HANDBOOK
OF THE
INDIANS OF CALIFORNIA

BY
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Chapter 9.

Athabascans: Southern Groups.

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The Mattole.

The Mattole or Mattoal are one of the rare Athabascan coastal tribes. Cape Mendocino was in their territory. They held the Bear River and Mattole River drainages; also a few miles of Eel River and its Van Dusen Fork immediately above the Wiyot. How far the sites of their villages were divided between the banks of these streams and actual ocean frontage is not known, but the climate and topography of the region indicate inland settlements as predominating. The origin of their name is not clear. The Wiyot call them Metol or Medol, but this may be a designation taken by the Wiyot from the white man. Originally the word Mattole may have been only the name of a village.

In speech the Mattole differ considerably from all nearby Athabascans except possibly the Hupa—sufficiently, it appears, to constitute them one of the primary divisions of that family in California. They lie somewhat on one side of the main north and south axis of Athabascan territory in the State; yet there is nothing in their location or in the nature of their habitat to suggest any very compelling cause for their rather high degree of dialectic specialization. They may have been influenced by a long contact with the Wiyot. In certain phonetic traits their speech resembles the Hupa group of dialects.

Not a single concrete item of ethnology is on record regarding the Mattole, other than the statement that they burned their dead; which, if true, carries this funeral mode considerably farther north in the coast region than all other knowledge would lead one to anticipate. More likely, some settler has reported the exceptional funeral of natives shot by his friends.

There may be half a dozen or more villages near their ancient land. The Nongatl, five bodies of people into a dialect group, whose habitat naturally to divide. The Nongat, right-hand affluents of Eel River and Larrabee Creek; also the adjacent range and perhaps rate there is not a group of the Americans from the Hupa knew that the whites forcibly planted some in the sixties, after first having them in Norte County. The survivors number a mere handful. There can be but few more.

The Lassik are little bet. The Nongatl, whom they adjoin of Eel River, from a few miles not quite to Kekawaka Creek, twen or more. The tortuous main stream, the uppermost Van Dusen, may rather than to the point sh
There may be half a dozen full-blood Mattole scattered in and near their ancient land. The Government census of 1910 gives 10, with two or three times as many mixed bloods; but these figures may refer in part to Athabascans of other divisions, who here and there have drifted into the district. The Mattole had their share of fighting with the whites, the memory of which is even obscurer than the little history of most such pitiful events. Attempts were also made to herd them onto the reservations of Humboldt and Mendocino Counties. But like most of the endeavors of this sort in the early days of American California, these round-ups were almost as inefficient and unpersisted in as they were totally ill judged in plan and heartless in intent, and all they accomplished was the violent dispersal, disintegration, and wasting away of the suffering tribes subjected to the process.

THE NONGATL.

The Nongatl or “Noankakhl” or Saia are the northernmost of five bodies of people into whom the Athabascans of the southern dialect group, whose habitat is in Eel River drainage, appear naturally to divide. The Nongatl territory is that drained by three right-hand affluents of Eel River: Yager Creek, Van Dusen Fork, and Larrabee Creek; also the upper waters of Mad River. They are scarcely to be distinguished from the Lassik, except for their adjacent range and perhaps some consciousness of their own separateness. Saia is not a group name, but a descriptive epithet taken by the Americans from the Hupa: it means “far off.” It is probable that the Hupa knew the Nongatl but dimly if at all before the whites forcibly planted some remnants of the latter in Hupa Valley in the sixties, after first having placed them on a reserve in Del Norte County. The survivors now live in their old haunts, but number a mere handful. The census of 1910 enumerated just 6: there can be but few more.

THE LASSIK.

The Lassik are little better known than their close kinsmen the Nongatl, whom they adjoin on the south. They occupied a stretch of Eel River, from a few miles above the mouth of the South Fork not quite to Kekawaka Creek; also Dobbins Creek, an eastern affluent of the main stream, and Soldier Basin at the head of the tortuous North Fork, another eastern affluent. To the east, they extended to the head of Mad River. This stream, and with it the uppermost Van Dusen, may have been Lassik as far as Lassik Peak, rather than to the point shown in Plate 1. Still farther east, over
another of the endless parallel ridges, was the uppermost course of the South Fork of the Trinity, which may have been hunting territory of the Lassik or of the Wintun. Claims of the latter are likely to have preponderated, but the tract was probably not settled.

The Lassik appear to have had some intercourse with the Wintun and have in consequence sometimes been erroneously designated as Wintun. Their own name is not known, if indeed they had one. Their current designation is taken from that of a chief, whose name survives also attached to a prominent peak. This man was part Wintun in ancestry. Direct Wintun influence is visible in Lassik mourning ceremonies; they practiced a burning of property at death to which the Wintun and Pomo were addicted, but which was not followed by the tribes to the north. Their basketry is of the northwestern variety, but roughly made (Pl. 24); their houses are mere conical lean-tos of fir bark slabs—a central Californian type. They seem to have had neither the northwestern rectangular sweat house nor the central round dance house. A legitimate inference is that their ceremonies were simple. Eel River and its tributaries ran with salmon in winter, when the Lassik lived close to the streams; but in summer they moved up into the hills, where *Brodiaea* bulbs, seeds, acorns, small game, and deer were within convenient distance.

A few ethnographic facts can be extracted from their recorded traditions. Two forms of war dance are mentioned: that of preparation for revenge, and that of triumph over scalps. It is rather strange to find among one people, even though an intermediate one, these respectively northwestern and central Californian institutions, which usually replace each other. Somewhat analogously, the dentalia of the north and the disk beads of the south are referred to in conjunction. Moccasins are spoken of as if put on only for journeys. Two interesting hunting methods are alluded to: running down elk on foot by ceaselessness rather than speed of pursuit; and driving deer into a corral of logs and brush provided with a gate. It is true that the latter achievement is performed by mythical heroes through the use of magical songs. But the concept of the enclosure for game is likely to have had some foundation in fact.

The Lassik, inhabiting a tract that is still thorough backwoods and in early days was completely beyond the control of organized government, suffered severely at the hands of self-reliant but prejudiced settlers. They also lived far enough south to be within range of the slave traffic in Indian children that seems to have been instituted by the Mexicans of Sonoma County and developed by the more enterprising Americans of Mendocino. There are scarcely as many Lassik living to-day as they once possessed villages, to judge by the house-pit marked sites the survivors can point out.
that of a chief, whose name was the uppermost course of which may have been hunting the Wintun. Claims of the latter are not so tract was probably not settled. Some intercourse with the Wintun has been erroneously designated as known, if indeed they had one. From that of a chief, whose name was Cent peak. This man was part of a burning of property at death was addicted, but which was not dicated); their houses are mere central Californian type. They central Californian type. Their basketry is of the north-Pl. 24); their houses are mere central Californian type. They western rectangular sweat house. A legitimate inference is that river and its tributaries ran with close to the streams; but in s, where Brodiaea bulbs, seeds, within convenient distance. extracted from their recorded are mentioned: that of prepara- graph over scalps. It is rather en though an intermediate one, central Californian institutions, somewhat analogously, the den- of the south are referred to in as if put on only for journeys. Alluded to: running down elk speed of pursuit; and driving provided with a gate. It is true ed by mythical heroes through concept of the enclosure for imitation in fact. It is still thorough backwoods beyond the control of organized lands of self-reliant but prejudice south to be within range that seems to have been insti- tuted and developed by the more. There are scarcely as many pressed villages, to judge by the man point out.

LASSIK BASKETRY

a, Mortar hopper; b, seed beater; c, for cooking; d, for gathering seeds.
The Sinkyone are those who live on Sinkyoko, the South Fork of this stream and its tributaries. They were Kato range; and in the latter part of 1871, from above Shelter Cove to the mouth of Bull Creek, they met the Coast Yuki.

Those of the Sinkyone of the Sinkyoko, known as Lolonko or Lolo, is the name of Bull Creek group of people. The Wa is jointly Tulbush, a term which the Wiyot: Dilwish-ne.

The Coast Sinkyone are called mancho, ocean. By American name, the word seems to be from Porno Lake, quarter Northern Paiute Mankya, both of whom are near "eastward" in that language.

Sinkyone place names are: Tewiit, Chelehdang, Bear Harbor; Dil wish-ne, Tangaliko, Tewiitsintastango, South Fork between Bull Creek and Dyerville.

Outside of their own territory, names are: Hatyo, Eel River Prop.; Gitel, Bridgeville; Silanj near Blocksburg; Kohtini, Mankya. These names, it is likely, are extensions of names of neighboring groups.

The narrow horizon of man has been extended by the travels of an old Sinkyone at the mouth of Bull Creek. For years he had been downstream one of the South Fork trappers and hunters, living on the Van Dusen Fork, at the mouth of Bull Creek. Dyerville would more than satisfy him.

Like most of the surrounding tribes, they have definite in the habit of occupying stream valleys only in the winter, when they dwell on the more open hills, living on game and vegetables. Before the Eel River and the South Fork, fishing was denied them. After these
The Sinkyone are those Athabascans of the southern group who live on Sinkoko, the South Fork of Eel River. They held the whole of this stream and its tributaries except the headwaters, which were Kato range; and in addition they occupied the adjacent coast from above Shelter Cove to a point between Usal and Rockport, where they met the Coast Yuki.

Those of the Sinkyone on lower South Fork have sometimes been known as Lolonko or Flonko; but this word, properly Lo'langko, is the name of Bull Creek or a settlement at its mouth, not of the group of people. The Wailaki are said to call them and the Mattole jointly Tulbush, a term which recalls the Sinkyone appellation for the Wiyot: Dilwish-ne.

The coast Sinkyone are called by those inland Mankya or Bankya, from mancho, ocean. By Americans they have sometimes been named Usal. This word seems to be from Pomo Yoshol, denoting either the Coast Yuki or the Mankya, both of whom are north of the Pomo; but yo is "south" and shot "eastward" in that language.

Sinkyone place names are: Tangating, Shelter Cove; Kileting, Needle Rock; Cheleldang, Bear Harbor; Djokniki, Usal; Sitltsitako, Uantsintyoko, Tantangaiko, Tewitsinfastangko, Kyintigesolko, a series of tributaries of the South Fork between Bull Creek and Salmon Creek; Shahena'ko, Salmon Creek.

Outside of their own territory were Tatyi, Mattole River; Djangko, Bear River; Hatyo, Eel River proper; Seltalko, Yager Creek; Kyineko, Van Dusen Fork; Gitel, Bridgeville; Sialangko, Larabee Creek; Djetenang and Koskhatnik, near Blocksburg; Kohitnik, Mad River; Natinik, Trinity River. The stream names, it's likely, are extensions of designations of the places at their mouths.

The narrow horizon of many of the Californian tribes is illustrated by the travels of an old Sinkyone, who was born and lived and died at the mouth of Bull Creek. He recited that in the course of his years he had been downstream to the Wiyot boundary, upstream to one of the South Fork tributaries still in Sinkyone territory, coastward to the Mattole River, and inland to the ridge beyond which lies the Van Dusen Fork. A circle with a 20-mile radius around Dyerville would more than include this little world of his life's experience.

Like most of the surrounding groups, the Sinkyone were quite definite in the habit of occupying their permanent villages in the stream valleys only in the winter half of the year, while in summer they dwelt on the more open mountain sides and hilltops. Thus the Bull Creek people spent the dry season at a variety of places in the hills, living on game and vegetable food. After the first rains, when Eel River and the South Fork began to rise, they came down to them to fish. After these large streams were swollen, the smaller...
water courses appear to have offered better facilities for taking salmon, and the heart of winter was spent in the home villages on Bull Creek. With this dependence on the food in the hills during a large part of each year, it seems that the limits of the territory of each little local group must have been accurately observed upland, as well as along the streams, and that the fixed boundaries must have given something akin to political cohesion to the people of each unit.

CUSTOMS.

What is known of the customs of the Sinkyone puts them ethnically halfway between the tribes of distinctive northwestern type and those of central Californian character. In short, they shared some cultural traits with the Yurok and Hupa, others with the Yuki and Pomo; while if they possessed any of their own, these were few and rude. They remained backwoodsmen, like their American dispos-sessors.

The women's tattooing was a superimposing of the horizontal cheek lines favored by the Yuki upon the solid chin ornamentation of the Hupa. (Fig. 45, d.)

Dentalia served as money, but they were the broken, fathom-strung shells which the Yurok class as beads, not the long and accurately measured pieces which alone they treat as standard currency. The price of a man was from 5 to 15 strings—nominally the same as among the Yurok and Hupa—but in their estimation the actual value handed over would have been far too little. The price of a wife was also smaller, and perhaps rather in the nature of a gift to be partly reciprocated than a formal purchase payment. The Hupa both bought and gave at a marriage, but the buying was in conformity with law, the donations a matter of custom. Illegitimate children were paid for by the Sinkyone as by their northern kinsmen, but they took no debt slaves. Feuds and wars were closed only on payment for every life lost.

The regular disposal of the dead was by burial, as on the Klamath, but central influences appear in the habit of cremating those slain in battle, or dying at a distance from home or under circumstances imposing haste. It has already been noted that the statement that the Mattole cremated may rest upon the testimony of whites who noted Indian funerals chiefly after a slaughter.

HOUSES AND BOATS.

The Sinkyone house was of central Californian type. It was unexcavated, and the material was slabs of redwood bark. Wooden planks may also have been used, but there is nothing in the struc-ture of the edifices to require two forms. The yi-taslai or min-taslai leaned against a pole resting horizontally, or vertically, the combined backrest and support of the western rectangular sweat house, in larger conical or circular adobe or stone houses, as farther south.

The Sinkyone used the streams in their habitat right. They declare that the Mattole, who do not use the canoe, would have been the same as among the Yurok and Hupa—but in their estimation the actual value handed over would have been far too little. The price of a wife was also smaller, and perhaps rather in the nature of a gift to be partly reciprocated than a formal purchase payment. The Hupa both bought and gave at a marriage, but the buying was in conformity with law, the donations a matter of custom. Illegitimate children were paid for by the Sinkyone as by their northern kinsmen, but they took no debt slaves. Feuds and wars were closed only on payment for every life lost.

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were two forms. The yi-kyiso or bang-kyiso was a conical lean-to.
The yi-taslai or min-taslai was wedge-shaped, of pieces of bark
 leaned against a pole resting in two upright forks, the front nearly
vertical, the combined back and roof gently sloping. The north-
western rectangular sweat house was not built. Dances were held
in larger conical or circular structures, but these were primarily
dance houses, as farther south, and not sweat houses.

The Sinkyone used the northern redwood canoe so far as the
streams in their habitat rendered the employment feasible. They
declare that the Mattole, whose inland watercourses are small, did
not use the canoe, even on the ocean. The southern limit of this
cultural element, which, of course, is only a local form of the canoes
of British Columbia and Alaska, can therefore be set definitely at
Cape Mendocino on the coast, and near the confluence of Eel River
with its South Fork in the interior.

BASKETS.

The basketry is also of pure northern kind: wholly twined; pat-
terns in overlay; and made of hazel shoots and redwood root fibers,
with Xerophyllum and maidenhair fern and alder-dyed brake for
the decoration. The technique is much less finished than among the
Yurok, and the ornamentation simpler. Minor distinctions, such as
a somewhat greater depth of flat baskets, the occurrence of four
vertical dyed stripes on conical burden baskets, and some tendency
toward a zigzag pattern arrangement, do not obscure the complete
adhesion to the fundamental type, which in fact persists without
essential modification to its southern limit among the Wailaki.

OTHER MANUFACTURES.

The elk-horn spoons of the north were used by the Sinkyone, but
not the elk-horn money boxes. Their lengths of little dentalia were
rolled in mink skins. The smoking pipe was northern, but unskilled
workers sometimes contented themselves with an instrument of
knobbed shape at the bowl end—a Yuki-Pomo type. The acorn-
grinding pestle also varied to approximate both the Yurok and the Pomo form. String was of iris fiber, as in the northwest. On the main rivers, the principal net for salmon was a deep bag flowing from the base of a triangle of poles held by the fisherman from a scaffolding over the stream. This is the typical Yurok net. When the water muddied, a shallower net on longer poles was held nearly horizontally from shore. This is probably a form with central affinities. Suckers and small fish in the creeks were caught with a net fastened to a stick whose bent ends were held together by a string, while a bisecting pole served as handle. This is a distinctly central type, being found as far away as among the Yana and Maidu.

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**Fig. 15.—Acorn buzzer toys.** a, Sinkyoune; b, Pomo; c, Miwok.

The games were those of the northwestern tribes: The bundle of slender sticks with one marked ace, the mussel-shell dice, the cup and ball of salmon vertebrae. (Figs. 14, 15.)

**RITUAL.**

Sinkyoune ceremonies were few and simple. The specific dance cults of the Yurok and Hupa and those of the Pomo and Yuki were both lacking. The only ceremonies were those of the underlying undifferentiated California culture: The puberty dance for girls; the doctor dance, in which older shamans helped the novice to fortify himself in his profession; the war dance for incitement and perhaps celebration; and the nadelos, made at night, outdoors, around a fire, by men, women, and children, probably with a religious basis, but largely serving social pleasures. The fighting dance was northern in form: Armed men stood abreast in a row, with one or two dancing back and forth before them. The puberty dance was made twice for five nights for each girl. She was made to dance by a woman who

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The incipient Sinkyone but began to dream of a de
erful spirits in the sky; or
cence in a desolate place.

One man, for instance, returning a delay that had caused
deer trails led him to a house
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spread wings, he fell unconsci
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made him into a skillful medi
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both the Yurok and the in the northwest. On the was a deep bag flowing by the fisherman from a typical Yurok net. When poles was held nearly a form with central affinities were taken with a net held together by a string. This is a distinctly centering the Yana and Maidu.

Simple. The specific dance of the Pomo and Yuki were those of the underlying tribes.

The puberty dance for girls; ns helped the novice to fortify for incitement and perhaps night, outdoors, around a fire, simply with a religious basis, but a fighting dance was northern a row, with one or two dancing party dance was made twice for ade to dance by a woman who held her from behind, while the seated singers struck their hands with stick rattles of the form used in this ceremony by the Hupa. The usual restrictions were imposed on the girl: She fasted, kept awake, and kept her hair over her face in order not to blast the world with her disastrously potent glance. A new shaman fasted and danced at nights for a period of some duration in a conical house erected or reserved for the occasion, while more experienced colleagues accompanied him, interpreting his symptoms and advising him in the gradual acquisition of mastery over the difficulties of his involuntary art.

All of these ceremonies can be found in almost identical form among any of the remoter border or hill tribes of northern central California: The Chimariko, the Konomihu, the Shasta, the Yana, the northeastern Maidu, the Achomawi, and probably the Wintun of out-of-the-way headwaters.

Ritual apparatus is as significant as ceremonial practices of the origin of a people's religion. The Sinkyone lacked all the dance paraphernalia characteristic of the northwest. They used the yellowhammer quill headbands of central California (Fig. 20; Pl. 71); twisted fur strips tied above the eyes; and in these were set dart-like sticks ornamented with feathers or with little banners of yellowhammer quills (Fig. 21). These are a familiar central California dance object. The split stick and cocoon clappers of the Yuki and Porno were not Sinkyone, nor the deer-hoof rattle of the Tolowa, Chilula, and Wailaki. They were a people that got along with little, that little the common stock of themselves and their neighbors, and as impartially the neighbors on one side as the other.

**SHAMANISM.**

The incipient Sinkyone shaman did not seek supernatural power, but began to dream of a dead relative or of the condor or other powerful spirits in the sky; or he would meet with a terrifying experience in a desolate place.

One man, for instance, returned from hunting with bleeding nose and mouth after a delay that had caused his family to fear for his safety. Converging deer trails led him to a house in the rocks, he recounted, with deer hair and dung lying deep. When he faced two condors with red-striped breasts and spread wings, he fell unconscious and lay until night. He sang with reference to this experience until a dance house was erected for him and older colleagues made him into a skillful medicine man. His success was equal at curing sickness, affecting the weather, succeeding in the hunt, winning at play, and foretelling the future. When he was shot to death in the brush, he caused his body and bones to be undiscoverable, and brought on a tremendous flood next winter. His secret died with him, for he always evaded leading anyone to the place of his supernatural encounter.
Another shaman was without avail against illness, but could predict the exact success of a hunting party, foretell rain, and put an end to a storm by singing. When he lay groaning and singing of nights, he saw the waters of the sky flowing past a displaced stick in the row of stakes that held them back and knew that rain was at hand. His luck in hunting was bound up with a transparent disk that had come to him from the sky, and vanished after his death.

Ordinary disease was cured by sucking out of the body the *singing* or material "pains"; but against a rattlesnake bite this remedy proved futile. The afflicted person must have ashes thrown in his face and be requested to die, in order to recover.

The malevolent pain objects, the shaman's beginning with a dream of the dead, his graduation in a dance made for him, are features common to a wide array of tribes in northeastern as well as northwestern California. The vision in the lonely place, the suddenly revealed sitters in a cave, the connection of the condor and the sky with deer hunting, and the acquisition of definite spirits—the sun, the eagle, or other animals—are traits pointing to specific Yuki-Wailaki influences.

**OTHER RELIGIOUS ITEMS.**

Formulas or prayers similar to those of the Hupa were spoken for purification by girls at the close of their puberty ceremonials and by men who had buried a corpse.

The ritualistic number of the Sinkyone was five.

A woman at her periods kept apart, and touched no deer meat, but did not occupy a special hut. There seems also to have been some laxity, in that venison was allowed to remain in the house with her, and her husband did not necessarily refrain from hunting.

Sinkyone mythology knows a creator called Kyoi, "spirit." The name applied also to the un-Indian and therefore nonhuman whites. More specifically, he was known as Nagaichio, "great traveler," as among the Kato. Compare the Yuki Taikomol, "he who goes alone." This creator made the earth and men. Coyote was present at the former act, and assisted in the establishment of the world, but is also responsible for death and much that is wrong in the scheme of things. These are all standard central Californian beliefs.

**RECENT CONDITION.**

Between dispossession, ill-managed confinement on badly chosen reservations, and occasional fighting, the Sinkyone suffered the same at the hands of the whites as the neighboring groups. They are so scattered to-day that they are not recognized by either the Government census or the Indian Office. Including half-breeds, their number may be estimated at two or three dozen at the most.

Wailaki is a Wintun applied by some of the Wailaki as well as to several neighboring Wintun. It was used for the entire nation has become fastened to have known themselves as Kakwits, "north people," and their appellation was Ko'il, "AChain.

The Wailaki were the uppermost, from which they held to the Betsie and were Yuki. They owned Kekawaka Creek on the one hand except the head, where the

Like the other Athabascan tribes, they scattered in the winter, when the streams stop to run, and when their people were more cool and dripping timber. As the venison, digging bulbs, beating the acorns, and garnering acorns as the hunters, and, like the Lassik.
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recover.
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made for him, are features
eastern as well as north-
place, the suddenly re-
the condor and the sky
of definite spirits—the sun,
pointing to specific Yuki-

THE WAILAKI. TERRITORY.

Wailaki is a Wintun word meaning "north language," and is
applied by some of the Wintun to certain other Wintun divisions as
well as to several neighboring groups of aliens. By what group of
Wintun it was used for the Athabascan division to whom the desig-
nation has become fastened in American nomenclature, and why it
was employed when the Wailaki are west and not north of the
Wintun in general, has not been recorded. The Wailaki are said
to have known themselves as Kenesti, and to have been called
Kakwits, "north people," by the Yuki; but the more general Yuki
appellation was Ko'il, "Athabascan."

The Wailaki were the uppermost Athabascan tribe on Eel River,
which they held to the Big Bend, from where on all its tributaries
were Yuki. They owned also several affluents on the western side,
Kekawaka Creek on the eastern, and the whole of the North Fork
except the head, where the Lassik lapped over. 1

MODE OF LIFE.

Like the other Athabascans of the region, they were fishermen in
the winter, when the streams carried enough water for the salmon
to run, and when their permanent houses in the villages along the
river banks were more comfortable than the wind-swept mountains
and dripping timber. As spring came on, they moved into the hills,
digging bulbs, beating the prairies for grass and Composite seeds,
and garnering acorns as the summer wore into autumn. They were
hunters, and, like the Lassik, took deer and elk by running them

1 P. E. Goddard, The Habitat of the Wailaki (see bibliography), lists the "subtribes" of the Wailaki, which evidently correspond to the political units or "village communities" of the Yuki and Pomo discussed below, and were named after inhabited sites. The number of separate settlements per subtribe, as identified by explanation on the ground with natives, varied from 1 or 2 to 8 or 10: 66 settled sites in 15 communities. The communities on main Eel River were: the Sehlgalikyokaliya, east side, Big Bend Creek to McDonald Creek, only settlement Sshnicholchokaliya; Ninkanich-kaliya, opposite; Neblichikyo-kaliya, east side downstream to mouth of North Fork; Sehlichikyo-kaliya, east side, downstream; Ttatuhg-kaliya, west side, opposite mouth of North Fork; Sats-kaliya, east, below Sehlichikyo-kaliya; Sats-kaliya, east, below last; Chikokaliya, east, below last; Sata-kaliya, west, below Tsats-kaliya; Kiliahche-kaliya, west, below last; Dalsao-kaliya, Satschlichcho-kaliya, Kandang-kaliya, in order downstream, west side; Dalsao-kaliya, west side below Chiakaliya; Kassakot-kaliya, east side, mouth of Kekawaka Creek. Beyond were the Lassik. As compared with these 15 groups on main Eel River, the lower part of North Fork held 3: The Sehndong-kiyahang, the Seeho-kiyahang, and the Kaitoki-yakhang, in order upstream, with settlements chiefly on the north side. Further up North Fork (same author, Habitat of the Pitch Indians, MS. in press) were the "Pitch" or "Salt" Wailaki, with four community groups: The Tdehnhang-kiyahang, on the North Fork below Hull Creek; the Tokrah-kiyahang, upstream on North Fork; the Chokot-kiyahang, on and above Red Mountain Creek; and the Ch'ttankot-kiyahang, on Jesus Creek. These spoke Yuki as well as their native Wailaki, much as the Yuki ad-
joining the Sehlichikyo-kaliya farthest upstream on main Eel River mostly knew Wailaki in addition to Yuki.
down. This, of course, does not mean that they outsped them, but that in a relentless pursuit they wore down the endurance of the game, until, unable to feed and perhaps overcome by psychic depression, it succumbed. In fishing, too, they did well. Whether because of better opportunities or more skillful use of them, they surpassed the Yuki, and the latter buy, and perhaps formerly bought, nets and harpoons from them.

ENEMIES.

They fought the Yuki, at least along the Eel River, but also married among them and intruded their customs. The Ta'no'm Yuki obsidian dance and initiation is, if not wholly of Wailaki origin, at least largely developed under Wailaki influence. Not long before 1850 the two tribes united and engaged in a bitter quarrel with the Kato. Before this, the Wailaki seem to have been on good terms with the Kato and their friends the Coast Yuki, and thus to have been able occasionally to visit the ocean shore, from which the Yuki were shut off by feuds.

The Yuki have a story of a young Wailaki, whom they call Imichhotsi, who boasted of his ability to dodge the slow Yuki arrows. His people warned him that the Yuki shafts might be short and thick and their own long and slender, but that the foes' arrows came too thickly to dodge with safety, and that they penetratedbitingly. He offered to prove his contention, and the party set out, Imichhotsi demanding to meet the cowardly Yuki whom his people proclaimed to be always ready to meet them in battle. On the slope of Intomol, where the dividing line between Yuki and Wailaki ran eastward up from Eel River, they met the enemy in three parties, probably the Ta'no'm and their allies. The Yuki shouted in challenge. Imichhotsi took the lead, urging his companions to follow him if they wished to see how arrows could be evaded. As they approached the first band, the Yuki began to shoot, and soon the Wailaki were giving ground around the hill. Then Imichhotsi commenced to feel weak, and took refuge behind a Wailaki, who, incased in a long elk-skin armor, stood a tower of strength. But even here the arrows, though many fell dead from the unpierceable front of the wearer, came too thickly to make a longer holding of his post safe for naked Imichhotsi behind. He prepared to leap away, but as he crouched for the spring that would launch his retreat an arrow entered his hip and came out at the groin. The Yuki ceased shooting, and the Wailaki carried their fallen champion off to his death. His own father went ahead, calling in mockery that Imichhotsi was cutting off Yuki heads; he alone had a powerful bowstring; the Yuki could not shoot, and were all being killed at Intomol. When the youth breathed his last, the party stopped and mourned over his body, but the old man announced that he would proceed and announce to the people that Imichhotsi was destroying the Yuki. He arrived and shouted this derision to the village but at this very moment his companions were already burning the body of the slain boy.

This naively self-complimentary relation, with its incredible account of the father's ironic mockery of his slain flesh and blood, does not pretend to be more than a tale. But it illustrates with vividness the miniature pitched battles, the long-range shooting and incessant dodging of flying arrows, the occasional invulnerable armor, the slight losses, the immediate flight away from home, and the incident characteristic of the fighting of another character. Concealed feuds, with alliances related of the Kato.

Wailaki basketry is of course of the same materials, patterns, and type in the Coast Range as in this ware. With it, too, the woman's cap extended to the Wailaki and no farther. As everywhere in this region, the basketry has a wrinkled surface and a lack of fineness. Even and delicate texture was not attained, perhaps not attempted. The forms, too, run deep, as in northeastern California. It would seem that the characteristic low basket of the Hupa and Yurok was coextensive in its distribution with the best worked ware. Mortar and carrying baskets are strengthened by the Wailaki, lashed on with a thong.

While the northwesterners to the Yuki, the coiled ware was among the former. It is scale objects traded. The Wailaki and these serve as valuable, and they even seem rather prototypes. Coiling must be Wailaki.
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slight losses, the immediate mourning, the cremation of those slain away from home, and the lack of all idea of organization, that were typical of the fighting of the Wailaki and their neighbors. Struggles of another character against the same foe, half-avowed and half-concealed feuds, with ambushes and village surprises predominating, are related of the Kato.

TEXTILE ART.

Wailaki basketry is of the northern twined variety—technique, materials, patterns, and all. It marks the southern limit of this type in the Coast Range region. Among the Yuki there is no trace of this ware. With it, too, the woman’s cap extended to the Wailaki and no farther. As everywhere in this region, the basketry has a wrinkled surface and a lack of fineness. Even and delicate texture was not attained, perhaps not attempted. The forms, too, run deep, as in northeastern California. It would seem that the characteristic low basket of the Hupa and Yurok was coextensive in its distribution with the best worked ware. Mortar and carrying baskets are strengthened by the Wailaki with one or two stiff hoops, sometimes lashed on with a thong.

While the northwestern basketry has not passed from the Wailaki to the Yuki, the coiled ware of the latter has found some introduction among the former. It is the art that has taken a hold, not a case of objects traded. The Wailaki, however, make but few coiled baskets, and these serve as valuables and gifts rather than practical utensils; and they even seem rather better made than most of their Yuki prototypes. Coiling must be looked upon as sporadic with the Wailaki.
Other objects of material culture are little known. On Round Valley Reservation the Wailaki dance in feather ornaments similar to those of the Pomo and Yuki; but this might possibly or partly be an assimilation under American pressure.

Some Wailaki feathered head darts and forks that happen to have been preserved reveal a type that, while central Californian, is perceptibly different from the corresponding Yuki and Pomo ones (Fig. 21); and this distinction is probably significant of others that existed anciently.

Charm of grass or rush wound diagonally around two crossed sticks were used, but their specific purpose is unknown (Fig. 16).

The Yuki state that the Wailaki shamans often dreamed of a spirit coyote, and were able to kill at long distances by means of a magical hulk’oi-tit or "coyote snare." They themselves had no such coyote shamans.

**Numbers.**

The Wailaki population in 1910 was somewhat over 200, mostly on Round Valley Reservation, though only a minority are listed as full bloods. This figure makes them the largest surviving group of Athabascans in California after the Hupa. Their original number may have been a thousand, possibly somewhat more.

**The Kato.**

The word Kato is a Pomo place name meaning "lake." Kaipomo means "valley people" in the same language. The Katos' own name for themselves as a group is not known. It is possible that they had none. Their current Pomo designation, the fact that the whites first reached them through the Pomo, and that some individuals among the Kato speak Pomo in addition to their native language, led to their being formerly erroneously classed as Pomo. It is clear, however, that they were considerably influenced by this more advanced group, and, with the Huchnom, served as transmitters of religious cults and other civilizational features from the Pomo to the Yuki and Wailaki.

The Kato are said to have all been inhabited contemporaneously, with a maximum population that may have been 2,000, which would have been 2,000, which for California, but hardly for their habitat. Part of their com- men is well timbered, the remainder is generally confined to old elm and oak food. The Kato were formerly classed as Pomo, but some individuals among the Kato speak Pomo in addition to their native language, and thus they were somewhat influenced by this more advanced group. It is clear, however, that they were considerably influenced by the Huchnom, and, with the Huchnom, served as transmitters of religious cults and other civilizational features from the Pomo to the Yuki and Wailaki.

Kato myths and tales mention of the "great traveler." The creator Taikomol. Thunder was distinctly the more powerful of men, many animals, most of the concept of our earth as a sphere, the sun southward through the pri, and its head, until it comes to rest, not be denied. The making of four cloud gates, the theft of fire from the spider who as our mother's brother, and evinces the close contacts of the Kato.

**Traits shared.**

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The reference to the canoë is harder to understand. The Kato are said to have used it, but it is not navigable, and the Yuki and Huchnom, their mate associates, deny having
The Kato are said to have had nearly 50 villages. If these had all been inhabited contemporaneously, the population of the group would have been 2,000, which is not only an abnormally high figure for California, but hardly compatible with the rugged nature of their habitat. Part of their country is dense redwood forest and the remainder is well timbered. The permanent settlements must have been generally confined to the three little valleys in which Branscomb, Cahto, and Laytonville now stand. A thousand seems the maximum population that can be assumed; 500 is probably nearer the mark. To-day about 50 persons, mostly full bloods, are reckoned as Katos. Some of these are on Round Valley Reservation, others on land provided them by the government near Laytonville.

Kato customs are known chiefly through their mythology. Their creation legend refers to two original beings, Thunder and Nagaicho, or "great traveler." The latter is known also to the Sinkoyne, and corresponds in function as in the meaning of his name to the Yuki creator Taikomol. Thunder is, however, represented by the Kato as distinctly the more powerful of the pair, and the actual creator of men, many animals, mountains, trees, and springs. The grandeur of the concept of our earth as a vast horned animal that wallows southward through the primeval waters with Nagaicho standing on its head, until it comes to rest lying down in its present position, can not be denied. The making of the sky with its four columns and four cloud gates, the theft of the sun by Coyote, his securing of fire from the spider who alone hoards it, the designation of Coyote as our mother's brother, are told with a similarity to Yuki tales that evinces the close contacts existing between the two peoples.

Kato myths and tales refer to two objects which they are not known to have used: the basket hat and the canoe. The woman's cap, so universal in the north, has not been found among any of the tribes grouped together on Round Valley Reservation. It may be suspected that its range at the utmost was that of the northern twined basketry, whose outpost is with the Wailaki. Kato baskets are scarcely distinguishable from those of Yuki manufacture. But it is possible that the Kato now and then traded for objects which they did not make.

The reference to the canoe, ch'iya'sht8, suitable for ocean travel, is harder to understand. The Kato streams are far too small to be navigable, and the Yuki of the coast, to whom they refer as intimate associates, deny having had boats. It is probable that the
Kato knew the canoe only as a possession of the northern Sinkynone. Even the episodes in their legends mentioning it may have been learned from tribes that possessed boats.

The gambling game in which bones are rolled in freshly cut grass, the man's hair net, the many varieties of bulbs cooked in the ground, the large dance house with a roof door, are all traits shared with the Yuki. The employment of an elk-horn wedge and stone maul in the procuring of firewood, and the frequent use of acorns molded or blackened by long immersion in water, are probably common to the northwestern and central groups. Kato women smeared pitch on their foreheads in mourning. This is not northwestern, but has Sacramento Valley and Pomo analogues.

The Yuki Taikomol-wok rite—with both its "big-head" dancer and the teaching of children through myths told them by an old man conversant with the ceremony—are said by the Yuki to have come to them from the Kato, and the legends of the latter contain references to the institution, though its name has not been recorded. The Kato in turn probably derived the cult from the northern and these from the eastern Pomo, who in turn were affected by the Win-tun, or retained in less elaborate form the elements of an old ritual which was subsequently organized into greater complexity in the Sacramento Valley.

The victory ceremony, danced in line in the dance house with the head of a corpse that had been pulled in two, and the preservation of the "scalp"—probably the entire skin of the head—were substantially like Yuki customs.

Specific references are to cremation and not burial, but it is not certain if this was the universal practice, since all the funerals referred to are those of strangers or people killed in war. The Yuki bury, except—like many other Californian natives—in case of death at a distance, ashes being more transportable than the body; the Pomo burned until the American came.

In speech, an influence of the adjacent Pomo is traceable. The other Athabascans of California all count decimally. The Kato reckon up to twenty by fives. The stems of their numerals are pure Athabaskan, the manner of use foreign. They have also the custom of addressing their parents-in-law in plural or dual forms comparable to French vous and German ihr, in place of the singular, as an expression of respect. This is a Pomo habit, but may have been derived by the Pomo from the Athabascans, since the practice prevails north to the Hupa.

WARS WITH THE YUKI.

A series of hostilities that arose between certain of the Kato and the Yuki shortly before the coming of the Americans has been re-

corded from a Yuki source. The result of the fighting is that the underg

Word came to the Lilikai that a Lilshikno'm or Ta'no'm sett

an old Yuki and carrying off his wife. After this they went out. Near Hayiltal, in Kolukomr, a young Kato was run on to by a young Ka

killed. It is characteristic that the stories of the dead which escaped are cited, but those of those killed are not mentioned. The Kato did not seem to realize that their kinsmen regarded as enemies were killed. The Yuki man who was killed by the Kato; that is, the man that was not mentioned in the account of Kato affairs, the native narrator can hardly seem naturally killed. He probably was killed. It is characteristic that the Kato escaped, and their kinsmen regarded as killed.

It appears that the third Yuki—Palemba—died in war, and then dispatch him after the fight. He was cremated, and the following accounts. Stakono'm Ta'no'm Yuki were in closest relations with the Kato, and this is only one instance. The Yuki had no relatives in the Kato, and the Kato had none in the Yuki, but such relations were somewhat close, and this is only one instance. The Kato, after this they went out. Near Hayiltal, in Kolukomr, a young Kato was run on to by a young Ka

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of the northern Sinkyone. Rolled in freshly cut grass, bulbs cooked in the ground, are all traits shared with acorns molded into a urn wedge and stone maul; are probably common to Indian women smeared with pitch; and not burial, but it is not qualifying it may have been.

Both its "big-head" dancer myths told them by an old said by the Yuki to have been the Lato women smeared with pitch is not northwestern, but northern elements of a Kato, a son of the old man, named, respectively, Titopi and Pitaki, escaped. The former had indeed been seized, but broke away. He fled up the canyon he was shot through the hand with an arrow. But he made his escape, and when he arrived on top of the mountain sat down and mourned his brother after the fashion of the Wailaki. The Lilkaino'm or Lilshikno'm Yuki were in closer association with the Wailaki than the other Yuki, and this is only one instance of several that they followed the customs which their kinsmen regarded as characteristic of the Wailaki.

The Kato man who was responsible for this attack was called Palmi by the Yuki. One of the three victims had his head cut off by the Kato; that is, they danced over it. The fate of the two captives is not mentioned in the story. To a California Indian this would probably seem naturally equivalent to stating that they were killed. It is characteristic that the names of the two men who escaped are cited, but those of their slain kinsmen not mentioned.

It appears that the thing attempted was first to get hold of a victim and then dispatch him at close quarters. This practice recurs in the following accounts. Stand-up fighting was not in favor except in a pitched battle, and this was evidently a long-range affair with arrows and infinite dodging.

War was now on, and the Kato, anticipating reprisals, came to Hanchamta'1, a Lilshikno'm or Ta'no'm settlement on Eel River, and succeeded in killing an old Yuki and carrying off his head. This was "too soon," according to the narrator, for the Yuki had not yet made an attack in return for their first loss. But after this they went out.

Near Hayilta', in Kolukomno'm territory, the Yuki scouts from Hanchamta'1 were run on to by a young Kato known to them as Hutichpalsi. He was seized, bound, his arms stretched out, and his head cut off. There may have been more fighting; but apparently the Hanchamta'1 people, having got a head for the one that they had lost, were satisfied and went home. At Tamahan they built a dance house for the occasion and celebrated over the trophy.

The customary intertribal visiting had suddenly ceased under this state of affairs, the native narrator continues; but a Yuki woman, sister of the old man who had been killed at Hanchamta'1, was intent on revenge and pretend a revival of friendship. Supported by a party of Yuki in hiding, she followed her husband to a Kato house. When he had entered, he made as if he were having difficulty passing through the door a large basket of buckeye porridge which his wife had brought up; until one of the two Kato men inside said: "Set down this Yuki blood." At once the husband leaped upon them, his wife rushed in, and between them they overpowered and killed the two inmates. A Kato woman seized up her baby and fled, but the Yuki amazon ran her down at a near-by spring and brained both her and the infant. The main Yuki party probably came up after the affair was over, since the narrative does not men-
tion them again; and if there were Kato in near-by houses, they probably fled at the first alarm, knowing that an attack would not be made without an equipped and outnumbering force in reserve.

The reciprocating Kato offense fell upon the Pomaha'no'm, a group of the Ta’no’m. The Yuki account admits 11 slain, but passes over the painful details.

The Pomaha'no'm, of course, did not sit still. A party went out, but apparently hesitated whether to attack or to treat for settlement. Possibly the offer of peace was a ruse, but it seems that it not infrequently happened that an untoward event would turn a band of willing but suspicious and frightened peace negotiators into aggressors; and, on the other hand, there may generally have been no one who dared treat for a settlement without an armed and ready force standing at his back.

At any rate, the majority of the Yuki went home or turned aside. Two bear doctors, shamans of unusual ferocity, who had the grizzly as their protector and could more or less completely turn themselves into this dangerous and vindictive animal, in native belief, trusted in their power or the fear of their repute and boldly went or remained among the Kato. The latter took one of the two brothers fishing, and after cooking one of the catch offered it to him. The Yuki, however, knew in his heart that the fish had been poisoned by one of the Kato who could exercise magical control, and refused; whereupon a Kato came up to hold him, no doubt preliminary to the others dispatching him. The unarmed bear doctor, however, seized his bone hairpin and, using it as a bear would his teeth, killed the man who had grasped him and several others after him, until the Kato, recognizing his supernatural abilities and invulnerability, desisted. A true bear shaman can not, in fact, be killed with weapons; but they may have been unconvinced that his powers were complete and genuine. About the same time his brother was attacked at the Kato village where he had remained behind, but saved himself by recourse to similar faculties. The Kato of to-day believe that between them the two medicine men disposed of six of their foes before they returned home, and that so strong and bearlike was the frenzy of the one brother that he chewed and actually devoured part of the arm of the rash man who ventured to be the first to hold him.

However, there was more to this expedition than the story tells, for the Yuki admit that on the same trip the Pomaha'no'm lost an old and a young man. The Kato themselves ran off after the deed. The Yuki must have done the same, for the Kato, returning the next day, found the corpses still on the spot and cut off the heads. They carried these to the coast, presumably to make the dance over the heads safe from an interrupting attack. The choice of this locality indicates that the Coast Yuki were siding with the Kato, or were at least sympathetically neutral. This is not surprising in view of the fact that in times of peace the Kato were constantly visiting the Coast Yuki, while the remoter Yuki rarely if ever ventured to the ocean.

The count stood 17 or 19 killings for the Kato, only 11 for the Yuki, in half a dozen or more encounters, though without a pitched fight, during a period that very likely covered two or three years. Excitement must now have been at a point where larger undertakings might be attempted; and in fact all the Yuki, from the Sukshultatano’m at Fishtown to the Witukomno’m on the slopes of Sanhedrim, talked of combining for one great expedition into Kato territory. Talk and deliberation are, however, the necessary and almost endless preliminary to any joint action of California Indians, however swift and resolute they may be in crises as individuals; and talk it remained. For the whites appeared in the country, upset the native life, and gave Yuki and Kato alike more pressing problems to meet than even their feud.