

THE HABITAT OF THE WAILAKI

BY

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THE WAILAKI PEOPLE

The northwestern portion of California contained a large number of fairly small tribes, each with a very limited range of territory. The primary cause of this diversity would appear to be the many small valleys separated by mountain ridges. Even the valleys of the larger rivers are often subdivided where they narrow into canyons. There appears to have existed between the tribes almost universal hostility, so that each tribe was confined to its particular territory except for hostile excursions and occasional trading expeditions. It appears that the women and many of the men would under ordinary circumstances pass their entire lives within the limits of a small valley and the surrounding slopes and ridges, which furnished the range for acorns and other wild vegetable foods and which were also the hunting territory of the tribe.

The term Wailaki, which was brought into general use by Stephen Powers,¹ may be applied to those Indians of the Athapascan stock who occupied the valley of the North Fork and the valley of the main Eel river below (northward) from Round valley, Mendocino county, to Kikawaka creek in Humboldt county. The inhabitants of the upper portion of the North Fork were called "Pitch people" by the remainder of the Wailaki, with whom they seem to have had no political bonds. The Indians on the lower portion of that stream and those of the villages on the main river above and immediately below its mouth seem to have been interrelated and to have had a feeling of political unity, especially in contrast with the villages farther down Eel river.

Each of these three main divisions of the Wailaki consisted of more definite local groups which apparently had definite boundaries on the river as well as delimited hunting grounds on an adjoining ridge. In the summer and fall they appear to have been under the control of one chief, and to have camped together for gathering nuts and seeds and for community hunting. In winter they lived in villages and were further subdivided.

¹ *Contr. N. Am. Ethn.*, III, 1877.

No information was secured concerning the villages of the "Pitch people" who formerly lived on the upper portion of North Fork. At the time of the investigation, these people were living in Hull's valley, north of Round valley, and no opportunity was found for visiting them.

SUBTRIBES ON NORTH FORK OF EEL RIVER

THE KAIYEKIYAHANG

On the northern side of North Fork about midway east and west of Sec. 12, T. 24, N. R. 14 W. Mount Diablo meridian is a large tall rock called *senes*, just west of which was a village called *senesbunnañkai*, *rock tall its slope* (1).² On the south side and a few yards downstream was a village called *k'asoletcobi'*, *arrowwood rotten flat* (2). Traces were clearly evident of houses and of a dance house, named *kaiyekiyahañ neyt*, which probably served the needs of the subtribe. Charlie Heath, the informant, said his uncle remembered the building of the dance house when he was a small boy. On the north side of North Fork and about a half-mile below a considerable stream, Wilson creek, called by the Wailaki *dat'olkot*, *grapevine creek*, was a village named *noletcotadañ*, *waterfalls large among* (3). The village was on two levels; one near the stream, and the other on a terrace some yards north.

Two sites of villages which had not been occupied within the memory of living Indians were recorded. One was on the south side of North Fork just above the mouth of a small creek called *senestco*. The other was a half-mile south of North Fork and west of the last mentioned tributary. It was named *senestconatañkai*, *rock tall large crossing*.

Evidently the fishing was excellent in the district belonging to this subtribe, both on North Fork at the waterfalls, and on the tributaries. Two small streams come in from the south; *djoñkot*, *mud creek*, and *senestco*. The tributary from the north, Wilson creek, is said to be ten or twelve miles in length. The main fishing place was named *segakandañ*, *rocks through it (water) goes*. Although definite information is lacking, their hunting territory was probably along the ridge south of North Fork.

Two places are mentioned in connection with tales. Just below *senes*, Turtle used to throw a stone up the hillside and let it roll back,

² The numbers entered in parentheses after the village names refer to the numbered village sites on the accompanying map.

catching it on his breast. Coyote insisted that he be allowed to play the game. He dodged the stone the first time through fear, and the second time was knocked into the river, and drowned. On the ridge east of the old village called *senestconatañkai* and overlooking it is a stone 18 inches long and 15 inches high, which represents a girl who lived in the east and came here seeking the young man of her dreams. He refused her, and she turned into stone.

On the north side of the main stream just below the mouth of Wilson creek is a pool of stagnant water. There were believed to be supernatural beings living in this pool. They say the footprints of a lost child led to the margin of this pond. The cries of the child were often heard afterward. The spot was avoided. It is named *tattcabi'*, *smoke ? in*.

It is reported that forty of the *kaiyekiyahañ* were killed in a single attack by a civilian band of white men. Only one man is said to have escaped, the uncle of Charlie Heath.³ This attack occurred at *kailteitandañ* east of the mouth of Wilson creek.

THE SECHOKIYAHANG

Next below the *kaiyekiyahañ* was the territory of the *setcokiyahañ*. They had three villages; one on the south side of the stream and two on the north. The one on the south side was called *stastcok'at*, *rope large on it* (4). This village was said to have been a large one when the white people came to this region. When we passed the site in 1906 a small house built in the Wailaki style was standing there. It had been built four years before by the uncle of Charlie Heath.

On the north side was the village of *lacenadailai*, *horse chestnut stands point* (5). A house pit four and a half feet deep was observed. About sixty yards downstream was a village called *setcolai*, *rock large point* (6). This village had been the home of the father and mother of Charlie Heath's mother.

In addition to these recent villages two others, occupied prior to the coming of whites, were pointed out. A small creek called *kaitcmtakot*, *Christmas berries creek*, enters North Fork from the south. Near this used to be a village. One time, when four houses stood here, a slide of earth occurred and buried the houses with their occupants. Although the cries of the victims could be heard, no

³ When very old, blind, and demented, this man returned to the vicinity where he fancied he heard the voices of the companions of his childhood. He finally took his life by sitting in a deep pool in North Fork.

attempts were made to dig them out. This was said to have occurred when the informant's grandmother's grandmother was small. Another ancient village, on the north side of North Fork not far west of Wilson creek, was named *setcidadañ*, *stone red mouth place*.

On the same side of the stream, somewhat downstream, was a summer camp called *totakk'at*, *between water*.

There are two places which are connected with myths or tales. On the south side of the stream is a cavern in which some people survived the flood. They put a pole up through the opening in order to know by the action of the water on it whether the flood was receding. It is called *sedjañ*, *rock hole*. Just below on the north side is a hole in the rocks where one day Coyote found three Cottonwood maidens. They took him in, but soon announced that they were going to gather seeds. They never returned.

THE SETANDONGKIYAHANG

The lower portion of North Fork was occupied by a subtribe called *setandoñkiyahañ*. They had two villages, both on the north side of North Fork. About three-quarters of a mile above the mouth of the stream was a village called *senteiyε*, *rock large under* (7). The rock for which it was named, with a large spruce tree, stands opposite the village site, on the south side of the stream. To this village belonged an aunt of the informant. About a quarter of a mile downstream was the second village of the subtribe, called *setandoñtci*, *rock runs to the water* (8).

SUBTRIBES ON MAIN EEL RIVER

THE SEHLGAIKYOKAIYA

Passing now to main Eel river and some five miles straight south from the mouth of North Fork, two considerable tributaries are encountered. Blue Rock creek, called *senate'ñakot*, comes in from the west, entering Eel river near the northern line of Sec. 30, T. 24 N. R. 14 W. Mount Diablo meridian. On the eastern side of the river just north of the southern line of this section is the mouth of Big Bend creek called by the Wailaki *dandaikot*, *flint creek*. These two streams, east and west, mark the southern boundary of the Wailaki country. The first villages upstream are said to have had a mixed population of Yuki and Wailaki, but they were not claimed as Wailaki villages.

The first political group on the eastern side of the river was the subtribe called *selgaikyokaiya*, *rock white large people*. Their territory extended along the river to McDonald creek, *canañtcntci*, *creek dirty*.

The *selgaikyokaiya* seem to have had but one village at *selgaitcodañ* (9) on a flat by the river on the east side. The east and west section line dividing sections 84 and 85 of T. 24 N. R. 14 W. was noted as passing through this flat. The village is said to have been large. There is a considerable ridge about a half-mile north of the village which comes down to the river from the east. It forms the divide between *dandaikot* and *canañtcntci* (McDonald creek). The ridge was named *kissbaañkyodakk'an*, *coyote hole large ridge*. About midway north and south and near the western boundary of section 81 was a place called *t'añtciaslai*, *leaves young point*, where the bowman was stationed while deer were driven south toward him.

THE NINKANNICHKAIYA

Opposite the *selgaikyokaiya* on the west side of the river lived the *nankannitckaiya*, *earth middle people*. They had a number of villages. About midway between the mouths of Blue Rock and Bell Springs creeks, on a large fine flat, was the village *sa'kantēdañ*, *beaver (?) valley place* (10). Just below this village a round rock stands in the river. It is called *setcogoltcodalñdañ*, *rock round riffle place*. In this rock is said to live a water eagle nearly as large as a man. There was a large village on the west side of the river a few hundred yards downstream from the mouth of *djoñkot*. It is called *teolattek'at*, *graveyard on* (11). About as far again downstream was the village of *setcabi'* (12). It is named for a large rock below which the village stood. It is situated nearly opposite the mouth of McDonald creek.

About two-thirds of a mile below the mouth of McDonald creek a number of large rocks lie in the bed of the river. This place is called *netacbi'*, *land slide in* (13) and seems to have been a noted fishing place. There is no mention in the notes of a village at this point, but several Wailaki were spoken of at other times as belonging to *netacbi'*. It is also not clear whether this fishing place was the property of the *nankannitckaiya* or of the *netciyokaiya* on the eastern side of the river. There was a place for fishing in winter with hook and line, just above the mouth of McDonald creek called *kon-sontayetcogalloisandañ*. The ownership of this place, also, was not noted.

A village was described as situated on the north side of a branch of Big Bend creek, one half-mile above its mouth and about one-fourth of a mile from the main creek. The name is *bastcodadañ*, *slide large mouth place*, and was said to have been of considerable size. The inhabitants were said to have been the same people as those between Blue Rock and Bell Springs creeks. It is surprising that the river should separate the villages of a subtribe, since in winter the stream would be difficult to cross.

Within the territory of the *ninkannitckaiya* are three considerable creeks: Blue Rock creek is the first to the south; next Bell Springs creek, called by the Wailaki *salt'okot*, *hot nest creek*, and *djonkot*, *clay creek*. These streams and the mountainside drained by them furnished fishing and hunting grounds and also places for gathering wild vegetable products. The large rocks in the river at *netacbi'* impeded the movement of the fish up the river while under the rocks were holes and eddies. *Netacbi'* seems to have been an excellent place for salmon fishing and probably furnished food during the winter for a large population.

THE NEHLCHIKYOKAIYA

On the east side below the *selgaikyokaiya* were the *netciyokaiya*, who were in possession northward to the mouth of North Fork. There appears to have been a village belonging to the *netciyokaiya*, *netciyok'at*, *ground red large on* (14), situated on a point of land running down to the river on the east side just above *netacbi'*, the fishing place of the region. The second village, *kaitcitadañ*, *redbud place* (15), was downstream, below *netacbi'*, and somewhat back from the river. There was a rock shelter, called *tsəgolkallinseye*, just above *netcitcok'at* and close to the river, under which the Indians lived in winter.

THE SEHLCHIKYOKAIYA

From the North Fork down the main Eel on the east side as far as a creek called *tgastcekot*, *cottonwood creek*, was the territory of the *setciyokaiya*, *rock red large people*. They had three villages. One, known as *tonkəmbi'*, *streams come together in* (16) was situated on a terrace north of the mouth of North Fork and on the east side of main Eel river. We camped several days on this village site while the sites of the villages upstream were being located. Not far north a ridge runs to the river, and over the point of this ridge the trail

from down the river led. The crossing was called *kasiadañ*, *his head comes up place*, referring, of course, to the first glimpse to be had of a traveler coming from the north.⁴ North of this ridge was a village, *kaitteitadañ*, *redbud place* (17). At the third village, situated north of the mouth of a creek, called in Wailaki *canañtcakot*, *creek large*, a tall rock stands on the northern side of the creek. The village was just west of this rock and was named from it, *setaticakaiya* (18).

About a quarter of a mile downstream on the same side of the river was a large village called *setcikyo'k'at'*, *red rock large on* (19), whose people joined with those of *setaticakaiya* during the summer.

A short distance downstream, perhaps a quarter of a mile, is *tgactekot*, *cottonwood creek*, the northern boundary of the *setcikyo-kaiya*. In Eel river at the mouth of this creek is a large rock called *sedjñkolgalbi'*, *rock black smooth in*. It formed a favorable fishing place used by this subtribe and the *taticokaiya*.

THE TATISHOKAIYA

Opposite the mouth of North Fork, on the west, is a considerable elevation known as Island mountain, called by the Wailaki, *bañk'at*. Its eastern slope is less wooded than such exposures usually are. This mountain side was the hunting ground of the subtribe *taticokaiya*. They had two considerable villages and a rock shelter. The village of *taticodañ* (20) was situated in a grove of oaks about a quarter of a mile downstream from the mouth of North Fork on the west side of Eel river. Charlie Hardin, a well-known Wailaki, belonged here.

The second village was opposite the mouth of *tgactekot* and close by the fishing place which the *taticokaiya* shared with the *baskaiya*. The village was named *bantceki*, *war (ghosts) cry* (21). Two or three families were accustomed to winter under the shelter of a large rock which stood on the hillside a short distance downstream from *bantceki*. The name of the shelter was *itcicsyebi'*, *ashes rock shelter in*. The territorial limits of the *Tatishokaiya* extended downstream to the creek *natoikot*.

⁴ In the summer of 1922 ten house pits were counted here, four of them being large and deep. The site is opposite tunnel 25 on the Northwestern Pacific Railroad.

THE BASKAIYA

On the east side of the river downstream from the setcikyokaiya were the baskaiya, *slide people*. Their territory, called basbi', began at tgactekot and extended to dabactei'añkot, *ant hole creek*. The word bas refers to a hillside, usually of clay, which has broken loose and has slid down. The last chief of this subtribe had two names: kelai, *foot point*, i.e., *toe*, and ytdetceday, *his children all dead*. The Charlie Hardin mentioned above married a wife from this subtribe. The villages of this group were numerous and difficult to locate with exactness because of the condition of the notes and the lapse of time since they were taken.

A village called tadjñlai, *water clayey point*, was south of a creek tadjñkot, from which it took its name. The village appears to have stood just a little east of the northwest corner of Sec. 36, T. 5, S. R. 6 E. The village was a large one. Its inhabitants were exterminated by mixed bands of white men and Kekawaka Indians.

A large graveyard, called yasaitco, was pointed out on the north side of the creek and east of the crossing of the trail. A little downstream is a sharp rock, called tcaisal, near which Indians camped in the springtime. The next village downstream was dastatcelai, *string (?) point*, said to have been a large winter camp. Still farther downstream is a rock with a camp below it, called sedabbntcek.nñedañ, *rock sharp (?) under place*. Nearby, probably downstream, was a village called kotcaltcaldañ, *man slipped down* (27). Just downstream is a sulphur spring called dalkattsokaliñ, *deer milk flows up*. Just upstream, and higher up the hill, at a place called dalkattsokalindañ, a house used to be put in the spring of the year. Near the river stands a cliff 500 feet long and quite high. It is named sait'o, *sand open place (?)*. Under it many people used to spend the winter. The shelter was known as sait'oye. Eight men and two women were killed here by white men. Above this high rock and just south of it was a large village called sait'odadañ (30).

Farther downstream are two villages: slasyañbi', *squirrels they eat in*, and, nearer the river, netcañk'at, *ground black on*. Still farther downstream was the village called dabastei'añdan, *ants nest place* (34). This was the last village of the baskaiya, since the boundary creek is just north of the village site. It was said that slasyañkot was another name for this creek. It is evident that the creek was named for one or the other of the two neighboring villages.

The territory of the baskaiya was examined in September of 1922 with the hope of rectifying and supplementing notes of 1906 from which the account of the villages given above was derived. On what was no doubt the old Indian trail along the east side of Eel river the following village sites were found.

Just north of the large creek believed to be Horse Ranch creek as noted on the map, near a monument of stones and a squared post, were two plainly defined house pits (18). About a quarter of a mile down-stream over rough ground where had been much sliding, 100 yards back from the river and 100 feet higher than its bed, were found eight pits (19). Nearly a quarter of a mile farther north stands a rock under which it is evident the Indians lived (22). About 50 feet nearer the river and close to its bank two house pits were found (23). The site is opposite the middle of the railroad siding at Ramsey. Perhaps 100 yards down-stream beyond a small creek one house pit was noted (24). On a rounded point of land opposite tunnel 26 on the railroad, just north of the Mendocino and Trinity counties boundary, were found eight pits, four of which were deep and distinct (25). A short distance north is a gulch, at that time dry, and beyond it a ridge running to the river where it terminates in a rock. On this ridge, 75 feet higher than the river, one definite pit was seen and several less evident ones (26).

A creek, dry at that time, comes into Eel river where it makes a short turn toward the west. Close to the north bank of this creek and 100 yards from the river is a rock shelter with two house pits below it. Just north of this rock shelter and above it are four more pits (27). Not far down-stream is a still larger creek bed. North of this creek, close to the river where it turns back more toward the north are two house pits about 50 feet higher than the river bed (28). About 200 yards down-stream, 100 yards back from the river and 150 feet above it, is the large rock called *sait'o* as mentioned above. Below it four pits were found (29). Directly above this rock on the top and slope of a ridge are five pits. This is no doubt the village named *sait'odadañ* (30). Down-stream beyond a very rough gulch and 300 feet higher than the river bed are eight definite house pits and several less conspicuous ones (31). About a quarter of a mile farther down-stream and an eighth of a mile beyond another dry creek, 75 feet above the river and 100 yards from it, two very deep pits were found, and one not so deep and plain (32). Approximately an eighth of a mile beyond this site, opposite milepost 191 on the railroad, 100 feet from the river bank and 50 feet above it, seven pits were counted, of which three were deep (33). Some three hundred yards down-stream a creek of considerable size comes in from the east. This is no doubt *dabastei'añkot* as located on the map. Just south of its mouth and close to the river on a bench 50 feet above it, five very distinct pits were found (34).

North of this creek is a steep mountainside covered with trees and brush. The main trail crosses the creek much higher than the river. It is at the crossing that the rocks and villages mentioned above are situated.

THE SLAKAIYA

The territory of a subtribe called *seyadañkaiya* or *slakaiya* extended north beyond this creek to a considerable creek called on the maps Copper Mine creek, but known to the Wailaki as *tciskot*. Captain Jim's mother belonged to this group and he had several uncles who lived at one of the villages. The exact situation of all of the villages is not known.

The first village was some distance north of the boundary creek and on the river. It was named *akyañk'at*, *right here on (?)*. This was the home of some of Captain Jim's uncles and of Wailaki Tom. Next north was *natalliñki*, *step over creek tail*, taking its name from a small creek just north of it. About a half-mile north of this creek, near the river, was a cillage called *tełattcebannañ*, *graveyard hillside*. About 200 yards downstream and a little back from the river on a small hill was the village of *tommaskyodadañ*, *water slide large point place*. Some half a mile down the river was a village called *taggaskotañ*, *cottonwood trail down*. About a quarter of a mile downstream was a large village called *tosekyok'at*. At the next village, *t'otcallackyoki* *grass sour large tail*, on the north side of a creek with the same name lived several of the brothers of Captain Jim's mother.

A little way downstream was a large village called *sketcekascanañ*, *mush thrown away sunny place*. It was situated at the top of a bank of rock, *sketcekaiye*, where Panther in mythical times threw away mush he had carried on a hunt until he was discouraged. A mush-like substance appearing on the face of the rock each spring indicates by its thickness the abundance of the year's acorn crop. This substance was washed away during the winter. The rock where this happens is sandstone, and the mush-like substance appeared to contain iron, probably soluble in the winter rains. A little downstream, perhaps an eighth of a mile, was a village called *lekk'at*, *smoke on*.

On the east side of the river and close to it is a good rock shelter, named *kaslñkyobi*, *spring large in*, where a family used to spend the winter. When Captain Jim was being pursued by white men, he left his father-in-law, who could not travel longer with him, under this rock shelter to die. Captain Jim remarked that he used to see the skull lying there a long time afterwards. Nearby on the bank of the river was a village called *kaslñkyodañ*, *spring large place*. A short distance north near the bend of the river toward the west was the village *kaitcññtadañ*, *Christmas berries⁵ among place*. This was the last, most northerly, of the villages of the *slakaiya*. There was a graveyard about a quarter of a mile north of the last mentioned village. Just beyond the graveyard is the boundary creek, *teiskot*.

The territory of the *slakaiya* was only partly examined in 1922. About a quarter of a mile up-stream from the river's turn toward the north is a point of land running to the river. On this point, 100 yards from the river and 75 feet above it, is a depression, or shallow valley. On the south side are four pits and on the north side two,

⁵ *Heteromeles arbutifolia*.

one of which is very distinct (35). Down-stream where the river swings toward the north is a flat, 50 feet higher than the river and 150 feet from it. Thirteen house pits were counted here, the larger number being deep and large. Just a little up-stream and probably in the same village are four more (36). Down-stream beyond the acorn mush rock mentioned above and across a rough gulch, a village site was found on a point of land 75 feet above the river and 150 feet from it. Two large pits and one small one were found here (37). About 200 yards back from the river two more pits, one being large, were found (38). Some 300 yards down-stream on a ridge with a small creek up-stream and a large creek down-stream is a village site with four pits. This is no doubt where *kaitcəlūtadañ* stood (39).

THE SETAKAIYA

On the west side of the river much of the river bank downstream from the villages of the *taticcokaiya* was apparently unoccupied. The direction of the river gave an exposure to that side toward the northeast very unfavorable for village sites. Through the northern portions of Sec. 22, and the whole of Sec. 15 (T. 5 S., R. 6 E.), the river flows toward the north. Here on the west side was the country of the *setakaiya*. Captain Jim's father lived here. The location was a favorable one, for the exposure was to the east with a considerable ridge, which gave some shelter, coming down to the river at the north. The villages were numerous and often so closely placed that it is difficult to locate them on a map.

About a half-mile downstream from the mouth of *natoikot*, the southern boundary, was a village called *setsokyok'at*, *stone blue large on* (40). There is said to be a pond at this village site. Two hundred yards downstream stood the village *senagatcədañ*, *stones walk around place* (41). Just downstream on a flat above the river was the village called *itagtcəbi'*, *black oaks in* (42). A small creek, called *sgaikyokot*, enters the river close to this village on the downstream side. Two villages were associated with this creek: one just downstream from its mouth called *sgaikyoki* (44), and one back from the river, on higher ground and a little upstream, known as *sgaidadabbñlai* (43). The former village was the home of Captain Jim's wife's father and of Tip's wife's father.

Downstream from this creek was a village called *senanaitannik'at*, *stones trail across on* (45). A little farther downstream a very small creek joins the river. Captain Jim's father used to build his house here some winters and live by himself. The house site was called *tcbbtceki*, *gather grass tail* (46). About a quarter of a mile upstream from the bend of the river was a big winter camp called *kaiganteik'at*,

wind blows up on (47). Some five hundred feet above the river by a big spring was a vilage called *sait'otcedadañ*, *sand point on* (48). The next vilage downstream was named *laełkoteadañ*, *buckeye small hole place* (49).

Not far downstream a rocky ridge comes down around which the river turns to the west. The ridge was called *seteok'at*, *rocks large on*. At the base of this ridge, extending east to the river, was the vilage *tecnagañtecdai*, *eye closed door* (50), the home of Captain Jim. A few paces nearer the river was a place named *basoitcdai*, *basoi door*. The basoi are immortals who live underground. They are often heard, especially when they come at night to fish with men. On the point of the ridge mentioned was still another vilage called *sedakk'añdañ*, *rock ridge place* (51). Nor far north is the creek *laeteikot*, which formed the boundary. The *setakaiya* hunted and gathered acorns and other food on the mountain slope west of their vilages.

THE CHISKOKAIYA

On the right bank of the river and north of the *slakaiya* were the *tosañkaiya*, *water stands people*, also called the *teiskokaiya*. The latter name is from the creek, *teiskot*, which formed their southern boundary. The name of this creek refers to red paint, and was probably suggested by the same indications that are responsible for the English name of the stream, Copper Mine creek. The vilages south of this stream were not visited, but were noted at the dictation of Captain Jim as follows:

Not far north of *teiskot* was a vilage called *dandaitcambi*, *flint hole in*. Below that vilage and just above the turn of the river was one called *netcedetcañk'at*, *ground rolling on*. At a place called *tatat* the Indians camped in February. On the north side of a small creek was the vilage called *tatatlai*, *water middle on*. The creek was called *tatatkot*, and its origin is explained in a myth of the Eagle Woman.

On the top of a high bluff was a stone which resembled a sitting woman. It is believed this woman formerly lived at the extreme eastern side of the world. She dreamed of a man who lived in the west, and, taking her burden basket, she traveled until she arrived at his home on Eel river. He scorned her, and she turned into stone. The Indians at the vilage across the river used to determine the solstices by watching the point where the rising sun came up behind this bluff.

On the north side of the river downstream from its turn toward the west was a village named *setcokinnedañ*, *rock large its base place*. To the west, downstream from the last, was still another village called *k'acsandañ*, *alder stands place*.

A long distance downstream, probably in the bend where the river turns toward the northeast, was a village named *teadetokinnedañ*, said to be opposite the village of *nadelyasdañ*. There was said to be another village a mile and a half from the mouth of *lacetcikot*, upstream, but it is probable this was a mistake for downstream. It was named *setcik'at*, *rock coarse on*. A considerable distance downstream, opposite the village of *kanteltcek'at*, was a village called *sekkaibi*, *make a noise in throat*.

THE KAIKICHEKAIYA

On the west side, below the *setakaiya*, beginning with *lacetcikot* and extending downstream to *canandañkot* or Chamiso creek, was the territory of the *kaikiteckaiya*, *live oak people*. This subtribe was also sometimes called *canandañkaiya*.

They camped on Chamiso creek in summer and at other times went there to hunt elk. Downstream, by the mouth of *lacetcikot*, was a village called *basetcelgalk'at*, *throw stones outside on*. Next downstream was the village *nadelyasdañ*, *pine seeds place*. The next locality, *dakostatcedañ*, was not definitely stated to be a village but presumably it was. Below this was *kaikiteebi'*, *live oak in*. Next, going downstream, came *dandaidañ*, *flint place*. Still farther down was *sekitdek'at*, *stone deer horn on*. The next village was named from the flat on which it stood, *bantcalteita*, *fly flat*. The last village was called *kanteltcek'at*, *valley small on*. From this village came the wife of a Wailaki named Tip.

THE FIVE NORTHERN SUBTRIBES

On the west beyond *kaikiteckaiya* was a group known as *dalsokaiya*, *blue ground people*. They were said to visit with the people on Kekawaka creek to whom they were related. It is doubtful that they should be counted as Wailaki, but they were not Lassik and probably spoke the same dialect as the Wailaki.

Still farther north, at or near Jewett rock, close to Harris, were the *set'altcitcokaiya*, *pestle red large people*. They were friends of the *dalsokaiya* and of the Kekawaka people.

On Jewett creek, called by the Wailaki *dask'ekot*, *lung creek*, were the *k'andañkaiya*, *bow people*. Nothing is known of the villages of this group. They are represented only by mixed bloods living in the neighborhood of Harris. North beyond them in the bed of Eel river were the villages of the Lassik.

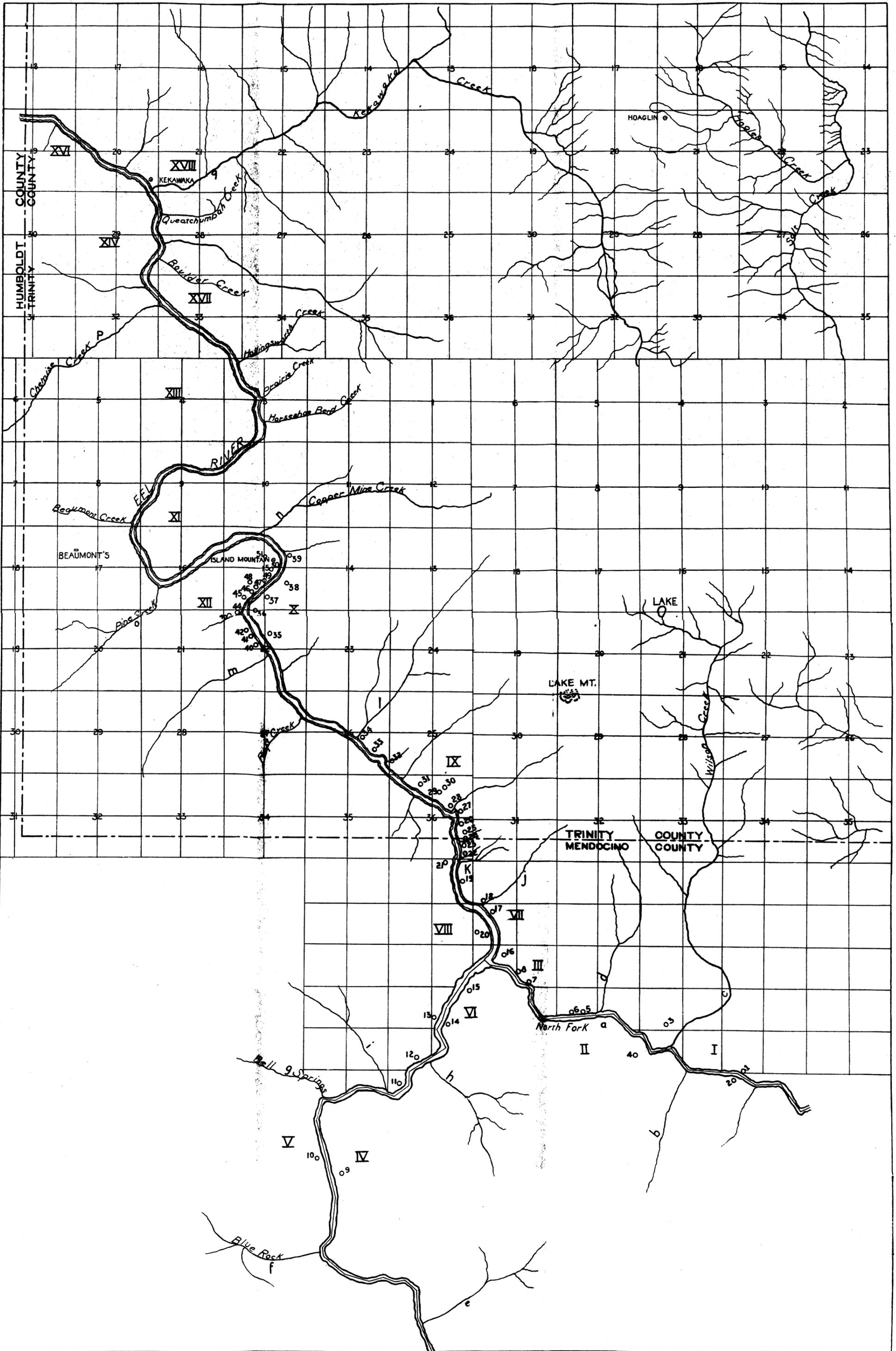
On the eastern side, below the *tciskokaiya*, were the *ikodañkaiya*. They are said to have been a numerous people whose territory extended from about two miles below the mouth of Chamiso creek nearly to the mouth of Kekawaka creek.

The people on the north side of Kekawaka creek and on the east side of Eel river were known to the Wailaki as *kasnaikotkaiya*, *arrow creek people*. North of them were the Lassik. These people joined with the whites in the extermination of the Wailaki. That they ever had any political bond with the Wailaki is improbable. They were related by marriage, however, with the *ikodañkaiya*, to whose country they came for acorns and buckeyes when their own harvest was short.

SUMMARY

In the middle of the last century there were living along Eel river, in a distance easily traveled on horseback in a day, eighteen small political divisions of the Wailaki, each having a chief and a definite territory, which included hunting and fishing grounds and favorable places for winter villages. Of these winter villages there were approximately sixty-six, not counting rock shelters and places where only one or two houses were situated. It is likely that some of these villages were inhabited earlier or later than others. The fact that some of the subtribes were said to have had only one or two villages and others as many as eight or ten suggests that the latter may not all have been contemporary settlements. However, the count includes no villages from five of the eighteen divisions, so that the total number of simultaneously inhabited villages in the whole Wailaki area, exclusive of the Pitch people, was probably not far from the sixty-six whose names were recorded.

The population is hard to estimate. There certainly were no less than a thousand and possibly twice as many. This estimate would yield an average population of fifteen to thirty per village, and from sixty to a hundred or more per subtribe. At the time the region was visited in 1906, there was practically no one living in this desolated valley. It was being used as a cattle range and supported but few people.



WAILAKI SUBTRIBES AND VILLAGES

KEY TO MAP

Wailaki Sub tribes or Bands

I, Kaiyekiyahañ	XI, Tosañkaiya, or Tciskokaiya
II, Setcokiyahañ	XII, Setakaiya
III, Setandoñkiyahañ	XIII, Canandañkaiya, or Kaikitcokaiya
IV, Selgaikyokaiya	XIV, Dalsokaiya
V, Nañkannitekaiya	XV, Set'aitcicokaiya (Not on the map)
VI, Neltciyokaiya	XVI, K'andañkaiya
VII, Setciyokaiya	XVII, Ihkodañkaiya
VIII, Taticcokaiya	XVIII, Kasnaikotkaiya
IX, Baskaiya	
X, Slakaiya, or Seyadañkaiya	

Wailaki Villages

1, senesbunnañkai	30, sait'odadañ slasyañbi' neltcañk'at
2, k'asoletcobi'	34, dabastci'añdañ akyañk'at natalliñki tcolattcëbannañ tommaskyodadañ taggaskotañ tosekyok'at t'otcallackyoki
3, noletcotadañ	37, sketcelkascanañ lekk'at kaslunkyodañ
4, stastcok'at	39, kaitcëlñtadañ
5, lacenadailai	40, selsokyok'at
6, setcolai	41, senagatcedañ
7, sentciye	42, Itagtcëbi'
8, setandoñtci	43, sgaidadabbñilai
9, selgaitcedañ	44, sgaikyoki
10, sa'kantëldañ	45, senanaitannik'at
11, tcolattcik'at	46, tcëbbetcki
12, setcabi'	47, kaigantcik'at
13, netaabi'	48, sat'otcedadañ
14, neltciyok'at	49, lacelkotcedañ
15, kaitcitadañ	50, tcunnagañtcedai
16, tonlëmbi'	51, sedakk'añdañ
17, kaitcitadañ	
18, setatickaiya	
19, setciyok'at	
20, taticcedañ	
21, bantcëki taldjnlai dastatcelai sedabbntcëkannedañ	
27, kotcaltcaldañ sait'oye	

Streams

a, banikot, North Fork	j, canañtcakot, Horse Ranch Creek
b, djoñot	k, tgactcëkot
c, dat'olkot, Wilson Creek	l, dabactci'añkot
d, naddtcennasoikot	m, natoikot
e, dandaikot, Big Bend Creek	n, tciskot, Copper Mine Creek
f, senate'nakot, Blue Rock Creek	o, lacetcikot, Pine Creek
g, salt'okot, Bell Springs Creek	p, canandañkot, Chamiso Creek
h, canañtcëntci, McDonald Creek	q, kasnaikot, Kekawaka Creek
i, djoñkot	