

**HABITAT OF THE PITCH INDIANS,
A WAILAKI DIVISION**

BY

PLINY EARLE GODDARD

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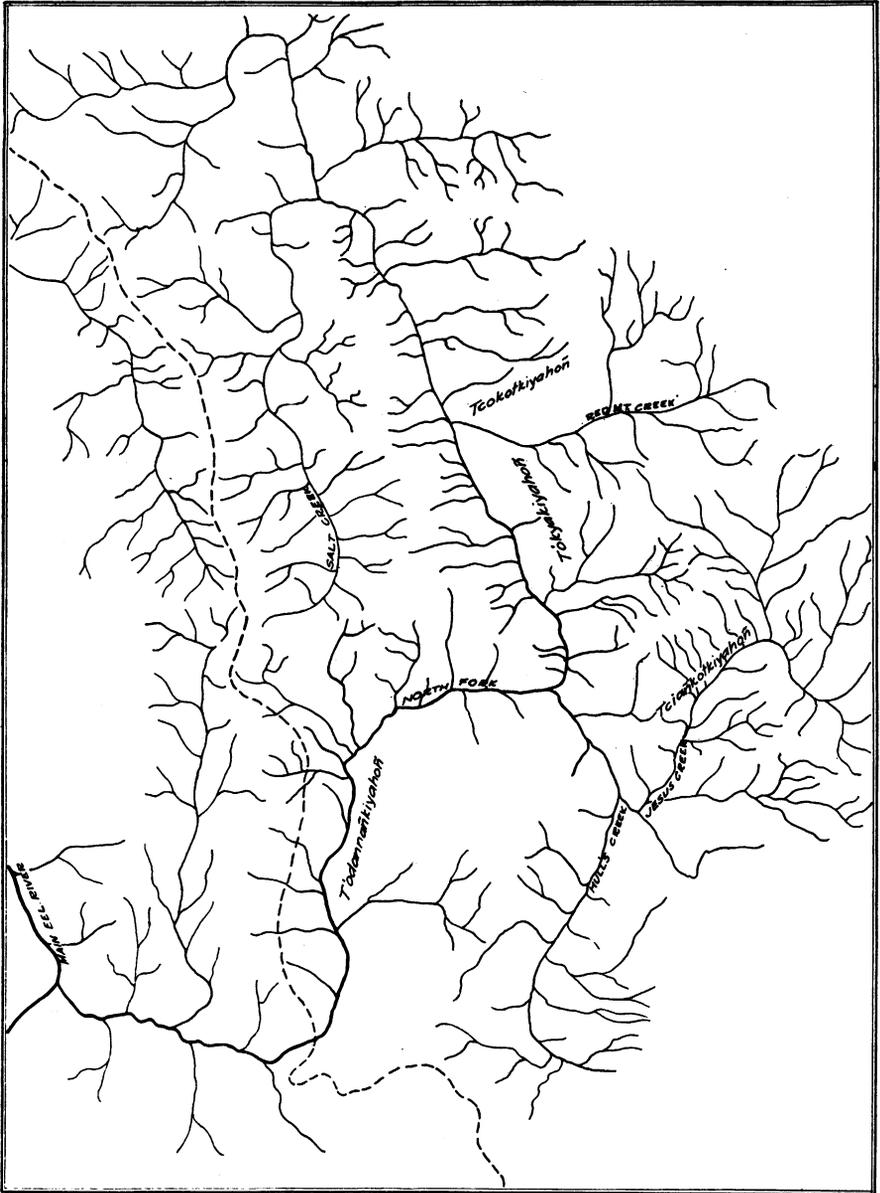
THE COUNTRY

During fieldwork with the Wailaki of Main Eel river and the lower portion of North Fork in 1901 and 1906, I heard frequent mention of a politically separate group of Wailaki which originally lived farther east. They were called either "Pitch" Indians (djɛtaɣa) or Salt Indians, perhaps from Salt Creek. It was clear that this band of Wailaki was generally looked upon as an especial enemy in a region where there was general enmity between neighboring peoples. In language and ways of life there was said to be but little difference between the two groups. This eastern band when removed from its home was placed in a mountain valley known as Hull's valley on the northern part of Round Valley Indian Reservation. In 1906 the names of the survivors of this band were obtained. They were *saiyanta*, "sand eater," English name Billik, who lived at *t'odannandañ*; Jennie White, his niece; *neoñktəsiñ*, "sees well," English name Wat, who lived at *nañdoñk'at*; *k'ññaitañ*, "carries a bow," English name Goodboy Jack, who lived at *nañdoñk'at*, and who was a brother of the preceding; *tectci*, "wind," a woman who lived far east.

In August of 1922, Goodboy Jack, then probably 70 or more years old, acted as guide and informant on a trip to the former home of his tribe. The territory includes the valley of North Fork above the crossing of the wagon road. The river bed is rather narrow for the most part, choked here and there with great boulders and bordered by steep walls wherever the ends of secondary ridges coming down to the stream have been cut off. There are a few flats by the stream side, but many of these, being subject to flooding at high water, are unsuitable for village sites. The mountain sides are fairly steep, with scattered oaks, buckeye, and pines, and are cut through with rough gulches difficult to cross. The villages were located in such sheltered places with a southern exposure as were fairly free from snow.

The food supply was similar to that of the Wailaki of the Main river except that the migrating salmon did not come up the North Fork to the country of this group. They were limited, for a fish diet, to trout and steelhead.

There were four political and geographical divisions of the country. The main North Fork valley below the mouth of Hull's creek belonged to the t'odannañ kiyahañ, "prairie slope people." Next above them were the t'okya kiyahañ, "prairie large people." On Red Mountain creek,



Map 1

a considerable tributary from the east, were the *tcokot kiyahañ*. East of Main North Fork, beyond a high ridge, is the valley of a considerable creek which flows into Hull's creek. This stream is called by the Wailaki *tc'i'añkot*. It is known to the white people as *kəsus* creek and is spelled on the Forestry service map, *Casoose*. Goodboy Jack pointed out the place on this stream where a Mexican once lived. His name was, no doubt, *Jesus*.¹ On this creek lived the *tc'i'ankot kiyahañ*, who were said to be "mixed Wailaki and Yuki" and to have used both languages. Their affiliation, however, was with the Wailaki, not the Yuki.

T'ODANNAŃ KIIYAHANG VILLAGES

Villages of the *t'odannañ kiyahañ*, as named by Goodboy Jack in their order downstream, are *t'otcadañ*, on the north side of North Fork not far below the mouth of Hull's creek. Near by was *antcanyacbannañ*, "pepperwood slope"; next was *setcammi'*, then *neñyindañ*, then *lawasonk'ait*. At the next village, *t'antcankyodañ*, was an earth lodge² and many dwelling houses.

On a rather hurried trip, without a guide, through the country of the *t'odannañkiyahañ*, a village site about 100 yards below the mouth of Hull's creek was noted. The site was sheltered by ridges on the east and west and by the main mountain side on the north. Four pits were counted. In a location which is probably in the southern part of Sec. 20 T. 5SR8E, one house pit was found on the west side of a rocky gulch, and lower down, in a hollow by the creek, were four more. The other villages mentioned were not found.

T'OKYA KIIYAHANG VILLAGES

The village sites of the *t'okya kiyakañ* were all visited under the guidance of Goodboy Jack.

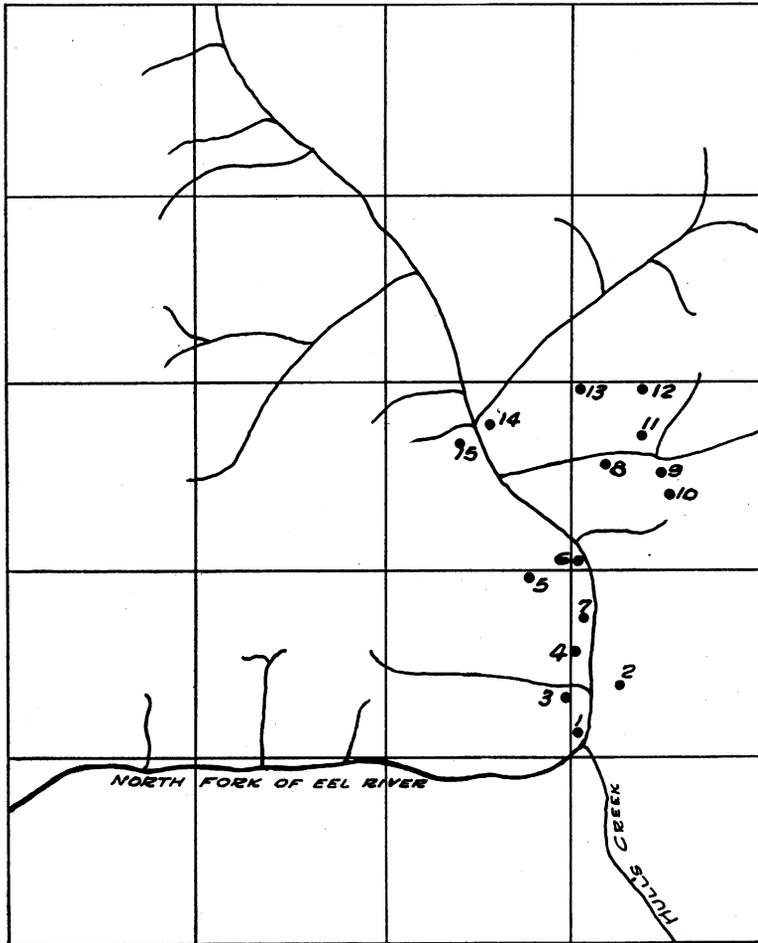
ħliñkyobi', "streams flow together large in," was a village on the west side of North Fork just up-stream from the mouth of Hull's creek, situated close to the hillside, on a bench about 50 feet higher than the river. The site is divided by a gulch, on the up-stream side of which, it was said, had been houses. Four distinct pits, and three less distinct ones, were seen there.

At *nando'ndañ*, on the east side of the river about a quarter-mile above the mouth of Hull's creek, 30 feet above the North Fork bed, four pits were counted. One was 15 feet in diameter and 5 feet deep. This was the village of Goodboy Jack's father.

¹ Spanish *jota* when heard, not seen, is often rendered by English speakers as *k*.

² The large conical, earth-covered dance house of the region is meant.

tantcnyasbannañ is nearly opposite nando'ndañ, on a point of land running toward the southwest. About 75 feet above the stream two pits, one above the other, were seen. No more could well have been accommodated.



T.55R8E

Map 2

kallata, named for a big jagged rock, stood north and above the village site, a quarter of a mile upstream from the last village named and about 300 feet higher than the river. A grove of oaks stands on a rounded point where three house pits were seen. A gulch on the southern side furnished water in winter.

taltcaskuñ, named from a knoll, taltcas, was situated on the slope of a large ridge around the end of which North Fork swings from flowing southeast to south. It was about 500 feet higher than the stream and distant from it about one-eighth of a mile. Here once stood an earth lodge the pit of which was 30 feet in diameter. The center post was said to have been 18 feet high. The doorway was toward the north. Goodboy Jack remembered going into this house when he was a small boy. Messengers had been sent out to invite people from a distance of two days' travel, and Indians from Main Eel river and from the north were present.

Three or four guns were brought to this gathering, evidently the first to reach this region. The dances were given only when there were plentiful harvests of acorns and other nuts. At such times no enmity was shown ("Never kill when have sweathouse; other times kill.") The man who had charge of the earth lodge was named tantcanyacta'. Across a small gulch were five house pits, in which the hosts lived when the festival was given.

sañ'anyε was named from a very large rock standing on the east side of the river. The village was on the west side a little downstream from this rock. On a bench 30 feet above the river bed were seen five house pits and above were six more, one above the other, on the slope. In this village lived tantcanyacta', mentioned above, and si'idonta who was "boss" of all the villages of the t'okya kiyahañ, especially when they camped together in summer time.

tco'ammi' was about one-third of a mile downstream on a wide point of land covered with oaks and pepperwood trees. There is a sheer rock on the opposite side of the river. Three pits were seen here.

annene'tcañ. On the northeast side of the river stand two huge rocks, the up-stream one called setcannañ and the lower one sanañ. Between these two rocks flows a creek, and on its north side, 75 feet below the summit of the rocks, were three house pits in a hollow. A little south and 100 feet higher were found in succession three, two, and five pits.

kaiłtsotci canandañ was named from a rock called kaiłtsotci, under the shelter of which the village stood. Four pits were seen here, and north of a small ridge, three others.

t'antcantanteldañ, pepperwood flat, was about 100 yards south of kaiłtsotci on a small bench on the mountain side about 1000 feet above North Fork. It faced taltcackuñ and was about a quarter-mile south of annene'tcañ. Three pits were found. A rock shelter higher on the hillside and to the south was pointed out. At this village, shortly before the coming of white people, lived daya'teo, "large beard," chief of this

village and of *annene'tcañ*, of all the *t'okya kiyahañ* in fact. He was succeeded by his son *kisseke'*, who was killed by the whites.

mante'aik'at was on the mountain side north of a large rough ravine and about 900 feet higher than the bed of North Fork. Four pits were found.

mastco'ca'nandañ, uphill from *mante'aik'at* was not visited.

setcannant'a was named for a high rock, *setcannan*, on the south side of which there are five pits and, 100 yards below, six more. The site is about 700 feet above North Fork and has a wonderful outlook down the valley of North Fork.

setcannan ye is at the base of the rock mentioned above, on the eastern side of North Fork. Three pits were found on a small bench.

k'ackanteldañ, "alder flat," is on the opposite side of the river on a curving bench. Two pits were found close to the hillside, and two nearer to the stream. Down-stream on a little bench, there were also two indistinct ones, said by Jack to have been used long ago.

CHOKOT KIYAHANG HABITAT

Some three miles north a considerable tributary, Red Mountain creek, comes in from the east. The Wailaki name is *teo'kot*. On this creek were winter villages occupied by a group known as *teokot kiyahañ*. The chief was named *setacta'*, and another important man, *meniccañ*. Some of these people were brought to the reservation but they are now all dead. Goodboy Jack said he did not know the village names and it is probable that all further information has been lost. The impression had been received that Salt Creek valley was inhabited, but Jack said it was too cold to live there in winter. Presumably it was the hunting ground of the *teokot kiyahañ*.

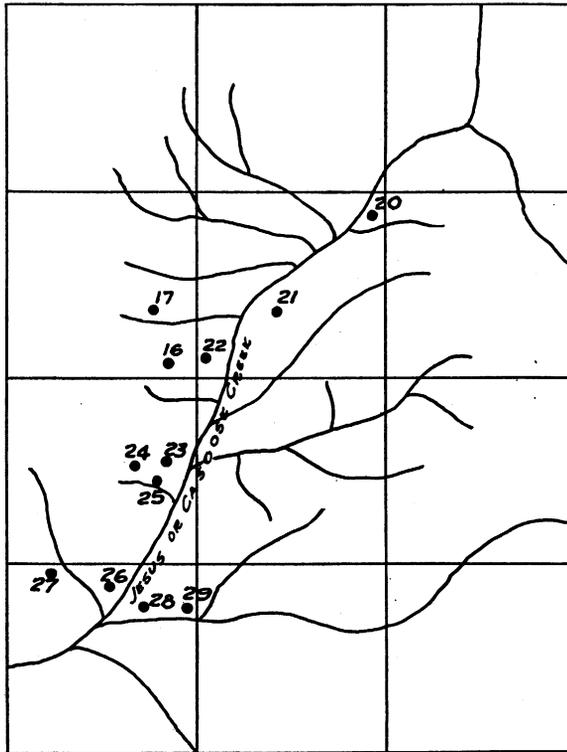
CH'I'ANGKOT KIYAHANG VILLAGES

The *te'i'añkot kiyahañ*, as has been said above, lived on a creek nearly parallel with North Fork and east of it beyond a high ridge. Not all the villages were visited. On the east side of the stream where it emerges from a canyon is a large rocky hill, which gives its name to the creek and the people.

te'iañmiye is on a knoll 100 feet higher than the creek and 100 yards down-stream from the beginning of the canyon. Five pits were counted.

k'aickonteldañ is on the east side on a flat 100 feet higher than the creek which flows just below it. The village site is near a post which marked the old boundary between Trinity and Mendocino counties. Two pits were seen.

t'antcigit'tcañ is on the west side of the creek, nearly opposite k'aickonteldañ, to the north of a small creek containing water and of a ridge which runs down to the main creek and terminates in a great, nearly sheer cliff. The village site is about 500 feet higher than the stream. Eight pits in two rows were counted.



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Map 3

On the same side of the creek, farther up-stream, are djɛtobi', near the creek and among large rocks, and t'ankyosidañ, neither of which was found when a search was made without a guide.

mañk'atdañ was named from a small pond near which are deserted buildings and an old orchard. A hundred yards northeast of this pond, back against the hill, four pits were found in a row, two above them, and two others nearby, making eight altogether. The last chief of this village was named tcasnain:ñaïta'.

ıt'akteibi', named for black oaks, is nearer the creek than mañk'atdañ. The number of pits was not recorded, but signs of a village there were unmistakable.

kulkokyokınnedañ was named for a brushy butte at the base of which the village stood. The site is 100 feet higher than the creek on its north-west side just below a canyon. Three pits were seen.

kulkoyodañ is on the south side of the butte mentioned above and about 100 yards distant. Four large pits were noticed.

yictannebi', "wolf's road in," was about 160 yards from the last, across an open knoll, back somewhat from the creek so that the sun reaches the spot. There are two pits. Steelhead salmon are able to come up the creek this far.

settcikıtdatdañ, named for a rock, settei, was at the base of a mountain on the north side of the creek and just above the flood waters. It had a good southeastern exposure. Three pits in a row were found.

lonbastedañ was on a flat on the south side of the creek where there are now unoccupied buildings. It is a little up-stream from the preceding village. The place was seen from the trail on the north side of this creek. There is said to be a village site bearing the same name over the ridge from settcikıtdatdañ; setttceica'nandañ was previously given as a village. Goodboy Jack also mentioned that there was a village high on the hillside on the east side of the creek midway between tc'i'anmiye and k'aickontedan. The site was pointed out as near buildings which stand on the hillside.

A village called sekantcilai' was mentioned as located on the east side of the creek below ıt'akteibi'.

Somewhere south, probably on Horse Canyon Creek or Hull's Creek proper, is a waterfall, called noledañ, where fish are plentiful. The Indians from North Fork, the to'kya kiyahañ, and from Jesus creek, the tc'i'ankotkiyahañ, made use of this fishing place. Goodboy Jack was born there during the summer.

POPULATION

Here in mountain valleys were four small political groups or sub-tribes. Of these a thorough survey was made of only one, the t'okya kiyahañ. They had 15 villages, the sites of 14 of which were visited, and on these sites 66 house pits were counted. This gives nearly 5 houses to a village or 75 houses for the t'okya kiyahañ. The named villages of the tc'i'añkot kiyahañ were 16. The house pits were counted in 7 of them and totaled 35, again 5 houses to the village. The population was

probably about the same as for the t'okya kiyahañ. For the two divisions a population of 500 is a conservative estimate, for there is no reason to doubt that all these villages were occupied at one time. Of the villages of the t'odañnan kiyahañ only six were named. It is probable that there were more, which were not named. No estimate can be made for the t'okot kiyahañ, for the creek valley in which they lived was not seen. It is not unreasonable to suppose that the t'odannañ kiyahañ numbered a hundred and the t'okot kiyahañ as many as fifty. There may have been twice as many.

The Pitch Wailaki, numbering probably between 650 and 800, have practically disappeared within the memory of a man still living. They differed from the main group of Wailaki tribes only in their adaptation to a habitat a little more arid and nearer the headwaters of streams where fish were less abundant. They held the extreme southeastern extension of Athapascan territory on the Pacific Coast.

KEY TO MAPS 1, 2, 3

djetaya, Pitch People

Map 1.—Subdivisions:

t'odannañ kiyahañ
t'okya kiyahañ
t'okot kiyahañ
te'i'añkot kiyahañ

Villages of the t'odaññañ kiyahañ

t'otcadañ
antcanyacbanañ
setcammi'
neñyindañ
lawasonk'ait
t'antcankyodañ

Map 2.—Villages of the t'okya kiyahañ

1. ðeliñkyobi'
2. nando'nadañ
3. tantcanyasbannañ
4. kallata
5. talteaskañ
6. sañ'anye
7. teo'ammi'
8. annene'tcañ

9. kaitstocicanandañ

10. t'antcanteltañ
11. mante'ail'at
12. mastocca'nandañ
13. sełtcannant'a
14. sełtcannanye
15. k'ackanteltañ

Map 3.—Villages of the te'i'ankot kiyahañ

16. mañ'atdañ
17. t'antcigttecañ
18. djetobi'
19. t'ankyosidañ
20. te'i'anmiye
21. k'aickonteltañ
22. t'akteibi'
23. k'alkokyokannedañ
24. k'alkokyodañ
25. yictannebi'
26. setcikitdatdañ
28. lonbastedañ
29. sełkancilai'

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