

ETHNOGEOGRAPHIC
AND ETHNOSYNONYMIC DATA
FROM NORTHERN CALIFORNIA TRIBES

C. Hart Merriam

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Assembled and edited by Robert F. Heizer

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PREFACE

Clinton Hart Merriam, who signed his name C. Hart Merriam was a naturalist who spent part of his professional life studying California Indians. He worked assiduously with native informants. For Merriam's background, which was that of a biologist and not an anthropologist, the reader is referred to a following section written by Alfred L. Kroeber, "C. Hart Merriam as Anthropologist." Although Merriam had a formal tie with the Smithsonian Institution which held a bequest known as the E.H. Harriman Fund, he was not a member of the Smithsonian staff. He had, in brief, an institutional connection, but he did not work under the direction of that institution.

Merriam worked alone, or more accurately usually with a member of his family, driving around, inquiring about Indians living in the neighborhood and if it could be arranged, sitting down, talking with them, and recording place names, names of tribes and word lists. Judging from a large collection of letters addressed to him by Native Californians, he got along well with these people and became long term friends with many of them. Some informants he visited repeatedly to check and verify or expand information secured earlier. He did all this with the aim of securing as detailed and accurate a record as was possible. Merriam clearly had a special aptitude for finding last survivors of tribes in some out-of-the-way place where they were spinning out their remaining years, and by becoming friendly with them secured many data which would otherwise have not been made a matter of record.

Merriam accumulated a very extensive file of data which is varied in its content and emphasis. This collection came, in 1950, to the Department of Anthropology at Berkeley. Merriam did not publish on California Indians very much during his life. For a list of publications on this subject see Merriam 1955:229. Since 1950 not only has a considerable amount of information in the Merriam Collection been published under his name as author, but the Merriam Collection has been consulted by hundreds of scholars looking for photographs, linguistic recordings, ethnogeographic data and ethnological facts.

From 1950 to 1974 there was a balance in the E.H. Harriman Fund held by the Smithsonian Institution, and this was utilized to support the costs of extracting data, copying and publishing them under the auspices of the University of California Archaeological Survey (until 1960) or the Archaeological Research Facility (since 1960). The E.H. Harriman Fund of the Smithsonian Institution is now exhausted, and we are pleased to acknowledge a grant from the Mary W. Harriman Foundation, through Governor W. Averell Harriman and his brother E. Roland Harriman, to select copy and print two volumes of Merriam's ethnogeography-ethnosynonymy lists.

These are not for popular reading, but rather are syntheses of published data extracted by Merriam and combined with data recorded by

him. Names collected by Merriam in the field are followed by his initials, CHM. The day is long past when such information can be secured from living persons, and it is therefore being placed on public and more available record in this and the following volume where they will serve all interested scholars. The data presented here are the very stuff of the Indian occupation of California, and students who continue to analyze and refine what we now know will find these of importance in their work.

As editor I have provided only the most minimal guidance to the use of these documents. True scholars will know how to use them, and they will excuse the imperfections of Merriam's linguistic abilities, because of their fundamental value to our knowledge of original information that is now completely a part of the past.

We hope to publish additional volumes of similar basic and undigested Merriam data with the conviction that anthropologists in the future will find them useful. The volume to follow this one will present similar data from Central California tribes.

ABOUT THE ETHNOGEOGRAPHY - ETHNOSYNONYMY LISTS PRESENTED HERE

Merriam's lists are published here exactly as he recorded them. No changes have been made in conformity with the agreement made with his heirs when the Merriam Collection was accepted by the Department of Anthropology at Berkeley. Merriam's phonetic system can be found at the end of this section.

Since this kind of information will be used by persons with some background in the existing literature on California Indians, no attempt has been made to add full citations to his abbreviated references to published works. Author's name, date of publication, and knowledge of tribe referred to will send researchers to the appropriate section in G.P. Murdock and T. O'Leary, Ethnographic Bibliography of North America (Human Relations Area Press, New Haven, 1975). References by Merriam to "Handbook" are usually to be read as the F.W. Hodge edited Handbook of North American Indians (1907-1910), rather than the A.L. Kroeber's Handbook of the Indians of California (1925) which is usually indicated by the mention of Kroeber's name. ETHN 87
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Merriam, as stated, worked alone. His tribes and language stocks number much greater than those identified by Kroeber and Dixon who were practiced in detecting linguistic affiliations between languages which to the uninitiated seemed to be quite different. Merriam who did not profess to be a linguist, took the vocabularies he elicited from informants and made a simple comparison in search of cognates. Languages which a trained linguist would immediately recognize as related were undetected by him, the result being that he classified California Indian languages into 26 stocks in a summary prepared in 1939 (referred to as No. 1 on the following page), while by 1917 Kroeber and his colleagues had combined the native California languages into 6 stocks. Since that time Modoc (called by Kroeber Lutuamian) has been classified as Penutian, thus reducing the number of stocks or families to 5. Merriam's method of linguistic classification was no improvement over that of Stephen Powers who did ethnology in the northern two-thirds of the state in the 1870's. The reader interested in all of this can consult Heizer (1966 - cited as No. 2 on the following page) and W. Shipley's article entitled "California" published in Current Trends in Linguistics 10:1046-1078 (Mouton, 1974).

The greatest care has been taken to present Merriam's lists exactly as he wrote them. This has been done in order not to introduce interpretations, explanations and corrections in the original, a procedure which might cause confusion.

In this publication the apostrophe (') should be read as an acute accent (´) to indicate a stressed syllable.

We do not know the years in which these data were recorded, nor in many cases what informants provided the recorded facts. This information probably could be secured by consulting Dr. Merriam's Journals which are on deposit in the Library of Congress, and the

manifold natural history and linguistic schedules in Berkeley which do indicate names of informants, locations of interviews and dates.

For the identification of tribes, as named by Merriam, the student will need to consult already published references:

1. C. Hart Merriam and Z.M. Talbot, Boundary Descriptions of California Indian Stocks and Tribes. Archaeological Research Facility, Department of Anthropology, University of California, Berkeley, 1974.
2. R.F. Heizer, Languages, Territories and Names of California Indian Tribes. University of California Press, 1966, (see especially list of Merriam's stocks and tribes, pp. 37-47, and map in end pocket).
3. Catalogue of the C. Hart Merriam Collection of Data Concerning California Tribes and Other American Indians. Prepared by Robert F. Heizer with the assistance of Dennis Bailey, Marke Estis and Karen Nissen. Archaeological Research Facility, Department of Anthropology, University of California, Berkeley, 1969 (80 pp.).

Two other published works of Merriam will be helpful:

1. C. Hart Merriam. Studies of California Indians. University of California Press, 1955.
2. C. Hart Merriam. Ethnographic Notes on California Indian Tribes. University of California Archaeological Survey Report No. 68, Parts I, II, III. Berkeley, 1966 (448 pp.).

KEY TO DIACRITICAL MARKS*

THE ALPHABET

My vocabularies are written, so far as possible, in simple phonetic English. The words are divided into syllables separated by hyphens. The accented syllable is marked with the acute accent (').

1. Sounds that have a fixed and definite value in English, like our words pin, peg, hat, not, and so on, are pronounced exactly as in English. In such syllables diacritical marks are unnecessary and as a rule are omitted.

2. Sounds represented in English by a double consonant, or by a syllable the pronunciation of which is not phonetic, are always spelled phonetically. Thus the sounds represented by our words *all* and *who* are written *awl* and *hoo*.

3. Unmarked vowels, except in syllables having a fixed value like those mentioned in section 1, have the usual long or pure sound given them in the English alphabet.

4. An unmarked vowel standing alone (as a syllable or word) always takes its long or pure alphabetic sound.

KEY TO VOWEL SOUNDS, DIACRITICAL MARKS, AND SO ON

- ā as in acorn, date, late, mane.
ǎ as in fat, bat, hat, have, man.
ah as in far, father, what.
aw as in awl, awful.
ē (or e unmarked) as in eject, eternal, meat.
ĕ as in end, met, net, check, peg, pen, her.
î (or i unmarked) as in ice, iron, pine, file.
ī as in it, ill, pin, fin, fit, pick, admit.
ō (or o unmarked) as in note, poke.
ŏ as in not, pot, odd, frog.
oo as in ooze, spoon.
oi as in oil, boil, join.
ow as in how, plow, out.
ū (or u unmarked) as in mule, mute, acute. If the u sound forms a syllable by itself, it is commonly spelled *yu*, pronounced *you*.
ũ as in tub, mud, us.
û for a somewhat uncertain or obscure vowel sound, as in but and sun, known as the 'neutral vowel.'

Prolonged vowels are indicated by doubling the letter (as aa, ee, &c.)

Prolonged or trilled consonants are indicated by a double acute accent (").

The consonants, except c, g, and q, have their ordinary English values, c and g having in English both hard and soft sounds, require special treatment, q is not used. The q sound occurs only before u, and is better represented by kw (*kween* instead of *queen*).

c is never used except before h, as in chin, chum, chap, church. It is commonly preceded by t to render the pronunciation more correct. Hence the usual combination is *tch*, as in *hatch*.

g is always hard, as in get, give, grind.

j is always soft, as in jet, jam, jelly, judge.

k has its usual value, as in kill, keep, king. It is also used instead of c for the hard sound of c in our words cat, cow, come, cold, cream, clinic, and the like.

s has its usual sound, as in see, sink, soft, &c, and is also used instead of c for the soft sound of c in our words cent, cinder, mice.

^{ch} (super) has the soft sound as in german *ach*, *büch*, &c. (In MS written ^{ch}).

^o (super) is nasalized, and follows a nasalized vowel, as *o^o*. (In MS written ^o).

An apostrophe (') after a vowel followed by another letter gives the long sound to the vowel, and may also indicate an omitted or silent letter.

An apostrophe (') at either end of a syllable calls for an exploded sound.

An exclamation (!) after a letter indicates that the letter is stressed.

* This statement reproduces the first page of Dr. Merriam's printed vocabulary forms.

Dr. Merriam's views on phonetic transcription are outlined in his paper, *The Classification and Distribution of the Pit River Indians of California*, Smithsonian Misc. Colls., Vol. 78, No. 3 (Publ. 2784), 1926.—Ed.

C. HART MERRIAM AS ANTHROPOLOGIST*

by

A.L. KROEBER

C. Hart Merriam was one of the great naturalists of his generation. It is because of his intense drive as a naturalist that he undertook the geographic, ethnological, and linguistic studies of the surviving California Indians of which a part constitutes this book.

For the first half of his adult life, from 1876 to 1910, Dr. Merriam would have been unhesitatingly classified by all who knew him as a biologist. From 1910 to 1942 the greater part of his time was spent in the study of historic and living Indians of California, and he was thus de facto an anthropologist. In fact, during at least the latter part of this second period he changed his nominal adherence from the section of biology to the sub-section of anthropology in the National Academy of Sciences.

Nevertheless, the same points of view and similar motivations and methods characterized his work in the two halves of his life.

Dr. Merriam was born in northern New York state in 1855. At the age of seventeen he went with a government exploring expedition to the Yellowstone region and at the age of eighteen published a fifty-page report on the mammals and birds encountered there. Subsequently he studied medicine and practiced actively for several years but never laid aside his preoccupation with living animals. He was only twenty-two when he reviewed the birds of Connecticut and their habits in a publication of the Academy of Arts and Sciences of that state. He was twenty-seven when the first volume of his great Mammals of the Adirondack Region began to appear. A year later he helped found the American Ornithologists' Union and became its secretary and probably most active member.

At the age of thirty Merriam gave up the practice of medicine to join a section of the government's Department of Agriculture. This section was gradually expanded and became famous as the Biological Survey, of which he was Director.

*Reprinted from C. Hart Merriam. Studies of California Indians. University of California Press, 1955 (pp. vii-xiv).

E78

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M48

From the beginning the Biological Survey specialized in mapping the geographical distribution of animals with a view to ascertaining the natural faunal areas or life zones of North America. In 1892, Merriam for the first time formally outlined the life zones of the continent, with increasing emphasis on the mammals.

In 1899 E.H. Harriman, the railroad financier, asked Merriam to organize and direct an Alaskan expedition to accompany him on a vacation during the summer of that year. Merriam also edited the series of volumes that resulted from this many-membered expedition. More important, a personal friendship resulted which led in 1910 to Mrs. Harriman's establishing a trust to be administered by the Smithsonian Institution to provide Merriam with lifetime living and support for research of his own choosing. At the age of fifty-five accordingly, he resigned his government position, wholly relieved of economic cares, and free to follow his own interests in the work he was henceforth to do.

It was then that he formally switched from subhuman mammals to California Indians. Not that the change was abrupt. In following the intricacies of the life zones of birds, mammals, and plants in California, he had increasingly come across remnants of the aborigines, mostly tucked away in remote spots off from highways. In 1903 he had published his first ethnological paper, one dealing with basket materials, and in the years that followed until 1910, he had issued eight more such publications, including a book of tales called The Dawn of the World. Nor did he ever abandon biology. As late as 1918 he published his monumental review of the bears of North America. And his very last two papers dealt with Roosevelt as a naturalist and with ocean-dwelling seals. But, as time passed, more and more of Merriam's working time as an explorer and field student was devoted to his Indian friends. He took to living half the year in the wooded country at the rear foot of Mount Tamalpais whose front looks from across the bay down on San Francisco. From there he sallied forth, first on horseback and with wagon, later by automobile, hunting up and interviewing and pumping Indians who were still lingering on in the most out-of-the-way spots of the length and breadth of California.

While the subject matter of Merriam's studies shifted from animals to men in the second half of his career, he brought the same interests, attitudes, and approaches to bear. In each case the distribution of the phenomena dealt with was in the forefront of his attention. His attack merely swung from questions of the precise ranges occupied by species and sub-species to the problems of the exact location of aboriginal human languages, tribes, villages, beliefs and customs. Merriam's definitions of distributions were precise and particularistic, never sketchy. The finest detail of fact seemed worth recording in the interest of accuracy. What he valued was the primary and original data as he secured them in the field: classification and generalization would come later.

As a biologist, the main classification he made was into the life zones already mentioned. Positing of causes was something he scarcely attempted--except for asserting cumulative temperature as the principal determining factor of life zones. Similarly in his ethnology Merriam went as far as to accept and validate the classification of villages into tribes, of tribes into speech families. He did not try to push beyond the family into superstocks or orders, but aimed rather at precision of geographic occurrence of tribes, subtribes, and on down to villages and settlements. This was entirely parallel to his being what used to be called a "splitter" and not a "lumper" in regard to recognition of animal species--as evident in his famous discussion in Science with President Theodore Roosevelt about coyotes and bears. So with his Indians: he cut his data probably finer than did almost any of the anthropologists; he declined to deal with the principles and general factors that lay beyond the primary organization of the data. As in his biology he wanted to know everything about the mammals and birds of America, but was not concerned with those of other continents, let alone the world as a whole--so in ethnology he restricted himself to the Indians of California and the nearer parts of Nevada and other adjacent states.

In regard to both bodies of material, then, it is evident that Merriam practiced "natural history" rather than "natural science." In some respects his work was comparable to that of a philologist studying a particular language, or a group of related languages, rather than to that of the theoretical linguist. He had the same value for factual accuracy even in minutiae. His work was empirical, basic, and oriented toward attainment of precision and completeness.

Yet in some respects his ethnological work did differ from his biological. He was now working alone, instead of with a corps of associates and assistants as in the days of the Biological Survey. This may have been due to his having become an unhampered free lance; and again it may have had something to do with the restriction of his ethnology to California, whereas his biology ranged over North America. Perhaps the continent was too large for him to cope with singlehanded. Another reason may also have been of some influence. Over most of the United States and Canada the Indians tend to live on reservations that represent only shrunken fragments of their aboriginal habitat. Sometimes they have even been moved far from their original centers. In California, however, the Indians, where they survive at all, mostly dwell today where their great-grandfathers did; or if they have retreated, it is usually only a few miles. They have therefore kept contact and familiarity with their old sod. Their distribution is essentially the "native" or wild one--as in the case of nondomesticated animals. California thus lent itself much more advantageously to precise distribution studies of its Indians than any other part of our country. This fact may have tended to influence Merriam in concentrating his human studies in California.

For decades he spent five to six months each year actually traversing the countryside, interviewing aged Indians and writing down voluminous records of what they were still able to tell him. For while the Indians might live where their ancestors had, they were no longer following the old customs, but were living as best they might as modern Americans--mostly very poverty-stricken Americans at that. The task thus was one in the main of searching their memories. This Merriam did with a patience, tact, and sympathy which elicited cooperation from his informants. To this I can testify from having spoken to many of them with whom Merriam had worked, who always remembered him with affection and approval.

In the course of his many years of this field work, Merriam also read all that had been written on the California Indians and copied and extracted from it voluminously--even to assembling newspaper clippings and personal letters. All this material survives in the vast collection which he left. The core of it, however, consists of his own recordings from the lips of Indians; and what he published during his lifetime is based almost wholly thereon.

Much the same proportion of source holds for the essays which constitute this volume. True, the "synonomies" of tribal and place names are of course from previously published work. Also based on the literature are discussions of the appropriateness or correctness of certain names like Piute, Beneme, Mono. And again based on records are the Tcholovone vocabulary and the baptismal records from the California missions--the last doubly valuable because the originals from which Merriam's copies were made have since in part been lost.

Yet the great majority of papers printed here rest flatly and completely on Merriam's own recordings and observations. Perhaps because in his ethnology he worked singlehanded; perhaps for other reasons, such as that an adequate vocabulary is necessarily longer than the description of a species; or that a list of all place names known to a tribe in their territory is more voluminous than a delineation of their geographical range--at any rate Merriam published during his own lifetime only a small fraction of all the Indian material he had gathered. Indeed, though nearly half of his professional career was primarily devoted to Indians, he published only twenty-nine papers, articles, and books on them, as against five hundred biological ones. Even during the years when his interest in Indians was most active, 1911-1930, his bibliography shows only twenty titles in ethnology as against sixty in biology. His biological work in the period was evidently still traveling on momentum from the past; whereas the time-consuming preparation of ethnological manuscript was slow in getting under way.

By far the greater mass of Merriam's data on Indians thus has actually never seen the light of publicity. Even the present volume does not too seriously diminish the bulk of what remains unpublished. In fact, what this volume represents is a sort of skimming of the cream,

a putting together of those scattered portions of his data which Merriam left most nearly in finished form ready for publication. The much larger but less organized remainder of his original data will no doubt continue to be drawn on for generations as a rich mine of information on the California Indians.

Merriam stipulated that, whoever it might be that published any of his collected Indian data posthumously, should reproduce him exactly, without alteration, either of his statements or of the form in which he wrote native names.

Both stipulations have been observed in this volume and will be maintained in any future ones.

As regards substance, the proviso obviously is only one of fairness. One does not use another man's laboriously accumulated but unpublished information as grist for one's own mill, as material for one's own views. Scientific as well as moral responsibility are at one in this matter. What Merriam wrote, we, the selectors and editors, have left exactly as he wrote it. Anything added to clarify statements or supply relevance or context has been put into square brackets or otherwise indicated to be clearly distinguishable.

As regards orthography, Merriam held all his life that the "scientific spelling" of anthropologists was a technical mannerism and an unnecessary one. He employed the "common" usage of Webster's Dictionary. It is hard not to have sympathy with this or any view slanted away from pedantic technicalities. It can be said fairly enough that an artificial orthography is in a sense a necessary evil even though it be more accurate--more unambiguous. Anthropologists did not come to write native words with the special characters which they have successively employed merely in order to parade arcana of learning before the world. They used them because they felt they had to use them, if they wished to be as clear as possible to other scientists. As a matter of fact, the way they were writing Indian words when Merriam entered the field was in a system different from that used when the Bureau of Ethnology was first established in Washington in 1879; and it has in turn been considerably modified since then under the influence of the pure linguists.

Merriam's position corresponded somewhat to that of a hypothetical anthropologist entering the biological field and insisting on never calling a coyote Canis latrans, even in professional journals. If such a hypothetical newcomer to biology brought new information on coyotes, his papers would no doubt be printed, though his insistence would be considered a mannerism. After all, the Latinified binomial nomenclature with its rigid and often embarrassing rules of strict priority, its perpetual preservation of typographical errors, its decapitalization of proper names like Washington or Virginia, and other literary barbarisms, has been gradually and in the main reluctantly accepted as a needed instrument by biologists--not as an ornament,

flourish, luxury of ostentation, or trademark. And their verdict has been accepted by nonbiological scientists. Similarly as regards the recording of the sounds of words in new or exotic languages: the tendency of general science to let professional linguists decide how these sounds are best represented in international and scientific writing. So Merriam stood proud and pretty much alone in his adherence to the "common English" ways of writing non-English words; but one can respect the courage and integrity of his aesthetic or temperamental resistance to the majority.

Also, it is to be remembered that Merriam did not set out to do linguistics, did not profess to, and obviously would not have known how. He remained a natural historian recording the distribution of words as a means to ascertaining the precise distribution of dialects, languages, tribes, families, and their beliefs and customs--as earlier he had recorded the distribution of song sparrows and grizzly bears and yellow pines, of species and subspecies of Canis latrans, in order to delimit life zones. What was at stake was not phonetic or phonemic accuracy as the basis for elucidating grammars--which Merriam never dreamed of doing--but an identification of words. Was the name for house, or for, say, jackrabbit, the same here and in the native village ten miles away, or was it similar, or drastically different? For this purpose, Merriam's nontechnical means definitely sufficed.

As a matter of fact, when simon-pure linguists come to utilize his data for comparative or historical purposes they will almost certainly prefer them in his "everyday English" orthography than if he had tried to write as an imitation linguist. As it is, they will know they have his own original forms. And if they are like the linguists of today, they will themselves transpose his spellings into whatever orthography they will then be using, rather than have to guess, from rewritings orthographically "normalized" or "standardized" by, say, Heizer or myself, what in such forms was likely to have been Merriam's and what Heizer's or Kroeber's idea of what Merriam heard. So we, his editors, approve of the rule of unalterability which he laid down, and approve it cheerfully.

While the twenty articles in this book represent not so much what Merriam considered most important in his own work, but what he had happened to have put together most completely, I should like to point out some of his contributions that seem likely to be valued and used most by anthropologists, historians, and those interested in Indians.

There are, for instance, detailed eyewitness accounts of native rituals attended by Merriam, such as the Wintun Big-head, the Pomo Sahte, the Mewuk Mourning Cry, the Autumn Ceremony in Yosemite; or, where the rite had long since been abandoned, like the Kotomut at Tejon, Merriam recorded its description by a surviving native witness and participant. This last account is a genuine treasure recovered, to rank with the accounts of southern California religion by Boscana

and Reid. The Sahte record somewhat parallels Barrett's Patwin-Wintun Hesi in both being revivalist versions of parts of ancient aboriginal cult systems. The Big-head is touched on also by Cora Du Bois in her Ghost Dance volume. Mourning Cries were held over much of California; Merriam's is perhaps the fullest description extant.

Of unusual and permanent value are Merriam's photographs of native dwellings and dance houses. This is a uniquely full series, further supplemented by descriptions in other articles, as the one on the Yokiah Pomo.

Very typical are the tribal territory studies, as for the Tuleyome, Mono Paiute, Beneme, and under "Distribution" in the notes on "Tribes of Wintoon Stock." These are little monographs of intimate landscape utilization and detailed ethnic local history. The pattern for these Merriam had set as early as 1904 with an article in Science on the distribution of tribes in the southern Sierra, and had followed up with detailed studies of the Mewan stock (1907), Yosemite Valley (1917), Pit River tribes (1926), New River Tlohontahoi (1930), and Emtimbitch (1930). All of these, like their successors herein, contribute precise information not to be found anywhere else.

From the great mass of vocabulary material which Merriam secured from subtribe after subtribe according to a standardized list, and some of which he also subsequently brought together comparatively, we have extracted from this volume only a slight sample: the native words for "tobacco" and "pipe" in 161 California and Nevada dialects.

From Merriam's copies of the Baptismal Records kept in the Franciscan Missions we reproduce five sets. These give the native name of the settlement, rancheria, or subtribe to which the converts belonged. They are thus a treasury of local geographical information for those missionized parts of California in which Merriam could not secure the data from the Indians themselves because these had died out before his time or become absorbed in the Mexican population. As these records are dated by years, they also possess direct historical value. They make possible the tracing out of the year-by-year spread of each mission's influence and tributary territory.

Finally, there is a wide array of most diverse themes treated either in short separate topical articles or in sections of tribal ones. Such are native hats; Indians as basket collectors; wild tobacco; native doctors; great Wintun chiefs; acorn cooking; battles and massacres. They illustrate the range of Merriam's interest and activity.

ATHAPASKAN TRIBES, BANDS, AND VILLAGES*

Speaking the Nung-ka^{hl} language (in which the word for people is Ken-nes-te).

Not including the Hoopah, Hwilkut, Māwenok, To-chil-pe ke-ah-hahng (Kahto), and Tolowa (or Huss), which tribes speak different languages and are independently listed.

A-dok-chatch. Soo-lah-te-luk name for Kit-tel ('Lassik') on Eel River above mouth of Van Duzen.-CHM.

Ah-chahng-ket. Tsen-nah ken-nes village on east side Eel River a mile or two south of Horseshoe Bend (from tip). -CHM. Written Akyankat by Goddard. Opposite mouth of Raft Creek.

Ahn-sin-tah-che-be. Lolahnkōk name for old rancheria of Ke-tel tribe just above schoolhouse at or near Bridgeville.-CHM.

Athapaskan Family. Synonymy: Athapascas (Gallatin 1836), Athapaskan (Turner 1856; Powell 1891).

Bah-gahng ke-ah. Name applied to the coast Athapaskans from Usal Creek to Shelter Cover (Yosawl) by the Tsen-nah ken-nes of Bell Springs region.-CHM.

Bah-gung ke-ah. Lolahnkōk name for Oo-ko-ton-til-kah (commonly called 'Coast Yuke').-CHM.

* This is a composite list of villages and ethnosynonymies for a number of Athabascan speaking tribes in northwestern California. The accompanying map shows the location of these as determined by Merriam. A newer mapping which attempts to harmonize often conflicting data is by M.A. Baumhoff (California Athabascan Groups. Anthropological Records 16(5), 1958).

Merriam's Mattoal are more familiarly known as the Mattole; his Set-ten-bi-den Ke-ah are the Lassik; his Tsen-nah ken-nes are the Eel River Wailaki; his Mawenok are part of the Whilkut tribe; his Nekanni are confused as to whether they are Mattole or Lassik; his Lo-lahn-kok are the northern Sinkyone; the To-cho-be Ke-ah are the Southern Sinkyone; and the Nung-ka^{hl} are the Nongatl. (Ed.)

Bah-ne-ko ke-ah. (Named from Bah-na-kot, North Fork Eel River.) Tribe on lower 6 or 7 miles of North Fork of main Eel River (both sides) and continuing south 2 or 3 miles (nearly to Bell Springs station from main Eel to Big Bend and Summit Valley) on east side of main Eel River. Said by Tsen-nah-ken-nes to speak both Oo-kum-nom of Round Valley, and southern Athapaskan of the adjacent Tsen-nah ken-nes.-CHM. North nearly to Mina.

Bahng kā-ah. Set-ten-bi-den name for the coast Yosawl. Given as Bahn-kuk ka-ah by the Che-teg-ge-kah, and Bah-gahng ke-ah by the Tsen-nah ken-nes. See also Bung ke-ah, To-cho-be ke-ah, and Sinkyome.-CHM.

Bahng-kut ke-ah. (Name from Bahng-kut, Island Mt. on west side of Eel River just south of Island Mt. station.) Band of Tsen-nah-ken-nes at Island Mountain on main Eel River. Their own name.-CHM. East of head Chemise Cr.

Bas-kā-ah-hahng (Bas-ki-yah, Bus-kā-ah-hahng). Band on east side of Eel River at mile or two north of Indian Creek (in Fenton Range country), Maj.-CHM. (Goddard makes "Baskaiya" a 'subtribe'.)

Bet-tōl (or Pet-tol). Name used by themselves for coast tribe commonly called Mat-tōl.-CHM. Also name of head village.

Bung-ke-ah (also pronounced Mung-ke-ah). (Meaning 'Ocean people'). Lolahnkōk name for Nekarni of Bear River. The same name, pronounced Bahng-kā-ah by the Set-ten-bi-den kā-ah, and Bah-gahng ke-ah by the Tsen-nah-ken-nes, is applied to the coast Yo-sawl.-CHM.

Chal-ko-chah. Nek-an-ni name for their village at Capetown, above (north of) mouth of Bear River. Same name for town and place.-CHM.

Chal-ko. Name used by the Mat-tōl for the Bear River Nek-an-ni.-CHM.

Cha-tāng-ahng. Lolahnkok name for Che-teg-ge-kah ("Horse Ranch tribe") North Fork Eel River. Also said to live on upper South Fork Eel from East Branch south.

Chaw-ken-nā-che. To-cho-be ke-ah name for Yo-sawl.-CHM.

Che-teg-gah-ahng (Pitch Indians). Tsen-nah-ken-nes name for Che-teg-ge-kah.-CHM. Tribe on Bald Knob Mountain and Long Ridge north of Round Valley. Nicknamed Si-yahn, 'Sand Eaters'. See Che-teg-ge-kah.

Chēs-kot ke-ah-hahng. (Chis-ko-ke-ah, Chēs-ko-ke-ah). Copper Spring band on Coppermine Creek (Chis-kot or Chēs-kot) on east side Eel River at south end of Horseshoe Bend Tunnel. Also called Tos-ahng-kut. Both names by Tsen-nah-ken-nes.-CHM. Goddard gives "Chiskokaiya" and Tciskokaiyah as a 'subtribe'.

Chen-nes-no-ke-ah, Chen-nes-no ke-ah-hahng (Maj.). Term sometimes used by Tsen-nah-ken-nes for their own people on main Eel River from Sko-den-ke-ah (a few miles south of Kekewaka Creek) southward to the Bah-ne-ko-ke-ah of North Fork.-CHM. Band on Chen-nes-no-kot Creek (Indian Creek) on east side Eel River from Lake Mt. to Eel River. (Name sometimes applied to all people east side on Eel River from North Fork to Horseshoe Bend-Maj.)

Che-teg-ge-kah (Pitch Indians). Tribe claiming a large area north of Round Valley, extending from Salt Creek and North Fork main Eel River easterly to the high mountains from North Yolla Bolly to Castle Peak and Williams Valley, including the greater part of North Fork of Middle Eel River. Their name for themselves. Called Che-teg-gah-ahng by the Tsen-nah-ken-nes, and nicknamed Si-yahn, Sandeaters, and Cha-teng-ahng by the Lolahnkōk. Nickname Si-yahng, meaning 'sand-eaters'. On the north the Che-teg-ge-kah adjoin the related Set-ten-bi-den-ke-ah; on the south, the 'Yuke' Oo-kum-nōm of Round Valley.-CHM.

Chi-chin-kah ke-ah. Lolahnkōk name for Elk Ridge band or subtribe, living between upper waters of Bull Creek and Elk Ridge.-CHM.

Chin-to-bin-nung. Given by Major as Tsen-nah-ken-nes village on upper part McDonald Creek (about 3 miles up).

Chit-ken-nē-tung ke-ahng (1st syllable may be 'Kit'). Tsen-nah-ken-nes name for tribe or band on main Eel River "10 or 12 miles north of Island Mountain" (=near Alder Point). Another name, Sā-tah-ke-ahng, Sa-tah-che ke-ah-hahng. Evidently a band of Set-ten-bi-den-ke-ah.-CHM.

Cholatchekot. Given by Goddard ('Tcolattcikat') as a large village on west bank of Eel River "few hundred yards downstream from mouth of Djonkot".

Choo-wil-choo^{ch}-kah-be. Mat-tōl village on North Fork Mattole River at Petrolia.-CHM.

Chug-ge-tah. Small rancheria on east side Eel River north of North Fork Eel (Maj.).-CHM, between Indian Creek (2 miles south) and 4 miles south of Horseshoe Bend. Only 1 or 2 families (Maj. and Nancy).

Chul-lo-ko. Nek-an-ni name for their village at Morrison's Ranch, 5 or 6 miles up Bear River.-CHM.

Chum-ten-nah. Nekanni name for tribe supposed to live high up on South Fork Eel. Location uncertain.-CHM.

Chus-nah-te-gul-lah chen-ne-tung. Tsennahkennes name of rancheria, southeast of North Fork about 2 miles from junction and 2 miles south of North Fork (Maj.).

Chung-tahng-cho-be. Tsen-nah-ken-nes, village on north side of mouth of Chemise Creek (west side Eel River).-CHM.

Dahbascheangden (Goddard). See Tsennahkennes list.

De-ok-o-witch. Weyot name for 'Lassik'="same as Bear River Indians."

Dok-chatch, Dah-dit-tah-Li^{ch} (upstream tribe). Soolahteluk name of tribe on Eel River from Van Duzen to Dyerville and Bull Creek.

E-le-tung. Mat-tōl name for coast people at Needle Rock.-CHM. The To-cho-be keah and Shelter Cove people call Needle Rock Chel-te-tung.-CHM.

E-nah-sal-li-be. Former Mat-tōl village on flat on Mattole River $\frac{1}{2}$ or $\frac{3}{4}$ mile south of Petrolia.-CHM.

Flonko (Flonho, misprint). Corruption of Lolonko, Lolonkuk. See Lolahnkōk.

Hah-ke-der, Hah-de-der we-tah-lik (Van Duzen tribe). Soo-lah-te-luk name for 'Lassik' of Van Duzen River.-CHM.

Ihlokodan-kaiya (Goddard). See Sko-den-ke-ah.

Kah-chung-gah-tung. At Snowfield on west side Wilson Creek and about 2 miles north mouth Wilson Creek.

Kah-ki-tel-dung. Tsen-nah-ken-nes name of Che-teg-ge-kah rancheria on east side of Bald Mountain about two miles south of mouth of Hollis Creek (at fork of creek).

Kahl-li-cho-be. Former Lolahnkōk village between Englewood and Dyerville on southwest side main Eel River.-CHM.

Kahs-cho-boo-ah-me. Former Lolahnkōk village and flat, on east side of South Fork Eel River at Miranda $14\frac{1}{2}$ miles south of Dyerville called Kahs-cho-gah-me by the To-cho-be keah.-CHM.

Kahs-cho-chin-net-tah. Former Lolahnkōk village on Bull Creek at Schoolhouse Flat 7 miles from Dyerville.-CHM.

Kahs-cho-gah-me. To-cho-be ke-ah name for former Lolahnkōk rancheria and open flat at Miranda, on east side South Fork Eel River. Called Kahs-cho boo-ah-me by the Lolahnkōk.-CHM.

Kahs-cho kā-ah. General term, meaning "Redwood Indians", applied by southeast Nung-kah^{hl} to all Indians inhabiting the redwood country from Bridgeville westerly.-CHM.

Kahs-cho. Term applied to Athapaskan tribes of redwood forest country of lower Van Duzen and South Fork Eel by Cheteggekah, Settenbiden and Tsennahkannes. Pronounced Kush-cho by Ko-se-ke of Garberville.

Kahs-cho-so-be. Lolahnkōk name for old village on South Fork Eel about 4 miles southerly from Garberville and not in sight from present highway.-CHM.

Kahsh-bahn. Former Set-ten-bi-den kā-ah village on west side main Eel River about 2 miles above mouth of Jewett Creek. Large town. Their own name.-CHM.

Kahs-ne-kōt-ke-ah (Kas-nā-kot ke-ah-hahng, also called Yu-e-yet-te ke-ah). Tsen-nah-ken-nes name for tribe on east side Eel River on and north of Kekewaka Creek to Dobbin Creek. Same as Set-ten-bi-den ke-ah or part of it.-CHM. Written Kasnaiketkaiya by Goddard. (From Kahs-ne-kōt, Kekawaka Creek.-Maj.)

Kaiyekiyahang, (Goddard). See Tsennahkennes list. See Ki-ye-ke-ah-hahng.

"Kaitcilintadan". Given by Goddard as village on east side Eel River nearly east of Island Mt. Station. See Tsennahkenes list.

Kak-wits. "Yuke" name for "Wi-lak-ke" (Powers, Tribes Calif. 124, 1877).

Kandankaiya (Goddard). Band on Jewett Creek.

"Kāūs or Kwokwoōs". On a small river between the Umpqua and Klamath (Hale, Ethnography, Wilkes Expedition 221, 1846; Wilkes-after Hale-Western Am. 101, 1849). Doubtless 'Coos', which is on Oregon side.-CHM. (Don't belong in this list.)

Kas-tel Pomo. Pomo name for tribe between main Eel River and South Fork Eel River, south to Big Chemise and Blue Rock (Powers, 147, 1877).

Ke-il-lah. Lolahnkōk name for 'Hwilkut' tribe of Redwood Creek, Humboldt County.-CHM.

Ken-nis-no-kut-ke-ah-hahng. Big village and powerful band on Indian Creek (east side Eel-Maj.).-CHM.

Ken-nes-te. Name used by Goddard as a group name for the southern Athapaskan tribes who call their people Ken-nes-te and are usually classed as 'Wi-lak-ke'. Synonymy: Ken-es-ti (Powers 1877), Kenesti (Powell 1891), Kuneste (Goddard MS 1904; Handbook 1907).

Ken-tes-che ke-ah-hahng. Band residing 6 or 8 miles by trail from Harris (apparently southwest of upper Chemise Creek). Doubtless same as Ken-tes-ke-ah. Cf. with next entry.

Ken-tes ke-ah (Tip). Tribe in Long and Kahto Valleys (To-chil-pe-ke-ah hahng). Called Taw-chus ke-ah-hahng by Fred Major. Cf. with last entry.

Kes-tah-che. Former Set-ten-bi-den kā-ah village on east side main Eel River nearly opposite (a little above) mouth of Jewett Creek. Their own name.-CHM.

Ketch-ing Keah hahng. To-chil-pe keah hahng name for Yo-sawl.-CHM.

Kē-tel. Lolahnkōk name for Ket-tel (also spoken Kit-tel).-CHM.

Kit-tel, Ket-tel. Tribe extending from Bridgeville on Van Duzen River northerly to Yager Creek and Iaqua, and southerly to Dobbin Creek. Their name for themselves. They call their language Yah-ken-nes. The Lolahnkōk call them Kē-tel. They are commonly known as 'Lassik' after a former powerful chief.-CHM.

Ket-tin-tel-be. Lolahnkōk and To-cho-be ke-ah name for Lolahnkōk village and flat on edge of redwood forest on east side of South Fork Eel River 18 miles south of Dyerville and 11 miles north of Garberville. Place often called 'Phillipsville'.-CHM.

'Ki-che-be. Former large Set-ten-bi-den kā-ah village on site of present store at Ruth on Mad River. Their own name.-CHM.

Ki-ke-che ke-ah-hahng. Tsen-nah-ken-nes name of band on west side Eel River just south of Chemise Creek south to Pine Creek on Horseshoe Bend. Rahcheria said to be south side mouth Chemise Creek.-CHM. See Ki-kat-ke-ah-hahng.

Ki-Poma. A foolish name used by Bancroft, Powers and others for the southwestern group of California Athapaskans. Known as Kenaste and Nung-gah^{hi} and Wi-lak-ke.-CHM.

Kit-te-ken-ne-din (Tip) or Kit-ken-ne-tung (Maj.). Large rancheria and band on west side Eel River near south end of Horseshoe Bend tunnel. Tsen-nah-ken-nes.

Ki-ye ke-ah hahng. Band on both sides North Fork Eel at mouth of Wilson Creek.-CHM.

Ki-kot-ke-ah-hahng. Band on west side Eel River from Chemise Creek south to Pine Creek (Fred Maj.). Another name for Ki-ke-che ke-ah-hahng.-CHM.

Ki-nah-nung ah-chen-ne-tung. Tsen-nah-ken-nes name of Che-teg-ge-kah rancheria on west side Bald Mountain two or three miles south of North Fork.

Ki-ye ke-ah-hahng. Both sides North Fork Eel River at Wilson Creek. From Tsen-nah-ken-nes Maj. and Nancy, 1924. Kaiyekiyahang of Goddard.

Klaht-el-kos-tah. Nek-an-ni name for their village near head of Bear River (at least 12 or 15 miles up). Was large town with Big Dance House.-CHM.

Ko'l-a. "Yuke" name for Wi-lak-ke (Kroeber). Synonymy: Ko'l-a (Kroeber 1911), Kool (Kroeber MS 1893).

Koos-ke (Ko^{ch}=-kshe?). Very large band and village ("hundreds of people") of Bet-tōl (=Mat-tōl). Tribe formerly on Koosky (or Cooskie) Creek on or near coast 2½ or 3 miles southeast of Punta Gorda Lighthouse.-CHM.

Ko-se-ke (or Ko-se-che). Lolahnkōk name for rancheria and open area on both sides of South Fork Eel 28.6/10 scant ½ mile north of Garberville (just north of new highway concrete bridge).-CHM. May be To-kub-be tribe.

Ko-se-ten. Che-teg-ge-kah name for their summer fishing camp (called 'Fishtown') on North Fork Middle Eel River east, or southeast, of Leach Lake Mountain.-CHM.

Kōs-kah-ting ke-ah-hahng (Maj.). Tsennahkennes for Blocksburg tribe (Kit-tel) Lassik's tribe.

Kōs-kah-tun-den kā-ah. Settenbiden name for related band in Blocksburg region, now extinct. Language same as that of Bridgeville tribe, but with many words different from Settenbiden kā-ah.-CHM.

Kos-kun-tes-kah. Lolahnkōk name for To-kub-be keah rancheria on South Fork Eel River on sloping grassy flat about $\frac{3}{4}$ mile north of Garberville.-CHM.

Ko-stah-che (Kōs-tah-che). Nek-an-ni name for their camp at Oil Creek.-CHM.

Kōs-ten kā-ah. Settenbiden name for Larrabee Creek Indians (from Kos-ten, the name of Larrabee Creek).-CHM.

Ko-wil^c. Oo-kom-nom (of Round Valley) name for 'Wi-lak-ke.-CHM.

Kun-nun-dung ke-ah-hahng. Tsen-nah-ken-nes name on west side Eel River between Pine and Chemise Creeks, also given or called Ki-kōt-ke-ah-hahng.

Kun-tes-che-kut. Tsenahkennes village on west side Eel River $\frac{1}{2}$ mile north of tunnel.-CHM. Probably nearly opposite mouth of Horseshoe Bend Creek. (Written Kanteltcekat by Goddard).

Kun-tes-cho-be. Lo-lahn-kōk name for their rancheria on flat of same name on east side South Fork Eel River, about 8 miles south of Dyerville near Myers roadhouse and 10 miles north of Ket-tin-tel-be (sometimes called Phillipsville).-CHM. Called Kun-tes cho-tung ("wide flat") by To-cho-be ke-ah (Sally Bell).-CHM.

Kush-kah-ten-na. To-cho-be-ke-ah name for Blocksburg tribe.

Kush-kish. Coast tribe attributed to Shelter Cover by Tobin in 1858. See Koos-ke. Synonymy: Coaski (Indian Indenture, Court House, Eureka, 1861), "Mattole or Cooskey tribe" (Indian Indenture, Court House, Eureka, 1862), Kush-kish (Tobin 1858, Humboldt Times 1858), Kuslikieh.

Lah-sā-se-ta. Former village at Shively on main Eel River, claimed by the Lo-lahn-kōk.-CHM.

Las-sik. Name in common use (from name of former chief) for tribe extending from east side of valley of South Fork Eel River easterly to Mad River and South Fork Mountain, and from Yager Creek and Iaqua (north of Bridgeville) southerly on Mad River to within 2 miles of Ruth; on Van Duzen River to headwaters (but not reaching Kettenshaw Valley); on main Eel River from mouth of Larrabee Creek to Dobbin Creek; and reaching from the Lolahnkōk of Bull Creek easterly to the crest of South Fork Mountain.-CHM.

Las-sik (Cont.). Lolahnkok say "Lassik" same as themselves - talk same language. Synonymy: Lassics (Bancroft, after Powers MS, 1874; Gatschet 1877; Bancroft 1875), Las-sic's band, Las-Sic's band (Rebellion Records 1897), Las-sik (Powers, Tribes Calif, 121, 1877; Mad River, head to Low Gap), Lassik (Goddard 1905; Handbook, from Goddard MS, 1907), Sassics (Typog. error), (Bancroft, after Pfeiffer 1856, 1874).

Lo-lahn-kōk. Tribe on Bull Creek and lower part of South Fork Eel River from its mouth up stream to Rocky Glen Creek (Se-tes-kōk) on the east side and to Redwood Creek on the west side; also claiming main Eel from Shively to Scotia. Their name for themselves. Erroneously united by Goddard with "Usal" (=Yo-sawl) to form his "Sinkyone".-CHM. Synonymy: Flonho (typog. error for Flonko), (Mason 1902), Flonk-o, Flonko ("white man's corruption of Lo-lon-kūk"), (Powers 1877), Lolanko (Handbook 1907; Handbook, from Goddard MS, 1910), Loloncooks (Bancroft, from Powers MS, 1874), Lolonkuh (typog. error), (Mason 1902), Lo-lon-kūk (Powers, 1877), Loolanko (Handbook from Kroeber MS 1903, 1907).

Mad River Indians. Name applied to Indians living on Mad River (Rebellion Records 1897).

Mat-tōl. Name usually applied by whites to Coast tribe on Mattole River, and used also by the Nekanni and Lolahnkōk. Name sometimes stretched to include their relatives, the Nekanni of Bear River and Cape Mendocino. But the so-called Mat-tōl call themselves Bet-tōl (or Pet-tōl).-CHM. Synonymy: Matole (Bancroft 1875), Matoles (Bancroft 1875), Mat-toal (Powers 1877), Mattoal (Mason 1902), Mattole (Austin Wiley in Rept. Commr. Ind. Affairs 1865; Handbook 1910; Dixon 1910, 1913, and 1915), Mattoles (Powers 1872; Bancroft 1875), Tul-bush (Wi-lak-ke name, Powers 1877).

Mel-mut-ke on-tel-kah. Oo-kot-on-tel-ka name for tribe at Garberville (probably Ko-se-ko).-CHM.

Nahn-tol-che-ket. In hills east of Eel River 2 miles north of Indian Creek and 2 southeast of Fenton ranchhouse. Given by Major as Tsen-nah-ken-nes.

Nahs-lin-che ke-ah. To-cho-be ke-ah name for related band or 'tribe' on South Fork Eel River next south of Garberville. (Named from the locality, Nahs-lin-che,) Called Nas-lin-ko=ke-ah by the Lolahnkok.-CHM.

Nahs-lin-che. Area and rancheria on loop of South Fork Eel a few miles south or southwest of Garberville, according to Lolahnkok.

Nas-lin-ko ke-ah. Lolahnkōk name for "tribe" next south of Garberville on west side South Fork Eel River.-CHM. The To-cho-be keah name for same people is Nahs-lin-che keah.-CHM. The To-chilpe keah-hahng name for same people is Nas-ling-che keah-hahng.-CHM.

Natallinki. Village given by Goddard on east side Eel River a mile or two south of Coppermine Creek. See Tsennahkennes list.

Ne-che-cho-ket. Large Tsen-nah-ken-nes village on east side Eel River a mile or more south of mouth of North Fork Eel. ("Rocky place; Red Hill ground; Salmon stop here; great fishing"-Tip).-CHM. Apparently opposite part of the elongated village, Ning-ken-ne-che. (Written "Neltcikyokat" and Nehlchikyokaiya by Goddard.)

Ne-chung ke-ah-hahng (the people), (Ne-chung-ket - the rancheria-Tip). Tsen-nah-ken-nes rancheria on east side Eel above mouth of North Fork Eel.-CHM. About $\frac{1}{2}$ mile south of Ah-chahng-ket.

Ne-chung-ket. Tsennahkennes village on east side Eel River about $\frac{1}{2}$ mile south of Ah-chahng-ket.-CHM.

Nek-an-ni. Tribe at Cape Mendocino and on Bear River. Their name for themselves.-CHM. Including, they say, "We call Mattol and Lassik Nek-kan-ni! Name applied to "Lassik" by the Ne-kam-ni ("same as us").

Nes-te-be. Former Mattōl village on present Goff Ranch on beach on north side Mattole River about 3 miles upstream from ocean.-CHM.

Ne-tahs. Tsen-nah-ken-nes name of fishing village on Eel River south of North Fork; inhabitants called Ne-tahs ke-ah-hahng. Mainly winter village. Originally called Ses-kush ke-ah-hahng (Maj.). (Called by Goddard "Netacbi".)

Net-tin-ah-be. Former Mattōl village on present Clark Ranch south on southeast of Petrolia schoolhouse and near it.-CHM.

Ne-tahs ke-ah-hahng (Maj.) ("Ground walk people"=people on walking ground, slide ground). Inhabitants of Eel River slopes along southeast slopes of Island Mountain southerly to Bell Springs Creek. People wintering on Eel River at Fishtown (Ne-tahs)--a large rancheria strung along both sides of River from about 2 miles north of Bell Springs station northward. Village a mile or more long and a great place for fishing. Shared by the Bah-ne-ko-ke-ah (Fred Maj.). Written Netacbi by Goddard. The old name of Ne-tahs was Ses-kush and the inhabitants were called Ses-kush ke-ah-hahng (Maj.).

Ni-i-che. Lolahnkōk, Set-ten-bi-den, and Tsen-nah ken-nes name for small tribe of Winton stock between Mad River and Post Creek just north of Auto Rest (=Forest Glen). Now extinct. (I am told that the Ni-i-che are Nor-rel-muck.)-CHM.

Ning-ken-ne-tset (Nin-ken-nēch kā-ah-hahng, Nung-ken-ne-che). Tsennahkennes name for their big village at fishing place opposite mouth of North Fork and extending upstream (on west side). Called Fishtown.-CHM, (from Tip). Island Mountain people came here for winter fishing. Inhabitants of village called Nung-ken-ne-tse ke-ah (Tip), Ne-tahs ke-ah-hahng, and Nin-ken-nēch kā-ah-hahng (Maj.). Name means 'slow talkers'. Old name of village Ses-kush, the people, Ses-kush ke-ah-hahng (Maj.). See Ne-tahs. See Nung-ken-ne-tse ke-al.

Noan-kakhl. "Wi-lak-ke name for Saiaz" (Powers 1877). See Nung-kah^{h1}.

Noi-soo (Noi-su). Band on Mad River. May be Mā-we-nok.-CHM.

No-le-tung. Nekanni name for Bridgeville tribe.-CHM.

Nung-kah^{h1}. Name applied by Powers in 1877 and Goddard in 1913 to Northern or Van Duzen River division of the so-called "Lassik" (including those on Yager and Lawrence Creeks). But the word has a much broader significance, for the southernmost Kenneste (the Che-teg-e-kah and the Set-ten-bi-den-kā-ah and Tsen-nah-ken-nes of the mountains just north of Round Valley) tell me that it is the name of their language and covers all dialects from their country north to the Van Duzen and Yager.-CHM. Synonymy: Noan-kakhl (Powers 1877), Nongat^{h1} (Goddard 1913; Loud, after Goddard, 1918), Nung-kah^{h1} (Merriam, Am. Anthroph. Vol. 25, No. 2, p. 276-277, 1923).

Nung-ken-ne-tse ke-ah (Pronounced also by members of band; Ning-ken-ne-chet, Ning-ken-ne-che, Ning-ken-neetch ke-ah-hahng). Band of Tsen-nah-ken-nes on east side of main Eel River at Island Mountain. Probably only the inhabitants of a single village, as the people living in the Island Mountain country are called Bahng-kut ke-ah, from Bahn-kut, the name of Island Mountain. Their name for themselves.-CHM. See Ning-ken-ne-tset. Bell Springs-Spy Rock (Tip).

Oo-ko-nek-kah. One of the two Oo-kot-on-tel-ka names for Yo-sawl, the southwesternmost coast division of the Athapaskan To-cho-be ke-ah just north of Usal Creek. The other name is She-show-che.-CHM. These people are often called Ken-nes-te Wi-lak-ke, or simply Wi-lak-ke.-CHM.

Pet-tōl (or Bet-tōl). Name used for themselves by coast tribe commonly called Mat-tōl.-CHM.

Sa-bahng-kahng (or Sa-bung-kahng). Mattōl name for tribe or band east or northeast of themselves, apparently in Elk Ridge region.-CHM.

Sa-be-ah. Former Mattōl village on ocean beach one mile north of mouth of Mattole River.-CHM.

Sā-cho ke-ah-hahng (see Se-cho ke-ah-hahng). Tsen-nah-ken-nes band on north side north Fork Eel River west of and below Wilson Creek. Named from Sā-cho (or Se-cho) a big rock. "Thousands of Indians killed there by white men" say the Tsen-nah-ken-nes.-CHM.

Sā-cho-yeh. Former large Settenbiden village on east side main Eel River about $2\frac{1}{2}$ miles above Alder Point (creek on north side). Their own name.-CHM. Large town with roundhouse.

Sah-nah-che. Former Lolahnkōk village on west side South Fork Eel on flat opposite Miranda (now nearly washed away).-CHM.

Sā-gah-ket (Se-kah-ke-ahng, Se-ki-ah-hahng). Bah-ne-ko-ke-ah village on south side mouth of North Fork Eel River.-CHM. (Tip).

Sah-bā-les chen-ne-tung. Big Tsen-nah-ken-nes village in hills about a mile east of Eel River and 2 miles south of Horse-shoe Bend (Major).-CHM.

Sah-nah-chung-kut, Sah-nah-chin-che ke-ah-hahng, Sah-nah-chen-chen-ne-tung. Large Tsennahkennes village on east side Eel River 1 or 2 miles south of North Fork near McDonald Creek.-CHM. Recent "after Indians got gentle" $\frac{1}{4}$ mile east of main Eel and 3 miles south of North Fork Junction. Near McDonald Creek (Maj.).

Sā-tah-ke-ahng (Sā-tah-be ke-ah-hahng). Tsen-nah-ken-nes name for band in Horseshoe Bend on main Eel River. Said by Tsen-nah-ken-nes to be same as Chit-ken-ne-tung ke-ahng (or 'Kit-ken-ne-tung-ke-ahng).-CHM. Which see.

Sa-tahl-che-cho-be. Set-ten-bi-den name for their old village on east side main Eel River about $\frac{1}{2}$ mile or mile below mouth of Kekewaka Creek (Red Rocks). Falls and whirlpool there. Called Sko-teng (Sko-den ke-ah) and Sko-kā-ah-hahng by the Tsen-nah-ken-nes.-CHM.

Sā-tan-do-che ke-ah-hahng. Bah-ne ko-ke-ah, Tsen-nah-ken-nes village or band on lower part of North Fork Eel River about $\frac{1}{2}$ mile from mouth. Name means "rock reaching into water". -CHM. Written Setandongkiyahang by Goddard and given as 'subtribe'.

Sā-yahs kun-dung. Upgraf fishery, Fishtown Spring on North Fork about 5 miles up. Tsen-nah-ken-nes name fishing camp for drying salmon from March till river dry up.

Seb-bin-ne bug-gah-be. Mattōl name for their acorn camp on south side Mattole River a little below present Hansen place, about 3 miles from mouth of river.-CHM.

Se-cho ke-ah-hahng (Maj.). Village and band of Tsen-nah-ken-nes at Se-cho (Big Rock) on north side North Fork Eel River a mile or more above its mouth. "Thousands of Indians killed there," (Maj.). Given by Goddard as Sechokiyahang (Setcokiyahan) 'subtribe' with three villages on both sides of North Fork Eel below Wilson Creek. Goddard gives village Seholi (Setcolai) on north side North Fork about $1\frac{1}{4}$ mile above its mouth.

Se-cho-tah (Sā-cho-tung). Nek-an-ni name for their village at mouth of Bear River (south side).-CHM.

Sel-to-tah-tung. Tsen-nah-ken-nes name of Che-teg-ge-kah rancheria about two miles west of Bald Mountain, half mile, or mile northeast of Ki-nah-nung ah-chen-ne-tung.

Sel-di-kōt. Village of Tsen-nah-ken-nes on east side Eel River south of Bell Springs Creek (Maj.).

Sen-chah ke-ah₁ Then-chah-ke-ah. Band of Tsen-nah-ken-nes Nung-gah₁ at Blue Rock (about 5 miles south of Bell Springs) in northwestern Mendocino County. Their own name.-CHM. Called Se-so ke-ah-hahng by Fred Major.

Se-ski-cho-ding. Tsen-nah-ken-nes village on east side Eel River at White Rock near Big Bend (on opposite side from Blue Rock Station).-CHM. 4-5 miles south of North Fork.

Ses-kush and Ses-kush ke-ah-hahng (Maj.). Old names for village now called Ne-tahs (the people Ne-tahs ke-ah-hahng) and Ning-ken-ne-che (the people Nin-ken-netch ka-ah-hahng).

Se-tso-ik. Mattōl name for tribe or band east or northeast of themselves, apparently in Rainbow Ridge region. Named from Rainbow Peak (Se-tso-ēk).-CHM.

Se-so ke-ah-hahng. Blue Rock band (Maj.). Apparently same as Sen-chah ke-ah or Then-chah ke-ah (Tip).

Se-tah-be (Se-tah-a-be). Tsen-nah-ken-nes name of rancheria on west side Eel River on west side of south end of Horseshoe Bend tunnel and nearly opposite mouth of Coppermine Creek; not far from Island Mountain Station and nearly opposite To-che-ting (called Sedakkandan by Goddard). Bog (big?) rancheria. The inhabitants of Se-tah-be rancheria are called Set-tah'ke-ah-hahng or Sa-tah ke-ah-hahng (Maj.). Band said to reach south to Indian Creek, mainly on east side, but in winter on both sides. Goddard writes the name "Setakaiva" and calls it a 'subtribe'. Named from Set-tah-be Rock.

Set-tel-bi ke-ah. Tsen-nah-ken-nes name for Set-ten-bi-den keah, but apparently restricted to band in Eel River Valley below the light-colored slide rock just south of Alder Point. Set-bi ke-ah-hahng of Fred Maj (Van Duzen country). Name more accurately written Set'l-bi or Se==bi.

She-show-che (or Shish-cho-che ke-ah). Oo-kot-on-tel-ka name for tribe (or subtribe) in Usal region. See also Oo-kon-nek-kah.

Si-ah. We-yot and Hwilkut name for "way off" tribe, applied to Ket-tel ("Lassik") of Van Duzen and Eel Rivers.-CHM. Nekanni name for distant unknown tribe.-CHM.. The Tsen-nah-ken-nes tell me that they are called Si-ah by the We-yot. Not to be confused with Si-yang.-CHM. Synonymy: Saia (Hoopa name for Athapaskan tribes south of themselves, Goddard 1910), Sai-az (Powers 1877), Saiaz (Repts Commr. Ind. Affairs 1877, 1879-1909 inc.; Powell, 1891; Dixon 1910), Seaws (Mason 1889), Siahs (Tribe on narrow strip of land between Lower Eel and Van Duzen Rivers, Powers 1872), Siah (Kenn 1878), "Sians or Siahs" (Gibbs 1860), Siaws (Spalding 1870), S-yars Stevens 1868).

Si-cho-kuk. Former large rancheria of To-kub-be tribe on east side of South Fork Eel River at site of Garberville bridge. Told me by George Burk, Lolahnkok.

Sin-ken-ne. Tribe or language, north or northeast of Upper Mattole region, apparently in Elk Mountains (west side) or Rainbow Mountains region. Needs information.-CHM. Lolahnkok name of tribe on or near Elk Ridge (or Rainbow Ridge).

Sinkyone. Name applied by Goddard to tribe on Bull Creek and South Fork Eel River and extending southwest to coast (including the Lo-lahn-kōk and To-cho-be ke-ah). Doubtless derived from Sin-ke-kōk, the name of South Fork Eel. The Bull Creek Lo-lahn-kōk and Briceland To-cho-be ke-ah tell me that there never was any such name as applied to any tribe or band. Goddard may have coined it from Sin-ke-kōk, the name of the river (South Fork Eel).-CHM. Synonymy: Sinkine (Goddard 1907), Sinkyone (Goddard 1910), Sinkyone (Gifford, after Goddard, Cultural Position of Coast Yuki, Am Anthropol., Vol. 30, No. 1, p. 112-115, Jan. 1928).

Sin-tah-hahng. Name used by Tsen-nah-ken-nes (Fred Maj) for members of his tribe on main Eel River.-CHM.

Si-yahng (meaning Sand Eaters). Nickname by Tsen-nah-ken-nes for Che-teg-ge-kah, the tribe on Bald Mountain Ridge.-CHM.

Sko-den ke-ah (Sko-teng, village name). Tsen-nah-ken-nes name for band on east side of main Eel River about $\frac{1}{2}$ mile south of Kekewaka Creek (the people called Sko-ka-ah-hahng by old Tip). Called Sa-tahl-che-cho-be by the Set-ten-bi-den. This so-called tribe, along with the Taht-so-ke-ah adjoining it on the west side of Eel River, constitute the Then-chah-tung of the Set-ten-bi-den ke-ah.-CHM. Written Ilkodankaiya by Goddard.

Tah-bus-che-sahng-tung. Small village in hills 1 mile east of Eel River and 1 mile south of Indian Creek (Maj.).

Tah-che-ke-ah. Lo-lahn-kōk name for Mat-tōl tribe (from Mattole River south to Spanish Flat.-CHM.

Tah-chis-ting (or Tah-chis-tin ke-ah-hahng, Maj; Tah-tēs-cho-ting, Tip). Rancheria and band on west side Eel River a little below (north of) North Fork Eel.-CHM. Written Tatishokaiya by Goddard and given by him as 'subtribe' on west side Eel from Natoikut Creek south to opposite mouth of North Fork Eel.

Tah-i-be. Former Mattōl village on south side Mattole River about $3\frac{1}{2}$ miles above its mouth.-CHM.

Tah-kah-tā-cho-be. Former large Settenbiden village on east side Mad River (on flat on Hay's place about 10 miles above Ruth). Their own name.-CHM.

Tahng-ah-ting keah. Lolahnkōk name for coast tribe at Shelter Cove. Called Tahng-i-keah by themselves and by the To-cho-be keah.-CHM.

Tahng-i-keah. Shelter Cove and Point Delgada band of the To-cho-be keah. Their name for themselves, used also by the To-cho-be keah. The Lolahnkōk call the Shelter Cove band Tahng-ah-ting keah. The Tsen-nah-ken-nes use Tahng-i-kāah in a larger sense, for all bands from Shelter Cove easterly to Briceland and South Fork Eel River.-CHM.

Tahn-'hrā-lah-be. Former Mattōl village at mouth of Mattole River (on lagoon near Indian Duncan's place).-CHM.

Tahs-ahng ke-ah-hahng. Tsen-nah-ken-nes name for tribe or band in Harris region (Maj).

Tahs-ki-ke. Lolahnkōk name for village of To-kub-be tribe on east side South Fork Eel River at mouth of Dean Canyon, about $4\frac{1}{2}$ miles north of Garberville (on Buhne ranch). Called Tahs-ki-che by To-cho-be keah.-CHM. Named from Tahs-ki-kok, the Lolahnkok name of Dean Canyon Creek (name means White-flag Creek).

Tah-tah-ke-ke. Former Mattōl village on small flat on south side of Mattole River about $\frac{1}{4}$ mile back from river (ocean?).-CHM.

Taht-aht. Tsen-nah-ken-nes name for their big village on east side Eel River at southern part of Horseshoe Bend and opposite Se-tahObe west of mouth of Coppermine Creek. (A big town). (Tip).-CHM.

Tah-tēs-cho-tung, (Tip). Tah-chis-tin-ke-ah-hahng (Maj), Tsen-nah-ken-nes name for their village and band on Eel River $\frac{1}{2}$ mile or more below (north of) mouth of North Fork Eel. Also called Tah-chis-ting by Tsen-nah-ken-nes.-CHM. Written "Taticcodan" by Goddard and origin of his 'subtribe' "Tatishokaiya" which he puts from about opposite mouth North Fork downstream to Notoikut Creek.

Taht-so keah (Taht-so-ko keah from Taht-so-kut Creek). Rancheria on Underhill Ranch (now owned by Glenn or Green). Said by the Tsen-nah-ken-nes to be the name of a related tribe on the west side of main Eel River north of Chemise Creek between Harris and Bell Springs--north of the Tsen-nah-ken-nes belonging to the Kahs-ne-kōt keah (or Yu-e-yet-te ke-ah) of Kekawaka Creek. The Taht-so keah and Sko-den keah of the Tsen-nah-ken-nes together constitute the Then-chah-tung of the Set-ten-bi-den keah.-CHM. (Called "Dalsokaiya"

- Taht-so keah (Cont.). by Goddard who forgot to cross his 't' or else meant Dahlsokaiya). Formerly called Ses-kush' ke-ah-hahng (Maj). Came down main Eel for winter at Ning-ken-ne-chet, place known as Underhill Ranch now (1924) owned by Bob Glen (or Green).
- Tan-cho-ke-ah (meaning Eel River people). Tribal name used by Tsen-nah-ken-nes for their own tribe proper, from Bell Springs Creek downstream (north) to mouth of Chemise Creek.-CHM.
- Tek-ko-li-be. Former Mat-tōl village on site of present Petrolia.-CHM.
- Tek keah-hahng. To-chil-pe keah-hahng name for Tsen-nah-ken-nes tribe, on north side Rattlesnake Creek (north of Long Valley and east of South Fork Eel River).-CHM.
- Te-uk-ko-wil^{ch} or Te-ok-ko-wil^{ch}. Term used by Humboldt Bay Soo-lah-te-luk for "other tribes" and usually applied to coast tribes south of Eel River. Pronounced De-ok-o-wilth and Te-ok-e-wil^{ch} by We-yot (of lower Eel River) and applied by them to both the Nek-an-ni of Cape Mendocino and the "Lassik" of Van Duzen River. Synonymy: Ock-co-wilth (Buchanan 1857), Tee-oc-a-walls (Indian Indenture, Humboldt Co 1861), Te-ok-a-wilk (Schoolcraft 1853), Yeeath (Nekanni; Tobin 1857), Yee-ok-a-wall (Mattōl; Tobin 1857).
- Thā-cho-yeh. Old Settenbiden village on main Eel River on flat under a high standing rock. Above Sā-cho-yeh. Their own name.-CHM.
- Tah-kah-kun-teh^{hl}. Former Settenbiden village on east side of main Eel River at Alder Point. Their own name.-CHM.
- Tha-ken-nes-ten (Talking Rock). Former large Settenbiden village on east side Mad River near a big rock on bend of river at present Johnson place (couple miles below Ruth, near a big white house). Their own name.-CHM. Big town with roundhouse.
- Tha-tha-che. Large Settenbiden winter village in Soldier Basin on North Fork Eel River (present Gilman place). Their own name.-CHM.
- Then-chah ke-ah (Tip); Se-so-ke-ah-hahng (Maj). Band of Tsen-nah-ken-nes in mountains at Blue Rock (about 5 miles south of Bell Springs. Their own name. Called Then-chah-tung kā-ah by Set-ten-bi-den kā-ah.

Then-chah-tung kā-ah (from Then-chah-tung, the name of Blue Rock). Name given me by Set-ten-bi-den kā-ah for related Athapaskan tribe extending from Kekewaka Creek and a point a mile or two south of Harris, southerly to Blue Rock, and from Red Mountain easterly across main Eel River to Salt Creek. Thus the term Then-chah-tung, as used by the Settenbiden, includes 3 closely related Wilakke 'tribes' as recognized by the Tsen-nah-ken-nes, namely, the Taht-so-ke-ah, Sko-den ke-ah, and Tsen-nah-ken-nes. But the Tsen-nah-ken-nes restrict the term (which they abbreviate to Then-chah kē-ah) to the Blue Rock band.-CHM.

Thing-tah-hahn. Che-teg-ge-kah name for a related tribe from Island Mountain to Bell Spring (enemies). Apparently the division called Taht'-so-ke-ah by the Tsen-nak'ken-nes'. -CHM.

Ti-keh^c (Taike). Hwilkut name for 'Lassik' village at mouth of Dobbin Creek (Goddard).

Til'-che-ye'-ah-kuk. Lolahnkōk name for Maple Creek Mā-we-nok. -CHM.

To-be-se-a-tung. Former Set-ten-bi-den village high up on east side Mad River, above Bushman place. Their own name.-CHM.

To-che'-ting. Tsen-nah-ken-nes name for big rancheria on east side Eel River at Horseshoe Bend (opposite Se-tah-a-be). Tip.-CHM. Only short distance above (south of) Taht-aht'. (Tip.-CHM). Probably less than $\frac{1}{4}$ mile southeast of Island Mountain Station, on opposite side of Eel River.

To-chil'-be ke-ah. Lolahnkōk name for To-chil-pe keah-hahng, commonly known as Kahto tribe.-CHM.

To-cho-be ke-ah. Their own name, and Lo-lahn-kōk name, for tribe (and village) in Briceland region (between South Fork Eel River and coast). Used also in larger sense for all bands speaking same dialect from west side South Fork Eel River (in Garberville region) to coast. Not to be confused with To-kub-be ke-ah.-CHM. Pronounced Taw-chaw-be keah by themselves, To-cho-be keah by the Lolahnkok.

To-kē-muk. Former small village on Eel River, $1\frac{1}{2}$ miles downstream from Scotia (Loud, 1918).

To-kē-nē-wo-lok. 'Wiyot' name for village at Scotia, near Eel River (Loud, 1918).

To-ko-be ke-ah (To-kah-be, To-kub-be). Lo-lahn-kōk and To-cho-be ke-ah name for related tribe extending easterly from South Fork Eel at East Branch South Fork near Garberville to Harris (To-kah-be) and Kekewaka Creek, including present Wood Ranch on main Eel and thence north to Fort Sewerd. On South Fork Eel reached north to nearly opposite Bear Buttes--probably to Rocky Glen Creek (=Sā-tes-kok). Different tribe from one on main Eel River from Alder point to Kekewaka. Dialect different from Lo-lahn-kōk. Two aged full blood Indians belonging to neighboring related tribes (Sally Bell, To-cho-be ke-ah, and George Burt, Lo-lahn-kōk) have independently told me that the old To-kub-by rancheria was on a hill south (or southeast) of Garberville and near or on East Branch. The rancheria Si-cho-kuk near Garberville Bridge belonged to the To-kub-be tribe.-CHM. Not to be confused with the To-cho-be ke-ah of Briceland region, west of South Fork Eel River. Called To-ko-be by Tsen-nah-ken-nes (from To-kā-kut, East Branch South Fork Eel).

To-nis-cho-be (named for an unidentified blue flower). Former Che-teg-ge-kah village, large, with roundhouse, at present Mina postoffice (on Charley Moore place). Their own name.-CHM.

Tōn-klan-be ko-cho-be. Tsen-nah-ken-nes village on north side of mouth of North Fork Eel (on east side main Eel). Tip.-CHM. Written Tonlembe by Goddard.

To-lem-be, Tonlembe of Goddard. Big village in angle between Eel River North Fork (north side North Fork). See Ton-klan-be-ko-cho-be.

Tōs-ahng ke-ah, Tōs-ahng-kut. Band in loop of Horseshoe Bend on main Eel River. Tsen-nah-ken-nes name. Also called Chis-ko-ke-ah.-CHM. From Chis-kut, Coppermine Creek. (Written Tosankaiya and Chiskokaiya by Goddard.)

To-sōs-ten. Settenbiden name for their former village on east side main Eel River a mile or two above Alder Point.-CHM.

Tsen-nah-ken-nes. Their name for themselves of Nung-kah^{hl} tribe including all bands on main Eel River from Kekewaka Creek to a few miles south of North Fork Eel on east side, and east to Salt Creek; west to South Fork Eel from East Fork of South Fork to Rattlesnake Creek. Members of tribe tell me that the name Tsen-nah-ken-nes means "straight talkers" and that it is equivalent to the term Wylakke.

Tsi-to-ting ke-ah. Band of Tsen-nah-ken-nes at Bell Springs in extreme northern Mendocino County. Their own name for Tsi-to-ting Mountain (Bell Springs Mountain).-CHM. Told me by Wylakke Tip member of tribe - born there.

Tul-bush. Wi-lak-ke name for Mattole (Nek-kan-ni included) and Lolahnkōk, (Powers, Tribes Calif., 124, 1877).

Uk-ke. Former Che-teg-ge-kah winter village on Hulls Creek on southeast side of Bald Mountain. Their own name.-CHM.

Wētah^{ch}. Kahto name for southern Athapaskan 'Wylakke' tribes.-CHM.

Whistlers. Name given to small tribe east of Cape Mendocino because of their continued whistling - (Marysville Weekly Express, 1858).

Wi-lak-ke. Name commonly applied locally and in the literature to a series of Athapaskan tribes in northern Mendocino, southern Humboldt, and southwestern Trinity counties, in Long and Jackson Valleys, all of whom call their people Ken-nes-te and their language Nung-kahⁿ. Goddard (1907) restricts the Wilekke to the region south of Kekewaka Creek. Not to be confounded with the Winton tribe of same name on upper Trinity, upper Sacramento, and McCloud Rivers.-CHM. Given by Lolahnkok as "tribe south of Dobbin Creek". Synonymy: Kak-wits ("Yuki name", Powers 1877), Ken-es-ti ("Their own name", Powers 1877), Kenesti (Powell 1891), Ko'l-a ("Yuki name", Koreber 1911), Ko-wil^s (Round Valley Oo-kom-nom name for Wi-lak-ke, CHM MS 1912), Kuneste (Handbook, from Goddard MS, 1907), Nylackee (typog. error, Fairfield in Rept. Commr. Ind. Affairs 1866), Tlackees (typog. error, Taylor 1862), Uye Lackes (Stevenson in Rept. Commr. Ind. Affairs 1857, identification uncertain. On Nome Lackee Reservation.), Wailaki (Goddard 1903; Dixon 1910, 1913, and 1915; Repts. Commr. Ind. Affairs 1900-1909 incl.; Royce 1901), Wailaki (Gatschet 1890), Wai-lak-ki, Wailakki (Powers 1877, in part), Wailakki (Repts. Commr. Ind. Affairs 1877, 1877-99 incl.; Powell 1891), Wi-Lackee (Bancroft 1875), Wi-Lackees (Bancroft, after Powers MS, 1874), Wilackee (Calif. Legislature, Special Joint Commission, Mendocino War, 1860), Wilacki (Bancroft 1875; Keane 1878), Wi-Lakees (Gatschet 1877), Wileakee (Rebellion Records 1897), Wi Laki (Gatschet 1876), Wilakies (Fairfield 1867), Wi Tackees (typog. error; Powers 1872. Identification uncertain), Wrylackers (Maltby in Rept. Commr. Ind. Affairs 1866), Wye-lackees (Geiger in Rept. Commr. Ind. Affairs 1858. Identification uncertain), Wyelackee (Steele in

Wi-lak-ki. Synonymy: (Cont.)

Rept. Commr. Ind. Affairs 1864), Wye-Lackees (Geiger in Rept. Commr. Ind. Affairs 1860; also Repts. Commr. Ind. Affairs 1857, 1863; also Taylor, after Rept. Commr. Ind. Affairs 1863, 1863; identification uncertain. On Nome Lackee Reservation), Wye Lackees (Geiger in Rept. Commr. Ind. Affairs 1859; identification uncertain. On Clear Lake), Wylachies (Maltby, Rept. Commr. Ind. Affairs 1865), Wylackees (Calif. Legislature, Special Joint Commission Mendocino War 1860; Kingsbury in Rept. Commr. Indian Affairs 1866; Rebellion Records 1897), Wylackie, Wylackies (Gatschet 1876; Repts. Commr. Indian Affairs 1872-4 incl., 1877, 1880-2 incl.; Powers 1877; Hist. Mendocino Co. 1880; Truchot in Sherman Bull. 1911; Rebellion Records 1897), Wylackies (Austin Wiley in Rept. Commr. Ind. Affairs 1865; Ann. Repts. Board Ind. Commrs. 1872-74 incl.; Round Valley), Wylackies (Hudson, Pomo Basketmakers, Overland Monthly, 561, June 1893), Wylakies (Gatschet 1877), Wylacks (Taylor 1860; identification uncertain. Mountains of Trinity County), Wylaskies (Rept. Commr. Ind. Affairs 1865. Identification uncertain. Smith River Agency), Ylackee (Hanson in Rept. Commr. Ind. Affairs 1863), Ylackes (Stevens in Rept. Commr. Ind. Affairs 1868. Identification uncertain. Smith River Reservation), Ylacca, Wailaki (Royce 1899, 1901).

Wish-osk. Name given by Weyot of lower Eel River to the Nekanni of Bear River and Cape Mendocino. A term of contempt.-CHM. Synonymy: Wic'ack (Kroeber 1911), Wis ask (Loud 1918), Wish-osk (Gibbs 1851), Wishosk (Gatschet 1877; Bancroft 1874 and 1875), Wis-ahsk.

Wisi-lak. "Wiyot" name for Athapaskan language (Loud, after Kroeber MS, 1918).

Yah-ken-nes. Name used by the Ket-tel tribe of lower Van Duzen for their own language. The Lolahnkōk use the term Yah-ken-nes in a tribal sense for the Van Duzen River Ket-tel, calling them indifferently Ke-tel and Yah-ken-nes.-CHM.

Yeeath. Tribe at Cape Mendocino (Tobin). See Nekanni.

Ye-sing-tah-hahn. Name given me by Set-ten-bi-den for related tribe or band beginning on the north about a mile south of mouth of Kekewaka Creek and reaching southerly 4 or 5 miles to Horseshoe Bend of main Eel River, and westerly to South Fork Eel. Not sure of boundaries. May be same as Taht-so-ke-ah and Sko-den ke-ah mentioned by Tsen-nah-ken-nes. Language same as that of Set-ten-bi-den kā-ah. The name implies a South Fork Eel tribe, South Fork being Yis-sing-ka-kuk in their language, and Sin-ke-kōk in Non-gah^{h1} dialects farther west.-CHM.

Yee-ok-a-wall (Yeeaths). Band on coast south of Mattole River (Probably near or south of Point Gorda) where redwood is replaced by yellow fir (Toben). Tribe near Cape Mendocino. Probably same as Te-ok-ko-wil^{ch}, a name applied by the Humboldt Bay Soo-lah-te-luk to "other tribes".-CHM.

Yes-sa-cheb-be. Former Mat-tōl village on or near site of old barn south of junction of North Fork with main Mattole, near Petrolia.-CHM.

Yet-tah-kah. Nek-kan-ni name for Hill People way off.

Yis-sing-kun-ne. Set-ten-bi-den name for related tribe (to-cho-be keah) south of Lolahnkōk from South Fork Eel River at Garberville westerly to Briceland and coast.-CHM.

Yit-tah-ken-nuk. Lolahnkōk name for Hoopa tribe.-CHM.

Yo-sawl. Southernmost coast division of Athapaskan stock in California, probably best regarded as a sub-division of the To-cho-be keah. Territory extending north from Usal Creek, south of which are the Yukean Oo-kot-on-tel-ka. Name given me by Oo-kot-on-tel-ka, who say that the pronunciation here given is that of the Yo-sawl themselves. The Oo-kot-on-tel-ka have two names for the Yo-sawl: Oo-ko-nek-kah and She-show-che. The To-cho-be keah call the Yo-sawl, Chaw-ken-nā-che. The Kahto call them Ketch-ing keah-hahng.-CHM. Synonymy: "Usals or Camalel Pomos" ("Coast people on Usal Creek", Powers 1872; Bancroft, after Powers, 1874); (Note: Powers' information was incorrect, he regarding the 'Usal' and Kam-ah-lel po-mah as the same and considering both to be Pomo, whereas neither is Pomoan. Kam-ah-lel po-mah is the Pomo name for the tribe calling themselves Oo-kot-on-tel-ka, (a Yukean tribe) reaching north to Usal Creek, which is the boundary between them and the southernmost coast Athapaskan (Wilakke) tribe, locally called Yo-sawl).-CHM, "Usals or Camalel Pomos" (Gatschet 1877), Usal (Keane 1878), Usal ("part of the Sinkyone"; Handbook, from Goddard MS, 1910), Utinom ("Yuki" name meaning 'reed people'; Handbook, from Kroeber MS 1903, 1910), Yon-sal-pomas (Tobin in Rept. Commr. Indian Affrs. 1858), Yonsal Pomos (Bancroft, after Tobin, 1874), Yoshol (Pomo name; Handbook, from Kroeber MS 1903, 1910), Yo-sol Pomas (Wiley in Rept. Commr. Indian Affrs. 1865), Yosul-Pomas (H.L. Ford in Calif. Legislature, Special Joint Committee, Mendocino War, 1860), "Yusal Po-mo or Kam-a-lel Po-mo" (Powers 1877), "Yusal (or Kamalel) Pomo" (Powell 1891).

Yu-e-yet-te ke-ah (North People). Teen-nah-ken-nee name for tribe or tribes north of themselves.-CHM. On east side Eel River on and north of Kekawaka Creek. Also called Kahs-ne-kōt ke-ah.

Yu-fah-hā-rah ar-rar. Karok name for tribes south of Humboldt Bay, including the Nek-an-ni.-CHM.

Tin-noo^{ch}-tung. On south side main Trinity River at Cedar Flat. Easternmost village of tribe, near or adjoining territory of the Chemareko.-CHM.

Tsa-nung-wha. Their name for themselves. Also used by the Hoopah.-CHM.

HWILKUT BANDS, CAMPS AND VILLAGES*

Proper name of tribe Hoi^{ch}-let-'kah or Ho-e^{ch}-kut-ka.

Territory: Valley of Redwood Creek and adjacent Bald Hills, beginning on the north 10 or 12 miles from coast (at Orick) and extending southerly to head of river, a distance in an air line of about 38 miles.

Divisions: The tribe comprises 3 divisions: Ho-e^{ch}-ki-e-te or Ho-e^{ch}-kut-ke-e-te, Northern or Lower Redwoods; Ho-e^{ch}-ki-e-nok, Southern or Upper Redwoods; and Ho---tin-net, Indians of Blue Lake and North Fork Mad River.

Authority: When a name rests on a single authority the author is always given. My initials (CHM) mean that the name, and usually the location also, has been obtained by me from the Indians, irrespective of earlier record.-CHM.

Ahn-keo-he-lā. Camp or village on east side Redwood Creek, low down. Probably error for King-keo-he-lā, which see.-CHM.

Bald Hills Indians (Gibbs & McKee 1851, and subsequent authors) as designation for 'Hwilkut tribe.

Chalula (Samuel Parker, Expl. Tour Beyond the Rocky Mts., 1842). See Chilula and Cho-lo-lah.

Cherkhu (Cherr'h-quuh, Gibbs 1853; Cherr'L-quih). Polikla name for lowest village of 'Chilula' on Redwood Creek (Gibbs 1853; Kroeber 1907). (Doubtless same as No-leh-ting.-CHM) Synonymy: Cherr'hquuh, Cherkwer (Kroeber Hndb. Inds. Calif., p. 138, 1925).

Chil-lu-la (Powers MS 1873, quoted by Bancroft; Chilula, Chillu-lah). Hoopa name for Hwilkut.-CHM. See also Chilula.

Chilula (Goddard). 'Notes on Chilula Indians of Northwest California', University of California Publications in Archaeology and Ethnology, Vol. 10, No. 6, April 3, 1914; also Chilula Texts, Ibid, Vol. 10, No. 7, Nov. 25, 1914. Also Kroeber in Hdbk. Am. Inds., 269, 1907; Hdbk. Inds. Calif., 137-191, 1925.

*Otherwise known as Whilkut (Ed.).

Chim-mah-non-ah-kut (Tcimmananakut, Goddard, Chilula Texts, 375, 1914). Former village on east side Redwood Creek at Bonny Crogan's ranch.-CHM.

Cho-lo-lah (Choo-loo-leh, Tsu-lu-la, Tcho-lo-lah). Polikla name for Hwilkut.-CHM. See also Chilula.

Dah-sun-chah-kut (Dah-sun-tshah-kut, Dasuntcakat, Goddard). Former village in Bald Hills on east side Redwood Creek below Minor Creek and close to Ken-nah-hun-tah^{ch}-ten (Goddard, Chilula, p. 276, 1914).-CHM.

E-chin-ho^{ch}-chin-tish-ting. Another name for Ho^{ch}-tin-net.-CHM.

E-nok-ka-no-mit-sa or Ye-nuk-a-no-mit-sa (Yinukanomittsedin, Goddard). Former village on Howard place "1/8 mile southwest of Howard Ranch buildings".-CHM.

E-nuk-ka-cheng-tish-ting. Former village where Berry ranch house (called 'Redwood') now stands, on high ground east of Redwood Creek bridge.-CHM.

Es-tish-chem-meh (Ilsticemī, Goddard, Chilula Texts, 375, 1914). Former village on east side Redwood Creek about 4 miles above Berry bridge.-CHM.

Ē't-sow. Ner-er-ner name for lowermost Hwilkut village on Redwood Creek, doubtless Ho-wung'-kut, No-leh-ting.-CHM.

Gestakat (Kis-tā-a-kut). "Athapascan name" for village site on south side North Fork Mad River about 1½ miles above its mouth (Loud, Wiyot, 291, 1918). Erroneously given as "Wiyot".

Hah-we-che-mah-rah. Che-mar-re-ko name for Hwilkut.-CHM.

Ho^{ch}-tahn-ho-lah-ting. On east side of Redwood Creek above "5" Tsin-se-lah-tin?-CHM.

Ho^{ch}-tin-net ('Ko-tin-net). Tribe or subtribe at Blue Lake and on North Fork Mad River.-CHM.

Ho^{ch}-e^{ch}-ke-e-te or Ho^{ch}-e^{ch}-ki-e-tah (meaning Redwoods north), Ho^{ch}-e^{ch}-kit-whi. Their own name for northern division of tribe. Not a village name.-CHM.

Ho^{ch}-e^{ch}-kut-kew-yah-ne-ahm (meaning Redwood acorn eaters). Name often applied to themselves.-CHM.

Ho-e^{-ch}==ki-e-nuk (meaning South Redwoods). Their own name for southern division of tribe.-CHM.

'Hoi^{ch}==let-kah or Ho-e^{-ch}==kut-ka (Ho-il-let-'hah, 'Hoi^{ch}==let='ha, Oi^{ch}==let-kah, Hoil-kut, Ho-al-kut-whuh, Holtz Indianer, 'Hwil-kut, Whilcut, Whil-kut, Wheelcut, Wheelkut, Wheelcutta, Xoilkut). Tribe on Redwood Creek and Bald Hills from Ho-wung-kut and No-le-ting up to head of river. They call themselves collectively 'Ho-il-let-'hah, 'Hoi^{ch}==let-'kah, or Ho-e^{-ch}==kut-ka.-CHM.

Holtz Indianer. (Meyer 1855). German name meaning "Woods Indians". See Hoi^{ch}==let-kah.

Ho-nah^{ch}==te-nā-keh, Ho-tah^{ch}==tin-nek or Ho'-nah^{ch}==tin-a-ke (Hōn-naht-te-nā-keh). Given me as "Large village" and also as "Summer camp" on Redwood Creek in Bald Hills right at Stoffer's, on ridge about a mile above (south of) Cold Spring (called Tōs-katch-ting) and approximately midway between Bair's and Berry's. (At Stoffer's formerly Hooker's, there is a place called Koo^{ch}==mit-tah^{ch} or Kew^{ch}==mit-tah^{ch}, meaning "between the alders", but it appears to be a place name only, though one informant says it was a camp.)-CHM.

Hōn-te^{hl}==me (Hon-tes^{ch}==meh, Xōntelme Goddard, Chilula, 275, 282, 1914). Camp on east side Redwood Creek above North Fork, "on site of Beaver farm buildings".-CHM. Synonymy: Hontetlme (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

'Ho-tin-net. Blue Lakes branch of Hwilkut; their own name for themselves.

Hoo-tso-e-choo-kah. Camp formerly on site of present store at Korbel.-CHM.

Hōs-ta-che-me. Village or camp on west side Redwood Creek about 2 miles above Ki-loo^{ch}==tah-ting.-CHM.

Ho-un-kut. Former village on west side Redwood Creek about $\frac{1}{4}$ mile from Dah-sun-chah-kut but on opposite side of Creek. Name much like that of Ho-wung-ah-kut, the lowermost village of tribe.-CHM.

Howunakut. Lowermost village on Redwood Creek (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925). See also Ho-wung-ah-kut.

Ho-wung-ah-kut, Ho-wun-nah-kut (Xōwunnakut, Goddard). Former village in Bald Hills north of Redwood Creek. Northernmost and lowermost village. (Located by Goddard (Chilula, 272, 282, 1914) as "about a mile east of Redwood Creek", approximately in S6 T9 R2 E.)-CHM.

Hwoi-il-kut-wah. Hoopah name for Hwilkut. See Hoi^{ch}-let-kah.

Is-tā-a-kut. Camp on North Fork Mad River at present Korbel picnic ground. See also Kis-tā-a-kut.-CHM.

Kah-kus-tah^{ch}-ting (Kahs-tah^{ch}-ten, Kahs-tah-ten, Kaxustadin, Kah'-hus-ta'ding, Goddard, Chilula, 276, 282, 1914). Former village on Sweathouse Flat, on east side of Redwood Creek at junction of Sweathouse Creek, whose name it bears. Approximately 2 miles below Berry Bridge. Goddard states that the Hoopa consider it the southernmost village "of the Xōilkutyidexoi, or Chilula" (=Lower Redwoods, who call themselves Ho-ē^{ch}-ke-e-te.)-CHM. Synonymy: Kahustahding (Kroeber, Hdbk. Inds. Calif., p. 138, 1925).

Kahtch-wahn-to-ting. Summer camp.

Ka-tsi-a-too. Camp site just below big rock at Korbel.-CHM.

Kaw-cho-sish-tin-tang. Former large village at Blue Lake, belonging to Ho-tin-net or 'Ko-tin-net subtribe, a few of whom still live there.-CHM.

Ken-nah-hung-tah^{ch}-ting (Ke'-nah-hun-tah-ten; Kinnaxōnta din; Kin-nah-hon-ta^c-ding, Goddard, Chilula, 276, 282, 1914). Former big village on east side Redwood Creek just below Minor Creek, "¼ mile north of Tom Bair's". A chief lived there.-CHM. Synonymy: Kinahontahding (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

Ke-il-lah. Lolahnkōk name for Hwilkut tribe of Redwood Creek.

Ke-tan-nah-tah^{ch}-ting (Kit-tahn-nah-tah-ten). Former village on site of Tom Bair's house, near mouth of Minor Creek.-CHM. East side Redwood Creek about ¼ mile below bridge. Uppermost village??

Ke-wah-ahn-tis-ting. Camp on ridge at line fence between Lyon's and Stoffer's ranches.-CHM.

'Kew^{ch}-mit-tah^{ch} (or Koo^{ch}-mit-tah^{ch}). Camp "between the alders" at Stoffer's ranch.-CHM.

Khaiyame. "Athapascan name" for Hwilkut village site on east side North Fork Mad River about 3 miles above its mouth (Loud, Wiyot, 291, 1918). Erroneously given as "Weyot".

Ki-loo^{ch}-tah^{ch}-ting, Ki-e-loo-tah^{ch}-ten (Ki-loo-tah^{ch}-ten; Kailūwta din, Ki-looh'w-ta'ding, Goddard, Chilula, 275, 282, 1914). Camp on east side Redwood Creek a mile (or less) south of Klitch-hoo-e-nah^{ch}-ting but on opposite bank of Redwood Creek.-CHM. Written 'Kailuwta din' by Goddard and located west side Redwood Creek (Goddard, Pliny E., Chilula Indians of northwestern California, 275, 282, April 1914). Synonymy: Kailuhwtahding (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

Ki-loo-tsheng-elk-ting, Ki-looh w-tsheng-elk-ding (Ki-loo^{ch}-tseng-elk-ding; KailūwtceneLdin, Goddard, Chilula, 275, 282, 1914). Village located by Goddard in Bald Hills on east side Redwood Creek at "NW cor. S21 T7N R3 E". I have not found anyone who knows it, (P.E. Goddard, Univ. Calif. Pub. Eth., Vol. 10, No. 6, 275, 282, April 1914, Chilula Inds. NW Calif.) Synonymy: Kailuhwchengetling (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

Ki-loo-whit-teng. Fishing camp on North Fork Mad River $\frac{1}{4}$ - $\frac{1}{2}$ mile above Korbel (at place where gum trees are, just below Picnic ground).-CHM.

King-keo-'hli or King-kyo-li (or King-keo-he-lā; Kinkyōlai, Goddard). Large village or summer camp on top of hill in Bald Hills about a mile east of Jonathan Lyon's ranch house, (S24 T9 R2 East, Goddard, Chilula, 273, 282, 284, 1914).-CHM. Synonymy: Kingkyolai (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1935).

King-ye-ke-ke-ah-mung-ah or King-ke-kaw-mung-ah (Kinyukkyōmuna, =Kin-yuk-kyom-mung-ah, Goddard, Chilula, 274, 282, 1914). Village on east side Redwood Creek in Bald Hills at mouth of Coyote Creek, a little above Ho^{ch}-tahn-ho-lah-ting, and a little above Lyons' place.-CHM. Synonymy: Kingyukyo-munga (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

Kis-tā-a-kut (Gastakat, Loud 1918). Camp for winter fishing on North Fork Mad River at Camp Bar, now Korbel Picnic Ground, about a mile north of Korbel.-CHM. See Is-tā-a-kut.

Kit-de^{hl}-wis-sah-kut, Kit-dil^{ch}-wis-sah-kut (KitdiLwissakut, Goddard). Acorn and hunting camp near northwest corner of Hoopa Reservation in Bald Hills (Goddard, Chilula Inds. NW Calif., 277, 282, 1914).

Kit^oshu-nah-me-ding, Kit-tshoo-nah-meh-ding (Kittcūnamedin, Goddard). Summer camp on west side of main ridge of Bald Hills north of North Fork Creek (Goddard, Chilula, 277, 282, 1914). Near southwest corner S15 T8 R3 E.

Kit-tahn-nah-tah-ten. About 4 miles below bridge (uppermost of our tribe).

Kittcūnamedin. See Kit-shu-nah-me-ding.

'Klesh-mah-kut. Former village on ridge on east side Redwood Creek.-CHM.

'Klew-taw-me-ting ('Kew-taw-ting). Former village on east side Redwood Creek.-CHM.

Klitch-hoo-e-nah^{ch}-ting, Klit-tshoo-hwin-now^{ch}-ding ('Hlit-choo-a-nah^{ch}-teng, Sit-choo-e-nah^{ch}-ting, 'Klitch-oo-e-now^{ch}-ten, Klitch-a-en-na^{ch}-ten, 'Hlit-chew-a-nah^{ch}-tung, Littcūwinnauwdin, Littcūwhinnauwdin, Goddard). Former village about 3 miles above Beaver's, on west side Redwood Creek, above North Fork. Located by Goddard on "NE cor. S17 T7 R3E".-CHM. Synonymy: Littcūwinnauwdin (Goddard, Chilula, 275, 282, 1914), Hlichuhwinauhwding (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

Klo-che-kā, Klō-tsheh-keh (Klo-tseh-keh; Lōtceke (Goddard, Chilula, 275, 282, 1914). Village on east side Redwood Creek between 'Hōn-te^{hl}-me and Ki-loo^{ch}-tah^{ch}-ting.-CHM. Synonymy: Tlocheke (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

'Klo-ke ching-ching-e-nok (meaning "Prarie place south"). One of the names for the upper or southern division of the Hwilkut.-CHM.

Klo-tshim-meh (Lōtcimme, Goddard). Camp (village) on Redwood Creek about a mile above No-leh-ting.-CHM. (Goddard, Chilula Inds. NW Calif., pp. 273, 282, 1914.) Synonymy: Tlochime (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

Klo-ts'hōt-dah-wil-lin-ding (Lōtsxōtdawillindin, Goddard, Chilula 277, 282, 1914). Summer camp in Bald Hills in hollow redwood tree 1½ mile east of Noleding (Goddard 1914).

Koo^{ch}-mit-tah^{ch} or Kew^{ch}-mit-tah^{ch} ("between alders"). Place near Stoffer's, said by one informant to be place name old camp site.-CHM.

- 'Ko-tin-net or Ho^{ch}-tin-net. Tribe or subtribe at Blue Lake (their name for themselves).-CHM.
- Kuff-keo-me. Camp on west side Redwood Creek across from Ki-loo^{ch}-tah-ting.-CHM.
- Mā-mā-a-kut (Mā-mā-a-'hwut, Mā-mā-kut). Former big village at junction of Mā-mā-kut Creek with Redwood Creek.-CHM.
- Me-kā-ta-met (Mikētime, Loud, Wiyot, 291, 1918). Former village on north side North Fork Mad River between Korbel and Riverside.-CHM.
- Mes-ta-tim-teng (Mes-ta-tim-ten, Mis-tā-ten). Former village on east side Redwood Creek above Es-tish-chem-meh.-CHM.
- Ming-kut-te-ke or Mung-kut-te-ke, Ming-kut-de-ke-ye-mahr-tshintshing (Minkutdekeyimantcintcin, Goddard Chilula, 277, 282, 1914). Camp at mouth of Ho-tah^{ch}-ting Creek at or near Fort Camp between Lyon's and Stoffer's.-CHM. Opposite mouth north Fork Creek (Goddard 1914). See also Mung-kut-te-ke.
- Minkutdekeyimantcintcin. See Ming-kut-te-ke.
- Mis-kenēhu-ten. "Athapascan name" for village on south side of North Fork Mad River just above its junction with Mad River (Loud 1918). Erroneously given as "Wiyot".
- Mis-meh (Misme, Goddard, Chilula, 276, 282, 1914). Former village on east side of Redwood Creek "between Minor Creek and Sweatouse Creek", and about 1½ mile below Kahs-kus-tah^{ch}-ting.-CHM.
- Mountain-Alleguas and Mountain Indians (Meyer, Nach dem Sacramento, 273, 1855). Probably Hwilkut.
- Mis-tā-ten. Athapascan name for first village above Canyon Creek on northeast side Mad River (Loud, Wiyot, 291, 1918).
- Mung-kut-te-ke, Ming-kah-te-ke, Mung-kut-te-keh (Minkutdekeyimantcintcin, Goddard). Camp or village on Redwood Creek at Fort Camp, in Bald Hills at mouth of Ho-tah^{ch}-ting Creek, between Lyon's and Stoffer's. Located by Goddard as "across the creek from Alber's place, opposite mouth of North Fork Creek".-CHM. See also Ming-kut-te-ke.
- Nahs-kah-nah-kut (Nahs-kahn-nah-kut). Former village high up on Redwood Creek.-CHM. Exact location not recorded.

- New-wil-tso-me-ah, Noo-wil-sol-me-yeh (Nūwilsōlmiye, Goddard, Chilula, 277, 282, 1914). Spring and summer camp at head of branch of Coyote Creek in Bald Hills. Called "Coyote Camp".-CHM.
- Ni-is-'kwahl-la-kut. Former village at head of Redwood Creek. Last and southernmost village of tribe.-CHM.
- Nok-ka-no-mit-se. Village on Redwood Creek above North Fork.-CHM. See also Ye-nuk-ah-no-mit-tse-ting.
- No-le-meh (Noo-le-me). Fishing camp at falls on North Fork Mad River half a mile above Korbel Picnic Ground. Only one kind of salmon can get up these falls.-CHM.
- No-leh-ting (No-leh^{ch-}tin; Nōledin, Goddard, Chilula, 273, 282, map facing 282, 1914). Village on Redwood Creek in Bald Hills about 12 miles from coast. (Located by Goddard in S9 T9 R2 E.) The name means falls. Lowermost of the villages actually on Redwood Creek.-CHM. Probably came as Chorkhu &c. Synonymy: Noleding (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).
- Oh-nah. Polikla name for a Hwilkut village (Gibbs in Schoolcraft, Ind. Tribes, Vol. 3, 139, 1853).
- Ona. Kroeber in Handbook, p. 121, 1910 as third village of Chilula on Redwood Creek counting from below. Synonymy: Ohnah, Ono (Kroeber, Hdbk. Inds. Calif., p. 138, 1925).
- Opa. (Polikla name for) "Fourth Chilula village on Redwood Creek," (Handbook Am. Inds., Pt. 2, 137, 1910).
- Oh-pah. Gibbs spelling of Polikla name for Hwilkut village on Lower Redwood Creek (Gibbs in Schoolcraft, Ind. Tribes, Vol. 37, p. 139, 1853). Mentioned by Goddard as "4th Chilula village on Redwood Creek." Synonymy: Ohpah, Opau (Kroeber, Hdbk. Inds. Calif., p. 138, 1925).
- Oruk. Name erroneously given by Gibbs in 1853 as used by "Coast Indians" for Redwood Creek Indians. Refers of course to Orik at mouth of Redwood Creek.-CHM.
- O-tlep (T.T. Waterman, Yurock Geography, U.C., p. 188, May, 1920). Polikla name for Hwilkut village 'Howungkut, near Redwood Creek and about 10 miles up stream from Orick.
- Otshpeth (Ot-teh-petl, Otshpetl). Polikla name for band of Bald Hills Indians (Gibbs, Schoolcraft, III, 139, 1853). Probably same as O-tlep of Waterman. Synonymy: Ottepetl, Otepetl (Kroeber, Hdbk. Inds. Calif., p. 138, 1925).

Ottepetl. See Otshpeth.

Redwood Indians (McKee 1851; Calif. Legislature 1860; Rebellion Records 1897; Redwoods, Redwood tribe, Marysville Weekly Express 1858, 1859).

Roktsho (Roque-choh). Highest (up stream) 'Chilula' (Hwilkut) village on Redwood Creek (Kroeber, Hdbk. Am. Inds., 269, 1907; 394, 1910; after Kroeber MS Rooktsu).

Roque-choh. Polikla name for Hwilkut in Bald Hills (Gibbs in Schoolcraft, Ind. Tribes, Vol. 3, 139, 1853; Kroeber 1907). The "highest village" (Handbook, 1910). Synonymy: Roquechoh, Roktso (Kroeber, Hdbk. Inds. Calif., 138, 1925).

Schwung-hah-lah-ding or Tshwung - hah-lah-ding (Tcwunxaladin, Goddard, Chilula, p. 278, 282, 1914). Summer camp on main ridge of Bald Hills in middle of southern part of S23 T8 R3 E (Goddard 1914).

Senalmatsdin (Goddard, Chilula, 277, 282, 1914). Summer camp for gathering seeds on south side of main ridge east of King-keo-'hli, probably in SE corner of S24, T9, R2 E (Goddard 1914).

Shit-de-el-ye-ding, Tshit-deel-yeh-ding (Tcitdeelyedin, Goddard, Chilula, 277, 282, 1914). Summer camp near branch of Roach Creek, tributary of Klamath River (Goddard 1914). Probably northwest quarter S31 T10 R2 E.

Sink-king-choo-me-tah^{ch}-ting (Sik-king-choong-ma-tah^{ch}-ting; Sik-king-tshwung-mit-ta-ding; Sikkintcwurmitta din, Goddard). Village on east side Redwood Creek. Given me as about 2 miles below Tom Bair's place on Minor Creek. Located by Goddard (Chilula, 276, 282, 1914) in "Northwest quarter S21 T7 R3 E".-CHM.

Sikkintcwurmittadin. Sik-king-choo-ma-tah^{ch}-ting.

Tah^{ch}-chā-nahl-ting (Dah-chā-nahl-teng). Former large village on east side Redwood Creek just below Tom Bair's, near the big barn and sheep corral.-CHM.

Tah^{ch}-mah-no-ah-ting. Summer camp on Bald Hills Ridge.-CHM.

Tah^{ch}-sahn-che-ting. On east side Redwood Creek.-CHM. May be error for Tah-sung-chā-kut.

Tah-nah-nah-kut (Tenākut, Goddard, Chilula Texts, 375, 1914). Village on east side upper Redwood Creek back from river, above Mes-ta-tim-teng.-CHM.

Tahs-ung-chā-kut (Tah^{ch}-sahn-che-ting?). Former village on east side Redwood Creek about 200 yards above Tah^{ch}-chā-nahl-ting.
-CHM.

T'chil-kahn-ting (T'^{chl}-kahng-ten or T'^{chl}-kahn-ting, E^{ch}-kahn-ten, sometimes pronounced like Chis-kahn-ting). Village on small open flat on east bank of Redwood Creek, on Tom Blair's ranch just under Berry ranch and about $\frac{1}{4}$ mile below old covered bridge near Berry's ('Redwood'). Village now moved to higher point on high slope $\frac{1}{2}$ mile farther south.-CHM.

Tcho-lo-lah (Tsu-lu-la, Cho-lo-la, Choo-loo-le, Chu-lu-la). Polikla name for Hwilkut of Redwood Creek and Bald Hills (Tcho-lo-lah, Gibbs in Schoolcraft, Vol. 3, 139, 1853). See also Chil-lu-la (Hoopa name) and Teswan.

Tcwunxaladin (Goddard, Chilula, 278, 282, 1914). See Schwung-hah-lah-ding.

Te-ok-ko-wil^{ch}. Soo-lah-te-luk name for "Mountain Indians" and "other tribes"; applied to Hwilkut and others.

Tes-i-kut, Teh-si-kut (Tesaikut, Goddard, Chilula, 277, 282, 1914). Acorn and deer camp on northeast slope of ridge west of Tuley Creek (Goddard 1914). Probably northern part S16, T9, R2E.

Tes-wan (Powers Tribes of Calif., 87, 1877). Error, Tes-wan being the Hoopa and Hwilkut name for the coast Ner-er-ner, not Hwilkut.-CHM.

Tlo^{ch}-tik-nah-lah-ting. 'Cabin Camp'. Camp at old school house 1 mile south of E-nok-ka-no-mit-sa.-CHM.

Tondinnundin. See Ton-te-nahn-ting.

To'n-te-nahn-ting (Tōn-din-nun-ding; Tōndinnundin, Goddard, Chilula, 274, 282, 1914). Old village on east side Redwood Creek in Bald Hills ("700 yards east of Redwood Creek and 400 yards north of North Fork Creek", Goddard). Ned Woodward, who was born here, tells me the village was on a side hill at or very near Stoffer's.-CHM. Synonymy: Tondinunding (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

Tor-re-boos. Soo-lah-te-luk name for Hwilkut.-CHM.

Tos-kahtch-ting. Camp on ridge at Cold Springs $\frac{1}{2}$ mile above Ke-wah-ahn-tis-ting, between ranches of Lyons and Stoffer.-CHM.

Tsā-nah-ti-a-kut. Village on east side upper Redwood Creek, far up in hills near Chaparral Mountain.-CHM.

Tse-inātūlwo-ten. "Athapascan name" for camp site south of North Fork Mad River about 2 miles west of its mouth (Loud, Wiyot, 253, 291, 1918). Referred by Loud to "Wiyot".

Tsin-tes-ki-meh (Nen-tes-ki-meh). Village on east side Redwood Creek a little below Mes-ta-tim-ten.-CHM.

Tsin-tse-lah-ting (Tsin-se-lah-tin; Tsinsilladin, Goddard, Chilula, 274, 282, 1914). Village below Stoffer's and below Ho-tach-ting (located by Goddard in S18 T8 R3 E).-CHM. Synonymy: Tsinsilading (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

Wheelcuttas (Bancroft after Powers MS, Vol. I, 446, 1874). See Whilkut and Hoi^{ch}-let-kah.

Whil-kut (Powers, 1877 and modern authors; Hoopah name for Redwood Creek tribe). See Hwilkut and Ho-e^{ch}-kut-ka.

Wis-ask. "Wiyot" name for Hwilkut (Kroeber and Waterman, quoted by Loud, Wiyot, 292, 1918).

Wit-ke-rik ar-rar. Karok name for 'Hwilkut.

Xōilkutyīdexoi. Given by Goddard as apparently the Hoopa name for "Chilula"-by which name he designates the lower or northern division of the Hwilkut-the Ho-e^{ch}-ke-e-te (Chilula, 276, 1914).

Ye-nuk-ka-no-mit-sa (Nok-ka-no-mits-seh; Ye-nuk-ah-no-mit-tseh-ting; Yinukanomittsedin, Goddard). Former village on Howard Ranch. About 1/8 mile southwest of ranch buildings (Goddard, Chilula, 275, 282, 1914).-CHM. Synonymy: Yinukanomittseding (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925). See also E-nok-ka-no-mit-sa and Yinukanomittsedin.

Ye-sin-ning-i-kut or E-tsin-ning-i-kut (Yisinninaikut, Goddard, Chilula, 274, 282, 1914). Village 1/2 mile east of Redwood Creek and south of main ridge south of Coyote Creek (Goddard 1914).-CHM. Between Lyons and Stoffers. Synonymy: Yising'aikut (Kroeber, Hdbk. Inds. Calif., p. 138, map p. 139, 1925).

Ye-tsin-nā-ah-kut-shing, Ye-tsin-neah-kut-tshing (Yĩtsimeakuttcin, Goddard, Chilula, 277, 282, 1914). Acorn summer camp west of Redwood Creek, west of Noleding, and southwest of Howunakut (Goddard). Half way up ridge west of Redwood Creek.

Yĩnukanōmittsedin. Former important village on flat near Creek about 1/8 mile southwest of Hower ranch buildings (S31 T8N R3E, Goddard, Chilula, 275, 282, 1914). See also Ye-nuk-ka-no-mit-sā).

MAWENOK TRIBE AND VILLAGE LIST*

Dj'endjēe-ten and Dj'ēndjē-whot. "Athapascan names" for village on west side Mad River on north side mouth Wind Creek (Loud, 1918).

Djinākhōe-ten. "Athapascan name" for village on west side Mad River one mile below North Fork (Loud, 1918).

Kā-tahs-lah^h-ting (or 'Ke-ah-tahs-lah-ting). Village on south side Canon Creek (in air line about 3½ miles south of Korbēl).-CHM.

Khōwo-tāche-ten. Village on east side Mad River south of Canyon Creek ("2d village above Canyon Creek") (Loud 1918). Canyon Creek is 3 miles in air line south of Korbēl.

Mā-o-we-nok. Hoopa name for Mā-we-nok.-CHM.

Mā-we-nok. Their own name (used also by 'Hwilkut) for tribe on Mad River from Korbēl southerly for 21 miles.-CHM.

Me-kā-ta-met. Village on North Fork Mad River between Korbēl and Riverside but nearer Riverside.-CHM.

Me-kaw^{ch}-ting (or Me-ke-aw^{ch}-ting). Village at Jim Anderson's place about 3 miles south of Korbēl.-CHM.

Me-meh. Village at Three Cabins, on Mad River about 3 miles above Maple Creek (16 miles south of Korbēl), on Tom Bair's Mad River place. Not to be confused with Tsa-nung-w̄ha village of same name on Trinity River just above South Fork.-CHM.

Ti-keo-tchun-tin. Former village on site of present Riverside. Between Mad River and North Fork of Mad River.-CHM.

Til-chwah-hew-a-kut (Til-tchwa-hu-ut). Village on Maple Creek about 14 miles (9 in air line) south of Korbēl. Large village.-CHM.

Tolkaie-ten. "Athapascan name" for village on west side Mad River 1½ miles below North Fork (Loud 1918).

Tsā-te-tis-ting (Tsē-didis-ten, Loud). Camp on Mad River at Fala Ranch, 10 or 12 miles south of Korbēl. Camp for catching eels.-CHM.

* The Ma-we-nok are a Mad River Whilkut tribelet (Ed.).

Catalogue numbers of items in the Merriam Collection*

Poliklan tribes, bands and villages	B/2b/N5
Rancherias of the middle Klamath River, I	I/General/N1
Rancherias of the middle Klamath River, II	I/General/N1
Karok (Ar rar) tribes and villages	I/8a-8b/N2
Shastan tribes, bands, and villages	G/General/N1
Tlo-hom-tah-hoi (Tlo-mah-tah-hoi) villages	J/9a/N1
Hah-to -ke-he-wuk tribe and village list	G/6e/N3
Konomeho tribe and village list	G/6a/N2
Soo-lah -te-luk ("Wiyot") tribes and villages	G/General/N1
Athapaskan tribes, bands and villages	A/1f-1o/N2
Huss (Hah-wun-kwut) bands and villages	A/1a/N4
Hoopaw or Tin -nung-hen-ha-o tribe, bands and villages	A/1b/N5
Tsa-nung-wha tribe and rancherias	A/1e/N8
Hwilkut bands, camps and villages	A/1b/N7
Mawenok tribe and village list	A/1c/N6
Chemareko tribe names and villages	K/10a/N1
'Kahto' tribe and villages	A/10/N22
Oo-kot-on-tel-ka tribe and villages	D/14a/N3
Oo-kum-nom tribe and villages	D/4b/N4

* For reference to Catalogue see p. iv.

Key to Map

ATHAPASCAN STOCK *

1a. Huss or Tolowa

Hoopa Group

1b. Hoopa or Tin'-nung-hen-na'-o

1c. Ma-we'-nok

1d. 'Hwil-kut

1e. Tsa'-nung-wha

Wilakke or Nung'-hahl Group

1f. Mat-tol'

1g. Lo-lahn'-kok

1h. To-cho'-be

1i. Lassick or Ket-tel'

1j. Set-ten-bi'-den

1k. Tsen-nah-ken-nes

1l. Che-teg'-ge-ah

1m. Bah-ne ko ke'-ah

POLIKLA STOCK

2a. Ner-er-ner (Southern Coast Yurok)

2b. Polika (Yurok)

SOOLAHTELUK STOCK

3a. Pah-te-wat

3b. We'-ke

3c. We'-yot

YUKEAN STOCK

4a. Oo'-ko-ton-til'-kah

4b. Oo-kum-nom

4c. Kah'-shut-sit-nu

4d. Hootch'-nom

4e. Wet-oo'-kum-nom

4f. Tah-too or Nar'-ko-po-mah

4g. On-kal-oo'-kum-nom

SHASTAN STOCK

6a. Ko '-no-me'-ho

6b. Wah-te'-roo

6c. Ke'-kahts or Kikatsik

6d. O-kwahn'-noo-choo

6e. Hah-to-ke'-he-wuk

ACHOMAWAN STOCK **

7a. A-choo-mah'-we

7b. As-ta-ke-wi'-che or Astaklwi

7c. At-wum'-we

7d. Ham-mah'-we

7e. Ha'-we-si'-doo

7f. Il-mah'-we

7g. Ko-se-al-lek'-te

7h. Mo-des'-se or Mahdesi

7i. To-mal-lin'-che-moi'

7j. At-soo-ka'-e or Atsugewi

7k. Ap-woo-ro-ka'-e

7l. A-me'-che

7m. E-poo'-de

KAROK STOCK

8a. Ar-rahr

8b. Kah-rah'-ko-hah or Karok

TLOHOMTAHOI STOCK

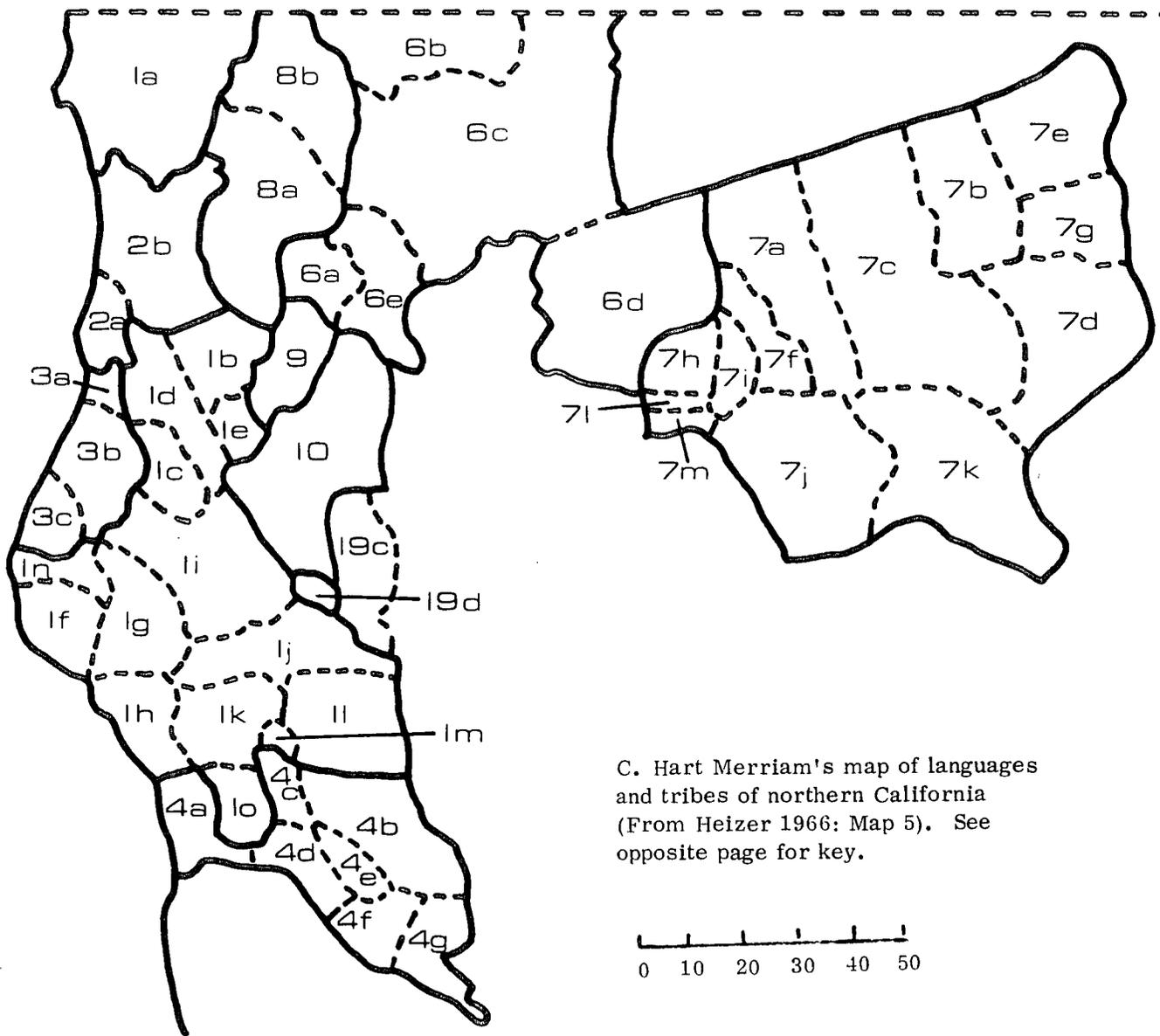
9. Tlo'-hom-tah'-hoi or New River Shasta

CHEMAREKO STOCK

10. Chemareko

** Merriam himself published these place names lists in The Classification and Distribution of the Pit River Indian Tribes. Smithsonian Miscellaneous Collections, Vol. 78: 1-52, 1927.

* Already published in part, together with similar data collected by P. E. Goddard by M. A. Baumhoff, California Athabascan Groups, Anthropological Records 16 (5), 1958.



C. Hart Merriam's map of languages and tribes of northern California (From Heizer 1966: Map 5). See opposite page for key.