The origin of many place-names in California which are of Indian derivation is very imperfectly known, and has often been thoroughly misunderstood. There is no subject of information in which rumor and uncritical tradition hold fuller sway than in this field. The best literature dealing with the topic—and it is one of widespread interest—contains more errors than truths. The present compilation, in spite of probably embodying numerous misunderstandings and offering only doubt or ignorance on other points, is at least an attempt to approach the inquiry critically. It is based on fifteen years of acquaintance, from the anthropological side, with most of the Indian tribes of the state. In the course of the studies made in this period, geographical and linguistic data were accumulated, which, while not gathered for the present purpose, serve to illuminate, even though often only negatively, the origin and meaning of many place-names adopted or reputed to have been taken from the natives. Authorities have been cited where they were available and known. If they are not given in more cases, it is because unpublished notes of the writer are in all such instances the source of information.

The present state of knowledge as to place-names derived from the Indians is illustrated by the following example. There are nine counties in California, Colusa, Modoc, Mono, Napa, Shasta, Tehama, Tuolumne, Yolo, and Yuba, whose names are demonstrably or almost demonstrably of Indian origin, and two others, Inyo and Siskiyou, that presumably are also Indian. Of these eleven, Maslin in his officially authorized list, cited below, gives two, Mono and Yuba, as being Spanish; he adds Solano and Marin, of which the first is certainly and
the latter probably Spanish, as being Indian; and the only etymologies which he mentions—those for Modoc, Napa, Shasta, Tuolumne, and Yolo—are all either positively erroneous or unverified. The lists by other authors, which include the names of less widely known localities, are as a rule even more unreliable. The prevalent inclination has been to base explanations of place-names of Indian origin not on knowledge, or where certainty is unattainable on an effort at investigation, but on vague though positively stated conjectures of what such names might have meant, or on naive fancies of what would have been picturesque and romantic designations if the unromantic Indian had used them. It is therefore a genuine pleasure to mention one notable and recent exception, the *Spanish and Indian Place Names of California* of Nellie Van de Grift Sanchez, a really valuable work which unites honest endeavor and historical discrimination with taste and pleasing presentation.¹

To avoid an array of foot-notes, most references have been cited in the text in a simplified form, which will be clear upon consultation of the following list.

**Maslin:** Prentiss Maslin. I have not seen this work, printed for or by the State of California, in the original. It may be more accessible to most readers as reprinted as an appendix to John S. McGroarty's *California*, 1911, pages 311 and following. As the names follow one another in alphabetical order, page references are unnecessary.

**Gannett:** Henry Gannett, "The Origin of Certain Place-Names in the United States." U. S. Geological Survey, Bulletin 197, 1902. As this is also an alphabetic list, page references have again been omitted.

**Bailey:** G. E. Bailey, "History and Origin of California Names and Places," in several instalments (the pages indicated in the table of contents for the volume are in part erroneous), in volume 44 of the *Overland Monthly*, San Francisco, July to December, 1904. The Indian section is arranged alphabetically and begins on page 564.


**Barrett, Pomo:** S. A. Barrett, "The Ethno-geography of the Pomo and Neighboring Indians," being pages 1 to 332 of volume 6 of the present series of publications. Page citations follow the title, in references in the present text made to this and the following works.

**Barrett, Miwok:** S. A. Barrett, "The Geography and Dialects of the Miwok Indians," pages 333 to 368 of volume 6 of the same series of publications.

¹ San Francisco, A. M. Robertson, 1914.
Kroeber: California Place Names of Indian Origin

KROEBER, MIWOK: A. L. Kroeber, "On the Evidences of the Occupation of Certain Regions by the Miwok Indians," pages 369 to 380 of the same volume as the last.

KROEBER, SHOSHONEAN: The same, "Shoshonean Dialects of California," volume 4, pages 65 to 165, also of the present series.

KROEBER, Cahuilla: The same, "Ethnography of the Cahuilla Indians," pages 29 to 68 of volume 8 of the present series.

Several important original sources, such as Hugo Reid in the Los Angeles Star of 1852, and Alexander Taylor in the California Farmer of 1860 following, are referred to or partly extracted, so far as Indian place-names are concerned, in the above works.

The number of California place-names taken from the several California Indian languages varies greatly. In general, Spanish occupation has been more favorable than American settlement to preservation of native designations of localities. The distribution of positively and probably identified names, according to their source from the various families of speech, is as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shoshonean</td>
<td>33</td>
</tr>
<tr>
<td>Chumash</td>
<td>28</td>
</tr>
<tr>
<td>Miwok</td>
<td>26</td>
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<tr>
<td>Wintun</td>
<td>25</td>
</tr>
<tr>
<td>Yurok</td>
<td>16</td>
</tr>
<tr>
<td>Yuman</td>
<td>15</td>
</tr>
<tr>
<td>Pomo</td>
<td>13</td>
</tr>
<tr>
<td>Yokuts</td>
<td>9</td>
</tr>
<tr>
<td>Costanoan</td>
<td>7</td>
</tr>
</tbody>
</table>

Shoshonean 28  Yuman 13  Yokuts 9  Costanoan 7
Chumash 26  Miwok 25  Yurok 16  Pomo 13
Wintun 25  Yuman 15  Yokuts 9  Costanoan 7

Maidu 7  Yaki 6  Athabasean 4  Salinan 2  Shastan 2  Washo 1  Luwasami 1  Wiyot 1

Karok, Chimariko, Yana, and Esselen have furnished no terms to modern California geography.

Such obviously imported names of Indian origin as Cherokee, Seneca, Mohawk, Oneida, Tioga, Sequoya, and Marieopa, have not been discussed in the present account.

THE NAMES

Acalanes, a land grant in Contra Costa County, in the vicinity of the present town of Lafayette, is probably named from a Costanoan Indian village of the vicinity, Akalan or something similar, which the Spaniards dignified into the Acalanes "tribe." The ending occurs on many Costanoan village names: Sacla-n, Olho-n, Bolbo-n, Mutsu-n, etc.

Aguanga, in Riverside County, has no connection with Spanish agua, "water," but is a place or village name of the Shoshonean...
Luiseno Indians. The meaning is not known, but the word is derived from the place-name proper, Awa, plus the Indian locative case ending -nga (Kroeber, Shoshonean, 147).

Akpah creek, entering the Klamath River from the south just above Blue Creek, in Humboldt County, is named from its Yurok designation, O’po.

Ahwahnee, in Madera County, is situated forty miles from the original Awani, which was the Southern Miwok name of the largest village in Yosemite Valley and therefore of the valley itself. The Indian name of American Ahwahnee was Wasama (Merriam, 346, and Barrett, Miwok, 343). It is of interest, though perhaps of no bearing in the present connection, that a similar name, Awaniwi, appears among the far-distant but related Coast Miwok Indians of Marin County as the appellation of a former village in the northern part of the city of San Rafael.

Algomah, in Siskiyou County, is of unknown origin, and suggests coinage, or borrowing from the Eastern place-name Algoma, also coined, given by Gannett.

Algootoon, which does not appear on most maps, is given by Bailey as another name of Lakeview, Riverside County, and as derived from Algoot, the Sabob (i.e., Luiseno) hero who killed “Taquitch” (see Tahquitz). The name Algot sounds Luiseno, but does not appear in the Sparkman Luiseno dictionary in possession of the University of California. It is probably a Spanish spelling of Alwut, “raven,” who is one of the most important traditional and religious heroes of the Luiseno, and into whom Tukupar, “Sky,” turned himself when he went to visit Takwish on Mount San Jacinto preparatory to killing him. This etymology, however, does not account for the last syllable of “Algootoon.” Were it not that guesses are already more numerous in these matters than knowledge, the writer would be tempted to hazard the suggestion of a possible American corruption from Spanish algodon, “cotton.”

Aloma mountain, in Ventura County, has an unidentified name.

Anacapa, the name of the island off Ventura County, is absurdly given by Bailey, page 360, as Spanish for “Cape Ann.” The Chumash original is Anyapah, recorded by Vancouver as Enneapah, misspelled Eneapah by the map engraver, and then Spaniced into Anacapa (Sanchez, 351, fide George Davidson).

Anapamu, the name of a “tribe.” If this deriviation from Spanish is to be of Indian origin.

Aptos, in Santa Cruz County, is probably a “tribe.”

Arco, in Humboldt County, is a “spot” in Indian. Such California Indian language, with or without added Spanish, resembles Wiyot language, which was spoken in the lower Klamath Basin.

Akum, in Eldorado County, is of Northern Miwok origin.

Ayusmayas, a land in Trinity County, is obviously named after a reservation in Arroyo de la Feh, Spanish, meaning “valley as speaking a dialect similar to Wiyots.”

Evidently Ayusmayas was also given to Mission San Juan Bautista.

Avawatz mountains have a name that sounds Luiseno, and Serrano tribes lived in the vicinity.

Azusa, or Asuza, in Los Angeles County, is Spanish for “shonean village, Asuza, in the hills.”

Azusa, neighboring Serrano, the Indian name for the neighboring Serrano word means “skunk hill.”

Bally, or Bully, named has its name from Wir, “top,” Bully Chooop and Yal, and Yal County between the Pico and Bally.Gettum and Beegum have an unidentified origin.

Bohemotash mountain has its name. Bohem is “lady.”

3 Jorn. Am. Folk Lore, xix, 318, 1906
Anapamu, the name of a street in Santa Barbara city, is said locally to be of Indian origin and has a good Chumash ring.

Aptos, in Santa Cruz County, is given by Bailey as the name of a "tribe." If this is a fact, the village was Costanoan; but the derivation from Spanish apto seems not impossible.

Arcata, in Humboldt County, is said by Gannett to mean "sunny spot" in Indian. Such a place-name would be very unusual in any California Indian language, nor does the sound suggest a word in the Wiyot language, which is the idiom spoken in the vicinity.

Aukum, in Eldorado County, is, if Indian, which seems doubtful, of Northern Miwok origin.

Ausaymas, a land grant in Santa Clara and San Benito counties, is obviously named after the Ausaymas or Ausaymas Indians mentioned in Arroyo de la Cuesta's *Phrase Book of the Mutsun Language* as speaking a dialect somewhat different from that of the Mutsunes. Evidently Ausayma and Mutsun were both Costanoan villages near Mission San Juan Bautista.

Avawatz mountains, north of Ludlow in San Bernardino County, have a name that sounds like good Shoshonean. Southern Paiute or Serrano tribes lived in the neighborhood.

Azusa, or Asuza, in Los Angeles County, was a Gabrielino Shoshonean village, Asuksa-gna in Gabrielino or Ashuksha-vit in the neighboring Serrano dialect. According to a correspondent, the word means "skunk hill."

Bally, or Bully, mountain, in Shasta County near the Trinity line, has its name from Wintun boli (o like English "aw"), "spirit." See Bully Choop and Yallo Bally. There is also a Bully Hill in Shasta County between the Pit and McCloud rivers.

Beegum and Beegum Butte, in Tehama County, are names of unidentified origin.

Bohemotash mountain, in Shasta County, bears a northern Wintun name. Bohem is "large," but the second part of the word is not known.

3 J. P. Harrington, American Anthropologist, n. s. xiii, 725, 1911.
4 Hugo Reid, originally in the Los Angeles Star, quoted by Taylor, California Farmer, xiv, 1861, and by Hoffman, Bulletin Essex Institute, xvii, 1885.
5 Present series, viii, 39, 1908.
6 Mr. C. C. Baker of Azusa, quoting Mr. W. A. Dalton, whose godfather was Hugo Reid: Azunesabit, "skunk hill," the skunks being of the small or polecat variety, and the name applied by the Indians to the hill, east of the present town, where the ranch house of the grant stood. As -bit is the regular locative ending in Serrano, the literal meaning was probably "skunk place" rather than "hill."
Bolbones, or more fully Arroyo de las Nueces y Bolbones, a grant in Contra Costa County, probably derives its name from a village whose inhabitants were called Volvon, Bolbon, and Bulbones by the Spaniards. See Bancroft, *Native Races*, I, 453. Bolinas, in Marin County, is said by Sanchez, 228, 355, to be probably an alteration of Los Baulines, a grant name, based in all likelihood on an Indian geographical designation. This seems reasonable. The division involved would be the Coast Miwok, and the native word probably Wauli-n.

Ballychoop, or Bally Chup, mountain, between Shasta and Trinity counties, is apparently from Wintun *boli*, “spirit.” The meaning of *chup* is not known. See Bally and Yallo Bally.

Buriburi, a land grant in San Mateo County, is a name of unknown source. The grant is near San Bruno, so that the Costanoan Indians on it would have been attached to Mission Dolores in San Francisco. Urebure occurs as the name of one of the many rancherias formerly existing in the vicinity of Mission Dolores.°

Cahto, in Mendocino County, is in Athabascan territory and has come to be used, in the form Kato, for an Athabascan tribe or division, but is a Pomo word, meaning “lake.”° The Bailey definition of “quicksand,” from *cah*, “water,” and *to*, “mush,” is unproved; although *ka* and *to* separately have this meaning in Pomo, and the etymology is repeated in the meaning cited in Barrett (*Pomo*, 262), for Bida-to, “mush-stream” (also, it is said, on account of the presence of quicksand), the Northern Pomo name of a Coast Yuki village at the mouth of Ten Mile River in the same part of Mendocino County. Cahto Creek in southeastern Humboldt County is probably the same name as Cahto in northern Mendocino.

Cahuenga pass and peak, in Los Angeles County, are undoubtedly named from some Gabrielson Shoshonean word, as shown by the locative ending -nga.

Cahuilla, often written Coahuila, but always pronounced “Kawia” and never “Kwawila,” is the name of a Shoshonean tribe, or rather dialect group, located in San Gorgonio Pass, the Colorado desert, and the vicinity of the present Cahuilla reservation in Riverside County. The name, ever since Reid, an excellent authority, has been said to mean “master,” but the author has never found an Indian to corroborate this interpretation other than Spanish. The Spanish word *calleguas*, in Venegas’ *Indio, m. e.,* is said to mean “my head,” the name also given to the river that runs into the Los Angeles River.

Calpella, in Mendocino County, is named after Kalpelak*n* of Chomechadila, sitting on the peak. The Spanish name is *Calpela.*” “Kalpela” was thus given by the whites in a general way to the entire Russian Valley. . . . The latest statement, that “Cal-pa-lai,” from Bailey’s notice is a Northern Pomo.

Camulos, in Ventura County, is a name that Kamulus or Kamulas was given by the Chumash, but was reassigned to them later. According to unpublished information, Chumash is *my-muli*, “master.”

Capay, a land grant in Yolo County, the lake on the Yolo Valley, are named for the Capay, a Yuki name.

Carguines, the straits between the North and South American land masses, and the name for the Indians south of the line, are named from the Serrano meaning “tribe.”

Casamayomi, a land grant in southern Mendocino County, is named after Kalpela, of Chomechadila, sitting on the peak. The Spanish name is *Cal-pa-lai,* “highest point” (from the Chumash *calpa-lai*, “mountain top” or Serrano of the same origin). The attempt to control this land came from the Serranos and Yuki of the Sierra Nevada for the Yuki from the San Joaquin Valley.

°* Recited in Kroebel’s *Handbook of American Indian Languages*.
...ices y Bolbones, a grant its name from a village in, and Bulbones by the 33.
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pronounced “Kawia’ basean tribe, or rather the Colorado desert, and 1 in Riverside County. 9rity, has been said to and Indian to cor-
roborate this interpretation, or to admit the word as being anything else than Spanish. There is no connection with Kaweah.
Calleguas, in Ventura County, is derived from Chumash Kayiiwash, “my head,” the name of a rancheria.
Calpella, in Mendocino County, according to Barrett, Pomo, 143, is named after Kalpela, the chief of the former Northern Pomo village of Chomehadila, situated “on the mesa just south of the town of Calpella.” Kalpela’s name? “was given to his people, and was applied by the whites in a general way to all of the Indians living in Redwood Valley. . . . The late Mr. A. E. Sherwood is authority for the statement that ‘Cal-pa-lau’ signifies ‘mussel or shellfish bearer,’ ”—whence Bailey’s notice is apparently derived. “Mussel” is khal, hal, in Northern Pomo.
Camulos, in Ventura County, is named from an Indian village Kamulus or Kamulas. 9 This territory has usually been considered Chumash, but was more likely Shoshonean; it is, however, probable that Kamulas was its Chumash name; at any rate, the etymology in Chumash is my-mulus, mulus being an edible fruit.
Capay, a land grant in Glenn and Tehama counties, and another in Yolo County, the latter surviving in modern nomenclature as Capay Valley, are named from Southern Wintun (Patwin) kapai, “stream.”
Carquinez straits, in San Francisco Bay, are named from a Southern Wintun “tribe” or village, Carquin or Karkin.
Caslamayomi, a land grant in Sonoma County, seems Indian, especially on account of its ending, -yomi or -yorne, which means “place” both in Southern Pomo and Coast Miwok.
Castac Lake, in Tejon Pass in Kern County, and Castac Creek in Los Angeles County, are named from a Shoshonean village, situated near the mouth of the stream, and called by the neighboring Chumash Kashtiik (the û unrounded), “my eyes” (dual), or “our eye.” A frequented Indian trail led from the village up the stream to the lake and thence into the San Joaquin Valley—whence probably the application of the name to the two localities. The Shoshonean Kitanemuk or Serrano of the vicinity of the lake call this Auva, and the Yokuts of the San Joaquin Valley Sasau. Both words mean “at the eye.” The Castac grant extended from Castac Lake north into the San Joaquin Valley.

9 Recited in Kroeber, Shoshonean, 152.
Catacula, in Napa County, is a name of unknown origin. The grant lay in Wintun or Wappo territory.

Caymus grant in Napa County is named for the Yukian Wappo village of Kaimus, derivation unknown, formerly on the site of what is now Yountville (Barrett, Pomo, 268).

Cayucos, in San Luis Obispo County, means "boats" or "skiffs" in South American Spanish, according to the dictionaries, while Cayucu, a form of the name that also appears, denotes "head" in Cuban Spanish.

Chagoopa plateau and creek, southwest of Mount Whitney, are in Tulare County. The meaning is unknown, but the name is almost certainly a Mono word. A familiar Shoshonean noun ending -pa appears, as also in Ivanpah, Hanaupah, Nopah.

Changchelulla mountain, in Trinity County, also appearing on maps as Chauchetulla and Chenche Lulla, seems to derive its name from a Wintun source, but the etymology is unknown.

Chemehuevi valley and mountains, in eastern San Bernardino County, are named after the Chemehuevi tribe, an offshoot of the Southern Paiute. The meaning of their name is unknown, and its source is also not certain, although the Mohave appear to use it not only of the Chemehuevi but of all Paiute divisions, and may have originated the term.

Chimiles, a land grant in Napa County, between Vacaville and Napa city, bears a name of unidentified but possibly Indian origin.

Choeninme mountain, in Fresno County, derives its name from the Yokuts tribe of the Choinimni, who lived on Kings River near the mountain.

Cholame, in San Luis Obispo County, is a name of Salinan Indian derivation. Cholam, more exactly Te"ola'M, — also given as Te'o'alam-tram, "Cholam houses" or "Cholam village," — was a rancheria near Mission San Miguel, and therefore at the mouth of Estrella Creek, as the lower course of Cholame Creek is called.

Choull mountain, in Santa Clara County, bears a name of unknown origin.

Chowchilla River in the drainage of the San Joaquin was in its lower course the habitat of the Chauchilla tribe of the Yokuts. This division bore a warlike reputation among neighboring groups, and its name may be connected with the tribes of the region, though this etymology is far from certain. The river was the seat of a Miwok village referred to as a Miwok village in the 18th century, and was so named by the Abenaki of the Northeast. The name is also Chowchilla Mountain.

Cisco, in Placer County, bears a name meaning a kind of trout in English dictionary as the name of a place near the river. It is not a California Indian name.

Cleone, in Mendocino County, is Northern Pomo name for a village.

Coachella, in Riverside County, is often so stated. It is not the name of the stream, sometimes so stated.

Coahulla, see Cahulla.

Collayomi, a land grant in Mendocino County, is given by P. Mason, present series, x, 107, 1912. The settlement known as Cholame is, however, on the Cholame grant, which is on Cholame Creek, toward Cholame Pass, and some distance easterly of San Miguel, so that the site of the aboriginal Cholam village cannot be regarded as certainly known.
name may be connected with the Yokuts verb *taudja*, "to kill," but this etymology is far from certain. Yokuts Indians have at times translated the tribal name as "murderers," but this may be an incorrect *ex post facto* etymology on their part. The Chauchila have been referred to as a Miwok division; but as the Miwok, in distinction from the Yokuts, had no true tribes, it is likely that the Miwok Chauchilas were so named by the Americans, or by English-speaking Indians, after the name of the stream near whose upper course they live. There are also Chowechilla Mountains in Mariposa County.

*Chualar*, in Monterey County, is Spanish "place of chual," or *Chenopodium album*.

*Cisco*, in Placer County, is given by Bailey as of Indian origin, and meaning a kind of trout. The word will be found in any modern English dictionary as the name of a fresh-water fish. If originally Indian, it is not California Indian. It is also a family name.

*Cleone*, in Mendocino County, is probably named from Kelio, the Northern Pomo name of one of their divisions or more probably a village.  

*Coachella*, in Riverside County, is in Cahuilla territory, but it has not been learned that the name has an Indian source, though it is sometimes so stated.

*Coahuila*, see *Cahuilla*.

*Collayomi*, a land grant in Lake County, is no doubt named after the Coyayomi or Joyayomi "tribe" mentioned by Engelhardt.  

This is probably a Coast or Lake Miwok name, as shown by the ending -yome, "place," though the same element occurs with a similar meaning in Southern Pomo. Barrett (*Pomo*, 316) identifies it hesitatingly with Shoyome, a Lake Miwok village on the south side of Puta Creek three and a half miles below Guenoe.

*Coloma*, where gold was first discovered in California, in Eldorado County, is given by Powers, 315, as the name of a Nishinam (Southern Maidu) "tribe" or village.

*Colusa* County is named from the Patwin, that is, Southern Wintun, Koru, a village on the site of the present town of Colusa. The meaning of Koru is not known to the Indians, who declare it to be merely a place name. The r in this word is trilled, hence presents difficulty to Americans, which fact seems to account for its change into l. The origin of the third syllable is not entirely clear. Colusa

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was originally spelled Colusi or Coluse, as it is still vulgarly pronounced. It is possible that the ending is from a Spanish plural of the place name used as a tribal name, as so often happened; or Korusi may have been an Indian variant of Koru. Indian informants mention a belief locally current among Americans that Koru was the name of a chief of the rancheria, but emphatically deny this. It will be seen that a similar statement has been made concerning Yolo, and that this statement is also contradicted by the available Indian information.

Comptche, in Mendocino County, is from an unknown source. There was a Pomo village Komacho in the region. Barrett, *Pomo*, 178.

Concow, in Butte County, surviving also as the official and popular name of the Concow or Maidu Indians on Round Valley reservation, is from the Southwestern Maidu word Koyongkau. Powers, 283, gives the etymology from *koyo*, "plain" or "valley, and *kau*, "earth" or "place."

Cortina Valley, in Colusa County, appears to be named for Kotina, a former Southern Wintun chief (Barrett, *Pomo*, 324), though whether his name was Indian, or an Indian corruption of Spanish Cortina, is not known.

Cosmit reservation, in San Diego County, is called Kosmit also in the Diegueno language, but the meaning is not known.

Coso, a range and place in Inyo County, appear to be named after a Shoshonean Indian division, allied to the Panamint or part of them. It is, however, possible that Coso is originally a place name, from which the range derived its name, after which the whites and then the Indians came to speak of the Coso Mountain Indians or the Koso tribe. The ethnology of this region is very little known. Bailey says that Coso means "broken coal." Words beginning with *ku-* mean charcoal in several Shoshonean dialects of the vicinity. A locality or village, but hardly a tribe, might be given such a name by Indians.

Cosumnes River is evidently named from an Indian village or tribe, as shown by the ending *-umne* or *-umni*, discussed under Tuolumne. The location indicates a Plains Miwok origin. Kawso (= Koso) is mentioned by Merriam, 348, as the name given by the Pawenan (part of the Southern Maidu) to the Mokozumne Plains Miwok division. Cosumne thus appears to be Koso plus *-umne* plus the Spanish or English plural *-s*; Mokozumne may be only a form of the same name; and the term denotes the people of a Plains Miwok village or tribe. The "salmon," given Bailey, though unverified.

Cotati, in Sonoma County, is from an unknown source. The name is of unknown origin.

Coyote, and *Coyote*, "The word, in the upper portions of the river..." This is untrue. The name is probably Spanish and ulcer.

Cuati, the name is probably Spanish and ulcer.

Cucamonga, in San Bernardino County, is the name of a local Indian. Barrett, *Pomo*, 178. Powers, 283, gives the etymology from *koyo*, "plain, or valley, and *kau*, "earth" or "place."

Cuyama River, in Santa Barbara County, derives its name from a name, Kukomo-nga in the Southern Maidu, Kukomo-na-t in Shoshonean (Kroeber, *Shoshonean Languages*, 34, 39).

Cuyama River, in Santa Barbara County, derives its name from a name, Kukomo-nga in the Southern Maidu, Kukomo-na-t in Shoshonean (Kroeber, *Shoshonean Languages*, 34, 39).

Cuyamacca Mountains, in Stanislaus County, is the name of a local Indian. Barrett, *Pomo*, 178. The name is of Wintun origin.

Guajome, in San Diego County, is the name of a local Indian. Barrett, *Pomo*, 178. The name is of Wintun origin.

Guaymas, in Sonora, Mexico, is the name of a local Indian. Barrett, *Pomo*, 178. The name is of Wintun origin.

Guatay, a San Diego county, is the name of a local Indian. Barrett, *Pomo*, 178. The name is of Wintun origin.

Guenoc, a land mark in Sonoma County, is the name of a local Indian. Barrett, *Pomo*, 178. The name is of Wintun origin.

Guejito, in San Diego County, is the name of a local Indian. Barrett, *Pomo*, 178. The name is of Wintun origin.
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“salmon,” given by Bailey and others, should also be mentioned,
though unverified.

Cotati, in Sonoma County, is named for Kotati, a Coast Miwok vil-
just north of the present town (Barrett, Pomo, 311). The mean-
ing of the word is unknown.

Coyote, and Coyote Creek, in Santa Clara County. Gannett says:
“The word, in the dialect of the Cushina and other tribes inhabiting
the upper portions of Sacramento Valley, means a species of dog.”
This is untrue. The origin of the word is Aztec coyotl, whence Mexi-
can Spanish and ultimately English coyote.

Cuati, the name of a land grant in Los Angeles County, not to be
confused with Quati in Santa Barbara County, is of unknown origin.

Cucamonga, in San Bernardino County, is a Shoshonean place
name, Kukomo-nga or Kukamo-nga in Gabrielino, Kukumi-nga-bit or
Kukamo-na-t in Serrano (Kroeber, Shoshonean, 134, 142, Cahuilla,
34, 39).

Cuyama River, between San Luis Obispo and Santa Barbara coun-
ties, derives its name from a Chumash place-name Kuyam, of un-
known significance.

Cuyamaca Mountains, in San Diego County, were so called by the
Diegueño Indians. Ekwi-amak is “rain-above.”

Elfin, in Tehama County. The origin is unknown. If Indian, the
name is of Wintun source.

Guajome, in San Diego County, is from Luiseno Wakhaumai
(Kroeber, Shoshonean, 147).

Gualala River, in Sonoma and Mendocino counties, according to
Barrett, Pomo, 224, is probably from “Pomo wala’lli or wa’lali, which
in the Southern and Southwestern dialects is . . . a generic term
signifying the meeting-place of the waters of any in-flowing stream
with those of the stream into which it flows or with the ocean,” in
short, a river mouth. Any connection with Walhalla is imaginary.

Guatay, a San Diego County reservation, is named from Diegueño
kwatai, “large.”

Guenoc, a land grant and town in Lake County, is a name of doub-
ful origin, according to Barrett, Pomo, 317.

Guejito, in San Diego County, is from an unknown source, prob-
ably Spanish, as indicated by the ending. Guijo is “gravel” in
Spanish.
Guesisosi, a land grant in Yolo County, on Cache Creek a few miles above Woodland, in territory originally belonging to the Patwin or Southern Wintun. The name is unidentified.

Guilicos or Los Guilicos grant, in Sonoma County, is from Wilikos, the Coast Miwok name of a former Wappo village at the head of Sonoma Creek (Barrett, Pomo, 269). There was also a Southern Pomo village, named Wilok, about three miles northeast of Santa Rosa (Barrett, Pomo, 222).

Guyapipe reservation, in San Diego County, is named ewi-apaip or awi-apaip, "rock lie on," in the Diegueño dialect.

Haiwee Creek, in Inyo County. Unidentified.

Hanaupah Canyon, in the Panamint range, in Inyo County. Unidentified. The form of the name, however, including the suffix -pa, as well as the situation of the locality, make an ultimate Shoshonean source likely.

Hemet, in Riverside County, appears not to have been identified, although the word sounds as if it might be Luiseño Shoshonean.

Hetch Hetchy Valley, in the famous canyon on Tuolumne River, is named from a Central Miwok word denoting a kind of grass or plant with edible seeds abounding in the valley. Merriam, 345, gives Hetch-hetch-e as a Miwok village in the valley.

Hettenchow, or Kettencow, or Kettenshaw, a peak and valley in Trinity County, are, according to Powers, 117, named from Wintun ketten or hetten, "cammas," and chow, "valley," whereas Hetten Pum means "cammas earth." Pom is Wintun for "land," and there seems little reason to doubt that hetten denotes camas, or at least some kind of edible root.

Homoa, near San Bernardino, is from Shoshonean Serrano Homhoa-bit (Kroeber, Shoshonean, 134).

Honcut, in Butte County, and Honcut Creek between Butte and Yuba counties, probably named after a land grant in Yuba County, take their designation from a Maidu village near the mouth of the creek. Powers, 282.

Hoopah, in Humboldt County, is the Yurok name of the valley as a whole, Hupa, or better Hupo, though the "o" is so open that its quality is well given by English "aw." It is not the name of the "tribe," for the Yurok called the Hoopa Indians Hupo-la after the locality.

Hoppow Creek, an affluent of the Klamath, in Del Norte County, is named after the Yurok village Ho'open.
Horse Linto Creek, in Humboldt County, is a settler's rendering of Haslinding, the Hupa name of the village at the mouth of the stream.

Hosselkus valley, in Plumas County, has an unidentified name; if Indian, it would be Maidu.

Huasna, in San Luis Obispo County, is given as a Chumash village by AlexanderTaylor.15

Huayome, in Ventura County, is originally a Chumashan place name, Wene'me or Wene'mu.

Huichica, a land grant in Sonoma and Napa counties, is named from Huchi, a Coast Miwok village which stood near the plaza of the city of Sonoma. The etymology is unknown (Barrett, Pomo, 312).

Hunto, the name of a mountain in Yosemite National Park, is from an Indian word for eye, according to Sanchez, 379. *Huntu* is “eye” in Southern Sierra Miwok, the native dialect of the vicinity.

Hyampom, on the south fork of the Trinity River, in Trinity County, is evidently Northern Wintun, in which *pom* is “land” or “place.” Powers, 231, gives Hainenpum as a place on the Hay Fork of Trinity River and as meaning “high hill,” but *pom* clearly has the meaning of “down,” “earth,” or “land” rather than of “elevation” in Wintun.

Iaqwa Buttes, and Iaqwa, in Humboldt County, seem to be named from Aiekwi or Aiekwe or Ayokwe, the form of native greeting, as well as of salutation at parting, common to several of the languages of Humboldt County, and still frequently used instead of “good day” between Indians and whites.

Igo, in Shasta County, is of unknown origin.

Iwaja, more properly Iuaja, an Indian reservation in San Diego County, is named from Diegueño Indian Any-aha, “my water.”

Inyo County is said to be named after an Indian tribe. No such division or village appears to have been recorded, and although the word sounds Shoshonean, and the derivation seems probable, it must be regarded as uncertain.

Ivanpah, in San Bernardino County, is in Chemehuevi, that is, Southern Paiute, territory, and the name contains only sounds that occur in that language. Bailey says it is from *ivan,* “dove,” and *pah,* “water,” which the writer is unable either to admit or refute.

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14 Goddard, present series i, 12, 1903: Xaslindiï.
15 California Farmer, October 18, 1861.
Jalama, in Santa Barbara County, is named from a Chumash village Halam.  

Jamacha or Jamacho, in San Diego County, is from Diegueño Indian Hamaecha, the place being named after a small wild squash plant.  

Jamul, in San Diego County, has its name from Diegueño ha-mul (from aha, "water"), meaning "foam" or "lather.")  

Jalon, in Monterey County, is an aboriginal site of the so-called Salinan Indians, and is still inhabited by them. The origin of the name, however, is uncertain, and the meaning undetermined.  

Jonive, a grant in Sonoma County, has a name of unknown origin. The sound v is not Indian, in this vicinity; but might be Spanish orthography for b.  

Juristac, a land grant in San Benito County, is named from a Costanoan place-word, as indicated by the locative case -tak. See also Ulistac.  

Jurupa, in San Bernardino County, is Serrano or Gabriélino Shoshonean Hurupa or Hurumpa, meaning unknown (Kroeber, Shoshonean, 134, Cahuilla, 39).  

Kaweah River is named after a Yokuts tribe called Kawia, or probably, more exactly, Gā'wia. They lived on or near the river where it emerges from the foothills into the plains. The name has no known connection with the almost identically pronounced Southern California term Cahuilla.  

Kai-ai-au-wa Peak, near Yosemite, in Mariposa County, is in Southtrin Miwok territory, but the origin and meaning of the name are not known.  

Ke-ka-wa-kia, or Kekawa, creek, an affluent of Eel River, in Southwestern Trinity County, bears a name of unknown but presumably Indian origin.  

Kenoktai, Conocket, Kanaktai, the name of a prominent peak in Lake County also known as Uncle Sam Mountain, is derived from the Southeastern Pomo name Knoktai, from kno, "mountain," and hautai, "woman" (Barrett, Pomo, 183).  

Kenshew Spring, in Shasta County, between Chanchelula and Beegum Mountains, is in Wintun territory. The word sounds Wintun. Compare Hettenechow or Kettenechow.

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16 Alexander Taylor, California Farmer, October 18, 1861, corroborates the existence of the village, but his Ialama is only a misspelling of Spanish Jalama.  
ed from a Chumash vicinity, is from Diegueño In-
small wild squash plant. e from Diegueño ha-mul ‘lather.’’

nal site of the so-called even. The origin of the undetermined.17
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exa,” in the present series,

Kibesillali, in Mendocino County, suggests a derivation from Pomo kabe, “rock,” sila, “flat.” No such Pomo name is known in the vicinity of Kibesillah, but Barrett, Pomo, 230, mentions kabe-sila-wina, “rock-flat-upon,” as a former village of the Southwestern Pomo at Salt Point.

Kimshew and Little Kimshew creeks, in Butte County, are near Nimshew, and their name, like the latter, is presumably also of Maidu Indian origin.

Klamath. This well-known name of a large river, lakes, former California county, present post-office in the same state, and flourishing city in Oregon, is of obscure origin. The Klamath Indians of Oregon, a sister tribe of the more famous Modoc, still live on the upper drainage of the river. They call themselves Maklaks, “people.” The Chinook of the Columbia River called the tribe Tlamatl.18 From this word the early American forms of the name, Tlameth and Clamet, seem to be derived, whence in turn the more recent Klamath. English speaking people regularly change aboriginal surd l or tl into kl at the beginning of words, because, although tl in little is as familiar as kl in pickle, tl does not occur initially in English, whereas kl is common (clear, clean, clever, click, close), and it is well known that the untrained ear hears only what the tongue is accustomed to produce. The same phonetic law has produced Klickitat, and Klingit for Tlingit. It is, however, not certain that Chinook Tlamatl is a rendering of Maklaks. De Mofras,19 earlier than Hale, speaks of the Klamacs. This form is nearer both to original Maklaks and to modern Klamath than is Tlamatl. It is possible that Klamacs and Klamath are a corruption, by metathesis of consonants, directly from Maklaks.

Klamathon, in Siskiyou County. This name is apparently coined from Klamath.

Koip Peak, between Mono and Tuolumne counties, is probably, like near-by Kuna Peak, named from a Mono Indian word. Koipa is “mountain sheep” in the closely related Northern Paiute dialect.

Kosk, and Kosk Creek, in Shasta County, are in Achomawi or Pit River Indian territory, and the word sounds as if it might have been taken from that language.

Kuna Peak, between Tuolumne and Mono counties, is probably named from the Shoshonean word kuna, usually meaning “fire,” but appearing in the Mono dialect of the vicinity with the signification of “fire-wood.”

19 II, 335.
Loc, a grant in Sonoma County. Unidentified.

Lasseck Peak, in Humboldt County, is said to be named after a chief Lasseck or Lassik. The Athabascan Indians of Van Duze, Larabee, and Dobbin creeks, and the head of Mad River, have also generally been called Lassik after his name.

Lebec, in Kern County, has an unidentified name.

Locoallomi or Locallomi grant, in Pope Valley in Napa County, seems to be named from Lakahyome (Barrett, *Pomo*, 273), the Lake Miwok name of a Wappo rancheria which these Indians themselves called Loknoma, and which stood three-fourths of a mile northeast of Middletown in Lake County. The Locollomillo (pronounce Lokoyomo) Indians were said by Alexander Taylor to be near the Guenocks' rancheria which in turn lay between Clear Lake and Napa. The meaning of Lakahyome is not known, except that -yome occurs as an ending on many Lake Miwok village names with the signification of "place."

Loconoma Valley, in which Middletown, Lake County, is situated, is named from a former Wappo village, near Middletown, called Loknoma, from lok, "wild goose," and noma, "village." See Locoallomi.

Loleta, in Humboldt County, is given by Gannett as meaning "a pleasant place" in Indian. This meaning does not appear probable, and the word has not a Wiyot ring. It is more likely the Spanish woman's name Lolita.

Lompoc, in Santa Barbara County, like Huasna, is mentioned by Alexander Taylor as having been the name of a Chumash village.

Lospe Mountain, near Guadalupe in Santa Barbara County, was in Chumash Indian territory, and the word, though unidentified, might with perfect propriety have been taken from one of the Chumash idioms.

Malibu, one of the three names of the Topanga-Malibu-Sequit land grant in Los Angeles County, seems to go back for its source to the appellation of a Chumashan or Gabrielino Shoshonean village, called Maliwu in Chumash, which lay on the east side of the mouth of Malibu Creek.

Mallacomes, two land grants also called Moristul (which see), one in Sonoma, the other in Napa and Sonoma counties, are named from Maiyakma, a former Yukian Wappo village a mile south of the present Calistoga. Barrett, *Pomo*, 269. The meaning is not known.

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Bailey's etymology of *locas* since *camas* is a North American Indian "eat" is not mai in Waro.

Marin County. The most probable a village of the Lecatuit or Likatui probably a village of the probably a village of the Lecatuit or Likatui probably a village of the likely that Marin was the Athabascan Indian language the sound "r," after being subdued, "r," became a ferryman on being probable that he first followed, and that Marin is an aboriginal.

Matatuai, in San Diego County, is "white," so named from the spot. The variation,

Matilija, in Ventura County, W. H. Henshaw, Matilacah.

Mattole River, in Humboldt County, call the Athabascan Indian name of this the Athabascan Indian name of this if the name is original.

Maturango Peak, in Lake County, Spanish or corrupted Spanish or corrupted Men tone, in San Benedito. Men tone, in San Benedito. it is more likely that the word is from the Spanish Riviera.

Mettah, a school district, a Yurok village of Metacopa.

Moco Canyon, in El Dorado County, means muck, mucus, or mucus.

Modoc County is not allied in speech to the Modoc is a "corruption of the late veteran Indian language, the Klamath language, as a dialect, so that early compiled and published..." 22 Contributions to North American Ethnology.

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20 In the California Farmer of March 30, 1860.
21 California Farmer, October 18, 1861.
Bailey’s etymology of "may-a-camass," "camass eaters," is imaginary, since camas is a Northern and not a Californian Indian word, and "eat" is not ma in Wappo or any neighboring language.

Maring County. The "official" derivation is from chief Marin of the Lecatuit or Likatuit or Lekahtewutko "tribe," a division or more probably a village of the Coast Miwok. This is probably true, but it is unlikely that Marin was the Indian name of this man. In his native language the sound "r" does not occur. Maslin goes on to say that after being subdued, "Marin" was baptized Marinero, "mariner" and became a ferryman on San Francisco Bay. It is altogether more probable that he first followed this occupation, was then called "Marinero," and that Marin is an abbreviation or corruption of this Spanish name.

Matajuai, in San Diego County, is Diegueño Amat-ahwai, "earth-white," so named from white earth or scum, used as paint, being found at the spot. The variant Matagual is only a misprint.

Matilija, in Ventura County, is from Ma’tilha, or, according to H. W. Henshaw, Matilaha, a Chumash place name.

Mattole River, in Humboldt County. The Wiyot of Humboldt Bay call the Athabascan Indians of this vicinity Medol, but it is not known if the name is original with them.

Maturango Peak, in Inyo County. Uncertain, but more probably Spanish or corrupted Spanish than Indian.

Mentone, in San Bernardino County, is given by Bailey as "Indian" for "chin." Menton is Spanish for this part of the body; but it is more likely that the place is named after the one in the French Riviera.

Mettak, a school district in Humboldt County, is named from the Yurok village of Meta on the south side of the Klamath River.

Moco Canyon, in Eldorado County. This name is not Indian, but means muck, mucus, or slag in Spanish.

Modoc County is named after the Modoc Indians, a tribe closely allied in speech to the Klamath or "Klamath Lakes" adjoining them on the north. Maslin gives the meaning of the word as "the head of the river," but in a note cites General O. O. Howard as stating that Modoc is a "corruption" of Maklaks and means "people." As the late veteran Indian linguist A. S. Gatschet more than twenty years ago compiled and published an elaborate and careful dictionary of the Klamath language,22 from which the Modoc differs scarcely even as a dialect, so that all the facts bearing on the question have long

since been of authentic record, this word furnishes a memorable example of the free rein which it has been customary to give to current tradition, vulgar rumor, and unsubstantiated opinion, in the matter of Indian names. Modoc is the Klamath and Modoc word for "south" or "southern," written by Gatschet moatok, in another grammatical form moatokni, applied by the Klamath to their southern kinsmen the Modoc, though never, in such application, without the addition of a word like maklaks, "people" (see Klamath). In a word, "Modoc" means "south," and nothing more or less.

Mohave, or Mojave, originally written Jamajab by the Spanish explorer García, from Hamakhava (k and h separate sounds), the name for themselves of an important tribe, of Yuman lineage, in the bottom lands of the Colorado River in the region where California, Arizona, and Nevada now meet. Outside of their own territory, the name was first applied to the Mohave River to the west, from an erroneous impression that this drained into the Colorado in the habitat of the Mohave. From the river, the desert in which it is lost took its designation, and from this the town in its western reaches. All the localities to which the name Mohave now adheres were in Shoshonean and not in Mohave territory. The meaning of the name Hamakhava is not known to the Mohave of today, and analysis of their language has so far failed to reveal an etymology. A. S. Gatschet appears to be responsible for the explanation "three mountains," adopted by Bailey, Gannett, and others. This derivation is positively erroneous. "Three" is hamok in Mohave, and "mountain," avi, so that the vowels differ from those of Hamakhava; moreover the rules of composition in the language demand the inverse order, Avi-hamok. This is a place name actually found in the Mohave dialect, but denotes a locality near Tehachapi Pass.

Mokelumne River is named from Indian Mokelumni, "people of Mokel," a Plains Miwok village near Lockford on this stream, according to Barrett, Miwok, 340, and Merriam, 350. The ending -umni occurs also in Tuolumne and Cosumnes.

Monache Peak, in Tulare County, is named from the Monachi Indians, usually called Mono, which word see.

Mono County and Lake are named after a wide-spread division of Shoshonean Indians on both slopes of the Southern Sierra Nevada. In speech and presumably in origin they are closely allied to the Northern Paiute of Nevada and Oregon and the Bannock of Idaho. By their Yokuts neighbors they are called Monachi. The ending -chi occurs otherwise in Yokut dialects as a marker of tribal or divisions: Yaudanchi, Apiachi, Pohonich, Ewaichi, Apocki, etc. The stem therefore might be "good-looking." Bailey also says that "good-looking" is used as a secondary interpretation of most of the names of folk etymology, but its meaning is "flies" in Yokut. The stem "Flies" has been raised to the higher Sierra, climatic differences, from a distance they look like a "redeye" designation, the Indians of whom do not follow such finer distinctions. Most of the names of the Mono do not longer possess a definite meaning.

Moorock, a school on the Blackwater River.

Moosa, in San Diego County.

Moristul, or Muristul, in Napa and Sonoma counties, which, from Mutistul, a Wappo name for Calistoga in the mountains and tul, "large valley.

Morongo, the name of a town near Banning, Riverside County, from Mutistul, a Wapiti name for Calistoga in the mountains, and mul, "large valley.

Musalacon, a land plateaus outside of Pomo origin.

Mitah, a point and village near Calistoga in the mountains, Mitgu, a point and the location of the mouth of Shoshonean origin, probably.

Mugu, a point and village.

Muwu, a point and village.

Musalacon, a land plateaus probably of Pomo origin.

Misalla Magnun: "This is the location of a famous chief they once worshipped"
m. Arch. and Ethn. [Vol. 12

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occurs otherwise in Yokuts and Miwok as a suffix on names of tribes 
or divisions: Yaudanchi, Winilehi, Hеeuhi, Pitkachi, Wakichi, Dalin-

chi, Apiachi, Pohonichi, perhaps also Tachi, Wobonueh, and Endim-

ich. The stem therefore appears to be Mona. To the Spaniards, who 
knew the Miwok and Yokuts earlier than they knew the Monachi, 
this stem might easily suggest mono, "monkey." This is the interpre-
tation usually given, as by Maslin, but it seems to be secondary. 
Bailey also says that Mono is a tribal name, but his explanation of 
"good-looking" is unfounded. The Yokuts themselves give a sec-
ondary interpretation of Monachi, which is interesting as an example 
of folk etymology, but very improbable. Monai, monoi, or monoyi 
means "flies" in Yokuts speech. The Monos, as mountain dwellers in 
the higher Sierra, climbed skillfully about steep cliffs and rocks until 
from a distance they looked like flies on a vertical surface: hence 
their designation, the Indians say. But Indian tribal names of known origin 
do not follow such lines of thought. It appears that Monachi, like 
most of the names of the Yokuts for their own or other tribes, no 
longer possesses a determinable meaning.

Moorek, a school district in Humboldt County, is named from 
Mureku or Murekw, a Yurok village on the north side of the Klamath 
River.

Moosa, in San Diego County, is a name of unknown origin.

Moristul, or Muristul, the name of two land grants in Sonoma and 
in Napa and Sonoma counties, also called Mallacommes (which see), is 
from Mutistul, a Wappo village formerly four and a half miles west 
of Calistoga in the mountains. The derivation is from muti, "north," 
and tih, "large valley." Barrett, Pomo, 271.

Morongo, the name of a valley, a creek, and an Indian reservation 
near Banning, Riverside County, is Serrano Shoshonean for a native 
village in Morongo Valley or on Mission Creek. Kroeber, Cahuilla, 35

Muak, a peak between Tulare and Inyo counties. Unidentified, but 
the location of the mountain and the sound of the word indicate a 
Shoshonean origin, probably Mono.

Mugu, a point and lagoon in Ventura County, is Chumash Indian 
name, "beach," used as a specific village or place name.

Musalacon, a land grant near Cloverdale, Sonoma County, is prob-
ably of Pomo origin. Powers, 183, says of the Indians he calls the 
Misalla Magun: "This branch of the [Pomo] nation was named after a 
family chief they once had. A Gallinomero [Southern Pomo] told
me the name was a corruption of mi-sal’-la-a’-ko, which denotes ‘long snake.’ Another form for the name is Mu-sal-la-kln’."

Muscupiabe, near San Bernardino, was in Serrano Shoshonean territory, and is the Serrano name of the place or vicinity, Muskupia being the stem, and -bit, appearing also as -pet and -vit, a locative suffix. Cited by Kroeber, Shoshonean, 134.

Najalayega, a land grant in Santa Barbara County, is evidently named after a Chumash village, called Majalayghua by Alexander Taylor. This is no doubt a misspelled form of Najalayega, but was probably given to Taylor as an aboriginal site and name by Indian informants.

Napa County and City are said by Maslin and others to be named from an Indian word meaning “fish.” Bailey gives a derivation from an Indian “tribe,” while Gannett says the word means “house” in Indian. No Indian village called Napa has ever been located in the region. As regards the meaning “fish,” “harpoon-point” is perhaps to be substituted, since Barrett, Pomo, 293, says that no such word as Napa has been found in the Wintun, Wappo, or Miwok languages, which are the ones that would come in question, but that the word is used in several of the Pomo dialects, some of which were spoken not far away, as the name of the detachable points of the native fish harpoon, although there is no distinct evidence that this is the origin of the name Napa.

Natoma, in Sacramento County, passes current as meaning “clear water,” but this appears the creation of an American mind. The word seems derived from Maidu nato or noto, “north” (or, according to some translations, “east”—probably the true meaning is “upstream”), and was presumably a village name. See Powers, 317.

Neenach, in Los Angeles County, is of unknown origin, but the place is in Shoshonean territory and the word sounds as if it might be from some Shoshonean dialect.

Nimskew, in Butte County, is named from Maidu nem scu (or sewi), “large stream.” Powers, 283.

Nipomo, in San Luis Obispo County, is named from a Chumash village.

Nojoqui, probably more correctly Nojogui, since Nojohui is also found, in Santa Barbara County, seems to go back to a Chumash Indian Onohwi.

23 California Farmer, April 24, 1863.
24 Schumacher in Smithsonian Report for 1874, 342, 1875.

Nomcut Farm, the first named as Round Valley. No Indian name has been found for this spot, although the region is “west,” as in Nomla
tains a combination of meaning for “il,” as the sure-resented. The second element, according to Powers, 236, is Meshakai, “tule valley,” the writer has never met.

Nopah Range, in Inyo County, locality suggests the same.

Noyo River, in Mendocino County, is named from a Northern Pomo village, Pomo, 134, says that this name was transferred” Fort Bragg, which now is the name of Noyo River is Tule Valley, the meaning of Noyo is unknown.

Ojai, in Ventura County, meaning “nest.” This signification rather than of Indian Chumash place name, A

Olanche, in Inyo County, though its origin appears to be Shoshonean ring, though its origin appears to be Shoshoni-Panamint-Coso, at least one group of this vicinity calls the language in which “l” on the other side of the Sierra Nevada west of the settlement is the habitat of the Yana.

Olema, in Marin County, probably named from a for...
Nomnult Farm, the first name applied to the reservation later designated as Round Valley. This term is not in use now. The word is Wintun, although the reservation is on original Yuki territory. Nom- is "west," as in Nomlaki, "west-tongue, west language"; -cult contains a combination of consonants not tolerated in Wintun but standing for "lh," as the surd or "Welsh" 1 of that language may be represented. The second element would in that case be kolh, which, according to Powers, 230, represents kekhl, "tribe." Bailey gives Meshakai, "tule valley," as the aboriginal name of Round Valley, but the writer has never met with this term.

Nopah Range, in Inyo County. The name sounds Shoshonean, the locality suggests the same.

Noyo River, in Mendocino County, is named after the former Northern Pomo village at the mouth of Pudding Creek. Barrett, *Pomo*, 134, says that this creek was named after the village (which is general Indian custom), but that "after the coming of the whites the name was transferred" (i.e., by them) "to the larger stream south of Fort Bragg, which now bears the name of Noyo River. The Indian name of Noyo River is tce'mli-bida" (i.e., Chemi-bida). The meaning of Noyo is unknown.

Ojai, in Ventura County, is given by Bailey and Gannett as meaning "nest." This signification would be characteristic of civilized fancy rather than of Indian geographical usage. The word is a Chumash place name, A'hwai, and means "moon."

Olancha, in Inyo County, may be named from an Indian source, though its origin appears to be unknown. The word has a general Shoshonean ring, though neither the Mono-Paiute-Bannock, the Shoshoni-Panamint-Coso, nor the Chemehuevi-Paiute-Kawaiisu dialect groups of this vicinity contain the sound "l." The nearest Shoshonean language in which "l" occurs is the Tubatulabal of Kern River, across the main divide of the Sierra Nevada. It is not impossible that the word is taken from the name of a Yokuts tribe on Tule River on the opposite side of the Sierra Nevada, who call themselves Yaudanchi, and are called by their western neighbors Yaudanchi. This pronunciation, via the intermediate form Yolanchi, is not very different from "Olancha." There is also an Olancha Peak in the crest of the Sierra Nevada west of the settlement called Olancha, and therefore nearer to the habitat of the Yaudanchi.

Oloma, in Marin County, according to Barrett, *Pomo*, 307, is probably named from a former Coast Miwok village Olemaloke, "from
őle, coyote, and lō’klō or lo’kla, valley, near the town of Olema at the southern extremity of Tomales Bay.’’ It is probable that this name is also the source of the ‘‘tribal’’ name Olamentke, frequently applied, since the time of the Russian settlement in California, to the Coast Miwok Indians of Bodega Bay, and thence to those of Marin County as a group.

Oleta, in Amador County, is in Miwok Indian territory. A stem ole appears in several Miwok dialects with the meaning ‘‘coyote’’—compare Olema,—and -la or -lo means ‘‘at.’’ There is, however, no evidence that this suggested derivation is the actual one. Merriam, 344, gives Tamm-olette-sa as a Miwok village near Oleta, but this name is more probably connected with tamalin, north.

Olompali, in Marin County, is from Olompōli, a Coast Miwok village five miles south of the present Petaluma. Barrett, Pomo, 310. Olom signifies ‘‘south,’’ but the meaning of polli is not known.

Omagar Creek, a southerly affluent of the Klamath River, in Del Norte County, has a name that is derived from Omega', the Yurok designation of the stream.

Omiumi Mountain, in Plumas County, is in Maidu Indian territory, and the name sounds as if it might be Maidu, in which dialects omu means ‘‘rock,’’ but the derivation is not recorded.

Omo Ranch, in Eldorado County, is named for the Northern Sierra Miwok village Omo. Merriam, 344.

Omochumnes, a land grant in Sacramento County, has an Indian name. It contains the ending -umni (or -umni, -imni), borne by many Yokuts, Miwok, and Maidu tribal or group names in the valley of the San Joaquin and Lower Sacramento. Oomoochah is given by Merriam, 349, as a Northwestern (Plains) Miwok village at Elk Grove. The Unrechamni or Omochumne would therefore be the people of this village. According to several authors other than Merriam, but less definite in their statements, Elk Grove and the tracts north of the Cosumnes were Maidu, not Miwok.

Ono, in Shasta County, is from an unknown source. In the Maidu language, and in the Southern Wintun dialect of the vicinity of Colusa, ono means ‘‘head.’’ The settlement Ono is in Northern Wintun territory, but this and all the other dialects of the family, except that of Colusa, have quite different words for ‘‘head,’’ so that the derivation, although possible, must be considered entirely unconfirmed.

Orestimba, a land grant in Stanislaus and Merced Counties, is a name of unknown derivation, but it is more than a coincidence that Orestimba, Oso, that is, ‘‘bear,’’ and Oso, that is, ‘‘bear,’’ are the names of mountain ranges on the California coast at least to the mouth of Redwood Creek. In any rate, whether Orestimba is of Indian origin, or the Spaniards would be more appropriately called ‘‘bear Indians’’ than ‘‘osos’’ (bears), it is evident that the place name of Orestimba is a misnomer.

Osagon Creek, in Butte County, is a name of unknown meaning.

Otay, in San Diego County, is from an unknown source. In the Southern Wintun dialect of the vicinity of San Diego, ota, ota, or ota, ‘‘brush,’’ is the name of a post-office and stage station.

Pachappa, near Ridgecrest, is a land grant in Inyo County. lautl or otaya, ‘‘brush,’’ is the name of a land grant in Inyo County.

Pacoima, in Los Angeles County, is from Spanish pala, ‘‘place name of this site.’’ According to several authors other than Merriam, but less definite in their statements, Elk Grove and the tracts north of the Cosumnes were Maidu, not Miwok.

Pala, in San Diego County, is from Spanish pala, ‘‘place name of this site.’’ According to several authors other than Merriam, but less definite in their statements, Elk Grove and the tracts north of the Cosumnes were Maidu, not Miwok.

Pano, in San Diego County, is from Spanish pala, ‘‘brushes,’’ and is the name of a land grant in Inyo County. lautl or otaya, ‘‘brush,’’ is the name of a post-office and stage station.

Panamint Mountain, in Inyo County, is a land grant in Inyo County. lautl or otaya, ‘‘brushes,’’ is the name of a land grant in Inyo County. lautl or otaya, ‘‘brushes,’’ is the name of a post-office and stage station.

Pajin, or Paiute, is the name of a Shoshonean tribe in the vicinity of San Diego, and is the name of a land grant in Inyo County. lautl or otaya, ‘‘brushes,’’ is the name of a land grant in Inyo County. lautl or otaya, ‘‘brushes,’’ is the name of a post-office and stage station.

Paiutes, or Paiun, is the name of a Shoshonean tribe in the vicinity of San Diego, and is the name of a land grant in Inyo County. lautl or otaya, ‘‘brushes,’’ is the name of a post-office and stage station.

Palo Verde, in San Diego County, is from Spanish pala, ‘‘place name of this site.’’ According to several authors other than Merriam, but less definite in their statements, Elk Grove and the tracts north of the Cosumnes were Maidu, not Miwok.
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Orestimba, a land grant on the west side of the San Joaquin River, in Stanislaus and Merced counties, at the mouth of Orestimba Creek, is a name of unknown origin. The first part of the word, ores, how-
ever, denotes "bear" in the Costanoan dialects, and it is perhaps more than a coincidence that an affluent of Orestimba Creek is known as Oso, that is, "bear," creek. The Costanoan Indians ranged from the coast at least to the Mount Diablo Range, and perhaps beyond; at any rate, whether Orestimba was in Yokuts or in Costanoan territory, the Spaniards would have reached it from the Costanoan Indians.

Orick, in Humboldt County, is named after Arekw or Orekw (the first vowel nearly like English aw), a Yurok village on the south side of the mouth of Redwood Creek, a mile and a half below the present post-office and stage station of the same name.

Osagon Creek, in Humboldt County. From Yurok Asegen, a place name of unknown meaning.

Otay, in San Diego County, is named from a Diegueño Indian word, otai or otaya, "brushy."

Pachappa, near Riverside. Of unknown origin.

Pacoima, in Los Angeles County. Probably of Gabrielino Shoshonean origin, but unknown.

Pahute Mountain, in Kern County, is named from the same tribe as Piute, which see.

Paicines, or Pajines, in San Benito, is probably a tribal name, as stated by Sanchez, 160, 399. The region was occupied by Costanoan Indians, many of whose village or group names end in -n, to which the Spaniards frequently added the plural -es. Compare Mutsu-n, Runse-n, Olho-n-es, Bolbo-n-es, Salso-n-es: also, in the territory of their immediate neighbors, Essele-n, Carqui-n-ez, Suisu-n, Ulpi-n-os.

Pala, in San Diego County, may be named, as sometimes stated, from Spanish pala, "shovel," but is much more probably from Luiseño Shoshonean pala, "water." At least, the Luiseño accept it as a native place name of this significance. Kroeber, Shoshonean, 147.

Pamo, in San Diego County, was called Pamo by the Diegueño Indians, but the meaning is not known.

Panamint Mountains and Valley, in Inyo County, are named from a Shoshonean tribe in the region of the range, who were close relatives of the Shoshoni proper of central and northeastern Nevada, and identical, or practically so, with the Shikaviyam or Koso. The Mohave apply the name, in their pronunciation "Vanyume," to the Serrano of
the Mohave River and adjacent regions. The origin of the word is unknown.

*Paoha* Island, in Mono Lake, has a name which for all that is known to the contrary may be from a Mono or Northern Paiute source. It is of unknown origin, however, and in its present form looks more like a Hawaiian than an Indian word. The Paoho of some maps appears to be only a misspelling.

*Pasadena* is often known as "the Crown City," and Bailey gives its derivation from Chippewa Weoquan Pasadena, "crown of the valley." The Chippewa may now have a descriptive word for crown, but such a conception is certainly not aboriginal. No unsophisticated and very few civilized Indians would think of calling any place the "crown of the valley." The phrase has all the appearance of having been coined by an American out of Indian or imaginary Indian terms.

*Paskenta*, in Tehama County, is Central Wintun Paskenti, "bank-under," under the bank.

*Pauba*, in Riverside County, was in Luiseno territory, and the name sounds as if it had been taken from that language, but nothing appears to be known as to its source.

*Pauja*, in San Diego County, is named from Diegueño Pauha, of unknown significance.


*Pecwan* Creek, Humboldt County, has its designation from the Yurok village of Pekwan, at the entrance into the Klamath of the creek, which is named, according to Indian custom, after the spot at its mouth.

*Petaluma*, in Sonoma County, is named from an aboriginal Petaluma, which stood "on a low hill east of Petaluma Creek at a point probably about three and one-half miles, a little north of east, of the town of Petaluma." So Barrett, *Pomo*, 310. The village belonged to the Coast Miwok, and its name in their dialect signifies "flat-back," no doubt from the appearance of the elevation on which it was situated.

*Pisgah or Piru*, in Ventura County, according to Alexander Taylor, is named from a Chumash village Piiru; according to the writer's information, the name of the village, which was Shoshonean, not Chumash, was Pi'idhuku in Shoshonean, and signified a kind of plant, perhaps a sedge or grass.

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25 California Farmer, July 24, 1863.
The origin of the word is not fully known for all that is known. The word "Paiute" is generally believed to have an indigenous source. It is often difficult to determine the exact form it took in its original usage. Bailey's work, "Chumash," provides some insight into how place names might have been formed, but it is clear that many names appear to have a gerçekleştirungsprogramm of imagining Indian terms. For example, the name "Markham," which Bailey gives, is an attempt to form a word in the form of some maps appear to have been made. The name "San Luis Obispo," for instance, is derived from Spanish and suggests a form of having imaginary Indian terms. The name "Diegueño Pauha," of which it was situated, indicates a place in the Chumash Indian territory, and the name sounds like good Chumash.

Piute, places in Kern, also in San Bernardino County, and a spring in eastern San Bernardino County, take their name from a well-known, or rather two well-known, Shoshonean divisions, too widespread and too loosely organized to be truly designable as tribes, but each possessing a considerable uniformity of speech and customs. The Southern Paiute, who appear to have been first called by this name, lived in southwestern Utah, northernmost Arizona, southern Nevada, and southeastern California, and may be said to include the Chemehuevi and Kawaiisu. Their language is similar to Ute. The Northern Paiute, who disclaim this name, although it is universally applied to them by Americans in their habitat, and who have also been called Paviotso in literature, speak a dialect virtually identical with Banock. They live in eastern Oregon, northwestern Nevada, an eastern fringe of northern and central California, and apparently shade into the Mono. Thus the Indians of Owens River Valley, who appear to be substantially Mono, are commonly called Paiutes. The usual American pronunciation of Paiute is Paiyut, but the meaning of the word, which has been interpreted both as "water Ute" and "true Ute," cannot be considered as positively determined. Most of the places in California called Piute or Pahute are in or near the range of the Southern Paiute or their close kindred; but a Piute mountain and creek in Tuolumne County are apparently named after the Mono-speaking Indians of Mono County, who affiliate with the "false" or Northern Paiute.

Pogolmi, a land grant in Sonoma County, bears an unidentified name which may be Indian.

Pohono Falls, in Yosemite Valley, appears to be of Miwok Indian origin. These Indians, however, do not recognize the often quoted meaning "evil wind," and connect the word rather with Pohonichi, the Yokuts name of a Miwok group in the vicinity, in which -chmi is an ending denoting "people."

Porno, a post-office in Potter Valley, Mendocino County, embodies the name Pomo or Poma—meaning "people" and much used as a suffix of village names—which in literature and popular usage has come to designate a large group or linguistic family of Indians in Mendocino County. See, however, W. L. Marsden, in American Anthropologist, n.s. xiii, 724-725, 1911, who presents good evidence favoring the meaning "water Ute."
cino, Lake, and Sonoma counties. It was, however, also the name of one particular village of the Northern Pomo, which stood at the present Potter Valley flour mill, south of the post-office, and is probably the source of the name of the town. Barrett, Pomo, 140.

*Poonkiny*, in Mendocino County, is Yuki punkini (more exactly punk'ini), meaning “wormwood.”

*Posolmi*, a land grant in Santa Clara County, may be a name of Costanoan origin, but is not identifiable.

*Poway*, in San Diego County, was in Diegueño territory. The neighboring Luiseño today call the place Pawai (Kroeber, Shoshonean, 149); the Diegueño use the same term; but whether this designation is native with either tribe, or borrowed by them from the whites, is not certain.

*Puta* or *Putah* or *Putos* Creek, has sometimes been said to be of Indian origin, but appears to be from the Spanish *puta*, “harlot.”

*Quati*, a grant in Santa Barbara County, bears an unidentified name.

*Requa*, in Del Norte County, is said to have been named after a member of the Requa family prominent in California. It is more likely that the origin is from Rekwoi, an important Yurok village at the mouth of the Klamath, just below the present American town.

*Saboba*, in Riverside County, is Luiseño Sovovo (both “v’s” bilabial), a place or village name, meaning unknown. Kroeber, Shoshonean, 147.

*Samagatuma*, near Cuyama in San Diego County. Unknown. If Indian, Diegueño.

*Sancel*, in Mendocino County, is given by Bailey as named after a “tribe,” which is correct in the sense of a village. According to Barrett, Pomo, 171, this rancheria was called Shanel (cane’l), from shane (cane’), “sweat-house,” and was a populous place “on the south bank of McDowell Creek at a point just south of the town of Sancel or Old Hopland.” From this village was named the Senel land grant. Another Pomo village called Shanel, which, however, does not appear to have entered into American geographical nomenclature, was situated farther north, in Potter Valley.

*Sapache* Valley, on the line of San Luis Obispo and Monterey counties, has an unidentified name. If Indian, it is of Salinan origin.

*Saticey*, in Ventura County, goes back to a Chumash original Sati’koi, a village in the vicinity.

Seuan or Sycuan of San Diego County, has its name from a kind of bush.

*Sequit*, the third name of Los Angeles county, is undoubtedly of Indian origin.

*Seisma*, in Tehama County.

*Sepe*, in Ventura County.

*Se-ek-pe*, Shehpe, or Shasta.

*Shasta*. The name of the county is obviously name of the people; the suggested derivation from a Shasta name, of perpetual snows, is unlikely. It is the highest of all others on the Pacific

*Shastika*—have given place to an Indian term...are both names of this term...are both used by the Shastika—but elsewhere there is some doubt as to whether this name designate a portion of the Pit River Valley. Its use, however, is always, and by people of this stock in the language. The name is emphatically denied by the people. Whether it is a name to the southern part of the territory occupied by the Shastika, or whether it is even a word, is uncertain. The only information secures the effect that about forty or fifty years ago a Southern Valley whose personal name was Shastikalak became a man of importance in the '50's. Inasmuch as the family should have sáxti as the name of a “family” of the same stock in the language, it may be applied by the settlers at Shasta. The matter is further complicated by the relationships of the so-called “Chinity” and the occurrence of the same term in the Russian Chinity of the Oregon coast.

Dr. Dixon, however, considers the name as the name used by the Achomawi and is pronounced “Shastika,” meaning “perpetual snows.”


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Sequan or Syeuan or Cycuan reservation, also a peak, in San Diego
County, has its name from a Diegueño Indian word, sekwan, denoting
a kind of bush.

Sequit, the third name of the Malibu or Topanga land grant in Los
Angeles county, is unidentified, but, like these two other names, evi-
dently of Indian origin.

Sesma, in Tehama County, bears an unidentified name.

Sespe, in Ventura County, is named from a Chumash village,
Se-ek-pe, Shephe, or Sekspe; the meaning of the word may be "fish."

Shasta. The name of this county is involved in obscurity. The
county is obviously named after the far-visible gigantic mountain. The
suggested derivation from French chaste, "pure," as applicable to its
perpetual snows, is unlikely. Dr. R. B. Dixon, who is the authority
above all others on the Shasta group of Indians, says:27

"The earlier forms—such as Saste, Shaste, Sasty, Shasty, Shasti,
Shastika—have given place to the form Shasta . . . The origin and meaning
of this term . . . are both obscure. So far as my information goes, it is not a
term used by the Shasta for themselves, either as a whole or in part, although
there is some doubt as to whether or not the term may not have been used to
designate a portion of the stock, i.e., that about the eastern portion of Shasta
Valley. Its use, however, as such, is recent. It is not a term for the Indians
of this stock in the languages of the surrounding stocks, whose names for the
people are known, although in use by both Achomawi and Atsugewi. It is
emphatically denied by the Shasta that it is a place-name for any section of
the territory occupied by them, and indeed there is some question as to
whether it is even a word proper to their language. After persistent inquiry,
the only information secured which throws any light on the matter is to the
effect that about forty or fifty years ago there was an old man living in Shasta
Valley whose personal name was Shastika (Sosti'ka). He is reported to have
been a man of importance; and it is not impossible that the name Shasta came
from this Indian, an old and well-known man in the days of my informant's
father, who was living at the time of the earliest settlement in this section,—
in the '50's. Inasmuch as the suffix ka is the regular subjective suffix, we
should have sisti as the real name of this individual, from which the earlier
forms of Shasty, etc., could easily have been derived. The derivation from the
Russian CHISTY, meaning "white, clean,"—a term supposed to have been applied
by the settlers at Fort Ross to Mount Shasta,—is obviously improbable.
The matter is further complicated by the difficulty of clearing up the precise
relationships of the so-called "Chasta" of Oregon, and of explaining the re-
currence of the same term in the name of the Athabascan tribe of the Chasta-
Costa28 of the Oregon coast."

Dr. Dixon, however, also says that the Shasta are called Sasti'dji
by the Achomawi and Susti'dji by the Atsugewi. These names would

28 Pronounced "Shastta-Costa." The spelling with "Ch" points to an original
French use of the word in Oregon.
point to an Indian origin for the tribal term and geographical designation, were it not entirely possible that they have but recently been coined or derived, from the American name of the Shasta, by these other Indians who now know English in addition to their own dialects.

The origin of the word must therefore be regarded as still undetermined, although almost certainly Indian.

The current derivation of the word, as given, for instance, by Maslin, is from a tribal name meaning "stone house or cave dwellers." This erroneous tradition seems to go back to a hasty misunderstanding of a statement by Steele on page 120 of the Report of the Commissioner of Indian Affairs for 1864, to the effect that "the Shasta Indians, known in their language as Weohow—it meaning stone house, from the large cave in their country—occupy the land east of Shasta River," etc. It will be seen that the alleged meaning does not apply to "Shasta" at all, but to the native name "Weohow" for which the Americans use Shasta. Indiscriminateness of this sort is typical of most of the attempts to explain native names in California.

Simi, in Ventura County, is Ventura dialect Chumash Shimiyi or Shimii, a place or village. Indian informants can give no etymology, and Bailey’s signification of "source of water" appears unfounded.

Sisar Canyon, in Ventura County, derives its name from a Chumash village site Sis’a.

Siskiyou, the name of the county, is a term the significance of which, according to Maslin, has "never been authentically determined," although it has "generally been assumed" to be the "name of a tribe." He cites, however, a suggestion that it is a corruption of French "Six Cailleux," applied in 1832 to a ford on the Umpqua river in Oregon because of six stepping stones. This story looks too much like a typical case of subsequent folk-etymology to engender much confidence. The usual assumption of an Indian origin, though not necessarily from a tribal name, is more credible. The source, if aboriginal, is, however, at least as likely to have been Oregonian as Californian.

Sisquoc, in Santa Barbara County, is unidentified. It looks to be Chumash Indian.

Skukum Rock, a mountain in Siskiyou County, is apparently named from the Chinook jargon word skukum, "strong." This trade dialect barely penetrated to the northernmost parts of California, and the name was therefore almost certainly applied by white men.
and geographical designations have but recently been given, for instance, by native house or cave dwellers. A hasty misunderstanding of the Report of the Commission that "the Shasta Indian name - it meaning stone house, y the land east of Shasta meaning does not apply to "Weohow" for which the translation "valley of the moon" is fanciful. It has also been said, according to Barrett, Pomo, 313, that the term is of Spanish origin and was given as a name to a chief at Sonoma by the Spaniards. The last part of this statement is no doubt correct, since Dr. Barrett's Indian informants recalled a Coast Miwok chief, properly called Hoipustolopoke, who was commonly known as Sonoma. But there can be little doubt that as in the case of Solano the individual was so dubbed from the Mexican establishment. Dr. Barrett gives what must be regarded the most likely derivation when he says that there is, "in the village names of the Yukian Wappo dialect, the territory of which extends to within a few miles of Sonoma, a constantly recurring ending -ts6'noma, derived from ts6, earth or ground, and nO'ma, village, as mlcewal-ts6'nhma; and it seems probable that this is the true source of the name Sonoma."

Soqgel, in Santa Cruz County, also written Shoquel in the name of the land grant, is a Costanoan village name. Alexander Taylor cites "Osocalis (Souquel) " as one of the rancherias from which the mission of Santa Cruz had neophytes.30

Sotoyome, a land grant in Sonoma County, is given by Bailey as from Spanish soto yo me, literally, "forest I me," which he makes by a peculiar idiom into "my own forest." What is perhaps the same name in another spelling, Sotoyama, he interprets as a compound of Spanish soto, forest, and "Indian" yama, lake—which would be equally remarkable. Barrett, Pomo, 218, says that the chief of the Southern Pomo village of Wotokkaton (on the Luce Ranch a short distance upstream from Healdsburg and across the Russian River from the town), was known as Santiago; also as Manteca, literally "lard," evidently a Spanish nickname corresponding to English "Fat;" and also as Soto; and that "it is from this latter name that Sotoyome is derived, the latter part of the name signifying 'the home of.' " Whether Soto is a third Spanish name of this conspicuous individual, or Indian, is not certain; but it is clear that even if the word Sotoyome is good Pomo it is not an ancient name of a locality, for

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30 California Farmer, April 5, 1860.
the California Indians, before contact with the whites, never based the permanent appellation of a village or locality on the name of a person. It seems therefore that Sotoyome is an Indian place-name formed by Indians from a personal name in Spanish times.

_Soulajule_, a land grant in Marin County, appears to be named from an Indian word, but this has not been identified.

_Suay_, a land grant in San Luis Obispo and Santa Barbara counties, bears an unidentified name. The only suggestion, and it is a slender one, is afforded by Suiesia, mentioned by Taylor31 as a Chumash village connected with Santa Ynez mission.

_Suisun Bay_, and _Suisun City_, in Solano County, bear the name of a prominent "tribe," that is, probably a village, of the Patwin or Southern Wintun Indians of this region. This village is often mentioned in Spanish sources, but has not been exactly located.

_Serper_ appears on some maps as a settlement on the Klamath River, in Humboldt County. It is occupied only by one or two Yurok Indian houses, representing the former native village of Serper.

_Suscol Creek_, in Napa County, is the aboriginal Southern Wintun village of Suskol.

_Taboose Pass_, in the crest of the Sierra Nevada, and _Taboose Creek_, in Inyo County. Unidentified, but, judging from the sound, very likely of Mono Shoshonean origin.

_Tachke_, Laguna de, a land grant in Fresno County, is named for the Tachi tribe of Yokuts Indians, who lived in the slough-intersected region at the outlet of Tulare Lake, near by.

_Tahoe Lake_ is said to be named from Washo tah-hoo-he, "big water." This etymology is given by Bailey, and is also current. There is very little on record concerning the Washo language. Intrinsically the above derivation seems reasonable, but the accepted etymologies of California Indian names are so much more often wrong than right, that in view of the ordinary word in Washo for "water" being time and for "large," tiyeii, some doubt may not be hypercritical. Five minutes' unprejudiced inquiry of an intelligent elderly Washo would settle the point positively.

_Tahquitz_, one of the peaks of the San Jacinto Mountains in Riverside County, also a nearby creek, is named from Takwish (or Dakwish—one spelling is as correct as the other, since the initial sound is intermediate between English "t" and "d"), a mythological character of the Luiseño and Cahuilla Indians, associated with meteors or per-

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31 California Farmer, October 18, 1861.

_Taijiguas_, in Santa Clara County, is named from a Cupeño source.

_Tajauta_, a land grant in San Diego County, has an unknown source. If it is from a language other than Spanish, and its sound makes sense as derived from something else, there is a possibility that there might be another "£.

_Tallac_, in El Dorado County, is named from an unknown source. If it is from a language other than Spanish, and its sound makes sense as derived from something else, there is a possibility that there might be another "£.

_Tallowa Lake_, a place in Siskiyou County, is named from To-lo'okw. In the vicinity, the current form is _Tallowa_. This is probably deriving from the same Athabascan dialect of _Tamalpais Mountain_, the _Tamalpais_, "country." It is so named by Barrett, Pomo, 308.

_Tapo_ or_Tapu_, from a Chumash origin.

_Tecopa_, in Inyo County, named from Tecopa-ta, of an Indian chief, whose name, judging in the sound of the name, is of an Indian chief, who occupied the region in question.

_Tecuya_ or_Tacuya_ at the head of this stream, occupied the region in question.

_Tehachapi_, also _Tehachapi_ Mountain range, in Kern County, was in the territory of the Yokuts Indians. It was ascertained whether the Yokuts occupied the region in question.

_Tehama County_ is named from Tehama-ta, of an Indian chief, who occupied the region in question.

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32 California Farmer.
The whites, never based locality on the name of a locality, appears to be named identified. and Santa Barbara county suggestion, and it is named by Taylor as a Chumash.

County, bear the name of village, of the Patwin or This village is often men-exactly located. tlement on the Klamath only by one or two Yurok re village of Serper.

original Southern Wintun ra Nevada, and Taboose judging from the sound, no County, is named for in the slough-intersected Washo tah-hoo-he, “big nd is also current. There language. Intrinsically he accepted etymologies often wrong than right, for “water” being tim be hypercritical. Five nt elderly Washo would into Mountains in Riverm Takwish (or Dakwish - the initial sound is in-mythological character ed with meteors or per-

haps more exactly ball-lightning, usually pictured as a cannibal, and believed to have had his home, or still to have it, on or in Mount San Jacinto.

Taijiguas, in Santa Barbara County, according to Alexander Taylor, is named from a Chumash village. Tajauta, a land grant in Los Angeles County, is named from an unknown source. If Indian, it would be from the Gabriélino dialect; and its sound makes such an origin possible.

Tallac, in Eldorado County, was, like Lake Tahoe, in Washo territory, but there is apparently no information available to show whether or not the word is Indian.

Tallowa Lake, a portion of Lake Earl in Del Norte County, is named from Tolo’okw, the Yurok name of an Athabascan village in the vicinity, the current ethnological designation of the tribe, Tolowa, deriving from the same source: ni-tolowo, “I speak Tolowa,” i.e., the Athabascan dialect of Del Norte County.

Tamalpais Mountain, in Marin County, does not contain Spanish pais, “country.” It is Coast Miwok Tamal-pais, “bay mountain.”

Barrett, Pomo, 308.

Tapo or Tapu Canyon, near Simi in Ventura County, is named from a Chumash original Ta’apu, “yucca,” an inhabited site.

Tecopa, in Inyo County, is said by Bailey to have been the name of an Indian chief, which may or may not be the case. There is nothing in the sound of the word to prevent its having had a Shoshonean origin.

Tecuya or Tacuya Creek, in Kern County, and Tecuiva Mountain at the head of this stream, are named after Tokya, the name applied by the Yokuts tribes to the Chumash Indians, a division of whom occupied the region in question.

Tehachapi, also Tehichipi, the famous pass, and a town and mountain range, in Kern County. The name is of Indian origin. The pass was in the territory of the Shoshonean Kawaisu, but it has not been ascertained whether the word occurs in their speech. The Yokuts to the north, however, call the region, or some spot in it, Tahichipi, or more usually Tahichpiu, -i being the regular locative case ending.

Tehama County is, as Maslin says, named from an Indian “tribe,” that is, Wintun village, which probably stood on the west side of the Sacramento River near or at the present town of Tehama.

California Farmer, October 18, 1861.
Tehipite Valley and Dome, on upper Kings River in Fresno County, appear to derive their name from an unidentified word of Mono origin. The location of the places and sound of the name indicate this.

Tejunga or Tujunga River, in Los Angeles County, is evidently a Gabrieliño Shoshonean place name, as evidenced by the locative case ending -nga.

Temecula, in Riverside County, is Luiseño Temeku, meaning unknown, a village of this Shoshonean division. Kroeber, Shoshonean, 147. Temei is “sun” in Luiseño.

Tenaya, a stream and lake draining into Yosemite Valley, are named after a Miwok chief, head of the Yosemite Indians at the time of discovery.

Tepusquet, in Santa Barbara County, is a name that has the ring of a Chumash Indian word, but is of unknown origin.

Tequepis, a land grant in Santa Barbara County, is named from a Chumash village near San Marcos.

Terwah Creek, a northerly affluent of the Klamath River, in Del Norte County, is named from Terwer, as the Yurok Indians call it.

Tie Valley, in Contra Costa County. Unidentified.

Tiltil Mountain and Creek, in Tuolumne County. Unidentified.

Tinaquac, in Santa Barbara County, has a name presumably of Chumash Indian origin, but unidentified.

Tinemaha, or Tinemakar, in Inyo County, may be of “Paiute” origin.

Tish-Tang-a-Tang Creek, in Humboldt County, is not, as given by Gannett and repeated by Bailey, a fanciful name indicating the splashing of water, but the American rendering of Hupa Djshtangding, the name of a village at the mouth of the creek.

Tissack, South Dome in Yosemite, is, fide Powers, 364, 367, Southern Miwok Tissevak, the name of a woman who according to tradition was transformed into the mountain. California Indian legendary names of persons, however, almost always have meanings; and the significance of this word is not yet known.

Tocaloma, in Marin County, is given by Bailey as meaning “the hooded hill” in Spanish. This is improbable. Toca means a “hood” or “toque,” but “hood-hill” would be Loma Toca rather than Tocaloma. The place is in Coast Miwok territory, and sounds like a Coast Miwok word. The editors of the Siouan literacy language; especially a land salamander.

Tolay Creek, in Sonoma County. Unidentified.

Tolc Hansen, or Tolcnoen, or Toleno, in Sonoma County. Unidentified.

Tolomies, a tribe among the South Wintun Indians. Barrett, Pomo, 66. Tolomies means “people who”... was perhaps Yoleños, as the name Tolona, “near Los Angeles City. Barrett, Pomo, 66. Tolomies means “people who”... was perhaps Yoleños, as the name Tolona, “near Los Angeles City. Barrett, Pomo, 66. Tolomies means “people who”... was perhaps Yoleños, as the name Tolona, “near Los Angeles City. Barrett, Pomo, 66.

Tolomea, in Santa Barbara County, has a name presumably of Chumash origin.

Toona Range, inMono County. Unidentified.

Topanga, one of a group of land grants in Los Angeles County, four miles west of Santa Monica, was named probably from the Gabrieliño Shoshonean place name. It is, fide R. S. Baldwin, 32, the American rendering of Hupa Djshtangding, the name of a village at the mouth of the creek.

Topa Topa or Topa Topa, a Chumash place name. This is impossible. California Indian legendary names of persons, however, almost always have meanings; and the significance of this word is not yet known.

Truckee City and Range, in Nevada, is named after a Northern Paiute land grant in Los Angeles County, four miles west of Santa Monica, was named probably from the Gabrieliño Shoshonean place name. It is, fide R. S. Baldwin, 32, the American rendering of Hupa Djshtangding, the name of a village at the mouth of the creek.

Tulacay, a grant in Los Angeles County. Tuleka, meaning “reeds,” is given by Bailey as the name of a small tract of land near the State Hospital at North Hollywood. The present writer’s informants say “its.”

Tulicum Creek, in Humboldt County. Unidentified.

Tulitca Grant, in San Diego County. Unidentified.

Tuloma, in Los Angeles County. Unidentified.

Tuluka, meaning “return.” The Tuloma Grant is so named, on San Diego Bay, in the State Hospital at North Hollywood.

Tule, or Tule Creek, in Kern County. Unidentified.

Tulemam, a land grant in Los Angeles County. Tuluma, meaning “reeds,” is given by Bailey as the name of a small tract of land near the State Hospital at North Hollywood.

Tula Creek, in San Diego County. Unidentified.

Tula Creek, in San Diego County. Unidentified.

Tulacay, a grant in Los Angeles County. Tuleka, meaning “reeds,” is given by Bailey as the name of a small tract of land near the State Hospital at North Hollywood.

Tuluma, a land grant in Los Angeles County. Tuluma, meaning “reeds,” is given by Bailey as the name of a small tract of land near the State Hospital at North Hollywood.
The Am. Arch. and Ethn. (Vol. 12) issue contains several entries about place names in California, particularly those of Indian origin. The text discusses the linguistic and cultural context of these names, often noting their derivation from local tribes, their meanings, and their locations. For example, the entry on the Klamath River in Del Norte County, identifies it as a place named from a Coast Yurok Indian term. Similarly, the Tulare County section notes the Toowa Range as an unidentified place name, possibly of Shoshonean origin.

The text also delves into the etymology of specific place names, such as the Tulucay grant in Napa County, named from Tulukai or Tuluka, meaning “red,” a Southern Wintun or Patwin village near the State Hospital at Napa. This entry provides insights into the historical linguistic context of these names, highlighting the importance of place names in understanding Indigenous cultures and their relationships with the land.

The text is rich with historical and cultural anthropology, offering a glimpse into the linguistic heritage of California, particularly the Miwok and other Indigenous tribes. It serves as a valuable resource for understanding the geographical and cultural landscape of the region.

**Footnotes:**
- California Farmer, May 4, 1860.

Tuolumne County is evidently named after the river. According to Maslin, Tuolumne is a "corruption of the Indian word 'Talma-lamne' which signifies 'stone house or cave'"—and which was the name of a large tribe of Indians who lived on both sides of the river. There was a tribe (Kroeber, Miwok, 373; Merriam, 351) called Tawalimni, Towolumne, or Tuolumne, possibly Miwok but more probably Yokuts, in the plains of the San Joaquin Valley in the vicinity of the lower Tuolumne and Stanislaus rivers up as far as about Knights Ferry. The word Tawalimni, which perhaps was really Tawalumni or Tawalumni, would easily give rise, in either English or Spanish, to Tuolumne. The signification is unknown, but its ending, -imni, -amni, or -umni, occurs in many names of Yokuts tribes and Miwok and Maidu villages in the valley portion of the San Joaquin-Sacramento drainage. Usually the stems of such words cannot be assigned a meaning even by Indians. The interpretation "stone house or cave" is very unlikely, since the California Indians never built in stone, and the term would therefore be applicable only to dwellers in caves or rock shelters, which demand a mountain habitat, whereas both the location of the Tawalimni and the distribution of nearly all Indian place names ending in -imni seem to be confined to the plains.

Turup Creek, in Del Norte County, is named from the Yurok village Turip, on the south side of the lower Klamath River.

Tzabaco, a land grant in Sonoma County, may bear an Indian name, though it suggests Spanish tabaco.

Ube Hebe, appearing on some maps as northeast of Independence, Inyo County, is an unidentified name.

Ukiah, the county seat of Mendocino County, is named after the Yokaya grant extending from about four miles north of Hopland to north of Calpella, and including, therefore, Ukiah Valley. The word, according to Barrett, Pomo, 168, is Central Pomo, yo, "south," and kaia, "valley." Yokaia is today the Indian name of a rancheria south-southeast of the city of Ukiah. Dr. Barrett says that the inhabitants moved to the site only since the American occupation, after their return from the former Mendocino reservation (on the coast between Noyo and Ten Mile rivers). The reservation was discontinued in 1867. Before the coming of the whites, according to the same authority, the people of the present Yokaia rancheria lived "chiefly at o3"-
Am. Arch. and Ethn. [Vol. 12

Yokhaia is, however, unquestionably older than the modern Indian village, as shown by the grant name. Whether it originally applied to the entire valley, to a part of it, or to some native settlement in it, is uncertain, but the interpretation "south-valley" must be considered the correct one. M. A. E. Sherwood, cited by Barrett, *Pomo*, 169, is responsible for the definition "deep valley," repeated by Bailey. *Yo*, it is true, is "down," "under," or "hole" in several Pomo dialects, but appears normally as a suffix, whereas *yo*, "south," like other terms of direction, is regularly first in compound words.

*Ulatus* or *Ulatis* or *Ualtis* Creek, in Solano County, bears a name evidently connected with that of the South Wintun or Patwin Indian division called Olulato, Ululato, or Ullulata. Compare, Powers, 218, and Bancroft, *Native Races*, 1, 452, 453.

*Ulistac*, a land grant in Santa Clara County. The word is obviously of Costanoan origin, as evidenced by the regular Costanoan locative case ending *-tak*, frequent on village names; but the name is not otherwise identifiable. It suggests Juristac, which see. *L* and *r* alternate in Costanoan dialects, and an initial *k* would be likely to be represented by *j* by one Spanish writer, and omitted altogether by another. *Ores*, "'bear,'" and *uri, ulti, 'head,' 'hair,'" or "forehead," are the only Costanoan words known to the author which suggest the stem.

*Ulpinos—Rancho de los Ulpinos*—a land grant in Solano County, is evidently named after the Chulpun or Khoulpouni Indians. The location of the grant, on the west side of the lower Sacramento river, would make these Indians of Wintun stock, according to all ethno-logical maps. Merriam, 348, however, declares the Hulpoomne (for the ending *-umni*, see Tuolumne) to have been a Northwestern (Plains) Miwok tribe whose principal rancheria was near Freeport, nine miles south of Sacramento City, and on the east side of the river.

*Un Bully* Mountain, between Siskiyou and Trinity counties, is in Wintun territory, and "Bully" is apparently Wintun *boli*, literally "spirit," but much used in mountain names: compare Yallo Bally. The meaning of *Un* is not known.

*Unumhum*, or Umunhum Mountain, in Santa Clara County, is named from an unidentified source.

*Usal*, in Mendocino County, pronounced Yusawl, was in Athabascan territory but appears to be the Pomo word Yoshol, containing
the stem yo, "south." Sko is "east," and -l an ending of terms of direction in the same language; but it is not known whether these elements enter into the word.

Wahtoke, in Fresno County, appears to be Yokuts walak, "pine-nut." A "tribe" called Wattokes, living "high up on King's River"—and therefore presumably Monos—are mentioned in the Report of the Commissioner of Indian Affairs for 1857, p. 399, and elsewhere. This tribe has, however, not been identified.

Wanamina, in Shasta County, is unknown and may be Indian, coined, or borrowed.

Wapunse Creek, in Plumas County. The origin of the name is unknown.

Wasioja, in Santa Barbara County, is unidentified. The combination of Spanish j with w that does not occur in that language, suggests coinage or at best corruption.

Wasanna Creek, in Madera County, is named from Was-sa'-ma, a Southern Sierra Miwok village on the stream, near Ahwahnee. Merriam, 346.

Waukab Ridge, southeast of Sunol, in Alameda County. The name suggests an Indian origin but is unknown.

Waukell Creek, entering the Klamath River from the south in Del Norte County, has its name from the Yurok village Wohikel, "pepper-woods."

Wawona, in Mariposa County, is of unknown origin. It does not appear to be Indian.

Weeyot, in Humboldt County. From the current name of the Humboldt Bay Indians, Wiyot, which occurs in several neighboring native languages in this form or the variants Weyat or Weyet.

Weitchpec, in Humboldt County, from Yurok Weitspekw, a spring in the Indian village of Weitspus at the confluence of the Klamath and Trinity rivers, now called Weitchpee or Wichpee by the whites. The meaning of Weitspekw is not known; that of Weitspus seems to be "at the forks," since the Yurok give the same name to the former Hopa village situated at the junction of Trinity River with its south fork.

Winum Bully Mountain, between Shasta and Trinity counties, is from a Wintun original. "Winum" suggests win, the Central Wintun form corresponding to Northern Wintun wintun, "man," plus a case ending, or the stem "spirit," appearing otherwise in the territory, as in Yallo Bally, probably either "person's spirit," ya yo me, "already I mean, is of course nonsense.

Yallo Bally Mountain, between Trinity and Tehama, "snow," and apparently English a in "all"). This was common among the Iowers, in the forms Ball, Bully, and Un Bully, all.

Ydalpom, pronounced with a Northern Wintun place name, means "lying," and -pom Ydalpom, pronounced Northern Wintun place name, means "lying," and -pom.

Yokohl, in Tulare County, some dialects of that speech, neighbors of the Kawia plain. The name Yokohl, a connection with Yokun in that language.

Yolo County is named. The "tribe" was of Con yod, which stood at Kni probably Yodei. Masl with rushes," is at best meant, they would have lance "tules." This seems vocabularies show only nothing resembling yod. Simmons as mentioning with other cases would had been applied by the Barrett's Indian inform as a place name, and on
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wintun, "man," plus a case ending, or the stem win, wini, "to see;" and "Bully" is boli, "spirit," appearing otherwise in names of mountains in Wintun territory, as in Yallo Bally, which see. The meaning therefore is probably either "person's spirit" or "sees spirits."

Wynola, in San Diego County. Unknown.

Yajone, a land grant in Napa County, is unidentified and therefore probably Indian. The derivation from Yayome, from Spanish ya yo me, "already I me," supposed to mean "now I have arrived," is of course nonsense.

Yallo Bally Mountains, two peaks known as North and South, between Trinity and Tehama counties, are named from Wintun yola, "snow," and apparently boli, "spirit." (The Wintun o is open, like English a in "all"). The belief that peaks were the abode of spirits was common among the Indians of California. The element boli reappears, in the forms Bally and Bully, in Bally, Bully Choop, Winum Bully, and Un Bully, all of them peaks in Wintun territory.

Ydalponz, pronounced Wydalpon, in Shasta County, is from a Northern Wintun place name, in which wai- is "north," -dal- possibly means "lying," and -pon is "place."

Yokol, in Tulare County, is named from a Yokuts tribe called in some dialects of that speech Yokol and in others Yokod. They were neighbors of the Kawia where the Kaweah River emerges into the plain. The name Yokol is not explained by the Indians, but suggests a connection with Yokuts, more exactly Yokoch, meaning "person" in that language.

Yolo County is named, as Maslin says, from Yo-loy, a tribal name. The "tribe" was of course a village, of the Patwin or Southern Wintun, which stood at Knight's Landing and was called Yoloi, or more probably Yodoi. Maslin's and Gannett's definition, "a place thick with rushes," is at best approximate; if that is what the Wintun meant, they would have said merely "rushes," or in California par-

lance "tules." This seems a reasonable name, but available Wintun vocabularies show only forms like klaka and klop for "tule," and nothing resembling yodoi. Barrett, Pomo, 294, quotes Miss Kathryn Simmons as mentioning a chief Yodo at Knight's Landing. Analogy with other cases would lead to the conclusion that this chief's name had been applied by the whites to his people and his village; but Dr. Barrett's Indian informants, and the author's, know of yodoi only as a place name, and one without meaning.
Yontockett School District, in Del Norte County, bears an unexplained name, which seems, however, to go back to the appellation of an Athabascan Tolowa village.

Yosemite is Southern Sierra Miwok for "grizzly bear," as usually stated, though like English "bear" it signifies the species in general and denotes a "fully grown" animal only in distinction from words perhaps corresponding to "cub." The Indian pronunciation is Uzumati or Uzhumati, with the u spoken with unrounded lips. The word seems to have been applied to the valley by Americans either through a misunderstanding or from a desire to attach to the spot a name which would be at once Indian and appropriate. The statement that the tribe owning the valley were known as "the Grizzly Bears" cannot be authenticated and is probably incorrect. The native name of the principal village in the valley, and by implication of the valley itself, was Awani, surviving in Ahwahnee, which see. Barrett, Miwok, 343.

Yreka, in Shasta County, for either the spelling or the pronunciation of which every literate Californian must blush—the word is spoken "Wyreka"—is said by Powers, 243, to be the word meaning mountain and the name of Mount Shasta in the Shasta language: wairika, properly waiika. The last syllable looks like the Shasta subjective case; compare Shastika and Shasta. Wai means "north" among the neighboring Wintun; but the idiom of these Indians is totally different from that of the Shasta, and the resemblance therefore probably fortuitous. Dixon, in Bulletin of the American Museum of Natural History, volume 17, page 389, 1907, confirms Powers.

Yuba County is said by Maslin to be named from Yuba River, Spanish "Rio de las Uvas" or wild grapes. Uvas became Uva, then Uba, then, in American mouths, Yuba. This is almost certainly an imaginary derivation. Yupu, or Yuba, or with the nominative ending Yubam, was a Northwestern Maidu village near the mouth of the Yuba into the Feather River. The name would apply also to the river, as according to Indian custom streams commonly bore no specific appellation, but were designated, when necessary, by the names of the places at their mouths.

Yucaipa, in San Bernardino County, takes its name from Serrano Shoshonean Yukaipa or Yukaipat, a place. Kroeber, Shoshonean, 134, Cahuilla, 34, 39.

Yulupa, in Sonoma County, of Yuma Reservation, is named after a now extinct tribe, which has never been satisfactorily allied Yuman tribes seems to have given rise to the word Yuma as native
County, bears an unexplained appellation of 'grizzly bear,' as usually the species in general distinction from words an pronunciation is Uzuh unrounded lips. The ity by Americans either to attach to the spot a appropriate. The statement as 'the Grizzly Bears' correct. The native name implication of the valley see. Barrett, Miwok, pelling or the pronunciation—must blush—the word is to be the word meaning in the Shasta language: looks like the Shasta sub-. Woi- means 'north' lium of these Indians is d the resemblance there- of the American Museum 7, confirms Powers. amed from Yuba River, Uvas became Uva, then is is almost certainly an the nominative ending um, was a Northwestern nto the Feather River.9 according to Indian cus- elation, but were desig- laces at their mouths.

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