

APPENDIX A

“ISHI’S 185 YAHI PLACE NAMES AND WHAT THEY MEAN”

Edited and Annotated by
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A. L. Kroeber Papers
[Originals: BANC MSS C-B 925]
Microfilm number: BANCFILM 2049
Reel 161:400, 402, 403

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APPENDIX A

“ISHI’S 185 YAHI PLACE NAMES AND WHAT THEY MEAN”

(Overview) - Ishi named 185 Yahi geographical places for Alfred L. Kroeber during 1913 to 1914. Kroeber's complete list of these names comprises three pages (See below). The place names are found on eleven sketch maps. Two of the eleven maps, Ishi-13 and Sketch J form Appendix F and G on pages 238-240). This author has compiled Kroeber's respective ethnographic field note pages for each of the 185 place names. The combined notes are, for the most part, as they were written. The bracketed data is author's annotations for clarity and/or additional information.

Kroeber also recorded the Yāhi names “phonetically.” Kroeber's “Pronunciation Guidance page” was also recovered from the A. L. Kroeber Papers (BANC film 2049, Reel 161) and is reproduced below on page 214).

On May 10, 1913, in the UC Museum of Anthropology in San Francisco, Ishi and Alfred Kroeber were musing together. Ishi asked for a piece of paper on which he drew a map and pronounced and mapped the first thirty-three place names. This Ishi sketch map is designated **Ishi-13** throughout this listing. **Ishi-13** triggered more questions in the minds of Kroeber and Waterman. The two professors set their sights on inveigling Ishi to lead them back to his homeland and to teach them about his Yāhi heritage, while "on location."

The Ishi led anthropological trip left the San Francisco Bay Area by SP train on May 13, 1914, They had only the **Ishi-13** map data when they departed. Upon returning on June 2-3, 1914, Ishi had provided 152 more Yāhi place names. About 95% of Ishi's place names were placed on these eleven maps listed below. They are:

Ishi-13	Sketch F	Legend O = houses O = [concentric circles] rich village // = head of salmon run ☐ sun flowers = <i>gāma</i>
Sketch A	Sketch G	
Sketch B	Sketch H	
Sketch C	Sketch I	
Sketch D	Sketch J	
Sketch E		

All eleven sketch maps are in the book, *Ishi's Untold Story In His Second World*.

These are the finding aid subheadings and what they mean with SAMPLE below:

Number¹ Place Name² Page(s) / Sketch Map(s)³ Ethnomapping Descriptions⁴

- 1 -Assigned number # used for that particular Yāhi place name.
- 2 -Ishi's Yāhi language place name told to Professor Kroeber, and written phonetically.
- 3- Page number(s) of Kroeber's respective field note page(s) found, which describe that place name.
- 4 "Ethnomapping Descriptions" are the cultural and historical data shared by Ishi and recorded by Kroeber. Descriptions include what the place name represented (e.g., village? sweatlodge? salt lick etc.), sometimes a history story of what occurred there, and usually details of its geographical location (e.g., upstream from . . . on the N. side of etc.).

SAMPLE

Notice (below) that six different field note pages were compiled for *Bus kū'ina* #1. *Bus kū'ina* is found in only **Ishi-13** (map).

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

- | | |
|---|--|
| 1 | <i>Bus kū'ina</i> 1, 2, 7, 22, 45, 363 / Ishi-13 (Literally “Fox”), the Yāhi name for Broke-off Peak; also called the "child of Lassen Peak," which is about 6 miles SW from the larger and higher Lassen Peak (<i>Wa ganu p'a</i>), but which Ishi called <i>Pu'lpūlli</i> #161, during the 1914 trip. In Yāhi storytelling, it appears that <i>Pu'lpūlli</i> and <i>Bus kū'ina</i> were the "houses" of Fox and his child. |
|---|--|

Ishi's Yahi Place Names 1-87

BANCEFILM 2049, Reel 161:400.

Name	On page - #	Name	Page
1 Gushuuna	7, 5	46 pikna	37
2 balix'a	7, 07, 5	47 ma'buwi	39
3 woxa'raui	7	48 xatecay'u	39
4 waskali'wi	7	49 t'canasulaw'a	39
5 kuwi ma'xa	9	50 dawlan'at'aw(watci)	39
6 Gasi'wi	9	51 wa'matiwi	39
7 pini'ni	9	52 bolaita	39
8 dju'ka ^(b) axwi	9	53 dutna	39
9 kwi kwi lulu	9	54 wat'nanakuwi	39
10 te'ay'e'madu	9, 67	55 hat'pulewiteca	39
11 ya'muluk'u	9, 67	56 cilma cilmatmatu	39
12 waplalla	9, 67	57 na't'onna	39
13 min'mun'	9, 75, 67	58 wadi	39 ?
14 malla ma'xa	9, 52	59 badawi	39 ?
15 masya	16	60 daxkua'awatecawatec	43
16 trapal'aua	17, 67	61 mi'xai waku'wi	43
17 gaxcaxa	19	62 mi'lena	43
18 duxp'otaxana	19	63 gac'eya	43
19 wox'nupomu te'na	19	64 tet'anteiwa	43
20 walalaidjama	21	65 ke'mdara	43
21 walwadantci	21, 67	66 xabate'ayaua	43
22 han'awi madu	21, 65	67 wax'konpa	43
23 bax'ani	21, 65	68 daluch'aua	43
24 wa'laptina	21	69 haci'ir'awi	43
25 'uxtan'wi	31, 51	70 wok'umi	43
26 kiwite, kewite	31, 52	71 kwiyawipta kewa	43
27 kims'kilyaua	31 ?	72 t'cay'ani	43
28 buclandjawanu'mauna	33 ?	73 bat'ani	43
29 doha k'alt'aua	?	74 tet'xa	43
30 pit'x(a)nitche	35	75 t'alap'mauna	43
31 ku'neyu	35	76 wox'rowi	43
32 yuy'u'a k'aina	35	77 mit'iz'nik'i	43
33 xa'yu	35	78 wis'naiwi	45
34 pit'x(a)ma'na	35	79 kit'ic'wi	45
35 balaup'ayaua	35	80 bas'pal'k'aina	45
36 pipt'cumni	35	81 dikun'ahi	45
37 mamun'puki	35	82 wok'ustca	45
38 bat'ama'mauna	37	83 wa'm'ay'u	45
39 kewa t'enna	37	84 'ans'xa	45
40 te'akim'ann'ana	37	85 bat'ca'p'pa	45
41 basiu'wi	37	86 t'conat'ca	45
42 bunte'rowi	37	87 ka'ema'na	45
43 t'culhu'wi	37		
44 pal'owi	37		
45 te'ux'nen'xa	37, 5		

88	mu ^h k'áwi	45	128	tcúli ^{li} mádu dju ^m xá	65
89	dala ^u kama ^u	49	129	mu ^t et má ^m u wa ['] ai	65
90	malcun mádu	49	130	p'ixá ^{xi} dju ^m xá	65
91	hú ^k ' umi	49	131	hú ^t eculli	65
92	t'ur ['] k'áina	49	132	i ['] wó ['] lai k'áina #1	65
93	tcarup mandowaiyáuna	49	133	wamba	65
94	k'ó ['] yami	49	134	kuiyá ^u mádu	67
95	xá ['] kéna	49	135	batcá ^l wa hui ['] ai (dju ^m xá)	67
96	huiyá ['] pa	49	136	yá ['] dá ['] k'ápa (dju ^m xá)	67
97	yemintimáuna	49	137	dju ['] icá ['] hui (dju ^m xá)	67
98	tepi	49	138	i ['] wó ['] lai k'áina #2	67
99	wish'á ['] hui	51	139	dji ['] k'á ['] lva	67
100	kayuk'éna	51	140	pa ['] mstá ['] mi	67
101	cun ['] t'ere, cun ['] kése	51, 52	141	lauwa ['] l'é ['] nádu	67
102	bah ['] k'e'mpa	51	142	tcú ['] h'á ['] k'áwi	67
103	tcoplú ['] di	52, 5	143	p'í ['] nán [']	71
104	yá ['] lwa	52, 5	144	xá ['] wá ['] a	67, 69
105	tá ['] sma	52, 5	145	e ['] l'tá ['] mi	67, 69
106	t'á ['] pán ['] má ['] a	52	146	gaxsé ['] xá	67
107	want ['] k'á ['] nna	52	147	gó ['] yum k'á ['] nna	67, 69, 5
108	dó ['] b'á ['] pa	52	148	nén ['] sawá ['] má ['] yá ['] hi	67, 69
109	djulá ['] wá k'á ['] ina	52	149	nén ['] sawi ['] k'á ['] nna	69
110	p'á ['] tus k'éna	52	150	mu ['] k'á ['] ndanté ['] ina	69
111	batcá ['] m'á ['] t'ona	52	151	trina ['] i má ['] ldyi	69
112	matá ['] i	52, 65	152	suhá ['] i má ['] ldyi	69
113	pa ['] s'ya	52	153	wó ['] p'xá ['] nna	69
114	matá ['] i pul ['] pulli	52	154	sim ['] k'á ['] nna	69
115	buhí ['] ya	52	155	dá ['] t'apá ['] wá ['] mi yá ['] hi	69
116	sá ['] ya,	67, 75, 5	156	dá ['] há ['] u yá ['] p'á ['] h'á ['] di	69
117	trá ['] k'á ['] xa	67, 75	157	gá ['] m'á ['] s'i	71
118	k'á ['] i ['] wá [']	67, 75	158	bopá ['] yá ['] wá [']	65
119	bó ['] lohú ['] wá	67, 75	159	pasá ['] i	69
120	wá ['] dá ['] lwa	65	160	wá ['] t'á ['] nā ['] yá ['] wá [']	5
121	dji ['] x'á ['] j'á ['] lwa	65	161	pul ['] pulli	5
122	batc'á ['] yá dju ['] m'xá	65	162	xá ['] p'ti	5
123	map'á ['] ya	65	163	dji ['] x'á ['] kulwá ['] lwa s'i	5
124	dji ['] wá ['] i má ['] du	65	164	má ['] l'wá ['] p'á	5
125	mit'á ['] i yá ['] nna	65			
126	bat ['] má ['] i wá ['] wá	65			
127	má ['] i p'á ['] ya	65			

165	k'áwí-xa(h)	5
166	latitcá'manna	5
167	dyúltcá'manna	5
168	tak'pai	5
169	'ax'axapá	5
170	daskama	5
171	tó'wax'i	5
172	toló'tcuawéyu	5
173	te'wikaumansa	5
174	k'acmanna	5 (#87)
175	ótc'olok'ó	5
176	k'axdyauxa	5
177	k'átc'háwi	5
178	p'uhíya	5
179	gahna	5
180	yastc'inna	5
181	dúliyani	5
182	palhwi = Cartina	5
	palsumun	
183	c'á'lixa	5
184	baldjánaisi	5
	(baldjánaisi)	
185	puimok	5

161:
117
117

Yāhi Place Names
by ALK

Ms. Hs. 68a-81
95-115

Based on field work on
Deer & Mill Creeks with
John by S. Pope, T.W., & ALK
May 1914

Orthography

b, d, g, dj	=	intermediate
p, t, k, tc	=	aspirated
p', t', k', tc'	=	glottalized
s	=	between s and sh
x, h	=	rough h, almost x
c	=	aspirated h
ll, nn, etc	=	lengthened
i, e, o, u	=	long open vowels
ī, ē, ō, ū	=	"close"
i, e, o, u	=	short open "

Figure 2.

Alfred L. Kroeber Papers. BANC Film 2049, Reel 161.
Courtesy of the University of California, Berkeley, Bancroft Library.

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

- 1 *Bus kū'ina* 1, 2, 7, 22, 45, 363 / Ishi-13 "Fox" [The Yāhi name for Broke-off Peak; also called the "child of Lassen Peak" which towers about 6 miles SW of taller Lassen Peak, which during the 1914 anthropological trip Ishi called *Pu'lpulli* #161].

[Yahi metaphors in storytelling: "*Bus kū'ina* and *Pu'lpulli* ARE the "homes of Father Fox and his kit."]

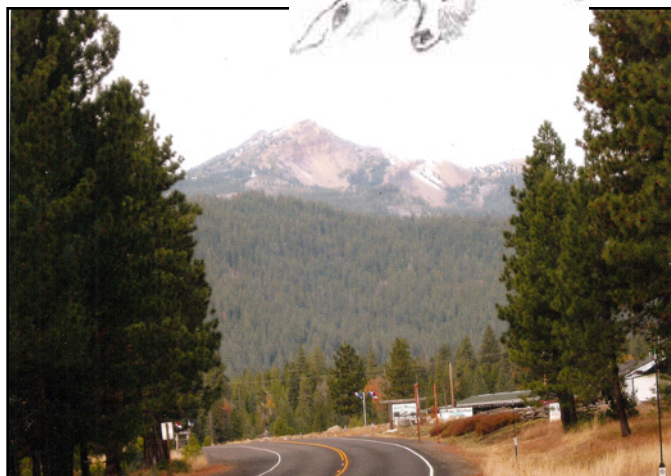


Figure 3.

Bus kū'ina #1
("Kit Fox who lives in Broke-off Peak)

Author's photo taken November 9, 2009, on Hwy 36 approaching Child's Meadow. Photo looks north. Drawing of "both" foxes by Janice Newton.

- 2 *Balè'xa* 2, 7, 31, 67 / Ishi-13, J Big valley village; "rich village" w/ sweathouse. (Malki a woman chief) Wintun. [Best descriptions for its location Kroeber recorded (page 7), as told him by Ishi in Vina on 5/14/14: "place to SW." On 6/2/14, Ishi said, "Is near Vina, between it and the Sacramento River." Lastly, Kroeber's (page 31) field note page described *Balè'xa* - was "near Vina -otherwise put on S. side of Deer Cr."
- 3 *Wo m ū'rawi* 2, 7 *Shāsti* Injun; houses there. A mt. to the north. [J. Curtin: = "Round Mountain near Ball Creek."]. [Likely meant Battle Creek here].
- 4 *Waskulū'wi* 2, 7, 33 Mt. Shasta. Kroeber (p. 33) wrote: "*Waskulū'wi* was given by Ishi to Sam Batwi in 1911 as name of Mt. Shasta."
- 5 *Hu'wi man'a* 2, 9, 26/B, C "Overhead rises a buttress of rock where . . . Red cliffs opposite our main camp. [Cliffs of Digger Pine Flat] Mesa - 1200 ft above creek.
- 6 *Bā si'wi* 2, 9/B, C gulch and hill slope S.W. from our camp [today's Rock Creek]
- 7 *Pirī'ni* [see also #143] 2, 9, 31/B, C, J [Sulphur Creek and its canyon to N + N-side of it. Kroeber's earliest spelling on 5/14/14 was with an "r" not an "n" so *Pirī'ni* i is probably the correct spelling. Most likely Kroeber misread his own "r" as an "n." (Yana has no "r") Ishi would have called Sulphur Creek as *Pirī'ni* [pronounced Pill-EE-knee], something that linguist Kroeber would have surely understood. For example, "rice" Ishi pronounced as "lice."].
- 8 *Djunk(')axwi* 2, 9, 65 [Marse Spiegel's cabin area on S. side of Deer Creek and according to Ishi's Sketch J was opposite *Wadalwi* #120, the mountain, hill, round, timbered, far up, 15-18 miles up Deer Creek and on N. side of creek].

<u>Number</u>	<u>Place Name</u>	<u>Page(s) / Sketch Map(s)</u>	<u>Ethnomapping Descriptions</u>
9	<i>Hūi hui lulu</i>	3, 9/B, C	Cliff upstream from Digger Pine Flat. Ishi's "turret-like" lookout tower on N. side of Deer Cr. Cañon, angles to NW. At head Dillon's Cove.
10	<i>Tc'ayè'madu</i>	3, 9/ B, C, J	Abandoned Spiegel homestead. E side of mouth of Sulphur Creek. Wintun deer hunt camp. Wali Injun there long ago. [Likely destroyed in about 1894 when "raids" by Mill Creek renegades began and the Speegles' ally "Red Wing" disappeared. This #10 not to be confused with "Spiegel's Cabin" #134 below.]
11	<i>Yā'mu' luk'u</i>	3, 9, 23, 31, 67/B, C, J	[Main base Camp for anthropological trip, 1914]. W. side mouth of Sulphur Cr. on Deer Creek. Wintun camped there for Deer Hunt. Involving <i>Yā'mu' luk'u</i> , later Kroeber (1925:345) wrote: "The Wintun and Yahi appear to have been on friendly terms, the former coming up Deer Creek at least as far as <i>Yā'mu' luk'u</i> , near the mouth of Sulphur Creek, well in the Yahi country, to camp and hunt." <i>Yā'mu' luk'u</i> = old ones (?) - or so called by adults(?) <i>Yā'hu' nuk'u</i> = young ones (?) - or so called by children (?)



Figure 4.

Yā'mu' luk'u #11
(This was the base camp during the anthropological trip with Ishi in 1914)

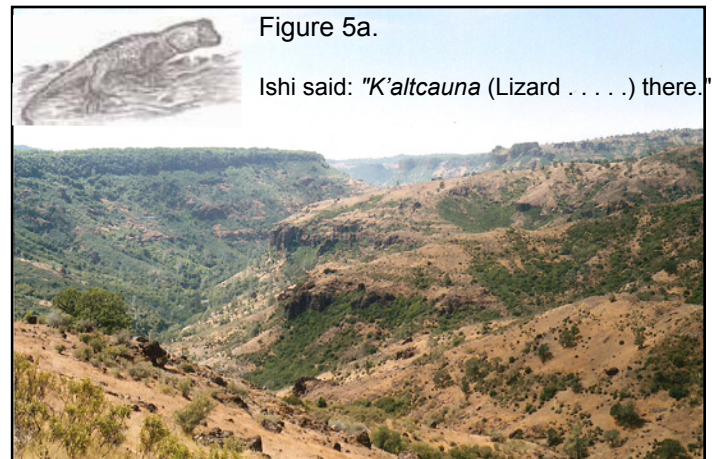


Figure 5b.

Malla ma'n'a #14
Ishi said: "*k'altcauna* (lizard,) there"

12	<i>Wā'pla'lla</i>	3, 4, 9, 31, 67/A, J	houses; red cliffs on N. side of Deer Cr. and NW of Ishi's Lower Camp Deer hunt place for Wintun. Somewhere below <i>Yā'mu' luk'u</i> . [Sketch J, shows it on Lower Deer Cr.].
13	<i>Munmun'i</i>	3, 9, 28, 67, 69, 75	S. Yana village with houses there on Singer Creek above Deer Creek Flat and on the S. side of Deer Creek. Its alignment relative to Deer Creek. was not far from the <i>Yā'mu' luk'u</i> base camp.
14	<i>Malla ma'n'a</i>	3, 9, 27, 31, 52/I	p. 3 <i>malla ma'n'a</i> - graham's Pinery - flat up Pine [Wildcat] creek. Indians from S. (Maidu) came there to hunt, not the Wintun. <i>k'altcauna</i> (lizard,) there.

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

- 15 *Másya* 3, 16¹ Cliff? is place near *Malla ma'n'a*. houses there, deer hunting camp. were *daidepayahi*.² (Maidu).
- Ishi never saw *daidepayahi* [Big Meadow "people"]
 He is from NE-*Pulpulli -tentcamna* land [north land?]
 His father³ was *tentcamna* - doctor
 Used to hunt *Molok'o* [?]⁴ with bow from hole in ground, with deer as bait.
 Coyote snared them went to river with noose.

1 Page 16 comes from A. L. Kroeber Papers BANC MSS C-B 925, Carton 17, G1177440621 Folder 17:36. This page 16 was also found by this researcher on microfilm BANC Film 2049 Reel 162 (34-47). The Bancroft Library, University of California, Berkeley.

2 Kroeber 1925:345 wrote: "The *Daidepa-yahi* seem to have been a Maidu division in the Big Meadows [today's Lake Almanor] region, with a woman chief Yella." But upon taking a second look at Kroeber's sentence, we note that the woman chief's surname happens to also be the Yahi word for "sister." This fact took on greater significance about Ishi upon transcribing a 1971 tape recording of the respected Mountain Maidu author and educator Marie Potts, born at Yölim, where Hamilton Branch Creek passed the Big Spring area of today's Lake Almanor (The tape is preserved in the Francis A. Riddell Papers preserved in Sacramento in the California State Archives, Sacramento). Marie Potts recalled before Instructor Clifford Curtice's anthropology class at Sacramento City College" that:

We were surrounded by the Hat Creeks, Pit River, Paiutes, the Washoe, and Ishi. Ishi was our next door neighbors and one of Ishi's sisters was married into our tribe. This is something no one knows anything about. We kept this a secret.

Hence, one is left to wonder whether Kroeber may have been mistaken (in the above) when writing, "woman chief Yella." Was Ishi instead attempting to relate that his yella ("sister") had married a "chief" of the Mountain Maidus at Big Meadow (Lake Almanor today)? If in 1910, Ishi's sister was east in Big Meadow(s) and with the Mountain Maidu tribe, Ishi would have had motive to journey to their area for safe haven. About this possibility, however, Kroeber heard from Ishi and wrote: "Ishi never saw *daidepayahi* [Big Meadow "people"]."

3 It appears Kroeber elicited from Ishi information about his *kalsina* ("father") who apparently was a "doctor" from the north land. We also have Waterman's handwriting document, Appendix B, which states that the father was Northern Yana. Kroeber (1914:16) wrote: "His father" was from the *tentcamna* land [hard to read] or "north land." Continuing with this hypothesis, that "He is from NE- *Pu'lpúlli*," this puts Ishi's father from the north of Battle Creek area, Mt. Lassen, and adjacent the Atsugewi or *Chunoya*/ Hat Creeks tribe. (Note: *Pu'lpúlli* #161 was Ishi's name for Mt. Lassen during the 1914 trip). On page 16, Kroeber also wrote "north" is "*tentcamna*."

4 Ishi apparently began to tell Kroeber more Yahi lore. Predictably for lack of time, Kroeber wrote down this lore fragment as a prompt to ask Ishi more later about it over the campfire. But no more of this story is known. Unresolved is what kind of animal were the *molok'o*? Were they cougars, bears or wolves? *Malewula* is "wolf," wrote Curtin (1899:467.) This lore left off with: "Coyote snared them went to river with a noose."

- 16 *Tcapā'launa* 3, 4, 17, 26, 31, 67/ A, C, J An ancient *Yāhi* village, S. Yana, with 7 housepits visible on N. side Deer Cr. and about 1 m. downstream from *Yā'mu' luk'u* [base camp]. Also name of the hill behind. Near Bert Sauber's cabin.
- 17 *Ga'xca'xa* 4,19/A W. and on S. side of Deer Creek [Observed from *Wó'wunupo' mu te'na*]
- 18 *Dumpò'tcxana* 4, 19/A,C Hill or point on ridge [Observed from *Wó'wunupo' mu te'na*], located on N. side of Deer Creek

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

- 19 *Wó'wunupo' mu te'na*; 8, 19, 26/A, C, D Ishi's camp where discovered. [hunters and surveyors' discovery. Nov. 6, 1908]. Grizzly Bear's Hiding Place. [Its spiritual protection likely came from *Xā'tetna*, #21a].
- 20 *Walalaúdjamna* 5, 21, 26/C The very high bluff forming the west end of Digger Pine Flat (*Hu'wi man'a*, #5) Sheer bluff, "caves there" [Today's Moak's Cove probably].
- 21 *Walwadámteci* 5, 8, 21, 31, 67/C, D, J Crossing at Deer Cr. down hill from *Wó'wunupomu te'na*; also houses. [Favorite fishing station of Ishi's. Photos taken of Ishi on flat rock there.]
- 21a *Xā'tetna* 17, 26, 55 /C, D p. 17 - Below this [*Tcapā'launa*] on same side, along present trail which is an Indian trail originally, is a 15-20 ft vertical hole. This was blown out with his breath long ago [*ai'hipa*] by *xā'tetna*. (water-grizzly?), a bear doctor, who came out on the other side, which is the patch where Ishi's houses were, + which at first he called *tetna bīwi* [*bīwi*, "earth place" from Sapir and Swadesh 1960:52]. (BANC MSS C-B 925 Carton 17:36)
 p. 26 - hole in ground of *Xā'tetna*. (BANC MSS C-B 925 Carton 17:36)
 p. 55 - *Xā'tetna* are spirits - men + women. call ha'haha (-was Spiegel's laughing woman!) live underground + in rock, close entrance with stone door. don't like to be seen. eat nothing or little, wear necklaces + belts of coals instead of clothing. (Microfilm BANC FILM 2049, Reel 162)
- 22 *Han mā'wi mā'du* 5, 8, 21, 23, 30, 31, 65/C, J Ishi's "barrel-shaped watch tower." The "peak rock is tied with "ropes around" and where souls of the deer go. 1 1/4 m. upstream from Sulphur Cr. and between Deer and Pine [Wildcat] creeks. Soft -rock on crest of promontory separating Deer + Pine [Wildcat] creeks; he told story of deer, rope, beads, + doctor, apparently a myth, for when he took party up in top by a cleft, there was nothing there. Horizontal streaks of white harder rock girdling the rock seem to be the "ropes." [Kroeber wrote: "Rock climbed with M. Spiegel" (p. 8); [But failed to include names of Clyde Speegle and Melvin Speegles who also climbed rock with their father and Ishi].

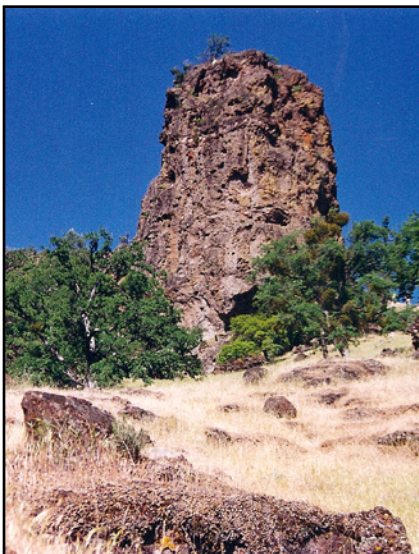


Figure 6a.

Han mā'wi mā'du #22
 (Rock To Which Legend Applies)
 Ishi's watch tower.



Figure 6b.
 Drawing by
 Janice Newton.

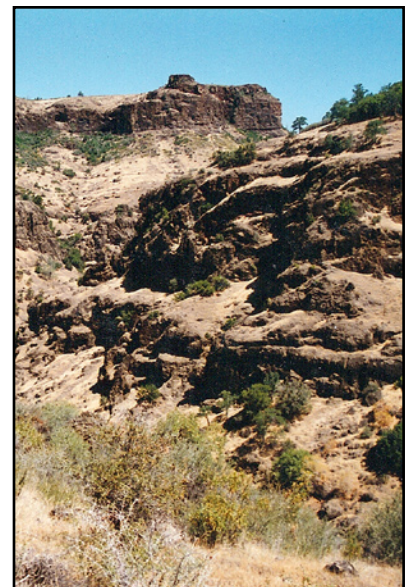


Figure 7.

Húi hui lulu #9
 Ishi's "turret-like" watch tower

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

23 *Bāxā'ni* 5, 8, 21, 30, 31, 65/Ishi-13, C, J (see also *Gahma* #179) Ishi's Upper Camp was also called *Gahma* (#179) Ishi's storage cave 1 1/2 m. upstream from mouth of Wildcat Cr.; area on both sides of Deer Creek.

From pages 5 and 31:

Bāxā'ni = at river (Spiegel's Storage Cave) from which "Spiegel + Co. cleaned out [on about Dec. 18, 1906, they took Ishi's *samani* (Cinnamon Bear Robe + more. (Published in Jan. 3, '07 *Chico Record*). *Bāxā'ni* = belonged to *Yistcinna* Indians; = where Ishi 2nd camp in pepperwoods. Cabin there. *Bāxā'ni* belonged to *yistci* = Their chief; painted or tattooed legs. N. side Deer Cr. also called *Bāxā'ni*. [See also place name below *Yestc'inna*, #180]. Page 5: "Strictly it is the name of the North side of Deer Creek in this vicinity."

Page 8:

23a *Bāxā'ni* cave

23b. house

23c proper

Note: Behind Ishi's left shoulder are what appear to be several "milled" wood boards or lumber. Hence, it can arguably be called the "cabin there."

Figure 8.

Bāxā'ni house #23b.



Description: "Ishi standing at main hut at his 1909 camp." T. T. Waterman stands (far left). This photo forms UCMA Cat. Number 15-5862, and was taken by Saxton T. Pope in 1914. Donated to the Dept. of Anthropology. Courtesy of the Phoebe A. Hearst Museum of Anthropology and the Regents of the University of California.

- | | | | |
|----|-----------------------------------|------------------|--|
| 24 | <i>Wa'laptina</i> | 5, 21/C | cave (with Apperson-Spiegel ladder), overlooking Sulphur Creek from its NE, full of [Ancestors' Cave] pine-nuts shells, + smoked roof. Pictures taken (UCMA Cat. #5777). |
| 25 | <i>'uxtanū'wi</i> | 11, 25, 31, 51 | butte or peak to N.W., near valley, ca 5 m. distant. Big sugar <i>hū'wi</i> pines upstream. Butte peak NW near valley ca. 15 m, Kroeber (1925:346) reads Tuscan Buttes, <i>uht'anuwi</i> . |
| 26 | <i>Kiwīte</i> (or <i>Kewīte</i>) | 11, 27, 31, 52/I | Also up Deer Creek. Iron Mountain [on N. side]. |
| 27 | <i>Himtskilyauna</i> | 11, 31 | place ? or brush? somewhere on Sulphur Creek where . . . |
| 28 | <i>Bucdaúdjawanumauna</i> | 11 | ridge above <i>Tc'ayè'madu</i> , #10? |
| 29 | <i>dohak'altcaúna</i> | 11, 30, 71 | (<i>k'alteauna</i> lizard) near #28; houses. |

<u>Number</u>	<u>Place Name</u>	<u>Page(s) / Sketch Map(s)</u>	<u>Ethnomapping Descriptions</u>
30	<i>Pitcx(a)náitcka</i>	12, 35/E	Low flat just above and across from <i>P'ihnu</i> at bend [on N. side Mill Creek]. One <i>bātcúl</i> [?] (valley) oak there [No such oak was observed in 2009 by the author]. A <i>Yāhi</i> village site. "is dog's village" [Likely quoted by Ishi. See dog below #31]. This is Blunkall's cabin, a flat in a bend. A ford is here.
31	<i>Kù'nè yu</i>	12, 35/E	<i>Kù'nè yu</i> chief flat is adjacent <i>Pitcx(a)náitcka</i> + Blunkall's Cabin. dog's village [Reference to dog in Waterman 1918a:57, in March of 1870, the possé came to a "campoodie" with "several huts" in a "round meadow, hidden away in a clump of pepperwoods (laurel), located "on Mill Creek, about 25 miles from its mouth." Found there, " the only live animal, is a dog"]. Cave just above and upstream [<i>Kù'nè yu</i> is also the name of mineral spring just above and opp. <i>Pitcx(a)náitcka</i>].
32	<i>Yu'yu'ak²aina</i>	12, 35/E	sm. creek entering opp. last [which is #30]
33	<i>Xā'yu</i>	12, 35/E	Stuff + table mm [?] above <i>Pitcx(a)náitcka</i> [rounded terrace, Bay Tree Village] Dead Man's Cave where skeleton was found in the cave 30 years ago [ca. 1884]. Large, double [CA-TEH-290]. Right on river 100 yar. up str. from last min. spr. there.

Figure 9.

Xā'yu #33
(Bay Tree Village)
Photo by Mike Lawson.



"Pierced Near top"



Figure 10.

Ba'laupuyauna #35
"Rock Peak and
Pierced Near top".

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

- 34 *Paitcx (a)ma'n'a* 35/E Ridge 1 mile SE
- 35 *Ba'laupuyauna* 12, 35, 41/E "rock peak, Hole or "pierced near top." 1 1/2 m. back and upstream from #30.
- 36 *Piptcúnni* 12, 35/E "high rock bluff", ca. 1 m. upstream from *Pitcx(a)náitcka*. Also name of little gulch adjoining the bluff on downstream side.
- 37 *Ma'munpuki* 12, 35/E Dead Man's Gulch 1/4 m. upstream from *Pitcx(a)náitcka* between #30 and #33.
 [While apparently a "skeleton" was found in Dead Man Cave (see above #33), the skull of the same individual may have been found at the mouth of Dead Man's Gulch? This conjecture is based on the following Thomas Waterman handwritten remarks found commingled amongst the A. L. Kroeber Papers. Its source is Banc Mss, CB 925, Carton 17, Folder 17:31.
 Thomas Waterman: "Skull in photograph was found in mouth of Dead Man Ravine 10 mi E. of Lyons (1 m above Fred Edwards. Frank Bryant had it. H.S. Gans in Red Bluff had it photographed, skull went to Dunsmuir and _____? Mrs Roney got it from Bryant, + gave it to her aunt in Nevada."].
- 38 *Bātcamā'mauna* 13, 37, 41/E [Peak] on high side just upstream from Kingsley Creek Gulch wt between #36 + #51.
 [See UCMA Cat. #15-5795 in photo to left of Table Mountain's bluff].
- 39 *Kewa te'nna* 13, 37/E [Kingsley Cave, 4-TEH-1].Cave in Kingsley Gulch. Mineral Spring nearby.
 baskets found in other cave near this [This probably points to #40 below?]
- 40 *Teakinmannána* 13, 37/E rocks and "rock house" up Kingsley Gulch [See Fig. 11 and Appendix E on page 237, of the basket likely found here].

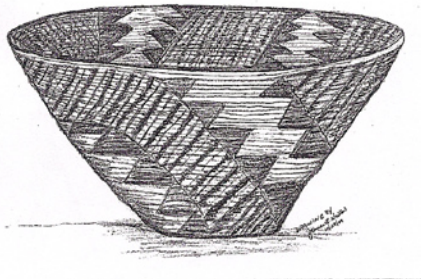


Figure 11.

Drawn by Janice Newton.

Cooking Basket.

Location: This basket was for years part of the Chester & Ruby Rose Museum Collection in Chico. In 2010, it was bequeathed by Steve Rose to the Museum of Northern California, Gridley, California.

Size: Diameters of the basket's mouth is 32.5 cm & base 16.6 cm.
 Height: about 15 cm (See photo of basket in Appendix E, on page 237).

History: "This basket was found in a cave in Mill Creek Canyon," as testified by Chester Rose of Chico. Whether this basket came from *Teakinmannána* remains undetermined (Chester Rose interview by Dorothy Hill of Butte College. Tape #0162 in Special Collections, Meriam Library, CSU Chico Campus.

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

- 41 *Basiū'wi* 13, 37 (= "oaks"?) also up Kingsley Gulch [Possibly today's Black Oak Thicket or Grove].
- 42 *Būnte wówi* 13, 37/E Spur + bluff opposite *Bātcamā'mauna*. On top are 2 upright crags, in which a sub cave was formerly inhabited. The gulch downstream from this spur has the from same name. [On ridge top above and along the S. bank of Mill Creek, opposite Kingsley Gulch. *Būnte wówi* is from where Sketch F was drawn with Ishi by A. L. Kroeber on 5/24/14.].

Note: # 43-45 were reported, "not seen":

- 43 *Tculhúwi* 13, 37 A small creek, 1 day's foot journey north (Antelope Creek?)
- 44 *Palówi* 13, 37 A large high timbered flat, another day ["flat" as in Buck Flat?].
- 45 *Tc'uxneñxa* 5,13, 20, 37, 45, 363 / Ishi-13 Stream, Sam's Creek. Evidently Battle Cr.; house there. // "head of salmon run." (reached on 3rd day of journey?), a place on a very large stream "like Oroville water" = Battle Creek, home of the *garī'si* speaking Yana (the Central Yana, sapir's "son them Yana." Creek from Mt. Lassen. The *garī'si* (N. + C. Yana) lived there (See Fig. A-4).
- 46 *P'ihnu* (Table Cave) 14, 37/E [Probably April of 1871 massacre site; unknown number killed] Center Ford 1/4 m below *P'ihnu* cave. Blunkall's = 1/4 m -above Boatgunwale Cr. mouth 4 miles above, is next ford upstream on Mill Creek. [See Appendix D about the gift basket likely taken by Norman Kingsley from *P'ihnu* Cave in April of 1871].



Figure 12.

Palówi #44
(Probable name of Buck Flat)



Figure 13.

P'ihnu (Table Cave) #46

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

47	<i>Ma'bu'wi</i>	15, 39/E, F	Gulch immediately upstream from <i>Būnte wówi</i> , and hill at its head. It is a west branch of Spring Branch Creek which runs down south side slope into Mill Cr.
48	<i>Xā'tca wā'yu</i>	15, 39/E, F	bluff and spur upstream from Spring Branch Creek, #50.
49	<i>Tcā'rasalaiwa</i>	15, 39/E, F	bluff and spur upstream from <i>Xā'tca wā'yu</i> , #48.
50	<i>Dawilauwátcu(watci)</i>	15, 39/E, F	Spring Branch Creek, at its mouth.
51	<i>Wā'matiwi</i>	15, 39/E, F	Table Mountain ["Long sweatlodge"] large bluff on upstream side on Upper Mill Creek.



Figure 14b.

"Long Sweatlodge"

Drawing by Janice Newton.

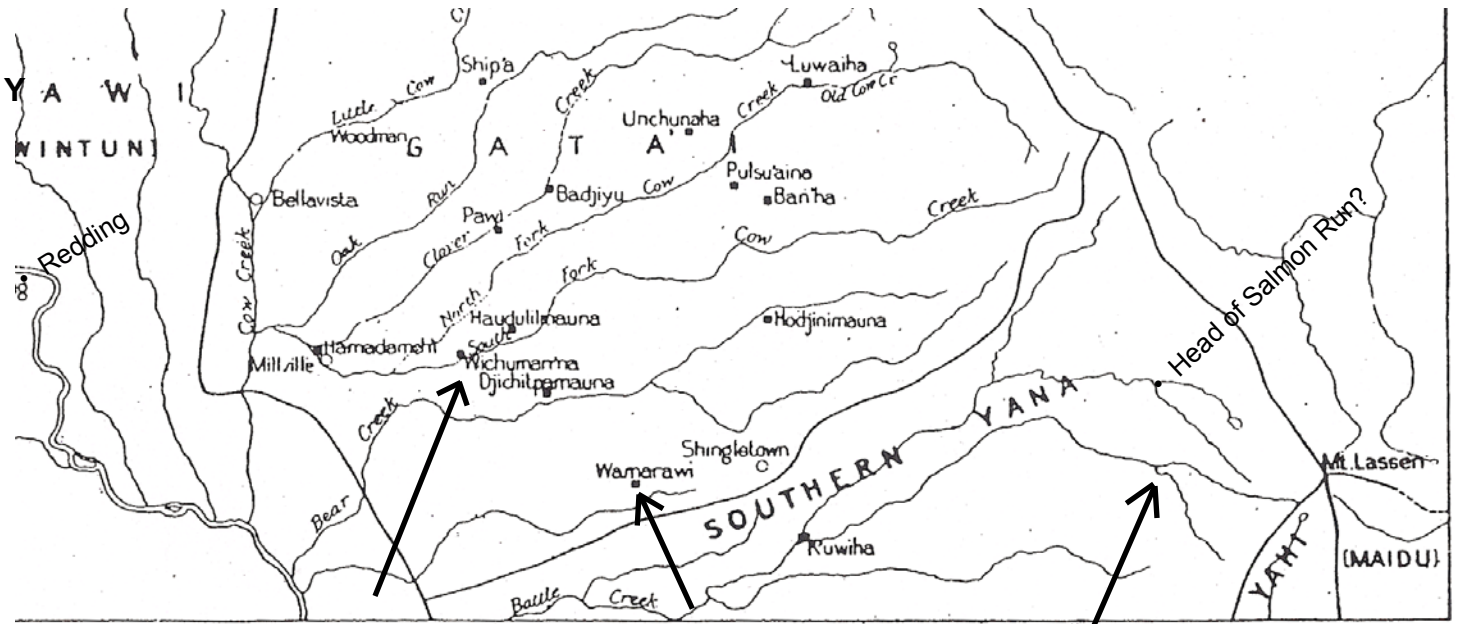
Figure 14a

Wā'matiwi #51
("Long Sweatlodge")
Table Mountain
Photo by Mike Lawson

52	<i>Bōla'cta</i>	15, 39/E, F	a little peak on upstream slope of Table Mountain; was a Yāhi village site.
53	<i>Du'tma</i>	15, 39, 41/E, F	an open spur between Avery Butte & Boat Gunwale Cr. Stone Cabin Hollow is between <i>Du'tma</i> + Avery Butte
54	<i>Wa'tmanahuwi</i>	15, 39/E, F	Avery Butte [adjacent pioneer settler Charles Avery place]
55	<i>Hatpulcu'ictca</i>	15, 39/E, F	creek downstream from Avery Butte
56	<i>Cilmatmatu (or Ci'lma)</i>	15, 39/F	on S. slope of Avery Butte
57	<i>Mā't'onna</i>	15, 20, 39, 45/F	a big mesa ridge breaking into Mill Cr. from the north. It is a number of miles upstream from <i>Būnte wówi</i> , #42. on 2 side; Lyonsville Mill is beyond it. NE from Cave Springs.
58	<i>Wa'di</i>	15, 39	= ?
59	<i>Badā'wi</i>	15, 39	a mineral spring --Where?
60	<i>Daxkunáuwatcuwatcu</i>	18, 43	on N.Fork of Little Mill Cr. [5/22/14 from observation point looking SW over Mill Cr + Little Mill Cr between the two Photos 15-5794 <i>et. al.</i>]
61	<i>Mīx'ái wa ku'wi</i>	18, 43	between L. Mill Cr + Dry Creek.
62	<i>Mi'lcna</i>	18, 21, 43, 45/G	a village site on the S. bank of Dry Cr. at Six Bit Crossing, and opposite <i>Tconátcxa</i> , #86, village on the N bank. The Puimok (a Wintun name of part of the Maidu) who once came to <i>Mi'lcna</i> and killed 2 men + 1 child..
63	<i>Gācē'ya</i>	18, 43	ridge between Mill Cr. + N. Fk. of Little Mill Cr.
64	<i>Tcet'a'ntciwa</i>	18, 43	spring on spur sloping N. to Mill Creek. Pa'swi Indians gathered food there (See #151).
65	<i>Ke'mdana</i>	18, 43	mineral spring at bluff on N. side of W. and of ridge betw. Mill Cr. + Little Mill Cr., near junction; also more itself of juncture.
66	<i>Xaka tcā'yauna</i>	18, 43	to south of last.
67	<i>Wax kónpa</i>	18, 43	downstr., on or near Mill Cr.
68	<i>Dalucháuna</i>	18, 43	a black bluff (in Mill Cr.?)

<u>Number</u>	<u>Place Name</u>	<u>Page(s) / Sketch Map(s)</u>	<u>Ethnomapping Descriptions</u>
69	<i>Haci'i wāwi</i>	18, 43	near last; were houses there.
70	<i>Wo'k'umi</i>	18, 43	bluff
71	<i>Huiyawī'pta kè'wa</i>	18, 43	cave downhill from last. Is to magnetic W. from point of observation.
72	<i>Tcā'yan'i</i>	18, 43	flat near Mill Cr. downstream from last.
73	<i>Bātcū'ni</i>	18, 43	a dry Creek (?) coming out of ridge between Mill Cr. + Little Mill Cr.
74	<i>Tétxa</i>	19, 24, 43/H	high part of ridge 5 m. in the distance [with Lassen's Emigrant Trail] wagon road there. betw. Dry + Little mill Creek, ca. 5 m. distant, to magnetic S.
75	<i>T'a'lapmauna</i>	19, 43	ca. 6 m. down Mill Cr., on N. side
76	<i>Woxcwówi</i>	19, 43, 49	at water and opposite Fred Edwards' cabin Cūya Indians were to E of S (magnetic).
77	<i>Mi'tinniki</i>	19, 43	was in valley (village), little W of magnetic S. The <i>Pelmém-na</i> yāhi were there. "Tehe'ma" was another Wintun village. Sā'ya Indians waere to E (?) of magnetic S (?).
78	<i>Wisnáwi</i>	20, 45	pointed hill on ridge, 1 m. W. of Cave Spring. Cave Spring at head of Little Mill cr.
79	<i>Kiticu'wi</i>	20, 45	a hillside seepage on road to Edwards after leaving "observation point." People lived there for a time. The Pasmayi Indians came from W. + killed a doctor there.
80	<i>Baxpal k'áina</i>	21, 45/G	head of Dry Creek.
81	<i>Dikuna'ihī (water)</i>	21, 45/G	is <i>ilandyamna</i> [across the stream?] from <i>'A'nsxa</i> upstream (east) and on the south bank.
82	<i>Wo'k'ustca</i>	21, 45/G	a village not far upstream from <i>'A'nsxa</i> (side of creek?)
83	<i>Wā'meyu</i>	21, 45/G	mineral spring, deer lick, on S. bank of Dry Cr. at ford called "Grapevine Crossing."
84	<i>'A'nsxa</i>	21, 45/G	Water Hollow (creek), and the village (See cross "+" on Sketch G) where the party camped on 5/21/14. They made camp on the east bank and a little above the mouth of Water Hollow creek, which flows southwesterly into Dry Creek.
85	<i>Baxtce'ppa</i>	21, 45/G	a gulch on Dry Creek, approx. midway point between Grapevine Crossing to the east and the Six Bit Crossing to the west. This point is about 1 m. below Water Hollow.
86	<i>Tconátca</i>	45/G	a village site on Dry Creek's N bank at Six Bit Crossing; and opposite <i>Mi'lcna</i> village.
87	<i>Ka'cma'na = #174</i>	22, 45	O'Peal's (? name correct?). Camp in pines to NE of <i>K'acmaxna</i> , #174, located on Ishi-13 map on the S. side of Upper Mill Creek.
88	<i>Muxk'áwi</i>	21, 45/G	Pines (observed at some distance east of Water Hollow) and N. of Big Dry Creek.
89	<i>Dalaukawa</i>	24, 49/H	ridge, caves there, at the foot (of ridge line).
90	<i>Malcun madu</i>	24, 49/H	cliff across [on north bank of] Mill Creek
91	<i>H'u'k'umi</i>	24, 49/H	Cliff [on the horizon or ridge line in the SW, and on the N. side above Mill Creek.]
92	<i>T'unk'a'ina</i>	24, 49/H	Cliffs to right of cliff and crags named #93 [up above N. side of Mill Cr. to the W.]
93	<i>Tcarupmaudowaiyaunna</i>	24, 49/H	Crags and cliff up on ridge line on the NW side of Mill Cr.]
94	<i>K'o'y'ami</i>	24, 49/H	between ridges of #91 and #93; small creek. [up on NW ridge line on N side of Mill Cr.]
95	<i>Xā'kewa</i>	24, 49/H	a small cave, downhill from #94, near it. [up <i>inesdjamna</i> or West NW along ridge line on N side of Mill Cr.]
96	<i>Huiyáipa</i>	24, 49	pines there, ear #95 (position omitted from sketch [H] by oversight).
97	<i>Yemintimauna</i>	24, 49/H	caves there in bluff " <i>Kúlu kè'wi</i> ."
98	<i>Tépi</i>	24, 49H	directly up hill (South) from <i>P'ihnu</i> (#46 -point of observation, this would bring it to left of #89 if panorama were complete.
99	<i>Wisk'alhu'wi</i>	25, 51	cliff to East North East, pines on top, ca 4 miles distance.
100	<i>Kayul ke'wa</i>	25, 51	mouth of Dillon's Cove, on N. side of Deer Creek.

Yana Territory, Northern Part



"Salt" source Yanas' creation story location. P'úlsumuwu is shown above, but spelled Pulsu'aina

Top Portion of Ishi-13 Sketch Map.

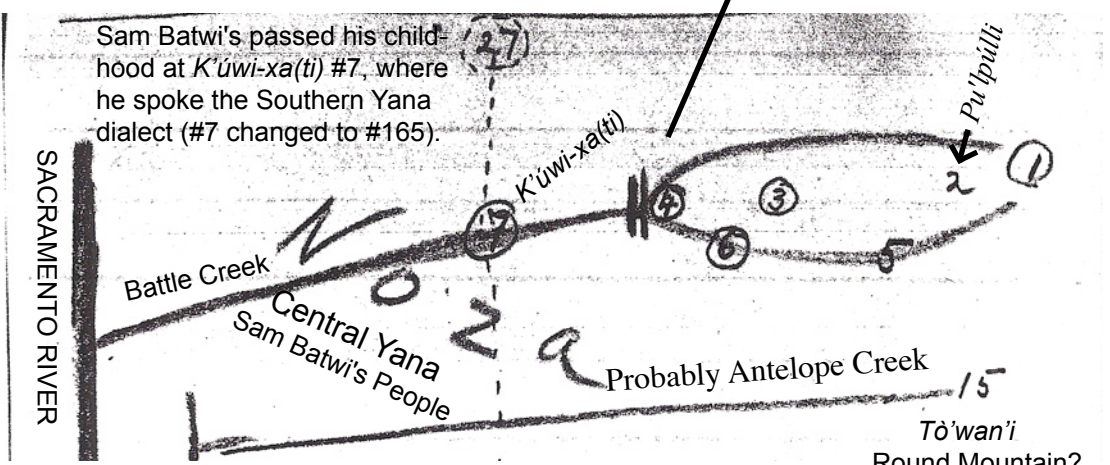


Figure 15.

Yana Territory, Northern Part. Two maps placed together for comparison purposes. (top) Kroeber's map 1925:338 and (below) top portion of Ishi-13 sketch map.

The two Yahi Place Names" (of Ishi's "185" total), which also appear on Kroeber's 1925 map are: *K'úwi-xa(ti)* #165 and *P'úlsumuwu* #182. Notice on Ishi-13 that Ishi drew the *Yāhi* foot trail passing through *K'úwi-xa(ti)* #7 (renumbered #165) en route to *P'úlsumuwu* #27 (renumbered #182), located farther north. Thanks to Kroeber's place names map (above) we can also see that *K'úwi-xa(ti)* was located where two forks of Battle Creek converge. Ishi also indicated that the // "head of salmon run" was farther upstream also at a point where two forks of drainages converge (See above arrow for possible location). One curious question from all of this: How far upstream do the salmon travel to spawn today?

Also shown on Kroeber's 1925 map are:

Wamārawi - Place west of today's Shingletown, which involved the Yana creation story of Lizard and Cottontail making the human beings (Sapir and Dixon 1910:76).

Wichuman'na - Yana's saline marsh "salt" procurement site, which the Yana traded to their neighbors (Kroeber 1925:339-340). Kroeber wrote here that apparently the Achomawis' (Pit River Indians') name for the Yana was *Ti'saichi*, "Salt people," because this important trade resource came from *Wichuman'na*.

Some data suggests Ishi's father, named *Yètati*, hailed from *Pu'Ipúlli* (See #2 above); *about this see also #15*.

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

- 101 *Cúntkna, cúnk'cna* 25, 27, 51, 52/I cliffs at head of SW arm of Dillon's Cove and adjoining or leading up to *Hui hui lu lu*. [Note: *Hui hui lu lu*, #9, is Ishi's lookout tower, which looks like a "turret"].
- 102 *Bahke'mpa* 25, 51 a hillside or ridge about NE from the Moke [Moak] Trail, "where we crossed it."
- 103 *Tcuplúidi* 5, 27, 36, 52/Ishi-13, I lies behind this mountain ("Carter Mt"). Also a tribe. Ishi described the *Tcuplúidi* as "hostile" Maidu Indians. The Feather River drainage comprised their ancestral lands, as also true of the *Ta'sma* (#105) and *Go'yum k'auna* (#147).
- 104 *Yúlwa* 5, 27, 52/Ishi-13, I a "small creek" there, on the S. side of Deer Creek with *c ū'lixa*, #183 and with a village there, which Ishi designated as being a "rich village." Listed as among the "hostile Maidu" who lived there. However, *Yúlwa* location is apparently much farther south and westerly from Deer Creek proper than where it was placed on Ishi's 1913 Sketch map. About *Yúlwa*, Kroeber (1925:345) speculated that this name was part of the Feather River drainage along with *Tasma* (#105) and *Baldjā'maisi* (#184).
- 105 *Ta'sma* 5, 27, 36, 52/Ishi-13, I on a *Pulpúlli* #161 stream, that is, a stream coming from Mt. Lassen, was a village there with hot spring. These *Tas'ma* or *Baldjā'maisi* Maidu camped there, Ishi said were "hostile" Maidu (Note: About *Pulpúlli*, it was "Ishi's name for Mt. Lassen on our trip). [See also in #104 (above) Kroeber's 1925:345 remark.].
- 106 *T'āpa'n man'a* 27, 52/I Ridge N. of Iron Mt. called "Jackass Slide"
- 107 *Wants k'a'nna* 27, 52/I water there, "Deep Hole" [Today a camp on maps named Deep Hole. It is located along the Yāhi foot trail, which ascends the N. slope from Deer Creek and connects with Moak's Trail.]
- 108 *Dabupa* 27, 52/I ca. 3 m. distant from "point of view" [of Panoramic view, Sketch I].
- 109 *Djulawa k'a'ina* 27, 52/I ridge [N. of Iron Mt.]
- 110 *Pútus kēwa* 27, 52/I further W. on *Dabupa*, #108.
- 111 *Patc'áu patcona* 27, 52/I Little Dry Creek (See arrow in Sketch I pointing to #111.).
- 112 *Matwī* 27, 30, 52, 65/I, J houses [Below Iron Mountain on N. bank of Deer Creek].
- 113 *Pa'sya* 27, 52/I "Devil's Den" area creek, which flows from south, behind Graham's Pinery. (See Sketch I).
- 114 *Matwī pulpulli* 27, 52/I Big mineral spring
- 115 *B'uhī' ya =178* 27, 52/I creek from the North, which runs behind "Jackass Slide" ridge, east side of Iron Mountain.
- 116 *Sā'ya* 5, 28, 36, 67, 75/Ishi'13 a Wintun village to the S. and SW of Vina's Deer Creek where *Kinnuitci* was a man chief there. [A. L. Kroeber (1925:345) summarized about *Sā'ya* with: At *Saya*, *Kinuichi* was chief. North of it, where Singer Creek and Bush [Bushy] Creek emerge from the hills, were *Munmun'i* and *Djaki-ha*; north of these, *K'aiuwi* at Stevens [Stephens] Hollow and *Bolohuwi* on Mountain Branch. These seem to have been Wintun rather than Yana, but their attribution varied."]
- [Note: Finding page 75 (below) in the Bancroft Library's A. L. Kroeber Papers remains unresolved. There is a page 75 for Sketch D.]
- 117 *Teak'ix'a* (also *Djakixa*) 28, 32, 67, 75 Wintun village on today's Brushy Creek to SE of Vina and Deer Creek at the base of the foothills and the valley; also close to *Xa'wan'a*, #144.
- 118 *K'aiuwi* 28, 67, 75 Another Wintun place name at Stephens Hollow of a Maidu encampment, located also on the south side of Deer Creek at the edge of the foothills, and evidently on the north side of Brushy Creek. *K'aiuwi* may be a Maidu place name rather than Wintun. Also, discernible on page 67 in Kroeber's field notes is that Kroeber drew a line connecting *K'aiuwi* to *Go'yum k'auna*, #147. (See above also Kroeber's 1925:345 description.).

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

119	<i>Bòlokū'wi</i>	28, 67, 75	Wintun village. Location next to <i>K'auwi</i> , but a mountain branch, likely S.E of Vina.
120	<i>Wadalwi</i>	30, 65/J	high upstream along N. side of Upper Deer Creek, some 15-18 miles and near <i>Djunk(')axwi</i> , #8; "Coyote's house"[Marse Spiegel's].
121	<i>Dji'xdji'lxa</i>	30, 65/J	houses on creek, along N. side of Upper Deer Creek.
122	<i>Batachéya djem'xa</i>	30, 65/J	houses on creek, along N. side of Upper Deer Creek.
123	<i>Mapúya</i>	30, 65/J	fishing place along N. side of Upper Deer Creek.
124	<i>Dji'wa'i mā'du</i>	30, 65/J	caves on N. side of Upper Deer Creek. (<i>mā'du</i> - grass; <i>maadu</i> /wild hay)
125	<i>Mits^ə't' yū'xa</i>	30, 65/J	caves on N. side of Deer Creek. (<i>mits^ə't'</i> = coyote)
126	<i>Ba'tmai wówi</i>	30, 65/J	<i>ganna</i> ["mother"] and "sweathouse is here." [See <i>ganna</i> in Appendix B below].

[Note: *ba-* = "under"; *bat'ad^əpalgu* = "flat and tapering" found in Sapir and Swadesh 1960:228.]

The correct context here is deservingly significant to the Ishi story. Stated as a question to Ishi, Kroeber asked him for the importance, if any, for the next place name, *Ba'tmai wówi*. Notice the second word, *wówi*, which means "house" or "family home" in the Yáhi language. Hence, Kroeber's direct question to Ishi translates this way: "Whose house was at *Bat'mai*?"

Ishi's one word response, *ganna*, translates: "*Bat'mai* was my mother's house" (See Appendix B that *ganna* = mother) was part of *Bāxā'ni* proper (Ishi's Upper Camp). The above gives credence to other facts of the Ishi story, such as when Ishi's Lower Camp (#19) was discovered on November 6, 1908, it was to *Ba'tmai*, some four miles upstream where it is believed Ishi relocated his aged mother.

The fact that Kroeber (on page 65 of his field notes) wrote only the solitary Yáhi word, *ganna*, rather than in English, "mother" to explain this Yáhi place name #126, suggests that Kroeber may have decided to move with some hesitation about revealing Ishi's family history. Why? Because Kroeber had just been with Ishi inside his former family's hidden "*wo-wi*" cave. This was where Ishi said his "*ganna*" died. "Ishi grew despondent and quietly cried after which he said he was crying [also] for his sister" ("Ishi tells scientists he believes his sister is still among living" [1914, June 4] *Chico Record*). This account was found by this writer and first reprinted in Burrill 2001:194-195). We surmise it was upsetting for Kroeber and he did not care to delve into family hardships and suffering, let alone write about such. Kroeber simply wrote "*ganna*." Kroeber preferred to simply go forward with "more about pre-contact California Indian life-styles."

Photograph UCMA Cat. #15-21692 shows Professor Kroeber reclined on the floor inside *Ba'tmai wówi*. This one photo (#15-21692) of such was not "loaned for copying" by Mrs. Kroeber until July, 1965, which was considerably later than most of the other Ishi photos that had been donated to the UC Museum of Anthropology.

T. T. Waterman apparently learned from Ishi that Ishi's mother "died about three months later" (i.e., about Feb. 6, 1909) after their Lower Camp was discovered November 6, 1908. The source about Ishi's mother's passing is: "Ishi acts up on the Fourth for visitors" (1914, July 6) *Chico Daily Enterprise*. Waterman apparently responded in summary format to the unnamed Chico editor's questions who, in turn, wrote: "All trace was lost of the tribe until 1908, when a part of surveyors found an Indian village in the mountains in Northern California. All escaped but an old Indian squaw, who died about three months later, and Ishi, who fled to Oregon [Oroville], was captured and put in jail."

127	<i>Mā'ni'pāya</i>	30, 65/J	houses. On N. side of Deer Creek.
128	<i>Tcúlili mádu djúmxa</i>	30, 65/J	houses. On N. side of Deer Creek.
129	<i>Mútetma'mu wa'ai</i>	30, 65/J	at water but no houses. On the N. side Deer Creek [About #129 and #130, Kroeber (p. 30) wrote: "2 names at same place."]
130	<i>P'ināni djumxa</i>	30, 65/J	no houses [Shown on Sketch J on N. side of Deer Cr., but on p. 65 described on S. side.]
131	<i>Hútculli</i>	30, 65/J	"doctor's water, cave, near creek," on S. bank of Deer Creek and just above the mouth of Wildcat Creek. <i>Hútculli</i> is also near Spiegel's Ford (Deer Creek Crossing).
132	<i>I'wō'lai k'áina #1</i>	31, 65/J	Salmon's rock house in creek" [Ishi's Sketch J indicates that it was located upstream old Spiegel's homestead at mouth of Sulphur Creek. Therefore, this place is likely closer to Spiegel's Cabin (See Sketch B map).

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

- 133 *Wamba* 31, 65 [Likely on Deer Creek; nothing more is known for it does not appear on any sketch map.]
- 134 *Kuiya'u mā'du* 31, 67/B, J Marse Spiegel's Cabin called "Coyote's house" by Ishi (and written as such by Kroeber in his field notes pages 31 & 67) because Ishi had said Marse Speegle was "like a coyote" for having taken his *samani* (Cinnamon Bear Robe) and other items from the Yāhi's Storage Cave in late 1906. Kroeber's 1914 finalized Sketch B reads:
 "M. Spiegel's present cabin"
 [not to be confused with Spiegel "old" or "abandoned" homestead" #10. Arguably, it was destroyed during 1894 raid by the Mill Creeks. Located on S. side of Deer Creek but upstream about 0.8 m. from #10, Spiegel's abandoned homestead].
- 135 *Batca'lwahūwi (djúmxa)* 31, 67/J Sketch J map shows on S. side of Deer Cr. and farther downstream from *Yā'mu' luk'u*.
- 136 *Yāda'xdapa (djúmxa)* 31, 67/J houses there at likely? the lower part of the *Tcapā'launa* village (See #16 above)
- 137 *Djuiha'uhi (djúmxa)* 31, 67/J cave, salmon fishing place [Ishi's 1914 Sketch J map shows #137 downstream and below #16 *Tcapā'launa*.]
- 138 *I'wō' lai k'aina #2* 67 [Same name as #132 above].
- 139 *Dji'k'i'lxa* 31, 67/J cave, between the rocks and the trail, on N. bank of Lower Deer Creek [probably on today's Baker Field, which is at the mouth of Deer Creek Cañon, and where Shoshone Mike's band in 1910 traded with Mattie Speegle, camped on "Indian Island" and raided Andy Hobson's cabin, (Leininger and Burrill 2010:109-120).]
- 140 *Pamstsà'mi* 31, 67/J sweathouse at S. Yana village, on S. side, Yana [Shown on Ishi's Sketch J on Lower Deer Creek].
- 141 *Lauwale'l mādu* 31, 67/J [This again is likely "Indian Island," described by Bruff and the Willard Speegle family.]
 no houses. high rock, cave, beads put there involving Yana, on S. side Lower Deer Creek.
- 142 *Tc'uhdikūwi* 31, 67/J houses, S. Yana put there, on N. side of Lower Deer Creek [likely along Leininger Rd]
- 143 *P'īrāni* 71/B, C, & J Sulphur Creek. Original recording by Kroeber was for #7 above.
 [See also #7 *Pirī'ni*] [Note: On Sketch J, #143 is incorrectly placed, for #7 is Sulphur Creek on same map.]
- 144 *Xa'wan'a* 32, 67,69 Wintun place name at a stream (creek) in or at edge of valley, south of Deer Creek."
- 145 *E'lta'mi* 32, 67, 69 Wintun place when heard by Kroeber; village and a creek "to N. of Vina" in valley.
- 146 *Gaxséxa [Gahseha]* 32, 67 [hard to read?] Is in the Dry Creek area.
- 147 *Go'yum k'auna* 32, 36, 67, 69/Ishi-13 Maidu stream [Ishi described the Indians there as "hostile (Concow) Maidu Indians as well as having a "rich village" by this same name]. Powers (1877:283) wrote: "*Konkaw*" is from "*Ko'-yoang-kau*" [*Koyonkawi*], which is composed of *ko'yo*, "a plain," and *kau*, "the earth" or "a place." The Konkow Maidus were Ishi's Yana neighbors to the south. The pre-Oroville dam "basin" and Concow Valley basin in the Feather River drainages was their ancestral homeland.
 Note: *Koyonkawi* or *Konkow* (Concow) language had at least nine variations, such as Nemsu and Pulga dialects.
- 148 *Némawama-yahi* 32, 67, 69 = NimsheW Maidu stream, farther south than *Go'yum k'auna's* Feather River.
- 149 *Nemsawi'danna* 32, 69 = NimsheW Maidu stream farther south. *Orobilla xana* [water] = Feather River.
- 150 *Muk'audanteiwa* 32, 69 Wintun and "north of Deer Creek" [appears to be in Little and/or Big Dry Creek area.]
- 151 *Tciwa'i maldji* 32, 69 "to north of Vina" and Paswi Indians here (See below #159).
- 152 *Cuhun'i maldji* 32, 69 "to north of Vina and Deer Creek" [spelled *Suhun'i maldji*]. (*Suhun'i* = sycamore tree).
- 153 *Wópxuna* 32, 69 "a small stream" (in Valley?). Seems to be north of Deer Creek, in or near valley.
- 154 *Simk'a'ina* 32, 69 "all same cixa or sinái?"; also spelled *Simk'aina*. Seems to be north of Deer Creek, in or near valley.

<u>Number</u>	<u>Place Name</u>	<u>Page(s) / Sketch Map(s)</u>	<u>Ethnomapping Descriptions</u>
155	<i>Dātcapaumi yāhi</i>	32, 69	Seems to be north of Deer Creek, in or near valley [See below more, #159].
156	<i>Dahauyap ahdi</i>	2, 69	Seems to be north of Deer Creek, in or near valley [See below more, #159].
157	<i>Gā'mē'si</i>	30, 71/J	"Pope says Ishi tells him he lived here when young," (p. 30). "Pope says Ishi tells him he was raised here as a boy." (p. 71). Ishi's Sketch J shows the village of <i>Gā'mē'si</i> on the N. side of Deer Creek and along a drainage that runs down the slope along the east rampart of <i>Kiwīte</i> , #26 (Iron Mountain). This is in the vicinity of <i>B'uhī'ya</i> Creek (#115), which runs behind today's "Jackass Slide" ridge, also east of <i>Kiwīte</i> .
158	<i>Bo'pmayu'wi</i>	30, 35, 65/ J	houses - 2 places [and] by pin?? [pines? hard to read] On Ishi's Sketch J, about <i>Bo'pmayuwi</i> , Ishi described it as being "high" [far upstream?]. "hot springs." Described on Kroeber's page 30 field note page as "head of Deer Creek," [but is probably today's Child's Meadow proper, with hot springs, on N. side of today's Hwy 36, Mill Creek bridge crossing].
159	<i>Pasawi</i>	69	"Indians there" [Nothing found on page 69 for <i>Pasawi</i> .] But, A. L. Kroeber (1925:345) reviewed " <i>Pasawi</i> " of Big Dry Creek to the N. of Deer Creek with these details: "Other places in or near the valley, and presumably Wintun, were <i>Ha'wan'na</i> , south of Deer Creek; and to the north, <i>Éltámi</i> [#145] on Dry Creek; <i>Gahseha</i> [#146]; <i>Mukaudanchiwa</i> [#150]; <i>Shunhun'imaldji</i> [#152]; <i>Chiwa'imaldji</i> where the Indians of <i>Paswi</i> lived; <i>Dahauyap'ahdi</i> , on Dye Creek, north of Mill Creek; and <i>Dachapaumi-yahi</i> .
160	<i>Wa'tc'arāyuwi</i>	5, 35 /Ishi-13	houses [Evidently a village north of Mt. Lassen. To east of Battle Creek drainage].
161	<i>Pu'lpúlli</i>	5, 35/ Ishi-13	All same water; 2 places hot water (Ishi's name for Mt. Lassen on our trip). <i>piptcasi</i> -The water there. [To east of Sam Batwi's Central Yana/Battle Creek drainage.]
162	<i>Xāpti</i>	5, 35, /Ishi-13	houses long ago; <i>bi'tei</i> grows there. hunting there + at both places 2 for bear & deer [See below Fig. 2-A, Battle Creek Sam Batwi's Central Yana people.] [<i>bi'tei</i> grows? Closest name is <i>bileedam</i> Northern Yana word "species of root. See <i>dam(na)</i> - "Root with white blossom grows in swamps Y. recorded <i>dab'na</i> " Sapir and Swadesh 1960:52 and 69].
163	<i>Djixkulwalsi</i>	5/Ishi-13	[In Battle Creek, Central Yana, Sam Batwee's territory.] ☐ sun flower (<i>gāma</i>) grows there.
164	<i>Mahmápa</i>	5/Ishi-13	Same down creek, many people there long ago [on Battle Creek upstream from <i>Tc'uxneñxa</i> #45]. [In Battle Creek, Central Yana, Sam Batwee's territory.] ☐ sun flower (<i>gāma</i>) grows there.

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

165 *K'úwi-xa(ti)* 5, 35, /Ishi-13 Southern Yana [enclave, where Sam Batwi's passed his childhood here; See map of village, Fig. 15 on page 225; “A man who wanted to become a shaman (kúwi) went to swim, in certain pools. One such was near the village *Kú'wi-ha*, Medicine-man's-water, on Battle Creek; the village took its name from the lake or swamp where shamans gained power” (Sapir and Spier 1943:279).

166 *Hatiteā'mauna* 5, 35 /Ishi-13 “dead peoples' lake.” [thought by some to be Wilson Lake, off today's Hwy 36]. lake, *Matiyauna x ana* [?] [Curious in Sapir and Swadesh (1960:179, 189) are the Yāhi and Central Yana words: *marí' mi-yau(na)* + *xa(na)*. The former is a kinship or “people” related word, while the latter, *xa(na)*, means “water”].

Figure 16a & 16b.

Hatiteā'mauna
 (“dead peoples' lake”)



167 *Dju'lteamauna* 5 /Ishi-13 no houses; *gāma* grows there + at 5 + 6 [at #163 and #164].
 [☐ sun flowers = *gāma*; *Dju'lteamauna* located on N. bank of Upper Deer Creek.]

168 *Bak'pai* 5/Ishi-13 on N. side of Upper Mill Creek.

169 *'an'anāpa* 5/ Ishi-13 close together, no houses; located close to #168 and both on N. side of Upper Mill Creek].

170 *Daskema* 5, 35/ Ishi-13 by *hūar* (“pines here”) there; From Sapir and Swadesh 1960:176 is *Wu(na)* Y, *hu(na)* NC pine nuts; *huusi* N pine needles.] “Pines here” On N. side of Upper Mill Creek.

171 *Tò'wan'i* 5, 35/Ishi-13 “Mt” (mountain) [Conceivably Round Mountain, 4,126 feet in elevation, which is passed when traveling the Ponderosa Road down to today's Black Rock Camp ground. Round Mountain looms east of South Antelope Creek, which passes below Buck Flat where Col. Boles and J. Turner family encountered four “wild Indians” on about October 20, 1882. See more in anthropological trip's Day 4, about 5/16/14.]

172 *Tolòtcuanèyu* 5/ Ishi-13 many *wówi*. [Designated by Ishi as a “rich village”; located on N. side of Upper Mill Creek. There is none other than today's Black Rock Camp Ground].

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

173	<i>De'wihaumauna</i>	5, 35/Ishi-13	“high up” [Black Rock, the plug dome volcano on Upper Mill Creek, and on S. side of Upper Mill Creek].
174	<i>K'acmaxna</i> = #87	5/Ishi-13	On S. side of Upper Mill Creek.
175	<i>Òtc'olok'o</i>	5/Ishi-13	On S. side of Upper Mill Creek.
176	<i>K'andjauxa</i>	5/Ishi-13	On the N. side of Upper Deer Creek
177	<i>K'atchūwi</i>	5/Ishi-13	On the S. side of Upper Deer Creek Ishi also drew on his 1913 Sketch map that the // “head of salmon run” on Deer Creek was at <i>K'atchūwi</i> , invariably Deer Creek Falls on today's Hwy 32.

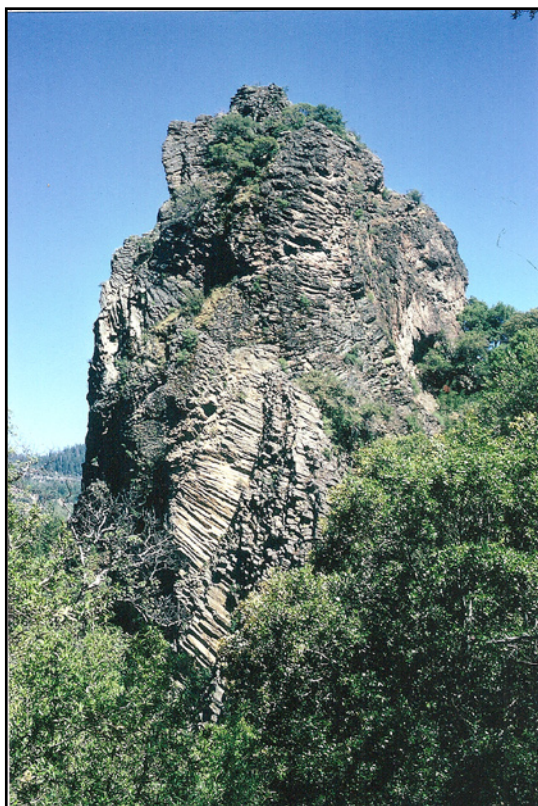


Figure 17.

De'wihaumauna #173

Black Rock in May 1974. Photo courtesy of Professor Wesley Dempsey of Chico, CA.



Figure 18.

K'atchūwi #177

Deer Creek Falls // “head of salmon run”
Photo by author on about 2008.

178	<i>P'uhī ya</i> =#115	5/Ishi-13	On the N. side of Upper Deer Creek
179	<i>Gahma</i> (<i>Bāxā'ni</i>) (See #23 above)	5/Ishi-13	Ishi's Upper Camp on Deer Creek was about 2 miles distant and upstream from Spiegel's Sulphur Creek homestead and about 4 miles distant from Ishi's Lower Camp (<i>Wó'wunupomu te'na</i>). <i>Gahma</i> and <i>Bāxā'ni</i> Proper names are interchangeable, extended to both sides of Upper Deer Creek.
180	<i>Yestc'inna</i>	5/Ishi-13	Kroeber (1925:345) speculated that this may be a former chief's name on Deer Creek. Ishi's 1913 Sketch map designated <i>Yestc'inna</i> as a “rich village” found on the N. side of Upper Deer Creek. When revisiting Ishi's Upper Camp (<i>Gahma</i> or <i>Bāxā'ni</i> Proper) in 1914, Kroeber recorded (on his page 31) from Ishi that “ <i>Bāxā'ni</i> belonged to <i>yistci</i> = Their chief of the <i>Yistcinna</i> Indians.”

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

181 *Tuliyani (or Dúliyani)* 5, 36 /Ishi-13 One of the “rich villages” on Upper Mill Creek at mouth of Boatgunwale). *Tuliyani* proper comprised terraces found on both sides of Upper Mill Creek. Ishi also drew on his 1913 Sketch map that the // “head of salmon run” (for Mill Creek) was at *Tuliyani*.
At the bottom of Ishi-13, Ishi reported "Memponna, name of a Wintun Chief; people came to Tulyani."

182 *Palúwi /P'úlsumuwu* 5, 36/Ishi-13 *P'úlsumuwu* (= Clover Creek) or *Palúwi* Sam's People
Kroeber (1914:36) wrote: *P'úlsumuwu* or *Palúwi* belongs to N. Yana. Acc. to J. Curtin *P'úlsumuwu* is Clover Cr. [Curtin 1899:531, *Pawi* = Clover Cr]. [On map by Sapir and Spier 1943:iv, *P'úlsumuwu* is NE of today's Millville on north side of today's Hwy 44. Close spelling is P'alū'wia near Inskip Hill. Upon traveling eastward from *P'úlsumuwu* about 12 miles, begins the Yanas' neighbors, the Atsugewi (Hat Creek) who Ishi called *Chunoya yahi*. About the name *Chunoya*, Alfred L. Kroeber (1925:345) wrote: "The Atsugewi of Hat Creek were called *Chunoya* and were friendly. Three chiefs were remembered: Pumegi, Badetopi, and Kanigi, besides a woman Wamaiki. They are said to have called the Yahi and perhaps all the Yana *Dip-mawi*."]



Figure 19.

Tuliyani (#181)

“Rich village” along Mill Creek.
Photo taken by author on May 25, 2007.



Figure 20a & 20b.

Palúwi #182

Clover Creek Falls at *Ba'ri'mauha*, NE of Millville, Millville Historical Society field trip on June 12, 2005. Photos courtesy of John A. Haner. “*Ba'ri'mauha*, Rushing-down-water at head of Clover Creek near a waterfall about two miles up from *P'awi*. There was said to be a sweat house there” (Sapir and Spier 1943:245).

Number Place Name Page(s) / Sketch Map(s) Ethnomapping Descriptions

- 183 *c ū'lixa* 5/Ishi-13 The only description is its location on S. side of Deer Creek with #104 *Yúlwa*.
- 184 *Baldjā'maisi* 5, 36/Ishi-13 Ishi equated this place name with *Tasma*; that both were "hostile Maidu." (See also above #104 Kroeber's remarks).
- 185 *Puimok* 5, 36/Ishi-13 Puimok Indians -friendly (This is a Wintun tribal distribution).

About the Puimok Indians, Alfred L. Kroeber (1925:345) wrote:

Most of the Maidu groups were less known to Ishi, hostility prevailing between them and the Yahi. The Puimok, whose speech Ishi called *Homoadidi* --the name Puimok is Wintun-- once killed two men and a child at *Milshna* [#62] [sic] at Six-Bit Ford on [Big] Dry Creek, between Deer and Mill Creeks. Evidently warfare between the two groups was on more even terms than the exaggerated American accounts indicate. The *Daidepa-yahi* seem to have been a Maidu division in the Big Meadows region, with a woman chief Yella.

[Most curious here is that "chief Yella's" apparent surname is also the Yahi word for "sister."].

end
axil

Wa moku - "Bear Claw Place" along Mill Creek. Theodora. Kroeber (1961:214-215) wrote:

Because they had stayed there for a while, they had given the spot a name, *Wamoku*, Bear's Claw Place, probably, and one of the claws was buried there in commemoration of the fight and the feast.

(This black bear was cinnamon-colored. Ishi crafted the second forepaw into a "medicine" necklace, which was stolen from Grizzly Bear's Hiding Place in 1908 and became "for a time" part of the James McCord Stilson Collection. It remains missing. It was apparently observed in Stilson's Chico home by an admirer who recalled seeing it, and later wrote about it, with publication of such in 1940 (See details, pages 43, 159 and 250-251). A necklace of bear claws = *buukhi'cau* (Sapir and Swadesh 1960:239).

Ishi made the hide into a fur cape blanket, which he called his *samani*.

Note: *Seemau(na)* -" blanket, deerskin" (Sapir and Swadesh 1960:217).

This *samani* Ike and Marse Speegle removed in December of 1906, from Ishi's storage cave at *Bāxā'ni* (inclusive of several other items). In 1914, Marse Speegle was persuaded by Ishi to return it, which he promptly did on June 2nd. It forms UCPHMA Cat. #1-19537.

Chuhnen-ha - Battle Creek (Kroeber 1925:345)

Halhala - Antelope Creek (Kroeber 1925:346), as opposed to *Tculhúwi* #43.

Uht'anuwi - Tuscan Buttes (Kroeber 1925:346)

Top! wi wi - Oroville (elicited from Ishi by T. T. Waterman in the jail and recorded on verso of his page 8 glosses).