

this passage or inlet through the tule which gave the village its name.

ha'līka, from *ha'lī*, the edible fleshy covering of the nut of the California laurel, *Umbellularia Californica*, on the north-eastern shore of the main body of Clear lake and at a point about seven miles southeast of the town of Upper lake and half a mile southeast of the present Bank Ranch village.

cī'gōm, on the northeastern shore of Clear lake at a point near Morrison's Landing, and about two miles southeast of the present Bank Ranch village. Gibbs²⁰² mentions the "She-kom" as one of the "tribes" living on the shores of Clear lake, as does also M'Kee,²⁰³ who spells the name "Che-com." Slocum, Bowen and Company also mention these people as the "She-gum-ba tribe."²⁰⁴

taa'wīna, from *ta* or *taa'*, sand, and *wīna'*, upon, or *taa'yaxa*, on the southern slope of a small ridge called *tsawa'lxabē*, from *tsawa'l*, a species of fish, and *xabē'*, rock, which is just north of what is known as Bald mountain, *kitsī'danō*. This site is about four and a half miles south-southeast of the present Bank Ranch village.

*Old Camp Sites.*²⁰⁵

gala'iakalēyō, from *gala'i*, a kind of water bird, *kalē'*, tree, and *yō*, under, on the western shore of Upper lake at a point about a mile north-northwest of the old village of *kabē'l* at Rocky point. This camp was used chiefly for fishing and hunting water birds.

pōli'tsūwi, on the western shore of Upper lake at a point about three and a half miles south-southwest of the town of Upper Lake.

mate'lnapōtī, from *mate'l*, spliced(?), *napō'*, village, and *tī*, old, on the eastern shore of Upper lake at a point probably about three and three-quarters miles south-southeast of the town of Upper lake.

²⁰² Schoolcraft, III, 109.

²⁰³ Senate Ex. Doc., op. cit., p. 136.

²⁰⁴ "The She-gum-ba tribe lived across the lake from Lakeport, where Mr. Morrison now resides. They once numbered one hundred and sixty, but only about fifteen of them are left now. Leu-te-ra was their chief."—Op. cit., Lake County, p. 35. Also (p. 37) a translation of the name is given, as follows: "She-gum-ba, a city built across the lake."

²⁰⁵ All the camps about the shores of these lakes were primarily for the purpose of fishing, and seem not to have been occupied to any extent except during the special fishing season.

Modern Camp Sites.

napō'cal, from *napō'*, village, and *ca*, fish, or *danō'bidaū*, from *danō'*, mountain, and *bida'ū*, low, on the Western shore of Upper lake at its northern extremity. The place is also called Fish-camp by both whites and Indians.

badō'nnapōtī, from *badō'n*, island, *napō'*, village, and *tī*, old, on the southern slope of Bloody or Upper Lake island, situated at the extreme northern end of Upper lake. This present-day camp-site is also the site of a former village.²⁰⁶

BIG VALLEY DIVISION.

Inhabited Modern Village Sites.

Mission, on the lands of St. Turibius mission²⁰⁷ on the west bank of *hī'tcīdame* or Kelsey creek, or about three miles north of the town of Kelseyville. This village has an Indian name, *xa'-gacō-bagil*, water pond long; but it is rarely used, the village being usually called, by both whites and Indians, "The Mission." It contains eleven houses and about sixty inhabitants, mostly from the old villages of Big valley. As some of the Indians keep horses, there are also four barns, making in all fifteen buildings, exclusive of course of the church and other mission buildings which stand at some distance from the Indian village itself.

Old Village Sites.

It appears that a very unusual grouping of villages into something bordering upon political unity formerly existed in Big valley. Within this valley there lived people speaking two distinct languages, the Pomo and the Yukian Wappo. The latter lived on the extreme eastern border and were but very few in number. These formed to a certain extent a distinct group politically. The remainder of the valley, however, although occupied by people speaking the same language, seems to have been

²⁰⁶ See *badō'nnapōtī*, p. 189 and note 201.

²⁰⁷ Mission St. Turibius was founded by Rev. Luciano Osuna in 1870, in which year he secured 160 acres of land on the southern shore of Clear lake. Since 1887 the Franciscan Fathers have maintained their charge of the mission continuously. At present the buildings of the mission consist of a newly erected church, a residence for the missionaries, an old church, which was used as such for many years but is now used as a school building, and barns and other farm out-buildings.

divided into two distinct political groups, the *kūLa'napō* from *kūLa'*, water-lily, and *napō'*, village, and the *kabē'napō* from *kabē'*, rock, and *napō*, village. The former held the territory from the vicinity of Lakeport around to Adobe creek, the latter that from Adobe creek eastward to the interstock boundary between the Eastern Pomo and the Clear Lake Wappo. There appears to have been a definitely recognized grouping of the villages included within each of these areas into the above named units, which grouping was, of course, not so much for governmental purposes as for the common interests of offense and defense. There appear to have been at times differences between the *kūLa'napō* and the *kabē'napo* which were settled by fighting, while at other times the two groups joined forces in some common cause. As an instance of this latter there is a story told concerning the diverting of the waters of Kelsey creek which, according to the Indians, formerly ran northwestward from the old village of *bida'miwina* instead of, as now, northeastward, and emptied into the lake at the little projecting point where the camp site of *La'xpūtsūm* is located. On the map there appears a small stream running into the lake at this point and the Indians say that a depression marking the connection between the head of this stream and Kelsey creek is plainly visible, showing where Kelsey creek formerly ran to the lake by this course. The Indians say that when Kelsey and Cole creeks emptied into the lake separately there were two species of fish, *hītc* and *tcai*, of which the former ran up Kelsey creek only and the latter up Cole creek only, and from these two species of fish the creeks take their names, *hī'tcīdame* and *tca'ibīdame*, respectively. The people living on and to the east of Cole creek were able to obtain the *hītc* only from or by the permission of the *kabē'napō* in whose territory Kelsey creek ran, and they were very anxious to have these fish run up Cole creek as well as Kelsey creek, and therefore proposed to change the channel of one of the streams so that the two would flow together. This was opposed by the *kabē'napō* and the matter was agitated until an open war was the result. In this the Wappo were assisted by the Southeastern Pomo, at least those of the Southeastern Pomo who were near neighbors, and the *kabē'napō* were assisted by the *kūLa'napō*. The matter was, however, not

settled until there came a very high water in the creeks in the winter, at which time a few of the people from the Wappo village of dala'danō went over with digging sticks to Kelsey creek and there dug through the eastern bank at a very low point which connected by a natural depression in the floor of the valley with Cole creek, thus starting the water of Kelsey creek to flow in that direction. With this start it soon dug for itself a large channel and has since flowed into Cole creek at a point about a quarter of a mile from its mouth. The purpose of the Wappo was accomplished by this, for now both kinds of fish run up both streams. This is said to have occurred 90 years or more ago. On the other hand it is possible that the story is a mythical account of cause for an observed effect, namely, the fact that these two streams do now flow into each other near their mouth. Be this as it may, the story indicates that at times when there was a common cause in which to engage, the kūLa'napō and the kab'ē'napō did join forces, but on most occasions they seem to have kept apart more or less, maintaining distinct territorial boundaries and distinct governments; and it should also be noted that they kept apart to a certain extent after the coming of the whites to this region. Professor A. L. Kroeber has also obtained information from a Clear lake Indian now living at the Round valley reservation to the effect that there was a division of the people into two groups such as are above mentioned. Such a division and grouping of villages is, as has been said, very much out of the ordinary among the Pomo and it seems very likely that the division in this case arose originally at a time of internal trouble, as for instance difficulties arising over hunting or fishing rights, and that this division of the people of the valley into two units, more properly factions than stable political unions, continued to exist after the particular point at issue had been settled, though there is no probability that anything like a true confederation ever existed among the villages of either group.

Some informants give each of these names as that of a separate village and they were among the first Pomo village names to come into print. kūLa'napō is first mentioned by Gibbs,²⁰⁸ who gives the "Hula-napo" as one of the "tribes" present at a council with

²⁰⁸ Schoolcraft, III, 109.

Colonel M'Kee on the shores of Clear lake, and later²⁰⁹ when treating of languages, he says, "Kula-napo. The name of one of the Clear lake bands. The language is spoken by all the tribes occupying the large valley." From this name Powell, following his principles of nomenclature, made the stock name Kulapan²¹⁰ which he applied to all the Pomo. Slocum, Bowen and Company²¹¹ say of this village, "The Hoo-la-nap-o tribe was just below the present site of Lakeport, on the place formerly owned by Dr. J. S. Downes. At one time there were two hundred and twenty warriors, and five hundred all told in the rancheria. They are now reduced to sixty. Sal-vo-di-no was their chief before the present one, Augustine." They also translate this name as "lily village." The name has been used by others with different orthographies, as: "Kura-napo, water-lily village"²¹² and "Pal-anapo,"²¹³ which is later corrected to "Talanapo"²¹⁴ and defined as "Pond Lily People." Powers does not mention this village particularly, but gives "Ka-bi-na-pek"²¹⁵ (kabé'napō) as a typical village "of the many in Big Valley." Kabenapo is also first mentioned by Gibbs,²¹⁶ by whom it is called "Habe-napo," meaning "stone house," and it is given as one of the six large villages, designated by Gibbs as "tribes" or "bands," in Big valley. M'Kee²¹⁷ mentions two of the "tribes" about Clear lake, viz: the "Ca-ba-na-po" and the "Ha-bi-na-pa," either one or both of which are probably meant for the kabé'napō. Later²¹⁸ he states the numbers of these peoples as one hundred and ninety-five and eighty-four respectively. The name given by Slocum, Bowen and Company²¹⁹ is the same as that used by Gibbs. Powers²²⁰ locates

²⁰⁹ *Ibid.*, p. 421.

²¹⁰ *Ind. Ling. Fam.*, p. 87.

²¹¹ *Op. cit.*, Lake County, p. 35.

²¹² Mason, *op. cit.*, p. 329. Given upon the authority of Dr. J. W. Hudson.

²¹³ Purdy, *Land of Sunshine*, XV, 442.

²¹⁴ Purdy's reprinted edition of "Pomo Indian Baskets and Their Makers," p. 9, Los Angeles, 1902.

²¹⁵ *Tribes of California*, p. 204.

²¹⁶ Schoolcraft, III, pp. 109, 110.

²¹⁷ Senate Ex. Doc., *op. cit.*, p. 136.

²¹⁸ *Ibid.*, p. 139.

²¹⁹ "The Ha-be-nap-o tribe were located at the mouth of Kelsey creek, on the north side. They numbered three hundred, but only about forty of them are left. Ba-cow-shum was their chief."—*Op. cit.*, Lake County, p. 35. The name is translated, "a city of rocks."

²²⁰ *Tribes of Cal.*, p. 204.

the village, which he calls "Ka-bi-na-pek," on lower Kelsey creek, and Powell,²²¹ probably following Powers, also mentions it under this name. Mason,²²² upon the authority of Dr. J. W. Hudson, uses "Kabe napo" with the translation of "Rock village." Later²²³ he uses also "Kabinapo." Purdy²²⁴ uses "Kabe-napo" with the translation of "Rock People." Gibbs²²⁵ in speaking of the people of Big valley gives them collectively the name "Na'-po-bati'n, or many houses," and says: "The name 'Lu-pa-yu-ma,'²²⁶ which, in the language of the tribe living at Coyote valley, on Putos river, signifies the same as Habe-napo, is applied by the Indians in that direction to these bands, but is not recognized by themselves." This is clearly a Moquelumnan term, as *lū'pū*, signifying rock, occurs frequently in Moquelumnan village names. Moreover, the Moquelumnan name of the old village at Duncan's point, near Bodega bay, is *lippūla'mma*, which is the same word as that used by Gibbs. Taylor²²⁷ says, "On the borders of Clear lake lived the Lopillamillos or Lupilomis," and Bailey²²⁸ in his report upon the Indians of the Clear lake region, says, "Upon the Lupillomi ranch,²²⁹ near Clear lake, there are some three hundred Indians." The name "Lopillamillos" is also mentioned by Bancroft.²³⁰

bōo'mlī, to hunt around (named from the fact that there were many deer in the mountains immediately west of this site and it

²²¹ Op. cit., p. 88.

²²² *Aboriginal American Basketry*, op. cit., p. 329.

²²³ *Ibid.*, p. 368.

²²⁴ *Land of Sunshine*, XV, 442 seq. Also Purdy's reprinted edition, op. cit., p. 7.

²²⁵ *Schoolcraft*, III, 110.

²²⁶ The name given to the camp of Colonel M'Kee's party at Clear lake was "Camp Lupiyuma."—Senate Ex. Doc., op. cit., pp. 136 seq.

²²⁷ *California Farmer*, March 30, 1860, San Francisco, Cal.

²²⁸ *Rept. Comm. Ind. Aff. for 1858*, p. 304.

²²⁹ The Lupillomi ranch here referred to is the old Lup-Yomi rancho, a large Mexican land grant about the shores of Clear lake. (Slocum, Bowen and Company, op. cit., Lake County, p. 41.) The original grant appears to have been made to four persons, and the *expediente* called for thirty-two square leagues of land, including the whole of Clear lake and the surrounding land. A petition was filed in 1853 by the two Vallejo brothers for the confirmation of a grant of sixteen leagues, one-half of the original cession, known as the Laguna de Lup-Yomi. The petition was denied. The name Lupillomi ranch remained, however, for many years after the American occupation.

²³⁰ *Native Races*, I, 363.

was therefore a good hunting ground), in the town of Lakeport on the knoll where the Bellvenue hotel now stands.

kacī'badōn, from *kacī'*, a water plant said to somewhat resemble bamboo, and *badō'n*, island, just within the southern limit of the town of Lakeport, on the western shore of Clear lake. The village was located on the eastern slope of a knoll immediately south of the Lakeport flour mill. Just off shore at this point there is a small island upon which the plant *kacī'* grew, thus giving to the place its name. The first trading post in the region about Clear lake was established at this village, the trader taking baskets, beads, and such other articles as the Indians made, in exchange for his goods.

katō'tnapōtī, from *katō't*, shucks (the thin inner shell) of the nut of the California laurel, *napō'*, village, and *tī*, old, near the east bank of a small stream known as Rumsey's slough, *tsīwi'e-bidame*, Carex creek, and at a point about three miles southwest of the present village at St. Turibius mission.

cabē'gok, on both banks of the small stream which empties into Clear lake at the old camp site of *La'xpūtsūm*. This name is more particularly applied to the eastern of the two sites. Col. Redick M'Kee, United States Indian Agent, who visited Big valley August 17-21, 1851, made his camp in this immediate vicinity. According to one informant he camped at this village site, while according to another his camp was at *se'dīleū* just north. During the previous year a party of troops under Captain Lyons had visited this region for the purpose of taking vengeance upon the Indians for what is commonly spoken of as the Stone and Kelsey massacre. They had passed through Big valley, which was at that time practically deserted, and had come up with the Indians toward the head of Clear lake, killing a large number on what is known as Upper Lake or Bloody island, thence passing over to the Russian river valley and back to San Francisco bay. The Indians say that Col. M'Kee, in endeavoring to reestablish friendly relations with them, distributed presents of blankets, beads, axes, saws, and various other articles among them, and set aside as a reservation for their use that portion of Big valley lying between what is known as McGough slough (which lies about a quarter of a mile west of *se'dīleū*) on the west and Cole creek on

the east, and extending indefinitely into the hills toward the south. He gave a writing to the two captains *hū'lyō* and *perīē'tō* which the Indians understood to be a deed to this land. It is known that Col. M'Kee did at this time tentatively set apart a tract of land on the southern and western shores of Clear lake for reservation purposes, but this was never ratified and nothing further was done about the establishment of the reservation at Clear lake.²³¹

hma'ragīmōwīna, from *hma'rak*, dance-house, *mō*, hole, and *wīna'*, on top of, near the west bank of Kelsey creek on what is known as the Lamb ranch and at a point about a mile south-southwest of the present village at St. Turibius mission.

xa'gacōbagīl, from *xa*, water, *gacō'*, pond, and *bagī'l*, long, where the present village at St. Turibius mission is located. There seems to be some doubt as to whether this was a regularly inhabited village, but there were people living here at least during the summer and it was used as a boat landing throughout the year.

bīda'miwīna, from *bīda'mi*, creek, and *wīna'*, upon or close to, on the east bank of Kelsey creek at a point about a mile and three-quarters down stream from the town of Kelseyville. According to one informant the site here called *licū'ī-kale-xōwa*, black-oak tree in-front-of, which is here given as an uninhabited modern village site, is an old village site and was called *bīda'miwīna*. This however seems doubtful.

nō'napōtī, from *nō*, ashes, *napō'*, village, and *tī*, old, in the eastern part of the town of Kelseyville. By most informants this is said to have been a very large permanent village inhabited by the Indians, but one informant says that it was a village inhabited only by mythical people, none of the present race of Indians ever having lived here. In corroboration of this it should be observed that this village is mentioned frequently in the myths of this region; but on the other hand white settlers say that there were old dance and sweat-house pits plainly visible here up to a few years ago, and it seems very probable that this is the site of one of the regular old villages of this region.

²³¹ For a full account of Col. M'Kee's visit see Senate Ex. Doc., No. 4, 32d Cong., spec. sess., 136-142, 1853.

Some Indians say that this was the original home of the kabē'napō, but that it had not been inhabited for many years before the arrival of the first explorers. When Messrs. Kelsey and Stone got control of the ranch in Big valley in 1847 they assembled at Kelseyville all the Indians of this vicinity. The kabē'napō lived at nō'napōtī and the kūLa'napō with others lived near the ranch house, an old adobe built at licū'ikalexōwa on the west bank of Kelsey creek. The ranch above referred to is the Lupillomi rancho for which Captain Salvador Vallejo in 1836 applied, in the name of himself, his brother Antonio, and two others, to the Mexican government. This grant comprised thirty-two leagues of land, embracing Big, Scott's, Upper Lake, and Bachelor valleys and adjacent mountains. Whether this tract was in reality ceded to him is not known, but he took possession and placed a major-domo and ten vaqueros in charge of a herd of cattle in Big valley about the year 1840. In 1847 Messrs. Stone and Kelsey came to take possession of the cattle and the establishment, they with others having bought the Vallejos' interest in Big valley. They built an adobe house on the west bank of Kelsey creek, as above mentioned, where they resided until 1849, when they were killed by the Indians, which incident has been known as the Stone and Kelsey massacre.

Uninhabited Modern Village Sites.

xada'būtūn, from xa, water, da, ?, and būtū, knoll, at a point about a mile and three-quarters south-southeast of the town of Lakeport.

xalībe'm, on the east bank of Adobe creek at a point about two and a quarter miles northwest of the town of Kelseyville. Some years ago by a concerted action upon the part of nearly all the Indians of Big valley a small tract of land about this village site was purchased by them, the first payment only, however, being made upon it. After two years they found themselves unable to complete the payments on the land and were obliged to move.

ma'natōl, near the east bank of Adobe creek at a point about two miles west-northwest of the town of Kelseyville. According to one informant this is not the name of a village site but that of

a large field. This informant, however, is a young man and may have confused this as the name of a field with *kale-wini'-yō*, tree large-swelled-knot under, which is the name of a locality immediately north of *ma'natōl*.

se'dīleū, from *se* or *see'*, brush, and *dīle'*, in the midst of, at a point about three-quarters of a mile back from the lake shore and about a mile a little south of west of the present village at St. Turibius mission.

xa'ikalōlise, from *xai*, wood, *kalō'li*, dry, and *se*, brush or thicket, at a point about half a mile south-southeast of the present village at St. Turibius mission. It is said that this village was inhabited for only four or five years.

sō'bīdame, from *sō*, clover, and *bīda'me*, creek, on a small wet-weather slough at a point about three-quarters of a mile a little west of south of the present village at St. Turibius mission. It appears that this site was also used to a limited extent, probably as a camping place, before the arrival of white settlers, as the Indians say that some of their number were taken from here to the missions about San Francisco bay when these were established. This undoubtedly means that the Franciscan Fathers visited Clear lake very soon after the establishment of Sonoma mission, to which, in all probability, the above mentioned Indians were induced to move.

There is an uninhabited modern village site near the west bank of Kelsey creek and at a point about a mile southeast of the present village at St. Turibius mission. This site is on the ranch belonging to Mr. Robert Gaddy and appears to have been one of those inhabited not long after the coming of white settlers to the region. It was, however, not inhabited for very long, as a severe epidemic of whooping cough which took off many of the Indians caused them to move to another location.

xa'dalam, from *xa*, water, and *dala'm*, dam, on what is known as the Clark ranch on the west bank of Kelsey creek at a point about a mile south of the present village at St. Turibius mission. As nearly as may be judged, the Indians moved here about 1870 and remained for two years or perhaps a little longer. During this time an important ceremony which was introduced from Sacramento valley was held. An exceptionally large dance-house was

built, the diameter of the pit being measured by eight lengths of a certain very tall Indian lying upon the ground with his arms stretched over his head as far as possible. Shamans were brought from Grand Island on the Sacramento river and the Indians from the whole region even as far west as the coast assembled here to celebrate this ceremony and await the end of the world which was expected immediately. They are said by the whites to have numbered upwards of three or four thousand in all, and the celebrations at this place lasted nearly a year, after which part of their number moved to behe'pal near Upper lake where the ceremonies were continued.

licū'ikalaxōwa, from *licū'i*, black oak, *kale'*, tree, and *xō'wa*, in front of, ?, on the west bank of Kelsey creek directly opposite the present town of Kelseyville. With the coming of Messrs. Stone and Kelsey to this vicinity in 1847 the Indians of the neighborhood were assembled at and near Kelseyville. The *kūLa'napō* and certain others settled at this site.

Old Camp Sites.

tsīwi'cbīdamīnapōtī, from *tsīwi'c*, *Carex*, *bīda'me*, creek, *napō*, village, and *tī*, old, on the southern shore of Clear lake at a point about three miles west of the present village at St. Turibius mission. The immediate lake shore in this vicinity is thickly covered with tule but at this point there is a slight elevation in the tule and it is upon this elevation that the camp site is located. This site is located between the two streams *bō'-xabīdame*, west water creek, known locally to the whites as Woolridge's slough, and *tsīwi'c-bīdame*, *Carex* creek, known locally to the whites as Rumsey's slough, which lies but a very short distance east of Woolridge's slough. This elevation in the tule was so small that at times there was not sufficient room here for those who wished to camp, in which case some camped at *tša'lal* just east of *tsīwi'cbīdame*.

tša'lal, on the southern shore of Clear lake at a point about two and a half miles west of the present village at St. Turibius mission and on the east bank of a small stream called locally Rumsey's slough.

batsō'mkītem, from *batsō'm*, a species of oak, and *kīte'm*, said to signify a bushy top, on the southern shore of Clear lake at a point about two and a quarter miles west of the present village at St. Turibius mission.

nō'būtū, from *nō*, ashes, and *būtū*, knoll, on the southern shore of Clear lake at a point near the west bank of Adobe creek and about two miles west of the present village at St. Turibius mission.

Laxpūtsūm, from *Lax*, an opening or inlet, and *pū'tsūm*, point, on a point which projects into Clear lake from its southern shore about a mile west of the present village at St. Turibius mission. According to informants the small stream shown on the map as running near this site flows in reality in the former bed of Kelsey creek which was diverted by the Indians so as to flow into Cole creek.

batsū'mīse, from *batsū'm* or *batsō'n*, a species of oak, and *se* or *see'*, brush, at a point about three-quarters of a mile west-southwest of the present village at St. Turibius mission.

tsūba'hapūtsūm, from *tsūba'ha*, a species of willow used in basket making, and *pū'tsūm*, point, on the southern shore of Clear lake at a point about half a mile west of the mouth of Kelsey creek. This camp takes its name from a grove of willows on a point projecting for a short distance into the lake. There is also near this place a grove of cottonwoods in which there are a number of blue heron nests. This grove is called *makō'kale*, from *makō'*, blue heron, and *kale'*, tree. According to one informant this is the name of a camp at this point but according to another it is simply applied to the grove of cottonwoods above mentioned which are situated a little distance out in the tule.

On the east bank of Kelsey creek at a point about a mile and a half up stream from the town of Kelseyville there is the site of an old camp, the name of which could not be recalled by the informant. This site has not been inhabited since an indefinite date, probably in the first part of the last century, as nearly as may be judged from the probable ages of certain individuals connected with the following story. This site was used as that of a fish camp by the *kabé'napo*, who then lived at *nō'napōtī*, and was located on a side hill with no water in the immediate vicinity

except that which flowed in the creek itself. There was here a fish dam or weir with the usual scaffold upon which the fishermen stood with their dip nets when fishing. A certain young man had been warned by his father that when fishing here at night if he should see sparks in the water up the creek he must leave the dam immediately, as these sparks indicated the approach of a hūk, a mythical bird with supernatural powers for evil.²³² The young man, however, did not credit the warning of his father and boasted that there was nothing in or about the creek of which he was afraid. One night his father was fishing on the scaffold and the young man told him to go into the house; that he would relieve him and fish for a while. He had not fished long when a hūk came down the stream and he immediately caught it in his dip net, took it ashore and killed it with a fish club. He went home and to bed without making any disposition of the fish which he had caught or of the hūk which he had killed. In the morning he was found dead by his mother. His father immediately suspected the truth and went to the fish dam, where he found the dead bird. The fear then arose that the young man's action would also bring destruction upon the whole camp and possibly even upon the home village as well, and the father immediately went to nō'napōtī for me'nakī, a famous shaman. After discussing the matter with the dead man's relatives it was decided that me'nakī should cut the bird into halves, one of which should be cremated, the other being hidden on the summit of Clark's peak, a prominent point on the western slope of Mt. Kanaktai. Accordingly after performing an elaborate ceremony to prevent the poison of the bird injuring the people, me'nakī cut the bird into halves and with further elaborate ceremony placed one-half upon

²³² The hūk is a mythical bird much dreaded, by some even to the present day, as it has the power of bringing immediate or future death, as well as bad luck in general. It is about the size of a turkey buzzard, is a brown or brick red in color with rather long and fine feathers, the quills of which are filled with a reddish liquid which flows from end to end if the feathers are turned up and down. According to some informants this liquid always flows up hill. Its legs are short and very heavy, both legs and feet being covered with hair. The head also is very large and covered with a fuzzy coat, while its bill is curved somewhat like that of a parrot. One of the surest signs of death is to hear one of these birds, particularly at night. Their cry is "hūk" and death is sure to follow the unfortunate hearer in as many years as the bird cries "hūk" at him, provided of course he is not immediately doctored in the proper manner.

a funeral pyre prepared especially for the purpose. After the pyre had burned completely, what charred fragments of the bird's bones remained were collected, as is done in the case of the cremation of human beings. In this case the bones were placed in a fine basket and buried near the place of cremation. On the following morning they returned to the site of the cremation and found that notwithstanding the fact that some fire remained among the ashes certain spots were very moist. These presently became more moist and finally there was water standing in the little pit which had been dug before the fire was built. This water increased in volume until it finally ran over the side of the pit and became a large living spring, and all this in spite of the fact that formerly the whole hillside had been absolutely dry so far as any spring or seepage of water from it was concerned. It was thought that this spring was directly due to the poison of the hūk and the camp was immediately abandoned and has never since been occupied. The spring still flows at this spot. The other half of the hūk was taken by me'nakī to the summit of Clark's peak and hidden where it remains to the present time. Consequently Clark's peak is a place never visited except by a shaman who knows the proper songs and ritual to prevent injury to himself and people. me'nakī was able to visit this peak at will and made use of the feathers of the hūk in poisoning people, as did also a few other shamans. This poisoning was accomplished by touching the victim with the quill of one of the hūk feathers in such a manner that a little of the red liquid contained therein would come in contact with his person. This produced sure and swift death.

tša'nmamaū, near the east bank of Kelsey creek at a point about four miles up stream from the town of Kelseyville.

kawō'axa, from kawō, toad, and xa, water or spring, at a point about a quarter of a mile due east of Highland Springs, on the headwaters of Adobe creek. Certain of the springs at this resort are hot and it seems to have been these that brought the Indians to this camp. The springs were known to the Indians to possess medicinal qualities, and those afflicted with certain ailments camped at kawō'axa, from which place they could easily go to the springs, the water of which they drank and also bathed in.

xa'ikaiyaū, in a small valley at the head of Adobe creek and at a point about two and a half miles southeast of Highland Springs.

Near the head of Cole creek and at a point about a mile east of Carlsbad Springs is the site of an old camp the name of which could not be recalled by the informant. This site is near some springs known as Mackentyre springs.

SOUTHEASTERN DIALECT.

Boundaries.

From a point on the Pomo-Wintun interstock boundary nearly due east of the old village of *cī'gōm*, on the eastern shore of the main body of Clear lake, the boundary of the Southeastern dialectic area, which is here also the interstock boundary, follows the divide separating Long Valley and Bartlett creeks from Clear lake, to Cache creek at a point about four miles from its source, the southern extremity of Lower lake. This portion of the boundary runs in a northwesterly and southeasterly direction and separates this dialectic area from the territory of the Wintun which extends eastward into the Sacramento valley. From here the boundary turns in a general westerly direction and follows Cache creek up to the lake, and then on in the same direction to the summit of the range connecting Mt. Kanaktai with Mt. St. Helena. The territory to the south of this line was held by people speaking the Northern Moquelumnan dialect. At this point the boundary turns in a general northerly direction and runs northward along this range toward Mt. Kanaktai for a very short distance, coming to the southern boundary of the Clear Lake Wappo area near where it turns northward to form the eastern boundary of that area. It follows this boundary with its northerly trend through the mountains immediately to the east of the higher range connecting Mt. Kanaktai with Mt. St. Helena, passes along the eastern slope of Mt. Kanaktai and finally runs into Clear lake at a point probably about a mile east of Soda Bay. It runs on in this same direction for a short distance to a point near the northern limit of jurisdiction of the Clear Lake

Wappo.²⁸³ From here it takes a more easterly course, coming to the lake shore at Bald mountain, and then running on in a northeasterly direction to the point of origin on the Pomo-Wintun interstock boundary about due east of the old village of cī'gōm. The southern extremity of this portion of the boundary separates the Southeastern from the Eastern Pomo dialectic area, while the central part separates the Southeastern Pomo from the Clear Lake Wappo territory. The northern half of this portion of the boundary separates the Eastern and Southeastern dialectic areas.

This small, roughly triangular area is adjacent on the east to the Wintun, on the south to the Northern Moquelumnan, and on the west and northwest to the Eastern Pomo and the Clear Lake Wappo territory.

GENERAL DESCRIPTION.

The greater part of the land surface of this area is high and rugged and totally unfit for habitation. There are, however, occasional short, level stretches along the shores of the lake, and there are a few small valleys in the surrounding hills and mountains. These were sometimes used for village and camp sites particularly for hunting and food-gathering; but the chief permanent villages seem to have been located on the islands in the lake. Like the Eastern Pomo, these people lived largely by fishing and hunting water birds.

Inhabited Modern Village Sites.

Lower Lake Rancheria, on the north bank of Cache creek at a point about three-quarters of a mile from its source and about a mile and a half northeast of the town of Lower Lake. This village consists of four houses and about nineteen inhabitants, most of whom came originally from the old village of kō'i on Lower Lake island.

xūna'dai, from *xūna*, tule boat or balsa, and *dai*, landing, commonly called the Sulphur Bank rancheria, on the eastern shore of East lake, the eastern arm of Clear lake, and at a point about half a mile north of the Sulphur Bank quicksilver mine. This village, consisting of eleven houses and about thirty-five inhabitants, is situated on the immediate lake shore opposite the

²⁸³ See note 194.