological Research Facility files).
3. Pah'-kem. Maidu. W. side of the confluence of Mud Creek and Big Chico Creek (location given by J. Frango to C. H. Merriam). Merriam (card file) lists the other spellings for the village as Paki, Pake, or Paiki.
4. O'-tah'-ke. Maidu. N. side of Chico Creek, about 2 mi. above the mouth (location plotted by Merriam on the Chico sheet of 1920). Powers (1874:420) refers to the village as Otakey, while in a later report (Powers 1877:282) he states that the Otaki were the inhabitants of the village of Otakūmni. Merriam (card file) describes the O-ta'-ki as the tribe in the village of O-ta-kum'-ni. Gatschet (1891:480) states: "*They call themselves Otakimma, because they dwell on the banks of Ótakim shéwi, their name for Chico Creek*". The village is also mentioned by Hodge (1910:163) as Otaki.
5. Bay'-he-yu. Maidu. About .5 mi. upstream from O'-tah'-ke, on the N. side of Chico Creek. Called Bah-yu by Dixon (1905: map plate 38), and Bai'yu by Powers (1877:282).
6. Yu'dow. Maidu. S. side of Big Chico Creek opposite Sandy Gulch Creek. The location of the village was indicated by J. Frango (Merriam card file).
7. Tsen'-no. Maidu. W. side of Sacramento River, about 4.5 miles downstream from the confluence of Chico Creek and the Sacramento. Kroeber (1932:266, 269) referred to the village as Ts'e'no.
8. Chan-no (Che'no). Patwin. About .5 mi. downstream from Tsen'-no, on W. side of Sacramento River. The similarity of the spelling of these two villages, as well as their geographic proximity, suggests that only one village may be involved. The Arguello diary of 1821 mentions the village as Chenó.

9. Pe-dow'kah. Maidu. E. side of Sacramento River, opposite Munroeville Island (location given by J. Frango and recorded in Merriam card file). An alternate location was given to Merriam by Blind Tom of Poosoone (Merriam card file), who stated that the village was on the W. side of the Sacramento at this point, and that it was the lowermost southernmost village of the Wintoon (Patwin).
10. Soo'-noos. Maidu. E. side of Sacramento River, S. of Parrot Landing, on Parrot Grant (located by J. Frango; Merriam card file). Hodge (1910:652) and Kroeber (1932:267, 269) notes the village as Sunusi, while in the Arguello diary of 1821, it is called Sunus. Other names recorded for the village include Su-nus, Sunis, Sunusi, and Su-nu (Merriam card file).
11. Baht-che. Patwin. W. side of Sacramento River at Jacinto. Though it belonged primarily to the Patwin, it was at times shared by the Mitchopdo of the Maidu (J. Frango, in Merriam card file). Kroeber (1932:267, 269) referred to the village as Batsi'.
12. Yoot'-dok-kah. Patwin. W. side of Sacramento River, about .5 mi. S. of Jacinto (location by J. Frango; Merriam card file).
13. Mo-ning-we. Patwin. W. side of Sacramento river, just downstream from Yoot'-dok-kah. The name of the village comes from the Wintoon (Patwin) word Mo'-ming'we meaning "no water" (Merriam card file). Compare with Momi-ng-wi (Kroeber 1932:269).
14. Bah-hahp'-ke. Maidu. N. of Chico Creek, in the present town of Chico (formerly the Bidwell Ranch, as located by J. Frango). The term derives from a Maidu word meaning "straight tree" (Merriam card file).
15. Wah-nah'-tahm. Maidu. S. side of Sandy Gulch Creek, about 1 mi. NE of Chico (location by J. Frango; Merriam card file).
16. Tse'lim-nah. Maidu. N. side of Big Chico Creek, 3.0 to 3.5 mi. NE of Chico (location by J. Frango; Merriam card file).
17. Yow'-koo. Maidu. S. side of Big Chico Creek, 1 mi. above Tse'lim-nah (location by J. Frango; Merriam card file).
18. Mitch-ōp-de. Maidu. 4.5 mi. S. of Chico Creek on Little Butte Creek (location by J. Frango; Merriam card file). Kroeber (1932:268) refers to it as Michopodo (or Mits'ok). Powers (1877:282) refers to it as Mich-op'-do.

19. Wil-lil'-lim hoo'-loo-ko. Maidu. On Little Butte Creek, .5 to .75 mi. SW of Mitch-ōp-de (location given by J. Frango; Merriam card file).
20. Sap'-se. Maidu. On Little Butte Creek, .5 mi. SE of Dayton (location by J. Frango; Merriam card file).
21. Ki-dak'-te. Maidu. .25 mi. E. of Sap<sup>l</sup>se (location by J. Frango; Merriam card file).
22. Pe-tut'-taw. Maidu. 1 mi. S. of Dayton (location by J. Frango; Merriam card file).
23. Es'ken'ne. Maidu. W. side of Butte Creek, about .25 to .5 mi. E. of Durham (location by J. Frango; Merriam card file). The village has also been noted by Powers (1874:420; 1877:282) as Es'kin; by Gatschet (1879:480) as Eskenimma; by Hodge (1907:437), and Kroeber (1932:267, 268) as E'sken. Other spellings of the village name include Es-ki-un, Erskin, and Erskines (Merriam card file). Archaeological site But-11 is situated near the village location. However, a historic site (with dance house) is located just to the W. of Durham and is recorded as But-5 (U.C. Archaeological Research Facility files).
24. Nem'să-wă. Maidu. 15 mi. NE of Chico. Jack Frango told Merriam (card file) that this was the village of a foothill tribe, and that the name (recorded by Merriam as Nem-sě-we) is the Maidu word meaning "big creek".
25. Ti'kus-se. Maidu. At present Magalia, about 5 mi. NE of Chico (location by J. Frango; Merriam card file). It is on the west side of a canyon leading into the W. branch of the Feather River. Other names for the village are: Taikus, Taikûshi, Tigres, and Tagus (Merriam card file).
26. Yum-mut-to. Maidu. At forks of Big and Little Butte Creek, about 7 or 8 miles E. of Chico (location by J. Frango; Merriam card file).
27. Tă-tan wu-ta. Maidu. 6 mi. NE of Chico; foothill village on Concow Creek (location by J. Frango; Merriam card file). Also known as Taptan-wu-tu and Tă-tan-wŭ-tŭ (Merriam card file).
28. Ti'-ine koi'-o. Maidu. Foothill village at Yankee Hill, N. side of Butte Creek, about 6 mi. E. of Chico (location by J. Frango; Merriam card file). Also spelled Ti'-ing koi'-yo (Merriam card file).

29. Paw'-puk-ka. Maidu. Foothill village at Cherokee, about 8 mi. SE of Chico (location by J. Frango; Merriam card file). Also known as Paw'-puk-ko (Merriam card file)
30. Mau'mah. Patwin. Within old oxbow of Sacramento River at Packer, on W. side of river about 3 mi. N. of Princeton. (Location given here as plotted by Merriam on the Maxwell sheet of 1906.)
31. Bo'-do (Bo-do'). Patwin. E. side of Sacramento River, about 1.75 mi. N. of Princeton (location plotted by Merriam on Maxwell sheet of 1906).
32. Ket'te de'-he. Patwin. At the site of present Princeton, on W. side of Sacramento River. Merriam recorded the village as Ket-tee (location by J. Frango; Merriam card file), and it is most likely the village of K'eti noted by Kroeber (1932:259).
33. Chah-met'-ko. Patwin. E. side of Sacramento River, .5 mi. E. of Princeton (location by J. Frango; Merriam card file).
34. Chah' de'-he. Patwin. W. side of Sacramento River at Boggs Bend 1.5 mi. S. of Princeton (location by J. Frango; Merriam card file). Merriam notes (card file) that the village was also known as "Packer Rancheria", and was the next largest Patwin village after Ko'-roo. Kroeber (1932:259) refers to it as T'sa', while the Arguello diary of 1821 calls it Cha. Other spellings include: Tsah'-ahs (Merriam card file).
35. Wi'-ter-ry. Patwin. W. bank of Sacramento River, 5 mi. below Princeton and 9 mi. above Colusa (location obtained by Merriam from resident of site in 1903; Merriam card file). Kroeber has recorded the village as Waitere (1932:259). Other terms for the village include Wi'-ter'-re, Wy-terre, and Wi-tel'-lis (Merriam card file).
36. Si'-de'-he. Patwin. W. side of Sacramento River, about 6 mi. above Colusa and 1 mi. N. of Kah-childe'he (Merriam card file)
37. Kah'childe'-he (Kah'-chil de'-he). Patwin. W. side of Sacramento River, about 1 mi. downstream from Si' de'-he (Merriam card file). This village was still in existence in 1923, and known as the Cachil-dehe Indian Reservation (Merriam card file).
38. Saw'-mah. Patwin. W. side of Sacramento River, just below Hamilton Bend and about 3 mi. N. of Colusa (location plotted by Merriam on Maxwell sheet of 1906). This may be the village of Sôma listed by Kroeber (1932:260).



39. Si'-ko-pe. Patwin. E. side of Sacramento River, across from Swa'-mah (location plotted by Merriam on Maxwell sheet of 1906).
40. Tat'-nah. Patwin. W. side of Sacramento River, about 2.5 mi. N. of Colusa, according to Merriam's plotting of the site on Maxwell sheet of 1906; however, in his card file the village is described as being on "Colonel Hager's land 4 miles above Colusa." It has been mentioned by Kroeber (1929:258 and 1932:260) as Ta'tno or Tatno. See also Merriam (1966:61) and Rogers (1891:30).
41. Til-til. Patwin. W. side of Sacramento River, about 1.5 mi. above Colusa (location by Blind Tom of Poosoone; Merriam card file). Other references to the village are by Kroeber (1929:258) and Merriam (1966:61). Archaeological site Col-8 (now destroyed) was located less than 1 mi. to the S. (U.C. Archaeological Research Facility files).
42. Ko'pe de'-he. Patwin. E. side of Sacramento River, across from Colusa (location plotted by Merriam on Powell Slough sheet of 1918).
43. Ko'-roo. Patwin. At the present site of Colusa. It has been referred to as Koru (Kroeber 1932:260); Corú (Arguello diary of 1821), Colus (Rogers, 1891:30), Colus (Sutter diary, p. 55); and Korusi (Powers, 1877:219). Merriam (card file) lists other spellings, including Corusies, Colusi, and Koroo.
44. Dok'-dok. Patwin. E. side of Sacramento River, about 1.25 mi. SE of Colusa (location plotted by Merriam on Meridian sheet of 1912). Rogers (1891:30) refers to the village as Doc-doc, while other spellings of the village name include: Doc-duc, Dok'-duk, Ducdac, and Duc-Duc (Merriam card file).
45. Koo-koo-e. Patwin. W. side of Sacramento River, about 3 mi. below Colusa (Merriam card file). Kroeber (1929:258) (1932:260) has called the village Ku'ikui and Kukui.
46. No'pah. Patwin. E. side of Sacramento River, at presentday Meridian (location plotted by Merriam on Meridian sheet of 1912). It seems to be one of the villages plotted by Jackson in 1849 and Ellis (1850; see Wheat 1942:76).
47. O'-no'-li. About 9 mi. E. of Sacramento River, in the SE part of the Marysville Buttes, 2 mi. NW of Sutter (location plotted by Merriam on Marysville sheet of 1920). Merriam has a map in file T/191-t/G44 (Winton: Southern Division) which places O'-no'-li on boundary between Patwin to W. and Maidu to E. (See Dixon 1905:125, area claimed by both; Maidu were dominant).

48. Kah-pi'-ah. Patwin. W. side of Sacramento River, on N. side of the mouth of Sycamore Slough (Merriam card file; listed as Ka-pi'de'-he). Kroeber refers to the village as Kapaya (1929:258).
49. Hol'-wah. Patwin. E. side of Sacramento River, 2 mi. above Grimes (location plotted by Merriam on Grimes sheet of 1911). It may be shown on the Jackson map of 1849.
50. Si-yi. Patwin. W. side of Sacramento River, just above Grimes (see Merriam 1966:61).
51. Lök-lök-mah. Patwin. W. side of Sacramento River, a little N. of Grimes, as located by Frango (Merriam card file); however, Merriam's plotting of the site (Grimes sheet of 1911), places the village just to the S. of Grimes. Merriam (card file) calls the village Lok'-lok de'-he; other references include Kroeber (1929:258) who refers to it as Lo'klok' and Kroeber (1932:260) who renders it as Lo'klomatinbe.
52. No-wid'de-he. Patwin. W. side of Sacramento River at Grimes Ranch, downstream from Grimes (location by J. Frango; Merriam card file). Kroeber mentions the village as Nowidihi (1932:260). The village appears to be the archaeological site of Col-23, a midden described by early residents as a "Colusi village site" (U.C. Archaeological Research Facility).
53. Sah'-kah. Patwin. E. side of Sacramento River, 5 mi. above Ko-sim'-po (or Kus) as located by Blind Tom of Poosoone (Merriam card file); but, Merriam (location shown on Marysville sheet of 1920) places it on the W. (technically the S.) side of the Sacramento. The village is mentioned by Kroeber (1929:258; 1932:260) as Sa'kas, and by Merriam (1966:61).
54. Yal'-le de'-he. Patwin. E. side of Sacramento River, about 2 mi. SE of Grimes (location plotted by Merriam on Tisdale Weir sheet of 1912). Kroeber (1929:258; 1932:260) refers to the village as Ya'li dihi, or Yali.
55. Si'-kol. Patwin. E. side of Sacramento River about 3 mi. SE of Grimes (location plotted by Merriam on Tisdale Weir sheet of 1912).
56. No'mah-chup'-pin. Patwin. W. side of Sacramento River, about 4 mi. SE of Grimes (location by J. Frango; Merriam card file). Kroeber (1932:261) calls the village No'matsapin.

57. No'-wis-ap'-pe. Patwin. W. side of Sacramento River, about 1.25 mi. S. of No'mah-chup'-pin (location plotted by Merriam on Tisdale Weir sheet of 1912). The village has been called No'wisapel by Kroeber (1929:258) and No'-is-ap-pe by Merriam (1966:61). It is the archaeological site of Col-7 (Nowi) as recorded in the U.C. Archaeological Research Facility.
58. Ko-sim'-po. Patwin. E. side of Sacramento River about 2.5 mi. N. of Cranmore (Merriam card file). Merriam (1966:61) elsewhere refers to the village as Kus, while Kroeber (1932:261) calls it Kusêmpu.
59. No'-we-'hla'-ah. Patwin. W. side of Sacramento River about 1.5 mi. NW of Cranmore, just upstream from Steiner Bend (location plotted by Merriam on Tisdale Weir sheet of 1912).
60. Hól'-lup-pi. Maidu. E. side of Sacramento River at Steiner Bend, about 1 mi. N. of Cranmore (location plotted by Merriam on Tisdale Weir sheet of 1912). Powers (1877:282) refers to a village called Hol-o-lu-pai; however, this does not appear to be the same village since Merriam (card file) lists Hol-o'-lu-pai as a Maidu village on the W. bank of the Feather River opposite Oroville.
61. Koh'-pah de'-he. Patwin. E. side of Sacramento River at Cranmore (location plotted by Merriam on Dunnigan sheet of 1907).
62. Chah'-kah de'-he. Patwin. W. side of Sacramento River above Boyer's Bend, about 2.5 mi. SW of Cranmore (location plotted by Merriam on Dunnigan sheet of 1907). This may be the village of Tsaki noted by Kroeber (1932:261, 269). Archaeological site Col-1 is at this location, and was partially excavated by University of California in the late 1930's (U.C. Archaeological Research Facility).
63. Pā-lo (Pā'-lah). Patwin. Merriam card file lists Pa-lon as a village on W. side of Sacramento River above Knights Landing. Merriam plotted the site on the Dunnigan sheet of 1907, showing it about 11 mi. N. of Knights Landing, and 2 mi. E. of Howells Point, on the W. side of the Sacramento. The site is noted by Kroeber (1932:261) and may be the archaeological site of Col-2 (U.C. Archaeological Research Facility).
64. Ho-lo'-lum. Patwin. W. side of Sacramento, below Collins Eddy, about 8 mi. NW of Knights Landing (location plotted by Merriam, on Dunnigan sheet of 1907). This village has been mentioned by Kroeber (1932:261). It may be the archaeological site of Yol-5 (U.C. Archaeological Research Facility).

65. Cha'-che de'he. Patwin. E. side of Sacramento River, 8 mi. upstream (5 mi. due NW) of Knights Landing (Merriam card file). Merriam (1966:61 calls it Cha-che. It is archaeological site Yol-6 (U.C. Archaeological Research Facility; U.S.G.S. maps of the area show it as "Indian Mound").
66. Yo'-doi (Yud'-deh). Patwin. W. side of Sacramento River near Knight's Landing (location by J. Frango; Merriam card file). It has been noted by Kroeber (1929:258; 1932:261), and by Barrett (1908:294). It seems to be the same as the village of Yo-det'-a-bi mentioned by Powers (1877:219). Archaeological site Yol-7 (a very large midden in the town of Knights Landing) may mark its location (U.C. Archaeological Research Facility).
67. Wal'-lok. Maidu. E. side of Sacramento River at the confluence with Feather River (location plotted by Merriam on Vernon sheet of 1910). Kroeber (1929:257) has called this Wo'lok; in another publication, Kroeber (1932:268) places the village of Tanku at the presumed location of Wal'lok (at the mouth of the Feather River). On the Vioget map the rancheria Welagamnes seems to be the same as Wal'lok. The log of the ship "Alert" (1841) mentions the Walagamnes. The village is also noted by Merriam (1966:62), and is the archaeological site of Sut-11 (U. C. Archaeological Research Facility).
68. Hol'-lo-wi. Maidu. W. side of Sacramento River opposite the mouth of Feather River (location by Blind Tom of Poosoone; Merriam card file). The location of the village (but without its name) is shown on Vioget's 1841 map of New Helvetia. It is the archaeological site of Yol-12 (U.C. Archaeological Research Facility).
69. Poo-soo'-ne. Maidu. N. bank of American River, .25 mi. above mouth, and now within the city of Sacramento (location by Blind Tom of Poosoone in 1950; Merriam card file). Kroeber (1929:256) calls the village Puso'ne or Pucuñe; other references to it include: Merriam (1966:60, 62), Powers (1874:22; 1877:315), Mason (1881:256), Thompson and West (1880:25) and Sutter letter of 1846 (as Pushuné).
70. Sah-mah. Maidu. E. side of Sacramento River about 3 mi. S. of Poo-soo'-ne, and within the present city of Sacramento (location plotted by Merriam on the Davisville sheet of 1913. Kroeber (1929:257; 1932:267) refers to the village as Sama; it is also noted by Merriam (1966:62).
71. Yām-man-hu. Maidu. E. of Feather River and N. of Yuba River at their confluence at Marysville (location plotted by Merriam on Yuba City sheet of 1911). It is also noted by Kroeber (1929:257).

72. Yu'-bah. Maidu. S. side of Yuba River and E. side of Feather at their confluence (Merriam card file). This village is an important one, mentioned in numerous sources. Kroeber (1929:257; 1932:267-268) refers to it as Yupu (or Yu-pu). Frémont (1849:20) calls it Yuva, while Sutter (letter of 1846) refers to it as Yubu. The Vioget map (1841) notes it as the rancheria Yuba, and Powers (1877:282) calls it Yú-ba. The Merriam card file lists a number of references appearing in mid-19th century newspapers of the area. For example, the Sacramento Daily Transcript (August 17, 1850) mentions that the village has 180 inhabitants.
73. Mo-law'-kum. Maidu. S. side of Yuba River about 1 mi. above the mouth (location by Blind Tom of Poosoone; Merriam card file). It has been noted by Kroeber (1929:257).
74. Yu-kool-me. Maidu. Opposite Plumas Landing on Feather River (W. side), about 3 to 4 mi. above Hock Farm (location by Blind Tom of Poosoone; Merriam card file). The village has been noted by a number of sources. Kroeber mentions it in 1929 (p. 257) and 1932 (p.268) as Yu-kulmi). In his letter of 1846, Sutter refers to Yukulme, and the Vioget map of 1841 notes it as Tukalme (Yakalme). Other references include Powers (1877:282) Kūl-meh, the 1841 log of the ship "Alert" (Unkulemnes), Chamberlain and Wells (1879:13), Bancroft (1874:450), and Hodge (1910:1009) Yukolumni. It is difficult to be certain, but the village may be represented on the map of Willeson and Adams (1851). The Sacramento Daily Union of November 27, 1856 quotes General Sutter who gave the following population estimate as of that date: "There are. . . of the Yūkulmey, seven men, four women, and one child". The village is also recorded as Yok-kol-mēh and Yok'kol (Merriam card file).
75. Hol'-lah. Maidu. E. side of Feather River, and S. of the mouth of Bear River (location plotted by Merriam on the Nicolaus sheet of 1910). Kroeber (1929:257) notes the village as Ho'-lo; another reference to it appears in Powers (1877:282). In Merriam's card file, Hol'-lah is described as a village on the E. side of the Feather River about 1.5 mi. above the village of Lim'-mahn (location by Blind Tom of Poosoone).
76. Ol'-las. Maidu. W. side of Feather River, across from Lim'-mahn (present day Princeton; location plotted by Merriam on the Nicolaus sheet of 1910). Powers (1874:420) places the village a little more to the north, stating that it is situated "opposite the mouth of Bear River". Other references to the village appear in Kroeber (1932:267, Olash) and Kroeber (1929:257, O'-lac), as well as the Sutter diary (Olash) and the Vioget map (listed as rancheria Olasch on E. side of

Feather). Merriam (card file) states that the village of Nis-se-pā-we-nam was on the W. side of the Feather opposite Princeton, and this may be another name for Ol'-las. Merriam further stated (card file) that Blind Tom of Poosone told him that the term "Olis" referred to a Pā-we-nan chief who lived at Hol'-wah.

77. Lim'-mahn. Maidu. E. side of Feather River, at the site of present-day Princeton (location plotted by Merriam on Nicolaus sheet of 1910). Also known as Lim'nǎ, Laman, Lamames, Lamanes, Mánne, or Lamanne.

#### ADDITIONAL SACRAMENTO VALLEY VILLAGES

In his study of the Patwin, Kroeber (1932) gives rather specific locations for several villages not plotted on Merriam's maps (p. 268, 269). These have been checked, and in a few cases, additional data were obtained; they are listed and briefly described below:

- A. Hock. Maidu. W. side of Sacramento River, near Hock Farm (residence of J. A. Sutter), about 6 mi. S. of Yuba City (location compiled from sources listed below). The references to this village are many, and include: Kroeber (1929:257; 1932:267, 268, as Hok or Hoko); Powers (1877:282, as Hoak); the log of the ship "Alert" (1841); Chamberlain and Wells (1879:13); Dixon (1905:124, as Hoako), Wozencraft (1853:206, as Hoak), Hale (1846:631, as Huk) and Sutter letter of 1846. It is shown on the maps of Vioget (1841) and Tyson (1851), and may also be represented on the 1851 map of Milleson and Adams. Derby (1849:9) noted that "about 200 yards above the farmhouse [Sutter's Hock Farm] is situated a rancheria of Indians, some 300 in number". The Sacramento Daily Transcript of August 17, 1850 (see Document 5) recorded 70 to 100 persons living at the village, while an excerpt from the November 27, 1856 issue of the Sacramento Daily Union reads: "General Sutter has furnished....the following returns of the Indians in that vicinity, according to the tribes. The aborigines are rapidly becoming extinct. According to this authority, there are of the Hock tribe, at the rancheria near Hock Farm, ten men, seven women, and three children...". Other names for the village include: Hok-hok, Hocktem, and Ho-ah-ko (Merriam card file). The archaeological site Sut-5 apparently represents the old Indian village (U.C. Archaeological Research Facility).
- B. Ko'doi (-dihi). Patwin. 1 mi. below Sah'-kak (see No. 53) on W. side of Sacramento River, nearly opposite Si-kol (see No. 55) approx. 3 mi. SE of Grimes (Merriam card file).

- C. Tehemet. Patwin. At present-day Tehama (not shown on accompanying maps) on E. side of Sacramento River. Bancroft (1874:362) states that the "Tehamas" are a tribe "from whom the county takes its name".
- D. Pinhuk. Maidu. At present day Butte City on Sacramento River.
- E. Mulī. Maidu. E. side of Sacramento River, between Big Chico Creek and Sandy Creek; main village on knoll .5 mi. from Big Chico Creek.
- F. Olwenem. Patwin. W. side of Sacramento River, near the mouth of Thomas Creek (not shown on accompanying maps).
- G. Da-mak. Patwin (?). W. side of Sacramento River, at the mouth of Redbank Creek, 2 mi. below Red Bluff (not shown on accompanying maps).
- H. T'inik(-dihi). Patwin. E. side of Sacramento River, opposite Ko'doi(-dihi). This may be another name for the village of Si-kol (see No. 55) or a separate unit.
- I. Pelmem. Patwin/Maidu. E. side of Sacramento River, at the mouth of Deer Creek, near Vina (not shown on accompanying maps).

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## Abbreviations Used

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 -ASR        Archaeological Survey Reports, Berkeley  
 -PAAE       Publications in American Archaeology and Ethnology

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Sacramento Valley  
Documents la-c. Some Indian Censuses of 1846 and 1847 \*

Document la

John A. Sutter, Sub-Indian Agent, in a letter of December 20, 1847 to H. W. Halleck, Secretary of State, listed the native population "east of the San Joaquin and Sacramento Rivers". Sutter wrote:

"In compliance with the request contained in your circular addressed to me Sept. 18, 1847, I have the honor to transmit herewith the enclosed statistical information that with much difficulty I have been able to gather by different sources from this district, comprising the country east of the San Joaquin and Sacramento rivers....Great pains have been taken with the census and I think it is correct. The tame Indians are what are called the Christian Indians and those that have been civilized since the settlement of the valley by the whites, and are employed in the shops of the Fort, [Sutter's Fort] and as vaqueros and working men of the different farms. Many of the wild Indians also come into the settlements at harvest time, and assist to gather the crops. The wild Indians are those that live in the rancherias. Those [Indians] as far [east] as the base of the California mountains [Sierra Nevadas] are only taken in this census. The eastern side of the California mountains is thickly settled with wild Indians, who are generally at war with the numerous small tribes at the base, and do not visit the valley; their number I am not able to give....The Indians of this census are divided into about 70 small tribes, speaking some 20 different languages...."

\* This and the two following records are in The McKinstry Documents, Bancroft Library. Document la is by J. A. Sutter; Document lb is by J. Bidwell; Document lc is by Judge McKinstry.

"Statistics of population etc. of the district including the country east of the San Joaquin and Sacramento rivers. Territory of Upper Calif., Dec. 20, 1847.

Population	Males	Females	Total
Whites	218	71	289
Tame Indians, or neophytes	305	173	478
Wild Indians or gentiles	11,224	10,649	21,873
Half breed Indian children	3	7	10
Sandwich Islanders	4	1	5
Negroes	<u>1</u>	<u>1</u>	<u>1</u>
	11,755	10,901	22,656

Document 1b

The following is a copy of a letter from John Bidwell to Gen. Sutter on the subject of Indian population in the Upper Sacramento Valley:

"New Salem, December 21, 1847

Capt. J. A. Sutter -- Dear Sir: Inclosed I send you the population of the valley from the [Marysville] Butes upwards. The white population is correct; the Indian population is not overrated....

Population	Males	Females	Total
Whites	58	24	82
Tame Indians	7	12	19
Wild Do.	<u>10,000</u>	<u>9,500</u>	<u>19,500</u>
			19,601

Document 1c

Names of Part of the Tribes of Indians in the Sacramento Valley and their number. November 1846.

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<u>Tame Indians or Neophytes</u>							
	<u>Male</u>	<u>Female</u>	<u>Total</u>		<u>Male</u>	<u>Female</u>	<u>Total</u>
Lakisimné	28	16	44	Secumné	23	26	49
Shonomnes	11	6	17	Pushuné	43	40	83
Tawalemnes	25	21	46	Oioksécumné	16	19	35
Seywamenes	21	24	45	Nemshau	29	21	50
Mukelemnes	45	36	81	Palanshau	17	18	35
Cosumne	<u>34</u>	<u>25</u>	<u>59</u>	Ustu	25	14	39
Totals	164	128	292	Olash	30	22	52
				Yukulmé	12	11	23
				Hock	39	40	79
<u>Wild Indians or Gentiles</u>							
Sagayacumné	27	20	47	Sishu	54	49	103
Louklumnes	43	45	88	Mimal	22	16	38
Olonutchamne	31	23	54	Yubu	56	65	121
Newatchumne	31	30	61	Bubu	19	16	35
Yumagatock	21	15	36	Honcut	<u>41</u>	<u>45</u>	<u>86</u>
Shalachmushumné	32	18	50		1224	1149	2373
Omutschamne	18	9	27				
Yusumné	35	49	84				
Yule eyumné	124	113	237	Tame Indians at			
Yamlock-lock	40	27	67	New Helvetia and			
Lapototot	45	29	74	Hock Farm	85	18	103
Yalesumné	228	257	485				
Wapoomné	75	67	142				
Kiskey (Kisky)	48	45	93				

Document 2

Spanish Exploring Expedition to Sacramento Valley, 1821.

In 1821 Capt. Luis Arguello led an expedition from San Francisco some 50 leagues N for the purpose of ejecting some Americans or Englishmen whom it was rumored were settling in the country. The expedition was often referred to as Arguëllo's Expedition to the Columbia River. Fr. Blas Ordaz accompanied the expedition and kept a diary in which he mentions the following tribes and rancherias: Benenuc, Caguillome, Canucaymos, Catalillomi, Capa, Cha, Cheno, Chiyasayacume, Chugelempa or Chuguelempa, Corú, Dacdac, Ehita, Gapetely, Goroy, Gualactole, Gualactos, Guiguillomi, Guiritoy, Hutulrabe, Libantiliyami, Libaytos, Llali, Lonita, Magma, Olompali, Pachí, Poquetoe, Pulpunnes, Satumtutillami, Suisun, Suñus, Teroti, Tuyaja, Ululatos.

The following is a translation made in 1917 from a copy of Fr. Ordaz's diary in the Bancroft Library entitled "Diario de la Expedicion del Sr. Don. Luis Arguëllo 1821," Arch. Sta. Barbara Mission, Vol. IV, pp. 161-190, 1806-1821. It was carefully compared [by S. R. Clemence] in 1919 with the original MS at the Mission of Sta. Barbara, a 32-page 8vo document, numbered 824. Typographical errors in rancheria names in the copy of the diary at the Bancroft Library are given in footnotes to the following translation.

Dr. H. I. Priestley in an article on Expeditions sent out from California Missions (in galley proof, not published) gives an abstract of this diary, and his identifications of localities are here given in footnotes.

An account of the expedition with an abstract of the Ordaz Diary is given in Bancroft, History of California, Vol. II, pp. 446-449, 1885.

Pedro Amador, who accompanied the expedition also gives an account of it in his Memorias sobre Historical California, MS, Bancroft Library, 1877.

Diary of the Expedition of Don Luis Arguello Commander: written by Fr. Blas Ordaz, chaplain of the Expedition.

October 19.-- Set out from the port at 11 in the morning with course into the N, which direction was followed until 5 or 6 in the afternoon arriving at the boundaries of the asistencia of San Rafael, contiguous to the estero...thence course to the E to one of the boundaries of San Pablo called Ruyuta where we rested tonight having arrived between 9 and 10 at night, on which site we made permanent camp until the following day.

Oct. 19.-- Set sail to the E, to the Carquines river, where we saw on the right of the coast the boat San Francisco Solano which arrived the previous night.

Oct. 20.-- Last night one of the boats arrived from the Mission of San Josef, which was in the Pulpunes manned by three vestantes, to begin to transport the horses which in truth was done, the troops occupying themselves with this as the time permitted. It also happened that some Ululatos and Canucaymos appeared who were going to make a visit in their country, and it was determined to transport them in order that they might hear mass on the following feast day.

Oct. 21.-- This day Sunday, celebrated mass, all the troops assisting, formed in two sections together with the Ululatos and Canucaymos Indians, who for this purpose had been transported the preceding day. But from the urgent necessity of beginning the journey, it was necessary, as soon as mass was over, for the troops to employ themselves in ferrying over the rest of the horses that had remained the day before, and the order was given to the Ululatos and Canucaymos Indians to withdraw to their lands, advising the neighboring rancherias by means of runners, not to leave their houses, for although the troops would tread their boundaries, they were not going to seek them to do them harm, and so they were to be quiet; and we would be very glad to find them peaceful.

Oct. 22.-- Took road to the E that leads to the Suisun, in whose proximity there was a water hole at the foot of a hill, which was named Poza de San Blas: there we camped for a time and after a limited sojourn, undertook the march following the plain of the Suisun until 5 in the afternoon, where a site was found to pass the night.

Oct. 23.-- Marched at 8 in the morning taking the road to the N and at 3 in the afternoon arrived at the rancheria of the Ululatos where we rested for a short time. Tried to investigate this rancheria to see if

there were any dangerously sick, and in truth there was a child about to die which was baptised with the name of Antonio. But astonished at the small number of gentiles that there were in this rancheria (for there were not more than 30). I asked some of the Christians who were there to explain to me the reason; to which they answered that they had just arrived, but according to the story of their neighbors, it seemed they had had war with the Gualactos whom that havoc had wearied. With these assurances I went away when I repeatedly heard the call to take up the march and we immediately went on. And at 6 in the afternoon arrived at the rancheria of Libaytos, who previously notified of the troops received us without fear, . . . In this rancheria I should say there are about 50 Indians, the rest being away for the time to gather seeds, but according to the houses there might be 400 Indians of both sexes. Adjoining this rancheria there is a river of considerable size to which we gave the name of San Pedro,<sup>1</sup> on the opposite side of which we camped to pass the night.

Oct. 24.-- At nine in the morning when the troop was all ready, we had news that the next rancheria was well peopled and that the inhabitants were warlike, a fact which had been little appreciated. . . We took the road to the N having taken some guides, and at one or two in the afternoon sighted a rancheria named Ehita; on the way some Indians were found gathering seeds, who having been warned of our coming ran away although we overtook some of them. This rancheria is situated on the shores of a river<sup>2</sup> facing a grove covered with oaks and live oaks which protect it. Our visit would have been pleasant but for the cries of the voices of its inhabitants . . . Peace assured the troops filed to the right at a short distance from the rancheria, where some chiefs came up who were called with the idea of taking them for guides and at 3 or 4 of the same afternoon, the march was resumed on the same road, camping after two leagues where they passed the night. This rancheria from the number of houses would have about 900 people.

Oct. 25.-- At 9 o'clock resumed march with road to N and to the E, following it up to 12 in the morning when we came to a rancheria named Goroy,<sup>3</sup> situated on the banks of the river Jesus Maria and fortified by a stockade that formed a wall. Our visit here was very pleasant; the land although uncultivated seemed very good, for wild grapes abounded. It had more than a thousand inhabitants, who as soon as the troop was seen immediately began to give voice to welcome our arrival (they had

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<sup>1</sup> Priestly: Putah Creek.

<sup>2</sup> Priestly: Cache Creek.

<sup>3</sup> Priestly: On Sacramento River, at a spot not far north of Grimes.



been previously told by one of the Gentiles that we promised to do them no harm). They showed their welcome in the terms by which they called us, which they used sparingly for we heard nothing except these words, Buey, Guerete, Guerete, which according to the interpreter Rafael is the same as to say, welcome, welcome, it is good. These gentiles formed themselves on the fort which served them as a wall; but the troop that traveled in column went to the right on the left side of the rancheria in order to take the bank of the river on a little hill that was beautified by a grove. It was very high in this place so more comfortable in the excessive heat; there immediately visited us a chief with his gang who brought the present (a custom no doubt among them); the present consisted of guego of coras, several different secles and some mecates. Several questions were asked them about the establishment we were looking for, to which they answered that at the rancheria Guiritoy<sup>1</sup> two men like us had arrived and that there we could get more definite information. This caused us sufficient pleasure and made us want to find out the truth. We resumed the march between 2 and 3 in the afternoon carrying some guides that these natives offered us with road to the NW, and at 8 at night after having traveled 4 leagues camped on the bank of the aforesaid river where we passed the night.<sup>2</sup>

Oct. 26.-- At 9 in the morning we resumed the march road to the NW until 5 in the afternoon, when we sighted the rancheria Guiritoy, situated on the bank of the river Jesus Maria in a spacious plain. It has in front of it about a gunshot's distance away a spacious grove of large oaks that form a line of almost 10 leagues. The inhabitants amount to more than 1600 people of both sexes, counting the 3 rancherias that are like suburbs of this. One is about a cannon shot away on the left; one other in the rear and very near, and the third on the opposite side of the river. Two leagues before arriving we discerned 5 signal smokes which they have to assemble the people. The troop followed their march according to the direction of the guides and having arrived at the oak wood that dominated it, immediately heard the formidable voices and mingled cries of several threats and other indications of war breaking out, but did not attach much value to it for they were accustomed to hear them. So knowing their obstinacy (for they did not want to assist or even give ear to their supplications which were made by means of the interpreter, the neophyte Rafael of the Mission of San Francisco, before they broke forth into threats) the Commander saw the necessity of having the troops fall back, drew his troops into line of battle, ordered the cannon brought up to frighten them and at the same time charged on them. At this all became silent and fled precipitately, part through the adjoining woods and part by the river adjacent to their houses where it was presumed (from the story of some soldiers that two gentiles who were wounded were submerged in the running water.

<sup>1</sup> Erroneously spelled Guitistoy in copy in Bancroft Library.

<sup>2</sup> Priestly: Probably not above Colusa.

(Baptized a wounded gentile) ... Camped on the banks of the river near the river where we spent the night.<sup>1</sup>

Oct. 27.--The night before while at prayers it was observed that the Indians who went away to the opposite side of the river, shot some arrows at our camp, two of them in fact falling a short distance from the circle that the troop formed. For this reason the commander doubled the guard, with express orders at the least noise that was heard, to shoot for the purpose of frightening them, which were executed, but nothing occurred during the night. The next morning after reveille, a considerable number of gentiles were seen on the opposite side of the river, who attracted by curiosity, were undecided about crossing the river, divided between fear of the attack of the previous day and the novelty that a people unknown to them caused. It was necessary for the commander to send out the interpreter Rafael in order to quiet them and make them lose their fear. This was done and they, perceiving that no harm would be done them, according to the admonitions made, some of them decided to cross the river although with suspicion and fear as their appearance indicated. As soon as they saw the civility with which they were treated, they called to the others camped on the opposite side of the river, giving them fribolas reasons which induced them. The greater part of the morning passed in this way, until following the guides, we resumed the march at 1 or 2 in the afternoon with road to the N and at 5 or 6 reached our goal, the rancheria of Capá without meeting the least resistance.<sup>2</sup>

Oct. 28.-- After mass resumed march at 10 in the morning, road to N and at 5 in the afternoon the troop camped in the rancheria of Cha, where we were received with great content by the inhabitants, who set out with several banners to meet us. All of the children up to the age of 14 years were arranged in the vicinity of the houses, forming an oval in each one of them, from which form their number was calculated to be 400 or 500; and of older people there seemed to be about 1,000. And on the way here there was another rancheria near this named Corú with a sufficient number of inhabitants, where a short stop was made to glean information relative to our departure.

Oct. 29.--Resumed march at 9 in the morning after having followed some guides that took the road to the N in which passage were found the rancherias named Teroti, Hutulrabe, Dacdac and Pachi', where we did not make any stop until at five in the afternoon we perceived the rancheria Sunūs and not being able to pass on because of the scarcity of pasture and water, the troop camped in the rancheria Sunūs remaining here until the following day.

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<sup>1</sup> Priestly: "They reached the latitude of Glenn."

<sup>2</sup> Priestly: "Bancroft queries as modern Capay, opposite Chico. This would make the journey average 17 miles a day, which is not impossible."

Oct. 30.-- Having arrived at the point where the interpreters were ignorant of the language of the natives, it was necessary to talk to them by signs, to make them understand that some guides were asked for. For which purpose some were offered, and between 8 and 9 we began the march to the N and on the way we found the rancherías Cheno and Llali at a short distance from which the troop camped at 5 in the afternoon, the place being suitable. The place where we found ourselves was at the foot of the Sierra Madre where, as we were informed by the English interpreter Juan Antonio, can be seen two mountains named Los Quates [=the twins] on the opposite side of which was the presidio and river of the Columbia. The rancherías mentioned up to now were situated on the banks of the river Jesus Maria<sup>1</sup> from where in the morning we took a different direction according to the signs which the natives indicated.

Oct. 31.-- Between 8 and 9 in the morning we resumed the march with road to the W until coming to the foot of a mountain 15 leagues distant from the Sierra Nevada which runs from S to N ending in the site of Bodega (Russian possession) and between 7 and 8 at night, we found a rancheria of whose name we were ignorant because of the lack of an interpreter of the language of the natives, who as soon as they learned from the noise that the troops were in the vicinity of their houses, began to shoot arrows and immediately voices were heard so confused that we could not understand what they said. We opened fire on them and made them retreat. But it was not enough; they kept on following, although at some distance, with their usual cries, that lasted for the space of two hours. As we could not determine the victims who died because the night was getting dark, the commander ordered the troop to withdraw a gunshot away from the rancheria and to camp in suitable site where we remained until the following day.

Nov. 1.-- In the morning we heard the outcry like that of the preceding night and in a short time saw some gentiles who were approaching the camp, showing by their various gestures that they forgave us, for they had proceeded in ignorance judging us to be gentiles from another rancheria, their enemies. At which I gave them satisfaction, showing them that we would not do them any harm and that our coming was in search of other people, like ourselves; that we were sorry that our approach frightened them, but that we thought they would give us guides for the road, which was accomplished although with some difficulty because of our ignorance of the language. A short time after mass, we resumed the march, road to the S, which followed the base of the sierra by the bank of the river, which was adjacent to this

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<sup>1</sup> Priestly: Sacramento River. "If they were now at Red Bluff, as Bancroft surmises, they would have turned W. by Cottonwood Creek, and probably did not go north as far as Shasta or Weaver-ville."

rancheria, to which [the river] was given the name of Todos Santos.<sup>1</sup> And at 5 in the afternoon the troop camped on the bank of this river, having previously found a rancheria with a small number of inhabitants, who were found to have scattered. Passed the night in the aforesaid site.

Nov. 2.-- At 8 or 9 in the morning resumed the march road to S between two rugged sierras until 5 in the afternoon where we found a rancheria (we remained ignorant of the names of most of them because the interpreter did not understand the language) named Tuyaja where the neophyte interpreter Rafael could understand one of their inhabitants, by which means some information was acquired....Camped at this rancheria on the bank of the river, which gentiles agree is that of the Todos Santos, where we remained until the following day.

Nov. 3.-- Resumed the march at 9 in the morning after having acquired 3 guides, road to the S following the course over the mountain that each day became more difficult, and at 5 in the afternoon saw a rancheria named Benenuc having passed the rancherias Lonita, Gapetely and Poquetoe, all peopled with gentiles, from which natives we found that some time ago four men on horseback had passed. In this rancheria Benenuc one of the natives was seen with a vara of blue cloth and a tunic of the same color; asked where he got it, he said from other gentiles on the coast who had communication with the establishments and lived there and from the direction which they pointed it would seem to be the establishment of Bodega . . . Desiring to know something more with more certainty, the commander ordered the night to be passed in this rancheria named Benenuc.

Nov. 4.-- After mass marched at 10 in the morning direction SW. On the way after having passed two mountains adjacent to the first, two valleys were found of appreciable situation and fertility, to the first of which we gave the name of Sta. Chatalina and to the second Na. Sa. del Carmen: before arriving at that of Carmen we found a rancheria named Chugelempa, leaving out two others that were omitted because so small, all inhabited according to their size, and at 6 at night camped to pass the night in the valley of Na. Sa. del Carmen.

Nov. 5.-- Resumed the march at 9 in the morning direction S which direction undertaken, by the natives of this transit, followed the same mountain, although more elevated and rough; in which roughness we passed the greater part of the day, until we found a little valley where an arroyo comes out, then ends between this and another mountain higher than the pre-

<sup>1</sup> Priestly: "Might have been Trinity, as Pedro Amador, who was on the expedition, afterward wrote [Memorias, 19-23]...more likely Eel River."

vious one, which locality because so difficult was named mountain of Maltrato and Arroyo de Sal si Puedes where there was a rancheria by name Chuguelempa, situated on its banks. Where having arrived between 6 and 7 we camped for the night.

Nov. 6.-- At 8 in the morning the troop moved, guided by some natives of the rancheria Chuguelempa toward the S along the same mountain until we found ourselves fha, without seeing anything except a sheer precipice, which in truth proved itself, 4 mules laden with food having fallen as far as an arroyo that there was in its depths, and we were able to extricate them with much difficulty. For this reason, in order not to lose our beasts, the troop went on foot through several places although with some risk until 12 when we made camp... In consideration of the difficulty of the mountain and the risks that it offered, the watering place was named the arroyo of the dangers (Arroyo de los Peligros) from where a more propitious side was seen at which short distance there was a small rancheria named Caguillomé<sup>1</sup> from where we took a guide that directed us by those of the Satuntutillami and Gualactole where we arrived at 6 in the afternoon and camped to pass the night. From this place several soldiers of the expedition searched the coast for the establishment of the Russian Bodega.

Nov. 7.-- At 8 in the morning began march direction S, some of the natives of the rancheria Guiaguillomi going as guides led us as far as that of Catalillomi where they were put at liberty, and we took others from this last. Between these two there is another rancheria named Oleyomi, all inhabited by gentiles; and at 6 in the afternoon we came to a rancheria called Chiyasayacume where we stopped to pass the night. This day we saw from one of the mountains of the sierra the sea coast and Cape Mendocino,<sup>2</sup> which was at the right about 15 or 20 leagues away whose passage was so steep and dangerous that it has been named El Espinazo del Diablo.

Nov. 8.-- At 9 resumed the march by the same road to the S over the sierra already mentioned and having arrived at a rancheria named Magma which was about 2 leagues away, two guides fled and we could not find them because of the rough character of the mountain. We remained in this place, when there was occasion to go a few steps 4 gentiles, fugitives from the neighboring rancherias, showed rebellion, discharging some arrows at two soldiers whom they had anticipated and the troop immediately arriving took them prisoners, but rather than do them any harm they gave two their liberty and the others remained as guides, continuing the journey with them until 6 in the afternoon when we arrived at a valley to which we gave the name Buena Esperanza in which

<sup>1</sup> Erroneously spelled Caguitlomé in copy in Bancroft Library.

<sup>2</sup> Priestly: "Point Arena?"

neighborhood there was an arroyo that we named San Ygnacio<sup>1</sup> where we camped for the night.

Nov. 9.-- Between 10 and 11 resumed march in the same S direction taking as guide a gentile who took the direction penetrating the rest of the sierra until arriving at a sublime eminence, from where we saw larger and more dangerous mountains than the ones previously passed and so we remained on high without knowing what means to take. Until having taken stock of the food of which there was enough for only three days and most of the horses remaining dead on the road from much work, scarcity of pasture and difficult passage, it was thought best that the guide should take another direction to go down to a valley in which another ended called Libantiliyami, contiguous to this mountain on whose elevation it was growing dark; the guide took this means of fleeing by some very steep gorges with bushes. But God be praised, some of the soldiers started after him as soon as they saw him and overtook him, punishing him. Already the shades of night were falling and in this difficult situation in which we found ourselves . . . the horses could scarcely keep their feet on account of the many leaves of trees with which the ground was covered. At 10 at night we arrived at the aforesaid site of the valley where we passed the night. After having turned in the direction for the valley, we received the news that there were gentiles in ambush a short distance from where we took the opposite direction, from whose top could be seen with all clearness the Russian presidio.

No. 10.-- This day began our retreat toward the S for the Asistencia of San Rafael, following the valley of Libantiliyami that is contiguous to the mountain that we left today with the title of Buen Retiro. In this valley we found the remains of a skull of one of the Christian neophytes of San Rafael, that was killed by the gentiles and carried there for the purpose of burial. Also we set free the last gentile who served as guide. After two leagues of our retreat we saw a multitude of gentiles on the opposite side of the arroyo that runs at the foot of the mountain, whose rancharia<sup>2</sup> has the same name as the valley, gathered in a thick wood, of which situation they had made use to utter their accustomed cries with gestures of attacking. But as soon as they recognized the troop they had not the daring to come out of the site they had chosen, although some more intrepid put themselves in a position to throw stones, notwithstanding the troop was formed to see if they went out to the plain and to punish their boldness, and having known their timidity the commander ordered us to keep

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<sup>1</sup> Priestley: "Russian River; perhaps a little N of Cloverdale as Bancroft thought."

<sup>2</sup> Priestley: Libantiliyami; "near modern Santa Rosa".

on our way back, and at 6 in the afternoon arrived at a spring to which the name of San Jorge was given, situated in this same valley where we made camp for the night.

Nov. 11.-- After mass resumed march at 11 o'clock following the same direction of retreat, toward the Asistencia of San Rafael. At 6 in the afternoon we came to the site named Olompali,<sup>1</sup> 6 leagues distant from San Rafael where we stopped to pass the night.

Nov. 12.-- At 8 in the morning resumed march toward the mission of San Rafael.

[No further events of interest. The expedition returned to San Francisco Presidio Nov. 15.]

[Signed] Fr. Blas Ordaz

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<sup>1</sup> Erroneously spelled Alompali in copy in Bancroft Library.

Documents 3a-c. Some Early Treaties With California Indians

No adequate study of treaties between whites and Indians in California has been carried out. The Spaniards and their successors, the Mexicans, made no treaties because the land was theirs by right of discovery, pre-emption by performance of the Act of Possession and settlement. With the seizure of California in 1846 by the Americans a brief period of treaty-making set in, the major effort being the 18 treaties entered into by U.S. Treaty Commissioners Barbour, McKee and Wozencraft in 1851-52 and which the U.S. Senate in 1852 refused to ratify.

With the acquisition of California by U.S. forces in 1846 and the establishment of a military government (which lasted until September, 1850 when California was admitted to the Union with the consent of Congress) many local governmental matters had to be managed. Among these was the problem of dealing with the Indians. Long-time settlers were appointed Sub-Indian Agents. Among these in Northern California was John A. Sutter who was a principal in the discovery of gold at his sawmill at Coloma on January 24, 1848. Within eleven days of that historic event, on February 4, 1848, Sutter and his partner in the sawmill operation, James Marshall, entered into an agreement with four chiefs of the Yalesumney tribe which was intended to be a legal document through which Sutter and Marshall leased a triangular section of land extending from Coloma to Placerville, and which gave the lessees the exclusive privilege of operating the sawmill, cutting timber and "open such mines and work the same." Sutter and Marshall knew that they were in a rich gold-producing area, but Mexican law was no longer recognized, and they were aware that the U.S. military governor of California had no power to make land grants. In the hope of protecting their discovery they attempted to use Sutter's official position as Sub-Indian Agent to enter into the agreement with the occupying Indians. Col. R. B. Mason, Military Governor of California, refused to approve the lease by observing that the United States did not recognize the right of the Indians to lease, sell or rent their lands. The original copy of the Sutter-Marshall lease is in the California State Library and has been published in a limited edition as No. 2, Letters of the Gold Discovery, by the Book Club of California with introductory notes by Charles Olson, 1948. It is presented here as Document 3b. J. S. Hittell in his Mining in the Pacific States of North America (San Francisco, 1861, pp. 12, 14) adds some information on the Sutter-Marshall lease. Hittell quotes from a letter from Marshall to Charles Pickett, dated January 28, 1856: "In February the Captain [Sutter] came to the mountains for the first time. Then we consummated a treaty with the Indians, which had been previously negotiated. The tenor of



this was that we were to pay them \$200 yearly in goods, at Yerba Buena prices, for the joint possession and occupation of the land with them; they agreeing not to kill our stock, viz: horses, cattle, hogs or sheep, nor burn the grass within the limits fixed by the treaty". Hittell also refers to the Coloma Argus which published a statement in 1855 said to have been derived from Weimer of Coloma which reads in part: "Shortly after, Captain Sutter came to Coloma, when he and Marshall assembled the Indians, and bought them a large tract of country about Coloma, in exchange for a lot of beads and a few cotton handkerchiefs. They, under color of this Indian title, required one-third of all the gold dug on their domain, and collected at this rate until the fall of 1848, when a mining party from Oregon declined paying 'tithes' as they called it".

Another long time resident, M. G. Vallejo, entered into a treaty with eleven "tribes" (actually either villages or tribelets), but this "treaty" was aimed at nothing more than keeping the peace, so no official action on it was required. The Vallejo treaty was made five months after the Sutter-Marshall agreement. This document, not before published is in the U.S. National Archives, Records of the War Department, RG 98, Letters Received, 10th Military Department, 1848.

The complicated story of the 18 unratified treaties of 1851-52 will not be gone into here.

As late as 1867 a treaty of peace between the Mohave and Chemehuevi was executed at La Paz, Arizona, the official sanction being afforded by J. W. Dent, Special Indian Agent for the Colorado River Indians. The original manuscript copy of the treaty is filed with the Annual Report of the Commander of the Department of California, 1867. It is presented here as Document 3b.

Document 3a. Treaty Between the Americans and the Indians On The  
"Sonoma Frontier," 1848.

In the U.S. National Archives there exists a one page document which is titled on its outer face: "Sonoma California, June 1, 1848. Treaty made between Genl. Vallejo and Major Hardie with eleven Indian chiefs of the Big Lakes near Sonoma. Rec'd. June 14." No effort has been made to identify the groups listed, but a brief check shows some of these to be southern Pomo and Lake Miwok. The treaty reads:

To whomsoever it may concern:

Be it known that we the undersigned chief of Tribes and Rancherias in

and about the Big Lakes on the Sonoma Frontier of Upper California do solemnly affirm and declare that we are friends with good hearts towards the whites our powerful friends and neighbours, that we will make no aggression upon them nor their property and if injured ourselves by anybody we will apply to the proper authorities of the whites for protection and redress.

Sonoma California  
June 1, 1848

Witnesses. M. G. Vallejo  
Sub-Ind. Agt.  
Jas. A. Hardie, Major 1 NY Regt.  
Comdg. Northern District California

Menac X of Atenok  
Thayte X of Chiliyomi  
Cuyagui X of Tuiiyomi  
Shonepoca X of Limaema  
Hilali X of Mosliyomi  
Namostk X of Tsaysymayomi  
Tsapat X of Chitimocmyomi  
Tum Tum X of Molguyacyomi  
Calgui X of Holhonpiyomi  
Calichem X of Meynimocmayomi  
Hutznun X of Lupiyomi

Document 3b. The Sutter-Marshall Lease with the  
Yalesumney Indians, 1848.

This indenture made the first day of January in the year of our Lord One thousand Eight hundred and fourty eight between Pulpuli and Gesu, Chiefs. Colule and Sole, Alcaldes of the Yalesumney tribe on the part of said tribe of the Territory of Upper California of the one part, and John A. Sutter and James W. Marshall of the Territory of Upper California, Sacramento District of the other part. Witnesseth. That the said Pulpuli, Gesu, and Colule & Sole for and in consideration of the yearly rents and covenants hereinafter mentioned and reserved on the part and behalf of the said Pulpuli, Gesu, Colule, & Sole as agents for the Yalesumney tribe their heirs, executors and administrators doth rent and lease unto Sutter and Marshall the following described track [tract] of Land for the term of twenty years, beginning at the mouth of a small creek [Webber Creek] known by the Indian name of Pumpumul where said creek empties into the south branch of the American fork, a tributary of the Sacramento River thence north one mile thence up said fork on the north side at the distance of one mile from said stream to a point three miles above a saw mill building by said Sutter and Marshall thence in a south east direction until it strikes crossing the south

branch the said Pumpemel Creek thence down the same to the point of beginning and likewise grant to the said Sutter and Marshall the right and privilege of cutting lumber at any point on or near the said south fork and to float the same down the said stream and the privilege of making a road from said mill to New Helvetia the same grant being made for the following purposes and conditions, viz. the said Sutter and Marshall to have the right to erect a saw mill and what other machinery necessary for their purpose and cultivate such land as they may think proper and likewise open such mines and work the same as the said aforesaid tract of land may contain, the said tribe reserving to themselves the individual residence of said tract of land excepting such as may be enclosed by said Sutter and Marshall. The said Sutter & Marshall doth bind themselves to erect one pair of mill stones and to grind the grain for said tribe taking one bushel in eight and to pay on the first day of January each year one hundred and fifty dollars to Pulpuli, Gesu, Colule & Sole their heirs and assigns for the use of said Yalesumney tribe during the term aforesaid said payment to be made in clothing and farming utensils for the common use and benefit of said tribe at the fair market value; and the said Sutter and Marshall of the second part to the expiration of said term agree and bind themselves their heirs and assigns to give quiet and peaceable possession of the aforesaid premises unto the said Pulpuli, Gesu, Colule and Sole their heirs and assigns they paying the said Sutter and Marshall a reasonable price for the mill and buildings that may be put on the said premises by them.

In witness whereof the said parties of the first and second part set their names and seals. Done this the fourth day of February in the year of our Lord one thousand Eight hundred and fourty eight.

WITNESSES

Charles Bennet.	HIS Pulpuli X Chief	SEAL
	MARK	
William Scott	HIS Gesu X Chief	SEAL
	MARK	
	HIS Colule X Alcalde	SEAL
	MARK	
	HIS Sole X Alcalde	SEAL
	MARK	
	J. A. Sutter	SEAL
	James W. Marshall	SEAL

Done in the presence and with my aprobation

J. A. Sutter  
SUB INDIAN AGENT

Document 3c. Treaty Between Mohave and Chem-e-huevis Tribes, 1867

"At a convention held at the office of the Arizona Superintendency at La Paz on the 21st day of March A.D., 1867, in presence of G. W. Dent, Superintendent of Indian Affairs, between delegations of the Mohave Tribe of Indians and the Chem-e-huevis tribe of Indians for the purpose of concluding peace between these two bands, and restoring and confirming amity.

The Chem-e-huevis were personally present by "Pan Coyer," their Head chief, and certain of his Captains and Headmen -- and the Mohaves were personally present by "Iretaba," their Head chief, and certain of his Captains and Headmen, and after full conference the 2 bands agreed upon the following terms:

to wit: --

First - - All hostilities heretofore existing between Mohaves and Chemehuevis cease on and after this day and perpetual amity shall exist between the two bands.

Second -- The Mohaves shall occupy and cultivate the lands on the left bank of the Colorado River, and the Chemehuevis the lands of the right bank of the Colorado River. Provided, that Indians of either tribe may freely visit or travel over either country, and shall not be molested therein either in their person or their property.

Third -- It is also agreed between the parties to this agreement that they will use their best exertions to prevent the members of either of (the) tribes from committing an(y) depredations upon the persons or property of American citizens in the country occupied by them, and should any such depredations be committed, that they will endeavor to recover property taken and bring offenders and deliver them to the Superintendent of Indian Affairs at La Paz.

In testimony to the above agreement we have set our hands and our seals at La Paz, Arizona, on the day and year just written.

(Signed) his  
Iretaba X Head Chief of Mohaves  
mark SEAL

(Signed) his  
Pan Coyer X Head Chief of Chemehuevis  
mark SEAL

Signed and sealed in presence of --

(Signed) J. W. Dent  
Special Indian Agent, Colorado River Indians.

Documents 4a-b. Two Sutter Letters on Indians.

Document 4a. Letter from J. A. Sutter to Col. T. J. Henley, December 1, 1856.  
Original in U. S. National Archives, Letters received from California,  
1856, O.I.A., 1092.

Hock Farm, Dec. 1st., 1856.

Col. Thos. J. Henley  
Supt. Ind<sup>n</sup> Aff<sup>s</sup>  
San Fran.

Dr. Sir:

Since I had the pleasure of seeing you in Yuba City, the Indians of Hock, Yukulmey, Sishum, and Olash Tribes, consisting altogether, of between 55 and 60 persons, including women and children, presented themselves several times, last week. They said that they wish very much to be not removed from the soil on which they are born, and where their forefathers have resided; and pledged themselves that they would behave well, be obedient, and work, and go no more to Marysville. They would be willing to fence in a large field, and would like to have a large crop of wheat, next summer. I told them that I would let them have the land just in front of the rancheria, joining my enclosure, and would do the plowing and sowing for them, with my teams, if you would be so kind and let them have the seed wheat. I told them that I would write to you about it. I think that about 50 busels [of seed wheat] would be not too much - because with the surplus they could pay the expenses and get it into flour. I have plenty of my old reaping hooks, which I would let them have; and with them they have been accustomed to work. I think this would be a very good plan, because when the acorns fail, they live very miserable - which happens very frequently; and even if the acorn crop is good, like this year, the oak trees are very much disappearing, in our vicinity; and some ungenerous settlers will even not allow them to take acorns, near their houses, and want to save them for their hogs.

They told me that they would be willing to work, again - that is, their young men - long time. I did not more ask them to work for me, as they made great pretensions, so that I did prefer to employ white people. Now, they promise to work, at reasonable prices; and so they can always find employment, and would receive their pay in clothing and provisions, and not in money.

If the Yubu Indians are removed, I have no doubt that they [the Indians of Hock, Yukulmey, Sishum and Olash tribes] will behave well; and I hope that I can make them good and useful to the community. Very often they had spended whole weeks with the Hubu Indians, in drinking and gambling; and

by day time they amused themselves in Marysville.

If you approve this plan and grant their prayers, you will be pleased to let me know in time.

Should these Indians have continued in their bad habits, I would have been most desirous to see them removed from here; but as they will be good and manageable, I have no objection to their remaining here, and so will nobody in this neighborhood. I would then make a full report of their proceedings and behavior, and send it to you, every two or three months.

Your presence had a very good and wholesome effect. They have seen, now, that they can be removed; -- before, they would not believe it.

I remain, with the highest esteem and respect,

Your most odt. servant,

J. A. Sutter

P.S. Oregon [seed] wheat will not answer. I sowed some last year, like a good many farmers, but it proved to be a failure.

Document 4b. Letter from J. A. Sutter to Col. T. J. Henley, February 9, 1856. Original in U.S. National Archives, Letters recieved from California, 1856. O.I.A., 1089.

Hock Farm February 9th, 1856

Col. Th.<sup>s</sup> J. Henley Super Intendant of Indian Affairs in the State of California.

Sir:

I take the liberty of giving you some information on the Indians on this [Feather] river as far as Marysville and environs. At Nicolaus are the Olash Indians consisting of only a few consisting in all about 14 or 15 Souls. The Yumulmey three miles below Hock Farm is nearly extinct and the few survivors are here united with the Hock tribe, the Yukulmey, and Hock are about in all about 35 Souls Men, Women and Children, then about 3 miles higher are the Sishum consisting of very few, which are now united with the Yubu tribe, in Yubu City, higher up on the right and left bank of Feather

River are the Bogas, Daichera's, Tomcha's, Bubu's, of them I know very little only that they come from time to time to the City of Marysville, and conduct themselves nearly but not quiet so bad as the before mentioned tribes. In the first place the Indians are all idle and don't like more to work unless they are paid more as they earn, it is now a year ago that I had every week from 4 to 6 to work at one Dollar cash per day, this I could no more stand, and since employed them no more longer, as I found it not advantagous, as for a small amount more I can get good white laborers and have not the trouble to watch them, and one Indian eat more provision as 2 or 3 white men will, and then, when they work one week, the next they will rest and others come in their place. First they will say they go to Marysville and buy bad Rhum or Whiskey and get drunk and disorderly. Formerly I paid them in clothing and provisions, but this would no longer more answer them, nothing, as the Dollars could bring them to work. Because in Marysville they go to do a little some thing fetching Water or Wood in a kitchen of a Hotel or boarding house, there they get to eat and perhaps 25 or 50 cts. according their work, which of course goes immediately for Grog, and the clothing they pick up in the back-yards, which people do bring away, and sometimes they are in possession of *more money which they get for their bows and arrows which they sell to high prices*, likewise other curiosities, fish, fowls, berries, etc. when they are not to lazy to get them; and then, there goe's their Money for bad liquor, which they drink to such an excess; that when they don't fight and kill another, the bad liquor will kill them; it happened about 3 weeks past, that 5 Men and two women died in the Hubu Rancheria (not in the Hock Rancheria and not in one but two days, like the "Dem: Inquirer" in Marysville said) in two days from the effect of Liquor. It is not quite a Year when the Sishum and Yubu and a few of the Hock's had a fight when desperately drunk, in which four had been killed and about 5 or 6 badly wounded, but are well again; of such things Civil Authorities don't take Notice at all and Nobody take care of them. A most cruel Act happened about two years ago in the Hock Rancheria, one of the Yukulme tribe, who have a wife and children, wanted absolutely another woman of the same tribe she was a widow of the deceased Olash Chief, and of the Yukulmey tribe, the Woman did not like nor want him, and particular as she was pregnant, this fellow took his Gun (they have even fire Arms, some of them) and shot the Woman twice once in the Abdomen and second time in the legs, and then masacred her most cruelly with his knife till she was dead, during this it was night the whole Rancheria was deadly drunk, Men and Women even boys, you can hardly imagine what far scenes happen when they are intoxicated, and what far a Noise, then the fights begin about the Women, because not all of them have Women, they take them on their hair and drag them naked over the ground to their holes [semi-subterranean houses] etc.

The Man who had killed the above mentioned Woman, left immediately to parts unknown, as I intended to take him a prisoner.

These Indians are just now doing what they please, and I am not a little afraid for next summer and fall, for my Orchards and Vineyards, if they can act so independent as now, they will steal continually, how they have done it already, and will steal at any time when they have a chance. Such things happened no more when they has been under my control. I wish now you would do me the great favor to remove these few tribes which behave so badly to the next reservation. I cannot stand it any longer; and how longer the worse it will be, as the largest part of the timber is cut down, so they cannot more get their Acorns and Grass seed like before, the Squatters drove them away last fall when they want to acorns, they told them that they want them for their hogs etc. so it is with the Grass seed, the people will no more allow them even this, they say they need the Grass for Hay.

They are nearly all time in want of food now, and formerly they had a plenty. I am informed that Major Bidwell, M. Neil and a good many others in the Valley have the Indians under Control and make them work for small compensation.

It is certainly hard to take them away against their will to a reservation, but there are only two ways to take them away make them work and provide for them, or if you would give me the control only of the Hock and Yukulmey Indians, I would make them work and pay them a reasonable compensation, in food and clothing, and when they know that is your Order, they will do so, in preference of leaving the Grounds where they are born and where their ancestors have dwelled.

If you honor me with an Answer, I shall feel much obliged to you. I am with your highest Respect

Your

Most Obed<sup>t</sup> Servant

J. A. Sutter

(rubric)



Document 5.

## An 1850 "Census" of Feather River Villages

Portion of article appearing in Sacramento City Daily Transcript,  
August 17, 1850.

## The Indian Agent

Mr. Johnson, agent for the United States Government, has been engaged in visiting the Indians in Northern California for the past few months. He is now in this city, preparing to make a tour through the Indians in Central and Lower California. From a hasty conversation with Mr. Johnson, we have learned a few particulars of the present condition of the Indians, which will interest many. First, we will give a list of the tribes visited by him, commencing with

The Hock tribe, - number, 70 to 100 - located at Hock Farm, on Feather river.

The Yubas, - number, about 180 - located at the mouth of Yuba river.

The O-lip-as, - number, 80 to 100 - located about thirty-two miles above the mouth of Feather river. There is another rancho near by, called the Bogars.

The Jolibos, - number, 150 - located at the foot of the mountains, on Feather river, about sixty miles above Yuba City.

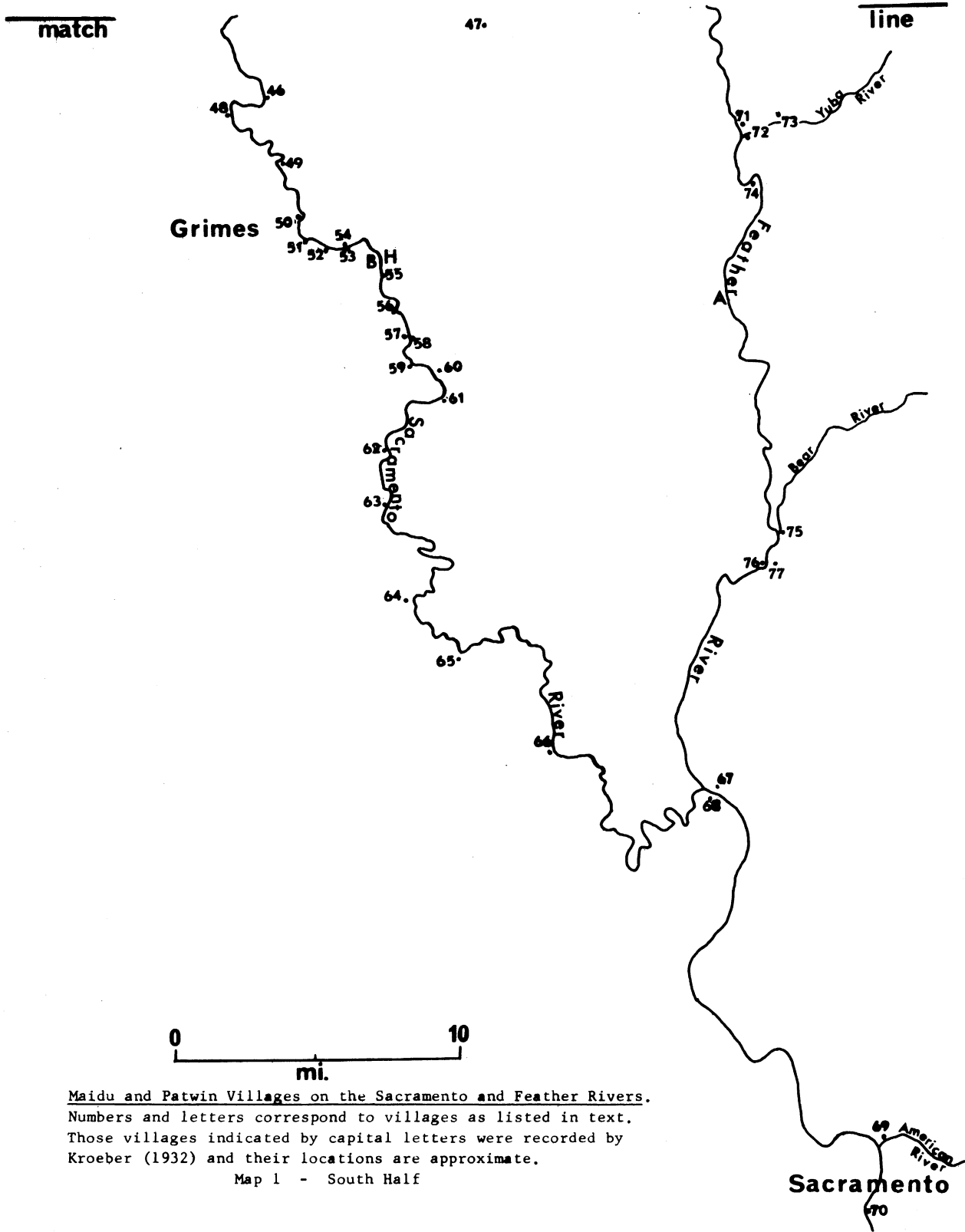
The Erskines, - number, 60 - located on Butte Creek, near Lawson's Ranch.

The Ma-chucks, - number, 70 to 90 - located in the same valley.

The Cush-nas, - located on the Rio Chino, near Bidwell's and Potter's, on the south branch of the Yuba.

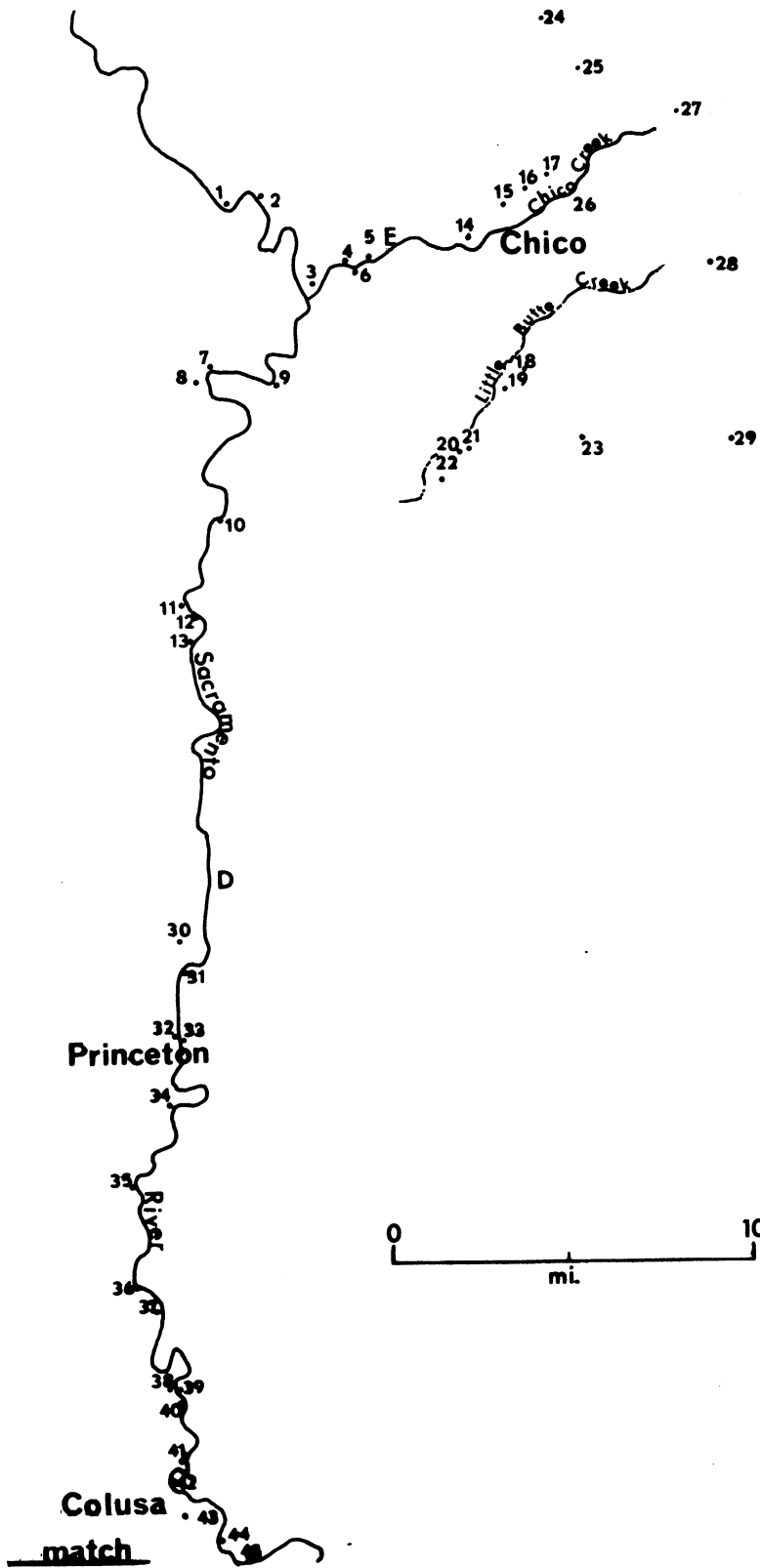
The above tribes all speak a similar language, though in the pronunciation words vary. They use many Spanish, French, and English words, which are corrupted by an indistinct, guttural articulation.

Mr. Johnson took much pains to learn the wants of this people, and to inquire into their customs and belief. At first he labored under great disadvantages, for the want of a good interpreter. But he has latterly come to understand their language sufficiently for all practical purposes. The Indians generally complain that the palefaces are occupying their fishing places, overrunning their country, and rapidly taking from them the resources that have heretofore been their support. They have got the idea that their support is due them from the United States, as an indemnity for their lands. Mr. Johnson has assured them of the desire of our government to remain at peace, and he thinks, by a proper course, the most friendly relations will always exist between them and our people.



Maidu and Patwin Villages on the Sacramento and Feather Rivers.  
 Numbers and letters correspond to villages as listed in text.  
 Those villages indicated by capital letters were recorded by  
 Kroeber (1932) and their locations are approximate.

Map 1 - South Half



Maidu and Patwin Villages on the Sacramento and Feather Rivers. Numbers and letters correspond to villages as listed in text. Those villages indicated by capital letters were recorded by Kroeber (1932) and their locations are approximate.

Map 2 - North Half

## VI. SHASTA VILLAGES AND TERRITORY

### Part 1. SHASTA VILLAGES

Robert F. Heizer and Thomas R. Hester

We know almost nothing about the archaeology of the territory occupied by the Shasta tribe. When such investigations are begun it is probable that the information on historic village sites will be a useful starting point for site survey leading to selection of sites which promise to provide the most yield for the least effort.

The following list of 156 villages is compiled from several sources. The village numbers correspond to sites shown on the accompanying map (map 1). Villages No. 152-156 may not properly be called Shasta as they are situated in territory claimed by both the Shasta and the Karok. In the text, the first name given is the "standard" form; the following names are "variants" which are phonetically different renderings, but are identifiable as referring to the villages listed in the standard form.

At various places in the text, certain villages are referred to as "Kammatwa", "Iruaitso" and "Ahotireitsu". These are terms recorded by Dixon (1907:388-389). Kroeber (1925:286) states: "The Shasta territory falls into four natural drainage areas of about equal size. The people within each tract were marked off by certain peculiarities of dialect and custom. There is no precise record of these distinctions, but they do not seem to have been considerable. The Rogue River division was called Kahosadi; that on the Klamath, Kammatwa or Wiruhikwairuk'a. The Scott Valley people were the Iruaitso; those of the Shasta Valley, the Ahotireitsu."

Further analysis may lead to a slight reduction of the total number of villages listed here, if duplications which we have not recognized are proven. Merriam (1926:61) has stated that he recorded 137 Shasta villages as a result of locating old village sites in the Klamath, Yreka, and Scott Valleys, and later verifying their names and locations through the use of Indian informants.

1. Sumai. A Kammatwa village on N. side of Klamath River (Kroeber, 1925: 286). Merriam (ms.) describes the village as being on Seiad Creek on the N. side of the Klamath, and as the westernmost village of the Shasta tribe. The village is also known as Summai (Dixon, 1907: map), Sum-ni'-ish-she-to-am'-mah, Sah-mi', and Shah-mi' (Merriam, ms.).
2. Araxi. Dixon (1907: map) shows it was located on S. side of Klamath River about 8 miles W. of the mouth of Scott River. Merriam (ms.) locates the village at the mouth of Grider Creek on S. side of Klamath River. He believes that it may be the Shasta name for the Karok village of Kew'-ahts-wah, which he was told was once situated at this spot. Dixon (letter to Merriam in the Merriam Collection) insists that the proper location for Araxi is at the mouth of Grider Creek. The village is also known as Arahi (Kroeber, 1925:286).
3. Wah-hah'-e-wah. Village on S. side of Klamath River at mouth of Walker Creek (Merriam, ms.). Locality included by Dixon (1907) in Shasta area, but claimed by Karok, of whose easternmost village it was said to be.
4. Xarokwi. Village on the north side of Klamath River above the village of Aika (Dixon, 1907), and midway between Seiad and Hamburg (Merriam, ms.). Other versions are Harokwi (Kroeber, 1925:286) and Xurokwi (Merriam, ms.).
5. Kwasuk. Village on S. side of Klamath River, a little E. of midway between Seiad and Hamburg (Dixon, 1907: map; Kroeber, 1925:286). It is also known as Kwah-suk (Merriam, ms.).
6. Ah-ah'-wah. Location is not definitely fixed, but Merriam (ms.) places it on S. side of Klamath River below Hamburg.
7. Ish-she-to-ah'-wah. Shasta village on N. side of Klamath Canyon just below Hamburg (Merriam, ms.).
8. Aika. Dixon (1907: map) locates the village just E. of the mouth of Scott River on N. side of Klamath, across the river from the present site of Hamburg Bar. Kroeber (1925:286) notes that the village is just E. of the mouth of Scott River on the S. side of the Klamath at the present site of Hamburg Bar. Other spellings include I'-e-kah (Merriam, Ms.), Ika (Merriam, ms.) and I'-kah (Merriam, ms.: shown on S. side of Klamath River and on W. side of Kunz Creek at Hamburg).
9. He'kah-tok. Village on flat on N. side of Klamath River a little below and across from the mouth of Scott River (Merriam, ms.).
10. Ko-watch'-ah-hah'. Village at mouth of Scott River on S. side of Klamath River (Merriam, ms.). The name is also known as Ko-wats'-a-hah, Ko-wut'-tap'-hah, Kwatch'-ah-hah, and O-wah'-tah-ho (Merriam, ms.). Merriam (ms.) notes that the village is "home of chief and great place for fishing".
11. Ca'niwat'hampa. On N. side of Klamath River above mouth of Scott River (Holt, 1946: map).

12. Hahs-ko-wah'-na. Village on S. side of Klamath River 3 miles below Horse Creek (Merriam, ms.).
13. Isiruk'wi. On N. side of Klamath River above Ca'niwat'hampa (Holt 1946: map).
14. Xaskuwa'ni. On S. side of Klamath River above Isiruk'wi (Holt 1946:map)
15. Uswa'axa. Village on N. side of Klamath River below mouth of Horse Creek (Holt 1946: map).
16. Umtahawa. Located on N. side of Klamath River below Oak Bar (Merriam, ms.), and shown on Dixon's map (1907) as on N. side of Klamath near the mouth of Horse Creek (on the right side, 2 miles upstream from its mouth). Other spellings are Untaxawa (Merriam, ms.; Dixon, 1907), and Oom-tah<sup>ch</sup>-ah-wah (Merriam, ms.). Kroeber (1925:286) describes it as a Kammatwa village on N. side of Klamath River.
17. Itiwukha. Village on N. side of Klamath River, at or just above the mouth of Horse Creek (Kroeber 1925:286; Dixon 1907:map; Merriam ms.; Holt 1946:map). It is also known as It-te-wuk'-kah (Merriam, ms.) and Itiwo'ka (Holt, 1946).
18. It'aituk. Holt (1946: map) records that the village is on the N. side of Klamath River above Itiwo'ko and across the river from Arro'pa'k. Merriam (ms.) refers to the village as Et-tah-kah, and locates it on the N. side of the Klamath about 1.5 miles above Horse Creek.
19. Arro'pa'k. On S. side of Klamath River and across from It'aituk, ca. 4 miles W. of Oak Bar.
20. Hu'watidhitua'ma. On N. side of Klamath River above It'aituk (Holt, 1946: map).
21. Qua'aqusuwid. Village on N. side of Klamath River above Hu'watidhitua'ma (Holt, 1946: map).
22. A'taka. On S. side of Klamath River, downstream from the mouth of Coles Creek and slightly W. of Oak Bar (Holt, 1946: map).
23. Ish-shu-e. Shasta village at Oak Bar on Klamath River (Merriam, ms.) Dixon (1907: map) refers to the village as Icu, and places it on N. side of Klamath just below Awa. Holt (1946: map), on the other hand, locates the village (termed Isu'i) on the N. side of the Klamath across from and slightly above Oak Bar. Kroeber (1925:286) calls it Ishui, a Kammatwa settlement on N. side of Klamath River.
24. Tah'<sup>ch</sup>-wah-tok. Village on N. side of Klamath River about 6 miles above Horse Creek (Merriam, ms.).
25. Awa. Dixon (1907: map) and Kroeber (1925:286) describe the village as a Kammatwa settlement on the N. side of Klamath River, about 2 miles E. of Oak Bar. Holt (1946: map) calls it A'wa, and places it on N. side of Klamath River above Isy'i and just below Waok'niwa. Additional location

data are provided by Merriam (ms., referred to as Ah'way) who notes it as a Shasta rancheria on N. side of Klamath River at Quigley's ranch (on small creek near bridge) and about 4 miles below Ko-ho'-wi-took, E. of Oak Bar.

26. Waok'niwa. On N. side of Klamath River and just above Awa (Holt, 1946: map).
27. A'wawarai'ika. On S. side of Klamath River, directly across from Waok'niwa (Holt, 1946: map).
28. Ko-ho'-wi-took. Shasta village on S. side of Klamath River about mouth of small creek about 2 miles below Chah-hahk'tok (Merriam, ms.). Also known as O-ho'we-took (Merriam, ms.).
29. Waukiaiwa. Kammatwa settlement on N. side of Klamath River (Dixon, 1907: map; Kroeber, 1925:286), midway between Ah'-wah and O'p-se-ruk (Merriam, ms.). It is also spelled Waukiwa and Waw-ki-wah (Merriam, ms.).
30. Chah'-hahk'-tok. Village on S. side of Klamath River on a flat 2 miles below Beaver Creek (Merriam, ms.).
31. Opciruk. Shasta village on N. side of Klamath River at mouth of Beaver Creek (Merriam, ms.). Also known as O'p-se-rook (Merriam, ms.), Opsciruk (Dixon, 1907: map), O'p-se-ruk (Merriam, ms.), Opshiruk (Kroeber, 1925:286), and Upsiruk' (Holt, 1946: map).
32. Wawok'hamba. On S. side of Klamath River and across the river from the mouth of Beaver Creek (Holt, 1946: map).
33. Ish'she-yow'-wut. Village on S. side of Klamath River, across from the mouth of Beaver Creek (Merriam, ms.). Relationship to Wawok'hamba (above) not known.
34. Ishumpi. Shasta village on N. side of Klamath River at Gottville (Merriam, ms.; Kroeber, 1925:286). Other spellings include: E-sahm'-pe (Merriam, ms.), Icumpi (Dixon, 1907: map), Isum'pi (Holt, 1946: map), E-shom'-pe and Ish-shom'-be (Merriam, ms.).
35. Tatsu'gaho. On S. side of the Klamath River and W. side of Humbug Creek at mouth of Humbug Creek (Holt, 1946: map). Merriam (ms.) refers to it variously as Taht-soo-gow, Taht-soo'-kah-ho, Taht-suk, and Tatsuk. He describes it (ms.) as "Shasta village on S. side of Klamath River on or near Big Humbug Creek, whose name it bears."
36. Ah-ho-wuk'-kah. Shasta village on S. side of Klamath River on a flat west of the mouth of Big Humbug Creek (Merriam, ms.).
37. It-shah-wit'-te-wuk-kah. N. side of Klamath River across from the mouth of Middle Fork Creek (Merriam, ms.).
38. Chi'-wah-ho-tok. Village on S. side of Klamath River nearly opposite, but a little below, Koo-tat'-soo.

39. Koo-tat'-soo. Village on N. side of Klamath River 3 miles below mouth of Shasta River (Merriam, ms.).
40. Tas'iwihutuk. On S. side of Klamath River ca. 3/4 the distance from Humbug Creek to Shasta River above (Holt, 1946: map).
41. Koo-tah'-tah. Village on flat on S. side of Klamath River a little W. of the mouth of the Shasta River.
42. A'ra Agahowaka. Located on the S. side of the Klamath River slightly upstream from the mouth of the Shasta River (Holt, 1946: map).
43. Ah-wi'-mah. Shasta summer salmon fishing camp on Klamath River at mouth of Shasta River (Merriam, ms.).
44. Ad'as. On N. side of Klamath River, approximately 2 miles E. of the mouth of the Shasta River (Holt, 1946: map).
45. A'-chit'-ter-rah'-kah. Village on river flat on SE side of Klamath River, 2.5 to 3 miles above mouth of Shasta River behind a mountain called Round Hill on maps, but known locally as Black Mountain (Merriam, ms.).
46. Hahs'-nit. Large Shasta village on small flat of same name on N. side of Klamath River about 2 miles below Henley (Merriam, ms.).
47. Okwayig. Dixon (1907: map) and Kroeber (1925:286) describe this as a Kammatwa settlement on N. side of Klamath River. Merriam (ms.) places the village on the N. side of the Klamath at the mouth of Cottonwood Creek about 2 miles S. of Hornbrook. Other spellings are O'-k'wa-ik and Ah-wuk'-hah (Merriam, ms.).
48. Ko-ha'-pi-rah. Village on flat at Henley near Hornbrook (Merriam, ms.). Merriam (ms.) also refers to the village as Kwas-ha'-pi-rah or Kwe'ha'-pi-rah.
49. Uqwayig'ahowax Ha. Village at Hornbrook (Holt, 1946: map).
50. Eras. Kammatwa settlement on S. side of Klamath River (Dixon 1907: map; Kroeber 1925:286). More precise location data are provided by Merriam (ms.) who places the village (A'-ras) on the S. side of the Klamath at Klamathon bridge on wagon road from Ager and Thrall to Hornbrook.
51. Kwah-wah'-ah-se-wah'-kah. Village on S. side of Klamath River at mouth of Willow Creek below Ager (Merriam, ms.).
52. Kwesh'-shah. Shasta village on S. side of Klamath River at mouth of Little Bogus Creek (Merriam, ms.).
53. O'-te-ta. Village on S. side of Klamath River near Little Bogus Creek and half a mile below Kwahr'-ta-took.
54. Kwah'-ro-took. Merriam (ms.) locates this Shasta village on the N. side of Klamath River, just upstream from the mouth of Dry Creek and a half mile below the mouth of Bogus Creek.
55. Atihu'nirukahowa'xa. On S. side of Klamath River and SW side of Bogus Creek at mouth (Holt, 1946: map). Merriam (ms.) calls the cillage Po'-gas-koo'-chas'-chas.



56. Koo'-mah-hah-mak-tok. Village on N. side of Klamath River opposite mouth of Bogus Creek (Merriam, ms.).
57. Kwer'-re-bak'-kik'stok. Village on N. side of Klamath River about half a mile below Okwer'-ker-ram'-mah (Merriam, ms.).
58. O-kwer'-ker-ram'-mah. Village on N. side of Klamath River, half a mile below Camp Creek (Merriam, ms.).
59. Wahp'-pre-wa'-o. On S. side of Klamath River, nearly opposite the mouth of Camp Creek.
60. Id-doo'-kwi. A Shasta village on N. side of Klamath River on E. side of mouth of Camp Creek (Merriam, ms.).
61. Kwah'-tah-kah-pahk'. Village on N. side of Klamath River 1 mile below Koo-kwah-re'-kah (Merriam, ms.).
62. Koo-kwah-re'-kah. Village on N. side of Klamath River at the mouth of Jenny Creek (Merriam, ms.).
63. Enta'warahowa'xa. On N. side of Klamath River and west side of a creek, at its mouth (possibly Jenny Creek; Holt, 1946: map).
64. At-tik'-kah-ha-tat-so. Village on N. side of Klamath River at the old railroad crossing near mouth of Jenny Creek (Merriam, ms.).
65. Ah-soon-nah-ko-witch'-e-rah. Located on a pine flat on S. side of Klamath River a short distance below Copco Dam (Merriam, ms.).
66. Kutsastsus. Dixon (1907: map) and Kroeber (1925:286) refer to it as a Kammatwa settlement on N. side of Klamath River. Holt (1946: map) refers to it as Gu'jas Jas, and places it on the N. side of the Klamath above the village of Enta'warahowa'xa. Merriam (ms.) notes the village as Koo-ches'-ches, and locates it on the N. side of the Klamath at the mouth of Fall Creek.
67. Wah'-ah-ye. Village on Fall Creek (at location of present powerhouse) and on N. side of Klamath River (Merriam, ms.).
68. Ko-soo'-rah. Small Shasta village on N. side of Klamath River, close to Copco Dam and a round hill (Merriam, ms.).
69. Choo-pah'<sup>ch</sup>-took. Village on N. side of Klamath River below Ik'-kweek and now under water from Copco Dam (Merriam, ms.).
70. Ik'-kweek. Shasta village on N. side of Klamath River below Ho'-a'te-took', and also now under water.
71. Tah-her'-ruk-kwe. Small Shasta village on S. side of Klamath River at mouth of Deer Creek.
72. Ko-kwan'-nut. Small Shasta village on S. side of Klamath River about half a mile above mouth of Deer Creek (Merriam, ms.).

73. Ho'-a-te-took'. Village on N. side of Klamath River 6 miles below Beswick and 3 miles below wagon bridge (Merriam, ms.).
74. Ekwik'. On N. side of Klamath River, away from river and above Gu'jas Jas, very close to the Oregon state line (Holt, 1946: map).
75. Wahk-nim'-pah. Village on N. side of Klamath River just above the wagon bridge 3 miles below Shovel Creek (Merriam, ms.).
76. Kwe-chik'-kik-ke-eh'. On N. side of Klamath River, 2 to 2.5 miles below Beswick and about half a mile above Wahk-nim'-pah and same distance above wagon bridge across Klamath River (Merriam, ms.).
77. Kwi-he'-re'ho-tuk. Located on S. side of Klamath River 2 miles below Shovel Creek and close to the river (Merriam, ms.).
78. Ah-hah'-hah. On S. side of Klamath River, 1 mile below mouth of Shovel Creek (Merriam, ms.).
79. Chah'-hah-took'. A Shasta winter camp in a long cave at the base of a cliff on N. side of Klamath River opposite Klamath Hot Springs meadow (Merriam, ms.).
80. Asurahawa. Kammatwa settlement on S. side of Klamath River (Kroeber 1925:286), and on E. bank of Bogus Creek (Dixon, 1907: map). Merriam (ms.) refers to the village both as Ah-soo'rah-haw-wah and Wah-soor'-a-hah'-wah.
81. Tca'chuduk. On SE side of Klamath River, just a short distance above a creek mouth on the Klamath River (Holt, 1946: map).
82. Ussopag. On Scott River, at the mouth of Mill Creek (Dixon, 1907: map).
83. As'-soo-pahk. A Shasta village at Scott Bar (whose name it bears) on Scott River; also known as Ah'-soo-pahk and Ash'-sho-pahk (Merriam, ms.).
84. At-tik'-kah-ap'-se-rook. On Scott River, a few miles above Scott Bar (Merriam, ms.).
85. Tah'ch-wah-tok. Shasta village on Scott River near a deer lick, 3 miles below Ab'se-kow. This is the only case so far discovered where two villages (the other is Tah'<sup>ch</sup>-wah-tok, #23) bear identical names. (Merriam, ms.).
86. Ab'-se-kow. Village on Scott River about 19 miles below Ft. Jones (Merriam, ms.).
87. Ha<sup>ch</sup>. Village on SW side of Scott River a little below Wahtch-ah-he'-mah (Merriam, ms.).
88. Wah-room'-pah. Located on SW side of Scott River about 11 miles below Ft. Jones and opposite Wicks Ranch (Merriam, ms.).

89. Wats-ah-he'-wah. A Shasta village in a canyon about 11 or 12 miles below Ft. Jones on N. side of Scott River, and a little below Wicks place (but above Ha<sup>ch</sup>). Other names for the village are Wat-so-ke-wa, Watsaghika, and Watch-ah-he'-mah (Merriam, ms.). Merriam (ms.) records that the village is referred to as Watsa-he'-wah, a group in Scott Valley, by a treaty of 1833.
90. Ar'ro-a-re-ho-rah. On N. side of Scott River, W. of the mouth of Indian Creek and N. of highway running W. from Ft. Jones. (Merriam, ms.).
91. Wer'-re-wah-hah'. N. of Scott River, and just E. of the mouth of Indian Creek (Merriam, ms.).
92. Ah-ro-a-re-horah. Village in Scott Valley, on the big flat near Ft. Jones (Merriam, ms.).
93. Kwah-pā'-sah-se-rah'. This was a large Shasta village in Scott Valley. It was situated at the present-day site of Ft. Jones, on the E. side of Moffett Creek (Merriam, ms.).
94. Wer'-re-tsok-kah-rah-i-wah. An old Shasta village on W. edge of Scott Valley, half a mile SW of Ft. Jones at the E. base of a long hill (Merriam, ms.).
95. Koor'-took. Located on E. side of Scott Valley about 4 miles above Ft. Jones.
96. Oo'-te-ta'-po. Village on Evans Creek in Scott Valley (present Mugginsville, Quartz Valley; Merriam, ms.).
97. Wa'-re-kwi-ah'-kah. Village in Scott Valley on site of present Greenview (Merriam, ms.).
98. Orowichaira. Village on southern tributary of Scott River (Dixon 1907: map); Kroeber (1925:286) refers to it as an Iruaitso settlement. Merriam (ms.) calls the village O-ro-we-shi-rah.
99. Ah'-ro-wah<sup>ch</sup>-hah-kah-ro'-sah. A Shasta village on the large island, E. side of Scott Valley (near center) about 8 miles above Ft. Jones (Merriam, ms.).
100. Itaiyax. Dixon (1907: map) notes it as a village in Scott Valley, while Kroeber (1925:286) simply refers to it as an Iruaitso settlement.
101. Ap-sok-kew'-o. A Shasta village and place name at Etna Mills in Scott Valley (Merriam, ms.). Other names for the village are Ab-suk-kew'-ah and Ahp'-sahk-kew'-wah (Merriam, ms.).
102. We-chach'-kah-kah-hah'-kah. Located in Scott Valley about half a mile SE of Etna, on creek at present bridge (Merriam, ms.).
103. Ah-wah'-kah-hatch. Village on E. side of Scott Valley about 4 miles SE of Etna; also known as Ah'-wah'-kah-kahtch. (Merriam, ms.).
104. Oo-kew'-kwi-ah'-kah. Large Shasta village on W. side of Scott Valley on a pine flat on French Creek, about 4 miles S. of Etna Mills (Merriam, ms.).

105. Too'-loo-kwah'-kah-wah. Located in narrow S. part of Scott Valley, 5 miles N. of Callahans (Merriam, ms.).
106. O'-ra-has'-te-rah. Village in a narrow part of Scott Valley, 4 miles N. of Callahans (Merriam, ms.).
107. Ah-pah'-rah-oo'-chi-rah. At Callahan's Ranch, at S. end of Scott Valley (Merriam, ms.).
108. O'-che-gaw'-te. An old Shasta village on Moffett Creek below Ah'<sup>ch</sup>-te-doo-witch'-e-rah and above White's (or a white house; Merriam, ms.).
109. Is-sa'-kwah'-pah'. Located on Moffett Creek, 2 or 3 miles below Duzel Creek on E. side of Scott Valley (Merriam, ms.; he refers to it as an "old Shasta village").
110. Ah'<sup>ch</sup>-te-doo-witch-e-rah. Village on Moffett Creek on E. side of Scott Valley, below Hah'-soo-ri; also known as A<sup>ch</sup>-te-roo-witch'-o-rah (Merriam, ms.).
111. Ah'-soo-ri'. An old Shasta village on Moffett Creek in the Scott Mountains 9 or 10 miles from Ft. Jones (Merriam, ms.; Merriam also notes that it is a "large rancheria" and is also called Hah'-soo-ri).
112. Ip'-sah<sup>ch</sup>-wah-kow'. On Duzel Creek above Moffett Creek in Scott Mountains (Merriam, ms.).
113. E't-sah-ootch'-e-rah. An old Shasta village in the Scott Mountains, high up on Duzel Creek above Ip'-sah<sup>ch</sup>-wah-kow' (Merriam, ms.).
114. Han'-now-took. Shasta deer camp and mountain of same name in Scott Mountains. It is the highest camp on Moffett Creek (Merriam, ms.).
115. Aht-sah-wah'-pahk. At head of Moffett Creek near Gazelle Mountain in Scott Mountains; Merriam (ms.) notes it as a "big rancheria". Other spellings of the village name are Atch-ah-wah'-pahk and Ahts-ah-wah'-pak (Merriam, ms.).
116. Ihiweah. Kroeber (1925:286) notes this village as an Ahotireitsu town. Merriam (ms.) calls the village by three names: E-ha-wa-ah<sup>ch</sup>, He-wa'-ah, and He-wa'-ah<sup>ch</sup>. He locates the village on the Shasta River just below the mouth of Yreka Creek and 4 miles below Yreka; it was said to be a large village. Dixon (1907: map) refers to the village as Ihiweax.
117. Ar-rah'-ah<sup>ch</sup>. Village at site of present Hawkinsville on Yreka Creek and also known as Ar-rah'<sup>ch</sup>-hah (Merriam, ms.).
118. Wah'-skoo-rah-how'-wah. A Shasta village on a flat S. of Hawkinsville (Merriam, ms.; also called Wah-skoo-dah-how'-wah).
119. Ar'-too-took. Village on small creek about 1 mile above Yreka (Merriam, ms.).

120. Kusta. At site of present Yreka, on W. side of Yreka Creek. Dixon (1907: map) and Kroeber (1925:286) refer to it as an Ahotiresitsu town. Merriam (ms.) notes that it is listed in the unratified treaty of 1851 as Ko-se-tah (a group in the Shasta Valley). Other spellings of the village name are Koostah and Kos'-tah (Merriam, ms.).
121. O-ko-ho'-i'-wah. Village on flat on Greenhorn Creek N. of schoolhouse at forks of road 1 to 1.5 miles SW of Yreka (Merriam, ms.; the village is also called Ko'-ho-i'-wah).
122. Che-poo'-sah-took. Shasta village on small creek at Caldwell Ranch about 2.5 miles S. of Yreka on W. side of road (Merriam, ms.).
123. Kwaht-te'-kwar. A small Shasta village or camp about 4 miles SW of Yreka on road to Ft. Jones (Merriam, ms.; he also refers to the village as Maht-te'-kwar).
124. Kwik'-noo. Old Shasta village about 3 miles S. of Yreka on the road to Gazelle (a part of the Thomas Ranch). In 1919, the village was the home of an old Shasta chief known as "Shasta Jake" or "Moffett Creek Jake" (Merriam, ms.).
125. Hah-na-poch. Old village about 3.5 miles S. of Yreka and about half a mile S. of Kwik'-noo (Merriam, ms.).
126. Koo-ter-rah'-kah. Located about 5 miles S. of Yreka and about half a mile S. of Hah-na-poch and 1 mile W. of Cho-pahn-na.
127. Am-muk'-kah-kah'-pahs. Shasta village at Tom Orr's place, 8 to 9 miles SE of Yreka on road to Gazelle; also known as Em-muk-kah-kah-hah'-pahs (Merriam, ms.).
128. O-chin'-na-rah'-kah. Old village at the mouth of Scarface Gulch on W. side of Shasta Valley about 4 miles NW of Gazelle on road to Moffett Creek (Merriam, ms.).
129. Asta. Located on Willow Creek by Dixon (1907: map) and also referred to by Kroeber (1925:286). Merriam (ms.) places the village on a flat at Gazelle on Willow Creek, in the western edge of Shasta Valley (he calls the village Ahs'-tah or As'-tah).
130. A-ha'-ke-tok. Village on W. edge of Shasta Valley 2 or 3 miles SW of Gazelle and close to the mountains, where Willow Creek comes out (Merriam, ms.).
131. Ahk-na-mah. Village on Willow Creek in a tongue of Shasta Valley at base of Scott Mountains SW of Gazelle, and about half a mile above A-ha-ke-tok (Merriam, ms.).
132. Ah-ha'keet-ah'-mah. Located on Willow Creek at the base of the Scott Mountains (Merriam, ms.).

133. Kwas-so'-ho-took. Shasta village at Edgewood (a little N. of the town) in the S. end of the Shasta valley (Merriam, ms.).
134. Ahawaiwig. Village shown on Dixon's map (1907) as on headwaters of Shasta River, directly W. of Mt. Shasta, which would place it between Weed and Sisson. Kroeber (1925:286) refers to it as an Ahotireitsu town on the upper reaches of the Shasta River. The village is called Ahawaswig or Ah-haw-as-wig by Merriam (ms.).
135. Ap-o'-ne. Large village on Shasta River about 2 to 2.5 miles NW of Montague, on W. side of river (Merriam, ms.).
136. Wiyahawir. A former village of the Iruaitsu Shasta on the right bank of the Shasta River below Montague. Merriam (ms.) refers to the village as We'-yah-hah-wer and We-o-how.
137. Ikahig. It was an Ahotireitsu town (Kroeber, 1925:286) located on the Shasta River near mouth of the Little Shasta River (Dixon, 1907: map). Other spellings include E-kah-hik and E-kah-heg (Merriam, ms.). Merriam (ms.) also notes Chi-ri'-wah, a village at the same spot (junction of the Little Shasta with the Shasta River, near a little hill at Montague, on NW border of the Shasta Valley).
138. O-pe-goo'-kwah. Village on Little Shasta River only a short distance above Chi-ri'-wah (see #137) which was at confluence of Shasta River and Little Shasta River (Merriam, ms.). It is also referred to as O-pe-woo'-kwah (Merriam, ms.).
139. E'-cho-hah'-ke. Located on Willow Creek about 2 miles above Ager (Merriam, ms.).
140. Chah-ho-wah'. A Shasta village on Willow Creek in the mountains about 4 miles above Ager and 1.5 miles above E-cho-hah'-ka (Merriam, ms.).
141. Irutatiru. On the S. side of the Little Shasta River about half-way up (Dixon, 1907: map; Kroeber, 1925:286). Merriam (ms.) notes the village as E-roo'-tah-te'-roo, Koo'-roo-tah-tah'-gah, and Kwe'-roo-tah-tah-gah, and says it is a Shasta village known as "Table Rock rancheria" or "Little Shasta rancheria".
142. Ar'-rah'-hah-rah'-chi-to-atch-ah. Village at hot springs several miles E. of Chi-ri'-wah (see #137) on Little Shasta River. The place may be the hot springs on the Terwilliger Ranch about 2 miles E. of Little Shasta post office (Merriam, ms.).
143. Em'-mah-kwit'-te. On Willow Creek at Ager (Merriam, ms.).
144. Kew'-kah-ek'-ke. An old Shasta rancheria on Deer Creek, 7 miles W. of Shovel Creek and 1.5 to 2 miles S. of Klamath River. It was still inhabited in 1919, and was the residence of an old Shasta chief, E'-it-te-kah'-hah, known locally as Bogus Tom Smith (Merriam, ms.).

145. Ah-soo'-rah. Large and important village on Bogus Creek 4 miles above its junction with Klamath River (Merriam, ms.).
146. Wah-i'-yah. Big village at Soda Springs by a large rock high up on Bogus Creek (Merriam, ms.).
147. Poo'-rah-wha'-e. Large Shasta village W. of Big Spring in junipers in Shasta Valley (Merriam, ms.).
148. Kwits'sahts-sah'-wish. Located near Sheep Rock, just N. of Mt. Shasta (Merriam, ms.).
149. Itsa Wehitiraga. On Stewart River, Oregon, near mouth of Little Butte Creek (Dixon, 1907: map). The village location is not shown on the accompanying map.
150. Ikwahawa. Shasta village at present Jacksonville, Oregon (Dixon, 1907: map). The village is not shown on the accompanying map.
151. Ar-rah'-hah-rah'-chi-ko-kut'-ted'-de-kwah. A village on Little Shasta River (Merriam, ms.).
152. Ussini. On W. side of Klamath River above Happy Camp, and probably in territory jointly occupied by the Karok (Dixon, 1907: map). Merriam (ms.) states that the village is apparently about 3.5 miles ENE of Happy Camp, and clearly in Karok, not Shasta, territory.
153. Toitatowaki. At mouth of Thompson Creek, and apparently in territory occupied jointly by Karok and Shasta (Dixon, 1907: map). Kroeber (1925:286) calls it Chitadowoki, a Kammatwa village on N. side of Klamath River, while Merriam (ms.) refers to it as Che-tah-to-wah-ke, which he says is the Shasta name for the Karok village of Sit-ip-koor.
154. Uttutsu. Village on N. side of Klamath River, apparently near or at Ft. Goff; it is supposed to be a Shasta village, but was probably a Karok town (Dixon, 1907:map). Kroeber (1925:286) notes it as Ututsu, a Kammatwa village on N. side of Klamath River.
155. Asouru. Kammatwa settlement on N. side of Klamath River just W. of the mouth of Seiad Creek (Dixon, 1907: map; Kroeber, 1925:286). Merriam (ms.) records it as Ah-show-roo, and places its apparent location at the mouth of Portugese Creek. He feels that the village was Karok, not Shasta.
156. Kwe-ahts-wah. Village on S. side of Klamath River at Grider's Ranch, nearly opposite, but a little below the mouth of Seiad Creek. Merriam (ms.) believes it is a village of the Karok, though Dixon (1907: map) places it within territory claimed by the Shasta.

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## Part 2. TERRITORIAL BOUNDARIES OF THE SHASTA INDIANS

The following account of the territorial boundaries of the Shasta tribe was prepared by R. F. Heizer about fifteen years ago in connection with Docket 333 of the Indian Claims Commission Act. No effort has been made to add information to the original manuscript. The map presented here (map 2) does not contain the geographical names which occur in the text, and the reader must consult the Weed (California) Medford (Oregon) U.S.G.S. topographic quadrangles (scale 1:250,000) for this information.

The following discussion is the justification for the boundary line drawn on the accompanying map (map 2). In delimiting the area occupied by the Shasta all immediately available reference material has been consulted, and citation is made, where significant, to published and manuscript data employed.

Beginning in California on the Klamath River in the west, the boundary line is traced south, then east, then north into Oregon and south again to the original starting point on the Klamath.

The western Shasta boundary has been drawn on the Klamath River just downstream from Seiad at the mouth of Grider Creek where there was a Shasta village. C. Hart Merriam, who devoted particular efforts between 1907 and 1919 toward recording information on Shasta villages and boundaries, concluded that the boundary was at the mouth of Grider Creek. A. L. Kroeber (1936:35) places the Karok-Shasta boundary at Hamburg on the Klamath River, about 10 miles upstream from Seiad. R. B. Dixon (1907:386) draws the Shasta boundary in the west on the Klamath at the native village of Ussini, about 10 miles upstream from Happy Camp. George Gibbs (1853:156, 422) noted in 1851 that the Shasta tongue prevailed along the Klamath River above Clear Creek which enters the Klamath from the north about 6 miles downstream from Happy Camp. Stephen Powers (1877:243) set the downstream Shasta line on the Klamath at Scott River (by which he presumably meant Hamburg), and he is therefore in approximate agreement with Kroeber (op. cit.) and C. Holt (1946:301).

Kroeber (1936:35) opines that the strip from Happy Camp to Hamburg was probably held in joint Shasta-Karok tenancy. If this were the case, both Dixon's and Merriam's boundary points would be included in this jointly held strip. Holt (1946:301) is more specific, and says that the narrow, rocky canyon which runs from Scott River to Happy Camp was held by two small ethnic groups, the Gamutwa from Scott River (i.e. Hamburg) to Seiad Valley, and the Watido from Seiad Valley to Happy Camp. They were distinguished, according to Holt, from the true Shasta and Karok proper, as speaking "broken Shasta" and "broken Karok". If this is true, the Gamutwa were "karok-ized" Shasta and the Watido were "shasta-ized" Karok. Thus, Seiad Valley would mark the downstream limit of the Shasta (for the Gamutwa thus would be ranked as Shasta) and the upstream limit of the Karok since by the same token the Watido would rank as Karok. Such an explanation would account for the boundaries set by Dixon, Kroeber, Holt and Powers, as well as by Merriam who seems to have been the most thorough student of Shasta ethnogeography. Merriam's opinion was based on the information acquired by him over a number of years from living Shasta Indians, and he is definite in stating that the furthest downstream village was situated at the mouth of Grider Creek.

Dixon's list of villages between Seiad and Happy Camp were secured from a Shasta informant named Kimolly living at Hamburg, and who would now [1954] if alive, be about 115 years old (Kroeber, 1936:36). Sargent Sambo, Holt's informant, also was consulted by Dixon some 45 years ago and Sambo placed the last downstream Shasta village in Kunz Flat, 3 miles below Hamburg. Curtis (1924:222), although he gives the town of Sammai (at Seiad) as a Karok town, nevertheless names a subgroup of Shasta, the Katiru, occupying the Klamath River from Happy Camp to Seiad Valley (op. cit. p. 232) and the Kammatwa subgroup of Shasta occupying the Klamath River from Scott River (Hamburg). Kroeber (1936:37) feels certain that the confusion does not arise from a historic movement of the Karok up the Klamath. Gibb's statement that Shasta speech prevailed upstream from Clear Creek on the Klamath River is not supported by any other data, and is therefore probably an error. Kroeber (1936:29) specifically states the language at Clear Creek "was the same as that of the Karok downstream about Orleans."

The boundary line running south of Seiad on the Klamath River takes a bearing a little west of south to follow the crest of the unnamed mountain spur extending between the arc of the Marble Mountains in the south and the Siskiyou Mountains north of the Klamath and just south to the Oregon-California line at an elevation of about 5000 feet to Buckhorn Mountain (el. 6917). From here it bears a little east of south along the same crest to Black Mountain (el. 7451) a few miles north of the junction of the Marble and Salmon ranges, continuing in the same general direction, the line passes along the crest of the Salmons at an elevation of 7000 to 8000 feet to South Fork Lake (the headwaters of the south fork of Scott River at about  $123^{\circ}12' \text{ lat} / 41^{\circ}12' \text{ 1/2}^{\circ} \text{ lat}$ ).

Here it encounters the Siskiyou-Trinity county boundary line and turns east for about 6 miles to Eagle Peak (el. 7795') and thence turns northwesterly to follow the crest of the Scott Mountains (el. 7000-8000') as does the county boundary line just named. The line is locally sinuous, but the trend is consistent for an airline distance of about 17 miles to a point marking the approximate junction of the Trinity and Scott mountains between the headwaters of Eddy and Parks Creek, both of these being affluents of the Shasta River. Here the boundary continues northwesterly across Shasta Valley between Weed and Edgewood to the vicinity of Bolam and Graham on the Southern Pacific Railroad, and turns north through Cougar just east of Sheep Rock, along the west shore of Grass Lake, over Goosenest Peak (el. 8289'), crosses the Little Shasta River at Mills Ranch, goes over Ikes Mountain (el. 5508') and continues to McGavin Peak (el. 5478') where the line then turns northwest along Shovel Creek to cross the Klamath River at Beswick.

The line south of Seiad through Black Mountain to South Fork Lake is one which both Dixon's (1907:386) and Merriam's (ms. maps) data roughly agree upon. The eastern slopes of the mountains over whose crest the line runs were not chosen for sites of permanent settlements, but were used as summer hunting and gathering grounds (Dixon, 1907:421, 431). The permanent villages whose names and location were remembered after 1900 are situated somewhat to the east of this line along the Scott River and the lower reaches of the western affluents. The line running east of South Fork Lake and continuing across Shasta Valley south of Edgewood is partly a drainage boundary and in the valley is marked by what Merriam specifically states is the southernmost Shasta Valley village (No. 136). Dixon (1907:386) runs the line a little further south to the crest of Mt. Shasta, which notable landmark he shows as a corner boundary of the Shasta proper and the Okwanuchu, a Shastan-speaking group of the Upper Sacramento and McCloud River drainage. Kroeber (1925:318-319, tribal map at end) makes Mount Shasta the meeting point of Modoc, Shasta and Okwanuchu, and notes that "this great isolated peak only served them [the Modoc], as all tribes about, as a gigantic land mark...The hunting rights on its north flank may have belonged to the Okwanuchu rather than to the Modoc". Merriam (1926a, colored map) also makes Mount Shasta the mutual corner of Shasta, Modoc and Okwanuchu territory. Powers (1877, endpocket map) does not show Mount Shasta as a boundary mark, the Shasta-Modoc corner being some miles north and west of the peak.

Beyond Edgewood the eastern boundary line of Shasta territory is adopted from the field maps of Merriam, a published map of Merriam (1926a), the tribal maps of Kroeber (1925) and Powers (1877), and the Modoc-Shasta boundary of Dixon (1907). None of these agree with our line in all details, but each is so generally the same that all could be drawn on one map within two parallel lines not over 8 miles apart. The easternmost line of named and located Shasta villages consists of sites No. 145, 146, 149, 150, 151. The

upstream Klamath River point held by the Shasta, as stated above and as shown here in Map 2, has been placed at Beswick at the mouth of Shovel Creek where was situated a Shasta village (no. 85 on map). Dixon (1907: map) places this point about half way between the mouth of Jenny Creek and Shovel Creek. Holt (1946: map) supports our line by showing a village (Tcachuduk') just above the mouth of Shovel Creek on the south bank of the Klamath. Powers (1877:242) sets the upstream limit of the Shasta at Bogus Creek, but this is specifically negated by the testimony of one of Merriam's informants, Bogus Tom, who lived at Bogus Creek and who listed over twenty village sites in the 14 mile stretch between Bogus Creek and Shovel Creek on the river. Spier (1930:9, fig. 1) places "the northernmost outposts (of the Shasta) on Shovel Creek", and draws the Klamath-Modoc-Shasta meeting spot a few miles east of the confluence of Shovel Creek with the Klamath River.

That the Shasta Indians lived in southern Oregon south of the Umpqua River is attested by a large body of evidence. Peter Skene Ogden on his third Snake expedition of 1826-27 spent the last months of 1826 trapping beaver in the Klamath Lake county, after which he moved west and northwest to the head-water streams of the Rogue River. In his journal (Elliot, 1910:213-216) he states: (Feb. 10, 1827) "Here we are among the Sastise. Course this day W. the stream we are on has no connection with the Clammitte (Klamath) River: it flows S. and W. to a large river [Rogue River]. These Indians know nothing of the ocean." Feb. 12,--(Indians paid them a visit)... "there being two who understand the Clammitte language, that it takes a western course. These forks have become a large river." Feb. 14.--"I have named this river Sastise River. There is a mountain equal in height to Mt. Hood or Vancouver. I have named it Mt. Sastise [Mt. Pitt, el. 9760']. I have given these names from the tribes of Indians." March 1.--"We left taking an E course to falls and cascades. Soon a village large enough to contain 100 families of Indians." March 9.--"crossed over Sasty River [Rogue River]." March 13.--"Left the Sasty Forks in our rear."

The tribal designation Shasta (or its variants such as Chasta, Saste, Sasti, Shaste, etc.) does not seem to be the name applied to the Shasta by themselves, but, as usual in North America, was a name by which they were designated by one of their neighbors. The adjoining nation which knows the Shasta by that name is the Klamath group whose home lay in Oregon immediately east of the Shasta from the crest or eastern slopes of the Cascades (Palmer, 1854:463, 470; Spier, 1930, Fig. 1). Spier (1930:3) states that the Klamath call the Shasta Chã'sti, and notes, "this might be taken as the long sought origin of the name Shasta, was there not suspicion that its use may be only recent, displacing another and older application of 'Southerners' to them. Ogden in early 1827 upon departing from the Klamath Lake country crossed the Cascades to the headwaters of the Rogue River where he named that stream the Sastise (or Sasty) river "from the tribes of Indians." Spier (1927:1-2)

elsewhere differs from this interpretation and identifies Ogden's Shasta River as Pit River. Ogden may have learned of this appellation from the Klamath while he was among them, or the word might conceivably have been derived from meeting some Athabascan Indians who also use a similar word, Shi-sta, for the Umpqua River. Rogue River is called Shi-stă-kwut-ni-li by one southern Oregon tribe (Dorsey, 1890:231, 234). The evidence on the point of the origin of the name Shasta is incomplete and confusing, but we may be reasonably certain that the name originated from some Oregon group who were neighbors to the Oregon Shasta.

After 1827, as shown so clearly in a publication by Merriam (1926b), the imperfect state of geographical knowledge of northern California and southern Oregon caused confusion in map terminology, so that the Rogue and Klamath Rivers were on one occasion or another each called Shasta and Klamath. Through this confusion of names, Shasta became transferred from Mt. Pitt in Oregon to the present Mt. Shasta in Siskiyou county, California.

What does seem clear is that the Indians whom we now refer to as Shasta were first referred to by that name in 1827 in Oregon along the upper reaches of the Rogue River and in the vicinity of Mt. Pitt (Lat. 122° 18'/long. 42°26'). The community and identity of these people with the California Shasta has been affirmed by disinterested and objective ethnologists (e.g. Dixon, 1907:387), and this is supported by additional records of earlier date.

R. B. Dixon's statement (1907:386) which was cited on pp. 3-4 of Docket No. 333, Indian Claims Commission is repeated below, and may be used as a starting point for discussion of the Shasta occupancy of Oregon.

"Habitat and Boundaries. --The area occupied by the Shasta lies partly in California and partly in Oregon, including almost the whole of Siskiyou County in the former, and parts of Jackson and Klamath Counties in the latter State. On the south they were in contact with the Wintun; on the east, with the Achoma'wi and the Lutuā'mi or Klamath Lake Indians; on the north, with the Takelma and the various Athabascan tribes along the Rogue and Umpqua Rivers; and on the west, with the Athabascans, the Takelma, and the Karok. In more detail the area occupied may be described as follows. Beginning at Mount Shasta, the boundary ran nearly due north, over Goose Nest mountain to the Klamath River, reaching the river a little above the mouth of Jenny Creek. From this point on the river, the rather vague line seems to have swung to the east a little, so as to include within Shasta territory all the head-waters of Jenny Creek, and then to have followed roughly along the

divide to Mount Pitt. Here the line turns westward to the Rogue River at the mouth of Little Butte Creek, and thence along Rogue River to Table Rock at the mouth of Stewart River, or, as it is also known, Bear Creek. From this point, the line ran apparently southward, along the divide between the western tributaries of Stewart River and the eastern tributaries of Applegate Creek, swung around the head of the latter, and curved sharply west, following the crest of the Siskiyou to the vicinity of Thompson Creek, where the boundary touched the Klamath again at the village of Ussini. Southward from here, the divide between the western tributaries of Scott River and the eastern tributaries of the Klamath and Salmon Rivers seems to have been the line dividing the Shasta from the Karok and from the two small fragments of the Shastan stock,--the Konomi'hu and the New River Shasta. From the extreme southwestern corner of Siskiyou County the boundary ran east to Mount Shasta again, following approximately the divide between the Trinity and Sacramento Rivers on the south and the Scott and Shasta Rivers on the north.

Concerning a part of this territory--that, namely, within the limits of the State of Oregon--there is still some uncertainty. According to the best information obtainable, the Rogue River Indians (Athabascans) and the Shasta have long been enemies, and had contended since time immemorial for the Oregon area now claimed by the Shasta. At a period about a hundred years ago, as nearly as could be estimated, the Shasta declare that they finally drove the Rogue River people completely out of the territory in dispute, and that they were themselves in occupancy of it when the white trappers first penetrated to the region. That the Rogue River Indians still claimed the area as theirs, however, is shown by the treaty of Sept. 10, 1853, by which they ceded this section and also a portion of what was, I believe, unquestionably Shasta territory lying with the State of California.<sup>1</sup> That full dependence cannot, however, be placed upon such cessions, is shown, for example, in the cession by the Klamath Lake Indians, in 1851 and again in 1864, of Shasta Valley itself,<sup>2</sup> an integral part of the Shasta territory, if there is any such. Perhaps the most that can be said at present, in the absence of any information from the side of the Rogue River Indians, is that the ownership of the portion of Oregon claimed by the Shasta was vigorously disputed, and that it is not unlikely that the Shasta were the original possessors."

<sup>1</sup> Royce, Indian Land Cessions (Report of the Bureau of Ethnology, 1896-97, Part 2, pp. 778, 789, and Plates CXV, CLVIII).

<sup>2</sup> Ibid, pp. 788, 789, 834, 835, and Plates CXIV, CXV.

Holt (1946:301) repeats, in effect, Dixon's earlier remarks on the area of Oregon held by the Shasta, but adds nothing new except to note that "Ikirūk" the name for Rogue River Valley means "back behind", reference being to the high mountains between the Klamath and Rogue Rivers over which the old trail led. The Shasta of the Rogue Valley were, accordingly, called Ikirūka'tsu." Dixon (1907:389) simply notes that the Oregon Shasta were known as Kahō'-sadi, but Holt (p. 301) says this term is a generic one for the Shasta as a whole and might be applied to any one of the four subdivisions of the Shasta. Gatschet (Ms. 1877) says the Scotts Valley Shasta call themselves Ka'-usadi. Dixon (1910:328-329) in a report published a few years after his monograph on the Shasta says the Oregon Shasta occupied the valleys of Jenny and Cottonwood creeks and the entire valley of Stewart River (Bear Creek) to its mouth on Rogue River and from this point they controlled the area along Rogue River to Little Butte Creek as well as the basin of Little Butte Creek which heads near the base of Mt. Pitt. In the Atlas volume of the Narrative of the U.S. Exploring Expedition of 1838-42 carried out under Commander C. Wilkes of U.S.N., is printed a "Map of the Oregon Territory, 1841" on which appears the Rogue River labelled as "Shasta R.", and the middle and upper reaches of the stream are shown to be occupied by the Shasta tribe. The map, though geographically incorrect, nevertheless is quite clear and definite in its intent to show that the Shasta occupied the area on Rogue River and thence southward to Mt. Shasta. In Wilkes' Narrative (1845, Vol 5:231) he says, "They encamped on the plain of the Shaste country (Rogue River Valley) which is divided by the [Umpqua] mountains which they had passed, from the Umpqua Valley." On the Eastman map of 1852 published in Emmons (1853) the Rogue and Klamath Rivers are shown and the Shasta here occupy their approximately correct area of northern California and southern Oregon, being western neighbors of the Klamath and southern neighbors of the Umpqua. The overland contingent of the Wilkes expedition, on the way from the Columbia River to San Francisco, first encountered the Shasta by receiving "warnings by runners from the Shaste nation, long before I [Emmons] reached the Umpqua River, with threats of annihilation if I attempted it [to pass through their country] (Emmons, 1853:202). Powell's map (1891:106) of American Indian linguistic families shows the Shasta territory in Oregon as about the same as determined and mapped 16 years later by Dixon, though Powell's text (Ibid, p. 106) states, "The former territory of the Sastean family is the region drained by the Klamath River and its tributaries from the western base of the Cascade range...In addition...the Shasta extended over the Siskiyou range northward as far as Ashland, Oregon." S. Powers (1877:242) quotes E. Steele (an Indian agent of the 1850's) that the Shasta domain included "A part of the Rogue River in Oregon."

In 1851 George Gibbs, a member of the McKee party charged with making official treaties with the California Indians stated, "The Indians of the

Illinois Valley are said to speak the language of this part of the Klamath (the Shaste), and not that of Rogue's River [i.e. Athabaskan]. We were further informed that Joe, the head chief of the Rogue's River Indians, the same with whom Major Kearney had his contest during the past summer, and who is now living in peace with the whites, at the ferry on the Oregon trail, claims the Shaste tribes as properly his subjects, although they yield to him no allegiance. Be this as it may, the fact of a pretty intimate connection between the Indians on the Upper part of both rivers, is clear." Since the Shasta are not otherwise known to have held the Illinois River, Gibbs is either simply wrong, or in error as to the name of the stream. He may have meant Applegate Creek or Bear Creek. Further evidence of the existence of the Shasta on the Rogue River is to be seen in two vocabularies, identifiable as Shasta, and printed in Powers (1877:607-613). One (No. 3) was collected in 1856 by Gen. George Crook at Fort Lane (a few miles north of Medford in the valley of Bear Creek) and the other (No. 4) was collected by Gen. W. B. Hazen on Rogue River, Oregon."

In a letter of 1853 to A. A. Dart, Superintendent of Indian Affairs for Oregon, from A. A. Skinner, Indian Agent for southwestern Oregon, the agent says, "At the same time [on or just after Nov. 15, 1851] and place [Perkins Ferry, where the Oregon to California trail crossed the Rogue River west of Table Rock] I met a portion of the Shasta band of Rogue's River Indians... This portion of the tribe reside principally on the main river between the Ferry and Table Rock." He then adds, "At the request of Joe and Sam, the principal chiefs of the Rogue's River Indians, I met another part of the Shasta band a few days subsequently on the river, about eighteen miles above the Ferry...these Indians were from different parts of the upper valley [of the Rogue River], and represented all the different bands residing there, with the exception of those living on the head-waters of the main branch of the Rogue River." He continues, still speaking of the Shasta, "...I believe the only portions of the Indians of this valley [of the Rogue River] from whom any difficulty is to be apprehended...are those living in the vicinity of the Siskin (i.e. Siskiu or Siskiyou) mountains, and those in the valley of the main fork, above Table Rock."

In another communication of 1853 from Skinner to Dart he says, "The whole country from the Calapooya Creek in the Umpqua valley, to the Siskin (Siskiyou) mountain, is occupied by the Umpqua and Shasta tribes of Indians, and these tribes are subdivided into various bands, each claiming separate and distinct portions of territory."

E. Steele, in a letter to Gen. C. S. Drew written at Hemmitage, Scott Valley, Nov. 15, 1857 (in Palmer, Ms. p.20) wrote: "The Indians now called the Shastas were then [1851] quite numerous, including the band occupying



the Yreka Flat, under the chief Tolo, and those inhabiting the valley of the Shasta River and the contiguous mountains under the chiefs called "Bill" and "Scarface". The latter so denominated from a deep scar on his cheek, caused by a cut received at the time he killed the chief of the band and usurped his authority. These Indians were all congregated on what is called Yreka Flats when we moved over and received us in a very friendly manner. They, with these of Scotts River and Rogue River all talked the same language, and were formally under the same chief, but each of the bands under the control of a subordinate chief.

This head chief who was the father of "John" of Scott Valley, had been killed accidentally a few years before; and "John" being young, a strife for the supremacy had been carried on for some time by Sam and Joe, of Rogue River, and Scarface of Shasta, and John of Scotts Valley; old Tolo remaining neutral in the contest. The whites coming in among them their difficulties ceased, and each chief took supreme control of his separate band."

No statement could be clearer than that of Steele, just quoted, in showing that the Scott, Shasta and Rogue River bands were united by a common language, and, at the coming of the whites, by a community of chieftainship. That the native system of tribal leadership broke down early in the historic period is clear from other evidence, the result being that each band chief now became autonomous. In the Rogue River Indian wars of 1850-57 each Shasta band, whether in Oregon or California, was on its own, and could choose either to join the Indian side or remain neutral. Steele (in Palmer, Ms. p. 27) while in a party pursuing some Indian fugitives, met and captured a "Rogue River Indian" in the Siskiyou mountains who reported that the fugitives Steele was pursuing "had gone to Sam's band, and that this Indian [i.e. the captured one] was going over [the mountains] to induce their [i.e. Shasta Valley] people and the Scotts River Indians to join Tipshee and Sam against the whites." Such remarks, while not conclusive, strongly suggest that Sam's and Tipshee's bands of Rogue River Indians were of the same tribe as the Scott and Shasta valley peoples.

The aboriginal tribal distribution along Rogue River has always been confused (Spier, 1927:1 calls it "chaotic") because the Indians were early removed (for the most part to Siletz and Grande Ronde reservation), and were greatly diminished in numbers by 1860 through the "Indian wars" (for which see Victor, 1894). Aside from incidental facts which can be gleaned from travelers' accounts, Indian agents' letters and military affairs reports, we are practically lacking in concrete ethnologic facts. The early work of Dorsey (1890) on the Siletz reservation, though valuable, is not correct in all respects, has been adversely criticized and corrected in part by Sapir (1907). Sapir's work among the Takelma (the major tribe of the

middle Rogue River) is valuable, but he was interrogating informants removed both in space and time from their original habitat, and his data do not fully check with earlier information.

Sapir (1907:252) says that the Takelma proper occupied the middle valley of the Rogue River from Illinois River in the west to about Table Rock in the east. He adds that "another tribe of the same linguistic stock...dwelt farther to the east, occupying the poorer land of the Upper Rogue, east, say of Table Rock toward the Cascades and in the neighborhood of the present town of Jacksonville. These were known as Lat-ga-wa, 'those living in the uplands', but were also loosely referred to as Wulx, i.e. enemies's, a name specifically applied to the Shasta, with whom the Takelma were often in hostile relation." Sapir goes on to say (1907:253, fn. 3) that on the basis of Dixon's Shasta information to the effect that the Shasta claim ownership of the country east of Table Rock and about Jacksonville, "it is possible that the Upland Takelma did not really border directly on the Klamath, the Shasta intervening: or the country may have been to some extent debatable territory between the Upper Takelma and the Shasta." Spier (1927) in an article devoted specifically to tribal distribution in southwestern Oregon has concluded that: (1) neither Ogden in 1827 nor Framboise in 1838 were referring to the Shasta of the Upper Rogue River-Table-Rock-Jacksonville area; (2) the Upland Takelma (called Hanis or Walumskni) "lived on both sides of Bear Creek for its whole length and on Rogue River about Table Rock"; and (3), in the identification and position of the Upland Takelma Sapir (1907) was correct and Dixon's claim of Shasta ownership of this region was incorrect. It should be noted that Gatschet (Ms. cited in BAE-B 30, Vol. 1, p.236) recorded the term Walumskni as used by the Klamath for the Chastacosta, and not as Spier thinks, for the Takelma. Spier (1930, Fig. 1) shows on his map the Upland Takelma occupying precisely the territory which we have already argued was held by Oregon Shasta. Our dilemma is that we have got two different tribes (Takelma and Shasta) occupying (according to different authorities) the same territory. The explanation and solution of the problem seems to be that the Table Rock-Jacksonville region (or, more generally, the Upper Rogue River valley east to the Cascade crest) was held at the opening of the historic period by the Shasta. Indeed, this thesis is concretely supported by Dixon's (1907:387) statement that: "according to the best information obtainable the Rogue River Indians (Athabascans) and the Shasta have long been enemies, and had contended since time immemorial for the Oregon area now claimed by the Shasta. At a period about a hundred years ago (i.e. ca. 1800) as nearly as could be estimated, the Shasta declare that they finally drove the Rogue River people completely out of the territory in dispute, and that they were themselves in occupancy of it when the white trappers first penetrated to the region." In the historic period, particularly 1850-1855, the Shasta suffered so from the Indian wars which centered in their territory, that the survivors either went to Siletz reser-

vation or voluntarily retracted south of the Siskiyou mountains to find refuge among their California brethren. As the Shasta withdrew the Upland Takelma filled the vacuum. This would explain the specific claim of Shasta ownership of what Spier maps and Sapir suggests in Upland Takelma territory, as well as account for the more recent claims of informants (both Takelma and Klamath) that they held this region. The Takelma may well have done so, but only in the historic period after the Shasta withdrew, for as Spier (1930:41) himself says: "In the period 1860-1870 the few Shasta remaining in their territory congregated on the lower Shasta River and near the frontier town, Yreka." Palmer (1854:463) notes this exodus as already in progress in 1854.

Spier (1930:2) notes that the Klamath are called Wols by the Hanis or Upland Takelma. This is the same word (Wulx) that Sapir (1907:252) records as the term specifically applied to the Shasta by the Takelma. It thus appears that after the Takelma replaced the Shasta in the Medford-Ashland-Upper Rogue region they transferred the word Wulx or Wols (enemies) to their eastern neighbors who were now the Klamath in the trans-Cascade area.

Berreman (1937:26-27, Figs. 1, 2) who follows Spier (1927) says, "The evidence seems to be against permanent and extensive settlements of Shasta in the Jacksonville and Table Rock region", and does not propose any alteration of Oregon Shasta boundary lines in the historic period, though he does state, "Since the Shasta and Takelma were constantly at war, this may well have been disputed territory which changed hands at various times as the fortunes of war gave the raiding bands of one or the other the advantage." Berreman (1937:36-37, Fig. 1) places the Shasta boundary at the summit of the Siskiyou and limits Shasta occupation elsewhere in Oregon to the drainage of Jenny Creek. Spier (1930, Fig.L) follows the Siskiyou summit line and includes only the lowermost Oregon reaches of Jenny Creek in Shasta territory.

One additional and all-important approach may be made to the problem of the Shasta in Oregon, and this is through the names of headmen (chiefs or subchiefs) living on Rogue River and who are identified as Shasta in the early historic period. Spier (1927:2) submitted some of these chief's names to E. Sapir who was, however, unable to identify the language of these names. The names are not Klamath or Takelma.

Joseph Lane (Ms,64-65, 88-89, 117-128) speaking of the Rogue River Indians says: "They were known as Shasta Indians. All of them belonged to the Shasta tribe, Tipsey's being only a branch of the Rogue River or Shasta Indians...Joe, the great chief and John who subsequently had a war in 1855 or 1856, belonged to them. They were all relatives. There was John and Joe

and some other named brother."

The chief called Tipsey (or Tipsu, Tipsha, Topsy) also figures prominently in the early settlement and 1850-period Indian wars in the Rogue River country. Tipsey is identified as a Shasta by Lane (Ms, p. 118). According to the account of Thomas Smith (Ms, p. 8), Tipsey's camp was on the flat later occupied by the Ashland mill. Tipsey "pointed out [to Smith] a large scope of country which he claimed to have control of," thus indicating Shasta ownership of the region about Ashland which, unfortunately, is not further specified. In the spring of 1853 Tipsey came to Smith and "bid him farewell saying he was going to leave the valley and not return again. He said [the great spirit] was mad at him for letting the [white man] come" (Smith, Ms, p. 38). Tipsey's new home lay further west on Applegate Creek, about 30 miles from his old home and in the northern foothills of the Siskiyou mountains. In a letter from J. C. Bonnycastle to General Wool (written at Fort Jones, May 28, 1854) Bonnycastle says, "The Siskiyou range being the country through which the Rogue River Chief known as 'Tipsha Tyee' and his band roam....", this reference apparently being to Tipsey in his new location (Smith, Ms, p. 39). The remaining portion of Tipsey's band was then taken over by another chief who was named Sambo (Ibid pp. 40-54). Sargent Sambo, the principal informant used by both Dixon and Holt, was descended from Oregon Shasta, his father and paternal grandfather being from Rogue River Valley (Holt, 1949). His grandfather, according to Sambo, was the principal chief of the four main Shasta subgroups. This man, was succeeded by his son (Sargent's father), and Sargent Sambo, according to Dixon (1907:38) is a "hereditary chief" of the Shasta. Hereditary chieftanship among the Shasta is attested independently by Powers (1877:246). Further corroborative evidence of Sargent Sambo's genealogy is contained in the work by DuBois (1939:12 passim) who mentions Sambo, Sargent's father, who transmitted the Ghost Dance to the Karok in 1871, and establishes Sargent Sambo's birth year as ca. 1871.

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CALIFORNIA SUP E552

DEPT OF THE INTERIOR

May 9<sup>th</sup> '54

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Transmits copy of a report to the War Dept. of Maj. Genl. John E. Wool, commanding Pacific Station, and reports to him from Maj. E. S. Rains, 4th Infantry and Capt. A. E. Smith, 1<sup>st</sup> Dragoons, on the subject of Indian relations in California and Oregon

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Rec<sup>d</sup> May 9, '54

Copy

Fort Lane, O.T.  
January 31, 1854

Colonel.

I have the honor to report that on Sunday the 22<sup>d</sup> Lieut Crook, accompanied by Dr. Sorrel arrived at this post, having been sent by Capt. Judah for the mountain howitzer, and informed us of a difficulty between the inhabitants of Cottonwood and the Indians, supposed to be in considerable force in that vicinity. On the morning of the 23<sup>d</sup> I left this post, taking with me Lieut. Ogle, a detachment of 15 men and the howitzer, and arrived on the 3<sup>d</sup> day at Captain Judah's camp on the Klamath some five miles below the cave, where it was reported the Indians were fortified. I found that Captain Judah had been to the cave with his company and a party of volunteers to reconnoitre, and had returned to his camp to await the arrival of the howitzer. Here I found two companies of organized, besides many independent volunteers, numbering in all about fifty men at camp, and also before joining Capt. Judah I received from reliable persons important information in relation to the origin of the difficulty. I was convinced that the whites (miners) were the aggressors, and very much to blame for their unprovoked attack upon the Indians. The first attack was made by a part of men organised in Cottonwood, who styled themselves the Squaw Hunters, whose avowed purpose was to get squaws by force if necessary, headed by a man who was one of Ben Wright's party at the time he attempted to poison the Murdoc [Modoc] Indians, and others of his stamp.



During the first attack at the cave, the Chief, Bill, was encamped with his immediate family some ten miles above, on the river, and he absent in Yreka; but fearing another attack, collected his little band together at the cave and prepared to defend themselves against a similar outrage. In this first attack, the whites killed seven Indians (3 men, one of them a brother of the Chief who was approaching the cave unconscious of danger, with a deer upon his back, 2 squaws and 3 children) without resistance on the part of the Indians, after the entrance of the cave had been barricaded, the whites immediately spread the report that the Indians had collected a strong force at the cave for the purpose of war and plunder. A party of 28 men then went out under the pretence of getting some stock they said the Indians had stolen, a mere rumor, and in a fair fight the Indians defeated them, killing four of their party, one Indian killed.

With this information I left for the cave on the morning of the 26<sup>th</sup> (preceded by Capt. Greiger and 17 men who volunteered to take post on top of the cave) with 20 men of Capt. Judah's company and 13 dragoons with the howitzer and some 30 volunteers, leaving Captain Judah sick in camp with a guard of 8 regulars and some volunteers. The cave is in the side of a perpendicular rock or palisade of mountain about 300 feet above the valley, the ascent to which is steep, and the approach directly in front, so that 25 men, with the barricade, could defend it against a charge of 100. The barricade is on the inside and an excellent one, and had I attempted to charge it, it would have been done by the regulars altogether at a great sacrifice of life. After making a proper disposition of the volunteers and Lieut. Bonnycastle with his company in front of the cave, the cannon was placed on the only eligible position and several shells fired; this gun was then advanced, but the elevation being so great that a trench had to be dug to lower the trail, 2 shells only entered the mouth of the cave, but done no damage as I afterwards ascertained owing to the peculiar shape of the arch of the entrance. The Indians were anxious for a talk and had it not been for the clamorous portion of the volunteers, the difficulty would have been settled without firing the second shot. We encamped that night in front of the cave, and Bill sent three squaws to my camp under the protection of the interpreter to ask me to have a talk. Early next morning I went up to the cave, accompanied by a citizen, Mr. Eddy, residing in that vicinity, and heard what the Chief had to say: all of which corroborated previous information, and in addition his great desire to be at peace with the whites. He said he had been living on friendly terms with the whites both in Yreka and Cottonwood but had left the latter place on account of the ill-treatment of his women. I found only the small band of Chastas in the cave, numbering in all not over fifty, and one boy on a visit from some other tribe. They had previously occupied caves higher up the river, but this being more commodious furnished them comfortable and secure winter quarters. I directed the Chief to remain in the cave for the present, feeling assured that the ill-disposed portion of the community would massacre indiscriminately, men, women and children if brought out.

What justice can be expected of a community that will furnish poison and approve of its being administered wholesale to the Indians: just such characters were the instigators of this affair.

The volunteers collected all the Indian ponies (12) and brought away nine (maliciously shot one) contrary to my wishes. I regret to have to report the death of Captain Greiger: he was shot, while in the act of looking over into the cave from his position on top, a rash act that he had but a few minutes previous cautioned his men against: he was an estimable man and universally beloved. After informing the volunteers of the result of the talk, we marched back to Captain Judah's camp on the afternoon of the 27th. The volunteers continued on to their homes. I directed Captain Judah to return with his company to Fort Jones, and early in the morning of the 28th I set out with my detachment and howitzer for this post which we reached yesterday afternoon.

The ground was covered with snow, and the weather intensely cold - thermometer ten<sup>(10)</sup> degrees below 0 three days before we left; during which time Captain Judah was in camp on the Klamath. I cannot speak too highly of the energy and activity of the soldiers and officers concerned.

Very Respectfully,  
Your obedient servant

Signed.

A. J. Smith  
Capt 1<sup>st</sup> Dragoons

Col. G. Wright  
Comdg. Nor. Dist. of Cala.  
Fort Reading  
California

A true copy  
E. D. Townsend  
Asst. Adjt. Genl.

## SECRETARY OF WAR

25th July 1854

CALIFORNIA No.2103

Enclo: for information. Copy of report made by Lieut. J. C. Bonnycastle 4th Infantry Com'g Fort Jones California concerning Indian affairs near his Post and announcing death [of] Tipsha Tyee, Rogue River Chief, and the murder of the Shasta Chief "Bill" by the whites.

\* \* \* \* \*

REC<sup>d</sup> AUG 3 '54

Respy. refd to the Comm. of Indian Affairs with the request that he will say whether the information has been heretofore or otherwise communicated to him.

Geo. C. Whiting  
cc

July 30, 1854  
Dept. of Interior

See Report to Secretary of the Interior August 3, 1854.

\* \* \* \* \*

War Department  
Washington, July 25, 1854

Sir:

I have the honor to transmit, herewith for your information a copy of a report made by Lieut. J. C. Bonnycastle, 4th Infantry, Commanding Fort Jones, California, concerning Indian affairs in the neighborhood of his Post, and announcing the death of Tipsha-Tyee the Rogue River Chief, and the murder of the Shasta Chief "Bill" by the whites.

Very respectfully  
Your Obt-Servt.

Hon. R. McClellande  
Secretary of the Interior

Jeffn Davis  
Secretary of War

\* \* \* \* \*

Fort Jones, Cal<sup>a</sup> May 28, 1854.

Sir:

I have the honor to report that about the 12<sup>th</sup> inst I was informed by one of the Indians encamped at this place, that an outrage had been attempted on a white woman living between Yreka and the Klamath River, during the absence of her husband, by an Indian called "Joe" of the Shasta tribe; and that the Indian had been prevented from accomplishing his purpose by the resistance of the woman and by the arrival of some white man on whose near approach he fled. I immediately sent Lieut. Hood to inform the chief of the Shastas, "Bill", that I required the unconditional surrender of the Indian "Joe" that he might be punished.

Lieut. Hood with the Indian Agent Mr. Rosborough saw the chief and made my demand known to him. Bill made an effort to extract a promise that Joe should not be hung and at the same time expressed himself as being angry that the offence had been committed. I had however directed Lieut. Hood to require an unconditional surrender of the Indian, for two reasons - because I wished to test the protestations of friendship I had received from these Indians, and because, intending as I did, to hand the offender over to be tried by civil authority I could not answer for his being only punished strictly according to law. After some hesitation, Bill promised that the offender should be delivered to me at the Fort, within two days. Three days having elapsed and having heard nothing of Bill, on the 16<sup>th</sup> inst. I started from this Post with all of the force at my disposal for the purpose of compelling the surrender of Joe -- on reaching Yreka my camp was visited by two of the principal Indians of the Scott's valley land, who expressed themselves as very anxious that Joe should be given up, and endeavored to obtain a promise from me that he should not be hung -

This promise I refused to give for the reasons already stated but agreed that in case the offender should be surrendered before I reached the Klamath River, I would return to Fort Jones, satisfied - but if I was forced to cross the river to get him, I told them that I should hold the tribe responsible for his misconduct and that I should engage the services of a large band of De Chute (Oregon) Indians to aid me in catching and punishing them.

Early the next day I resumed my march without holding any further communication with the Indians although solicited to do so - but before having marched ten miles, I was overtaken by an old Indian formerly chief of the Shastas and three other Indians, all mounted. The old chief was very anxious that I should go with him to see that the woman had not been hurt, and it was with some difficulty that I could make him understand that the

intention was almost as culpable whether successful or not. Indeed the Indian could not see why I spoke of the offence as being of such magnitude, when their squaws are constantly run down, sometimes by men on horses, and raped.

Having ascertained where I intended camping that night, getting me to promise that I would await there his return the next day, the old man with the other Indians pushed on for the camp of the Shastas, in the mountains, promising before he left that Joe should be given up the next day.

I encamped then at the willow spring, within a few miles of the Klamath, on the night of the 17th inst. and proposed remaining at this point until the evening of the next day, in order to give Bill every chance of remaining at peace with us; but just at dark a messenger from Cottonwood arrived with the information that at noon that day a pack train had been attacked on the Siskiyou Mountain by Indians, and one of two men with the train killed, the other barely escaping.

The Siskiyou range being the country through which the Rogue River chief known as "Tipsha Tyee" and his band roam, I at once concluded that it was he who had attacked the train - and this being a blow at the interests of almost all of the citizens of this section of the country, I resolved to follow him as rapidly as possible with the hope of being able to catch and punish the Indians engaged in the murder. My promise to the Shasta Indians to wait their arrival at my camp, with the necessary preparations for quick movement, prevented me from leaving until mid-day. When the Shastas not having arrived we started for the Siskiyou, leaving our pack animals under a guard and every man carrying one blanket with ten days rations of bread and pork; that night we reached nearly the top of the mountain. From Willow Spring I sent Lieut. Hood back to Yreka to inform Lem-tes-tis, the chief of the De Chutes of my being called off in another direction, and early on the morning of the 18th he overtook me at the point where the murder had been committed, accompanied by some thirty eight of the De Chutes well mounted and anxious to aid in the capture of Tipsha. These Indians having made a long march, contrary to my wish, I was forced to remain that day on the mountain with them, that their horses might rest and graze.

At daylight on the 19th taking the trail of Tipsha we started across the mountains and marched more than twenty five miles, mostly over a very rough country. The DeChutes being well mounted and riding anywhere, with practiced eye detected signs of the retreating Indians, when but few whites could have detected any indication that they had passed. By the sign, the De Chutes asserted that six Indians were engaged in the murder.

Late in the afternoon we reached a point where the signs indicated that the Indians had recently encamped, and halting, spies were sent out, who

on their return reported that two Indians had gone off to the northward, up a valley with the mules taken from the train, while the other four with seven horses stolen from some drovers two nights before, had gone in the direction of the cave on the Klamath, and that one Indian, afoot, had been traced, going up the valley, quite recently, after the Indians with the mules. This Indian they believed to be one of some adjacent tribe, who having come to visit the camp at which we were halted and finding it deserted, was returning to his home. The direction taken by the Indians with the horses, inducing me to believe that the murder had been participated in by the Shasta Indians, I determined to pursue them and to inflict severe punishment. Following their trail at nightfall we encamped, and at daylight next morning moved on toward the cave. About 10 o'clock the De Chute scouts discovered the Shasta camp and bringing back the information, we hurried forward with the expectation of engaging them before they could gain their stronghold.

On reaching the brink of a tall bluff, opposite to another on the top of which the Shasta camp was, we were hailed by an American, who called out that Capt. Goodall was with the Shastas and wished to see me. Supposing that he was there to inform me that the Indian "Joe" had been given up and that he knew nothing of my having tracked the murderers of the Packer to this camp, I told Capt. Goodall to come over to me, when I expected, that on learning the facts I had to communicate, he with the three men with him would join me in an attack on the Shastas.

However on reaching me, he informed me that Tipsha had come into the Shasta camp about thirty six hours before, and had proposed, after telling them of the murder he had just committed that they should join him in waging war on the whites - and that instead of agreeing to this, the Shastas had killed Tipsha his son and his son-in-law, the fourth Indian with him escaping, and being doubtless the Indian whose foot tracks the De Chutes had seen the evening before. Capt. Goodall further stated that these Indians were very anxious to remain at my camp at the Willow Spring, where I had promised to wait - and had then gone on to Yreka, where he remained two days, when he had returned with him to the Shasta camp. That immediately in killing Tipshaw, two Shasta Indians had brought his scalp with that of his son to him in Yreka, soliciting his interference to prevent my attacking them when Tipsha's trail should have led me to their camp, when by authority of the Indian Agent he had come out.

Sending my company and the De Chute Indians to find a camp - accompanied by Lieut. Hood, Capt. Goodall, the chief Lem-tes-tis, and one or two others, I passed over to the Shasta camp, where I was received by the Indians with every demonstration of confidence and friendship. After expressing my approbation of their course in killing Tipsha, I demanded that the horses be taken from him and the boy Joe, should be given up to me, to which they gave prompt

assent, and Capt. Goodall volunteered to bring Joe in with him the next day - to which under the circumstances I agreed. Having talked with them for some time, assuring them of my friendship so long as they behaved and advising them to come in and learn to work, I told them to catch up the horses taken from Tipsha and I wished to take them with me, this was done at once, and after at their request giving them a paper, requesting that they might not be molested by the whites, I mounted and rejoined my company in camp - from which we moved on that night to the Klamath - and on the next day camping beyond Yreka. I rode into town for the purpose of making some arrangement with Mr. Rosborough as to the disposition of the Indian Joe, when he should be brought in by Capt. Goodall - on reaching Mr. Rosborough's room I found Capt. Goodall had just arrived there and to my astonishment and regret, he had neglected to bring Joe.

He gave several excuses for his omission but deeming none of them sufficient, I spoke very plainly to him of his violation of a voluntary promise and told him that having started out to get Joe, I was determined to have him, even though I was compelled to retrace my steps. Capt. Goodall, who had omitted to bring the Indian in with him, not thinking of the importance attaching to his voluntary surrender - admitted his error and told me that he would start back that night and get him.

The Indian Agent having given to Capt. Goodall a note authorising him to bring in Joe, he started the same night with the Chief Bill, who was in Yreka, for the Shasta Camp, and I returned with my command to Fort Jones.

Capt. Goodall knowing that both the Indian Agent and myself desired the Shasta Indian to come into Scotts Valley, determined without my knowledge to endeavour to induce the whole band to come in at once, and on his way to their camp unguardedly stated such to be his intention, in conversation with several white men. Having reached the Shasta camp, the band readily agreed to accompany him to Fort Jones, and on the morning of the 24th inst. they all started, the Indians numbering, men, women, and children, some sixty; reaching the Klamath Ferry in the afternoon of this day, they camped some two hundred yards above the ferry, when the Chief Bill with five of his men wishing to cross the river for the purpose of bathing, left their arms in camp and went with Capt. Goodall to the ferry; on arriving opposite the ferry they saw four white men with the De Chute Chief Lem-tes-tis - the latter of whom had that same day promised me solemnly not to molest the Shastas, advancing to the waters edge on the opposite shore, with rifles. Capt. Goodall at once seeing that the Indians were to be attacked, told them to run, and called to the whites not to fire, that he was acting by authority. Five of the Indians with him ran, the Chief Bill being lame was unable to do so, they were all fired into, both by the whites on the opposite side of the river, and by others on the same

side with the Indians, in fact they were completely surrounded by whites and the De Chutes who had been hired to engage in this villainous affair.

The Chief Bill was severely wounded at the first fire, two other Indians were killed and two others escaped very badly wounded - a white man named Mr. Stuart went up to Bill for the purpose of scalping him, while yet alive, but Bill struggling with him got his knife away, when this man after having beat him about the head with his pistol, shot him several times after which he was scalped by a name named Brickey. I understand, when not yet dead he was thrown into the Klamath River most of the Indians having escaped into the adjacent chapperal, where they lay concealed, the whites began a search for them, during which an Indian from behind his bush, fortunately shot and killed a white man named Mr. Kaney.

The De Chute Indians who had not done much towards killing the Shastas, plundered their camp, stealing four children, six or seven horses and several guns, and one of them, I am informed, at the instigation of the man Bicky indecently mutilated one of the murdered Shastas and afterwards the Band started with their plunder for Rogue River.

Before dark of the same evening, the Shasta who had escaped, came opposite the Ferry house and called the Cottonwood men cowards and dared them out to fight, an invitation which these men declined, preferring the shelter of a heavy log house on which the Indians fired repeatedly for more than an hour.

Capt. Goodall came on to Fort Jones at once and informed me of this cowardly and brutal murder on the part of the whites -- when mounting six men on mules, with Lieut. Hood I started for Cottonwood for the purpose of obtaining such information as might enable me to bring the whites to punishment, and by sending Lieut. Hood on to Fort Lowe to recover the children stolen by the De Chutes that they might be returned to the Shastas. I ascertained the particulars of this murder to be as already stated, but could obtain no information as to the names of more than three white men engaged in it, these were Bickey, Mr. Stuart and E. M. Geiger.

Mr. Rosborough accompanied me and made every effort to obtain information for the purpose of bringing the murderers to trial. We should have obtained writs for the three men named and Judge Peters of the District Court, who took a warm interest in the matter, would have caused a Grand Jury to be summoned that they might be indicted, had Mr. Rosborough and myself not been perfectly well aware that in this section of the country action of this nature would only result in the escape of the guilty parties - - the great number of the populace vilely regretting, not that they have among them such murderous scoundrels, but that since the assassination of the Shastas was attempted, it



had not been completely successful.

The Shastas vowed vengeance against all the whites, and I feared innocent persons living on farms within their reach, might be made to suffer for the acts of those who sought immunity from retribution in the town of Cottonwood.

I however sought the Indians whom I have had encamped here during the winter and explaining the whole matter to them and telling them that I had sent to recover the stolen children and that I would make every effort to have the guilty whites punished.

I directed them to see the Shastas, and to tell them that the soldiers and many white citizens were friendly to them; that if I had known they were coming in I should have been at the Ferry with a party of soldiers to protect them, and that I wished them to retaliate only on those men who participated in the murder of their Chief, that if they killed no other whites I should have nothing to say.

From this act of treachery, I feared that any influence I might have with these Indians, any confidence which my treatment of them might have inspired, was all but lost - - but much to my surprise and gratification on night before last, just after my return from Cottonwood, two of the Shastas, one a boy, brother to the murdered Chief, came into Yreka, and sent word to Mr. Rosborough and myself that they wished to talk with us.

Yesterday morning early they came to Mr. Rosborough's room and we had a long talk with them. They stated that they knew the men who had attacked them, that they were satisfied that all the whites were not treacherous and finally promised to endeavor to induce the remainder of the band to come to Fort Jones.

Mr. Rosborough fed them, made them some presents and took them under his protection, as even in Yreka there are white men who would murder these two unarmed Indians, if they could do so with safety. The Shastas are to send me word if they will come here and in case they wish to do so, I shall have a party of soldiers to protect them on their way, as I should have done before had I known that they intended coming in.

Capt. Goodall deserved the highest praise for his constant and humane efforts in behalf of these Indians, by which he has lost much time and money and has moreover rendered himself disagreeably unpopular with the vagabond-mass of the community. It was unfortunate that he attempted to bring the Indians in just when he did, or that intending to do so, he should have avowed his purpose to whites on the road, but he had not arrived at the same just

opinion of the character of many of the mining populace as that which had already forced itself on me, some months since, when with the same object in view, I took care to have a party of soldiers at the Ferry.

Mr. Geiger proposes leaving for the Atlantic States on one of the steamers leaving San Francisco on the 15th of June, and I would respectfully suggest that if possible, he be arrested in San Francisco to be tried there before the U.S. court. I shall endeavour to send an affidavit with reference to his participation in the murder by the next express. This is the course proposed to be pursued by Mr. Rosborough with reference to the other men engaged in the matters so soon as he can get their names.

I would respectfully call the attention of the commanding General to the fact that these Indians when attacked, held a paper from one intended to guarantee their safety, while Mr. Goodall was acting with the written authority of the Indian Agent, and I hope by that the most severe measures may be taken against the murderers.

In conclusion, I feel called on to express my admiration of the firmness and energy of Mr. Rosborough, the Indian Agent, with reference to this murder and to express a hope that he may be promptly supported by the Superintendent of Indian affairs, in his effort to bring the murderers to justice.

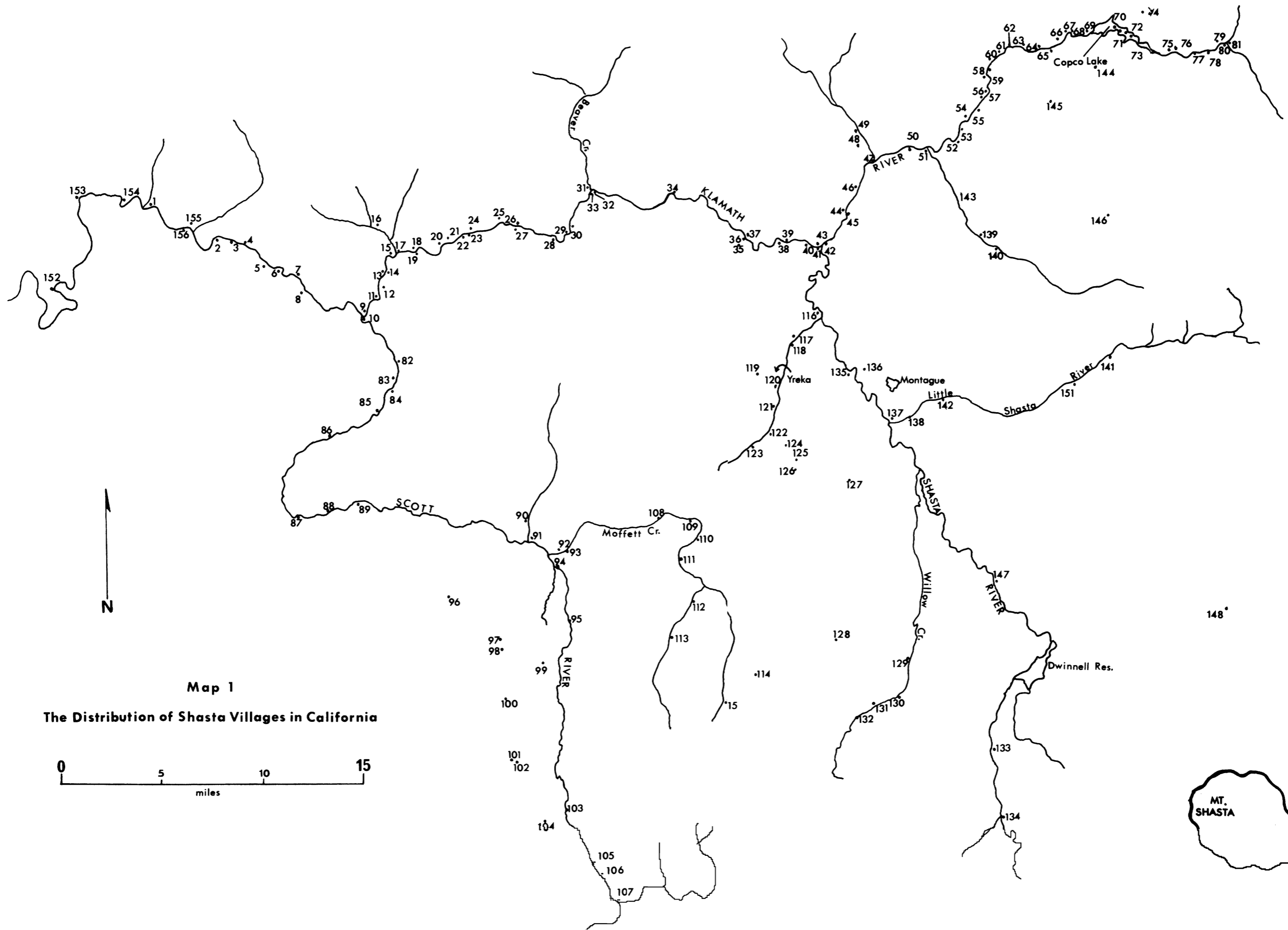
With reference to the first portion of this communication; the pursuit of "Tipsha Tyee" over a rough mountainous country making long and fatiguing marches, the energy and zeal of Asst. Surg. Sorrel, Lieuts. Crook and Hood and of the men of Company "E" 4th Infantry is gratefully reported for the information of the Commanding General.

I am Sir  
Your Obt. Servt.

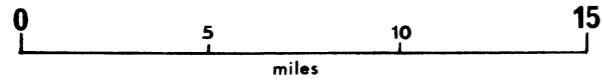
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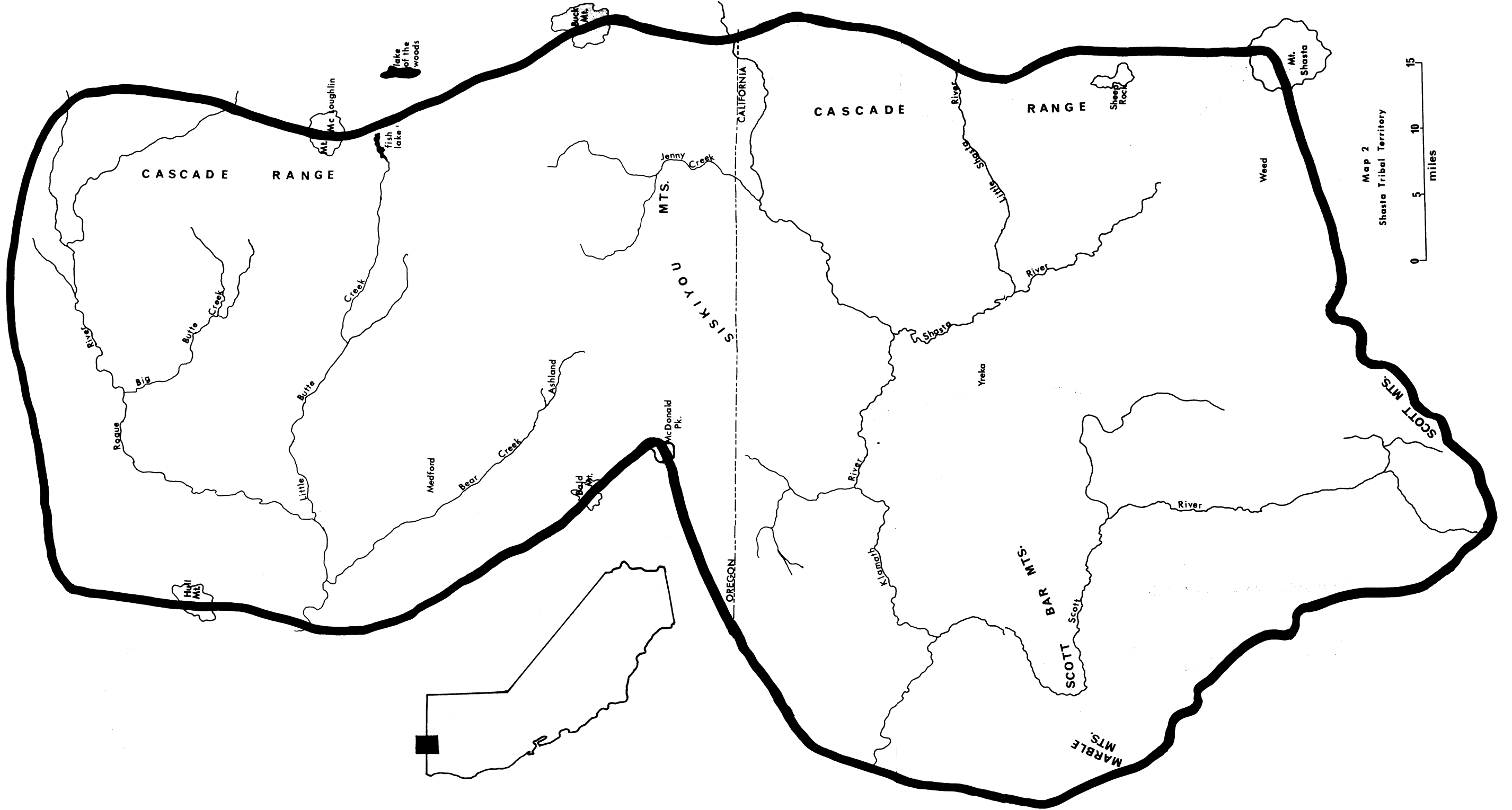
J. C. Bonnycastle  
1st Lt. 4th Infantry  
Comdg.

To:  
Maj. Genl. John C. Wool  
Comdg. Dept. of the Pacific  
San Francisco Cal<sup>a</sup>



**Map 1**  
**The Distribution of Shasta Villages in California**





Map 2  
Shasta Tribal Territory

