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CONTRIBUTIONS TO NATIVE CALIFORNIA ETHNOLOGY  
FROM THE C. HART MERRIAM COLLECTION

Number 1

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ETHNOGEOGRAPHIC AND ETHNOSYNONYMIC DATA FROM  
NORTHERN CALIFORNIA TRIBES

C. Hart Merriam

Assembled and edited by Robert F. Heizer

PUBLICATION SUPPORTED BY THE MARY W. HARRIMAN FOUNDATION

Archaeological Research Facility  
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Berkeley

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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.

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*.  
ī (or i unmarked) as in *ice*, *iron*, *pine*, *file*.  
ÿ 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*.  
ŭ 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* (*kwēen* 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*.

<sup>sh</sup> (super) has the soft sound as in german *ach*, *büch*, &c. (In MS written <sup>sh</sup>).

<sup>na</sup> (super) is nasalized, and follows a nasalized vowel, as *o<sup>na</sup>*. (In MS written <sup>na</sup>).

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.

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



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 Tcholorovone 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 Tlohomtahhoi (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.

PO-LIK-LAN<sup>1</sup> TRIBES, BANDS, AND VILLAGES\*

(Lower Klamath from Bluff Creek, 8 miles above junction of Trinity, down to coast, also including Ner-er-ner of coast from Gold Bluff to Little River.)

Ah-law<sup>s1</sup>. Polikla name for their village on north side Klamath River close to Ter-wer -- practically lower part of that village.-CHM. Synonymy: Ala-a-ca (Stevens 1868).

Ah-man or Ah-men (Um-man). Polikla name for their former village on coast at mouth of Wilson Creek 6 miles north of Klamath mouth. Northern limit of Polikla.-CHM. Synonymy: O-men, (Heintzleman 1858); Amen and A'men (Handbook (from Kroeber MS) 1907); Ah-man (Lucy Thompson 1916).

Akharatipikam. Karok name for village of Ka-pel (Kroeber).

A-kwa-yah (I-kwa-yah). Village on south side Klamath 1½ miles below Tuley Creek, just below Chats-kwe.-CHM. Synonymy: Aukweya, Aukweya, Aukweya (Waterman 1920).

A<sup>n</sup>-poh or E<sup>n</sup>-poh (Et<sup>n</sup>-in-po). Camp on north bank Klamath River about above O-yaw<sup>s1</sup>.-CHM. Synonymy: Enipeu (Handbook 1907).

Ansafriki. Karok name for Wetch-pek (Kroeber, Inf. Handbk. 2, 931, 1910).

As-le-ga. Small village on Klamath River (Wilson, 1875).

As-spa-o. Ner-er-ner name for their village about 4 miles north of Orick.-CHM. Synonymy: A spa<sup>w</sup>, Espa<sup>w</sup>, Espa<sup>w</sup> (Waterman 1920).

Aw<sup>h1</sup> or Aw<sup>s1</sup>. Polikla word for 'people', used as tribal name by Kroeber.-CHM. Synonymy: oL, (Kroeber 1911).

Aw-le<sup>h</sup>. Polikla name for their village or camp on north side Klamath next below Wah-sek<sup>w</sup>.-CHM.

Aw-lem. Ner-er-ner name for their village at Patricks Point. Synonymy: O-le'm, (Waterman 1920).

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<sup>1</sup>All names in their own language unless otherwise stated.-CHM.

\*The Polikla are otherwise known as the Yurok. The Ner-er-ner are the Southern Coast Yurok (Ed.).

## 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

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\* 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.

## 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 Astakiwi

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

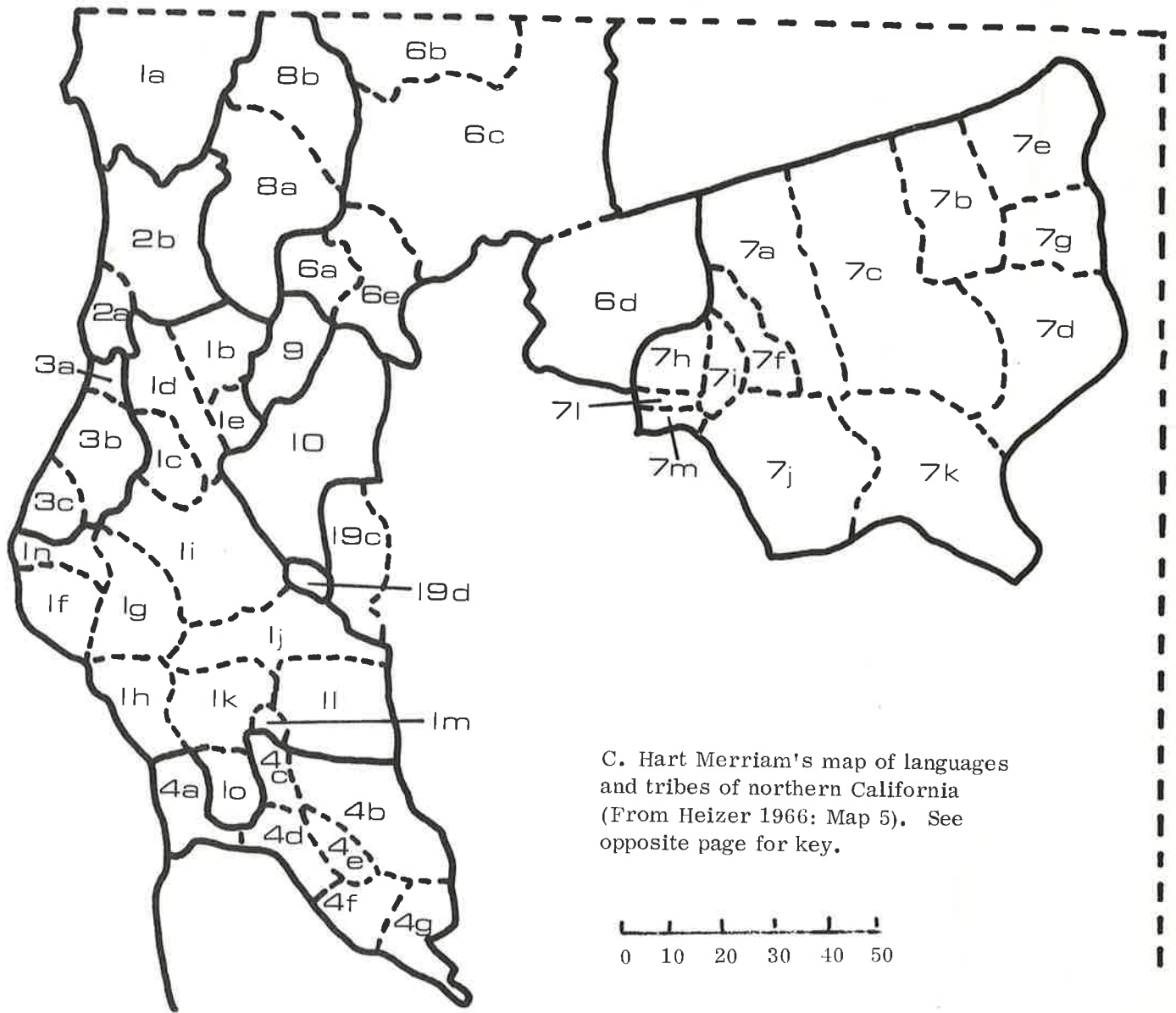
## CHEMAREKO STOCK

10. Chemareko

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





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

